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BOOK REVIEWS

A Guide to the History of Florida. Edited by Paul S. George. (New York: Greenwood Press, 1989. xii, 300 pp. Foreword, preface, index. \$65.00.)

This ambitious project is the fifth in a series of history guides. Others in the series are for the states of Louisiana, Massachusetts, Texas, and California. The authors of the essays in this Florida volume are well known as experts in their fields. The book will be useful to a wide range of researchers, from the curious general public through genealogists to the serious scholar.

The Historical Literature section of this volume is divided into fifteen chapters of which the first eleven are in chronological order from prehistory to the present. The other four chapters cover blacks, women, Indians, and urbanization. The Archives and Sources section contains eighteen subheadings, nine of which deal with individual repositories. Eight others cover the repositories in St. Augustine, in west Florida, and in five counties. The remaining two are about small archives scattered throughout Florida and archives outside the state.

Most of the historiographical essays begin with an overview of the period, followed by sources listed under various topics, and are written in an easy, readable style. The most comprehensive essay covers the shortest colonial period, the British period, and is by Robin F. A. Fabel. The most difficult to use is William S. Coker's chapter on the history of Pensacola, which will require much page turning by the researcher from the section on Pensacola's six historical periods to the section on references. Coker's bibliographic survey, which comprises the last half of the chapter on west Florida, is much easier to use. Jack D. L. Holmes, who wrote the first half of that chapter, seemed to view the book mainly as an opportunity to showcase his own writings.

Some of the essays were disappointingly short, leaving the reader with the feeling that sources had not been thoroughly investigated. Several essayists relied heavily on works of their own geographic area and touched very lightly on other areas.

The worst offender of this type was Raymond A. Mohl who devoted eight pages to Miami, one page to Tampa, a mere paragraph each to two cities while two other cities shared a paragraph.

Almost all the essayists cited the *Florida Historical Quarterly*, and many also cited journals of other state societies in the Southeast. Only about two-thirds cited local historical society journals, and most of those were in southern Florida. Many scholarly articles were therefore omitted from the book. A useful addition to the list of organizations would have been the journal published by each society.

There were other omissions. The one that surprised me most was the lack of any mention of English translations of the accounts of Le Moyne, Ribault, and Laudonière in Michael V. Gannon's chapter on the early contact period. Linda Vance, in the chapter on women, cites several unpublished manuscripts but neglects to say where they may be found.

Of the sections on archives and sources, the most comprehensive and useful were the ones on the P. K. Yonge Library of Florida History at the University of Florida, Broward County Historical collections, and Sources in Dade County. Many of the others, like some of the historiographical essays, were regrettably brief.

A concomitant of any published listing of bibliographical sources is that of being out of date before it reaches the bookstores. New books and articles are published, and additional original documents are acquired by repositories during the time after the editor receives the material and the publication of the completed book months later. This can be fortunate because if the book is revised, any flaws can be corrected in the new edition.

Despite its problems, which include a need for more careful editing, this book will fill a long-standing need. It will be eagerly welcomed and well used by researchers for years to come.

St. Augustine, Florida

JACQUELINE K. FRETWELL

Blacks and Social Change: Impact of the Civil Rights Movement in Southern Communities. By James Button. (Princeton: Princeton University Press, 1989. xv, 326 pp. Preface, figures, tables, appendices, notes, index. \$29.95.)

James W. Button, a political scientist at the University of Florida, takes an interdisciplinary approach in exploring the extent to which the civil rights struggle has brought racial progress to Florida. In doing so, he merges the analytical tools of the political scientist with the perspective of the historian in tracing continuity and change over time. Recognizing the significant legislative and judicial victories in the fight against racial discrimination, Professor Button asks whether the acquisition of legal rights for blacks has produced tangible economic and political results.

A state that becomes more southern as one travels northward, Florida offers an amalgam of Old and New South values. During the civil rights era, the Sunshine State earned a reputation for moderate leadership in race relations, largely through the efforts of its progressive Governor LeRoy Collins. Yet Florida's history also contains a darker side of lynchings, the assassination of the prominent black leader Harry T. Moore and his wife, and the assault on the freedom of the NAACP to promote first-class citizenship. Button has chosen the Panhandle towns of Gretna and Crestview, along with Lake City in the northeast, to reflect the repressive traditions of the past, and the east coast cities of Riviera Beach, Titusville, and Daytona Beach to illustrate the liberalizing forces of modernization. In addition to looking at the political and cultural contexts of these locations, including the percentage of blacks in the population, the author studies their history from the 1950s through the 1980s. To this end, he consulted local newspapers and government documents and conducted extensive interviews with area residents.

Though the scope of this book is not as broad as its subtitle suggests, an investigation exclusively of Florida furnishes conclusions that can be generalized to cover the state's Deep South neighbors. Overall, Button's findings support the view that the election of blacks to public office made a meaningful difference in the lives of their constituents. Concentrating on public services such as police and fire protection and street improvements and recreational facilities, the author concludes that expanded

black governmental representation produced a more equitable distribution of benefits. However, the rewards have been far less extensive in securing economic parity with whites in the private sector. He also shows that the payoffs from political participation came earlier to New South cities, but that Old South towns have been more successful in providing jobs for blacks, albeit in low-paying positions. The greatest relative gains took place in Gretna and Riviera Beach, where blacks eventually controlled the majority of political offices. Wherever blacks held municipal office, Button notes that they stimulated further black political participation and offered the kind of representation that whites usually did not provide. Furthermore, he emphasizes that both protest and electoral politics served black interests well and that progress emerged from a combination of local civil rights efforts and federal intervention.

Judiciously balanced in its argument and sophisticated in its methodology, this book makes a valuable contribution. It is lucidly written and generally free of the social science jargon that often makes such works inaccessible to all but a few academic experts. The author points the way for additional historical studies of the civil rights movement and black politics in Florida, a subject that, with a few exceptions, has been neglected. We need long-range explorations of the freedom struggle in the major cities of the state, including Jacksonville, Miami, Orlando, Tallahassee, and Tampa. Such projects might focus on the efforts of county as well as municipal governments and also add an evaluation of the impact of the civil rights movement on education, housing, and health care. Professor Button furnishes a useful model for future research, and the success of this work should encourage others to follow up elsewhere.

University of South Florida

STEVEN F. LAWSON

Twelve on the River St. Johns. By Charles E. Bennett. (Jacksonville: University of North Florida Press, 1989. ix, 166 pp. Preface, introduction, photographs, illustrations, maps, afterword, references, index. \$24.95 cloth; \$6.95 paper.)

The introduction to this book is its dust jacket illustration, Martin Johnson Heade's rich and murky painting *The St. Johns River*, which hangs in Jacksonville's Cummer Gallery. The river is the unifying thread holding this book together. It can be argued that the theme of the river is not strong enough to bind the disparate narratives of twelve characters, the lives of some being separated by centuries, into one book. However, perhaps the lack of unity emphasizes a truth about the history of the area: its diversity. The book carries us from the story of a Native American, two Frenchmen, a Spaniard, and a set of Anglo pioneers and adventurers, down to twentieth-century residents of the river, black and white, rich and poor.

The book's twelve major characters can be broken down into three quartets of individuals who were contemporaries. The first of these sets consists of some of the men Bennett has been closely linked with since the 1950s when he was one of the prime movers in the establishment of Fort Caroline National Monument. Two of these men are the French explorers Nicolas Barré and Jean Ribault who founded Fort Caroline. Another is Chief Saturiba who met the Europeans and attempted to cope with their arrival. The last is Spanish missionary Francisco Pareja, whom Bennett portrays as partly a practical man of affairs but who also may be worthy of sainthood.

From the sixteenth-century epoch of the contact period, Bennett leaps ahead more than a century to his next quartet of characters. These were all English speaking men from Britain's American colonies who came to Florida in the mid to late 1700s. Edmund Gray, who fled to the no-man's-land between British Georgia and Spanish St. Augustine to escape his debtors, is the least well known of this group. The botanist William Bartram is the best known. John McIntosh, a figure in Bennett's last book, *Florida's French Revolution* (University Presses of Florida, 1982), is the third of this set of contemporaries. The last is Zephaniah Kingsley. Bennett paints a sympathetic and interesting portrait of Kingsley as a businessman-utopian who was both a slave trader and a defender of the rights of all men.

The final quartet consists of Eartha Mary Magdalene White, the black civic leader who made charity her life's work in Jacksonville, and the family group of millionaire Alfred I. duPont, his wife Jessie, and his wife's brother, Ed Ball. Among the most interesting parts of this chapter are the brief references Bennett makes to his involvement in their lives. One wishes he had written more about himself, but, of course, the whole book gives evidence of the interests and values of Congressman Bennett, one of today's notable inhabitants on the St. Johns.

Flagler College

THOMAS GRAHAM

Markland. By Jean Parker Waterbury. (St. Augustine: St. Augustine Historical Society, 1989. 70 pp. Preface, photographs, illustrations, maps. \$5.95 paper.)

This is another of Jean Parker Waterbury's books about historic houses. Perhaps it is the best one yet, because her dear friend Clarissa Anderson Gibbs told her about growing up in Markland. The book is dedicated to Clarissa.

Markland is not an architectural history. There are photos of the "cottage" in 1870, the 1899 transformation to mansion, and the library showing even the fireplace backlogs, but the book is human history: the Anderson family and their associates, including female slaves, gardeners, orange pickers, boarders, and friends.

The author begins with the wilderness just west of sixteenth-century St. Augustine, the clearing and planting of the land, and the gradual change from corn, squash, and beans to oranges. In 1829, forty-year-old Dr. Andrew Anderson brought his ailing wife Mary to this gentle climate, bought some groves, and in 1833 shipped 113,000 oranges to New York. And that was only the first picking!

Mary died in 1837, and her good friend, the widow Clarissa Fairbanks, came from New England to care for the children—and presumably Andrew also. She married him and produced Andrew II.

The senior Andrew began to build Markland in 1839, but yellow fever claimed him, and it was Clarissa who saw the home finished. She was planter and mistress of twenty acres. For her,

Markland was “a sweet home” and one from which, during the Civil War hard times, she sold oranges to the Union soldiers for three cents each.

Young Andrew was in Princeton, and at war’s end he came home to practice medicine and supervise the family properties. When Henry Flagler came to St. Augustine in 1885, he found Dr. Anderson a congenial companion and one who could– and did– help him crystallize his plans for St. Augustine as *the* winter resort.

Anderson married Elizabeth Smethurst in 1895, and from that union was born another Clarissa. What with the children and the social life that the Andersons enjoyed, the “cottage” was too small. In 1899, Anderson converted it into the mansion that it is today.

This man gave much to St. Augustine: the statue of Ponce de Léon, the sculptured bronze war memorial, and the marble statuary that gives the Bridge of Lions its name. These are only a few of the Anderson gifts.

After Anderson’s death in 1924, Markland became home for Herbert and Virgie Wolfe and their children. But eventually the property became a burden, and in 1968, it was deeded to Flagler College. It was used first as “the president’s house,” and then its twenty-five rooms became classrooms.

Clarissa Anderson Gibbs– born, raised, and married in Markland– was the moving spirit and generous contributor to a restoration of the property that was dedicated as a memorial to her parents.

St. Augustine’s Jean Parker Waterbury is the granddaughter of William Whitwell Dewhurst, lawyer and author of *The History of St. Augustine* (New York, 1881). After forty-two years in the New York publishing field, librarian for *Literary Digest* magazine, literary agent, and wife and mother, she returned to St. Augustine “screaming for something to do.” She found it with the St. Augustine Historical Society, as writer, editor, and president. Her monograph, *Markland*, is a tribute to her skill as an historian and her talent as a writer. It makes a significant contribution to St. Augustine and Florida history.

St. Augustine, Florida

ALBERT MANUCY

The Southeastern Ceremonial Complex: Artifacts and Analysis. Edited by Patricia Galloway. (Lincoln: University of Nebraska Press, 1989. xvii, 389 pp. Series editors' introduction, foreword, introduction, photographs, illustrations, references, exhibition catalog by David H. Dye and Camille Wharey, catalog references, index to text. \$50.00.)

The Southeastern Ceremonial Complex, or Southern Cult, does not refer to a pattern of antebellum ritual, nor to a fervid ethnocentric movement. It is, rather, an assemblage of striking and exotic motifs and artifacts found at prehistoric (and perhaps early historic) archaeological sites in the southeastern United States that, because of mortuary contexts at large mound centers, is assumed to be socioreligious in nature.

The associated artifacts of embossed copper, engraved shell, stone, and pottery are decorated with distinctive motifs including the winged rattlesnake, eye-in-hand, the "weeping eye," and anthropomorphic and man-animal representations. Major sites include Spiro in Oklahoma, Moundville in Alabama, and Etowah in Georgia. Closer to home, the mounds at Lake Jackson near Tallahassee and Mount Royal on the St. Johns River have yielded important Southern Cult materials.

The papers that comprise this volume were presented at a conference at the Cottonlandia Museum in Greenwood, Mississippi, in 1984, and are concerned with definitions of the complex or cult, the geographic span and regional manifestations of it, and interpretations of its meaning in terms of culture history and cultural dynamics. Although the basic concept is over one-half century old, the lack of consensus among the participating specialists on the material content of the cult, its spatial and temporal limits, and its significance indicates a still-viable arena of study.

Although none of the seventeen chapters is devoted to an overall appraisal of the Southern Cult in Florida, two chapters do deal with specific areas of the state, and there are passing references to Florida sites and artifacts in several of the interpretive chapters.

Noel Stowe discusses evidence of the Complex as seen in the Pensacola variant of the Mississippian cultural tradition, found along the Gulf coast from Choctawhatchee Bay into Mississippi and up the lower Alabama and Tombigbee rivers. In this area,

most of the Cult symbols are found as decorations on pottery types that continue into historic times, as evidenced by post-De-Soto sixteenth-century Spanish coins found in association.

Randolph Widmer discusses certain south Florida artifact types, including well-known ones from Key Marco, that have long been considered as related to the Southeastern Ceremonial Complex. He argues that the motifs derive from an earlier widespread base and from later and continuing interaction of peoples and cultures over the Southeast, but that the actual ceremonial integration differs markedly between non-agricultural south Florida and the agricultural Mississippian areas, including Apalachee. However, the similar sociocultural level, that of the chiefdom, accounts for similarities in the patterning of religion between the areas.

At the conference itself the papers were, in a sense, a mere verbal accompaniment to the unprecedented exhibit of over 350 Southern Cult artifacts amassed on loan from a number of museums and private collections. It is a matter of disappointment, then, to find that the 150 photographs in the exhibition catalog approximate commemorative postage stamps in size, but not in quality, and are often distressingly murky.

Aside from this, the volume is well designed, edited, printed, and bound, and illustrations in the main text are excellent. The enduring value of the book lies in the recording of the currently varied views of this archaeological conundrum.

St. Augustine, Florida

JOHN W. GRIFFIN

The Material Basis of the Postbellum Tenant Plantation: Historical Archaeology in the South Carolina Piedmont. By Charles Orser, Jr. (Athens: University of Georgia Press, 1988. xvii, 322 pp. Preface, tables, graphs, maps, photographs, illustrations, notes, bibliography, index. \$35.00.)

Although archaeologists have excavated plantations since the 1930s, only in recent years has this research attempted to understand the complexities of plantation society. Plantation archaeology, defined as "archaeology that focuses upon the diverse ethnic, occupational, social, spatial, and economic aspects of plantation organization throughout the world' (p. 10), has been

primarily directed toward the study of slave-worked plantations of the antebellum South. This pioneering study is one of only two major archaeological studies (the other is the Waverly Plantation in Mississippi) directed toward understanding the postbellum tenant plantation.

Orser's study centers upon James Edward Calhoun's Millwood Plantation in Abbeville County, South Carolina, which operated from 1832 to 1925. Archaeological investigations completed in 1982 were undertaken to retrieve physical and archaeological information from Millwood before the site was inundated by construction of the Richard B. Russell Dam and Lake. The postbellum occupation of the plantation is emphasized because little of the antebellum occupation remained intact. Foundations of thirty-three structures and associated artifacts provide the archaeological data used to examine the class structure of the plantation hierarchy at Millwood.

This book is not simply a publication of the original contract report. It is a careful reexamination of the original research cast within a Marxian framework of historical materialism. The author follows the lead of historical economist Jay R. Mandle and others who view the postbellum South as an "extension" of the pre-Civil War South— a position challenged by scholars such as Harold Woodman who see the postbellum tenant plantation as the emergence of new classes and new class relationships. This important debate within the scholarship of the postbellum South is not mentioned anywhere in the book, which suggests that the author did not consider how this alternative framework could have potentially influenced his interpretations.

The Material Basis of the Postbellum Tenant Plantation is an excellent example of a new effort among historical archaeologists to present their research findings to nonarchaeologists, and primarily historians. It is written in a readable style and often explains many of the jargon-laden concepts found in most archaeological literature. Unfortunately, much of the archaeological data needed for comparative analysis is missing. These data, which are vital to archaeological research, could have been easily placed in appendices. So while the author achieves his goal of presenting his research to historians, archaeologists must still seek out the unpublished contract report for their interests.

Perhaps the greatest flaw of this study is the missed opportunity of utilizing oral testimony from the former occupants of

Millwood Plantation which would assist in the author's search of finding out "what artifacts meant to the people who lived there in the past" (p. 247). Oral interviews were conducted as a part of the original study, but the questions posed to the former tenants dealt primarily with labor arrangements and land disputes (pp. 171-75). Questions concerning material culture or foodways received minor attention, which suggests that the archaeologists and oral historians did not collaborate in developing their research designs.

Despite any weaknesses, the Millwood Plantation study is important to both the history of southern tenant plantations and plantation archaeology. It provides a comprehensive analysis of tenancy in the South Carolina Piedmont and specific information on the history of Millwood Plantation. Its greatest contribution is that it is an ambitious attempt to utilize information on material culture derived from both archaeological records and written sources to analyze social relationships on the tenant plantation.

National Museum of Natural History, THERESA A. SINGLETON
Smithsonian Institution

The Southern Frontiers, 1607-1860: The Agricultural Evolution of the Colonial and Antebellum South. By John Solomon Otto. (New York: Greenwood Press, 1989. xiii, 177 pp. Preface, references, index. \$37.95.)

John S. Otto's *The Southern Frontiers, 1607-1860* is both a concise study of the agricultural development of the several southern regions during the Age of Slavery and a fresh interpretation of the forces shaping those developments. A decade of research into the history of cattle herding and farming in the lower South lead Otto to the conclusion that Turner's thesis of a steadily advancing frontier in which successive waves of hunters, cattlemen, agriculturists, and townsmen occupied the land was not applicable to the South. Instead, he saw in the South throughout the colonial and antebellum periods many interior frontiers, each with its own layers of cattlemen, agriculturists, and urban centers. Otto further maintains that the entire South

from the eastern seaboard to Texas was essentially a frontier as late as the Civil War, an opinion that this reviewer shares.

Taking Johann Von Thuen's model of accessibility to markets in which overland transportation was the determinant as his point of departure, Otto created his own model by introducing other forces such as availability of water transportation, soil types, topography, climate, and actions of the federal government. Thus modified, Von Thuen's society of concentric circles of intensive agriculture, extensive agriculture, and livestock raising gave way to oblong patterns stretching along rivers within different climatic zones. With population density as a guide, Otto identified several types of frontiers coexisting within the South, including a grazing frontier, an extensive agricultural frontier, an intensive agricultural frontier, and an industrial frontier. Employing the insight provided by his modified market-accessibility model, Otto analyzed the seaboard and back-country frontiers of the Chesapeake and the Carolinas during the Colonial period, then examined the changes wrought by the Revolutionary War, and finally the upper and lower South during the era of the Cotton Kingdom.

Because his purpose was to advance a new interpretation of southern economic history, Otto has based his work on a very comprehensive study of the historical literature of the region rather than upon primary sources. The result is that he has produced an excellent overview of antebellum southern agriculture, as well as a skillful synthesis of recent scholarship on the subject. His major contribution, of course, is his own imaginative explanation of the forces shaping the history of the pre-Civil War South.

Otto's work will be of interest to students and scholars and serious general readers. It is to be hoped that he will follow this brief volume with a larger work that will allow him to more fully explore his thesis.

Florida State University

JOHN HEBRON MOORE

Secret and Sacred: The Diaries of James Henry Hammond, a Southern Slaveholder. Edited by Carol Bleser. (New York: Oxford University Press, 1988. xxix, 342 pp. Foreword, preface, acknowledgments, editorial procedures and policies, notes, photographs, biographical directory, bibliography, index. \$22.95.)

James Hammond is well known as one of the most articulate leaders of South Carolina and the antebellum South. The wealthy owner of large plantations, acquired by marrying an heiress, he rose in politics, serving as congressman and governor in the 1830s and 1840s. He became a United States Senator in 1857 and delivered his famous "Cotton is King" speech a year later.

Hammond was, throughout most of his political career, one of the South's most fervent proponents of secession. Yet, as the Civil War drew near, he reversed himself, concluding that the South, if it remained unified, could achieve its aims best by remaining within the Union. When the war came, however, he supported the Confederacy financially. By 1864, the South's military fortunes were declining, and so were Hammond's physical and financial circumstances. When he died that year, he left his children little besides land.

These diaries cover Hammond's life from 1841 to 1864 and describe his response to economic, political, and personal events. Thus, they provide rare insight into the inner life of one of the most self-absorbed and fascinating individuals imaginable. Driven by the desire to amass greater wealth as a planter, he exacted so much from his slaves that they suffered fearful mortality. While he mourned the consequent loss of property, he never questioned his belief that blacks existed solely to serve his needs and routinely lumped them along with livestock in his record-keeping. Moreover, he cloaked his avarice in the fiction that all his efforts were altruistic and undertaken to advance his family's future and standing within planter society. In a similar vein, he viewed the fulfillment of his political aspirations as coinciding with the best interests of his native state.

The Hammond who emerges from these diaries was often his own worst enemy. Time and again when he was on the verge of realizing some long-sought goal, he pulled back, pleading poor health or other inadequacies. In one instance, the revelation that he had debauched the four young daughters of his

brother-in-law Wade Hampton accounted for his loss of standing among fellow South Carolinians. The result was a thirteen-year hiatus in his political career after he left the governorship in 1844. Nonetheless, throughout this period, rather than assuming personal responsibility, Hammond in these diaries railed against South Carolina for denying him what he considered his just desserts simply because of his private behavior.

Carol Bleser has provided an excellent introduction to these diaries which are augmented with excerpts from a plantation journal for the last three years of Hammond's life. The inclusion of a biographical directory identifying persons mentioned in the text is helpful, as are the occasional explanations that are unobtrusively added. Moreover, Louis D. Rubin, Jr., has supplied a thoughtful foreword that emphasizes the major value of this work. While Hammond was not a "typical" planter, his diaries expose his "naked acquisitiveness, his intense ambition, and his willingness to use whoever or whatever comes to hand to advance his fortunes and achieve his goals." In this way the reader perceives clearly the "terrible capacity for evil existing within a system that based its achievements and aspirations upon the ownership of human beings as slaves."

That insight more than any other underscores the value of this work. While Hammond may not be representative, his diaries bring to life the implications of slavery far more effectively than any theoretical work could accomplish. This is one of the most important recent books in the field of southern history and one that no student of the Old South can afford to overlook.

University of Central Florida

SHIRLEY LECKIE

The Papers of Jefferson Davis, Volume 6, 1856-1860. Edited by Lynda Lasswell Crist and Mary Seaton Dix. (Baton Rouge: Louisiana State University Press, 1989. Iv, 768 pp. Introduction, acknowledgments, editorial method, chronology, illustrations, notes, appendices, sources, index. \$55.00.)

The present volume of Jefferson Davis's correspondence in the continuing series meets the high standards of its predecessors, but it covers a much more interesting era in Davis's life.

One of the attractions for readers of the *Florida Historical Quarterly* is Davis's concerns over Indian removal and military activities in the state. As a Southerner and secretary of war under Franklin Pierce, Davis saw the refusal of the Seminoles to leave their lands that planters and farmers eyed with envy as an exasperating trial of his patience. In January 1856, he reported to Florida Governor James E. Broome that operations had begun. Captors of Indians in the Big Cypress and Everglades, he explained, would receive suitable rewards, scaled according to age and sex— all done to be “promotive of humanity” (p. 23). In his 1856 official annual report, Davis noted that “as large a force as the demands of the service . . . will permit has been concentrated in Florida” to flush the Seminoles out of the swamps and settle them in the dry, alien West (p. 65). Indeed, Davis was a fervent expansionist. Vainly he had supported the annexation of Cuba and William Walker “and his gallant band” when they foolishly tried to seize Nicaragua (p. 119).

Of course, the coming of the Civil War furnishes the chief interest. Davis corresponded chiefly with southern sympathizers in the Democratic party. Vehemently he defended the actions of Franklin Pierce and James Buchanan, his successor, with regard to “Bloody Kansas.” Having lost the governorship five years before, Davis won vindication, as well as a seat in the United States Senate, from his fellow Mississippians in 1857. There he threw himself into the sectional contest. With relish he reviewed his earlier thrashing of Henry Foote, his proto-Unionist archenemy; denounced “the black republicans” who “aimed at the legalization of treason” (p. 121); and showed a touchiness about his personal honor that did not augur well for coolness under the strains of war that he later would face.

As a senator, he specialized in reform and re-armament of the military services about which he had more expertise than any other member of Congress. More significantly, he spoke for southern rights and staunchly opposed Stephen Douglas's doctrine of “squatter sovereignty.” Having reluctantly supported the concept as Douglas first applied it to Kansas, Davis later felt as betrayed by Northern Democrats as Douglas did by its corrupted implementation during the Pierce and Buchanan administrations. Various speeches, enthusiastically outlining the achievements of the Pierce regime and warning against antislavery encroachments, are handily reproduced.

After Harpers Ferry, Davis proposed a set of Resolutions about which the Democrats hotly debated in closed caucuses. Taking a relatively moderate line, he displeased the ultras, but the effort was seen as an early attempt to deny Stephen Douglas the presidential nomination later that year. By the fall, however, as the probable election of Abraham Lincoln drew nearer, Davis grew ever more indignant. At Memphis, he publicly announced, "[I]t would be a self-disgrace and self-degradation for any Southern man to accept office, *or to live under a Black-Republican Administration!*" (p. 366). Finally, on December 14, he told the Senate that "the honor, safety, and independence of the Southern people" required secession. Future volumes, which no doubt promise to be as well edited and annotated as the present one, will chronicle the failure of Davis's dreams of a slaveholding empire.

University of Florida

BERTRAM WYATT-BROWN

Andrew Johnson: A Biography. By Hans L. Trefousse. (New York: W. W. Norton and Company, 1989. 463 pp. Preface, photographs, epilogue, notes, index. \$25.00.)

Andrew Johnson and the Negro. By David Warren Bowen. (Knoxville: University of Tennessee Press, 1989. xvi, 206 pp. Preface, acknowledgments, notes, selected bibliography, index. \$29.95.)

Popular notions can certainly lag far behind historical scholarship. Some presumably well-informed people, even in the North, still view Andrew Johnson as a hero in the White House. "Simply because he wanted to do the right thing, to restore the nation, he was almost strangled by the radical Republicans," avers a *Boston Globe* columnist (September 26, 1989). That opinion prevailed in the 1920s and 1930s, but since then it has received less and less support from historians, and it would get none from either northern or southern experts today. Two of them, a Northerner and a Southerner, now present complementary studies that agree in describing an Andrew Johnson very different from the one who, supposedly, tried to do the "right thing." Both books ought to be required reading for all those who continue to see him as a great or even a good president.

As Hans L. Trefousse demonstrates, Johnson was an able and successful politician so long as he depended on Tennessee votes alone. Though a maverick within the Democratic party, he managed to rise from alderman to state legislator, congressman, governor, and United States Senator. As president, however, he headed a disastrous administration. He “undermined the Reconstruction process and left a legacy of racism.” His failure was due not so much to his tactlessness as to his outworn principles of Jacksonian democracy, agrarianism, states’ rights, and black inferiority. “Johnson was a child of his time, but he failed to grow with it” (p. 379).

This is the first cradle-to-the-grave biography of Johnson to appear in sixty years. It is no meandering life-and-times but a fast-moving narrative that, while providing a clear historical context, never loses sight of the subject himself. He becomes a recognizable human being, though the emphasis is on his political career rather than his personal life. The aim is to understand rather than to denounce, and the resulting portrait is well balanced. It is also authoritative, Trefousse having written other significant works on Reconstruction and having mastered a wide range of sources for the present book—a mastery that he carries lightly and unobtrusively.

Equally well written and well researched is David Warren Bowen’s *Andrew Johnson and the Negro*. This, though arranged in an essentially chronological way, is not a biography but an analysis of attitudes and character. While explaining what Johnson thought and said in regard to blacks, it tells much more than that about the man and his ideas. Here is his racist background, his (whites only) egalitarianism, his bitterness toward his social superiors, his assertiveness as a self-made man, his jealousy of slaveowning planters together with his unqualified defense of slavery, his role as a “reluctant liberator,” and his final betrayal of his promise to be the Moses who would lead the blacks out of their bondage.

Bowen disagrees with Eric L. McKittrick and others who have seen political ineptitude on Johnson’s part as the cause of conflict between him and congressional Republicans. Johnson himself, Bowen points out, believed that the dispute “was a simple question of right and wrong. In his own mind he was waging a constitutional battle, and he elected himself defender of the principles of that hallowed document [the Constitution]” (p. 140). In his apologia on leaving the presidency, he repeated the

word "Constitution" more than forty times but never mentioned blacks at all. "It was as if four million people had simply ceased to exist and the only real problem between the president and his enemies concerned the Constitution." Johnson, unlike the Republicans, accepted "slavery and racism as a normal part of the social system" (p. 141). Thus, Bowen emphasizes racism even more than Trefousse does as a reason for the impasse between president and Congress.

Bowen agrees that Johnson left a legacy of racism. Johnson's "actions and the attitudes that lay behind them, for good or ill, played an important role in the history of the Afro-American and helped mold attitudes about race for succeeding generations" (p. xiii). Bowen himself "grew up in a segregated world" and imbibed a "basic southern culture" that "accepted black inferiority as a fact of life" (p. ix). Having served on the editorial staff of *The Papers of Andrew Johnson*, he has had an added advantage in understanding the feelings of his fellow Southerner.

Neither Trefousse nor Bowen, it should be said, would contend that Northerners, in general, or Radical Republicans, in particular, were free from racism. But there was a difference in degree if not also in kind.

*University of North Carolina
at Greensboro*

RICHARD N. CURRENT,
EMERITUS

Political Leadership in a Southern City: New Orleans in the Progressive Era, 1896-1902. By Edward F. Haas. (Rustin, LA: McGinty Publications, 1989. xiv, 175 pp. Acknowledgments, foreword, photographs, notes, figures and tables, appendices, essay on sources, index. \$15.95.)

During the 1970s, urban historians began to examine politics and power in late nineteenth-century southern cities. Recent studies of Atlanta and Birmingham, for example, have explored the relationship between city government and electoral politics. Edward F. Haas adds to this literature in an interesting book on political leadership in New Orleans at the turn of the century.

Haas traces the emergence of a powerful Democratic political machine in New Orleans. In the wake of a corruption scandal that produced a sweeping victory for municipal reformers in

1896, the “Old Regulars” rebuilt their machine, and by 1900 they had regained control of New Orleans politics, creating an organization that dominated local politics for nearly half a century. Haas’s book is particularly interesting because the New Orleans machine re-emerged just as the other bases of the “conservative oligarchy” in the state waned.

The heart of this study is an analysis of the composition of the two major political organizations in the city: the machine’s Choctaw Club and the reformers’ Citizens’ League. Using the techniques of prosopography, Haas determined that the leaders of the machine were a diverse group of professional politicians. Moreover, their political experience, superior organization, and broad power base enabled them to wrest control of the city from the wealthier, more homogeneous, and politically inexperienced reformers. By 1899, the machine had re-emerged, and it quickly absorbed ex-reformers, borrowed a few reform ideas, and became the strongest urban political organization in the South.

Haas’s research is impressive. He compiled and analyzed data on over 600 political leaders in the city. Moreover, research on local politics supplements the prosopographical material. Finally, the book is skillfully crafted and well argued.

The conceptual focus of this study, however, is narrow. For example, Haas defines political power only in formal terms, relying on office holding and party success to measure political influence; informal sources of power are not discussed. Furthermore, at a time when most urban historians have abandoned the boss-reformer dichotomy, this analytical framework comprises the core of the book. Haas provides little sense of the complex forms of municipal power that other scholars have described. He scarcely mentions the shifting alliances and interest-group lobbying that Harris, Teaford, Hammack, and others have emphasized. Nor does Haas place his findings in the context of the rich literature on urban politics—comparisons with other southern cities, particularly Atlanta, would have been quite interesting.

Similarly, Haas views politics as a battle of organizations. Thus, the voters of the city receive short shrift—election results are not analyzed, and the relationship between the political organizations and the voters is not explained. Haas does not adequately examine the social, economic, or cultural context in which reformers and machine politicians competed. The politics

of race, ethnicity, and class, for example, are mentioned in this book but not discussed in detail.

Despite these shortcomings, this is a solid, interesting book. Although larger questions about the nature of political power in New Orleans, the sources of influence in the city, and the character of municipal government remain unanswered, Edward F. Haas has written a useful book that contributes to our understanding of party organization and machine politics in the urban South.

University of Florida

JEFFREY S. ADLER

Booker T. Washington in Perspective: Essays of Louis R. Harlan.

Edited by Raymond W. Smock. (Jackson: University Presses of Mississippi, 1989. xii, 210 pp. Preface, acknowledgments, photographs, notes, index. \$25.00.)

Louis Harlan dates his fascination with Booker T. Washington to 1949 or 1950—when he first encountered the black leader's papers at the Library of Congress. He was given freedom to explore among the nearly million pages that were "stacked in confusion in unlabeled boxes" and discovered there a "new world, the private world of the black community hidden behind the veil and mask that protected blacks from the gaze of whites" (p. 186). The essays in this slender volume disclose not only Harlan's insights into that "private world" but also much of his own intellectual quest to understand and explain one of "the less lovable major figures in American black history" (p. 194).

There are twelve essays edited by Raymond W. Smock, Harlan's coworker in the mammoth project that produced a fourteen-volume documentary edition of Washington's papers. Those fourteen volumes, combined with Harlan's two-volume biography, would seem at first to have said all that is worth saying about one man. What emerges from this book, however, is a new sense of the interaction of the biographer and his subject. This is most apparent in the final three essays, which overtly discuss the tasks and dilemmas of the editor and biographer, but is glimpsed throughout the volume. The first nine essays

are “organized to reflect the development of Booker T. Washington’s life and career” (p. xi). Several discuss specific aspects of Washington more fully than either the edited papers or the biography. For example, “Booker T. Washington’s Discovery of Jews” highlights both the limits of his understanding of the Jewish experience and his role in moving “the blacks and the children of Israel far down the road to the full partnership of the civil-rights movement” (p. 160). Illustrating a darker dimension of the man, “Booker T. Washington and the *Voice of the Negro, 1904-1907*,” is a detailed case study of his ruthless use of power to crush opposition.

Each essay brings a greater awareness of the contradictions and complexity of both Washington and the racial environment in which he lived. At the end, one readily agrees that “it is impossible to write a definitive biography of any historical figure as protean and deliberately deceptive as Washington” (p. 202). On the other hand, *Booker T. Washington in Perspective* confirms that Harlan has succeeded to a remarkable degree in what he saw as his task— “to understand the character and to write about him in such a way that the reader can understand him” (p. 192).

Obviously, this volume is useful to anyone concerned with practicing and teaching the historical craft. It serves other purposes. For scholars of the South and African-American history, several articles published in somewhat obscure journals are made readily available. Other historians who want insight into one of the most powerful black men to live in America but do not wish to read sixteen volumes now have a condensed guide to this remarkable individual. The inclusion of an index increases the book’s value to both teachers and researchers. Finally, as in all good biography, readers learn something of what it means to be human. As Harlan notes, “[I]f we muster some sympathy and balance it with detachment, we can see that [Washington] was neither the black superman nor a moral monster, but, like the rest of us, somewhere in between” (p. 202).

North Carolina State University

LINDA O. MCMURRY

Plain Folk in the New South: Social Change and Cultural Persistence, 1880-1915. By I. A. Newby. (Baton Rouge: Louisiana State University Press, 1989. xiv, 588 pp. Acknowledgments, note on citation of interviews, notes, appendix, index. \$35.00.)

The great redeeming value of the plain folk of the South has always been their honest, straight-forward manner. Why can't scholars display this same perspective when they discuss these folk? My greatest problem with I. A. Newby's book is its ambiguous nature. My misgivings begin with its title, which fails to give the proper scope of its contents. It is primarily a study of cotton mill workers in the Piedmont of North and South Carolina and Georgia. Another frustration for this reader is that Newby often ranges far beyond his self-imposed 1880-1915 parameters. Those quibbles should not detract from our examination of this important work in our quest to understand this most misunderstood people of our southern region, or, as Wayne Flynt has suggested, "Dixie's Forgotten People."

Over the past several years, we have enjoyed a number of new works that have greatly added to our knowledge of the plain folk of the New South. In fact, works on cotton mill workers have appeared so closely together the authors have not been able to benefit from manuscripts in press at the time of the publication of their works. For example, such fine works as *Like a Family* (1987), by Jacquelyn Dowd Hall's team of historians, and Edward Beardsley's *A History of Neglect* (August 1987) could not be consulted for this 1989 work. More perplexing, however, is the absence of Gavin Wright's *Old South, New South: Revolutions in the Southern Economy Since the Civil War* (Spring 1986). In spite of this omission, Newby is plowing new ground in his own right. Newby informs his study with Marxist scholars of the European working classes, including E. P. Thompson, Edward Shorter, and Charles Tilly.

The book begins on solid ground. Newby calls upon Robert Redfield's definition of culture to frame the work: culture, thus, is a people's "total equipment of ideas and institutions and conventionalized activities" (p. 17). Furthermore, by using the work of Sidney W. Mintz, Newby notes that the difference between culture and society is that culture is a resource to be used and society is an arena in which the actions of a people take place.

Newby guides the reader through the seemingly simple patterns of the lives of southern plain folk into the deeper meanings of their existence. He eschews terms such as the value-laden "lint-head," "mill trash," and "po' white" for the more neutral—and accurate—"plain folk." Newby has the workers speak for themselves. The best passages in the book are the excerpts of letters to South Carolina Governor Coleman Blease from the plain folk of both mill and countryside. These, more than Newby's material gleaned from the oral history projects of the WPA, the Southern Oral History Project, and the Chapel Hill Historical Society, give us not only a feel of the situations of mill folk but also a sense of listening to the real lives of real people.

Newby's approach to worker culture, even when we would wish for more documentation, captures the essence of the daily lives of cotton mill workers. All aspects of mill village life are discussed, from "mill daddies" (unemployed men who were depicted by others as living off the labor of their wives and children) to problems with the schooling of children. The basic theme of Newby's presentation is that the workers were traditionalists in a struggle against change. The irony of such a situation is that Progressive reformers often found themselves aligned with mill owners against the mill workers (as reformers and owners supported issues such as compulsory school attendance), or against both mill owners and workers (as reformers supported issues such as child labor legislation).

The most intriguing aspects of Newby's book are those in which old themes are reintroduced— from workers' perspectives. For example, children enjoyed working amidst friends and relatives rather than going to schools where they often had feelings of inadequacy and shame. Another example is the fact, often overlooked, that diseased (hookworm, etc.) and dysfunctional families *came to* mill villages rather than being products of the mill environment.

Ordinarily, a reviewer should overlook minor writing infractions. In the case of *Plain Folk in the New South*, however, the usual quirksome ways of individual writers become a major issue for our discussion. Words and phrases such as the following seem to be over-used: "One can only speculate . . ."; "It seems certain . . ."; "One may speculate, however . . ."; "This incident might have been representative"; and "No doubt . . . perhaps."

Do these qualifying statements reflect on the author? Possibly, but they also indicate how little we historians know of the society and culture of the southern folk. What we see in this volume is a historian rendering the facts— but then speculating on the outcome of the tale.

An important factor underplayed in the narrative is the interactions between New South paternalists and the workers. Newby is unwilling to “give” the mill owners too much power for fear that that would inhibit his theme of independent worker activity and decision-making. In presenting the workers’ world as a traditional, conservative society interrupted by the world of middle-class values, Newby fails to give a plausible rendering of the paternalist. In presenting the facts in this manner, the workers’ world becomes a preindustrial culture that is violated by the introduction of the machine and capitalism.

Quite frankly, after having said all this, I find many of the author’s hypotheses rather plausible. But hypotheses are to be tested. Newby has framed for us the debate in a major arena of southern social and labor history for at least the rest of this century. The testing remains for others.

Mississippi College

EDWARD N. AKIN

The Evolution of Southern Culture. Edited by Numan V. Bartley. (Athens: University of Georgia Press, 1988. xiv, 148 pp. Acknowledgments, introduction, notes, contributors. \$20.00 cloth; \$9.00 paper.)

Professor Bartley provides a skillful introduction to this series of eight essays originating from a symposium held at the University of Georgia. The title’s only justification is that “culture” is a broad umbrella that can cover almost any subject (and most of the authors stick to the motif). In any case, the essays are well written, provocative, and reflect the expertise of the writers.

In “What Can One Mean By Southern Culture,” Immanuel Wallerstein discusses semantics. The sociologist ponders the word’s meaning (Is it the same as southern tradition? The southern mind? Southern civilization?) and wonders if “perhaps we should set aside the very term *culture* as having quite misleading

implications" (p. 8). Nor is he sure about the future. "Culture is so fluid and so flexible, it is virtually impossible to make any sensible projections" (p. 12). Recognizing the subject's complexity, Wallerstein makes no conjectures about what the amorphous nature of southern culture was, is, or likely will be.

Eugene Genovese and Elizabeth Fox-Genovese describe the cultural effects of religion on southern slave society. They contend, "Slavery laid the foundation for a remarkably broad regional culture, manifested in an increasingly coherent and religious ground view that united the slaveholders on fundamental values and linked them, if precariously, to the nonslaveholders" (p. 15). Men and women slaveholders depended on religion for their fundamental sense of community. Religion was so paramount that "southern high culture was limited to the daily beliefs and practices of both slaveholding and nonslaveholding southerners" (p. 15).

Eric Foner writes about the southern constitutional conventions of 1867-1869. He argues that the "carpetbag" constitutions had more strengths than defects. The constitutional conventions did not go far enough to provide economic benefits for the blacks but went too far for most native whites in radicalizing the South's political system. The conventions indicated philosophical party unity, but also revealed diverse political goals and maneuvers. They were a prelude to the "debilitating factionalism" that hurt the southern Republicans' hegemony during Reconstruction.

Nell Irvin Painter's essay takes a person, various writings, and an event as embodying southern white supremacy. The person is Josephus Daniels and the white supremacy campaign of 1898 in North Carolina; the literature is that of racist author Thomas Dixon; and the event is the Atlanta race riot of 1906. For Professor Painter, "sex was the whip that white supremacists used to reinforce white solidarity" (p. 49). Only that threat kept poor whites in line for the Democratic party. Thus, part of southern culture was white acceptance of a powerful syllogism: race mixing meant social equality, and that meant the downfall of civilization.

George M. Frederickson compares and contrasts Jim Crowism in the New South with apartheid in South Africa (both evolved around 1900). Each system made the "state" the legal guardian and enforcer of racial discrimination. Why was Jim

Crowism abandoned in the South in the 1960s but not apartheid in South Africa? The reason was that the experience of slavery, and later the Jim Crow laws, were counterbalanced by Radical Reconstruction and constitutional amendments, no matter how ineffectively enforced. South African race relations operated at different levels of geographic intensity. The South's extreme discrimination fell to determined black efforts, the power of nonviolent resistance, and the superiority of the central government over state governments. South African blacks did not have the safety valve of migration afforded southern blacks. Nor was there an insistence by whites for radical political and constitutional change. In fact, the present system reinforces the old. Is Professor Frederickson optimistic about the future in South Africa? No.

Joel Williamson's "How Black Was Rhett Butler?" has aspects of the once popular shaggy dog stories. He notes the white-dominated and violence-prone society of Margaret Mitchell's early childhood. There was the lynching of Sam Hose, a black, near Atlanta in 1898; the grisly Atlanta race riot of 1906; and the lynching of a Jew, Leo Frank, also near Atlanta in 1913. A sketch of Margaret Mitchell's career follows: reader of racist novels by Thomas Dixon; northern educated (Smith); returnee to Atlanta as a popular but unorthodox member of high society. She had a failed marriage in 1922, wrote features for the *Atlanta Journal*, and in 1925 married John March at whose urging she began writing *Gone With The Wind*.

The author is struck by the absence of blacks in the novel—few are villains, most are good, but, mainly, they are ignored. Margaret Mitchell thus wrote a "white" novel for a race-obsessed society. Professor Williamson strains credulity by suggesting that Rhett Butler was a sort of secret black. He cites the frequent referents to Butler's dark features, his lackadaisical work habits, and his drinking and sexual appetite—characteristics supposedly typical of white perceptions of black males. While the thesis is implausible, Williamson has a dazzling style and draws meaningful insights from southern culture.

Bertram Wyatt-Brown's intellectual essay explores the theme of honor as mined by southern novelists. Concentrating on the "Renaissance" writers between World War I and World War II, Professor Wyatt-Brown displays an enviable knowledge of writers both renowned and obscure and interprets their concepts of

honor. He concludes that honor has run its course— perhaps in both fact and fiction— and that no major force has emerged to anchor and sustain the South's literature. With a touch of sadness— more of resignation than of despair— he notes that honor included “ideals worth living and dying for, whereas the modern southerner, indeed the modern American, has no such dream, no such grandeur” (p. 118).

In his “The South in Southern Agrarianism,” Paul K. Conkin points out that the twelve Nashville agrarians of *I'll Take My Stand* agreed on a common enemy— industrialism (“corporate capitalism”)— yet they could not agree on what they believed in. Professor Conkin sees the division as strength because their book “spoke with several voices” (p. 133), and thereby appealed to different readers for different reasons. Most of them viewed the “Negro problem” negatively, but there was no unanimity. Their commonalty was their view of southern history. Their pleas failed as small farms gave way to agribusiness. Industry triumphed, and the tacky phrase “Sun Belt” has become enshrined. The essayist is rightly concerned about the cultural effects of the victors. He wonders if the agrarians were correct and that the rest of us have sold out. This essay and the others make for good reading.

Florida State University

WILLIAM WARREN ROGERS

Conversations with Shelby Foote. Edited by William C. Carter. (Jackson: University Press of Mississippi, 1989. xviii, 276 pp. Introduction, chronology, index. \$27.95 cloth; \$14.95 paper.)

This volume in the University Press of Mississippi's Literary Conversations Series, includes eighteen interviews with Shelby Foote, the novelist and historian who prefers to be called simply “a writer.” Of necessity, these interviews— which took place between 1950, a few months after the publication of Foote's first novel, and 1987, when he had completed six novels and a monumental history of the Civil War— involve a certain amount of repetition, but the editor has wisely chosen to reprint them in full and in chronological order. The reader is certain to be impressed not only by the rich insights provided by Foote's responses to all sorts of questions but also by the consistency with

which he answered the same questions repeatedly over almost forty years.

In the course of these interviews, Foote comments on a wide range of topics, from his habits and methods of work as a writer to the cultural milieu in which he grew up in Greenville, Mississippi, in "an unliterary family in an unliterary region" (p. 72). Asked time and again to explain why Mississippi has produced so many good writers, he just as often responded by focusing not on the state but on Greenville where he said the influence of the Percys, especially William Alexander Percy, created an environment that made the town unusual, if not unique. In referring to his literary models, it is clear that William Faulkner and Marcel Proust profoundly influenced him.

A substantial portion of the interviews deal with Foote's twenty-year engagement with the Civil War which resulted in three large volumes that demonstrated he was a master storyteller in historical narrative as well as fiction. Convinced that Abraham Lincoln and Nathan Bedford Forrest were "two authentic geniuses" (p. 173) of the Civil War and that Jefferson Davis has been underrated, he was no less candid in expressing his distaste for generals Philip Sheridan and Joseph E. Johnson. While admitting sympathy for the South as the underdog in the struggle, Foote is quick to point out the region's defects and weaknesses. Its difficulties, he argued, were compounded by an effort to mount "a conservative revolution" without the prerequisites for doing so.

Among the more provocative passages in his volume are those in which Foote discourses on the nature of history, historical writing, and historians. "Life has a plot," he insists, and so should historical narrative (p. 171), but unfortunately many writers of history seem unaware of the need for "plotting," a technique by which one increases and releases tension periodically throughout the narrative. Disturbed by the professional historians' disregard, even disdain, for good writing, he is also deeply concerned about what he perceives as the disastrous consequences of their embrace of cliometrics and the social sciences because, in his view, it means transforming "a living breathing human being" into a mere "factor."

Readers' responses to Foote's observations and judgments about matters literary, historical, and otherwise are likely to range from enthusiastic approval to indignation. But whatever

the reaction, no one will find this book dull reading. The qualities responsible for Shelby Foote's international reputation as a major twentieth-century writer are abundantly evident in these recorded conversations.

University of Arkansas,
Fayetteville

WILLARD B. GATEWOOD, JR.

Afro-American Writing Today: An Anniversary Issue of the Southern Review. Edited by James Olney. (Baton Rouge: Louisiana State University Press, 1989. vii, 290 pp. Acknowledgments, introduction, photographs, notes on contributors. \$29.95.)

In 1985, the *Southern Review*, celebrating its fiftieth anniversary as well as the twentieth anniversary of its refounding in a new series, published several special issues. Among them, its summer number was devoted to Afro-American writing. *Afro-American Writing Today* represents the publication of this issue in book form, with the exception of a conversation between Gloria Naylor and Toni Morrison, permission for the reprinting of which Morrison refused to give. In his Introduction, James Olney, editor of the *Southern Review* and editor of this volume, laments that the Naylor/Morrison piece was "one of the strongest" in the special number. He does not say why Morrison refused to grant permission for its reprinting, and perhaps she gave no reason; but having read this volume, I suspect that she may have judged the special issue to be not of a quality with which she wanted to be associated in book form.

The contributions to this volume, which are arranged by type—Interviews, Photo Essay, Fiction, Essays, Poetry, Drama—are very uneven in quality. Some have appeared elsewhere, such as Henry Louis Gates's 1973 "Interview with Josephine Baker and James Baldwin" which was published most recently in *James Baldwin: The Legacy*, edited by Quincy Troupe, although this fact is not indicated anywhere in the volume. Others appear to be "trunk works," a term writers use to describe pieces that they have not been able to publish. Much of the fiction and poetry seem to fall into this category.

Some well-known and frequently published writers seem to have used the opportunity provided by the special number of

Southern Review to submit pieces in an experimental style, among them John E. Wideman's "Surfiction" and Amiri Baraka's "WHY'S WISE; Courageousness; I Investigate the Sun." In publishing this material in its special number, *Southern Review* was doing what literary magazines do best.

Among the strongest pieces, in addition to the one Photo Essay—Roland L. Freeman's "Black Folk"—are the written essays including David Bradley's on Jean Toomer's *Cane*, Houston and Charlotte Pierce-Baker's on quilts in Alice Walker's work, and Robert G. O'Meally's on the influence of Hemingway on Ellison. But it was disturbing to this reader to find so much analysis of black writers of the past, or of past works of living black writers, in a book that purports to be about black writing today.

To live up to its title, this book should have included work by Ishmael Reed, not simply a conversation with him; work by Toni Morrison, not just an essay by Valerie Smith analyzing *Song of Solomon*; a story or a reminiscence by David Bradley, not just an essay by him about a writer of the past. *Southern Review* deserves commendation for creating and publishing a special number devoted to black writing, but I question the wisdom of publishing the material again in book form as well as that of devoting the already strained resources of a university press to the publication of a volume of this kind.

University of Florida

JIM HASKINS

Documenting America, 1935-1943. Edited by Carl Fleischhauer and Beverly W. Brannan. Essays by Lawrence W. Levine and Alan Trachtenberg. (Berkeley and Los Angeles: University of California Press, 1988. xi, 361 pp. Preface and acknowledgments, introduction, notes, photographs, appendix, works cited, photographic negative numbers, index. \$65.00 cloth; \$24.95 paper.)

Documenting America, 1935-1943, accompanied an exhibit commemorating the fiftieth anniversary of the Farm Security Administration (FSA). The Historical Section of the FSA was organized by Roy Stryker to document through photographs privations requiring relief and the recovery made under New Deal programs. Over a period of eight years spanning the Great

Depression and World War II, FSA photographers took approximately 270,000 photographs from around the country and left behind, after processing and editing, 77,000 pictures. The contributors to this volume utilize a series approach consisting of fifteen photographs vignettes to get closer to the original assignments of the photographers, place the nearly 300 images reprinted here in the cultural milieu of the time, and reveal the ways in which these pictures were manipulated. Each photographic series is introduced by an essay that draws on pivotal letters from archival sources, as well as seminal secondary literature in the field.

In a highly incisive essay, Professor Lawrence Levine discusses how people search for “perfect victims,” and photographers engage in the subjective actions of posing and arranging subjects according to angle, distance, lighting, and setting, among other determinants. The photograph commonly referred to as “Migrant Mother,” and visualized by Americans as “The Madonna of the Great Depression,” was actually the sixth and final image that Dorothea Lange took, and she did not even ask the woman whose picture would reach icon status her name. Looking at the other photographs in the series on Florence Thompson in Nipomo, California, discloses Lange’s approach and reveals the symbols of homelessness and poverty that she was after. Professor Trachtenberg, author of the recently published *Reading American Photographs*, provides another highly provocative piece that analyzes how even the way that photographs are organized and catalogued according to subject, theme, time, and place, among other considerations, imposes the viewpoints and interpretations of others on the pictures.

Even in the series approach, pitfalls remain. While photographic sequences provide a prolonged view of certain subjects, blind spots still exist. New England and the Rockies were regions glossed over by the FSA, and these parts of the country are still shortchanged. The photographic sets continue to feature certain celebrity photographers, while others who labored alongside the trenches—most notably Carl Mydans and Theodore Jung—are left out. In light of Dorothea Lange, Arthur Rothstein, and Russell Lee being represented by two series each, the question naturally arises, did not a productive staff member like Arthur Siegel take a succession of photographs worthy of treatment? While the text correctly identifies the isolated and

primitive tenant farmer community of Gee's Bend as being in the state of Alabama, the book's jacket mistakenly locates the place in Georgia.

Documenting America, 1935-1943 provides plenty of outstanding photography on the South in general and Florida in particular. Carl Fleischhauer and Beverly W. Brannan, archivists at the Library of Congress, estimate that Stryker's people generated 1,556 "lots," groups of photographs roughly equivalent to the original shooting assignments. The South accounted for 371 lots (23 percent), more than any other region, and thirty-three of these assignments took place in Florida. Ben Shahn's series on the tough life of cotton pickers in Pulaski, Tennessee, is tempered by Marion Post Wolcott's coverage of leisurely life at the beach resort of Miami. Wolcott covered Florida the most extensively of any FSA photographer, and she was one of the few in the ranks of the federal government to focus on the relationship between classes and races. Her photographs in Florida underscore that even in the depths of the Great Depression some people had enough wealth to enjoy posh hotels, elegant waterfront mansions, sunswept pools and cabanas, and expensive automobiles. Overall, *Documenting America, 1935-1943* causes us to rethink how photographs were taken, what they mean, and where they fit into the records of an era. Photographs demand the same critical reading that would be given to other documents and artifacts.

University of South Florida

ROBERT E. SNYDER

Georgia Governors in an Age of Change: From Ellis Arnall to George Busbee. Edited by Harold P. Henderson and Gary L. Roberts. (Athens: University of Georgia Press, 1988. xiii, 352 pp. Preface, appendix, notes, contributors, index. \$25.00 cloth; \$10.00 paper.)

This collection of essays and interviews is the result of a conference held at Abraham Baldwin Agricultural College in 1985. In many ways, it is superior to the usual conference proceedings. Covering the nine Georgia governors who served in the 1943 to 1983 period, the book presents articles by historians and political scientist, as well as statements by some of the governors and interviews with the others (M. E. Thompson and

Marvin Griffin, both interviewed in 1976, and Jimmy Carter in 1985).

Analyzing the 1943-1983 period from Governors Ellis Arnall to George Busbee covers an era of tremendous change for the state in such areas as economic development, race relations, and urbanization. How these nine men responded to those changes and retarded or encouraged Georgia's emergence into the modern era is the theme of the book. Beginning with Gary Robert's very good introduction to the topic, and concluding with Numan Bartley's essay on Georgia politics and a statement by present governor Joe Frank Harris, this collection offers the best single-volume study of gubernatorial leadership and politics in twentieth-century Georgia. A number of the authors have already written extensively on their subjects and therefore brought to the conference and to this anthology a well-thought-out and researched study.

Nonetheless, as with any anthology, some of the essays stand out above the rest. Roger Pajari's article on Herman Talmadge and Gary Fink's on Jimmy Carter try to do more than delineate the pros and cons of the administration under study. Each sets the story in a broader theoretical setting. Pajari, for example, raises the question of how governors are to be evaluated and what criteria should be used; Fink brings into his analysis a discussion of the balance of power between the executive and legislative branches of state government.

While the essays are generally even handed, some authors tend to be too apologetic or defensive about their subjects. Robert Dubay's essay on Marvin Griffin, for example, notes that "at least in part, some of what Governor Griffin did regarding racial matters is understandable, perhaps pardonable, considering constituent pressures, the context of those troubled times, his personal background, and the legitimate right to raise constitutional issues" (p. 111). Yet, other white Georgians, politicians and ordinary citizens, were able to rise above various factors, including their upbringing, and avoid the open racism associated with Griffin and his administration.

Defensiveness is also notably evident in the statements by the governors, each one understandably trying to portray their administration in the most favorable way. One sees this approach particularly in the Talmadge and Maddox statements and in the essay written by Griffin's son and Roy Chalker. A preferable

approach would have been to conduct interviews that asked probing questions, thereby helping the reader understand the governor's motivation. Naturally, this technique could not be used with those deceased by the time of the conference (unless, as was the case with Thompson and Griffin, pertinent interviews already existed), but certainly would have been a useful tool with Arnall, Talmadge, Vandiver, Sanders, Maddox, and Busbee. Carter was the only former governor interviewed after the meeting, based on questions raised at the conference.

However, even with these faults, this book is still a welcome addition to the historical literature, and one that will be the standard one-volume study of the governors of this period.

Georgia Tech University

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BOOK NOTES

One of the major publications in the United States in recent years was the *Encyclopedia of Southern Culture*. This 1,600-plus-page encyclopedia was coedited by Charles Reagan Wilson and William Ferris, and it was developed by the Center for the Study of Southern Culture at the University of Mississippi. The 800 contributors include historians, sociologists, psychologists, lawyers, folklorists, novelists, and theologians. Many Floridians are represented as consultants and contributors. These include George E. Pozzetta, who served as consultant for the section on ethnic life, and Sam S. Hill, who worked on the section about religion. Pozzetta and Hill are faculty members at the University of Florida. Almost every conceivable subject and person relating to the South is covered in the *Encyclopedia*. An overview essay introduces each section followed by authoritative articles on specific topics. The topics range from the country store, rural free delivery, Georgian Revival architecture, black genealogy, health, baseball leagues, Jesse Jackson, the University of Florida, catfish, the Everglades, Seminoles, North Carolina pottery, funerals, barbecues, the rebel flag, William Faulkner, and bluegrass music to scores of other subjects. The great, near great, and the everyday folk are included—almost no one was overlooked. There are short articles on Theodore Bilbo of Mississippi, Southern soul food, Coca-Cola (“the holy water of the American South”), Ted Turner (“the mouth of the South”), and fundamentalist churches. Billy Carter’s definition of a redneck is included. Every effort was made to be sure that the information was accurate: cited facts had to be verified, and opinions and unverifiable statements are labelled as such. The *Encyclopedia of Southern Culture* has become a best-seller and justifiably so. It makes for great reading and is a valuable addition to everyone’s library. Published by the University of North Carolina Press, it sells for \$59.95.

Florida Weather, by Morton D. Winsberg, attempts to describe the weather and climate of Florida through maps, tables, and narrative. Its purpose is to provide a reference for those need-

ing or wanting to know more about Florida's climate. In the first chapter, the major controls of weather and climate and how these controls apply to Florida are described. The book treats, in turn, each of the four seasons. The catastrophic weather events—hurricanes, freezes, thunderstorms, and tornados—are described, not for the purpose of frightening readers, but rather to make them aware that sometimes there is a risk involved in the pursuit of outdoor activities in Florida. Climate is Florida's most important physical resource. It has been a major factor in the state's economic and agricultural development and in the great population changes and increase in the twentieth century. More retirees have moved to Florida since World War II than to any other state, and today Florida ranks first nationally in the percentage of total state population of ages sixty-five or older. Over 1,000,000 immigrants from the Caribbean Basin live in south Florida, in part, perhaps, because of the similarity of its climate with that of their native country. Millions of visitors come to Florida to enjoy the beaches and lakes and to visit tourist attractions like Disney World. They are also lured here by the temperate climate—mild winters and summers whose rigors have been reduced by air conditioning. University of Central Florida Press published *Florida Weather*; it sells for \$9.95.

“*Off The Beaten Path, The History of Cedar Key, Florida, 1843-1990*,” is a short account of one of Florida's most historic communities. It is based on oral history interviews, unpublished manuscripts, newspapers, and published works. The Indians were the earliest settlers, and except for an occasional fisherman visiting the area, it was not until the nineteenth century, after Florida became an American territory, that white settlement began. Although it was never a large community, Cedar Key has played an important role in Florida history. Cedar Key was the terminus for the Florida Peninsula Railroad constructed by David Levy Yulee on the eve of the Civil War. Union forces raided Cedar Key early in 1862, and there was military activity in the area. There was also much political bickering there during the Reconstruction era. Some of the information on the Civil War period is taken in part from the personal diary of Eliza Hearn, a Cedar Key school teacher. The Island Hotel, now on the National Register for Historic Sites, is among the oldest buildings in Cedar Key and one of the best known. It was orig-

inally a general store, and for a time the Cedar Key custom's house. Under the direction of Bessie Gibbs, one of Cedar Key's most colorful citizens, it became a hotel. Miss Bessie also operated a restaurant that became famous for its quality and charm. Chapter 14, "Profiles," is one of the most interesting in the volume. It "profiles" a number of the local residents. The book cover was designed by Polly Pillsbury, a Cedar Key artist. "*Off The Beaten Path*" was published by Rife Publishing, 423 North Main Street, Chiefland, FL 32626; it sells for \$9.95.

In 1878, Sidney O. Chase arrived to Florida from Philadelphia and met J. E. Ingraham who was then operating the extensive orange groves owned by General Henry S. Sanford in central Florida. Josuha C. Chase joined his brother, and together they formed Chase and Company. A third brother, Randall, arranged for the investment capital that was needed for growth and expansion. Chase and Company of Sanford became one of the major citrus growing and shipping firms of fruits and vegetables in the United States. But it was not all business. Family members participated in many civic, educational, and charitable organizations and causes. Josuha Chase served as president of the Florida Historical Society from 1936 to 1938. The Chase family and business papers, which include mainly materials written between 1883 and 1940, are in the P. K. Yonge Library of Florida History, University of Florida. There are also some Chase items in the archives of the Historical Association of Southern Florida, Miami. *A Guide for the Chase Papers in the P. K. Yonge Library of Florida History* was compiled by Dena E. Snodgrass and was published by the University of Florida Libraries. A limited number of the *Guide* are available. Contact Sam Gowan, 217 Library East, University of Florida, Gainesville, FL 32611.

Alton C. Morris, as a young college student and instructor in English, became interested in 1933 in collecting Florida folk songs. By the following summer, he had about 200 items. He used an Ediphone to record the music. In 1937, accompanied by Alan A. Lomax, he travelled throughout the rural and backwoods areas of Florida from Key West to Pensacola. He even went into the Spanish, Greek, Slovak, and Polish communities recording songs in the corresponding Old World languages.

These became the basis for Morris's dissertation that he wrote for his Ph.D. from the University of North Carolina at Chapel Hill. Dr. Morris became a professor of English at the University of Florida and continued his collecting of folk songs throughout the remainder of his life. He laid the ground-work for other noted Florida folklorists like Stetson Kennedy and Zora Neale Hurston. In 1950, the University of Florida Press published his *Folksongs of Florida*. The University of Florida Press has reprinted this volume in its Florida Sand Dollar Book Series. It carries an introduction by Robert S. Thomson, and it sells for \$19.50.

The University of Florida Press has reprinted two important works by Stetson Kennedy, one of Florida's best-known writers on human rights and social justice. *The Klan Unmasked* is an account of Kennedy's activities after World War II as an undercover agent in the KKK and in other racist/terrorist groups. The book includes eyewitness reports of Klan activities and Kennedy's efforts to transmit as much of this information as possible to law enforcement agencies and to the media. *The Klan Unmasked* was first published in 1954. A new, unexpurgated edition has been published by Florida Atlantic University Press, Boca Raton; it sells for \$16.95 paper. To this new edition, Kennedy has added some material: "Kluxed Again?" and "How to Kan the Klan: A Handbook for Counterterrorist Action."

Jim Crow Guide, The Way It Was is a tongue-in-cheek travel guide to the United States as Stetson Kennedy saw it in the 1950s when segregation was still firmly in place and when there were many barriers in housing, education, and job opportunities for blacks, Native Americans, Jews, Puerto Ricans, Mexican Americans, and almost anyone who was not a white Protestant. Black, red, and yellow people, Kennedy argued, were treated as second-class citizens. Kennedy covers what he calls "the long century from Emancipation to the Overcoming." *The Guide* was published in Paris in 1956 by Jean-Paul Sartre because the author could find no American publisher who was willing to issue the book. In this new edition, Kennedy has added an afterword that provides his impressions of contemporary "desegregated racism." The paperback volume sells for \$14.95.

"Land," Malcolm J. Rohrbough noted in his *The Land Office Business: The Settlement and Administration of American Public Lands, 1789-1837*, was "America's most sought after commodity" during its first half-century. To supervise the distribution of public lands to settlers and speculators, a bureaucratic program of governmental legislation and administration evolved. Politics played a major role in deciding who got what and how much. Many of the administrators received their appointments because of their political connections. For instance, in Florida, Robert Butler was placed in charge of surveying public land, and Richard Keith Call, George Ward, and Samuel Overtone were appointed land officers in charge of land distribution. All of these men owed their appointments to the influence of General Andrew Jackson. Other politicians found places for friends and relatives in the land distribution business. Call's political opponents charged that he campaigned for public office while continuing to "wheel the patronage of the Land Office and enjoy its profits." Land sales and land distribution dominated Florida politics throughout the 1820s. The Wadsworth Publishing Company, Belmont, California, has published a new paperback edition of *The Land Office Business* with an updated bibliography. It sells for \$20.25.

One of the important results of the WPA Federal Writers' Project of the 1930s was the nearly 2,000 interviews with former slaves. B. A. Botkin directed the Slave Narrative Program. His book, *Lay My Burden Down: A Folk History of Slavery*, published in 1945, included excerpts and complete narratives from the collection. The University of Georgia Press has reprinted the volume in a paperback edition for its Brown Thrasher series. The foreword in the new edition is by Jerold Hirsch.

The Urban South: A Bibliography, published by Greenwood Press in its Bibliography Indexes in American History series, was compiled by Catherine L. Brown. It lists material from dissertations and theses, periodical literature, and monographs. Among the subjects covered are archaeology, architecture, historic preservation, artisans and crafts, arts and culture, art, business and economics, dance, ecology and environment, education, growth, development and land use, health, history and

geography, journalism, literature, music, politics and government, population, race relations, religion, recreation and sports, transportation, urban renewal, and social problems. The individual entries are cross-referenced by subject and are also included in the geographical reference. There are citations from the *Florida Anthropologist*, *Florida Geograpy*, *Florida Historical Quarterly*, and *Florida Scientist*. It sells for \$49.95.

Criminal Activity in the Deep South, 1700-1930: An Annotated Bibliography is a listing of monographs, dissertations, theses, journal articles, newspaper articles, and other items relating to criminal activity in the South. The volume was compiled by A. J. Wright, and it was published by Greenwood Press, New York, in its Research and Bibliography Guides in Criminal Justice series. The first item, October 28, 1718, notes that the trial of pirate Steve Bonnet and members of his crew had begun in Charleston. Bonnet was convicted and hanged a few weeks later. That same year, the pirate Edward Teach, better known as Blackbeard, was killed in Ocracoke Inlet, North Carolina. The Florida section lists eighty-four items including articles from the *Florida Historical Quarterly* by Gordon Carper, Herbert J. Doherty, Paul Felson, Jerrell Shofner, Edward Williamson, and J. Leitch Wright, Jr. Why would the article by Peggy Friedman, "Jacksonville's Most Famous Madame [Cora Crane]" (*Jacksonville 1980*), be included? An article in the *Jacksonville Courier*, September 3, 1835, reports the arrest of an unidentified "foreigner" in St. Augustine, "for attempting to excite [sic] insurrection among the Blacks in that place, and on examination disclose that several persons were engaged in the plot in Florida with the understanding that there was to be a general rise in all the Southern States." No other detail was included, except to say that the uprising was scheduled to "be carried into effect in December next." Murders, robberies, shootings, printing and circulating counterfeit money, jail breaks, lynchings, the exploits of the famous Ashley gang in the 1920s and breaking up of gambling rings are among the crimes listed in this bibliography. It sells for \$45.00.