

1989

Book Reviews

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Recommended Citation

Society, Florida Historical (1989) "Book Reviews," *Florida Historical Quarterly*. Vol. 68 : No. 3 , Article 8.
Available at: <https://stars.library.ucf.edu/fhq/vol68/iss3/8>

BOOK REVIEWS

Urban Vigilantes in the New South: Tampa, 1882-1936. By Robert P. Ingalls. (Knoxville: University of Tennessee Press, 1988. xx, 286 pp. Acknowledgments, introduction, illustrations, maps, photographs, conclusion, notes, bibliography, index. \$29.95.)

In the 1930s, Tampa had a reputation as a tough city. The American Civil Liberties Union even included it on a list of nine centers of repression. That was not surprising in view of several recent lynchings that had acquired national notoriety. After police had cleared Robert Johnson, a black man, on the charge of having assaulted a white woman in 1934, vigilantes shot and killed him. The following year, vigilantes beat Joseph Shoemaker, a white man, so brutally that subsequently he died.

The lynchings of Johnson and Shoemaker were part of a vigilante tradition that had started in the middle of the nineteenth century when Tampa was a frontier outpost. Long after it had joined the ranks of the New South's rapidly growing cities, the tradition persisted. Tampa's vigilantism had the support of the leading business and professional men who viewed it as a legitimate means to uphold law and order and to promote the community's best interest. Until the 1930s, they rarely tried to hide their identities. Because Joseph B. Wall openly participated in a lynching in 1882, for example, a northern-born federal judge barred him from practicing before his court in the southern district of Florida. But that did not damage Wall's standing in the community, for he later won a seat in the state senate and became the first president of the Florida Bar Association.

Class, more than race, prompted most of Tampa's collective violence. Only three of the nine men lynched there between the 1880s and 1930s were black, each of whom the vigilantes suspected of having made improper advances toward white women. The remaining six victims were whites who had actively worked to promote the interest of cigar workers or who had supported the Socialist or Communist parties. Beginning in the

1880s, Tampa became a major center for hand-rolled Havana cigars. Over the next half century, labor disputes frequently pitted Spanish and Cuban factory owners against cigar workers, many of whom had immigrated to the United States from Cuba and Sicily. Tampa's native-white, southern elite consistently sided with the owners. When owners threatened to move to other cities rather than contend with a strike, the Tampa Board of Trade would organize a vigilance committee. If attempts to arbitrate the strike failed, as they usually did, vigilantes attacked people whom they identified as labor leaders. Not until the Johnson and Shoemaker murders in the 1930s generated a great deal of unfavorable national publicity did the elite decide that violence could discourage outside capitalists from investing in Tampa. By that time, the city's economy had become more diversified, and hand-rolled cigars no longer played a major role.

Robert P. Ingalls had done an excellent job of reconstructing the story of Tampa's vigilante history. In his impressive research for this study, he made use of newspapers, a wide assortment of manuscript collections, court records, and government documents. While always keeping the focus on collective violence, he incorporated into his study important aspects of Tampa's political and labor history. He is probably correct in believing that Tampa has the most sustained vigilante record of any American community.

The main problem derives from the author's interpretation. He argues that "Tampa's vigilante tradition was a product of southern culture and politics which restricted formal law and defined community justice to include lynch law" (p. 206). In developing that interpretation, he traces the origins of Tampa's violence to a southern sense of honor that prevailed in the antebellum era and to a southern view of republicanism that gave people the right to make and unmake laws in their communities. But Tampa's violent past does not seem to manifest distinct southern traits. There is little evidenced that either honor or republicanism prompted the lynchings that occurred between 1882 and 1935. At that time, when lynching became the South's most distinct form of violence, the overwhelming majority of victims in the region consisted of blacks who were killed in sparsely settled areas. But Tampa's vigilantes operated in an urban setting and attacked mostly white men whom they sus-

pected of promoting organized labor. Thus, it seems that Tampa's history had more in common with western states like Colorado and Idaho where vigilantes attacked labor activists. If Tampa manifested regional characteristics, the author might have demonstrated that by actually comparing it with a western community and pointing out specifically how southern vigilantism differed from its western counterpart. In short, Ingalls has not offered an interpretation that effectively places Tampa's history in a broader regional framework.

This criticism should not obscure Ingalls's impressive contribution. He wrote a valuable study that will prove useful to students of Florida history, as well as to those who study collective violence in American history.

University of Georgia

WILLIAM F. HOLMES

The Florida Seminoles and the New Deal, 1933-1942. By Harry A. Kersey, Jr. (Boca Raton: Florida Atlantic University Press, 1989. xv, 214 pp. Map, photographs, notes, bibliography, index. \$24.00.)

Harry A. Kersey, a professor of history at Florida Atlantic University, has written an important book that describes the impact of New Deal Indian policies on the Florida Seminoles. Topics discussed by Kersey include the disintegration of the Seminole hunting and trapping economy, conditions at Indian tourist camps, efforts to acquire state and federal land for reservations, and the activities of agent James L. Glenn. The author also evaluates the New Deal relief, recovery, and educational programs for the Florida Seminoles, the cattle tick controversy on the Big Cypress Reservation, and Commissioner John Collier's special interest in this small group of approximately 600 people.

Kersey argues convincingly that New Deal reform had mixed results for the Florida Seminoles. The CCC Indian Division, for example, provided the Seminoles with a welcome source of cash income, made improvements on their land, and led to the formation of a cattle herd on the Brighton Reservation. Unfortunately, the CCC-ID did not effectively prepare the Seminoles to participate successfully in an expanding off-reservation market economy.

More serious problems occurred in the area of education. The government provided only limited educational programs on the Dania, Brighton, and Big Cypress Reservations because of the Seminole indifference to attending school. Commissioner Collier was evasive about improving this situation because he wanted to preserve for posterity traditional Seminole culture. Kersey also indicates that the Indian Bureau's progressive education curriculum failed to live up to its promise of Indian control over the content and method of instruction.

Because the Florida Seminole did not have a unified tribal organization, they showed very little enthusiasm for the Indian Reorganization Act. The Seminoles approved of this legislation by a vote of twenty-one to zero, but they did not bother to draft a constitution or charter of incorporation. Kersey notes, however, that the Seminoles in the 1950s organized under IRA to stop Congress from terminating its federal guardianship responsibility.

The author provides a thoughtful analysis of the long-term impact of the New Deal on the Seminoles. The progressive Cow Creek Seminoles north of Lake Okeechobee and the Mikasuki Seminoles on the Big Cypress Reservation underwent significant culture change when they moved to reservations, accepted government social programs, and converted to Christianity during the 1940s. A minority of religious traditionalist Mikasuki Seminoles, however, were interested in cultural continuity. They remained in isolated trail camps and clung to their time-honored customs.

Kersey provides a generally favorable portrayal of Commissioner John Collier. Nevertheless, he indicates that Collier romanticized the Seminoles as noble primitives. More analysis of the problems associated with Collier's backward-looking policy of cultural encapsulation would have strengthened the narrative.

This book is a significant contribution to recent Indian historiography. It is a model study based on extensive archival research, oral interviews with Indians, and the fieldwork of anthropologists. The result is a balanced and sensitive portrayal of Seminole history that will be of interest to both scholars and the general public.

University of Texas, Arlington

KENNETH PHILP

Like Beads on a String: A Culture History of the Seminole Indians of Northern Peninsular Florida. By Brent Richards Weisman. (Tuscaloosa: University of Alabama Press, 1989. xv, 198 pp. Preface, acknowledgments, introduction, illustrations, maps, tables, notes, references, index. \$15.95.)

Archaeological research is a much romanticized endeavor, but the published results make typically dull reading for anyone outside of the discipline. Weisman's book on the development of Seminole culture is a welcome exception. Because the Seminoles originated as a distinct tribe in the eighteenth century, pertinent data come from documents as well as the ground. The author has very skillfully drawn together these different sources to produce an informative and thought-provoking account of the Seminoles' part in the early history of Florida. Much original material is contributed, including archaeological data collected by the author and his creative use of the recently discovered diary of Henry Prince who served in the army in Florida during the Second Seminole War. In sleuthlike fashion, the documents supply clues about where to dig, and the products of excavation supply clues for interpreting documents.

In addition to producing a more rounded account, Weisman's method also appears to condition a more idealist perspective on the development of native American culture. Materialist interpretations of culture change are somewhat inherent in the work of archaeology because things rather than ideas are what survive in excavation pits. Environmental change and intrusions of alien cultures are the conventional explanations for variations observed in site strata, not the self-inspired motives of the individuals and communities who occupied them. Weisman departs deliberately from this approach, assigning considerable importance to the Creek world view and the proactive process by which traditions were transformed and preserved by the emergent Florida Seminoles.

In that same vein, Indian entrepreneurship is a major recurring theme. The Seminoles and their predecessors are portrayed as partners in, rather than victims of, the colonization process. Even before the Europeans, their ancestors had been subjugated by tributary chiefdoms that were stratified systems driven mainly by wealth and power. European trade goods were highly prized because they provided new sources of wealth by

which to achieve rank. Weisman directly challenges “to the poor Indian” perspectives on the contact experience, which he evidently finds undignified and patronizing, and also out of date. Osceola resembles Lee Iacocca more than Geronimo in this account. This Reaganesque vision of the Seminole past oversteps the data available to support it, and seems contradicted by the persisting impoverishment of the descendants (bingo notwithstanding). Although archaeologists are frequently too reticent to speculate about sociopolitical implications, Weisman goes a bit far in the other direction.

The title of the book is a metaphor, somewhat overworked, signifying flexible resilience. Ancient Creek traditions are the string that draws together the autonomous sociopolitical units (band/clan/talwa) that collectively have comprised the tribe. Substantively, the book begins with a review of the evidence regarding prehistoric cultural patterns of the southeastern Indians and Mississippian survivals in the emergent Creek confederacy. The period between contact and the end of the Second Seminole War is divided into three intervals: Colonization, 1716-1767; Enterprise, 1767-1821; Revitalization, 1821-1841. Marshaling diverse evidence, and frequently ingenious deduction, Weisman develops his argument that the ancient Creek cosmos was an enduring touchstone in Seminole responses to both adversity and opportunity. In considering the Second Seminole War, Weisman devotes a chapter to his quest for Powell's town, Osceola's last encampment. This is the best chapter in the book. It conveys a clear sense of how historic archaeology is done, as well as providing valuable information. The final chapter, prior to the conclusions, is a review and recapitulation of the Seminole world view, focussing primarily on the busk and the ball game. In sum, this is a very carefully researched and well-written book that makes a valuable contribution to the ethnographic and ethnohistorical literature on Seminoles in Florida.

University of South Florida

SUSAN GREENBAUM

Key Marco's Buried Treasure: Archaeology and Adventure in the Nineteenth Century. By Marion Spjut Gilliland. (Gainesville: University of Florida Press, 1989. xi, 138 pp. Foreword, acknowledgments, photographs, references, index. \$25.00.)

Marion Gilliland has skillfully chronicled one of the most important and spectacular archaeological odysseys ever conducted in the United States: the remarkable collection of wooden and other organic artifacts recovered by Frank Hamilton Cushing from the "Court of the Pile Dwellers" on Key Marco, collected as a result of the Pepper-Hearst archaeological expedition to southwest Florida. This book, however, is not about archaeology and the artifacts recovered from the excavations, but instead it is about the individuals, institutions, and circumstances involved in the expedition, its organization, the recovery of a remarkable collection, and the controversy surrounding its authenticity and ultimate ownership. This book is essential reading for anyone interested in the history of American archaeology, Florida archaeology, and more importantly nineteenth-century Florida history, particularly southwest Florida.

At the start, the reader is provided with a brief overview of the history of the expedition, including a list of the numerous individuals involved in this story. They are grouped into categories based on the roles they played. This serves as a useful reference when one examines the text. In the next two chapters, Gilliland provides a brief general description of Marco Island and an ethnographic sketch of its aboriginal inhabitants, the Calusa. Chapter 4 provides a history of American settlement of Marco Island, most notably the history of the Collier family. These chapters provide an excellent setting for the characters and events of the expedition that follows. In the next chapter, the main character, Frank Cushing, is introduced. This section highlights Cushing's early life, his introduction to anthropology, his exploits among the Zuni, and other aspects of his life that occurred prior to his involvement with Florida. Gilliland utilizes extensive important documentary sources, primarily personal letters, to portray Cushing's character and personality. She discusses the early finds of organic artifacts made at Key Marco and the involvement of the various institutions and individuals, including Cushing, in an initial expedition to investigate more

fully these findings. The next episode chronicles the actual expedition, its organization, and its personnel, most notably Wells Sawyer, the project artist.

The excavation is re-created in Chapter 8 through the use of the diaries of Mrs. Collier, Sawyer, and George Gause, the excavation foreman, together with Cushing's letters to the Bureau of American Ethnology and the University of Pennsylvania. Gilliland discusses the problems that Cushing's finds created: his diminished health, the authenticity of the finds, Cushing's failure to publish, and the final disposition of the artifacts to the two sponsoring institutions. A postscript discusses the site and collection today with some of the controversies that still surround it. The work is beautifully illustrated with Sawyer's watercolors and the numerous photos of the expedition. These illustrations will be useful for historians and archaeologists, and alone are worth the price of the book.

Gilliland's real contribution is the exposition of the controversy surrounding the Key Marco finds and finally laying to rest the accusations of fraud leveled against Cushing. This is masterfully accomplished through exhaustive use of letters and diaries that provide independent and corroborative first-hand accounts of the excavation and its authenticity. Gilliland convincingly makes her case that Cushing's finds are authentic. My only criticism of the work is stylistic and actually arises from its strength. The extensive use of lengthy quoted documents are so skillfully integrated into the narrative that it is often difficult to discern them from Gilliland's writings. While this is not a problem for the casual reader, historians or archaeologists might find it frustrating. Perhaps the use of a different font for the quoted material would have been appropriate. A hint to the reader: the quoted material is not right justified while narration is. This is an excellent, well-researched and well-written work that exposes and clears up the controversy of the Key Marco material.

University of Houston

RANDOLPH J. WIDMER

Proslavery: A History of the Defense of Slavery in America, 1701-1840.

By Larry E. Tise. (Athens: University of Georgia Press, 1987. xix, 501 pp. List of illustrations, list of tables, preface, illustrations and tables, notes, bibliography, illustration credits, index. \$40.00.)

In a startling reappraisal of proslavery thought, Larry E. Tise performs the unlikely feat of relocating the source of defense of slavery in the United States from the antebellum South to New England. In the process, he takes issue with countless historians who have written on race, class, and region. His evidence is so wide ranging and impressive, and the book is so tightly conceptualized and well written, that his argument may well refocus the debate on many central issues in southern and American history.

Tise insists that North America had a pronounced proslavery heritage, centered in the defense of conservative social values, that dated at least as far back as a pamphlet published in 1701 by a Massachusetts provincial court justice. The era of the American Revolution introduced a new ideology of freedom and equality, but in Tise's view, this rhetoric was atypical of social thought extending from the colonial era to the Civil War. In the post-Revolutionary years, and especially in the "neglected era" of 1808-1832, conservative ministers, again mostly from New England, led a conservative reaction to Jeffersonian democracy and against the heritage of natural rights philosophy. Northern ministers who moved south brought with them the hierarchical republicanism that was at the heart of American proslavery thought. The South, then, was late in adopting a formal defense of slavery, but when the region's intellectual leaders embraced it after 1835, they were not out of the American mainstream but a part of it. Tise concludes that there was a "near national acquiescence with slavery as a morally acceptable institution" and that only events of the Civil War prevented the nation from "losing its liberating and liberalizing tendencies" (xiv).

As one would expect with such a sweeping reassessment, Tise's interpretation is not without problems. He defines proslavery broadly as "a mode of thinking, a concatenation of ideas, and a system of symbols" (xv), stressing especially that it was a shared belief system of those favoring an orderly, hierarchical

society. Critics of the southern version of racial slavery still could be classified as proslavery if they refused to disturb the stability of society by acting against slavery. Tise blurs the crucial distinctions between a northern Congregational minister and a southern planter, both of whom might indeed favor a hierarchical society but with very different meanings as to principles and self-interest on the specific issue of racial slavery in the South. The book is geared to the American political context rather than to the dynamics of southern society, so that one comes away without adequate understanding of those clearly most involved in the realities of slavery. The recent work of Eugene Genovese, Elizabeth Fox-Genovese, Michael O'Brien, and others reevaluating the intellectual history of the antebellum South contradicts Tise's views on the derivative nature of that thought.

This book is, nonetheless, an important achievement. Its documentation is thorough. Tise has combed relevant manuscript collections and read hundreds of proslavery documents. His "Proslavery Ideography," a computer compilation of biographical information on proslavery writers and of their ideas and arguments that appear from close textual analysis, enabled him to see a broad movement. Tise has argued his case well, but others must test his too-often sweeping interpretations.

University of Mississippi

CHARLES REAGAN WILSON

Evangelicals and Conservatives in the Early South, 1740-1861. By

Robert M. Calhoun. (Columbia: University of South Carolina Press, 1988. xiii, 242 pp. Preface, notes, index to biblical references, index. \$24.95.)

What first strikes the reader of Robert Calhoun's book is its sophistication. Evidence of extensive research abounds, much of it concerning political theory in both England and America. As a result of such depth and scope, Calhoun makes unusually perceptive connections that lie well beyond the time and place of the primary task as conventional historiography might pursue it. For instance, he probes Luther and Calvin, Augustan conservatism, and John Witherspoon and James Madison, in addition to central actors on the southern stage.

Knowing this much enables one to infer that the real subject of *Evangelicals and Conservatives* is authority. The winds of liberty were stirring in the South between 1740 and 1861, many of them generated within the region itself. The issue was what to do with liberty by way of directing and harnessing it; in other words, how to define authority and where to locate it.

Directing and harnessing liberty is an activity any republican government must take upon itself. In the American South, government had a partner, namely, evangelical Protestant thought and people. Having emerged in the 1740s the teaching about God's blueprint for a righteous society developed and achieved influential status. In the hands of the leaders of the late antebellum period (a heavily Presbyterian-minded contingent), it made a biblical case for slavery and created the view that the South was "set . . . apart from the rest of the sinful world," meaning superior, of course. But evangelical teaching went beyond those specific positions; it proposed an entire "moral economy."

The alliance between political thought and evangelical thought had not always been so cerebral or systematic— or conservative, however. Early, the mood had been adversarial: colonial evangelicals were disturbers of custom, critics of society and culture. On this subject Calhoon reinforces the research of Rhys Isaac in Virginia. From 1776 to 1815, they collaborated with the government by inculcating discipline, seeking adherents, and infusing piety. For this period, and especially the late antebellum decades, Calhoon supports Donald Mathews's conclusions that they partly accommodated their views to those of government.

Despite this book's similarities to Isaac's and Mathews's work, it charts its own course. Calhoon is clearly the intellectual historian. The other two are investigating social process, the ways in which evangelical teachings and values made impact on family, gender identity, community, and personal conduct. Calhoon goes to work most seriously on ideas— ideas in the minds of leading thinkers. We learn, of course, about ordinary citizens who think or who follow these thoughts, but mostly about the concepts themselves. The title of the book would be more accurate if it were "Evangelicalism and Conservatism." Repeating, we do learn about people and events. But these are recessive in favor of the author's excitement over ideas, the interpreting and correlating of which are his passion.

public, even as he witnessed the frayed bonds of nationhood coming apart. For Calhoun, "The Price of Union" was too high.

University of South Florida

JOHN M. BELOHLAVEK

The Papers of John C. Calhoun: Volume XVIII, 1844. Edited by Clyde N. Wilson. (Columbia: University of South Carolina Press, 1988. xxviii, 798 pp. Preface, introduction, bibliography, index. \$39.95.)

John C. Calhoun served as secretary of state during the presidency of John Tyler for a period of about one year. This volume and two which are to follow will contain the record of that year. Despite the decision to devote three volumes to the period, only about one-third of the available documents will be published.

During Calhoun's brief tenure in the Department of State, "the most important issues in American foreign policy between the War of 1812 and the Spanish-American War" came to a head. These were developments relating to the acquisition of Texas and Oregon. It was also a time in which important contacts were made with China and Hawaii, as well as a number of the German states. It was an era of growing American presence in far corners of the world. Calhoun's appointment was confirmed unanimously by the United States Senate before he had even known that he was to be appointed. He reluctantly accepted and assumed his duties on April 1, 1844.

Calhoun came to a department that had been leaderless for more than a month and which was busily engaged in the demands of a congressional session with appointments, appropriations, "and other controversial matters." The beleaguered administration that he had joined could not count on support from either the Democrats or the Whigs, and the president regularly faced defeat in the Congress. Though he had not been a part of the executive branch of government since he had left the War Department almost two decades earlier, Calhoun had a reputation as a first-rate administrator, and he immediately and enthusiastically immersed himself in the business of the State Department.

While the rich documentation in this volume mostly centers on the events in Texas, Oregon, China, and the German states, there is more material dealing with Florida than has been the case in earlier volumes in this series. The index lists twenty specific page references to "Florida Territory," three to "Pensacola," three to "St. Augustine," four to "William P. Duval," and five to "Richard K. Call," among others. For the most part, however, the references are to inconsequential or routine matters. One humorous item was Governor Call's defense of charges brought against him by the United States District Attorney in Tallahassee. A bridge over the St. Marks River built by Call's Tallahassee Railroad Company had been blown away by the hurricane of September 1843 and lodged partially in the stream and partially on its bank. Charles S. Sibley, the district attorney, charged that Call did maliciously "put and set a certain [w]reck of a bridge in the St. Marks River, a navigable stream, by which the navigation is obstructed." Exuding the fiery indignation that was his characteristic, Call charged Sibley with having prostituted his office for "unwarranted and malicious purposes," and declared "it was well-known to the said District Attorney, that the bridge was removed and placed where it now is, by the will of God." Call presented countercharges of corruption against Sibley and asked that Calhoun investigate them. Calhoun later decided Call's charges against Sibley were unfounded, and Sibley was reappointed to another term as district attorney. Call's term as governor was not renewed.

The editors and the University of South Carolina Press have maintained the high standards we have come to expect of this series.

University of Florida

HERBERT J. DOHERTY

Abraham Lincoln: Public Speaker. By Waldo W. Braden. (Baton Rouge: Louisiana State University Press, 1988. vii, 119 pp. Acknowledgments, introduction, notes, index. \$19.95.)

Many scholars, and certainly his admirers, credit Lincoln with being the most talented writer among American statesmen. Skill with the pen, however, does not necessarily translate into a first-rate public speaker, and seldom has Lincoln been praised

for his oratorical abilities. In *Abraham Lincoln: Public Speaker*, Waldo W. Braden examines Lincoln's oratory practices from 1854 through 1865. Although not a Daniel Webster, Lincoln's style demonstrated his common sense and proper moral character.

The opening chapters treat the public image of Lincoln, his speeches before 1860, and his preparation of those addresses. Braden reminds the reader that Lincoln did not reach the oval office by pen alone; "Lincoln first won attention on the platform, where he was principally concerned with persuading the common citizen." His time was spent arguing that "this government cannot endure, permanently half-slave and half-free," not coining "notable phrases to impress a reading public" (p. 2). Between 1830 and 1860, Lincoln established his credibility by deliberately projecting "the persona of a poor man's son, an underdog" (p. 4), but "Lincoln found it wise to alter his public image as president; he never during those years overtly played upon his simple beginnings" (pp. 13-14). In describing Lincoln's preparation of a speech, Braden adds "logical" to an earlier evaluator's appraisal of "slow, calculating, methodical and accurate" (p. 65).

Separate chapters detail Lincoln's most famous speeches. The First Inaugural Address reflected Lincoln's "strategy of delay, indirection, and caution" (p. 80). His words in the Gettysburg Address live on because of "their dramatic origin, their quotability, and their expression of the theme of freedom" (p. 87). Rather than resort to the "hard sell" or seek to "exploit bitter emotions," Lincoln's Second Inaugural Address "was a persuasion that sought identification with simple, God-fearing citizens of his time and of the future" (p. 95).

Braden concludes with an analysis of Lincoln's voice, appearance, and delivery. The author "suggests that little of a dependable nature remains concerning Lincoln's voice" (p. 102), and that contemporary testimony suggests that Lincoln gave a "negative first impression" (p. 106). Many derogatory adjectives were used to describe Lincoln throughout his life, particularly by the press. Lincoln barely lived to see this trend reversed. It was not until 1865 that the New York *Herald* described him as "a most remarkable man. . . . He has proved himself, in his quiet way, the keenest of politicians" (p. 12).

Braden amply demonstrates his talents in *Abraham Lincoln: Public Speak*. He substantiates Lincoln's refinement of his preparations for writing a speech. The book is appropriately documented, but lacks a bibliography. Those individuals interested in public speaking might improve their own abilities by following some of Lincoln's habits which Braden has so skillfully described, and anyone interested in Lincoln will enjoy this fresh insight into a seldom-studied aspect of his life.

Southeastern Louisiana University

LAWRENCE L. HEWITT

Reconstruction: America's Unfinished Revolution, 1863-1877. By Eric Foner. (New York: Harper and Row, 1988. xxvii, 690 pp. Introduction, preface, illustrations, epilogue, acknowledgments, selected bibliography, index. \$29.95.)

Eric Foner's *Reconstruction* is a valuable addition to the *New American Nation Series* and will undoubtedly be the standard single-volume study of that enigmatic period for some time to come. Using a traditional organizational method—except for his emphasis on the impact of the Emancipation Proclamation after 1863, and a brief foray into the New South after 1877—Foner has gone far toward incorporating into this single volume the voluminous literature on Reconstruction that has emerged during the last three decades or so. The many books, monographs, and articles that have virtually rewritten Reconstruction history since the 1950s are part of a general trend toward atomization in historical research and writing. As more and more authors studied and wrote about more and more aspects of the human behavior of the post-1865 period, there emerged a general understanding among historians that the period was vastly different from the way it had been depicted by the Dunning school historians and their progeny. At the same time, there was no easily available source to which the general reader might go to find a consensus of analysis of that massive literature.

Foner has provided that source. With specific reference to his belief that we need to combine our detailed analytical work with broader efforts to put it all together, he has written an interesting narrative history of the Reconstruction period that carries with it abundant analysis—as good narrative can and

should. This reviewer applauds him for proving that— contrary to what many of our colleagues have conceded in recent years— narrative history is not dead.

There is simply not enough space available in a review to recount what Foner has done. Suffice it to say that with the two exceptions mentioned above— and perhaps one more— he has treated the period in a traditional and, for many of us, familiar organizational framework, but with fresh material and insight throughout. From the chaotic ending of the Civil War, through Andrew Johnson's emergence and decline, the executive-legislative stand-off, the quasi-implementation of Congressional Reconstruction and the southern response, to the economic depression of the mid-1870s, and to the uncertain resolution of the Hayes-Tilden election in 1876-1877, it is all there. Readers will find the entire book refreshing and interesting, but special attention should be called to Chapter 1, "The World the War Made," and Chapter 12, "Redemption and After." Also worth special notice is his tenth chapter, "The Reconstruction of the North," which deals exceptionally well with the social change in that region as modern America emerged after the war.

Foner's work is riding the crest of the social values of the generation of which he is a part just as the Dunning school historians did in theirs. While historical interpretation is not cyclical— if only because it occurs in linear time— it does change according to the perspective from which it is written. It would be interesting if one had the privilege to look back from the middle of the next century to see how his book fared over time.

University of Central Florida

JERRELL H. SHOFNER

The Men and the Mills: A History of the Southern Textile Industry. By Mildred Gwin Andrews. (Macon, GA: Mercer University Press, 1987. xvi, 367 pp. Foreword, preface, introduction, photographs, epilogue, glossary, leavers glossary, bibliography, index. \$35.00.)

A reading of the dust jacket of *The Men and the Mills* will tell most readers whether or not they wish to proceed with a reading of the work. On the front is a photograph of a black sharecropper in the midst of a field of cotton. In an industry historically noted

for its lily-white attitudes, that ironic choice was the first of many instances of either the biased or ill-informed nature of the book. On the back are blurbs from industry leaders, the heads of Cone Mills and West Point-Pepperell, for example. This book is definitely history from the inside and from the top.

Mildred Gwin Andrews was a textile insider; her whole life was intricately intertwined with the rise of the southern textile industry. Born in the Mississippi Delta in 1903, she died in 1984 after spending her adult life as a public relations representative of the textile machinery industry. Her book is obviously a labor of love. She has given the reader a bird's-eye view of the industry she served for over fifty years.

A book such as this is difficult for the historian to review. On the one hand, it seems to be another public relations piece for the industry. There is no doubt where Andrew's passions and biases are. She is bound and determined to put forward the best case for the textile industry. To her credit, she does mention the problems of child labor and other unflattering aspects of the industry. But those pale beside the numerous studio portraits of industry leaders liberally distributed throughout the book.

Having said this, are there any redeeming qualities to this tome? Yes. Andrews provides her readers with a good bibliography of published sources, and the book has an excellent nineteen-page glossary of terms unique to the textile industry. She brings to life some of the most prominent leaders of the industry.

What Andrews has presented to the reader is an overview of the southern textile industry from its beginning to the 1980s. This gives the reader a perspective that other works do not. Until someone comes along with more depth and perspective, *The Men and the Mills* must serve as our general introduction to the southern textile industry.

Mississippi College

EDWARD N. AKIN

Freak Show: Presenting Human Oddities for Amusement and Profit.

By Robert Bogdan. (Chicago: University of Chicago Press, 1988. xiii, 322 pp. Preface, introduction, photographs, notes, references, index, \$29.95.)

The Trade Card in Nineteenth-Century America. By Robert Jay. (Columbia: University of Missouri Press, 1987. 112 pp. Acknowledgments, introduction, photographs, notes, bibliography, index. \$30.00.)

Mathew Brady and Charles Eisenmann photographed them. P. T. Barnum and the Ringling brothers made fortunes displaying them. Millions of Americans flocked to the Hall of Human Curiosities, Odditorium, Congress of Oddities, and Museum of Nature's Mistakes in dime museums, fairs, carnivals, circuses, and amusement parks to gawk at them. Referred to by barkers as "curiosities," "rarities," "oddities," "wonders," "marvels," and "monsters," freaks—people with physical, mental, and behavioral anomalies—were a popular form of entertainment during the heyday (1840-1940) of the sideshow. At the heart of the midway for a century, public and professional opinion in recent decades has changed from viewing human oddities as marvels to seeing them in a pathological light, and made the freak show nearly extinct. "Seen by many as crude, rude, and exploitive, the freak show is despicable, a practice on the margin, limited to a class with poor taste, representing, as one disability rights activist put it, the 'pornography of disability'" (p. 2).

Robert Bogdan, a professor of special education and sociology at Syracuse University, provides a compelling, interdisciplinary account of the practice of exhibiting human disfigurement and disability for amusement and profit. He covers the whole range of the offbeat from the novelty acts of sword swallowers, fire eaters, and snake charmers, through the man-made curiosities of tattooed people, to the born-freak of physical and mental deformity. He discerns that freak shows relied on two basic modes of exhibition: "the exotic," which pandered to the culturally strange, the primitive, the bestial, and the mysterious; and "the aggrandized," which endowed the freak with a variety of status-enhancing characteristics (p. 97).

Virtually every freak was misrepresented in some way to the public. Purposeful distortions and exaggerations abounded. Inches and pounds were added or subtracted to the heights and

weights of giants and midgets, skinny and fat people; the Wild Man from Borneo was actually a short and retarded person born in New York; and the Connecticut-born Sherwood Stratton became the English-born General Tom Thumb. While freaks were indeed exploited, degraded, and mistreated, Bogdan also learned of contentment, fame, and fortune. "Outside the boundaries of the freak show, many so-called human oddities had neighbors and family; they loved and were loved, were accommodating and accommodated, were respectful and respected" (p. 269). Freaks were not born, but manufactured by promoters, managers, and audiences. "'Freak' is not a quality that belongs to the person on display. It is something we created; a perspective, a set of practices— a social condition" (pp. x-xi). To write this insightful and sensitive account, Bogdan has gone beyond the traditional memoirs and accounts on amusements and curiosities to research in primary documents and memorabilia in entertainment archives. Photographs, postcards, handbills, and pamphlets from the Circus World Museum in Baraboo, Wisconsin; the Becker Collection at Syracuse University; and the Ringling Museum of the Circus in Sarasota, Florida, among other depositories, enhance and illuminate this story.

The controversies implicit in the freak show burned anew in Florida recently when saloons in Gainesville and other communities staged contests where patrons tossed a dwarf outfitted in a harness and helmet. Little People of America protested that the latest recreational rage was dehumanizing and degrading. The dwarf, however, insisted on his right to earn a living and to be a showman and celebrity, while bar patrons called for freedom of choice in entertainment. This kind of bizarre activity is as much a part of Florida's popular culture as more traditional pursuits, yet it remains a neglected area of research in the state.

Another national study providing a prism for approaching local and regional culture is Robert Jay's book on the trade card. Advertising by means of the engraved tradesman's card emerged in Europe around 1700. With opportunities for advertising limited in terms of content, space, and place, manufacturers turned to the 4½ x 3-inch trade cards that could be either included in a package or distributed by local shopkeepers. On one side the cards carried rich imagery to catch the consumer's eye, and on the other side delivered detailed product informa-

tion, educational, moral, or humorous messages. Engravers and printers migrating to America brought the skills of woodcut illustration, letterpress printing, and copperplate engraving necessary for trade card production. With the introduction of lithography and the steam press, trade cards could be printed in great quantity and variety inexpensively and quickly. The multi-colored chrome cards carried the advertising card to the peak of its popularity in the 1880s and 1890s.

Printed for as little as \$3.25 per thousand, the trade card became a vital form of mass advertising. The cards were used to reach remote communities, promote products— including alcohol, tobacco, and cosmetics— restricted elsewhere, break down suspicions of products such as canned meats, and establish recognition of packaging, trademarks, and brand names. Manufacturers printed messages in three or more different languages to reach a broad base, and encouraged consumers to save the cards by printing them in series and with calendars and holiday greetings.

Since trade cards avoided the constraints imposed by editors in public forms of advertising, manufacturers could make extravagant claims and exploit popular prejudices. Lydia Pinkham's Vegetable Compound professed to cure and prevent cancer. The 20 percent alcohol content was probably more addictive than curative. Advertisements for corsets claimed to relieve body organs from injurious pressure when, in fact, reports indicated that they damaged the anatomy. Likewise, companies exploited race, gender, and ethnicity in promoting products. Happy darkies, hook-nose Jews, nubile females, and heathen Chinese were common. The trade card began to decline before the turn of the century as postal regulations reduced the cost of second-class mailings, subscription-based periodicals opened up more pages to advertising, the federal government authorized the privately printed postal cards, and selling by lavishly illustrated catalogues became popular.

For this first in-depth treatment of the trade card, Robert Jay, professor of art history at the University of Hawaii, has culled his specimens from eminent national collections— the British Museum, American Antiquarian Society, Winterthur Museum, New York Historical Society, New York Public Library, and the Smithsonian Institution, among other. The University of Missouri Press should be commended for reproducing

seventy-five black-and-white cards, and nearly 100 full-color cards, and interfacing the cards in the text, so that the reader can follow the story without interruption. As consumers of national brands, Floridians were also exposed to these advertising images and spiels, and archives in the state should pay more attention to collecting these artifacts so valuable in studies of material culture.

University of South Florida

ROBERT E. SNYDER

The American Indian Experience: A Profile, 1524 to the Present.
 Edited by Philip Weeks. (Arlington Heights, IL: Forum Press,
 1988. xv, 320 pp. Foreword, the authors, index. \$14.95
 paper.)

This work is a brief history of Indian-white relations in what became the United States. The chapters are each written by a different author, including one by Weeks himself. Books "written by committee" often suffer from disjointed or overlapping subject matter and uneven writing. But in this volume, Weeks has successfully managed these problems by skillful editing. The chapters are clustered into three groups: "From Contact to Removal," "The Climactic Ordeals," and "Visions of a New Order." The latter group deals with the plight of Indians since their final defeat and with the conflict over federal Indian policy between those who seek to assimilate Indians into the American mainstream and those who want to retain a measure of Indian local government and some of their traditional culture.

A joint project, such as this work, is especially appropriate for writing Indian history because Indians were even more ethnically diverse than were the peoples of Europe. They were even further diversified, moreover, by the challenge of white conquest as particular groups adopted a wide variety of, and often contradictory, strategies of survival.

As Theda Perdue's chapter on the Indians of the lower South shows, this complexity of Indian history is apparent even when one focuses upon a given region and period. In the lower South, beginning in the eighteenth century, previously united peoples became divided by the particular features of European culture that they adopted or rejected. Indian fought Indian,

furthermore, in the various wars between white nations for the control of North America. Thus, the Creek nation became polarized between a pro-British party that practiced indigenous religions and favored traditional government by local town councils and a pro-American, Christian party that favored a stronger centralized government by elected officials. The pro-British, traditional Creeks, following their defeat in the War of 1812, migrated to Florida and joined forces with the remnants of some local tribes as well as some settlements of escaped African slaves to form the Seminole nation. It was the efforts of the federal government to force the Seminoles to rejoin the Creeks, who meanwhile had been deported to Oklahoma, that caused the Second Seminole War. The federal government committed 40,000 troops in this war, more than were committed in combat in either the Mexican or the Spanish American wars.

American history is often told from the point of view of the winners as a tale of success. Yet in any scramble for wealth and power, there are both winners and losers. As the Weeks collection demonstrates, the Indian experience is not only fascinating in itself but also contributes a sobering perspective to American history in general.

California State Polytechnic University

WILLIAM EVANS

Depression Post Office Murals and Southern Culture: A Gentle Reconstruction. By Sue Bridwell Beckham. (Baton Rouge: Louisiana State University Press, 1989. xx, 338 pp. Preface, acknowledgments, introduction, notes, coda, appendix, index. \$32.50.)

The years between 1936 and 1943 were a unique period of development in American art. The federal government undertook to commission and install artwork in public buildings as one of its national recovery projects. Under the patronage of the Treasury Section of Fine Arts, some 1,118 murals were installed in federal buildings throughout the United States. Of that number, about 300 were commissioned and installed in southern buildings, primarily post offices. A number appeared in post offices in Florida.

For many years these murals have largely been ignored or regarded as less than worthy of consideration. Against this formidable obstacle, Sue Bridwell Beckham undertook her exploration of post office murals in the South and their relation to southern culture.

Through the use of correspondence in the National Archives and extensive travels throughout the South, Beckham discusses the development and sociological implications of southern murals. According to Beckham, from a southern point of view, the patronage of murals placed in post offices was perceived as an on-going program of reconstruction by the federal government. While many conservatives in the South wished to be rid of such outside interference, they were nonetheless grateful when their wishes and ideas in regard to appropriate subject matter were acknowledged by those in Washington.

It is within this context that Beckham discusses southern murals based upon such ideas as the concept of the South, the artists chosen to paint about the South, the division of labor, race and sex perceptions, and the image the South had of itself. By using specific examples, the author thoroughly explores each concept.

In the final chapter dealing with the South's hopes for its future, Beckham briefly discusses the particular commission for a mural to be placed in the Starke, Florida, post office. The process of choosing the appropriate subject for the Starke mural on the eve of World War II and the final solution that was selected illustrates the decision-making process involved. Most of the other commissions discussed within the book are outside Florida and range from Virginia through the deep South and west as far as Texas.

Beckham's writing is clear, detailed, and well organized. The use of illustrations is, however, disappointing. The paper used in the book does not reproduce photographs very well, and all of the photos are too small to show adequate detail. In dealing with any discussion of works of art, as these murals must be considered, it is important that they be as well illustrated as possible.

In total, the book is an important document of a subject that has too long been neglected but is certainly worthy of further exploration. Sue Bridwell Beckham and Louisiana State University Press are to be commended for their effort.

University of Florida

PAUL M. SIBOROSKI

Talmadge: A Political Legacy, A Politician's Life: A Memoir. By Herman E. Talmadge, with Mark Royden Winchell. (Atlanta: Peachtree Publishers, 1988. 371 pp. Acknowledgments, prologue, illustrations, epilogue, index. \$17.95.)

Herman Talmadge is the Rodney Dangerfield of American politics. As the scion of Eugene Talmadge, the gallus-snapping political boss who ruled Georgia politics with an iron hand during the 1930s and 1940s, Herman has been an easy mark for political pundits. When the journalist Robert Sherrill devoted a chapter of his 1968 book, *Gothic Politics in the Deep South*, to Talmadge, he used the acerbic subtitle "How a Demagogue Adapts." To Sherrill, Talmadge was a tragicomic figure, a political lightweight who lacked the magnetism and the substance, though not the cunning, of his famous father. Understandably, such judgments have rankled Talmadge. Now, with the help of Mark Royden Winchell, an associate professor of English at Clemson University, he has written an autobiography that attempts to set the record straight.

Whatever else might be said of him, Herman Talmadge has lived an unusually full and dramatic life. Born and raised on his parents' farm in McRae, Georgia, he moved to Atlanta as a teenager in 1930. Admitted to the Georgia bar in 1936, he enjoyed a long political apprenticeship under his father who was elected governor four times between 1932 and 1946. During these years, "Young Hummon" was often dismissed as a frivolous playboy; his first marriage, to a beautiful New York model, ended in divorce in 1941. But his public image improved after he saw action as a naval officer in the Pacific. Upon his father's death in 1946, the Georgia legislature selected him to fill the governor's unexpired term. The legality of the Talmadge dynasty was promptly challenged in court, and two months after Herman took office a Georgia Supreme Court ruling forced him to resign. Undaunted, he won the governorship in a special election in September 1948. Reelected in 1950, he served as governor until 1955. The following year, he won election to the United States Senate, defeating the longtime incumbent Walter George in a bitter primary battle. He went on to serve four terms (1957-1981) in the Senate, gaining considerable notoriety as an outspoken advocate of white supremacy and state rights. As the powerful chairman of the Committee on Agriculture and as a member of the Watergate investigative committee, he was a highly visible member of the Senate establishment. However,

everything began to unravel in the mid- and late-1970s when he suffered a series of personal and political disasters: the 1975 drowning death of his son, a long struggle with severe depression and alcoholism, a highly publicized and scandal-ridden 1977 divorce trial, and a 1979 Senate Ethics Committee investigation of campaign fund fraud. Formally censured by his Senate colleagues, Talmadge sought vindication from the Georgia electorate in the 1980 Senate race. Mobilizing the remnants of the fifty-four-year-old Talmadge organization, he managed to win the Democratic primary. But he lost the general election to the Republican upstart Mack Mattingly. Now in retirement, the ex-senator awaits the verdict of history.

Considering the evidence at hand— especially Talmadge's unenviable record in the area of race relations— that verdict is bound to be unfavorable. Even so, there is more than enough careful reflection in Talmadge's apologetics to warrant a careful reading of his words. His extraordinary life commands our attention, if not always our respect.

University of South Florida

RAYMOND ARSENAULT

Nancy Hanks, an Intimate Portrait: The Creation of a National Commitment to the Arts. By Michael Straight. (Durham: Duke University Press, 1988. xiii, 429 pp. Preface, photographs, sources and references, index. \$22.50.)

"For most of us, she lived for eight years, the years from October 1969, to October 1977, when she was chairman of the National Endowment for the Arts." This introductory sentence characterizes the book: although the title tells us this will be an intimate portrait, the opening sentence declares it is the public face, not the private face, that will be the focus. This is a study of a complicated, demanding individual by her equally complex demanding but analytical colleague.

Consider how this book came to be. When Ronald Reagan designated the cluster of buildings at Constitution Avenue and 12th Street in Washington as the Nancy Hanks Center, the Friends of the Nancy Hanks Center was organized. The principal activity of the Center was the establishment of an archive of written and oral reminiscences relating to Nancy Hanks. Letters

were written to 1,200 friends and colleagues; 295 written recollections, seventy-four transcribed interviews, and Hanks's personal papers were donated to Duke University. This is history on the level we usually reserve for presidents.

Who was Nancy Hanks who demanded the archives of a president? Who was the woman who was so assured of her place in history that she hired oral historians to record her thoughts and compiled a staggering number of journals and diaries?

Born in Miami, Florida, on December 30, 1927, Hanks joked that "I'm the oldest person you'll ever meet who was born there." Although she lived in Miami until she was eighteen, Cashiers, near Asheville, North Carolina, was her spiritual, as well as her summer, home. She attended Duke University where she was elected president of the student government and May Queen. But this May Queen was uninterested in marriage.

Her bewildered parents watched as their daughter moved to Washington where she went to work as a typist in the Office of Defense Mobilization. Boredom led her down the hall to the President's Advisory Committee on Government Organization and to its dynamic chair, Nelson Rockefeller. From 1953 to Rockefeller's early years as governor of New York, Hanks's life was Nelson Rockefeller's. As one of her friends explained, "Nelson was committed to principles; Nancy was committed to Rockefeller." Hanks followed Rockefeller to HEW (assistant secretary), Geneva (special assistant Cold War Strategy), New York City (Special Projects Study—Rockefeller Brothers Fund), and to Albany (governor). During the course of their ten-year affair, Hanks met Henry Kissinger and several presidents and became a very wealthy woman.

Nelson Rockefeller's legacy to Hanks was a belief in the possibility and necessity of the expansion of the arts. It was Rockefeller who created the New York Council on the Arts, the first permanent source of public support for the arts. But it was Nelson's brother John who, in 1963, turned the resources of the Rockefeller Brothers Fund to a study of the arts. The product of that study, *The Performing Arts: Problems & Projects* (1965), reflected John's and Hanks's views at the time that the arts should be looked at as public policy and that the federal government should not support but rather study our cultural growth.

From the Rockefeller Brothers Fund and chair of the Associated Councils of Arts (whose coffers she filled with Rockefel-

ler money), she moved to chair of the National Endowment for the Arts (NEA) after the job had been turned down by an embarrassing number of people. When she became NEA chair in 1969, Hanks, who Straight explains, "always lived in the present," became almost obsessed with expansion of the arts.

Much, far too much, of this portrait is devoted to tracking the truly stupendous increases in funding in various categories of the arts (dance, theater, education) achieved under Hanks's direction. Though the author states he is relying on oral histories and personal papers, in this long, central section, it is almost as if he was thumbing through a telephone directory of NEA in the Hanks era.

I came away thinking that this was the wrong biographer for Nancy Hanks. First, there is the gender question. Straight sensitively recounts Hanks's long and finally unsuccessful fight against cancer— an early mastectomy was followed at age thirty-six by a hysterectomy. Straight then concludes, "The mastectomy inhibited Nancy's longing for a happy marriage. . . . [She] dedicated her entire consciousness to her work. . . . [She] took on many characteristics identified in the past with men as she climbed the executive ladder." The book lacks footnotes, so the reader must guess whether these comments are based on her own writings and interviews or are they the conclusions of a sensitive man from another generation.

Straight, the analytical thinker, exhibits far more interest in the concept of the role of government in relation to the arts than his subject. He never forgives Hanks (or her successors) for her unthinking drive to expand governmental subsidies for the arts and centralize patronage. Straight seems to favor the original purpose of the British Arts Council, although not its subsequent activities, to create an environment in which the arts can flourish.

In *The Artist in American Society*, Neil Harris wrote that "in the deepest sense arts' ultimate legitimation [is] its ability to exist without one." Art has become a part of our national life, but it has also become "one of many agents on an errand of moralizing." Art, some would agree "culture," improves our quality of life, reminds us of our humanity, and searches for fundamental principles. To do all these things, it is not surprising we invented an agency to report on it and legitimize it. Straight, who can quote Yeats and edit magazines — *The New Republic* — can be a

graceful fellow when he stops trying to convince us that he, a Democrat, was loyal to Hanks, a Republican. He relates the history of the establishment of the National Endowment for the Arts and the National Endowment for the Humanities in Washington, DC, which are fundamentally engaged in an experiment: how can the federal government in a democracy support the intellectual and artistic work of scholars and artists?

Florida Endowment for the Humanities

ANN HENDERSON

The Prevailing South: Life and Politics in a Changing Culture. Edited by Dudley Clendinen. (Atlanta: Longstreet Press, 1988. 246 pp. Foreword, preface, photographs, acknowledgments. \$16.95.)

In 1988, as Atlanta and Houston geared up to receive the presidential conventions of both major parties, Bill Kovach, editor of the *Atlanta Constitution*, asked a group of prominent intellectuals to relate their sense of the South at that time. The book under review is a collection of seventeen short essays drawn from that endeavor, including the works of Elizabeth Fox-Genovese; C. Vann Woodward; Tina McElroy Ansa; Eliot Wigginton; Louis Rubin, Jr.; Pat Conroy; Alex Haley; and Louis D. Rubin, Jr. Their responses are "often disconnected strokes," as Kovach admits, although they clearly underscore the eroding regional power of the Democratic party. By focusing on such topics as the myths of southern womanhood, the role of blacks in southern society, and changing political tradition, many of these authors manifest a sadness towards the standardization besetting the region. Wigginton states this concern well. "What I care about is that the best of such traditions not get bludgeoned into oblivion by an outside world invading with its sights set on a piece of ground and a house as good investment possibilities, surrounded by a chain-link fence."

Yet as David Halberstam writes in relation to race relations, "people do change, and they learn to live with each other"; the South is a "more vibrant, more optimistic society." Halberstam notes the huge impact of Gunnar Myrdahl on his own thinking about the South when he first went to Mississippi as a reporter in the 1950s and the important role played by early black

baseball players in changing racial perceptions of southern whites. Roy Reed's perspective is more akin to Wigginton's when he notes disapprovingly: "We want our politicians now to dress at Brooks Brothers and act like Episcopalians. We are ashamed of our origins." For his part, Woodward asserts, near the end of his concise historical overview, that "the blend of old and new political cultures staves off homogenization and helps preserve a jealously cherished distinctiveness." Writer Josephine Humphreys fears that a lost sense of place is harming the literary imagination in the development-oriented South, while Rubin, citing the work of Jill McCorkle, believes the "contrasts within the Southern experience remain vivid." Thus distinct differences of opinion and subtle historical insight permeate this book, although there are no direct confrontations.

The issue of race pervades this volume, although with curiously little bitterness. Ansa notes the overlooked role played by black women in the civil rights movement and underscores what she sees as the myth of the matriarchal black society, while James Alan McPherson seeks to induce young black and white intellectuals to return to their small towns.

Dreamers and feisty older women are the book's heroic characters. Pat Conroy writes touchingly of his mother's obsession with *Gone With the Wind*. Emily Ellison writes of her ninety-year-old grandmother, for example, a fervent Democrat who "likes to tell you that Nancy Reagan is so skinny she'd get sucked into the updraft of one of those presidential helicopters if it weren't for that dog at the end of the leash holding her down." Yet, it is only the very oldest members of Ellison's family, we are told, that unquestioningly support the Democratic party anymore.

As the title suggests, the book concentrates on what prevails from the traditional South; it does not concentrate on analyzing the impact of new wealth, Republicans, television evangelists, or the standardized institutions that have made so much of the South indistinguishable from other parts of the country. An essay about Atlanta's "Club," the movers and shakers of that city's revival in the 1960s is one of the weakest in the book. Ferrol Sams, Jr., however, wonders whether, to the sleek and smiley TV evangelists, and by extension to so many other Southerners, "God has not finally become inextricably confused in the Southern mind with Mammon."

By and large these authors try to identify and preserve the texture of southern culture and the memories of numberless struggles for freedom that animated an increasingly distant past. The subtext of many pieces seems aimed at building an alternative intellectual vision or political force in the face of the resurgent Republicans. There is little explicitly addressing Florida history in this volume; most of the book's focus, not surprisingly, is on Georgia. The *Atlanta Constitution* should be commended for promoting the examination of southern culture with such insight, although not for its subsequent dismissal of the editor who made it all happen.

University of Miami

GREGORY BUSH

The South's New Politics: Realignment and Dealignment. Edited by Robert H. Swansbrough and David M. Brodsky. (Columbia: University of South Carolina Press, 1988. 330 pp. Tables, graphs, references, contributors. \$34.95.)

The late V. O. Key continues to cast a long shadow over students of southern politics. *The South's New Politics*, like other of the genre (Havard, Peirce, Bass and de Vries, Lamis), maintains the state-by-state survey of southern politics that Key began. It is an update of Key's monumental study and his prognostication of the region's political future.

This is not to suggest that the texts written in the Key mold are not significant in their own right. Quite the contrary. Political development and transformation and the movement towards two-party politics in the South have been uneven and often difficult to interpret. Each of these books documents and illuminates the process.

The South's New Politics is no exception. It is a welcome addition to the literature, not only because of the rigor and sophistication of its scholarship, but because it seeks, if only modestly, to go beyond the Key mold. Much of the material in the chapters is based on recent, original research. Each of the contributors is a noted expert on his/her state, and southern politics generally. Each provides a timely account of party politics in twelve states (Kentucky has been added to the Confederacy).

But this text does a better job of providing a useful framework and synoptic, interpretive chapters than do the earlier post-Key works. After an introductory section on political dynamism in the region, states are categorized into Sunbelt (Florida and Texas), the rim South (Virginia, Tennessee, North Carolina, Kentucky, Arkansas), and the Deep South (Alabama, South Carolina, Georgia, Mississippi, Louisiana). A section entitled "Recent Trends" provides four valuable, if sequentially disjointed, chapters on historical context, recent developments, the role of ideology and issues, and methodological considerations. A concluding chapter looks at possible future scenarios.

Is there an overall theme to the text? Perhaps it is that party realignment and dealignment in the South are scholarly concepts whose applicability to the convoluted, dynamic, real world of modern southern politics is often marginal. Moreover, the search for "causes" of an emergent two-party South remains elusive. As Suzanne Parker concludes in her superb chapter on Florida (although her remark applies elsewhere as well), Ronald Reagan, and other presidential Republicans, have influenced, but not determined, the course of party politics in the region.

The reader not versed in modern political science methods and jargon may find the reading rough at times. Even with the helpful interpretive chapters and a marvelous editorial job, the state-by-state approach by different authors inevitably makes true comparison and contrast difficult. Most crucially, the continuing scholarly focus on party politics means other political developments are overlooked (for example, gubernatorial leadership, which Key stressed, was also worthy of investigation).

Although these are not trivial flaws, they should not obscure the fact that this is an eminently worthy book. It demands the careful attention of all students of southern politics.

University of Florida

RICHARD K. SCHER

The New South Faces the World: Foreign Affairs and the Southern Sense of Self, 1877-1950. By Tennant S. McWilliams. (Baton Rouge: Louisiana State University Press, 1988. viii, 165 pp. Acknowledgments, notes, essay on sources, index. \$22.50.)

The "New South" has been the frequent subject of historical study. What is distinctive about this thoroughly researched and highly readable book by Tennant S. McWilliams, history department chairman at the University of Alabama at Birmingham, is its fresh focus.

Simply put, the loose and recurring movement for a New South from the 1830s to the present has consisted of the "advocates of progressive Southern change." Their domestic agenda (industrial development, governmental efficiency, and only in recent years, racial desegregation) has received considerable attention. McWilliams takes up the attitudes of New South advocates in foreign policy.

He begins with an intriguing point of departure: an introductory essay on the grand old man of southern history, C. Vann Woodward, who has struggled for years to explore "the burden of southern history." The South has had a battered past of "failure, poverty, guilt, defeat, and ridicule," as McWilliams phrases it, along with "Yankee domination."

Woodward wondered why Southerners on the whole did not draw on their sobering experience to develop sensitivity, understanding, and realism in world affairs. Instead, beginning his inquiry in the Cold War 1950s, the distinguished Yale historian found that Southerners too often have exhibited a strident posture of imperial expansionism and an attitude of uncritical super-patriotism. Acknowledging the elusiveness of the concept of a distinctive southern identity, Woodward concluded, says McWilliams, that the South developed a "specious nationalism" as a result of its own insecurity and that it had denied its stark past out of a determination "to be part of the story of American progress, innocence, and invincibility."

Has this failure to draw realistically from the burden of its history always been so? That is the question McWilliams pursues. He does so by examining five case studies of New South leadership in action from the 1890s to the 1940s: (1) Georgia Congressman James H. Blount's fact-finding mission to Hawaii in 1893 which resulted in a remarkably candid and anti-im-

perialist judgment; (2) editor Erwin Craighead's ambivalent positions in the *Mobile Register* as war with Spain loomed in 1898; (3) Charlotte textile baron Daniel Augustus Tompkins's embrace of the Open Door in China at the turn of the century through a rapprochement with Republican businessmen from the Northeast; (4) Ambassador John W. Davis from the Confederate section of West Virginia, who lobbied for an Anglo-American partnership to "civilize" the world in his tenure at the Court of St. James from 1918 to 1921; and (5) the University of North Carolina-based Southern Council on International Relations which kept alive the flame of Wilsonian internationalism before and after World War II.

McWilliams concludes that the New South leadership did try to learn from its "burden" and contribute something positive to the nation's foreign affairs, despite the undercutting impact of its attitudes of racial superiority. He extends and illuminates Woodward's basic thesis without challenging it. While this study does not directly touch on Florida, readers interested in the history of the region will find this an engaging and thoughtful book.

Saint Leo College

JAMES J. HORGAN

Hervey Allen, 1889-1949: A Literary Historian in America. By Stuart E. Knee. (Lewiston, NY: The Edwin Mellen Press, 1988. xiii, 496 pp. Acknowledgments, preface, notes, bibliography, index. \$69.95.)

For a writer to excel in more than one literary field is quite unusual, but that is what Hervey Allen did, writing poetry, fiction, and nonfiction that made him famous in his day. Although neglected since that time, he clearly made an important impact on the masses and in certain literary circles.

Allen is probably best known for *Anthony Adverse*, a historical novel about a picaro of the Napoleonic era. He also achieved fame for his poetry and a two-volume, very detailed biography of Edgar Allan Poe entitled *Israfel* (1926). Allen helped found the Poetry Society of South Carolina with DuBose Heyward, and he taught writing and literature at Columbia University, Vassar, and the Bread Loaf Writer's Conference.

Florida played an important role in Allen's life and career. He spent many of his last years in Miami and became a trustee at the University of Miami. He looked on his Coconut Grove home as more of a winter retreat from his work elsewhere.

What has to be disappointing to those interested in Florida history, however, is Professor Knee's failure to mention the role that Allen played in one of the state's most famous books, *The Everglades*, by Marjory Stoneman Douglas. As editor of Rinehart and Company's Rivers of America series, which Knee mentions only once (and that time in terms of money), Allen sought writers for books about the country's major rivers. He suggested to Douglas that she write about the Miami River, but she noted that the river was really part of the Everglades and that the story of the latter would make a much better book. Allen agreed, and Mrs. Douglas produced the work that would determine the rest of her career and influence much of south Florida's environmental concerns. But there is no mention of this in Knee's volume.

More annoying than this omission is the poor editing of Knee's work. The misuse of punctuation, especially quotation marks and the apostrophe, the use of page-long paragraphs, and the lack of transition between paragraphs can mislead and annoy the reader. Also important are the inaccuracies. For example, Paul McNutt was never governor of Florida (p. 387).

One valuable part of this literary biography deals with Allen's conception of the kind of research needed for a historical novel. Such a novel needs a factual outline, but it is more than just an accumulation of facts. While not changing facts, the historical novelist will stress certain points over others in order to emphasize his own subjective treatment of characters and plot. A historical novel is not a history book.

The other valuable part of this book lies in the treatment of the subject of popularity. Allen was clearly an author popular with the reading public, but he was disparaged by literary critics. How an author is able to wrestle with his literary conscience and maintain his integrity is a subject of interest today. A discussion of this matter as it related to Allen might have been of more value than a rehashing of the facts of his life. This is an expensive book that has some nuggets buried in the midst of much chaff.

University of Florida

KEVIN M. MCCARTHY

BOOK NOTES

Floridians At Work, Yesterday and Today is by Margaret Gibbons Wilson of the Center for Labor Research and Studies, Florida International University. As the title of this book indicates, the volume consists of a collection of interesting and valuable photographs of Floridians at work. Chapters are designated agriculture, fishing, forestry and mining, construction, transportation, trade, tourism, real estate, banking and finance, manufacturing, utilities, mass communication services (domestic, personal, and professional), protective services, and artistic and creative. The graphics are from the Photographic Collection, Florida State Archives; the files of the *Miami Herald*; the Florida Department of Commerce, Division of Tourism; and other Miami and Dade County agencies. The photographs show men and women working in a wide variety of jobs all over Florida and cover the late nineteenth and twentieth centuries. Mercer University Press, Macon, Georgia, published *Floridians at Work*. The price is \$17.95 for the paperback and \$24.95 for the hardback.

Mary McLeod Bethune: A Great American Educator, by Patricia C. McKissack, was written for an audience of children, but it will be a delight to anyone. It is the story of one of America's outstanding twentieth-century women. Mary McLeod was one of fifteen children and the first free-born child of former slaves. Born in South Carolina, Mary learned to read in a one-room schoolhouse organized by the Presbyterian Mission Board. Later, she was a scholarship student at Scotia Seminary in Concord, North Carolina, and at Moody Bible College in Chicago. It was her plan to do missionary work in Africa, but her marriage in 1898 to Albertus Bethune and a move to Savannah, Georgia, changed all of that. Their next move was to Palatka where Mrs. Bethune built a mission school. She opened her Daytona Educational and Industrial School for Negro Girls in a little cottage on Oak Street in Daytona, October 3, 1904. Five girls, ages eight to twelve, came to her that first day. The tuition was fifty cents a week, and she sold sweet potato pies for a quarter to help raise money to pay the rent. Mrs. Bethune was an excellent fund raiser, and she solicited support from John D.

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Rockefeller and later Henry J. Kaiser. James G. Gamble of Procter and Gamble became one of her best patrons. Eventually, Cookman College in Jacksonville, run by the Methodist Episcopal Church North, was merged into the Daytona Beach facility, and Bethune-Cookman became, over the years, one of the country's best-known colleges for black students. Mrs. Bethune's reputation also continued to grow. Franklin Roosevelt appointed her first to the advisory committee for the National Youth Administration, and then as the first administrator of the federal Office of Minority Affairs. Mrs. Bethune and Eleanor Roosevelt became life-long friends, and it was due to Mrs. Roosevelt's insistence that Mrs. Bethune was named as a consultant to the San Francisco conference that, in 1945, wrote the charter for the United Nations. When she died in 1945 of a heart attack, Mrs. Bethune had achieved international fame. *Mary McLeod Bethune: A Great American Educator* was published by Children's Press, Inc., Chicago, IL, and it sells for \$15.95.

Sheriff Willis V. McCall of Lake County has long been regarded as one of the most colorful and controversial officials in the state. He was often described as a "racist" and "bigot." He states that he has been "accused of everything except of taking a bath and called everything but a child of God." A native Floridian, McCall was born in Lake County where he resides today. In the first chapter of his *Autobiography by Willis V. McCall*, he describes his parents, his schooling, and his various jobs which included running a small restaurant in Umatilla, working in a citrus grove, establishing a milk route that evolved into a small dairy, and working as a fresh fruit and vegetable inspector for the state of Florida and for the United States Department of Agriculture. McCall was a popular sheriff; he was elected for seven terms and served for twenty-eight years. McCall describes several of the much publicized events and activities in which he was involved. They include the Groveland rape case, the June Ritter murder, the Fruitland Park rape case, and the Tommy Vickers case. McCall also discusses local civil rights demonstrations and the controversy that developed in the community over flying the United Nations flag. Included are pictures and copies of newspaper clippings, letters, and telegrams. Some endorse his actions; others fiercely berate him. Mr. McCall published his

own *Autobiography*. It may be ordered from Raintree Books, 432 North Eustis, Eustis, FL 32726. The price is \$7.95, plus \$2.90 for postage and handling.

Heart of the City: History of the First Presbyterian Church, Orlando, Florida, 1876-1987 is by Nancy Hardy Abberger. When Orlando was incorporated in 1875, it was only a village of some eighty-five inhabitants, twenty-five of whom were qualified voters. These included Presbyterians who organized the First Presbyterian Church in 1876. Presbyterian history in the area began in the 1850s when Frank L. Galloway, a former ruling elder of the Presbyterian Church in Mecklenburg County, North Carolina, settled near Sanford. The earliest services that he and others organized were held in private homes. The Union Free Church building, erected in downtown Orlando in 1872, was already being utilized by the Baptists, Methodists, and Episcopalians each Sunday on a rotating basis when the Presbyterian congregation was invited to join in the rotation. In 1880, the Presbyterians purchased land and began raising money to construct a church. The women of the congregation formed a "Ladies Aid Society" to help finance the building and its operation. The forty-by-sixty foot sanctuary was completed in 1882, and the Reverend Mr. S. V. McCorkle of Maitland preached the dedicatory sermon. This structure was destroyed by fire in 1887, but a new sanctuary was completed two years later. *Heart of the City* is more than just a recording of the growth and development of the church. The chapters are arranged in chronological order, and in each one, world, national, and local events are noted. This history also makes clear the position taken by the Presbyterian Church, U.S.A., on such controversial issues as alcohol, premarital sex, public school prayer and Bible reading, human rights, businesses operating on the Sabbath, and abortion. The appendices list the church's ministers, elders, deacons, Sunday school superintendents, and presidents of the women's and young people's organizations. Included are many photographs, including several in color of the church's famed chancel windows. The book may be ordered from First Presbyterian Church, Room 337, 106 East Church Street, Orlando, FL 32801. The price is \$15.00, plus \$2.00 for postage and wrapping.

The Catholic Colony of San Antonio, Florida. Contemporary Voices: Letters from Founder Edmund F. Dunne, Viewpoints from Colonists, and Perspectives from Travelers and Observers, 1877-1889 was compiled by James J. Horgan, professor of history and chairman of the Division of Social Science at Saint Leo College, San Antonio, Florida. It was published under the auspices of the Pasco County Historical Society. In his introduction, Dr. Horgan describes Edmund Dunne's background. In 1881, Hamilton Disston, head of the Philadelphia saw-making firm, entered into an agreement with Florida Governor William D. Bloxham. For \$1,000,000, Disston received 4,000,000 acres of Florida land. Dunne handled the selection of land and the legal arrangements for the Disston purchase, and that is what brought him to Florida. He had long been interested in establishing a Catholic colony, and this is what he set out to do in Pinellas County. Together with his cousin, Captain Hugh Dunne, a Civil War veteran, a site was located in 1882. At first, land sales were restricted to Catholics, but that practice did not continue; by 1889, a Tampa paper noted that there were many Protestant settlers in the area. Prices initially averaged \$2.50 an acre, and the colony was advertised as the "Sicily of America" with the proper soil and climate conditions for citrus culture. A sawmill, a necessity for the colony, was shipped to Wildwood— the end of the railroad line— and hauled sixty miles by wagon to San Antonio. A post office opened there in 1883, and the colony received its first resident priest the following year. Over the years, San Antonio grew into a major community and educational center. For information on the availability of this volume, contact Dr. Horgan at Saint Leo's College or the Pasco County Historical Society, Dade City, Florida.

The Best Small Towns Under the Sun, by Robert J. Howard, former executive editor of the *Orlando Sentinel*, provides information on thirty-five Florida communities. These towns range from Gulf Breeze, Marianna, and Milton in the Panhandle, through Live Oak, Madison, Monticello, east to Fernandina Beach, and then through central Florida (Eustis, Lake Wales, Mount Dora, Tavares, Brooksville, Crystal River, Dunnellon, Avon Park, Sebring), to the southwest and the North Port and Ponte Gorda communities. All of the towns have a population under 15,000; three have less than 1,000 inhabitants. Informa-

tion is provided on recreational facilities, history, shopping availability, cultural activities, hospitals, libraries, real estate prices, cost of living, senior services, industries, educational facilities, employment opportunities, and plans for the future. There is a map so that one can easily locate the communities described by the author. Order from E. P. M. Publications, Box 490, McLean, VA 22101; the price is \$9.95.

Richard J. Ferry Publishers has reprinted two important Florida history volumes. Originally published by the University of Florida Press, they were out-of-print until now. The author of *An Army Surgeon's Account of Life in Camp and Field during the Creek and Seminole Wars, 1836-1838* was Jacob Rhett Motte. *Journey into Wilderness* is the edited account by James F. Sunderman. In 1836, Motte, Harvard educated and trained as a surgeon, arrived in Florida from South Carolina. His journal provides important information on the military and social history of Florida during the early years of the Second Seminole War. It includes an eye-witness account of the capture of Osceola, the Battle of Jupiter Inlet, and a number of military expeditions. The book may be ordered from Ferry Publishing Co., P. O. Box 446, Macclenny, FL 32063; the price is \$22.50.

Florida During the Civil War, by John E. Johns, was the publication of his doctoral dissertation written at the University of North Carolina at Chapel Hill under the direction of the renowned southern historian Fletcher Green. Its publication in 1963 was supported by the Florida Civil War Centennial Committee. Dr. Johns's volume provides an excellent short account of the military, economic, political, and social history of Florida during this crucial period of the nation. This reprint volume also includes the illustrations that appeared in the original publication. It may also be ordered from Ferry Publishing Co.; the price is \$22.50.

The Biscayne Bay Yacht Club evolved from the friendship of two Munroes who were not in any way related to each other. Ralph Middleton Munroe, originally from Staten Island, first came to south Florida in 1877. His guide was William B. Brickell who operated a trading post on the Miami River. Kirk Munroe was a popular author of magazine articles and books for boys.

Both Munroes loved sailing. It was in Kirk Munroe's home that the first Biscayne Bay Yacht Club meeting was held, in February 1887, to plan the first regatta. They assembled six dinghies in the small-boat class, six yachts under thirty-five feet in length in the second class, and three yachts thirty-five feet and over in the first class. Big boat owners included Frederick S. Morse, a descendant of Samuel Morse. After the race, there was a party on the open porch of Bayview House, a structure built from driftwood by Charles and Isabella Peacock. They had purchased thirty-one acres for \$100, and their home later became south Florida's first mainland hotel. Ralph Munroe was the yacht clubs first commodore and Kirk Monroe the first secretary. There were fourteen charter members. The organization's annual regattas and Washington's Birthday chowder parties became Dade County traditions. The history of the Biscayne Bay Yacht Club has been written by Stuart McIver in *One Hundred Years on Biscayne Bay, 1887-1987*. It may be ordered from the Historical Association of Southern Florida, 101 West Flagler Street, Miami, FL 33130, and the price is \$32.95.

Event of the Decade was compiled by Paul George to honor the fiftieth anniversary of Temple Emanu-El of Miami Beach and the forty-five years of service of its rabbi, Dr. Irving Lehrman. A gala banquet was held at the Fontainebleau Hilton Hotel in Miami, December 17, 1988, to celebrate these events. Organized Jewish religious life began in Miami in 1912 when B'nai Zion was established. This congregation later changed its name to Beth David. A few years later, a Reform congregation was established as Temple Israel. While there were Jews living in Miami as early as 1896, even before Flagler's railroad arrived, the Jewish population in Miami Beach was very small. This was partly because Carl Fisher and other developers placed restrictive covenants in their land deeds prohibiting the sale of lots to Jews. Moreover, many hotels would not accept Jews as guests. In 1927, a few Miami Beach residents organized Beth Jacob and built a synagogue. In 1940, when the congregation was incorporated, it listed 200 members. The institution changed its name to the Miami Beach Jewish Community Center, and the synagogue became Temple Emanu-El. During World War II, when the United States military took over most of the Miami Beach hotels and turned the resort into a huge training center

for the members of the armed services, the Miami Beach Jewish Center provided for the religious and social needs of the many Jewish servicemen stationed there. Irving Lehrman, who came with his parents to the United States from Poland at age six, represents the tenth generation in an unbroken chain of rabbis within his family. Although he originally planned a career in law, Lehrman decided that his true calling was the rabbinate, and he was ordained and received a degree in Hebrew literature in 1943. In 1958, Rabbi Lehrman received his doctorate in Hebrew literature from the Jewish Theological Seminary of America. Under Dr. Lehrman's leadership, Temple Emanu-El has become one of the largest and most important congregations in the United States. This volume includes many photographs documenting the history of the synagogue and Dr. Lehrman's career. *Event of the Decade* may be ordered from Gerald Taub, Temple Emanu-El, 1701 Washington Avenue, Miami, FL 33139, and the price is \$24.95.

Philip Weidling, coauthor of *Checkered Sunshine: The Story of Fort Lauderdale*, arrived in that community as a lad of seven in 1912, just one year after the city was incorporated. His book, *Dreams My Bartender Taught Me and Other Stories of Old Fort Lauderdale*, is a collection of his reminiscences of people and events to just before World War II. Weidling has watched his part of Florida develop from a group of isolated, small farming communities into a major American urban center. Two of his bartender friends were Captain Manuel Cervantes, who left Cuba when Batista took over, and James Otis "Doc" Crandall, the former baseball star who had pitched for the Giants, Cardinals, Browns, and Braves. Among his many other friends and acquaintances were Frank Stranahan, who operated an Indian trading post; his wife, Ivy Cromartie, Fort Lauderdale's first school teacher and an active advocate for women's suffrage and prohibition; fishermen; politicians (his father was a prominent Fort Lauderdale attorney and a member of the Florida legislature); Dr. Marston Dates, the famed research scientist; gamblers; sportsmen; and local entrepreneurs and businessmen. The illustrations in *Dreams My Bartender Taught Me* are by Patricia Weiss Stansell. The book sells for \$5.95, and it may be ordered from the Fort Lauderdale Historical Society, 219 S. W. 2d Avenue, Fort Lauderdale, FL 33301.

Helen Hornbeck Tanner's *Zéspedes in East Florida, 1784-1790* has long been considered a definitive history of this period. The University of North Florida Press, with support from the St. Augustine Historical Society, has reprinted a paperback edition of the book. In her preface to the reprint volume, Dr. Tanner notes some of the corrections and comments that are needed as the result of new materials or revised interpretations that have emerged in recent years. Patricia C. Griffin has provided an introduction in which she notes the scholarly research that has been done following Dr. Tanner's 1963 publication. These include Rogers C. Harlan's military history of Governor Enrique White, L. David Norris's examination of Governor José Copinger, and Janice Borton Miller's volume on Governor Juan Nepomuceno de Quesada. Dr. Griffin also notes the calendaring being done in the P. K. Yonge Library of Florida History, University of Florida, of the East Florida Papers and other important documents of the era and the first full-length treatment of the period by Ramón Romero Cabot at the University of Seville. *Zéspedes in East Florida* sells for \$14.95.

Shades of the Sunbelt, Essays on Ethnicity, Race, and the Urban South, edited by Randall M. Miller and George E. Pozzetta, was reviewed in the *Florida Historical Quarterly* (October 1989, pp. 248-49), by James B. Crooks of the University of North Florida. The paperback reprint of this volume has been published by Florida Atlantic University Press, Boca Raton, and the price is \$16.95.

A Court for Owls, by Richard Adicks, tells the story of Lewis Powell (a.k.a. Lewis Payne), the Suwannee County farmboy associated with John Wilkes Booth in the Lincoln assassination plot. This absorbing and well-written novel is considerably kinder and gentler to Powell than was the fully documented factual version by Leon O. Prior titled "Lewis Payne, Pawn of John Wilkes Booth," published in the *Florida Historical Quarterly*, July 1964. Adicks's deviation is not from the physical circumstances; rather, he interprets Powell's motives and reactions so as to make them consistent with his own background and limited point of view. Adicks grew up in Suwannee's neighboring Columbia County, and his familiarity with north Florida rural life gives color and depth to the opening and closing chapters. *A Court of Owls* is available from Pineapple Press, and it costs \$17.95. [Reviewed by Eloise G. Allen, Madison, FL]