

1990

## Book Reviews

Florida Historical Society  
membership@myfloridahistory.org

 Part of the [American Studies Commons](#), and the [United States History Commons](#)  
Find similar works at: <https://stars.library.ucf.edu/fhq>  
University of Central Florida Libraries <http://library.ucf.edu>

This Book Review is brought to you for free and open access by STARS. It has been accepted for inclusion in Florida Historical Quarterly by an authorized editor of STARS. For more information, please contact [STARS@ucf.edu](mailto:STARS@ucf.edu).

---

### Recommended Citation

Society, Florida Historical (1990) "Book Reviews," *Florida Historical Quarterly*. Vol. 69 : No. 2 , Article 7.  
Available at: <https://stars.library.ucf.edu/fhq/vol69/iss2/7>

## BOOK REVIEWS

*Venice: Journey from Horse and Chaise.* By Janet Snyder Matthews. (Sarasota, FL: Pine Level Press, Inc., 1989. 394 pp. Preface, illustrations, photographs, notes, bibliography, index. \$21.20.)

Janet Snyder Matthews has produced a “city book” that expands admirably into the regional-Florida category, well beyond the municipal limits of modern Venice. Her latest volume is almost a sequel to her earlier *Edge of Wilderness— A Settlement History of Manatee River and Sarasota Bay*. A whole new range of research, focused further south on the Gulf coast, makes Venice a valuable contribution to the chronicling of change in Florida.

Matthews humanizes history with an impressive narrative that illuminates the lives of people who participated in the events she is relating. Letters, diaries, and oral interviews provide rich detail that bolsters considerable original-source research.

The pinelands that American surveyors noted in Seminole War days provided the basis later on for the name “Horse and Chaise” or the colloquial “Horse ‘n’ Shay.” It was chosen by Jesse Knight in 1868 because of a cluster of timber on the shoreline that took the shape of a horse and high-top buggy.

Jesse Knight and his wife, Caroline Rebecca Varn Knight, proved to be the first permanent white settlers in the immediate vicinity of present-day Venice. In the unsettled aftermath of the Civil War, they decided to pull up stakes in Hillsborough County and find a new coastal homesite from which to raise cattle and crops. Matthews carries the Knights and their children through the move and past the turn of the century, from almost total isolation in the woods to residents in a developing countryside.

When Darwin Curry applied for a post office in 1888, he had to pick a one-word name, thus eliminating Horse and Chaise. He first tried “Guava,” evidently had second thoughts, then went with a suggestion for “Venice,” the name that stuck. Horse and Chaise continued as identification for the area school as late as 1897.

Jesse Knight died in 1911 at the age of ninety-four. Matthews notes that the newspaper telling of Knight's final illness also reported the first railroad passenger train leaving Venice. By then, the larger-than-life Bertha Honore Palmer had arrived in the area and had begun investing widely in farm and ranch land. Internationally renowned as Chicago's wealthy benefactress, "Mrs. Potter Palmer," as she was identified in print, brought immense and lasting influence to the area. With an opulent home estate at adjacent Osprey, Palmer and members of her family acquired more than 90,000 acres of land in what was to become Sarasota County and northward as far as Tampa.

By 1918, the year of Bertha Palmer's death, another major figure had appeared on the scene. Dr. Fred H. Albee, an innovative New Jersey orthopedic surgeon, visited the area with his wife and soon built an inn on the nine-foot-wide highway at nearby Nokomis. In 1923, the Albees moved into an Italian revival home in a subdivision he and a partner started. Dr. Albee became a key player in the boom-time period and in the aftermath with a nationally known sanitarium.

Despite the prominence provided Venice by its "big names," Matthews attributes its development as a city to the "international kingdom of rails in the United States and Canada." The ignition came from an affluent railroad union, when its officers sought to cash in on the Florida real-estate hysteria of 1925 by pouring millions of pension dollars into Venice. Unfortunately for its members, the Brotherhood of Locomotive Engineers entered the speculative spasm in its final phases. Euphoric when they should have been cautious, officials bought 53,000 acres in Venice and its environs, then hired eminent architects and a city planner to put together a Mediterranean-style metropolis. Thousands of laborers were draining and reshaping the land for the newly incorporated city when buying slowed and the hurricane of 1926 put a damper on land sales generally.

Matthews recounts the rise and fall of the union's development dreams. When the "big thud" occurred, the town boasted five hotels, eighty-three stores, 141 apartment buildings and 188 houses. In addition, forty miles of drainage canals, ten and one-half miles of paved streets, and fifteen miles of sidewalks stretched through and around Venice. But a peak population of 4,000 had dwindled to several hundred.

Matthews's Venice journeys only into the early 1940s culminating with the resolution of some of the lawsuits that followed the financial "bust." Her book certainly fulfills its aim to provide a scholarly yet readable look at the area's beginnings.

*Tampa, Florida*

LELAND M. HAWES, JR.

*The Episcopal Diocese of Florida, 1892-1975.* By George R. Bentley. (Gainesville: University of Florida Press, 1989. x, 318 pp. Foreword, preface, photographs, notes, bibliographic essay, bibliography of parish and mission histories, index. \$29.95.)

George R. Bentley, an authority on the history of the Freedmen's Bureau, has now happily established himself as an ecclesiastical historian as well. His book on the diocese of Florida begins with its division in 1892, when the Missionary Jurisdiction of Southern Florida was created from its boundaries. Bentley chronicles and ties the great events of the Edwin G. Weed episcopate (1886-1925) into the fabric of his diocesan history: the railroad boom and the subsequent population explosion of the 1880s; the terrifying yellow fever epidemic of 1888; the devastating freezes of 1894-1895 that wiped out the citrus industry in northern Florida; the division of the diocese in 1892; and the catastrophic Jacksonville fire of 1901 that left 10,000 people homeless and destroyed the premier parish of the diocese. The effects of the Spanish-American War and World War I on the state and the church are also described. Having dealt with so many misfortunes, it is no wonder that the Job-like prelate characterized the first two decades of his episcopate as a "succession of hopes and crushed hopes."

Bentley particularly admires Bishop Weed's courage and devotion during the yellow fever plague, which endeared him to the people of north Florida. When the plague broke out, Weed was in Augusta, Georgia, vacationing with his family. Leaving them in safety, he rushed back to Jacksonville to help his people. Bentley quotes the bishop's reflections on the epidemic written in his old age. "It is impossible to describe the gloom of a city, quarantined against the world. The only subject of conversation, morning, noon, and night, was such an one has died, or such

an one has the fever. We took up the paper in the morning to count the dead." Among the dead, Bentley tells us, were two priests, the chancellor of the diocese, Louis I. Fleming, and Weed's "chief lay-supporter," Colonel Jacquelin Daniel. In fact, in his efforts to minister to his people the bishop himself caught the fever and nearly died.

The author portrays Frank A. Juhan, Bishop Weed's successor, as a muscular Christian, an outdoorsman, and a vigorous missionary. Juhan's episcopate (1924-1956) began at the start of the great Florida Boom, but by the end of the decade, the Depression had begun and the state had declined into a condition of poverty. Juhan, a native of Macon, Georgia, and a product of both the College and the School of Theology of the University of the South, was the youngest diocesan in the American church. While at Sewanee, the bishop did not make his mark as a scholar, but as an athlete. He lettered in baseball, track, and boxing, and played center on the famous football team of 1909 that won the Southern Championship. The long episcopate of Juhan not only embraced the contrasting years of boom and bust, but the hectic years of World War II and the subsequent period of population growth and prosperity as well.

It is interesting to contrast Bentley's description of the two prelates. The learned Weed, a Confederate veteran who did graduate work at the University of Berlin, was more cosmopolitan, more catholic and intellectual in his approach to religion, while his successor was more physical and evangelical. Both, however, were energetic missionaries. Weed began his episcopate in the thriving 1880s of railroad construction and expanding citrus culture, while Juhan began his in the roaring twenties of the Florida Boom. The prosperity of Weed's early years was shattered by the Panic of 1893 and the disastrous freezes of 1894-1895, while the healthy growth of the Church under Juhan was disrupted by the collapse of the Boom followed by the Great Depression. Both men were much admired— Juhan for his vigor, his warmth, and his good looks, and Weed for his quiet courage, his scholarship, and his approachableness. Bentley apparently agrees with the diocesan memorial passed after Weed's death that declared, "The American Church has never before known a more approachable bishop."

The last decade of the Juhan episcopate reflected the remarkable growth of the national church: church membership in

the diocese almost doubled, the number of parishes and missions showed an extraordinary increase, and the financial support for the mission program outside the diocese more than tripled. In addition, the cathedral in Jacksonville was created, a program of housing and care for the aged initiated, a ministry to both prisoners and the insane instituted, and the foundations of the future Episcopal High School laid. Catholic sacramentalism and protestant evangelism both found strong expression in these movements.

Bentley's handling of the 1963 integration crisis in St. Augustine is balanced and unpolemical. Hamilton West, successor to Bishop Juhan, after some hesitation came down firmly on the side of the integrationists and the courts. The author gives an equally fair assessment of the liberal and conservative positions, and seems to conclude (as most of the conservatives eventually did) that equality and integration were the only positions that a conscious Christian could take in the controversy. Bentley is sympathetic also with the movements that gave women the vote in parochial elections and made them eligible to be vestry members and diocesan convention delegates. However, he avoids (perhaps wisely) the stormy controversies over radical prayer-book revision and female ordination that were brewing in the closing years of the West episcopate. Bentley ends his book with the partition of the diocese, when those parishes and missions west of the Apalachicola were ceded to the new Diocese of the Central Gulf Coast, and with the elevation of Frank S. Cerveny to the office of diocesan in 1975.

Professor Bentley's history is readable, balanced and well-researched. He makes good use of the *Diocesan Journals* as well as the diocesan periodicals of the era. He is discriminating and sensible in his use of parish records. He might, however, have made better use of local newspapers that were available to him in the P. K. Yonge Library of Florida History at the University of Florida, but that is only a minor criticism. Florida Episcopalians should welcome the publication of this book, while Floridians in general should manifest considerable interest in reading it.

*University of the South*

JOSEPH D. CUSHMAN

*The Journal of Don Francisco Saavedra de Sangronis, 1780-1783*, Edited and introduced by Francisco Morales Padrón. Translated by Aileen Moore Topping. (Gainesville: University of Florida Press, 1989. lxxv, 380 pp. Editor's introduction, maps, notes, glossary, index. \$28.00.)

The journal of Francisco Saavedra de Sangronis spans only a brief three years, but it offers the reader a fascinating account of the critical years during which Spain lent assistance to the American Revolution, while placing this effort in the context of Spain's larger imperial goals. As the special agent of Charles III in America, Saavedra traveled widely through Europe and the Caribbean and made the acquaintance of some of the most important figures of his day. From a privileged viewpoint, Saavedra chronicled the political intrigues of the late eighteenth century and the military responses of Spain, England, and France in their American contest for empire. But his journal does more than recount another version of these well-known events. Influenced by the Enlightenment and the wide variety of reforms attempted by Spain's Bourbon rulers, Saavedra made detailed observations of the areas he toured and commented on their resources as well as their deficiencies. He remarked on almost everything: the state of roads, natural resources, geography, architecture, society, weather, disease, and local entertainments all were worthy of entries. These remarkable notes are what distinguish the account and make it a valuable resource for social as well as military and diplomatic historians.

From the introduction by Francisco Morales Padrón, the distinguished Spanish historian, we learn that Saavedra was born in Seville and received a classic education in Granada. He entertained ideas of an ecclesiastic career in Cadiz, but found himself drawn instead to the military life that would take him from Andalusia to the cosmopolitan world of Madrid, and later, beyond. It was Saavedra's perception that chance encounters with influential men such as Alejandro O'Reilly, who was on his way to put down the insurrection against Spanish rule in Louisiana and who later became his commander at the Battle of Algiers, and Bernardo de Gálvez, with whom he also served in Algiers, were the result of providence and that they propelled him to the "New World." Bernardo Gálvez did, in fact, introduce young Saavedra to his illustrious family, and José de Gálvez

recommended Saavedra for a post in the Ministry of the Indies. Several years later, in 1780, José de Gálvez arranged the special commission that sent Saavedra to America.

Saavedra's charge was to promote the king's objectives: an expedition against Pensacola to drive the English from the Gulf of Mexico; the remission of monies to Spain; assistance to the president of Guatemala, who was under attack by the English; and the joint conquest with France of Jamaica or other appropriate English sites. After much delay, Saavedra departed. His first reports about America describe Cumana, Venezuela. Shortly after his ship passed Santo Domingo, however, it was attacked and captured by the English, and Saavedra was taken prisoner to Jamaica. Although kept from his mission, Saavedra did not suffer in captivity. As the protocols of the day dictated for one of his class, he was entertained in fine homes, and balls were held in his honor. To pass the time, Saavedra wrote a geographical, military, and political account of the island. He was released in 1781 and resumed his journey toward Havana where he took charge of military preparations for the attack on Pensacola. He found a depleted treasury, unfit ships, troops decimated by disease, and a lack of agreement among the Spanish and French officers on how to proceed. After numerous war councils, Saavedra was able to bring the king's influence to bear on officials in Mexico and Havana and to coordinate Spain's Caribbean strategy.

Gálvez's victory at Pensacola is well known, but Saavedra was also able to accomplish most of the crown's other goals. He travelled to Mexico and although treasury funds there were almost as low as Cuba's, he managed to arrange shipments of specie to Spain. Saavedra's observations on the Mexican economy, particularly descriptions of silver mining and processing and of society, including visits to slums, are interesting. Saavedra arranged an escort convoy to safeguard the money on its way to Spain and sent remaining ships and troops to assist the president in Guatemala. Although the French fleet met with disaster, upsetting the plans to take Jamaica, the Spanish were eventually successful in the capture of Providence, in the Bahamas, fulfilling the last of the king's requirements.

This volume makes an important contribution to the literature on Spain's role in the Caribbean in the late eighteenth century and should be of interest to scholars and lay historians

alike. Its significance to Florida history is that it encourages the reader to consider Florida in its circum-Caribbean perspective and avoids a parochial view of the state's history. Its weakness lies in the introduction and editing. Morales Padrón accepts and reiterates Saavedra's gossipy tone and elite judgments without comment or analysis. His footnotes provide genealogical information, but offer little in the way of critical thinking. One devotes a lengthy paragraph to the life and technique of a bull-fighter Saavedra once watched. The few comparative references are dated. The volume could also have used more judicious editing. Too many entries are simply "Nothing notable happened." These minor flaws do not detract from the strength of the journal itself, however, and Morales Padrón does guide interested readers to the other journals written by Saavedra, as well as to several master's theses written on his life and times. The manuscript was translated for publication by the late Aileen Moore Topping.

*University of Florida*

JANE LANDERS

*The Minorcans of Florida: Their History, Language, and Culture.* By Philip D. Rasico (New Smyrna Beach, FL: Luthers, 1990. vii, 191 pp. Acknowledgments, introduction, maps, illustrations, photographs, tables, notes, appendices, bibliography, index. \$45.00.)

Minorca, the small Balearic island in the Mediterranean, was under English control when hundreds of its native families sailed for Florida in the eighteenth century. Dr. Andrew Turnbull, a Scot, engaged and transported some 1,400 persons (mainly Minorcans) to work under contracts to him on his new plantation in British East Florida. East Florida became in effect a Spanish province after 1783, with a Minorcan capital, St. Augustine. The Minorcans are unique as an ethnolinguistic group in North America.

Philip D. Rasico, currently an associate professor of Spanish and Portuguese at Vanderbilt University, Nashville, reviews literature already published about America's Minorcans. Earlier historians mined essentially the same manuscript and printed sources on the Minorcans of Florida. Rasico, however, adds a well-documented body of new material.

*The Minorcans of Florida* opens with the words of Governor James Grant of British East Florida. "This is the largest importation of white inhabitants that ever was brought into America at a time." Turnbull's ships first arrived in St. Augustine before the settlers made their way eighty miles farther south. Turnbull named his settlement, previously called the Mosquitoes, New Smyrna for the Smyrna home of his wife, Maria Gracia.

Rasico covers the Minorcans of Florida in detail, showing how downtrodden they were in New Smyrna for nine years. The Minorcans abandoned the plantation in 1777, to make a living as best they could in St. Augustine. Rasico stresses that Turnbull had only prepared for 500 workers. When 1,400 arrived, there was never enough food, shelter, and necessities to make life worth living for them in New Smyrna. He confirms Turnbull's responsibility for mistreating the colonists, and determined that only 500 survived at New Smyrna to move on to St. Augustine, instead of 600 as estimated by previous historians.

There is nothing especially new in Rasico's chapter on the Minorcan culture in Florida, at least to English-speaking students of the subject. However, it might have been revealing to those who read his book when it was published in Catalan in Barcelona, Spain, in 1986. Rasico earned two prestigious awards in 1988 for research in Catalan language and literature.

Catalan, the original language of the Florida Minorcans, receives more attention here than in other histories. Words of Catalan origin are listed by modern Minorcans, such as St. Augustine's historian-mayor, Kenneth H. Beeson, Jr. Until the end of the nineteenth century, Catalan was the principal language of St. Augustine Minorcans. Rasico uses phonetics, giving pronunciations of the Catalan speech sounds. The traces of Florida Minorcan words listed consist of epithets and "mental and emotional qualities or states," among others.

Rasico lists, in Appendix Three, known Minorcan pioneers in New Smyrna and St. Augustine, material that is published in book form for the first time. The names, and some occupations, are taken from two Roman Catholic manuscript sources, "the Golden Book of the Minorcans" (New Smyrna parish records), and subsequent church registers entitled "White Baptisms, St. Augustine," both of which are in the Archive of the Diocese of St. Augustine, Florida.

Rasico acknowledges the support of Xavier L. Pellicer, St. Augustine, and Dr. Fernando A. Rubió i Tudurí, Mahón,

Minorca, in both his Catalan book and in this English translation. The Volusia County Historical Commission sponsored the translation.

Rasico's is a new spin on the Minorcans in Florida. His book, limited to 500 printed copies, became a collector's item with its 1990 publication. It is a valuable, scholarly treatment of the Minorcans who still are distinguishable in St. Augustine's citizenry

*Orlando, Florida*

JANE QUINN

*Big Sugar: Seasons in the Cane Fields of Florida.* By Alec Wilkinson. (New York: Alfred A. Knopf, Inc., 1989. 263 pp. Author's note. \$18.95.)

*Big Sugar* is part muckraking exposé and part documentary. Relying largely on interviews that he conducted with cane cutters during the years 1984-1988, Wilkinson vividly depicts the harsh and lonely lives of the men who annually came to the Lake Okeechobee area from Jamaica. These accounts amply document the low wages, incomprehensible payment schemes, arbitrary discipline, and squalid and dangerous living and working conditions that these men endure, as well as the collusion between sugar growers and public authorities that enforces the subordination of the workers. Wilkinson's cutters, however, are not only victims. They are also full-blooded human beings who speak with pride of their skills and with candor of their mistakes and regrets, even as they detail their mistreatment.

In addition to bringing the plight of these migrants to light, *Big Sugar* describes the workings of the sugar industry. Brief essays on soil, climate, work processes, agronomy, and marketing add to the book's usefulness. Wilkinson also briefly outlines the means by which the small but powerful sugar lobby manipulates Congress and state, federal, and Jamaican regulatory agencies to create rich, protected domestic markets and to perpetuate exploitative labor policies.

For all Wilkinson's sympathy for the cane cutters, *Big Sugar* never quite slips into overt advocacy. True, the author tellingly contrasts the lavish living arrangements of the Fanjul family, south Florida's sugar barons *par excellence*, with those of im-

poverished cane cutters. And he closes the book with a poignant and disturbing account of the cover-up by the Florida Highway Patrol of the 1972 death of a student, killed on a picketline by a Talisman Sugar Company truck. But Wilkinson's central goal seems to be documentation rather than reform or even consciousness raising. Repeatedly, the book pulls back from accounts of injustice and exploitation to refocus on the lives of the cutters and the details of the industry, letting the principals speak for themselves.

Brief historical vignettes intersperse the main narrative. Wilkinson uses FBI peonage files and interviews with elderly former cutters to recount the victimization of American blacks by the U.S. Sugar Corporation in the 1940s and the origins of the present system of migratory labor. Department of Labor records serve to document the problems of achieving reform of the cutters' working conditions and the sugar companies' arcane payment schemes. The heart of the book, though, is Wilkinson's interviews with cutters, employers, and other inhabitants of the Clewiston-Belle Glade area. The richly detailed descriptions of the cutters' hard work, physical danger, and economic precariousness; the carefully rendered accounts of the process of sugar planting and harvesting; and the vivid depictions of the area's rough and volatile social and commercial life bespeak *Big Sugar's* origins as a two-part series in the *New Yorker*.

*Big Sugar* does not conform to the requirements of scholarly inquiry. Wilkinson apparently did not record his interviews and seems to have relied on notes and memory when reproducing even lengthy statements. Jerrell H. Shofner's work on the peonage case of the 1940s remains the standard account of early years of Florida's sugar industry. Still, if taken as a vivid and honest first-hand observation rather than as an authoritative treatise, *Big Sugar* has a legitimate place in the basic bibliography of Florida social, labor, and agricultural history.

*University of Florida*

ROBERT H. ZIEGER

*Pioneer College: The Centennial History of Saint Leo College, Saint Leo Abbey, and Holy Name Priory.* By James J. Horgan. (Saint Leo, FL: Saint Leo College Press, 1989. x, 640 pp. Introduction, photographs, tables, illustrations, appendices, sources and acknowledgments, notes, index. \$24.95.)

Histories of single institutions tend not to be of broad interest, and often they lack a balanced view. The Horgan book, on the centennial of Saint Leo College in Pasco County, does not fall into this category. It is a fine contribution to local and Florida history. This is because the author is a dedicated and competent historian who writes well. The founding and growth of Saint Leo is a fascinating pioneer history that encompasses far more than the institution itself. Excellent primary records are available, carefully collected and maintained by the Benedictine monks of Saint Leo, and were available to the author.

The founding of the Catholic colony of San Antonio in 1882 by the ex-chief justice of Arizona, Edmund F. Dunne, was the start of the unique and colorful history of Saint Leo Abbey and College, the towns of San Antonio and Saint Leo, and Holy Name Priory and Academy. Judge Dunne, fiercely Catholic, was a temperamental man of strong character and forceful personality. Dunne was closely associated with the famous Hamilton Disston venture. In lieu of a fee as a lawyer for Disston, he received the right to 100,000 acres of his choice. When he founded San Antonio, he envisioned several all-Catholic communities with strict Catholic education. In 1886, the first Benedictine monk arrived. This led three years later to the establishment of the College and Abbey. Benedictine nuns came in 1889— the beginning of the Holy Name Academy and Priory.

While the title of the book is *A Pioneer College*, its subtitle is more accurate, to which must be added that there is much information of the incorporated twin towns (1891) of San Antonio and Saint Leo. The complex relationship of the college, abbey, priory, academy, and towns, all sharing a common historical source, is explained but requires careful reading. Better editing might have made it clearer. The author reminds us that a college in 1889 was different from what one understands a college to be today. Eventually in 1917, the college became the Saint Leo Preparatory School, which was closed in 1964 and replaced with a modern accredited liberal arts college that also has extensive off-campus programs.

The author has certainly accomplished his task and given us a scholarly yet readable account of local history that needed to be told. To my mind, he has done more by making us aware that it is also of interest to pioneer Florida, church, and higher education history. And he also notes the tensions, conflicts, and bigotries, of which there were many. One also becomes acquainted with the personalities of the several abbots and college presidents, as well as many other individuals. There is no doubt that the word "pioneer" in the title is most appropriate. One is struck by the many interesting facts of daily life, such as the high mortality rate of young adults from tuberculosis in the early days, or the popularity of baseball.

Organization, documentation, and illustrations are well done. Although the more than 600 pages of text might have been edited into a more compact volume that would have enhanced its readability, I strongly recommend this study to anyone interested in Florida history.

*Universtiy of South Florida*

CHARLES W. ARNADE

*He Included Me: The Autobiography of Sarah Rice.* Transcribed and edited by Louise Westling. (Athens: University of Georgia Press, 1989. xvi, 181 pp. Preface, chronology, photographs. \$19.95.)

Throughout this book, Sarah Rice's voice is in command. The stories she recorded with Louise Westling pull the reader into the life of an impoverished but remarkably strong family struggling to survive on a sharecropper's pittance in rural Alabama. With their preacher-father mainly working away from home, the family was directed by a strong-willed mother who worked with the children in the fields and creatively stretched their meager food supplies from harvest to harvest. Still there was time to teach the tired and often hungry children school lessons along with morals and the values of sharing and love.

Following a constant pattern of "work and scuffle and work and scuffle to get what little bit you did get," Sarah's mother would turn Papa's worn out pants into trousers for his sons; hand-me-down clothes from white families were patched and refitted for the daughters. Sarah's only dress was starched and

worn fresh to church on Sunday, then to school each day for the remainder of the week.

The oral narrative is so effectively edited that this reader felt he was with Sarah when, at age eleven, she loaded the family cow with sacks of corn and rode it to town to have the corn ground at the mill. And again at age seventeen when she passed the Alabama teacher certification test and began a brief teaching career. The book explores the dreary story of education in segregated Alabama where black schools stayed open only three months each year, and these were frequently interrupted while the children worked in the fields. Sarah's reminiscences poignantly document the inequities of a racist society where illiterate black sharecroppers were tricked and abused by white store owners and landlords and remained trapped in an enduring web of debt peonage.

After the depression-plagued Alabama schools closed in 1933, Sarah, by then a divorced single parent, moved to Panama City, Florida, to work in the home of a white family. Her second marriage brought her to Jacksonville, Florida, where urban life meant a continuation of poverty and struggle. Cleaning and cooking for white families seven days a week she somehow managed to stretch her \$14 monthly salary to cover rent, insurance, clothes, food, and emergency bills. By working a second job on Saturday and babysitting evenings, Sarah and her son survived the Depression.

In 1947, Sarah bought a home in the Moncrief section of Jacksonville. By scrounging wood from old railroad cars and clever subcontracting, she was able to erect a home nearby for her mother. The subdivision soon included her sister and brother and a church and a community spirit. Parents that Sarah called "poor scrufflers, scrambling for what they could get for their children," organized a Parent Teachers Association to boost their elementary school.

The book's last chapter is the least compelling. It follows an older Sarah through a rewarding third marriage to Andrew Rice, substantial volunteer work for church and women's groups, and the deaths of her aging loved ones.

There is much of value in this book. It is an enlightening counter to the demeaning images of impoverished blacks in Alabama that Booker T. Washington presented in his autobiography, *Up From Slavery*. It is also useful to compare it to Harry

Crews's *A Childhood*, especially his memories of poor white families moving from rural Georgia to Jacksonville to work in cigar factories. Louise Westling accurately assesses the book as a feminine counterpart to Ned Cobb, the black Alabama sharecropper whose life was recreated in Theodore Rosengarten's *All God's Dangers*. Most importantly, Sarah Rice's narrative continues a verbal tradition of vital importance to African American history. Sarah speaks authentically for millions of black women who survived segregation and sharecropping and the endless rows of "shotgun shacks" of central cities, and whose indomitable spirit and values endure.

*University of North Florida*

DANIEL L. SCHAFFER

*America's Historic Landscapes: Community Power and the Preservation of Four National Historic Sites.* By Ary J. Lamme III. (Knoxville: University of Tennessee Press, 1989. xiv, 213 pp. Preface, introduction, photographs, illustrations, appendices, bibliography, index. \$24.95.)

Geographer Ary J. Lamme credits one of his Principia College mentors, Charles B. Hosmer, Jr., respected historian of the preservation movement, with pointing out that the nation's oldest city, St. Augustine, Florida, passed up the opportunity to become America's preservation model decades ago. Instead of providing a cooperative climate where all levels of government and private enterprise could flourish, the fragile urban historic landscape of the resort city was compromised by conflicting agendas, petty politics, and limited vision.

St. Augustine is one of four historic landscapes chosen by Lamme for their association with important historical events, attractive physical settings, and recreational components. Colonial National Historical Park in Virginia (Jamestown linked by a scenic road to Yorktown), Sackets Harbor, New York (site of several battles during the War of 1812), Gettysburg, Pennsylvania (a small town virtually surrounded by Civil War battlefields), and St. Augustine (the oldest continuously occupied city in the United States) provide a sufficiently broad range of features and problems for the author to make his point

that the United States lacks a strong national policy in preserving historic landscapes.

It comes as no surprise to learn that St. Augustine, with its matchless historic heritage and natural advantages, also lacked a strong preservation policy. The author turns his focus on the period of the 1920s and 1930s when the National Park Service stepped in to take charge of the Castillo de San Marcos, bringing qualified experts and federal resources to deal with its preservation and interpretation. Many citizens hoped St. Augustine would become another Williamsburg, but lack of funding and the advent of World War II dashed those aspirations. However, it was absence of a common goal among the townspeople and their leaders, Lamme suggests, that was the ultimate problem, one he believes still stands in the way of St. Augustine becoming a first-class, "authentic" historic landscape.

Lamme refers often to the notion of community power, which he says implies the capacity to influence others. The case of the village of Cross Creek, Florida, home of author Marjorie Kinnan Rawlings, is used as a contemporary example of the way that planning and zoning conflicts are dealt with in this context. The legal rights of property owners to develop their lands with no density limitations versus the legitimate public rights to preserve natural and historic landscapes by limiting development were submitted to the judicial processes. If the Constitution recognizes both individual and collective property rights, and if Americans continue their tradition of using constitutional processes to resolve differences, only by building broad-based support will successful preservation of historic landscapes be accomplished.

Those concerned about the long-term management and preservation of historic landscapes will find no quick answers or step-by-step formula here. Each symbolic place has its own meaning, its own history, its own problems. Lamme's work reminds us that historic landscapes can no longer be taken for granted or used merely as backdrops for private enterprise and government agencies with limited vision and perspective.

*University of Florida*

MURRAY D. LAURIE

*Two Worlds: The Indian Encounter with the European, 1492-1509.*

By S. Lyman Tyler. (Salt Lake City: University of Utah Press, 1988. ix, 258 pp. Preface, introduction, map, notes, epilogue, appendix, index. \$25.00.)

For at least a decade, historians have recognized that contact-period documents must be subjected to critical analysis, even deconstruction, before their contents can be proposed as historical fact. It is no longer appropriate simply to select those aspects of an historical text that seem most accurate. It is important that the entire document be evaluated to re-create the context of descriptions, and every document should additionally be evaluated in the larger context of works that define a historical literary genre.

It is in the sense of a contact-period literature that *Two Worlds* should be important to Florida history. Spain's first encounters in the West Indies provided a template for encounters with the native peoples of Florida, the rest of the circum-caribbean, and even the Pacific islands. European concepts of environment, wealth, slavery, social organization, politics— the New World in general— were based largely on West Indian referents. Thus, an understanding of contact-period descriptions of Florida's native peoples requires an understanding of the contact-period record of native West Indians.

Unfortunately, *Two Worlds* is an anachronism. It is not a description of "The Indian Encounter with the European"; it is Tyler's reading of a dissatisfied cleric's (Bartolomé de las Casas) view of the Spanish conquest. Tyler assumes that he can accurately dissect historical fact from the polemic fabric in which it is woven to provide a historical account of the "Encounter." He is willing to trust las Casas as an accurate observer to the degree that the book is largely an English translation of selections from the *History of the Indies*. In fact, Tyler contributed fewer than forty pages of original text, 15 percent of the book, with these largely devoted to introducing the extensive abstractions.

A new English version of the *History of the Indies* is not such a bad idea, especially since the last was published twenty years ago. What is unacceptable is the perpetuation of misinformation. Tyler reports that Columbus's first-island landfall, called Guanahani by the native Lucayans, has been identified as San Salvador/Watling Island (p. 37). While that may be true, an

often heated debate concerning which island is Guanahaní has been raging for nearly ten years. Tyler erroneously equates the Taino island of Matinino with Martinique (p. 93), when the former is actually a mythical place. He calls the aceramic peoples of the West Indies Ciboney at a time when that name is being expunged from our vocabularies (pp. 35, 69, 147). As las Casas reported, and Carl Sauer reminded us in 1966, the Ciboney were Arawak-speaking horticulturalists whose name was misapplied to a people who may or may not have survived in western Cuba. Part of the problem stems from Tyler's use of a forty-year-old summary as his sole source of anthropological information about the native peoples (Irving Rouse's contributions to the *Handbook of South American Indians*, 1948). Although he may believe that he knows the difference between truth (Carib cannibals, Ciboney) and fiction (Amazons), recent re-readings of the historical documents have called such truths into question.

Although *Two Worlds* may have been up to the standards of the day when it was first written 400 years ago, it stands out today as an anachronism that perpetuates the Spanish image of native West Indians along with outmoded and recanted anthropological hypotheses. It is not up to the standards we should set for the Quincentenary.

*Florida Museum of Natural History*

WILLIAM F. KEEGAN

*Powhatan's Mantle: Indians in the Colonial Southeast*. Edited by Peter H. Wood, Gregory A. Waselkov, and M. Thomas Hatley. (Lincoln: University of Nebraska Press, 1989. xvii, 355 pp. Series editors' introduction, general introduction, maps, illustrations, notes, the contributors, index. \$50.00.)

*Powhatan's Mantle* examines the world of the Indians of the Southeast during the period between the entry of Europeans into the region and the American Revolution. That world was unlike the European world the early explorers and colonists left behind, and the Indian societies were unlike those of Europe. The failure of the explorers and colonists to recognize those differences played a profound role in shaping the course of history in the Southeast. The failure of too many of our histories to recognize the nature of the Native American societies and the

importance of their roles in the development of the southeastern United States has made them a forgotten and neglected people. *Powhatan's Mantle*, intended to serve as an introduction to the native peoples of the Southeast and the changes their world went through during the colonial period, addresses that problem.

The essays in *Powhatan's Mantle* are divided into three sections. The first deals with geography and demography. It contains chapters on native communication routes, aboriginal population movements during the sixteenth and seventeenth centuries, differences in broad-scale regional demographic trends among ethnic groups and areas, and the details of Native American life in colonial New Orleans. The second section addresses questions of politics and economics. It includes essays examining the Spanish use of native elite to control native polities in Florida, the impact English colonies had on exchange system and political economies among the native groups of the Potomac, the political structure (and weaknesses) of the native chiefdoms of Virginia, patterns of English-native trade in the Carolina Piedmont, and the course of changes in Cherokee economic systems as revealed in the history of a single community. The third section contains papers that treat questions of symbolism and world view. The chapters in this section discuss how the differences in the kinship systems of the French and Choctaw, and French misunderstanding of those differences, colored relationships between them; the symbolism of the earthen mounds constructed by the native peoples of the Southeast; and aboriginal views of the world as they are revealed in maps drawn by Indians.

Over all, I think the contributors succeeded in achieving the goal of introducing Native Americans into the colonial history of the Southeast. The essays cover a wide variety of topics, the book as a whole is well organized, and the topics addressed are important. *Powhatan's Mantle* is not the definitive study of Native Americans in the colonial Southeast, but it is a valuable contribution. I recommend this book for anyone interested in the colonial period history of the Southeast.

When I was young, the history of the United States that I learned began with Christopher Columbus's discovery of the New World and Juan Ponce de León's discovery of Florida. These events were followed by the English settlement of Vir-

ginia and Massachusetts. Of course, there were other Europeans— French and Spaniards— and the Indians were already here, but they contributed little to our history. Indeed, we now know better. But still the history of these native peoples of the Americas often receives less attention and less emphasis than it merits. *Powhatan's Mantle* is a step towards correcting that inequity.

*Florida Bureau of Archaeological Research*

JOHN F. SCARRY

*The Loyalist Perception and Other Essays.* By Robert M. Calhoun. (Columbia: University of South Carolina Press, 1989. xix, 234 pp. Preface, introduction, notes, bibliographical essay, index. \$29.95.)

In a masterful use of the understatement, Robert M. Calhoun asserts, "The nature of loyalism in the American Revolution is an intractable historical problem." For over twenty-five years, Calhoun has attempted to explain this elusive topic, and although he has branched out into other areas of research in recent years, he clearly remains one of the leading scholars in the field of Loyalist studies.

*The Loyalist Perception and Other Essays* brings together eleven articles that Calhoun published between 1965 and 1967. These articles cover three main areas: the "beliefs and experiences of individual loyalists"; "the inner connections, assumptions, and implications of loyalist ideology"; and an attempt "to integrate loyalist insights into an overall conceptualization of the period."

It is impossible in a brief review to do justice to such broad-ranging research. But as one would expect from Professor Calhoun, his research is thorough, his documentation impeccable, and his writing concise. While clearly a series of valuable essays, as is frequently true of such collections, they do not hold together well as a book. The author has attempted to give coherence to the volume by grouping the articles into three parts labelled "Ideas," "Action," and "Practice." While there is logic in such an arrangement, the result remains a series of excellent but rather disconnected essays. As the title of the book indicates— whether discussing Joseph Galloway, William Smith, or West Florida— the articles all deal with ideological issues. It is in

this area of ideas that Calhoun is most comfortable, and it is this strand of perception (from various vantage points) that provides some unity to the work.

Chapter nine of the work will be of particular interest to readers of Florida history for, in this essay, Calhoun deals briefly with the "Hinterland Loyalists." While there are scattered references to the Floridas throughout the book, only in this very brief chapter (which includes both Floridas, Vermont, and the western frontier) does Calhoun attempt to integrate the Loyalist experience in the Floridas with that of the "original thirteen" colonies. A continuing weakness in Loyalist historiography is a concentration on the thirteen colonies that rebelled while basically ignoring those colonies that remained loyal.

Scholars of the American Loyalist experience will be grateful to the University of South Carolina Press for bringing together this convenient collection. There is also a brief but excellent bibliographical essay. While one can point to a number of typographical errors in the endnotes, or could complain about the inconsiderate use of endnotes instead of footnotes in such a heavily documented work (particularly in a day of computerized typesetting), it is perhaps better to hope that the press sees this work as the first step toward publishing a new synthesis on the Loyalists. Calhoun correctly points out that William H. Nelson's *The American Tory* is still "the best introduction to the loyalists." Nelson's book was published nearly thirty years ago. In the intervening years, there has been a prodigious amount of new scholarship on the Loyalists, much of it engendered by the Bicentennial of the 1770s, but there has been no satisfactory attempt to incorporate that knowledge into a new synthesis. Few other people are as well qualified as Calhoun, and one can only hope that he will take up the challenge to produce a new introduction to the American Loyalists.

*Hong Kong Baptist College*

J. BARTON STARR

*The Edge of the Swamp: A Study in the Literature and Society of the Old South.* By Louis D. Rubin, Jr. (Baton Rouge: Louisiana State University Press, 1989. x, 234 pp. Acknowledgments, introduction, notes, index. \$25.00.)

In this volume, the distinguished literary critic Louis D. Rubin, Jr., maintains that the antebellum South's most famous writers did not participate in the nation's mid-century cultural and literary Renaissance. In separate but linked essays on the lives and works of the southeastern authors William Gilmore Simms, Edgar Allan Poe, and Henry Timrod, he explores why those men were unable to confront the tensions between individual freedom and the new industrial order that so influenced their northern peers' literary efforts. Rubin's answer to the failure of their literary imagination is that those authors were inhibited by their support for and fears of undermining the institution of chattel slavery.

To understand the regional prejudices of those men of letters, Rubin crosses the boundaries of criticism into historical analysis and attempts to re-create the structure of southern society. He dismisses the traditional paternalist master class theme and instead describes a large middle class similar to that of the North. Rubin uses this quite accurate reading of southern society to show that each of the writers under review was from the middle class yet loyal to the cultural ideals of an elite slaveowner-dominated society. But he fails to grasp the meaning of freedom for those middling folk in that class-bound region. Perhaps if he had examined such recent historical works as James Oakes's *The Ruling Race*, Rubin might better have understood that multi-class and multi-regional society.

Although Rubin's essays on the formation and the works of Poe and Timrod contribute to his overall thesis, he concentrates on the life and the writings of that enormous but flawed talent, William Gilmore Simms. Here, specifically, his study betrays a particular weakness in historical context and analysis. For in order to fit Simms into his middle-class theme of the artist under the influence of a slaveowner ideal, he ignores much recent research that places that writer in the mainstream of South Carolina's elite culture. Rubin also maintains that Simms's novel *The Yemassee* reveals a middle-class talent devoted to an upper-class society. If only he had explored Simms's studies of the

financial decline of the south Atlantic coast, Rubin would have discovered a critic of the excessive planter preoccupation with the slave economy. If he had looked at Simms's border romances, Rubin might have uncovered the tension between nature and progress in Simms's use of the wilderness as a haven for individual freedom. Because of his confusion over the historical record, Rubin ignores pertinent material and contrives a literary dilemma, when in fact many southern writers actually did describe the tensions over freedom and order.

But just because Rubin misuses history does not negate his contribution to the study of antebellum southern culture. Use of his sensitive reading of literary texts, his ability to uncover hidden meaning in a story, and his aesthetic judgements on style assist the historian to evaluate the past. Rubin's brilliant analysis of the life of that aspiring parvenu Thomas Sutpen from *Absalom, Absalom* to show the dangers in a status-conscious and culturally ambivalent Old South also leads historians of that region to the source of their craft, the genius of William Faulkner.

*The Catholic University of America*

JON L. WAKELYN

*Natchez Before 1830*. Edited by Noel Polk. (Jackson: University of Mississippi Press, 1989. xii, 165 pp. Acknowledgments, introduction, chronology, illustrations, maps, photographs, tables, notes on contributors, index. \$27.50.)

Nine essays originally presented as the second L. O. Crosby, Jr., Memorial Lectures in Mississippi Culture constitute this slender volume on the early history of the Natchez District. By restricting themselves to the region's formative years—the century or so between its initial colonization by the French, its brief term as part of British West Florida before its capture by the Spanish, and into its first decades as part of the United States—the authors seek to redirect some of the attention scholars and interested readers are traditionally more inclined to give to the period immediately preceding the Civil War. Collectively, they approach their task from several disciplines, a charge given them by the organizers of the Crosby Lectures. The essays range

from a survey of local Indian archaeological sites to a discussion of the architectural styles typical of the early nineteenth century.

The best essays are those by Ian Brown, a curator at Harvard University's Peabody Museum; geographer Milton Newton, Jr., and historian Morton Rothstein. Brown examines the physical remains of the Natchez Indian civilization, the mounds and village sites of which attest to the complexity and sophistication of their culture, and to the catastrophe wrought by European incursion. Newton demonstrates how maps, and in particular the map drawn by colonial engineer and surveyor William Wilton, offer important insights into European attitudes toward the New World environment. Through their meticulous surveying, plotting and record keeping, the English, Newton concludes, established a lasting order and gave a sense of predictability to an otherwise chaotic landscape. Rothstein turns his attention to the economic development of colonial and early national Natchez, emphasizing the crucial role played by local businessmen and their Philadelphia connections. Perhaps the most useful essays are those by Alfred Lemmon, on sources of Natchez history in Spanish archives, and by Don Carleton on the Natchez Trace Collection at the University of Texas, although the latter is a rehashing of pamphlets already published and widely circulated. The remaining contributions— a discussion of Chateaubriand's epic poem *The Natchez*, as well as essays on education, architecture, portraiture and material culture—are less successful, and they, unfortunately, set the tone for the book as a whole.

By comparison to Virginia and the Carolinas, the history of Natchez, and of the Old Southwest in general, is grossly understudied. This is reason enough to make *Natchez Before 1830* a welcome publication. However, it may also be the only reason, for in failing to target a particular audience, the editor and publisher have left us with a disappointing volume. On the one hand, if the book sounds formal and academic, it is in fact not that at all. Professional scholars will find the essays superficial. On the other hand, the nontraditional and interdisciplinary format of *Natchez Before 1830* might turn away lay readers who prefer a good narrative history.

University of Florida

CHRISTOPHER MORRIS

*Fighting for the Confederacy: The Personal Recollections of General Edward Porter Alexander.* Edited by Gary W. Gallagher. (Chapel Hill: University of North Carolina Press, 1989. xxvii, 664 pp. Acknowledgments, introduction, editor's note, maps, tables, illustrations, notes, index. \$34.95.)

In 1907 former Confederate Brigadier General Edward Porter Alexander published *Military Memoirs of a Confederate*. Historians have regarded the book as an important source on the war in Virginia. Despite its title, *Military Memoirs* is more a historical account of the Army of Northern Virginia than a personal narrative. Douglas Southall Freeman and T. Harry Williams, among others, bemoaned the fact that Alexander did not write a personal account of his experiences. After all, he had served with Robert E. Lee and other prominent Rebels, and he doubtless knew far more than he told in *Military Memoirs*.

In fact, Alexander did pen his personal recollections of the war, and now— thanks to Gary (and Eileen) Gallagher— they are available to students of the conflict. In 1897, President Grover Cleveland sent Alexander to Nicaragua to arbitrate a boundary dispute between that country and Costa Rica. Absent from his family and with large blocks of free time, Alexander began work on his reminiscences, intending the account only for his relatives. When he left Nicaragua in October 1899, he had completed his long narrative.

In 1900, Alexander began to revise his recollections. Soon concluding that the narrative could not be altered enough to become the book he then envisioned— a general treatment of the war in Virginia— Alexander began a new, parallel account. This second manuscript became *Military Memoirs of a Confederate*. It is a sanitized, more “scholarly” account with little of the fascinating personal material that was in Alexander’s original manuscript.

Unaware that Alexander had written two different manuscripts, archivists at the University of North Carolina at Chapel Hill, where the Alexander Papers are housed, assumed that the account written in Nicaragua was an early draft of *Military Memoirs*. Maury Klein, Alexander’s biographer, was the first to understand the true nature of the papers. Now the Gallaghers have made the first manuscript available to all.

*Fighting for the Confederacy* includes much general campaign history (even of battles in which Alexander did not participate) interspersed with interesting and provocative observations and anecdotes of men and events and sometimes biting critiques of Confederate leaders. Even Lee and “Stonewall” Jackson are not immune from Alexander’s usually well-reasoned criticisms of their conduct. Alexander, for example, has some rather harsh things to say about both of these Rebel icons regarding their roles at Antietam and Gettysburg (Lee) and in the Seven Days’ Battle (Jackson).

Alexander was a professional soldier, and his attention was often focused on the technical side of an army’s operations. His discussions of such subjects as codes, signals, tactics, strategy, fortifications, and weapons are full of interest. Alexander peppered his manuscript with a number of sketches, maps, and diagrams. Fortunately the University of North Carolina Press has reproduced them in the book, and they add much to the narrative.

*Fighting for the Confederacy* is an important addition to the body of Civil War generals’ memoirs. Anyone concerned with the military events and personalities of the Confederacy will find it of great value.

North Carolina State University

RICHARD M. MCMURRY

*An Uncertain Tradition: Constitutionalism and the History of the South.* Edited by Kermit L. Hall and James W. Ely, Jr. (Athens: University of Georgia Press, 1989. ix, 403 pp. Acknowledgments, notes, select bibliography, contributors, index. \$40.00 cloth; \$17.95 paper.)

This collection of thirteen essays grew out of a symposium, “The South and the American Constitutional Tradition,” held at the University of Florida in 1987. The editors conclude that the constitutionalism of the South is “uncertain” because of the interaction between beliefs in states’ rights, nationalism, and equality and the practices of racial and gender discrimination. Yet it was this very interaction which also gives the South a distinctive place in the American constitutional tradition.

Chronologically the essays range from colonial, pre-constitutional times to 1970. Many are general essays on broad aspects of southern history (Hall and Ely, Beltz, Wiecek, Benedict, and Tachau), but others are studies of specific aspects of southern legal history (Konig: country justice in Colonial Virginia; Johnson: South Carolina law and constitutional development, 1670-1800; Newmyer: John Marshall and southern constitutional theory; Finkelman: states rights, North and South; Nieman: the Confederate Constitution; Fish: Judge John J. Parker; Lawson: The Florida Legislative Investigation Committee; and Colburn: Florida governors and the *Brown* decision).

Except for Mary Kay Bonsteel Tachau's call for the gathering of empirical evidence on the role of women, all of the general essays suffer from a failure to come to terms with a fundamental question identified by the editors in their own opening essay: "Who best represents the southern constitutional tradition?" (p. 7) Is it James Madison and John Marshall, or Spencer Roane and John C. Calhoun? Martin L. King, Jr. or George C. Wallace?

For example, at one point Wiecek writes of "Southern leaders without exception" (p. 164) and then refers to Denmark Vesey and, on the next page, Gabriel Prosser and Nat Turner. It is at this point that one's impression catches up with one's intellect: notwithstanding Tachau's essay on southern women, this is a book about the views and thoughts of a small elite of white males. Vesey Prosser, and Turner obviously do not "count" as Southerners. While it may not be possible to consider their theories of constitutional law, those of articulate southern-born African-American spokesmen such as Congressmen Joseph H. Rainey, Alonzo J. Ransier, and James T. Rapier are preserved in the *Congressional Globe*. No consideration of the constitutional traditions of "The" South can be complete without an examination of those views as well.

With this general criticism in mind, four of the essays merit special comment because they illustrate the value of the further study that Hall and Ely hope to inspire. Ken Newmyer's analysis of the dialectic between John Marshall and other southern constitutional theorists is one of the strongest. He views *McCullough v. Maryland*, 17 U.S. 316 (1819) as the breaking point between the chief justice and other theorists, and contrasts the constitutional views of Marshall and Taney. In Newmyer's interpreta-

tion, *McCulloch* recognized powers of Congress that threatened slavery and slave states, while *Dred Scott* attempted to deprive Congress of the ability to use those powers to restrict or abolish slavery (p. 118).

William Wiecek's essay on the distinctiveness of the southern constitutional experience is excellent. He takes into account the ebb and flow of constitutional thought. He acknowledges the role of African-Americans and offers insight into the ways in which race and slavery played important roles in the choices that certain white southern leaders made from the time of the formation of the Constitution until the beginning of the twentieth century. His analysis of race, class, and economic questions can lead to the conclusion that a portion of the South's distinctiveness is a direct result of individual and group choices.

One of the strongest essays is Paul Finkelman's comparison of the use of states' rights doctrine by northern and southern state governments prior to the Civil War. Finkelman traces controversies between northern and southern states over Article IV matters such as the privileges and immunities of free African-Americans, the extradition of fugitive slaves, and the extradition of those accused of assisting slaves to escape and of those accused of kidnapping free African-Americans. By these comparisons Finkelman takes into account the nation-wide use of states' rights doctrine and, at the same time, demonstrates the distinctiveness of the constitutional approach of southern governments.

David R. Colburn traces the response of Florida governors to *Brown v. Board*, 347 U.S. 483 (1954) from 1954 until 1970. While concluding that Florida's "moderation had been built upon the state's population growth and economic development" (p. 347), Colburn also presents a picture of a state in which the choices made by political leaders made a difference. The force of this view is highlighted by the occasional comparison between those actions taken by the governors of Florida and those of the governors of other southern states.

By the conclusion of this volume, it becomes clear that Hall and Ely have accomplished their stated purpose. The quality of the articles suggests that there is much to be gained from studying the constitutional traditions of the South.

*University of Akron*

RICHARD L. AYNES

*A Death in the Delta: The Story of Emmett Till.* By Stephen J. Whitfield. (New York: The Free Press, 1988. xiii, 193 pp. Preface, acknowledgments, photographs, map, notes, bibliography, index. \$19.95.)

Stephen J. Whitfield, Max Richter Professor in American Civilization at Brandeis University, describes the abduction and murder of Emmett Till by two white half-brothers, Roy Bryant and John Milam, in the Mississippi Delta in 1955. Till, a teenager from Chicago, was murdered in retribution for allegedly making suggestive remarks and wolf-whistling at Bryant's wife while she tended a rural store. The white killers were acquitted by an all-white jury in a trial that attracted international attention. Free from further prosecution by the constitutional guarantee against double jeopardy, they admitted their murder to journalist William Bradford Huie, who paid them for interviews several years later. Ostracized by their neighbors, they moved to Texas, were divorced, and later resettled in Mississippi. Whitfield, a native Southerner, claims the killing stung the conscience of America and helped stimulate the civil rights movement.

This study includes little new information about the murder itself, which is covered in the first forty pages. Much of the rest of the book is an extended essay on race relations in the South. The author is a sensitive observer of civil rights and effectively describes the context in which the Till murder occurred, including the fear of miscegenation and the paranoia of Mississippi's closed society. He is even-handed in distributing blame and praise and correctly views the incident as one of the turning points in the quest for racial justice.

Whitfield is less effective in adding to what is known about the Till case because of an absence of extensive primary research, failure to conduct interviews, and lack of court records. He spent only a week in Mississippi and failed to win the cooperation of the principal participants. The court documents were not available, nor were letters or other personal materials. Most of the research is based upon newspapers and secondary accounts, many of them written long after the affair. Furthermore, Whitfield describes the atrocity as a lynching, but fails to either define the term or explain in what way it could be considered a mob action, since only two killers were involved. This

impreciseness negates his lengthy discussion of the history of lynchings, because it is not clear that Till's death belongs in that category.

Whitfield's meditations contain insight, his writing is lucid, and his reasoning cogent. General readers will find the book moving and enlightening, as well as entertaining and fast-paced. Scholars, however, will find little new in either data or interpretation. The author's failure to add detail limits the value of his gleanings from secondary sources. His account of the influence of the affair on prominent Americans is peripheral and of limited significance. Students of Florida history will find his description of the racial climate of the twentieth-century South interesting, but there is little about Florida specifically. The chief asset of the book is its interpretive insight and clear, crisp writing, but more detailed, specific information about the central characters would have augmented its value.

*University of Wisconsin-Milwaukee*

GLEN JEANSONNE

*A Turn in the South.* By V. S. Naipaul. (New York: Alfred A. Knopf, Inc., 1989. 307 pp. Prologue. \$18.95.)

V. S. Naipaul is described in this book's dust jacket as "an outsider and as one of the most astute thinkers of our time." He may not quite be all that, but he is a perceptive observer, a fine writer, and as an Oxford-educated Trinidadian of East Indian ancestry, he certainly qualifies as an outsider when describing the American South.

This book is essentially a travel account. It is reminiscent of some of the best old narrations by British travelers, such as Basil Hall and James Silk Buckingham, who wrote of their tours across the antebellum South. The exact date of Naipaul's journey is not mentioned, but evidently it occurred in a spring and summer during the mid-to-late 1980s. His southern visit began in Atlanta. From Atlanta he went to Charleston, South Carolina, and from there to Florida, Alabama, and Mississippi. Leaving Mississippi, Naipaul journeyed to Nashville, Tennessee, and ended his tour at Chapel Hill, North Carolina.

Probing but fair-minded, Naipaul talked to both whites and blacks, and tried to understand their different views of the

South and of each other. In Atlanta, he sought an interview with Mayor Andrew Young, but had to settle for Hosea Williams. While in Georgia, he visited Forsyth County, recently notorious for its Ku Klux Klan activity. Naipaul was pleasantly surprised to find Forsyth's sheriff to be an impressive, educated man who was working hard to improve the county's bad reputation. In South Carolina, Naipaul's chief impressions were those of sadness and decay.

His visit to Florida was brief and consisted of a few unpleasant days in Tallahassee, which he called "an artificial administrative center." Naipaul's dislike of Tallahassee and its "heat and humidity" (worse, he seemed to think, than that of his native Trinidad) probably had much to do with the asthma attack he suffered while in Florida. His asthmatic condition improved as he traveled to Alabama and Mississippi, and so did his disposition.

But Tuskegee University in Alabama, the black college founded by one of Naipaul's heroes, Booker T. Washington, proved to be a disappointment. As in Charleston, he sensed decay and a loss of purpose. He also received the impression that although Tuskegee had once been a necessary sanctuary or oasis for oppressed blacks, now, in the age of desegregation, it had become a place for certain black students who sought the security of not having to compete academically with whites. "At home," one student told him, "I used to be a C-D student. Here I'm an A-B student." Tuskegee, Naipaul implies to the reader, is a prison of the spirit.

Mississippi offered more of the kind of South Naipaul had assumed he would find. Since in Georgia, Florida, and Alabama he had spent most of his time with blacks, in Mississippi he was determined to explore the white mentality, especially of the "redneck" variety with which Mississippi was well supplied. The cult of Elvis Presley particularly fascinated him, and he visited the tiny house Presley was born in at Tupelo, Mississippi. He also stopped at a catfish farm and processing plant in the town of Indianola and watched the fish being "de-headed" and "degutted." Some of Naipaul's observations and quotations are hilarious; others are sad or disturbing. In Nashville, he attended a performance of the "Grand Ole Opry," and realized he was witnessing a tribal rite—the expression of a distinctive culture.

*A Turn in the South* is sometimes blunt but never supercilious.

Naipaul endeavored to understand all that he saw of the South, and some of it may have been beyond his ken, but he came away with a realization that the South was and is a region apart from the rest of the United States—made so by its climate, its music, its religion, and its melancholy past.

*Georgia College*

WILLIAM I. HAIR

*Looking South: Chapters in the Story of an American Region.* Edited by Winfred B. Moore, Jr., and Joseph F. Tripp. (Westport, CT: Greenwood Press, Inc. 1989. xxvi 276 pp. Illustrations, acknowledgments, introduction, tables, notes, bibliographical essay, index, about the editors and contributors. \$39.95.)

The sixteen essays in this volume, selected from over eighty papers presented at The Citadel Conference on the South in 1987, focus on five themes: Reconstruction, changing racial attitudes, Unionist sentiment and secession, economic development, and diverse approaches to the southern story and the uses to which that story has been put. The texts of most essays rarely run more than a dozen pages, but the concluding one—Bertram Wyatt-Brown's masterful analysis of the roots of Walker Percy's fiction, which he locates in the Percy family history, emotional disorder, and an ethical code of honor— is twice that length. Ranging chronologically from the colonial era to the present, the essays exhibit a variety of methodologies in addressing questions of how the South coped with changes that challenged its dominant beliefs and institutions. But regardless of length or methodology, they significantly enhance our understanding of what editors describe as the "most distinct and complex of American regions" (p. xv).

In the opening essay, Eric Foner reflects on the writing of his much acclaimed history of Reconstruction. Foner pursued five inter-related themes in his work, the first and most important of which was "the centrality of the black experience" (p. 6). Reconstruction, he argues, relates not so much to a specific chronological period as to "an extended historical process: the adjustment of American society to the end of slavery" (p. 11). Fully aware of the dangers of presentism, he nonetheless concludes that our contemporary experience with issues that agitate race relations, precisely the same ones debated during Recon-

struction, enables us to understand more clearly the post-Civil War era.

Space limitations obviously preclude a consideration of each essay in this volume, but several others deserve special mention. One is William D. Pierson's intriguing essay that suggests the costume and strategy of the original Ku Klux Klan were heavily influenced by African-American beliefs and attitudes rooted in experiences with secret societies in the forest belt of west and central Africa. Another is Melton McLaurin's astute observations on "Southern Autobiography and the Problems of Race" in which he explains how white liberal Southerners of the post-World War II era viewed blacks, not as individuals with whom they had personal relations, but rather as a social problem, an approach that stood in sharp contrast to that of earlier autobiographers and that contributed to the failure of the liberals' racial policies. The emotional honesty evident in several recent autobiographies, according to McLaurin, raises the "possibility of a future South in which class replaces race as the most significant factor in relationships between and among Southerners" (p. 75). No less noteworthy are two essays that treat southern women. In analyzing the role of women in colonial society, Paula Treckel focuses on the "tobacco brides" of colonial Virginia and persuasively demolishes the view that the scarcity of women resulted in something of a "golden age" for females. Wayne Mixon rescues the fiction of Amelia Rives from oblivion and suggests that her war on prudery and forthright portrayal of sexual passion contributed significantly to the "liberation of the caged bird" that was woman" (p. 213).

Finally, three essays that have much to commend them are John Inscoe's explanation of the disparate responses to secession by two remarkably similar regions, east Tennessee and western North Carolina; J. William Harris's analysis of postbellum developments affecting agricultural labor that goes beyond the Marxist or market explanations; and Morton Sosna's provocative discussion of the varied uses made of the Civil War during World War II, a four-year period that began by glorifying southern virtues and ended in condemning southern vices.

The contents of this volume, derived largely from research on larger topics, enrich and expand the meaning of the southern experience.

*University of Arkansas, Fayetteville* WILLARD B. GATEWOOD, JR.

*Storytellers: Folktales and Legends from the South*. Edited by John A. Burrison. (Athens: University of Georgia Press, 1989. vii, 261 pp. Acknowledgments, introduction, photographs, notes, bibliography, about the photographers, index. \$29.95.)

"I've never found any pleasure on the pavements of a city," said William Ralph Jordon, a former textile worker, as he recounted tales collected over a lifetime that began in 1906. For those in need of a respite from city pavements, opening the cover of *Storytellers* is an invitation to enjoy narratives of the rural South. Sometimes new, sometimes familiar, each story is enhanced with retelling just as a fine antique increases in value with each repolishing.

*Storytellers* confirms the oral tradition of the South through a rich collection of more than 250 authentic folktales. Editor John A. Burrison is a professor of English and director of the folklore curriculum at Georgia State University where in 1966 he established the Georgia Folklore Archives that now contain an estimated 8,000 tales. The editor explains that the key to assembling a comprehensive regional collection that is more than an anthology of previously published materials is access to a vast repository holding the efforts of many collectors.

The book focuses on the older, rural-based narratives that characterize the region as it once was and that are in danger of disappearing. It brings together a variety of tales from African-American, Native American, and Anglo Saxon culture, including Cherokee Indian myths, trickster tales, jests, instructive tales, anecdotes, and legends.

Some parts of the book approach classical literature, while other sections such as "A Joke Session by Deer Hunters in Middle Georgia" simply recount tall tales and masculine oriented bawdy humor. The editor's criteria for material included a consideration that the selection should be a well-developed narrative that was readable in an entertaining way; an attempt to achieve geographic balance by representing various sections of Georgia as well as six states of the lower Southeast; and an emphasis on older, rural narratives. All aspects of the book tend to capture the color, flavor, and excitement of southern culture.

The editor has thoroughly documented the origin and motif of each of the tales. One story called "Lay There, You've Slayed Many," collected in 1967 on the porch of a store in rural Geor-

gia, was a repetition of “Beranger Longbottom” originally found in a thirteenth-century French collection of fabliaux, narrative poems recited largely by medieval entertainers called jongleurs. In oral tradition, stories that cannot hold the hearer’s interest fall by the wayside. Those tales that have survived for centuries are practically guaranteed to fascinate.

Although the tone of the book is much more lighthearted, the black and white photographs by six highly experienced and talented artists contribute to the spirit of the narrative in much the same way as those by James Agee and Walker Evans in *Let Us Now Praise Famous Men*.

This charming and entertaining book will be valuable to folklore scholars, historians who focus on southern culture, public speakers in search of anecdotes, and anyone who enjoys a good story.

*Institute for Southern Studies,  
University of South Carolina*

SUZANNE C. LINDER

## BOOK NOTES

*Jacksonville's Architectural Heritage, Landmarks for the Future* was written and designed by Wayne W. Wood. The photography is by Judy Davis and David Vedas. Work on this book began in 1974 as an American Bicentennial Project sponsored by the Jacksonville Historic Landmarks Commission (formerly the Jacksonville Historical and Conservation Commission). The original concept was to inventory the historic and architecturally significant buildings in Jacksonville to increase public awareness of the existence and value of these structures and perhaps to promote their preservation. However, even before the survey was completed many of the original buildings had been demolished or changed significantly. Other important sites, perhaps through oversight, had not been included on the list, and further research clearly was needed. Out of this relatively modest beginning has emerged a monumental volume documenting Jacksonville and Duval County's historical and architectural heritage. Mr. Wood not only has listed scores of properties, but he has provided an architectural description of each site, showing its location, date of construction, and, when known, the names of architects and builders. Included in addition to great houses and important commercial buildings are representative structures in almost every Jacksonville neighborhood—black and white, poor and affluent, urban and rural. The author has explored buildings in the context of the surrounding neighborhood and the people who have lived there. The result is a monumental history of the community, one of the best compiled in recent years in the United States. The book is arranged so that it can be used as a walking or driving tour of the city's neighborhoods. The fact that it contains over 1,000 photographs and drawings adds to its interest and value. Not much is left out. Included are pictures and descriptions of the elephant house at the zoo, gas stations, garages, a lighthouse, beach houses, brothels, forts, movie studios, slave cabins, a wine cellar, a doghouse, bridges, locomotives, clocks, steamwhistles, statues, trees, parks, brick streets, and cemeteries. *Jacksonville's Architec-*

[248]

*tural History* was published by the University of North Florida Press, and it sells for \$42.95, cloth; \$22.95, paperback.

Judge James R. Knott, former president of the Florida Historical Society and a founder and former president of the Palm Beach County Historical Society, is a recognized authority on the history and folklore of his home community. *The Mansion Builders* is the third volume in his Palm Beach Revisted series. It includes the articles that originally appeared in the Brown Wrapper section of the Sunday edition of the *Palm Beach Post*. The articles were immensely popular, and Judge Knott was persuaded to make them available to a wider audience. *The Mansion Builders* are some of his fascinating stories about the great houses of Palm Beach, and the architects and contractors who designed and built them, and the people who lived and entertained in them. Almost everybody who was anybody in the history of American finance, politics, and social life has lived or visited in Palm Beach at one time or another. Judge Knott is both a serious historian and a great storyteller. Order *The Mansion Builders* from the author, 125 4th Avenue, West Palm Beach, FL 33408; the price is \$7.95, plus \$1.00 postage.

*Tampa Bay, Days of Long Ago*, by Kenneth W. Mulder, is an interesting and informative short history of the early inhabitants of the Tampa Bay area. It covers the period from prehistoric Indians to the Spanish explorers and the settlers who followed them. The attractive photographs and art work are by Gene Packwood, and the artifacts are from the Don Gray Collection. Sandra Mulder served as editor. The price is \$2, and it may be ordered from the author, P. O. Box 1348, Tampa, FL 33601.

*Coral Gables in Postcards, Scenes from Florida's Yesterday* is by Samuel D. LaRoue, Jr., and Ellen J. Ugucconi. The founder of Coral Gables was George Merrick, who settled with his family in Dade County in 1898. His father, a Congregational minister, had purchased 160 acres of land southwest of Miami, and planted orange, grapefruit, and avocado groves. George Merrick's earliest desire was to be a poet, but when his father died he left college to take over the family business. He quickly moved into real estate, and by 1921, he had acquired enough land to begin the development of Coral Gables. He named it for his boyhood

home and advertised it as the "City Beautiful." He hired nationally known architects to design the estates, more modest bungalows, schools, and public, community, and religious buildings. Frank M. Button, the creator of Lincoln Park in Chicago, was in charge of landscaping, and thousands of trees and flowers were planted along the streets, boulevards, and parkways. Millions of dollars worth of property had been sold in Coral Gables by the time the boom collapsed in 1926, and the hurricane that year ravaged the area. Coral Gables and George Merrick were bankrupt. Later Merrick served as postmaster for the city of Miami until his death in 1942. Beautifully illustrated with reproductions of colored postcards, this monograph describes all of the important facilities in Coral Gables, including the four major entrances and the fourteen plazas that were designed by Denman Fink, Merrick's artistic adviser and uncle. Shown also are the Miami Biltmore Hotel, the Coral Gables Golf and Country Club, the golf courses, the Coral Gables Inn, hotels and apartments, and the famous Venetian Pool, advertised as the most beautiful outdoor swimming pool in the world. There are pictures of Coral Gables City Hall, Ponce de Leon High School, and the Anastasia Hotel that became the first classroom building for the University of Miami. *Coral Gables in Postcards* won a 1989 award from the Florida Trust for Historic Preservation in the category of communication, and it received a Certificate of Commendation in 1990 from the American Association for State and Local History for its contributions to local history. It is available for \$12.95 from the Dade Heritage Trust, Inc., 190 S. E. 12th Terrace, Miami, FL 33131.

The late prehistoric native American cultures of the interior Southeast United States are the focus of *The Mississippian Emergence*, edited by Bruce D. Smith, Smithsonian Institution archaeologist. Eleven essays by various authors analyze the appearance and nature of these politically and socially complex agricultural societies, which evolved A.D. 700-1200 and are collectively labeled Mississippian cultures. John F. Scarry's chapter examines the Fort Walton culture, which was located between the Aucilla and Chipola rivers in Northwest Florida, extending north to the fall line in western Georgia and eastern Alabama. Anthropological models are used to explain the initial development of Fort Walton in the Apalachicola River Valley and its subsequent spread into the Tallahassee Hill region and beyond.

The Fort Walton peoples were the ancestors of the Apalachee and other Northwest Florida native groups encountered by the Spanish. Published by the Smithsonian Institution Press (1990), the 280-page cloth-bound volume may be ordered for \$39.95. [Reviewed by Jerald T. Milanich, Florida Museum of Natural History.]

*Hialeah Park, A Racing Legend*, by John Crittenden, is the history of the most famous race track in Florida and one of the best known in the world. Hialeah opened on January 15, 1925, with 7,000 people in attendance. Among the celebrities were Mayor Jimmy Walker of New York, Al Jolson, John Philip Sousa, Will Rogers, and Joseph P. Kennedy, the father of the future president. Kennedy was in the company of the beautiful actress, Gloria Swanson. The Florida real estate boom was at its peak and the Hialeah community was being developed and boosted by Glenn Curtiss of Miami Springs and James H. Bright. Bright's original purchase in 1907 was a square mile of land which might have as much as four feet of water on it during the rainy season. After the land was drained, Curtiss and Bright established a cattle ranch, and then began selling lots. They knew that a horse track would focus attention on their development. Racing at Hialeah, and elsewhere in the state, however, seemed doomed in 1927 when the Florida Supreme Court announced that betting on horses, dogs, and jai-alai was illegal. The collapse of the boom and the September 1926 south Florida hurricane had also badly damaged the tourist industry. But by 1929 the Miami Jockey Club was back in operation with Joseph E. Widener, a millionaire from Philadelphia, in charge. Widener raised Hialeah into the top rank of race tracks. In 1931 the Florida legislature legalized pari-mutuel betting. Widener's major partner at Hialeah was the legendary Colonel Edward R. Bradley, operator of Bradley's Beach Club in Palm Beach. It was the most famous casino in the country. With its flowers, palm trees, and pink flamingos, Hialeah became one of the most beautiful tracks in the world. Crittenden's history is the story of the people, horses, trainers, and jockeys who were associated with Hialeah Park. For many years Crittenden was sports columnist for the *Miami News*, and he writes about horse racing for the *Palm Beach Post*. His history includes many photographs. Published by the Pickering Press of Miami, it sells for \$24.95, cloth, and \$12.95, paper.

*The Rivers of Florida* was edited by Dell Marth, former senior editor of the *Tampa Tribune*, and Martha J. Marth, a well-known Florida writer. The Marths are also the editors of the *Florida Almanac*. *The Rivers of Florida* is a compilation of impressions and images from a variety of writers describing the state's major rivers. It includes data listing the length of the waterway, the drainage area it covers, its tributaries, the course of its flow, origin of its name, and the main cities and communities along its route. Sites to be visited in the area are listed, along with a short statement as to the rivers' significance. In addition to many photographs in color, there is also a listing of springs, a map showing their location, and information on Florida's aquifers and its water management districts. *The Rivers of Florida* was published by Pineapple Press, P. O. Drawer 16008, Sarasota, FL 34239; it sells for \$24.95.

*Season of Innocence, The Munroes at the Barnacle in Early Coconut Grove*, by Deborah A. Coulombe and Herbert L. Hiller, was published by Pickering Press, Miami, Florida. The Barnacle, one of south Florida's oldest properties, was home for the Munroe family for many decades. Ralph Munroe, boat builder and expert photographer, settled in Coconut Grove in 1888, and his family lived in the Barnacle until 1973 when the property was sold to the state of Florida. It is now operated as a historic museum and park. This volume is based largely on the memories of Ralph's daughter, Patty. It provides information and insight into the lives and activities of many of the pioneers of Miami and Dade County who were friends and associates of the Munroe family. *Season of Innocence* sells for \$18.95, cloth, and \$11.95, paper.

Helen Muir's *Miami U.S.A.* was warmly received by historians and the general public when it was published in 1953. Marjory Stoneman Douglas, in her review of the book, described it as "vigorous, colorful, and dramatic." Muir begins her history in the 1870s when Dade County's population consisted of fishermen and a few Seminoles who came in from the Everglades to trade animal skins and bird plumes for cloth, sugar, sewing machines, and other goods. The white settlers included the William Brickell family from Ohio. Even in the early years there were visitors who had to live in boats and tents until the Peacock

Inn came into existence. It was the first "hotel" in Coconut Grove. On the Inn's porch, Ralph Middleton Munroe and Kirk Munroe, the latter a writer of adventure stories for boys, established the Biscayne Bay Yacht Club. The men were good friends, but were not related. Julia Tuttle arrived in 1891 to make her home on a tract of land near the Miami River. She later persuaded Henry Flagler to extend his Florida East Coast Railroad south from West Palm Beach by offering him one-half of her 640 acres. The railroad opened Miami and all of south Florida to phenomenal growth and settlement. Some 300 people, almost the whole population, gathered to welcome the arrival of the first train on April 15, 1896. Flagler built a hotel, the Royal Palm, to accommodate his guests, including some of America's wealthiest families. Muir's book is filled with the stories of colorful personalities—land developers, speculators, socialites, businessmen of every persuasion, gamblers, sportsmen, law abiding citizens, and many others who were willing to brave the heat and bugs to carve a fashionable resort out of a wilderness. The rich came in the winter to escape ice and snow and to have a good time. Most of the permanent residents saw Miami as a land of opportunity—land was available and money could be made. In the earlier edition of *Miami U.S.A.*, Mrs. Muir carried her history through World War II. This new edition brings the story up to 1990, and describes the many changes that have taken place during the past half-century. The arrival of huge numbers of Cubans and Haitians have had a major impact on the economic and political life of Miami. Miami is one of America's major cities, but there still are many problems—political, economic, and social—that remain unsolved. Crime, drugs, and racial tensions are difficulties that threaten the well-being of the community. Mrs. Muir develops her history with a sense of optimism, however. Miami will continue to grow and flourish, and it will remain an exotic land for most people. *Miami U.S.A.* was published by the Pickering Press, 2575 South Bayshore Drive, Miami, FL 33133; it sells for \$39.95.

The first publication of Patheonia Press of Milton, Florida, is *Jackson Morton: West Florida Soldier, Senator, and Secessionist* by Brian R. Rucker. Morton was an antebellum Pensacola politician and businessman. His brickyard on Black Water River, known locally as "Mortonia," employed some 100 slaves, and supplied

the bricks for Forts Pickens and McRee. Morton was also involved in various internal improvements, including the construction of railroads in West Florida. He served in the Second Seminole War, was a delegate from Escambia County in the 1838 Florida Constitutional Convention, and was elected in 1848 on the Whig ticket to the United States Senate. He left the Senate in 1855, but continued to play an active role in Florida and southern politics. He served as one of Florida's delegates to the Provisional Congress of the Confederate States of America in 1861. Like many others, he was financially ruined by the war. His sawmill, lumber, and flat boats were torched by the Confederates so they would not fall into enemy hands, and Union raiders ransacked his remaining properties. He died in 1874, and is buried in the Mortonia Cemetery in a tomb lined with bricks from his Black Water brickyard. Patheonia Press plans a series of publications devoted exclusively to West Florida history. These will include essays, descriptions, documents, and other materials. *Jackson Morton* may be ordered from the Press, Route 4, Box 126, Milton, FL 32583; the price is \$5.95, plus \$1.50 for postage and handling.

*Florida State Parks* is a guide published by the Florida Department of Natural Resources, Office of Communications. It lists the 113 parks, historic sites, state gardens, preserves, recreation areas, archaeological sites, botanical sites, wildlife parks, geological sites, museums, battlefield sites, and culture centers that are supervised by the Division of Recreation and Parks. The parks are listed by region. Historical information, facilities, location, and information on how to contact the facility is included. The guide is available without charge from the Florida Department of Natural Resources, Division of Recreation and Parks, Mail Station 500, 3900 Commonwealth Boulevard, Tallahassee, FL 32399.

*Fort McRee, "A Castle Built on Sand,"* by James C. Coleman, was published by the Pensacola Historical Society. The fort, named for Colonel William McRee, was built, along with Forts Pickens and Barrancas, after Florida became an American territory. It was to protect Pensacola and the Pensacola navy yard. Today its ruins lie under the western tip of Perdido Key and are accessible only by water. Mr. Coleman provides biographical

information on McRee and traces the role it played in Pensacola before and during the Civil War. In an exchange of artillery fire between the Confederates and the Federals, McRee was seriously damaged. A 1863 letter described it as "destroyed and defenseless." It remained virtually unchanged throughout the century. *Fort McRee* may be ordered from the Pensacola Historical Society, 405 South Adams Street, Pensacola, FL 32501, and the price is \$7.95, plus \$1.90 postage.

*The Rawlings Journal* is published annually by the Marjorie Kinnan Rawlings Society. This initial volume includes four essays, all of which were presented at the first annual Marjorie Kinnan Rawlings Conference, held in the spring of 1988 at the University of Florida. The essays are by Peggy Whitman Preshaw, "Marjorie Kinnan Rawlings: Woman, Writer, and Resident of Cross Creek"; Elizabeth Silverthorne, "Marjorie Kinnan Rawlings: The Early Years"; Patricia Nassif Acton, "The Author in the Classroom: The 'Cross Creek' Trial of Marjorie Kinnan Rawlings"; and Rodger Tarr, "Observations on the Bibliographic and Textual World of Marjorie Kinnan Rawlings." An interview with Jake Glisson and Idella Parker, moderated by Gordon Bigelow and edited by Dr. Anne G. Jones, *The Rawlings Journal* editor, also is included, as is the play by Barbara Speisman, "A Tea With Zora and Marjorie," that was performed on the first night of the conference on the back porch of Mrs. Rawlings's home in Cross Creek. Members of the Society receive the journal as part of their membership. Copies are available for \$5.00 and may be ordered from the Society's office, Department of English, 4008 Turlington Hall, University of Florida, Gainesville, FL 32611.

The history of Florida and the American South has been closely intertwined since the sixteenth century with that of the Caribbean, particularly the Spanish and British islands. From the earliest days trade and immigration were important factors to Florida's economy, but the inadequacy of historical sources—in some cases the total lack of them—has hindered the efforts of historians working on these questions as they relate to the early history of the Caribbean. Newspapers, though, have provided important information about day-to-day lives in the areas where they were published and/or circulated. The first news-

paper in the Caribbean islands, *The Weekly Jamaica Courant*, appeared in 1718. Subsequently, 677 newspapers were published in the seventeen islands listed in a new bibliography and directory, *Colonial British Caribbean Newspapers*. This important work was compiled by Howard S. Pactor, a professor in the College of Journalism and Communication at the University of Florida. In his introduction, Pactor notes the different kinds of audiences who were interested in the newspapers. Included were papers for children, papers directed to different ethnic groups (Chinese, Hispanics) written in their own languages, and ones that have emphasized everything from agriculture to sports. While there are some collections of Caribbean newspapers, both originals and on microfilm, in libraries in the Caribbean (Institute of Jamaica) and the United States (University of Florida and the American Antiquarian Society), many have disappeared. By checking extinct newspapers, either from microfilm or from references in other printed sources— particularly from the Bahamas, Dominica, St. Lucia, Barbados, and Trinidad— Pactor was able to find pertinent information about these “lost” newspapers. He notes that in many instances, the few smaller collections— sometimes only a few issues— are at risk of being destroyed through poor storage or exposure to the tropical environment of the region. Pactor’s carefully compiled bibliography, the most extensive available, lists the name of each paper, dates of publication, editor or editors, and where extant copies are available. This will be a useful volume for anyone doing research in early Caribbean history. Published by Greenwood Press, New York, *Colonial British Caribbean Newspapers* sells for \$45.

James McLendon’s *Papa, Hemingway in Key West* is based upon interviews with people who knew and worked with the author for many years in Key West. These included Toby and Betty Bruce, active members of the Florida Historical Society. Mrs. Bruce was director of the Monroe County Library and the library’s historian. She organized the Hemingway Collection at the library which was a major source for McLendon’s biography. It provides information on Hemingway that is not included in other accounts of his life. *Papa* as originally published in 1972. The Langley Press of Key West now has published a revised edition of *Papa* which includes thirty-two photographs, many

being published for the first time. The paperback edition sells for \$12.95, and it may be ordered from Langley Press, 821 Georgia Street, Key West, FL 33040.

*Georgia: The WPA Guide to Its Towns and Countryside* is a reprint of the original WPA guide to Georgia, a product of the Federal Writers' Program. The Georgia guide was part of the American Guide Series, a very ambitious and historically important project. Book-length publications about the existing forty-eight states were commissioned, not only as a means of offering work relief for writers, but to produce concise and up-to-date guides for tourists and other travellers. Georgia researchers and writers compiled this 1940 guide that touched on many facets of the state. It includes information on agriculture, history and government, industry, labor, religion, education, literature, sports and recreation, music, art, architecture, and other areas. Six Georgia cities are highlighted. The University of South Carolina Press, Columbia, South Carolina, has reprinted the volume with a new introduction written by and a new appendix compiled by Professor Phinizy Spalding of the University of Georgia. It sells for \$34.95, cloth, \$16.95, paper.

*At the Moon's Inn* provides a fictional account of Hernando De Soto's expedition between 1539 and 1543 throughout what is now the southeastern United States. The narrative follows the Spanish explorers on their voyage from Spain to Cuba, their landing at Tampa Bay, and their search for treasure in *La Florida*. Andrew Lytle, the author of this novel, is one of the South's major writers. He was for many years editor of the *Sewanee Review*; from 1948 to 1961 he was a member of the English faculty at the University of Florida; and then professor at the University of the South at Sewanee, Tennessee. He drew his facts from the 1939 United States De Soto Commission Report and from many primary sources. *At the Moon's Inn* has been reprinted (first published in 1941) by the University of Alabama Press as a part of its Library of Alabama Classics series. This new edition carries an introduction by Douglas E. Jones, director of the Alabama State Museum of Natural History and chairman of the De Soto Trail Commission. *At the Moon's Inn* sells for \$9.95, plus \$1.50 postage.