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Book Reviews

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BOOK REVIEWS

Florida and the American Motion Picture Industry 1898-1980.

By Richard Alan Nelson. (New York: Garland Publishing, 1982. xix, 798 pp., 2 vols. Preface, acknowledgments, maps, tables, appendixes, photographs, bibliography, glossary, index. \$105.00.)

In 1913 the optimistically named Worlds Best Film Company arrived in Tampa to make "authentic" jungle pictures. It was actually a logical decision. Florida could boast of warm breezes, great outdoor settings which were wondrously strange and new to audiences, affordable accommodations for production crews, and easy rail access to New York, still the major center for film processing and distribution.

The company's first location effort featured the renowned wild animal tamer "Captain Jack" Bonavita and his star lion, "Brutus." The resulting *Wizard of the Jungle* proved profitable, and on the heels of this first success production quickly began on yet another jungle thriller, *In the Sultan's Power*. During filming, however, one of the lions suddenly turned on "Captain Jack." Needless to say, production halted. Though not so literal, it was an often repeated storyline in Florida's role in the early motion picture business: the first enthusiasm, bounding initial success, and then abrupt and rude failure. It was not for want of effort though.

In the early 1900s most film companies maintained New York offices, shot many stories in lofts and warehouses, and for outdoor scenes traveled to New Jersey or Long Island. But as the industry grew, trade associations developed and technology improved; it was a less-than-satisfactory arrangement. Companies required sites which would provide new and exciting settings. For example, westerns filmed in New Jersey somehow did not ring true. And any new center of the film industry also had to provide far better weather conditions. Add to that the expense even then of New York, and it was small wonder that studios were looking about for an alternative.

Nelson surveys the period to 1929 when Florida and California were locked in a competition far closer than one would think for the economic benefits of the rapidly growing film industry. Florida had served as a film location before, but it was the Kalem Company which first came south during the winter of 1908-1909. Successfully and economically completing its shooting schedule in Jacksonville, Kalem was soon followed by other major film companies—Edison, Lubin, and Selig—as well as many small independents. No one could say that Florida was not fertile ground for scripts. Fascinating productions as *The Cracker's Bride* or *The Orange Grower's Daughter* were supplanted by films such as *Good For Evil*, “a story of love among the saw mills of Florida.” So attractive did the area become that by 1914-1915 Jacksonville and Los Angeles were the two leading production centers.

California, in fact, seemed to be doing its best to discourage continued growth. Despite California's better weather and more varied scenery, and especially its vast technical support facilities—still woefully absent in the southeast—the film producers were discouraged at every turn. The Los Angeles city government tried time and again to segregate the supposedly detrimental studios from decent neighborhoods, the merchants were caught repeatedly charging technicians and actors outrageous prices, and the film companies even faced attempts at local censorship. Finally, during the 1921 depression the New York banks holding most of the industry's loans encouraged a return to the east, and Florida had reason to be optimistic that victory was near.

But whereas film work in California was increasingly centered in Hollywood, in Florida several cities competed against one another with predictably disastrous results. When Jacksonville Mayor J. E. T. Bowden established a film office in city hall and utilized the city's facilities as props regardless of inconvenience to the citizens, the film industry became as much a political and moral issue as an economic one. In 1912 Jacksonville had been the “World's Winter Film Capital,” but by the time of the mayoral election in 1917 the city faced a less-than-excited local populace and a change in government. With over-eager local backers and too many get-rich-quick small companies also entering the scene, Tampa and Miami had no chance, either. Hollywood would not worry again.

Here the main theme ends. Though there is a good adjunct essay on film for black audiences, the overwhelming emphasis of this lengthy study is on the era of silent film. Nelson provides information on the years since 1930 in a forty-page epilogue, and thus the title is somewhat misleading.

The marvelous detail, the interesting anecdotes, and the insights are presented in a difficult format which is not for the general reader or bookshop trade. *Florida and the American Motion Picture Industry* is actually a complete typescript copy of Nelson's 1980 doctoral dissertation from Florida State University and is part of the series "Dissertation on Film" by Garland Publishing, Inc. At least half the two volumes is made up of endnotes and appendixes. The text also suffers from an academic style not ordinarily Nelson's, given the readability of his earlier work on film. Add to all this the high price, and we have a volume of limited market appeal. The book is a good investment for any standard film reference collection and for Florida's libraries as well. It is a treasure trove of obscure film titles and little-known facts, but most importantly it explores one of Florida's many efforts to insure its image as "the sunshine state."

Virginia Historical Society

EDWARD D. C. CAMPBELL, JR.

Spanish Colonial Frontier Research. Compiled and edited by Henry F. Dobyns. (Albuquerque: Center for Anthropological Studies, 1980. ix, 113 pp. Preface, maps, charts, graphs, tables, illustrations, photographs, index. \$14.00.)

Anthropologists and ethnohistorians have long been interested in the interaction of Hispanic and Native American cultures in the Spanish borderlands. Increasingly this interest has spread to an attempt to understand the Hispanic culture itself on the New World frontier. The seven essays which form this volume are directed to that end.

The editor, Henry Dobyns, introduces the collection with an essay on the study of Spanish colonial frontier institutions, examining various theories and models which have been advanced by historians, geographers, and anthropologists. This is undoubtedly the most valuable chapter for the general historical

reader, particularly for one not deeply immersed in the details of Spanish borderlands history.

All but one of the remaining chapters utilize a combination of archeological and documentary data in what Dobyns identifies as an ethnohistorical approach. The exception, by John Van Ness, examines a large Spanish land grant in New Mexico in a more traditionally documentary-ethnohistorical manner, and in the process raises interesting points which may apply to Spanish land grants elsewhere.

The sixteenth-century pearl-fishing boomtown of Nueva Cadiz, on a barren island off the coast of Venezuela, is discussed by Raymond Willis, based upon the unpublished 1954-1955 field work of John Goggin and José Crucent. The site was occupied from about 1509 until 1545, providing a closely dated context.

Three short essays relate to investigations carried out in St. Augustine, Florida. Charles Fairbanks outlines the history of archeological and ethnohistorical research in St. Augustine. Kathleen Deagan provides an overview of recent research, and Elizabeth Reitz discusses the evidence for diet and subsistence from an eighteenth-century house site. These useful summaries have been largely superseded by more recent publications, particularly Deagan's 1983 book, *Spanish St. Augustine*.

The sixteenth-century expeditions of Juan Pardo into the present southeastern United States, and the artifacts that may have been left behind, is the subject of the chapter by Chester DeBratter and Marvin Smith.

California is represented by an interesting paper on the history and archeology of the San Diego presidio, containing useful comparative material. The volume concludes with a valuable technical contribution by Mark Barnes on Mexican lead-glazed earthenwares which are found on sites in the Southwest and elsewhere.

The diverse segments of this volume do not provide an integrated look at the Spanish borderlands, nor was that the editor's intent. Dobyns himself provided a realistic evaluation: "Much remains to be done in order to truly understand the formation and persistence of the Spanish Borderlands. This volume explores some of the more productive lines of investigation."

Homeward Bound, A History of the Bahama Islands to 1850. By Sandra Riley. (Miami: Island Research, 1983. vi, 308 pp. Bicentennial message, foreword, preface, acknowledgments, photographs, maps, illustrations, notes, appendices, bibliography, index. \$15.95, paper.)

Bahamian Loyalists and Their Slaves. By Gail Saunders. (London: Macmillan, 1983. xii, 81 pp. Foreword, acknowledgments, preface, tables, graphs, illustrations, maps, photographs, epilogue, notes, glossary, bibliography. \$7.75, paper.)

With bicentennial celebrations of the evacuation of American Loyalists currently underway, two books which focus on the arrival of the Loyalists and their slaves in the Bahamas Islands are especially timely. Because so many of the Loyalists who evacuated from East Florida in the chaotic years 1783-1785 eventually located in the Bahamas, Gail Saunders's *Bahamian Loyalists and Their Slaves*, and Sandra Riley's *Homeward Bound*, should have special appeal to students of Florida history.

Gail Saunders's book is a slim and modest effort, yet satisfying in the concise and analytic discipline so evident throughout. Beginning with a brief introduction to the Bahama Islands prior to the American Revolution, Saunders deftly traces the evacuation of the Loyalists to the Bahamas, with emphasis on plantation settlements in the out islands. Concisely discussed are the immediate economic, social and political influences of the Loyalists and their slaves. An epilogue explores the revolution wrought in the Bahamas by these new residents. Particularly informative is the assertion that rigid color and caste barriers were erected as the mainland whites, often "energetic white merchants, planters and professionals," moved to separate themselves from their slaves, then a majority in the Bahamian population.

Drawing on little-known primary sources, Saunders presents case studies of three Bahamian plantations in her most interesting chapter, "The Slaves of the Loyalists." Most pertinent to readers of this journal is the study of the slaves of Denys Rolle following their removal from the St. Johns River in East Florida to Exuma Island. Eventually located at five settlements of 5,000 acres of land, the Rolle slaves unsuccessfully attempted to raise cotton. Living primarily in nuclear family units and increasing

their numbers steadily, they spent a goodly percentage of their time at work in their own gardens and achieved a surprising amount of practical independence and control over their own affairs.

Distressed by the failure of his Exuma settlements to produce profits, Baron Rolle of Stevenstone (Denys Rolle's son John inherited the Bahamian properties upon his father's death in 1797) decided in 1828 to move the slaves to Trinidad. Imagine his surprise when the slaves refused to leave their homes. Some ran away to the woods, others escaped to Nassau, while still others engaged in work stoppages. Exhibiting a remarkable spirit of independence, the Rolle slaves significantly shaped their own history. Saunders speculates that the Rolle slaves stayed on the Rolle lands, choosing to be independent farmers working for the self-sufficiency of the family units. By squatting on the land after emancipation, the black peasants won rights to the land which are still honored today.

Sandra Riley's *Homeward Bound* is often interesting and will undoubtedly be helpful to certain readers, but it falls short of claims to be both a history of the entire Bahamas Islands to 1850 and a "definitive study" of Abaco. The first eight chapters comprise a general history of the Bahamas until the American Revolution, with the remaining chapters proceeding somewhat chronologically through the war-time experiences of the Loyalists and their subsequent adjustments in the Bahamas.

Riley has researched extensively and assembled an immense number of names, facts, and historical incidents, many of them compelling and of potential interest to persons tracing the paths of American Loyalists after 1785. Her method seems to be to stitch together an endless succession of episodes, or stories, letting these bear the burden of narrative history. The weakness of this technique is apparent when the stories are not interesting or relevant and seem to be included merely because the author collected them. More important, the episodes are uncritically presented, leaving the reader to wonder whether they are general occurrences or isolated incidents unconnected to larger issues. Particularly annoying are maddeningly uninformative chapter titles like "Old Rusty Guts," "Double, Double Toil and Trouble," "When the Hurlly-Burly's Done," and "More Hurlly-Burly."

One of the most interesting sections of the book traces the

descendents of General Samuel Williams from North Carolina to East Florida, and from there to several islands in the Bahamas and to Trinidad. One of Samuel's sons returned to East Florida to establish a plantation in the vicinity of New Smyrna Beach. There is also a fascinating account of a ship from Virginia carrying slaves to New Orleans which wrecked near Abaco. Despite the protests of their American owners, the slaves were freed and permitted to settle in the Bahamas. Other interesting episodes discuss the fates of liberated Africans rescued from slavers ship wrecked while en route to slave ports in the Americas, and the emancipation of the Bahamian slave population.

The latter chapters, where the author concentrates on the historical experiences of the people of Abaco, are the best in the book. Well described are the unsuccessful efforts of the Loyalists and their slaves to establish a plantation economy and their subsequent involvement in woodcutting, wrecking, turtling, and fishing. There is a compelling account of emancipation at Green Turtle Cay, where whites, jealous of the rising conditions of blacks, attempted to segregate social functions by race. Frustrated in some of their efforts, and still motivated by prejudice, "hundreds of the whites" moved from Green Turtle Cay to Key West.

Although Gail Saunders and Sandra Riley have both written books which are primarily about Bahamian Loyalists and their slaves, the books differ so greatly in size and style that each should command a separate readership. *Homeward Bound*, with its helpful index and thousands of names and incidents, should be particularly helpful to readers with genealogical interests.

University of North Florida

DANIEL L. SCHAFER

Slavery and Freedom in the Age of the American Revolution, ed. by Ira Berlin and Ronald Hoffman. (Published for the United States Capitol Historical Society by the University Press of Virginia, Charlottesville, Va., 1983. xxvii, 314 pp. Preface, introduction, index. \$15.95.)

These ten essays arise out of a symposium sponsored by the United States Capitol Historical Society on the theme represented by the title of the volume. Ronald Hoffman in his "Preface"

emphasizes “the failure of scholars until recently to focus attention on the black experience and the seminal role of slavery during the formative period of the American nation” (p. xi). The book is dedicated to four scholars who were exceptions to this statement: William Cooper Nell, George Washington Williams, Luther Porter Jackson, and Benjamin Quarles. Quarles, the only one of the four still living, was invited to write the “Epilogue,” in which he argues that the American Revolution was “a black Declaration of Independence” in the sense that it spurred blacks to view the war “as an ongoing revolution in freedom’s cause” (p. 301). Ira Berlin echoes Quarles when he writes in his “Introduction” that “the Revolution established a new mode of racial thought” which would influence thought and action into the twentieth century (p. xxvi). Berlin also calls attention to the most important contribution of the whole book, an explanation of why Maryland would stand with the Union and Virginia with the Confederacy.

Richard Dunn’s essay, “Black Society in the Chesapeake, 1776-1810,” is therefore to this reviewer the pivotal essay in the book, for he explains the “growing divergence between developments in the upper and lower Chesapeake” (p. 52). In 1810, forty per cent of American blacks lived in the Chesapeake region. The fact that the Maryland free black population “skyrocketed” after the war while Virginia’s “only inched upward” (p. 62) represented the challenge to slavery in the Chesapeake region, but the challenge was limited to the coastal districts of Maryland. Thus Virginia remained with the largest slave population in the United States.

Gary Nash’s discussion of the emancipation experience in the northern seaport cities (in which he explains why Philadelphia became more of a center for free blacks than New York) and Philip Morgan’s very valuable discussion of black society in the low country of Carolina and Georgia provide the larger context to make Dunn’s work even more meaningful. Morgan has successfully dealt with the paradox that while black slavery became ever more entrenched in the low country, there was an ever greater autonomy for the blacks themselves. The disruption of society during the Revolution gave black drivers an opportunity to exert more control, which combined with the task system worked to create greater autonomy. One might question whether there was

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as much planter absenteeism as this account assumes, but this and the two essays by Nash and Dunn are buttressed by exhaustive use of census figures and represent the new social history at its most convincing level.

Allan Kulikoff usefully extends the picture to the frontier by examining the figures available on the westward movement of slaves, but he admits that his work is only a beginning, and the addition of a four-page appendix on "Migration Estimates" serves as a cautionary note. Norton, Gutman, and Berlin examine different sets of inventories that list slaves and agree that Africans became Afro-Americans in the eighteenth century in mainland British North America. Albert J. Raboteau correctly alerts the reader to the fact that the Great Awakening of the 1740s had a continuing effect on slaves until the 1790s, but a few errors distort his theme when he discusses the black churches that emerged after the Revolution in the area of Savannah (pp. 208-11). Silver Bluff was not "a few miles from Savannah," but 150 miles up the Savannah River almost opposite Augusta (p. 209). Rather than emphasize the influence of the slaves who had belonged to George Galphin, he might have surveyed the lingering influence at the mouth of the Savannah that remained from the days of Wesley and Whitefield. I doubt that George Liele converted Andrew Bryan, as this slave had belonged to a family long associated with Whitefield and greatly influenced by the evangelical impulses of the 1740s. (I wonder if there is any connection between the driver Andrew mentioned by Morgan on pages 109, 110, 120 and Andrew Bryan?)

Duncan Macleod's "Toward Caste" is an amalgam of two of his earlier publications. David Brion Davis devotes himself to a "counterfactual scenario" (p. 269)— what would have happened to slavery if the British had won the Revolution? Of more interest than the Macleod and Davis contributions— and the latter portion of the book seems less planned and less rewarding than the first— is Franklin Knight's essay on the American Revolution and its impact on the Caribbean. The major connecting link between the British Caribbean colonies and the North American mainland colonies was the question of provisions, but more intriguing is the statement that the "American Revolution legitimized political protest and created disorder" (p. 260) which brings the reader back to the themes of Berlin in the "Introduc-

tion" and Quarles in the "Epilogue."

This is a very valuable book which provides a feast of thought concerning themes that arise and flow from the American Revolution.

University of South Carolina

GEORGE C. ROGERS, JR.

Black Liberation on Cumberland Island in 1815. By Mary R. Bullard. (DeLeon Springs: E. O. Painter Printing Co., 1983. Preface, acknowledgments, maps, photographs, tables, appendices, introduction to sources, bibliography, index. \$11.95.) (Order copies from The Georgia Historical Society, 501 Whiteaker Street, Savannah, Ga., 31499.)

This is the story of the British occupation of Cumberland Island by Rear Admiral Sir George Cockburn at the end of the War of 1812— from January 10 to March 13, 1815. The Negro slaves from Georgia and Spanish Florida who received their freedom by repairing to the British forces are the main focus of the book. According to the author, between 702 (the figure of the United States commission to treat with Cockburn before he left Cumberland Island) and 1,483 (compiled from figures of black supernumeraries on British vessels leaving the area) slaves were freed by the British. Some seventy-five of these belonged to John Forbes— a British subject then living in Spanish East Florida— and 200 more may have come from Spanish Florida. In their spoilation claims after the war, Georgians said 833 slaves were lost, and the author estimated that more than 288 died during the British occupation or in British hands.

Apparently the British forces used strong methods to entice slaves to leave their masters. One coastal resident, George Baille, a prisoner of the British while they occupied St. Simons Island, wrote after his release that the slaves were told that the Queen of England was a Negro and that English ladies and gentlemen preferred Negro mates. They were also told that the ex-slaves would be supported by the British government in lavish fashion for the rest of their lives.

to the British West Indies or Nova Scotia. In the author's statistics of ex-American slaves found in the Nova Scotia census of 1824, blacks taken there from several colonies are not mentioned.

The research for this book is considerable, and undoubtedly most pertinent sources have been found and used. For unknown reasons, there are a number of late-nineteenth century pictures of blacks in Florida and on Cumberland Island. Most of the maps reproduced in the book are so small that this reviewer was unable to read them, even with a magnifying glass. There is a complete bibliography of manuscript and printed works utilized.

It is good to have information available on this topic. The author could have done more with the information and woven it into a more integrated story, rather than give it essentially as found in the sources. At times it is difficult to know exactly what happened, and the motives of Cockburn and other British officers in doing what they did are not at all clear, not even in the chapter on "Cockburn as Humanitarian." Were they freeing slaves to hurt the Americans, or because they opposed slavery? If the author did not know the answer to this question, she should at least have given us an educated guess.

University of Georgia

KENNETH COLEMAN

The Calhoun Family and Thomas Green Clemson, Decline of a Southern Patriarchy. By Ernest M. Lander, Jr. (Columbia: University of South Carolina Press, 1983. xv, 275 pp. Preface and acknowledgments, abbreviations, list of names, a note on sources, illustrations, map, index. \$17.95.)

In *The Calhoun Family and Thomas Green Clemson, Decline of a Southern Patriarchy*, Ernest Lander has set out to write the family history of one of South Carolina's greatest public figures, John C. Calhoun, and to describe Calhoun's relationships with his adult children. Lander's goals are not modest. He defines the topical scope and the study as the marriages, unfulfilled hopes, feuds, trials and tribulations, and illnesses and deaths of his subjects. Tracing the family from the 1838 marriage of Calhoun's oldest daughter, Lander focuses on the conflicts between her husband, Thomas Green Clemson, and the Calhoun in-laws.

Clemson, a Northerner of some wealth at the time of his marriage, easily became embroiled in the financial difficulties of his in-laws. These financial problems are at the heart of Lander's narrative and are revealing of the attitudes and personalities of the family members.

What emerges from Lander's book is a series of finely-etched portraits of how the individuals he studies were affected by the financial and personal hardships he describes. Calhoun was a devoted family man who struggled to provide for the economic welfare of his children and frequently mediated family disputes. His wife, Floride, was temperamental, demanding, and a hypochondriac. Clemson was a quarrelsome and insensitive man, alienating nearly everyone except his patient and loyal wife. The Calhoun sons were irresponsible and mismanaged their financial adventures. Plagued by great ambitions, little talent, and ill health, they were an annoyance to their father and became the source of great grievances for Clemson.

While we see how Lander's subjects react to life's crises we never understand why. Nor does Lander offer explanations for the types of relationships that developed between Calhoun, his sons, and Clemson. Instead he prefers to let the participants' words and actions "speak for themselves," which is a serious stylistic and interpretive error. Though Lander quotes copiously from the correspondence of Clemson and the Calhouns, we are left with only a partial view of the tone and content of the letters. Lander's subjects would have been better served had he quoted the letters and related correspondence at length, a technique that worked well for Carol Bleser in *The Hammonds of Redcliffe*. Furthermore, Lander's explanation for the conflicts in the Calhoun-Clemson family is poorly defined. He suggests that as a Northerner, Clemson could not understand the loyalties and code of honor that governed financial transactions, especially between kin. But Lander fails to analyze the code to which he alludes.

Like Bleser's study, this micro-analysis of the Calhoun-Clemson family suggests many avenues for further study of the southern family. Ill health and premature deaths figure prominently in the trials of the family. As Lander points out, "that Mrs. Calhoun outlived nine of her ten children was somewhat unusual" (p. vii), but not that uncommon. With the exception of Daniel Blake Smith's work on the Chesapeake, the impact of

high mortality rates on attitudes towards children, siblings, and spouses remains unexplored. Another issue demanding systematic analysis is parental and child expectations of marriage gifts, financial support for adult children, and inheritance practices. Lander describes a series of familial conflicts which stemmed from the inability of the Calhoun children to gain financial independence. These problems were increased by the ten-year depression in cotton prices during the 1840s. Nonetheless, the Calhoun sons expected the unconditional support of their father and brother-in-law in their financial adventures.

Lander presents his readers with a detailed description of the family life of the Calhouns and Clemsons, carefully documented by a large body of personal correspondence. As a piece of research, the book impresses. As an analysis of the dynamics of an antebellum southern family, the study disappoints.

University of Florida

CHERYLL ANN CODY

The Papers of John C. Calhoun, Volume XV, 1839-1841. Edited by Clyde N. Wilson. (Columbia: University of South Carolina Press, 1983. xxii, 880 pp. Preface, introduction, photograph, symbols, bibliography, index. \$34.95.)

This latest volume in the continuing publication of the papers of John C. Calhoun covers an important period in his life. It begins with the waning days of the administration of President Martin Van Buren, embraces the campaign and election of 1840, the early death of William Henry Harrison, and the first elevation of a vice president, John Tyler, to the White House. On the day after Christmas, 1839, Calhoun paid a social call on Van Buren at the White House, ending his alienation from the major Democratic party leaders that had lasted since his break with President Andrew Jackson in 1830. This marked recognition of the fact that Calhoun had in reality been the administration's defender in the Senate since 1837, and was public indication of his reconciliation with the Democratic party.

The "hoopla" election of 1840 saw the Whig candidate, Harrison, defeat Van Buren in a campaign viewed as "disreputable" in its character by Calhoun, but which is often viewed by his-

torians as evidence of the arrival of political democracy in the United States, Harrison was to preside over the administration but one month. Florida Governor Robert Raymond Reid viewed the president as “*in a terrible fix* – overrun by politicians and office-seekers.” Calhoun met the president-elect before the inauguration and wrote that it was “distressing to see him. He is now in his 69th year, with the full share of infirmity belonging to that age, and very little of even the physical strength necessary to encounter the heavy responsibility belonging to his station; yet as unconscious as a child of his difficulties and those of his country.”

Though the Whigs had no platform in 1840, their success in the presidential and congressional elections was seized upon by the leaders of the party in Congress as a mandate to enact their pet measures. In this circumstance Calhoun saw a perfect example of the evils of unbridled majority rule. Editor Wilson suggests that this experience may have been the chief catalyst for Calhoun's ideas on the concurrent majority which appeared in his *A Disquisition on Government*.

When John Tyler assumed the presidency Calhoun felt that an old friend was in office and looked forward to his break with a party whose principles and leaders were anathema to his traditional views. As Calhoun foresaw, the split came and Tyler was read out of the Whig party by its congressional and cabinet leaders. Though in accord with many of Calhoun's ideas, Tyler was unable to make himself acceptable to the Democrats. That party looked with anticipation to 1844, believing that the White House would again be theirs. Though many prominent Democrats were available, Calhoun believed that the time was ripe for his candidacy. In November of 1841, looking to the election, Calhoun wrote to Armistead Burt, “If my friends think my service ever will be of importance at the head of the Executive, now is the time. It has never come before, and will pass away forever, with the occasion.” The editor of this series promises that the next volume will have this, Calhoun's last presidential campaign as its major theme.

For research in Florida history, as was the case with earlier volumes in the series, this one has little value in that there are almost no references to the Florida territory. Two pages devoted to Calhoun's support of the building of a dry dock for the navy

in Pensacola are the most substantial reference to Florida. Yet as in the earlier volumes, this contains invaluable materials for a researcher into the economic and political history of the United States in the antebellum era. The same high quality editing, compiling, and printing which marked the previous volumes are continued in this one. This reviewer will cease predicting that this volume may be the last due to drastic government economies. Continued support from the National Historical Publications and Records Commission has occurred despite attempts of the federal executive to end such funding.

University of Florida

HERBERT J. DOHERTY, JR.

The Black Press in the South, 1865-1979. Edited by Henry Lewis Suggs. (Westport, Conn.: Greenwood Press, 1983. xi, 468 pp. Preface, introduction, bibliographical essay, index. \$29.95.)

Although most white Americans probably never see a black newspaper, the black press is a significant expression of the views in the black community and in turn helps to mold those views. "The black press in the South is a fighting press; it is an advocate, crusader, and mirror, and practically all literate blacks are exposed to its influence" (p. x).

There was no black press in the South before the Civil War, but after Emancipation many small weeklies came into existence. They "functioned as an instrument to help the newly-freed slaves bridge the gap between slavery and freedom" (p. 424). In the early days, and later as well, publication was usually an uncertain and even a hazardous business because of the lack of financial resources and the anxiety of the dominant white community over expressions of dissent from the prevailing norm of race relations. For these reasons most of the papers were short-lived. In some cases even the names of the papers are lost, and many of the known publications have disappeared. Hence it is difficult, even impossible, to assemble a complete history.

The number of newspapers attempted reflects changing political and economic conditions and differences between the upper and lower South. For example, as the result of the Great Depression the number of publications declined. The repressive

racial atmosphere and rural nature of the state are probably responsible for the small number of newspapers in Mississippi before 1954. In contrast the *Atlanta Daily World* (a daily paper, not a weekly) had a history of success and wide circulation in urban centers from 1928 until the 1960s when its somewhat evasive position on civil rights caused it to be challenged successfully by a more militant organ. Circulation and size of some of the more enduring papers have fluctuated greatly at different periods.

The present volume is difficult to categorize. There is an introductory essay by Henry Louis Suggs and twelve chapters on each of the Confederate states plus Missouri, each written by a different author. The chapter on Florida was written by Jerrell Shofner. In each case there is an attempt to place the history of the press in the broader context of the political and racial atmosphere. The authors have conscientiously used the newspapers themselves, references to them in other newspapers, and a variety of primary and secondary materials. They have compiled the dates of publication and some biographical material about the publishers and editors as well as other personalities involved.

The volume concludes with a bibliographical essay which is a summary of significant works on the black press generally, not merely in the South. The editor says that an index and bibliography on the black press of the South is in progress. The present publication, while containing important information, will be of limited value to persons engaged in research. Its usefulness would be enhanced if it indicated which of the newspapers mentioned in the text are extant and their availability to scholars engaged in research. The book, which gives the appearance of having been published in haste, is flawed by numerous typographical errors.

Butler University

EMMA LOU THORNBROUGH

History of Black Americans: From the Emergence of the Cotton Kingdom to the Eve of the Compromise of 1850. By Philip S. Foner. (Westport: Greenwood Press, 1983. vii, 656 pp. Preface, bibliography and sources, index. \$45.00.)

History of Black Americans: From the Compromise of 1850 to the End of the Civil War. By Philip S. Foner. (Westport: Greenwood Press, 1983. viii, 539 pp. Preface, bibliography and sources, index. \$39.95.)

In the second and third volumes of a projected five, Philip S. Foner traces the black experience in both the North and the South between 1820 to 1865. More specifically, *History of Black Americans: From the Emergence of the Cotton Kingdom to the Eve of the Compromise of 1850*, focuses on recent and past historiography of slavery and anti-slavery, the nature of urban and industrial slavery, the slave community, slave resistance, the free black population in the North and South, the African colonization movement, the battle blacks waged for civil rights, the pro-slavery argument, and the traditional as well as more recent views of the abolitionist movement.

In this volume, Foner challenges recent interpretations that suggest the peculiar institution operated as an overall paternalistic system. He notes that the system was much more diverse than some historians would have us believe. Foner also takes issue with the view held by some historians that radical abolitionists were self-serving revolutionaries with little influence on the anti-slavery movement. For example, there is a detailed discussion of the influence William Lloyd Garrison had on the anti-slavery movement. While Garrison and Theodore Weld were instrumental to the crusade, Foner perceptively points out that black people were the original dynamic force behind the anti-slavery movement, although some historians still like to depict them merely as objects of this movement. He asserts that the "new abolitionists," those who pushed for the immediate, complete, and uncompensated liberation of slaves in the United States, are among the most misunderstood and misrepresented groups of reformers in American history. He further claims that they enjoyed a brief popularity during the period, but had little impact on the anti-slavery movement.

This volume complements other general studies that focus on the African-American experience, such as Benjamin Quarles's *Negro in the Making of America*, and John Hope Franklin's *From Slavery to Freedom*, yet it is more comprehensive than these books.

History of Black Americans: From the Compromise of 1850 to the End of the Civil War continues where the previous volume stopped. According to Foner, this study focuses on the "enactment of the Compromise, including one of the most vicious pieces of legislation in U. S. history, the Fugitive Slave Act of 1850, and concludes with the victory of the Union in the Civil War and the abolition of slavery" (vii).

In the first one-quarter of the book, the author presents a detailed discussion of the Compromise and the Fugitive Slave Act of 1850. Foner analyzes black resistance to the Fugitive Slave Act of 1850. He points out that the emotional hysteria that erupted among blacks over the passage of the law was widespread throughout the North and South. The Garner case showed that the Act was very unpopular in the black community. Foner argues that the law was unenforceable because of resistance to it in the North. He takes issue with the recent interpretations of Stanley W. Campbell and David Potter concerning the effectiveness of the Fugitive Slave Act of 1850.

The chapters that follow in the second quarter of the book focus on black emigration during the 1850s. Foner discusses the despair experienced by blacks over the passage of the Fugitive Slave Act, which renewed the idea of their mass immigration to other countries. He acknowledges that the visit of Hungarian patriot, Louis Kossuth, to the United States, as well as the battles waged by Europeans for independence within their own countries, were other factors which influenced the black emigration movement during the 1850s. Yet, the black community was not in total agreement over the issue of emigration. Black leaders disagreed over the countries to which they would go, who would be responsible for such a venture, and whether it was even a realistic goal that could be accomplished.

The third section of the book is devoted to black participation in the political struggles over slavery during the 1850s. Foner provides the reader with a detailed analysis of the role

blacks played in the Dred Scott Case, the John Brown plan, and the election of 1860.

The rest of the book deals with the role blacks played in the Civil War. Foner asserts that their role in the war is perhaps the one subject of the period that needs more study. This section, indeed, has a wealth of information on black participation in the war effort. It is the best developed in terms of analyzing black reaction to southern secession and to the election of Abraham Lincoln. And finally, this section is also complemented by the addition of past and recent historiography of the "causes of the Civil War."

Volumes two and three indicate that the author has done an exhaustive amount of research on the black experience between 1820 and 1865. The numerous subjects discussed reflects the use of a variety of primary and secondary sources. Although these volumes come closer to extensive review essays than original research, they are, nonetheless, indispensable as reference sources for students of the African-American experience. With somewhat more originality, we can only expect the same high standard of scholarship in the final two volumes.

*Florida Agricultural and Mechanical
University*

LARRY E. RIVERS

White Land, Black Labor: Caste and Class in Late Nineteenth-Century Georgia. By Charles L. Flynn, Jr. (Baton Rouge: Louisiana State University Press, 1983. xi, 196 pp. Introduction, tables, maps, bibliography, index. \$20.00.)

In *White Land, Black Labor*, Flynn presents a well-reasoned, convincing thesis to guide his readers to a better understanding of the elusive essence of the American South. Flynn is dissatisfied with scholars' tendency to accept either race or class as the key for explaining the region's past. That modern dichotomy, he argues, slights the complex nature of the post-Civil War situation, for the two concepts were not mutually exclusive in their influence on Southerners. Rather, it was the interaction of caste and class that provided the South with its central theme. The dynamic relationship of those two important phenomena gen-

erated the South's peculiar problems, limited available solutions, and in the end left the land impoverished.

Flynn makes his case by focusing on the white view of black labor, violence, the black attempt to expand personal autonomy, the legal aggression of whites against blacks, the power of property, and the persistence of poverty. The activity of Georgia's Ku Klux Klan provides one of Flynn's better illustrations of the interwoven existence of racial unity and class awareness. Vigilantism, an expression of violence rooted in folk culture, had an appeal that cut across class lines because it had a greater purpose than simply controlling the planters' black labor. For the less prosperous whites, it was a means by which they could maintain the moral standards of their community as they defined them. At the same time, however, Klan activity revealed class tension among white Georgians. Whites not of the planter class were more willing than their wealthier neighbors to continue to enforce "proper" caste relations even after the planters began to worry about the adverse impact of violence on the productivity of their black hands.

Planters also pursued selfish interests at times disregarding the needs of their poorer cousins. Nevertheless, their effort to deprive the freedmen of the opportunity to earn a living independent of the plantation by curtailing with colorblind laws such traditional rights as open grazing and hunting—rights that poor white men would miss as much as the freedmen—did not disrupt caste loyalty. And when poor-to-middling property holders took up reform causes that were in their own best interests, they strained class relations but never challenged the legitimacy of *herrenvolk* democracy.

Flynn's work is an important contribution to the bibliography of southern history. Still, he could have made an even stronger argument if he had expanded the range of his manuscript research. The author should have sampled the Freedmen's Bureau records, which are essential for understanding the expectations and actions of white and black Georgians at the crucial outset of Reconstruction. Also, there is no reason to use second-hand quotations from manuscript collections such as the Cobb family papers when they are readily available in their original and proper context. Finally, some readers may feel uncomfortable with Flynn's assumption that his findings for Georgia are valid

for the entire South. The challenge, however, is one that other historians will have to meet.

*University of South Carolina
at Aiken*

PAUL A. CIMBALA

The Creation of Modern Georgia. By Numan V. Bartley. (Athens: University of Georgia Press, 1983. viii, 245 pp. Preface, maps, tables, notes, index. \$20.00, \$10.00 paper.)

Numan Bartley begins with the familiar story of Georgia's origins as a "noble experiment" that failed. He speculates that failure was inevitable "because Georgia stood in the path of the westward expansion from coastal slaveholding areas." The utopian vision of an Oglethorpe did not shape Georgia; rather the advent of cotton as a profitable crop because of Eli Whitney's cotton gin did. Cotton's profitability made slavery desirable. At the end of Georgia's first century, Bartley observes with fine irony, "white Georgians seemed to have arrived at a consensus that rested on the production of the white staple with black labor on land that had been taken from red men."

Cotton, with its foundation in slavery, produced "great wealth" for Georgia, and "Georgians paid dearly for it." Slave-owners failed to see the cost of their profits: educational deficiencies, non-mechanized agriculture, scarcity of industry, immigration or urbanization, and a social system based upon "patriarchy, paternalism, and deference." Georgia's promoters had counseled against a one-crop economy; their warnings had gone unheeded, and the dire consequences they had forecast "came to pass."

Bartley sees Reconstruction as an unsuccessful revolution with momentous implications. The Radical Republicans—Rufus Bullock *et al.* revolted against planter leadership, its iron grip on farm labor, its "paternalistic philosophy." The Republicans were too conventional in their politics, for, in Bartley's telling sentence, "The Democrats approached politics as a form of guerrilla warfare." Democrats foiled Republican efforts to promote "a political, social, and economic program of capitalist democracy." The fruit of Republican failure was planter persistence in power and survival of the pre-war social order.

Reconstruction Republicanism was not the last challenge to planter dominance. The Farmers' Alliance and the Populist party appeared late in the nineteenth century. The Populist party, especially, divided the Democrats and inspired the Democratic faithful to revert to guerrilla warfare. The "ideological gulf" between Populist and Democrat was wide enough to "produce partisan conflict of sufficient intensity to divide communities, churches, even families and to provoke violence and fraud."

Georgia remained poor and "backward" in the twentieth century and compensated for its problems through "religion, family, folk culture, Lost Cause mythology, and whatever else promised security or simply aided survival." The traditional paternalistic feeling of the elites disappeared, and the tendency increasingly was to defend the status quo through lynching, Jim Crow laws, and legislated public morality. Likewise, Bartley views Progressivism as "a program designed to sustain the established order." The "established order" survived until, under the crushing impact of the Great Depression, "it was no longer able to provide for or to govern its people." The forties and fifties revolutionized Georgia, which became an urban state and developed, finally, a diversified economy. The climax of Georgia's evolution came in 1971 when a new governor, Jimmy Carter, explicitly pronounced the end of racial segregation and moved the racial debate into the context of a desegregated society.

This is a welcome and valuable addition to the literature. It is a well-conceived and well-written narrative journey through Georgia history encompassed within a brief text. Bartley's insights are keen, his style is lucid and frequently tinged with irony, and he knows his sources. The narrative is not only densely packed with significant material, but it also features interpretive passages. The many biographical sketches are excellent. The volume is so filled with important information that a short review cannot do proper justice to its scope. Perhaps it is sufficient to say that this is a fresh look at Georgia history written with a facile pen, and it is a real contribution to historical scholarship that is well worth reading.

Valdosta State College

JOSEPH A. TOMBERLIN

The Booker T. Washington Papers, Volume 11: 1911-12. Edited by Louis R. Harlan and Raymond W. Smock. (Champaign: University of Illinois Press, 1981. xxiv, 621 pp. Introduction, symbols and abbreviations, bibliography, index. \$27.50.)

The Booker T. Washington Papers, Volume 12: 1912-14. Edited by Louis R. Harlan and Raymond W. Smock. (Champaign: University of Illinois Press, 1983. xxiv, 520 pp. Introduction, errata, symbols and abbreviations, illustration, bibliography, index. \$32.50.)

These volumes cover four years of the peak of Booker T. Washington's leadership and influence in the white and black community. He exercised an impressive amount of influence during the years of the Taft administration in the appointment of blacks to federal office, in giving advice and insights to the administration, and in the interminable lectures and his travels across the country. Reflected in the correspondence is an almost frantic desire not only to keep blacks in the federal positions which they already held, but to secure additional appointments. In the latter part of volume 12 there appears a strong hint of the waning of Washington's power and influence in the federal area when Woodrow Wilson comes to the presidency.

A bothersome incident occurred in March 1911 which plagued Washington for months, and perhaps did some injury to his image. In New York City on Sunday evening, March 20, he went in search of Daniel Crawford Smith, a certified public accountant, who did some work for Tuskegee Institute. Emmet J. Scott had given Washington vague information that Smith possibly could be found in an apartment at 11½ West 63rd Street. Washington was in the act of searching for the name of the apartment owner when he was assaulted by a bully named Albert Ulrich who claimed the Tuskegee principal was intoxicated and peeping into apartments through keyholes. Also, Ulrich's unwed apartment mate claimed that he was the Negro man who had attempted to kidnap her daughter, and that he had greeted her with "hello Sweetheart." Washington was seriously injured, and the incident attracted wide and embarrassing publicity, especially in light of the fact that a New York court subsequently acquitted Ulrich of

assault and battery. The correspondence of this period indicates a strong support for Washington from influential people.

Included in these volumes are several highly interesting travelogues which were published in the *Outlook*. Washington described the conditions of life and labor of common people in England, Italy, Denmark, Bohemia, Hungary, and Austria. He was accompanied in his travels by Robert E. Park of Boston. In every country he compared the plight of the people who labored with that of the southern Negro, and concluded that the latter was better off in the agrarian South.

A theme running continuously through these volumes is that the southern black man's future and fortune were bound up with the land. The road to economic and racial independence lay on the land and in farm ownership. This belief was a major difference between the philosophy of Washington and W. E. B. DeBois. Nowhere did Washington set forth more clearly his views and the factual base on which he rested his concepts than in an article published in the *North American Review*, February 1912.

All but buried in the voluminous correspondence of the period is an insight into the operation and discipline of Tuskegee Institute. In his letters to the institution's faculty and students Washington reveals his frugality in business matters and his puritanical attitude toward social and personal behavior. He seems to have had surrogate ears and eyes out in every place, especially those where liquor and beer were available. To him the social hope for racial betterment lay in areas of strict personal decorum and behavior, in religious commitment, and frugal ownership and operation of farms.

Included in these volumes is the correspondence between Washington and George Washington Carver. Washington revealed a remarkable shortsightedness in dealing with his budding scientist. No doubt Carver was impractical, and perhaps bumbling; he was too much a dreamer to function in such a highly regimented atmosphere. Washington failed to give more than bare token support to Carver's peanut and clay experiments.

As in earlier volumes there appears a veritable galaxy of communications to and from persons of almost every strata of American life. Clearly outlined was the process of both asking and granting favors, efforts to advance the black race, emphasizing moral and religious values, and a marked conservatism in all

things. There is the evidence of the fundamental conflicts of philosophies and approaches within the Negro race itself. Graphically revealed are the points of view toward various issues by the moguls of American finance, industry, and American society. Running through the whole fabric of the correspondence like a brilliantly colored thread is the fundamental assumption that the Negro's brightest future lay with the southern land. Despite the darker aspects of his life in the region there was a solid base of mutual human understanding and tolerance which for the most part assured the Negro an ever-improving social and economic condition within the region which was also his native land.

University of Kentucky

THOMAS D. CLARK

Religion in the Southern States. Edited by Samuel S. Hill, Jr. (Macon: Mercer University Press, 1983. vii, 423 pp. Preface, introduction, footnotes, bibliography. \$19.95.)

This volume, excerpted from Mercer University Press's much larger *Encyclopedia of Religion in the South*, represents a novel method of telling the story of southern religion. It contains essays tracing the development of religion within each of the separate states of the old Confederacy as well as Maryland, Missouri, Oklahoma, Kentucky, and West Virginia. Like virtually all collections of articles by diverse authors, this one contains materials of uneven quality (though most essays are good) and reflects differing methodological approaches. Some of the articles provide rather traditional accounts of the growth of ecclesiastical institutions while others use religious history to illumine larger cultural and social issues.

Perhaps the greatest contribution of the volume is that it underscores the fact that southern religion was characterized by greater diversity than some have supposed. The book does not, of course, deny overarching unities, and certain themes recur in essay after essay: growing evangelical dominance after the Great Awakenings, with Baptists, Methodists, and Presbyterians surging into an ascendant position; the churches' role in providing ideological legitimation for the southern way of life, its peculiar institution, and subsequently its practice of segregation; and

southern religion's relative imperviousness, well into the twentieth century, to new intellectual trends symbolized by biblical criticism, liberal theology, and Darwinism. Nevertheless, *Religion in the Southern States* warns against attempts to reduce the religion of Dixie to an undifferentiated mass. One learns, for example, that moderate antislavery views flourished in east Tennessee down to the Civil War or that the Social Gospel enjoyed a modest success in parts of Alabama and Georgia. One is reminded that urban and rural styles of religiosity often diverged. While the city churches were more prone to approve denominational boards and educational institutions, rural folk often railed against these innovations through such movements as Antimissionism, Old Landmarkism, and Campbellism. Moreover, the numerical preponderance of the major evangelical denominations was subject to regional variations: Catholicism flourished in parts of Kentucky and southern Louisiana, and elsewhere small colonies of German Lutherans, Quakers, Jews, and others influenced their local milieux. In an excellent concluding essay, editor Samuel Hill weaves these and numerous other diversities into the larger tapestry of southern religion.

One may, however, still harbor some minor reservations about this book. Because of certain constant themes in southern religion, the essays tend to become repetitive. This reviewer must confess to a considerable measure of tedium after reading for the fifth or sixth time about the Methodist and Baptist schisms. Also issues such as the role of women in the churches and black religion deserve further attention. The latter is usually treated only as it impinged upon the white churches. These lacunae, however, are not so much an impeachment of the essays as they are a sign of the need for more primary research in those fields. Finally, one may have the nagging question which the editor himself poses in the introduction: are states artificial units for the study of religion? This writer suspects that they are not the most useful foci of religious research inasmuch as many religious and cultural groupings defy state boundaries. The panhandle of Florida, for example, has much more in common with south Georgia than with Miami or St. Petersburg. Yet in spite of these limits, the book still deserves good marks as a heuristic device. By focusing upon discrete segments of the South, this volume warns against overly facile generalizations about that region and

serves as an invitation to further research into its religious diversities.

North Carolina State University

JAMES H. MOORHEAD

On Jordan's Stormy Banks. By Samuel S. Hill, Jr. (Macon: Mercer University Press, 1983. 159 pp. Introduction, illustrations, photographs. \$17.50.)

For purposes of avoiding any false expectations and subsequent disappointments, one should know what *On Jordan's Stormy Banks* is not. It is not a book for the passive reader who prefers to remain distant rather than become involved with the subject matter. It is not a book that offers itself as the definitive statement on religion in the South. It is not an analytical book which tries to cut through the vexing question of just what is so "southern" about religion in the South. And finally, it is not a lofty theological treatise.

A true appreciation of this book cannot be acquired unless the reader heeds Dr. Hill's advice: "The reader should drop his guard, not work at it too hard, move with the flow of the human spirit." For this is a book of the heart, not of the mind, which must be experienced by a participating reader. It is an excursion into the hearts and minds of the people through whom the heart and soul of religion in the South is expressed. In fact, the strength of this new edition of *Southern Exposure's* 1976 issue (volume 4, number 3) lies in its informality, an informality which reinforces the highly personalized, individualized expression and function of southern religion.

Yet, behind the informality of the book there is a seriousness, for in the whole variety of glimpses at southern religion it provides a down-to-earth human side of religion. The collage of the humanity of religion is not drawn solely by historians, sociologists, theologians, or other professionals. To the contrary, the weak portions of this book are the few academic pieces. Instead, the sincerity, color, richness, contradiction, paradox, and all the strengths and foibles with which people are associated are graphically presented to the reader by "folk" themselves: by Will Campbell's remembrances of Thad Garner, an evangelist with

feet of clay; by the interviews of four black ministers in which they comment on the black church's nurturing role in the civil rights movement; by the photographs taken by Robert Yellin and the interviews done by Guy and Candy Carawan which animate worship on South Carolina's Johns Island at its most personal level: by the testimony of Granny Reed and the poetry of Beverly Asbury; by Claude Williams's People's Institute of Applied Religion; and, by the tunes and lyrics of southern religious folk music.

The book offers personalized insights into the role southern religion played in the sometimes quiet and private, and sometimes public and unsettling social movements of unionism, civil rights, and women's rights. And while this book heavily emphasizes the social benefits of "applied piety," it does not ignore the dark side: the transformation of the "mighty fortress" of spirit to the "mighty fortress" of the dollar. The pieces dealing with the big business of religion are the less exciting statistical and academic writings. Nevertheless, they underline the contradiction of a church or individual proclaiming itself as the standard-bearer of a spiritual mission, and becoming involved and distracted by matters of the flesh.

If there is a major fault in this book, it is not that it offers a one-dimensional image of religion in the South. The section dealing with religious diversity— in which images of Catholic, Jewish, and Church of Christ experiences are presented— is important because it gives insights into the multi-cultural character of the South. The major defect lies in what is not in the book: How religion in the South was used on a personal level to promote and maintain prejudice, bigotry, and hatred.

No book is perfect. To expect otherwise would be unreasonable. In the editing of this sensory book, Dr. Hill's face must have rippled with similes of enjoyment and satisfaction. His work fulfilled the promise of the spiritual whose title is the namesake of the book. It offers a "rap'rous scene That rises to my sight! Sweet fields arrayed in living green, And rivers of delight."

Valdosta State College

LOUIS SCHMIER

American Women Writers: Bibliographical Essays. Edited by Maurice Duke, Jackson R. Bryer, and M. Thomas Inge. (Westport: Greenwood Press, 1983. xvi, 434 pp. Preface, abbreviations, index, contributors. \$29.95.)

Books of bibliography are the Rodney Dangerfields of scholarship. They get no respect, and only research libraries buy tickets to the performance. Many proclaim their value, then treat bibliographers with condescension.

Given such obstacles, we are fortunate that Maurice Duke, Jackson Bryer, and M. Thomas Inge still labor in the vineyard. We owe their book careful consideration, for they have drawn together a competent group of bibliographers who provide annotated essays on the following American women writers: Anne Bradstreet, Mary Rowlandson, Sarah Kemble Knight, Sara Orne Jewett, Mary E. Wilkins Freeman, Mary N. Murfee, Kate Chopin, Edith Wharton, Gertrude Stein, Djuna Barnes, Anais Nin, Ellen Glasgow, Katherine Anne Porter, Eudora Welty, Flannery O'Connor, Carson McCullers, Zora Neale Hurston, Constance Rourke, Pearl Buck, Marjorie Kinnan Rawlings, Margaret Mitchell, Marianne Moore, Anne Sexton, and Sylvia Plath.

When properly done a book of bibliographical essays can be interesting as well as informative, and this book is generally well done. A refreshing addition to a bibliographical wasteland— we are only beginning to compile adequate sources for most American women writers— the book earns respect in a number of ways.

Readers of this journal will be pleased to find information on two Floridians, one an adopted offspring, Marjorie Kinnan Rawlings, one a native daughter, Zora Neale Hurston. The Hurston essay by Daryl Dance, the best bibliographical account we have of a fascinating person, serves as a model of scholarly effort. Dance has even consulted repositories of primary materials, such as the University of Florida's Special Collections.

Samuel Bellman's essay on Rawlings is also useful, but not up to Dance's standard. He slights Gordon Bigelow's work on Rawlings, faintly praising him for "personal fondness for the Florida terrain." Bellman takes the opportunity to continue to push the psychological thesis of his Twayne biography of Rawlings, that her "most deeply-cherished but never-to-be-fulfilled wish" was "that she might have a son of her own." Feminist

critics have a right to raise questions about this thesis, especially when Bellman seems so bent on praising himself for his “carefully” developed argument.

Bellman's authorship apparently also explains the presence of an essay on Constance Rourke in this book, since he previously published a Twayne study of Rourke. Although an important cultural critic, Rourke would seem to be a less significant writer than the other authors included. When one tallies up the major authors left out, and notes the major black authors who might be included (is Hurston the token? what about Gwendolyn Brooks?), the inclusion of Rourke seems skewed to Bellman's private area of expertise.

The other essays are all competent and many are excellent. Edgar MacDonald's account of Ellen Glasgow, the subject of an aborted Rawlings biography, is especially good, as is the Carson McCullers section by Virginia Spencer Carr, a Florida State graduate.

In sum, this is an excellent collection of bibliographical essays which should please specialized scholars; generalists interested in American women writers should consult it. It is unquestionably the best book of its kind. And after reading it, why not take a local bibliographer to lunch. Sooner or later, specialist or generalist, you will need a friend in the library.

University of Kentucky

ROBERT HEMENWAY

The Percys of Mississippi: Politics and Literature in the New South. By Lewis Baker. (Baton Rouge: Louisiana State University Press, 1983. xv, 237 pp. Preface, illustrations, photographs, notes, bibliography, index. \$20.00.)

Each state has its roster, imagined or real, of “First Families,” and certainly Mississippi would have to include the Percy family in its first rank. Beginning in 1776, with Charles Percy in the Spanish territory south of Natchez, down through the best-known present member of the clan, the novelist, Walker Percy, Professor Baker has given an interesting and detailed account of the influence and position of one family in one state. The four generations of Percys who are the subjects of this book had, as common

ground, what they called "the good life": material and spiritual well-being, based upon an enjoyment of fine food and drink, travel, leisure, elegance, music, art, and literature.

Ancestor Charles Percy had left two wives, one in England and one in the Bahamas, when he came to the Mississippi area, where he married Susanna Collins, who gave him six children to add to his assorted brood. His son, Thomas George Percy, continued the proliferation. Thomas George's son, the first William Alexander Percy, advocated the cause of Unionism before the Civil War, but when that effort failed, he formed a company of volunteers for the Confederacy, in the valorous service of which he earned the sobriquet, "The Grey Eagle."

After the war, Thomas George Percy intensified the dedication of his family to the principle of *noblesse oblige* by entering politics to oppose corruption, to reorganize the Mississippi levee authority, and to organize railroads to carry cotton to the markets. He was elected to the state legislature and later became speaker of the house.

Before his death in 1888, Thomas George sired five children, including three sons. One, LeRoy Percy, graduated from the University of the South (Sewanee) and the University of Virginia law school. He continued the Percy tradition of service, not forgetting the old Spanish proverb which held that "living well is the best revenge." LeRoy was named to the United States Senate but failed in his bid for election upon the expiration of that term, largely because of his fearless advocacy of some causes deemed too liberal by the conservative state of Mississippi.

At this point in the family evolution, one notes a gradual subservience of the theme of public service and a strengthening of the literary trend in the family, barely submerged until this time. The marriage of LeRoy Percy to Camille Bourges, a blonde French woman with strong cultural affinities, produced a son, William Alexander Percy, who in his lifetime often felt and demonstrated the conflicting demands of public service and artistic expression. William Alexander is best known for his classic *Lanterns on the Levee*, but he had contributed valuable and lasting poetic expressions in the general field of southern literature.

After the death of William Alexander's parents, he assumed responsibility for the Alabama branch of the family, which in-

cluded Walker Percy, the son of a deceased cousin. Walker's literary talents reached a wider audience than that of his so-called "Uncle Will," but in all of his writings he echoes Uncle Will's statement that "we are the nomads of the world, without home fires, wandering by stars not fixed." A medical doctor turned novelist because of health problems, Walker Percy received instant acclaim with his first novel, *The Moviegoer*, and his name and reputation spread with subsequent novels, *The Last Gentleman* and *Love in the Ruins*, and his non-fiction works. In his novels, Walker Percy follows a double theme of story plot and parallels it with philosophic tradition— usually in the existentialist manner of Kierkegaard through ordeal, rotation, and repetition.

Though the meticulous detail of the political machinations of the elder LeRoy becomes a little tedious, and while the inner feelings of William Alexander Percy, author and poet, have not been probed truly and deeply, this book has much to commend it. The Percys of Mississippi are fortunately still on the scene, and as Professor Baker states, the family boasts enough eccentrics to fill Walker's novels so that he may find even greater resources in the Percy past. Let us hope that he does.

Florida State Museum
Gainesville, Florida

WILLIAM M. GOZA

Grace King, A Southern Destiny. By Robert Bush. (Baton Rouge: Louisiana State University Press, 1983. xv, 317 pp. Acknowledgments, photographs, index. \$30.00.)

Students of southern history and literature know that an explosion of great southern literature occurred with the writings of William Faulkner and Thomas Wolfe in the late 1920s and 1930s. Also, they know that except for a few writers such as George Washington Cable, Thomas Nelson Page, and Joel Chandler Harris not many southern writers of note produced much of significance in the period between the end of the Civil War and the end of the First World War. With this book Robert Bush reminds us that among these lesser lights, Grace King deserves recognition.

Born before the Civil War into a financially-secure home of lawyers in New Orleans, Grace King was an intensely loyal daughter of the South. Indeed, she began her writing career in 1886 out of her sense of anger at George Washington Cable's disloyalty to the South when he deliberately falsified his portrayal of New Orleans's Creoles and blacks. A conservative in racial matters, King wrote a number of stories to celebrate the Loyalty that she observed freed slaves showing their former masters.

King was a part of the vast number of local colorists when that genre was in vogue in the South before the turn of the century. Interested in adding to the family income and tuned to the reading public's changing tastes, in the 1890s she turned to the so-called "balcony stories" in which she minimized the details of local background. By the beginning of the twentieth century she was directing her talents to writing Louisiana history, when she realized that publishers desired the kind of sound, colorful writing of which she was capable.

King's major accomplishments in fiction are a small number of first-rate stories and a quiet, realistic novel about life in New Orleans during Reconstruction entitled *The Pleasant Ways of St. Mèdard*. Her best historical work is *New Orleans, the Place and the People*. The significance of her life is not so much in what she wrote and published as in her role as a literary champion of the South as she carried her determined views from New Orleans to New York, New England, Canada, and Europe.

Bush's volume is a pleasant balance between biography and literary criticism. With this volume and as the editor of *Grace King of New Orleans: A Selection of Her Writings*, Bush is clearly trying to call the literary and historical world's attention to this neglected and almost-forgotten southern writer. While her talents prevent her ever being added to the Southern Book Shelf of Great Writers, nevertheless, we are in Bush's debt for calling Grace King to our attention.

New Mexico State University

MONROE BILLINGTON

BOOK NOTES

Oklawaha River Steamboats is by Edward A. Mueller of Jacksonville who for many years has researched and collected material about Florida rivers and river transportation. Mr. Mueller describes *Oklawaha River Steamboats* as “a definitive photo-oriented book,” and readers will agree with that description. Steamboat activity probably began on the Oklawaha in the 1830s, but the records are sketchy. Even earlier loggers and lumbermen were drifting logs down the river or on barges powered by polling. These were the first commercial vessels on the river. In August 1854, a barge, the *Oklawaha*, was launched in Jacksonville to operate on the Oklawaha from Welaka to Silver Springs. The *Fawn* was launched the following year, but the author could find no official documents to reveal whether it was ever officially enrolled. *The General* (or *General Sumter*), a small steamboat built in Palatka in 1859, may have sailed on the lower part of the Oklawaha before and during the Civil War. Hubbard L. Hart, developer and proprietor of the Hart Line of Oklawaha vessels, played an important role in the history of the river, as did Captain Henry Alexander Gray, a pioneer in the Oklawaha trade. Mueller’s book provides information on vessels, their builders, owners and operators, folklore, advertisements, and data on the river that has played such an important role in Florida history and which is nowhere else available. Many of the photographs are being published for the first time. It sells for \$15.95, and may be ordered from the author at 4734 Empire Avenue, Jacksonville, FL 32207.

While settlers were living in Destin before the Civil War, it was not until November 6, 1984, that the citizens voted to incorporate their village. The first local election to select a mayor and councilmen was held January 8, 1985. It is a growing community, new people are moving in, and Destin has become a fashionable tourist resort. There is a lot of Destin history, but little of it has been recorded. Some of the local families can trace their roots back several generations, and they have shared their reminiscences with Vivian Foster Mettee and her associates— Ida

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Calhoun Buritt, Mattie M. Kelly, Zovak (Jerry) Najarian, and Katheryn Marler Waits. The memories gathered by Mrs. Mattee from descendents of these pioneer families is the core of the monograph, . . . *and the Roots Run Deep*. Information was gathered about Clement Edward Taylor and his family, who arrived in Destin from London by way of Canada; the Kent family who migrated from Georgia; the Melvins, most of whom are native Floridians; and Mrs. Cleo Marler, whose family came from the island of Aegina, Greece. There is also data on the early Indians of the area and civic and educational activities. A collection of favorite local recipes and photographs are also included. . . . *and the Roots Run Deep* is a community project. Mrs. Mettee and her colleagues are residents, community college personnel set the type, the First National Bank of Destin provided funds for publication, and income from sales go to the Old Destin Post Office Museum. The volume sells for \$17.95, plus postage. Order from Mrs. Vivian F. Mettee, Box 854, Destin, FL 32541.

Sunbelt Cities, Politics and Growth Since World War II, is a collection of essays edited by Richard M. Bernard and Bradley R. Rice. The focus is on major cities— Atlanta, Miami, New Orleans, Tampa, Dallas, Houston, Oklahoma City, San Antonio, Albuquerque, Los Angeles, Phoenix, and San Diego. These twelve metropolitan areas were chosen for their size, regional importance, and historical significance. While the editors note that other communities, including Jacksonville, could have been included, these twelve exemplify the major characteristics of Sunbelt development. Each essay notes the causes of economic growth and reasons for political change, particularly during the past two decades. The term “Sunbelt” is a very recent term, and there is still a lack of a common definition of the American Sunbelt. It appears to be more of an idea than a specific geographic area, but there is the concept that the southeastern and southwestern sections of the country have been growing and prospering more than other areas in recent years. Raymond A. Mohl from Florida Atlantic University is the author of “Miami, the Ethnic Cauldron.” He shows how the diversity of population, the impact of tourism, the emergence of banking as a major industry, the growth of light industry, and feverish real estate and building

development have helped to spark a regional boom that impacts the rest of Florida. Mohl also includes a historical sketch of Miami and notes the role played by developers Henry M. Flagler, Carl Fisher, and George Merrick. The other Florida essay, "Tampa: From Hell Hole to the Good Life," is by Gary R. Mormino of the University of South Florida. He also examines the historical roots of Tampa, tracing its recorded history to DeSoto's landing in 1539, through the establishment of Fort Brooke in 1824, and the railroad and hotel developments of Henry Plant. The establishment of the cigar factories, which brought many Cubans, Spaniards, and Italians into the area, the impact of the Spanish-American War, the land boom of the 1920s, and the growth and changes brought about by World War II and the period since 1945 have all been carefully examined. As Mormino also notes, Tampa politics had never been graced with purity. He describes some of the problems and situations that have smeared Tampa's reputation in the past, and emphasizes the community's determination and success in "cleaning up the mess." Tampa has emerged, as a result, as one of Florida and the South's fastest growing and most energetic cities. *Sunbelt Cities* was published by the University of Texas Press, Austin, and the paperback edition sells for \$9.95.

Sloppy Joe's: The First Fifty Years, by Sharon Wells, is the history of one of Key West's best known landmarks and hangouts. It has been for half a century a favorite watering place for military stationed in Key West, tourists, local folk, and many celebrities like Ernest Hemingway, John Dos Passos, and others. Many legends have grown up about Sloppy Joe's, its proprietor, Joe Russell, and Hemingway. Ms. Wells provides the reader not only with information on Sloppy Joe's and the people who frequented it, but also on the building which was erected in 1917 and the earlier structures that were on the site. Sloppy Joe's sells for \$6.95. Order from Sharon Wells, 1311 Catherine Street, Key West, FL 33040.

Art and Artists of the South is the catalogue of the paintings, watercolors, and prints from the Robert P. Coggins Collection which was organized for exhibit by the Columbia (South Carolina) Museum of Art. The show traveled to Nashville and San

Antonio in 1984, and during 1985-1986, it will be in Chattanooga, Richmond, Savannah, Columbia, Charlotte, Atlanta, Jackson; and Little Rock. One wonders why no arrangements have been made to bring this notable collection of southern art to a Florida community. Several of the artists represented in the collection lived, visited, and painted in Florida. These include George Washington Sully, who lived with his family between 1829 and 1833 on the St. Marks River south of Tallahassee; Xanthus R. Smith, who was on blockade duty along the east coast, in the Gulf of Mexico, and off Pensacola during the Civil War; William Aiken Walker; Hall Alexander Courtney Morrison, who visited Florida many times and lived for a time in Auburndale; George F. Higgins, whose first Florida paintings may date to the 1870s, and if so are among the earliest painted views of Florida pine woods and swamplands; Johannens Adam Simon Oerteel, an ordained Episcopal priest who held a Florida parish; Herman Herzog, who from 1888 to 1910 came annually to Gainesville to visit his son and who painted scenes of the surrounding area; Anthony Thiene, who was in St. Augustine in 1948; George Inness, Jr., who had a studio in Tarpon Springs and painted eight large canvases for the Church of the Good Shepherd in Tarpon Springs; and Aiden Lassell Rippley, who painted Florida plantations and hunting preserves. *Art and Artists of the South* was compiled by Bruce W. Chambers of the Berry-Hill Galleries of New York City. In addition to the reproductions, most of them in color, there is also biographical information on the artists and on southern art. *Art and Artists of the South* was published by the University of South Carolina Press, Columbia, and it sells for \$49.95.

Pineapple Press in Englewood, Florida, has published a number of books—fiction and non-fiction—relating to Florida. *Say These Names (Remember Them)* is the story of See-ho-kee, a young Miccosukee Indian woman caught up in the tragic events of the Second Seminole War. Both the American forces and the Indians suffered casualties, and only a handful of the Indians survived. Many died in battle and others were forcibly transported to the West. See-ho-kee led a group of children to safety in the Everglades, and there she assumed the responsibility of passing on the Miccosukee legends and history through the sing-

ing of songs and the recitation of village names. Betty Sue Cummings, who wrote *Let a River Be*, is the author of *Say These Names*. The book sells for \$14.95.

William Alexander Read, for many years head of the English department for Louisiana State University, was a pioneer in the study of American Indian languages, particularly those spoken in the southeastern states. He made Indian place names one of his special fields and wrote monographs on the names left by the aboriginal inhabitants of the region on the maps of Louisiana, Florida, and Alabama. He is recognized as one of the founders of the scholarly study of toponymy in the United States. His *Indian Place Names in Alabama* was published in 1937, and it remains a primary reference work. A revised edition with a foreword, appendix, and index by James B. McMillan is published by the University of Alabama Press. The appendix incorporates words which Read added after his study first appeared, comments of John R. Swanton who reviewed the book for *American Speech*, and information from sources that Read did not have available at the time that he was doing his research and writing. The two maps in the 1937 edition have been replaced by one showing the counties and principal rivers of Alabama. The paperback edition of *Indian Place Names in Alabama* sells for \$8.95.

John White was the official artist for the 1585 Roanoke voyage sponsored by Sir Walter Raleigh. He probably took part in five Roanoke voyages, and in 1587 led the second venture to establish a permanent colony on Roanoke Island. The instructions that White received as to his specific duties as artist have been lost, but presumably he was directed to draw the people, birds, animals, fish, plants, herbs, trees, fruits, and maps of the coast and river estuaries that he saw and which would be of interest to people in Britain and the rest of Europe. He made the first drawings of that part of the New World that were later to be included in the states of North Carolina and Virginia. While many of the records connected with the 1585 voyage have been lost, some of the water colors which resulted from White's drawings survive and are in the British Museum. *America 1585, The Complete Drawings of John White*, reproduces all seventy-six of the water colors, the complete set of engravings as they appeared

in Thomas Harriot's work published in 1519, and the so-called Sloane copies of the drawings made in the early 1600s. The reproductions in *America 1585* are probably the best yet to appear. Paul Hulton, former deputy keeper in the Department of Prints and Drawings in the British Museum, is responsible for historical information on the colony and on John White. *American 1585* is co-published by the University of North Carolina Press and British Museum Publications in association with America's Four Hundredth Anniversary Committee, North Carolina Department of Cultural Resources, Raleigh. Order from the University of North Carolina Press, Chapel Hill; the price is \$24.95.

In 1929, Amos Aschbach Ettinger won the Beit Prize from Oxford University for his essay on James Oglethorpe the founder of the colony of Georgia. It emerged from his early research on Oglethorpe, which resulted in a biography published in 1936. The Ettinger work remains as the standard study on Oglethorpe. Ettinger's essay is published for the first time by Mercer University Press, Macon, Georgia. It carries an introduction by Phinizy Spalding, who first learned of its existence while working in the collections of the Georgia Historical Society. Spalding concentrates on Ettinger's first year at Brasenose College, Oxford, and is based on the diary that Ettinger kept during his stay there. After tracing Oglethorpe's family background and his early parliamentary career, Ettinger devotes most of this essay to Georgia, which, he argues was founded for the purpose of expanding the English frontier at the expense of the Spanish and French in Florida. *Oglethorpe: A Brief Biography* sells for \$19.95.

Cubans in the United States, A Bibliography for Research in the Social and Behavioral Sciences, 1960-1983, was compiled by Lyn MacCorkle, and was published by Greenwood Press. It lists the growing body of literature relating to Cubans living in the United States, mainly in New York-New Jersey area and Miami. It includes articles from academic journals and popular periodicals, books, theses, unpublished papers, and government documents completed after 1959. Only English-language materials are cited. Not included are creative literature and newspapers. It is noted, however, that the *Miami Herald* and its Spanish-language edition, *El Miami Herald*, provide rich sources

of information. Topics include economics, business, labor, education, language, public administration, public policy, psychology, social psychology, health, politics, sociology, anthropology, and demographics. There is a bibliography and an index to authors whose works are cited. The volume sells for \$35.00.