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BOOK REVIEWS

Tampa: The Treasure City. By Gary R. Mormino and Anthony P. Pizzo. (Tulsa: Continental Heritage Press, 1983. 272 pp. Prologue, photographs, illustrations, maps, bibliography, index, photo credits. $29.95.)

Tampa: The Treasure City is the newest title in an enlarging body of popular coffee-table volumes on historic Florida topics. This volume appears after those already authored on Pensacola by Lucius and Linda Ellsworth, on Miami by Arva Moore Parks, on Jacksonville by James Ward, and on Fort Lauderdale and Broward County by Stuart B. McIver. A pictorial history of Orlando by Jerrell Shofner is soon to be published by Continental Heritage Press, also in its American Portrait Series.

Like much of this form, the Tampa book lures its readers into an interpretative presentation of the past by utilizing all the technical advantages of the present. Continental Heritage's sophisticated treatment of its topics includes a complex layout designed with creative graphics– full-spread archival photographs in sharply reproduced black and white as well as contemporary subjects shot in dazzling full color. The result is an historic Tampa that is visually lively, appealing, and instructive. Busch Gardens, for example, springs out at the reader complete with lifelike giraffes, their long necks nearly swaying off the page thanks to the sensitive contributions of Judy Deese, a native Tampan who worked on this publication as the photographer for current subjects. Nor is Deese the only native Tampan associated with this project. She is joined by another whose impulse is distinctly personal, an author and preservationist long associated with historic Tampa– Tony Pizzo. Pizzo's picture appears on page eleven at the apparently ripe old age of about ten, amid street car tracks and Model As parked along Seventh Avenue, circa 1926. Pizzo co-authors the book with Gary Mormino of the University of South Florida Department of History, and that is an appropriate combination. The book contains elements of old Tampa viewed familiarly by Pizzo (who wrote *Tampa Town* and *Tampa's Italian Heritage),* alongside the fresh perspective of Mormino who became a resident more recently.

Mormino's narrative is effectively laced with literary allusion and prominently includes evidence, particularly in the Ybor City chapters, of his sensitivity to the historic definitives of the ethnic urban community, a subject he has pursued through the research technique of oral history since completing his doctoral dissertation (University of North Carolina) on an Italian immigrant community of St. Louis. (That dissertation is soon to be published by the University of Illinois Press as *The Hill Upon a City: An Italian American Neighborhood.)*

Narrative and the accompanying several hundred photographs are organized into eleven chapters, beginning with pre-discovery and interpretative archeological data, the Tocobaga Indian peoples, and the arrival to the Gulf coast of the Old World in the persons of Ponce de León, Narváez, de Soto, and Menéndez. Following more than three centuries of Spanish control, the narrative makes the transition to emerging American enterpise and entrepreneurial immigrants such as sea captain James McKay and those settlers who were enticed to the coastal wilderness by land patents initially offered by provisions within the Homestead Act of 1842.

From agricultural and seafaring beginnings, Tampa enterprise evolved toward its 1980s essence through the eras of industrialists and developers like Henry Lindsey, Henry Plant, and Peter O. Knight to become the city of today. That city of today is detailed for historians of tomorrow in a final seventy-page Sponsor Index, in which individual Tampa corporations, professional associations, and educational institutions detail their esoteric histories through narrative and illustration.

The authors augment the relatively brief narrative with numerous side bars, topical asides of special human interest, dealing with men and women and events. These are attractively packaged and contribute another interpretative dimension to the general historic determinants of a complex city's overall composition.

The Tampa Historical Society (whose founding president was Pizzo) served as principal sponsor for the book, which contains bibliography and index. Not since D. B. McKay's three-volume *Pioneer Florida* have Tampans been treated to such a comprehensive history. Mormino and Pizzo have made a hand-

some contribution to the rich body of work on their city.

Sarasota, Florida JANET SNYDER MATTHEWS

Mizner's Florida, American Resort Architecture. By Donald W. Curl. (Cambridge: MIT Press, 1984. xii, 249 pp. Foreword, photographs, illustrations, notes, bibliography, lists, index. $30.00.)

Addison Mizner is the most widely recognized, most written about architect in Florida. He moved among the highest circles of Palm Beach society and created a style to fit their every need and whim. His architecture has been admired, copied, and ridiculed. Most recently, it has become the object of several major publications. One such work is *Mizner's Florida,* American *Resort Architecture.* Its author, Donald W. Curl, is professor of history at Florida Atlantic University.

Professor Curl's book is handsomely done, with excellent photographs– even if somewhat small to show the beauty of Mizner's detail– and an attractive, inviting cover design. The text is a pleasure to read. The development in the life and works of Addison Mizner is presented in vivid detail, placing equal focus on the private, social, and professional aspects of Mizner's brilliant career. The strongly biographical and historical approach in Professor Curl's style does not detract from his work. The book contains exhaustive architectural cataloguing and detailed descriptions of the master's works, from his earliest commissions in New York to his last efforts during the Depression years, right before his death in 1933. It covers the exotic glamor of the resort palaces Mizner created for the nation's social elite, as well as his visions for Boca Raton, a planned, middle-class residential development, in the fashion of the many suburban legacies of the 1920s real estate boom in Florida. It explores the many products, from tiles to furniture, manufactured by Mizner Industries. It clearly describes the brightness and hues of the tile work produced by the industry. It gives technical insights on the kilns' firing capacities, methods used to produce "antique special effects" on new materials, and even exposes the reader to the "Papa Mizner chair."

The book is particularly strong on the colorful anecdotes about Mr. Mizner's minglings with the best known of Palm Beach's social register, and his penchant for a little gossip now and then. His sense of humor and witticisms made him a charmer among high-power moguls and grande dames, as he beautifully captured their commissions with quotes from his Cynics Calendar, such as "Be hailed truthful that your lies may count," and "A word to the wise is resented" (p. 13). In another instance, as a lady quoted long passages from Classical literature to prove the lack of authenticity of his *Calendar* quips, Mizner retorted "You must admit that at least I paraphrased it into one line" (p. 16).

Mr. Mizner's personality, as his designs, epitomized the excesses, frivolity, and glamor of that pre jet-set era of the roaring twenties. Mizner created the real-life settings for a social class of storybook characters. Fitzgerald's Gatsby would have been Mizner's perfect client. Once a woman reporter was soundly admonished for daring to enter the dining room of the Everglades Club in her daytime clothes. Mizner also publicly admitted to occasional omissions, such as bathrooms, kitchens, and staircases, from his designs. It all made his anecdotes the more amusing to tell at the next dinner party; it kept him in the social limelight, and it kept him busy.

The author becomes more conservative in his architectural analysis of Mizner's work. Throughout the chapter "Creating the Palm Beach Style" Curl primarily alludes to the Spanish influence on Mizner's work. Other times he describes its Moorish, Venetian Gothic, or Romanesque strains. The sources for Mizner's inspiration, whether Spanish, Italian, or Mediterranean, are never quite tied together. An early, concise definition of the Mediterranean Revival style, of the eclectic variations in its vocabulary, would have provided a better perspective to the many changes in expression found in Mizner's architecture. It is not until the last sentence of the chapter that Curl confirms Mizner's work in these words: "Mediterranean architectural ornamentation had become the rule for Palm Beach" (p. 133).

Another point in *Mizner's Florida* which could be argued is Professor Curl's claim that "Mizner's architectural visions for the Everglades Club made it the first major building in south Florida in the Spanish style" (p. 60). Although Mizner is com-

monly acknowledged as the creator of the Spanish Mediterranean Revival style in Florida, the Pittsburgh firm of Kiehnel and Elliot may just take the honors by a nose. In 1917, John Bindley, president of the United States Steel Company, commissioned Richard Kiehnel and John Elliot to design his winter home in Miami. Their bayside creation, El Jardin, is a full-grown, perfect specimen of Spanish Mediterranean architecture, complete with low hip roofs covered in clay tiles, with rough-textured stucco walls, whose soft overlapping shades of pink paint were especially treated to give the surface an antique, mildewed quality. El Jardin, begun one full year before Mizner's Everglades Club, is built around an interior central courtyard overlooking Biscayne Bay. Its front door of heavy wood panels with brass studs, was imported from Spain, and the elaborate ornamental stucco work that climaxes around the central doorway, flanks balconies, and wraps around cornices and the rear of the courtyard, are of Spanish Churriguresque inspiration.

Somehow, in spite of laments from the most academic of historians, such technical details about the publication's contents will not make a bit of difference to all other readers, who will thoroughly enjoy *Mizner's Florida* to its very last page.

Metropolitan Dade County IVAN A. RODRIGUEZ
Historic Preservation Division

Stetson University: The First 100 Years. By Gilbert L. Lycan. (DeLand: Stetson University Press, 1983. xii, 502 pp. Foreword, preface, note on sources, photographs, appendix, index. $15.95.)

Not many histories of universities have won much recognition for author or institution. They are suspect as house documents usually commissioned and published by the institution. They are likely, and fortunately so, written by faculty members long associated with their subject, and adjudged unlikely to be at all critical in their evaluation of people or events. Nor is there agreement among authors as to the relative importance of the complex of elements that make up a university. Nor yet is it always clear

to whom and for what purpose they are written. This reviewer has written a university history.

Professor Lycan answers one of these doubts quite clearly. He has spent his entire professional life at Stetson. Who else could have put together such a meaningful story of Stetson? Who but an "insider" ever understood the workings of a university. The official records are usually scanty and "clean." Minutes of the most controversial meetings are limited to a report of the action taken, sometimes in executive session. Lycan notes one instance in which an all-day session produced a stenographic report of fifty-two pages and only one "bland" paragraph in the minutes.

Understandably Lycan has his heroes and his villains, but none of his heroes are anywhere near perfect. According to him all of Stetson's presidents, with the possible exception of Paul F. Geren (1967-1969), were capable administrators. The chapter on Dr. Geren is a lesson in the consequences of choosing a president for the wrong reasons, and for not inquiring into a person's qualifications to do the job at hand.

Professor Lycan has a clear view of what he is about. He notes that the unique feature of Stetson University is its devotion to the Christian ideal. Further, he concludes that everything in a university revolves about the president and the trustees but with the president at the center of all action and activities. This produces a lively story because it is written in terms of personalities and is filled with human interest accounts.

The Stetson story reveals again the problems of a church related school– of which this country has had many– in competition with better funded nonsectarian private and state-supported schools. Running through Stetson's history also is the fight for control of the institution between the Florida Baptist State Convention and the academic community with its substantial benefactors. The keys to the outcome of this battle are the original chartering of the institution by the Florida legislature with a self-perpetuating board of trustees, and the failure of the church body to provide a proportionate share of operating funds. Another part of the problem was the fear that the availability of government dollars, particularly since World War II, might result in a violation of the principle of separation of church and state. Only during the administration of President John E. Johns (1970-1976) was there a viable balance of contending forces which

permitted Stetson to develop into an institution with more than just a narrow Baptist appeal. This was no mean feat.

At the end of the nineteenth century, along with three other small colleges– Des Moines College, Kalamazoo College and Butler– Stetson was for a time affiliated with the University of Chicago. This was the brainchild of Chicago's President William R. Harper who had visited Stetson in 1898 and was impressed with what he saw there. Harper hoped through a series of agreements of affiliation to achieve uniformity and high standards among the nation's colleges. It involved monitoring of Stetson's operations– academic and administrative programs– and the school had to satisfy some specific requirements. The relationship with Chicago did improve the faculty and curriculum and it attracted a number of quality students. However, it caused a considerable strain on Stetson's resources and there was opposition among the broader Baptist constituency.

Equally instructive is Lycan's account of Stetson's relations with accrediting agencies which the school first resisted and then embraced as the road to academic respectability and even survival. The accreditation of the oldest law school in Florida led to the upgrading of curriculum, library, and faculty, and improving its financial support. Interestingly, in the process the law school was moved to St. Petersburg where it is, for all practical purposes, autonomous. Admission to the Southern Association of Colleges and Secondary Schools and the American Association of College Schools of Business, among others, also helped to strengthen Stetson.

The book ends with the appointment of President Pope A. Duncan in 1977, following John E. Johns. To the end of World War II, Stetson, like many small educational institutions throughout the United States, was continually faced with the problems of survival. Since that time the situation has improved considerably for Stetson. While Professor Lycan does not venture a look into the future for his institution, he does provide a lively and useful account of the first one hundred years of the history of Stetson.

University of Miami CHARLTON W. TEBEAU

Their Number Become Thinned. By Henry F. Dobyns. (Knoxville: University of Tennessee Press, 1983. 378 pp. Acknowledgments, introduction, tables, maps, bibliography, index. $29.95.)

Another book will probably be necessary to explore fully the implications and judiciously assess the methods and conclusions of *Their Number Become Thinned.* In this study, Dobyns offers a radically new perspective on the population structure of Florida's Indians on the eve of contact. His contribution should be of intense interest to historians, anthropologists, and archeologists working in the southeastern United States, and the methods used to arrive at his conclusions should provide fuel for a lively exchange among scholars in these disciplines.

The primary thesis of *Their Number Become Thinned* is that the American Indian population prior to European contact (either direct or indirect) was enormously larger than it is presently believed to have been by the scholarly community in general. This discrepancy, Dobyns suggests, is due to the dependency of ethnohistorians and anthropologists on documentary accounts of Indian population during the late sixteenth and early seventeenth centuries. These sources reflect a native population greatly diminished from that of the pre-contact period, primarily through the agent of epidemic disease.

Dobyns uses the Florida Indians as an example of the manner in which a seriously distorted population estimate may have resulted from a too-conservative assessment of the available demographic information. In this process he has made a significant contribution by challenging traditional and possibly complacent views of Florida Indian population demography; by offering alternative methods for approaching the reconstruction of protohistoric demography; and by organizing a body of evidence that could be interpreted to indicate a considerably larger population than is presently assumed. The nature of this evidence is, however, largely circumstantial, and can be used more to speculate than to demonstrate that the Florida Indians were as numerous as Dobyns proposes. It is around this issue that much of the expected controversy over the book will probably center, for undoubtedly more than one student of Florida history or prehistory will gasp at the suggested population figures of 722,000

Timucuans and 919,000 combined Timucuans, Apalachees, and Calusas around 1515 (p. 292).

Dobyns approaches the question of aboriginal population dynamics from several different directions. A number of chapters deal with the nature and impact of epidemic disease, using cross-cultural comparative data to suggest mortality rates for the Florida Indians during the early sixteenth century. Dobyns then explores methods by which we might more accurately reconstruct the pre-epidemic fifteenth-century Indian population.

An underlying assumption in Dobyns's assessment of pre-contact population is that contagious disease was virtually absent in pre-European America. In the absence of such disease, he argues, the native population had increased to a size that was equivalent to the full carrying capacity of the environment (that is, the life-sustaining and food producing potential of a certain ecological region). The archeological data that would be necessary either to test or verify these assumptions unfortunately does not exist, and they must be considered speculative, Dobyns devotes several chapters to a detailed discussion of the wild food resources available in pre-contact Florida, using various studies of contemporary plant and animal communities as a basis. The potential caloric contributions of these resources to sustaining human life are estimated, and then compared to other regions with more reliable native population density figures than Florida's. This procedure is followed in order to suggest a population density for Florida based on the reconstructed environmental carrying capacity. The exercise also depends upon certain undemonstratable assumptions– that contemporary analyses of plant and animal communities can be extended to pre-contact times, and that the full carrying capacity of Florida was, in fact, reached.

Dobyns also approaches the reconstruction of population through the analysis of cultural institutions, including farming systems, settlement size and distributions, and army sizes. One of the most interesting of these is the analysis of Timucuan army sizes. Based primarily upon the number of Timucuan warriors depicted in the LeMoyne-DeBry illustrations of the Saturiwa tribe, as well. as on reports and rather casual comments of sixteenth-century Spanish and French observers, Dobyns and William Swagerty suggest a warrior population of between 26,000 and 28,800. This number was multiplied by five, to reflect a

family size of four plus one extra to account for what the authors believe to have been a very large number of *berdache* (men who performed women's cultural functions and menial tasks) in Timucuan society to arrive at a Timucuan population figure of 130,000 to 144,000.

The methods used by Dobyns to extract this information are innovative and instructive; nevertheless, scholars of early Florida history are likely to be uncomfortable with the relatively uncritical use of the often goal-oriented Spanish and French military accounts, as well as with Dobyns's frequent reliance on modern translations of colonial period historiography. The uses made of the DeBry engravings and the Fontaneda accounts are cases in point.

In addition to its reconstruction of Florida Indian populations, *Their Number Become Thinned* makes several original and provocative suggestions about Florida's native cultures at the time of contact. Examples of these include the identification of the central Florida "Mocozo" groups as Timucuan, the interpretation of Calusa economy as being essentially horticultural, and the assertion that the eastern Timucua were fully sedentary. These suggestions should provide tinder for discussion and controversy.

This is one of the major contributions of *Their Number Become Thined.* Others include Dobyns stimulating discussions of the cultural and physical processes underlying changes in American Indian demographic structure, settlement patterning, and subsistence systems as a result of depopulation through disease. Dobyns also offers non-traditional methods for approaching these issues through the unsatisfactory data base that is presently available, and focuses attention on seemingly minor and often ignored technological factors that may in fact have been quite important in the development of Florida Indian culture (such as canoes and root crops).

It is unfortunate that the data upon which Dobyns was forced to rely are occasionally questionable, and the book's frequent use of these data to build on unverifiable assumptions is its major weakness. Although it cannot conclusively demonstrate that Florida Indian population was as large as Dobyns suggests, *Their Number Become Thinned* will shift our attention to alternate interpretations of American Indian population dynamics. It

should also open our eyes to the possibilities of non-traditional approaches, and serve as a stimulus to thought and research for anthropologists, archeologists, and historians for some time to come.

Florida State Museum KATHLEEN A. DEAGAN
University of Florida

Catholics in the Old South. Edited by Randall M. Miller and Jon L. Wakelyn. (Macon: Mercer University Press, 1983. vi, 260 pp. Introduction, afterword, notes on contributors, index. $15.95.)

Although there is a considerable literature on the Roman Catholic Church in the pre-Civil War North, where high concentrations of immigrants gave this largest of United States denominations the distinctly urban cast that it retains today, until now the reader has not been as fortunate in finding a corpus of historical work on southern Catholicism in the antebellum period, when cotton, slavery, and Protestant nativism flourished together. Scattered biographies of bishops such as of John England of Charleston, accounts of lay trustee controversies such as that at St. Augustine, Florida, or missionary church histories of states such as Kentucky and Mississippi, are representative of the scarce resources for Old South Catholicism from 1850 to 1861. Now this fine collection of original essays seeks to provide our first overview of the pre-war church and to mark out the several directions that further research in the period might take.

Editors Randall M. Miller and Jon L. Wakelyn provide an introduction and afterword, respectively, in addition to substantive contributions, Miller writting on Catholic identity in the Old South and a second chapter on black Catholics; and Wakelyn addressing what he finds are general similarities between Catholic elites and the dominant evangelical Protestant elites. Miller's southern Catholics are defined by a pronounced localism in structure, habits, and attitudes, owing in great part to their dispersal over vast territories. In these circumstances episcopal authority had less claim on the faithful than it did in the closely packed cities of the North, and innovation in church order, combined

at times with recalcitrance, abounded. Where priests were long absent from their charges, or nonexistent, large number of Irish immigrants "lost the faith" and joined Protestant communities, where many a Kelly or Murphy or O'Donovan can be found on church rolls today. Miller points out that because of their small number and scattered condition, together with their general integration into southern culture, Catholics were not feared as threats to the prevailing social system, despite the hysteria of the Know-Nothings. Their principal spokesmen, England at Charleston and Bishop Augustin Verot at St. Augustine, supported slavery and, in Verot's case, secession.

In the main, these studies approach the church as people– as communities of laity and clergy, white and black– rather than as episcopal sees, parishes, or other institutions which for too long a time have been the principal focus of Catholic historical attention. The lone exception is an overview of institutions in the southern church by Raymond H. Schmandt, but perhaps it is necessary so that the reader unfamiliar with the Catholic terrain might gain a foothold. Richard R. Duncan writes about the sometimes precarious minority status of Catholics, and Sister Frances Jerome Woods, C.D.P., reviews the special challenges faced by comunities of religious women (nuns) in the southern states. Relying on original documents in the Jesuit archives of Rome and of the Maryland Province, R. Emmett Curran, S. J., describes the little known Jesuit slaveholdings in Maryland, 1805-1838, where the condition of blacks in bondage was no better, and sometimes worse, than what one could find on lay plantations; indeed, the saying originated in Maryland, "as bad as a priest's slave." Mass sales to slavers in Louisiana ended the Jesuit holdings at about the same time that anti-slavery sentiment was rising in Maryland. Miller's chapter on missions to blacks reveals how little real contact Catholicism had with blacks, even with those-an estimated 100,000 in 1860– who adopted that religion because it was their masters'. No more than a veneer of the white man's faith characterized those passive populations, and many Catholic ex-slaves left the church during Reconstruction. In a telling case study of a colony of Catholic *creoles de coleur* in the civil parish of Natchitoches, Gary B. Mills finds that in the midst of racial intolerance Catholics of color maintained an impressive record of moral rectitude. Finally, Dennis Clark reflects on the

sense of isolation experienced by immigrant Irish Catholics in the region– some 84,000 in 1860. This chapter on a long-neglected theme makes an important contribution. The entire book may be described as a significant addition to the bookshelf of Old South history.

University of Florida MICHAEL V. GANNON

John Bell Hood and the War for Southern Independence. By Richard M. McMurry. (Lexington: University Press of Kentucky, 1982. xi, 239 pp. Maps, preface, illustrations, notes, bibliographic essay, index. $19.50.)

During his lifetime General John Bell Hood was a controversial character. He still is. He was a superbly successful battlefield commander who moved rapidly through the ranks of regimental, brigade, division, and corps command to became the youngest of the Confederacy's eight full generals. Yet as an army commander he proved to be a disaster. Was he simply a man promoted too far for his talents or were there other explanations for his failures? This was the large task which Richard M. McMurry of North Carolina State University set for himself in this short but important study.

Hood was a Kentuckian who graduated from West Point near the foot of the class of 1853. His career at the Military Academy was distinguished by limited attention to his academic burdens but a devotion to "boyish sports" which reflected his failure to develop a sense of responsibility. At West Point, and subsequently as an officer in the 2d Cavalry, he came under the influence of Robert E. Lee who McMurry believes Hood selected as his model. Unfortunately, Hood lacked the intelligence, character, and self-confidence to emulate his hero successfully. He displayed instead an aggressiveness which verged on rashness and belief in the offensive as the only acceptable method of waging warfare.

After resigning from the Federal service, Hood joined the Confederate army and rapidly advanced to the colonelcy of a Texas regiment. He acquired his stars as commander of the "Texas Brigade." McMurry cannot determine the basis of that appointment, but the brigade and its commander functioned

brilliantly during the Peninsular campaign, and at Second Manassas and Antietam. The latter earned Hood a second star and command of a division in James Longstreet's corps. As McMurry points out this was an unfortunate assignment since Hood was temperamentally out of step with Longstreet and would have better fitted into Stonewall Jackson's command. Hood missed Chancellorsville, but was wounded severely in the early fighting at Gettysburg. He was wounded again at Chickamauga, losing a leg. Despite his injuries he was promoted to lieutenant general and was assigned to command a corps in the Army of Tennessee. McMurry accepts the argument that the assignment was legitimate and denies that Hood was intended as a spy for Jefferson Davis and Braxton Bragg, both bitter enemies of Joseph E. Johnston, the army's commander.

McMurry's characterization of Johnston is excellent– friendly but critical. Despite their antithetic personalities Johnston and Hood initially worked well together, but the latter became frustrated by the Fabian campaign before Atlanta. His feelings were mirrored in Richmond so it was no surprise when Hood was chosen to replace Johnston. Events proved the selection to be a poor one. Hood was not up to the command. He did not have enough experience to command an army or to prevent the fall of Atlanta. McMurry defends Hood against charges of incompetence by pointing out the difficulties under which he operated, especially his lack of experienced senior subordinates. Hood's striking limitations as an administrator led him into poor planning for the attack into Tennessee. It is not surprising, therefore, that the campaign culminated in Hood's disasterous defeat at Nashville.

Professor McMurry offers us a beautifully reasoned, rationally argued, and balanced evaluation. It depicts both the strengths and weaknesses of Hood and offers explanations which go far towards explaining the successes and failures of that brave, rash, forthright, but overly ambitious officer. While Hood may not represent the beau ideal of the Confederate officer, he was a reflection of the men who actually led the Confederacy. Not only is this volume likely to remain the standard study of Hood for many years, but it needs to be considered seriously by all students of the Confederate command structure and war effort.

Rensselaer Polytechnic Institute K. JACK BAUER

The South Returns to Congress: Men, Economic Measures, and Intersectional Relationships, 1868-1879. By Terry L. Seip. (Baton Rouge: Louisiana State University Press, 1983. xxi, 322 pp. Acknowledgments, tables, bibliographical essay, index. $25.00.)

Terry Seip's *The South Returns to Congress* is another example of the historical usage of quantification to document that which was previously either unknown or only interpretive for "traditional" historians. His work focuses on the 251 Southerners who served in Congress during the Reconstruction period. Sensibly enough, Seip does not dwell upon the politics of the period. He concentrates instead on those economic issues– debt management, revenue, appropriations, tariffs, and monetary questions– that separated South from North in the wake of the Civil War.

Seip's thesis stakes out his research ground. He argues logically and with an impressive array of statistical data that the destructive factionalism that plagued the Republican party during Reconstruction arose from an unwillingness of northern party members to see economic reconstruction as at least as vital as political reconstruction to the South. Using the Texas and Pacific Railroad struggle of the 1870s as an example, Seip succinctly illustrates the problem: southern Republicans needed internal improvements and large sums of federal monies to finance them in order to stay in power. Southern Democrats, on the other hand, did not; they needed only to rally voters to the "Lost Cause" mythology and raise the specter of Negro Republicans to guarantee their own political survival. Furthermore, as Seip points out, many southern Democrats by tradition had never accepted the Whig philosophy of development anyway. By ignoring the needs of their southern counterparts in this and similar issues, northern Republicans doomed Reconstruction to failure. According to Seip it was this kind of behavior, not political nor social prejudice, that shaped the history of the post-Civil War era.

Given this perspective, it is not surprising that Seip can find little of significance in the backgrounds, education, previous life experiences, or personalities of the men who sat in the Reconstruction Congresses. According to Seip, blacks were set apart by race; carpetbaggers were nearly as young as the blacks and set apart by northern background; scalawags were distinct from

northern Democrats only in minor variations of educational level and race. The chief differences among all groups were in heritage and political/economic philosophy.

Given this perspective, it is not surprising that none of the Florida representatives to Congress– Senators Welch, Gilbert, and Conover, nor Representatives Hamilton, Purman, Walls, or Bisbee– receive any attention by the author. Indeed, only Purman and Walls are even mentioned in the index.

As a "traditional" historian who still prefers index cards to computer cards, this reviewer is a little troubled by Seip's work. It is one thing to claim that economic issues were equal to political and social issues during Reconstruction, but it is another to argue that economic issues were more significant. Also it is a little hard to accept the notion of a generalized political heritage unadulterated by individual believers acting out the Reconstruction drama. I do accept that economic statistics are far more easily "computerized" than social issues, but does the methodology require that this be the reason that Reconstruction was doomed to failure? I doubt it.

Daytona Beach Community College PETER D. KLINGMAN

Southern Progressivism. By Dewey W. Grantham. (Knoxville: University of Tennessee Press, 1983. xxii, 468 pp. Acknowledgments, introduction, tables, maps, photographs, bibliographical essay, index. $34.95.)

"I don't know of any progressive sentiment or any progressive legislation in the South," Senator Robert M. LaFollette of Wisconsin declared in 1912. For a generation afterward others tended to accept uncritically what C. Vann Woodward in 1951 termed "the stereotype of a Reactionary South." During the three decades since the publication of Woodward's monumental study which included a chapter entitled, "Progressivism– For Whites Only," the historical scholarship devoted to southern reform in the first two decades of the twentieth century has been extraordinarily impressive in both quantity and quality. Grantham's volume, which in a sense represents a culmination of these scholarly endeavors, puts, or surely should put, to rest once and

for all any suggestion that the complex, multi-faceted reform effort known as progressivism somehow by-passed the South.

Progressive reform in the South occurred within the context of a substantially altered regional landscape: a restructured political system had produced a drastic shrinkage in the electorate primarily as a result of a variety of Jim Crow devices; a new middle class had emerged that was essentially urban and industrial in orientation; and the traditional introspective piety of the region's religious faith had turned outward and given rise to a strong humanitarian impulse. Despite its rhetoric, Grantham argues, southern progressivism was not a mass political phenomenon. Its primary impetus came from businessmen and middle class professionals, thoroughly committed to economic development, who sought to achieve an orderly, efficient, and humane society through the expansion of the regulatory power of the state, social controls, and social justice. Grantham describes this disparate group as being at once innovators and cultural traditionalists, as men and women ready to embrace "progress" so long as it did not mean rejecting southern traditions. Functioning as "both agents of modernization and as guardians of the Southern tradition" (p. 419), regional progressives succeeded in developing a workable synthesis and a harmony of interests in behalf of their major reforms. Their synthesis, though ultimately a victim of its own inconsistencies and contradictions, nonetheless exerted a profound influence in the South for a half century.

Not the least among the many strengths of this volume is the attention it devotes to the diverse and often overlapping motives and incentives that underlay reform crusades, especially those concerned with education, prohibition, and municipal government, and to the different rates at which reforms developed in the several states. Grantham, throughout, emphasizes the evolving nature of progressivism. By 1906 reformers, having achieved substantial political power in almost all southern states, were responsible for the first outpouring of progressive legislation. The regulatory motif found expression in a succession of laws designed to disfranchise blacks, control railroads, corporations, and banks, reform penal institutions, and banish alcohol, while the cause of social justice achieved varying degrees of legislative success in restricting child labor, expanding the rights of women, ameliorating the plight of the poor and disadvantaged, including

blacks, and improving education. The school, for many progressives, represented the primary redemptive force in the development of a better South. The progressives' emphasis on social efficiency underlay their campaigns to modernize the organization and administration of southern cities, expand state services especially in the areas of conservation, public health and "good roads," and rehabilitate the farm population and economy.

By 1910 "most important reform movements had acquired a regional focus" (p. 351), and reformers had begun to shift from state to federal solutions. The election of Woodrow Wilson two years later marked a new phase in the evolution of southern progressivism; with one of their own in the White House, southern progressives "looked to the new administration for recognition, political support and beneficial legislation" (p. 359). Wilsonian leadership, Grantham contends, contributed significantly to nationalizing southern politics and to making reform respectable in the region. Although World War I created an environment that encouraged additional reforms and brought to fruition older movements to banish alcohol, grant women the franchise, and improve race relations, it also nourished attitudes of intolerance and coercive conformity that thwarted the efforts of social reformers.

By any standard Grantham's study of southern progressivism is an impressive achievement. Written in tight, lean, and eminently readable prose, it rests not only upon extensive research in primary sources, especially manuscript collections, but it also extracts the essence of an extraordinarily large body of published and unpublished secondary literature in a manner that demonstrates once again Grantham's talent for sophisticated synthesis and analysis. The result is a work that constitutes a highly important chapter in the history of American reform.

University of Arkansas WILLARD B. GATEWOOD, JR.

Reform and Reformers in the Progressive Era. Edited by David R. Colburn and George E. Pozzetta. (Westport, Conn.: Greenwood Press, 1983. xi, 196 pp. Introduction, bibliographic essay, photograph, George E. Mowry's publications, index. $27.95.)

This *festschrift* of a leading historian of reform, George E. Mowry, adds to a body of recent scholarship which treats the progressive movement as an ambiguous coalition of diverse interest groups. A common theme unites these essays: reform was a complex process, different in its particulars yet joined together in broad agreement about the need to restructure American social and political institutions.

Three of the essays treat reform in an urban setting. In an interpretative essay, Blaine Brownell shows how far historians have come since Mowry's *The California Progressives* first appeared in 1951. Far from being the product of a single social group, he concludes, municipal reform possessed broad-based leadership and had the support of diverse constituencies. In an account of the notorious Triangle Shirtwaist fire in New York City in March 1911 and its subsequent effect, Colburn analyzes the coalescence of a reform coalition, composed of Tammany Democrats and socal-justice reformers, that engineered the passage of legislation regulating working conditions. Pozzetta discusses another dimension of urban reform in the immigration reformer Gino C. Speranza. A second-generation Italian American, Speranza grew so frustrated with his fellow reformers– and with Italian *padrones*, immigrants, and officials– that he became an advocate of immigration restriction after the First World War.

The remaining essays concern other aspects of reform. Based largely on two interviews with Upton Sinclair in 1963, Judson Grenier discusses the muckraker's rather ambiguous status as journalist-reformer and socialist and his frequently stormy relationship with contemporary journalists. Robert C. Vitz places the Ash Can artists in a reform context, while Edwina C. Smith explores the evolution of twentieth-century conservatism by examining two Republican senators, both of New England– Massachusetts's George F. Hoar and Connecticut's Orville H. Platt. Robert A. Rosenstone attempts to locate John Reed and Greenwich Village bohemianism in the reform tradition, but concludes that both were in distinct reaction against a progressive, "bourgeois" world. In a final, concluding essay, Keith M. Heim provides a memoir of Mowry as scholar and teacher.

Both as a tribute to Mowry and as a publication of recent work on reform, *Reform and Reformers* is valuable for scholars of early twentieth-century America. All of the essays eschew

portraying the progressive movement as a sinister, antipopular phenomenon responsible for the dire condition of the late twentieth-century world; the collection itself offers solid proof in support of "progressivism" as an organizing historical concept. Yet, because these essays primarily concern reformers, they provide an incomplete picture of reform itself. Variously manifested though it was, the progressive movement was nonetheless preeminently political. Here, however, the attention is directed more toward personalities than processes, individuals than structures: little mention is made, for example, of the political realignment of the 1890s, its relationship with political reform, and their combined effect on voting and policymaking. The extent to which these essays concern social reform also revolves around individuals, and there is little attempt by the authors or the editors to discuss institutional effects of social reforms in education, child welfare, and public health.

University of North Carolina at Greensboro WILLIAM A. LINK

The Southern Enigma: Essays on Race, Class, and Folk Culture. Edited by Walter J. Fraser, Jr. and Winfred B. Moore, Jr. (Westport, Conn.: Greenwood Press, 1983. x, 240 pp. Preface, tables, illustration, suggestions for further reading, notes, index. $35.00.)

American historians have long attempted effectively to explain the "enigmatic" nature of the southern past. Many, following the earlier interpretation of Ulrich B. Phillips, viewed race as the "central theme" of southern history: others pointed to the importance, of class distinctions. More recently, a number of southern specialists have urged us to reconsider the supposed centrality of southern folk culture. Borrowing its title from David Potter's seminal 1961 essay, Fraser and Moore's anthology examines the relative significance of these three powerful forces in southern life.

The fifteen essays in this volume are selected from the more than eighty papers presented at the April 1981 Citadel Conference on the South. These essays, together with the editors' earlier collection of papers from the Citadel conferences — *From the Old*

South to the New: Essays on the Transitional South (1981)– testify to the fecundity of both those conferences and contemporary research in southern history.

Several essays are of particular value. Papers by Leon Litwack, Lacy Ford, and John Scott Strickland effectively demonstrate how postbellum free-labor ideology foundered in practice upon the rock of white supremacy. Richard B. Westin suggests that the politics of educational reform in *fin de siecle* North Carolina presented a similarly harsh paradox– reformers sympathetic to blacks ultimately unleashed the very forces that lessened what little control blacks held over their own schools. George Frederickson surveys the growing tension between aristocracy and democracy in antebellum southern society. Research by Jack P. Maddex concludes that southern Presbyterian clergymen served the interests of the planter elite in ministering to the slave community. Grady McWhiney's and Charles L. Flynn's articles uncover elements of folk tradition in antebellum southern anti-intellectualism and the Georgia Klan respectively. Prescriptive essays by Charles Joyner and Emory Thomas round out the volume. Joyner urges southern historians to employ a synthesis of the "new social history" and folklife studies to understand the agricultural history, demographic patterns, and material folk culture of the region. Considering the "paradox of Confederate historiography," Thomas suggests further study of the Civil War years as a transitional period in southern culture, arguing that cultures in "crisis and convulsion" best reveal their true identity.

The substantive contributions of these essays vary. A few fall below the high quality generally found in the volume. The section of essays on the role of class in southern life is not as effectively interrelated as those dealing with race and folk culture. Peter Woods brilliant speculative piece on racial themes in Winslow Homer's art seems curiously out of place and would have been better published elsewhere. But despite these weaknesses, *The Southern Enigma* is worthwhile reading for scholars interested in the state of contemporary southern historiography. Those not expert in the field would also do well to consult Fraser and Moore's fine bibliography of monographs and articles on race, class, folk culture, and Confederate historiography.

Florida State University ROY E. FINKENBINE

South-Watching, Selected Essays by Gerald W. Johnson. Edited by Fred Hobson. (Chapel Hill: University of North Carolina Press, 1983. xxxi, 207 pp. Acknowledgments, introduction. $19.00.)

An observer once called historians "lazy journalists," since they "cover" events twenty or more years after the fact. How interesting it is, then, to examine a journalist who might be called a "speedy historian." Gerald W. Johnson observed the early Twentieth-Century South with iconoclastic insights that delighted the likes of H. L. Mencken, but outraged his own southern peers.

Fred Hobson, professor of English at the University of Alabama, has gathered into this volume twenty-two of Johnson's essays. Most of them appeared between 1923 and 1929 in the Richmond *Reviewer*, *Virginia Quarterly Review*, and Mencken's *American Mercury*.

Johnson can best be described as the southern mirror image of Mencken. With tart tongue and flamboyant phrase, he flayed the self-image of South. In one essay, for example, Johnson says the Ku Kluxers are little different than Rotarians or Knights of Columbus. Rather, he condemns "those agencies that have pumped the empty skulls of the knights [of the Ku Klux Klan] full of hatred." Those guilty "agencies," he contends, were "large and influential sections of the Southern press, pulpit and political organizations."

Johnson complained that it was idle to talk about "bringing the South back to the Union." Salvation for the South, he said, lay only in bringing the Union to the South. He clearly saw the Union coming to the South in the form of education for both white and black citizens. Unfortunately, he predicted, the danger was not that the South would be changed by importing the civilized and economic values of the North, but that the South would conquer the North by exporting Ku Kluxism, fundamentalism, and white supremacy.

The basic challenge facing the South, Johnson said, was this: "To raise 30 per cent of the population, now handicapped, to the level of the rest, politically, economically, and culturally." Although Johnson was a liberal by any measure, when compared to his fellow Southerners, he did not consider integration as one

of the possible solutions to this problem. He assumed throughout his essays that "separate-but-equal" would be a continuing legal, as well as social, way of life in the South.

Hobson's introduction to the essays is concise. He places Johnson in the context of the South of his day and in the environment of his writing peers. From the vantage of the 1980s, we can see that Johnson, with a journalist's cynicism and a loner's objectivity, was able to observe his native South much as Gulliver observed the Brobdingnags. No matter how much he liked the people and the culture, he was so close to this giant that he could hardly fail to fix his attention on its blemishes.

Whether these essays had any impact on the evolution of the South is another matter. One would assume that Johnson had much more impact as an editorial writer for the *Baltimore Sun* until 1943, and as a contributing editor for *The New Republic* until 1980. This aspect of Johnson's career is outside the purview of this book.

Gerald H. Johnson provided insights about the South, especially in its relationships to black citizens, that were penetrating – and unpopular. Fred Hobson has done a good job of bringing these essays together in a form that provides an excellent perspective on the uneasy South of the 1920s.

University of Florida RALPH L. LOWENSTEIN

The Oral Tradition in the South. By Waldo W. Braden. (Baton Rouge: Louisiana State University Press, 1983. xiv, 131 pp. Preface, acknowledgments, selected bibliography, index. $17.50.)

In this book, Waldo W. Braden attempts to show the historical significance and complexity of southern oratory. Rejecting familiar stereotypes, Braden seeks to identify what he often refers to as the "flesh-and-blood" orator of southern tradition and to delineate more fully the role of oratory in its southern setting.

The book consists of six relatively independent essays, four of them previously published. The first interestingly explores the twentieth-century origins of stereotypes of southern orators and

oratory, mainly through a comparative analysis of nineteenth- and early twentieth-century southern books on literature and public address. The second seeks to identify the role of the audience in motivating and molding southern oratory, stressing the "orality" of many areas of life, including the love of story-telling and the intensely oral character of religion, the law, and politicking in the region. In the third essay, Braden offers an in-depth account of the role of oratory in a specific context, the campaign for Memphis votes during the presidential election of 1860.

The last three essays deal with post-Civil War matters. In one, Braden discusses the ways in which post-war orators used myths, particularly the myths of the Old South and the Lost Cause, in order to reach southern audiences. The next discusses what he aptly terms the "rhetoric of exploitation" used by twentieth-century southern demagogues, and examines the characters and careers of some of the more prominent in order to highlight their purposes and the cruel impact on southern life of the tradition they maintained. The book concludes with an examination of segregationist rhetoric in Mississippi during the height of the civil rights movement.

The various essays have much intrinsic interest, and the book will be of significant value if it serves to make historians aware of what their colleagues in the field of speech communication are doing. In the essay on Memphis, in particular, Braden demonstrates that a rhetorician's appreciation for the patterns and traditions of public address in the South can greatly enhance one's understanding of what southern politicians had to say when they took one case or another to the people.

At the same time, one suspects that this book will leave many readers unsatisfied. Given the growing sense, in many fields, of the importance of rhetoric as a focus for study, Braden's book will seem to many peculiarly limited in both its sources and its discussions. Thus, his efforts to describe the role of the audience in southern oratory seem far behind the work of folklorists, anthropologists, and literary critics on such questions. In addition, because several of the essays predate important recent work in southern cultural history, historians may feel that many of the issues raised in this book have been dealt with more fully elsewhere. Thus, for example, the discussion of the role of myth has

clearly been superceded by Charles Reagan Wilson's discussion of the Lost Cause myth in his book *Baptized in Blood.* Historians familiar with such recent scholarship, and with theoretical work in other fields of the humanities and social sciences, will probably find Braden's essays on southern oral tradition provocative but incomplete. Still, the book provides a useful, readable introduction to a valuable approach to southern politics and culture.

University of California, Irvine DICKSON D. BRUCE, JR.

Louisiana's Legal Heritage. Edited by Edward F. Haas. (Pensacola: Perdido Bay Press, 1983. xiii, 212 pp. Foreword, illustrations, index. $12.50.)

During the past decade interest in the legal history of the South, a section long torn by ambivalent attitudes toward the Rule of Law, has matured. Yet the legal history of individual southern states has remained unexplored. Thus, this useful volume of essays on the legal heritage of Louisiana contributes at once to the growing literature in southern legal history while affirming that legal change in this one state marched in cadence with broader social and economic developments. Louisiana's cultural milieu, with first French and then Spanish settlement, was distinctly Latin; its system of law derived from the European civil rather than the English common law tradition. Indeed, Louisiana remains the sole solid enclave of the civil law in the United States.

The chronologically arranged essays seek to illuminate this uniqueness. Vaughan Baker and his coauthors argue that during the Spanish colonial period frontier conditions altered the institution of marriage in ways that granted women greater autonomy than their counterparts in France enjoyed. Jack D. L. Holmes also stresses that the raw environment of the Spanish period modified in practice the law governing sex and marriage.

The relative contributions of French and Spanish settlers to early Louisiana law receive attention in three subsequent essays. Hans W. Baade argues convincingly that the predominance of the Spanish tradition in the law of slavery explains why Louisiana had such a high ratio of freedmen to slaves in the early

nineteenth century. A. N. Yiannopoulos, on the other hand, concludes that the famous Louisiana Civil Code of 1808 owed much to both the French and the Spanish inheritance. Richard H. Kilbourne synthesizes these arguments by showing that during the first four years of American control-from 1804 to 1808– the territorial Superior Court forged a distinctive "Louisiana law" that the 1808 Civil Code largely ratified.

Three other essays place Louisiana in the legal history of nineteenth-century America. George Dargo incisively analyzes the law of negligence as it applied to steamboat accidents on the Mississippi River. He suggests that while the fault principle and industrialization grew side by side, American tort law may owe more to steamboat explosions than, as is usually argued, to jail-house escapes and stagecoach collisions. Ronald M. Labbe, in a revisionist examination of the famous *Slaughterhouse Cases* of 1873, concludes that conflicting visions of state economic regulation, and not sordid Reconstruction politics, precipitated the controversy. Otto H. Olsen's detailed account of the separate-but-equal case of *Plessy* v. *Ferguson* in 1896 stresses less the justices' racist views and more the growing role of the United States Supreme Court in using judicial power to "determine major questions of national policy at moments of social crisis" (p. 163).

Warren Billings in the final and perhaps most significant essay offers a compelling strategy for future research in state legal history. Certainly, his arguments should provoke students of Florida history to discover their own long-neglected legal heritage– a heritage with cultural roots as unique as Louisiana's.

University of Florida KERMIT L. HALL

Hope and Dignity: Older Black Women of the South. By Emily Herring Wilson with photographs by Susan Mullally. (Philadelphia: Temple University Press, 1983. xxii, 200 pp. Foreword, acknowledgments, introduction, photographs, epilogue. $19.95.)

"I leave you hope . . . I leave you love . . . I leave you racial dignity," reads Mary McLeod Bethune's "Last Will and Testa-

ment." Taking its title from this document, *Hope and Dignity* is an imaginative book celebrating black women of North Carolina ranging in age from sixty-five to 104. Each of the twenty chapters describes one, two, or three businesswomen, teachers, professors, midwives, artists, community activists, gospel and folk singers, and politicians. Most are mothers and grandmothers; all shared biographical information and discussed major influences of parents, family, church, and community on their lives with interviewer Emily Herring Wilson. A poet by profession, Wilson begins many chapters by having her interviewee retell a significant event. After providing the reader with a thumbnail sketch of each woman and her community, Wilson allows her to tell her story. She sometimes inserts a transition such as "as Betty Lyons pauses in her narrative one can almost hear the door close on a log schoolhouse in a rural county nearly one hundred years ago" (p. 189).

Wilson has perfected the technique of posing questions and standing aside. As Maya Angelou suggests in her introduction to *Hope and Dignity*, the black women "appear to be speaking more to their ancestors and even to their unborn progeny than to Emily Wilson and therein must lie the book's success" (p. xii). As one interviewee exclaimed, "I haven't expressed myself this way in a long time" (p. 116).

Each chapter is illustrated to provide a visual image of each woman achiever. The photographs and text are "coequal, mutually independent and fully collaborative" (p. xxii). Wilson and Mullally traveled over 20,000 miles in three years to collect their sketches and asked prominent black and white leaders and scholars to suggest the names of possible candidates.

Wilson and Mullally, both white, were gratified to discover how many black women would talk to them despite a potential racial barrier. Of course, some did refuse, and the co-authors admitted that black women would probably tell different stories to black interviewers. "Yet because we believe in the relationships we established with the women we met, we believe in the 'truth' of that they told us" (p. xxi). In this reviewer's opinion, such an NEH-funded project should have included a black interviewer and a social historian who could have added an important dimension by the questions they would have asked and the answers they would have received. There is little explanation

here of methodology; it is unclear what questions were asked, how the narrative was pieced together and edited, what was included and excluded.

Despite these scholarly qualms, *Hope and Dignity* is a well-designed documentary that will serve as a starting point for anyone who still asks if women, especially minority women, have made a contribution to our history. The richness of these narratives along with the fine artistic touches of Wilson and Mullally make this book an important contribution to the celebration of black women who have left their mark on their communities, states, and the nation.

Indiana University D'ANN CAMPBELL

The Black Worker: The Era of Post-War Prosperity and the Great Depression, 1920-1936. Edited by Phillip S. Foner and Ronald L. Lewis. (Philadelphia: Temple University Press, 1981. 610 pp. Preface, tables, notes, index. $22.50.)

The Black Worker from the Founding of the CIO to the AFL-CIO Merger, 1936-1955. Edited by Phillip S. Foner and Ronald L. Lewis. (Philadelphia: Temple University Press, 1983. 666 pp. Preface, tables, notes, index. $34.95.)

The most recent two volumes in the monumental documentary undertaking on *The Black Worker* deal with perhaps the most critical epoch, the years from 1920 to the merger of the AFL-CIO in 1955. Black workers had experienced a rapid decline in status between 1900 and 1920, AFL internationals had excluded them from skilled crafts, and the black exodus from the South after 1915 had nationalized the "Negro problem." All of these trends are reflected in the two volumes which split the Depression at 1936.

Many of the patterns examined in the first five volumes reappear in volumes six and seven. The black worker emerges as a complex, resourceful, often economically sophisticated person. But he was also desperate and economically the most deprived American. Because he seldom felt any sense of class solidarity with white workers, he would "scab" if necessary (as would

desperate whites). Contrary to the general stereotype of docility, blacks often organized and managed successful strikes. But at other times frustrated union leaders could not mobilize them because they were too willing to accept disgracefully low salaries as better than the near starvation of earlier, less prosperous years.

Relatively less space is devoted to individual strikes in these two volumes and more to sustained, long term organizational efforts. Documents describe the general economic conditions, then examine the major labor unions and their attempts to assist black workers. The major elements in volume six are the Brotherhood of Sleeping Car Porters and the American Federation of Labor, both involving familiar antagonists from earlier periods. Because nearly half of all black Americans lived outside the South by 1955, the events become more national and less distinctly southern.

The new elements which predominate these two volumes involve the increasingly important role of black women workers and the relationship between left wing unionism and blacks. Because the AFL took such a negative (or at best ambivalent) attitude toward blacks until the 1930s, radical unions were often the only active pre-CIO groups committed to racial justice for the black working class. Many of the documents pertain to the largely unsuccessful struggle of America's radical left to win the allegiance of black industrial workers and tenant farmers. Documents which demonstrate this clash come from the Socialist and Communist parties, the I.W.W., the Trade Union Education League, the National Negro Congress, and the Southern Tenant Farmers Union.

Of particular interest to students of the New Deal will be materials on the CIO, the Steel Workers' Organizing Committee, the 1941 March on Washington proposed by A. Philip Randolph, the FEPC, and the battle over racial policy within the AFL. Many documents reveal the simple eloquence of poor blacks striving against incredible odds. Perhaps the most moving are a series of letters from Phillip Wills, a black sharecropper and STFU organizer who lived in the Mississippi Delta town of Mt. Sterling. His desperate appeal for help to a young white college student, the murder of his best friend and co-organizer as well as a white union organizer, his determination to persist in his work anyway, reveal as no narrative summary can how difficult and

desperate those years were. Both traditional proponents of New Deal reforms and revisionists can find evidence for their case in volume seven.

Most of the documents in these volumes fall into one of two categories: correspondence from manuscript collections or reprints from periodicals such as *The Daily Worker*, *The Survey*, *American Federation*, *or Opportunity*. But some of the finest material comes from black folk tradition such as the original ballads of STFU member John Handcox. One could wish for more such material. The few folk items were taken from the STFU Papers, but the rich Folk Music collection in the National Archives was largely untapped. Also, some important topics are omitted altogether.

Notwithstanding such criticisms, this multivolume series is a treasure for those who are laboriously trying to reconstruct the history of the American working class.

Auburn University J. WAYNE FLYNT

Artifacts and the American Past. By Thomas J. Schlereth. (Nashville: American Association for State and Local History, 1980. vii, 294 pp. Introduction, photographs, maps, appendices, notes, index. $14.95.)

Material Culture Studies in America. Edited by Thomas J. Schlereth. (Nashville: American Association for State and Local History, 1982. xvi, 419 pp. Preface, tables, bibliographical essay, notes, index. $22.95.)

Thomas J. Schlereth, director of Graduate Studies in American Studies at the University of Notre Dame, has produced two books which should be of great use to all individuals who are engaged in historical studies. In both works, Schlereth examines the methods of utilizing artifactual evidence in the writing and teaching of history, and makes a persuasive case for reducing dependency on written documents as the quintessence of historical knowledge.

Material Culture Studies in America is an anthology consisting of twenty-five articles, the stated purpose of which is to

introduce the beginning student to the field. Schlereth defines material culture as "the study through artifacts (and other pertinent historical evidence) of the belief systems– the values, ideas, attitudes, and assumptions– of a particular community or society, usually across time" (p. 3). The book is divided into three main sections: theory, method, and practice. Also provided is a tidy history of material culture studies in America from 1876 to 1976, as well as an excellent bibliographic essay.

Many traditional historians may well peruse this book and conclude that it deals not with history so much as with anthropology or some other field. This, Schlereth explains, is the legacy of the ascendancy of "scientific" history in the late nineteenth century. Scientific historians rejected what they thought to be subjective judgments; they considered the written word to be the most objective source. Thus, by the early twentieth century, the study of artifacts had been left to historical societies, museums, and private collectors. *Material Culture Studies in America* is an attempt to reintroduce historians to a methodology that has been in disuse for nearly a century. Its major weakness is that many articles provide a rather narrow focus. They examine a type of artifact such as coke bottles, gravestones, or service stations, but fail to give the reader a broad view of society based on a multitude of different material objects. Still, one has to be impressed with the ingenuity and resourcefulness of scholars such as William Rathje who can analyze household refuse and determine levels of economic stress over time.

Artifacts and the American Past is, in many ways, a "how to" book. Historians and educators should have no trouble incorporating the ideas in the book into their work. In ten compact chapters, Schlereth discusses the utilization of artifacts as instructional devices, concentrating on graphics (photographs, maps, and mail order catalogs), historic houses and villages, and the landscape as shaped by human activities. This book should be useful in sensitizing students to the omnipresence of historical documentation in the world around us. Having steadfastly touted the use of artifacts in historical studies, Schlereth, in his concluding chapter, points out that historians are as prone to make conceptual mistakes while relying on material culture as they are in their use of written documents. In a clever comparison of textbooks and museums, he shows that the historian is the essential

factor; that without a critical evaluation of the assumptions being made, any historical source can be used to produce a skewed view of our past.

Finally, the American Association for State and Local History is to be congratulated for publishing these two works. In recent years, this organization has been offering some of the best works available on the theory and practice of what is often called "public history." In doing so it has met a need virtually ignored by other publishers. It is hoped that AASLH will continue along this path.

Fort Lauderdale Historical Society DANIEL T. HOBBY

BOOK NOTES

One of the best and most interestingly written Florida guide books was compiled by the Federal Writers Project of the Works Progress Administration. It was published in 1939 by Oxford University Press. *Florida: A Guide to the Southernmost State* includes a short foreword by President John J. Tigert of the University of Florida and a preface written by Carita Doggett Corse, state director of the Florida Federal Writers Project. The volume included chapters on history, archeology, Indians, agriculture, sports and recreation, folklore, literature, music and theater, art, architecture, and other related areas. There are short descriptions of what were then Florida's principal cities: Daytona Beach, Jacksonville, Key West, Miami, Orlando, Palm Beach, Pensacola, St. Augustine, St. Petersburg, Sarasota, Tallahassee, and Tampa. There were also suggested tours which followed the routes of the major U.S. and state highways then in existence in Florida. These roads were mostly narrow two-way thoroughfares, and many had only recently been paved. Florida in 1939 was a much less populated area, and the scenery along the roads and highways was not obstructed by billboards, fast-food operations, trailer parks, and the other kinds of visual-blinders which have appeared in recent years. The Florida guide book has always been valuable because of the historical data which was included. There are also pictures, an historical chronology, a bibliography, and an index. Pantheon Books of New York has reprinted the volume in a paperback edition under the title *The WPA Guide to Florida.* It includes a new introduction by John I. McCollum. It sells for $14.95.

The Gulf of Mexico coast stretches 1,700 miles from Brownsville, Texas, to Dry Tortugas, Florida. Some of the most important historical events in American history have occurred in this area. There is also a great diversity of wildlife and plant life. C. C. Lockwood, a natural history writer and photographer, has provided the photographs and text for *The Gulf Coast: Where Land Meets Sea.* Lockwood has divided his book into five coastal habitats: The Fringe (swamps, rivers, and springs that bring

fresh water to the marsh); The Marsh; The Bays; The Islands; and The Deep Blue. All of the photographs are in color and many of them are Florida Gulf coast scenes. The appendix includes a list of Gulf coast state parks and notes on the photographs. There is also an index. *The Gulf Coast* was published by Louisiana State University Press, and it sells for $29.95.

Parker & Blount in Florida, by Virginia W. Westergard and Kyle S. Van Landingham, traces the history of two families who have been living in Florida since the territorial period. Luke Parker moved to Columbia County in 1831, and his descendants live in Florida today. John Churchill Golding Readding Blount moved from South Carolina in December 1835. He settled at Alligator (now Lake City) near the Suwannee River. Readding saw service twice during the Second Seminole War as a private in Captain Stewart's Company, Second Regiment Dancy's Florida Militia, Mounted. The Blounts later moved to South Florida. This study also includes data on the Varn, Hires, and Hooker families, the Joshua Creek cemetery, and a collection of family pictures. The price is $20.00. Order from Kyle S. Van Landingham, 1905 Southwest 5th Drive, Okeechobee, FL 33472.

In conjunction with the sixtieth anniversary celebration of the Junior League of Jacksonville, Inc., a childrens festival was held to showcase children's agencies and entertainment. The League and the Jacksonville Journal jointly sponsored the publication of *The Children's Guide to Jacksonville* as part of this event. Young people gathered the material and wrote the articles. Important historical sites, museums, the zoo, restaurants and amusements, and attractions near Jacksonville are areas covered. For information on this booklet write to the Junior League, 2165 Park Street, Jacksonville, FL 32204.

English-born John Abbot is referred to as the "Pioneer Naturalist of Georgia." He arrived in Georgia in February 1776, and remained there the remainder of his life, studying and illustrating in watercolor the natural resources of Georgia and its birds, plants, butterflies, moths, and other insects. He completed more than 5,000 watercolors, and because of his work the insect and bird species of Georgia were more thoroughly recorded at an

earlier date than those of any other section of the country. Abbot's watercolors, notes, and published works are preserved in collections around the world. In 1983, as part of Georgia's Semiquincentenary Celebration, the Madison-Morgan Cultural Center, Madison, Georgia, mounted a major exhibition on John Abbot. In conjunction with the exhibit, a catalogue, compiled by Vivian Rogers-Price, was published. It includes a short introduction by Joseph Ewan of Tulane University and several essays by Rogers-Price. The catalogue also includes photographs of Abbot's watercolors. *John Abbot in Georgia: The Vision of a Natural Artist (1751-ca.1840),* may be orded from the Madison-Morgan Cultural Center, 434 South Main Street, Madison, GA 30650; the price is $15.00.

Ethnic Genealogy, edited by Jessie Carney Smith, focuses on ethnic groups whose origins have been difficult to trace-American Indian, Asian-American, black, and Hispanic. It is designed as a reference tool for librarians, researchers, archivists, genealogists, historians, oral historians, and others interested in ethnic history and genealogy. There is a foreword by Alex Haley. *Ethnic Genealogy: A Research Guide* was published by Greenwood Press, Westport, Connecticut; it sells for $37.50.

Tell About The South, The Southern Rage to Explain, by Fred Hobson, is in the Southern Literary Studies series published by Louisiana State University Press. It won the Jules F. Landry Award for 1983. Hobson discusses some fifteen nineteenth and twentieth-century non-fiction authors who have all had a compulsion in their writings "to tell about the South." These include Thomas N. and Walter H. Page, Howard Odum, Donald Davidson, W. J. Cash, Lillian Smith, Richard Weaver, James McBride Dabbs, Edmund Ruffin, Hinton Rowan Helper, and Daniel R. Hundley. The paperback edition sells for $12.95.

Oral History: An Interdisciplinary Anthology is a collection of thirty-seven articles on all phases of oral history. The volume was edited by David K. Dunaway of the University of New Mexico, and Willa K. Baum, director of the Regional Oral History Office at the University of California, Berkeley. It was published by the American Association for State and Local History,

which also published Ms. Baum's earlier works: *Oral History for the Local Historical Society and Transcribing and Editing Oral History*. The volume is divided into six parts: The Gateway to Oral History; Interpreting and Designing Oral History; Oral History Applied: Local, Ethnic, Family, and Women's History; Oral History and Related Disciplines: Folklore, Anthropology, and Gerontology; Oral History and Schools; and Oral History and Libraries. Among the authors represented in this volume are Jan Vansina, Barbara Tuchman, Allan Nevins, Louis Starr, Alex Haley, Theodore Rosengarten, Eliot Wigginton, and Saul Benison. Special sections outline techniques for teachers and librarians to incorporate oral history into educational programs. Interviewing techniques, ethics, and project design are among the many topics covered. Order from AASLH, 708 Berry Road, Nashville, TN 37204. The paperback volume sells for $17.95 ($16.15 for AASLH and OHA members).

The Louisiana Historical Association's collection of manuscripts, books, newspapers, and periodicals are on deposit in the Howard-Tilton Memorial Library, Tulane University, New Orleans. The Association has published an inventory to its collections. Order from the Louisiana Historical Association, New Orleans; the price is $10.00.

America's 400th Anniversary Committee was established by the state of North Carolina to observe the quadricentennial of the first English attempts to explore and settle North America. In 1584 Queen Elizabeth I granted a charter authorizing the discovery and occupation of territory on the Northern Coast, and Sir Walter Raleigh promptly sent a reconnaissance expedition to what is now North Carolina. This was later followed by a colonizing expedition under the leadership of Ralph Lane. Headquarters were established on Roanoke Island. Lane returned to England for supplies, and his departure was the last contact with the settlers who have since been referred to as the "Lost Colony." The Anniversary Committee authorized the publication of *The Lost Colonists, Their Fortune and Probable Fate* by David Beers Quinn. This book is available for $2.00, plus postage and handling, from the Historical Publications Section, North Carolina Division of Archives and History, 109 East Jones Street, Raleigh, NC 27611.