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BOOK REVIEWS

Selected Letters of Marjorie Kinnan Rawlings. Edited by Gordon E. Bigelow and Laura V. Monti. (Gainesville: University Presses of Florida, 1983. 414 pp. Preface, introduction, chronology, photographs, index. $30.00.)

This selection of 191 letters culled from more than 1,000 in the Rawlings collection at the University of Florida covers the period from 1918, when Marjorie Kinnan was twenty-two and fresh out of college, to 1953, two months before her death of a cerebral hemorrhage at age fifty-seven. The letters are judiciously edited; editorial comments are spare and non-intrusive; and the chronology is particularly helpful. Entries are regrettably sparse for the early years, 1918-1931. The years 1931 to 1937 are represented almost entirely by letters to Maxwell Perkins, Rawlings's editor at *Scribner's*, but these letters to Perkins are more than adequate to give the reader an excellent sense of the writer's literary and emotional life during what was both professionally and personally the most extraordinary period of her development.

In 1928 Rawlings, who had spent her life in Washington, D.C., and in the North, took her first trip to Florida. Within a few months she had settled in the rural northern "scrub," having purchased a house and orange grove in Cross Creek. Her affinity for the land and the people were immediate, as was the effect of the new environment on her writing. A ten-year veteran of the pinkslip brigade of writers, she experienced a veritable literary apotheosis at Cross Creek, and by the end of 1930, she had sold two stories about the Florida scrub and its denizens to *Scribner's Magazine* and had come to the attention of Perkins. He was not only editor, but friend and mentor to such young literary lions as Ernest Hemingway, Thomas Wolfe, and F. Scott Fitzgerald.

Rawlings was a superb letter writer– lively, personal, generous in sharing her thoughts, and straightforward in voicing her opinions. It is little wonder that the fortunate recipients of her letters chose to keep them. Were there no biographies of Rawlings available, these letters alone would present a remarkably complete picture.

She writes about the breakup of her first marriage and the conflict she felt over entering into another after eight years of lonely but artistically satisfying independence at Cross Creek. She had wanted children– preferably boys– and in her later years seems to have bestowed upon a succession of cats the affection and concern she would have given a child. One sees a radical and, unfortunately, unexplained shift in her attitude toward blacks from unexamined racism to staunch liberalism. One enjoys her decidedly earthy humor as much as she obviously did herself. She infers that for a substantial part of her life she suffered from ill health, and one observes from her letters a steadily-advancing emotional malady, a sense of desperation whose source even the usually perceptive Rawlings cannot explain but whose symptoms – excessive drinking, impulses to suicide, conflicts with her second husband– she openly shares with her correspondents.

As a writer, she was the quintessential agonist, and her letters are rich in reports of her struggle to find the right voice, the proper approach, the appropriate atmosphere in her work. Her mood, even in her most productive period, swung wildly between elation and despair; and since she wrote successfully for only about a decade, much of her writing experience was anguished.

In their Introduction, the editors suggest that the curve of Mrs. Rawlings's professional career can be related to her geographical environment and that once she abandoned Cross Creek– first for St. Augustine and its environs and then for an old farm in upstate New York– some vital force went out of her writing. It is clear that her physical surroundings had a strong effect on her work. But from these letters it appears that equally strong was the effect of her psychological environment. The pull between her need to be loved, and with the man she loved, and her need to be independent and absolutely absorbed in her work was a conflict she seemed neither able to resolve nor to use creatively in her writing. Her best work was done not just when she was at Cross Creek but when she was physically and emotionally alone– her creativity filling the vacuum in her soul. She left Cross Creek primarily to be with her second husband, and it seems evident that her inability to reconcile the problem of being both a good wife and a good writer filled up what otherwise would have been her "well of creativity." Referring to the people of the Florida scrub, she once wrote to Max Perkins, "I like to

see people bucking something solid, instead of their own neuroses." Unfortunately, Marjorie Rawlings seems to have fallen into just that mundane trap once she remarried and left the life of stubborn self-reliance she had enjoyed at Cross Creek.

University of Florida JIM HASKINS

The Seminole World of Tommy Tiger. By Harry A. Kersey, Jr. and Voncile Mallory. (Tallahassee: Division of Archives, History and Records Management, Florida Department of State, 1982. viii, 145 pp. Preface, illustrations, classroom activities. $3.95, paper.)

Forest in the Sand. By Marjory Bartlett Sanger with drawings by D. D. Tyler. (New York: Atheneum, 1983. xi, 145 pp. Foreword, illustrations. $10.95.)

These two recent works about Florida were written for older children but in the case of *Forest in the Sand,* for adolescents as well. Both are also concerned with Florida history and in taking the reader through a year in the life of a "native" Floridian– a Seminole Indian boy and the Big Scrub of the Ocala National Forest.

The Seminole World of Tommy Tiger traces the growing awareness of nine-year-old Tommy Tiger of his cultural heritage, his roots. Tommy is a contemporary Seminole; his family lives on the Hollywood Reservation; he goes to school with a majority of non-Indians; he is, essentially, a modern American child. But beginning with a question that he asks himself one day in class– "What *did* he know about the Seminoles?"– Tommy starts a year-long search for answers. During the course of the year, he attends a tribal council meeting with his father; visits his friend, Billy Tigertail, at the Big Cypress Reservation in the Everglades; takes part in a "field day" of Seminole folklore and folkways at Brighton Reservation. All the while he is busily taking notes on what he has seen and heard about the old ways so that he can help his teacher prepare an Indian week at his school the next year. The book ends with Tommy's directing this project and a series of activities that the reader can explore in his own classroom.

Harry Kersey's and Voncile Mallory's intentions in the book are laudable, and the result is surely adequate. The book succeeds in providing the reader with basic information about a number of important people, events, and practices of Seminole history and lore, all presented within the immediate experience of the books main character. However, there is something missing in the book– a spark of imagination or style that can ignite either the characters (like the medicine man, Josie Billie) or the history that is presented, making them burst into credible life. Unfortunately, this literary alchemy does not take place, and *The Seminole World of Tommy Tiger* ends up reading like a routine, didactic school text rather than a dramatic, inspired recreation of this world for the modern child. It is a start in the retrieving of this world for the modern reader, but it must also be seen as a challenge to others to return to this subject in order to discover and express the vitality that is there.

Such limitations are not present in Marjory Bartlett Sanger's *Forest in the Sand*, a naturalist's calendar of life in the Big Scrub. From the opening pages the reader knows at once that he or she is in the hands of a masterful stylist, a most competent scholar, and a keen observer of natural events. Effortlessly, seamlessly, poetically, Sanger introduces the reader to the beginnings, the "spring" of the history of the Big Scrub, weaving together the lore of the Indians (whose name for "the forest in the sand" is *Ocala* or "water's edge"), excerpts from the narratives of the early explorers (Bartram, Romans, Audubon), and the prehistoric facts themselves: "Through geologic eons, the long, flat peninsula of Florida has been under water at least four times. Over its sunken surface, at best little more than a sandspit extending from the southeastern states, the restive Atlantic met the calm Gulf. Fish swam through trees that trailed their branches like kelp and their hanging moss like mermaids' hair. Laden sea turtles searched in vain for a dry beach on which to bury their eggs . . . and across the limestone, across the trees and moss, the waves and currents moved in and out, leaving their drifts of seaweed and sediment, fishbone and carapace, the flotsam and jetsam of the deep."

In order to take the reader through a cycle of the seasons in the forest, Sanger focuses on one family of scrub blue jays, as they nest and raise their young over the course of a year. This centering of our attention allows Sanger to introduce a richness of

memorable ornithological and botanical detail, and it also leads her to a discussion of the relationship between these particular birds and the rest of the forest which sustains them. Like the ripples from a pebble dropped in a still pool, Sanger moves outward from this center, touching the folklore, myth, and science that are all a part of our knowledge of the scrub. The result is a superbly rendered portrait of this complex and compelling natural phenomena. While Sanger's prose may be somewhat difficult for slower or younger readers, because it does not do children the disservice of writing condescendingly "down" to them, it is well worth any effort. Sanger is among our best writers about nature, and our children should read her. Indeed, her writings should be a model for how school texts should be written. She finds the story in the facts of life around her. Through her eyes and her writing we all, children and adults alike, may learn to see the natural world as alive and full of wonders.

University of Florida JOHN CECH

La Salle and His Legacy, Frenchmen and Indians in the Lower Mississippi Valley. Edited by Patricia K. Galloway. (Jackson: University Press of Mississippi, 1983. xiv, 260 pp. Introduction, illustrations, bibliography, contributors, index. $20.00.)

This volume is composed chiefly of papers presented at the 1982 annual meeting of the Mississippi Historical Society which focused its attention on René-Robert Cavelier de La Salle's seventeenth-century expedition into the lower Mississippi Valley. There are fourteen essays in *La Salle and His Legacy*. Contributors include archeologists, ethnohistorians, and historians. The work is divided into three sections: the first deals with aspects of the expedition itself and its immediate impact; the focus of the second is the germination of French colonial policy in the borderlands; and the third somewhat deals with French and Indian interaction.

The essays are sufficiently different so as to require separate summaries. In a short, informative piece Carl Brasseaux, archivist-historian at the University of Southwestern Louisiana, summarizes La Salle historiography. The editor, Patricia Galloway, a

French linguist now working in the Mississippi Department of Archives and History, has contributed an essay on the exegesis of extant contemporary French documents relating to the La Salle voyage. The Harvard archeologist Jeffrey Brain uses existing archeological data to resolve apparent inconsistencies in the documentary record regarding La Salle's brief visit with the Natchez Indians. A secondary theme of this essay is Brain's critique of John Swanton's Natchez scholarship. The final article in this section was written by Louis De Vorsey, an historical geographer, and discusses the somewhat dubious impact of La Salle on subsequent French cartography.

In part two James Cooke of the University of Mississippi has written a seminal piece on French perception of the lower Mississippi Valley and the problem this posed in getting craftsmen or the gentry to emigrate voluntarily. Glenn Conrad discusses economic and institutional problems that France encountered in seeking to develop a New World empire. This section ends with separate essays detailing the reaction of Spain and England to French initiatives by Jack Holmes and William Coker, respectively.

In the final section Kennith York, a Mississippi Choctaw and graduate student at the University of Minnesota, has an abbreviated essay on the Mobilian trade language, arguing like James Mooney earlier, that it was derived from the Choctaw language. Patricia Galloway has another textual analysis piece. This one deals with Henri de Tonti's two letters to Pierre Le Moyne Iberville from his tour among the Choctaw and Chickasaw in the late winter of 1702. Ian Brown, an archeologist at the Peabody Museum, presents the preliminary findings of the Lower Mississippi Survey. This group has been studying the proto and historic Natchez Indians for several years. In concluding essays Samuel Wilson, historical architect and French colonial military historian, and Carl Ekberg, an historian at Illinois State University, discuss the construction and subsequent history of Fort Rosalie and French fortifications at English Bend, respectively.

As expected the essays vary in quality of scholarship. Several suffer because of duplication of material. Galloway, for example, discusses documentary sources of the La Salle voyage at length, and then the reader is given at least some of the same material in the subsequent paper by Brain. Editorial control should have

been exercised and would have helped alleviate this problem. Galloway's attempt to develop ethnography material from expedition correspondence would have succeeded better if she had used other contemporary documents, particularly missionary correspondence. Her critique of Swanton's work in French colonial documents is an important contribution and hopefully will be followed by other studies. Kennith York's piece seems to be somewhat inapropriate since this subject has been treated by Emmanuel Drechsel and James Crawford. It also seems inappropriate to present preliminary research findings in a published work as Brown has done, although this is an accepted practice among archeologists.

Aside from some editorial problems and specific reservations about certain articles, *La Salle and His Legacy*, is a valuable book, and it is hoped that the scholarship shown here on the Indians of the lower Mississippi Valley will result in additional works.

National Park Service MICHAEL G. SCHENE
Denver, Colorado

Letters of Delegates to Congress, 1774-1789, Volume 9, February 1-May 31, 1778. Edited by Paul H. Smith, Gerard W. Gawalt, Rosemary Fry Plakas, and Eugene R. Sheridan. (Washington: Library of Congress, 1982. xxviii, 844 pp. Editorial method and apparatus, acknowledgments, chronology of Congress, list of delegates to Congress, illustrations, index, advisory committee. $19.00.)

At a time of retrenchment and uncertainty in documentary publishing, the Library of Congress continues to issue a volume of *Letters of Delegates to Congress, 1774-1789* every ten months and has now reached the middle of 1778. The careful planning of this series and the strong institutional position of the Library of Congress, as well as Paul H. Smith's judgment and energy as editor, account for this success. Also critical, as Smith reminds readers in the acknowledgments, has been the generous cooperation of the other Revolutionary era documentary projects and the help, of hundreds of libraries and individuals in locating some

21,000 documents for this series. This marshaling of human and scholarly resources, in behalf of a project of transcendent scholarly and educational importance, should be a model for public history in the future.

The most important topics in this volume include the reports of a congressional committee dispatched to Valley Forge to study first-hand the deplorable condition of the army, a complicated dispute between Washington and another committee on the subject of prisoner exchanges, and documents relating to the Franco-American treaty. Compared with the last several volumes in the series, there are few long, elegant letters dealing broadly with the nature of Revolutionary politics– a reflection of the harried state of business in Congress during British occupation of Philadelphia. There are two notable exceptions: Thomas Burke's long, passionate defense of Washington and justification of his own tempestuous role in the debate over prisoner exchanges and an extraordinary letter from Henry Laurens to William Livington, dated April 19, 1778. Burke concluded, "I confess that I am warm in my Temper and feel a Zeal with I doubt not often transports me too far." Readers of Burke's many letters in this series can only respond "amen" to that confession and also be grateful that his zeal compelled him to write so forcefully and intelligently about the issues facing Congress and the new nation. Laurens's letter, which opens with a hilarious comment on "excuses for delinquency in epistolary correspondence," makes the description of a debate over half pay for Continental officers into an appraisal of Revolutionary motivation. The officers pointed to their sacrifices and the deterioration of their estates during their absences; critics responded that people throughout society were suffering and asked why everyone should be taxed simply to "pamper the Luxury of their fellow Citizens many of whom will step out of the Army into the repossession of large acquired and inherited Estates" and others "who have acquired immense fortunes by purloin & Peculation under the Mask of patriotism." While Laurens held all the participants in this debate in contempt, the terminology attributed to them suggests that issues of "contract," "virtue, " "consent," and "liberty" were at stake. The very character of the republic seemed to hinge on the remuneration of the officers: "it would lay the foundation of a standing Army, of an Aristocracy . . . it would have a tendency to waste the Army by

discouraging the Militia & yeomanry in general." Even filtered through Laurens's cynicism, it was a moment of ideological drama.

University of North Carolina, Greensboro ROBERT M. CALHOON

James Henry Hammond and the Old South, A Design for Mastery. By Drew Gilpin Faust. (Baton Rouge: Louisiana State University Press, 1982. xviii, 407 pp. Acknowledgments, abbreviations, illustrations, appendix, bibliographical essay, index. $27.50.)

South Carolina's James H. Hammond and his descendants are the subject of two important recent books. Not long ago, I had the privilege of reviewing Carol Bleser's *The Hammonds of Redclifle* in this journal (July 1982). Professor Bleser's book is a brilliant edition of family letters among four generations of Hammonds. Now we have Drew Gilpin Faust's prize-winning study of the Hammond patriarch, where the author's mastery of source material, keen understanding of life in the Old South, and profound insight about people have combined to create one of the major biographies in the literature about the region. Her volume, which adorns the Southern Biography Series which the Louisiana State University Press has under way, won the John F. Landry Award for 1982. This is recognition well-deserved, allowing Professor Faust comfortably to assume a place with such previous distinguished recipients of this prize as John Hope Franklin and George Tindall.

It seems incongruous that there should be two such fine recent books as Professors Faust and Bleser have written about so unlovely a person as James H. Hammond, whose life discloses the wages exacted for the sins of pride, selfishness, lust, and injustice. As it turned out, Hammond's most memorable feat was his leaving an abundance of manuscripts that reveal so much about himself, his family, and his region. Otherwise, he was a superficially handsome but basically unattractive individual whose public and private careers were ultimately failures and a cause of distress and confusion to many.

With skill and understanding, Professor Faust unfolds the

story of James Hammond, which requires that she tell of the plight in his state, region, and family. It is the latter portion of the book, the tale of Hammond at home, which is most revealing about the character of the man. Uttering one of the most moving lines in the Hammond drama, James's wife, Catherine, said: "With everything to make us happy there are few families less so" (p. 330). Catherine had brought wealth to her marriage, while James had carried talent and a host of various unpleasing qualities. These enabled him to convert a life overflowing with opportunity into a tragic muddle, as he imposed shame and misery on his wife, children, and other relatives, despite an undoubted affection for them.

Professor Faust recounts it all. Hammond's life extended from 1807 to 1864, during which he served for a time as governor of South Carolina and, briefly, as United States senator; as successful planter, particularly at his enormous estate, Redcliffe, on the Savannah River; as mercurial foe and then belated defender of the Union; and as exponent of a southern slaveocracy. While Professor Faust is emphatic in stating that Hammond's life and hopes were founded upon illusions about himself and a structured antebellum southern society, she is cautious in drawing inferences about Hammond's personality. The facts are presented, including Hammond's cruel treatment of his wife, his notorious sexual playtime with his nieces while he was governor, and his liaisons with slave women. However, Professor Faust chooses to discuss these in such a reasonable, straightforward manner, as she does Hammond's public affairs and the events of his era, that there is about the author's style something perhaps overly cool and impartial.

Even so, any person interested in the South's history must read this book for there is something to be learned from the sordid, shameful, and sometimes inexplicably stupid behavior of the subject. Hammond himself may have proved of little personal significance, but the manner of his life and his ideals disclose much about southern society. A design for mastery may have been Hammond's goal for himself and his region, but neither he nor his civilization had the requisites for it. Professor Faust says: "Hammond identified himself and his life with the myths of the Old South, even as they crumbled around him." This book describes the personal and family cost brought by this mistake.

Virginia Historical Society PAUL C. NAGEL

Lucy Audubon, A Biography. By Carolyn E. Delatte. (Baton Rouge: Louisiana State University Press, 1982. xiii, 248 pp. Preface, photographs, epilogue, bibliography, index. $15.95.)

Biographies of women generally fall into two categories; women whose achievements in traditionally male spheres have made them noteworthy and women whose husbands (or occasionally sons) were famous. Works of the second or "woman behind the man" type focus on the heroic supporting efforts of the woman. Carolyn E. Delatte's study, *Lucy Audubon, A Biography*, is a significant departure from this pattern. Not fully a biography, the work is rather an examination of an early nineteenth-century marriage in crisis and an attempt to understand the stress of social norms on the unconventional Lucy and John James Audubon.

Delatte traces the Audubons' troubled union from their courtship in rural Pennsylvania through their struggling years of shop keeping in frontier Kentucky. This period of their marriage was plagued by economic adversity and the constant naturalist explorations of Audubon. Lucy found herself and her two young sons dependent on the good will of relatives and friends. Her English upper class background left her poorly prepared for the financial crises which followed the family. During this period Lucy learned the great influence of wealth on her social position and the incongruities she felt were psychologically devastating. Her young husband was so driven by his personal goals that he seemed nearly oblivious to the problems faced by his wife and children. Following a move to Louisiana, Lucy put her own skills to work to support herself and her sons and to finance Audubon's search for a publisher for his drawings. This separation, Lucy on a West Feliciana plantation and her husband in England, brought their union to its ultimate crisis.

Probably the greatest stress on their marriage came from the Audubons' failure to conform to the newly evolving images of men and women during the first half of the nineteenth century. The separation of home and the workplace brought by the Industrial Revolution emphasized the domestic duties of women and the economic functions of men. Lucy was never comfortable with the role of provider that her husband's artistic ambitions forced upon her. Once he achieved some success, Audubon was distressed by the independence his wife had developed. The

Audubons faced not only an internal struggle over these issues, but also the critical opinions of their neighbors and Lucy's family.

Delatte does an admirable job piecing together portraits of the communities and individuals who influenced the Audubons through the early years of their marriage. She utilizes a wide variety of sources which adds to the narrative. This effort compensates somewhat for the paucity of evidence the author has on Lucy Audubon herself and limits both the chronological scope and depth of the analysis. In the absence of extensive journal entries, Delatte finds it difficult to understand the motivations and emotions of her subject which seem critical to the analysis. The study is filled with the author's extrapolations needed to fill in the gaps in the narrative and draw assumptions about Lucy's reactions. And the powerful thread of romantic love that binds the Audubons through all the adversity remains unexplored.

While Delatte interjects discussion of social norms and the growing influence of "the cult of domesticity," the study suffers from the failure to integrate these themes into the narrative. Several major works on women's lives in antebellum America are omitted from the bibliography, most notably, Nancy Cott's *The Bonds of Womanhood.* Greater consideration of these issues and recent theoretical contributions to the analysis of women's roles would have advanced this work from an interesting narrative to a pathbreaking biographical study. Unfortunately, Delatte limits her work within more traditional boundaries.

University of Florida CHERYLL ANN CODY

Southern Honor: Ethics and Behavior in the Old South. By Bertram Wyatt-Brown. (New York: Oxford University Press, 1982. xxiv, 597 pp. Preface, list of abbreviations and short titles, notes, index. $29.95.)

The ambition of *Southern Honor* is great: to reshape our understanding of the social landscape of the Old South by placing at its center the ethical system of honor, defined as that "cluster of ethical rules, most readily found in societies of small communities, by which judgements of behavior are ratified by community consensus," evaluations based upon "family integrity,

clearly understood hierarchies of leaders and subordinates and ascriptive features of individuals and groups . . . such biological determinants as race and color, gender, bloodlines, physique and physical skill, age and inherited position." This system is deemed very ancient, even primal, once common property, but during the nineteenth century ebbing in New England while persisting in the South. Upon such logic the central issue of southern history ceases to be race relations or class differences, because honor is a shared transaction among whites of all degree. In turn, though Wyatt-Brown only hints at this, the Civil War is made to hinge upon not Southerners' desire to own slaves but "the continuity and social utility (as Southern whites thought) of moral rules often at war with the secular and evangelical ethics of the dynamic North." Wyatt-Brown has arrived at such conclusions by a variety of intellectual influences: the anthropology of Julian Pitt-Rivers and Clifford Geertz; the history of Wilbur Cash, which placed hedonist white men at the focus of southern society; the ethnic enthusiasms of Forrest McDonald and Grady McWhinney, whose Celtic swineherds are said to have feuded and snuffled pork from Peebles to Tuscaloosa; the Social psychology of Emile Durkheim's disciples, notably Kai Erikson. Such a combination is interesting, not to say bizarre.

The book has strengths: a use of legal history as offering insight into social ritual; a sensitivity to recent feminist historiography; a discussion of gamblers, amateur and professional; a stern desire to skirt the elite and dwell upon the middling and lower orders; a use of comparative evidence from other cultures and the North, the latter so often a very imprecise presence in southern historical narrative; a thorough scholarship, both in secondary writing and archives; a fondness for the telling anecdote.

Yet I am driven to conclude the book a failure. These objections arise immediately, though not alone. Its exposition has a vagueness about chronology almost comic. To quote Tacitus on the ancient Germans to elucidate Milledgeville would be absurd, were it not quaintly reminiscent of Herbert Baxter Adams. The reader is wafted from the forests of Dacia to the hollows of the modern Ozarks with a freedom that, to put the best face upon it, betrays a brave historicist spirit. Secondly, I cannot share Wyatt-Brown's faith that the system of honor has, in essence, vanished. There is all about us precisely those characteristics, defined above

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and in his preface. We may have lost the word, honor, but not the fact that values are enforced by public judgment and ritual, themselves internalized. How could it be otherwise? Only if you believe with Wyatt-Brown that modern society has become so fragmented and respectful of individual meanings that, to use a phrase that slips ominously into his exposition, it grants "space." I cannot see that modern society is any less authoritarian than the Old South that Wyatt-Brown finds so bleak and reprehensible. Thirdly, he makes much distinction between the public ethics of the South and the private evangelicalism of the North, yet recent historical writing seems to find in the Old South the very evangelical individualism that Wyatt-Brown concedes there only grudgingly. This last objection is a symptom of a wider inability in Wyatt-Brown to see evidence of modernization in the Old South, which he prefers to keep a Celtic fossil, dueling, gambling, oppressing.

All this one might balance against the book's strengths, to arrive at moderate praise, were it not for a special problem with *Southern Honor*. I cannot remember having found a book so difficult and slow to read. It is not that Wyatt-Brown writes muddily. He has a brisk polemical style that is more agreeable than not. Nor does he have recondite analytical propositions that the reader must eke out. Nor was it that he offers a catharsis, too bracing for the morally timid reader. What made it painful was the spectacle of an author, writing *in extenso* about a culture he so obviously despises. His Old South is a unrelievedly miserable place: miserable for slaves, miserable for women, miserable for young men, miserable for old men. The gloom is so deep that his epitome for this culture is a murder, brutally committed and brutally punished. Such a vision, while powerful, is too narrow to be persuasive.

University of Arkansas MICHAEL O'BRIEN

The Social Gospel in the South, The Woman's Home Mission Movement in the Methodist Episcopal Church, South, 1886-1939. By John Patrick McDowell. (Baton Rouge: Louisiana State University Press, 1982. x, 167 pp. Acknowledgments, bibliography, index. $20.00.)

In 1921, Will Alexander, a leading civil rights activist and founder of the Commission on Interracial Cooperation, claimed that "the Woman's Missionary Council of the M.E. Church, South, was the most progressive and constructive religious group in the South." John McDowell asks the question, "What had these Methodist women done, and what factors permitted such noteworthy accomplishments?" His answers contribute significantly to our understanding of the history of southern religion and southern women. The image of the South as a bastion of religious fundamentalism, political conservatism, racism, and antifeminism still overwhelms evidence of more progressive religious, political, racial, and sexual attitudes. McDowell notes that historians have rarely aided the cause of progressive Southerners in promulgating a new image, having emphasized the narrow theological concerns of southern churches and the limited social, intellectual, and political opportunities of southern women. Exceptions can be found in the works of Donald Mathews, Anne Firor Scott, and Jacquelyn Dowd Hall. McDowell follows in their footsteps.

Claiming that at least some southern Methodist women took the Social Gospel of the late nineteenth century seriously and acted on its reformist tenets, the author traces both the emergence of women's home mission work in the 1880s and its gradual expansion over the next half-century. The Woman's Home Missionary Society was initally established to raise funds for the construction and repair of parsonages in the West. By the 1900s, however, it extended its services to urban immigrants, factory workers, the rural poor, and blacks. The society's leaders fought for child labor legislation, day care centers, anti-lynching laws, civil rights, public health services, and world peace. In this transition– from charitable workers within the church to social reformers in the larger society– southern Methodist women followed the path trod by their northern sisters in the previous century. In *Religion and the Rise of the City*, a study of the New York City mission move-

ment in the mid-1800s, Carroll Smith-Rosenberg traces the politicization of pious women from almsgivers to moral reformers. Those northern mission women who chose to work with prostitutes faced considerable opposition from church leaders and other women. Similarly, those southern Methodist women who pursued interracial work did so in the face of church and community opposition. Both North and South, progressive women who sought to aid oppressed groups under the banner of Christianity soon found themselves fighting, at least partially, for their own rights.

While McDowell draws little on the historiography of northern women, he provides important information on the South which will allow for future comparisons. For instance, southern women's struggle for federal legislation on child labor flew in the face of not only the interests of businessmen but of the state rights credo of politicians. McDowell also adds considerably to our knowledge of interracial work while detailing the struggle of white Christian women to overcome their own and their community's racist assumptions.

The impact of mission work on the larger community is less successfully analyzed than the policies and views of Methodist women leaders. We learn far too little about the implementation of mission programs at the local level. However, McDowell should inspire further work in this area, having revealed in his own study an oft-neglected, progressive tradition among southern religious women.

University of South Florida NANCY A. HEWITT

The Georgia-South Carolina Boundary: A Problem in Historical Geography. By Louis De Vorsey, Jr. (Athens: University of Georgia Press, 1982. xii, 219 pp. Acknowledgments, introduction, maps, tables, epilogue, bibliography, index. $20.00.)

The course of the lower Savannah River is characterized by islands, shoals, and a shifting channel. It is also the border between the states of Georgia and South Carolina, with the result that the precise location of that border has long been open to debate. The problem of the location of the boundary is confounded by the terms and terminology of the acts by the British

crown creating the two colonies and by subsequent interpretations of those acts. Several attempts to reconcile differences in interpretation are themselves liable to various readings.

Debate over the exact location of the boundary intensified in 1976 when President Ford signed amendments to the Coastal Zone Management Act of 1972 that made available large federal grants to coastal states affected by new or expanded energy production. Money would be granted under a formula based largely on the amount of newly-leased (for petroleum and natural gas exploration) continental shelf acreage adjacent to the state plus the amount of oil and gas actually produced there. A minor shift in the location of the boundary at the mouth of the Savannah River could result in a substantial difference in continental shelf ownership as that line is projected out into the Atlantic Ocean.

The governors of the two states realized that a legal solution of the dispute was needed. Representatives of the states met to deal with the immediate situation while each state prepared its legal case. The state of Georgia believed that interpretations of the boundary location possibly made by the United States Geological Survey on its maps of the river were incorrect. In October 1977, the United States Supreme Court received a complaint from the state of Georgia, with South Carolina the defendant, arguing Georgia's position on the boundary location question.

The state of Georgia acquired the services of Professor De Vorsey, a historical geographer at the University of Georgia, to help develop its case. Professor De Vorsey had previous experience in the preparation of evidence in cases involving the location of coastal boundaries and coastal land ownership. The dust jacket of this book identifies him as a forensic geographer. He is surely the best known of the small number of researchers involved in this specialized vocation/avocation.

The South Carolina-Georgia Boundary is a detailed account of the evolution of the boundary question. It includes a full discussion of the many statements defining the location of the boundary. Descriptions of the river, the location of the channel, the distribution of shoals and islands, and man-made modifications such as dredging and dike construction form the core of the work. The book focuses on the period before 1900, although a discussion of recent developments in the dispute, plus the full

text of Georgia's petition to the Supreme Court, is included as an introduction.

Professor De Vorsey is a thorough researcher, and his work is filled with fine detail. Many of the descriptions are quoted at length, and a full bibliography is provided. A number of maps, including a full color reproduction of a critical 1955 United States Geologic Survey topographic map of the area, are printed. Most of the maps are reproductions of historic works. Their presentation is carefully integrated into the book, and they are a valuable contribution to the study.

This is probably not a book for the casual reader. The large volume of supporting material is sometimes difficult to master, and the book reads slowly. However, the serious student of Georgia and South Carolina history, of southern history more generally, or of the nature and problems of boundary identification will find this a valuable contribution. The reader might wish that De Vorsey had chosen to include more material from the current century, but that is probably a relatively minor quibble. I was at first somewhat concerned that the nature of his involvement in this question might have biased his investigation. Fortunately, that does not seem to have been the case. Professor De Vorsey must be applauded for his effort.

University of North Carolina, Chapel Hill JOHN W. FLORIN

Southern Enterprize: The Work of National Evangelical Societies in the Antebellum South. By John W. Kuykendall. (Westport, Connecticut: Greenwood Press, 1982. xv, 188 pp. Foreword, preface, bibliography, index. $25.00.)

The much-neglected field of religion in the Old South has attracted deserved attention during the past decade. Historians have examined the religious symbols of the South, the evangelical leaders of the region, and the crises faced by the major denominations. Now John W. Kuykendall approaches the topic from a "somewhat different angle" (p. xiii) by examining the activities of national interdenominational benevolent societies. A description and analysis of the operations of national evangelical organ-

izations in the slaveholding South provides both a national scope and a southern focus to the study which transcends the narrow limits of religious history and assumes a place in the broader field of antebellum southern history.

The second and third decades of the nineteenth century witnessed the emergence of a plethora of voluntary religious associations aimed at preparing the nation for and hastening the arrival of the millennium. The "Big Five," as the principal benevolent societies came to be known, consisted of the American Education Society, the American Bible Society, the American Sunday School Union, the American Tract Society, and the American Home Missionary Society. The distinctive aspect of these associations was their pronounced concern "with the propagation of the gospel rather than the pursuit of some specific social reform" (p. 14). Representing the major denominations and claiming national support, the "Big Five" expected to regenerate Americans and American life. To this end they sent agents and missionaries across the nation.

The history of the "Big Five" is divided into four periods corresponding to the "fortunes of the societies . . . and . . . the receptivity of southern society to their efforts" (p. 21). The four periods follow through a cycle of exploration, expansion, curtailment, and renewal of activity. The most fascinating period was the last when the Tract, Bible, and Sunday School societies managed to salvage their organizations from the wreckage of the late 1830s and then grow into stable associations able to withstand continuing antimission sentiments, denominational strife, and religious and national schism. Fearless and foolhardy agents even continued their good works during the Civil War, crossing lines of combat when necessary. Regardless of their heroic ability to survive within a nation polarized by the issue of slavery, Kuykendall concludes that the benevolent organizations failed because they neither achieved their stated goals of saturating the region with Bibles, tracts, and Sunday schools, nor did their activities produce substantial results.

Drawing upon the official statements of the five benevolent societies, the correspondence between the national offices and the agents and missionaries in the field, and recent historical studies Kuykendall has provided a balanced and perceptive study. There are some unfortunate shortcomings to this work, one of which is

the absence of any tables. It would be most helpful to have a table or two depicting the numbers of agents each society fielded during the various periods under discussion. Only by combing through the footnotes can one discover that at its peak of operation the Home Missionary Society merely had forty-eight or 6.4 per cent of its total number of workers in the South and that thirty-five or seventy-three per cent of those agents were located in the states of Tennessee, Kentucky, and Missouri. A chart could detail the changing fortunes of the "Big Five" and show in which states the societies were most active.

Southern Enterprize is a fine study warranting the attention of all historians of the Old South. The author leaves a number of questions unanswered, and there are a few seeming contradictions. Nevertheless, Kuykendall is to be commended for introducing a new angle from which to view both southern religion and the sectional crisis.

Cape Coral, Florida R. LYN RAINARD

All Clever Men Who Make Their Way: Critical Discourse in the Old South. Edited by Michael O'Brien. (Fayetteville: University of Arkansas Press, 1982. 456 pp. Introduction, editorial note, acknowledgments, index. $35.00.)

In his *All Clever Men Who Make Their Way: Critical Discourse in the Old South,* Professor Michael O'Brien has undertaken the formidable task of demonstrating that the Old South has an intellectual history as worthy of consideration by scholars as that of New England. He contends that the universally accepted thesis that educated Southerners were too preoccupied with defending the institution of slavery to turn their minds to other subjects is entirely erroneous, and that this interpretation came to be accepted by scholars because they had not examined the writings of southern thinkers. O'Brien believes that students of American thought have given high praise to the intellectual accomplishments of New Englanders while ignoring the works of their counterparts below the Mason and Dixon line because the writings of New Englanders were readily accessible and those of Southerners were very difficult to obtain.

The author agrees with the general view that antebellum Southerners published relatively few books, but insists that this scarcity of bound volumes does not prove that Southerners were failing to put pens to paper. Instead, according to O'Brien, they were publishing their thoughts in essay form in literary periodicals, using pseudonyms that concealed their identities from the reading public of the time as well as from modern scholars. They published, he found, in the *Southern Literary Messenger*, the *Southern Quarterly Review*, *De Bow's Review*, in religious publications such as the *Southern Presbyterian Review*, and in such agricultural publications as the *Southern Agriculturist* and the *Southern Cultivator*. Although O'Brien does not make this point, southern writers also were contributors to both northern and southern newspapers.

In publishing this collection of writings by a few southern authors, Professor O'Brien attempts to demonstrate that Southerners were thinking along the same lines as writers in England and New England by making samples of their writings available to modern readers. Most of his selections have not previously been reprinted, and were to be found only in the scarce originals. Some of the essays were by authors that have only recently been identified. By making these works available he hopes to attract other intellectual historians and literary scholars into his hunt for buried southern intellectual treasure.

While deciding which selections to incorporate into his anthology, the editor had to limit his choices, of course, to writers whose identities were known. Within that limitation, he selected his list of writers almost at random in order to provide a maximum of variety. Thus, he admits, his selections are not necessarily representative of southern intellectuals as a class. Consequently, some of his authors are well known today, while others are unfamiliar. Hugh Swinton Legare, Thomas Roderick Dew, George Frederick Holmes, Charles E. A. Gayarre, and James Henley Thornwall are familiar figures to all students of the Old South, while Basil Lanneau Gildersleeve is no stranger to students of southern educational history. James Hervey Smith, Jesse Burton Harrison, Henry Augustine Washington, James Warley Miles, Frederick Adolphus Porcher, Louisa Susannah McCord, John Holmes Bocock, and Richard Henry Nisbet are generally unfamiliar.

The topics of the essays included in this volume vary widely, and few are on peculiarly southern subjects. To cite a few examples, Smith wrote on "Sismondi's Political Economy," Harrison on "English Civilization," McCord on the "Enfranchisement of Women," and Nisbet on "American Authorship and Nathaniel Hawthorne." In the opinion of the reviewer O'Brien is to be commended for not including a selection from the pen of Mary Boykin Chestnut.

The editor is not likely to achieve his goal of gaining recognition for intellectuals of the Old South from intellectual historians or literary critics, but he has succeeded in demonstrating convincingly that Southerners of the era of slavery were not living in an intellectual vacuum. O'Brien's own introductory essay in which he discusses the literary history of the South is an important contribution to southern intellectual history, and his biographical sketches of his writers are skillfully done.

As he obviously intended, this anthology will be of much greater interest to serious students of the southern mind than to the casual reader.

Florida State University JOHN HEBRON MOORE

The Confederate Navy in Europe. By Warren F. Spencer. (University: University of Alabama Press, 1983. xii, 268 pp. Preface, notes, bibliography, index. $19.95.)

Under international law a neutral nation is obligated to prevent violations of its neutrality regardless of its own interior or local law. With the outbreak of the American conflict in 1861, Great Britain and France assumed this responsibility when each announced its neutrality. The procedures employed by the two nations to enforce this state varied due to their different political and judicial systems, but Professor Spencer contends that both governments were consistent in their efforts to maintain their neutrality throughout the war. Spencer's interpretation challenges the more common view that England and France vacillated in their enforcement of neutrality until after the North's victories at Antietam, Gettysburg, and Vicksburg. Many believe that the North's successes caused the Europeans to stiffen their vigilance to protect their neutrality.

European involvement began with Confederate Secretary of the Navy Stephen R. Mallory's strategy of utilizing cruiser commerce-raiding to destroy northern shipping on the high seas, which also might draw off some of the blockading vessels from the South's coasts, and employing ironclads to challenge the blockade. The first task required fast vessels propelled by steam and sail capable of remaining at sea for extended periods of time. The second mission needed the recently developed iron-plated ships for its execution. To obtain both types of vessels Mallory had to turn to British and French shipyards.

Throughout the war southern agents schemed to circumvent international law so as to purchase or build ships for the Confederate Navy. Northern diplomats and agents spied upon and reported the South's plans in an effort to thwart Mallory's strategy. Meanwhile, the host governments expended energy to preserve the delicate balance between international and local law in order to protect their neutrality with minimum dislocation to their nationals' rights.

Professor Spencer's narrative develops three themes: the diplomatic and internal legal maneuvering by Great Britain and France in their efforts to maintain neutrality; the background, personalities, and achievements of the three major Confederate agents, James D. Bulloch, Lieutenant James H. North, and Commander Matthew Fontaine Maury; and James Bulloch's evolution of a concept of naval strategy which might have succeeded. In spite of these seemingly abstract subjects, Spencer's narrative is lively, informative, and thought-provoking. One does not have to be a specialist in diplomacy or in naval strategy to enjoy this book.

The author made extensive use of archives on both sides of the Atlantic in his effort to understand all of the happenings in Europe. Although he relied heavily upon the writings of the Confederate agents themselves, he also incorporated studies by contemporary scholars. His only apparent weakness in research is the lack of material relating to the northern agents in Europe who worked so assiduously to destroy the South's plans. His handling of northern efforts is based upon the activities of Charles Francis Adams, United States minister in London, and John Biglow, United States minister to Paris. Spencer ignores, in both his text and his bibliography, the exploits of northern

agents such as Henry Shelton Sanford, Ignatius Pollaky, John M. Forbes, and William H. Aspinwall.

The Confederate Navy in Europe is a significant work which should appeal to those interested in diplomacy and naval strategy as well as the legion of Civil War buffs. The indepth study of Bulloch, North, and Maury in Europe lifts this book above the humdrum and provides the reader with rare insight into a neglected theater of the Civil War.

Jacksonville University GEORGE E. BUKER

Black Politicians and Reconstruction in Georgia, A Splendid Failure. By Edmund L. Drago. (Baton Rouge: Louisiana State University Press, 1982. xii, 201 pp. Preface, photographs, appendix, bibliography, index. $16.95.)

During the years following America's Civil War, Georgia freedmen attempted to expand their community's economic, social, and political boundaries in ways that disappointed and shocked their old masters. After March 1867, when the Federal government granted the freedmen the right to participate politically in the reconstruction process, they outraged white sensibilities by actually approaching the ballot box to support their own community leaders in contests for convention and legislative seats. Edmund Drago devotes his study of Reconstruction Georgia to a careful examination of those black politicians. Consequently, he provides students of the era with a necessary and important supplement to the existing literature that explains the nature of black leadership in the state and why it provided its constituency with only "a splendid failure."

Drago places his discussion of black politics within the broader context of the freedom experience and the development of the new economic system by devoting two chapters to the topics, the latter one including an enlightening case study of black life and labor in Dougherty County in southwest Georgia. However, the author's major contribution lies with the development of his chosen theme. Thirty-seven black delegates sat in the constitutional convention of December 1867, and from 1868 to 1872 thirty-two black men tried to exercise political power in the state

legislature and Congress. Made up of a black elite that was less affluent and of humbler origins than their South Carolina and Louisiana counterparts, the state's black leadership was no more or less ethical than its white counterparts. However, most black politicians were aware of the needs of their race and were committed to black Georgia's well-being. Twenty-five, or sixty per cent, of the legislators and delegates whose occupations the author identified were men of the cloth who found politics a "natural extension of their ministry." According to Drago, ministers "became the unchallenged political and social leaders of black Georgia" (p. 21). And herein lies the source of the freedmen's political failure.

Schooled in the art of compromise, a necessity for the preachers' survival during slavery time, the black minister-politicians were too patient, too conciliatory, and too trusting in their dealings with white Georgians. After all, they supported a poll tax for educational purposes that the state's ex-masters eventually used to disfranchise the freedmen. Furthermore, they lacked the skills necessary for representing effectively their laboring constituency. The fact that their white Republican friends contributed to their expulsion from the state legislature suggests their inability to convince even their own allies of their political importance.

Black legislators also lacked the political influence necessary for helping other blacks win county and municipal offices, which suggests a problem inherent in concentrating on political expressions of leadership. One wonders about the foreman, artisan, and musician who stayed in the fields and helped their less experienced friends, who had recognized their leadership in their antebellum pre-political community, work out their new status. Still, the author has accomplished what he set out to do. We should all benefit from his scholarship.

Black Abolitionist Papers Project PAUL A. CIMBALA
Florida State University

Cotton Fields and Skyscrapers, Southern City and Region, 1607-1980. By David R. Goldfield. (Baton Rouge: Louisiana State University Press, 1982. xiv, 232 pp. Preface, acknowledgments, photographs, bibliographical essay, index. $20.00.)

David R. Goldfield, the R. L. Bailey Associate Professor of American History at the University of North Carolina in Charlotte, in this brief history of southern urbanization argues a straight-forward thesis: the southern city, rather than being a distinctive environment set apart from the countryside, has been closer to the plantation than to cities in the rest of the nation. Pinpointing three features that he believes have dominated the history of the South– rural life-style, especially as shaped by staple agriculture, race, and a colonial economy– Goldfield concludes that the same three things have made southern cities distinctive.

Not only scenery and rhythm defined the southern city as rural, Greenfield suggests, but "a homogeneous rural population of predominantly Celtic origin has dominated southern cities" (p. 4), and such southern rural bulwarks as family and religion found hospitable soil there. He accounts for the South's bleak record in education, health, and housing for the poor primarily because of the dominance of rural values that place low priorities on investments in those areas. "The mingling of southern rural values and southern biracialism to produce a lethal formula for regional and urban debility," he maintains, "is evident in the priority of child labor over child education; in the fear of educating blacks; in the view of disease as a religious judgment and of unhealthfulness as a factor of race; and in the notion that housing is an individual or family concern for white and for black" (p. 7). The grim conclusion is that southern biracialism restricted urban development by abusing the city's most valuable resource, which was the labor and intelligence of its population.

After the briefest glance at the scanty urbanization that occurred in the colonial South, Goldfield describes the paradox of urbanization without cities in the antebellum era. What he means is that while large cities were few and far between in the Old South, the urban place with under 4,000 people was more characteristic of the South than of any other region. That, he explains, was consistent with the relatively low level of functions that

southern towns performed in support of staple-producing agriculture.

That Goldfield has an essentially gloomy and negative account of urbanization in the period from 1861 to 1920 comes as no surprise. The South by the latter date was, in fact, relatively less urban and less prosperous in comparison with other regions than it had been in 1860. Although matters grew worse in the agriculturally depressed 1920s and 1930s, Greenfield depicts, as his final chapter is entitled, "a kind of sunlight" breaking through during and after World War Two. By 1960 the South was an urban region, with over half of its population living in towns or cities. With the old biracial system crumbling, one-crop agriculture fast receding in importance, and the most blatant aspects of the colonial economy ending, one might hope that a better day had at last arrived. If so, Greenfield chooses not to emphasize it, for he ends his perhaps overly condensed, unfootnoted survey with various warnings about and criticisms of the contemporary southern scene. "Sun Belt sophistry," he notes, "has replaced the New South Creed as the prevailing rhetorical ruse in the region and, like its philosophical predecessor, has obscured the region's economic and social problems" as well as "masked the extent and quality of urbanization" (p. 192).

Duke University ROBERT F. DURDEN

Region, Race, and Reconstruction, Essays in Honor of C. Vann Woodward. Edited by J. Morgan Kousser and James M. McPherson. (New York: Oxford University Press, 1982. xxxvii, 463 pp. Contributors, introduction, tables, C. Vann Woodward bibliography, index. $25.00.)

This splendid collection of essays is a worthy tribute to the career and work of C. Vann Woodward, Sterling Professor of History Emeritus at Yale University. Edited by J. Morgan Kousser and James McPherson, the volume contains an introduction, fifteen essays, and a bibliography of Professor Woodward's published writings.

The essays are organized around the themes of "Region, Race, and Reconstruction" which dominate the mainstream of Wood-

ward's work. Essays focusing on the South as a region have been written by Bertram Wyatt-Brown, Steven Hahn, Robert Dean Pope, Daniel T. Rodgers, and Willie Lee Rose. Race is the subject of pieces contributed by Charles Dew, Tilden G. Edelstein, Robert F. Engs, Barbara J. Fields, and Louis Harlan. Reconstruction, as a process and a problem in American history, is examined by Thomas C. Holt, William McFeely, Lawrence N. Powell, Vincent P. DeSantis, and J. Mills Thornton III.

All of the work in this festschrift is of an extremely high caliber, and some of the essays undoubtedly will provoke further scholarly debate. This is especially true of the articles written by DeSantis, Fields, Powell, and Thornton. These pieces focus on subjects which continue to be hotly debated in southern history. Examining the issues that surrounded the removal of troops from the South in 1877, Vincent P. DeSantis places President Hayes at the center of this process. In doing so, he sheds new light on an old problem and suggests another way of looking at a historical perennial. "Ideology and Race in American History" is a bold piece by Barbara Fields which chides American historians for according "race a transhistorical almost metaphysical status that removes it from all possibility of analysis and understanding." This sweeping generalization is only one of many that makes Fields's essay both provocative and controversial. What is disturbing about the article is its author's presumption. Readers will learn that race is an ideological construct which derives its meaning from a specific context. Furthermore, that ideologies change through time because they possess the ability to reshuffle the "contradictory and inconsistent elements" of which they are comprised. Scholars familiar with the work of Ira Berlin, David Brion Davis, Carl Degler, and Winthrop Jordan will find these observations old hat. Fields, for all her brashness, tells us nothing new, even, for example, when she moves from the general to the specific as in her analysis of the meaning of the slogan "white supremacy." Although clever, this discussion of white supremacy raises one question which Fields does not answer. That is, what did it mean for blacks that poor whites were only willing to accept "temporary alliances" with them? Were these really alliances or were they nothing more than a variation on a theme in postbellum southern history: the manipulation of the black vote for partisan ends.

Finally, the essay by Lawrence N. Powell, "The Politics of Livelihood: Carpetbaggers in the Deep South," is an important contribution to our understanding of this much-maligned group. Powell argues that the Northerners who became carpetbaggers were motivated both by civic-mindedness and the need to earn a living. Space limitations will not allow me to do justice to the complexity of Powell's argument, but this essay represents an important development in Reconstruction historiography.

The essay by J. Mills Thornton III, "Fiscal Policy and the Failure of Radical Reconstruction in the Lower South," suggests that southern small farmers' dissatisfaction with the Republican party was fueled by more than an unhappiness with the northern party's racial policies. "Racism," Thornton says, "cannot serve, however, as an all-purpose explanation for small farmers' electoral behavior." Why not? Certainly if a call for "law and order" can serve as an explanation for voting behavior in the twentieth century, taxes and the issue of taxation could be a nineteenth-century code word for racial oppression.

Together these stimulating essays comprise a fitting tribute to the scholarship of C. Vann Woodward.

Wesleyan University CLARENCE E. WALKER

The War Within: From Victorian to Modernist Thought in the South, 1919-1945. By Daniel Joseph Singal. (Chapel Hill: University of North Carolina Press, 1982. xvi, 453 pp. Preface, introduction, coda, notes, bibliography, index, acknowledgments, photographs. $27.00.)

In this long-awaited study of twentieth-century southern intellectual history, Daniel J. Singal presents a masterful account of the transition from Victorian to Modernist thought in the interwar years. Entitling his study *The War Within,* Singal keeps his focus on the "sweat and agony" and the "great psychic anguish" that generally accompany the process of intellectual change, for he argues that "/t/o leave out this inner warfare would be to omit an important part of the story and to oversimplify the process of intellectual change."

Never intending to produce an encyclopedic narrative of

southern intellectual history, Singal intends instead "to chronicle and in part explain the process of cultural transition in the region." Singal's main concern is not the South per se, however, but Modernism, for he hopes above all "to establish the fact that there is, indeed, a basic pattern beneath the various forms of intellectual endeavor in the twentieth century, that literature and social science and political thought have not proceeded autonomously, but that an underlying matrix of culture and experience unites them at the deepest level." The South, therefore, is of interest to Singal primarily because, "although the battle between Victorian and Modernist culture raged throughout Western society, nowhere can it be seen with greater clarity than in the American South."

Singal describes Victorian thought as being characterized by a "radical dichotomy" between civilization and savagery, between the animal and the human. The impulse of the Victorians was to strive for purity in all things, to refuse resolutely to accommodate the presence of evil or conflict within the "perimeter of civilization." Within the context of southern thought, Victorianism led to the near-universal acceptance of the "Cavalier myth" of southern aristocracy and innocence, and the consequent inability to accept responsibility for, or even to perceive, the evils inherent in southern life. The Modernists, on the other hand, launched a rebellion against the rigidities of Victorian thought, intentionally breaking down the barriers between savagery and civilization "in an effort to make man whole again." According to Singal, the Modernist mode of thought is characterized by "the recognition of man's irrational nature, the acceptance of an open and unpredictable universe, the notion of conflict as inherently virtuous, the tolerance of uncertainty, and the drive toward probing criticism." Singal demonstrates and examines all of these attributes in his compelling analysis of southern writers and social scientists.

Singal advances his argument in three stages, dividing his subjects into categories he labels as post-Victorians, Modernists "by the skin of their teeth," and Modernists. The post-Victorians— U. B. Phillips, Broadus Mitchell, and Ellen Glasgow— all sought to free themselves from the traditional, chauvinistic view of southern history in an effort to view their region's problems objectively and scientifically. But all of them, according to Singal, failed to achieve their goals and had their final accomplishments crippled

because the old Cavalier myth remained firmly entrenched in their minds. Singal argues that those who were barely Modernists, on the other hand, produced the richest insights and contributions, largely because of the tension between the competing sets of values in their psyches. Describing Howard Odum, William Faulkner, and the Nashville Agrarians, Singal writes: "Straddling two cultural eras, theirs was an unparalleled opportunity to view the South with fresh eyes, using the conceptual tools made available by the social sciences and the perspectives afforded by Modernist literary culture in bringing to light facets of southern society previously ignored." Finally, Singal argues that those who were fully Modernist viewed the South with detachment and objectivity, but they lacked the scope and the solidity of their predecessors. William Terry Couch, Rupert Vance, Guy B. Johnson, Arthur Raper, and Robert Penn Warren usually limited themselves to temporary solutions to immediate problems rather than seeking universal truths, and thus their writing lacked the grand sweep, and the tragic vision, of an Odum or a Faulkner.

Singal argues that by 1941, with the appearance of Wilbur J. Cash's *The Mind of the South*, Modernism had triumphed as the dominant mode of thought in southern literary circles, and that by mid-century "Cash's South of conflict and depravity was, ironically, coming to enjoy the mythological status that had once characterized the innocent and genteel South of the nineteenth century." The battle had been won, Modernist thought had triumphed, and the years after the 1950s would witness a "noticeable drop in the intensity of intellectual activity in the region." A need remains, however, for an energizing new synthesis, and Singal suggests that the South may be able to play a leading role in producing new patterns of thought, In Singal's words: "Having freed the individual from the old moral code and reinstated the animal part of his being, Modernist culture may have reached its furthest limits. A new source of guidance has to be found. Surely the South, with its acute sense of loss of the old certainties, will have a role to play in that quest."

This is an exciting book, and one that is sure to be hailed as a major contribution to our understanding of the southern past. *The War Within* reflects hours and years of tenacious research, deep thought, and rigorous analysis, and because Singal writes with clarity and force, he is able to shine great beacons of light

where there had only been darkness before. Singal not only provides engaging, insightful analyses of each of his southern thinkers, he also demonstrates convincingly that the thinking of each of his subjects does reflect, to a greater or lesser extent, the "basic pattern" that he had discerned beneath all of Modernist thought. In short, *The War Within* is a triumph for the author and an adornment for the profession, and it is a book that should be read by anyone with a serious interest in twentieth-century southern history.

Newport, Arkansas ELIZABETH JACOWAY

Nearby History, Exploring the Past Around You. By David E. Kyvig and Myron A. Marty. (Nashville: American Association for State and Local History, 1982. xiii, 300 pp. Preface, photographs, appendices, acknowledgments, picture credits, index. $15.95.)

American historians have come a long way from the days at the end of the nineteenth century when their field was not considered an appropriate topic for study. Unfortunately, early in the twentieth century, academic and nonacademic historians split over the role and importance of local or community studies. As Myron Marty and David Kyvig explain, academicians "held to the notion that they were serving society and culture by concentrating on national history. Many came to scorn nonprofessionals, whose approaches and interests differed from their own, and they tended to dismiss local history as uncritical, unscientific, and inaccurate, which indeed was often true, and of little importance, which was very short-sighted." Each went his separate way.

In the past two decades American historians have started to rething their discipline. The college- or university-based historian no longer approaches only the broad questions or only studies the rich, the powerful, and the well-educated. The advent of the "new social history" since the 1960s finds historians investigating the roles of the common man and woman, ethnic and racial minorities, and the non-elite. At the same time academicians are studying "history from the bottom up," and increasing numbers of non-academic historians are taking to heart earlier criticisms of

their work, are adopting more stringent, analytical methods for their research, and are breaking out of the stranglehold which left much of their work short-sighted and insular.

As both of these groups work to redefine their goals, Kyvig and Marty have produced a volume which helps all of us bridge the gap between "professional" and "non-professional" history. *Nearby History: Exploring the Past Around You* presents a simplified approach to local historical research utilizing published and unpublished documents, oral history, visual documents, buildings, and artifacts. Throughout their discussion, the authors refer to "nearby history," rather than genealogy, local history, or community studies. Their goal is to "include the entire range of possibilities in a person's environment" and not to limit history to a concept of place or of relationships or to a discussion of objects. By trying to break old stereotypes of local history and local historical research, Kyvig and Marty "seek to increase the effectiveness of research and writing about the history of people and places nearby. To this end we aim to help our readers understand the nature and purposes of nearby history, realize the importance of caring about it, and know how to research and write or tell about it." The authors provide a series of questions, some of which might provide a new way of approaching a topic for some researchers. The book also provides a broad bibliography, suggesting additional useful readings, and the constant admonition to link the particulars with the universals, to place the event or people in a broader context.

Historians of all types– teachers or students, professional or amateur– will find this volume useful. For some it will clarify procedures, for others it will give insight into the research process, for still others it will provide reassurance that all their work has been well-done and worth-while. Some seasoned practitioners might be put-off by the need to devise new terminology– nearby history, traces, latent and manifest events– somewhat akin to devising public history, as though giving a new name will spawn instant respectability. Basically, this is what the best of local historians have been doing for years. Overall, the authors and the publisher, the American Association for State and Local History, deserve recognition and thanks for producing this fine volume.

Historic Pensacola Preservation Board LINDA V. ELLSWORTH

Mississippi Choctaws at Play, The Serious Side of Leisure. By Kendall Blanchard. (Urbana: University of Illinois Press, 1981. xv, 196 pp. Preface, tables, illustrations, photographs, appendices, references, index. $15.95.)

This monograph is an important contribution to the literature, for it is an initial attempt by an anthropologist to use sport and recreational games as a vehicle for undertaking a general ethnography. The book presents an excellent example of how specific socio-cultural activities reflect more generalized cultural patterns and behaviors. Thus, the text is not only an ethnographic study of how Mississippi Choctaws spend their leisure time in team-oriented sports, but also how these sports encapsulate Choctaw values, ideology, and behaviors. Games fulfilled many functions in traditional Choctaw culture, including the resolution of inter-village and inter-tribal conflict. Blanchard reviews these traditional functions, and offers comparisons with contemporary sporting events, which are primarily adopted from western culture.

One of the significant aspects of this book is the author's use of emic methods (ethnoscientific, cognitive methods) in his fieldwork. Although he admits to using a modified approach– principally by verifying information empirically– this extended presentation of the Choctaw Indian's perspective is commendable. Inclusion of this data alone makes this text a valuable investment for those interested in American Indian research. Thus far, few scholars have displayed this sensitivity to the Indian's viewpoint.

The concepts underlying the research, and a theoretical framework for the study, are presented in the initial chapter. Despite the scope of his knowledge of the existing literature, Blanchard judiciously chooses his references to support his views. In the second chapter, the author examines Choctaw sport in its historical dimension, with emphasis on the traditional stickball game. I was intrigued by the delineation of historical periods and the emphasis placed on women's sports. The third chapter focuses on the relationship of sport to Choctaw identity, using as examples contemporary stickball, basketball, and softball. Comparison with recreational activities of black and white populations in the region illustrates the distinctive adaptations Choctaws have made of western sports. The clever use of projective

tests for eliciting Choctaw responses and subsequently comparing these responses to Anglo perceptions is one of the highlights of the book.

In chapter four, "The Economics of Choctaw Sport," Blanchard begins to examine the concept of recreational activities as a part of general Choctaw culture. The following chapter treats the relationship of sports to social organization in general, specifically kinship structures and political behavior. The chapter on "Sport, Myth, and Ritual in Choctaw Society," contains the most extensive reporting of his informants' comments concerning the potential supernatural dimension of games. Blanchard reviews the types of ritual specialists and how the Choctaw use their expertise in assuring the successful outcome of a game. The domain of witchcraft continues to flourish in Choctaw culture, and he discusses the extent to which this option presently operates.

In a few instances, I do not completely agree with Blanchard's perceptions. For example, in my research among the Mississippi Choctaw, I find evidence of the maintenance of the traditional matrilineal system to be more obvious than he suggests. Further, my experience with native medicine men or doctors and their relationship to the field of witchcraft differs somewhat from his presentation. Both of these inherently difficult areas beg for further research, but my observations are not meant to detract from the value of Blanchard's contribution.

As anthropologists and historians we need to examine more fully the creative processes as a part of cultural behavior. Since recreation derives from the word create, the context of play provides an excellent domain for pursuing further research. For example, what are the parameters of individual creativity (or innovation) in team sports? Since Blanchard suggests that rules for games are not as crucial to Choctaw natives as to their Anglo counterparts, this culture appears to be an advantageous field situation for studying aspects of creativity. We may hope that he will pursue this investigation.

The information presented here does have potential application beyond our academic horizons into the broader spectrum of human experience. As Blanchard observes, the working hours for most Americans are diminishing, which is likely to continue in the future. Perhaps we can learn something of value from the Choctaw who take their leisure-time pursuits seriously, or who

may be said to "work at" play. Since sport may fulfill societal functions which we have traditionally associated with work, we need to investigate the usefulness of these ideas for mainstream American society.

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BOOK NOTES

The publication in 1903 of *Soldiers of Florida in the Seminole Indian, Civil and Spanish-American Wars,* with all its errors, discrepancies, and omissions, provided a vital research tool for historians of Florida and southern history. The book mainly lists the roles and rosters of the volunteer militia groups and the organized Florida regiments that were involved in the Civil War. There is some limited data also on navy units. Many war records had disappeared by the beginning of the twentieth-century; insects, humidity, and fire had taken their toll, and many others had disappeared with the passage of time. Confederate veterans were particularly anxious to save the surviving records. The R. E. Lee Camp in Jacksonville had collected a number of muster roles, but these had been destroyed in the great fire which devastated the city in May 1901. Representative Augustine Long of Bradford County introduced a bill in the Florida legislature in 1903 which provided support for the compilation of a history of Florida soldiers serving in the military engagements of the nineteenth-century. The act, which was signed by Governor Jennings on May 14, 1903, appropriated $5,000 to finance the research and to publish 1,000 copies of the completed volume. F. L. Robertson of Suwannee County, former bill clerk of the Florida Senate, was hired as compiler. The book was published under the supervision of the Board of State Institutions. It was found that military records relating to Florida men who had participated in the Second Seminole War and the Mexican War were almost nonexistent, although a search was made for material in the United States War Department's Record and Pension archives. A few records of the Third Seminole War were located, and these were published in *Soldiers of Florida.* Records of the organization of troops by state authority in 1860 and 1861 were also sparse. It was believed that many of these had been destroyed after the Civil War to prevent them falling into the hands of the Federals who were occupying Tallahassee. To secure needed information, thousands of letters were mailed to Confederate veterans throughout the state asking for personal data. Later, printed forms were distributed. These provided his-

torical detail for many of the units when nothing else was available. The plan was to publish the volume and to distribute copies free to colleges, seminaries, schools, and public libraries throughout Florida and then to "exchange for similar publications from other States." Remaining copies would then be sold to the general public in an effort to retrieve the original investment. Governor Williams S. Jennings, in his preface to *Soldiers of Florida,* acknowledges the "imperfect record," but notes that "the surest way to correct an error and reach the truth is to publish to the world the evidence at hand, then, those in possession of the information will come forward and correct the errors that may exist." It was hoped that a revised edition could be published later, but this never happened. A few copies of *Soldiers of Florida* have survived. Most are in libraries, and not always available to historians, research scholars, and genealogists who need the information the book contains. Original copies are almost impossible to purchase. However, now the problem of availability has been resolved with the publication of a facsimile edition by Richard J. Ferry, of Macclenny, Florida. *Soldiers of Florida* may be ordered from Mr. Ferry, P. O. Box 446, Macclenny, FL 32063. It sells for $24.95. A major problem in using *Soldiers of Florida* was the lack of an index. However, some years ago, Dr. Dorothy Dodd, former state librarian, of Tallahassee, took on the arduous task of indexing sections of the volume relating to the Civil War. This index has not been published. A typed copy is available in the Florida State Library, Tallahassee, and the P. K. Yonge Library of Florida History, University of Florida, Gainesville.

While beautiful buildings and homes designed by Addison Cairns Mizner are located across the country from New York to California, he is mainly identified with South Florida, particularly the Palm Beach and Boca Raton areas. Arriving in Florida in 1918 with Paris Singer, heir to sewing machine millions, Mizner quickly became "the most talked about architect of the 1920s." Singer wanted him to design a hospital in Palm Beach where American officers could recuperate from their war wounds. This building never opened as a hospital, but was converted to the Everglades Club which became the hub of social activity for Palm Beach society. Both the design and decor of the building

were immediate successes, and everybody, it seemed, wanted to employ Mizner. Mrs. Edward Stotesbury, wife of a J. P. Morgan partner, engaged him to build El Mirasol, one of Palm Beach's most opulent palaces. He built other great mansions for American millionaires. One, El Salano, was intended to be his own home, but he sold to it Harold Vanderbilt. It is now owned by Yoko Ono, John Lennon's widow. Everyone who could afford it wanted a house built by Mizner, or at least one in the Mizner style— Spanish with a touch of Mexican mission. When Mizner found that he could not get a particular type of building material that he wanted, he manufactured his own. First it was roof tiles, and then decorative iron, floor tiles, and Woodite. The latter was a mixture of plaster, fiberous materials, and wood shavings along with a binding substance. It could be treated like regular wood and enabled Mizner to build at low cost elaborate ceiling and door panels. He manufactured furniture, produced stained and leaded glass windows, and developed imitation marble. The Mizner Industries became a major operation. He was an expert in the art of antiquing buildings, both inside and out. The millionaires of Palm Beach wanted not only houses to live and entertain in but places to shop, and so Mizner designed Worth Avenue, one of the world's most beautiful shopping streets. Via Mizner, Via Parigi, Patio Marguery, and the surrounding piazzas, patios, and plazas house exclusive stores, boutiques, galleries, and restaurants. Not all of Mizner's buildings were grand mansions. On a somewhat more modest scale he designed "cottages" on Brazilian and Chilean avenues in Palm Beach. All were on the "right" side of the lake except for the house he designed for his chief engineer, Carl Riddle. Mizner developed office and apartment complexes, the Embassy Club (now the home of the Society of the Four Arts) in Palm Beach, and the Golf and Polo Club south of Palm Beach. He was also responsible for the Boynton Woman's Club, Riverside Baptist Church in Jacksonville, and the Casa Coe da Sol, an important private residence in St. Petersburg. During the summer and fall of 1925, Mizner announced his plan to develop Boca Raton on a stretch of sand and scrub tropical growth. It would include a 100-room hotel, a boulevard wide enough to accommodate twenty cars abreast, and a grand canal modeled after the Botafogo in Rio de Janeiro. The hotel opened on February 6, 1926, with 500 guests for the reception. It was ob-

vious to any discerning observer that the great Florida land boom was collapsing, and that Mizner's dream would never be fulfilled. But his career was not over yet. A number of private residences were built in Boca Raton before he went bankrupt. Many Mizner buildings have been demolished, but some still remain. The residence that he built for William Grey Warden in Palm Beach has been converted into handsome condominium units. La Guerida, which he built for one of the Wanamakers, is owned by the Kennedy family. It was famous during the 1960s as the Palm Beach White House. Addison Mizner is also remembered for some of the important architects who were associated with him. These include Lester Geisler, who designed the Hialeah race track, and Bryon Simonson, who later laid out most of Hilton Head. Mizner is also recognized as the architect of the Cloister Hotel at Sea Island, the Foerderar Mansion in Bryn Mawr, Pennsylvania, the Casa Serena ranch near Colorado Springs, and several properties on California's Monterey Peninsula. All of this Mizner history is related in *Addison Mizner Architect to the Affluent, A Sketchbook Raisonne of His Work.* The 194 black and white sketches are by William Olendorf, and the text is by Robert Tolf. This volume was published by Gale Graphics, 1700 East Las Olas Boulevard, Fort Lauderdale, FL 33301, and the price is $30.00.

In his first autobiographical volume, *Like I Saw It, The University Years,* Angus McKenzie Laird covered his family history, his own early education, and his years at the University of Florida, first as a student and then as a professor. He has now published a second volume, *The Merit System Years,* covering the nineteen years that Laird directed this important activity for the state of Florida. In 1941, enrollment at the University of Florida began declining because of the war crisis, and Laird agreed to teach one-half time and devote the remaining time to supervising the Merit System for the State Board of Health and the Florida Crippled Children's Commission, each an independent agency. Throughout the war period, he continued to teach while also visiting the agencies which he supervised. He traveled by bus, usually at night. Laird's book not only provides information on an important government activity during a time when there was much growth and change taking place in Florida, but

provides personal accounts of people that he knew and worked with and events which he encountered. This kind of information is difficult, often impossible, to find in official archives. The section, "Governors of the Merit System," describes the role that Florida governors, beginning with Millard Caldwell, played in the System. In his preface to *The Merit System Years,* Professor Laird credits the interview that he did for the University of Florida's Oral History Program as the catalyst which "stirred me to life. . . . I decided to give my autobiography the highest priority." Since the concentration is on the Merit System, much has not been covered. Perhaps a third volume will be forthcoming which could record the other experiences and activities in Mr. Laird's rich and eventful life. *The Merit System Years* is published by St. Andrews Press, 507 Plantation Road, Tallahassee, FL 32303. It sells for $15.00.

Charles S. Miley came to Fort Pierce in 1914 and served as reporter and editor of the *Fort Pierce News Tribune,* as it was known after 1920, until his retirement in 1976. During this period of more than six decades Miley was a careful observer of the people of the Indian River area and the many changes that were taking place as a flood tide of people moved in. He recorded in his columns the impact, as he saw it, of two world wars, the land boom of the 1920s, the Depression era, and the arrival of the space age. *Miley's Memos* is a collection of short sketches dealing with the people, environment, education, the religious, social, and cultural institutions, Indians, transportation, and politics. The volume was published by the Indian River Community College Historical Data Center, Fort Pierce. It includes pictures, maps, and statistical data.

The Peace River Valley in southwest Florida is one of the most beautiful and productive areas of the state. Robert Lee Thompson, in his book *Peace River Valley, The Puritan's Utopia,* describes the river and its environs, the early settlement of the area, and its major industries– fishing, cattle, citrus, and phosphate. Seventeen chapters describe thirty-two communities in the Valley, most of which date from early nineteenth-century settlements. Fort Meade, Mulberry, Bartow, Bowling Green, Zolfo Springs, and Arcadia are among these early pioneer communi-

ties. Events occurring in the Valley during the Third Seminole War in the 1850s are described in Mr. Thompson's book, together with the importance of the cattle industry during the Civil War. Of importance also is the biographical data on families and individuals. A selected bibliography is included. *Peace River Valley* sells for $17.95, and it may be ordered from Patricia D. Robertson (Thompson's daughter), Route 3, Box 98, Morganton, NC 28655.

The History of Davie and Its Dilemma was written by Victoria Wagner. It is based on interviews with some of the early settlers still living in the community, and on materials furnished by persons who have connections with Davie either through their own lives or that of their families. Davie is in Broward County. It is located on the edge of the Everglades, some ten miles west of the Atlantic Ocean and the so called "Gold Coast." It was first named Zona by workers returning from the Panama Canal Zone who thought the terrain was similar to what they had left. The Everglades drainage program, developed during Governor Broward's administration, made the settlement of Davie possible. The town was renamed for R. P. Davie, a Colorado millionaire, who, in 1906, had purchased 27,500 acres of Everglades land. He sent out brochures advertising "The First Improved Town in the Everglades," and settlers arrived, attracted by the cheap land, climate, and rich soil. Zona was renamed Davie in 1916. Mrs. Wagner's monograph, which was published by Nova University / New York Institute of Technology Press in its Community Service Series, traces the history of the town from its earliest beginnings to the present. Agriculture, education, religious institutions, the hurricanes of 1926 and 1947, and the Seminole Indians are some of the topics she touches on. There is also material on Broward Community College and Nova University. The volume includes pictures, a bibliography, and an index. Order from NYIT University Press, Fort Lauderdale, FL; the price is $4.50.

Florida's Golden Galleons, by Robert F. Burgess and Carl J. Clausen, was first published in 1976. It recounts the exciting story of the Spanish treasure fleet which was destroyed by a hurricane on July 24, 1715. Ten ships, 700 lives, and a great treasure were lost. Florida Classics Library has reprinted this volume,

and it may be ordered from the publishers, Box 1657, Port Salerno, FL 33492. The price is $9.95.

Of Sky and Earth, Art of the Early Southeastern Indians is a catalog prepared for an acclaimed exhibit of objects from the prehistoric Mississippian Culture held at the High Museum of Art in Atlanta, Georgia, in the fall of 1982. The catalog was prepared by Roy S. Dickens, Jr., director of the Research Laboratories of Anthropology at the University of North Carolina, Chapel Hill, with contributions by Charles Hudson of the University of Georgia, and Roy C. Craven, Jr., director of the University of Florida Gallery. The Florida State Museum, the Jacksonville Museum of Arts and Sciences, and the University of Florida Gallery loaned objects for the exhibit. The catalog describes the 161 items in the exhibition and illustrates eighty-nine of them, twelve in color. *Of Sky and Earth* may be ordered from the University of Tennessee Press, Knoxville, TN 37996. It sells for $9.95.

The World of the Southern Indians, by Virginia Pounds Brown and Laurella Owens, includes brief accounts of the prehistoric Indians, those living in the region at the time of European contact in the sixteenth-century, and of the more contemporary Choctaws, Chickasaws, Creeks, Cherokees, and Seminoles. There is information also on some of the smaller and less well-known tribes. A guide to Indian sites in seven southeastern states are listed, together with a selected bibliography and index. This book will be useful to students, teachers, and librarians. Beechwood Books, Box 20484, Birmingham, AL 35216 is the publisher, and the book sells for $15.95.

Adventures in the Unknown Interior of America is a recent paperback edition of the Cabeza De Vaca narrative manuscripts as translated and edited by Cyclone Covey. Professor Covey's material was published in 1961. This present edition, published by University of New Mexico Press, includes an epilogue written by William T. Pilkington. It sells for $6.95.

Football Powers of the South, edited by Lawrence Wells, features the major football schools in the area– Florida, Georgia;

Alabama, Auburn, Florida State University, Tennessee, Louisiana State University, Vanderbilt, Texas, Southern Methodist University, Arkansas, and the University of North Carolina. The earliest photograph in the University of Florida section is the 1899 football team at the Florida Agriculture College in Lake City. There are also pictures of many of Florida's football greats including Goldy Goldstein, Carl "Tootie" Perry, Dale Van Sickle, D. K. "Dutch" Stanley, Walter Mayberry, Chuck Hunsinger, Jimmy Kynes, Doug Dickey, Carlos Alvarez, and Steve Spurrier, the Gator's only Heisman Trophy winner. The earliest FSU pictures date to 1902 and 1904 when the institution was known as the West Florida Seminary. Its first victory was against South Georgia Military Institute. Pictures of its players and coaches since 1947 are included. Order from Yoknapatawpha Press, Box 248, Oxford, MS 38655, the price is $17.95.

The University of Alabama, A Pictorial History, by Suzanne Rau Wolfe, includes more than 600 illustrations, many appearing for the first time. The volume is divided into time spans, beginning with the founding years, 1818-1831, through its formal opening in 1831, to the present. The University was destroyed in April 1865 at the close of the Civil War when its four buildings and library were burned. Most of the volume is devoted to the years after the war, particularly the development of the modern University since 1903. Published by the University of Alabama Press, the volume sells for $30.00.

When *Cherokee Dance and Drama* was first published in 1951, one year after the death of the noted American ethnologist, Frank G. Speck, it was recognized as an important contribution to the understanding and knowledge of the religious, social, and medical history of the Eastern Cherokee band. It was the work of Speck and Leonard Broom in collaboration with Will West Long. The latter lived in the Big Cove community, a cultural conservative enclave of the Qualla Reservation in western North Carolina. This new edition includes a foreword by Professor Broom, the only surviving member of the trio. It was published by the University of Oklahoma Press in its Civilization of the American Indians series; the price is $14.95.

The Parkman Dexter Howe Library of New England Literature was acquired by the University of Florida Library in 1981. This great collection of first printings and manuscripts covers the period from 1620 to 1960. The acquisition of the Howe Library included an agreement to publish a catalog of the collection and material memorializing the collector and honoring the donors who had made the purchase possible. *The Parkman Dexter Howe Library, Part I,* is the first publication in this series. The general editor is Sidney Ives, librarian for rare books and manuscripts at the University of Florida. This descriptive catalog of the earliest New England items is by Roger E. Stoddard of the Houghton Library at Harvard University. Orders for this book may be addressed to 531 Library West, University of Florida, Gainesville, FL 32611. The edition is limited to 500 copies. The price is $20.00 each; add $1.50 for shipping charges.