

Florida Historical Quarterly

Volume 70
Number 2 *Florida Historical Quarterly, Volume
70, Number 2*

Article 8

1991

Book Reviews

Florida Historical Society
membership@myfloridahistory.org



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Recommended Citation

Society, Florida Historical (1991) "Book Reviews," *Florida Historical Quarterly*. Vol. 70: No. 2, Article 8.
Available at: <https://stars.library.ucf.edu/fhq/vol70/iss2/8>

BOOK REVIEWS

Charles III: Florida and the Gulf. Edited by Patricia R. Wickman.
(Miami: Count of Galvez Historical Society, 1990. xxxii, 132 pp. Preface, introduction, maps, tables, illustrations.)

This small book consists of the edited papers presented in 1988 at a commemorative conference in Miami marking the 200th anniversary of the death of the Spanish King Charles III. It was organized by the dynamic Count of Galvez Historical Society of Miami. The theme of the conference was the same as the title of this book.

As is usual when publishing conference papers, the quality of the essays, all by different authors, is uneven. Sometimes good editing and reworking the papers can produce a worthy book, but this has not been achieved here.

A feeble attempt is made to divide the thirteen diverse papers into subdivisions: International Perspective, Demographic Trends, The Empire's Defense, Urban Frontiers, Fine Arts, and Florida Governorship in the Age of Charles III. This last subdivision has two meager chapters, of which one of only one and a half pages is entitled "Miami and Charles III." There is no rationale to this since Miami's early beginnings were at least 125 years after Charles III's death. All it does is praise the conference held in Miami.

We have good contributions by competent historians on colonial Florida history: Luis Arana, "The Defense of Florida during the Reign of Charles III"; William Coker, "The Reign of Charles III and Its Effects upon Florida"; Jane Landers, "The Free Black Settlements of Fort Mose"; and Eugene Lyon, "Demographic Trends: Florida and the Gulf." All of these essays are products of careful historical research using primary documents which are cited. History Professor Richard Herr from the University of California at Berkeley, a world authority on eighteenth-century Spain, apparently did not convert his short conference paper, unrelated to the theme of Florida, into a book chapter.

Editor Patricia Wickman is correct when she states that the conference and the book are "to a great extent products of the

devotion, and energies of the [Galvez] Society” and of the former Consul General of Spain in Miami, Fernandez de Shaw (who is a true enthusiast of colonial Spanish Florida history). This book is indeed simpatico, but will not rank as a renowned contribution to Florida history.

University of South Florida

CHARLES W. ARNADE

Florida's Air Force: Air National Guard 1946-1990. By Robert Hawk. (Marceline, MI: Walsworth Press, 1990. 155 pp. Acknowledgments, preface, photographs, tables, appendixes, bibliography. \$20.00.)

Robert Hawk has written a very interesting and informative history of Florida's Air Force. His explanatory comments ensure its easy grasp by all readers.

When the Air National Guard was organized nationwide soon after World War II, the first commander of the Continental Defense Command assumed responsibility for the air defense of the entire North American continent. To facilitate this, all Air National Guard units were assigned to his operational command. This book focuses attention on Florida's 159th Fighter-Interceptor Squadron with its F-16 jets and pilots. The squadron and certain of its supporting units-the 125th Fighter-Interceptor Group-are located at Jacksonville International Airport.

Since 1959, Florida's 159th Fighter-Interceptor Squadron has provided a continuously alert detail of two jet fighters in ready condition, and two duty pilots on watch ready to take them aloft within five minutes, day or night, to intercept reported unidentified intruders in the Savannah-Key West airspace. Strategically located radar installations and communications stations “vector in” the F-16s which can easily overtake, identify, and confront the intruder and give it appropriate orders. The intercept jets have the capability to launch air-to-air missiles to destroy illegal intruders if required.

Florida Air National Guard communications bases are located at Patrick Air Force Base (Cocoa Beach) and MacDill Air Force Base (Tampa), and an engineering base at Camp Blanding Training Site. The administration of all FANG bases is handled at St.

Augustine, headquarters of the National Guard Adjutant General and Assistant Adjutant General for Air.

During the Korean War in 1950, Jacksonville's 159th squadron was mobilized by the Defense Department, was moved to an advanced base at Misawa, Japan, as reinforcement, and from time to time was sent into the Taegu (K-2) Air Base area in Korea. Flying F-84 fighter-bombers, it was assigned various combat missions: destroying railroads and transportation facilities and attacking fortified positions of enemy artillery and infantry in direct support of UN ground forces. It also provided armed reconnaissance to the vicinity of Pyongyang, North Korea's capital.

In Operation Hi-Tide the squadron was among the first to have its fighter planes flying as a unit successfully refuel in-flight during combat missions. In 1952 it completed its active-duty assignment and returned home, having acquitted itself superbly as one of only six Air National Guard units to see combat action in Korea. Florida's Air Force is one of the premier and best-known Air Guard organizations in the nation. In 1958 the FANG aerial gunnery team at the Air Force's William Tell Competition at Tyndall Air Force Base, Florida, won the Richard Bong Trophy with a perfect score of hits by their Mighty Mouse Rockets against towed targets.

This handsomely illustrated volume will be of interest not only to the military historian but also to all students of twentieth-century Florida history. My only criticism is the failure to provide an index.

Jacksonville, Florida

JOHN P. INGLE, JR.

A New Andalusia and a Way to the Orient: The American Southeast During the Sixteenth Century. By Paul E. Hoffman. (Baton Rouge: Louisiana State University Press, 1990. xiii, 353 pp. Preface, notes, maps, illustrations, tables, epilogue, appendix, bibliography, index. \$42.50.)

Professor Hoffman has provided us with a significant addition to the literature of the American Southeast in general and Spanish Florida in particular in the sixteenth century. This truly excellent work received the Francis Parkman Prize from the

and the strait met head on grim geographical realities and became ever fainter.

Then, the English entered the area. They failed to find the strait, but Raleigh did establish short-lived settlements on Roanoke Island. The next century saw an English attempt succeed at Jamestown in the Chesapeake Bay area. This was not Chicora but a capacious harbor with navigable rivers that drained the fertile Piedmont and gave promise of success to colonists willing to practice realistic agriculture. The Virginia settlers cultivated tobacco, and this crop ensured the success of the venture.

Dr. Hoffman has based his book on the extensive manuscript sources of Seville, Simancas, and other archives. Further, he has surveyed admirably the printed materials. Hoffman brings to his task an ability to write well; consequently, the book is informative and fascinating to read. In short, this a first-class publication.

Valdosta State College

F. LAMAR PEARSON, JR.

The Public Life of Aedanus Burke: Revolutionary Republican in Post-Revolutionary South Carolina. By John C. Meleney. (Columbia: University of South Carolina Press, 1989. xv, 303 pp. Preface, acknowledgments, abbreviations, introduction, maps, photograph, notes, conclusion, note on sources, index. \$35.00.)

Aedanus Burke could not have wished for a better biographer than John C. Meleney. Possibly he did not want a biographer at all— he certainly put a formidable obstacle in the way of anyone who might attempt to delineate his career. His last will and testimony tells the story: “There is deposited by me in the new State Bank a small redish hair trunk containing some manuscripts of my own and many correspondences to and from my friends. If I lived I could make my writings lucrative to me; but in case of my death, they may and would fall into hands, who thro’ malice and self-interest, would not fail to make, not a good, but a very bad use of them.” Accordingly, he directed his executor and friend, O’Brien Smith, to burn them forthwith without unlocking the trunk, even specifying the time limit (within twenty-one days) and the kind of fire (“neither wood nor coal will do, both these combustibles together make the hottest fire”). Histo-

ments the verifiable historical record of his life. They include incidents in court, chance encounters in the backcountry, fisticuffs with ferrymen and others, drinking bouts and their aftermath, and examples of sociability and humor." Told and retold even after Burke's death, this lore—whether literally true or not—leaves a vivid impression of a positive personality, by no means repugnant to his contemporaries.

This biography is a welcome addition to South Carolina and southern history in the last quarter of the eighteenth century: careful in research, imaginative in use of scanty material, and meticulous in scholarly apparatus.

University of Georgia, Emeritus

AUBREY C. LAND

Fleeting Moments: Nature and Culture in American History. By Gunther Barth. (New York: Oxford University Press, 1990. xxii, 222 pp. Acknowledgments, introduction, photographs, illustrations, epilogue, sources, notes, index. \$29.95.)

The author of this well-written, informative, but puzzling book sees the interaction between nature and culture as a constant problem in the history of the United States. "Destroying nature or surrendering to it mark the extremes of the contact, and somewhere between these extremes lie moments that could find nature and culture in harmony," he writes. "Attaining that concord, or, more realistically, striving for it, ought to be recognized as a measure of civilization" (p. xix). The author devotes his text to some "Fleeting Moments" in which that harmony has in his view been attained.

In Chapter I, "On Nature's Edge," he gives to the reader an excellent survey of the search for what he calls the Wilderness Passage, different from the better-known Northwest Passage because the former was by land. The explorers, he writes, were "on the edge of nature" or, in the case of Lewis and Clark, "on the edge of culture" (pp. xxi-xxii). He writes of two interesting men—Christian Priber among the Cherokees and Samuel Hearne with the Indians of the Arctic—who abandoned their ethnocentricity and so completely embraced the culture of the Native Americans that they achieved a perfect fusion of nature and culture. Hearne especially is one of the author's best examples.

Constitutions and Constitutionalism in the Slaveholding South. By Don E. Fehrenbacher. (Athens: University of Georgia Press, 1989. xiv, 115 pp. Foreword, preface, notes, index. \$16.00.)

In this collection of essays, Professor Fehrenbacher, one of the nation's foremost historians of sectionalism, offers a concise and thoughtful overview of southern constitutional development at both the state and federal levels. Originally delivered as the Lamar Memorial Lectures at Mercer University in 1987, the three essays in this volume bring out the great paradox of southern constitutional history: while the region gradually developed a distinctive character in constitutional matters, it nevertheless retained many of the features of the American constitutional tradition.

In the first and most original piece, Fehrenbacher examines the framing and revising of southern state constitutions during the period 1776-1861. Increasing popular participation, he finds, was an important development, in terms of both the process of amending constitutions and the substance of constitutional provisions. Many states, for example, submitted the question of calling a constitutional convention to the general populace. Moreover, as the spirit of democracy swept across the nation in the early nineteenth century, several state constitutions eliminated property qualifications that restricted the rights of suffrage. Such developments were not peculiar to the South. However, a key idea that emerged out of the experience of southern constitution-making in particular was the notion "that the most legitimate embodiment of American sovereignty was a state convention drawn from and acting for the people" (p. 31). It was southern state conventions, after all— not legislatures— that eventually acted on the theories of nullification and secession.

The second and third essays take off from this point, exploring the relationship between the South and the federal constitution through the Civil War. Although few provisions distinguished southern state constitutions from those in the North, a distinctively southern theory about the relationship between the states and the federal government gradually developed in the nineteenth century. In contrast to many social and cultural historians, who have pushed the origins of southern uniqueness back to the seventeenth century, Fehrenbacher dates the South's constitutional distinctiveness as developing around 1820, dis-

missing the Jeffersonians as having “regarded themselves primarily as a political rather than a sectional minority” (p. 45). Responding both to Supreme Court decisions that severely limited the scope of state power and to the Congressional crisis over the admission of Missouri, Southerners like John C. Calhoun began to formulate the constitutional position of minority rights that culminated in the creation of the Confederacy. Yet, as Fehrenbacher observes, the war brought chaos to the South’s new constitutional order and “proved especially dangerous to the very things that southern independence was supposed to protect—namely, slavery, state sovereignty, and constitutional rights” (p. 80).

Fehrenbacher undoubtedly succeeds in his attempt to sketch broadly the slaveholding South’s constitutional heritage and unquestionably fills a void in the existing literature. Combining extensive research in both primary and secondary sources with his characteristically clear and authoritative writing, the author provides key insights on an important topic. Future historians hoping to write the constitutional history of Florida and of the South undoubtedly will first have to come to terms with Fehrenbacher’s interpretations.

University of Florida

TIMOTHY S. HUEBNER

Motherhood in the Old South: Pregnancy, Childbirth, and Infant Rearing. By Sally G. McMillen. (Baton Rouge: Louisiana State University Press, 1990. xi, 237 pp. Acknowledgments, manuscript repositories, introduction, tables, notes, appendices, glossary, selected sources, index. \$24.95.)

McMillen describes the reproductive experiences of privileged southern women. Using diaries and letters found in the manuscript collections of several southern university libraries, supplemented by medical journals, physicians’ reports, and the 1850 United States Census, McMillen movingly describes the joys and sufferings of southern women engaged in their “sacred occupation.” Only one of the women whose life experiences form the basis of this work, Jane Campbell Harris Woodruff (1788-1834), lived in Florida.

Despite these shortcomings, McMillen has written a valuable book that enriches our knowledge of many aspects of motherhood in the antebellum South, including birthing practices, breast-feeding, and infant illness and maternal care. The evidence is overwhelming that, while southern wives had few choices besides motherhood, they “accepted their maternal role with committment and love” (p, 6).

Georgia State University

STUART GALISHOFF

General John H. Winder, C.S.A. By Arch Fredric Blakey. (Gainesville: University of Florida Press, 1990. xvi, 275 pp. Acknowledgments, introduction, photographs, appendix, bibliography, index. \$29.95.)

It is a difficult, but rewarding, task to exonerate a true historical villain, and Professor Arch Blakey has assumed this assignment with respect to Brigadier General John Henry Winder, CSA, the man who was solely responsible for most of the South's prisoner of war camps east of the Mississippi. He was the man whose final duty was so closely entwined with the South's most infamous prison that almost a century later MacKinley Kantor, in his Pulitzer Prize-winning novel, *Andersonville*, concluded that “General Winder wished to kill as many prisoners as he could. It was as simple as that.” Author Blakey has undertaken a formidable task.

Feeling that Winder could not be understood by investigating only his wartime exploits, Blakey delved into the general's early years for answers to the man's character. He concluded that underlying all of Winder's actions was the desire to build a military reputation to overcome his father's leadership failures in the Battle of Bladensburg, which allowed the British to burn Washington during the War of 1812. John Henry Winder was a cadet at the Military Academy when his father led the “Bladensburg races,” as the rout became known. To restore the family's military reputation became, according to Blakey, the young cadet's driving force, which followed him throughout his army career.

Winder's tours of duty prior to the Civil War were varied, ranging from Fort Kent, Maine, to Key West, Florida, and from

A Crisis of Republicanism: American Politics in the Civil War Era.
Edited by Lloyd E. Ambrosius. (Lincoln: University of Nebraska Press, 1990. 140 pp. Introduction, tables, notes, conclusion, index. \$23.50.)

A Crisis of Republicanism: American Politics in the Civil War Era, edited by Lloyd E. Ambrosius, contains five essays dealing with the nineteenth century. Although each stands on its own, they all relate to the increasingly divisive issues of race and slavery. Ambrosius links and places the positions of the five well-known historians in proper perspective in his introduction.

In the first essay, "Harbinger of the Collapse of the Second Two-Party System: The Free Soil Party of 1848," Thomas B. Alexander utilizes quantitative methods to illustrate that the origins of future political turmoil lay in the challenge of the Free Soil Party in 1848. The objection here is not with Alexander's thesis but with how the argument is presented. The author writes in the unfortunate language of "the product-moment correlation coefficient to summarize most asymmetrical associations" (p. 35) and "gamma . . . values compressed into two cells" (p. 38). Similar sentences and too many tables and graphs somewhat cloud a sound piece of scholarship.

John Niven takes a more traditional approach in "Salmon P. Chase and the Republican Conventions of 1856 and 1860: Bolingbroke or Sincere Reformer?" The author traces Chase's diverse political career through various phases, including his association with the Whig, Liberty, Free Soil, Democratic, and Republican parties. It is tempting to accuse Chase of opportunism. Niven does not resist the temptation. But there is a consistency to Chase's public career. From his early days as a lawyer to the years of national prominence in the late 1850s Chase opposed the extension of slavery. As Niven points out, the Ohio politician's commitment was deeper seated than that of John C. Fremont, William S. Seward, or Abraham Lincoln. Yet, despite (or maybe because of) strenuous personal efforts, Chase did not receive the Republican presidential nomination in 1856 or 1860. Niven believes the explanation lies in his contemporaries' perception of Chase as overly ambitious and untrustworthy.

In "Lincoln and the Rhetoric of Politics," Phillip S. Paludan asks and answers a question: Did not the Constitution's provisions

The Papers of Andrew Johnson, Volume 8, May-August 1865. Edited by Paul H. Bergeron. (Knoxville: University of Tennessee Press, 1989. xlvii, 716 pp. Introduction, appendixes, index, illustrations. \$45.00.)

Applying to President Johnson for a pardon, George E. Pickett gave assurance that he was ready to renew his "allegiance as a loyal citizen." Gone was his wartime bravado. He was now facing the threat of punishment as a war criminal for having brought about the execution of twenty-two North Carolina Union soldiers charged with desertion from the Confederate army. Nathan Bedford Forrest said he and his men wished to "return at once to the peaceful avocations of citizens." President Lincoln and the Congressional Committee on the Conduct of the War had blamed Forrest for the Fort Pillow massacre. Robert E. Lee submitted a brief, factual, and dignified application. He was under indictment for treason. Johnson was being urged to discountenance treason by "hanging Jeff Davis & his Cabinet & leaders, including Lee, and such like."

Neither Pickett, Forrest, nor Lee received a special presidential pardon in 1865. A great many other ex-Confederates who appealed to Johnson did obtain his clemency. To have them at his mercy must have been highly gratifying to him.

Johnson had to shrive the former Confederate leaders whom he wished to appoint to federal jobs in the South. Other jobseekers, claiming to have been Unionists all along, objected to the appointment of their recent foes and persecutors. Letters concerning these pardons and appointments constitute a large part of the eighth volume of the Johnson papers. The correspondence consists overwhelmingly of incoming mail, very few of the items being of Johnson's authorship. The collection is valuable especially for the light it throws on popular attitudes toward national policies during the early postwar months.

Much of the material, of course, concerns Johnson's plans for the restoration of the seceded states. He doubtless took due note when Tennessee Unionists, such as William G. Brownlow, complained about the continued presence of black troops. Here was an issue that added to the growing rift between Johnson and the Radical Republicans. The collection provides other interesting bits of information, though it adds little of significance to what is already known about presidential reconstruction.

Paul H. Bergeron has edited this volume with the same high standards that his predecessors displayed in editing the previous volumes. Allusions are fully explained and persons carefully identified. Included are a biographical and editorial introduction, a general chronology, and eleven illustrations, one of them a facsimile of Lee's application for a pardon.

South Natick, Massachusetts

RICHARD N. CURRENT

Agrarianism and Reconstruction Politics: The Southern Homestead Act.

By Michael L. Lanza. (Baton Rouge: Louisiana State University Press, 1990. x, 153 pp. Acknowledgments, abbreviations, introduction, notes, tables, appendix, bibliography, index. \$22.50.)

Professor Michael L. Lanza deserves respect from southern historians for undertaking the formidable task of investigating the murky ten-year history of the Southern Homestead Act of 1866. Passed by Congress in a spirit of humanitarianism, the act was intended to provide freedmen, Unionists, and poor whites with free family-sized farms located on federal lands in Alabama, Arkansas, Florida, Louisiana, and Mississippi.

Although the intent of Congress was clear and uncomplicated, Lanza discovered that insurmountable obstacles lay in the path of implementing the act. To begin with, the branches of the Public Land Office in the affected states had ceased to exist during the Civil War and had to be reactivated with personnel loyal to the Union. As was to be expected, most of the newly appointed bureaucrats lacked experience in dealing with the public lands and were often ignorant of the terms of the act itself. Yet, even if they had been highly qualified for their posts, their assignments would have been almost impossible to carry out efficiently because no one had up-to-date information about the locations of federally owned lands. It was known, however, that the greater part of the public domain was situated in the pine forests of the sandy infertile Gulf coastal plain. Other public lands farther in the interior generally were of poor quality and had been bypassed by agriculturists as not worth the effort of clearing. Thus, with the best of intentions, Congress imposed upon untrained, underpaid, and sometimes corrupt employees

of the Land Office the responsibility for disposing of land unsuited for agriculture to generally illiterate homesteaders having neither money of their own nor means of obtaining credit. Finally, making certain that the effort to convert the public forest lands into small farms would fail, lumbermen with potent political influence already were looking hungrily at the yellow pine forests that were to provide much of the nation's lumber during the last three decades of the nineteenth century.

Professor Lanza's research was seriously hampered by the inadequacy of Land Office records. He could not determine how many persons applied for homesteads or how many eventually obtained title to their land. Because the applications and patents did not indicate the race of the applicants, he could not ascertain whether homesteaders were black or white. Furthermore, there was no way to determine whether land patents were valid or fraudulent. Lumbermen, for example, commonly applied for homesteads in the names of their workers, stripped off the timber, and abandoned the worthless cut-over lands.

Professor Lanza made a valiant attempt to estimate the percentages of applicants and to determine their race by sampling the Mississippi records. In order to ascertain whether an applicant was white or black, Lanza had to track him down in the manuscript censuses of 1870 and 1880, a tedious and often fruitless hunt. Consequently, the estimates he finally arrived at admittedly were unreliable.

Lanza's study is of value to students of Reconstruction, but lack of evidence has prevented the author from evaluating the success of the Congressional experiment.

Florida State University

JOHN HEBRON MOORE

Religion and the Radical Republican Movement, 1860-1870. By Victor B. Howard. (Lexington: University Press of Kentucky, 1990. 297 pp. Preface, introduction, epilogue, abbreviations, notes, bibliography, index. \$32.00.)

In an age when narrative descriptions of the Civil War are so numerous and riveting, it is a shock to read about that era, and Reconstruction following, in prose that makes only oblique references to the story of those years. Shock or not, Victor B.

a century later (pp. 209-11). The third is Howard's effective ordering of his copious material. He commands it well; we always know where he is taking us.

Yet another surprise awaits in this ostensibly straightforward book: how little there is about the South in this book that is about the South. To clarify: southern people, leaders, views, and records are hardly mentioned; yet, this is the study of what the continuing national government was challenged to do to bring into line the life of the rebels, those disloyal erstwhile Americans in the southern states. One understands a little better that the South often was portrayed as important only for its misguidedness in the eyes of a society, political and religious, committed to its rectification. Whatever else there is to be said, we see from an additional angle why there was so much resentment by the South toward "the North."

In the midst of all his thoroughness, I wish Howard had provided us with a bibliography of secondary sources, both those he used and other important ones as well. The primary source employment and presentation is exemplary, but one has to work hard to note and recall interpretive studies, and file them for future use.

Howard set out to provide a depth and quality of research on the topic of religion and politics comparable to the contributions in other aspects of Civil War and Reconstruction history made by Rhodes, McPherson, Brock, the Coxes, Linden, Trefousse, Benedict, and Bogue. He managed his task fruitfully well.

University of Florida

SAMUEL S. HILL

Henry Grady's New South: Atlanta, a Brave and Beautiful City. By Harold E. Davis. (Tuscaloosa: University of Alabama Press, 1990. xi, 254 pp. Preface, photographs, illustrations, notes, bibliography, index. \$34.95.)

Ever since the publication of C. Vann Woodward's *Origins of the New South* in 1951, historians again and again have demonstrated the wide gulf that existed between New South rhetoric and its reality. And yet, the man who many contemporaries and later historians believed to have been the leading New South booster, *Atlanta Constitution* editor Henry Grady, largely has emerged comparatively unscathed.

parts of the book he documents the impressive contributions that Grady the publicist, the politician, and the civic worker actually made.

Henry Grady, who died after an exhausting northern tour of dinners, speeches, and appearances at age thirty-nine, became something of a legend in South and North alike. Harold Davis, using Grady's own papers and a close examination of the *Constitution*, gives us a different Grady. And a different New South. This book is a "must read," accompanied by Dan Doyle's recently published *New Men, New Cities, New South* (Chapel Hill, 1990).

*University of Tennessee,
Knoxville*

WILLIAM BRUCE WHEELER

Desegregating the Altar: The Josephites and the Struggle for Black Priests, 1871-1960. By Stephen J. Ochs. (Baton Rouge: Louisiana State University Press, 1990. xviii, 500 pp. Acknowledgments, introduction, photographs, notes, epilogue, appendices, bibliographical essay, index. \$39.95.)

This is an important book, not only because it discusses the often neglected topics of black Catholicism and southern Catholicism, but also because it touches on a central dynamic in American history and culture, namely racism. As original research drawn from thirty-one archives, Ochs's work relates the story of the recruiting, training, and assigning of African-American Catholic priests. The plot line differs from the rise of black ministers in Protestant denominations because of the way that priests are trained and assigned within the Roman Catholic polity. Ochs demonstrates that the ordination of black Catholic priests did not follow a progressive line, of cumulative development, but rather grew in fits and starts as a result of a combination of a number of factors, including: Roman Curial and Papal involvement, American episcopal acceptance, societal changes, regional differences, and the personal leadership or lack of it by bishops and heads of religious communities.

The point of departure of Ochs's book is 1871 when the English St. Joseph Society for Foreign Missions (the Josephites) sent a band of four priests to Baltimore to evangelize African-Americans and pastorally care for black Catholics. His study

Ochs's work lays the groundwork for further study on black ordination after 1960, on the effect of integration on black Catholicism, on the place of the Black Permanent diaconate, on the fuller history of the Josephites, and on the broader history of black ordination in American Catholicism. The foundational character of Ochs's study may be its greatest contribution for future scholarship.

St. Vincent de Paul Regional Seminary MICHAEL J. MCNALLY

A. *Philip Randolph, A Pioneer of the Civil Rights Movement*. By Paula F. Pfeffer (Baton Rouge: Louisiana State University Press, 1990. xiv, 336 pp. Preface, bibliography, index. \$29.95.)

For over sixty years, A. Philip Randolph stood indomitably at the forefront of the struggle to free black Americans from the oppression of segregation. He cajoled presidents, urged fellow blacks to use violence if necessary to protect themselves, mobilized marches on Washington, DC, and secured enactment of major civil-rights reforms. And yet by the late 1960s, his reputation had been largely lost to a younger generation of blacks and whites. A radical socialist throughout much of his career, he was scorned as a black conservative by militants and overshadowed by Martin Luther King, Jr., in the 1960s. Although he led the fight for racial equality and opportunity, he generally ignored women and "never gave serious consideration to their advice" (p. 302). It is this complex man and his important career who Paula Pfeffer seeks to come to grips with in her biography.

Several important studies of Randolph and the Brotherhood of Sleeping Car Porters, which he headed for over forty years, have been published in the past two decades, most notably Jervis Anderson's *A. Philip Randolph: A Biographical Portrait* (1973) and William Harris's *Keeping the Faith: A. Philip Randolph, Milton P. Webster, and the Brotherhood of Sleeping Car Porters, 1925-1937* (1977). Pfeffer's study differs from these others in her approach, which depicts Randolph's ideologies and strategies as a "blueprint for the civil rights movement that emerged in the late 1950s and early 1960s" and which analyzes "the special difficulties encountered by a leader of a powerless out-group" (p. 2).

because he believed that "salvation for a race, nation or class must come from within" (p. 41) and worried that whites might come to dominate these efforts (much as Kilson observed in his analysis of the civil rights movement in the 1960s). Moreover, despite his radical views, Randolph remained unalterably opposed to any link with the communist movement throughout his career, because he did not trust American communists and because he doubted their commitment to black aspirations.

Pfeffer's study is an important contribution to our knowledge of one of the most important figures in the struggle for human rights and economic dignity in the twentieth century. If Pfeffer has not succeeded fully in this biography, she has helped readers appreciate the magnitude of Randolph's contribution to the African American community and to American society.

University of Florida

DAVID R. COLBURN

W. J. Cash: A Life. By Bruce Clayton. (Baton Rouge: Louisiana State University Press, 1991. xiv, 236 pp. Acknowledgments, prologue, illustrations, bibliographical essay, index. \$24.95.)

W. J. Cash's *The Mind of the South* is a classic of southern history, widely read by several generations of students and scholars and subject to much debate as to the accuracy of its sweeping characterization of southern identity. Fifty years after its publication, historian Bruce Clayton has written a new biography of Cash that deals both with his life in general and with the significance of his seminal work in particular.

Clayton draws upon interviews with friends and relatives of Cash as well as Cash's newspaper columns and editorials, many previously unexamined, in order to portray the nature of the man in the years leading up to the publication of his well-known book. He skillfully utilizes the Joseph L. Morrison Papers at Chapel Hill. Morrison, Cash's first biographer, wrote *W. J. Cash, Southern Prophet: A Biography and Reader* (1967), a more popular account of Cash's life.

Clayton spends more time than Morrison on establishing the nature of the South Cash grew up in and on the influence of other writers upon Cash's intellectual outlook. Despite the careful research and effort, Clayton still leaves us with unanswered ques-

tions. Why was Cash so moody and emotional? Was his problem alcoholism, physical illness, or mental illness? Or were all these factors involved— and to what extent? Clearly the genius of the man is inseparable from the complexity of his character.

Clayton understandably cannot be definitive about Cash's emotional state even though he can describe its manifestations, including Cash's constant delays in delivering the manuscript of *The Mind of the South* to his publisher, Alfred A. Knopf. Thus, while Clayton describes in detail the tragedy of Cash's life— ending with bizzare behavior and a Mexican suicide within a year of his book's appearance— in a sense there is no final answer to the riddle of his life, although Clayton probably provides as full an answer as is possible.

The other part of Clayton's work is an analysis of the place of *The Mind of the South* in American history. Here Clayton is equally thorough in his research but more able— or more willing— to make a definitive statement. Clayton acknowledges Cash's acceptance of some of the racial and cultural attitudes of his day and accepts Cash's intellectual debt to others, but places the book on its pedestal as a major, long-lasting, and provocative work in the scholarship of southern history.

Clayton provides a book that should be read, just as *The Mind of the South* must be read, by serious students of southern history. The importance of Cash's work as a product of the South transcends its accuracy as a portrayal of that region. The knowledge of the troubled and complex character who combined personal travail with literary brilliance provides an intriguing insight that is more important than the unanswered question as to the "real reason" behind the behavior of W. J. Cash.

University of Louisville

CARL RYANT

Voices of the Winds: Native American Legends. By Margot Edmonds and Ella C. Clark. (New York: Facts on File, 1989. xvi, 368 pp. Acknowledgments, map, illustrations, glossary, bibliography, index. \$27.95.)

This volume is a collection of myths and legends from North American Indian cultures in six major regions of the United States: Northwest, Southwest, Great Plains, Central, Southeast,

bundles off first, then jumped off the land and passed over the horizon. They fell fast for about a minute and then started back upward till they reached the sky. But the colored man jumped off and did not get through. The sky hit and killed him." However, the re-written version, re-titled "Men Visit the Sky," begins: "Near the beginning of time, five Seminole Indian men wanted to visit the sky to see the Great Spirit. They traveled to the East, walking for about a month. Finally, they arrived at land's end. They tossed their baggage over the end and they, too, disappeared beyond earth's edge." The second version may read easier, and is perhaps less offensive, but it is bereft of some important insights into Seminole social relationships as they existed at that time.

A book of this type is perhaps acceptable as an introduction to Indian oral tradition for the casual reader. However, for those who really want to know what Indian informants transmitted—even though a danger still exists of having it filtered through an ethnocentric bias—there is no substitute for reading the original sources.

Florida Atlantic University

HARRY A. KERSEY, JR.

Located Lives: Place and Idea in Southern Autobiography. Edited by J. Bill Berry. (Athens: University of Georgia Press, 1990. xvii, 190 pp. Acknowledgments, introduction, notes on contributors, bibliography. \$28.00 cloth; \$14.00 paper.)

One reads these essays with an ear cocked to hear echoes from the agrarian book *I'll Take My Stand* (1930). There are occasional references to its twelve contributors and their ideas, and throughout appears a leitmotif of terms one is taught to associate with values of the Old South: family, community, place, voice, civility, history, identity, and continuity. It is no accident that the contributors to *Located Lives* also number twelve. Editor Berry, in fact, assures us that we are to make the historical connection when, at the end of his essay, "Class Southerner" (the final piece in the book), he states that "it took twenty-one years and New Jersey to teach me what I should have known all along: I was a southerner. It was time to return and take my stand."

The introduction notes that the most fundamental issue in this collection of essays (a collection that grew out of a conference

The Powhatan Indians of Virginia: Their Traditional Culture. By Helen C. Rountree. (Norman: University of Oklahoma Press, 1989. 221 pp. Preface, illustrations, notes, bibliography, index. \$18.95.)

Because of their involvement with the Jamestown settlement, few Indians are more famous than the Powhatans of Virginia. Yet, while the name is familiar, knowledge of this people and their great leader, after whom they are called, has been limited. Helen Rountree of Old Dominion University has undertaken to correct this situation.

In this first of two companion volumes on the Powhatans, Professor Rountree has produced an "historical ethnography," defined as "a description of a culture of the past based on historical documents." Although she uses archaeological evidence when it is available— and not much is— she relies mainly on the writings of the early English settlers for her information. Acknowledging the difficulties of using records from people who were not impartial observers—who in fact became conquerors, she seeks accuracy by studying the backgrounds of the writers and the conditions under which they saw the Indians. What results is an admittedly "skewed" picture of the Virginia Algonquians. And yet, this is a valuable work, generally informative, occasionally provocative.

While garnering evidence was a major undertaking, equally as daunting was the problem of organizing the material in meaningful form, of finding some structure for examining the entire lifeway of a people. The book is divided into an introductory prologue, eight chapters, and a concluding epilogue titled "The Powhatans as a Chiefdom of Coastal Algonquians." The bulk of the book is devoted to examining the environment of the Powhatans, subsistence, townlife, the roles and responsibilities of the males, family life and recreational activities, political and military affairs, social distinctions, and illness and religion. What the author found and reported about the life of the Powhatans is generally what is known about most Algonquians in the seventeenth century. For example, in discussing the male's role, she writes: "Men were brought up to be warlike and proud, and therefore, abrasive incidents were likely to occur." This kind of information is hardly new or revelatory. Yet, in fairness, she does try to show the Powhatans as multidimensional and their culture as having complexities and subtleties.

When the author turns her attention to specific controversies concerning the Powhatans, the book becomes more original and useful. Looking at the question of whether the Powhatans had developed an internal ranking system (ramage), she indicates scholars who believe they did have such a system, such as Binford and Lurie, and then explains why she disagrees, favoring instead a descent line system. According to Professor Rountree, the English were attuned to stratification and probably saw it where it did not exist; they were not familiar with a descent line system and so likely would miss it.

Clearly, the most important and challenging part of this work is the epilogue where the author presents her thesis that Powhatan was the paramount chief of a chiefdom, that there was no legitimacy to the long-held idea of a Powhatan Confederation. She may be correct, but one difficulty with her argument is that definitions of what constitutes a chiefdom have not proven to be very precise—does one, to cite an example, have to have redistribution of wealth or not? Most scholars say yes, but the Powhatans apparently had no such system. While Professor Rountree understandably wants an explanation that gives order and meaning to her research, given the scarcity of hard evidence, her argument for a Powhatan chiefdom, while fascinating, is speculative.

Still, the author is to be commended. This is the first book-length treatment of the Powhatans, and it is an excellent synthesis of the available evidence. While some of the arguments and conclusions stated in this book will be challenged and debated, it is a first-rate ethnohistorical effort.

Pembroke State University

DAVID K. ELIADES

Cuba and the United States: Singular Ties of Intimacy. By Louis A. Pérez. (Athens: The University of Georgia Press, 1990. xx, 314 pp. Preface, acknowledgments, maps, tables, notes, bibliographical essay, index. \$30.00 cloth; \$15.00 paper.)

Within the last few years, Louis A. Pérez, Jr., has established himself as the most prolific and lucid historian of modern Cuba. He has written several important monographs as well as the key essays in the *Cambridge History of Latin America*. This original

BOOK NOTES

Mosaic: Jewish Life in Florida is the published catalogue of the outstanding exhibit of photographs, artifacts, documents, and assorted memorabilia that is being exhibited in a number of Florida communities. It is presently in Orlando and will be presented in Palm Beach, Fort Lauderdale, Tallahassee, and Tampa. Earlier it was on display in Miami, Jacksonville, and Pensacola. The two people who were mainly responsible for the Mosaic Project. were Dr. Henry Green, director of Judaic Studies at the University of Miami, and Marcia Kerstein Zerivitz of Orlando. Dr. Green and Ms. Zerivitz are also responsible for the *Mosaic* catalogue. It provides a short history of Jewish life in Florida from its beginnings in West Florida (Pensacola and Mobile) in the 1760s to the present. The bulk of the catalogue is photographs, most of which are being reproduced for the first time. They portray the routes the immigrants followed as they moved towards Florida, their lifeways and families, their role in building communities, their integration into these communities, and their involvement in the political, economic, cultural, religious, and educational institutions throughout the state. There are special sections on the Sephardim, the Holocaust, and Zionism. Many of the photographs are in color. The catalogue may be ordered from Mosaic, Inc., P. O. Box 948643, Maitland, FL 32794-8643. The price is \$18, plus \$3 for postage.

The *Florida Handbook*, compiled by Allen Morris, is the most useful guide to Florida government available. The twenty-third biennial edition, covering the 1991- 1992 period, is now available. The table of contents indicates the *Handbook's* wide scope of information. In addition to the Executive Department and the Legislature, there is data on the courts, reapportionment, religion in Florida, the governor's mansion, Florida history, Florida literature, marine resources, climate, citrus, education, agriculture, sports, and election statistics. Included also is the Florida Constitution as revised in 1968 and its amendments. An index, photographs (several in color), and statistical tables add to the

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usefulness of the *Handbook*. It is published by the Peninsular Publishing Company, P. O. Box 5078, Tallahassee, FL 32301. The price is \$36.95.

Palm Beach provides an idyllic setting for the magnificent homes that were constructed after Henry Flagler's East Coast Railroad reached Lake Worth in the 1890s. Out of this wilderness of lush and tropical vegetation, Mr. Flagler, whose immense fortune came from his association with John D. Rockefeller and Standard Oil, planned a Shangri-La pleasure resort for the very wealthy. His grand hotel in St. Augustine, the Ponce de Leon, was already famous. Now he would create an entire city. Shirley Johnston provides a concise and illuminating text for this beautiful book of photographs of Palm Beach. *Palm Beach Houses* displays the exterior of these properties—gardens, fountains, and statuaries—and the interiors, focusing on furniture, decorative wall hangings, artwork, and table appointments. The first of these great mansions was Flagler's own house, Whitehall, constructed in 1901. This European-styled "marble palace" was designed by the New York architecture team of John Carrerre and Thomas Hastings. Mary Lily Kenan, Flagler's third wife, staged a great ball there in 1903 that was described as "the most brilliant social event that has ever occurred in the South." The social season in those days was only six weeks; the rest of the year the houses were boarded up with only caretakers to watch over them. Palm Beach was deserted. The renowned architects associated with Palm Beach were Addison Mizner, Maurice Fatio, and Marion Sims Wyeth. The color photographs of these properties are the work of Robert Schezen who lives and works in Italy. His photographs are included in permanent collections at museums in Canada and the United States. The introduction to the volume is the work of Robert A. M. Stern, professor of architecture at Columbia University. *Palm Beach Houses* was published by Rizzoli International Publications, Inc., and it sells for \$75.

The Florida State Constitution, A Reference Guide, by Talbot D'Alemberte, provides a concise analysis of Florida's Constitution and a detailed overview of the provisions and court decisions that concern this document. The author's introduction traces

the constitutional history of Florida from its territorial beginnings in 1821, through the revision of the Constitution in 1968, and subsequent amendments. Each of the Constitution's twelve articles is examined, with every subordinate section coming under specific discussion. Topics include the declaration of rights, general provisions, legislature, executive branch, judiciary, suffrage and elections, finance and taxation, local government, education, miscellaneous provisions, and amendments. A selected bibliography is included. Talbot D'Alemberte, who served in the Florida House of Representatives, is a member of the law faculty at— and formerly was dean of— Florida State University's College of Law and is currently president of the American Bar Association. *The Florida State Constitution* was published by Greenwood Press in its series of Reference Guides to the State Constitutions of the United States. The volume sells for \$49.50.

Children's Press, Inc., of Chicago, publishes a series of books on prominent black Americans for young readers. One of these is *James Weldon Johnson, "Lift Every Voice and Sing"* by Patricia and Fredrick McKissack. The consulting editor was Sondra K. Wilson of the James Weldon Johnson Memorial Foundation. Johnson was a Jacksonville native. After graduating from Atlanta University, he became principal of Stanton School, Jacksonville's first black high school. He also studied law, passed the Florida bar examination, and was appointed United States consul to Venezuela and Nicaragua. He became a well-known musician, but his main work was with the NAACP, serving that organization as its executive secretary. He wrote his autobiography *Along This Way* while teaching at Fisk University. *James Weldon Johnson* sells for \$13.27, cloth, and \$3.95, paper.

Floridians All, by George F. Fichter, includes brief sketches of Floridians who have made significant contributions to the state's history, politics, education, business, conservation, entertainment, and agriculture. The illustrations are by George Cardin. Mr. Fichter is a free-lance author and editor who lives in DeLand. *Floridians All* was published by Pelican Publishing Company, 1101 Monroe Street, Gretna, LA 70053; the price is \$10.95.

Viewing, Understanding, Appreciating Bok Singing Tower is a pamphlet written by Marion Stephenson and edited by Margaret Smith. The tower was commissioned by Edward Bok, the editor of the *Saturday Evening Post*, who spent the winter months in Florida. With his support, the famous landscape architect Frederick Law Olmsted, Jr., developed a garden of flowers, shrubs, and trees. Mr. Bok imported nightingales from England. He commissioned Milton B. Medary to create the carillon which became world famous. President Calvin Coolidge dedicated the tower and gardens on February 1, 1929, and accepted Mr. Bok's gift to the nation. The booklet is available from Bok Tower Gardens, P. O. Box 3810, Lake Wales, FL 33859-3810; the price is \$1.75, plus \$1 for postage.

Chelsea House Publishers in New York is issuing a series of books on the Indians of North America that fill two needs. They provide factually correct and interestingly written material that can be used by teachers and students, and they also provide information for the general reading public. Frank W. Porter III is the editor of the series. All of the books are written by specialists in Native American history. *The Cherokee* is by Theda Perdue of the University of Kentucky. *The Creeks* is by Michael D. Green of Dartmouth College. Each volume sells for \$17.95.

David R. Colburn is the author of *Racial Change & Community Crisis, St. Augustine, Florida, 1877-1980*. His study, when first published by Columbia University Press in 1985, was received enthusiastically both by the academic community and the general public. His research was based upon the traditional primary and secondary sources— letters, diaries, newspapers, and books— and also on personal interviews with people representing both sides of the bitter controversy. Oral history interviews enabled him to understand better the motivations and actions of the contestants in this tumultuous civil-rights era. He examines the roles played by Martin Luther King, Jr., the Reverend Fred Shuttlesworth, Hosea Williams, Governor C. Farris Bryant, the notorious Ku Klux Klansman J. B. Stoner, and Holstead “Hoss” Manucy, St. Augustine's white supremacist leader. The University of Florida Press, Gainesville, has published a paperback edition of *Racial Change & Community Crisis*, and the price is \$15.95.

Southern Exposure, by Stetson Kennedy, has been reprinted by Florida Atlantic University Press. *Southern Exposure*, which first appeared in 1946, was an expose of the Ku Klux Klan. It was based upon information personally secured by Mr. Kennedy, often at great danger to himself, and from informants who believed Mr. Kennedy was a fellow klansman. As Kennedy notes in his foreword to this new edition, the book "rattled the cages of the white supremacists no end." He received threatening letters and obscene telephone calls. He was also berated by southern newspaper editors, and some of the South's political leaders branded him a traitor. Mississippi Senator Theodore Bilbo declared that Kennedy was "bent upon destroying all that the South held dear." Kennedy explained that his goal in writing *Southern Exposure* was to "soften up the South for righteousness." This paperback sells for \$16.95.

John K. Mahon's *History of the Second Seminole War, 1835-1842*, first published in 1967, has been recognized as the definitive history of that long and bloody conflict. The University of Florida Press has published a revised edition of this important work. It sells for \$15.95.

The processes of colonization that transformed the Spaniards who settled in the West Indies at the turn of the sixteenth century are the focus of *From Spaniard to Creole: The Archaeology of Cultural Formation at Puerto Real, Haiti*, by Charles R. Ewen of the Arkansas Archaeological Survey. The book, based on Ewen's University of Florida doctoral dissertation, uses data from archaeological investigations at Puerto Real to test hypotheses concerning Spanish colonial adaptation to the New World. At Puerto Real, he found a material culture that reflected the synthesis of male Spanish traits and female non-Hispanic traits. This case study is of interest to students of Florida history because the research builds on Kathleen Deagan's work at St. Augustine. The 174-page paperback is available for \$15.95 from the University of Alabama Press, Tuscaloosa. [Reviewed by William F. Keegan, Florida Museum of Natural History.]

French and Spanish Records of Louisiana: A Bibliographical Guide to Archive and Manuscript Sources is by Henry Putney Beers. He

has included a variety of documents: land, military, and ecclesiastical records; registers of births, marriages, and burials; and private papers. He describes these records and provides information on their past as well as their current locations and availability. Where microfilms or other copies of particular bodies of documents exist, Beers describes the circumstances of reproduction and lists the location of copies. This guide provides many references to Florida. Published by Louisiana State University Press, it sells for \$45.

Ben Robertson, the author of *Red Hills and Cotton, An Upcountry Memory*, was a well-known southern newspaperman who served as White House correspondent for the Associated Press during the 1930s and covered the war in Europe for the national daily, *P.M.* His *Red Hills and Cotton* reveals his deep affection for South Carolina, his native state, and for all of the changing South. While he lamented the changes, he also was aware of the South's problems. While Robertson made no great issue of matters relating to race in his book, he would have to be characterized as a moderate for his time. He did not believe in white supremacy, but he was not a hard-line segregationist. First published in 1942, this book has gone through five reprintings. The University of South Carolina Press, Columbia, SC, has reprinted *Red Hills and Cotton* as a paperback in its Southern Classics series. John G. Sproat serves as general editor of the series. It sells for \$12.95.

Florida, A Guide to the Best Restaurants, Resorts, and Hotels is by Robert Tolf and Russell Buchan. It divides the state geographically into four sections: Southeastern Florida— the Gold Coast and the Keys; Central Florida— Orlando to the Space Coast; Northern Florida— Pensacola to Jacksonville and St. Augustine; and Southwestern Florida— Tampa Bay to Naples. Major restaurants are included with addresses and telephone numbers. This is a guide to where-to-go and what-to-expect of Florida's "best" restaurants, resorts, and hotels. It was published by Clarkson Potter Publishers, New York, and sells for \$12.95.

interpretive monograph, embracing not only the history of United States-Cuban relations in the traditional mode but addressing, as well, issues of economic and cultural relationships, makes a significant contribution. It is easy to read, incisive, and provocative: a model for other historians to follow. It is handsomely printed as part of the University of Georgia's new series, *The United States and the Americas*.

The book's subtitle, "Ties of Singular Intimacy," comes from President William McKinley's 1899 State of the Union message. The full quotation, paternalistic and morally unquestioning, deftly illustrates the perception of Manifest Destiny that has underscored official attitudes in the United States towards Cuba during the entire twentieth century: "The new Cuba yet to arise from the ashes of the past must needs be bound to us by ties of singular intimacy and strength if its enduring welfare is to be assured. Whether those ties shall be organic or conventional, the destinies of Cuba are in some rightful form and manner irrevocably linked with our own, but how and how far is for the future to determine in the ripeness of events."

What is most refreshing about this book is that it is written as a history of Cuba and Cuban relations with the United States. This opens possibilities for the author to consider a far broader range of issues than conventional diplomatic histories. Dr Pérez's sources range from official diplomatic correspondence stored in the National Archives to biographies of Meyer Lansky, the *Monthly Bulletin of the American Chamber of Commerce*, the *New York Times*, and *La historia del beisbol cubano, 1878-1976*. He addresses a full range of topics from eighteenth-century economic expansion to nineteenth-century slavery to twentieth-century intervention, occupation, and nationalism under Machado, Batista, and Castro.

Dr. Pérez shows how the post-revolutionary government survived three decades of United States harassment, albeit hoping to establish normal relations. The thaw in United States-Soviet relations bodes ill for Castro's regime. Once again, Pérez demonstrates that what was going on within Cuba was itself very much a function of what was going on in the United States. Cubans yielded to United States influence and power but also succeeded, over the years, in manipulating United States policy makers successfully. Cuba's intimate embrace with the United States and its culture lasted for more than two centuries and was not likely

to disappear because of glasnost. In this light, President McKinley's words, however patronizing and imbued with lofty notions about the superiority of American Manifest Destiny, were accurate as prophesy.

University of Miami

ROBERT M. LEVINE

at Arkansas State University in 1988) deals with the distinctiveness of southern autobiography. Is there a southern autobiographical tradition? Can readers feel the difference in southern autobiography? There is, of course, disagreement among the writers, revealing a tension between American ideas and southern values. "Locating their lives between the poles of southern place and American idea," notes Berry, "southern autobiographers have spoken tellingly of each. Place comments upon idea and idea upon place."

Located Lives has solid critical essays by William Howarth ("Writing Upside Down: Voice and Place in Southern Autobiography"), Elizabeth Fox-Genovese ("Between Individualism and Community: Autobiographies of Southern Women"), Robert Atwan ("The Territory Behind: Mark Twain and His Autobiographies"), George Core ("Lives Fugitive and Unwritten"), James Olney ("Autobiographical Traditions Black and White"), Sally Wolff ("Eudora Welty's Autobiographical Duet: *The Optimist's Daughter* and *One Writer's Beginnings*"), Marilyn R. Chandler ("Healing the Woman Within: Therapeutic Aspects of Ellen Glasgow's Autobiography"), and Roy Reed ("Autobiography in Southern Journalism"). Personal essays by James M. Cox, George Garrett, Pat C. Hoy III, and J. Bill Berry also are included.

Of particular interest are the essays by Fox-Genovese and Chandler, which contain discussions of the "historical contingency of self," the self and the South, a belief found for example in the work of novelist Ellen Glasgow. The personal essay section, while entertainingly readable, contains familiar musings such as this one from Pat Hoy, who speaks of "a mounting respect for the preservation of the community through close living" and who hears "from the bottomland of [his] imagination the deep cry of ancestral voices."

It would have been a nice touch had editor Berry been able to include an essay by one of the contributors to *I'll Take My Stand*. The logical choice would have been Andrew Lytle, who is still writing and whose family chronicle, *A Wake for the Living* (1975), is talked about in George Core's essay. But that was not possible. Lytle has gone on record as disapproving of autobiography altogether, believing that a writer doesn't know himself well enough to compose one. "Only God knows you well enough for that," says Lytle.

Jacksonville University

GEORGE HALLAM

and Northeast. These somewhat arbitrary geographical groupings do not necessarily correspond with generally accepted Amerindian cultural regions. The authors' avowed goal is to increase the general reader's understanding of the life of North American Indians through studying their rich oral traditions. They take as an underlying theme the way that the tribal peoples believed that spirit life dwelled in all nature. Indians believed that everything in nature possessed a life or spirit within, including the sky, earth, mountains, trees, waters, animals, birds— and man. The selections were drawn from a variety of published sources, as well as field work by the authors. Such a work would appear to be of great value.

Unfortunately, the volume falls short of its promise in a number of ways. Other than a brief introductory statement of four pages, there is a dearth of explanatory text to guide the reader— remembering that the work is aimed at non-specialists— and the glossary is quite limited. Moreover, the statements that open each of the regional subdivisions are simplistic and occasionally misleading. For example, in introducing the southeastern tribes it is stated that the meaning of Seminole is “one who camped out from town,” which will come as quite a shock to scholars who painstakingly have worked out the etymology of that ethnonym. Also, some of the illustrations are disturbing, such as that which identifies a racket used in the Indian stick-ball game as a “Lacrosse stick.” More importantly, in rewriting the tales “to make them more suitable for the general reader,” certain liberties have been taken that will be troubling to anthropologists and ethnohistorians.

Only two of the entries deal with the Seminole Indians of Florida. These were collected in 1939 by the folklorist Robert F. Greenlee, and his informant was the medicine man Josie Billie. The originals appear in the *Journal of American Folklore* 58 (April-June 1945), 138-43. In re-writing “The Milky Way,” the authors have made little differentiation between the literal testimony of the Indian informant and the interpretations of the folklorist. In the tale “Men Visit the Sky To See God,” the text has been so “sanitized” in places as to obscure the Indian cultural context. The original commentary as recorded by Greenlee reads: “Once there were five men, four Indians and a colored man. They wanted to see God whom they knew lived in the sky, so they walked east for about a month till they came to the end of the land. They had lots of bundles for the long trip, and threw the

This approach signals both the strength and weakness of the book. As a pragmatic study of Randolph's career, it is rich in detail about Randolph and his various campaigns against segregation and the oppression of African Americans. On the other hand, this approach does not provide readers with a very penetrating assessment of Randolph nor does it always capture the times in which he struggled to secure racial reform.

Florida readers will be interested to know that Randolph was born in Crescent City, Florida, and reared in Jacksonville by a devoutly religious family. He studied at Cookman College, where he excelled academically and gave the class oration at graduation. Frustrated by his inability to obtain more than manual work in the state after graduation, Randolph emigrated to New York in 1911 where he spent much of the rest of his career. There, two years later, he married Lucille Campbell Greene, a beauty-shop owner, who became an important source of financial assistance to her husband and his many activities.

After this very brief introduction to Randolph's early career, Pfeffer makes little or no reference to the influence of family or religion on the rest of his life. Although Randolph would renounce religion, his own background and a social Christian impulse clearly influenced many of his subsequent actions and his commitment to downtrodden workers and residents of the ghettos. It is also difficult to appreciate Randolph fully without knowing something about his personal life and his relationship with his wife.

Pfeffer does analyze effectively Randolph's role as head of the Brotherhood of Sleeping Car Porters and his life-long commitment to the labor movement as one avenue through which blacks, in coalition with whites, could achieve economic freedom. Pfeffer reminds us that Randolph never lost sight of the necessity of economic reform in meeting the fundamental needs of black Americans. Even near the end of his life, he argued that economic reform was much more critically needed than legal reform and urged President Lyndon Johnson, in the wake of the Voting Rights Act of 1965, to adopt a "Freedom Budget" to address the plight of African Americans in the nation's urban ghettos.

Pfeffer makes extensive use of Martin Kilson's concept of clientage politics in assessing Randolph's career as labor leader and civil rights reformer. The author observes that Randolph consistently opposed white participation in his civil-rights efforts

ends in 1960 when black ordination was becoming an accepted part of Catholic life, as was integration. Ochs's presentation has a dual perspective. On the one hand it is the story of the ordination of black priests as seen from the perspective of the Josephites, while on the other hand it is the history of the Josephites from the point of view of black ordination. The periodization is based not so much on the issues of black ordination as the history of Josephite Provincials. Ochs is strongest in his portraits of personalities, especially John R. Slattery and Louis B. Pastorelli, both Josephite Provincials.

Ochs's presentation breaks open some fresh perspectives, most particularly the importance of the role of Roman authorities (the Pope, Curial officials, the Apostolic Delegate to the United States) in pushing a reluctant American hierarchy to promote and accept black ordination. The international character of Catholicism proved to be a significant element in the promotion of black ordination. For example, the establishment of the Society of the Divine Word Seminary for black vocations in 1920 in Mississippi was the direct result of Roman pressure.

The South is the focus of Ochs's study since it was the cockpit of American racism, although Florida plays no role in the book even though the Josephites staffed four parishes in the state and had its first black priest (Curtis Washington, SVD, of Miami) in 1949. In his treatment of the South and southern bishops Ochs falls into stereotyping and perpetuating the myth that racism existed primarily in the South. He suggests that southern bishops lacked the courage to stand up to racism, citing the difficulties that the earliest black priests ordained in the United States (Charles R. Uncles, 1891; John Dorsey, 1902; John Plantevigne, 1907) had because southern bishops refused to appoint them in their dioceses. Ochs seems to suggest personal weakness on the part of southern bishops such as Michael J. Curley of Baltimore, Jules Jeumard of Lafayette, and Benjamin J. Keiley of Savannah. He seems to fail sufficiently to take into account the effects of the minority status of Catholicism in the South, the permeation of racism throughout American culture, the limits of episcopal power, and the fact that a number of southern bishops originally hailed from the North not the South. Racism was not the sole property and burden of the South. Cardinal Mundelein of Chicago was as reluctant to allow a black priest to be assigned into his diocese as any of his southern confreres.

No longer. In his engagingly written *Henry Grady's New South*, Harold E. Davis has given readers a radically different picture of Grady, his vision, and his actions. To Davis, the Atlanta editor was considerably more parochial than heretofore believed for his "heart belonged not to the whole South, but [almost solely] to Atlanta" (p. 18). A tireless worker for Atlanta's economic development, Grady was behind nearly every civic improvement effort in Atlanta in the 1880s, from the 1881 Exposition to the Young Men's Library to a Confederate veterans' home to Jefferson Davis's 1886 visit. Much of this, Davis points out, was at the expense of other southern cities whose development Grady often purposely worked against. A member of the revived Atlanta Ring formed in 1880, Grady sought to dominate Georgia politics for the benefit of his adopted city, which he once called his "first and only love." That view of Grady is not so complimentary, as Grady tried shamefully to manipulate Georgia politics to favor Atlanta.

The vast majority of Georgians in the 1880s were still farmers, and Grady saw a place for them in his New South vision. But, as Davis shows, Grady's ideas for agriculture were impractical and unworkable; he remained an advocate of high tariffs to benefit Atlanta's industries; and he was unfriendly to the Farmers' Alliance until he realized he needed their votes (60,000 by the late 1880s) and wanted the Alliance's state store located in Atlanta.

As to race relations, Davis shows a Grady who (at best) was the master of hyperbole and (at worst) simply was two-faced. Davis demonstrates that Grady was a "conservative" on race relations, which meant that he believed blacks were inferior but should be guaranteed a "place" in southern life. Grady, Davis demonstrates, failed to mention to his northern audiences that he privately had approved of slavery, that he denounced lynchings only when an incident in the late 1880s threatened Atlanta's reputation, and that he was silent on Georgia's abandonment of equal rights after Reconstruction (in voting rights, jury selection, public transportation, and the convict-lease system [in which two members of the Atlanta Ring had been engaged]).

Finally, Davis points out that Atlanta's real gains were made prior to Grady's rise and that the city that continues to honor him actually owes him little in terms of its own economic development. Here Davis is on somewhat weaker ground, for in other

Howard bothers to inform us about concurrent happenings in religious thought and action. The 1860s occurred in congregations, denominations, and judicatories, within correspondence, sermons, lectures, and governmental activity, as well as on battlefields and in destroyed property and economies.

Many who are quite knowledgeable about that decade will confess to limited acquaintance with the influence of the churches on public policy. In that setting, such policy had to do especially with the abolition of slavery and the establishment of civil and political rights for the newly free black people, black suffrage in particular. Those were the goals of the radical Christians who as Christian reformers "believed that their first duty was to free society from all vestiges of the slavery system" (p. 2).

The list of such leaders, and their allies, who brought their views and pressure to bear on the Republican party is impressive: Phillips Brooks, Wendell Phillips, Gilbert Haven, Theodore Tilton, William Lloyd Garrison, Henry Ward Beecher, Horace Greeley, Anna Dickinson, Theodore Weld, and Gerrit Smith. Howard refers to their influence on the party repeatedly. We come away somewhat more certain of their devotion to the radical cause, however, than of their impact on members of Congress and voting citizens. He displays an attractive modesty by not claiming too much correlation between the radical Christians' vigorous voices and actual political results. But this reader also occasionally wondered if both were present on the public scene without much cause-and-effect, or even a great deal of dynamic interaction.

A second critical response was that we are told as much as we could ever have wanted to hear on this subject. The speeches, writings, and views of the radical Christians do run to hundreds of references and, especially in the late chapters, to abundant detail. But that mild discomfort is blunted, often offset, by several conditions. The first is how little most know about this element in the public discourse of the country during the 1860s; Howard dispels our ignorance. The second is captured in his summary of the major developments: (a) the ethical mission of the radicals; (b) the compromise represented by the Fourteenth and Fifteenth Amendments and, over time, the further weakening of the relatively little that was accomplished; and (c) the foundations erected by the work of the radical Christians and the two Amendments for the legal and civil revolutions that were to come to fruition

protecting slavery negate the promise of the Declaration of Independence? The author explains how Lincoln surmounted the contradiction. The Illinois politician believed that the Declaration's spirit of equality transcended the letter of the Constitution, however sacrosanct that document. Paludan depicts a perspicacious Lincoln who "believed in an evolving Declaration and an evolving Constitution" (p. 81).

Most dramatically, the Civil War preserved the Union. The conflict also marked a constitutional watershed, as Harold M. Hyman points out in "Lincoln and Other Antislavery Lawyers: The Thirteenth and Fourteenth Amendments and Republicans' Political Agendas." The practice of federalism had sanctioned inequality and slavery before the war. The Reconstruction amendments seemed harbingers of a more expansive definition and application of federal citizenship. Rectification seemed possible for what Hyman describes as the "dangerously unstable prewar situation of state-centered federalism" (p. 103). Even so, the aims of Lincoln, Chase, and others were frustrated. The Slaughterhouse Case decision of 1873—limiting federal jurisdiction—marked a reversal of directions.

Although noting similarities between Abraham Lincoln and Andrew Johnson, Hans L. Trefousse emphasizes their more significant differences in "Abraham Lincoln and Andrew Johnson: A Comparison." Their perception of race and slavery placed the two men at variance. Citing Lincoln's anti-slavery antecedents and his increasingly sympathetic attitude toward blacks, Trefousse proposes that the Republican executive would have promoted full citizenship for the freedmen. His successor's racial views were much less enlightened "Unlike the Emancipator," the author writes, "he was not really interested in blacks" (p. 121). Under the circumstances, the assassination of Lincoln "led to the inauguration of policies which, from the beginning, made any real racial reform impossible" (p. 125). John H. Silby provides a short but appropriate conclusion to this insightful selection of essays.

Gainesville (Ga.) College

WILLIAM WARREN ROGERS, JR.

Fort Columbus on Governors Island in New York harbor to Fort Gibson, Arkansas. During these formative years as a junior officer, and even later just prior to the Civil War, Winder periodically was assigned to duty in Florida, first in 1821 as a second lieutenant, and then in the 1830s during the Second Seminole War. He was briefly stationed in Florida late in 1845 and early 1846, served in Mexico during the Mexican War, and spent most of the decade of the 1850s in Florida. Much of Winder's military seasoning took place in frontier Florida where he developed a strong sense of duty and honor.

Yet Winder's Civil War assignments, as provost marshal of Richmond and as supervisor of most of the Union prisoners, made him a hated man in both the South and the North. His struggle to centralize the government in Richmond and his failure to mobilize resources for his prisoners, which led to countless deaths, destroyed his military reputation.

Blakey's thesis, that there was no truth nor justification for believing that Winder desired to kill Yankee prisoners, is based upon sound, thorough research into the general's life. In fact, as the situation became unbearable for the prisoners, Winder recommended that the South return its prisoners to the North because he could not properly care for them, even if the Union did not reciprocate. This decision, although humane, politically was unacceptable to his superiors. The question then arises, if Winder could not care for his prisoners, why did he retain command over the southern prisons? Blakey's answer is that Winder's concept of duty and honor were ingrained so deeply that he could not entertain thoughts of walking away from an assignment under any circumstances. Unfortunately for Blakey, although he successfully defends his thesis, the horrors of prison life seem to overpower his biography, for regardless of Winder's intentions thousands of prisoners died.

The struggle between centralized and decentralized governmental powers and the struggle for resources from local sources are well-developed topics in Blakey's biography. This is a thoughtful book which should appeal to those interested in pre-Civil War military life, frontier Florida, and, of course, the Civil War.

Jacksonville University

GEORGE E. BUKER

McMillen seeks to place her study within the context of contemporary medical practices and regional differences, and here her work comes up short. Two recently published books that were unavailable to McMillen, Ronald L. Numbers and Todd L. Savitt, eds., *Science and Medicine in the Old South* (1989) and Todd L. Savitt and James Harvey Young, eds., *Disease and Distinctiveness in the American South* (1988), have added greatly to our knowledge of southern diseases and health practices. Thus, while McMillen can only make broad generalizations about the insalubrity of the South, we now know that three diseases of African origin—falciparum malaria, yellow fever, and hookworm—gave the South a unique epidemiological profile. We also know that the South was unusually unhealthy and especially so for infants and children.

What we do not know is to what degree class mediated morbidity and mortality patterns. Since the leading causes of death were infectious diseases associated with poverty and poor sanitation, wealthy Southerners likely enjoyed better health than other southern whites, in the same manner that they managed to secure good educations for their children despite the high rates of illiteracy that prevailed in the region. Some evidence for this is provided in Catherine Clinton's *The Plantation Mistress: Woman's World in the Old South* (1982). Comparing a sample group of southern plantation women and members of the Hudson Valley Dutch planter elite, Clinton found that the infant mortality rate among northern planters was only 2 percent lower than for southern planters. Moreover, 35.8 percent of southern plantation wives and 25 percent of their husbands survived their eightieth birthday, whereas none of the northern sample group did.

McMillen argues that southern physicians clung to the outdated "heroic" school of medical therapeutics (which made massive use of bloodletting, purgatives, and emetics and that often did more harm than good) long after physicians in the North had abandoned such practices. The reason: because the political conservatism of the South made them reluctant to abandon traditional practices. But the idea of regional medical distinctiveness existed throughout the western world. Physicians everywhere believed that geographical patterns of disease distribution, the ethnic make-up of the population, and regional peculiarities in climate, topography, and diet necessitated distinctive methods of medical treatment.

In Chapter II, "On Culture's Edge," the author sees Lewis and Clark as explorers who on several occasions made the perfect fusion between nature and culture. He is particularly intrigued by their confrontations with grizzly bears. "The respect the explorers learned to extend to the grizzly represented another step towards a balance between nature and culture and was one of the striking achievements of their trek," he writes (p. 101). Again, the narration of the Lewis and Clark expedition, and especially of its confrontation with the Bitterroot Mountain barrier both going and returning, is well done and very readable.

Chapter III, "Engineering Nature—Engineering Culture," is an essay on the development of the American park cemetery and of big city parks, with special notice given to New York City's Central Park and San Francisco's Golden Gate Park. In these pleasure grounds, the author says, nature and culture joined for a fleeting moment in harmony. Again, the essay on the development of cemeteries and the beginnings of city parks is well researched and well written. Chapter IV is a brief epilogue repeating the author's arguments.

What can be said about this book? It is well written and informative, yet something is lacking. No one will deny the persistent tension that exists between nature and culture; it is present today more than ever. Perhaps the trouble lies in the "Fleeting Moments"; possibly there are thousands of such "Fleeting Moments" and the reader concludes that the author's choices are not the best. Examples such as Lewis and Clark and the grizzly bear seem weak and hardly worth mentioning. Is it that the concept of a few "Fleeting Moments" is tenuous and specious— or is it instead incredibly brilliant and esoteric? Or is the thesis acceptable but the examples far from being the best that could be presented? One suspects that the decisions on these questions will differ with the intellectual orientation of each and every reader.

Florida State University

RICHARD A. BARTLETT

rians must regret his insistence on having the trunk “destroyed by fire and reduced to ashes” because by his own testimony it contained—beside the correspondences to and from his friends—three volumes “stitched and finished by a bookbinder,” whether diaries, reminiscences, exposes, or polemics he does not say.

This loss has not daunted Dr. Meleney, himself a graduate of Yale Law School and a practicing lawyer in a major New York firm for thirty-three years before retiring and entering the University of South Carolina graduate school where he earned the Ph.D. in history. He has, then, unrivaled qualifications for writing about a public man who spent his entire career on the bench with some interludes of service in the state legislature and, in 1789, as a member of the South Carolina delegation to the First Congress of the United States. As author, Dr. Meleney plays fair with his subject, giving credit where due and never claiming too much for his subject. Moreover, he seems to have a special feeling for Aedanus Burke, who was an off-beat type, unpredictable and eccentric.

Students of early South Carolina have long needed a judicious account of “the famous Judge Burke,” as one of his contemporaries dubbed him. From his arrival in the colony in 1775 until his death in 1802, that is from the Revolutionary troubles to the Jeffersonian revolution, Burke’s life touched most important events and most public men. He wrote three note-worthy pamphlets, digested the laws of South Carolina in the 1780s and served twenty-two years in the highest civil and criminal courts of the state.

Without the corpus of personal letters that reveal the true inwardness of things, Dr. Meleney has skillfully used the vast body of public records (see Abbreviations, xi-xv) and the few surviving letters of Burke and those to him in the papers and letterbooks of his better-known contemporaries in the state and outside it. Understandably he has leaned heavily on the “times,” the frequently byzantine twists and turns of South Carolina history in the Revolutionary years and the period of early statehood. Here he has profited from the work and advice of his masters, George C. Rogers, Jr., and Robert M. Weir, and from the secondary literature that has illuminated the Federalist era.

One further source the author has used with discrimination: “Burke was the subject of a rich anecdotal literature that supple-

Society of American Historians and an award from the Spanish Ministry of Culture which sponsored a contest, "Spain and America in the Quincentennial of the Discovery."

The book treats the impact that legend had on the exploration and ultimate colonization attempts in the Southeast. Hoffman starts with the Ayllón expeditions which resulted in the Chicora Legend. Ayllón claimed his discovery was farther to the north than its actual location, that it was about the same latitude as Andalucía. Further, he reported agricultural potentials that did not exist on the coast as well as exaggerated claims about pearls, gems, olive trees, and fur-trade potentials. In Spain he spent some time as Peter Martyr's house guest. There he related the Chicora tale, and Martyr published the story in 1530. The colony Ayllón established in 1526, San Miguel de Gualdape, actually was located in Georgia in the Sapelo Sound area. Hoffman uses convincingly the Chaves rutter to show that Gualdape was much farther south than its supposed location in the Wynyah Bay area. The settlement attempt failed.

The arrival of Soto gave new life to the legend. His visit to Cofitacheqi and the pearls he found there gave indications that perhaps he was on the right track. Further, he heard that Ayllón's colony had existed only a couple of days down river. The piedmont agriculture potential seemed excellent. Thus the legend gained new life. By the time Lune-Villafañe arrived, evidence suggested that perhaps Chicora had been overhauled, that the fabled riches were not where the legend said they were but perhaps farther north.

The French entered the picture in 1524 with Giovanni Verazzano who thought he saw an arm of the Pacific Ocean behind the Outer Banks of North Carolina. This fabled strait, if it could be found, was the long-sought passageway through the Americas. It now became linked with Chicora. In time, in the telling it was moved up and down the coast several degrees of latitude. Spaniards, Frenchmen, and English looked for Chicora and the strait. The Huguenot leader Coligny sent expeditions to establish colonies in the Southeast, and Spain responded with a vigorous effort under Pedro Menéndez de Avilés to expel them. Menéndez also looked for the strait, and he established a colony at Santa Elena. But the fabled strait he did not find. The agricultural potentials did not materialize either, and the trade in gems and pearls failed to live up to expectations. Belief in Chicora