

Florida Historical Quarterly

Volume 68
Number 2 *Florida Historical Quarterly, Volume
68, Number 2*

Article 7

1989

Book Reviews

Florida Historical Society
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Recommended Citation

Society, Florida Historical (1989) "Book Reviews," *Florida Historical Quarterly*. Vol. 68: No. 2, Article 7.
Available at: <https://stars.library.ucf.edu/fhq/vol68/iss2/7>

BOOK REVIEWS

St. Petersburg and the Florida Dream, 1888-1950. By Raymond Arsenault. (Norfolk: The Donning Company, 1988. 360 pp. Preface and acknowledgments, photographs, notes for quotations, selected bibliography, index. \$29.95.)

A number of local histories published in the past decade have attempted, with varying degrees of success, to combine the attractive layout and abundant illustrations of “popular history” with a comprehensive and well-documented “scholarly” narrative. Raymond Arsenault’s *St. Petersburg and the Florida Dream, 1888-1950* is one of the more successful efforts. Contrary to its title, this book covers the history of the lower Pinellas peninsula from its earliest known beginnings, providing concise yet descriptive summaries of prehistoric Indian culture, Spanish discovery and exploration, the colonial and territorial periods, and the pioneer era from the 1850s to the late 1880s before detailing the arrival of the Orange Belt Railroad, the founding of St. Petersburg, its subsequent development as a tourist resort, the land boom of the 1920s the Great Depression, and the World War II period.

Each chapter is sprinkled with illustrations and then followed by a section entirely devoted to photographs. Most are from the collections of the St. Petersburg Historical Society, which co-sponsored this volume, the *St. Petersburg Times*, and the Nelson Poynter Library at the University of South Florida at St. Petersburg. Clear and consummately reproduced, these images illustrate not only the city’s personalities, structures, and newsworthy events, but also the carefully posed scenes of bathing beauties, tourists relaxing on the famous green benches, and personal postcards by which St. Petersburg made itself known to the rest of the country. School photos, street scenes, and construction views capture the mood of everyday life in St. Petersburg, while scenes of hurricane damage, labor unrest, and a brutal lynching reflect the less pleasant aspects of the city’s history.

Dr. Arsenault’s text is thoroughly researched, readable, and informative. His knowledge of urban and social history gives

him particular insight into a number of forces that molded St. Petersburg's history, including the city versus country tensions marking the community's formative years, the development of an economy based on promotion rather than production, and St. Petersburg's position throughout much of its history as a city divided by race and economic class. In a similar vein, the author weaves events in St. Petersburg's history into a larger state, regional, and national context, giving his account a perspective absent in earlier histories of St. Petersburg and of many other Florida communities. Rather than providing a purely factual or analytical account of the city's social and economic structure, however, Arsenault presents, in places, a highly subjective view. In describing the city's adherence to white supremacy and racial segregation, for example, he is extremely critical of both municipal leaders and the white citizenry as a whole.

Throughout the book, Arsenault emphasizes St. Petersburg's uniqueness, reflected in its dependence on tourism and self-promotion, and its absorption of large numbers of newcomers—tourists and residents alike—from other parts of the country. The city's aggressive Chamber of Commerce, the proliferation of tourists' "state societies," and the construction of accommodations ranging from luxury hotels to tent cities and trailer parks are all cited as evidence of this unorthodoxy. Nevertheless, the underlying theme remains that St. Petersburg was in many ways typical of coastal central and southern Florida cities, so typical in fact that, as the title indicates, it came to embody the "Florida Dream."

Indeed, it is perhaps appropriate that a book entitled *St. Petersburg and the Florida Dream* concludes at 1950. For though he ends with the obligatory up-beat note, Arsenault perhaps most accurately sums up the prospects for Florida's reputation as a subtropical leisure and vacation paradise in the preceding paragraphs when he describes the problems of "maintaining an expansive economy without destroying the natural environment, avoiding the placelessness of a landscape overrun with chain stores and strip malls, and generally reconciling progress and tradition." As this book reminds us, the tourist societies, the personal postcards with their fish and alligators, St. Petersburg's beloved green benches, and the relaxed pace of life they represented are rapidly becoming relics of the past, along with

numerous other manifestations of the twentieth century Florida Dream.

(Copies of *St. Petersburg and the Florida Dream* may be ordered from the St. Petersburg Historical Society Museum, 335 Second Avenue Northeast, St. Petersburg, FL 33701.)

Broward County Historical Commission RODNEY E. DILLON, JR.

Pursuits of Happiness, The Social Development of Early Modern British Colonies and the Formation of American Culture. By Jack P. Greene. (Chapel Hill: University of North Carolina Press, 1988. xv, 284 pp. Preface, prologue, tables, figures, epilogue, notes, index. \$32.50 cloth; 12.95 paper.)

Without doubt, this volume will prove to be one of the half-dozen most important books on American history— not just early American history— published in the 1980s. Synthesizing two decades of research by a variety of scholars dealing with the demography, economy, and society of Britain, early America, and the British colonies in the Caribbean, Greene turns prevalent interpretations quite literally on their heads. Rather than a devolution from traditional to modern forms in the seventeenth and eighteenth centuries— that is to say, stable, communally-oriented farming villages giving way to a restless, individualistic, atomistic society— Greene posits what he calls a “developmental model” in which social chaos gives way to cohesiveness. Rather than an early American history in which New England plays the central role— its Puritan-inspired traditional villages crumbling over time before the forces of modernization— Greene writes of New England’s communalism as an anomaly and argues for the centrality of the Chesapeake region (Maryland and Virginia) whose open-country farm neighborhoods and quest for individual profit more accurately reflected both the England from which the American colonies emerged and the American nation to come. And rather than a patchwork-quilt of cultures brought together only in the cauldron of Revolution— from Bible-heavy but egalitarian New England in the North to the haughty, slave-rich nabobs of Carolina in the South— Greene argues for a steady convergence during the century after 1660 toward “a common American social and behavioral pattern” in which “the

achievement and peaceful enjoyment of personal [not communal] independence" served as "the animating drive in the lives of colonists" everywhere (pp. 176, 195-96).

In the way of any argumentative synthesis, Greene's is not without flaws. It is, for one thing, a difficult book to read, scant on narrative, heavy on numbers, and, in its references; frequently opaque to the uninitiated. For while Greene's argumentative stance is pervasive, its thrust will more often than not be clear only to experts in the field— the juxtaposition, for example, of "some historians" and Carol Shammas at one point is a quiet allusion to one of the most bitter disputes in the field, and to Greene's rejection of a strong Marxist strain among contemporary American historians. Greene's argument, for another thing, is frequently strained, even exaggerated. To sustain his interpretation, he is not at all averse to picking and choosing what serves him best. Thus he draws from Keith Wrightson's study of *English Society, 1580-1680* to make the point of restless mobility among English villagers but ignores Wrightson on "the moral community" of the villagers; the first supports Greene's argument, the second, superficially at least, detracts from it. Again, he cites Joseph S. Wood on the geography of early New England's towns— no more than a dozen over two centuries were established as tight, nucleated settlements— but, because the evidence does not fit the overall argument, he ignores Wood and refers consistently to "tightly constructed and communally oriented villages" as the New England norm (p. 23).

Flaws and all, however, Greene's is a stunning performance. In the preface he announces his attempt "to develop an analytical or interpretative framework within which . . . distinctive regional experiences can be both related to one another and comprehended as part of a generalized process of social formation" (p. xii). He has done just that, and more. He has set the parameters for a decade or so of future scholarly work— half of it, one suspects, shrilly attacking him for his assault on New England's historiographical hegemony and for his celebration of American individualism, the other half quietly fleshing out the model of American development that he has sketched.

University of Florida

DARRETT B. RUTMAN

Between the Devil and the Deep Blue Sea: Merchant Seamen, Pirates, and the Anglo-American Maritime World, 1700-1750. By Marcus Rediker. (Cambridge: Cambridge University Press, 1987. xiv, 322 pp. Acknowledgments, introduction, illustrations, appendices, index. \$24.95 cloth; \$12.95 paper.)

Between the Devil and the Deep Blue Sea is a well-crafted general survey of the eighteenth-century North Atlantic maritime world that synthesizes a wealth of information published previously. New archival research is sparing, though put to effective use to supplement general comments with numerous specific examples or cases.

Rediker's approach goes somewhat beyond themes addressed in earlier studies of the time and place in that his perspective is that of a social historian. There are few chronicles of pirate engagements, only a single table presenting trade figures, and no information on imperial concerns or diplomatic issues. Instead, Rediker writes of previously little addressed issues such as seamen's wages, collective bargaining, banditry, and the "language and culture" of the sea. Through these avenues, Rediker approaches his central theme: the seaman— "Jack Tar," as he is called in the book— of the eighteenth century was transformed into a wage laborer, more divorced than ever before from land. This development signaled the emergence of a true capitalist merchant shipping industry and quickened the pace toward world capitalism significantly. As Rediker notes, "When the merchant captain bellowed, 'All hands on deck!' he unwittingly summed up both the wrenching process of social change that transformed labor power into a commodity and the new reality— of collective industrial labor— that pointed the way to the future" (p. 289).

Labor shortages on the high seas prevailed for much of the eighteenth century. During periods of warfare, able-bodied men were reluctant to become merchant seamen, much less join the navy, because of the obvious danger involved. Accordingly, the British Navy began its infamous program of impressment not only to fill its own immediate needs, but to train a force of seamen that could move into the merchant shipping industry in times of peace. At any rate, the shortage of labor was often acute, a situation that seamen were able to exploit through various actions ranging from collective bargaining to mutiny, desertion, or piracy.

Between wars the seas might have been safer to sail, but for the seaman these were times of misery and hardship. This resulted directly from a reverse of the ratio of sailors to berths. International peace meant reductions of naval strength, forcing thousands of seamen into the merchant shipping industry. Wages fell, captains became more cruel, and rations more meager.

Rediker is a fine historian, with the added bonus of being a fine writer. This book is a solid piece of scholarship, although it skirts one important issue that is directly relevant to chapters dealing with the society and daily life of the seaman: Rediker fails to address seriously the thesis advanced by B. R. Burg in his 1983 *Sodomy and the Pirate Tradition*. Burg argued that seamen in the Caribbean—especially pirates—were drawn from the same demographic pool as criminals and soldiers and maintained an interest in sex despite the absence of women. Was this also the case in the North Atlantic? It is strange that Rediker did not address Burg's conclusions, especially since they have caused some debate among students of early modern maritime history. The book, however, has many other merits upon which to stand, both as a synthesis and for its new perspective.

University of California, Berkeley

CHRISTOPHER WARD

War and Society in Revolutionary America: The Wider Dimensions of Conflict. By Don Higginbotham. (Columbia: University of South Carolina Press, 1988. xii, 323 pp. Preface, notes, index. \$24.95.)

This book, a compilation of thirteen essays written by Professor Don Higginbotham between 1964 and 1988, is one of the volumes in the American Military History series. The essays explore a wide variety of topics and issues related to the American Revolution. Although the book is not strictly military history (and was not intended to be), eleven of the thirteen essays deal with military history in one way or another. Two pertain mainly to politics and constitutional issues.

Nearly all students of the Revolution, with the possible exception of those primarily concerned with economic history, should find something of interest in this book. There is biography, historiography, analysis of the politics and constitutional

form and a perhaps exaggerated liking to engage in controversy. He has not hesitated to make sweeping judgements about what he perceives to be failures in Woodward's character and work. This reviewer occasionally quailed at some of the judgements of this junior historian which seem to have been so easily rendered against the old master. Yet one does not believe that malice was involved because Professor Roper shows genuine admiration for Woodward. "The essential gift which this man has presented to us is, in fact, the whole of his career: in all that he has said and done, in all that he has written and taught, even when he was wrong and even in questions where the very idea of a final verdict of 'right' or 'wrong' is problematic, he has found a past that he can use, he has used it well, and he leaves us with a clear sense of the privilege conferred by the past he has showed us and an equally clear sense of the duty imposed by that past" (p. 307).

Readers who are not historians may find enlightenment about the profession in this book; those who are historians may attain a clearer appreciation of Comer Vann Woodward.

University of Florida

HERBERT J. DOHERTY

The Life and Death of the Solid South: A Political History. By Dewey W. Grantham. (Lexington: The University Press of Kentucky, 1988. xiv, 257 pp. Editor's preface, preface, tables, graphs, maps, illustrations, epilogue, notes, bibliographical essay, index. \$25.00.)

Writing about southern politics has become a major growth industry. Just in the past five years, two major reinterpretations have appeared—Alexander Lamis, *The Two-Party South*, and Earl and Merle Black, *Politics and Society in the South*— as well as an important collection of essays, *Contemporary Southern Politics*, edited by James F. Lea. The model remains V. O. Key, Jr.'s *Southern Politics in State and Nation*. Scholars measure the changes in southern politics from the characteristics established by Key, especially the dominance of the Black Belt, white supremacy, and the Democratic party. Professor Grantham addresses primarily this last element in the southern political triumverate, tracing the rise of the Solid South from the turbulence of post-

Reconstruction era politics to its eventual decline beginning in the 1930s.

The book provides what we have come to expect from this superb student of twentieth-century southern history. Grantham has read widely and has synthesized the material in a lively, intelligent narrative concluding that while the Solid South is gone, the culture that nurtured it— including personalism, localism, morality, the sense of past, and race— still plays an important role in delineating the new two-party South. Grantham provides succinct sketches of state political events and personalities over the past century to illuminate his theme of change and persistence. Though each state experienced the factionalism inherent in one-party politics, charismatic individuals, geographic divisions, and local issues such as Prohibition resulted in different political landscapes in each state. In Florida, for example, politics early in the century revolved around the strong figure of Napoleon Bonapart Broward, though later the geographic and ideological divisions between the northern and southern parts of the state dominated. Grantham views post-World War II Florida correctly as not so much an aberrant outlier of southern politics as a herald of the urbanization and demographic diversity that have stimulated the rise of the Republican party in the rest of the region.

Though Grantham concludes that “After a long life, the Solid South is dead!” (p. 208), his analysis supports the view that the Solid South led a rather short and somewhat shaky life. The Democratic party emerged out of the Populist debacle of the 1890s in control but far from united. During the Wilson era and in the 1920s southern Democrats probably enjoyed their greatest influence nationally and within the party, but early during what Grantham refers to as the “classic period” of southern politics— the three decades after World War I— rifts were becoming apparent within the national Democratic organization and at home. In 1944, the South voted solidly Democratic for president for the last time in this century, and though the Old Guard attempted to use the Cold War and civil rights to remain in power, a newer generation of leaders emerged; often from the growing cities and towns of the South, with more moderate racial views and a more activist view of government, especially for the promotion of economic development.

While the Republicans gained their initial entree into the

Within the Plantation Household: Black and White Women of the Old South. By Elizabeth Fox-Genovese. (Chapel Hill: University of North Carolina Press, 1988. xvii, 544 pp. Acknowledgments, map, photographs, notes, bibliography, index. \$34.95 cloth; \$12.95 paper.)

Elizabeth Fox-Genovese provides a detailed study of women in Old South centered on the household, which remained the the hub of production and reproduction throughout the antebellum era. This arrangement assured that labor and gender relations would remain largely private matters in this region even as they became more deeply enmeshed in the market and state further north, and "had multiple and far-reaching consequences for all spheres of southern life" (p. 38). The cornerstones of her interpretation are the studied portraits of Sarah Gayle, Louisa McCord, Harriet Brent Jacobs, and the formidable Mary Boykin Chestnut. Through these women's eyes, and those of dozens of their contemporaries, Fox-Genovese traces daily interactions within the manor house where the plantation South was most intimately constructed.

The study evokes plantation mistresses' understandings of race and region, class and gender. It provokes as well, prodding southern male historians to take women seriously. Laudatory reviews by the likes of C. Vann Woodward suggest that Fox-Genovese has awakened a significant circle of scholars to the centrality of sex in history. It is in part, however, by assailing modern-day female carpetbaggers and decrying the "New Englandization" of women's history that Fox-Genovese assures herself a warm reception in these quarters.

Slighting much of the richest recent work on women, this female champion of southern distinctiveness may be more provocative than necessary. Along with "essentialism" (the view that women share a transhistorical experience rooted in biology), she attacks studies that abstract women from "the social relations of class and race" and histories that are "written without attention to women's relations with men" (p. 42). She chides students of southern women for blindly applying northern models to the South and students of northern women for "following the road of the great American consensus with respect to race and class" (p. 39). Finally, she castigates scholars who have suggested that "privileged southern women were alienated from their own so-

ciety and were [abolitionists and] feminists in much the same sense as” their northern contemporaries (p. 47).

The objects of her attack are worthwhile. They have also long been the subject of heated exchanges and eloquent debates. The works of Rosalyn Terborg-Penn, Deborah White, Jacquelyn Hall, Suzanne Lesock, Dolores Janiewski, Mary Ryan, Christine Stansell, Jacqueline Jones, Bonnie Thorton Dill, and others concerned with the intricate interweavings of gender, race, and class are cited here; but the powerful reshaping of women’s history that has emerged from their collective efforts is largely ignored.

Fox-Genovese contributes to these debates, building upon pre-existing and contradictory portraits of antebellum southern women, especially white women. She demolishes the notion that plantation mistresses were covert abolitionists and reaffirms black women’s rightful legacy as the mainstays of female resistance to bondage. She resurrects the household as the basic unit of historical analysis, harking back to the work of Depression-era scholars Julia Cherry Spruill and Margaret Jarman Hagood. She scrutinizes, too, the conflicting currents of gender, class, and race that shaped antebellum women’s responses to the peculiar institution. Corroborating Suzanne Lesock’s brilliant analysis of “personalism” among *The Free Women of Petersburg*, Fox-Genovese illuminates black and white women’s shared “world of mutual antagonism and frayed tempers,” “of physical and emotional intimacy” (p. 35). And, she elevates numerous women to the podium alongside Chestnut as vital voices of the plantation South.

The grand conceptual framework and the nitty gritty details presented here will certainly inspire further work. Many questions remain to be answered. Granting that plantation mistresses were not abolitionists, what conditions mitigated the absolute support of some for slavery while encouraging others to promote the abusive system? And how were the humanistic gestures of concerned southern women used by proslavery propagandists to shore up the faltering institution? Accepting the household as the unit of analysis, Fox-Genovese’s view is still too narrowly encased within the plantation house. What would the same scenes look like from the slave quarters where the manor house still loomed large but the daily lives of field hands were etched in fine detail?

Within the Plantation Household is part of a growing body of work that introduces an older generation of southern historians to women and a younger generation of women's historians to the South. As such, it will help extend the rich if too long obscured legacy of southern women's history. Still, the lessons learned here about race and region, class and gender, household and society must eventually converge with those learned in the North to reconstruct the past for all Americans.

University of South Florida

NANCY A. HEWITT

A History of the American Rice Industry, 1685-1985. By Henry C. Dethloff. (College Station: Texas A & M Press, 1988. xiii, 215 pp. Preface, introduction, figures, tables, notes, bibliography, index. \$29.50.)

Both agricultural and southern historians have long deplored the lack of a comprehensive study of the American rice industry, which is almost as old as the timber and tobacco industries. To be sure, much has been written about the production of this ancient foodstuff on slave-worked plantations located on the sea coasts of South Carolina and Georgia because the industry produced an extremely wealthy aristocracy in the century preceding the Civil War. Marketing of the rice crop, however, was much less glamorous than growing it, and historians and novelists have largely ignored the commercial aspects of the industry during the era of slavery despite the fact that it was obviously as important as the growing and milling of the grain. Still less attention has been devoted to the post-Civil War rice industry. Apparently, the freeing of the slaves along the rice coast killed the interest of historians, although a vastly larger modern rice industry based on free labor spread from the lower Mississippi Valley to California.

Professor Dethloff has done the historical profession a major service by filling in the void. He began his account with an excellent brief summary of the familiar story of the development of slave-worked rice plantations in South Carolina and Georgia during the 1685-1865 period and the introduction of rice plantations into Louisiana along the Mississippi River. His principal

contribution to our knowledge of the industry during this romantic era is a well-researched account of the system by which the grain was moved from plantation to markets overseas. During his research on this phase of the history of the industry, Dethloff discovered that rice contributed almost as much as cotton to the growth of the port of New York.

The greater part of the author's study is devoted to the rice industry of the post-Civil War period where he has worked virgin soil. According to Dethloff, rice continued to be produced along the Mississippi River into the 1890s. Then the old river plantations lost out to new units that employed machines and water supplied by irrigation companies on the prairies of southwestern Louisiana and Texas, and later in California. The grain was prepared for market in the new era not by the old plantation mills but by commercial mills of a new type. The modern mills required development of new strains of rice that could be processed with minimum breakage of the grains.

Dethloff found that the modern rice industry has been plagued more by marketing problems than by a need for improved methods of cultivation and milling. As in the case of sugar, American rice faced intense competition from low-cost growers which forced the industry to depend heavily upon the federal government. From early in the nineteenth century, tariffs reserved the small American market for the American growers, and since the 1930s, the United States Department of Agriculture has worked to limit production while at the same time trying to expand foreign markets. Through trade associations, the growers have tried to help themselves by promoting consumption of the grain in regions where the population has not been accustomed to eating rice.

Dethloff's account of this important segment of American agriculture will be of great interest to students of American economic history to whom it is directed. General readers, however, may find it too lacking in human interest for their tastes.

Florida State University

JOHN HEBRON MOORE

The Creation of Confederate Nationalism: Ideology and Identity in the Civil War South. By Drew Gilpin Faust. (Baton Rouge: Louisiana State University Press, 1988. 110 pp. Preface and acknowledgments, photographs, illustrations, notes, index. \$19.95.)

In her Walter Lynwood Fleming lectures of 1987, Drew Gilpin Faust has undertaken to describe, explain, and analyze Confederate nationalism. These lectures were expanded and are now published in this brief work, *The Creation of Confederate Nationalism*. Professor Faust has divided her book into five parts. In an opening chapter she discusses the problem of Confederate nationalism and then considers the impact of religion, politics, the dilemmas posed by modernization, and the stresses of conflict and slavery on the initial goals of the new Confederate States.

Faust fully appreciates the difficulties of her task. In many ways the Confederacy was the product of the drive by a powerful elite minority of planters, professionals, and intellectuals to ensure their interests against what they perceived to be the inimical policies of a modernizing North. Yet at the same time, this class interest had to face similar forces within in its own geographical sphere of influence. Confederate nationalism, as Faust rightly states, was conceived in a paradox which opinion leaders in the government, the army, and the community were never able to resolve.

Drawing on current sociological explanations, as well as modern historical literature, Faust draws a picture of the Confederacy during wartime that emphasizes her theme of confusion and dilemma regarding war aims. In this portrayal, she argues that internal contradictions determined the outcome of the conflict. Thus, it was the failure of Confederate leadership to create an abiding sense of mission that finally doomed the new nation, not the industrial might of the North. Despite the earnest efforts of the government and community leaders to generalize their particular interest into a specific defense of hearth and home against an alien invader, in her view, the articulate population became more concerned about its standard of living and its battlefield losses than about the Union's threat to individual freedom. Even the fears of racial leveling and northern-imposed worker discipline that were constantly

harpred upon in the press and from the pulpit were insufficient to forge a consensus that mobilized public opinion.

Faust discusses ably the critical problem the Confederacy faced in adapting a largely agrarian economy to the demands of war and still preserving the liberties that it had proclaimed it was fighting to maintain from the beginning of the conflict. Influenced by the work of E. P. Thompson, she shows how the paternalistic ethos of the slave-plantation order quickly began to break down in meeting the material needs of the urban and urbanizing population where the articulate segments of society were concentrated. Bread riots in the cities she cites as evidence of class conflict that went to the very heart not just of Confederate identity but the entire moral and social order of the state. In stressing the strident criticism that came from the more urban, less economically self-sufficient population, Faust neglects to some extent rural disaffection. Had she consulted Confederate documents that were published in the Official Records Series, she would have found additional material concerning subversion that would have further reinforced her point.

Faust's work is insightful and well worth reading if not for any explanation of nationalism along the lines of Carlton Hayes, Hans Kohn, and a host of cultural anthropologists who have studied the phenomenon, but for her careful examination of social institutions in the wartime Confederacy and their responses under the stresses of conflict.

The Claremont Graduate School

JOHN NIVEN

Mary Todd Lincoln: A Biography. By Jean H. Baker. (New York: W. W. Norton and Company, 1987. xv, 429 pp. Acknowledgments, introduction, illustrations, notes, index. \$19.95.)

History written from a male perspective has been especially unkind to Mary Todd Lincoln. She was the essence of unconventionality. Her eccentric behavior finally landed her in an asylum. In this full-scale biography, historian Jean Baker argues that Mary deserves better. Because Mary left no published work, Baker has become a detective and pieced together her life through letters, diaries, and newspaper accounts. Chapter titles

such as “Mary Todd’s Lexington” illustrates that Baker has written as much about the times as the life.

Mary was notorious for her bad temper, which some have concluded accounted for her inability to keep servants. After looking at Mary’s economic records, Baker concludes that parsimony rather than bad temper was the key. Baker also notes: “Such judgements remove her from her time and place. Everyone had difficulties keeping hired girls” (p. 106).

Mary’s enthusiasm for politics set her apart from her peers but gained her attention from a father and later a husband. Baker argues that Mary was constantly in turmoil, “Thus Mary Lincoln mirrored the civil war raging around her and her frequent flashes of anger emerged, like those of the ruptured Union, from a profound ambivalence about herself” (p. 181).

Mary adjusted poorly to widowhood. She wandered around Europe and settled temporarily in Chicago where she overspent her funds and waited impatiently for Congress to grant her a pension as they had other widows of Union soldiers. Years later, Congress begrudgingly obliged. The public trial necessary to commit her to an asylum was a farce concocted by her son Robert. The medical doctors never examined her; her own lawyer helped the prosecutor. Consequently, she was committed on circumstantial evidence. Her biggest fault was not behaving appropriately for a lady of her background. Baker argues that Mary was more disturbing than disturbed, a victim of a broken heart more than a ruined mind. Mary suffered from a personality disorder of narcissism for which we do not normally institutionalize people today.

This book represents the finest of the genre of biography. It is solid in every way, thoroughly researched, and concisely and cleverly written. Baker tries to understand Mary; she does not make apologies for her eccentricities. Rather, Baker reviews and reinterprets her evidence based on twentieth-century insights in psychology and women’s history. The result is a masterful account that is recommended reading for students and scholars of the nineteenth century.

Indiana University

D’ANN CAMPBELL

An Irishman in Dixie: Thomas Conolly's Diary of the Fall of the Confederacy. Edited by Nelson D. Lankford. (Columbia: University of South Carolina Press, 1988. xi, 154 pp. Preface, introduction, photographs, epilog, appendices, index. \$24.95.)

War-weary residents of Richmond must have been bemused by the arrival, March 8, 1865, of Thomas Conolly, an Irish member of Parliament given to bounding enthusiasm for the dying Confederate cause. Two weeks later, the master of Castletown House in County Kildare noted in his diary: "Always darkest before the dawn! What a dawn Independence." His optimism was a product, in part, of the British press's reluctance to lay down its rose-tinted glasses in reporting on the Confederacy's fortunes. But Conolly's sentiments also reflected his ebullient if eccentric personality.

The Tory backbencher, who had inherited one of Ireland's great Palladian country houses, naturally identified with Southerners' agrarian values and gentrified outlook. Furthermore, he saw an opportunity to make a small fortune by running Rebel cotton through the Yankee blockade— all the while doing his part to cheer Southerners on to victory. Conolly achieved only half of his ambition.

Damage from an Atlantic storm prevented the ship that he and his partners had outfitted from completing its journey. Still, Conolly managed to reach Shallotte Inlet, North Carolina, aboard one of the last ships to slip through the blockade. Thus, he managed to visit the Confederacy before it sank into the sunset, meet some of its principal leaders, and return home without seeing the inside of a Yankee jail or causing a major diplomatic scandal. The luck of the Irish was never better.

Conolly preserved the record of his exploits in a large leather-bound ledger. His grammar defies most of the rules, and his frequent abbreviations slow the reader's progress. The wonder, however, is that this unusual account survived after Castletown passed from the family's possession.

From a photocopy made available to the Virginia Historical Association, Nelson D. Lankford, editor of the *Virginia Magazine of History and Biography*, has transcribed Conolly's words pretty much as he wrote them, adding ample footnotes to guide the reader through the many references to names and places.

Our Irishman is an exaggerated example of that once-flourishing species of well-heeled young rakes, given as youths

to riding to the hounds, picking up prostitutes, and enjoying other forms of going to the dogs. As a more mature forty-two-year-old adult, Conolly embarks on his personal mission to the American South, providing, if nothing else, comic relief to what otherwise was a dreary closing act. Decked out in red breeches and flannel shirt, he mixes gayly among "every species of grey, brown, fresh, threadbare, janty & ragged uniform," as he journeys from the Carolina front to besieged Petersburg.

Confederate leaders, perhaps unsure about what else to do with their distinguished guest, admit him to their society. He dines with General Robert E. Lee on a fat turkey and a bottle of old Madeira, then returns later to attend a conference of war. President and Mrs. Davis entertain the Irishman, though Conolly complains in his diary of Mrs. Davis's sharp tongue. At General Cadmus Wilcox's invitation, he peers at Yankee pickets near the dismantled Weldon Railroad. He also visits Admiral Raphael Semmes's fleet, blissfully oblivious to the exhausted morale of its seamen. Indeed, a novelist would not dare put such a character in so many remarkable places in such a short time.

When Richmond is about to fall, Conolly not only is present but is attending the church service from which President Davis is summoned with the bad news. After fleeing the city, Conolly works his way down the Potomac aboard a rat-infested rogue schooner. The Yankees suspect its captain has been trading with the graybacks. Conolly reaches Washington before President Lincoln is assassinated, then goes on to tour several northern cities before returning to Ireland, ending his three-month adventure.

There is romance, danger, high society, espionage— all the things that any diarist might hope to record. Conolly belongs in a Gilbert and Sullivan operetta— a man, as Lankford observes, "for all his faults just too engaging for anyone to dislike." He died quietly in 1876 at age fifty-three, having amassed considerable debts to burden his family.

Yet Thomas Conolly, thanks to the devotion of his editor, has left posterity one of the more colorful memoirs of the American Civil War. Colorful not only because of what he saw but also because of who he was.

Orlando Sentinel

BAILEY THOMSON

Those Terrible Carpetbaggers: A Reinterpretation. By Richard Nelson Current. (New York: Oxford University Press, 1988. xii, 475 pp. Cast of characters, foreword, illustrations, afterword, acknowledgments, notes, index. \$24.95.)

If any informed historian still believes the old mythology of ill-educated, greedy, corrupt Northerners flocking to the South after the Congressional Reconstruction Acts of 1867 to plunder and misgovern an innocent people, they should be enlightened by Professor Richard N. Current's distinguished collective biography of ten representative carpetbaggers. Seven of the ten were college educated. Of the three who were not, one was a newspaper editor, and the other two studied and practiced law. Only Harrison Reed of Florida, who was too old, had not served with distinction in the Union Army, and all except George E. Spencer, Mississippi, were in the South before blacks were enfranchised. Most of them owned property in their adopted state, and several of them brought their own money south to help rebuild a war-torn land.

This book is far more than fascinating biographical sketches of selected carpetbaggers. Current masterfully weaves the lives of his subjects into a chronological treatment of Reconstruction that sheds light on national, as well as local and state, politics. The author strives to view events through the eyes of the carpetbaggers, yet objectively reveals facts unfavorable to them. All accepted black suffrage, but not all supported black equality with equal fervor. Harrison Reed of Florida was not particularly concerned about blacks. He was more interested in railroad construction and cooperation between industrious Northerners and enterprising white Floridians such as ex-Senator David Levy Yulee. After the 1868 Florida constitutional convention, at which Reed defeated the Radical Republicans, he wrote Yulee: "The destructors have been overthrown and the state saved to 'law and order.' . . . Under our constitution the judiciary and state officers will be appointed, and the apportionment will prevent a Negro legislature" (p. 90). On the other hand, state Senator Albert T. Morgan married a black school teacher in Yazoo County, Mississippi, and Albion W. Tourgee constantly risked his life and prosperity for equality. Though Tourgee was ultimately forced to leave North Carolina, he retained his enthusiasm for equality and he wrote the main brief of the *Plessy*

v. *Ferguson* Supreme Court case in 1896. Henry Clay Warmouth of Louisiana began his political career as a radical, but came to agree with white Southerners. Daniel H. Chamberlain, initially conservative on the race question, was temporarily radicalized in South Carolina by white fraud and terror. Whatever their views of blacks, all of the carpetbaggers faced murderous, unprincipled Democratic opposition when they took office.

Current finds his representative carpetbaggers better educated and certainly no less honest than their Democratic counterparts. Then why a century of obloquy? All ten men in varying degrees encouraged the freedmen to exercise their recently granted political rights. "This was the basic reason for the anti-carpetbagger animus" (p. 425). Democrats quickly learned that violence and discrediting their opposition were more effective than the ballot. The Democrats mastered the technique of the "Big Lie," and a basically racist North, with an incredibly flabby impressionability, eventually accepted the falsehoods. Southern propagandists were ably assisted by the liberal Republicans who rewrote history with little regard for the truth in the 1872 election. They attacked President Grant by attacking the carpetbaggers. They failed to defeat Grant, but in their attempt to do so, "they helped fix the reputation of carpetbaggers as villains of the most despicable sort" (p. 264).

This vividly written (even the indifferent reader may have difficulty putting it down), brilliantly organized book is a welcome treatment of Reconstruction and the effort to establish democratic, biracial governments in the South. It clearly deserves a prominent place in the literature of Reconstruction.

Florida State University

JOE M. RICHARDSON

Disease and Distinctiveness in the American South. Edited by Todd L. Savitt and James Harvey Young. (Knoxville: University of Tennessee Press, 1988. xvii, 211 pp. Contributors, preface, photographs, illustrations, notes, selected bibliography, index. \$24.95.)

The physical environment of the South in general, and its diseases in particular, constitute the stuff of this volume. The book grew out of a 1982 session at the Southern Historical Asso-

ciation annual meeting on the question, "Was disease a factor in southern distinctiveness?"

A crisp opening essay by James O. Breeden deftly probes the diverse historiographical currents dealing with the enduring question of southern distinctiveness, and leaves no doubt that disease belongs in the explanatory mainstream. The South's unique experience with health hazards, both microbial and nutritional, created a "negative image of the South that retarded regional development by discouraging immigration and investment . . . while at the same time, a high incidence of disease . . . symbolized . . . a region of poverty, ignorance, backwardness, and insularity." The net effect was a sizable contribution "to making the region a distinctive subculture" (p. 8).

The remainder of Professor Breeden's essay presents a succinct overview of the southern health experience from the eighteenth to the mid-twentieth century. In so doing, he introduces four of the principal diseases that were responsible for the South's reputation for being a less than salubrious region—malaria, yellow fever, hookworm, and pellagra.

These are dealt with successively by Professor John Duffy, Jo Ann Carrigan, Alan Marcus, and Elizabeth Etheridge, each an expert on the ailments they examine. Three of the diseases—malaria, hookworm, and pellagra—constituted the region's so-called "lazy diseases" and were endemic to the region. Of this trio, only malaria ever ventured northward in any strength, and by the time of the Civil War, it was receding there, and it became the exclusive property of the South in the present century. In the case of yellow fever, it was the coastal cities of the North that suffered most in the eighteenth century. But in the following century, it became a southern plague. Its periodic appearances were often devastating in the death rolls that they generated. The nation was horrified, and potential newcomers believed that it might be safer to settle elsewhere.

Climate was part of the reason why these diseases revealed a special preference for Southerners. It encouraged the breeding and longevity of the mosquito vectors of malaria and yellow fever and promoted hookworm proliferation. In addition, climate encouraged the development of a one-crop economy for much of the region, and this, coupled with poverty, forced the circumscribed "meat, meal and molasses" regimen that resulted in pellagra for countless thousands. But, as the authors make

clear, as the etiologies of these illnesses were unraveled and preventive measures taken, climate became increasingly irrelevant. Today the South is as healthy or healthier than other regions of the country, and climate is one of its chief attractions.

The coeditors conclude the work with two other distinctive southern health matters. Professor Savitt masterfully surveys questions of slave health and black-related disease, while Professor Young, in a charming essay, discusses the Southerners' addiction (often literally) to self-dosing with patent medicines.

This is a remarkably successful and totally professional effort for which the authors, editors, and publisher are all to be congratulated. The book is well produced, and each of the essays contains fresh research. There are none of the usual problems of unevenness in the essays that frequently mar such an undertaking, and none in which authors lose sight of the central theme and wander off on their own.

In short, the volume achieves the dual aims of the editors which was to provide, in a single volume, a profile of the major diseases that plagued the South on the one hand, and to introduce a consideration of the impact of disease into the search for southern distinctiveness on the other.

Bowling Green State University

KENNETH F. KIPLE

The Education of Blacks in the South, 1860-1935. By James D. Anderson. (Chapel Hill: University of North Carolina Press, 1988. xiv, 366 pp. Acknowledgments, introduction, tables and figures, illustrations, epilogue, notes, bibliography, index. \$32.50 cloth; \$10.95 paper.)

This study is an important contribution that takes a fresh look at black education in the South from Reconstruction to the Great Depression. Professor Anderson has used extensive primary and archival sources to "tell the story of the unique system of public and private education that developed by and for black southerners between 1860 and 1935" (p. 1). In his study, the author has revisited the intellectual and ideological debates concerning black education during the period to give the reader a better understanding of what actually occurred in the development and organization of black elementary, normal, and sec-

ondary schools, as well as colleges, in the southern United States. Anderson describes how the first movement was started by ex-slaves to develop an education system that would affirm their emancipation. It could be called the first crusade for universal education in the South.

The author takes issue with some scholars who suggested that successful planters supported universal education for blacks after the Civil War. The author notes that prominent planters had internalized a social view of the ex-slave that made it difficult for them to support universal education for blacks. They could not reconcile the education of blacks with the political economy of the South.

In the aftermath of the Compromise of 1877, the Hampton-Tuskegee model of education was pushed vigorously by white northern philanthropists in the South. They believed that prominent white Southerners would support such schools if they adhered to a certain social ideology predicated on black political, social, and economic subordination in the South and the country. At this point, Anderson convincingly shows that northern philanthropists were not as humanitarian and visionary-minded concerning black education as some have claimed, but they sought to use their power, influence, and wealth largely to control the role, scope, and purpose of black education in the South. This resulted in the philanthropists basically funding only black institutions that advocated "industrial education," in their struggle for ideological hegemony.

Anderson contends that the view northern philanthropists had about the northern working classes formed the ideological basis for their insisting on industrial education for blacks in the South. This social philosophy was based on the premise that blacks could be socialized better, and thereby controlled more effectively, through industrial education, while maintaining social stability and economic prosperity in the South.

Northern philanthropists, according to the author, believed that their vision of education for blacks would meet the approval of most white Southerners. But the struggle for ideological hegemony concerning black education would separate these two groups during this period. Anderson also indicates that the issue of who would control the education of blacks would not only separate most blacks from northern philanthropists and white Southerners, but also from their once closest allies—northern

missionaries— by the 1930s. Anderson creditably shows that most ex-slaves wanted to determine for themselves the type of education that would best extend their freedom. Many blacks, Anderson notes, were opposed to industrial education because it basically prepared them for unskilled, semiskilled, or plain dead-end occupations in an emerging industrial society.

As the author implies, more studies at the state and local levels are needed to develop a better understanding of what actually existed in the way of black schools and colleges from 1860 to 1935, and the impact that northern philanthropists had on transforming formerly liberal arts institutions into industrial schools in their attempt to control the education of blacks in the South. This is certainly true since little information is given in this study on the education of blacks in Florida during this period.

This book is clearly written and quite provocative. It should be of value to both the scholar and the general reader who seek a fresh reinterpretation of black education in the South from the Reconstruction era to the Great Depression.

Florida A&M University

LARRY E. RIVERS

C. Vann Woodward, Southerner. By John Herbert Roper. (Athens: University of Georgia Press, 1987. xi, 393 pp. Acknowledgments, note to readers, introduction, appendices, notes, bibliography, index. \$24.95.)

In writing the book about “the most significant historian of our age,” Professor Roper informs us at the outset that it is not a biography in the usual sense but is an extended essay about one Southerner. The work is an intellectual history of Comer Vann Woodward, a most extraordinary Southerner. In this context, the volume is likely to attract its largest readership from professional historians and serious history “buffs.” The author has painstakingly constructed this work using virtually all of the written works of Woodward, including book reviews, articles, and addresses, and an extensive list of other historical works, all of which make up a bibliography of thirty-eight pages of closely set type.

The author has divided the book into ten chapters, each focussing on what he sees as a distinct stage in Woodward's life. Roper is of that sensible school of historians who believe that historians' viewpoints and judgements are shaped by the intellectual milieu in which they have lived, studied, and researched; consequently, he provides extensive discussions of the events, people, schools of thought, and ideals which Woodward has imbibed at various stages of his life. This is not to say that Roper paints him as a blank slate on which the events of his times wrote his story, but rather that those influences were perhaps parameters within which Woodward lived his "dilemma of dissidence and professionalism."

The major theme of the book is the dualism that runs through Woodward's character and his work, a tension that the author sees as "a continuing effort to find a proper balance between the competing masters of political causes and of disinterested scholarship" (p. 59). From early youth in Arkansas, Woodward developed a distaste for political and religious hypocrisy and social and economic injustice, and the urge to participate in reform causes predated his decision to become a historian.

Woodward's formal college education began at Henderson-Brown College in his native state, proceeded on through Emory University (where he received the Ph.B. degree in 1930), to Columbia University (M. A., 1932), and concluded at Chapel Hill where he won the doctorate in history in 1937. His earliest scholarly interests had been literary, and he had not settled upon the profession of history until the early 1930s. "He would be the historian of the New South who would explain the processes of development behind the story going on around him in 1933: the racism, the regional sense of inferiority and resentment at having that inferiority pointed out, the extreme poverty, the gawdy politicians, the tall tales, the persistent romancing of lost causes, the courthouse honeyfugging, the feed-store, seed-store realism—the works" (p. 75).

Woodward's doctoral dissertation on Georgia Populist politician Tom Watson told the story of a good man, personally flawed, who tragically went wrong, a tale suggesting the classic tragic hero. Published by Macmillan, it was greeted with high praise by the historical profession, and Woodward was on his way.

Readers of the *Florida Historical Quarterly* will be interested to know that Woodward's first job after receiving the Ph.D., but before his *Watson* was published, was at the University of Florida. There he formed strong personal and professional ties with William G. Carleton and Manning J. Dauer, two young professors in tune with Woodward's social and economic concerns. The friendships with Carleton and Dauer were to be intellectually significant for Woodward as long as the two Florida professors lived. In the chapter on Woodward's short stay at Florida, however, the author reveals a misunderstanding of the organizational structure of the University, and he makes several errors of fact.

Vann Woodward emerges from these pages as a professional convinced of the value of history as a corrective for errors of the present, as a practitioner of the idea that the past is not irrelevant. His most controversial book, *The Strange Career of Jim Crow*, which Martin Luther King called the bible of the civil rights movement, was an attempt to correct the segregationists' claim that legal separation of the races had been the unchangeable pattern of race relations in the South. Woodward turned to the thirty years after the Civil War and showed that legal segregation, for the most part, had NOT been the dominant pattern of race relations. On a later occasion, during the Watergate controversy when defenders of Richard Nixon argued that he had done nothing other presidents had not done, Woodward organized a team of fourteen historians whose researches revealed that indeed many of the Nixon abuses were unprecedented. Passed on to a Congressional committee, the report "so effectively countered what had earlier seemed the credible assumption that 'everbody's done it' that soon no one was really defending Nixon anymore" (p. 265).

The two examples cited above, however, should not leave the impression that Woodward was only the activist. His *Watson* stands as a landmark in the field of historical biography, and his *Origins of the New South, 1872-1913* is a monumental corrective for an age too often written about by the myth-makers and romanticizers. Woodward's scholarship has been imaginative, revisionist, thorough, and often has opened our eyes to previously unexamined questions. Biographer Roper has not approached his subject reverently but has pointed up shortcomings, such as his reputed poor performance on the lecture plat-

form and a perhaps exaggerated liking to engage in controversy. He has not hesitated to make sweeping judgements about what he perceives to be failures in Woodward's character and work. This reviewer occasionally quailed at some of the judgements of this junior historian which seem to have been so easily rendered against the old master. Yet one does not believe that malice was involved because Professor Roper shows genuine admiration for Woodward. "The essential gift which this man has presented to us is, in fact, the whole of his career: in all that he has said and done, in all that he has written and taught, even when he was wrong and even in questions where the very idea of a final verdict of 'right' or 'wrong' is problematic, he has found a past that he can use, he has used it well, and he leaves us with a clear sense of the privilege conferred by the past he has showed us and an equally clear sense of the duty imposed by that past" (p. 307).

Readers who are not historians may find enlightenment about the profession in this book; those who are historians may attain a clearer appreciation of Comer Vann Woodward.

University of Florida

HERBERT J. DOHERTY

The Life and Death of the Solid South: A Political History. By Dewey W. Grantham. (Lexington: The University Press of Kentucky, 1988. xiv, 257 pp. Editor's preface, preface, tables, graphs, maps, illustrations, epilogue, notes, bibliographical essay, index. \$25.00.)

Writing about southern politics has become a major growth industry. Just in the past five years, two major reinterpretations have appeared—Alexander Lamis, *The Two-Party South*, and Earl and Merle Black, *Politics and Society in the South*— as well as an important collection of essays, *Contemporary Southern Politics*, edited by James F. Lea. The model remains V. O. Key, Jr.'s *Southern Politics in State and Nation*. Scholars measure the changes in southern politics from the characteristics established by Key, especially the dominance of the Black Belt, white supremacy, and the Democratic party. Professor Grantham addresses primarily this last element in the southern political triumverate, tracing the rise of the Solid South from the turbulence of post-

Reconstruction era politics to its eventual decline beginning in the 1930s.

The book provides what we have come to expect from this superb student of twentieth-century southern history. Grantham has read widely and has synthesized the material in a lively, intelligent narrative concluding that while the Solid South is gone, the culture that nurtured it— including personalism, localism, morality, the sense of past, and race— still plays an important role in delineating the new two-party South. Grantham provides succinct sketches of state political events and personalities over the past century to illuminate his theme of change and persistence. Though each state experienced the factionalism inherent in one-party politics, charismatic individuals, geographic divisions, and local issues such as Prohibition resulted in different political landscapes in each state. In Florida, for example, politics early in the century revolved around the strong figure of Napoleon Bonapart Broward, though later the geographic and ideological divisions between the northern and southern parts of the state dominated. Grantham views post-World War II Florida correctly as not so much an aberrant outlier of southern politics as a herald of the urbanization and demographic diversity that have stimulated the rise of the Republican party in the rest of the region.

Though Grantham concludes that “After a long life, the Solid South is dead!” (p. 208), his analysis supports the view that the Solid South led a rather short and somewhat shaky life. The Democratic party emerged out of the Populist debacle of the 1890s in control but far from united. During the Wilson era and in the 1920s southern Democrats probably enjoyed their greatest influence nationally and within the party, but early during what Grantham refers to as the “classic period” of southern politics— the three decades after World War I— rifts were becoming apparent within the national Democratic organization and at home. In 1944, the South voted solidly Democratic for president for the last time in this century, and though the Old Guard attempted to use the Cold War and civil rights to remain in power, a newer generation of leaders emerged; often from the growing cities and towns of the South, with more moderate racial views and a more activist view of government, especially for the promotion of economic development.

While the Republicans gained their initial entree into the

region, especially in the Deep South, as a result of the race issue during the 1960s, the predominantly white middle-class migration into the South and the rapid growth of the metropolitan areas, especially at the suburban fringes, have made Republican stances, on the economy and fiscal responsibility equally if not more attractive than the subtle appeals to race. Grantham, like Lamis, appreciates the difficulty of southern Democrats in balancing black and white interests, and like the blacks, contends that the balancing act, plus the conservatism of southern Republicans, are not likely to lead to major policy changes and that the political process in the South today is primarily a white middle-class affair. So while the Solid South is gone, the issues and culture that sustained it remain, in many cases. In a sense, southern voters never left the Democratic party of their forebears; the new Democratic party left the South. The book is appropriate as a supplemental text in southern history courses.

University of North Carolina, Charlotte DAVID R. GOLDFIELD

Rethinking the South: Essays in Intellectual History. By Michael O'Brien. (Baltimore: The Johns Hopkins University Press, 1988. xii, 271 pp. Acknowledgments, illustrations, introduction, notes, index. \$29.50.)

Michael O'Brien has compiled and updated ten essays (written over a period of some fifteen years) designed to present a new perspective on the intellectual history of the American South. O'Brien, a native Englishman and Professor of American History at Miami of Ohio, provides a unique, "resident alien" view of the South. He vigorously argues that the South (H. L. Mencken notwithstanding) has a significant and interesting intellectual culture despite its provincialism and despite the fact that rabid anti-intellectualism (exacerbated by poverty and evangelicalism) in the South left southern writers and savants criticized or ignored.

O'Brien writes not on the collective mind of the South but on the minds of individual thinkers and their collective discourse. He ruminates about such disparate southern intellectuals as W. J. Cash, Hugh Legare, C. Vann Woodward, Allen Tate, Edwin Mims, Howard Odum, and James Agee, as well as

seemingly every significant writer, historian, and pundit in southern history.

In his analysis, O'Brien does a thorough and often brilliant job of juxtaposing the historical development of southern thought with a precise and insightful discussion of the historiographical interpretations of southern intellectual history. The author emphasizes the importance of Romanticism as part of the cultural glue holding the heterogeneous southern society together. O'Brien also attempts, with some success, to shift the burden of understanding the mind of the South away from the old themes espoused by Allen Tate and other literary critics toward the fresh and vibrant scholarship of recent intellectual historians. O'Brien sees these historians, notably Daniel Singal, Bertram Wyatt-Brown, and Eugene Genovese, as providing coherence, order, and synthesis to the past. In their analysis of the past, O'Brien argues, historians enable readers to understand the real, not imagined, meaning of southern history.

O'Brien's historical essays, as he hopes, serve to illuminate and clarify while challenging traditional views of the South. Although the essays are highly selective and do not always fit into a schematic pattern (no compilation of essays ever does), the essays are intelligently argued, full of biting wit—O'Brien refers to historians seeking their facts from the coprolites of the past—and always discerning. Frequently O'Brien overstates his case, but this penchant gives us a book provocative enough to provide intellectual fodder for critics and admirers alike. Some essays are too discursive—there is far more information than one needs about Hugh Legare—and there are examples of muddled, arcane, and digressive arguments. In toto, however, the book is a tour de force. O'Brien has extraordinary understanding about architecture, literature, sociology, Italian art, jazz, and philosophy. From Hegel to Byron to Goethe to Walter Scott to Emerson, O'Brien demonstrates an encyclopedic knowledge of both men and ideas.

He writes with verve and distinction and never more pungently than with his devastating dissection of W. J. Cash's *The Mind of the South*. Cash, according to O'Brien, saw a South with no mind at all, only a hedonistic and irrational temperament. O'Brien sees the South with a rich intellectual tradition and views Cash as a bitter, lonely man with little grasp of political history, women, slavery, or the Old South. O'Brien's scathing

denunciation of Cash required a “necromancer to piece together the shattered bones, torn sinews, and spilled blood” of Cash’s riddled corpse.

This book is clearly not for the casual reader. Much is expected from the invited dinner guest, but the meal is a highly seasoned repast of considerable reward.

University of Florida

JULIAN M. PLEASANTS

Shades of the Sunbelt: Essays on Ethnicity, Race, and the Urban South.
Edited by Randall M. Miller and George E. Pozzetta. (New York: Greenwood Press, 1988. xvii, 229 pp. Preface, acknowledgments, tables and illustrations, bibliographic essay, index, note on editors and contributors. \$39.95.)

The contrast between the historical South of white supremacy, Anglo-Saxon heritage, Protestant community values, and rural hegemony, and today’s Sunbelt South with biracial politics, Hispanic, Caribbean, and southeast Asian settlers, increasingly secular-commercial values, and urban-suburban settings could hardly be greater. In this volume, eleven scholars examine causes and consequences of the dramatic changes that have occurred, largely since World War II. The results are thoughtful, yet incomplete. New social forces are examined, but older southern traits still remain, even in Florida, and need synthesis.

For *Florida Historical Quarterly* readers, the essays on change in Florida are particularly illuminating. Raymond Arsenault and Gary Mormino dramatically portray the contrasting Floridas of 1880, 1930, and 1980. One hundred years ago, Florida was a frontier state of only 269,493 people, mostly young, mostly native born, mostly living on the northern rim. Today Florida is a cosmopolitan, urbanized state of almost 10,000,000 people, few of whom are natives and 80 percent of whom live south of Ocala. Florida is known for its retirees, Hispanics, race riots, space technology, and tourist meccas linked by interstate highways.

Narrowing the Florida focus, Raymond Mohl examines recent ethnic politics in metropolitan Miami. White Anglos have lost control of city government to Hispanics, but maintain their dominance of the Dade County Commission. African-Americans have lost ground in both areas, as well as in the competition

for jobs and services. Ethnicity, Mohl concludes, has come "to dominate the political landscape in the Miami metropolitan area for some time to come" (p. 156).

Less dramatic than Dade County politics, Robert Harney describes the Canadian migration to Florida. Again, ethnicity plays a major role as Anglo Canadians tend to settle on the Gulf coast and French Canadians along the Atlantic seaboard. Meanwhile, more Italian Americans now live in Fort Lauderdale than in New Haven, New Orleans, or Baltimore (p. 185).

The experiences of race and ethnicity extend beyond Florida across the Sunbelt. Deborah Dash Moore writes about the migration of Jews to cities across the region, largely for occupational reasons. Gary McDonogh describes the "Ethnicity, Urbanization and Historical Consciousness in Savannah." Christopher Silver compares changing neighborhoods in Memphis and Richmond. Ronald Bayor examines political change in Atlanta, Miami, San Antonio, and Houston. Julia Kirk Blackwelder focuses on the impact of race and ethnicity in women's lives. George Pozzetta sums up the unfinished agenda on migration, raising questions and pointing to new directions for study. An excellent bibliographical essay provides direction for further reading or research.

This volume offers valuable information about recent social change, not only for students and scholars, but also for journalists, politicians, planners, and other thoughtful readers concerned about the changing character and future direction of the urban Sunbelt.

University of North Florida

JAMES B. CROOKS

Cuba: Between Reform. and Revolution. By Louis A. Pérez, Jr. (New York: Oxford University Press, 1988. xii, 504 pp. Preface and acknowledgments, map, tables, political chronology, selective guide to the literature, index. \$24.95 cloth; \$12.95 paper.)

"It happened quite suddenly, and so quickly, all quite improbably: a revolution overthrew a repressive regime, to the general approval and acclaim of all. Within the space of twenty-four months, Cuba had been transformed into the first Marxist-

Leninist state in the Western Hemisphere. . . . And the question arose immediately, and persisted subsequently: why?" (p. vii). Thus begins Louis A. Pérez's most recent book, a survey text that will no doubt be the standard for university courses on Cuba for years to come. This opening question provides the book with an interpretative rationale which is supported by a body of historical data that will be familiar to anyone who has followed Pérez's professional development and prolific scholarly output. Dozens of social scientists have offered explanations of how Cuba became a communist state by analyzing the islands political and socioeconomic situation since World War II, but Pérez convincingly demonstrates that an answer must derive from the historical record. He thus combines the need for a good and relatively brief survey text with a need to answer what is one of the essential questions of Cuban and, perhaps, modern Latin American history.

Pérez develops his analysis within the framework of two themes that "have remained fundamentally fixed and firm" in Cuban history: the constant need for change within an inherently exclusionary society and the "ideological duality" that has sought to promote that change. Influencing, or sometimes defining, these characteristics of change and duality were Cuba's dependent relationship with "more powerful patron states" and reliance on a sugar export economy. With great skill and in his usual eloquence, Pérez shows not only that these themes recur throughout Cuba's history but are essential to understanding Fidel Castro's rise to power in 1959.

Throughout his chronological organization of the material, Pérez carefully weaves these basic themes to show how a nation characterized by a dependent export economy, a highly stratified social structure, exaggerated regional disparities, and limited political autonomy struggled for change and self-determination. Reform and revolution were the options, and throughout its history Cuba frequently sought solutions through both. Whether to be achieved through reform or revolution, however, visions of change and self-determination were never unanimous. Liberal and radical concepts competed, but Cuba's economic and political dependence allowed only limited possibilities. In one way or another, Cuban self-determination was always frustrated. And this is the heart of Pérez's answer to his initial question. The accumulated frustrations and the

nationalist fervor engendered by Cuba's historic inability to control its own destiny gave Fidel Castro the initial and unprecedented backing of the mass of the Cuban people and the means for forging a highly pragmatic process that took the island to communism.

If one were to search for a flaw in the book, it is perhaps the author's inability to fit events subsequent to 1959 comfortably within the overall thematic framework. While in some ways the themes may still apply after 1959, their relevance stem from a radically divergent context. Perhaps that is why Pérez chose to treat the final chapter, "Socialist Cuba," almost as an epilogue.

While this book will no doubt have its critics, and is assuredly not the last word, it provides an excellent framework for analysis, discussion, and debate in the classroom. My own thought is that Pérez has provided us with an indispensable work that will not soon be surpassed.

University of Texas
Institute of Texan Cultures

JERRY POYO

BOOK NOTES

A Pictorial History of West Volusia County, 1870-1940 was published by the West Volusia Historical Society. The authors are William J. Dreggors, Jr., and John Stephen Hess. Dr. Evans C. Johnson of Stetson University served as editor. Pictures of the residents, their homes, businesses, churches, and schools of the communities of Osteen, Enterprise, Stone Island, DeBary, Orange City, Blue Spring, St. Frances, Beresford, Lake Helen, Cassadaga, DeLand, Glenwood, DeLeon Springs, Volusia, Barberville, Pierson, and Seville are included. There are photographs of some of the “celebrities” associated with the area, including Henry DeLand, Liu Gim Gong, and Bert Fish. Most of the historic photographs are of ordinary people, and they document their day-to-day activities—work, recreation, and family life. The St. Johns River, as Evans notes in his introduction, has been the key factor in the history of Volusia County, and many of the illustrations relate to this waterway. Included are pictures of landings along the river and tourist hotels and commercial establishments (stores, fishing camps, and wharfs). There are also a number of illustrations of Stetson University in DeLand, which began first as DeLand Academy. The photographs are rare, and many from private collections are being published for the first time. *Pictorial History of West Volusia County* was printed by E. O. Painter Printing Company, the company that also prints the *Florida Historical Quarterly*. The book may be ordered from West Volusia Historical Society, P. O. Box 3476, DeLand, FL 32723; the price is \$30.

Stetson Kennedy, because of his work with the WPA Federal Writers’ Project in the 1930s was already recognized as a Florida and southern folklorist and historian when his *Palmetto Country* was published in 1942. The palmetto, the cabbage palm, or “the swamp cabbage” as it also is known, readily adapts itself to soft marsh, fresh-water swamp, or high ground, grows in Florida and Georgia, and as far north as Cape Hatteras. Florida and the southern portions of Georgia and Alabama constitutes the Palmetto Country that Kennedy describes. As he travelled through Florida during the 1930s, Kennedy saw a state that had changed

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little since the nineteenth century. Its economy was mainly agricultural; lumbering, cattle ranching, turpentine, commercial fishing, sponging, and cigar manufacturing were major activities. Florida was a rural state, and only a handful of her cities had a population as large as 100,000. Floridians were rural and family oriented, and religion played a major role in their lives. Florida was also very much a segregated state. The New Deal was making a few changes, but the Civil Rights revolution was still years away. The population explosion, industrialization, and labor unionization were not things that could be easily predicted in the Florida described by Kennedy. One of the greatest attractions of Kennedy's book are the songs, poems, and folktales that he includes. Many of these would likely have been lost had Kennedy not had the keen interest in collecting them, the sensitive ear to listen to them, and the patience to record this material. Voodoo, jooking, and the lives of the Conchs are only a few of the subjects covered in *Palmetto Country*. In the afterword, which Kennedy added to this reprint, he comments on the many ways Florida has changed in the half century since he first began writing this book. He laments the drastic attacks on the environment—the forests, wildlife, birds, waterways, and the flora and fauna. He is also unhappy about overconstruction in all parts of Florida and the absence of beauty in the buildings and shopping centers that have proliferated. He remains optimistic about the future, however, and he believes that Florida can be saved so long as people read and learn about the rich history of the state. Reprinted by Florida A & M University Press, Tallahassee, *Palmetto Country* sells for \$14.95.

True Tales of the Everglades is a collection of short articles by Stuart McIver, Florida author and columnist. Several of the articles previously appeared in McIver's *Glimpses of South Florida History*, but new stories and photographs have been added to this monograph. Published by Florida Flair Books, 8955 S.W. 93rd Court, Miami, FL 33176, it sells for \$3.95.

Florida Historic Homes, by Laura Stewart and Susanne Hupp, is an architectural guide and source book to some sixty-five buildings in all parts of the state. These include historic houses—great plantation houses, simple cottages, and even slave cabins (Kingsley Plantation). All of the properties listed have

been restored and are open to the public. Some operate as restaurants and bed-and-breakfast inns, and others are in parks operated by the state (Even State Gardens, Torreya State Park, Forest Capital State Park). Regional maps are included, and the pen and ink illustrations are by H. Patrick Reed. *Florida Historic Homes* is a publication of the *Orlando Sentinel*, Sentinel Communications Company, P. O. Box 1100, Orlando, FL 32802; it sells for \$14.95.

James P. Valentine, whose earlier book of photographs, *Florida: Images of the Landscape*, was reviewed in the *Florida Historical Quarterly*, January 1989, has produced another handsome volume: *Callaway Gardens, the Unending Season*. The Gardens are known for their beautiful azaleas, magnolias, and rare foliage, the lush landscape, the lakes and waterfalls, and the working vegetable garden. They attract thousands of visitors annually. Valentine, a resident of Tallahassee, has captured the rare beauty of the gardens in his color photographs. The popular Georgia writer, Celestine Sibley, in her foreword, describes how Cason Callaway, the textile magnate, established the gardens that have become one of the country's major attractions. Mrs. Sibley recalls a visitor's remark. "Carson Callaway was doing only what God would do if He had the money." *Callaway Gardens* was published by Longstreet Press, Marietta, GA, and it sells for \$29.95.

Glen McCaskey, in *The View From Sterling Bluff From General Ogolthorp to Henry Ford to Today*, provides the history of the Bluff and the Ogeechee River from the time of the American Revolution to the present. The Confederate Fort McAllister is on the Ogeechee, and the river was used by blockade runners. Rice mills were basic to the community's economy, but their importance had almost disappeared when Henry Ford acquired the Bluff and some 70,000 surrounding acres. He built a mansion, with the white pillars that his wife wanted, and he named his plantation Richmond Hill. His farm managers produced a variety of crops, and agricultural research became a vital ingredient to Ford's farming enterprises. Seeking an alternate rubber supply, he and Harvey Firestone generously supported the extensive research experiments of Thomas Edison at Edison's laboratories in Fort Myers. After testing over 10,000 different

plants in Florida, the consortium decided that goldenrod could become an important source for rubber. After Edison's death, Ford continued this research at Richmond Hill where he planned to cultivate huge fields of goldenrod that would produce enough rubber so that the country would not be dependent upon imports from abroad. Firestone's withdrawal from the project and the onset of the Depression worked against the venture. Ford then became interested in plants that might produce oils and plastics. Soybeans were grown at Richmond Hill, and Ford hoped they would become the basis for the oil supply that he was seeking. He also experimented with the manufacture of alcohol from sweet potatoes and rice which might be converted into a motor fuel. In 1981, Ghaith R. Pharaon purchased the Ford home and 1,800 acres, and he has restored the plantation house. The photographs by the late Bill Weems and Steve Uzzell complement Mr. McCaskey's text. *The View from Sterling Bluff* was published by Longstreet Press, 2150 New Market Parkway, Suite 102, Marietta, GA 30067, and it sells for \$24.95.

The Passing: Prospectives of Rural America includes reproductions of the representational paintings of Jim Harrison. Dr. Ferrol Sams wrote the sixteen vignettes included in the volume. They are based in part on his own memories of growing up in the South. With some nostalgia, he describes the rapid changes that are taking place in rural America. Sixty full-color reproductions of Harrison's paintings are included. *The Passing* was published by Longstreet Press, and it sells for \$24.95.

In the late nineteenth century, Jekyll Island was a favorite winter resort for many of America's wealthiest families including the Rockefellers, Pulitzers, Vanderbilts, Astors, Cranes, Macys, Hills, and Morgans. They built cottages, not like the palatial mansions at Newport, but relatively small houses where they could "relax and rest." They enjoyed bicycling in the 1890s and held races on the beach. Hunting was another favorite pastime, and the island was regularly stocked with imported wildlife. There were also golf courses and later, tennis courts. Central to the social life of these millionaires was the Jekyll Island Club that was organized in 1886. There, members and their families gathered to converse and to dine. The Club was able to maintain its membership until 1929, but the stock market crash

that year began its death knell. Membership declined steadily throughout the 1930s and with the beginning of World War II, the Club closed forever. The history of what was an island institution has been compiled by William Barton McCash and June Hall McCash. Some 240 photographs illustrate their book, *Island Club: Southern Haven For Americaas Millionaries*. It was published by the University of Georgia Press, and the price is \$35.

As the title *Lures for Lunker Bass* indicates, this paperback, by Bud Andrews and W. Horace Carter, is about bass fishing in the lakes and waterways of Florida and surrounding areas. It includes stories and reminiscences of guides and professional and recreational anglers. Published by the Atlantic Publishing Company, Box 67, Tabor City, NC 28463, it sells for \$12.95.

Florida's spectacular real estate boom collapsed in 1926, and the state was devastated by two giant hurricanes in 1926 and 1928. As a result, it was already experiencing hard times when the stock market crash in 1929 signaled the beginning of the Great Depression. *1929, The Year of the Great Crash*, by William K. Klingman, provides a narrative account of the social, political, and economic events of that chaotic year. Information on Florida is included. In January 1929, newly elected president Herbert Hoover came to Florida for a winter holiday. He traveled by train from Washington to Florida to accept the hospitality of J. C. Penney in his palatial home on Belle Island at Miami Beach. The reception committee in Miami included Governor Doyle Carlton, former heavyweight champion Jack Dempsey, and a score of local politicians. The president could look across the waters to Star Island where the notorious Al Capone lived in well-guarded luxury. Before returning north, Hoover visited Thomas Alva Edison and Henry Ford in Fort Myers. Ford and Harvey Firestone were in Florida to celebrate Edison's eighty-second birthday. Hoover was vacationing again in Florida later that year. Another prominent 1929 visitor was Alfred E. Smith who had lost the recent election to Hoover. He was visiting in Palm Beach, swimming in the Breakers Hotel pool, and playing golf at the exclusive Everglades Country Club. *1929* was published by Harper & Row, New York, and it sells for \$22.50.