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Book Reviews

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BOOK REVIEWS

Louis William DuBourg: Bishop of Louisiana and the Floridas, Bishop of Montauban, and Archbishop of Besançon, 1766-1833. Volume one, *Schoolman, 1766-1818*; Volume two, *Bishop in Two Worlds: 1818-1833*. By Annabelle M. Melville. (Chicago: Loyola University Press, 1986. xvi, 1,065 pp. Preface, photograph, abbreviations, notes, bibliography, index. \$34.95.)

Episcopal biography, the one-time staple of American Catholic historiography, is often eschewed as methodologically outdated and elitist by contemporary historians, even though recent scholarly biographies by Richard Marius, William Bouwsma, and Kenneth Silverman received critical acclaim. Annabelle M. Melville, Commonwealth Professor Emerita at Bridgewater State College (Massachusetts), makes a substantial contribution to the art of American Catholic biography with her work on Louis William DuBourg.

Born on the Caribbean island of Saint-Domingue and raised in Bordeaux, France, a priest of the Congregation of St. Sulpice (founded in 1642 for the education of diocesan priests) and later a bishop, DuBourg was at the center of the most significant events, institutions, and personages of American Catholicism in the Early Republic both on the east coast and in the frontier West. From 1813 to 1826, DuBourg was the head of the Diocese of Louisiana and the Floridas, the largest American ecclesiastical jurisdiction before or since. Melville not only gives the reader the text of DuBourg's life and the life of early American Catholicism, but the economic, political, social, and even military context of both. We have no hagiography here of either DuBourg or the Church of which he was a part. The flaws of DuBourg's character (whose nobility and impetuous zeal she compares to Don Quixote), the infighting among the Sulpicians and among the American hierarchy, the miscommunication between America and Rome, the disorder and conflicts of the frontier church, especially with Père Antoine and the marguilliers (lay trustees) of the cathedral in New Orleans, are all discussed with critical sagaciousness.

Melville's work is lengthy— 885 pages of text with 177 pages of endnotes, bibliography, and index. It is in two volumes. Volume I discusses DuBourg's family background, his early education, his work as a Sulpician priest-educator in France and later in the United States, his appointment in 1813 as apostolic administrator of the Diocese of Louisiana and the Floridas, and finally his lengthy trip to Europe to beg money and personnel for his frontier diocese. Volume II begins with Bishop DuBourg's return from Europe in 1818, his response to the many vexations of a frontier church, his conscientious resignation in 1826, and his reassignments in France as bishop of Montauban and eventually archbishop of Besançon.

Those looking for information about Florida will be disappointed. Though bishop of Louisiana and the Floridas, DuBourg only visited the Floridas once, in 1825, and then only Pensacola where he noted the good disposition of Catholics there. Until 1822 the archbishop of Havana claimed jurisdiction over Florida; after which DuBourg asked Bishop John England of Charleston to oversee the small Catholic populations in St. Augustine and Pensacola. In 1825 Michael Portier at the age of twenty-nine became the vicar apostolic of Florida and Alabama, thus officially relieving DuBourg of jurisdiction in Florida.

Melville is eminently qualified for her task because of her previous works on Elizabeth Seton, John Carroll, and Jean Lefebvre de Cheverus. Begun in 1973, this may be Melville's opus magnum on Republican Catholicism. It is the product of slow, patient research (she investigated thirty-one archives, fourteen of which were in Europe), and careful literary craftsmanship, qualities sometimes uncommon amidst the pressures to publish in American academe today. Although not suitable for use as a course text, Melville's broad canvas and her application of color, texture, light, and shadows reveal an excellent portraiture and an expansive landscape of early American Catholicism. Melville's informative and insightful work reminds us that biography might not be passe after all.

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MICHAEL J. McNALLY

Melbourne Village: The First Twenty-five Years (1946-1971). By Richard C. Crepeau. (Orlando: University of Central Florida Press, 1988. viii, 207 pp. Illustrations, preface, appendices, notes, bibliographic note, references, index. \$25.00.)

The idea of Melbourne Village, a small incorporated suburban town to the west of Melbourne, Florida, grew from the experiences of three dynamic women attempting to find solutions for the problems of the depression in Dayton, Ohio, in the 1930s. Virginia Wood, a Smith College graduate who married well, became involved through her volunteer work. Elizabeth Nutting received the first doctorate of religious education awarded a woman from Boston University and came to Dayton to teach religion in the public schools. She soon moved to the Council of Social Agencies where she met Wood. Margaret Hutchison also attended Boston University where she received a master's degree in religious education and met Nutting, who brought her to Dayton.

In 1932, Nutting organized the unemployed of Dayton into "production units" to grow food, make clothing, and produce other essentials for their own use and to barter. When the city administration cooperated in the program the Council of Social Agencies decided to consult Ralph Borsodi, a social critic who had inaugurated a homesteading program in the 1920s. Borsodi opposed relief in all forms, saying that it only provided a means of survival while waiting for the old system to recover. Instead, he proposed subsistence homesteading to free man from the old factory system. Although the Dayton homesteading project never worked, Borsodi's ideas, and particularly his book, *This Ugly Civilization*, had a great influence on Wood, Nutting, and Hutchison.

In 1946, the three women and several other Borsodi disciples purchased eighty acres west of Melbourne to found Melbourne Village. At the same time they established the American Homesteading Foundation. The project, very much influenced by the back-to-the-land movement, allowed residents to supplement their regular incomes by growing their own food. This fulfilled the Borsodi ideal by reducing their dependency on the impersonal economic forces of modern life. By creating the American Homesteading Foundation, the founders could dis-

courage land speculation and could exclude potential members uncommitted to their ideals of community living. Wood, who contributed most of the money for the project, hoped to establish a self-governing community with its citizens living on large lots with gardens and fruit trees and where they might engage in home industries and home crafts to supplement their incomes.

Such high idealism naturally was suspect to the local residents. Rumors circulated that the village was tainted by communism, or even worse, that it was to be a nudist colony. Nutting defended the village, saying that no group could be more committed to a way of life in which communism could never take root. She said that the majority of the people of the village were "decentralists" and defined the term as people in "favor of doing things in small rather than large groups."

Ralph Borsodi came to the village in 1953 to establish the University of Melbourne, a small graduate school with a "universal" point of view and devoted to the "arts and sciences of living." Borsodi had determined that there were sixteen problems of living and all knowledge was composed of answers to those problems. Wood and Borsodi's wife each contributed to a trust fund to found the university, though from the beginning numbers of village residents opposed the school. One said that they feared that "when the university failed it would leave behind buildings and clutter needing a bulldozer. There was never any fear that it would succeed: We were just so positive that he was a screwball that it would never go through" (p. 105). When it did fail, its buildings, never in the village, formed the nucleus of the Florida Institute of Technology.

As more members settled in the village the original ideals of the founders were diluted. With the coming of the space program, many new residents were scientists and engineers seeking an exceptionally nice place to live, though uncommitted to an ideology born of the impact of the Great Depression. In fact, by the 1970s, Melbourne Village had become a well designed and spacious suburb for the "Space Coast." As such, perhaps Louise Odiorne deserves more credit for the village than its original founders. Odiorne, who had degrees in landscape design and landscape architecture and had studied community planning at MIT and Harvard, created the village plan in return for a mem-

bership and a lot. In an area where the average development is laid out in a uniform grid pattern, her plan, with its winding streets and natural landscape, gave the village its unique character. Unfortunately, there are really no illustrations that allow the reader to experience that uniqueness.

Melbourne Village is a closely researched and well written history of an interesting experiment. As such, it adds a new dimension to local history in Florida.

Florida Atlantic University

DONALD W. CURL

La Defensa de las Indias, 1764-1799. By Julio Albi (Madrid: Instituto de Cooperación Iberoamericana, 1987. 252 pp. Introduction, illustrations, notes, conclusion, appendices, bibliography. \$25.50.)

Julio Albi de la Cuesta, a member of Spain's diplomatic corps, holds a law degree but also has a serious avocation in the study of the colonial Spanish military. In *La Defensa de las Indias*, Albi devotes a lengthy prologue to the previous history of Spain's attempts to defend its wide American dominions. He then concentrates on the period after 1764 when Bourbon reforms led Spain from military weakness to a powerful position at sea and on land. For the earlier periods, the author relies largely upon the studies of others, such as Paul Hoffman, John Lynch, Juan Marchena, and Cesareo Fernández Duro. He later employs more primary materials in the treatment of his major focus, the Bourbon period.

The author describes the Spanish crown's early decision to give second priority to American defense concerns. While Spanish rulers built a number of fortifications in Florida and the Caribbean, they required their Indies jurisdictions to provide militia support, and subsidized many establishments from the treasuries of Peru and New Spain. At the same time, the merchant trade was taxed for its own defense at sea. Albi agrees with Hoffman's earlier conclusion: the early defense system was largely passive but generally worked well. Rival European powers, however, gradually established themselves in the Caribbean and North America.

The great age of piracy, the time of Spain's most grievous weakness, came and went. With the coming of the eighteenth century, warfare in the New World was increasingly waged by regular European armies and navies, and Spain was again under strong challenge from St. Augustine to Cartagena. British forces forced the surrender of Havana in 1762, and required Spain to yield Florida in exchange.

Spain determined to reinforce strongly her Indies defenses to preclude further disasters. The Royal Order of June 24, 1767, posed pragmatic solutions for the problems Spain faced in the Americas. To avoid the decimation by disease and desertion of peninsular regiments posted in the Indies, and limit the great costs of military expansion, it was proposed to create fixed bodies of troops overseas. These would receive short-term reinforcements from peninsular forces. But well-trained militias, paid only during active service, would form a strong base for the establishment.

Next, thoroughgoing new plans for the defense of each strong point were promulgated— those for Florida's Pensacola and St. Augustine presidios were approved shortly after the colony's return to Spain in 1784. Implementation of these, or any others in the Americas, were limited by the scarce resources of the Spanish crown. But for Florida, the culmination of the system had been reached with the Spanish conquest of Pensacola in 1781.

In his conclusion, Julio Albi pronounces the Bourbon Indies defense system to have been a success, suggesting that the reader compare a map of the Americas in 1764 with one of 1799. In sum, Albi's work is a solid, comprehensive, and very useful study. Provision of an index would strengthen the work for future editions.

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EUGENE LYON

Intimacy and Power in the Old South: Ritual in the Lives of the Planters. By Steven M. Stowe. (Baltimore: The Johns Hopkins University Press, 1987. xviii, 309 pp. Preface, introduction, notes, bibliographical essay, index. \$29.50.

The subject of Steven M. Stowe's book is the class consciousness of antebellum southern planters, which he understands to be both a matter of individual perception and a shared sense of social order. The social world that the planters created, they *each* created, rendered their subjective ideas into objective reality by the conduct of their lives. Partly this was a matter of the forcible control of others, but more importantly, in the antebellum years, it related to the personal character of the planters. So much was personal character defined by behavioral concerns for social order (an order that specifically involved the equality of powerful, impassioned, and ambitious men situated at the top of a social hierarchy and free, Stowe writes, "to act unilaterally because of their unquestioned unity" [p. 211 as well as the division of the sexes into separate spheres), that it represented, Stowe declares, that "collective order itself" (p. 250). Personal character expressed in public conduct received legitimacy from the very order it created, so that the expression of individual personality was necessarily channeled by the demands of authority, suggesting, if I read Stowe aright, that planter behavior was not so much a matter of self-control as it was a function of self-esteem dependent upon public acknowledgment of personal worth. This channeling the planters accomplished in ritual observances, that is, in public-family and community-behavior, which constituted both the forms of reality and the processes by which the individuality of the members of each generation and both sexes were expressed and directed.

Ritual, and the uses of language in ritual, provide Stowe with his entry into the "shared mentality," as he calls it (p. xiii), of the planter class. Part one of this two-part work is a study of three rituals: the duel (or affair of honor), courtship, and coming of age. Briefly, the affair of honor, involving perceived challenges to personal character and hence to the foundation of social order, was designed to maintain order by restoring the equality of elite men that such perceptions and challenges disrupted, uniting men in a bond of mutual recognition of moral worth. Courtship, on the other hand, while its ritual was also designed to preserve social order by containing a disruptive pas-

sion, divided people into gender-specific spheres, since gender, not love, was the significant element of the ritual. Similarly, in the ritual conduct associated with coming of age, sons and daughters learned, in a formal academic setting, the requirements of being sons and daughters, the representatives of their families and their families' worth, for the orderly continuity of the generations. The interplay of these rituals of honor, love, and knowledge with the daily routine of family life is the subject of the second part of Stowe's book, where he examines three family case studies, each with a point and interest of its own.

Stowe's handling of written language is a significant part of this study; it is masterly and, in the main, convincing. He is alive to and able to make sense of situational demands upon language, the contextual uses of words and phrases, nuances of meaning, rhythms of expression, timing of responses, and even the texture of writing materials themselves— paper, pen and ink, and penmanship. The depth of his analysis, moreover, is striking: his sense of the variety and complexity of the dialectic of individuality and ritual constraints, of "intimacy" and "authority," is as keen as his examination of it is deft and provocative. But it can be, I think, legitimately objected that his tendency to consider attitudes that are common to people in widely different circumstances as distinctively pertinent to antebellum planters leads him sometimes to make the evidence prove too much, and so to draw occasionally labored conclusions. Again, in his plain sympathy for the men and women in his study who, in his view, moved beyond conventions of class and gender to achieve what he believes was a fuller expression of genuine humanity than those conventions made easily available, and the tone of regret in which he writes of others who did not, there emerges a perspective that tends to shift his orientation from the planters' consciousness to pejorative commentary about it.

These are matters readers may consider for themselves. With those mentioned (and one caveat beside: Willington Academy belongs in South Carolina, not North Carolina) it must be said finally that this is a work of first-rate intellect, imagination, and sensitivity, a significant addition to the increasingly sophisticated body of literature yearly accumulating on the mind and culture of the Old South.

University of Toledo

WILLIAM HENRY LONGTON

The Emergence of the Cotton Kingdom in the Old Southwest: Mississippi, 1770-1860. By John Hebron Moore. (Baton Rouge: Louisiana State University Press, 1988. xii, 323 pp. Preface, figures, maps, tables, notes, appendices, bibliography, index. \$40.00.)

“Food is power,” the American secretary of agriculture insisted in the early 1970s. “Agripower will be more important than petropower.” The words may have been new, but they expressed an old idea about agriculture as a power base. “Food will win the war,” was another expression of the same idea. So was “King Cotton.” The author of this book suggests that the history he has studied led Mississippians and other Southerners to embrace the theory of agripower. “The leaders of the white ruling class of the Lower South,” he writes, “made that fateful decision [secession] because they had regained confidence in the slave-worked cotton plantation that was the basic unit in their socioeconomic system. . . . [Jefferson] Davis was to stake the success of the Confederacy upon a belief that England and France would be forced to come to the aid of the southerners in order to obtain cotton” (pp. 289, 292).

The subtitle is more accurate than the title as an indication of the scope of this book. It does refer to other parts of the Old Southwest, the region that replaced the Southeast during the first half of the nineteenth century as the main producer of cotton in the United States. But the book deals mainly with Mississippi, a focus justified by the fact that it became the leading cotton state.

Although the book ends with a political event—secession—of gigantic and tragic significance, the author devotes most of his pages to economic and social history. Organized topically, the work ranges over a wide variety of topics, including the “agricultural revolution,” agricultural slavery, rural whites, water and rail transportation, towns and villages, manufacturing, white inhabitants of the towns, and urban blacks. The substantial attention to villages, towns, and cities and the people and activities in them may seem out of place in a book on a “cotton kingdom,” but in Mississippi, those places were parts of the kingdom. They existed to serve needs of people on farms and plantations.

While the organization is predominantly topical, a chronological scheme underlies the book, and a concept—revolution— involving movement over time is a central feature. The author begins in the beginning, traces the early development of the Mississippi economy, looks at the boom of the 1830s moves to the serious depression that began at the end of that decade, explores the revolution of the 1840s and 1850s that enabled cotton producers to regain prosperity before the war, and prepares us to understand first the Civil War and then the agricultural crisis of the late nineteenth century. The discussion of the revolution is one of the book's contributions, for often the American agricultural revolution of the nineteenth century, which included the substitution of animals for people as the sources of energy for some farm tasks, is seen as only a northern phenomenon.

The author was well prepared for success and did the work required to achieve that. For four decades, Professor Moore of Florida State University has explored the economic history of the Old Southwest and Mississippi, and during those years, he published several articles and two books on that topic before writing this book. In the new work, he draws upon the rich scholarly literature on his topics and brings that scholarship together with plantation records, census materials, newspapers, and other primary sources that he has examined. And he presents his findings in an orderly and clear style. I would argue that the revolution he describes influenced southern agriculture even longer than he maintains, for only a small minority of southern farmers and planters used tractors before World War II, but I have no other changes to propose for this very good book.

University of Washington

RICHARDS. KIRKENDALL

McIntosh and Weatherford, Creek Indian Leaders. By Benjamin W. Griffith, Jr. (University: University of Alabama Press, 1988. xiii, 332 pp. Preface, introduction, illustrations, notes, bibliography, index. \$26.95.)

Benjamin W. Griffith, Jr., promises his readers a study of two prominent Creek leaders, William McIntosh and William

Weatherford. Born during the American Revolution, both men had European as well as Creek ancestry and grew up as fully integrated members of Creek society. They early distinguished themselves as warriors and political leaders, and they accumulated wealth sufficient to permit them to live in the manner of white southern planters. Yet McIntosh and Weatherford took different political courses in Creek society: McIntosh embraced the United States's policy of acculturation and removal, while Weatherford helped his people resist violations of their territorial and cultural integrity. In the War of 1812, McIntosh fought with the United States against fellow Creeks; Weatherford devised the strategy for and led the attack on Fort Mims, a Creek victory that claimed approximately 250 white lives. Despite his role in the Creek War, Weatherford became something of a folk hero, the epitome of the "noble savage," when he rode unaccompanied into Andrew Jackson's camp and surrendered at the end of the war. The less romantic McIntosh became a general, led a Creek detachment in Jackson's invasion of Florida, and helped in the destruction of Seminole villages.

In Griffith's narrative, we lose sight of Weatherford after the war. Apparently, he simply retired to his plantation in southern Alabama where he died in 1824. McIntosh, however, went on to achieve infamy in Creek history by shady dealings with the Creek agent, an attempt to bribe Cherokee chiefs to cede land, and his role in the Treaty of Indian Springs. The first two acts contributed to his dismissal as speaker of the Creek Confederacy and his expulsion from the Cherokee Council where he had been regarded as a chief, but negotiation of the treaty ultimately was his downfall. In 1825, Creek warriors executed McIntosh for the illegal cession of Creek land. McIntosh and Weatherford came to very different ends, the opposite perhaps of what one would have predicted a decade earlier.

Griffith's study of these two fascinating men fails to fulfill its promise. His narrative focuses on Creek history rather than on the disparate lives of these superficially similar Creek leaders. Many pages pass with no mention of either man. Furthermore, Weatherford is given far less than equal treatment, understandable perhaps because of fewer sources but inexcusable in a work that purports to be a "dual biography" (p. xi). Furthermore, the author demonstrates a surprising lack of sensitivity to Creek culture given his fine summary of its major elements in chapter

two. At times he lapses into language ethnohistorians no longer find acceptable. For example, when Indians win, it is a "massacre" (p. 104-111 passim); when whites win, it is a "victory" (p. 149). His apparent inability to integrate information about Creek culture into his analysis may explain why he never answers the major questions posed by the study. Why did men so similar in background, training, and circumstances choose such different courses? Why did one find satisfaction in Creek society and culture while the other adopted Anglo-American values and attitudes? What do their choices tell us about culture change? These are important questions, and the author should be commended for raising them but criticized for his failure to grapple with them.

University of Kentucky

THEDA PERDUE

Battle Cry of Freedom: The Civil War Era. By James M. McPherson. (New York: Oxford University Press, 1988. xix, 904 pp. Preface, introduction, maps and illustrations, notes, bibliographical note, index. \$35.00.)

For nineteen weeks, James McPherson's *Battle Cry of Freedom* appeared on the *New York Times* bestseller list, with copies sold reaching six digits. Paperback rights, rumor has it, went for a king's ransom. The enormous popularity stems from a number of factors. McPherson has written a very dramatic story about a subject that often elicits wide national response. Moreover, enough time has passed since the Civil War Centennial to rebuild an audience after the oversaturation of the 1960s market. Finally, at a time of uncertainty and declining world power, a tale of triumph, colossal events, and military glory has special appeal.

This is grand history in the best of the narrative tradition. The emphasis is upon the clash of arms. Shrewd analysis and interpretation, however, are by no means neglected. To choose just one example, most persuasive is his conclusion about the South's victory at First Manassas, often pictured as the occasion when southern pride—and complacency—came before the fall. Instead, he reasons that Irwin McDowell's defeat in the summer

of 1861 reinforced Federal caution and sense of military inferiority, most evident in the dilly-dallying of George B. McClellan. In well-ordered, thoroughly researched chapters, McPherson makes the reader hear the zing and thud of shells, see the wisps of rifle-fire smoke, and smell the stench of the dead and dying. On the slopes of Malvern Hill, an observer whom McPherson cites could see 5,000 men, dead or wounded, but enough were “alive and moving to give to the field a singular crawling effect” (p. 477).

Especially commendable are his enlightening discussions of new weaponry and tactics and their impact on battle outcomes—the development of the ironclads, rifled barrels to replace smoothbores, loose-order skirmish lines, revised cavalry implementation. In describing the economic muscle that enabled the North to bury the South in mountains of war supplies, he never falters into boring statistical recitations. Even his comparisons of Rebel and Union tax and monetary policies are interesting. Moreover, the glaring inadequacies of Lincoln’s succession of generals until Ulysses S. Grant’s installation, the brilliance, as well as lapses, of Robert E. Lee and Stonewall Jackson, the intrepidity of Admiral David Farragut, in sum, the personalities of the commanders are rendered in very penetrating sketches. Leaders figure more prominently than common soldiers, but for this kind of history, the balance should not be otherwise.

With eye-catching colors and animation, the cover of the book indicates the thrust of the treatment within. It chiefly shows an array of blue jackets belonging to the 5th Wisconsin Volunteers trampling over dead and wounded Confederates whose sole prominent defender in the far right corner fires a pistol. Not surprisingly McPherson wastes little sympathy on the Richmond government, although Jefferson Davis and company managed to keep the Confederacy alive far longer than Federal might should have allowed. McPherson’s view of Lincoln, on the other hand, is both plausible and inspired as with consummate skill he shows his gradual mastery of party, war, and nation. Devoting almost a third of the whole to the subject, the author provides a highly imaginative account of the war’s prelude. Much of the discussion is devoted to the North’s attitudes. Indeed, he has little grasp of southern feeling and motive. McPherson presumes that a single moral code prevailed across antebellum America. But until the Union Army settled the mat-

ter, there was no national ethical consensus insofar as the virtues of liberty and honor were concerned. Each side defined them in accordance with its separate economy and differing concepts of community and individual rights. Slavery was the cause of war, as McPherson explains, but the fury of southern reaction against northern "insult," chief of which was Lincoln's election, involved threatened self-esteem not just fear of an imposed black emancipation.

This lone criticism should deter neither the general reader nor the specialist who will find that narration does not preclude insight of the highest order. Above all, McPherson helps to restore our faith in history as something not for the cloisters alone but for a nation in which the battle cry of freedom still echoes down the years.

University of Florida

BERTRAM WYATT-BROWN

Alexander H. Stephens of Georgia: A Biography. By Thomas E. Schott. (Baton Rouge: Louisiana State University Press, 1988. xx, 552 pp. Abbreviations, preface, acknowledgments, illustrations, notes, bibliography, index. \$37.50.)

When a Union soldier encountered the vice president of the Confederacy in February 1865, he exclaimed, "My God! He's dead now, but he don't know it." While the observation referred to Stephens's anemic appearance, it could be equally applied to his political philosophy. Alexander H. Stephens was many things—congressman, senator, governor, vice president, and unreconstructed Southerner. His lengthy political career embodied the trials, tribulations, and frustrations of a "man of principle" who constantly found those views under siege from friend and foe alike.

In this well-written biography (the first on the subject in more than forty years), Thomas Schott reveals "a basically decent and high minded man" beset by tragedy. Born a Georgia "cracker," Stephens was driven by a need for recognition rather than money or power. In many ways he typified a breed of southern politician of the era who loved the Union and revered the Constitution, but was caught in the inescapable web of slav-

ery. Seeking to reconcile increasingly contradictory views, the Georgian switched political parties (Whig to Democrat) and embraced the controversial doctrine of popular sovereignty. Fully two-thirds of the book deals with the pre-Civil War period. Schott excels in leading us through the labyrinth of the shifting state factions and national alignments in the 1850s. Since "Little Alec" served in Congress from 1843 to 1859, he became a major player and articulate observer on the political stage of the era. Stephens never allowed his skeletally frail constitution (seventy-five pounds) to affect his caustic wit or barbed remarks—once calling his fellow congressmen "a grand set of blockheads" and referring to Washington, DC, as a "great river of political filth."

Although Stephens strived mightily to preserve the Union, he saw secession as a right and firmly embraced the southern code—including personal honor, white supremacy, individual liberties, and states' rights. The last of these cost him dearly in his relationship with the new Confederate government. Stephens had been selected for the vice presidency in an effort to unify the South. His moderate Unionism and Georgia roots made him a very attractive candidate. The collision between Jefferson Davis and Stephens, both quick-tempered, irritable, and self-righteous, seemed inevitable. The personality differences, however, quickly were displaced by substantive conflicts over conscription, taxes, the suspension of the writ of habeas corpus, and a negotiated peace settlement with the Yankees. Not content to disagree privately, Stephens alienated many Southerners by his outspoken defense of states' rights at a moment of national crisis. "Insufferably egotistical," Stephens simply pressed on, secure in the knowledge that there was a higher truth than independence.

In spite of the tarnish applied to Stephens's image by his anti-Davis activities, "Little Alec" became a legend in postwar Georgia, serving briefly in the Senate, then for a decade in the House of Representatives, before a twilight four months as governor in 1882-1883. Stephens's success can be attributed in part to his iron-willed resistance to Reconstruction. Espousing principles of race and state sovereignty he had held for forty years, Stephens became a pawn for those who championed the "New South."

Thomas Schott has written a solid traditional political biography interwoven with enough threads from his subject's per-

sonal life to bring Stephens alive. The reader seeking a lengthy discussion of the Civil War and Reconstruction years will be disappointed. This is largely a study of an antebellum politician. But mild criticism of content imbalance and the absence of an analytical conclusion do not detract from the work's overall strength. This well-researched and solidly documented study will become the standard biography of Alexander H. Stephens.

University of South Florida

JOHN M. BELOHLAVEK

From Civil War to Civil Rights: Alabama: 1860-1960. Compiled by Sarah Woolfolk Wiggins. (University: University of Alabama Press, 1987. xi, 535 pp. Introduction, list of contributors, notes, index. \$24.95.)

From Civil War to Civil Rights is a compilation of twenty-nine articles from *The Alabama Review* selected and arranged by Professor Sarah Woolfolk Wiggins, editor of the journal, in six parts. The first section treats the Civil War and Reconstruction in eight selections, among which are articles on William L. Yancey by Ralph B. Draughon, Jr., the Confederate Navy by William N. Still, the military front by James F. Crook, the Confederate quartermaster by Frank E. Vandiver, and the women on the homefront by Jonathan M. Wiener. An article on military prisons by Peter A. Brannon, founding director of the invaluable Alabama state archives, is included, along with two others on scalawags and carpetbaggers in the Reconstruction era by Professor Wiggins.

The second part of *Bourbonism and Populism* includes some of the writings of Grady McWhiney on Alabama agriculture, Frances Roberts on the Greenback party, and Joseph A. Fry on Senator Morgan's political battles. Two significant selections are "The Alabama State Grange" and "The Farmers' Alliance in Alabama" by William Warren Rogers of Florida State University.

The Progressive era is depicted in part three. The selections include Allen W. Jones on political reform, James F. Doster on railroads and politics, Hugh C. Bailey's "Edgar Gardner Murphy and the Child Labor Movement", and Marlene Hunt

Rikard's "George Gordon Crawford." The topic is rounded out by Wayne Flynt's article on religion in Birmingham, and Lee N. Allen's "The Woman Suffrage Movement in Alabama."

Part four deals with the 1920s in five articles: Leslie S. Wright's work on the controversy surrounding Henry Ford's attempt to buy the nitrate facilities at Muscle Shoals, William R. Snell's treatment of the revived Ku Klux Klan in Alabama, Lee N. Allen's portrayal of Oscar Underwood's 1924 campaign, William E. Gilbert's "Bibb Graves as a Progressive," and J. Mills Thornton III on J. Thomas Heflin, Alabama's maverick Democratic senator.

Part five on the Great Depression era is considered in a single selection by Wayne Flynt, "Spindle, Mine, and Mule: The Poor White Experience in Post-Civil War Alabama."

Part six is entitled World War II and Beyond, and covers the period to the late 1950s. Included are selections by William D. Barnard on the political changes from Bibb Graves's gubernatorial term in the late 1920s through the emergence of "Big Jim" Folsom in the early 1940s Leonard Dinnerstein's treatment of Aubrey Williams's difficulties with the United States Senate over his appointment as director of the Rural Electrification Administration, Carl Grafton's treatment of the Folsom campaign in 1946, and J. Mills Thornton III's article on the Montgomery bus boycott.

There is an unavoidable imbalance in the treatment of the several topics necessarily imposed by the availability of articles that have been published in the *Alabama Review*. But the selections which appear represent some of the best scholarship on Alabama and include articles from several of the leading writers on southern history of the last quarter of a century. The dual purpose of the anthology, according to Professor Wiggins, is to fill a void left by the absence of a comprehensive history of Alabama and to encourage the writing of such a history. This book of readings seems to fulfill those purposes.

University of Central Florida

JERRELL H. SHOFNER

White Violence and Black Response: From Reconstruction to Montgomery. By Herbert Shapiro. (Amherst: University of Massachusetts Press, 1988. xvi, 582 pp. Preface, introduction, illustrations, notes, bibliography, index. \$35.00 cloth; \$14.95 paper.)

Today, many whites blame blacks for most of the violent crimes committed against persons and property. After examining the years from Reconstruction to the late 1950s, Herbert Shapiro found that the overwhelming majority of inter-racial violence resulted from whites attacking blacks to insure the continuation of white supremacy. That record of white violence provides a particularly effective way to study racism. Whereas the anonymity of impersonal bureaucracies can disguise institutional racism, violence represents an unmistakable expression of racial hatred. Frequently we can determine who did it and why they did it.

This study's strength stems from its systematic examination of white violence over a century and the response of blacks to that violence. It does not contain an exhaustive catalogue of brutality, but instead it focuses on representative episodes that illustrate the prevailing pattern for each chronological period. Among the topics discussed are Ku Klux Klan violence, lynching, the riots that came during and immediately after World War I, and the Willie McGee case of the 1950s. The author has not compiled a cut-and-paste job. Even when discussing episodes that have previously received scholarly attention, Shapiro offers fresh, critical insights. Having a strong command of American history, he does well in placing his material within the context of the period in which each event occurred.

Afro-American opponents of racist violence examined in this volume range from Frederick Douglass to William E. B. DuBois to Malcolm X. Blacks who took a stand against white violence frequently had to contend with retribution from law enforcement officials. Local police, state national guards, and federal troops participated at times in suppressing blacks who attempted to defend their communities. Over the course of the twentieth century, the pattern slowly began to change. In the Tulsa riot of 1921, for example, blacks defended themselves so vigorously that they enhanced their self-confidence and pride. After World War II the international implications of racial violence

increasingly influenced responses by state and federal authorities. Although blatant episodes like the Emmett Till case still occurred in the 1950s, the nation had become increasingly intolerant of racial violence. Equally important, in that decade Afro-Americans developed a new resolve to change the prevailing patterns of race relations.

This book is the first of a two-volume study, the second of which will focus on the civil rights movement and the years thereafter. Professor Shapiro has set high standards that reflect extensive research and mastery of the materials. He has made an important contribution in examining a dark corner of our history. American violence does not compare in scope with that of Hitler's Germany or Pol Pot's Cambodia, but many episodes that the author discussed will rank with the most brutal acts committed in the modern world. Having profoundly affected the Afro-American experience, white violence warrants the careful attention that it receives in this volume.

University of Georgia

WILLIAM F. HOLMES

Once a Cigar Maker: Men, Women, and Work Culture in American Cigar Factories, 1900-1919. By Patricia A. Cooper. (Urbana: University of Illinois Press, 1987. xvi, 350 pp. Preface, introduction, tables and illustrations, notes, note on sources, oral histories, index. \$29.95.)

"What this country needs is a good five-cent cigar." Thomas Marshall uttered his famous quote during a 1919 United States Senate debate, immortalizing yet another unknown American vice president. Marshall's hope for a nickel cigar was soon achieved. Mechanization perfected the act of making cigars—but not perfect cigars—and in the process eroded the status of the much vaunted cigar worker.

In this masterful study, Patricia Cooper paints a rich portrait of the world of the cigarmaker. Feisty, proud, and at times intractable, the cigarmaker symbolized the nineteenth-century artisan and the strength but ultimate weakness of the craft union. In this study, Cooper traces the evolution of the industry and its workers during a rapidly changing period of mechaniza-

tion and labor unrest. Consumers, bewitched by pure Havanas and Philly cheroots, smoked over 6,000,000,000 cigars a year during the industry's golden age. Over 15,000 factories dotted the continent, employing 100,000 cigar workers.

Once a Cigar Maker represents far more than a history of the Cigarmakers' International Union (CMIU). Justly recognized as a pillar in the American Federation of Labor's temple of craft unionism—indeed, Samuel Gompers proudly carried the union card of the cigar worker—the CMIU entered the twentieth century flush with success. But change swept the industry in the two decades after 1900, the result of shifting relationships wrought by new technologies. The workforce, once dominated by skilled artisans, became increasingly comprised of unskilled immigrant women. Cooper deftly deals with the social history of those workers rather than a conventional history of their union. Curiously, she chose largely to ignore Florida's twin cigarmaking centers of Tampa and Key West, a decision which dilutes the book's impact. Instead, the author concentrated on cigarmakers in Illinois, New York, and Michigan—states having a large number of factories.

The strength of Cooper's work centers around her recreation of the culture of work that pervaded cigarmaking. "Work culture," she explains, "stressed autonomy, collective identity and mutual aid, a fierce independent pride and self-worth, control over work, respect for manliness, a sense of both adventure and humor, duty to the trade, and loyalty to each other." Cigarmaking involved vestiges of a preindustrial era, work patterns clearly at tension with the new developments shaping the industry after 1900. Patterns of resistance included strikes, slowdowns, and walkouts, but also power struggles over control of the workplace.

Cooper has utilized a rich variety of sources. In addition to traditional labor history sources—union archives, government studies, and census records—she drew upon forty-three interviews with former cigarmakers. The interviews add a dash of spice, humor, and color, but leave the critic puzzled as to the nature and organization of the interviews.

Once a Cigar Maker originates in the "new" labor history, a remarkable outpouring of scholarship with David Montgomery and Herbert Gutman serving as its high priests. The recent publication of Montgomery's *The Fall of the House of Labor* (1988)

marks a major synthesis for a generation of labor historians who have sought to reconstruct the cultures and communities of working-class Americans. Previous scholarship, reflecting the "consensus" school of the 1950s downplayed working-class protest and concentrated on the evolution of the modern union movement. Historians such as Cooper view working-class dissent and protest as a legitimate counterculture. The latest volume in the University of Illinois Working Class in American History series, *Once a Cigar Maker* represents a splendid example of solid scholarship and rigorous editorial standards.

University of South Florida

GARY R. MORMINO

Southerners and Europeans: Essays in a Time of Disorder. By Andrew Lytle. (Baton Rouge: Louisiana State University Press, 1988. Acknowledgments, foreword, index. \$32.50.)

Andrew Lytle's *Southerners and Europeans: Essays in a Time of Disorder* brings together eighteen essays written over a period of thirty-five years which "attempt to maintain a sense of the sacred, the communal, and the traditional in the face of the historical decline of Western Christendom." As Lewis Simpson notes in his insightful foreword to the collection, "America has no premium on innocence in Lytle's moral vision, which has always embraced European and American writers as necessarily constituting one community. This vision is reflected in the organization of the present collection. . . . Beginning with several essays of general thematic character and moving to a number that focus primarily on individual writers, the volume concludes with a final group of essays on European writers who have been important influences on the way Lytle sees literature and history."

Part one, which opens with an essay, "The State of Letters in a Time of Disorder," is significant, not only for Lytle's assessment of individual literary works, but also for his conclusions about the function of the writer who lives in a world no longer seen as "divinely ordered." Here, Lytle reasserts the agrarian premise: "I would say, almost absolutely, the great, at least lasting, literatures and representative arts are found in either a

pastoral or an agrarian society. The images and references which the arts find to hand are to things natural and supernatural: to men, animals, plants, winds, water, and fire, not indiscriminately used but always through their proper functions and necessities.”

Lytle’s essays in part two focus on southern writers, including Gordon, Warren, Faulkner, Ransom, Tate, and Flannery O’Connor. One essay treats his own work, *The Velvet Horn*. As in the first section, there are telling comments on specific works. For example, in “Helen’s Last Stand: Faulkner’s *The Town*,” Lytle comments, “Faulkner’s post of observation usually lies with some individual who, out of his need for self-knowledge, even salvation from those complications of the human scene which ‘outrage,’ tells the story and, in telling it, resolves it.” Of Allen Tate he says, “Every serious writer has one subject . . . which he spends his life exploring and delivering as fully as he may. Tate’s subject is simply what is left of Christendom, that Western knowledge of ourselves which is our identity.” He observes one of O’Connor’s early stories, “what she had done was what any first-rate artist always does— she had made something more essential than life but resembling it.”

Of even greater interest, though, are Lytle’s more general observations on the role of the artist as in the following passage in which he distinguishes between the purposes of the historian and those of the creative writer. “To the historian the past is dead. To the novelist the past is contemporaneous, or almost. There can be no absolute sense of contemporaneity in the re-creation of any age, or segment of an age, anterior to the time in which the author writes. Indeed, if this were so, the principal value of using the past would be lost: the value being just this illusion of the contemporary within a context of historical perspective, so that while an action is taking place it is rendered in terms larger than those of its immediate appearance.”

In part three, Lytle examines European writers, including Tolstoy, Flaubert, Joyce, and Ford Madox Ford. In his analysis of *War and Peace* Lytle paraphrases Percy Lubbock saying, “His essential position is this: the artist creates; the critic becomes an artist by re-creating as nearly as he may what the artist has done.” Of Joyce he notes, “Some of the stories in *Dubliners* are more moving than others, but they all produce that shock of surprise which comes from an old truth once again reborn into

the full radiance of its meaning." Taken together, these two statements reflect Lytle's own purposes in this volume. Although *Southerners and Europeans* is literary criticism, Lytle has not abandoned nor forgotten his commitment as a creative writer. Through these essays he analyzes the work of individual writers which he groups together in one great literary community. More importantly, though, he interprets their work for the larger purpose of examining the role of the artist in his or her most essential task— the re-creation in new forms of universal truths.

Florida State University

ANNE E. ROWE

The Bingham of Louisville: The Dark History Behind One of America's Great Fortunes. By David Leon Chandler with Mary Voltz Chandler. (New York: Crown Publishers, Inc., 1987. xii, 292 pp. Preface, epilogue, appendix, acknowledgments, notes, index. \$17.95.)

House of Dreams: The Bingham Family of Louisville. By Marie Brenner. (New York: Random House, 1988. 452 pp. Prologue, notes, author's note, index. \$19.95.)

Two books published at the same time with similar titles could be assumed to cover the same ground, but in this case the assumption is wrong. The books concentrate on different subjects and can both be read without much duplication.

David Chandler's book is a mystery, with plenty of clues in the death of Mary Kenan Flagler Bingham. Chandler offers circumstantial evidence and a suspect. The death of Mary Bingham is only of passing interest to Marie Brenner. She states that the death will always remain a mystery, and moves on. Her book is a love story detailing the marriage of Mary Bingham's stepson and his wife Mary.

Robert Bingham was a small-time Louisville politician when he married Mary Flagler. She was the third wife and widow of Henry Flagler who had made a fortune as a partner of John D. Rockefeller, then moved to Florida and spent the remainder of his life developing the state from Jacksonville to Key West. She married Bingham in 1916 and the following year died under questionable circumstances.

Robert Bingham produced a will of questionable validity which left him \$5,000,000. Her other heirs fought unsuccessfully to invalidate the bequest to Bingham, but he won and used the money to purchase the *Courier-Journal*, Kentucky's leading newspaper. From that start the Binghams quickly became the state's leading family. With his new status, Bingham rose in national politics and became ambassador to England under Franklin Roosevelt.

His son, Barry Bingham, inherited the newspaper and added television and printing to the company's holdings. The paper won national recognition which made the Bingham name feared and respected. It all came to an end in 1986, and the family quickly fell from its exalted position to become a super-market tabloid sideshow. One of Barry Bingham's children, Sallie, claimed that her older brother had ignored her advice, and she announced her intention to sell her interest in the company. Barry Bingham, unable or unwilling to settle the dispute among his children, sold the company for \$450,000,000.

The collapse of the Bingham empire set off a literary fire storm. To date, publishers have five books under contract. For Chandler, the book is something of a sequel to his 1986 book, *Henry Flagler: The Astonishing Life and Times of the Visionary Robber Baron Who Founded Florida*, published by Macmillan Company of New York. Chandler's book on the Binghams was also to have been published by Macmillan, but at the last minute the Bingham family raised objections, and the publisher backed out. Crown then agreed to publish the book.

The Bingham family's objections are understandable. Chandler claims that Robert Bingham drugged Mary to get her to change her will, and eventually was responsible for her death. His circumstantial case is convincing, although he fails to produce conclusive evidence.

While Chandler concentrates on the building of the Bingham empire, Marie Brenner examines its dissolution. Barry Bingham and his wife were devoted to each other, so much so that their children were treated as visitors in their own home. Two of those children died tragically, and the others grew estranged from each other and their parents. In the end they seemed all too willing to discuss their family problems on television interview programs.

The books are very different, and it is unfair to compare them. For the historian seeking to trace the family history, the Chandler volume is better. For those who want to examine the fall of a family and a major American business, Brenner offers a portrait that is equal parts soap opera, superior reporting, and penetrating analysis.

Orlando Sentinel

JAMES C. CLARK

Varieties of Southern Religious Experience. Edited by Samuel S. Hill. (Baton Rouge: Louisiana State University Press, 1988. vii, 241 pp. Preface and acknowledgments, introduction, tables, conclusion, list of contributors, selected bibliography, index. \$25.00.)

Varieties of Southern Religious Experience has relatively little to say about the history of Florida, but Florida is a part of its history. The editor, Samuel S. Hill, teaches at the University of Florida, and Richard L. Rubenstein of Florida State University wrote one of the collection's essays. All ten essays were originally presented at a conference at Florida State in April 1981. Perhaps because of the long period between delivery and publication, many of the essays have appeared elsewhere or closely parallel other works by their authors— always a danger in such collections.

Again as in similar volumes, a few of the essays seem to stand alone. Rubenstein's sensitive reading of *Sophie's Choice* as a Southerner's meditation on slavery differs from all the other essays. Clarence Goen's "Scenario for Secession: Denominational Schisms and the Coming of the Civil War" and William Martin's analysis of the electronic church do not develop the book's theme of variety so much as they support the idea of a South dominated by a conservative, culture-bound evangelicalism. The majority of the essays, however, do complement one another— more so than in most collections— and together present a strong case for diversity within the southern religious experience. Four of the essays do so by focusing on groups outside mainstream southern Protestantism. Eric Lin-

coln describes the distinctive roots and beliefs of the black church. Randall Miller explains how antebellum southern Catholics sought to survive in the dominate evangelical culture through strategies of both exclusion and adaption, but most often chose adaption, and in the process sacrificed much of their own tradition. Ralph Luker traces a southern Anglican tradition that emphasized the incarnation of Christ, as opposed to evangelicals' stress on his atonement, and shows its influence on several southern activists and theologians, most prominent among them William Porcher Dubose. Wade Roof describes the social backgrounds and attitudes of the contemporary southern "unchurched" (p. 195), people not formally participating in the South's religious culture. The remaining three essays directly challenge current conceptions of southern Protestantism as racist, monolithic, and conservative. John Bole's essay carefully argues that in the antebellum South the church constituted a biracial community. Contributions by David Harrell and Wayne Flynt show how at the turn of the century southern denominations divided along class and urban-rural lines. Flynt also presents a case for the existence of a social gospel in the cities and religious support for lower-class radicalism in the countryside.

Together the essays demonstrate a need to revise, or at least refine, public and scholarly conceptions of southern religion. Hill, whose own work was central in shaping its current image, is to be commended for presenting a collection that points scholars beyond his own arguments. In a useful conclusion, Hill himself proposes several "fresh angles or new emphases" (p. 213) on the study of southern religion. Perhaps most interestingly, he argues for the continued acceptance of the idea of a distinctive regional faith, but adds that internal diversity, illustrated so well in this book, requires that it be studied "dialectically— back and forth between 'the South' and the numerous parts that make it up" (p. 226).

Louisiana State University

GAINES M. FOSTER

Southern Civil Religions in Conflict: Black and White Baptists and Civil Rights, 1947-1957. By Andrew Michael Manis. (Athens: University of Georgia Press, 1987. xi, 160 pp. Preface, notes, bibliography, index. \$22.00.)

In this book “civil religion” is defined as “religious piety with one’s nation as the patriotic object of worship.” Implicit in this statement is the interaction of religion and nationalism. This study examines the religio-patriotic themes which profoundly affected southern Americans’ attitudes on the meaning, purpose, and destiny of America, and it concludes that racism caused serious conflict within the South’s religious community.

Two major civil religions existed in the South in the immediate post-World War II years. One was practiced by white Protestants (most of whom were members of the Southern Baptist Convention), while another was practiced by black Protestants (most of whom were members of the National Baptist Convention). Prior to 1954, white and black Baptists held— with minor variations— similar views in regard to their civil religions. They believed that the United States was a Christian nation under attack from godless (i.e., Communist) nations and that the United States’s role in the world was to serve as the example and protector of individual rights and freedom.

The Supreme Court decision *Brown v. Board of Education* turned the attention of white and black Baptists in the South from world affairs to internal matters. It accentuated differences between white and black civil religions. Black churchmen and people saw desegregation of schools and other public facilities as a fulfillment of an American ideal, giving justice and equal opportunity to all citizens. The religious white folk of the South viewed desegregation, not to say integration, as antithetical to their vision of a future America which they hoped would be homogeneous, Protestant, and Anglo-Saxon. Increasingly forced to curtail their own liberty to segregate black Southerners, whites viewed desegregation as a religious symbol, a token that their hope for America would go unfulfilled. To these patriotic Americans, desegregation became the ultimate threat. In short, racism brought serious conflict between the South’s dominant civil religions.

This well-written, brief, “de-dissertationized” monograph may too single-mindedly focus on Martin Luther King type

blacks and White Citizens Council type whites; nevertheless, its perceptive pages offer considerable food for thought concerning conflict in the postwar South's civil religions.

New Mexico State University

MONROE BILLINGTON

Blacks in Southern Politics. Edited by Laurence W. Moreland, Robert P. Steed, and Tod A. Baker. (New York: Praeger Publishers, 1987. ix, 305 pp. Acknowledgments, introduction, tables and graphs, notes, index. \$24.95.)

This volume, based on a symposium on southern politics held at The Citadel in 1986, contains fifteen essays on the impact of blacks in southern politics. The title is at least slightly misleading, for this book's focus is contemporary, and its approach is that of the political scientist. The greater part of the discussion centers on the role of blacks in this decade's politics. Early essays concentrate on the history of black political participation before 1965 and the civil rights revolution and its effects on southern politics during the 1960s. The remaining authors concern themselves with the emergence of Jesse Jackson and renewed black political activism during the election of 1984.

A number of the essays will be useful for historians. David C. Colby's essay treats eighty-two documented instances of white violence during the civil rights movement in Mississippi between 1960 and 1969. Discovering that anti-civil rights violence peaked during the mid-1960s he argues that it was a "continuation of normal politics, by other means" (p. 42). Violence occurred not in random frustration but in deliberate response to the assertion of black political power. In a statistical profile of black activists during the 1984 presidential campaign, Laurence W. Moreland, Robert P. Steed, and Tod A. Baker maintain that Jackson supporters resembled other black party activists. They also contend, convincingly, that black activists have come to anchor the liberal wing of the Democratic party, both regionally and nationally. In still another essay that seeks to revise prevailing notions, Harold W. Stanley argues that runoff primaries have probably increased, not diminished, black political power. And in the vol-

ume's most interesting and original essay, Linda F. Williams discusses the impact of racial polarization upon the election of 1984. Effectively using attitudinal data, Williams demonstrates the different political worlds of southern blacks and whites and shows that, except for the factor of race itself, major racial differences prevail in virtually every category of political attitudes.

Like most volumes which are produced from symposia, this book suffers from unevenness. Although the volume makes an attempt at establishing a historical context, it does so weakly, and the essays on the pre-1984 subjects do not go beyond standard historical literature. For example, Frederick D. Wright's essay on black political participation before 1965 provides little new on a subject about which political historians have already thoroughly researched and written. Most historians, even those with strong interests in politics and quantification, will find the format, writing, and conclusions of most of these essays to be ponderous. With some exception, the authors become lost in their data and tables; for the most part they provide a surplus of numbers, but the erratically human nature of political choices eludes their understanding. In the end, most scholars will find little surprising in this volume.

*University of North Carolina
at Greensboro*

WILLIAM A. LINK

The Making of Urban America. Edited by Raymond A. Mohl. (Wilmington: Scholarly Resources, Inc., 1988. vii, 328 pp. Preface, introduction to chapters, notes, illustrations, index. \$35.00 cloth; \$13.95 paper.)

For students of urban history, this collection of essays about pre-industrial, industrial, and post-industrial American cities offers insights based on the scholarship of the past decade. This limitation is both the book's greatest strength and weakness. For a reader who cannot keep abreast of all the writings in the urban field, the collection introduces one to the latest thought of Gary Nash, Steven Riess, and Kenneth Jackson, among others. At the

same time, pioneer and often classic essays by Robert Merton, Herbert Gans, and Sam Bass Warner are excluded. But such are the choices of an editor.

Overall, Raymond Mohl has compiled a readable, thoughtful collection introducing one to the different character of colonial southern cities, the social utility of the working-class saloon, and the growth of the urban Southwest. Southern cities are unique, suggests David R. Goldfield, because of their symbiotic links to their agricultural hinterland, the presence of a biracial society, and their economic dependency upon northern cities. Of particular interest to readers of the *Florida Historical Quarterly* is Mohl's article on race and housing in Miami during the New Deal. In it, he describes local interests manipulating federal funds and policies to move blacks out of inner city Overtown to public housing in Liberty City in order to facilitate downtown economic development.

Also of particular interest because of its relevance to Florida is Kenneth Jackson's essay on "The Drive-in Culture of Contemporary America," taken from his recent book, *The Crabgrass Frontier: The Suburbanization of the United States*. Jackson's focus on the automobile's impact upon America's interstate highways, motels, drive-in theaters, shopping centers, mobile homes, industrial parks, and what he calls the "drive-in culture" and the "centerless city," describes much of Florida's recent growth. More upbeat is Richard Wade's article, "America's Cities Are (Mostly) Better Than Ever." It shows contemporary American cities, despite their multiple problems, as decidedly better places for people to live than at the turn of the century when housing, disease, poverty, congestion, and government were significantly worse. The book closes with an historiographical essay by Mohl on recent scholarship about Sunbelt cities, suburbanization, urban politics, race, ethnicity, urban culture, and other contemporary themes.

Of particular help are Mohl's introductions to the essays collected under pre-industrial, industrial, and twentieth-century headings. In them he describes the major demographic, economic, social, and political transformations of American cities that took place during the eras in which the following articles fit.

Clearly the book has been edited for college students taking courses in urban history. Yet teachers of American history also

will find material on culture, minorities, immigrants, and politics to update class presentations. Other readers, particularly those interested in American cities, will find thoughtful articles to examine at their leisure.

University of North Florida

JAMES B. CROOKS

Indians in American History, An Introduction. Edited by Federick Hoxie. (Arlington Heights, IL: Harlan Davidson, Inc., 1988. xv, 336 pp. Contributors, preface, introduction, illustrations, appendix, index. \$13.95.)

This outstanding and unusual book is highly recommended. It culminates a systematic effort since 1972 of the D'Arcy McNickle Center for the History of the American Indian, the Newberry Library, to promote richer scholarship and broader interest in American Indian history. This effort has resulted in an explosion of interest and an increasing body of scholarly literature. Yet there has been little change in the way in which American history is taught. This book addresses this problem and can be used effectively as a text or source book.

Ten of the thirteen essays were originally presented in a series of McNickle Center conferences on "The Impact of Indian History on the Teaching of U.S. History." While the authors speak from a variety of disciplines and perspectives, their common goal is to present the Indian side of the historical narrative. The essays are well written to communicate the excitement in contemporary scholarship. They review in chronological order the standard topics of American history. But while the topics are familiar, the content is probably new. Each chapter includes suggestions for further reading.

Alfonso Ortiz provides an outstanding introduction to an Indian perspective on Indian/white relations. James A. Brown's "America Before Columbus" is an excellent review of archaeological evidence. James Axtell demonstrates how difficult it would be to imagine Colonial America without Indians. Henry F. Dobyns reviews the "Indians in the Colonial Spanish Borderlands." But these initial essays are less "revolutionary" than those covering topics less associated with Indian history. Kenneth M.

Morrison provides a brilliant contrast between fact and story in "Native Americans and the American Revolution." Charles F. Wilkinson's essay on "Indian Tribes and the American Constitution" deals with the historical background and continuing rich framework of Indian law. Theda Perdue examines the often overlooked "Indians in Southern History." R. David Edmunds demonstrates the complexity of national westward expansion. William T. Hagan's "How the West Was Lost" focuses on the Indian wars. Frederick E. Hoxie's account of "Reformers and the American Indians" covers the self-limiting understanding of the reformers and their replacement by effective Indian spokespersons. Walter L. Williams effectively applies the perspective of United States foreign affairs in his essay "American Imperialism and the Indians." Alvan M. Josephy, Jr., summarizes recent Indian history in "Modern America and the Indian," while W. Richard West, Jr., and Kevin Gover place Indian affairs in the context of modern politics in "The Struggle for Indian Civil Rights."

It bears repeating that the significance of these essays lies not in the topics, but the examination of these topics from an Indian perspective. This series of essays is highly recommended, in the words of Ortiz "to develop a sharper view of Indian history, . . . to reconsider our past and to reexamine our historical assumptions."

Mississippi State University

JOHN H. PETERSON

American Indian Holocaust and Survival: A Population History Since 1492. By Russell Thornton. (Norman: University of Oklahoma Press, 1987. xx, 292 pp. Preface, acknowledgments, tables, maps, photographs, appendix, references, index. \$29.95.)

University of Minnesota sociologist Russell Thornton is one of the few professors (possibly the only one) who has enjoyed the opportunity to teach a history of American native population college course. Supported from 1979 to 1986 by the National Institute of Mental Health, the Smithsonian Institution, the Newberry Library, and the Universities of California at Ber-

keley and Los Angeles, Thornton converted his presentations and publications into a textbook for such a course. Reviewing studies of America's native peoples during their historic confrontation with newcomers to their lands, Thornton makes this "annotated bibliography" valuable to students as a guide to relevant references. It is not equally useful to the well-read researcher.

Thornton summarizes briefly the order in which different peoples reached the Americas before discussing the magnitude of native population in 1492. An admitted compromiser, like geographer William M. Denevan, Thornton asserts that the Americas held over 72,000,000 people in 1492. He espouses some curious concepts in compromising. For example, Thornton takes archaeologist Herbert J. Spinden's 1928 wild guess that 75,000,000 people inhabited the hemisphere about A. D. 1200 as indicating a possible numerical decline to 1492. Thus, the sociologist displays no critical awareness that in 1928 the archaeologist had to guess just as wildly about ruin dating as about numbers. All chronometrically reliable dating techniques have been invented since 1928— dendrochronology, radioactive carbon, paleomagnetic, obsidian hydration, and potassium-argon dating, etc. Archaeological research carried out during the sixty years— 1928-1988— has, moreover, expanded knowledge of pre-Columbian American population trends by several hundred percent. So Spinden's 1928 wild guess is an historical curiosity not to be taken seriously today.

Thornton devotes three chapters to what he terms the "holocaust." First, he presents an "overview" of native depopulation from 1492 until the 1890-1900 decade. Then he reviews 300 years of declining native numbers from 1500 to 1800. Third, he examines nineteenth-century native decline to the lowest numbers in North America. Thornton follows with a summary discussion of native psychological response to disease, death, and declining numbers compounded by newcomer domination— the Ghost Dance movement late in the last century. (Earlier, Thornton demonstrated a statistical correlation between smallness of native ethnic populations with recent disease mortality experience and Ghost Dancing.)

Thornton devotes three final chapters to native numerical recovery in twentieth-century North America. One chapter summarizes the recovery trend numbers. A second chapter discusses

difficulties that newcomers encounter in defining and enumerating natives who are seldom highly motivated to cooperate with dominant group counters. While Thornton's analysis of changing United States Census Bureau enumeration techniques from 1950 to 1960 to 1970 is useful and instructive, he barely mentions the 1980 census findings. Not mentioned is a significant dimension of the 1980 mail-survey self-enumeration form pointed out by another Native American sociologist, C. Matthew Snipp. The form included two questions about ethnic ancestry. The first "forced choice" (white, black, Japanese, Chinese, Vietnamese, American Indian, Asian Indian, etc.) led somewhat more than 1,000,000 persons to identify themselves as primarily American Indian. The second "free choice" allowed six to seven times as many individuals to identify themselves as having some American Indian ancestry. It seems remarkable that this remarkable difference went unremarked by Thornton. A third chapter describes post-1950 native rural-urban migration and its consequences. It begins, however, with a much-needed reminder that Mesoamerican natives developed true cities long before Cholula and Tenochtitlan impressed invading Spaniards with their teeming tens of thousands.

The Newberry Library

HENRY F. DOBYNS

The Business of Jews in Louisiana, 1840-1875. By Elliott Ashkenazi. (University: University of Alabama Press, 1988. x, 219 pp. Acknowledgments, introduction, tables and illustrations, conclusion, appendices, notes, bibliography, index. \$22.95.)

Elliott Ashkenazi's valuable exploration of Jewish business life in mid-nineteenth-century Louisiana places its story in the context of immigration history, southern economic development, and the relationship of Jewish merchants to the society around them. The Jews who immigrated after 1840 differed substantially from their predecessors. They were largely Ashkenazic Jews, French and German, from both sides of the Rhine River, supplemented by southwestwardly migrating Jews from South Carolina and Georgia. They superseded the predominantly Sephardic and more assimilated Jewish community

they encountered, and successfully established a foundation upon which later Jewish immigration built.

Ashkenazi contends that the background of these European Jews was well suited to the opportunities presented by the antebellum South. They came from rural towns and villages where, barred from owning land themselves, they found economic livelihood in trade and commerce. Generally poor and poorly educated, they were cast into the stream of New World possibilities by diminishing economic opportunities and threats to their communal and semi-autonomous status. The agrarian-landholding nature of the South, which Ashkenazi considers "feudal" (p. 3), provided familiarity and opportunity to the immigrant Jews who flowed into the mercantile and capitalistic positions that Southerners themselves avoided.

Jews developed a sense of social cohesion. While Jews traded with non-Jews, they actively supported one another in business, and these business ties were generally tightened by family connections. Ashkenazi argues that a sense of community developed "without reference to the presence or absence of formal religious congregations" since there were few synagogues, even in New Orleans (p. 103). Tradition, involvement in charitable associations, and especially business associations and family connections counted more than formal religious institutions.

Jews were often highly transient, which prompted suspicion and anti-Semitism. So, too, did the Jewish immigrant emphasis on thrift and saving, traits that clashed with the southern planter consumption ethos and served to underline the pervasive idea of Jews as a " 'mysterious people' " (p. 151). Yet Ashkenazi also points to Southerners' characterization of Jews in more positive terms and their acceptance in some places in "a matter-of-fact way" (p. 156). Anti-Semitism existed, but its salience is somewhat unclear.

While much of *The Business of Jews in Louisiana* is informative and suggestive, a few caveats might be noted. Ashkenazi exaggerates the degree to which Jewish mercantile activity helped "the spread of capitalism in a feudal setting" (p. 164). The South was hardly feudal, and the assisting hand of communal loyalty among Jewish businessmen would seem to contradict the idea that they functioned so clearly as purveyors of the invisible hand of liberal capitalism. The nature of anti-Semitism and the workings of Jewish charitable and other non-religious networks re-

main sketchy. What future did these immigrants envision— as Jews, as Southerners, as Americans— as they constructed their businesses and social networks in Louisiana? Still, Ashkenazi has opened an important window into the urban and rural world of Louisiana and southern Jews in the middle nineteenth century, and other studies will hopefully follow to complete the picture further.

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BOOK NOTES

Tallahassee is one of Florida's most historic cities. From the time Hernando de Soto made winter camp there in 1539 until the present, many of the important happenings that have affected citizens all over Florida occurred in Tallahassee and Leon County. The first inhabitants were the Apalachee Indians, one of the largest and most important of Florida's native people. The Spanish sought to convert the Indians and in 1656 established San Luis de Talimali, one of their most important missions, on the western edge of present Tallahassee. The excavation of the San Luis archaeological and historic site has been a major project. In 1824, three years after Florida became an American territory, Tallahassee was designated as the capital. When the town was incorporated in 1825, Leon County's population was 996— 608 whites, 387 slaves, and one "free person of color." The land was fertile and accessible, and the county was quickly settled by farmers and planters. An early arrival was Richard Keith Call who twice served as territorial governor. His mansion, the Grove, was a fine example of Greek revival architecture. Former Governor LeRoy Collins and Mrs. Collins live in the Grove now. Prince Achille Murat, a nephew of Napoleon, was another Leon County planter. He and his wife, a relative of George Washington, were prominent local social leaders. Frances Eppes, grandson of Thomas Jefferson, lived in Tallahassee and was recognized before the Civil War as the community's notable political leader. Tallahassee was the scene of the secession convention that voted to take Florida out of the Union in January 1861. While the state was never a major theater of military activity during the war, there were several engagements, including the Battle of Natural Bridge in March 1865, south of Tallahassee. The defense force included cadets from the West Florida Seminary, a parent of present Florida State University. Tallahassee was the only Confederate capital east of the Mississippi River that was not captured by the Federals during the war. Not only is Tallahassee the seat of Florida's government, it has always been a prosperous trading center and is the home of two major universities— Florida State University and

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Florida Agricultural and Mechanical University. *Favored Land, Tallahassee: A History of Tallahassee and Leon County*, by Mary Louise Ellis and William Warren Rogers, is the history of this important community. The volume includes many historic photographs, some being published for the first time. Joan Perry Morris, director of the Florida Photographic Archives, was the photo editor. There are also contemporary photographs in color and short sketches of several local businesses. The volume was published by the Donning Company, Norfolk, VA; the price is \$29.95.

Brevard County: From Cape of the Canes to Space Coast is by Elaine Murray Stone, author and longtime resident of the area. In this handsomely illustrated volume, Mrs. Stone traces the history of the area from its prehistoric beginnings to the 1980s. The scarcity of transportation facilities, except boat travel, and the presence of Indians deterred settlement until the middle of the nineteenth century. According to the 1840 United States Census, there were no white inhabitants living in what was then called Mosquito County other than the military personnel stationed at Fort Pierce and New Smyrna. When the Seminole War ended in 1842, Congress passed the Armed Occupation Act which opened the area for settlement. There was slow but continuing growth for the next seventy-five years. Citrus became a major crop after the disastrous freezes of 1894 and 1895 wiped out the groves in north Florida. Tourists were always attracted to the area but not in very large numbers until recent years. Tourism is now a major Brevard County industry. The construction of Henry Flagler's Florida East Coast Railroad in the 1890s enabled settlers, developers, and tourists to move in. However, it was World War II which was the catalyst for the modern-day boom. The military installations brought in service personnel and their families. Their dollars and military construction boosted the economy. Many service people became so enamored with the area that they returned after the war to settle permanently. Then came the space age spurred by the launch of *Sputnik* by the U.S.S.R. in 1957. Cape Canaveral, the Kennedy Space Center, and related private industries brought in thousands of technicians, scientists, managers, workers, and tourists. Brevard County has become internationally known. The account of these events provide the basis for this history of

Brevard County. The picture research was by Ron Lindsey. L. A. Davis was the business historian, and he provided the histories of local businesses which are included in this volume. Published by Windsor Publications, Northridge, CA, *Brevard County* sells for \$27.95.

William J. Porter, a Duval County attorney, began teaching at the Jacksonville Law School in the early 1930s. In 1934, the year that Porter was elected judge of the Duval Court of Records, he helped establish William J. Porter University, a two-year junior college. The first classes met in the First Baptist Church's educational building. The library consisted of seventy-five reference books and an unabridged dictionary, the gifts of an anonymous donor. Most of the eleven instructors were also teachers in the local public schools. The name of the institution was later changed to Jacksonville Junior College, and it moved to the Florida Theater building in downtown Jacksonville. Money was scarce; student tuition was the main source of income. One-half of the tuition, when it was paid, was divided among the teachers. In the spring of 1936, some instructors gave the administration an ultimatum: no pay, no grades. The college continued to struggle through the Depression of the 1930s and war years of the 1940s. Then with money raised by the Civitan Club, the college in 1944 acquired the mansion of Colonel William E. Kay on Riverside Avenue. Garth Akridge, an experienced educator, became president. With the G.I. Bill, enrollment increased; some 550 students registered for the fall term, 1946. One of the college's major supporters and trustees was Carl Swisher, president of Jacksonville's King Edward Cigar Company. With his help, a 137-acre tract of land along the St. Johns River, seven miles from downtown Jacksonville, was acquired in 1947. Swisher challenged the community and the students to help raise funds for the first building, and he also pledged his generous support. (Part of the campus site had once belonged to Zephaniah Kingsley, the early nineteenth-century cotton planter and slave trader. The property was willed to his wife Ana, and later it was owned by her son-in-law John Sammis.) The first permanent campus building, which included classrooms and administrative offices, was ready for the fall term, 1950. Paul L. Johnson, a Columbia University graduate, became president in 1951, and he was followed in 1956 by Frank

Johnson. On September 5, 1956, the Jacksonville Junior College was renamed Jacksonville University. A third-year curriculum was added in 1957, and a fourth year in 1958. The first degree candidates were graduated in June 1959. The campus expanded and eventually included many buildings, three of which are named for Carl Swisher. Several athletic facilities were named for Alexander Brest, another generous Jacksonville philanthropist. George Hallam, a member of the English faculty, has written the history of Jacksonville University. He covers the years from the institution's early beginnings through the administration of President Frances B. Kinne, 1988. His interesting narrative is complemented with many excellent black and white and color photographs. *Our Place in the Sun: A History of Jacksonville University* was published by the University. It sells for \$36.50, plus \$2.50 handling; order from the University Bookstore, Jacksonville University, Jacksonville, FL 32211.

Palm Beach Revisited: Historical Vignettes of Palm Beach County was by James R. Knott, former president of the Florida Historical Society and president emeritus of the Historical Society of Palm Beach County. Drawing from his own personal experience and knowledge and careful research, Judge Knott began publishing a weekly series of historical articles in the *Palm Beach Post*. Known as the Brown Wrapper Series, it was immensely popular. Several of the vignettes were published as a monograph several years ago. A second monograph, *Palm Beach Revisited II: Historical Vignettes of Palm Beach County*, is now available. Included are the stories of August Oswald Lang, the first white man to live in what is now Palm Beach (reputedly a Confederate deserter, he left the area after the Civil War to settle on farm near Fort Pierce); the September 1928 hurricane which devastated the area; President Harding's unexpected visit to Palm Beach in 1923; the Celestial Railroad running from Jupiter to Juno, and passing through the way stations at Mars and Venus; the dinner party that Marjorie Meriweather Post gave in honor of Lady Bird Johnson; the burning of the Breakers Hotel; and a description of Colonel C. Michael Paul's annual Russian Easter party. *Palm Beach Revisited* may be ordered from the author, 125 Worth Avenue, Palm Beach, FL 33480; it sells for \$6.95.

The Fairchild Tropical Garden, which was dedicated March 23, 1938, began with a collection of palms and cycads in the gardens of Robert H. Montgomery's home in Coral Gables. He and Dr. David Fairchild were close friends. In 1898, Fairchild created and became the first director of the Seed and Plant Introduction Section of the United States Department of Agriculture. When he retired and moved to Coconut Grove in 1935, he and Colonel Montgomery began working on the guidelines for the Garden. Fairchild served as director when the Fairchild Tropical Garden opened and then was president emeritus until his death in 1954. Another major promoter of the Garden was Charles H. Crandon who, after a successful business career, became active in Dade County politics and strongly advocated the establishment of a county park system. Still another strong supporter was Marjory Stoneman Douglas, a founding member of the Garden and the first editor of the *FTG Bulletin*. The Garden, which celebrated its fiftieth anniversary in 1988, annually attracts thousands of visitors. It has the largest collection of tropical plants in the United States. In addition to distributing plants and seeds to members and to others, the Garden offers courses in horticulture and other subjects and sponsors tours for school children. The directors of the Garden have always been interested in protecting endangered species. The Center for Plant Conservation was founded there in 1984. It is one of nineteen botanical gardens in the United States working to protect endangered plants. *The Dream Lives On: A History of the Fairchild Tropical Garden, 1938-1988* is by Bertram Zuckerman. It was published by Banyan Books, P. O. Box 431160, Miami, FL 33243, and it sells for \$5.95.

Deco Delights: Preserving the Beauty and Joy of Miami Beach Architecture is by Barbara Baer Capitman. She played the leading role in the battle to preserve the historically important South Miami Beach Art Deco District. Through the efforts of Mrs. Capitman and her associates, the area is on the National Register of Historic Places, and there has been great progress in saving and restoring many of the hotels and other structures. This account of the fight to preserve Miami Beach's Art Deco District could serve as a role model for other communities who want to

maintain their own historical areas. Most of the buildings in the Miami Beach Art Deco District were constructed between 1920 and 1941 when Miami was developing into one of the nation's major resort areas. In the post-World War II period, hotel construction north of Lincoln Road allowed the Art Deco District to deteriorate. Neglect and decay became the visible signs of the District. Then Mrs. Capitman and a group of concerned citizens launched a campaign to save the area. Even with these guardians, not every structure has been preserved, but most of them remain and many are back in use as hotels, apartment houses, restaurants, and other business establishments. A number of these structures have been photographed by Steven Brooke and are included in *Deco Delights*. Published by E. P. Dutton, New York, it sells for \$17.95.

High Springs: A Photo Album was compiled and edited by Joel Glenn. High Springs, in Alachua County, has for more than 100 years played an important role in the history and development of the county. It is the center of a rich agricultural area, and farming has played a major role in High Springs's history. Mining, turpentine, lumbering, and the railroad have also been important. Many of the photographs included in this booklet were reproduced from family albums. Some are faded, but all recount past and present history of the residents of High Springs. Their homes, places of business, churches, schools, and recreational areas are the subjects of these photographs. *High Springs* is available for \$10, and it may be ordered from the office of *Florida Living*, 102 N.E. 10th Avenue, Suite 1, Gainesville, FL 32601.

The Jewel in the Wilderness: Fort Lauderdale from Early Times to 1911 is by Paul S. George, director of the Historic Broward County Preservation Board. This Broward County Comprehensive Survey was prepared for use by teachers and students in the public schools of the area. The chapters cover "The Area and Early Times," "Fort Lauderdale and the Second Seminole War," "Isolation Returns to New River," "Stranahan, Flagler, and the Quickening Development of Fort Lauderdale," "Agriculture, the Indian Trade, and the Dredge," and "Promoters and Incorporators." For information on the availability of this survey, contact the Commission Office, 600 Sagamore Road, Fort Lauderdale, FL 33301.

Florida Visionaries: 1870-1930 is the title of an exhibition of oils, watercolors, and sketches presented at the University of Florida Gallery in February and March 1989. All portray Florida marshes, swamps, rivers, flowers, and birds. Works by some of America's greatest artists are included: Martin Johnson Heade, George Inness, Lows Remy Mignot, William Morris Hunt, Herman Herzog, Winslow Homer, William Aiken Walker, Thomas Moran, George H. Smith, James Wells Champney, Stephen J. Parrish, Frank H. Taylor, George Herbert McCord, Louis Comfort Tiffany, George Cope, John Singer Sargent, Frank W. Benson, Henry Salem Hubbell, and Granville Perkins. The pictures were assembled from private collections and museums throughout the United States. The exhibit catalogue was published by the University of Florida Press. It includes an introduction by Ruth K. Beesch and information on the artists. Reproductions of the art, many in color, are also included. The catalogue sells for \$12. Order from the Press, 15 N.W. 15th Street, Gainesville, FL 32603.

Golf in America: The First One Hundred Years is by George Peper, Robin McMillan, and James A. Frank. Florida, because of its climate, became a winter resort in the late nineteenth century for wealthy tourists. Among the visitors were many golf enthusiasts, and the hotel and resort developers built courses for them. As early as the 1890s, there were golf courses at Tampa, St. Augustine, Ormond, Palm Beach, and Miami. Alex Finelay, a Scottish-born greenskeeper, was Flagler's "golfer-in-chief," and he laid out the courses at the St. Augustine Country Club, Ponce de Leon Golf Club, Palm Beach Country Club, and the Miami Golf Links. John Duncan Dunn, another Scotsman who worked for Henry Plant, was responsible for the Belleair Golf Club, Coral Gables Golf Club, Ocala Golf Club, and the Tampa Golf Club. Among the many photographs in *Golf in America* is one of a group in 1899 at Miami's Royal Palm Hotel. Another, dated 1902, shows golfers playing on a course next to the Castillo de San Marcos in St. Augustine. Some of the group are either playing or searching for a lost ball in the moat next to the fortress. Among the most celebrated golf courses in Florida now is the Doral in Miami, one of the stops on the PGA Tour. It was built by Alfred Kaskel, a New York real estate developer who named it for his wife Dora. The Doral Open is played there annually. Another famous Florida course is at

Ponte Vedra near Jacksonville. *Golf in America: The First Hundred Years* was published by Harry N. Abrams, New York, a firm well-known for publishing illustrated volumes on popular American sports. The price is \$39.95.

The Gulf Coast History and Humanities Conference was organized in the 1960s in Pensacola by the University of West Florida, Pensacola Junior College, and the Historic Pensacola Preservation Board. Its purpose was to encourage research and the study of the history and culture of the Gulf coast. The theme of the first conference in 1969 was "In Search of Gulf Coast Colonial History." All the succeeding conferences have held true to the purpose of the Conference with papers and panel discussions relating to the history of the area. The theme of the eleventh conference, held in Pensacola March 6-8, 1986, was "Civil War and Reconstruction." The papers presented have been published in a special issue (vol. 4, no. 2) of the *Gulf Coast Historical Review*. In the session "Military Life and Developments," Edwin C. Bearss spoke on "Fort Pickens and the Secession Crisis"; Dean DeBolt on "Life on the Front as Reflected in Soldiers' Letters"; and Frank L. Owsley, Jr., on "Incidents on the Blockade of Mobile." William N. Still, Jr., was the commentator. Papers for the second session, "Inside the Confederacy," were delivered by Jack D. L. Holmes, "Pensacola Civil War Art: Benjamin LaBree and Thomas Nast"; Clarence L. Mohr, "Slavery and Class Tensions in Confederate Georgia"; and James F. Morgan, "New Orleans and Confederate Louisiana's Monetary Policy: The Confederate Microcosm." Charles R. Wilson was the commentator. Speakers for the third session, "Families and other Participants," included Russell E. Belous, "The Diary of Ann Quigley"; William S. Coker, "The Moreno Family of Pensacola and the Civil War"; and James H. O'Donnell III, "Dear Aunt Lydia: A Family's View of the Florida Gulf Coast during the Civil War." Joe Gray Taylor was commentator. Delivering papers at the session "Reconstruction" were Harriet E. Amos, "Trials of a Unionist: Gustavus Horton, Military Mayor of Mobile During Reconstruction"; Joe E. Richardson, "The American Missionary Association and Blacks on the Gulf Coast During Reconstruction"; and Jerrell H. Shofner, "Wartime Unionist, Unreconstructed Rebels, and Andrew Johnson's Amnesty Program in the Reconstruction, Debacle of Jackson County,

Florida." William C. Harrison was commentator. The *Gulf Coast Historical Review* is published each fall and spring by the history department of the University of South Alabama, Humanities 344, Mobile, AL 36688. For information on this special issue and also subscriptions, contact Dr. Michael V. Thomason, managing editor.

Marjorie Kinnan Rawlings is recognized as Florida's most eminent author. She moved to Cross Creek in 1929, and most of her books and short stories are about the Creek and the people who lived there. Her novel *The Yearling* was a Pulitzer Prize winner in 1939, and the film made from the book and starring Gregory Peck was acclaimed by both critics and the public. Her books and short stories continue to be read and enjoyed. The Marjorie Kinnan Rawlings Society, organized in 1987, publishes a newsletter, a literary journal, and sponsors an annual Marjorie Kinnan Rawlings Festival. In 1987, Michael Blauer, the owner of the San Marco Bookstore in Jacksonville, reprinted *The Secret River*, Mrs. Rawlings's only book for children. Blauer has also reprinted three other Rawlings books: *Golden Apples*, *The Marjorie Rawlings Reader* which includes *South Moon Under*, and *When the Whippoorwill*. The latter is a collection of stories that include *Gal Young Un* (also made into a motion picture), *Varmints*, and *Jacob's Ladder*. The *Reader* includes an introduction by Julia Scribner Bigham who became Mrs. Rawlings's literary executor. All of the books may be ordered from the San Marco Bookstore, 1971 San Marco Boulevard, Jacksonville, FL 32207; the price for each is \$19.95, plus \$1.60 postage.

Jewish Times: Voices of the American Jewish Experience is by Howard Simons, who was managing editor of the *Washington Post* during the Watergate years and is now curator of the Nieman Foundation for Journalism at Harvard University. *Jewish Times* includes Mr. Simons's own memories of his childhood and early years, but he also conducted oral history interviews with 226 men and women throughout the United States about their life experiences, childhood memories, and the stories of even earlier years that they had heard from their parents and grandparents. Simons interviewed several prominent Jews, including Supreme Court Justice Arthur Goldberg, Henry Morgenthau, television host Larry King, and Ruben Morris Greenberg, the Jewish,

black chief of police of Charleston, South Carolina. Two non-Jews (but of Jewish ancestry), United States Senator Barry M. Goldwater of Arizona and United States Senator William S. Cohen of Maine, were also interviewed. Simons interviewed a number of Floridians in Jacksonville, Gainesville, and Miami. Most of the interviews emphasize the struggle for economic survival and the desire to take advantage of the educational opportunities available in the United States. Almost every interviewee, including Senators Goldwater and Cohen, recounted incidents of anti-Semitism. There is a surprising amount of discrimination and alienation that persisted in Florida and elsewhere in the United States according to the interviewees. *Jewish Times* was published by Houghton, Mifflin Company, Boston; it sells for \$22.95.

In the introduction to *Place Names in Alabama*, Virginia Foscue notes that "because the geographic names in a region can reveal a wealth of information about the land and its inhabitants, they deserve careful study." Geographic names in Alabama help preserve the state's Indian heritage. European colonists have also left evidence of their presence in Alabama place names. Before Alabama was American, the Spanish, French, and British flags flew over the area at different intervals, and many Alabama place names date back to the periods of their occupation. When Americans began arriving after 1798, many often gave the settlements that they established the names of the towns from which they had migrated. Soldiers and statesmen, including five early presidents, provided names for Alabama settlements. Local landowners and community leaders were also sources for Alabama place names. In addition, the settlers revealed their humor with names like Lickskillet. There are some 2,700 names of approximately 2,000 geographic features included; all are listed alphabetically. Area maps covering the period from 1820 to 1903 are provided. A list of Foscue's research sources is also included. These documents are available at the University of Alabama Library in Tuscaloosa. *Places Names in Alabama* was published by the University of Alabama Press, and it sells for \$12.95.

Southern Black Creative Writers, 1829-1953 is a collection of biobibliographies compiled by M. Marie Booth Foster. The term

“southern,” as used by Foster, refers to writers who were born or spent time in the former Confederate States of America and in Maryland, Washington, DC, Kentucky, and West Virginia. Thirteen of the writers were born in Florida or lived and wrote here, some for only brief periods. They include: Alpheus Butler, poet, Tampa; Henri Cheriot, novelist, Orlando; Maurice Fields, poet, Jacksonville; Timothy Thomas Fortune, journalist and poet, Marianna; Mercedes Gilbert, novelist and poet; Zora Neale Hurston, anthropologist, folklorist, and novelist, Eatonville; James Weldon Johnson, novelist, journalist, biographer, and poet, Jacksonville; John Willis Menard, journalist and poet, Jacksonville and Key West; Leonard Francis Morse, poet, worked in Florida; Arthur W. Reason, poet, Leesburg; Edward S. Silvera, poet, Jacksonville; Thomas Hamilton Walker, non-fiction writer, Tallahassee; and James C. Walters, Jr., journalist, Jacksonville. *Southern Black Creative Writers* was published by Greenwood Press, Westport, CT, and it sells for \$29.95.

Paul Thompson, founder and editor of *Oral History*, is the most prominent oral historian in Britain. The new edition of his *The Voice of the Past, Oral History* describes how oral sources are being collected and used by European and American historians. Professor Thompson is a Reader in Social History at the University of Essex and director of the National Life Story Collection in London. *The Voice of the Past* was published in 1978. The revised and expanded edition includes a chapter on memory and the self, a discussion of drama and therapy, and additional data on historical interpretation. Published by Oxford University Press, it sells for \$39.95 cloth, \$12.95 paper.

A Man Called Raleigh is by W. Horace Carter, magazine writer, and editor and publisher of the *Tabor City Tribune* in North Carolina. He often visits Florida and has lived in Cross Creek, where he is described as the community’s “own resident writer.” The articles in this collection are mostly about his father, Walter Raleigh Carter, who died in 1969. Some are Carter’s own memoirs, including the account of his battles against the Ku Klux Klan. His newspaper received the Pulitzer Public Service Prize because of the Klan exposé articles that it printed. *A Man Called Raleigh* was published by Atlantic Publishing Company, P. O. Box 67, Tabor City, NC 28463; it sells for \$7.95.