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Book Reviews

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BOOK REVIEWS

The Florida Negro: A Federal Writers' Project Legacy. Edited by Gary W. McDonogh. (Jackson: University Press of Mississippi, 1993. xxv, 177 pp. Introduction, illustrations, afterword, notes, appendices, works cited, index. \$30.00.)

This treatment of black Floridians was produced during the 1930s by a remarkable Works Progress Administration team of black writers (including Alfred Farrell, Viola Muse, James Johnson, Rachel Austin, Pearl Randolph, and, later, the novelist and folklorist Zora Neale Hurston) under the guidance of Martin Richardson. Published here for the first time is the 1937 version of the manuscript they left behind, incorporating some incomplete revisions made by the original research team in 1938. Also included are three appendices: a report on a state prison visit, descriptions of Eatonville, and a list of contributors to the project derived from manuscript files in several repositories. Finally there is a sketchy bibliography of secondary works that completely overlooks the significant contributions to the history of black Floridians made by Joe M. Richardson, Larry E. Rivers, Dorothy Dodd, Paul George, Wali Kharif, Julia Floyd Smith, and several others. Thus this book is more a document than an updated study that assesses systematically *The Florida Negro* in the light of the subsequent historiography and folklore of black Floridians. But an interesting, if also idiosyncratic, document it is.

In his introduction Gary W. McDonogh (an anthropologist familiar with black society and culture in the Southeast), discusses the history, scope, purposes, themes, authorship, and achievements of the project. The Florida Writers' Project, directed by Corita Doggett Corse, had been interviewing former slaves since 1936, providing significant encouragement for other states to follow suit.

The text itself is organized into sixteen chapters of widely varying length. One of the lengthiest chapters, "History" (sixteen printed pages), ranges across such subtopics as, "The First Slave," "The Seminoles Increase," "Reconstruction," and "Contemporary Life." Another chapter, "Slave Days in Florida," discusses slave occupations, good and bad masters, slave catching patrols, marriage

customs, beliefs, cures, and amusements. A chapter entitled "Notable Florida Negroes" includes biographical sketches of Augusta Savage, Robert Meacham, Professor C. F. Call, Aharte Carter, Dr. Daniel W. Roberts, Jonathan C. Gibbs, James Weldon Johnson, and Zora Neale Hurston. Numerous other chapters are exceedingly brief, with seven of them ranging in length from two to five pages. Chapter sixteen and last, "Spirituals," is less than two full pages long and consists of little more than the titles (but not the texts) of several previously unpublished spirituals. Perhaps characteristic of some phases of the Federal Writers' Project, the volume is full of "folk stuff," with separate chapters devoted to "Workday Songs," "Bolita," "Folklore," "Hoodoo and Voodoo," and "Conjure Shop."

The main thrust of McDonogh's helpful and admittedly minimal annotations is to make comparisons with information contained both in the published state guide for Florida and in the various files relating to the project. For example, discussions of the slave experience in the text can be traced to and compared with typed manuscripts of datable interviews with former slaves conducted by specific black writers.

Reading this edition suggested two thoughts about how this volume may inspire further inquiry. First, we might assess its historic and folkloric content more fully in the light of subsequent work. Second, we might conduct deeper research into the lives and backgrounds of the core group of six males and nine females who repeatedly contributed materials that went into the making of *The Florida Negro*. Both the editor and the author of the "Afterword" (Gertrude Fraser) were strongly concerned about the text itself, the anticipated audience, and the struggles of a team of talented black writers for authorial control under white editorial supervision. They have performed a valuable service by making this long-sequestered and previously unpublished text available to the public, and we should accept their invitation to join them in elucidating its full meaning.

Northeastern University

ROBERT L. HALL

City on the Edge: The Transformation of Miami. By Alejandro Portes and Alex Stepick. (Berkeley: University of California Press, 1993. xvi, 281 pp. Preface, acknowledgments, tables, figures, maps, photographs, postscript, notes, bibliography, index. \$25.00.)

The Exile: Cuba in the Heart of Miami. By David Rieff. (New York: Simon & Schuster, 1993. 220 pp. Index. \$21.00.)

Explaining the sudden, sweeping changes that have dictated the development of her city, historian Arva Parks has remarked that "Miami's whole history is written in short paragraphs." A tiny frontier settlement 100 years ago, Miami became an instant city following the entry of Henry M. Flagler's Florida East Coast Railway in 1896. One generation later, a remarkable real estate boom caused its population to soar, led to the development of hundreds of new subdivisions and beautiful thematic cities, and paved the way for Greater Miami's emergence as a metropolitan area. The entry of hundreds of thousands of soldiers to the area during World War II triggered another population and developmental surge that continued well into the postwar period. Finally, the influx of Cubans and other refugees from the Caribbean and Latin America since the Castro takeover of Cuba in 1959 has transformed Greater Miami into a vibrant Hispanic community and an international city known widely as the "Gateway to the Americas."

The Latinization of Greater Miami/Dade County has inspired a large outpouring of books and articles, primarily of a sociological bent. Among the latest to examine this phenomenon are sociologists Alejandro Portes and Alex Stepick in *City on the Edge: The Transformation of Miami* and David Rieff, a writer, whose work is entitled *The Exile: Cuba in the Heart of Miami*.

In their superb work, based on studies of census reports and other published materials, surveys of refugees, and interviews with city leaders, Portes and Stepick have observed that Miami, for its size, is easily the most "internationalized" of American cities, as well as the nation's first full-fledged experiment in bicultural living. The authors explain with great insight many of the major themes associated with contemporary Miami: the community's appeal as a refuge for Cubans fleeing their island home; the astounding business success of Cuban exiles and its impact on other hemispheric refugees who have abandoned their homelands; the inability of these refugees, armed with fewer resources, to replicate the Cuban

feat; the strong Cuban national character, which has led to an idealized view of pre-Castro Cuba, a reluctance to abandon the hope of reclaiming it, and ethnic solidarity; enslave and mainstream economies; the ambivalence of the refugee community toward the United States and the former's extreme right-wing political orientation; the adverse impact of migration on Miami's native black population, which remains excluded from true political participation, assuring— in the minds of the authors— new outbreaks of racial strife; and the lessons that Miami's recent experiences with hordes of refugees hold for other urban centers of the nation, as increasing numbers of people pour in from south of the border.

The most important section of the work deals with the rise in power and influence of the exile community since 1980 and the concomitant decline of the area's old Anglo elite. The Mariel boatlift marked the beginning of this process. In 1980, 125,000 Cuban refugees entered Miami from the port of Mariel over the opposition of the area's native leadership. After failing to halt the flood of refugees, Miami's establishment attempted, without success, to direct the influx elsewhere. Finally, it gained some satisfaction with the passage of an ordinance mandating that all county business had to be conducted exclusively in English.

Branded as pariahs in the aftermath of Mariel and stung by the English-only ordinance, the Cuban exile colony, theretofore politically disengaged, fought back through the political system and through the creation of organizations like Facts About Cuban Exiles, which confronted directly attacks on the Cuban community. Within one decade, exile political accomplishments rivaled those in the business sphere, and the image of hard-working, high-achieving Cubans had been restored. Cuban Americans (the term itself is a product of this period of "reactive formation") won election to high office at each level of government and gained appointment, as well, to important governmental administrative positions. The powerful Cuban American National Foundation, whose genesis is traced to this era, has exercised great influence over American policy toward Cuba and is a force to be reckoned with in politics at the national level.

Thus, by the end of the 1980s, Miami's native white leadership had been supplanted by a formidable Cuban exile community which had, in the process, redefined the character of its adopted city and, in the authors' view, had prompted other ethnic communities of Greater Miami to "cast their own identities in

sharper relief." Although Greater Miami remains divided to an "extraordinary" extent along ethnic lines, Portes and Stepick believe that integration and cultural convergence, in the long run, are inevitable. *City on the Edge* is must reading for anyone attempting to understand the ethnic complexities of contemporary Miami.

In *Going to Miami: Exiles, Tourists, and Refugees in the New America* (1987), David Rieff examined the "new" Miami and the role that its influential Cuban exile community played in its development. In *The Exile: Cuba in the Heart of Miami*, Rieff returns to a community whose Cuban exile population now exceeds 700,000. Rieff explores the place that pre-Castro Cuba holds in the imagination and psyche of a large portion of Miami's Cubans, and its consequences. Rieff examines this phenomenon partly through the perspectives of his friends Raul and Ninon Rodriguez, husband and wife, who came to Miami as youths in 1959 and who, in the ensuing period, have achieved success and recognition in their adopted community.

The author believes that Cuban Miami, while outwardly jaunty and prosperous, is actually a city in pain because many of its denizens long for a Cuba which remains, as long as Fidel Castro is in control, far away. Unlike other immigrant groups, many of Miami's Cuban exiles comprised the most privileged part of Cuban society; therefore, they brought with them only warm memories of the homeland, and they have not relinquished their strong attachment to Cuba. In fact, many harbor a "passionate allegiance to the idea of return."

From the beginning of their exile, Miami's Cubans created a mythical, sanitized version of their *la Cuba de ayer* (Cuba of yesterday), one imbued with the virtues of simplicity and community, which contrasted sharply with the reality of the flamboyant, cosmopolitan Havana of the 1950s. Waves of refugees who followed have accepted this "consoling, beautiful" picture, which helps to explain why many find it hard to assimilate because it would mean the abandonment of this idyllic past and of the island they love. It would also mean an acceptance of the fact that the exile was over and that, politically, Castro had won.

Accompanying the "Cuba of dreams," was a vibrant enclave that replicated the homeland as closely as possible. Many denizens of the enclave believe that everything outside of it is dangerous. Accordingly, they rarely wander from it. Even though Raul and Ninon

Rodriguez, who are now in their mid-forties, were youngsters when this mythical past was created, they and many of their peers subscribe to it. They feel an additional tug because they were forced to leave this idyllic environment without fully coming to know and enjoy it as their elders had earlier. Raul Rodriguez explained: "Everything is a sort of blur. We were robbed of the mastery of our own city, a place we only got to know imperfectly as children." He added that the extreme reaction of exiles to Castroism and anyone perceived as supportive of it should be understood in the context of the great pain and loss felt by the Cuban community.

In *The Exile: Cuba in the Heart of Miami*, David Rieff has brought great insight and understanding to a subject that has been, from the beginning of the Cuban diaspora, extremely perplexing to non-Cubans in Miami (and elsewhere) who question the exiles continued passion for Cuba and their reluctance to adopt the culture of the country that has so warmly and generously opened its arms to them. Rieff's astuteness in analyzing the exile mentality easily overshadows a small number of historical errors found in this work.

Miami-Dade Community College
Wolfson Campus

PAUL S. GEORGE

Uncommon Ground: Archaeology and Early African America, 1650-1800.
By Leland Ferguson. (Washington: Smithsonian Institution Press, 1992. xlv, 186 pp. List of figures, acknowledgments, prologue, introduction, photographs, maps, tables, epilogue, appendices, notes, references cited, index. \$35.00.)

Historians and archaeologists have long enjoyed a mutually beneficial collaboration in Florida. Historians trained in identifying, translating, and interpreting documentary evidence provide archaeologists with data on demography, material and political culture, social and economic networks, and events which might have altered the sites under investigation. Archaeologists uncover and interpret information on the daily activities, material culture, and cultural process usually ignored by the authors of official correspondence, and they give "voice" to those excluded from the official documentary record, which, as everyone laments, is noticeably biased in favor of elite European males.

The archaeology of early African America was pioneered in the 1960s and 1970s by the late Charles Fairbanks, whose investigations of slave sites on Cumberland and St. Simons islands in Georgia and Amelia Island in Florida are well known. Fairbanks's careful analysis of material remains at those sites and others overturned many accounts of the slave experience and more accurately informed us about how Africans and African Americans worked and lived. For instance, Fairbanks found that slaves regularly supplemented the meager diet provided them by their owners with wild foods which they harvested, fished, trapped, and hunted with firearms (weapons theoretically forbidden them). The conclusion of Fairbanks, and his students who went on to investigate other slave sites, was that productivity levels could not have been maintained on plantations without the slaves' own contributions to their sustenance. While these investigations began to piece together more details about the physical nature of slavery, answers to more difficult questions about African ethnicity and heritage remained elusive since Fairbanks found little evidence of African retentions or survivals.

Leland Ferguson's wonderful new book, *Uncommon Ground: Archaeology and Early African America, 1650-1800*, shows how far African-American archaeology has come in a short time. Following the inspired trail Fairbanks first marked as he worked on the Kingsley slave cabins, Ferguson has searched for the missing African heritage and has found that Africans left many imprints on their worlds, which, viewed through an ethnocentric filter, simply went unrecognized before. Their impact on the material world should not be surprising given that by 1776 over 500,000 enslaved Africans labored in the colonial South. Ferguson illustrates this, point by point by designating the area under study— Virginia to Florida— as “North America's Slave Coast.” By 1850 the combined efforts of enslaved Africans in South Carolina built a “system of [rice] banks and canals greater in volume than the Egyptian pyramid at Cheops” (p. xxv). Ferguson also finds African influence in smaller-scale works. He looks at African architecture (“earthfast” houses with posts extending into the earth, some with root cellars, or clay-walled “wattle and daub” structures with thatched roofs), pottery (so-called “colono ware,” handbuilt, fired on an open hearth), basketry (coiled sweetgrass), foodways (boiled rice, corn meal mushes), and all the artifacts associated with building, potting, basketry, and food processing. Using the theory of creolization, the author explores how African traditions were altered by time and place, yet retained

a basic cultural "lexicon" or "grammar" recognizably African. Ferguson sets out to make the newest archaeological evidence accessible for the lay reader and succeeds elegantly. His review of the materials found at a variety of southeastern sites is clear and jargon-free. The volume includes a wealth of interesting maps, photographs, illustrations, and tables which bring his story to life for lay readers. More-technical appendices provide archaeologically trained readers with specimen designations and descriptive data for all the material discussed in the volume. And anyone who has ever picked up an artifact and wondered about the maker will appreciate Ferguson's poetic approach to his finds. Of a simple blue bead he sketches an imaginary scenario of a worried mother and an ailing infant whom the bead was designed to protect. This is a valuable and eminently readable book that should be a staple for all students of American history. It complements a growing body of work by historians such as Peter Wood, Daniel Usner, Gwendolyn Hall, and Michael Mullin that is changing our understanding of the colonial South by restoring its rich African heritage.

Vanderbilt University

JANE LANDERS

Early Pottery in the Southeast: Tradition and Innovation in Cooking Technology. By Kenneth E. Sassaman. (Tuscaloosa: University of Alabama Press, 1993. xvi, 285 pp. Acknowledgments, tables, figures, afterword, appendix, references, index. \$27.95, paper.)

Sassaman offers a compelling explanation for differences in spatial and temporal occurrence of fiber-tempered pottery, the earliest prehistoric pottery (5000-3000 B.P.) in the American Southeast. He presents the results of extensive analyses (distributional, technofunctional, and stylistic) of Late Archaic pottery and soapstone artifacts. The geographic focus is the Savannah River Valley and South Atlantic Slope (South Carolina and coastal Georgia).

Chapters 1 and 3 provide, respectively, the theoretical and archaeological background. Chapter 2 reviews extant interpretations of the development and spread of early pottery in the greater Southeast. Site and artifact sampling and the chronological framework are described in Chapter 4. The methods and results of the technofunctional analysis are detailed in Chapter 5. The roles of perforated soapstone slabs, baked clay objects, fiber-tempered pot-

tery, and soapstone vessels in alternative cooking technologies are also discussed. Chapter 6 presents the results of distributional and stylistic analyses. The author explores the social and economic circumstances for interpreting the chronological, spatial, and technofunctional variation in the pottery, and he extends his observations to the greater Southeast. The book contains a wealth of figures documenting his observations, and there is also an extensive appendix of radiocarbon dates.

Sassaman makes the following key observations: soapstone cooking stones were widely used in the interior but not on the coast; the earliest pottery vessels were probably used as containers for indirect heating (stone boiling); pottery was adopted early along the Coastal Plain and coast but not in the interior; and direct heating methods of cooking developed and spread quickly along the coast, while indirect-heat cooking persisted in the interior.

According to Sassaman the social and economic incentives for development and spread of pottery during the Late Archaic were a decline in supply of soapstone and increased social demands on labor for shell ring and shell mound construction along the coast. The author makes a convincing case for the role of women in this process. Sassaman attributes the slow and limited adoption of fiber-tempered pottery in the interior to the threat this innovation posed to existing soapstone exchange relationships among Late Archaic populations. He further suggests that the Poverty Point exchange network involving soapstone vessels created a comparable obstacle to adoption of pottery in the greater Southeast, and he offers a sound alternative explanation for the westward spread of pottery.

The technofunctional analysis was conducted to document technological change in the pottery. Sassaman's choice of pottery attributes is carefully considered and well reasoned. My only concern in this regard was the lack of explicit description of scale of measurement (particle size definitions) and method of observation (e.g. unaided eye versus microscope) for temper or aplastic inclusions. These comments may not have any direct bearing on Sassaman's conclusions, except in the case of baked clay objects. These objects were described as "temperless," or lacking constituents necessary for preventing thermal shock. This description and very limited experimental data were used to suggest that the objects were unsuitable as boiling stones. Equating "temper-less" with

the absence of aplastics may result in erroneous conclusions if aplastic content was evaluated with the unaided eye.

I examined several baked clay objects from the Late Archaic Tick Island site of Florida (8Vo24). These objects appear to be "temperless" or devoid of aplastics with the unaided eye but contain abundant silica sponge spicules when viewed under a microscope (70X magnification). These naturally occurring aplastics function as temper, thus mitigating thermal shock. Although this limited evidence does not confirm stone boiling capability, an ongoing replication study of baked clay objects from the Middle to Late Archaic Lake Monroe site (8Vo2601) by McGee and Wheeler (University of Florida) may support the possibility that some are suitable for stone boiling techniques. These comments do not necessarily refute Sassaman's data and conclusions regarding baked clay objects, but they do indicate that explicit explanation of methods and reexamination of the objects may be warranted.

On the whole, this book is a significant addition to the literature on southeastern archaeology for its extensive data base, consideration of multiple lines of evidence, improved pottery chronology, and compelling explanations of the development and diffusion of pottery technology. This book will be of interest and relevance to a diverse group of readers, including historians of pottery technology and cooking technology, as well as researchers and students of southeastern archaeology. Florida prehistorians will no doubt be interested in using it as a guide for obtaining better documentation of temporal and technofunctional variation of Florida's own fiber-tempered pottery tradition.

Florida Museum of Natural History
Gainesville

ANN S. CORDELL

Hispanic Presence in the United States: Historical Beginnings. Edited by Frank de Varona. (Miami: Mnemosyne Publishing Company, 1993. xii, 253 pp. Prefatory remarks, acknowledgments, preface, introductory remarks, foreword, endnotes, bibliography. \$13.25.)

This nonscholarly volume contains twenty-one essays dealing with various topics touching on Hispanic contributions to the history of the United States. Edited by a public school administrator

in Miami, the essays seek to provide elementary- and secondary-level teachers with information that the editor contends is absent from most textbooks and historical materials. The book attempts to fulfill that goal by presenting a group of essays dealing with the early explorations of de Soto, Pineda, and the activities of Bartolome de las Casas. Other selections deal with the discovery and settlement of Spanish Florida, the settlement of New Mexico, Spain's participation in the American Revolution, and biographies of Felix Varela, David Farragut, and Jose Marti, along with several other persons of Hispanic heritage. It also contains an essay that chronicles United States activity in the Spanish-American War of 1898. The book closes with a chronology of dates and events important to Hispanic heritage. Most of the essays are popularly oriented pieces authored by school teachers, administrators, and persons from the general public, with the notable exception of scholarly based selections by Jerald T. Milanich, Eugene Lyon, and Jane Landers. All of the essays are very short on analysis, instead focusing on the recitation of historical facts to the point of being almost encyclopedia-like in nature. Many of the essays have a "term paper" quality to them in terms of their reliance on chronological narrative, lack of strong or diverse sources, and limited exposition of historical context.

This volume will most likely attract readers who have very little, if any, previous historical knowledge about the subjects covered in the essays. In that regard there are several matters that should be considered by these readers before using this book. First, the volume is predicated on an assumption by the editor that little historical research and writing has been done on the Hispanic heritage of the United States. That assumption is incorrect. Recent decades have witnessed a virtual explosion of published historical scholarship dealing with the Hispanic history of the United States, including much historical investigation of Spanish Florida, the Borderlands frontier, relations with Cuba and Hispanic America, and the many important contributions made by persons of Hispanic heritage. Readers need only consult the extensive bibliography found in David Weber's *The Spanish Frontier in North America* (New Haven: Yale University Press, 1992) or *A Guide to the History of Florida*, edited by Paul S. George (Westport, CT: Greenwood Press, 1989), in order to begin accessing this extensive body of historical literature. It is interesting to note that, with the exception of the essays by Professors Milanich, Lyon, and Landers, the bibliographies

of the various selections reflect little cognizance of this voluminous historical literature. This can be seen explicitly in the several essays dealing with Spanish participation in the American Revolution. These essays make no use of any of the dozens of monographs, biographies, and articles (some of which were published in this journal) that have been written during the last thirty years or so. Instead, the authors rely on antiquated studies written over a generation ago, hence making their essays out of date in discussing Spanish participation in the American Revolution. Second, many of the essays in this volume are written from a "presentist" viewpoint which is of questionable validity. Modern concepts and values are superimposed backwards through time to the past. For example, the school that operated in Spanish colonial St. Augustine from the 1780s to the 1820s is characterized as "the first integrated school in the United States" (p. 75), while the 1536 *relacion* written by Cabeza de Vaca is styled "the first book written by a European about the United States" (p. 219). Third, the editorial criteria upon which the volume rests is very eclectic and adopts an extremely particularistic approach. In the chronology, for example, some of the important dates regarding historical events are included but supplemented with items such as the year actress Rita Moreno won an Emmy Award for her appearance on television's "The Muppet Show" along with milestones in the careers of professional football players Joe Kapp and Jim Plunkett (both of whom are apparently Hispanic). Given all of this, potential readers desiring up-to-date historical information about the Hispanic history of the United States would be well advised to turn elsewhere, at the least to the Weber and George books noted above, rather than consult this volume.

Austin College

LIGHT TOWNSEND CUMMINS

The Atlantic Slave Trade: Effects on Economies, Societies, and Peoples in Africa, the Americas, and Europe. Edited by Joseph E. Inikori and Stanley L. Engerman. (Durham: Duke University Press, 1992. vii, 412 pp. Preface, introduction, figures, tables, index, contributors. \$48.00, cloth; \$18.95, paper.)

The product of a conference held at the University of Rochester in 1988, the fifteen chapters in this valuable work explore the

effects of the Atlantic slave trade. One of four chapters that examine the social costs of the slave trade for Africa, Patrick Manning's impressive effort to formulate a model of the demographic effects of the slave trade in terms of rates of capture, liberation, fertility, and mortality places the trade in its broadest context. Along with an older and smaller Oriental trade, the Atlantic trade was part of an expanding "world market for slave labor spanning five continents" (p. 118). Between 1500 and 1900 about 30 million Africans were enslaved. Of these at least 12 million, of whom more than 1.5 million died in passage, went across the Atlantic, 6 million went to the Orient, 8 million remained within Africa, and 4 million died within Africa as a result of enslavement. Slave exports to the Americas ceased by about 1850 and to North Africa, the Middle East, and the Indian Ocean by 1900, but slavery survived within Africa until the 1930s. As a result of this massive exodus and mortality, the population of sub-Saharan Africa stagnated or declined. Although Africa contributed about a seventh of the current gene pool in the Americas and the Middle East, Manning observes, vigorous population increases in Europe and the Americas meant that the proportion of African-descended people in the Atlantic basin fell from about 30 percent in 1650 to about 15 percent in 1850.

The remaining three chapters in this section are case studies. Examining the impact of the slave trade on the western Sudan, Martin Klein demonstrates that the trade led to widespread social insecurity and the political domination of a warrior class. Jan Hoo-genbaum and Paul Lovejoy explore the efforts of Lord Lugard as a representative of an antislavery imperial state to deal with a situation in which roughly a quarter of the population was enslaved when the British took over northern Nigeria at the beginning of the twentieth century. Joseph Miller presents a more refined account of the geographic origins, volume, and distribution of Angolan slaves during the eighteenth century.

A second group of four chapters assesses aspects of the contribution of slavery to the shaping of the early modern west. Joseph Inikori links the rapid growth of the cotton textile industry in eighteenth- and early nineteenth-century England to the "exploitation of export opportunities in the transatlantic slave trade from Africa and in the slave-based economy of the Atlantic system" (p. 146). Ralph Austen and Woodruff Smith examine the role of the slave and sugar trades in creating a new "distinctive cultural pattern" that associated "respectability" (p. 193) with the consumption of

sugar, tea, and coffee. Ronald Bailey persuasively considers the role of "the commercial and industrial activity related to the slave[ry] trade . . . in the process of industrialization," particularly in textiles, in early nineteenth-century New England, while William Darity, Jr., similarly argues for the significance of the West Indian colonies for the emergence of British industry.

A third group of five chapters looks at the worlds created by the slaves and slavery in the Atlantic basin. Johannes Postma charts the distribution of slaves by Dutch traders between 1650 and 1803. David Barry Gaspar provides a careful analysis of patterns of slave resistance in early eighteenth-century Antigua. Reexamining the question of mortality in the middle passage, Kenneth Kiple and Brian Higgins stress the role of dehydration, while Thomas Wilson and Clarence Grim relate the survival of those with impressive capacity for salt retention and resistance to dehydration to the prevalence of hypertension in American blacks relative to black Africans. Seymour Drescher suggestively analyses interrelations between the abolition of slavery and the rise of scientific racism in the nineteenth century.

In their introduction the editors place these chapters in historiographic context, provide an excellent short discussion of current scholarly issues, and briefly consider the questions of who won and who lost as a result of the slave trade. Few will dispute their broad conclusion that while, in net terms, Europe and North American gained and tropical Africa lost, the millions who endured enslavement "were the greatest losers of all."

Johns Hopkins University

JACK P. GREENE

The Georgia Gold Rush: Twenty-Niners, Cherokees, and Gold Fear. By David Williams. (Columbia: University of South Carolina Press, 1993. xiii, 178 pp. Illustrations, preface, introduction, photographs, notes, bibliography, index. \$29.95.)

A gold rush in northeast Georgia and ensuing settlement of the area in the late 1820s and early 1830s is ably chronicled in this brief but sound study. If the discovery of gold in 1829 was opportunity for some miners, the same could not be said for the Indians. Northeast Georgia was one of the last areas where the Cherokee Nation lived much as it had before white encroachment. Indians

had lost their lands in Virginia, South and North Carolina, Alabama, parts of Georgia, and other southern regions earlier. Following the discovery of gold in Georgia, the exit of the Cherokees was assured. Neither the state nor federal governments provided any consistent support. Governor Wilson Lumpkin shared President Andrew Jackson's feelings about Indian removal. And, as Williams observes, the election of Jackson in 1828 "all but sealed the Cherokee's fate" (p. 37). In 1831 surveying began, a lottery system was devised for purchasing land, and the Georgia gold rush was on. Some 17,000 Cherokees, many of them literate and having an advanced culture, were forced to leave.

With the Indians gone there was nothing to stop settlement. The gold rush hastened the process. Parallels with the opening of the West in the late nineteenth century are inevitable. Individuals flocked to the area with picks, pans, and high hopes of fortune. Camps, settlements, and, in a rough sense, towns took form. Aurelia, Dahlonega, and Clarkesville owed their existence to nearby gold finds. Many of those who arrived were not model citizens. Lawlessness, drunkenness, and prostitution were common. One visitor to Dahlonega found that "gambling houses, dancing houses, drinking saloons, houses of ill fame, billiard saloons, and ten pin alleys were open day and night" (p. 97). Forty years later Mark Twain would describe Virginia City, Nevada, in much the same light.

There were relatively few slaves in the Appalachian foothills. Yet, some bondsmen participated in their masters' mining operations, and a few "free persons of color" made profits. All of this activity resulted in the creation of a branch of the United States mint at Dahlonega in 1838. That same year the last of the Cherokees were sent west. As in the Oregon, Colorado, and Dakota territories of the 1860s and 1870s there does not seem to have been that much gold. Or at least a comparative few prospectors found significant quantities. Rather quickly, and at least by the mid 1840s the gold in the creek beds began to play out. Hearing about the discoveries in California, some Georgia miners headed west.

Those interested in the process of gold mining will find much instructive here. Without supplying too much detail, Williams provides enough. Panning for gold was the simplest method, but finding the precious metal could also be done with cradle rockers and the long tom. Nor are broader themes neglected. There is no mistaking Williams's extremely negative assessment of Jacksonian Indian policy. Readers may have a few questions. The author

concedes correctly the futility of estimating how many slaves were involved. He might, however, have provided some census figures (for whites) in such counties as Hall, Lumpkin, Habersham where gold was found. Do any demographics reflect the rise and fall of towns that boomed and then busted? And how did the quantity of gold found in north Georgia compare with what was mined in the West later?

These are small concerns. Most fundamentally, Williams points to the exploitation of the Cherokees. That is nothing new. But in northeast Georgia, in the 1830s the promise of gold provided a different wrinkle. Williams tells his story well. His focus— a people, time, and the truly extraordinary circumstances— make for both an entertaining and informative book. The scholarship is solid, the research sound, and the prose is clear and uncluttered. The result is the first scholarly treatment of Georgia's little-known gold rush.

Gainesville College

WILLIAM WARREN ROGERS, JR.

A Northern Woman in the Plantation South: Letters of Tryphena Blanche Holder Fox, 1856-1876. Edited by Wilma King. (Columbia: University of South Carolina Press, 1993. xx, 280 pp. Introduction, preface, acknowledgments, cast of characters, abbreviations, introduction, illustrations, epilogue, bibliography, index. \$35.95.)

In compiling and editing eighty-one letters written by Tryphena Blanche Holder Fox to her northern family, Wilma King has provided readers in southern, social, and women's history with an invaluable book. Newly married Tryphena Fox wrote frequently to her mother with the details of housekeeping, having (and losing) children, her husband's medical practice, and life in the Deep South. Written chiefly between 1857 and 1868, her letters reveal how households were a central site in which Southerners negotiated the lines of race and slavery before, during, and especially after the Civil War. Though King's introduction concentrates on the specifics of Fox's life rather than a discussion of these themes, the editor's annotation and bibliography suggest some ways in which her subject's experiences and impressions both support and contest current literature.

In 1852, when only eighteen, Tryphena Holder moved from Pittsfield, Massachusetts, to Warren County, Mississippi, to take a

position as a governess. At the time, her salary virtually supported her widowed mother and younger siblings, who struggled to lead a shabby middle-class life in New England. Four years after her arrival, Tryphena married David Raymond Fox, the younger son of a Louisiana planter, who was a frequent visitor at the home of her employers. Trained as a physician and without large holdings in land or slaves, Fox relied upon income provided by his planter neighbors in Plaquemines Parish, Louisiana, for his services as a slave doctor. Thus, in 1856 when Tryphena accompanied him to their new home, aptly named Hygiene, she moved upward toward the planter class but not entirely into it.

Frustrations related to Tryphena's life on the margins of planter society percolate throughout the letters. Even as she enjoyed the accoutrements of a relatively well-off plantation wife—tending to a growing poultry flock and making her home comfortable with linens and a piano—she had neither enough money nor appropriate society to feel completely at ease in the role. Her mother remained in debt, and she suffered the loneliness of one who felt above most of her neighbors ["We do not associate at all with the Creoles" (p. 32)] and snubbed by the others.

Another predominant theme in Fox's correspondence—her persistent difficulties with domestic servants—further elucidates variations within the slaveholding class. As a middle-class professional family, the Foxes could not afford more than two house slaves of their own, hiring others whenever finances allowed. But more important, Fox's chronicle of "the servant problem" illustrates the power of racial images and the contest over freedom that shaped postbellum southern society. Like most former mistresses, Fox was convinced that freedmen were lazy and dishonest and that those qualities were directly related to their race. A male servant was "black as the ace of spades *but* good-natured" (p. 229, emphasis mine); an African-American cook who was hard working and reliable (until her unanticipated departure) was "so much more like white folks" (p. 227); and a white nurse instilled trust in Fox unlike "the darkies to watch and care for" (p. 243), even though the woman later revealed a propensity for drink. Of course the frequency with which African-American servants left the Fox household testifies to their resistance to their employer's depiction of them and her will to control their lives.

Thoroughly southern in her prejudices despite her late move to the region, Fox nevertheless complained about the domesticity

southern society imposed. Her difficulty in retaining servants, when combined with the "latent feeling which grew out of old slave labor that *work* is more or less degrading," caused Tryphena anguish (p. 251). Caught between being unable to command the labor of others and compelled not to labor herself, Fox both resented her extensive time spent sewing, preserving, and nursing children and regretted her inability to do more of "what a smart New England woman would call *light work*" (p. 200). Clearly, this collection of letters illustrates the concerns not only of a northern woman in an unusual situation, but also those shared by ordinary middle-class women throughout the South and America.

New Mexico State University

STEPHANIE COLE

From Cape Charles to Cape Fear: The North Atlantic Blockading Squadron during the Civil War. By Robert M. Browning, Jr. (Tuscaloosa: University of Alabama Press, 1993. xi, 453 pp. Preface, illustrations, maps, figures, tables, notes, bibliography, index. \$44.95.)

Naval operations remain an aspect of the Civil War that have received comparatively little scholarly attention. At this late date no single-volume treatment of the naval war can approach being considered definitive. Robert Browning's new work, *From Cape Charles to Cape Fear: The North Atlantic Blockading Squadron during the Civil War*, makes no attempt to provide an overview of the entire naval war. It is, rather, a definitive study of the operations of one of the Union navy's main blockading squadrons.

From Cape Charles to Cape Fear benefits from exhaustive research into manuscript and archival collections, particularly in the naval records at the National Archives. Browning's bibliography lists more than sixty sources from that repository alone. The result is a work of insight and detail far superior to those based on a few published works and the navy's *Official Records*.

The North Atlantic Blockading Squadron (NABS) was organized in September 1861, with the responsibility of blockading the Virginia and North Carolina coasts. The squadron began this daunting task with only a handful of ships. During the course of the war the NABS captured hundreds of blockade runners and coastal vessels and participated with the army in a series of combined operations against Confederate targets.

Browning's narrative begins with the evacuation of the Norfolk Navy Yard in 1861, a critical loss for the Union. He continues by detailing the organization of the blockade; the capture of Roanoke, North Carolina, in early 1862; and the navy's activities in Chesapeake Bay, culminating with its support of George McClellan's Peninsula Campaign.

The bulk of Browning's study deals with the squadron's actions in North Carolina. NABS gunboats patrolled the bays and rivers of the state and helped defend Union-occupied coastal towns. In fact, the author notes, "naval forces virtually defined the reach of the federal [land] forces" (p. 307). The NABS's largest military operations were directed against Fort Fisher, which protected Wilmington, North Carolina, the last significant Atlantic port in southern hands. Browning includes a detailed account of the NABS's role in the combined operations that culminated in the January 1865 capture of Fort Fisher and the occupation of Wilmington itself one month later.

In addition to an "inner" blockade of North Carolina bays, the NABS maintained ocean-going vessels on the "outer" blockade. The squadron fought a lonely, often unsuccessful, battle to stop Confederate blockade runners. While Browning notes that the NABS stopped "only a small percentage of vessels trying to run the blockade," he recognizes that such figures are essentially irrelevant, since the blockade, "though not airtight, kept all but a small number of specialized ships from even attempting to risk capture" (p. 304).

Perhaps the strongest portion of *From Cape Charles to Cape Fear* deals not with battles or campaigns but with logistics and administration. The author discusses in detail the seemingly mundane yet critical subjects of ship acquisition and repair, the procurement and distribution of supplies, and the coaling of gunboats. Personnel issues, including recruitment, medical services, morale, and punishment, do not escape the author's attention. "Naval logistics have been an uncalculated aspect of the Civil War," Browning concludes, "but they played a large part in the successes and failures of the Union blockade" (p. 199).

In 1989 the University of South Carolina Press published Stephen Wise's *Lifeline of the Confederacy*, a superior study of the efforts of Confederate blockade runners to supply the beleaguered South. *From Cape Charles to Cape Fear* neatly complements Wise's

work. They represent two of the most significant volumes yet published on the war at sea.

Florida State University

DAVID J. COLES

Decision in the West: The Atlanta Campaign of 1864. By Albert Castel. (Lawrence: University Press of Kansas, 1992. xvi, 665 pp. Preface, illustrations, maps, afterword, appendices, notes, bibliography, index. \$29.95.)

It is one of the more curious quirks of the military history of the American Civil War that the Atlanta Campaign has not received the attention it would seem to deserve in light of its acknowledged importance in determining the war's outcome. Other Civil War battles and campaigns, notably in the east (especially Gettysburg) have been the subject of so much writing that it is becoming difficult to determine what else can be said about them. In comparison, the western theater has suffered relative neglect, although many historians view it as the theater of decision for Union arms. In this massive work, Albert Castel rectifies this shortcoming and offers us a wonderful account of this most crucial campaign.

Most scholars and more than a few readers will be drawn first to Castel's evaluations of the principal commanders, most notably of William T. Sherman. Castel makes clear Sherman's preference for maneuver over battle, adding that although his flanking marches forced Joseph E. Johnston to abandon prepared positions, he undertook several of them reluctantly and failed to exploit opportunities to inflict serious damage on the enemy. In the end, Castel concludes, Sherman was "a general who did not like to fight (p. 565)." George H. Thomas, according to Castel, was far more aggressive, and fans of the Rock of Chickamauga will be cheered by Castel's treatment of him. Perhaps Castel goes too far in this case. Sherman deemed Thomas slow in moving, and perhaps he doubted that his old friend could execute as well as he could plan— a concern shared by others, including Grant. Castel's portraits of Johnston and John Bell Hood are measured and balanced. Despite his very real abilities, Johnston preferred to retreat rather than to engage Sherman, thus conforming to his foe's disinclination for battle; Hood, taking over at a difficult time, succeeded only in wearing his army down in repeated attacks against the Yankees.

Each of Castel's assessments will spark controversy, although his conclusion that the two best generals available were confronting each other in Virginia is less subject to question.

Readers who concentrate on Castel's discussion of generalship risk overlooking much more in this rich volume. Several sections offer detailed yet lucid descriptions of the mechanics of combat, tactics, marching, and logistics in the Civil War. Castel's use of the "fog of war" perspective advocated by Douglas Southall Freeman enhances our understanding of the problems of command. The author also ably places the Atlanta campaign in the wider context of the campaigns of 1864, political as well as military, for the fate of Abraham Lincoln's bid for reelection would be decided on the battlefield as well as at the ballot box. Although Sherman's failure to bag the Army of Tennessee deprived him of a climatic triumph, the news of the capture of Atlanta elated the northern electorate and proved pivotal in the fall contest. Ironically enough, a campaign that in many respects approximated George B. McClellan's notions of warfare contributed greatly to his defeat as a presidential candidate. Nevertheless, the continued presence of Hood's army complicated matters for months to come, and Sherman's famed March to the Sea would have lost much of its luster had Thomas not crushed Hood at Nashville.

Castel's willingness to explore the wider consequences of military operations elevates *Decision in the West* above most accounts of Civil War battles and campaigns. Readers may take issue with his provocative arguments, but they cannot fail to respect the work as a whole. The book deserves all the plaudits showered upon it; for those familiar with Al Castel's work, such praise should come as no surprise.

Arizona State University

BROOKS D. SIMPSON

Entitled to Power: Farm Women and Technology, 1913-1963. By Katherine Jellison. (Chapel Hill: University of North Carolina Press, 1993. xvii, 217 pp. Acknowledgments, introduction, tables, figures, illustrations, photographs, conclusion, notes, index. \$39.95, cloth; \$13.95, paper.)

"Change places with your husband next washday," declared the headline of a 1930 advertisement for Maytag washing machines.

Depicting a husband hauling a load of laundry while his wife drove by waving from the tractor, the ad explained that "if your husband did the washing, he would insist on having a new Maytag, for the same reason he buys power machinery for his field work." In her provocative book, *Entitled to Power*, Katherine Jellison skillfully dissects this and similar messages to explain connections between gender roles and technology for rural women in the early twentieth century.

Jellison argues persuasively that rural women had quite a different vision of technology on the farm than did leaders of rural America. The notion of separate spheres was not a long-standing tradition in rural America, where men and women had always worked together in the family business. Jellison maintains that this changed in the early twentieth century when United States Department of Agriculture officials, farm journal editors, and other experts constructed and shaped an "artificial division between farm and home" (p. 63).

Beginning with the creation of the agricultural extension system in 1913, Jellison traces a long struggle between the competing visions of farm women and technology. While USDA reformers and agricultural extension agents continually encouraged men to purchase tractors and other machinery to modernize their productive role, they taught women to purchase home appliances and consumer goods in an effort to keep them in the home and on the farm. Jellison suggests that efforts to modernize the farm especially hurt women on the margins of rural society— blacks, Mennonites, and others— which may indeed have been part of the experts' agenda. Experts claimed technology could make farm life similar to the experiences of urban women, but Jellison asserts they were also crafting their patriarchal model upon rural homes. As she succinctly puts it, "Most women did not see this as a worthwhile goal" (p. xxi).

Women resisted in several ways. In letters to the USDA, for example, one protested that husbands tended to build wells for the convenience of cattle rather than for the benefit of wives who had to haul the water. While reformers expected women to buy appliances for the kitchen, farm women in fact displayed a preference for the independence that automobiles provided and the information that radio offered. Farm women also fought to hang on to their control over poultry and small dairy operations, and some appealed to Eleanor Roosevelt to gain Agricultural Adjustment

Agency price supports for chickens and eggs. When male farm operators seized control of poultry operations after World War II, many women readily took jobs in town to maintain their productive role in the family economy. Ironically, new technology and resulting greater productivity actually helped drive women off the farm.

Jellison's book is well illustrated and includes over twenty informative charts that summarize USDA and census data on technology in rural America. It brings together a number of underused source materials, including letters sent by women to USDA offices, editorials and columns in farm journals, and oral history interviews. Nonetheless, the research could have been much more thorough. Jellison used relatively little of the recent historiography on the history of technology—much of which has dealt with similar issues—nor did she cite several important works on the history of twentieth-century agriculture and its modernization. While she used *Wallace's Farmer* extensively, countless other farm journals were ignored. Additional source materials that might also support the argument include records of agricultural and engineering experiment stations, county agents' reports, and records of businesses that manufactured tractors and appliances.

While Jellison's book focuses exclusively on midwestern farm women, readers of this journal might be encouraged to apply its findings to the history of technology for rural women of Florida and the Southeast. *Entitled to Power* would be a good model for such a project.

Armstrong State College

MARK FINLAY

Singing Cowboys and Musical Mountaineers: Southern Culture and the Roots of Country Music. By Bill C. Malone. (Athens: University of Georgia Press, 1993. ix, 155 pp. Foreword, preface, introduction, notes, index. \$24.95.)

As Wayne Mixon notes in the foreword to this volume, author Bill C. Malone "more than any other scholar, has established the musical expression of the South's plain folk as a subject worthy of serious study" (p. viii). The volume at hand, the published version of Malone's 1990 Lamar lectures at Mercer University, only strengthens the author's reputation as the most knowledgeable authority on country music currently writing.

In these lectures, Malone shifts his focus somewhat from the commercial history of country music that was his central concern in his major work, *Country Music, USA* (rev. ed. 1985). Here Malone turns his attention to the noncommercial origins of the musical forms that became “country music,” a commercial musical idiom that emerged in the decade of the twenties in this century. This music, in its commercial form, is best understood “as a phase in the history of the folk culture of the South.” Southern musical forms, Malone argues, when properly understood can give us a heightened awareness of the “values, self-perceptions and historical evolution” of southern plain folk. The point, of course, is an obvious one, made more intriguing by Malone’s associated observation that “outside” perceptions of what southern folk were really like also shaped the development and evolution of this music.

From its inception, Malone contends, southern rural music was a blend of a host of ethnic, racial, religious, and commercial elements— a contention that will not surprise most scholars in this field. There never was a “pure” strain of English, Scottish, or any other monocultural repository from which country music descended, Malone contends. Again, the point is not subtle and has been made by earlier investigators. What Malone provides here that is quite valuable is authoritative documentation from both secondary and textual sources. His evidence makes his contention difficult to rebut. Once the music of the rural South began to be recorded and sold commercially, it began to adjust to the demands and tastes of a consumer market, which in the first stages of commercialism was most interested in two romantic images: the cowboy singer and Appalachian balladeers. In the 1920s Malone contends, listeners discovered the rural music of the “interior” South, and its commercial appeal was advanced by the music’s conformity to stereotypes of what southern folk music ought to be. Such stereotypical appeals, incidentally, found an audience among the southern people themselves, who essentially were drawn to music that was in some ways a parody of their own way of life. And in a social process that was rapidly altering the world of the rural South, these Southerners responded even more enthusiastically to the music of mountaineers and singing cowboys.

Perhaps the most distinguishing feature of this book, a characteristic of all of Malone’s scholarship, is that his scholarly theses do not interfere with his depiction of the music and the people who wrote and performed it. Hence his books are read with profit and

enjoyment by scholars and general readers alike. *Singing Cowboys and Musical Mountaineers* is no exception to that serendipitous achievement.

University of Florida

AUGUSTUS BURNS III

The Female Tradition in Southern Literature. Edited by Carol S. Manning. (Urbana: University of Illinois Press, 1993. 290 pp. Introduction, notes on contributors, index. \$34.95.)

As Carol S. Manning notes, the field of southern literary criticism has produced its own major scholars. Until recently these figures often ignored the work of southern women writers and overlooked their influence on literary development in the region. This collection of essays, which is both "revisionist and feminist," seeks to redress that situation.

In her lucid introduction, Manning discusses the manner in which the "canonization processes" and "prejudice against a so-called feminine style and interests" led to the denigration of nineteenth-century southern women writers. Even recent scholars excluded most women from anthologies, with the exception of Ellen Glasgow who was seen as a precursor of the Southern Renaissance. Supposedly, female writers wrote only for other women. They did not, it was held, wrestle with larger regional themes such as race relations and what Richard H. King calls the "Southern family romance," centering around the patriarch.

The rest of this work largely demolishes these charges. Thadious M. Davis's "Women's Art and Authorship in the Southern Region: Connections," not only reevaluates some "forgotten" female authors but, equally as important, suggests ways in which they influenced subsequent generations. These women were "foremothers," and understanding them more fully can illuminate the work of contemporary writers.

Manning argues persuasively in another revisionist essay that the true origins of the Southern Renaissance exist "in the turn-of-the-century women's movement." And, she adds, that Renaissance continues today among those who strive to understand "the nature of the Southern family and community and the South's expectations—changing though those expectations may be—for womanhood and manhood" (p. 52). In another piece, Jan Cooper notes

that the term Southerner often connotes white Southerner. But if the Southern Renaissance looked to an agrarian past for its inspiration and guidance, so too did Zora Neale Hurston. In other words, Cooper insists, cultural movements in the biracial South were not simply the creation of whites.

As for the "Southern family romance," Peggy Prenshaw notes that women and men for generations have tried to come to terms with the unattainable ideal of the southern lady, whether matron or belle. And what does it say of this "romance," if as Joan Schulz argues, many southern women writers create female protagonists who orphan themselves. Certainly women writers continue to wrestle with the patriarchy, but their characters approach problems and issues differently from Robert Penn Warren's Jack Burden.

Perhaps one of the finest pieces in this collection is Louise Westling's "Fathers and Daughters in Welty and O'Connor." Her insights demonstrate convincingly that Welty places mothers at the center of family life. Westling also underscores the rich vein of classic fertility myths, based on the archetypes of Demeter and Persephone, that Welty draws on. In a later essay, Ruth Vande Kieft also adopts a comparative approach as she studies the impact of the childhood and love experiences of Katherine Anne Porter, Eudora Welty, and Carson McCullers. She finds other noteworthy themes in Welty's writing, chiefly the belief that memory can revitalize love, even when tarnished by experience. The collection ends with a marvelous essay by Doris Betts. She ties the entire volume together by demonstrating how a matrilineal bond, in this case one that is problematic, has manifested itself in her life as a creative force.

This work will be useful to students of both the Old and New South and scholars in American literature, American studies, women's history, gender theory, and race relations. In addition, it is a pleasure to read. Most important, the reader will see that female "connections" are not simply contributions, but rather vital components in the South's ongoing literary tradition.

University of Central Florida

SHIRLEY A. LECKIE

Inventing the Feeble Mind: A History of Mental Retardation in the United States. By James W. Trent, Jr. (Berkeley: University of California Press, 1994. xii, 356 pp. Acknowledgments, introduction, photographs, tables, epilogue, notes, references, index. \$30.00.)

Inventing the Feeble Mind represents the coming of age of the newly emerging subfield of the history of mental disability. In this work James Trent attempts to tie the story of the treatment of persons labeled as mentally defective and deficient to larger trends in American history. His successes and failures reveal the potentialities as well as the pitfalls of using retardation as a mirror to examine American society. Trent's greatest success lies in writing a book that will appeal to more than just specialists in the history of disability and deviancy. By speaking to broader issues, he shows the relationship retardation and its treatment have to continuing social and economic themes in American history. Using this approach, however, Trent loses sight of the very group he seeks to examine—that nebulous population of persons labeled as “mentally retarded.”

Trent opens his examination of retardation in America with a repetition of the familiar “Simple Simon” nursery rhyme, a verse familiar to Americans of the late eighteenth and early nineteenth centuries. He argues that simpletons “usually found themselves protected by the generosity and familiarity of the locals” (p. 8). After approximately 1820, however, Americans began to change their views concerning their feeble-minded brethren. In a manner similar to that employed by David Rothman in his seminal *Discovery of the Asylum*, Trent concludes that antebellum Americans began to separate those dependent individuals in need of public assistance. In the process, individuals were categorized by the nature of their dependency or disability. Fueled both by economic reasons (Trent stresses the importance of the Panic of 1819 as a watershed) and the search for human perfectibility of the second Great Awakening and the Romantic Movement, a small emerging class of educators sought to identify, isolate, and train those individuals they labeled as “feeble-minded.” While Americans such as Samuel Gridley Howe, Isaac Curlin, and Hervey Wilbur organized schools and asylums in antebellum New England and the mid-Atlantic states, it was left to a French émigré named Edward Seguin to organize and systematize the profession of feeble-minded treatment in the years before the Civil War. Recognizing his importance to the field, Trent devotes an entire chapter to Seguin's writings and teachings on the role of education for feeble-minded persons and its ambivalent role in a rapidly changing society.

After the Civil War the followers of Seguin's teaching methods organized institutions designed to educate and house persons la-

beled as feeble-minded. They were arranged as asylums in that quaint sense of the word— as refuges for individuals who could not succeed in the industrializing world of late nineteenth-century America. It did not take long, however, for these institutions to devolve into custodial warehouses in which feeble-minded persons were housed, not for their protection, but for the protection of society from what Trent calls the “Burden of the Feeble-minded.” Trent reveals the changes in scientific thought, particularly concerning evolution and heredity, which were instrumental in the change to long-term custodial care. He also ties the retreat to custodialism to periodic economic downturns and the concomitant alarm over the increasing numbers of poor, unemployed feeble-minded persons.

By the turn of the twentieth century, the “Burden of the Feeble-minded” had turned into the “Menace of the Feeble-minded.” Institutional superintendents and other professionals in the “retardation” field played on fears of the continued growth of a predatory feeble-minded class, constantly increasing in size due to the hereditary nature of the malady and the fecundity of that early twentieth-century archetype, the “feeble-minded female.” Institutionalization increased dramatically in the first forty years of the new century, both in the total number of persons in institutions and in the numbers of states providing these facilities. It proved a short leap from institutionalization to sterilization as a remedy for the problem of always increasing numbers of feeble-minded persons. In an insightful chapter, Trent correctly views these two solutions as mutually reinforcing, rather than as oppositional in nature. Trent sees sterilization as an economic, instead of simply scientific, solution. This analysis goes a long way towards answering the question of why sterilizations continued to increase in the 1930s and 1940s as the scientific rationale for the procedure was called into question. Trent also sees the economic basis for the deinstitutionalization movement of the post-World War II era. Tying this together with a sophisticated analysis of changing professional attitudes towards fixed facilities and increasing parent involvement in the lives of their retarded offspring, Trent concludes that current public policy towards those categorized as mentally retarded has as much to do with broad social issues as with specific concerns about the “mentally retarded.”

While much of Trent’s work is well-crafted and thought out, problems remain. Trent needs to spend more time on the public

policy issues of the past thirty years, particularly on the question of disability as a civil rights issue. Concerns about public school equity and integration, self-advocacy, and the rights of the disabled are only touched upon. In light of the current concerns about deinstitutionalization and mainstreaming in public schools, Trent owes it to the reader to give these issues more careful consideration. Trent also needs to understand the dynamics of institutional life as more than simply the playing out of macrosociological trends. Much of what went on behind institutional walls happened for mundane, pragmatic, and political purposes. Trent's chapter on institutional life recognizes this fact, but it remains isolated and curiously detached from the rest of the book. Finally, one searches in vain for the "retarded" voice in this book. By writing about public policy towards these individuals, Trent allows the superintendent, the educator, and the researcher to set the agenda. A true history of "mental retardation" would include the "retarded" themselves. That, however, would be a different book. In the meantime, James Trent has given us a start on the road towards understanding the treatment of retarded people in America.

University of Florida

STEVEN NOLL

The Scar of Race. By Paul M. Sniderman and Thomas Piazza. (Cambridge: Harvard University Press, 1993. xi, 212 pp. Acknowledgments, introduction, figures, conclusion, appendices, notes, bibliography, index. \$18.95.)

Racism in American society today is much more complex and diverse than most people think. It is not simply blatant bigotry, nor even a more subtle "new racism," but one increasingly influenced by politics. This is the central theme of *The Scar of Race*, a new and insightful look at an old but still central issue in United States politics.

To explore contemporary racial attitudes, the authors rely on five large-scale surveys (three national and two regional) plus a computer-assisted experimental design study. The seemingly complex data are reported in simple, understandable tables and graphs, and the descriptions and discussions are clear and illuminating. What Sniderman and Piazza find is both surprising and generally optimistic concerning the potential for racial progress.

Among this work's most interesting conclusions is that while negative characterizations of blacks remain prevalent for many Americans, such attitudes are part of more prejudicial orientations generally and are not solely focused on blacks. Such attitudes, moreover, are associated with authoritarian predispositions and strains of ethnocentrism. Surprisingly, blacks are as likely as whites to hold such negative views of blacks. On the other hand, the positions of most Americans on issues of race are not fixed or static, but such attitudes are more pliable on some issues than others. As expected, those most likely to change their attitudes either do not have well developed attitudes or are easily persuaded by counterarguments. Most importantly, education can and does play a key role in reducing racism.

Perhaps the authors' most significant contribution is their claim that there is no longer a single racial issue, but a "pluralistic" politics of race. Thus attitude surveys depict three separate racial issue agendas: social welfare, equal treatment, and race conscious agendas. Whites' attitudes are much more highly correlated within than between agendas. Moreover what people think about policies to assist blacks influences what they think about blacks, not vice versa. Much scholarship on race is misguided, the authors argue, because it treats race as one overarching issue.

Clearly, *The Scar of Race* adds a new and necessary perspective on the politics of race. Yet it is not without its weaknesses. While the authors are quick to dismiss the "new racism" thesis which contends that the core values of individualism and the work ethic are the primary components of racism, their evidence at times belies their claim. Almost total reliance on opinion surveys to measure attitudes on race is also a shortcoming; social scientists are increasingly using focus groups and in depth interviews to explore more thoroughly such complex attitudes. Finally, the authors' overly optimistic view of Americans' racial orientations suggests a startling naïveté about the continuing pervasive and pernicious effects of race in this country.

University of Florida

JAMES BUTTON

Tales Out of School: Joseph Fernandez's Crusade to Rescue American Education. By Joseph A. Fernandez, with John Underwood. (Boston: Little, Brown and Company, 1993. 278 pp. Acknowledgments, index. \$24.95.)

As we approach the end of the twentieth century, schooling has become a hot issue once again. The curricular wars over multiculturalism, debates over the voucher system and parental choice, concerns about the resegregation of inner-city schools— these and other issues have pushed matters of schooling to the front pages and the television news channels. The general impression seems to be that education is exceedingly important to Americans, important enough to fight over. This book, written by a nationally prominent and innovative educator, provides some fascinating insights into the problems and the possibilities of contemporary schooling in big-city America.

Joseph A. Fernandez popped into national headlines early in 1993 when he was fired as chancellor of the New York City schools by the city's board of education after a short but tumultuous stint in office. Mixing autobiography with school politics and school policy, this book reveals much about Fernandez's confrontational style in "the combat zones of education" and about the controversial social programs that got him into trouble with segments of the New York City population. More immediately interesting, perhaps, to readers of this journal will be the section— about two-thirds of the book— detailing Fernandez's Florida years, when he rose gradually from the teaching ranks to superintendent of the Dade County public schools.

A New York City native of Puerto Rican descent, Fernandez grew up in Spanish Harlem, experimented with drugs as a teenager, and dropped out of school to enter the service. He took advantage of the GI Bill of Rights to attend Columbia University but in 1957 moved with his young family to Miami. He worked as a recreation supervisor while finishing his undergraduate degree at the University of Miami. Restless, ambitious, and hard working, Fernandez eventually landed a teaching job in 1963 and began the career climb through the school bureaucracy that by 1987 brought him to the superintendency of the nation's fourth-largest school system. At each step along the way, he developed innovative methods of teaching and administering. As a teacher, he writes, "I had a new idea each week. I was always trying to find ways to improve the

system." He continued to innovate as a principal, assistant superintendent, and superintendent: "Teachers and principals said it was like riding a buzzsaw, but they felt alive again."

In multicultural Miami, buffeted by massive waves of Cuban and then Haitian refugees, as well as a succession of racial confrontations, Fernandez found ways to innovate at all levels of the Dade County schools. During these years, he developed or implemented magnet schools, interdisciplinary cluster programs, teacher exchanges to facilitate desegregation, school boundary reconfigurations, satellite schools located in workplaces for working parents, and "school-based management" to decentralize educational decision making. His reputation grew as a committed school leader, impatient for positive change and willing to take chances for better education, and the reputation of Miami schools grew accordingly. Fernandez brought these experiences and values to his work in New York City where he embarked on a three-year assault on big-city school bureaucracy, inefficiency, corruption, and failure. Most New Yorkers applauded such goals, but Fernandez's support eroded quickly over programs to distribute condoms in high schools and teach about AIDS in elementary schools.

Breezily written (with the aid of coauthor, writer John Underwood), the book provides a compelling portrait of entrenched problems in American public education. Nevertheless, Fernandez is mostly upbeat and optimistic about the future. With innovation, commitment, and the appropriate financial resources, Fernandez contends, public schools can be reformed and renewed. A federally funded Marshall Plan for education is needed, Fernandez concludes. The author may be overly optimistic, however, since the current political and social climate seems more conducive to prison construction and budget cutbacks than to huge new public outlays for social programs and education.

Florida Atlantic University

RAYMOND A. MOHL

American Indian Children at School, 1850-1930. By Michael C. Coleman. (Jackson: University Press of Mississippi, 1993. xvi, 230 pp. Preface, maps, photographs, abbreviations, appendix, bibliography, index. \$37.50.)

Michael Coleman has discovered a fascinating historical resource in the memoirs left by American Indian students who attended school in the late nineteenth and early twentieth centuries. The United States Government Indian Schools, as well as the missionary schools of this period, were committed to assimilating and civilizing their Indian charges, and it has generally been assumed that most Indian children strongly resented these efforts. After reading Francis La Flesche's *The Middle Five*, an Omaha Indian's account of his experiences at a Presbyterian boarding school in the 1860s Coleman hit upon two surprising generalizations that would guide his subsequent research. The first was that Indian children could be ambivalent concerning their experiences in the white man's schools, finding them neither all good nor all evil. The second being that Indian reminiscences of their childhood experiences were highly credible and corresponded with accounts written by non-Indians.

To test his thesis Coleman examined the testimonies of at least 100 Indian men and women who attended missionary and government schools between 1850 and 1930. These ranged from a few chapters or a chapter within an autobiographical work, to pages or fragments. The chronological parameters of his study were set by two factors. First, there were no substantial published autobiographical accounts of school experiences prior to the 1850s when a national assimilationist campaign undertook the transformation of the Indian. Secondly, in the late 1920s a progressive reform movement headed by John Collier, plus publication of the government-authorized Meriam report, made federal schools more culturally tolerant, and they began to institutionalize respect for tribal cultures.

Following a critical exploration of the use of autobiography in history, the work examines the traditional education experienced by Indian children in the tribal setting and contrasts it with the policies and practices of Indian "schooling" from colonial times to this century. The marrow of Coleman's study, however, focuses on why Indians began to attend school and the extent to which they did so willingly. Not unexpectedly, he found that the vast majority were

compelled to attend either by government authorities or their own people. The work also examines such issues as the curriculum, student responses to the school as an institution, and their responses to each other in a multitribal setting. Additionally, it was found that students exhibited several patterns of resistance to schooling; in one instance they resisted while remaining in school, in the other they resisted by running away or quitting with permission of the authorities. There is also a sympathetic portrayal of the mixed responses which Indian students encountered upon returning to the reservations. From an analysis of these narratives, Coleman concludes that his initial assessment was correct: Indian children did respond to an alien educational system with a high degree of ambivalence, and their accounts of schooling are historically credible.

Nothing in this work has any bearing on Florida Indians. The Seminoles were not exposed to federal reservation schools until the late 1920s; moreover, because Florida public schools would not accept Indian children until after World War II, a number of Seminoles had to complete their education in the federal boarding school at Cherokee, North Carolina. For the most part their experiences mirrored those of the Indians in this study— which perhaps tells us Coleman was premature in finding that government schools were congenial places for Indians by 1930.

Michael Coleman has created one of those historiographical cul-de-sacs which, while they do not fundamentally alter the broad interpretation of Native-American history, certainly make it more interesting. It appears that he can rightfully claim to have made a limited but significant contribution to the history of Indian education and the field of autobiographical studies.

Florida Atlantic University

HARRY A. KERSEY, JR.

Making Haste Slowly: The Troubled History of Higher Education in Mississippi. By David G. Sansing (Jackson: University Press of Mississippi, 1990. xii, 309 pp. Preface, afterword, notes, bibliography, index. \$37.50.)

Southern Cities, Southern Schools: Public Education in the Urban South. Edited by David N. Plank and Rick Ginsberg. (Westport, CT: Greenwood Press, 1990. ix, 296 pp. Acknowledgments, notes, index. \$39.95.)

Professor Sansing's book summarizing the "troubled history of higher education in Mississippi" is indeed an outstanding achievement. The book reads so smoothly that it is easy to forget about Mississippi having evolved a system of eight public universities with their several colleges and professional schools, myriads of departments and thousands of faculty members and students all presenting a daunting task of portrayal for any historian. The key to Sansing's strategy was to focus on the federal- and state-level decisions that influenced the establishment and development of higher education in Mississippi. This strategy proved surprisingly effective in bringing into sharp focus a history that easily could have become a multivolume work of deadening detail.

The book opens with the early nineteenth-century effort of Mississippi's territorial legislature to launch higher education at Jefferson College. This college— with the help of public loans, the proceeds from a federal land grant, and tuition— actually employed faculty on and off until 1850 when it succumbed in the words of one of its early trustees "to the feuds between sections and factions." At this point Sansing lets his readers know that factionalism and sectionalism will remain a factor inhibiting the advancement of higher education in Mississippi.

The efforts of Mississippi's "old time colleges" between 1830 and 1840 to use, perhaps, a president and four professors to build good character into upper class or religious youth merits a chapter. The book gains momentum and focus with Sansing's chapter on the quarter-century legislative effort that culminated in 1865 with the establishment of a state university. After emancipation, bequests, economic adjustments to emancipation, and political factionalism expanded public higher education in Mississippi by 1900 to five institutions whose autonomous boards burdened the legislature with their incessant financial demands. Between 1900 and

1928 the legislature debated placing public higher education under one board, finally succeeding but only so far as gaining a large, faction-ridden board whose membership fell under the patronage system of gubernatorial appointments. This politicized power over higher education led to the infamous "Bilbo purge" of 1928-1932 in which this "slick little bastard" of a governor got rid of many political enemies in higher education while making a few positive organizational changes.

With Bilbo gone to the United States Senate, the quest between 1932 and 1944 was for a constitutional board of trustees to control higher education. This accomplished, the state's institution of higher education proceeded to cope with the college boom wrought by the GI Bill. Diversity and numbers throughout the system of higher education and the *Brown* desegregation decision of 1954 ignited student outrage at black colleges. This outrage alerted the state board of trustees that "the Mississippi way of life was indeed at risk." Sansing's chapter "In Defense of Yesterday, 1962-1972" chronicles how one old unreconstructed Southerner wielded enough power on the board of trustees to put in place racist restrictions and innuendos sufficiently provocative for riot and death to mar the confines of higher education in Mississippi. Ending on an optimistic note, Sansing, in his final chapter, describes the political infighting and socioeconomic pressure that led to the professionalizing of academic leadership in Mississippi under a commissioner of higher education.

In regards to this very intriguing book I have only the smallest criticisms. To me Sansing seemed overly optimistic in proclaiming the appointment in 1972 of a black and a woman to the higher education board of trustees, "a tacit announcement that Mississippi's closed society at last was open." Hardly, racism, while shaken a bit by a little desegregation, still reigns supreme in Mississippi as it does in the United States and most of the rest of the world. I must note also that this is too fine a book with a good layout, good printing, good paper, and with a useful index and bibliographic essay not to have included at least a few good pictures and illustrations of the many institutions referred to in the text.

Anyone interested in race relations, southern education, the urban South, or urban education would profit from a careful reading of Plank's and Ginsberg's *Southern Cities, Southern Schools*. Indeed, practically every page yields an important new fact or insight

on this highly neglected area. The book is divided into five parts: an introduction, "The Origins of Urban Public School Systems," "The Politics of Southern School Reform," "Issues in Black School Politics," and a bibliographical essay.

Part one consists entirely of Plank's sixteen page introductory essay "Why Study the South." In the essay Plank yields a good summary of the content and conclusions generated by the book's ten authors. Among Joseph Newman's findings gleaned from his study of New Orleans, Mobile, Savannah, and Charleston— which impressed Plank— was how strongly the common school movement in southern port cities resembled school reform movements historians have documented in the North, owing to the presence in each city of a large number of transplanted Yankees. Philip Racine's study of postbellum Atlanta between 1869 and 1875— during which the city grew from tiny to large— shows that "the continual existence of public schools was never in doubt after the founding of the system in 1872, in spite of occasional heated conflicts over secondary schools and religious institutions. Plank cited David Argus to illustrate that pervasive urban boosterism offers a more plausible explanation for the rise of urban school systems in southern and midwestern cities than do prevailing accounts based on the putative efforts of economic and social elites to maintain social control.

Plank led off part three of the book with his own essay on Atlanta, in which he explained the anomaly of all the classic progressive reforms being adopted from not just those proposed by "the reform faction" but some proposed by their nominal opponents. Regarding coeditor Ginsberg's account of progressive school reform in New Orleans, Plank agreed with the conclusion "that organizational imperatives and insistent public demands for improvement in the education system accounts for adoption of reform in New Orleans." The paradox that Plank identifies in Lynette Wrenn's essay on Memphis was that while the Bluff City, "was among the first cities in the country to shift from ward-based to a smaller at-large school board . . . it was one of the last big city school systems to achieve political and financial independence from city politicians." From all this Plank agreed with essayist Jeffery Murial: Postbellum studies of Atlanta, New Orleans, and Memphis, in conjunction with a critique of the current literature on education reform in northern cities, illustrate that explosive demographic growth and the "overlapping language of reform is the best explanation of how an otherwise puzzling diversity of reform coal-

tions resulted in a uniformity of reform outcomes across cities and regions.”

Plank identified the fourth section of the book as dealing with the “distinctly southern” institution of legally separate and segregated schools for blacks and whites. Plank cited Marcia Turner for surveying the main elements in the century-long effort by black citizens in Atlanta to improve the education opportunities available to their children; Kathleen Berkeley for focusing “on the early years of black public education in Memphis and suggesting that in this period blacks in the city had more political power than is commonly acknowledged, at least with respect to control of institutions in the black community”; and Michael Homel for exploring “some of the parallels between black school politics in the South in the immediate postbellum period and in northern cities in the years after the great migrations brought them significant black populations for the first time.” Plank identified the ultimate conclusion to be drawn from these authors as being that “though polices varied, the end result was almost everywhere the same: the education provided to black children was markedly inferior to that provided to whites.”

The final section of the book consists of Plank’s short bibliographic essay. In it Plank notes that “one might almost conclude that there were no cities in the region from the scarcity of good work on the urban South.” For most scholars the South represented little more than race and ruralism, complains Plank.

The book has a good index, mixing places, topics, and persons. In their often-annotated endnotes, the many authors provided extensive documentation for most important facts, especially if drawn from new material or drawn from the works of colleagues. Unfortunately the book was printed in a typescript that makes it look like the final draft of a doctoral dissertation, typos and all. Again there are no illustrations or pictures of the many interesting institutions referred to in the text.

University of Florida

ARTHUR O. WHITE

BOOK NOTES

The Pensacola Lighthouse, by Thomas M. Garner, tells the story of the Pensacola lighthouse, whose history spans 160 years. Erected by the United States in 1824 at a cost of under \$6,000, this beacon at the entrance to Pensacola harbor remains to this day an active aid to navigation. Garner describes construction and subsequent renovations of the light, its keepers over the years, the lighthouse's role during the Civil War, and its more-recent automation and transfer to the U.S. Coast Guard. This pamphlet is available for \$3.95 from the Pensacola Historical Society, 405 South Adams Street, Pensacola, FL 32501.

As the architect of twelve structures on the campus of Florida Southern College, Frank Lloyd Wright left an indelible mark on the school. Roux Library at Florida Southern College houses a growing collection of materials on Wright, and since 1992 Randall M. MacDonald has compiled a yearly bibliography of the collection. The third edition of *Frank Lloyd Wright: A Bibliography of Materials in Roux Library, Florida Southern College* is available at no cost from Roux Library, Florida Southern College, 111 Lake Hollingsworth Drive, Lakeland, FL 33801-5698.

The second edition of *Cruising Guide to Western Florida*, by Claiborne S. Young and published by Pelican Publishing Company, complements Young's cruising guides to eastern Florida and the northern Gulf coast. Young explains that he has tried to include all the information that a cruising boater needs in order to enjoy the waterways of Florida's western coastline. He pays special attention to anchorages, marina facilities, and danger areas. The book's six chapters are divided according to geography: from "Flamingo to Fort Myers Beach" on the southwest coast to "The Big Bend" between Tarpon Springs and Carrabelle. The book is available from Pelican, 1101 Monroe Street, P. O. Box 3110, Gretna, LA 70053 for \$26.95.

Spirits of Turpentine: A History of Florida Naval Stores, 1528 to 1950, by Robert S. Blount, details the history of what was once Florida's largest industry. In fact, asserts the author, Florida led the

world in naval stores production during the early decades of this century. In this Florida Agricultural Museum publication, Blount describes the industry's origins near the confluence of the St. Marks and Wakulla rivers in 1528, the rivalry between England, Spain, and the United States for Florida's naval stores, and historic practices in the collection and distillation of pine gum. Fifty illustrations, a tool identification key, and glossary make this volume a useful source for those interested in the technical and historical aspects of the trade. Order from the Florida Agricultural Museum, 3125 Conner Boulevard, Tallahassee, FL 32399-1650 for \$20.00.

Syndicated newspaper columnist and Gainesville radio talk show hostess Eloise Cozens Henderson has published a number of her essays, which have appeared in the *Gainesville Sun*, in book form. *Move Over Mountain: Learning the Lessons of Faith* contains nonfiction, fiction, and poems that touch upon the author's wide experiences. The book is available for \$11.95 from Smyth & Helwys, 1440 Coleman Avenue, Macon, GA 31207.

Howard N. Rabinowitz has brought together in one volume a collection of his articles covering three overlapping fields: race relations, ethnicity, and urban history. Included are essays related to and inspired by his ongoing discussion with C. Vann Woodward and other scholars on Jim Crow segregation, black educational and political leadership in the postbellum South, comparative studies on race relations and urban development in the North and South, and the nature of nativism, bigotry, and antisemitism in the southern United States. Rabinowitz introduces the book with his reflections on the last thirty years of history as a discipline and profession. *Race, Ethnicity, and Urbanization* is available from University of Missouri Press, 2910 Lemone Boulevard, Columbia, MO 65201 for \$42.50.

Columbus to Catherwood is the first volume in the planned Kislak Bibliographic Series. Compiled by Dr. Lee Allen Parsons, and written in English and Spanish, *Columbus to Catherwood* covers 350 years (1494-1844) of important historic book graphics. Dr. Parsons is curator of the Jay I. Kislak Foundation's collection of rare books, original manuscripts, and historic maps relating primarily to Florida, the Caribbean, Mexico, and Central America. There is also a substantial collection of Pre-Columbian art masterpieces in the Foun-

dation's collection. All of the graphics in this volume are from the rare books in the collection. An effort was made to select graphics that have not frequently been abstracted for republication in modern historical works. The Kislak collection is housed in the J. I. Kislak Mortgage Corporation offices in Miami Lakes. It is available to students and scholars by appointment. Paperback copies of *Columbus to Catherwood* may be ordered from Janette Cabrera, Jay I. Kislak Foundation, P. O. Box 025409, Miami, FL 33102-5409 for \$9.95.

Secret Missions, a novel by Florida historian Michael Gannon, is his initial entry into the world of fiction. The book is an exciting and suspenseful tale of a German agent who arrives in Florida in 1942 to compile wartime intelligence about U.S. airplanes. Peter Krug, the spy, is ferried on to St. Augustine Beach by a U-Boat and almost immediately murders a nearby fisherman. A young boy who observed the crime reveals it to a Catholic priest in the confessional. Bound by the vow of secrecy, the priest cannot seek help but is nonetheless determined to stop this nefarious German mission. Gannon's detailed knowledge of German U-Boat activity during World War II plays an important role in this hard-to-put-down novel. The priest and the spy ride a collision course that carries them down the east coast of Florida, across to Tampa, to Eglin Field in the Panhandle, and back to a violent climax off the Florida east coast. *Secret Missions* is rich in plot, character, historical, and technical detail. It was published by Harper Collins Publishers and sells for \$20.00.

Dr. Ben Pickard of the English department at the University of Florida is the author of a new history of Gainesville and Alachua County, the first to appear in more than three decades. *Florida's Eden* is beautifully illustrated and remarkably free of historical inaccuracies. Like all of Florida, Alachua County began as a frontier wilderness. Prehistoric Indians lived in the area, and it was the site for some of the early Spanish missions. White settlers— first Spanish and later Americans— established cattle ranches and cotton plantations. It was the scene of Second Seminole War confrontations and Civil War skirmishes. Education has played an important role in the county's history, beginning with the establishment of the East Florida Seminary in 1866. One of the most important events in Alachua County's history was the location of the University of Florida

in Gainesville in 1905 and the opening of its campus the following year. *Florida's Eden* traces this history and brings it up to the present. Alachua County is now recognized as one of the nation's major educational and medical centers. It is also an important marketing center for the surrounding area and a mecca for artists and writers. Dr. Pickard has done a masterful job in bringing this history to our attention. The book was written in cooperation with the Matheson Historical Center, Alachua County's new historical museum and research center, and is available from Maupin House, P. O. Box 90148, Gainesville, FL 32617; (800) 624-0634 for \$19.95.

Kevin M. McCarthy chronicles over 400 years of some of Florida's most notable pirates in *Twenty Florida Pirates*. The swashbuckling adventures of Sir Francis Drake, Blackbeard, and José Gaspar, to name a few, are brought to life in this colorfully illustrated narrative. In addition to describing well-known instances of pirating, McCarthy discusses the provocations that led to the brigands' lives of crime on the seas and their daily activities between maraudings. The author also offers a uniquely positive perspective on pirates' historical influence along the Florida coastline. *Twenty Florida Pirates* is available from Pineapple Press, P. O. Drawer 16008, Southside Station, Sarasota, FL 34239 for \$17.95.

Based on G. Russell Girardin's unpublished 1930s manuscript, William J. Helmer offers crime buffs a contemporary account of the gangster era in *Dillinger: The Untold Story*. First written after John Dillinger's death at the hands of the FBI in Chicago, the modern text retains details that were ascribed in part to the outlaw's lawyer, Louis Piquett. These include the famous "wooden gun" jailbreak, the gangster's contacts with Al Capone's Chicago syndicate, charges that Dillinger conspired with banks prior to robbing them, and his ties to "The Lady in Red." In addition to descriptions of multiple criminal escapades, the authors follow Dillinger and his gang on a brief vacation in Daytona and Miami, Florida. Finally, using new information from FBI files and other sources, they shed light on the United States' crime detection system before and after the implementation of J. Edgar Hoover's bureau of investigation. *Dillinger: The Untold Story* can be ordered from Indiana University Press, 601 North Morton Street, Bloomington, IN 47404 for \$27.50.

Seminole Indian folk tales are available now in print in Betty Mae Jumper's *Legends of the Seminoles*. This richly illustrated narrative shares the legends of Rabbit, the Corn Lady, the Deer Girl, Little Frog, and many others, which traditionally were handed down from elders to children around the evening campfire. For readers of all ages, Betty Mae Jumper has preserved stories of the Florida Everglades that provide valuable lessons about living in harmony with nature and help explain why the world is the way it is. This book can be ordered from Pineapple Press, P. O. Drawer 16008, Southside Station, Sarasota, FL 34239 for \$24.95, cloth; \$17.95, paper.

Stuart B. McIver's latest book, *Dreamers, Schemers, and Scalawags: The Florida Chronicles, Volume I*, traces the lives of some of Florida's most notable residents. The author uses biography, journalism, and storytelling to portray dozens of history-making individuals in a lively and engaging fashion. The volume reveals interesting facts about writer Zora Neale Hurston, comedian Oliver Hardy, nineteenth-century religious leader Cyrus "Koresh" Teed, movie director D. W. Griffith, and Indian leader Sam Jones. Through the "deeds and misdeeds" of these individuals McIver also offers a glimpse at Florida's formative years. This entertaining book is available from Pineapple Press, P.O. Drawer 16008, Southside Station, Sarasota, FL 34239 for \$17.95.