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## Book Reviews

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## BOOK REVIEWS

*The Spanish Frontier in North America.* By David J. Weber. (New Haven: Yale University Press, 1992. xx, 579 pp. List of illustrations, list of maps, acknowledgments, Spanish names and words, abbreviations, notes, select bibliography, index. \$35.00.)

In 1921, more than seven decades ago, the Yale University Press published a volume on the Spanish frontier in North America. That book, Herbert E. Bolton's *The Spanish Borderlands, A Chronicle of Old Florida and the Southwest*, helped to focus scholarly attention on the history of Spanish colonial activities across what is now the southern portion of the mainland United States. Spanish borderland studies, nourished by Bolton and his academic offspring, became a research interest of several generations of historians.

Such studies have continued to flourish, especially in the last two decades when historians have been joined in inquiry by anthropologists, archaeologists, geographers, and demographers. New data and ways of looking at past interpretations have produced additional viewpoints and greater understanding of the Spanish northern frontier and the events and people that gave it life.

In his well-researched volume, *The Spanish Frontier in North America*, historian David Weber takes advantage of these new sources and views to weave a readable overview of the history of the Spanish borderlands from Juan Ponce de Leon's initial voyage in 1513 to Mexican independence in 1821. Bolton surely would have given this successor to his own book an "A."

A recurrent theme of *The Spanish Frontier* is the claim that to understand Spanish colonization in the region north of Mexico we also must understand the nature of the indigenous groups that occupied the region. Just as the native American Indians were transformed by the European presence, so too did indigenous societies help to shape the character of Spanish colonial efforts. And because the native societies were extremely diverse across the southern United States, the Spaniards employed different approaches to colonization in different regions. As Weber notes, in regions occupied by sedentary populations, Spanish missions could be organized as a means of extracting native

labor, while forts and soldiers were needed to control non-sedentary native groups who sought to escape Spanish domination.

But even though native cultures and languages differed widely, as a group, the North American Indians were more alike one another than they were the Spaniards. This cultural gulf left the indigenous peoples and the Europeans worlds apart and resulted in the conflicts that occurred as Spanish officials sought to extend domination north of Mexico and the Caribbean. Pitted against a centrally organized society with unsurmountable technology and devastated by old-world diseases, some native groups succumbed. Others successfully adapted to the European presence. To begin to understand the concerns of Native Americans and Hispanic Americans in the United States today, one might do well to read *The Spanish Frontier*.

In this volume the author takes us on a journey through time and space, from the early Spanish explorers of the sixteenth century and early seventeenth century to the foundings of St. Augustine and Santa Fe. By skillfully shifting from east to west and back again, Weber allows us to view the New Mexico and Florida settlements against the larger backdrop of Spanish empire. In subsequent chapters he takes us to the La Florida and the Rio Grande Spanish-Indian missions of the seventeenth century.

Throughout the text, events and people are placed in large and small contexts. To understand the destruction of the Florida mission system in the early eighteenth century and the subsequent establishment of Spanish missions and presidios in Texas and California is to comprehend the commercial and imperial rivalries among England, France, and Spain. To understand the transformation of frontier peoples in the late eighteenth and early nineteenth centuries is to grasp the histories of San Antonio and Los Angeles as colonial towns.

In a final chapter Weber focuses on our Spanish legacy as it is viewed (and used) today. At a time when multiculturalism and ethnicity are popular themes in our society, his discussion is especially germane. As the author notes, "The past is gone; what may be important is what we make of it." For his part, David Weber has made a major contribution, one that will help us to understand not only colonial North America, but also the present-day residents of that region.

*Florida Museum of Natural History*

JERALD T. MILANICH

*The People Who Discovered Columbus: The Prehistory of the Bahamas.*  
By William F. Keegan. (Gainesville: University Press of Florida, 1992. xx, 279 pp. Figures, maps, tables, preface, acknowledgments, bibliography, index. \$39.95.)

*The People Who Discovered Columbus* is an archaeological and ethnohistorical study of the Lucayan Arawaks, the native peoples of the Bahamas. It focuses on the origins of the native societies of the Bahamas, their sociopolitical organization, their subsistence economics, population sizes, and post-Columbian history.

The book contains three sections: background, prehistoric culture history, and contact period history. The first section encompasses chapters 1 through 3. Chapter 1 presents an overview of the prehistory of the West Indies which relies on recent archaeological data and reinterpretations of early Spanish accounts to paint a picture that is significantly more complicated than the traditional three-stage colonization model. Chapter 2 gives a brief description of the Bahamian environment that suggests that the Bahamas were inviting and quite capable of supporting small-scale chiefdoms. Chapter 3 addresses the historical trajectory of the Taino colonization of the Bahamas.

The middle section of the book presents the substance of Keegan's paleoethnography. Chapter 4 examines Taino settlement patterns in the Bahamas in light of models of island colonization and Keegan's interpretation of the settlement of the archipelago. Chapter 5 contains a cultural materialist examination of political and social organization in kin-based societies. Keegan argues that the Bahamian chiefdoms were matrilineal, avunculocal societies. This organization grouped related males in villages and facilitated the effective consolidation of power and authority in a matriline. Chapter 6 examines subsistence, using data drawn from ethnohistorical sources, zooarchaeological remains, and isotopic studies of human remains. The author concludes that the diet of the native peoples of the Bahamas changed through time from an early reliance on root crops, land animals, and high-yield marine species to a greater reliance on marine resources and a lessened use of land animals, and, finally, as populations grew further, to an even more-intensive use of marine resources and the expansion of horticulture to include maize and beans. Chapter 7 examines prehistoric population growth in the archipelago.

The third section looks at the "discovery" of the Bahamas by Christopher Columbus and the early post-Contact history of the

Islands. Chapter 8 looks at the historical and archaeological evidence for the first encounter between Europeans and the Lucayan Islands; that is, Christopher Columbus's landfall. It presents analyses of historic documents and archaeological evidence (in the distribution of fifteenth- to sixteenth-century European artifacts) that argue for an initial landfall on San Salvador in the Central Bahamas. Chapter 9 brings the story to an end. Columbus was followed to the Bahamas by others, including Amerigo Vespucci, who took 232 Lucayans as slaves in 1499. Between 1509 and 1512 Spanish slave raids effectively depopulated the islands.

In the final chapter of the book Keegan discusses his methodology for developing a paleoethnography of the Lucayan Arawaks. It is an explicitly positivist approach. This is a cultural materialist study, using models of subsistence procurement strategies, island colonization, and demography growth borrowed from biology. Keegan argues that despite the acknowledged limitations of his data, the use of multiple lines of investigation and consistent agreement of the data he does have serve to test repeatedly his model of Bahamian prehistory. The result, he argues, is a "robust theory."

One can look at Keegan's book in two ways: as a culture history and as an example of how to do archaeology. As a culture history, I found it reasonable but suffering from limited data that forced Keegan to rely on theoretical constructs to fill in the gaps, with "spot checking" provided by the evidence. Before accepting his story as the final word on Bahamian culture history, I would like to see more data. Nevertheless, the book is also an excellent example of how one goes about constructing an archaeological study of a region and addressing not only problems of local culture history but also broader questions concerning the manner in which human societies function. The processualist approach that Keegan employs, however, does have its critics, and not all archaeologists agree with the basic underpinnings of Keegan's approach to archaeology. With that caveat, I recommend the book to anyone interested in the culture history of the Caribbean region or good archaeology.

*University of Kentucky*

JOHN F. SCARRY

*Francisco Bouligny: A Bourbon Soldier in Spanish Louisiana.* By Gilbert C. Din. (Baton Rouge: Louisiana State University Press, 1993. xv, 265 pp. Preface, abbreviations, illustrations, bibliography, index. \$45.00.)

This excellent study by Professor Gilbert Din is not just a biography of Francisco Bouligny, but it is also a good overview of Spanish Louisiana, 1763 to 1800. Din provides a brief history of Louisiana from its cession to Spain in 1762 to Bouligny's arrival with General "Bloody" O'Reilly in 1769. The biography then becomes as much a history of Louisiana as it is a biography of Bouligny, although the central figures in this study are the Bouligny family and the various Spanish officials with whom they interacted.

It is obvious that Bouligny was something of a martinet. He outspokenly resented the least challenge to his authority and constantly worked to become governor, the highest ranking Spanish official of Louisiana. He did become acting governor on several occasions but never achieved his goal. Bouligny served in the war against Great Britain and participated in the sieges of Mobile and Pensacola, but whereas many other officers received several promotions for their wartime service, Bouligny did not. He had alienated Governor Bernardo de Gálvez earlier, and his promotions were literally put on hold until after Gálvez's death in 1786. Bouligny finally received promotion to brigadier in September 1800, but by the time the patent arrived in New Orleans he had died.

Din also provides information on Bouligny's family, with biographical sketches of his children. Since about the only positions of any social and political importance in Louisiana were cadets and officers in the Spanish army, the male members of the family filled these roles.

Of interest to the history of Florida are references to the Spanish-British war in West Florida, 1779-1781. There are also some references to individuals who were stationed at Pensacola and San Marcos de Apalache after 1781 as members of the Louisiana Infantry Regiment. But Bouligny served most of his years between 1769 and 1800 in Louisiana. Din believes Bouligny's major contribution was his *Memoria* of 1776, in which "he made important commercial recommendations, which when adopted represented the first major changes in Louisiana after the Spanish takeover. Based on reality, they rejected many of the regulations that the myopic O'Reilly had imposed" (pp. 224-25).

The descendants of Francisco Bouligny in Louisiana have made major contributions to that colony and state. There is an active society, The Bouligny Foundation, which is a Louisiana nonprofit corporation organized to produce and promote historical studies of the life, times, and family of Don Francisco Bouligny. Although Din does not mention the Foundation in his book, he is one of its honorary directors.

Din used a wide range of primary and secondary materials in this study, which will undoubtedly remain the definitive biography of Bouligny for many years.

*University of West Florida*

WILLIAM S. COKER, emeritus

*Calumet & Fleur-De-Lys: Archaeology of Indian and French Contact in the Midcontinent.* Edited by John A. Walthall and Thomas E. Emerson. (Washington: Smithsonian Institution Press, 1992. viii, 307 pp. Contributors, illustrations, photographs, tables, maps. \$45.00.)

The editors and the publisher are to be congratulated for bringing out this collection of papers generated by the 1988 Conference on French Colonial Archaeology in Illinois County, sponsored by the Illinois Historic Preservation Agency. The purpose of the conference was to bring together researchers involved in French colonial-period studies. It was organized to explore French colonial sites and Indian sites, shedding light on French and Indian contact. Papers dealing with French archaeological sites were published by the University of Illinois Press as *French Colonial Archaeology* (1991). This volume deals with Indian sites and the French connection; as such it fulfills the intention of the editors. As historic archaeology evolves as a distinct discipline, perhaps similar conferences will be organized to the benefit of both archaeology and history.

The western Southeast is covered by Ian Brown (Chapter 1) and Gregory Waselkov (Chapter 2), who provide an overview of French-Indian relations in Louisiane. Whereas Brown's chapter is a synthesis of political stratagems, Waselkov provides some details on commerce, as seen from Fort Toulouse in southwest Alabama, between the French out of New Orleans and the Alabama Creeks. Dan Morse (Chapter 3) describes the problems and successes in locating the late seventeenth-century Michigamea villages in Arkansas.

Jim Brown's and Tom Emerson's detailed background of late prehistory in the Illini heartland, in Chapter 4, provides a basis for understanding the diverse tribes present in the area at the time of European contact. Perhaps their most important contribution is evidence that the complex chiefdoms centered at Cahokia, Kincaid, Angel, and elsewhere had broken down prior to A.D. 1500. Whatever the mix of factors bringing about the collapse of these complex agricultural societies, it is clear that European-introduced diseases played no role. The theoretical ruminations they provide regarding the "direct historical approach" should be required reading for any student of European-Native American relations.

The final six chapters are particularistic treatments of narrow topics such as aboriginal pottery (Walthall, Chapter 6); individual sites (Walthall, Norris, and Stafford, Chapter 5); clusters of related sites (Branster, Chapter 7; Birk and Johnson, Chapter 8; Turbowitz, Chapter 9; and Stelle, Chapter 10). Each of these chapters include interesting data that provide a better understanding of not only changes in Indian cultures, but also the mechanics of such change.

Although the subject matter covered does not touch on the French presence in northeast Florida during the sixteenth century or later in the panhandle, the book should be of interest to Florida specialists because it demonstrates some positive contributions archaeology can generate towards solving historical problems.

With the cost of books such as they are, I cannot refrain from noting that a single comprehensive list of cited references could have cut the book's length by some ten pages. Nonetheless, the book is attractive and put together solidly.

*National Park Service, Tallahassee*

BENNIE C. KEEL

*The Development of Southeastern Archaeology.* Edited by Jay K. Johnson. (Tuscaloosa: University of Alabama Press, 1993. viii, 343 pp. Preface, acknowledgments, references cited, contributors, index. \$29.95, paper.)

This new reader on southeastern archaeology consists of eight papers dealing with the history of the development of specific archaeological specialties, a theoretical overview, and a brief conclusion. There is an extensive bibliography of 110

pages. The specialties covered include ceramics, lithics, physical anthropology (the study of human remains), ethnohistory (the use of ethnographic and historic documents), zooarchaeology (the study of animal bones), paleoethnobotany (the study of plant remains), archaeometry (trace element analysis), and multispectral imagery (remote sensing). The stated purpose of the book is to describe the history and practice of the relatively recent marriage of physical sciences and archaeology. The book is written for archaeologists, primarily those who specialize in the prehistoric (pre-Columbian) period and who are well acquainted with past and current archaeological method and theory in the United States. In my opinion, the primary place for this book in archaeology programs is as a reader in senior- or graduate-level seminars in southeastern archaeology. The extensive references will be very useful for background research. This book does not treat Florida history, but the ethnohistory paper by Galloway will be of interest to colonial historians.

The papers provide a concise synopsis of the specialties in archaeology listed above. The authors chronicle the development of each field and relate those developments to the changing theoretical approaches in American archaeology which have developed in the last century. There is much useful information which has been pulled together in this publication and is not available elsewhere. The publication will be used by researchers and serious students of southeastern archaeology.

In my opinion, the title of the publication is somewhat misleading, as it infers that it is a detailed history of archaeology in the Southeast. Although there is much about the historical development of archaeology in this region, it is biased towards seven specialties within the general field of archaeology. Although the extensive references are useful for research, devoting so much space to references is overdone. These two criticisms are relatively minor, and the volume should be required reading for students and professionals alike who practice academic and private archaeology in the southeastern United States.

*University of West Florida*

JUDITH A. BENSE

*The Papers of Henry Clay: Supplement, 1793-1852.* Edited by Melba Porter Hay. (Lexington: University of Kentucky Press, 1992. xii, 388 pp. Preface, symbols and abbreviations, calendar of unpublished documents, essay and calendar of Clay artwork, bibliography, errata, index. \$50.00.)

Henry Clay ran for the White House in three different decades, losing each time. Arguably the most talented also-ran in American presidential history, the "Sage of Ashland" enjoyed a political and diplomatic career that began before the War of 1812 and ended as the sections drifted towards collision in the 1850s. During that time he achieved a well deserved reputation as a nationalist dedicated to the preservation of the Union at all costs.

This final supplemental collection of Clay's papers provides materials discovered too late to be included in the original ten-volume series. The work proves particularly valuable for the quarter century between the peace negotiations with Great Britain (1814) and the election of William Henry Harrison (1840).

The correspondence reveals both a public and private Clay. The public man bursts onto the national scene through his service as speaker of the House of Representatives and his diplomatic efforts to end the War of 1812. His ambition and ego surface along with his patriotism. Although scant information amplifies the Missouri Compromise, a marvelous exchange of letters regarding the divisive battle for the presidency in 1824 constitutes a high point of the book. Clay, confident in his own ultimate success, consistently refused to view Andrew Jackson as a serious candidate until late in the campaign. The contest resulted in the eventual triumph of John Quincy Adams and the devastating charge that a "corrupt bargain" had delivered the White House to Adams and the State Department to Clay.

We learn little of Clay's cabinet service except that the labors of state exhausted him. Instead, the correspondence focuses upon Clay's attempts to refute the "corrupt bargain" allegation and capture the National Republican (Whig) party nomination in 1832. Remaining public letters explain Clay's antipathy towards the Democrats, a party of "Goths and spoilers" (p. 278). He anguished over "Old Hickory's" executive usurpation of power, noting that "Jackson ruled by intimidation, and Van Buren by corruption" (p. 277). Clay opined that if the Whigs lost the great political opportunity presented them in 1840 the party would never gain the presidency in his lifetime. "Old

Tip's" subsequent victory must have tasted bittersweet for the maligned and frustrated Kentuckian.

The letters also depict a private Clay— lawyer, farmer, and reformer. Retained by the Bank of the United States as legal counsel, Clay typically charged \$500 for an appearance before the Supreme Court. He concurrently maintained an active interest in the hemp industry and cattle breeding, acquiring an estate valued at over \$125,000. Clay actively perpetuated the ideas of the American Colonization Society— a movement to send free blacks “back to Africa.” Although he regarded slavery as a “curse,” Clay owned fifty slaves and considered abolitionists as “misguided.” Unfortunately, we learn little about Clay’s extensive family, his wife Lucretia and their eleven children, in this volume.

This carefully edited and informatively footnoted work provides a superb capstone to the Clay papers. The editors have added a bonus by including an exceptional bibliography and a fascinating listing of artwork depicting Clay. It is unfortunate that the price may keep the work off the shelves of many libraries.

*University of South Florida*

JOHN M. BELOHLAVEK

*This Happy Land: The Jews of Colonial and Antebellum Charleston.*

By James William Hagy. (Tuscaloosa: University of Alabama Press, 1993. xi, 450 pp. Introduction, illustrations, photographs, tables, afterword, appendix, glossary, bibliography, index. \$49.95.)

In the introduction to this impressive book, James Hagy writes, “I began this study out of a curiosity as to why Reform Judaism in America should originate in Charleston, a city more often known for its conservatism and its aristocratic values” (p. 2). He quickly realized that he could not explore the origins of the movement without examining the community as a whole. On route to understanding the creation of the Reformed Society of Israelites in 1824, Hagy draws upon a wide range of sources and significantly furthers the existing account of Charleston Jewry. In the end, however, the author’s original question remains unsatisfactorily answered, overshadowed by a myriad of vignettes, tables, and biographical sketches.

Much of the story of Charleston’s Jewish community parallels the experience of Jews in other American cities. For the most part, Spanish and Portuguese Jews comprised the earlier

settlers, only to be supplanted in the nineteenth century by their European brethren. Hagy finds that Charleston's Jewish residents enjoyed all the rights accorded whites, were relatively successful in business, and tended to be clannish. In the early stages of community development Jews established a synagogue, followed later by various benevolent societies. With growing ethnic diversity among the inhabitants came institutional factionalism. By 1854 Charleston was home to three synagogues— each offering a different religious service.

Professor Hagy devotes considerable attention to family life and economic pursuits. He illustrates the intertwining of religion and family in marriage and naming patterns, child rearing, education, and death. His chapter “Women and Work” complements this story. Jewish and antebellum southern traditions regarding women had much in common. Women had distinct roles apart from men, yet reality often differed from the ideal. Hagy notes the important part wives played in the business affairs of their husbands. Some readers may be surprised to learn that although 50 percent of the city's Jewish businessmen were shopkeepers, few began as peddlers. Dr. Hagy might have explored where these business men raised the capital necessary to acquire a store. Use of the R. G. Dun & Company credit reports and city board of trade records would have provided insight into Jewish economic life, at least for the antebellum period.

In successive chapters— “Living in Charleston” and “The Birth of Reform Judaism”— Hagy considers the connection between southern culture and Jewish religious reform. He begins with a forceful argument that Jews adopted the attitudes of slaveholding society— evidenced by slave ownership, exclusion of blacks from synagogue membership, duelling, and participation in the Nullification Crisis. In accounting for reform, however, he does not effectively extend the discussion of Jewish life in southern society. He overemphasized the impact of Jewish intellectuals in Europe who called for religious reform and neglects the importance of cultural conditions in the South that prompted Charleston's Jews first to adopt and then adapt these European ideas. It is no coincidence that half the reformers were born and raised in the South.

At the heart of Hagy's search for the origins of Reform Judaism in America is the issue of southern Jewish distinctiveness. In inquiring “Why Charleston?” he must decide whether coincidence or an aspect of Charlestonian society prompted its Jews to alter radically their religious practices. Had Dr. Hagy asked tougher questions of his primary sources and made better

use of the secondary literature in Jewish and southern history his fine community study would have had far greater historiographic significance.

*University of Florida*

MARK I. GREENBERG

*This Terrible Sound: The Battle of Chickamauga.* By Peter Cozzens. (Urbana: University of Illinois Press, 1992. xii, 675 pp. List of maps, list of illustrations, acknowledgments, appendix, notes, bibliography, index. \$39.95.)

This volume is the second in a series of studies by Peter Cozzens of battles in the western theater of the Civil War between the major armies of the North and South. The first book in the series detailed the battle of Stones River (*No Better Place to Die*, 1990), the clash between the forces of Confederate General Braxton Bragg and Union General William Rosecrans which ended Bragg's attempt to drive the Federals from Tennessee.

*This Terrible Sound* picks up with the renewal of the Bragg-Rosecrans duel after a hiatus of several months. The author details Rosecrans's strategy in successfully maneuvering Bragg completely out of Tennessee into northwest Georgia. In the process, Bragg evacuated the important Confederate city of Chattanooga. But just south of Chattanooga Bragg turned and attacked Rosecrans who had dangerously divided his army in an effort to block the Confederate line of retreat.

The result was the bloody two-day battle of Chickamauga during which both armies suffered exceptionally high casualties. Bragg attempted to turn Rosecrans's left (the Union army was in a rough north-south line facing east) in order to push the Union army away from Chattanooga. As the battle developed, however, the Confederates broke the Federal right, defeating Rosecrans soundly, but forcing his army back into Chattanooga. Bragg's victory proved to be hollow when the Federal army later defeated the Confederates in battles around Chattanooga and set up William T. Sherman's decisive Georgia campaign of 1864.

Cozzens's strategy in relating the story of Chickamauga is to focus on commanders and brigades. He relates the problems of fueding within the high command of the Confederate Army of Tennessee, although he does not really explain the roots of the problems which extended back prior to the battle at Stones River. Cozzens is also a bit extreme in his negative view of Bragg.

Certainly Bragg is vulnerable to criticism for his conduct in this and other campaigns. In relating the famous story of Bragg lieutenant General Leonidas Polk, for example, Cozzens concludes that the story of Polk sitting on the front porch of a house reading a newspaper when he should have been moving his men into battle was the fabrication of Bragg staff officer Major Pollock Lee. Lee's motive was supposedly to help Bragg have a scapegoat, namely Polk, for the delayed attack. It may be so, but there is no proof for Cozzens's assertion either in footnotes or in the text.

Florida readers will be interested in reading of the exploits of several Florida regiments as the battle developed. Cozzens's decision to concentrate on regiments places the reader in the midst of the fighting, giving a soldier's-eyeview of battle. The result is a reminder that large-scale battles are won and lost at the regimental level, especially when there is as much confusion as there was on both sides at Chickamauga. The problem in reading this kind of detailed history is that the big picture is often obscured. Cozzens seemed determined to include every anecdote as well as every biographical detail of commanders down to the colonel level.

This abundance of information bogs down the narrative to the point that the reader often wonders in vain what is going on in the overall context of the battle. Sacrificing interpretation and relevance in favor of detail seems to be symptomatic of many recent studies of Civil War battles. One only hopes that future studies of this genre reverse the trend.

Despite its shortcomings, *This Terrible Sound* is the best book currently available on Chickamauga. Cozzens's research is thorough, and his writing style entertaining. Before tackling this complicated volume, however, readers might be well advised to read first the old standard, less obtuse work on the battle, Glenn Tucker's *Chickamauga: Bloody Battle in the West*.

Mississippi State University

MICHAEL B. BALLARD

*The Papers of Andrew Johnson, Volume 10, February-July 1866.*

Edited by Paul H. Bergeron. (Knoxville: University of Tennessee Press, 1992. xxxii, 798 pp. Introduction, acknowledgments, editorial method, symbols and abbreviations, short titles, chronology, illustrations, appendices, index. \$49.50.)

"The Constitution of the United States and the principles of free Government are deeply rooted in the American heart,"

President Andrew Johnson told the supportive crowd that had gathered outside the White House on Washington's birthday, 1866. Certainly the Constitution was close to his own heart, he indicated, but it got little respect from his congressional opponents, the Radical Republicans. The American people would be on his side, he added, when they came "to understand who was for them and who was against them" (p. 155).

Two months later, on April 19, the president assured a group of black people who were celebrating the fourth anniversary of emancipation in the District of Columbia, "I repeat, my colored friends, here to-day, the time will come, and that not far distant, when it will be proved who is practically [i.e., in actual practice] your best friend" (p. 432). And he meant, of course, himself.

Johnson's constitutional principles (not to mention his racist feelings) caused him to veto the legislation that the Radicals passed to give a modicum of protection to the recent slaves—the Civil Rights Bill and the Freedmen's Bureau bills. In vetoing the latter, he said the bureau could be justified only as a war measure. Now that the war was over, the courts, both state and federal, were in "full, complete, and successful operation," and the "protection granted to the white citizens" was "already conferred by law upon the freedman" (p. 698). Such was hardly the case, as Johnson should have known from evidence being submitted to him, including Ulysses S. Grant's report that in Alabama there had been several times as many "outrages committed by Whites against Blacks" as vice versa (p. 254).

By his vetoes, Johnson proved himself to be something less than the blacks' best friend. At the same time, he failed to convince a majority of northern voters that he, rather than the Radical Republicans, was on their side. The fiasco of his presidency was not yet apparent, but the ground was being laid for it during the half year from February to July 1866, a time which, together with the preceding three months, constituted "perhaps the most crucial period in the administration of Andrew Johnson," as Hans Trefousse has written (p. xviii).

This is the central theme of the tenth volume of the Johnson papers. An unusually large number of documents were available for the period, so the editor faced a difficult problem of selection. He has chosen well. Many of the items are familiar enough but are here brought together accurately and conveniently for the first time. Many others have never before appeared in print. The editing, as in previous volumes, is impeccable.

*University of North Carolina* RICHARD N. CURRENT, emeritus  
*at Greensboro*

*The Promise of the New South: Life After Reconstruction.* By Edward L. Ayers. (New York: Oxford University Press, 1992. xii, 572 pp. Preface, illustrations, photographs, epilogue, acknowledgments, appendix, abbreviations used in notes, notes, index. \$30.00.)

*The Promise of the New South* successfully blends historical synthesis and original research to portray a South from 1880 to 1906 that is both newer and more diverse than the one that we have known. Its author, Edward L. Ayers, represents a rare combination: a historian who writes eloquently and quantifies convincingly. His work is the most important overview of the New South since C. Vann Woodward's *Origins of the New South*.

After Reconstruction the South faced the task of rebuilding its society, politics, and economy. The question of how much the South that arose differed from the South that fell has occupied historians since. Woodward, the most convincing voice in the debate, favored change over continuity, arguing that segregation and poverty were not slavery's inevitable legacy and that southern political leaders retained their power through anti-democratic means.

Ayers strains to hear the rank and file, those Southerners not represented in Woodward's work. He listens well. In the book's first eight chapters, African-American sharecroppers, white schoolgirls, traveling salesmen, and hard-drinking timber workers speak in clear, personal voices. They sound surprisingly modern, focused as they are on the main chance to earn more money, to paint the town red, or to sing the blues. Ayers is at his best when he recreates the material culture of their world, mixing New South boosters' booming predictions of technological and economic progress with the bubbling excitement of Southerners seeing indoor bathtubs for the first time, or of all of Marion, Alabama's, telephone subscribers listening to a string band coming over the wire from the drugstore and into their homes.

Ayers steps back from his subjects in the second half of *The Promise of the New South* and begins to write about them in his own voice. The line of historical argument becomes much stronger. His encyclopedic grasp of the literature in southern history enables him to fashion other historians' interpretations into a clear and compelling storyline, while identifying lacunae which he fills with primary research. Two examples demonstrate the importance of his approach and his skill in its execution. Ayers assembles new data to explain which African Americans were lynched, by whom, and why: "The counties most likely to

witness lynchings had scattered farms where many black newcomers and strangers lived and worked" (p. 156). Likewise, historians have long speculated about the ideology that prompted struggling Farmers' Alliance members to abandon the party of their fathers for the Populists. Ayers shows that Populists were most likely to be cotton farmers living in an area already touched by railroads and commercial activity but without mills or large towns, where an unresponsive Democratic party offered the only political alternative (p. 281).

Ayers includes chapters on spirituality, music, and literature. His focus on the biracial holiness movement captures the excitement that black and white Southerners felt as they invented a form of religious expression to fit their experiences and emotional needs. Offering histories of jazz, blues, and white country music, Ayers debunks the mythology that attributes their uniqueness to the preservation of centuries-old traditions in isolation. Rather, he argues, they grew more distinctive as time passed, or, as he puts it, "Southern culture was invented, not inherited" (p. 373). The chapter on southern literature reminds readers of Southerners' dominance of the bestseller lists at the turn of the century, directly linking that heritage to the later flowering of southern letters.

While Woodward's *Origins of the New South* ends in 1913, Ayers chooses the Atlanta race riot of 1906 as a symbolic stopping point. In many ways this is a sound decision. It captures the high point of African-American despair and demarcates the divide between the racially contested and the segregated South. But much that was really new about the New South came between 1906 and 1920, for two reasons. First, southern women, black and white, assumed new places in the public sphere and crafted new political agendas in those years. Second, southern white labor began to articulate a class-conscious critique of a society that shaped the deployment of power in both economic and political circles during the remainder of the twentieth century. But, after more than 500 pages, it is a testimony to Ayers's thoughtful research and lively prose that one wishes for a longer book. *The Promise of the New South* offers an exemplary synthesis of historical writing on the New South, adds critical, original scholarship, and redefines in human terms the many "minds of the South."

Queens College, Charlotte, NC

GLEND A. E. GILMORE

*The Paradox of Southern Progressivism: 1880 - 1930.* By William A. Link. (Chapel Hill: University of North Carolina Press, 1993. xviii, 440 pp. Preface, abbreviations, epilogue, notes, bibliography, index. \$45.00.)

William A. Link, professor of history at the University of North Carolina at Greensboro, examines the impact on the South of crusades for prohibition, antiprostitution, antihookworm, child labor regulation, public school improvement, woman suffrage, and interracialism during "the first truly national reform movement in American history" (p. 322). In a narrative replete with quotations from primary sources, he shows how southern reformers were linked to such organizations as the Anti-Saloon League and the National American Woman's Suffrage Association and to northern philanthropists. Among the reformers highlighted are Alexander Jeffrey McKelway, Presbyterian editor, prohibitionist, advocate of child labor regulations, and white supremacist, and Benjamin Earle Washburn, who directed county health in North Carolina with financial support from the Rockefeller Foundation's International Health Board (IHB). But rural Southerners, who were generally poor and rooted in "a political culture that stressed individualism and reinforced localism" (p. 322), had little rapport with the reformers and resented bureaucratic intervention into their lives and communities.

To treat the infected and to awaken public opinion to better hygiene, the Rockefeller Sanitary Commission for the Eradication of Hookworm Disease had collaborated with state health officials. Later, the IHB strengthened state health regulations by threatening to cut off funds to states that did not adopt its standards. As a result of IHB's experiments in intensive rural health demonstrations, "the South emerged as the first region in the United States to develop a permanent, bureaucratic system of rural public health" (p. 222). But blacks began to benefit only in the mid 1920s when the Julius Rosenwald Fund agreed to pay a quarter of the costs of black public health nurses in rural areas.

To centralize and systematize southern schools, the General Education Board paid the salaries of agents attached to state departments of education. These agents promoted community financing of high schools or supervised rural schools for blacks and whites. Although Link notes that "women played a central role in the extension of state authority" (p. 234), he omits progressive educator Celeste Parrish, who was appointed, in 1911,

state supervisor of rural schools in the North Georgia District. In 1914 the Atlanta School Board appointed her to survey and recommend curricular and pedagogical reforms for the city's white public schools. By the 1920s educational bureaucrats had persuaded southern states to enact compulsory attendance laws, to consolidate schools, and to provide bus transportation for pupils.

The construction and improvement of black schools also promoted better race relations. After World War I North Carolina launched "the most ambitious program of black secondary education in the South" (p. 245). The racial crisis also prompted the formation, in 1920, of the Commission on Interracial Cooperation, which sought regular interracial contacts while maintaining white control.

Underscoring the centrality of familial ties, Link discusses the child labor and woman suffrage crusades in the chapter entitled "Family." While parents opposed compulsory school laws because they needed their children's labor or income, communities resented the consolidation of school districts and higher taxes. Although woman suffrage had such articulate advocates as Virginia novelist Mary Johnston, who predicted in 1910 that the twentieth century would be the "Woman's Century," southern suffragism was defeated because many rural women opposed it. In addition, opponents raised fears about increasing federal control of local matters and the possibility that white supremacy would be diluted if black women voted.

Link has ably shown the "paradox" of the southern reform crusades from 1880 to 1930. "Perceived as interlopers and outsiders, who deserved resistance rather than cooperation" (p. 321), reformers found that even with philanthropic support and a growing bureaucracy, they could not successfully ameliorate the many health, educational, and labor problems in a region strongly defined by individualism and localism. Ultimately, the South would be transformed by federal power and money during the New Deal and the Great Society.

*University of South Carolina*

MARCIA G. SYNNOTT

*The Social Gospel in Black and White: American Racial Reform, 1885-1912.* By Ralph E. Luker. (Chapel Hill: University of North Carolina Press, 1991. xiv, 445 pp. Preface, introduction, illustrations, photographs, conclusion, notes, bibliographical essay, index. \$39.95.)

The last years of the nineteenth century brought much optimism about the consummation of the Kingdom of God throughout the United States of America. At least for leaders of the Protestant establishment, the energy of the social gospel meant concrete action and tangible change in day-to-day life. Ironically, the same period that promised and, in many cases, enacted progressive legislation saw a deterioration of race relations. Jim Crow laws first appeared, and the lists of American citizens subjected to the vigilante justice of lynch mobs became disproportionately laden with black men. Yet Ralph Luker points out that the irony therein is, in some respects, an illusion. While there was little in the way of improved race relations, the subject of racial injustice occupied much attention by leaders of the social gospel in both the black and white communities.

Luker acknowledges that although social gospel leaders charted a radical vision demanding the recognition of the full humanity and equality of African Americans, they employed "methods and priorities [that] were conservative" (p. 29). Early efforts by Protestant churchmen were conducted through home missions agencies and centered around colonization efforts. Optimistically, leaders theorized that black Americans would not only develop in an atmosphere of peace and prosperity in their native African land but also that "a well-educated few missionaries" would provide a ready source for missions on a continent ripe for Christian civilization (p. 56). By the 1890s this vision was replaced by a focus on the education and acculturation of blacks and, more than any other single effort, a drive to end lynching.

Still, division plagued the movement. After the Civil War the nation had chosen to enfranchise black males as an integral part of the education and acculturation process; by the latter years of the century, however, the wisdom of the Fifteenth Amendment was called into question. Some who had stood at the forefront of abolitionism came to believe that education and acculturation must come first. Though they reflected the growing racism of the late nineteenth century, Luker notes that most social gospelers were at least consistent in their ideology, condemning "racist" efforts that disfranchised uneducated blacks but allowed illiter-

ate whites to continue voting. Luker also charts the series of forums and organizations that arose to combat the heightened racism of the late nineteenth century, explaining how each failed to survive divisions within the white and black components of the movement. All the while, segregation moved towards entrenchment, increased numbers of black voters were disfranchised, and lynchings increased. After 1904, however, Luker sees the beginning of a slow but sustained drive toward improved race relations. Although racial harmony and civil rights were not shining marks of social gospel success, the continued struggle for equal rights was ultimately related to the issues and positions that Protestant leaders championed and refused to let die. Their debate and the theology that resulted laid the groundwork for the civil rights struggle of the twentieth century.

Luker's research helps us understand the many dimensions of the social gospel. Although the movement was influenced by larger trends in American society, race was never ignored by social gospel leaders. While a wide variety of racial ideologies found expression in their ranks, social gospelers demonstrated genuine concern for blacks and upheld their integrity as full and equal members of the Kingdom of God. *The Social Gospel in Black and White* illuminates a much-misunderstood period of the American past and a little-known phase of the nation's religious history. Particularly helpful are Luker's notes and a lengthy bibliographical essay. Photographs of key individuals add a nice touch to this important contribution to the scholarship of the social gospel.

*Appalachian State University*

JAMES R. GOFF, JR.

*The Mind of the South: Fifty Years Later.* Edited by Charles W. Eagles. (Jackson: University of Mississippi Press, 1992. xii, 204 pp. Acknowledgments, introduction, notes, bibliography, contributors, index. \$38.00.)

In honor of the fiftieth anniversary of the 1941 publication of W. J. Cash's *The Mind of the South*, the University of Mississippi's Porter L. Fortune Symposium on Southern History gathered scholars to re-examine the impact, status, and legacies of this classic work. From the three-day event, editor Charles W. Eagles has presented six papers and five commentaries that, collectively, praise and damn Cash's contributions to southern history, sociology, and literature. *Quarterly* readers particularly

will note the participation of Anne Goodwyn Jones and Bertram Wyatt-Brown, both of the University of Florida. Papers were read by Jones, Bruce Clayton, Orville Vernon Burton, James L. Roark, Edward L. Ayers, and John Shelton Reed, while Wyatt-Brown, Michael O'Brien, Don H. Doyle, Lacy K. Ford, Jr., and Linda Reed served as commentators.

This collection offers a mixture of pro- and anti-Cash arguments, if such terminology is permissible. In keeping with the quality of the contributors, the level of scholarly debate is very good. Since C. Vann Woodward castigated Cash in 1969, the historiographical trend has flowed with the "antis," and the tone of these pieces underscores that point. "He cavalierly ignored vast amounts of information and dismissed the need for documentation," Jones declared, "not only avoiding accuracy and completeness but suggesting that he did not value them" (p. 26). Roark scored Cash's insistence upon continuity in southern history, while O'Brien, Jones, and Linda Reed lamented the author's failure to treat properly racial, gender, and other issues. The most interesting exchange occurred between Jones and O'Brien. The former provocatively insisted that Cash was a Gramscian Marxist, an argument which ironically compelled O'Brien, one of Cash's principal detractors, to defend Cash's reputation.

The "pro" side tended to be much shier. J. S. Reed asserted, "This is a good book" (p. 139), but a more-typical comment was Burton's "Even if historians ignore Cash, they still are playing off his ideas and insights" (p. 61). Perhaps the most representative of the pro sentiments was Ford's: "For all of these shortcomings," he insisted, "Cash wrote a book of enormous and enduring emotional power" (p. 109). Wyatt-Brown concluded, "He wrote a superb study that partially withdraws the veil surrounding the Southern enigma" (p. 165).

Given the interesting and often insightful debate presented, this collection still leaves the reader unsatisfied. The problem, I think, lies in the failure of the historical profession, as evidenced by the neglect of these otherwise fine papers, to deal with at least one critical issue. Cash is criticized for not reaching far enough beyond the limitations of his world as it was changing, for clinging to continuity and stability when a greater sensitivity for the present and future was called for. This conference was held in 1991, as our world dramatically was changing. Yet, the perspectives presented essentially were those of 1941 or 1969. Has the profession caught itself in the same trap that purportedly snared Cash? Is, for instance, the debate over continuity or discontinuity so important in light of the failure of Marxist

theory and communism in much of the world? Or, is a conscious effort needed to re-examine issues and reassess professional approaches and methods with a sensitive eye fixed on the changes that are affecting us?

Ayers came closest to the point when he noted: "Cash dealt with facets of experience for which we do not currently have a language. By taking Cash seriously despite his sins, we can see some of the boundaries of our own ideas" (p. 121). Whether Cash was correct or incorrect on a given point, the "language" of the historical profession should be flexible enough to include contemplation of his arguments and appreciation of his methods. The continuing debate over *The Mind of the South* illustrates the profound impact of its author's ideas. Surely we owe him enough respect to avoid ourselves the same sins for which we would condemn him.

*Florida State University*

CANTER BROWN, JR.

*The Most Southern Place on Earth: The Mississippi Delta and the Roots of Regional Identity.* By James C. Cobb. (New York: Oxford University Press, 1992. xiv, 391 pp. Preface, acknowledgments, introduction, epilogue, notes, index. \$27.50.)

No serious overview of the last century of U.S. history can evade the issue of how continuous southern divergence from the rest of the country has been and how tenaciously the region has sought to remain socially and culturally intact. Therefore no thesis might seem more revisionist than James C. Cobb's: Dixie's most distinctive corner has long been absorbed into the national system of commodity exchange and public policy; and the ten counties constituting the heart of the Mississippi Delta have been inextricably a part of America, rather than an exotic and die-hard counterpoint to it. "Despite its image as an isolated, self-sustaining, ultra-southern anachronism," he writes, "many of the Yazoo-Mississippi Delta's primary identifying qualities, especially the enduring contrasts in lifestyles and living conditions that it presents, are less a reflection of its Old South beginnings than a postbellum experience characterized by more than a century of consistent and close interaction with the pervasive influences of the modern American economic and political system" (p. 329). His book is an extensive, engrossing, and literate amplification of that assertion.

The secondary literature on the Delta and the rest of the state is already about as rich as the alluvial soil itself, and this study draws heavily upon such sources (including doctoral dissertations and master's theses). The legacy of the planters speaks volumes. Cobb is also the sort of historian who likes to read other people's mail, like the letters of the Percy patriciate, as well as the diaries of other planters— a class that dominates this account (though less so than they ruled over the Delta itself). He writes descriptively rather than analytically or critically, goes with the flow of the historiographical traffic, and uses such material to buttress his thesis rather than to modify or complicate it.

The reader's reward is a forthright, coherent, and lucid argument, which Cobb does not push too far. He does not claim that the Delta *resembled* the rest of the United States (or even the rest of the South); despite the title, this is not comparative history. He wishes instead to combat the assumption that insularity enabled the Delta to keep setting the clock back, to preserve unchanged the chasm between the leisure of the planters and the wretchedness of the sharecroppers. The book never gets around to showing how much of a variant from the rest of the region the Delta was, with its relatively high ratio of bluebloods to rednecks and relatively low ratio to black folk. But Cobb is a splendid ethnographer, inviting himself into both the elegant mansions and the tar-paper shacks, recording the anxieties about cotton prices and debutante balls among the elite, as well as the musical heritage of the blues which the lowest caste created to deal with its humiliation and its desperation. The church is curiously downplayed, however, in part due to the author's Braudelian touch: society, polity, and culture can all be traced to natural conditions and to the way the soil is tilled.

Cobb is especially informative on the economic forces that drove everybody— white and black— in the Delta. He traces with subtlety the combination of coercion and manipulation with which the planters maintained their power and their status, and he shows their dependence upon a steady supply of black field hands. This vulnerability lasted until about half a century ago, when the mechanization of agriculture coincided with the providence of farm subsidies from Washington, D.C. The fears of the ruling class were vindicated: by belatedly intervening in race relations (and offering families of the poorest laborers welfare payments), the federal government further subverted "the most Southern place on earth."

*Brandeis University*

STEPHEN J. WHITFIELD

*Anti-Racism in U.S. History: The First Two Hundred Years.* By Herbert Aptheker. (Westport, CT: Greenwood Press, 1992. xvi, 246 pp. Acknowledgments, abbreviations, introduction, notes, bibliographic comment, index. \$47.95.)

“My study has persuaded me that the following generalizations are valid,” Herbert Aptheker observes in his book *Anti-Racism in U.S. History: The First Two Hundred Years*: “(1) anti-racism is more common among so-called lower classes than among the so-called upper class; (2) anti-racism especially appears among white people who have had significant experience with people of African origin; and (3) anti-racism seems to be more common among women than men.”

The evidence to support these claims, is mixed. The fact that the majority of white southern males who perished in the years 1861-1865 in the defense of the slave South owned no slaves raises troubling questions about the accuracy of Aptheker's first proposition. His second assertion would lead to the conclusion that white anti-racism should have been most forceful in the postbellum American South, since this was the period in which the largest number of whites had experience “with people of African origin.” This would seem a dubious proposition at best. Finally, to test the third of Aptheker's generalities is a challenge that would confound any attempt at substantive testing. There simply is no answer available to the assertion that women have been less racist than men, despite Aptheker's claim.

Aptheker's central thesis is that “anti-racism has persisted in this nation's history and is an important, though grossly neglected, aspect of that history.” In this work, therefore, he proposes to trace the historical path of “anti-racism.”

Aptheker's work is a derivative study almost in its entirety. He draws largely on the work of other scholars, picking and choosing the fragments of those works that serve his thesis. Evidence of miscegenation, which is both abundant and noted across generations of scholarship, is offered as proof that the races have always been more intimate and accepting of each other than previously understood. That sexual union somehow signals a belief among both parties that they are, or ought to be, social equals, or expresses a disbelief in racist assumptions, is an interpretive stretch that not everyone is prepared to make. But for Aptheker, miscegenation “points to the artificiality of racism and makes absurd notions of racism's ‘instinctual’ quality.”

Aptheker proceeds to trace, in broad strokes, the process through which anti-racism exerted itself from early colonial con-

tact through emancipation. His method of organization is essentially chronological, and he labors in every context to establish that evidence of anti-racism verifies his thesis regardless of historical context— even in the slave South. Every written concern or utterance that is critical of slavery is for Aptheker evidence, not of concern about slavery itself, but of anti-racism, a phenomenon under researched and, when disclosed, misunderstood and diminished.

Certainly, the history of anti-racism and its analogues are a complex mosaic: erratic, inconsistent, paradoxical, and troubled. Indeed, this complexity has drawn some of the best minds in American history to the subject of race relations in the New World. They have found a complicated, multilayered social phenomenon with tragic overtones. But Aptheker's breezy study contributes little to the debate. It is sketchy, unoriginal, and, at times, obtusely simplistic. And at \$47.95 it is no bargain.

*University of Florida*

AUGUSTUS M. BURNS, III

*Sexual Power: Feminism and the Family in America.* By Carolyn Johnston. (Tuscaloosa: University of Alabama Press, 1992. xvii, 413 pp. Preface, acknowledgments, conclusion and prospect, appendices, notes, bibliographic essay, bibliography, index. \$36.95.)

Carolyn Johnston of Eckerd College investigates the importance of family issues— marriage, divorce, child care, housework, child custody— in the feminist movement. She maintains that family issues have been at the heart of the feminist movement's concerns since its emergence in the nineteenth century. The author believes that the growth of feminist consciousness lies paradoxically in women's growing sense of empowerment as wives and mothers. With her book, the author hopes to counter interpretations that do not give enough credit to women's family and sexual experiences for the emergence of feminism and the construction of profamily agendas.

The author surveys the entire scope of American women's history from the colonial period to the present day. During the colonial period women were expected to be helpmates to their husbands; in the revolutionary era they were to be republican mothers; and in the early nineteenth century they were to be angels in the house. Family issues were central to the early

women's rights movement's analysis of women's oppression and to their demands for equality. Instead of demanding autonomy for women, as today, nineteenth-century feminists argued for social purity and voluntary motherhood. Sex radicals like Victoria Woodhull and others who advocated free love hurt the feminist movement because they challenged traditional marriage. The suffrage drive was successful only when leaders argued that women needed the vote not to enter politics as individuals but to protect home and family.

Turning points for women's covert domestic power were the Great Depression and World War II. Because of the economic emergency and the exigencies of war, women had to assume even more dominance at home. They experienced the discrimination as well as the economic opportunities the war brought. By the end of World War II, American women entered a period in which ultradomesticity was glorified. Their empowerment and entrapment within families set up contradictions in their lives that helped kindle the feminist movement of the 1960s and 1970s. The mainstream reformist elements of the movement supported a strong profamily focus with child care, parental leave, reproductive freedom, and the Equal Rights Amendment as top priorities.

Johnson concludes that despite changes in attitudes about family roles, women still bear the multiple burdens of domestic work, child care, and employment. The biggest dilemma for professional women is reconciling motherhood and career. She is critical of the individual-centered ideology which does not provide adequate resources for mothering. Only a comprehensive national family policy that guarantees high-quality child care, parental leave, family medical leave, and comparable-worth compensation will enable women and families to be liberated.

*Sexual Power* is a gracefully written book with a well constructed argument. Johnston's thesis, however, is easier to sustain for the nineteenth century than for the more recent period. Before women could be employed in the numbers they are today, they had to achieve a degree of autonomy and identity outside the family. The author does not choose to deal with this struggle. The women Johnston writes about are still defined in terms of the family, which is at variance with the way many women today see themselves.

Johnston skillfully weaves into her narrative a synthesis of the latest scholarship in the field as well as references to primary sources. She includes well written biographical sketches of major

women and also incorporates popular culture in her narrative. The book should be appealing to the scholar, student, and the general reader who is interested in gender studies.

*George Mason University*

MARY MARTHA THOMAS

*The New Deal & American Youth: Ideas & Ideals In A Depression Decade.* By Richard A. Reiman. (Athens: University of Georgia Press, 1992. viii, 253 pp. Acknowledgments, introduction, notes, bibliography, index. \$35.00.)

“To continue refusing an adequate response to the problems of the young has obvious dangers,” John A. Lang, president of the National Student Federation, wrote in the depths of the Great Depression. “There is power enough in this group for a revolution or for deterioration to the point where America will suffer from dry-rot for at least another generation (p. 104). With youth banned from Works Progress Administration work, and Agricultural Adjustment Administration and National Recovery Administration reductions displacing more young people, President Franklin D. Roosevelt tackled the problem of out-of-school and out-of-work youth by creating through Executive Order 7086 on June 26, 1935, the National Youth Administration (NYA). Early historians considered the NYA nothing more than a junior WPA, another agency that rescued rather than reformed youth, and traced the origins of the agency to the maternal instincts and persistence of first lady Eleanor Roosevelt. Richard A. Reiman, a visiting professor at Georgia Southern University, however, shows that the taproots of the NYA extended back into the rich soils of the Boy Scouts and Childrens Bureau movements, and the NYA was an instrument FDR used to realize public policy and cement elements in the Roosevelt coalition.

Reiman explores how the NYA emerged from the ideological tug of war between the Congress, Department of Labor, U.S. Office of Education, and unofficial advisors to the president. He also analyzes the confrontations and contributions of Harry Hopkins, Charles Taussig, John Studebaker, and Aubrey Williams. “At a time when federal attention to such problems as racial justice, unequal educational opportunity, and the scarcity of vocationalism in American education was all but nonexistent, the NYA, in grappling with these problems, acted from a polit-

ical calculus originating in the White House" (p. 186). The NYA hoped to revolutionize the nation's educational system, teach youth principles of capitalism and democracy, and satisfy leftist critics of the New Deal. Unlike the Civilian Conservation Corps, which had a crisis atmosphere and a concept of national service behind it, the NYA had to counter fears of the federal government becoming schoolmaster and the schoolhouse becoming a liberal bastion. FDR defused criticism by insisting that the NYA would remove youth from job lines, extend humanitarian aid, and make recipients work for benefits. A decentralized structure comprised of national, state, and local committees culled from a cross section of special interest groups offered, moreover, something for everyone.

Mary McLeod Bethune, president of Bethune-Cookman College, played a prominent role in NYA activities. Selected by FDR as director of the NYA's Division of Negro Affairs, Bethune was a member of the New Deal's so-called "black cabinet" and had FDR's ear. Recognizing how difficult it would be to set up NYA programs in rural Florida, Mary McLeod Bethune favored bringing scattered and isolated youth into resident centers and through citizenship and job training turning outsiders into insiders. "You ought to work hard upon your Recreational centers," she observed, "so that Negroes might be taught how to swim and to go out and teach others" (p. 127). Although the NYA did enhance civil rights by providing aid to black schools, and holding federal conferences on the plight of blacks, Reiman finds that the New Deal had a tough time ameliorating racism and Jim Crow in the South. "The South remained rigidly segregated, in the women's programs as in nearly every other social program, public or private" (p. 150).

Reiman draws on sources in the National Archives and Roosevelt Presidential Library to define the intellectual history of the NYA. His analysis might have profited from the use of oral histories, local and state case studies, and a history "from the bottom up" rather than a top-down approach, especially from the young people who lived the NYA experience. In creating the NYA, Roosevelt said, "The yield on this investment will be high" (p. 122). Although a small budget always handicapped the NYA in realizing its ambitions, it saved thousands of youths and was instrumental in assisting the United States shift to defense training and war production. The liberal ethos of the NYA survived far beyond its demise in 1943 in the works of such alumni as President Lyndon Johnson, playwright Arthur Miller, and Peace Corps director Sargent Shriver. Richard A. Reiman

provides us with the first full-length study of the NYA. *The New Deal & American Youth* takes its place alongside John Salmond's study of the CCC in enhancing our knowledge of the in-fighting that went on in the Great Depression. It also explains why this federal agency took the form and mission it did and how it influences our lives even today.

*University of South Florida*

ROBERT E. SNYDER

*Like A Holy Crusade: Mississippi 1964—The Turning of the Civil Rights Movement in America.* By Nicolaus Mills. (Chicago: Ivan R. Dee, 1992. 222 pp. Acknowledgments, note on sources, notes, index. \$22.50.)

In 1987 Doug McAdam wrote that contemporary America was largely ignorant about Freedom Summer. This is not as true today. McAdam's monograph recounted the events of the summer of 1964 in Mississippi. Hollywood told the tale in Alan Parker's *Mississippi Burning* and television's *Eyes on the Prize*. Now Nicolaus Mills, an American Studies teacher at Sarah Lawrence College, adds his observations.

In the summer of 1964 thousands of college students, both black and white, descended upon Mississippi to undertake the Mississippi Summer Project: to "work on voter registration, start Freedom Schools, and help build a political party, the Mississippi Freedom Democrats [MFDP], open to all races" (p. 17). By summer's end four workers had been killed, the MFDP had failed to unseat the all-white state delegation to the Democratic National Convention, and fewer than 1,700 black voters had been registered. In addition, the Student Non-violent Coordinating Committee (SNCC) had begun an administrative overhaul, excluding whites from leadership positions and generally making them feel unwelcome. Mills holds that Freedom Summer was not a failure. It succeeded in focusing national attention once again on the atrocities of Jim Crow and exposing the urgent need for federal action. By autumn, Mills writes, "white Mississippi, not the civil rights movement, was on the defensive in the eyes of most of the nation" (p. 23). Thus, the "tragedy of the Mississippi Summer Project," he concludes, "is not that it failed but that so many of its participants gave up on it before its triumphs became clear" (p. 26).

Mills wants to show that, despite the ordeals, the project succeeded—blacks and whites had worked together to achieve

the movement's goals. His overriding concern is the breakdown of the racial coalition. He cites SNCC leader John Lewis's remarks in 1989 that the movement "made a serious mistake when [it] turned against its first principle— integration" (p. 192). Mills's conviction is compelling, but he isolates the Summer Project from other events, such as the March on Washington, the bombing of Birmingham's Sixteenth Street Baptist Church in 1963, and the Selma March in 1965. He therefore distorts the impact of Freedom Summer in the breakdown of the coalition.

Blacks experienced what McAdam calls "a long process of radicalization." Militant nonviolent direct action increasingly met challenges from activists. Years of struggle weighed heavily upon black civil rights workers. The disintegration resulted organically from disillusionment and pressures within SNCC. There was no single "turning of the civil rights movement in America." Legislative and social change took the accumulation of years of tragedy and hard work; they did not occur as a result of a single event.

Traversing similar territory and using many of the same sources, Mills's treatment remains less successful than earlier treatments. The book is poorly organized, hastily edited, and its writing is Byzantine. And surprisingly, given availability, it has no pictures. It is not entirely without merit, however. For uninitiated readers it provides an earnest summary of events, and Mills's sense of urgency over contemporary race relations makes *Like A Holy Crusade* an interesting advocacy.

*University of Alabama*

STEPHEN G. MEYER

*Storm Thurmond and the Politics of Southern Change.* By Nadine Cohodas. (New York: Simon and Schuster, 1993. 498 pp. Preface, illustrations, notes, bibliography, index. \$27.50.)

Strom Thurmond's seemingly endless political career began as school superintendent in his native Edgefield County in 1928. Thereafter, he was a state senator, judge, and army captain in World War II. In 1946 Thurmond was elected governor of South Carolina; two years later he opposed President Truman on a states rights' ticket and won four southern states. In 1950 he challenged Senator Olin D. Johnston in a democratic primary by linking Johnston to Senator Claude Pepper of Florida, who had just lost a heated primary to George Smathers. The ploy failed, for Johnston handed Thurmond his only electoral loss

in South Carolina. In 1954 Thurmond was elected to the Senate in a remarkable write-in campaign waged after the sudden death of incumbent Burnet R. Maybank.

Ninety years old in December 1992, Thurmond remains the nation's senior senator in age and years of service. His Senate career may yet be the longest in history, for his current term runs until 1997. He is renowned for his legendary mastery of constituent service, personal acquaintance with thousands of voters, refusal to follow the party line, eagerness to work long hours, and prompt attention to detail, which has paid dividends in a relatively small state.

Nadine Cohodas's outstanding study explains how Thurmond has adapted to the reality of political change—the growth in black and Republican strength in the formerly white-controlled Democratic South. Cohodas, formerly a senior writer for *Congressional Quarterly*, attributes Thurmond's longevity to his independence and willingness to take risks that strengthen his long-range political prospects. Thurmond's 1964 bolt to the "Goldwater Republican party"—he was the first major southern Democratic officeholder to defect—enabled him to rally South Carolina's moderate and conservative voters and still appeal to middle-class blacks, whose numbers would thereafter increase. Had he remained a Democrat, Cohodas theorizes that Thurmond may have lost renomination in a subsequent primary, as happened to Senator A. Willis Robertson of Virginia in 1966. Although Thurmond's Republican switch was initially viewed as suicidal, voters approved of his bolt. Subsequently, he scored victories in five consecutive senatorial elections, a record unmatched by any other southern Republican.

In addition to his party defection and presidential race, Thurmond is remembered for his record twenty-four-hour filibuster against the jury provision section of the Civil Rights Act of 1957 and his second marriage to a woman more than forty years his junior (the couple separated in 1991). His imprint on the national body politic has been noticable regarding judicial selections. During the Reagan-Bush era, he worked to confirm conservative justices to the federal courts. He has also consistently defended the military.

Cohodas, who writes in a cogent and highly readable style, devotes most of the book to the impact of the civil rights movement on southern politics. As an avid states' righter, Thurmond claimed that the public accommodations section of the Civil Rights Act of 1964 would restrict the rights of individuals to operate their businesses. He argued that the law would hurt

middle-class whites who could not “afford to establish or join private clubs and associations . . . exempted from the coverage of the bill” (p. 346). Thurmond further filibustered against the Voting Rights Act of 1965, which authorized federal examiners to supervise registration in states and counties with a history of discrimination against potential black voters.

Thereafter, Thurmond gauged the dynamics of racial change blowing across the nation and the South. His attitudes evolved from segregationist disdain of social intermingling among the races to restrained rhetoric extolling racial inclusion and progress. He was motivated by the realization that politicians who wrote off the black vote in the Deep South did so at their peril. In 1968, while endorsing Richard Nixon for president instead of the independent candidacy of George Wallace, Thurmond boasted that racial progress in the South had resulted from “character, hard work, and determination of the individual citizen who has respected and abided by the law. Government cannot change the individual by decree or legislation” (p. 392). Thurmond has since changed positions on numerous civil rights issues. He endorsed the failed constitutional amendment to allow statehood for the District of Columbia, the renewal of the voting Rights Act in 1982 (after opposing extensions in 1970 and 1975), and the establishment of the Martin Luther King holiday. By adjusting his stance on civil rights, Thurmond relinquished the appellation as the Senate’s “most conservative” member to a colleague from North Carolina, Jesse Helms.

This interdisciplinary book is highly recommended for general readers and scholars of southern history, recent United States history, race relations, South Carolina history, and southern and American politics. It may be the defining work on Thurmond, but the durable senator could yet upstage Cohodas were he to produce a volume of memoirs—reminiscences which would span practically the entire twentieth century.

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BILLY HATHORN

*Crimes Follies, and Misfortunes: The Federal Impeachment Trials.* By Eleanore Bushnell. (Urbana: University of Illinois Press, 1992. x, 380 pp. Preface, introduction, photographs, illustrations, epilogue, appendix, notes, bibliography, index. \$39.95.)

The impeachment process is a never-ending source of debate among constitutional scholars for the simple reason that the framers never spelled out just what they intended it to accomplish. Whenever one hears an Ed Meese talk about "original intent" and how all we have to do is look at the Constitution, or the notes of the Philadelphia convention, or the debates in the state ratification meetings, all we have to do is say, "What about impeachment?" For while we know what treason and bribery are, there is nary a word to be found in any of these documents that help to explain the meaning of "high crimes and misdemeanors."

Eleanore Bushnell has written a highly competent book that takes us through the impeachments of twelve of the fourteen federal officials impeached by the House of Representatives. Two additional cases, those of federal judges Alcee L. Hastings and Walter L. Nixon, Jr., took place after she had finished her study and are treated briefly in the epilogue. Nearly all of the impeached officials are judges, and while partisanship played an important, perhaps even disproportionate, role in the early cases, such as that of Justice Samuel Chase, in many instances the men involved did in fact engage in behavior that if not downright criminal certainly violated our expectations of how judges should behave.

The problem, as Professor Bushnell quite clearly and correctly emphasizes, is that there is no definition of what constitutes "good behavior," the only standard that the Constitution imposes on judicial tenure. Does a judge, or indeed any federal official, have to commit an act indictable under criminal law (the position taken by the impeached Andrew Johnson and the nearly impeached Richard Nixon), or does it merely have to constitute a gross violation of the public trust, even if not criminal in nature.

My own view, which I believe Professor Bushnell shares, is that impeachment is a device that serves not only to get rid of out-and-out crooks, but also to remove those who obstruct the normal political processes. Andrew Johnson, for example, did not commit a criminal act, but he nearly brought the postwar government to a standstill. Although he narrowly escaped con-

viction, the experience led him to abandon his stonewalling tactics and let Congress get on with the process of Reconstruction.

Impeachment also underscores the fact that the Constitution, while a marvelous document, is not perfect. In several of the examples in this book, a reluctant Congress was forced to impeach and convict because it had no other option. In one of the early cases, that of judge John Pickering— a man with a distinguished and patriotic career— the poor man had grown senile and incapable of performing his duties. Although a Federalist, the decision to remove him was not a political vendetta by Republicans. Jefferson tried hard to get Pickering's friends to convince him to resign but to no avail; in the end impeachment and conviction were the only route constitutionally available.

Similarly, in such later cases as that of judges Harry E. Claiborne and Walter L. Nixon, Jr., men convicted of criminal activity and sentenced to prison refused to resign from the federal bench and continued to collect their salary while behind bars. Again, the Constitution provides no other way to get convicted felons off the bench than through impeachment.

This is a competent, well-written book that goes into great detail in each of the examples used. There are places where one wishes to know a little more about what was happening outside the immediate impeachment activities. While Professor Bushnell does look at the partisan aspects of the impeachments, in some instances one wishes she had paid a bit more attention to the larger environment as well, such as in the case of Andrew Johnson.

For readers of this journal, Florida seems to have had more than its share of impeached officials, and they will find the sections on Charles Swayne, Halsted L. Ritter, and Alcee Hastings of special interest.

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MELVIN I. UROFSKY

## BOOK NOTES

Allen Morris has compiled the 24th biennial edition of *The Florida Handbook, 1993-1994*. This indispensable resource book contains chapters on Florida's executive department, legislature, and courts, the apportionment of 1992, women in government, history of the state, Native Americans in Florida, literature, climate, sports, agriculture and wildlife, education, and people and statistics. Multiple photographs, figures, and separate indices to the volume and state constitution are also included. The volume is available for \$40.00 from the Peninsular Publishing Company, P. O. Box 5078, Tallahassee, FL 32301; (904) 576-4151.

Authors Nancy Cooley Alvers, Cora Solana Middleton, and Janice Smith Mahaffey have recently completed *San Mateo, God's County: A Collection of Stories, Pictures, and Maps*. This detailed local history of the Putnam County town begins with the geological formation of the Florida peninsula and its first human inhabitants nearly 8,000 years ago. Other chapters include Ponce de León's arrival in April 1513, William Bartram's travels, early transportation, homesteading in the area, and incorporation of San Mateo in 1885. The authors provide biographies of leading businessmen and describe the churches, clubs, schools, and recreation of San Mateo residents. Histories of the Solana, Durrance and Tifton, Crosby, and Baker-Knox families, plus the 1850-1920 census reports and an index are also included in the book. It may be ordered from the authors, P. O. Box 252, San Mateo, FL 32187. The cost is \$30.00 plus tax and shipping.

*Our Family: Facts and Fancies: The Crary and Related Families*, by Regina Moreno Kirchoff Mandrell in collaboration with William S. Coker, Brian R. Rucker, and Bobbye S. Wicke, is the story of the Crary clan. Its familial ties stretch from Britain to colonial New England, West Florida, and elsewhere in the United States. One family branch engaged in the brickmaking industry in Pensacola, and other kith and kin include John Winthrop, Henry David Thoreau, and Ulysses Grant. Mandrell's *Our Family: Facts and Fancies, The Moreno and Related Families* (1988) and John

Williamson Crary, Sr.'s *Reminiscences of the Old South, 1834-1866* (1984) precede Mandrell's latest study of this family. Her book is the fourth volume in the Southern History and Genealogy Series and was published by the Southern Publishers Group, P. O. Box 130934, Birmingham, AL 35213; the cost is \$27.50.

The Florida Classics Library has recently reprinted *A Chronology of Florida Post Offices*, by Alford G. Bradbury and E. Story Hallock. Published by the Florida Federation of Stamp Clubs in 1962, the information was taken from five volumes in the National Archives, titled "Records of Appointments of Postmaster, State of Florida, 1832-1929," and is presented alphabetically in the book. The authors provide the date established, discontinued, reestablished, and/or changed for each office. This new edition makes available an important resource for historians. Order from Florida Classics Library, P. O. Drawer 1657, Port Salerno, FL 34992-1657 for \$12.60.

Revised and with an index added, Sea Hawk Publications of Quincy, Florida, has published the six-booklet *History of the Cedar Keys to 1900* by Charles Carroll Fishburne, Jr., under one cover. The book details the history of the area from its early inhabitants, through the Second Seminole War, Reconstruction, and its late nineteenth-century boom. Special attention is devoted to Augustus Steele, "Father of Cedar Key," and David Levy Yulee, "Step-father of Cedar Key." The volume is available for \$14.95 from the Cedar Key Historical Society, the Cedar Key Book Store, Goering's Book Store in Gainesville, and Mickler's Floridiana.

*Imag(in)ing the Seminole: Photographs and Their Use Since 1880* is the published result of an exhibition on the history of photographers of Seminoles, produced by the Southeast Museum of Photography at Daytona Beach Community College in association with the Seminole/Miccosukee Photographic Archive in Fort Lauderdale. A wide selection of black-and-white and color photographs and artwork accompany text by Wanda Bowers McCall, Patricia West, and Alison Devine Nordström. Also included are biographies of many of the photographers. The exhibition tour includes the Historical Museum of Southern Florida, Miami, March 3 to April 10, 1994. The booklet is available from the Southeast Museum of Photography, Daytona Beach Community College, P. O. Box 2811, Daytona Beach, FL 32120-2811 for \$5.00.

*We Remember Bagdad: An Architectural History*, by Elaine C. Willis, Peggy W. Toifel, and Lea Wolfe, examines the history and architectural styles of this west Florida town from its first white settlers in the early nineteenth century to the present. The first chapter provides a historical backdrop; other sections discuss architectural styles, houses in the city's historic district, and businesses, churches, schools, and community life. Attention is also given to surrounding communities, such as Milton and Bay and Robinson points. This heavily illustrated book is available from the Bagdad Village Preservation Association, P. O. Box 565, Bagdad, FL 32530 for \$25.00.

Ernest Hemingway's life and influence in Key West are the subject of a new book from Pineapple Press of Sarasota. Stuart B. McIver traces "Papa's" initial interest in the island, the cronies who helped him relax and enjoy "the sporting life," and the town's enduring interest in the author's life there, including its annual "Hemingway Days Festival" in July. The book concludes with a "Walk with Papa" – a two-hour walking tour of *Hemingway's Key West*. Finally, McIver includes a short bibliography for readers with a further interest in Hemingway, his work, and his years in Florida's most famous vacation spot. To order this \$10.95 book, contact the press at P. O. Box 16008, Southside Station, Sarasota, FL 34239; (813) 952-1085.

*A Century of West Volusia County, 1860-1960*, by William J. Dreggors and Stephen Hess, is a pictorial book with extensive captions and many unpublished photos. This is the third in a series of books published by the West Volusia Historical Society and commemorates the twentieth anniversary of the society. Areas of West Volusia County represented include: Osteen, DeLeon Springs, Enterprise, Pierson, Seville, DeLand, Glenwood, Beresford, and Orange City. A section on the war years includes the navy base, dive bomber squadrons, tug boat works at Beresford, and the glider factory. This 424-page book contains over 800 photographs and an index. It may be ordered for \$50.00 plus \$4.00 shipping from the West Volusia Historical Society, 137 West Michigan Avenue, DeLand, FL 32720.

The second edition of political scientist James W. Button's *Blacks and Social Change: Impact of the Civil Rights Movement in Southern Communities* (1989) is now available. It was reviewed in

the *Florida Historical Quarterly* 69 (July 1990). This new paperback, featuring the author's 1993 preface, sells for \$16.95 and may be ordered from Princeton University Press, 41 William Street, Princeton, NJ 08540.

First published in 1971, Pat Watters's account of the southern civil rights movement has been reprinted. *Down to Now: Reflections on the Southern Civil Rights Movement* contains the observations and meditations of a white Southerner who witnessed much of the 1960s movement firsthand. Working first as a reporter for the *Atlanta Journal* and later as a writer for the Southern Regional Council, Watters watched as the history of southern race relations was forever transformed in such places as Albany, Georgia, St. Augustine, Florida, and Selma, Alabama. This 1993 Brown Thrasher paperback features a new preface by the author and sells for \$19.95. Order from the University of Georgia Press, 330 Research Drive, Athens, GA 30602-4901.

William A. Nunnolley's 1991 biography *Bull Connor* charts the life and career of one of the twentieth century's most infamous southern politicians. Theophilus Eugene "Bull" Connor was born in Selma, Alabama, in 1897 and worked first as a railroad telegraph operator and then as a sports announcer before entering politics in 1937. From that year until the 1960s Connor held an almost uninterrupted tenure as Birmingham's commissioner of public safety. Although his early commitment was to the eradication of gambling and other forms of vice, by the late 1940s Connor was best known as a staunch segregationist and foe of the civil rights movement. As such, in 1963 he served Martin Luther King, Jr., and the SCLC well as an embodiment of southern resistance to racial change. The fact that Nunnolley devotes the bulk of his book to the SCLC's 1963 Birmingham campaign and its aftermath makes *Bull Connor* a must for anyone interested in the history of the southern civil rights movement. This paperback sells for \$19.95 and may be ordered from the University of Alabama Press, Box 870380, Tuscaloosa, AL 35487.

In 1992 Dial Books published *Rosa Park: My Story*, the autobiography of perhaps the most prominent woman of the civil rights movement. With the help of Jim Haskins, Parks narrates her life history— from her 1913 birth in Tuskegee, Alabama, to

her tenure as secretary of the Montgomery NAACP chapter, to the 1955 arrest that launched the Montgomery bus boycott, and to her current life as a living symbol of the black struggle for freedom. Along the way she describes her encounters with such legendary civil rights figures as Virginia Durr, Septima Clark, Myles Horton, and, of course, Martin Luther King, Jr. This engagingly written book can be ordered for \$17.00 from Dial Books, 375 Hudson Street, New York, NY 10014.

From the pen of Eli N. Evans comes his latest work, *The Lonely Days Were Sundays: Reflections of a Jewish Southerner*. This evocative title is taken from his grandmother's recollections of life in North Carolina in the early 1900s. "The lonely days were Sundays—Sundays when I watched the town people going to church, while we stayed upstairs in our apartment. Then I would feel like an outsider in this little community." As author of *The Provincials: A Personal History of Jews in the South* and *Judah P. Benjamin: The Jewish Confederate*, Evans's cumulative writings have established him as a leading spokesman for the Jewish South—its poet laureate, noted Israeli diplomat Abba Eban states on the dust cover.

*The Lonely Days Were Sundays* is a wide-ranging collection of essays, some reprinted from other sources, that touch upon such varied topics as the importance of oral history for recording the past, Zionism in the bible belt, the Jewish South in novels and movies, race relations, presidential politics, and college sports. A highlight is Evans's lengthy discussion of his experiences as a journalist during Henry Kissinger's shuttle diplomacy in the Middle East in the summer of 1975.

Weaving these disparate topics together is Evans's insight, derived from his vast life experiences, quest for racial equality, and unflinching optimism. A foreword by Terry Sanford, former North Carolina governor, U.S. senator, and president of Duke University, testifies to the high regard in which Evans is held. *The Lonely Days Were Sundays* is published by the University Press of Mississippi, 3825 Ridgewood Road, Jackson, MS 39211; the price is \$25.00.

Louisiana State University Press has reprinted a number of books of interest to Civil War enthusiasts. Frank E. Vandiver's *Rebel Brass: The Confederate Command System* examines military

command, civilian administration, and the factor of logistics. First published in 1956, the cost of this paperback is \$9.95.

*Doctors in Gray: The Confederate Medical Service*, by H. H. Cunningham, appeared in 1958. The author discusses the medical background of Confederate doctors, the organization and administration of the Confederate Medical Department and its hospitals, and disease and the practice of medicine in the field. The paper reprint sells for \$14.49.

Ralph Lowell Eckert has written a new introduction to General John B. Gordon's *Reminiscences of the Civil War*, published by Charles Scribners Sons in 1903. His memories of many of the war's major battles, including Antietam, Chancellorsville, and Gettysburg make for exciting reading. The price is \$16.95.

Finally, Albert Castel's *General Sterling Price and the Civil War in the West*, published in 1968, examines the "respectable mediocrity" of Price's Confederate military leadership in battles west of the Mississippi. The book sells for \$14.95 and may be purchased, along with the others, from Louisiana State University Press, P. O. Box 25053, Baton Rouge, LA 70894-5053.

The University of Nebraska Press has reprinted four paperbacks in its Bison Books series, each with a new introduction. *Detailed Minutiae of Soldier Life in the Army of Northern Virginia, 1861-1865*, by Carlton McCarthy with an introduction by Brian S. Wills, includes chapters on clothing, cooking and eating, drilling, battle, and defeat. Much of what is contained in the book, published in 1882, first appeared in the *Southern Historical Society Papers* (1876-1879). It sells for \$9.95.

Complementing the southern soldier's experiences, John D. Billings's *Hardtack and Coffee, Or, The Unwritten Story of Army Life*, with original illustrations by Charles W. Reed and a new introduction by William L. Shea, describes what it was like to be a Union soldier in the Army of the Potomac. His story is an interesting presentation of the routine and unremarkable things that every soldier experienced but few bothered to record in his memoirs. It is available for \$14.95.

*The American Indian and the End of the Confederacy, 1863-1866*, by Annie Heloise Abel, examines the economic, political, and social disruption in the lives of five southern Indian nations— including the Seminoles of Florida— following the Civil War and

emancipation of black slaves. Originally published as *The American Indian under Reconstruction* in 1925, the new edition contains an introduction by Theda Perdue and Michael D. Green and sells for \$12.95.

Lastly, *Sherman: Fighting Prophet*, by Lloyd Lewis with a new introduction by Brooks D. Simpson, recounts the life of William Tecumseh Sherman, from his birth in February 1820 to his death in 1891. Readers of the *Quarterly* will be disappointed at how little space Lewis devotes to Sherman's experiences in the Second Seminole War in Florida. Most of the book deals with his life during the Civil War. The book sells for \$20.00 and can be ordered, along with the others, from the University of Nebraska Press, 901 N. 17th Street, Lincoln, NE 68588-0520.