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Book Reviews

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BOOK REVIEWS

Flagler: Rockefeller Partner and Florida Baron. By Edward N. Akin. (Kent, OH: Kent State University Press, 1988. xii. 305 pp. Preface, prologue, illustrations, epilogue, notes, selected bibliography, acknowledgments, index. \$24.00.)

This excellent biographical study of Henry M. Flagler, a key figure in the creation and rise to prominence of the Standard Oil Company and the development of Florida's east coast, supercedes all previous works, including numerous articles and at least two books, devoted to Flagler's variegated career. Based upon research in an impressive variety of both manuscript and printed sources, it exhibits a comprehensiveness, sophistication, and detachment too often lacking in works of this genre. Written with grace and clarity, the volume provides a multi-dimensional portrait of an important and influential Gilded Age businessman. Its assessment of Flagler's business ventures and methods constitutes a highly significant contribution to American economic history. But in focusing on Flagler the business tycoon, the author, Edward N. Akin, does not neglect Flagler the man. Skillfully integrated into the work are passages that reveal much about his family, personality and style, motives and visions, three marriages, alienation from his only son, and devotion to the Presbyterian church.

Born in 1830, Flagler was the son of a Presbyterian pastor-missionary in New York and Ohio. Through the Harkness family, his mother's relatives, he launched his career in business in Ohio. Flagler first became acquainted with John D. Rockefeller in the 1850s because the Harkness family's grain trade was brokered through the commission house in Cleveland with which young Rockefeller was associated. Following the financial failure of his salt-producing venture in Michigan, Flagler moved to Cleveland shortly after the Civil War and became a partner in Rockefeller's oil refining business.

Flagler quickly became Rockefeller's most trusted adviser and intimate confidant. He excelled as a transportation negotiator, draftsman and enforcer of contracts, and communicator with Rockefeller on new ideas. Second in command

in the Standard Oil organization, he was highly skilled in behind-the-scenes dealings and was the most important participant in the company's struggle to dominate oil transportation as it had dominated oil refining. The great battle over the control of pipelines was Flagler's last major transportation fight as an active member of the Standard Oil company. What Akin makes abundantly clear in his treatment of Flagler's role was that the Standard Oil organization was not so much the creation of Rockefeller or any other individual as it was "an enlarged partnership, at least during its creative early years" (p. xii).

As Flagler detached himself from the Standard Oil giant, he turned his attention and energies to the development of the east coast of Florida, an area described as the last frontier east of the Mississippi River. If the acquisition of wealth had been his dominant concern, as the author indicates, Flagler would have remained active in Standard Oil. Something more was involved in his decision to focus on Florida: his desire to establish an enduring legacy independent of his contribution to Standard Oil, a contribution obscured by the singular identity of the company with the name of Rockefeller.

Entering upon a new phase of his career in 1885 at the age of fifty-five, Flagler first began to dabble in a few ventures in St. Augustine which ultimately led him to attempt to transform the city into the "Newport of the South," replete with a luxury hotel and other elements of a major winter resort easily accessible by rail. Pushing southward, he literally created Palm Beach, transformed Fort Dallas into the resort city of Miami, and linked Key West to the mainland by a railroad known as "the Eighth Wonder of the World." Ultimately Flagler created a conglomerate of railroads, resorts, land and steamship companies, and agricultural operations on Florida's east coast that comprised the Flagler System. If his Florida empire resembled a medieval fiefdom, he did not think of himself as a despotic baron but rather as a paternalistic, even indulgent, lord. Although Akin emphasizes his contributions to the development of Florida's east coast— from the establishment of a rail network and the attraction of settlers to the improvement of agricultural opportunities and the distribution of diverse forms of community assistance— he is also careful to note that in the process he acquired vast amounts of Florida's public domain, ran afoul of peonage laws, and exercised great influence over Florida politi-

cians who gave him and his projects preferential treatment, even changing the state's divorce law so he could marry for a third time. By the time of his death in 1913, Flagler had indeed created in Florida the legacy he so much desired.

In an era of mergers, leveraged buy-outs, deregulation, and public concern about new types of economic development, Flagler's story possesses an especial relevance. It is a story that Akin has told extraordinarily well and that contributes much to our understanding of business history, life, and society in the late nineteenth and early twentieth centuries and especially the development of the "Sunshine State."

University of Arkansas

WILLARD B. GATEWOOD, JR.

The Immigrant World of Ybor City Italians and their Latin Neighbors in Tampa, 1885-1985. By Gary R. Mormino and George E. Pozzetta. (Champaign, IL: University of Illinois Press, 1987. xiii, 368 pp. Acknowledgments, list of abbreviations, introduction, tables and illustrations, conclusion, bibliography, index. \$24.95.)

Recent studies of local history have immeasurably enlarged our understanding of the national past. At the same time, such studies have made it clear that America is not so much a smooth single sheet crafted from one fabric as a richly diverse quilt consisting of many pieces. Gary Mormino and George Pozzetta have contributed substantially to our understanding of Florida's diversity. In fact, of the many urban ethnic studies available, this may well be the most complete and convincing.

The authors' task is to examine the relationships between the immigrant Latin community in Tampa as well as Italian connections to other Latins. They accomplish this in a series of topical and chronological chapters, beginning with the small village in Sicily from whence sixty percent of Tampa's 1920 Italian residents originated. The poverty of their Sicilian village, as well as its increasing political radicalism and anticlericalism, bequeathed a profound legacy.

The Tampa where such immigrants entered was a newly-developed port town dominated by Henry Plant's railroad. When Martinez Ybor moved his cigar factory from Key West to

Tampa in 1885, it created an immense labor market for skilled workers. Hand-made Tampa cigars soon became the standard of the industry, and the rapid growth in demand both for cigars and the highly skilled Latins who rolled them, made Tampa's Latin workers among the highest paid craftsmen in America between 1885 and 1930. At first Spanish immigrants dominated management, and Cubans claimed most of the skilled jobs. But gradually Italians learned the trade, at first taking the lowest paid jobs, but then becoming skilled craftsmen.

Because they met initial resistance in cigar-making, many Italian males turned to other occupations, becoming fruit and vegetable peddlers, opening grocery stores, running dairies, or, during the Great Depression, running whiskey. Their wives and children often worked in the cigar factories, providing economic security.

Initially, all Latin immigrants faced essentially the same problems. They clustered together in Ybor City near their jobs and within an ethnic enclave. Negatively stereotyped by Anglo neighbors, they created their own newspapers, clubs, unions, stores, hospitals, and mutual aid societies. These important elements of community building were essential to Latin survival. The radical politics they brought from Cuba, Spain, or Italy was reinforced by bitter cigar strikes in 1899, 1901, 1910, 1920, and 1931. Fed by the "reader" or "lector" who read radical newspapers or novels while cigar-makers worked at their benches, a sense of class solidarity developed across ethnic lines which was rarely seen in American history. Although Cuban, Spanish, and Italian cigar-makers sometimes disparaged each other, the dominant theme of their history was mutuality.

Unlike many studies of ethnicity, this one moves beyond politics and economics to religion and social structure. Although men developed their social lives around ethnic clubs and mutual societies, these tended to exclude women. The Catholic church was not strong among Latins until after the 1940s because of its lack of social concerns, the strong tradition of European anticlericalism, and the dominance of Irish priests. Perhaps the authors could have better related to issues which they raise: the exclusion of women from ethnic clubs and the predominance of women in ethnic churches.

New technology which transforms the cigar industry during the 1930s, changes in use of tobacco from expensive cigars to

cheaper cigarettes, upward economic mobility after World War II, and urban renewal during the 1950s and 1960s transformed Ybor City and its Latin communities. The increasing prominence of Latins in sports, business, and politics, and the election of one of their own as governor of Florida, brought to an end many distinctive institutions: lectors, ethnic hospitals, mutual aid societies, radical unions, even Ybor City itself as a Latin neighborhood.

Like so many intensive studies of local events, this one will force historians to rethink many generalizations. They have maintained that the immigrant experience reinforced traditional values of family and church. Confronted by multiple challenges in their new homes, immigrants turned to familiar institutions. Big city political machines also played key roles in their socialization. Neither occurred in Ybor City. The authors discussed no machine which traded social services for votes; and Latins scorned the church in favor of mutual aid societies. Perhaps the authors do underemphasize the role of immigrant crime and political corruption (for instance, there is almost no discussion of prostitution and its links to either ethnicity or politics), but they do not ignore it (there are extensive discussions of bolita and violations of prohibition law). These are only minor flaws in an otherwise superb book. After pondering this work, the reader will probably wonder whether society is better for the homogenizing effects of our national melting pot. Certainly the colorful ethnic life of Ybor City contrasts to the bland sameness of the self-promoting "Sun Belt" Tampa. Whatever the conclusion, the reader will be grateful to Mormino and Pozzetta for giving us what is obviously a work of love and self-discovery. This extremely well-written and thoroughly researched book should become a model for historians exploring the South's urban ethnic complexity.

Auburn University

WAYNE FLYNT

The Economy of British West Florida, 1763-1783. By Robin F. A. Fabel. (University, AL, and London: University of Alabama Press, 1988. ix, 296 pp. Acknowledgments, appendices, notes, bibliographic essay, index. \$26.95.)

When Great Britain acquired La Florida in 1763, the government thought that the new territory had substantial economic potential: as a fishery, for naval stores, and as a source for lumber and provisions for the Caribbean sugar islands. That Florida had been an economic liability to Spain did not daunt Great Britain. In the Proclamation of October 1763, the British divided Florida into two colonies: East Florida and West Florida. Fabel's study is concerned only with West Florida, the area between the Apalachicola, Chattahoochee, and Mississippi rivers, and from the Gulf of Mexico north to thirty-two degrees twenty-eight minutes north latitude. The people who settled West Florida, for the most part, came because they wanted to make money, either by trading with the Spaniards and/or with the Indians. This study is concerned with their successes and failures.

Fabel divides his study into seven parts. He discusses immigration to the colony, noting the requirements and procedures to be followed for securing land grants. Since there were no official censuses for the colony, Fabel provides some population estimates.

Fabel contrasts the founding of Georgia, where slaves were initially excluded, with West Florida, where the slave trade became very important economically. The British were convinced that only blacks could labor successfully in the hot and humid climate. The merchant, John Forbes, echoed those same sentiments in 1804. In addition, Fabel indicates how owners employed their slaves, how rare it was for slaves to be emancipated, and the passage of slave laws for West Florida.

Trade with the Indians and with the Caribbean islands was another major source of revenue. The Indian trade dealt mainly in furs and skins, and Fabel provides examples of the many problems encountered in that enterprise. A brisk trade developed with the British islands such as Jamaica, but surprisingly none was established with Cuba. There was some trade with the French Islands. Although illegal, there was active trading with the Spanish in Louisiana and, to a lesser extent, with New Spain

(Mexico). Because the British enjoyed free navigation of the Mississippi River, trade with Spanish Louisiana was quite lucrative. In fact, some British merchants even lived in New Orleans and operated out of that port city. Occasionally, Spanish governors confiscated British ships and wares, but that only slowed the trade for a bit; it did not halt it permanently.

When one thinks of plantations in West Florida, cotton comes to mind. Not so for this era when the major crops were indigo and tobacco, with rice a distant third. Other plantation products included lumber (yellow pine, cypress, and oak), and naval stores, especially tar and pitch. Of course, there was some cotton. There were very few large plantations, and labor intensive products were scarce because of the small labor force.

Maritime activity was the key to economic success or failure in West Florida. Boats, not ocean products, were the lifeblood of the colony. A packet system was introduced in January 1764, which, until the outbreak of war, functioned reasonably well, bringing mail, passengers, and cargo to West Florida. After Spain entered the war against Great Britain in 1779, a convoy system replaced the packet boats. The last British convoy left Pensacola on February 25, 1781, just a few days before the Spanish "armada" left Havana for Pensacola.

Fabel concludes his study with an in-depth look at the Company of Military Adventurers, which planned to bring a large force of settlers to the Natchez area. While some immigrants came to West Florida under this plan, it never reached its potential.

This is the first attempt at a book-length investigation of the economy of British West Florida. The only criticism concerns the dates in the title of the book, 1763-1783. While Britain still held official claim to West Florida until 1783, they departed Pensacola, their last bastion in West Florida, in the summer of 1781. From May 1781, until 1783, there was no British economy in West Florida. In fact, there is little economic history in the colony after 1779. The book is well-organized and easy to follow. Although Fabel used some secondary material, much of the data are from contemporary newspapers, records of West Florida merchants, the colonial assembly, and British colonial office records. Occasionally statistics are spotty or non-existent, making it difficult to offer concrete conclusions in some cases. However, the appendices supplement statistics in the text. Appendix 4,

for example, contains considerable information about slave transactions. There is much new material in the book, even for specialists of the period. It is highly recommended to anyone interested in the British years in West Florida. It is an excellent study.

University of West Florida

WILLIAM S. COKER

Florida Folktales. Edited by J. Russell Reaver. (Gainesville: University of Florida Presses, 1987. xiv, 179 pp. Introduction, illustrations, notes, selected bibliography, index to motifs, index to tale types. \$19.50.)

As an ornithologist, I learned early that "development" is the ugliest word in the language. Next comes "overpopulation." The words have become fact, and the fact is depressing. Is there any respite, any way of reversing the wheels of so-called progress, of returning to simpler, more fundamental and elemental life? There is, and *Florida Folktales* has arrived not a moment too soon.

This is a handsomely presented paperback, edited by J. Russell Reaver and most engagingly illustrated by Larry Leshan with linoleum block-prints that convey the primitiveness and eeriness of many of the tales. A forty-five-page section of notes generously gives source and explanations where needed. There is a selected bibliography, and an especially interesting index of motifs.

The book is divided into motifs, or varieties of folklore, among them Tabu, Magic, Marvels, Deceptions, Ordaining the Future, and Mythology. There are marvelous ghost stories, including "The Haunted Jail," "The Music Lover," and "Room for One More." Many of the tales have historical backgrounds: "The Tallahassee Train," "The Haunted Kissimmee River," and "Wakulla Pocahontas." There is a remarkable account of Napoleon's nephew, Prince Murat, living in Florida and not particular about changing his clothes. He fed his guests buzzard which he cured by burying the birds several days before serving. The prince is designed as a "legendary hero!"

Animal stories are integral parts of every country's folklore. Reaver has gathered enduring back-country accounts of hunt-

ing and fishing that capture the fantasy and humor, ingenuity and imagination running through the entire collection. The snake with the frog and the moonshine; the minnows and white lightning; the deer, wild turkey, and bee tree; the bird dog with quail in a gopher hole; the coon hound and the ironing board; the buck with peach-tree antlers. These are tall tales from the primal swamps and pineywoods and are not to be missed.

So, if one is distressed by the sight of high-rise condos crowding out the mangroves, or a surging populace overflowing the peninsula, reach for *Florida Folktales*, because that's the way it was.

The book, of course, is far more than a placebo or a panacea. It is a fascinating assortment of local fact and fable told with vitality and insight, and, I must add, compassion. Fools and innocents abound, but few are singled out disparagingly as such. The style throughout emanates from the original narrators.

Reaver's stated effort has been "to remain faithful to the goal of revealing the Florida known only through its many tellers of tales." We should be exceedingly grateful to him for collecting and sharing them, and to the University Presses of Florida for their publication. And we should also be well aware that we live in a state with an exceptionally rich variety of folkloric culture. Nothing can ever change that.

Winter Park, Florida

MARJORY BARTLETT SANGER

Seminole History: A Pictorial History of Florida State University. By Martee Wills and Joan Perry Morris. (Jacksonville: South Star Publishing Company, 1987. Foreword, list of sponsors, index, photo credits, authors' acknowledgments. \$37.95.)

A number of picture book/narrative studies of cities and universities have appeared recently. An overdue addition to books on this order is *Seminole History: A Pictorial History of Florida State University*. Skillfully blending narrative and photographs, collaborators Martee Wills and Joan Morris have provided a sound and professional work. Burt Reynolds, an FSU alumnus, provided the foreword.

Present-day Florida State University dates from 1857, and the creation of the West Florida Seminary at Tallahassee. Orig-

inally a co-educational institution, the school grew slowly. There were only sixty-nine students thirty years after it was founded. A new era opened in 1905 when the Buckman Act provided for a state-supported womans college— the Florida Female College. Renamed Florida State College for Women in 1909, the school began to grow steadily. Another era began shortly after World War II; in 1947 the school was granted full co-educational status and was renamed Florida State University.

Developments from the institution's seminary beginnings to the present are capsuled in forty-four pages of text. Events occurring between its establishment before the Civil War and the 1920s are related in chapters I and II. Each of the following six decades are treated in separate chapters. Aply chronicled, the evolving story makes for entertaining reading. Obligatory and deserved tribute is paid to various presidents, administrative officials, and faculty. Florida State traditions— the Flying High Circus, the Pow Wow— and other lore associated with the university receive attention. The physical growth of the university is adroitly traced with a minimum of statistics and with enjoyable readability. Initially cloistered around the impressive gothic-styled Westcott Hall, the campus spread west. Unfortunately, as the authors intimate, the architectural motif common to Westcott, Dodd Hall, and other early structures, yielded to the staid, perhaps more serviceable buildings, erected on the campus in recent years.

On the whole, however, expansion can be equated with progress. Enrollment was approximately 6,000 by 1960. There was an excellent faculty, and many departments, especially music and science, were attracting nationwide renown. Providing more attention, or notoriety, depending on one's point of view, were the militant students of the late sixties and early 1970s. "Radical Jack" and other activists earned for Florida State the reputation as the "Berkeley of the South." In the meantime, the Seminole athletic teams were gaining prominence. By any standard, Florida State had quickly become a major university.

The final two-thirds of *Seminole History* is devoted to pictures. As with the narration, the sequence of photographs is laid out chronologically. Pictures of students, faculty, and campus buildings and scenes have been selected with great care. They are appropriate, effective, and effectively complement the text. Perhaps too much pictorial space is devoted to sports. There are

too many pictures of the football team and inexplicably, there is no photograph of FSU's highly-regarded band, the Marching Chiefs.

But these are minor points. Overall, authors Morris and Wills have done a service to Florida State University's students, alumni, and others interested in the institution and the history of higher education in Florida. A large void has been filled. The narrative scope of this work modestly belies the title; *Seminole History: A Pictorial History of Florida State University* is much more than a picture book.

Georgia Southern College

WILLIAM WARREN ROGERS, JR.

The Early Prehistoric Southeast: A Sourcebook. Edited by Jerald T. Milanich. (New York: Garland Publishing, Inc., 1985. xviii, 448 pp. Sources, introduction. \$55.00.)

Ethnology of the Southeastern Indians: A Sourcebook. Edited by Charles M. Hudson. (New York: Garland Publishing, Inc., 1985. xviii, 456 pp. Sources, introduction. \$50.00.)

A Choctaw Sourcebook. Edited by John H. Peterson, Jr. (New York: Garland Publishing, Inc., 1985. xxiii, 320 pp. Sources, introduction. \$35.00.)

These are three in the publisher's twenty-one volume set reproducing in facsimile more than 375 articles on North American Indians. In addition to the three books on the Southeast reviewed here, the series includes volumes on the late prehistory of the region, the Creek Indians, and the Seminoles. Given the wide and diverse literature on the archaeology and ethnology of the Southeast, any anthology is perforce very selective.

The justification for volumes such as these presumably lies in bringing together scattered sources for both scholars and interested laymen. Inclusion of some readily available articles from such sources as *American Antiquity* can only be assumed to be for the sake of balance and the convenience of readers who do not have a research library available to them. Important works must be at least mentioned in an editor's introduction, but serious students might be better served by inclusion of only

the more obscure sources, even if at the expense of such classics as Eggan's 1937 article on southeastern kinship systems. On the whole, each of the editors of these three volumes has succeeded in bringing together basic but often difficult-to-obtain sources. Although both Milanich and Hudson give competent, succinct—even lively—overviews of the articles that follow, Peterson does more with his introduction by directing readers to many works not included in the anthology.

The early prehistory volume covers the period from first human occupation of the Southeast until about A.D. 1000. In less than four pages, Milanich deftly summarizes the periods of prehistory covered by the volume. The selections from the literature compiled fill in the details of the editor's overview through both integrative survey articles and reports on specific sites. Both temporal and geographical coverage are generally good, but the paleoIndian and early archaic periods could be better represented, particularly in light of the controversy over the finds at Vero and Melbourne, Florida, in the history of American anthropology, and in recognition of the recent, dramatic discoveries of Wilburn Cockrell at Warm Mineral Springs, Carl Clausen at Little Salt Spring, and Glen Doran at Windover Farms. Likewise, John Griffin's important work on Russell Cave, in Alabama, is barely noted in this volume. Despite these criticisms, Milanich has done an excellent job of putting together fundamental works—many with excellent charts, tables, and illustrations—that give the nonspecialist a satisfying overview of southeastern prehistory before the temple mound cultures of Mississippian times. (Presumably there will be in this journal a separate review of the series volume by DePratter covering the period immediately prior to the coming of Europeans, which marks the beginning of the period of the Hudson volume reviewed here.) Milanich's selections are also enlightening for what they reveal about the professional growth of archaeology in the American Southeast. Especially delightful in this regard is Wauchope's preface to his *Archaeological Survey of Northern Georgia* (unfortunately, the list of references cited therein has been omitted from this reprinting). Through Wauchope we learn that government bureaucrats of the 1930s were just as mindless as their latter-day counterparts, though, of course, the "bean counters" of WPA days were forced to take the "blunt instrument" approach in their diabolical schemes, lacking as they did the ultimate bureaucratic torture device, the Computer.

Hudson cogently divides his volume into standard ethnographic categories: "The Belief 'System," "Subsistence," "Social Organization," "Ritual," and "Recreation," plus a very useful introductory set of papers grouped under the rubric "Classification of Southeastern Cultures." Rather than attempting to sample systematically early ethnohistorical sources, Hudson wisely assembles syntheses and ethnographic reports dating from the 1890s to the 1970s. Hudson's preference for the past and, for lack of a better term, "traditional culture" as shown by his neglect of contemporary southeastern Indians, is evident in his introduction, wherein he writes always in the past tense, begging the question of the "ethnographic present" vs. the "ethnography of the present." Ethnically, at least some attention is given in the volume to all the major groups of the Southeast, but some are over-represented, i.e., the Cherokee. Others are greatly under-represented, e.g., the native peoples of Florida. Conversely, such works included as Witthoft's "Green Corn Ceremonialism in the Eastern Woodlands" appraise the wider ethnological context of southeastern tribal peoples. Though James Howard is cited in Hudson's introduction, unfortunately nothing is included from Howard's work on the Southeastern Ceremonial Complex and other topics in southeastern ethnology.

The Choctaw volume by its nature is very detailed and admits of some rather odd and obscure but nonetheless useful sources. Peterson has assembled a collection that covers a wide ethnographic spectrum, from snappy recipes for corn soup ("soak the corn for a short time or until the hull is loosened") to the Choctaw afterworld's delights (100 beautiful young women for every man) and tortures (ground thickly strewn with chestnut burrs that pierce the foot at every step). The selections span the periods from the beginning of sustained European contact to the early twentieth century (including at one extreme an archaeological report and an eighteenth-century census of Choctaw villages and, at the other, observations on the sad remnant of Louisiana Choctaw left after the often-overlooked, "second removal" of Choctaw in the early 1900s). It is unfortunate that Peterson did not put aside modesty and include at least one selection from his own work on the modern-day Choctaw. In doing so he would have brought a sense of closure to another incidental theme running throughout the collection: the emergence of the anthropological perspective. The rhetoric, romanticism, and the quaint cultural evolutionism of some au-

thors Peterson selects makes them serve not only as sources for Choctaw studies but also as documents for the study of intellectual history. At times the cultural distance that separates us from these ethnographers of an earlier era seems greater than that which separated them from their Choctaw subjects. It is all the more important, then, that the modern Choctaw should have been represented in this book, for we all share an alien world that neither the old-time Choctaw nor their observers could have comprehended, but which today's Choctaw leaders often understand with an acuity surpassing that of most latter-day ethnologists.

Florida State University

J. ANTHONY PAREDES

The Late Prehistoric Southeast: A Source Book. Edited by Chester B. DePratter. (New York: Garland Publishing, Inc., 1986. lxxiii, 548 pp. Sources, introduction. \$70.00.)

Chester DePratter's edited volume, one of twenty-one source books in *The North American Indian* series, contains twenty-three articles relevant to the archaeology of the southeast United States (including the Ohio River Valley). Some of the articles, all reprinted, are quite lengthy and might better be described as monographs. Contributions range from a 1788 letter by Noah Webster speculating that many of the earthworks found in the East were constructed by the sixteenth-century Spanish conquistador, Hernando de Soto, to a 1974 paper by Bruce D. Smith modeling animal use by the late prehistoric peoples of the Mississippi River valley.

Selection of reprinted materials is excellent. The nearly 200 years of scholarship represented span the history of New World archaeological enquiry, from the eighteenth and nineteenth centuries when prehistorians looked outside North America for the source of the Moundbuilders, through the turn of the century when it became apparent that those "lost peoples" were actually the prehistoric ancestors of living Native Americans. During much of the twentieth century, emphasis was placed on describing and recording data, outlining the who, what, where, and when of prehistory. It is from this descriptive phase that modern archaeology, with its focus on explanation, has emerged.

Perhaps the most valuable contribution in the volume is De-Pratter's introduction that places the articles in the context of the history of archaeology and chronicles our growing understanding of Native American prehistory. His perceptive narrative cites nearly 500 archaeological publications, providing a well documented framework for the overview. *The Late Prehistoric Southeast* is everything a source book should be.

Florida State Museum

JERALD T. MILANICH

The Historic Indian Tribes of Louisiana, From 1542 to the Present.

By Fred B. Kniffen, Hiram F. Gregory, and George A. Stokes. (Baton Rouge: Louisiana State University Press, 1987. xvi, 324 pp. Preface, acknowledgments, introduction, index. \$24.95.)

In recent years, the "forgotten people" of Louisiana— the Irish, Italians, Canary Islanders, Yugoslavs, and black groups— have begun to receive attention. In the study at hand, the forgotten people are the Native Americans, who, in the 1980 census, numbered a scant 16,040. The authors, Fred B. Kniffen, Hiram F. Gregory, and George A. Stokes, who are geographers and anthropologists, purport to tell only part of the story of the Louisiana Indians in the hope that it will generate greater interest in the tribes and their cultures.

The authors begin with an overview of the sixteenth-century Spanish explorers, then jump forward to the arrival of the French in the late seventeenth century. After introductory chapters that cover geography and climate, which are among the best written, the authors take the reader quickly through the prehistory of the tribes. About 1700, continuing European contact began, which exposed the natives to destructive warfare, disease, and enslavement. Tribes living in Louisiana or nearby at that time included the Caddo (Adai, Doustioni, Natchitoches, Ouachita, Yatasi), Atakapa, Chitimacha, Tunica, Koroa, and Yazoo; the Natchez-speakers (Natchez, Taensa, Avoyel); and the Muskogean-speakers (Choctaw, Houma, Bayougoula, Acolapissa, Mugulasha, Okelousa, Quinapisa, and Tangipahoa). Most of the smaller tribes soon declined and the Houma took in many of the survivors. The large Chitimacha tribe, however, continued to exist, but the related Washa and Chawasha disap-

peared. Meanwhile, the Spaniards rushed to the Nacogdoches area adjacent to Louisiana, which produced an impact on the neighboring Caddo tribes. Also in the eighteenth century, immigrant tribes, such as the Choctaw, entered Louisiana.

While several Louisiana Indian groups departed for Texas and Oklahoma after 1803, most of them did not. Among the new immigrant tribes, the Choctaws, who settled down in northern Louisiana, were the most numerous. These intruders produced a movement of many of the tribes within Louisiana. More disruptive, however, was the arrival of the numerous Americans, who seized the best agricultural lands and relegated the Indians to swamps, marshes, and infertile woodlands. The natives seemed to disappear. Despite the influx of the racially-mixed "Red Bones" later in the nineteenth century, the Louisiana Indians continued to decline. At times whole tribes, languages, and cultures vanished while remnants of other groups merged with the tribes that survived.

In the book's final portion, the authors include brief discussions on settlements, arts and crafts, dress, economic activity, tribal law, kinship, political organization, crises, religion, medicine, and warfare. A concluding chapter describes the Louisiana Indians today.

While the work is mostly pleasing and the authors achieve their stated purpose, several things bothered this reviewer. Rather than footnoting their sources, the authors provide an annotated bibliography at the end of each chapter, which, while useful, is not as helpful as specific page citations, particularly when a work has several volumes. Although the authors cite numerous studies from their own disciplines, a closer examination of historical works would have yielded more knowledge about the tribes after 1700. The authors also confuse the microfilm copies of the Santo Domingo papers, which Loyola University in New Orleans has had for many years, with the Papeles Procedentes de Cuba, which are now being acquired by research centers in Louisiana and Florida. Finally, only in the most general way can this study be regarded as historical inasmuch as the authors only attempt a brief characterization of the tribes at a few stages in their history after 1700. Despite these objections, *The Historic Indian Tribes of Louisiana* appears well suited to the general reader and to anyone initiating an investigation of Louisiana's Native Americans.

Fort Lewis College

GILBERT C. DIN

La Salle, the Mississippi, and the Gulf: Three Primary Documents.

Edited by Robert S. Weddle, Mary Christine Morkovsky, and Patricia Galloway, translated by Ann Linda Bell and Robert W. Weddle. (College Station, TX: Texas A & M Press, 1987. x, 328 pp. Acknowledgments, introduction, list of plates, list of tables, bibliography, contributors, index. \$39.50.)

This work is largely due to Robert S. Weddle, whose studies on the discovery and exploration in the Gulf of Mexico have become the standard contributions to the tricentennial of the expedition and death of La Salle in 1687. The book itself is a tribute to the scholarship evoked by the tricentenary of a well-known and somewhat disputed man, especially about his character and personality. Most of us always thought that Parkman, Winsor, Joutel, Margry, Villiers du Terrage, Delanglez, Dunn, and others had long ago laid to rest the story of La Salle. But there are still many disputed and/or unknown or unverified facts and gaps, especially in La Salle's early life.

Three (really more) primary documents help to fill in some of these unknown facts and unsolved problems, but not all of them are resolved. Of the two Minet journals, the first is based on other sources and can be compared with three other primary accounts. The second journal, the more important one, is itself a primary source. Minet came from France to Mexico on the same vessel with La Salle, and later he returned to France on the *Joly*. The second journal, among other things, helps to verify (and Enriquez Barroto's diary even more so) Matagorda Bay, and the reason why La Salle missed the mouth of the Mississippi River. It also adds support for Bolton's location of La Salle's colony and his landing at Matagorda Bay on the Texas coast. The interrogation of the Talon brothers, who had deserted from La Salle, and lived among the Indians and later the Spaniards, before returning to France, adds to an understanding of La Salle as a lost explorer and also provides information on their lives among the Indians. The most important document in the volume is the Barroto diary describing the exploration along the Gulf coast in search of La Salle's colony.

Weddle has done excellent scholarly research, contributing greatly to the Spanish side of the story by his intensive work in foreign archives. He strangely overlooked, however, Robert Gil Munilla's excellent *Política Española en el Golfo Mexicano: Expediciones motivadas por el caballero La Salle*, published in 1955.

However, Weddle does suspect some of the work of Margry, which reminded this reviewer that years earlier Bolton had suggested this same idea to his seminar students.

The volume under review is for the advanced student and scholar and for libraries. Each of the primary documents is preceded by an introduction and translation, the latter, well-edited by qualified associate editors. In addition to the documents, the volume contains three article appendices on ethnological data, natural history, and on Karankawa linguistic data. There are also eighteen maps and plates, an index, and four tables. Robert S. Weddle, his associate editors, and the Texas A & M Press deserve high praise for making available this volume.

San Diego State University

A. P. NASATIR

"The Last of American Freemen": Studies in the Political Culture of the Colonial and Revolutionary South. By Robert M. Weir. (Macon: Mercer University Press, 1986. xiv, 236 pp. Preface, index. \$25.95.)

Historical essays are an art form. At their best, they encompass the full range of current scholarship, an extraordinary knowledge of detail, which can then be combined into cogent arguments upon which others can build. Robert M. Weir is a master of the art, and it is fortunate that his essays on the colonial South have been provided in this easily accessible form.

This volume begins with the prize-winning essay, "The Harmony We Were Famous For: An Interpretation of Prerevolutionary South Carolina Politics," published in the *William and Mary Quarterly* in 1969, and concludes with the "South Carolinian as Extremist" published in the *South Atlantic Quarterly* in 1975. The eight essays are presented in their original form with the exception of "John Laurens: Portrait of a Hero," which appeared in *American Heritage* (April 1976), to which has been added the original footnotes.

Although the essays were published over a period of almost two decades and are already familiar to scholars of colonial America, their currency is striking. Weir's depiction of the emergence of an homogeneous colonial elite in South Carolina on the eve of the American Revolution— a central theme of the

“Harmony” essay and “The Scandalous History of Sir Egerton Leigh” (1969), as well as the legacy in the “Extremist” essay— has had a major impact on subsequent scholarship.

Weir’s writing also reflects the “New History” in ways which are laudatory, if not always convincing. His essay, “Rebelliousness: Personality Development and the American Revolution in the Southern Colonies,” published in *Southern Experience in the American Revolution* (1978), is a model of integration in terms of drawing upon studies from many disciplines. The psychological interpretation of rebellious children in revolt against their parent is not without merit, but remains nevertheless less convincing than his other finely crafted essays.

Weir’s essay, “Who Shall Rule at Home: The American Revolution as a Crisis of Legitimacy for the Colonial Elite” (1976), was another foray into the world of social psychology, but seems more adept, perhaps because it deals with the more familiar question of status. Rounding out the group is Weir’s study of “The Role of the Newspaper Press in the Southern Colonies on the Eve of the Revolution: An Interpretation,” which deals with the influence of the southern elite on the colonial press. This remarkable collection of essays will have an influence on the way in which the colonial and revolutionary history of the South is viewed for years to come.

University of South Carolina

DAVID R. CHESNUTT

The Metaphysical Confederacy: James Henley Thornwell and the Synthesis of Southern Values. By James Oscar Farmer, Jr. (Macon: Mercer University Press, 1986. vii, 295 pp. Acknowledgments, introduction, epilogue, index. \$28.95.)

The author of *The Metaphysical Confederacy: James Henley Thornwell and the Synthesis of Southern Values* has ploughed a deep furrow into the neglected field of antebellum intellectual and religious study. Until the last decade American historians have avoided the works of the southern intelligentsia, assuming that they were merely an unsuccessful attempt “to shore up a fatally flawed society” which had cut itself off from the liberal main currents of western thought. Professor Farmer takes exception to this judgment. He believes the southern thinkers faced these

currents with their own considered counterblast of conservative thought, a thought that synthesized in the 1850s providing vigorous support in the growing demand for an independent nation.

The subject of this work, the Reverend James Henley Thornwell, the leading Presbyterian theologian of South Carolina, is a natural for Farmer's interests and investigations. Thornwell's first pastorate was in Lancaster, S. C. Farmer is a member of the history faculty at the university there. Later Thornwell moved to Columbia and became a professor and eventually president of South Carolina College (now the University of South Carolina). Farmer did his graduate work at that institution. Resigning the presidency of the college in 1855, Thornwell occupied a special chair in theology at Columbia Theological Seminary and became probably the best-known Presbyterian clergyman in the South. He also edited the influential and widely-read *Southern Presbyterian Review*.

Unlike many of his Presbyterian brethren, Thornwell was not by birth a part of up-country Carolina gentry. Born in the Marlboro District in 1812, he was the second son of an English-born plantation overseer and a devout Baptist mother. The father's death when the boy was eight, forced James to get the basics of his education at a field school near his home. Frail, industrious, and studious, he became locally famous as a child scholar. His abilities brought him to the attention of two of Cheraw's leading lights, General James Gillespie, a wealthy planter, and William Robbins, a prominent attorney. These benefactors provided his schooling and sent him on to South Carolina College where he was graduated at the top of his class. Thornwell remained close to his patrons for the rest of his life. Despite the influence of the deistic freethinker, Thomas Cooper, then the controversial president of the college, Thornwell decided to enter the Presbyterian ministry. After a brief teaching career in Cheraw, he won a scholarship to Andover Seminary and with the help of his benefactors set out for Massachusetts.

Disappointed with the language curriculum, New School Calvinism, and with the social climate of Andover which he described as "peopled with a sad mixture of gentlemen and ploughboys," Thornwell moved to Harvard to concentrate in German and Hebrew. But ill health and the Unitarian domi-

nance of that institution caused him to transfer to Columbia Theological Seminary in South Carolina. Although he regarded the Harvard library excellent, Thornwell later remarked that he would “just as soon send a son to Columbia as to Cambridge.” In 1835, when he was serving his first church in Lancaster, Thornwell married Nancy Witherspoon, the daughter of the town’s leading citizen. The groom was twenty-two, the bride twenty-seven.

But Farmer is more concerned with Thornwell’s thought than with his career. Thornwell and his Presbyterian colleagues in South Carolina drank deeply from wells of seventeenth-century Baconianism and the common sense philosophy of the Scottish Enlightenment. This combination produced what they came to call Natural Theology—the quest for God through the medium of his handiwork. Without forsaking their belief in revealed religion, these scholars “reverenced nature as a *second book* of revelation.” Nature order and beauty pointed, “to a supernatural Wisdom and directed the observer to a divine cause, thereby confirming and reinforcing the teachings of Scripture. Science, therefore, as long as it was properly understood and used, sustained Christianity.” This was the basis on which Thornwell and his followers defended traditional Calvinist orthodoxy against Arminianism and challenged the contrary ideas of eighteenth-century deism, the New School Theology of the North, and the Roman Catholic polemics of their great adversary, Patrick Leach, the bishop of Charleston. In the 1850s this same combination of science and the Bible was used in the defense of the South’s peculiar institution.

But Thornwell was not without his southern critics. His stern and uncompromising Calvinism, his hatred of church music, ceremony, Romanism, cards, and dancing made him suspect to the more Arminian Episcopalians. One such Episcopalian was the internationally respected political scientist Francis Lieber, Thornwell’s colleague at South Carolina College. When a Thornwell enthusiast declared, “there has been no man like Thornwell since Calvin,” Lieber, with wry humor, remarked, “I hope so.”

On the matter of slavery, Thornwell, at first a moderate, gradually threw his weight on the side of the conventional defenders. Slavery was justified by Scripture, by the practice of the ancients, and by the Constitution. The consciences of the

slaveholding oligarchy were not riddled with guilt; they were satisfied with the institution they defended. Although there were inherent evils within the institution, they felt the world itself was not perfect, and the slaves, like the poor of the gospels, were with us always. Thornwell preached that it was a Christian's duty to be a benevolent, fair, and concerned master, and he favored giving the bondsmen the rudiments of an education.

As the secession movement gathered momentum in the 1850s Thornwell, a Whig and a unionist, eventually joined with the majority and declared an independent South a political imperative and a divine necessity. Thornwell cut himself off from his friend James Louis Petigru of Charleston who agonized about his isolation during the crisis of 1860 in a letter to a North Carolina friend: "The most deplorable part of our case here is the total absence of a minority and the general contempt for the consequences— what hope is there for the human race when there is no minority?"

There is an annoying error of usage in an otherwise well-written book. Farmer refers to the Reverend Thornton Stringfellow's pamphlet (p. 27) as "Reverend Thornton Stringfellow's pamphlet," omitting the article. Again in another reference to a clergyman (p. 70), "he applauded the reverend's 'keen sense of the ridiculous'." But this is a trivial matter. There is another criticism: the book has no bibliography. That, however, is not the author's fault. Farmer has a clear style, good organization, and a wonderful command of his research material. Thornwell's letters to and from the southern intellectuals of his day— James Louis Petigru, William Gilmore Simms, James H. Hammond, and Augustus Longstreet, to name a few, are one of the most fascinating aspects of the book. But where is the judicious Professor Farmer after his brilliant synthesis of the writings of southern theologians and writers? One gets the impression that when the chips are down, Thornwell and his contemporaries were decent, humane, learned, and devout men defending an anachronistic cause.

University of the South

JOSEPH D. CUSHMAN, JR.

Like a Family: The Making of a Southern Cotton Mill World. By Jacquelyn Dowd Hall, James Leloudis, Robert Korstad, Mary Murphy, Lu Ann Jones, and Christopher Daly. (Chapel Hill: University of North Carolina Press, 1987. xxii, 468 pp. Preface, acknowledgments, note on sources, maps and illustrations, epilogue, notes, bibliography, index. \$34.95 cloth; \$12.95 paper.)

Like a Family is a result of an oral history project begun by Jacquelyn Dowd Hall as director of the Southern Oral History Program at the University of North Carolina at Chapel Hill. From the beginning the project was a team effort, with the six authors and others making contributions. In 1978, North Carolina researchers began to capture the oral reminiscences of workers in various southern industries. In 1982, the authors decided to narrow the focus to textile workers, using earlier interviews as an important resource for this work. This is primarily a study of workers in the Carolinas, with the other textile states of the Southeast playing a supporting role.

The authors have written with some self-imposed limits. They concentrate on the workers' lives, discussing management decisions only as they affected workers. Since women and children predominated in the southern textile scene, the authors have consciously given proper emphasis to their lives and stories. In doing so, they provide an opportunity to view the world from the worker's perspective by allowing them, inasmuch as possible, to "become articulate" as their stories and commentary on the mill scene "drive" the narrative. The result is a pathbreaking study that has charted research questions that will be addressed for many years to come. Scholars in many areas of southern history—mainly labor, women's, and industrial—will find this work very worthy.

The narrative is divided into two chronological periods: the nineteenth-century beginnings of the southern textile industry to World War I, and from World War I through the Great Textile Strike of 1934. Part one concentrates on the workers' migration from countryside to the mill towns during the late nineteenth- and early twentieth-century. The first wave of migrants, many female-headed households, fled the tenant farms for jobs which they hoped would provide a "family wage" to sustain them. The second wave occurred in the early 1900s.

The fact that textile owners had overbuilt allowed male-headed households to use the need for their labor as leverage to gain concessions from an industry that was rife with “cut-throat” competition. Mill owners responded in many cases with comprehensive company welfare programs.

Part two of *Like a Family* finds textile workers in a more precarious state. After World War I, as the agricultural depression in the South caused farmers and their families to flee to the textile villages, the mill owners took advantage of the situation by abandoning the welfare programs and using the stretch-out and wage cuts as means to survive in a world where demand for their products was steadily declining.

Throughout, the workers carved out an existence of their own, often at odds with the desires of the mill owners. Hall and her colleagues emphasize that the village community culture and social arrangements often spilled over into the mill, upsetting management plans to dictate the rules of the workplace. Although union activity was sporadic, worker displeasure with the system was constant, and it was reflected in absenteeism, alcoholism, and, most of all, by mobility—going back to the farm or applying for work at another mill.

After World War I, workers found it difficult to fight the onslaught of labor-saving machinery with their traditional methods of resistance. Strikes against individual mills occurred throughout the 1920s and culminated with the Great Textile Strike of 1934, the largest strike effort to that point in American labor history. The strongest part of this study is the discussion of these various strikes. With recently-discovered letters to the National Industrial Recovery Administration and other sources buttressing workers’ recollections, the authors’ depiction of the New Deal era is especially helpful.

Profusely illustrated and well-written, *Like a Family* should enjoy a wide readership. The authors have provided fresh insights into the lives of the South’s largest group of industrial laborers. Especially praiseworthy is the emphasis on the roles that the churches played, and kinship ties within the various communities. A note of caution must be expressed: the interviewees (fewer than 300), while painstakingly selected, may not be representative of so large an area as the “southern crescent” textile belt.

It is this reviewer's belief that *Like a Family* is a very important first effort to interpret the textile workers of the Piedmont holistically. What is missing—through no fault of the authors—is a synthesis; there is no significant body of secondary materials to synthesize. In fact, implicit throughout *Like a Family* is a call for monographs ranging from local studies of topics as diverse as the lives of black “yard workers” and the impact of migration on textile development. Evidence that such research is developing is apparent, particularly in the continuing work of students and faculty at North Carolina, Duke, South Carolina, and (even) the State University of New York at Stony Brook (the headquarters for the Research Consortium for the Southwide Strike of 1934). Hall and company have given us the proper beginning.

Mississippi College

EDWARD N. AKIN

A History of Neglect: Health Care for Blacks and Mill Workers in the Twentieth-Century South. By Edward H. Beardsley. (Knoxville: University of Tennessee Press, 1987. 384 pp. Preface, introduction, bibliographic essay, index, illustrations. \$34.95.)

The Civilian Conservation Corps during the New Deal paid some attention to the health of young men recruited to labor at protecting the nation's natural resources. In 1940 staff dentists reported so many tooth extractions among enlistees from the South that the agency's chief dentist suspected foul play. Were CCC dentists overdoing things to prove their indispensability? The chief ordered that all extracted teeth be sent to him, and during the first month 8,000 teeth came pouring in. As Beardsley reported the episode, the chief dentist, on examination, found the teeth to be “in shocking condition and concluded that every extraction was justified” (p. 161). Inherent in this small, sad tale lie two of the main conclusions Beardsley establishes in his superior monograph: the drastic consequences resulting from neglect of health care among the South's poor, and the key role of the federal government in forcing beneficial change.

A History of Neglect focuses on the health of blacks and of white cotton mill workers in the southeastern United States from the turn of the century into the 1970s. Beardsley limits his

sources to the Carolinas, progressive North Carolina, and laggard South Carolina, and to Georgia, positioned in between. Florida is mentioned twice: a health official is cited criticizing the unhygienic rituals of midwives, and the state is rebuked for placing federally-funded hospitals where they were not needed. The research for the book is broad, deep, and imaginative: state and federal documents, private manuscript collections, interview transcripts from WPA days, wide-ranging interviews conducted by the author. Perhaps dissertations might have provided additional details. Well-selected illustrations add to the impact of the text.

Beardsley buttresses objective developments with crisp narrative and abundant statistical evidence. He skillfully uses anecdotes and quotations from persons involved in his story to convey attitudes and feelings, which he properly deems central to the actions he chronicles. The author's own feelings are much involved. He suffers with those deprived of adequate medical care and treats sternly business, professional, and political elites who blocked better treatment for the poor of both races, and then, often grudgingly, finally yielded to improvements demanded by federal legislation.

Black health, declining during the early twentieth century, fell further in the Great Depression, some of the few advances prompted by World War I being curtailed. Black health institutions were termed by a black physician the medical equivalent of "old clothes for Sam" (p. 37). Whatever the measure of morbidity or mortality used, blacks suffered more than whites. In 1920, for example, the black death rate from malaria in the southern states was two to four times that for whites. Still, white mill hands fared almost as badly, at high risk both at home and work. Added to the continuing burden of malaria and hookworm came the rising threat of pellagra, while workers tended dangerous machines at a pace accelerated by the stretch-out in an atmosphere of high temperature and humidity, noise, and cotton dust.

Racism underlay resistance to efforts at health improvement undertaken by black civic crusaders and by corporations striving for reform from both within and without the region. Modest gains were made, especially in the expansion of medical services for blacks. State public health agencies and legislatures responded at different rates, South Carolina glacially, North

Carolina more readily. It was federal initiatives, however, briefly during World War I, more decisively during the New Deal and Great Society years, that brought enhanced health to the South's poor.

The range of benefits ran wide: free clinics, school lunches, expanded state health offices, postgraduate training for physicians, the building of new hospitals, food stamps, Medicaid. Southern states received a disproportionate share of federal money, but often accepted it grudgingly and failed to meet matching requirements. For this reason, Beardsley asserts, Medicaid in southern states might be termed "as much delusion as solution" (p. 306). Civil rights laws and campaigns brought greater racial equity in sharing the federal health largesse. White physicians, long adamant, finally yielded with some grace to integration of medical societies, medical schools, and hospitals. Mill owners, more to improve efficiency and profits than intentionally to enhance worker health, introduced air conditioning, curtailed noise, and reduced cotton dust, tardily acknowledged to cause byssinosis. The death rate for blacks continued to fall faster than for whites, although the black rate continued to exceed that of whites. And despite the statistical advance, the author observes, "a very large number of real black Southerners had gained very little in health since World War II. Many in fact remained in desperate straits, enduring conditions of hunger, malnutrition, and unattended disease more commonly associated with the world's underdeveloped nations" (p. 288).

Beardsley's account of considerable progress yet continuing poverty, improving but still inadequate health, is much more circumstantial, vivid, and moving than can be captured in brief summary. Replete with heroes of both races, presenting villains, too, some of them unwitting, the rich fabric of this book contains solid evidence of health neglect among the South's poor, finally giving way to growing concern, combined with judgmental interpretation that both enlightens and touches the reader's conscience.

Emory University

JAMES HARVEY YOUNG

Federal Law and Southern Order: Racial Violence and Constitutional Conflict in the Post-Brown South. By Michal R. Belknap. (Athens: University of Georgia Press, 1987. xv, 387 pp. Preface, notes, photographs, bibliographical essay, index. \$35.00.)

Question: What kind of history is *Federal Law and Southern Order* – administrative? constitutional? or “new” legal-social-political? Answer: Ignore the question and profit from close attention to this commendable and significant history.

Federal Law is significant because it confirms from diligent and rigorous research that national and state officials who honor their oaths to support the Constitution can blunt race bigots. Conversely, *Federal Law* documents also that hypocrites in office like Andrew Johnson (ch. 1) and J. Edgar Hoover (p. 113 and *passim*) who insist that the nation has no duty to enforce race equality or only a meager one, or who deliberately obstruct efforts to perform that duty, have many advantages. These derive from America’s basic governing arrangements and cherished values, including constitutionalism itself, state-centered federalism, and political democracy, all coexisting with a racially and religiously diverse population concentrated unevenly in certain regions. In short, many caves shelter knaves and cowards.

Historian-lawyer Belknap is particularly well-equipped to weigh these complex, subtle, and dynamic matters. He begins with a close one-chapter look at the heritage of the nation’s “first Reconstruction” of the 1860s and 1870s at the miserable sequel of unpunished lynchings and other violence, and moves thence to the 1954 Brown decision. The remainder of *Federal Law* analyzes post-Brown violence, especially in the contexts of accountable elective and appointed officials and of private interest associations that goaded and hindered. Belknap wisely lets the impressive archival evidence he unearthed speak largely for itself. He does not moralize. But depressingly many knaves and, bless’em, a few heroes, did emerge from our “second Reconstruction.”

So, more than thirty (!) years after *Brown*, a fine scholar has given this illuminating insight into civil rights enforcement in our complex governing and constitutional system. Another question: why did no comparable insight emerge three decades after Appomattox? Belknap’s *Federal Law* generates some in-

triguing notions about this question, one to which scholars might devote attention.

Among these notions is this: That beginning around the 1890s a then-newish breed of Ph.D.-equipped historians and JD-armed lawyers began to drain the contextual realities out of the "first" Reconstruction. The historians' prideful socially-scientific reevaluations of the 1860s and 1870s encouraged views of Reconstruction violence as the unfortunate, but essentially unimportant, results of larger, primarily economic forces. In such depictions, civil rights activists were embarked on fools' errands, and enjoyed virtually no useful remedies for the unpunished violence they suffered.

A parallel clinical tendency existed in legal pedagogy and scholarship. In paper-chasing Langdellian law schools that burgeoned since the early 1870s, constitutional analyses became divorced from life, as Oliver Wendell Holmes, Jr., would complain, and burrowed instead into doctrinal caves. The 1873 *Slaughterhouse* decision opened the deepest cave in which unpunished racism and violence would flourish. In brief, the *Slaughterhouse* majority created a tragically context-less "twistory" about the thirteenth and fourteenth Amendments that artificially separated individuals' rights derived from federal citizenship from those due from state citizenship, trivializing the former. Generations of future lawyers and jurists, plus historians, until *Brown*, took *Slaughterhouse* at text value. Extreme legal formalists still do. By the late 1890s the lawyers' dedications to unreality made possible "separate but equal," "liberty of contract," and "fellow-servant" legal fictions. And few historians (or jurists) insisted on the kind of insights that Belknap provides into actual civil rights implementations.

Enough surmise. Suffice it now again to compliment Belknap on his Boswellian sculpturings of the Kennedys, Hoover, and a melange of congressmen, governors, judges, sheriffs, university administrators, and civil rights activists. And to add a hope that perhaps a parallel volume is in preparation, on race equality implementation elsewhere in our troubled yet improving nation.

Rice University

HAROLD M. HYMAN

The South is Another Land: Essays on the Twentieth-Century South.

Edited by Bruce L. Clayton and John A. Salmond. (Westport, CT: Greenwood Press, Inc., 1987. xiv, 216 pp. Acknowledgments, introduction, bibliographical essay, index, notes on contributors. \$35.00.)

The South is Another Land: Essays on the Twentieth-Century South, an anthology edited by Bruce L. Clayton and John A. Salmond, brings together ten essays written by former students of Professor Richard L. Watson, Jr. Thus, this volume might be considered an informal festschrift for the distinguished Duke University historian.

In an all-too-brief four-page introduction, Clayton and Salmond present the volume's unifying theme, "that the South was another land, different— at its core, in its identity and its self-consciousness from the rest of the nation" (p. xi). Divided into four sections— "The Political Scene," "The World of Work," "The Way of the Land," and "The Search for the South,"— the book treats such varied subjects as the segregationist philosophy of North Carolina Senator Clyde R. Hoey; the career of the "dry messiah," Bishop James Cannon, Jr.; and sectional influences on the Labor Department during World War I.

While all of the essays are serious pieces of work based on extensive research, several are of particular interest. Winfred Moore's insightful contribution studies the tragic career of white supremacist statesman James F. Byrnes. In "Big Enough to Tell Weeds from Beans," Marion Roydhouse takes a fascinating look at the cultural values of women tobacco and textile workers in North Carolina. In "Miss Lucy of the C.I.O.: A Southern Life," John Salmond recounts the saga of Lucy Randolph Mason, a Virginia woman who never lost her identity as a "southern lady" through a long career (1937-1953) as a militant spokesperson and organizer for the C.I.O. Willard Gatewood's timely essay traces the largely-ignored story of the evolution controversy in the South during the years following the Scopes trial of 1925. In a perceptive and sensitive analysis, Gatewood points up the consistent strength of anti-evolution sentiment in the twentieth-century South. Burl Noggle, in the essay which deals most explicitly with the collection's stated theme, surveys the literary, photographic, and sociological probing of southern life and culture during the 1930s. Noggle compares the various activities

and perceptions of northern and southern intellectuals, nearly all of whom, it seems, were struck by the region's distinctiveness.

In the volume's most provocative essay, Bruce Clayton explores "The Mind of W. J. Cash," concluding that Cash was a "southern modernist" who had "a Freudian awareness of the centrality not of reason but of ego . . . a critical mind, rather than a tribal mind, a mind capable of living with ambiguity, irony, and paradox" (p. 171). Clayton's thoughtful comments on Cash ably complement the earlier efforts of Richard King, Daniel Singal, and C. Vann Woodward, though some readers may question Clayton's fixation with the "modernist" label.

Although the individual essays in *The South is Another Land* are generally impressive, the anthology nonetheless resembles a collection of high-quality but largely unrelated journal articles. After having chosen the challenging and important issue of southern distinctiveness as the volume's cornerstone, the editors fail to confront their theme in any significant way. Both the introduction and bibliographic essay border on the perfunctory and make no real attempt to discuss the collection in light of the rich historiographical debate over the issue of southern distinctiveness. Such an effort would have made the work a more useful counterpoint to *The Southerner as American*, edited by Charles Grier Sellers, Jr., in 1960.

Nevertheless, *The South Is Another Land* constitutes a well-deserved tribute to Richard Watson, whose influence has been literally far-ranging. Two of the contributors teach in New Zealand, one in Australia, and one in western Ontario. Such collaboration between American and British Commonwealth scholars can only benefit the sometimes parochial field of southern history.

University of South Florida

RAYMOND ARSENAULT

Hidden History: Exploring Our Secret Past. By Daniel J. Boorstin. (New York: Harper & Row, Publisher, 1987. xxv, 334 pp. Note to the reader, prologue, epilogue, acknowledgments, index, about the author. \$19.95.)

Daniel Boorstin celebrates America's openness to innovation. At the same time, he deplores the intrusion of new approaches to historical writing. He suggests that ideological and social scien-

tific approaches to historical analysis are essentially European imports. Boorstin believes that since America's great strength has been her freedom from doctrinaire politics and encrusted traditions, historical scholarship which relies heavily on the structured investigations central to the social sciences or which seeks to apply Marxist or other doctrinal insights to the American past is bound to be trivial and/or misleading. Historians, rather than whoring after the latest sociological fad, would be better served emulating the great amateur scholars, such as Gibbon and Macauley.

Boorstin's America is democratic, free from basic social conflict, and generally benign. Slaves, workers, women, and Indians are indeed largely hidden in *Hidden History*. Founding Fathers, wealthy philanthropists, path-breaking inventors, and sharp-witted advertising pioneers occupy center stage. Readers who need a refresher course in the consensus interpretation of American history prevalent a generation ago will find its essential outlines in these pages.

All of the essays, loosely grouped into broadly defined chapters, have appeared in print before. Alas, most of the choices are from Boorstin's more dated books, namely *The Genius of American Politics* (1953) and *The Image* (1961). New readers of Boorstin would be better advised to turn to his three-volume *The Americans* (1958-1973), books in which his celebratory view of the American past is grounded in fascinating detail. Absent this context, the many sweeping generalizations and ex cathedra judgments seem merely opinionated ruminations. Boorstin is a good stylist, and enough snippets of concrete information about inventions, political practices, and popular media are sprinkled throughout to make *Hidden History* worth an hour or two. But this is not Boorstin at his best and both individual readers and libraries would be well-advised to spend their \$19.95 on something else.

University of Florida

ROBERT H. ZIEGER

Shadows of the Indian: Stereotypes in American Culture. By Raymond William Stedman. (Norman: University of Oklahoma Press, 1986. xix, 281 pp. Foreword, preface, author's note, acknowledgments, prologue, illustrations, bibliography, credits and permissions, general index, title index. \$14.95.)

Scholars with ethnographic interests have long been aware of the negative impact of stereotyping of Native Americans. While *Shadows of the Indian* contains little that is new on this topic, Professor Stedman does provide a richly detailed synthesis of how images were shaped by the media of popular culture, ranging from the captivity tales of the colonial era to the movies, books, and television shows of more recent times. In his examination, he offers substantial proof that the Indian of imagination was never the Indian of reality.

Dividing his work into seventeen chapters, organized largely on the basis of topics, he explores Indians as curiosities, as beautiful princesses of "Men Friday," as lustful creatures, as Noble Savages, as enemies, as vanishing Americans, and more. He also includes chapters on the problems that writers and other creative artists have had with "Indian Talk" and the issue of bloodlines. At times his approach is almost encyclopedic as he comments on book after book and film after film, all of which substantiates the pervasiveness of Indian stereotyping throughout America's history. After most chapters, he includes useful and supporting pictographic evidence. Stedman concludes his book with a chapter entitled "Lingering Shadows" in which he examines the continuing influence of the popular image of Native Americans and in which he frames questions designed to increase sensitivity to the problem. He asks, for example, whether Indians really talk like Tonto, whether Indians are portrayed as extinct species, or, most importantly, whether Indian humanness is recognized. The author correctly observes that "when people are seen as people, conscious or unconscious slights tend to disappear."

In this generally well-written book, Stedman captures the irony of white-Indian relations and the misperceptions that resulted. While some of his observations are insightful and cleverly stated, occasionally his attempts to inject humor detract from the importance of his topic. When he writes of "Hollywood's omnipresent, nondenominational 'Indian'," he concisely de-

scribes the “all-Indians-are-the-same-syndrome” which has long affected the uninformed; when he writes of screenplays produced on “forked typewriters,” such cuteness has an intrusive and diminishing impact.

However, the major weakness of this work is the limited analysis of why the stereotypes developed and persisted. Professor Stedman is aware of the historical foundations of the stereotypes, but his analysis is never fully realized. He cites Shakespeare’s play *The Tempest* with its Indian character Caliban as a reflection of Elizabethan attitudes and as an example of the “near-universality of the literary crime against the Indian,” but he does not show how enormously important the twin concepts of racism and cultural nationalism were in creating and maintaining negative images of non-European peoples among the English. Or, he discusses at some length the pattern of conquest established by Columbus, but never deals with the psychological bases of stereotypes, such as the use of projection by Euroamericans. While the sources for a book of this type are admittedly unlimited, the author could have profitably drawn from Winthrop Jordan’s incisive research on Elizabethan racism and its transmission to America, or Gary Nash’s useful concept of “function” and how that influenced the Indian’s relationship to whites, and ultimately the matter of image.

Yet, overall, the strengths of this volume outweigh its weaknesses. It is an interdisciplinary study that provides an excellent narrative look at the evolution of Indian stereotypes in the United States and how those stereotypes have shaped both public perceptions and governmental policies. *Shadows of the Indian* is a useful addition to the literature on Native Americans.

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BOOK NOTES

Of Hampton Dunn's many books on Florida and his own special area of the state— the Tampa area— his latest, *Florida, A Pictorial History*, is one of his best. It is a handsome volume with its scores of pictures, most of them from the author's own collection. Some photographs are from other archives— the Library of Congress, the Florida State Photographic Archives, the Historical Association of Southern Florida, and private collections. The majority are black and white, but there are a number in color taken by Mr. Dunn. The Hampton Dunn Collection is on deposit at the University of South Florida. The first fifty-one pages cover Florida's history from the sixteenth century to 1900. Among its many rare photographs there is one of Geronimo and his band who were imprisoned on Santa Rosa Island in 1886, another of President McKinley and Governor Bloxham on the steps of the Capitol in 1899, and several early scenes of Miami, Sarasota, St. Petersburg, and Brooksville. Most of the book is devoted to the twentieth century, and the photographs record Florida's rapid growth and development, particularly the southern part of the state. There were many changes in Florida during the 1920s— the Boom Era— and the photographs, beginning with the Tin Can Tourist Camp at Gainesville to William Jennings Bryan holding his famous outdoor Bible class in Miami, document these historic events. Pictures of the Seminoles who were present at the dedication of the Tamiami Trail in 1928, of an ancient John D. Rockefeller, Sr., at Ormond Beach, of Frank Lloyd Wright on the Florida Southern College campus, inspecting some of the buildings which he designed, of Marjorie Kinnan Rawlings working at her desk on her porch at Cross Creek, of air force cadets training at Miami Beach during World War II, of Governor Fuller Warren's wedding reception, of Charley Johns being sworn in as governor upon the death of Governor Dan McCarty in 1953, and of Mel Fisher showing some of the treasures retrieved from the *Atocha*, are only a few of the photographic delights assembled by Hampton Dunn. The foreword is by Governor Bob Martinez. *Florida, A Pictorial History*, was published by the Donning Company, and it sells for \$35.00.

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Marjory Stoneman Douglas is one of Florida's best-known writers, and she is recognized nationally for her outstanding leadership role in the battle to save Florida's environment, particularly the Everglades. *The Everglades, River of Grass*, her most famous book, is the history of this unique and very special place. First published in 1947, Mrs. Douglas's book focuses attention on the need to preserve the Everglades. Her first sentence reads, "There are no other Everglades in the world . . . nothing anywhere else [is] like them." This is a beautifully written book, rich in folklore and history. It has gone through many printings and several editions over the past forty years. A revised edition has now been published by Pineapple Press, Inc., Sarasota. Randy Lee Loftis collaborated with Mrs. Douglas in the research and writing of this updated volume. The illustrations are by Robert Fink. This handsome new revised edition sells for \$17.95.

In 1986, the Museum of Florida History, Tallahassee, assembled a major exhibit on political cartooning in Florida. A catalogue for the exhibit was produced by the Museum (a Division of Historical Resources, Florida Department of State) and it was published by the Florida History Associates, Inc., with support from the Florida Endowment for the Humanities. Political cartooning first began in national newspapers at the end of the nineteenth century, and in Florida in 1901 in the weekly *St. Petersburg Times*. The artist, W. L. Straub, was also co-owner of the paper. The first of the daily cartoons appeared in the Jacksonville *Florida Times-Union* on Sunday, February 15, 1903. Almost any political issue or personality could become a target for the cartoonist. National events, tourists, even sports events were popular cartoon subjects. Several Florida cartoonists have become nationally known, including Jim Morin (*Miami Herald*), Pat Crowley (*Palm Beach Post*), Ed Gamble (*Florida Times-Union*), Clay Bennett (*St. Petersburg Times*), Bruce Beattie (*Daytona Beach News-Journal*), Channing Lowe (*Fort Lauderdale News/Sun Sentinel*), Dana Summers (*Orlando Sentinel*), and Wayne Stayskal (*Tampa Tribune*). The illustrated exhibit catalogue, *Political Cartooning in Florida, 1901-1987*, may be ordered from the History Shop, R. A. Gray Building, Tallahassee, FL 32399; the price is \$6.00, plus \$1.50 for shipping.

The 1988-1989 *Florida Almanac* includes a variety of information and thousands of fascinating facts about Florida, including a chronology of historical events, a listing of lakes and rivers, the locations of forts, battlefields, archaeological sites, and national monuments, and a list of state agencies with addresses, post offices, and zip codes. All Florida landmarks on the National Register of Historic Places and a calendar of major sports events are just a few of the almost countless items in this combination guide, reference manual, atlas, and directory. Information on marriage license requirements, flood insurance, election statistics, official highway mileages, and the list of all Miss Florida crown holders in the Miss America contest are included, along with the Constitution of the state of Florida. There is an index so that this vast assortment of data can be located. *Florida Almanac* was edited by Del Marth and Martha J. Marth of St. Petersburg. It was printed by Pelican Publishing Company, Gretna, LA, and the price is \$11.95.

Indian Springs Cemetery is a compilation of gravesites in this historic Punta Gorda burial ground. A committee of the Charlotte County Genealogical Society, after doing a walking survey and checking available probate records and obituaries, listed all the known graves in the cemetery. The committee also interviewed family members and county employees to gather additional data. As much biographical information as could be secured is included with each entry. A number of prominent Floridians are buried in the cemetery, including Judge John Tilden Rose, Jr., who served in the Florida legislature. Virginia Taylor Trabue, whose husband, Colonel Issac Trabue, founded Punta Gorda, is buried there, as is Friederick Goldstein who moved with her husband, Efraem Goldstein, to Punta Gorda in 1886. For many years they operated a store in the community. Mrs. Goldstein may have been the first white woman to settle in Punta Gorda. Her son, Harry Goldstein, who changed his name to Cooper, is also buried there. Albert W. Gilchrist, later governor of Florida, surveyed the cemetery property, and the first plat was recorded December 14, 1886. The listings in *Indian Springs Cemetery* cover the period from December 14, 1886, to January 1, 1988. The volume was edited by Betsy Lambert; it was computer typed by Joyce Hoffman, and the maps were computer drawn by Loren Ralston, Jr. The price is \$21.75, and may be

ordered from the Charlotte County Genealogical Society, P. O. Box 2682, Port Charlotte, FL 33952.

Cemetery registries provide important information for researchers working in state and local history and for genealogists interested in compiling family histories. Emmett Bryan Howell of Mayo, Florida, compiled and published the registry of the thirty-three *Cemeteries Located in Lafayette County, Florida*. When the county was created in 1856, there were people already living in the area. The older cemeteries record graves dating to the 1860s. Veterans from all of the American wars are buried in Lafayette County cemeteries, including some men who were killed in Vietnam. Mr. Howell has included in his pamphlet directions on how to reach the cemeteries. Order from the Lafayette County Historical Society, Mayo, Florida 32066; the price is \$6.50.

Rentsch-Herold Families in America, compiled and edited by Mary Burney Matreyek, contains some Florida material. It covers the history of the Rentsch family who immigrated from Switzerland, and their descendants. One of these early settlers was Rudolph Rentsch, who, with a relative, Charles Stinson, arrived in Florida in the 1890s, driving, according to family tradition, a team of white mules. They worked first on a dairy farm at Miccosukee, near Tallahassee. Rudolph, who started using the surname "Herold," brought his wife, their child, and his wife's sister to Florida. Rudolph became a prosperous farmer and a large land owner in Leon County. He died in 1935, and is buried in the Pisgah Cemetery near the Pisgah United Methodist Church. This volume was published in a limited edition, and it sells for \$125.00. Order from Mrs. Matreyek, 1721 North Palm Avenue, Upland, CA 91786.

The Acts of the Legislative Council of the Territory of Florida were published in twenty-three volumes between 1822 and 1845. These volumes are now rare, and where there are surviving copies the pages are battered, brittle, and discolored. A microfilm edition was produced, and it is available, but some of the pages were already so deteriorated when filmed that the images are almost illegible. Florida's six university law school libraries, together with the Florida Supreme Court Library and the

Florida Legislative Library, arranged with Archival Products, Des Moines, Iowa, to photoreproduce the original volumes of the Legislative Council acts. Michael J. Lynch, associate director of the Florida State University Law Library, supervised the project. The price for the twenty-three volume set is \$759.00, plus shipping costs. For information, contact Mr. Lynch or Edwin M. Schroeder at Florida State University Law Library, Tallahassee, FL 32306.

Bibliography of the Catawba was compiled and edited by Dr. Thomas J. Blumer, senior editor of the Law Division, Law Library, Library of Congress. He also edits the newsletter published by the American Indian Library, and is an authority on the Catawba Indians. His is the first comprehensive bibliography of the Catawba Nation of South Carolina, and it covers the period from the seventeenth century to 1985. There are 4,271 annotated and indexed entries in this compilation. The Catawba Nation, once a major southeastern Indian group, was decimated by diseases and wars. In 1763, the nation received a 144,000-acre reservation, but in the early years of the nineteenth century, the Indians began leasing their lands to white settlers. A treaty in 1814 abolished the leasing system, and deeded the land to South Carolina. The Catawba people argued that they had not received a fair settlement, and took their case to the courts for settlement in 1886. The matter of land ownership is still a contested issue in 1988. The Catawba are noted for the quality and beauty of their pottery. They are the only American potters living east of the Mississippi who have preserved their pre-Columbian technology. Dr. Blumer has written the introduction to this valuable work, and he provides an explanation of the scope of his bibliography. In addition to a listing of published books, the bibliography includes monographs, periodicals, newspapers, and manuscripts. Each entry includes author, title, source, date when printed, and a brief explanation of the contents of the item. It is the most comprehensive guide to Catawba materials available. Published by Scarecrow Press, Inc., Metuchen, NJ, in its Native American Bibliography series, it sells for \$55.00.

Fifty Southern Writers Before 1900, A Bio-Biographical Sourcebook, edited by Robert Bain and Joseph M. Flora, is the com-

panion volume to *Fifty Southern Writers After 1900*. While no Florida writers are represented, mainly because there were no major state authors before the twentieth century, several of those contributing essays to this volume are Florida scholars. Represented in this volume are most of the best-known southern authors—Edgar Allan Poe, William Gilmore Simms, Mark Twain, Kate Chopin, along with Mary Boykin Chesnut, Joel Chandler Harris, Grace King, Sidney Lanier, Augustus Baldwin Longstreet, Charles Henry Smith (Bill Arp), and William Wirt. The writings of these Southerners have figured prominently in the history of southern letters. George Percy and Captain John Smith, the earliest of the writers included, reported on nature and the Indians they found living in Virginia, the Carolinas, and Georgia. Thomas Jefferson, the most important southern writer of his generation, is also included. While he published only one book in his life time, his writings include letters, papers, speeches, essays, and a posthumously published autobiography. Robert Munford and St. George Tucker were important writers of the Revolutionary War era. The most prolific antebellum southern writer was William Gilmore Simms, the author of some eighty books. These included a novel, *Vasconselos: A Romance of the New World* (1853), with Hernando De Soto playing a leading role. Simms's *Donna Florida*, published in 1843, tells the story of Ponce de León, and his *History of South Carolina* (1840) describes the Spanish and French explorers who were active in Florida and the Southeast. Simms's *The Lily and the Totem* recounts the history of the French Huguenots in Florida, and other Florida personalities and themes appear in his essays, stories, and poems. Sidney Lanier was hard-pressed for funds when the Atlantic Coastline Railroad Company invited him, in January of 1875, to write a travel guide to Florida. He was to be paid \$125 per month and expenses for a three-month tour of the state. He admitted embarrassment at having to undertake what he considered hack work in order to obtain money, but he later described his *Florida: Its Climate, Scenery, and History* as a "spiritualized guide book." Lanier's guidebook contains a wealth of factual information. It was reprinted in 1973 by the University of Florida Press in its Bicentennial Floridiana Facsimile Series. *Fifty Southern Writers Before 1900* was published by Greenwood Press of New York and Westport, Connecticut, and it sells for \$75.00.

Joel Chandler Harris is by Professor R. Bruce Bickley, Jr., of Florida State University. First published in 1978, the University of Georgia Press, Athens, has now reprinted it in a paperback edition in its Brown Thrasher Books series. Harris is one of America's most beloved twentieth-century authors. His *Uncle Remus Tales* have delighted children and adults for many years. Born in Putnam County, Georgia, Harris worked as a typesetter, printer's devil, and later as editor of several Georgia newspapers— *Macon Telegraph*, Forsyth (Georgia) *Monroe Advertiser*, *Savannah Morning News*, and the *Atlanta Constitution*. His first Uncle Remus story was published in 1876, and then nearly every two or three years another volume appeared. Wren's Nest, his Atlanta home is one of the city's most popular house museums. Dr. Bickley evaluates Harris's writings, provides important biographical information, comments on the author's friendship with other major American writers, and evaluates his status as a regional and national author. *Joel Chandler Harris* sells for \$9.95.