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Book Reviews

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BOOK REVIEWS

The Indians' New South: Cultural Change in the Colonial Southeast. By James Axtell. (Baton Rouge: Louisiana State University Press, 1997. xvi, 102 pp. Acknowledgments, illustrations, introduction, notes, index. \$22.95 cloth, \$9.95 paper.)

In this publication of the fifty-eighth Walter Lynwood Fleming Lectures in Southern History at Louisiana State University, James Axtell explores the encounter between Europeans and Native Americans in the Southeast in the sixteenth, seventeenth, and eighteenth centuries. Two of the three chapters focus on Florida.

The desire for easy wealth motivated the initial Spanish entradas. The conquistadors were disappointed because they found little of value except the human beings whom they enslaved, but their presence had a substantial impact on the people they encountered. Europeans introduced to Native people a new material culture and additional genetic, botanical, and zoological diversity. From salvaged gold and silver, which they reworked into ornaments to metal tools, mirrors, and fabrics, Native people incorporated the goods of Europe into their lives. They also joined with the invaders in producing *mestizo* children, and they added European plants and animals, particularly pigs, to their cuisines. The Spaniards altered Native cultures, however, in far less benign ways. Conquistadors demonstrated their military might in the Southeast and left in their wake the burning ruins of villages, collapsed chiefdoms, and thousands of Native casualties. The diseases they brought may have been even more destructive. With no immunity to European pathogens, entire Native communities died, and disease often left survivors culturally and socially maimed.

By the 1560s the Spanish had shifted their attention from conquest to missions, a substantially less expensive way to subjugate Florida. In the provinces of Guale, Timucua, and Apalachee, friars built churches in square rounds and replaced ceremonial dance poles with crosses. In 1576 Guales revolted because the friars refused to accept the established line of chiefly succession, and Spanish soldiers ruthlessly subdued the rebels. As a consequence, many Native Christians separated themselves from pagan members of

their communities, and the friars, who also suffered casualties, became tolerant of matrilineal lines of descent and more respectful of chiefs. While secular authorities showered chiefs with gifts, the friars converted them and turned secular authority in Native villages to the Church's use. By 1650, the number of converts had reached 26,000, but many Native people already had begun to doubt the efficacy of their new religious practices. In 1647 a group of Apalachees rebelled, and in 1656 aggrieved Timucuas simply abandoned the missions when friars tried to compel their chiefs to perform manual labor. Slave raids from Carolina and Governor James Moore's invasions destroyed what was left of the Spanish mission system in Florida in the first decade of the eighteenth century.

The growing power of the British and French in the eighteenth-century Southeast also brought significant change to Native peoples. Although they managed to play off European colonial powers against one another until the end of the century, Indian nations saw their power and independence gradually circumscribed. Early British settlers in the South depended on Native people not only for subsistence but also for deerskins which became the first lucrative export from Carolina. The British also depended on Native allies in their colonial wars, but the French in Louisiana provided keen competition and enjoyed significant advantages over the British. French traders were more likely to meld into Native society, their government understood the importance of gift-giving, and their missionaries imparted a moral tone to Indian-white relations. Economic relations intertwined inextricably with politics. According to Axtell, "the most serious change of all was the natives' increasing dependence on their colonial neighbors for economic viability and, by extension, their loss of political autonomy" (69).

Scholars of the Native Southeast will find nothing new in this slim volume, although it presents an adequate synthesis of recent research. Casual readers may find these essays useful, but they really should avail themselves of Axtell's more original writings, which do not deal with the South. Perhaps the finest essayist of his generation of historians, Axtell's genius is more readily apparent in *The European and the Indian* (1981), *The Invasion Within* (1985), and other works than it is in *The Indians' New South*.

University of Kentucky

THEDA PERDUE

"A Rogue's Paradise": Crime and Punishment in Antebellum Florida, 1821-1861. By James M. Denham. (Tuscaloosa and London: The University of Alabama Press, 1997. xii, 385 pp. Preface, notes, bibliography, index. \$39.95 hardcover.)

Historians have paid increasing attention to matters of criminal justice in recent years, as the problem of crime control has loomed ever larger in the popular consciousness. Such seminal works as Samuel Walker's *Popular Justice* (1980) and Lawrence M. Friedman's *Crime and Punishment in American History* (1993) have been supplemented by more specialized studies of conditions in selected states and localities. Until now, however, no scholar has undertaken a major study of crime in antebellum Florida. "*A Rogue's Paradise*" thus fills an important gap in the historical record. Utilizing an exhaustive array of primary and secondary sources, including intensive research in county court records and grand jury reports, James M. Denham offers readers the most comprehensive account of criminal activity and law enforcement yet available for any state.

Florida's vast frontier, ethic of honor, and commitment to slavery go far to explain the workings of antebellum criminal justice, he argues. While the plantation belt of Middle Florida contained a large and prosperous population, other parts of the state remained sparsely settled and isolated. Wilderness areas provided a refuge for local lawbreakers and encouraged out-of-state gangs to raid outlying settlements. In the absence of a centralized police force, a handful of overworked sheriffs and marshals struggled with limited success to track down fugitive felons in the backwoods. Although lawmen sometimes called on citizen posses for assistance, the effectiveness of such ad hoc auxiliaries varied greatly from locality to locality. Even so, the court system served an indispensable unifying function in the antebellum years, as circuit-riding judges and lawyers brought a measure of law and order to the most remote hamlets.

Court records indicate that, as in other southern states, violent crimes against the person heavily outnumbered property crimes on judicial dockets. Commentators have advanced many theories to explain this propensity to violence: the effects of climate; an over-indulgence in alcohol; a Scotch-Irish heritage of clan violence; a paranoid state of mind resulting from the institution of slavery; legal doctrines enlarging the right of self-defense; frontier individu-

alism; and a pervasive ethic of honor. While acknowledging some merit in each of these arguments, Denham relies primarily upon claims of honor to account for the low rate of convictions in cases of personal violence: "Unless it could be proven that victims had fallen in an unfair fight or that the killer or assaulter had taken some unfair advantage over the abused or slain, juries were reluctant to convict fellow Floridians" (73). Even those who *were* convicted of assault and battery often faced minimum fines of less than a dollar.

Crimes against property, on the other hand, carried severe punishments, which were generally enforced. Those convicted of larceny, burglary, or horse stealing could expect to be publicly whipped, perhaps branded, sentenced to stand for hours in the pillory, and assessed a heavy fine. Arson and slave stealing were capital offenses. Public opinion strongly condemned all forms of theft as violations of the honor code, Denham observes, and the harsh physical punishments were designed to humiliate offenders in the eyes of the community. Yet this explanation glosses over the fact that conviction rates for property crimes were extremely low. If juries considered thievery so reprehensible, why did they acquit so many defendants? The answer may lie in the socioeconomic composition of many juries and in the competence (or incompetence) of local prosecutors—two subjects about which Denham has little to say.

The widespread use of summary punishments to deal with property crimes and morals offenses grew in large part out of the insecure condition of most Florida jails. In one of his most interesting chapters, Denham describes the unsanitary and ramshackle state of local jails, from which escapes were commonplace. Although sheriffs and marshals regularly appealed for stronger buildings and more guards, they made little headway in the face of taxpayer resistance and legislative inertia. Even when the state finally allocated funds for the daily maintenance of each prisoner, jailers found it difficult to secure prompt reimbursement for their expenditures because of bureaucratic red tape. Since few jails could hold prisoners safely prior to trial, judges sometimes ordered dangerous lawbreakers to be transported hundreds of miles to a more secure jail in another district.

Although Denham's conclusions generally confirm the findings of previous scholars, he provides much fresh and fascinating detail on the individuals—criminals, victims, sheriffs, judges—who

found themselves caught up in Florida's criminal justice system. His well-written and engrossing study will appeal to the general reader no less than to specialists in Florida history, southern history, and legal history.

The Catholic University of America

MAXWELL BLOOMFIELD

Building Marvelous Miami. By Nicholas N. Patricios. (Gainesville: University Press of Florida, 1994. xiv, 325 pp. List of tables and illustrations, preface, photographs, maps, illustrations, tables, epilogue, appendices, bibliography, picture credits. \$49.95.)

Nicholas N. Patricios, a professor and administrator in the School of Architecture at the University of Miami, has written an architectural and planning history of Greater Miami (which actually means Dade County) by detailing the development of its various municipalities, its "Mosaic of Communities." The author divides the book into two sections: the first a history of the area's development, the second a description and catalogue of its architectural styles and significant structures. An epilogue discusses the impact of Hurricane Andrew on the area. The volume is illustrated with more than 250 tables, maps, diagrams, and often small and indistinct black and white photographs.

From its beginning in 1836, Dade County (named for the major who led his troops into an Indian ambush and massacre the year before) remained an isolated frontier outpost until 1896 and the arrival of Henry M. Flagler's Florida East Coast Railway. In 1900, the entire county had a population of less than 5,000 inhabitants. Today its population is almost two million. Patricios says that Miami is "marvelous" because it grew from scattered pioneer settlements to a "twentieth-century global city" in such a short time. Yet he also details the many unresolved problems that this rapid growth brought: the threatened supply of fresh water, growing pollution, the "canyonization" of the beach front, the "ghettoization" of various minority groups, the loss of agricultural land, and the seemingly unchecked and continuing crime, violence, vice, and corruption.

The author's discussion of architectural style leaves much to be desired. He is offended by the traditional term "Mediterranean Revival," claiming that "South Florida" architects created the style in the early twentieth century. Although he says the sources of Medi-

terranean style can be found in countries touching that sea from Italy to North Africa, he never mentions what each contributed. Later he calls Miami Beach's style of the era "Mediterranean Eclectic" because it mixed Spanish Colonial, Tuscan, and Venetian elements. He also fails to make a distinction between the high-style Mediterranean buildings of the area's leading architects and the structures of boom-time developers and contractors.

In substituting Mediterranean style for the early period, the author can label today's buildings with red tile roofs, round headed windows, and stucco walls "Mediterranean Revival." He has also coined the term "South Florida Progressive" to classify contemporary architectural styles. This, he adds, "takes the form of a progression beyond modernism" and implies the basic idea "that a city should express its history, and that its buildings should be manifestations of its culture" (102). One architect says he combines the languages of vernacular, Mediterranean, and Art Deco in his work, though Patricios says few examples of this new style exist.

Unfortunately, the book's format does not allow for a coherent development of Dade's urban or architectural history. The author discusses political and planning histories of the various cities and areas of Dade County in one place, in another their historic private buildings, in still another their public buildings, and their modern buildings in still another. Moreover, he limits the historic buildings to those listed by the various governmental units within the county as of historical importance, and the modern buildings to those which have won some type of award or have been reviewed by the *Miami Herald* architectural critic. The result is a disjointed and unsatisfactory account of a fascinating subject.

While it's always unfair to criticize an author for failing to write the book the reviewer wishes to read, *Building Marvelous Miami* only emphasizes the commonality of the three southeastern Florida counties of Broward, Dade, and Palm Beach (Dade County once included all three). In fact, when it suits his purposes, the author uses statistics for the tri-county area. "South Florida" becomes "the second largest Jewish community in absolute numbers after metropolitan New York City" (83). Yet only around 200,000 out of a tri-county population of 650,000 Jews actually live in Dade County,

It's when the author discusses architectural styles and their sources that the problem of attempting to isolate Dade County from the rest of southeast Florida becomes most acute. Although the Palm Beach architects of the 1920s seem to have played no part

in the development of the "Mediterranean-Mediterranean Revival" style, some of Dade's most fashionable clubs and largest houses were designed by Palm Beach architects and many Dade County architects first served as draftsmen or apprentices of Palm Beach firms. Addison Mizner, Maurice Fatio, Howard Major, John Volk, and Marion Sims Wyeth all designed major buildings in Dade County, though only Wyeth's Dutch South African Village in Coral Gables is mentioned, and I suspect because colleagues from the author's architectural college live there.

The reader who wishes a good survey of the county's historical architecture might consult the second edition of *From Wilderness to Metropolis: The History and Architecture of Dade County, Florida 1825-1940*, written and published by the Historic Preservation Division of Metropolitan Dade County (Miami, 1992). For the modern period *Miami: Architecture of the Tropics*, edited by Maurice Culot and Jean-Francois Lejeune (Miami/Brussels, 1992), offers some spectacular color photography. The work of *Arquitectonica* seems rather bland without its vivid reds and blues and yellows, and Charles Harrison Pawley's Haitian Marketplace loses half its interest in black and white.

Florida Atlantic University

DONALD W. CURL

John Ellis: Merchant, Microscopist, Naturalist, and King's Agent— A Biologist of His Times. By Julius Groner and Paul F. S. Cornelius. (Pacific Grove: The Boxwood Press, 1996. xiii, 323 pp. Preface, acknowledgments, introduction, biographical index, index, selected bibliography. \$45.00 plus \$3.75 s&h.)

Julius Groner and Paul F. S. Cornelius's *John Ellis* is an excellent, extremely valuable contribution to the literature about John Ellis specifically and eighteenth-century British natural history generally. It is the most complete study and the only monograph yet done on the life of John Ellis. It clearly puts Ellis among the top naturalists of his age even though over two hundred years later he is largely forgotten.

As indicated in the subtitle, this study is particularly strong in providing information about Ellis's roles as merchant, microscopist, naturalist, and King's Agent. Groner, who possesses both a law degree and a doctorate in history, has done a superb job unearthing Ellis's early business connections in London. Using the busi-

ness directories at the British and Guildhall Libraries, the parish rate books in the Guildhall Library, and the account book of the firm of John Ellis and James Fivey in the Bank of England Record Office, Groner establishes that Ellis and his partner had large sums of money to underwrite their purchases in the cloth trade. This was particularly important in the Irish linen trade in which the merchants functioned as bankers/lenders for the producers and processors in a nation with an inadequate banking system.

As a microscopist Ellis was among the best, if not the best, of his generation. Linnaeus called him “lynx-eyed.” Ellis used a single lens aquatic microscope of his design with great skill to examine flora and fauna. His careful work produced the first systematic study of the animals that Linnaeus called zoophytes— animals that had the superficial appearance of plants. Ellis also contributed to the beginnings of microbiology with his microscopic study of animalcules— protozoa.

The discussion of Ellis’s role as royal agent for West Florida is excellent. Using the insights of his earlier article on the subject co-authored with Robert Rea, Groner uses the Audit Office and Treasury records at the Public Record Office Kew to describe the role Ellis played in West Florida’s affairs from 1763 to 1776. These accounts are particularly useful in detailing Ellis’s expenditures.

Groner’s discussion of Ellis as a naturalist is also quite good. Part II of the book, however, is a fifty-four-page essay by Dr. Paul F. S. Cornelius, head of the Cnidaria section of the Natural History Museum of London. In this Cornelius describes Ellis’s work in his own age and evaluates it by the norms of that age. Cornelius also connects Ellis’s contribution to the twentieth century.

This is an excellent work, but as Groner notes on page 51, there are gaps. A few examples must suffice. Groner expresses annoyance with Miles Hadfield’s statement that Ellis lived opposite Christopher Gray’s nursery in King’s Road. Ellis after all paid rates for his business on Lawrence Lane— beyond commutable distance from Fulham in the eighteenth century— for twenty-eight years. Ellis, however, in his *1757 Phil. Trans.* “. . . the Tree that yields the common Varnish . . .” wrote that “this summer [1756] from my situation opposite Mr. Christopher Gray’s nursery at Fulham . . . I [examined] . . . the Rhus, or Toxicodendron.” Groner also doubts that Sir Joseph Banks funded the publication of *The Natural History of Zoophytes*. On September 1, 1782, Martha Ellis Watt wrote to Banks to thank him for recovering the manuscript, his editorial assistance, and his pa-

tronage. Because John Ellis of Hoxton signed John Ellis the naturalist's apprenticeship indenture in the "father" blank, Groner identified John Ellis of Hoxton as the naturalist's father. His will probated in 1730 does not match John Ellis the naturalist's family.

In connection with Ellis's family, Groner reports Ellis had an unmarried sister Martha, "a married sister Mary Ford, and a nephew Roger Ford; though the two Fords may have been in-laws and related by marriage only." Ellis's letters clearly show he had three sisters: Mary Ellis Ford, Martha Ellis, and Anne Ellis Nevel. Mary had four children: Burgess, John, Roger, and Hetty. Anne Nevel had two daughters, Martha and Meriel. Finally, Groner posits Ellis had nothing to do with the Irish linen trade or board prior to 1750. There is a loose scrap with notes in Ellis's correspondence on which Ellis recorded that he had joined previous Irish agents lobbying parliament in 1738, 1742, 1743, and later years. Enough about the gaps; Groner admits them, and calls for more research.

The book has a twenty-one-page bibliography of original manuscripts, printed sources, and secondary monographs and articles. There is an index, a useful biographical index, and several illustrations. Groner was a lawyer, and his style exhibits the point and counterpoint development of an advocate. In conclusion, this is a very solid work, filled with useful material, and enriches our understanding of Ellis.

Ohio University

ROY A. RAUSCHENBERG

"What Nature Suffers to Groe": Life, Labor, and Landscape on the Georgia Coast, 1680-1920. By Mart A. Stewart. (Athens and London: The University of Georgia Press, 1996. xix, 370 pp. List of illustrations, list of graphs and tables, acknowledgments, prologue, epilogue, appendix, notes, selected bibliography, index. \$45.00 hardcover.)

In this revision of his pathbreaking dissertation (completed at Emory University in 1988), Mart A. Stewart chronicles the shifting relationship between Georgia's lowcountry environment and the society created by the region's white and black residents. One of the very first scholars to focus upon the environmental history of the South, Stewart has long concerned himself with uncovering the material basis for and limits to the culture of Georgia's coastal landscape. *"What Nature Suffers to Groe"* reveals that he has mastered not

only the small mountain of primary and secondary evidence related to his subject matter but also the art of constructing a compelling historical narrative that speaks to the general public as well as to specialists concerned with lowcountry studies.

Stewart divides his book into five chapters. Making ingenious use of sources such as a seventeenth-century Spanish guide for priests administering the sacrament to Native Americans, Stewart first explores how coastal Indians interacted with their natural surroundings and with the Europeans seeking to establish control over the southern landscape. Most of the chapter concentrates on the Georgia Trustees' efforts to impose their idealized designs upon a landscape whose Native population had been decimated by disease and violence. In the second chapter, the author reveals how the Trustees' designs (which had, after all, been conceptualized in the English metropolis) shattered against the demographic and economic realities of life in the colonies. Stewart makes clear how the landscape itself bred the settlers' discontent with the Trustees' Georgia Plan, ultimately resulting in their decision in the mid-eighteenth century to liberalize the land tenure policy and to lift the ban upon slavery. The third chapter explores the subsequent rise of a Georgia plantation complex that entailed a massive reshaping of the environment to permit the cultivation of crops such as rice, long-staple cotton, and sugar. This portion of the book provides the best single description that I have read of how the lowcountry antebellum plantations actually operated— of how masters and slaves engineered a complex hydraulic system to manipulate water levels on their rice fields and how both whites and blacks continually struggled to turn the plantation culture toward their own advantage. Stewart's fourth chapter traces the relationship between masters, slaves, plantation technology, and the local environment during the late antebellum period, when declining soil fertility began to cast a shadow over the region's future. It was during this era, argues Stewart, that rational plantation managers sought to extend their agricultural systems to better control the land and the slaves even as natural disasters and slave resistance demonstrated that the planters' idealized vision of the lowcountry landscape was nothing more than a "masterful illusion." The final chapter chronicles the demise of the plantation system following emancipation and the ensuing genesis of a coastal economy oriented toward timber and tourism, industries that, like the rice plantations, required the manipulation of the environment. Yet Stewart points out that these

postbellum enterprises, unlike the antebellum plantations, did not create a locally rooted economy since they were managed by and oriented toward distant capitalists— a distinction between antebellum and postbellum landscapes that might lead some readers to question the author's previous emphasis upon absentee slaveowners such as Pierce Butler who supposedly established a plantation society that was rooted in local interactions.

In general, however, Stewart makes a very persuasive case for approaching the history of the Georgia lowcountry from the perspective of the local inhabitants' immediate relationship with their surroundings. As such, Stewart's narrative serves as a counterpoise to another superb recent study, Joyce Chaplin's *An Anxious Pursuit: Agricultural Innovation and Modernity in the Lower South*. Whereas Chaplin emphasizes how a transatlantic intellectual culture influenced the colonial and early national South, Stewart stresses how "activity in the locale" was "decisive in shaping" cosmopolitan ideals into actual social practice.

Specialists in the history of the lowcountry will appreciate the depth of Stewart's interdisciplinary, historiographical, and primary research. Many of his endnotes read like elegant essays that promise to expose historians to previously underused or altogether unknown sources. "*What Nature Suffers to Groe*" also succeeds in speaking to a wider audience still seeking to understand the roots of a uniquely southern identity. Stewart manages to convey what was and is special about the Georgia coast without losing sight of how that landscape has evolved over time. In so doing, this masterful first book establishes Stewart's credentials as a leading authority on the history of the southern lowcountry and a leading practitioner of the craft of environmental history.

Illinois State University

JEFFREY R. YOUNG

Letters of Delegates to Congress, 1774-1789, Vol. 24, November 6, 1786-February 29, 1788. Edited by Paul H. Smith and Ronald M. Gephart. (Washington, DC: Library of Congress, 1996. xxxii, 721 pp. Editorial method and apparatus, acknowledgments, chronology of Congress, list of delegates to Congress, illustrations, appendix, index. \$46.00 hardcover.)

The ratification debate has been a major source for studies of post-Revolutionary American politics. Now in the last letters writ-

ten by delegates to the Continental Congress, scholars can approach the American constitutional founding from a different perspective. The endgame of the Confederation was a time for reflection and analysis.

James Madison's ninety-four letters, though all recently published in the *Madison Papers*, are worth reading in the context of late-Confederation politics. Knowing the concerns of his fellow delegates to Congress, Madison's letters to them, and many of their responses to him, are among the most illuminating material in this collection. Fearful that the suppression of Shays' Rebellion would complicate the already problematic work of constitutional reform, yet at the same time knowing that it might take a severe crisis like Shays' to bring about a new constitution, Madison wrote to George Washington in February 1787:

if the measures . . . on foot for *disarming* and *disfranchising* [the Shaysites] are carried into effect, a new crisis may be brought up. . . . I am inclined that [American political leaders] will gradually be concentered in a plan of a thorough reform of the existing system. Those who may lean towards a monarchical government, and who I suspect are swayed by very undigested ideas, will of course abandon an unattainable object whenever a prospect opens of rendering a republican form competent to its purposes. Those who remain attached to the latter form must soon perceive that it cannot be preserved at all under any modification which does redress the ills experienced from our present establishments. Virginia is the only state which has made any provision for the late moderate but essential requisition of Congress, and her provision is a partial one only.

Madison realized that Massachusetts and Virginia were the key states in the politics of constitutional reform; the inter-relationship between a new "crisis," systematic reform, "undigested ideas," and effectual remedies held the key to the future. "Moderate" statesmanship, in this context, required high courage and patience. These themes dominated the thinking of Congressional delegates, most of them, unlike Madison, outside observers of the drama in Philadelphia.

Among the freshest of these voices was Nathan Dane of Massachusetts whose twenty-five letters in this volume are all published

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alism; and a pervasive ethic of honor. While acknowledging some merit in each of these arguments, Denham relies primarily upon claims of honor to account for the low rate of convictions in cases of personal violence: "Unless it could be proven that victims had fallen in an unfair fight or that the killer or assaulter had taken some unfair advantage over the abused or slain, juries were reluctant to convict fellow Floridians" (73). Even those who *were* convicted of assault and battery often faced minimum fines of less than a dollar.

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Finally, and despite his sensitivity to issues of race, Rousey offers some unsupported comments about the role of blacks in New Orleans that need a more extended treatment. He says, for example, that many whites— including employers, policemen, grog shop owners, and professional criminals— had a vested interest in helping blacks “flout the law” (120). Yet he makes no effort to analyze the nature of black criminality and its relationship to the larger white society in order to provide a context for understanding why certain whites would be willing to assist blacks in that endeavor.

In sum, Professor Rousey has written a useful case history which advances our knowledge of the administrative history of southern policing, but much remains to be done on the topics of policing urban criminals, the reasons for the distinctive patterns of police violence, and the effects of black urbanites on law enforcement in southern cities.

University of Texas at San Antonio

DAVID R. JOHNSON

Taking Christianity to China: Alabama Missionaries in the Middle Kingdom, 1850-1950. By Wayne Flynt and Gerald W. Berkley. (Tuscaloosa and London: University of Alabama Press, 1997. xvii, 430 pp. Preface, appendix, notes, bibliography, index. \$34.95 cloth.)

This new work offers a veiled defense of evangelical American Protestantism as the principal factor in Christian missionary efforts in China. Wayne Flynt understands Alabama missionaries as motivated primarily by strong evangelical notions and composes his account through sampling the lives of the forty-seven missionaries who came to China from Baptist, Methodist, or Presbyterian churches with Alabama connections. Although Gerald W. Berkley is listed as co-author, Berkley only began the research; the finished book is based upon Flynt's research and his interpretations.

The bulk of the book consists of ten thematically organized chapters covering the missionaries' first contact with China, their efforts to understand Chinese culture, and their daily lives in China. Because his examples range over a century in time, at vastly different places and under widely dissimilar working and living conditions, the variations among his sample are enormous. Flynt admits the disjointed character this approach produces (xii), as different aspects of individuals' lives pop up in different chapters, but he evi-

dently believed that somehow a clear, general picture would emerge.

Ultimately, I felt these individuals' common origin in Alabama was not strong enough to give the book coherency. Flynt's arguments about the primacy of evangelism in the missionaries' motives, while entirely plausible, remain incompletely substantiated in the text. Indeed, he emphasizes how missionaries' actual lives in China departed in many aspects from their evangelical roots, but he believes these were adaptations required by the necessities of China.

The problem that Flynt encountered in writing this book lies in his inability to demonstrate exactly how the Christian life in Alabama defined and shaped the Alabama missionaries' efforts in China. In an extended discussion of the life of T. P. and Martha Crawford, two of the most intensely devoted American evangelicals in China, Flynt is able to link the Crawfords' views with the notions of J. R. Graves, a Baptist active in Tennessee and Kentucky, but concludes that T. P. Crawford's views probably were not strongly influenced by Graves' ideas, but "owed more to actual experiences in China than to what was happening in the South" (265). In fact, early in the book, Flynt notes how much missionaries had to adapt when he states "the necessities of China filtered, refined and altered the faith once delivered to the saints" (31). The problem for the historian remains the same as the problem among evangelical missionaries themselves: where to draw the line between the saving of souls through manifestation of the Christian spirit and the attraction of good works— including education, medicine, employment, social betterment— that were said to bring mere "rice Christians" into the fold.

Flynt has come face to face with the interpretative issue that has troubled so many historians of the American missionary movement in China. The strength of the missionary movement came from a variety of sources in American life; consequently most individual missionaries carried with them several contradictory motives and purposes. The challenges of adapting to China overwhelmed a good many of these people, while those who remained often underwent major transformations that brought to the fore certain elements among the mix that had originally brought them to China. I read Flynt to say that insofar as these missionaries were able to embody a strong evangelical element in their work, it is now possible to see, from the flourishing life of Christianity in China in the 1990s the importance of evangelism in the missionary endeavor. In

all truth, it seems impossible, however, to discern who among Chinese Christians, both past and present, developed their commitment to Christianity through the Holy Spirit or the power of good works.

Flynt announces in the introduction that his book will challenge the "two cultures" interpretation of missionary history in which the missionaries are portrayed as bringing their own culture to China where they lived alongside, but never really understood, Chinese culture, just as the Chinese, who maintained their own cultural patterns, failed to comprehend the missionaries. Instead, Flynt writes, "we believe that three cultures emerged. Alabama missionaries tried to impose their culture on China, largely failed . . . and consequently adapted a synergistic third pattern that was neither a carbon copy of evangelical Christianity from Alabama nor a replica of China" (20). Here, again, Flynt fails to provide a full account of his "synergistic third pattern." Yet, I found the two cultures theme much less significant than Flynt's emphasis on evangelical Christianity.

Flynt's account, because of its emphasis on evangelical Christianity's importance, disagrees with much of the literature (both that written by Americans and by Chinese) on American missionary efforts. Flynt offers a challenge to the dominant liberal Christian interpretation of Christian missions that admits the missionaries' link with imperialism, but asserts the missionaries' role as agents of social, educational, and family change in modern China. Flynt provides a more religion-centered interpretation and draws a link between the evangelical fervor of many Alabama Protestants and the strong revival of Christianity in China since the beginning of the Deng Xiaoping reforms in 1978.

University of Wisconsin-Milwaukee

DAVID D. BUCK

The People's Welfare: Law and Regulation in Nineteenth-Century America.

By William J. Novak. (Chapel Hill and London: The University of North Carolina Press, 1996. x, 396 pp. Preface, notes, select bibliography, index. \$55 hardcover, \$19.95 paperback.)

In this commendable volume, William J. Novak takes aim at modern-day perceptions of early America as a land of minimal government, *laissez faire*, and unfettered personal freedoms. On the contrary, he asserts, statism and government regulation were

present and pervasive since the Founding. Covering the period from 1787 to 1877, Novak's work demonstrates that American civic authorities scarcely hesitated to apply the coercive power of the state in areas of public health and safety, political economy, and morality. Through ordinances, statutes, court rulings, and sundry police measures, public officials played an active role in shaping almost every aspect of nineteenth-century society.

Such positive governance was fundamental to what Novak calls the "well-regulated society," which he considers the dominant legal-political philosophy of America until the late nineteenth century. This vision had its roots squarely in the common law, which Novak rightly emphasizes as the prevailing legal tradition of the antebellum era, more significant than legal positivism; instrumentalism, or even constitutional law. According to the common law worldview, man, society, and government existed interdependently and symbiotically, not separately or in opposition, as modern liberal thought suggests. Likewise, the common law vision, unlike modern liberal constitutionalism, recognized no absolute, vested rights. Rights were social, not individual; they were relative to the rights of others and entailed duties vis-à-vis the commonweal, or people's welfare—the overriding concern of the common law mentality. Votaries of this view conceived of the state as an ordering mechanism invested with broad police power to make private interest yield to public needs. The state could restrain individual liberty, destroy private property, or otherwise qualify freedom for the sake of the public good. In sum, nineteenth-century Americans sought to promote their general welfare through a well-regulated society.

Novak outlines this vision in his introduction and initial chapter. The following five chapters illustrate how civil regulation worked in the realms of public safety, public economy, public ways, public morality, and public health. The concluding chapter chronicles the demise of the well-regulated society and the rise of the modern liberal state after 1877. Novak's treatment of political economy is especially noteworthy, challenging conventional wisdom by arguing that the "capitalist transformation" of nineteenth-century America "owed more to the visible laws of police than the natural laws of economics" or "the invisible hand of the free market" (84). Similarly, he revises long-held notions of law as an instrumentality of capitalist development, a mere tool used to protect private enterprise in a free-market economy. On the contrary, he contends, law served as an active engine of economic transforma-

tion precisely because the common law conception of the well-regulated society defined the market as a “special sphere of social activity” within the purview of “police and statecraft” (86). Unfortunately, Novak fails to distinguish between the intent and outcome of market governance. His reticence here leaves the impression that state attempts to control the economic sphere succeeded without a hitch according to a master plan. He ignores the real revolutionary aspects of the “market revolution,” which occasioned sweeping social changes that proponents of the well-regulated society neither anticipated nor desired.

A more serious liability concerns Novak’s overreliance on the commentaries and treatises of a small handful of legal thinkers, mainly James Wilson and James Kent. In view of this shallow pool of sources, Novak’s generalizations about the well-regulated society as a “dominant” legal-political philosophy lack some credibility. So important a legal theorist as St. George Tucker, in fact, is not mentioned at all. Since Tucker’s legal philosophy differed in important respects from the convictions of Novak’s small group of authorities, his egregious omission is probably no accident.

Shortcomings notwithstanding, *The People’s Welfare* is a splendid book, offering keen insights into the relationship of law, government, and society in nineteenth-century America. Additionally, in positing the well-regulated society and its broader common law universe as a useful framework for understanding the legal-political underpinnings of early America, Novak injects no small measure of sophistication and freshness into an oft-stale historiographical debate that too frequently casts these underpinnings in the simple, dualistic terms of liberalism versus republicanism. *The People’s Welfare* should engage, impress, and benefit anyone with a serious scholarly interest in the American Early Republic and Middle Period.

Auburn University

ERIC TSCHESCHLOK

The Darkest Days of the War: The Battles of Iuka & Corinth. By Peter Cozzens. (Chapel Hill: University of North Carolina Press, 1997. xvi, 390 pp. Preface, illustrations, maps, appendix, notes, bibliography, index. \$39.95.)

Between May and October 1862 Union and Confederate forces struggled for control of Corinth, Mississippi, a crucial rail

junction. After a glacial advance, Henry W. Halleck captured the city in May; after several months of relative inactivity, Confederate efforts to retake the region with forces commanded by Sterling Price and Earl Van Dorn were thwarted at Iuka (September 19) and Corinth (October 3-4). In each case Ulysses S. Grant tried unsuccessfully to coordinate pursuits; both battles elevated William S. Rosecrans to prominence, although he mishandled his command at key moments in each engagement. Peter Cozzens, author of a fine trilogy on the battles of Stones River, Chickamauga, and Chattanooga, rescues these engagements from their previous obscurity, overshadowed by Shiloh and Vicksburg.

Readers eager for detailed descriptions of battle action, a Cozzens trademark, will find plenty to satisfy them: the chaos of combat is vividly presented. However, away from the battlefield, Cozzens' assessments of generals' performances are sometimes contradictory and inconsistent. A case in point is his discussion of the differences between Grant and Rosecrans after Corinth. Initially Cozzens recalls how in the immediate aftermath of the battle, Grant urged Rosecrans to pursue, and supplied him with fresh troops (276); later, he asserts, "Grant never urged Rosecrans on" (316). Cozzens describes how Rosecrans' pursuit began to collapse due to lack of supplies and forage (301); two pages later, however, he dismisses Grant's reference to those conditions in calling off the pursuit. While Cozzens highlights "the conspiratorial ranting" of Grant's staff and subordinates about Rosecrans' insubordination in claiming credit for both battles, he barely mentions that much of the friction between the two commanders originated with the grousing of Rosecrans' subordinates. Finally, in an omission that is inexplicable precisely because it bears on matters at hand, Cozzens, who earlier harshly criticized Henry W. Halleck for reviving rumors about Grant's drinking in early 1862, fails to mention that Rosecrans' pet newspaper reporter, William D. Bickham, circulated stories claiming that Grant was drunk at Iuka— a story that Old Ro-sey's brother back in Cincinnati accepted without question.

Indeed, while Cozzens' work over the years has offered readers a sympathetic yet not unblemished portrait of Rosecrans, when it comes to Grant he steps onto foreign soil— and all too often slips. Halleck told Grant to take the field before Charles F. Smith was injured in March 1862 (16); Grant injured his leg in a riding accident before Shiloh, not after (29); Cozzens is apparently unaware of Halleck's efforts to have Robert Allen and not Grant take over for him

in the West when he became general-in-chief. For someone who describes battle actions in minute detail, these stumbles are curious. One appreciates a portrayal of Grant that reveals his flaws as well as his abilities, but occasionally the breezy analysis and characterizations of his actions, in line with Cozzens' treatment of Grant elsewhere, betrays something approaching animus. On the Confederate side, Cozzens may rely too much on the self-serving writings of Dabney Maury, who always managed to put himself at the center of everything; a general whose division lost 2,500 men out of 3,900 engaged at Corinth deserves more searching evaluation.

Despite these reservations, Cozzens' book offers us the most extensive examination of the operations around Corinth during 1862. However, it adds little to prevailing assessments of their importance. At best, it appears that while the Union could claim victory, missed opportunities for the Federals loomed large. Cozzens also missed an opportunity to break away from the traditional battles-and-leaders narrative to examine the impact of Union occupation on southern white civilians and how the Union army handled slaves in the area, especially in light of claims that what happened in this area of northern Mississippi and West Tennessee proved a laboratory for the sort of war Grant and William T. Sherman would later wage. The reader content with blow-by-blow battle accounts replete with bugles, banners, and bayonets may find this to be military history at its best, but those historians exploring new themes and broader definitions of military history may betray a touch of impatience with it.

Arizona State University

BROOKS D. SIMPSON

Six Years of Hell: Harpers Ferry During the Civil War. By Chester G. Hearn. (Baton Rouge and London: Louisiana State University Press, 1996. xiii, 319 pp. Preface, acknowledgments, abbreviations used in notes, appendix, bibliography, index. \$39.95 cloth.)

Situated at the junction of two rivers and three states, the beautiful town of Harpers Ferry was bound to become the cockpit of the Civil War in the East. Here was located a federal armory that produced 15,468 muskets per year. It was this capacity that drew John Brown to Harpers Ferry in search of weapons to arm the slave re-

bellion which he and his tiny group of followers had a mind to provoke in October 1859. After the outbreak of the Civil War eighteen months later, Harpers Ferry provided an irresistible lure for Confederate forces because no other southern arms factory could match these levels of production. As Chester Hearn makes clear in his vivid and lively account of the town's tribulations, Harpers Ferry was not the site of a great battle, though it was besieged briefly in September 1862 during Lee's invasion of Maryland. Yet (including Brown's Raid) Harpers Ferry changed hands fourteen times and its bridges were blown (and repaired) at least eight times. Furthermore, the defense of this important communications network provided the pretext for the dismissal of two commanders of the Army of the Potomac, George B. McClellan (in November 1862) and Joseph Hooker (in June 1863). Mr. Hearn is thus able to hinge much Civil War history around Harpers Ferry's varying fortunes during these tumultuous years.

At one point the movement of armies around Harpers Ferry might have ended the war in the East within days. In the autumn of 1862 the capture of Lee's order detailing the dispersal of the Army of Northern Virginia to subsist in Maryland offered McClellan an opportunity that rarely falls to a commander in the field. Stonewall Jackson's corps had moved to besiege Harpers Ferry. The rapid advance of William B. Franklin's VI Corps would have completely cut Lee off from Virginia and rolled up the flank of McLaw's division. Yet the Confederates were allowed to complete the siege unmolested, and Hearn does not exaggerate when he stresses the "disastrous Union defeat" that resulted. Harpers Ferry's surrender did a lot to offset Lee's pyrrhic victory at Antietam. Eleven thousand prisoners were paroled, and thirteen thousand stands of arms, seventy-three pieces of artillery and huge quantities of wagons, ordnance and commissary stores were removed to Virginia.

Hearn puts his finger on the problem of Harpers Ferry. It was "easy to attack but almost impossible to defend." Yet geography alone cannot explain repeated Union humiliations. Hearn details the deficiencies not just of the senior commanders (who later included Franz Digel and David Hunter) but also the middle-ranking officers, such as Colonel Dixon Miles, who commanded the garrison in September 1862. Union defeats were mainly due to a lack of elementary knowledge of basic soldiering. The generals neglected rudimentary reconnaissance and were thus continually surprised by Confederate movements. The resulting indecisiveness affected

confidence and commanders like Hunter allowed themselves to be outmaneuvered in their own minds before the troops were engaged. It took a general like Philip H. Sheridan, equipped with ruthless single-mindedness, to stop the pendulum swings of Union and Confederate armies past Harpers Ferry.

The reader occasionally requires more analysis than these subjects get in this treatment. There is little attempt to generalize about the nature of the war. This is especially true of the early chapters where Hearn touches on the incipient anarchy that lay just beneath the surface in 1861 and threatened to overturn the war's "regular" character. Soldiers hastily called to the colors were ill-disciplined, unruly, and prone to plunder and vandalism from the first. This tendency did much to undercut the officially sponsored policy of conciliation in the first year of the war. By 1864 guerrilla action in Jefferson and London Counties revealed the full potential of criminality in partisan action that threatened the social fabric. The Yugoslavian Civil War helps us to place these spirals of increasing violence within the context of social disintegration in a longer perspective, a process which in 1861-65 was only kept in check by the comparative brevity of the Civil War. In August 1861 Harpers Ferry experienced random sniping comparable with that in Sarajevo: "Everything that moved about the streets they shot at vindictively. . . ." Yet though Mr. Hearn does not venture from his chosen narrative path, this is a good book which will receive a warm welcome from the legions of Civil War readers.

King's College, London, England

BRIAN HOLDEN REID

The Quality of Mercy: Southern Baptists and Social Christianity, 1890-1920. By Keith Harper, (Tuscaloosa: The University of Alabama Press, 1996. xi, 168 pp. Preface, appendices, notes, bibliography, index, about the author. \$21.95 paper.)

Following the lead of John W. Storey, John Patrick McDowell, and especially Wayne Flynt, Keith Harper, in *The Quality of Mercy*, argues that white southern Baptists constructed a distinct social ethic in the three decades or so following 1890. This ethic, first articulated by a small but well-positioned elite leadership corps at seminaries and agencies such as the Home Mission Board, was forged from both an increasing denominational self-awareness (against

the backdrop of the Lost Cause) and the Populist “movement culture” in the late nineteenth century; but its origins, according to the author, can be traced back to seminal forces wrought during the religious revivals that erupted throughout the South roughly a century earlier. “Hence,” Harper writes, “the seeds sown in the Second Great Awakening sprouted, grew and blossomed” in Dixie “for [white southern] Baptists between 1890 and 1920” (14).

“Social Christianity” is the term employed throughout the study to describe the composite plant that grew to fruition at the turn of the century—partly in an attempt to distinguish it from the Social Gospel in the North, a theological dandelion of sorts that was rooted in a fertile critique of unjust societal institutions, partly to connote the Baptist hybridization of evangelical outreach and conscious concern for the dispossessed—and considerable effort is made to reclaim, redeem, and reassess its legacy in the historiography of southern religion (chapters 1, 2, and 7). For, Harper manifestly contends, scholars including Kenneth K. Bailey, John B. Boles, John Lee Eighmy, Samuel S. Hill, Rufus B. Spain, and James J. Thompson Jr. have mistakenly relegated this unique social ethic to the status of church charity.

Not that all of these analysts were totally wrong. White southern Baptists remained individualistic, paternal, and rigidly biblicistic. They held fast to their conversion-centered theological conservatism. They never backed away from the idea that saving sinners was God’s will and that it would lead to the regeneration of society as a whole. Nevertheless, “this precluded neither social concern nor social action” (45), the author declares, as missionary activity commonly met regard for society’s victims. What is more, because social concern was informed by the development of an “organic society” which, as conceptualized by Joel Williamson, assumed hegemonic status in the post-Reconstruction South, social action was animated by the notion of social “place.” As a result, white southern Baptists addressed “societal ills through churches and such social networks as families and communities,” and these “differing cultural assumptions . . . may have camouflaged their Social Christianity to later generations” (115).

Of course “Social Christianity” was never wholly incognito between 1890 and 1920. In fact, Harper sees glimpses of it reflected everywhere in the New South mirror: in the rhetoric of southern Baptist leaders (chapter 3), particularly C. S. Gardner and George B. Eager, faculty at the Southern Theological Seminary, B. H. Carroll, founder of the Southwestern Baptist Theological Seminary, Isaac T.

Tichenor, Secretary of the Home Mission Board, and Richard H. Edmunds, editor of the *Manufacturer's Record*; in the building of orphanages and in the ideas that animated their construction and operation (chapter 4); in support of schools in Appalachia and the Ozarks (chapter 5), especially after a western North Carolina mountain man, A. E. Brown, became the Home Mission Board's first superintendent of Mountain Mission Schools in 1904; and in the policy of "racial uplift" (chapter 6), whereby white Baptists sought to "educate" accommodationist African American ministers so they might "properly" minister to and convert southern blacks. Importantly, this last reflective glimpse underscores the imperative of race, as well as the extent to which whatever seeds were sown prior to the period under investigation were of a genus akin to the black-eyed Susan. "Southern Baptists were unclear exactly where the African-American 'place' was in the organic society," the author writes, "but one thing was certain: They believed it was a place below whites" (117).

Although *The Quality of Mercy* will undoubtedly have some resonance beyond specialists in the field of southern religion, it can be regarded as another salvo in the continuing debate among scholars concerning the existence of a "social gospel" in the South. Thus, the essentials of Harper's argument have already been advanced by others (both Wayne Flynt and John W. Storey are quoted on the back cover of the volume), though the book adds significant detail to the larger narrative. The counter-argument that southern evangelicals never constructed a real social ethic similar to the Social Gospel in the North is still securely positioned in the scholarship, however, and it carries vastly more interpretive weight. In addition, it has far greater conceptual economy, subsuming even the factual underpinning of Harper's account without denying the diversity of religious life in the region. To be sure, white evangelicals were increasingly aware of injustice in the early years of the twentieth century, and to a limited extent they instituted benevolent reforms. But theirs was a pietistic, otherworldly theology that mitigated against social criticism and made them anxious defenders of the status quo. A full comprehension of this theoretical base makes it much easier to understand why and how white Baptist leaders developed a special genius for levelling rhetorical "twistifications," to use the language of Thomas Jefferson, just as much as it reminds us that southern evangelical actions—however camouflaged—speak much louder than words in the final analysis.

Emory & Henry College

THOMAS J. LITTLE

Sherman's Horsemen: Union Cavalry Operations in the Atlanta Campaign. By David Evans. (Bloomington and Indianapolis: Indiana University Press, 1996. xxxvi, 645 pp. Preface, introduction, notes, bibliography, index. \$40.00 cloth.)

In recent years Union General William T. Sherman's Atlanta campaign has been the subject of a couple of good books— James Jones and James McDonough, *War So Terrible* (1987) and Albert Castel, *Decision in the West* (1992). However, both of these books focus primarily on infantry operations, giving only perfunctory treatment to the cavalry. David Evan's *Sherman's Horsemen* addresses cavalry operations and closes a gap in Civil War literature. Cavalrymen have a story to tell, and, the author claims, "nowhere did horse soldiers play a more important role than in William Tecumseh Sherman's Atlanta campaign" (xvii). Evans wrote this book so that the cavalry operations during this campaign would not fade into obscurity and be lost forever.

In the spring of 1864 General Sherman underestimated the usefulness of cavalry; in fact, he was "mistrustful of cavalry" (2). The general had good reasons not to trust horsemen, for he had seen firsthand several Union cavalry failures. In addition, most of Sherman's cavalry commanders were Army of the Potomac castoffs who lacked competence and aggression. For these reasons the four cavalry divisions with Sherman, numbering 11,714 officers and men, spent the first two months of the campaign protecting the flanks of the Union army. Once the Federal troops reached the Chattahoochee River the cavalry played a more conspicuous role in the campaign. Six times during July and August 1864 Sherman sent mounted columns to cut railroad lines supplying the besieged city of Atlanta.

In one of the two successful cavalry raids, General Kenner D. Garrard, commanding the 2nd Cavalry Division, tore up the Georgia Railroad at Stone Mountain on July 18. However, just tearing up the rails was not good enough for Sherman— he wanted the track obliterated, and he gave specific orders on how this was to be done. Instead of simply heating and bending the ties, Sherman wanted them heated, twisted, and bent (82). That way the Rebels could not straighten and reuse the track. The other successful cavalry raid was led by General Lovell Rousseau. His command tore up twenty-six miles of the Montgomery & West Point Railroad. These two operations succeeded in severing Atlanta's direct rail connection with the east and west. By July 24 only the Macon & Western Railroad remained operative to supply Atlanta.

All four Union cavalry divisions united in the attempt to cut the Macon & Western Railroad, Sherman's "big raid." The plan was for the troopers to move out on July 27 and rendezvous south of Atlanta the next day. The horsemen would tear up five to ten miles of track plus telegraph wires, then return to protect the flanks of the army. In addition, General George Stoneman proposed that his division continue south after cutting the railroad to liberate the thirty thousand Union prisoners at Andersonville. Sherman approved the plan. In what became one of the most infamous raids of the Civil War, no prisoners were freed while over half of Stoneman's men became prisoners at Andersonville— 1,329 out of 2,144 (376). The railroad was not cut and Sherman's "big raid" was a dismal failure.

By the end of the campaign, the author demonstrates, Sherman still did not trust cavalry. In fact, Sherman blamed the horsemen's lack of energy for the capture of Atlanta taking six weeks instead of one: "I became more than ever convinced that cavalry could not or would not work hard enough to disable a railroad properly. . . ." (468).

David Evans has written a much needed book that fills a big gap in Civil War literature. *Sherman's Horsemen* was thoroughly researched and meticulously written. Evans has provided Civil War historians with a marvelous study that should stand as the definitive treatment of cavalry operations during the Atlanta campaign.

Valdosta State University

CHRISTOPHER C. MEYERS

The Papers of Andrew Johnson, Volume 13, September 1867-March 1868.

Edited By Paul H. Bergeron. (Knoxville: University of Tennessee Press, 1996. xxix, 734 pp. Introduction, acknowledgments, editorial method, illustrations, chronology, appendices, index. \$49.50 cloth.)

"I often feel like dropping you a line," a fellow Tennessean wrote to Johnson, "but I am aware you receive more letters than you can read, & therefore, it is seldom that I gratify my inclination in this particular." Certainly the president received a tremendous amount of mail from citizens offering advice, pledging support, or begging for jobs. The thirteenth volume of his *Papers*, like its predecessors, consists very largely of this kind of correspondence. It includes few personal letters and few communications from Johnson himself except for official documents.

To the extent that the president read his mail—and heeded it—he was misled into believing that his popular support was greater and his political prospects brighter than was actually the case. True, he was sent a threatening letter signed “Avenger,” and he exchanged correspondence with Ulysses S. Grant in which each called the other a liar, but he received absolutely no letters opposing his Reconstruction policies (or if he did receive any such letters, they were not included in the present collection).

But many correspondents denounced the policies of his opponents, the Radical Republicans. One of them, writing from New Orleans, said the consequence was that Louisiana had been delivered “into the hands of the negroes led by a few unprincipled white men, chiefly of Northern birth and education.” Another, writing from Virginia, emphasized “threats made by the freedmen, who say they have been promised land and if it is not given to them they will have it by fighting.” Such reports seemed to justify Johnson’s public statement: “Of all the dangers which our nation has yet encountered, none are equal to those which must result from the success of the effort now making to Africanize the half of our country.”

At first, correspondents assured Johnson that the threat of impeachment need not be taken seriously. They and he were encouraged by Democratic gains in the 1867 elections in northern states. Regarding one of the states, he was informed: “Maine pronounced yesterday against negro equality—against black rule in the South—against Congressional usurpation, and particularly against the attempted degradation of the President and the Presidential Office.” After the Pennsylvania voting the Washington *National Intelligencer* announced: “Impeachment died yesterday.”

Impeachment revived, however, when Johnson removed Edwin M. Stanton as Secretary of War. Comparing Johnson to Jesus, a fellow townsman of Greeneville, Tennessee, assured him: “If you are *Impeached* the trial will be like one that took place over *Eighteen hundred years ago*.” As the trial approached, some admirers thought the situation so desperate as to justify violence, one of them advising him: “were I in your place, I would have a secret understanding with the Fenians, from whom . . . I believe you could get an army that would scatter the fanatical fools,” that is, the congressional Radicals. Other well-wishers assumed he had nothing to fear from a trial and had a good chance of reelection in 1868.

As this sampling suggests, the volume is especially rich as a source of contemporary opinion, at least the opinion of one ele-

ment of the public. The editing, as always, is excellent. The editors have taken pains to identify even the most obscure persons mentioned in the text, resorting to such sources as pension records and the manuscript census. All but a very few names have been identified, and nearly all of them correctly, an exception being the Florida carpetbagger Harrison Reed, who had been a newspaperman in Wisconsin, not Minnesota.

South Natick, Massachusetts

RICHARD N. CURRENT

Gulf Coast Soundings: People & Policy in the Mississippi Shrimp Industry.
By E. Paul Durrenberger. (Lawrence: University Press of Kansas, 1996. xviii, 172 pp. Preface, acknowledgments, tables, figures, appendix, references, index. \$29.95 cloth, \$17.95 paper.)

You do not get the feel of waves slapping against the hull, nor the sounds of winches hauling back nets, dumping out jackknifing, kicking shrimp on deck from E. Paul Durrenberger's *Gulf Coast Soundings*; however, the book does give a valuable look at the demographics and economics of the independent people who struggle to make a living while bringing the delicious crustaceans to our dinner table. Durrenberger leaves the environmental recriminations of bycatch (the millions of pounds of "wasted" fish) and the sea turtles drowned in the nets to others and focuses on the people, their lives, and how increasing regulations, foreign competition, and the ever escalating costs of fuel, repairs and ice affect them.

Durrenberger's writing is sometimes filled with jargon like "Folk Models," but the author's interviews with fishermen give a compassionate view of a beleaguered people who leave the dock trusting to luck, risking their boats and lives in one of the most dangerous professions on earth. Next to coal mining, it has the highest accident rate of any occupation; furthermore, fishermen never know if they will even meet expenses. When the shrimp are running, as one shrimper put it, the Gulf shrinks to the size of a bath tub as everyone drags nets, tangles gear, and runs over each other.

Luck plays a big part in fishing, but so does skill in what the author calls the "skipper effect." A few come in with their hulls full of shrimp; others just strain water, eke out a bare living fighting the elements, or eventually go broke, dry up, and blow away. At times the conflict and the cultural disparity between American and Vietnamese fishermen has nearly led to war, with boat burnings and shootings.

Bless Mr. Durrenberger for taking a hard look at the views of fisheries managers and their often flawed assumptions and computer models that determine when, how, and where people may fish. It does not always follow that limiting harvest and allowing breeding stock to escape into the sea causes a subsequent rise in populations. Depending on when it hits, a hurricane can cause a good shrimp season by bringing nutrients into the estuaries, or a terrible one by flushing juvenile shrimp out to sea. Environmental factors, such as water temperature, rainfall, and food supplies are critical.

With bigger boats, more powerful engines, and better technology that enables the well capitalized to vacuum up the sea floor, the need for control is dire, but the lack of communication between regulators, academics, and fishermen leaves the whole issue of fishery management a hopeless mess. While environmentalists see TEDS (Turtle Excluder Devices) as a solution to the drowning of sea turtles, some shrimpers complain bitterly that it is nothing but a hole in their nets through which shrimp pass.

Shrimpers, often working together in family units, are the dinosaurs of this society. Instead of going off to the office and leaving their kids in day care or hanging around street corners, fathers put their sons to work, and daughters work with their mothers in the fish houses heading and processing shrimp. But the shrimpers are as endangered as the sea turtles. Lacking the clout that farmers have in imposing market protections and tariffs, cheap imported and aquaculture shrimp often floods the market, driving down the price of shrimp.

It is good that E. Paul Durrenberger has written this all down before the industry fades away. His work is comparable to that of the ethnographers who sought to chronicle the last days of the Indians before they vanished from the Plains.

Gulf Specimen Marine Laboratories, Inc.

JACK RUDLOE

Dixie Debates: Perspectives on Southern Culture. Edited by Richard H. King and Helen Taylor. (New York University Press, 1996. xii, 242 pp. Acknowledgments, contributors, introduction, afterword, index. \$17.95 paper.)

The thirteen stimulating essays that compose *Dixie Debates* originated in a conference on southern culture at the University of

Warwick in 1994. The selections range from music to film, from literature to *Southern Living Magazine*, from yard art to tourism. The essays, divided into three sections titled "Southern Cultures," "Southern Music," and "Southern Images," are well written, engaging, and provocative.

Charles Joyner sets the tone with a compelling argument for recognizing the significant contributions that African Americans gave to southern culture. "The slaves were not merely *receivers* of European culture, they were also donors of African culture, and *creators* of southern culture" (16, emphasis in original). While Joyner concentrates primarily upon music, his essay suggests the complex and entangled influences that created southern culture. Paul Binding argues that southern literature matured in the twentieth century in the struggle between agrarian and industrial forces and tests his argument using Eudora Welty, Ellen Glasgow, the Agrarians, and William Faulkner. Women blues singers, Maria Laurent reminds us in an essay that analyzes both literature and music, were sometimes sassy and sang not only of men's shortcomings but also of lust and fun. Robert Lewis discusses the construction of Cajun culture, its music, flag, customs, and language, and the mixture of influences that have shaped it. *Southern Living*, Diane Roberts implies, epitomizes white southerners' persistent evasion of unpleasant topics and of middle-class insularity. The magazine avoided stories on civil rights, poor folks, and strife and offered its readers an imaginary and unproblematic white South.

Four essays deal specifically with music. Simon Frith's essay, "The Academic Elvis," faults academics both for shunning Elvis Presley and also for constructing an antiseptic canon that prefers uncontaminated traditions. Presley, like many of his rock 'n' roll cohorts, came from a southern working-class culture that was loaded with impurity, contradictions, and talent. Once rock 'n' roll moved beyond its wild originators, Paul Wells argues, southern rock in the 1970s "not merely embodies the 'good ole boy' model but also legitimizes the more romanticized and socialized aspects of masculine behavior by recalling the hierarchical and patriarchal codes of the plantation era" (119). The expansion of black-oriented radio after World War II, Brian Ward and Jenny Walker show, popularized black slang, legitimized black leaders, united communities in various endeavors, and encouraged pride. The role of black radio during the civil rights movement is less clear, but certainly white owners and sponsors balked at civil rights activism. Sorting out the impact of disk jockey

jargon, black-influenced clothing style, and the evolving music of the fifties continues. Connie Zeanah Atkinson explores how New Orleans tourist lords treat visitors to an experience that includes not only jazz and rhythm and blues but also gospel music. The New Orleans tourist industry, like those in many southern cities, would prefer a marketable middle-class musical tradition.

The Birth of a Nation, Richard Dyer argues, was about much more than race and sex. The film utilized novel lighting techniques to emphasize endangered white female purity. Because of flawed southern white men, miscegenation, and overenthusiastic Ku Klux Klansmen, Dyer suggests, the film “betrays a feeling that the South is, after all, not quite white enough to give birth to the new white nation” (175). Jane Gaines re-examines Oscar Micheaux’s 1919 film, *Within Our Gates*, and reveals layers of meaning that in some ways contests D. W. Griffith’s *Birth of a Nation*. Judith McWillie provides a tour of the South that reveals the persistence of African influences on culture. Burial monuments, yard art, quilts, drawings, and juke joint paint schemes are manifestations of African American artistic memory.

Giving word bites of these essays does them little justice. These are imaginative, thoughtful, and sometimes humorous essays that largely avoid jargon and pretentiousness. They suggest that the study of southern culture flourishes at home and abroad and that it is hospitable to a variety of influences and interpretations.

National Museum of American History

PETE DANIEL

What Do We Need a Union For? The TWUA in the South, 1945-1955. By Timothy J. Minchin. (Chapel Hill and London: The University of North Carolina Press, 1997. vii, 285 pp. Acknowledgments, introduction, notes, bibliography, index. \$16.95 paperback.)

Timothy Minchin’s *What Do We Need a Union For?* succeeds in the dubious task of complementing and even challenging an already massive historiography devoted to workers in the South’s largest industry. The book’s contributions lie not only in extending this topic into the unexplored post-World War II era, but also in challenging established theses that blame cultural and industrial peculiarities for the demise of unionism in the South. Drawing upon over sixty oral history interviews and union, business, and government archives, Minchin argues that southern textile workers rejected unions out of pragmatic assessments of their changing

economic situation— a situation that resembled that of other white American workers during the same period. While Minchin's rejection of cultural explanations leads him at times to a simplistic economism, he provides a convincing alternative to the southern exceptionalism of previous studies.

This study's central finding is that broad economic changes prevented the Textile Workers Union of America (TWUA) from organizing southern workers after the Second World War. In a booming postwar economy, non-union manufacturers matched wages paid at unionized plants, thus creating a "free-rider problem" that allowed workers to benefit from union drives without joining them. The TWUA first encountered this barrier during Operation Dixie, a multi-union effort to organize the South between 1946 and 1953. As union organizer Joel Leighton explained in one interview, high wages and access to consumer goods decreased workers' sympathy for the organizing drive. "What do we need a union for?" he recalled them asking, "We've never had it so good." Challenging historian Barbara Griffith's assertion that workers' acceptance of racism, anti-communism, and paternalism killed Operation Dixie before it even began, Minchin argues that the TWUA did succeed in creating new locals throughout the campaign. Unable to maintain wages above unorganized plants, however, the union failed to institutionalize these new locals into textile mill communities.

Focusing primarily upon North Carolina, Minchin traces the TWUA from Operation Dixie through a previously ignored 1951 general strike and into its aftermath. Alternating between regional and local studies, he situates textile communities within a broader context of the postwar industrial South. Increased sales after the war allowed textiles, a minimally profitable industry before the war, to increase wages steadily in the late 1940s. Able to attract workers with high wages, companies replaced long-standing paternalistic practices of providing housing, health care, and food to their workers. Although previous authors have blamed paternalism for the death of unions in the South, Minchin shows that owning their own homes and shopping in independent stores did not lead workers to join the TWUA. Workers bought cars and houses outside the mill communities, but in the process accumulated credit debts that greatly dampened their union participation. While postwar economic growth slowed union expansion in already organized northern industries, the TWUA could not establish a presence in the South without providing concrete advantages to new members.

BOOK REVIEWS

507

While economic prosperity may have undermined the TWUA, Minchin draws too sharp a distinction between economic growth and other social factors. He himself points out that black and female workers provided disproportionately stronger support for the 1951 strike than white men. Indeed, Minchin pays close attention to the importance of race and gender identity in determining black and female support for the TWLJA. During a 1946 organizing drive at Kannapolis, North Carolina, the union's call for a family wage alienated women who were, according to one organizer, "afraid of losing the feeling of superiority" over women who did not work outside their homes. Black workers in Danville joined the union for protection from racial discrimination and opposed integration of locals out of fear that they would lose their independent voice. Minchin connects race and gender identity to economic choices when discussing women and African Americans, but he portrays white male workers simply as economic actors. Historians Michael Honey and Robert Korstad have clearly demonstrated that race and gender became inextricably linked to class consciousness in the postwar South, as unions sacrificed attention to social reform in exchange for high wages. Minchin could have extended his thesis to white male workers in the same period.

This well-researched and clearly written study rescues southern cotton mill workers from the focus on cultural isolation that has dominated much recent work on the subject. By examining a more recent period and through extensive use of oral history, Minchin demonstrates that southern whites enjoyed the high wages and access to consumer goods that also weakened industrial unions in the North. He has also set the stage for deeper inquiry into the connections between such prosperity and changing race and gender relations in the postwar South.

University of North Carolina

WILLIAM P. JONES

From George Wallace to Newt Gingrich: Race in the Conservative Counter-revolution, 1963-1994. By Dan T. Carter. (Baton Rouge: Louisiana State University Press, 1996. xv, 134 pp. Preface, notes, index. \$22.95 hardcover.)

For more than a decade Dan T. Carter has plumbed the depths of George Wallace's remarkable political career. In 1995, the long-

awaited publication of Carter's magisterial biography, *The Politics of Rage: George, Wallace, The Origins of the New Conservatism, and the Transformation of American Politics*, finally brought the enigmatic Alabama demagogue out of the shadows and into the light of scholarly examination. This full-scale study of the Wallace phenomenon is a wonderfully entertaining and often brilliant book, but one suspects that not all readers— including many serious students of American politics— have the time nor the inclination to make their way through 450-plus pages of text. Fortunately, the recent publication of a companion volume provides an alternative and accessible forum for Carter's most important insights. Three of the volume's four essays were written in 1991 and originally delivered as the Walter Lynwood Fleming Lectures at Louisiana State University in Baton Rouge. Carter wrote the concluding essay, which extends the analysis into the post-1991 Clinton and Gingrich years, in early 1996.

In a brief preface, Carter offers a clear rationale for focusing on the connection between Wallace and the ascendant "conservative counterrevolution": he is determined to cure a case of willful political amnesia. "Republicans benefiting from this shift in their political fortunes," Carter insists, "have extravagantly praised Ronald Reagan as patron saint and acknowledged their debts to Barry Goldwater and Richard Nixon. They have even suborned Franklin Roosevelt to the cause of Republican conservatism. But George Wallace remains a figure to be ignored in the fervent hope that he will quietly disappear out the back door of our historical memory" (xiv). Carter's complaint is valid, and more than a few GOP stalwarts will wince when they learn that a distinguished historian has bolted the back door and dragged Wallace kicking and screaming onto the front porch of modern Republicanism.

The first essay, "The Politics of Anger," traces the evolution of Wallace's racial politics from the 1958 gubernatorial campaign (after losing to archsegregationist John Patterson, Wallace reportedly vowed that "no other son-of-a-bitch will ever out-nigger me again" [2].) to the national presidential campaigns of 1964 and 1968. During these years Wallace demonstrated that racial demagoguery had a broad appeal outside the South, especially among young white males and working-class "hard hats." Although the Alabama governor was too crude and too identifiably southern to take full advantage of the emerging conservative malaise, he was, as Carter notes, "the first politician to sense and then exploit the changes America

came to know by many names: white backlash, the silent majority, and alienated voters." Unable to transcend "the role of redneck poltergeist," Wallace inadvertently "opened the door for his successors to manipulate and exploit the politics of anger" (23). The first national politician to benefit from the Wallace-inspired backlash was, of course, Richard Nixon. In a lengthy second essay entitled "The Politics of Accommodation," Carter probes the origins and evolution of Nixon's vaunted "Southern Strategy." During the national campaigns of 1968 and 1972, Nixon and his aides skillfully and somewhat cynically co-opted much of Wallace's racially charged message. Most important, the Republican effort to accommodate and legitimize Wallace's politics was accompanied by a successful effort to delegitimize the man himself. Beginning in the fall of 1969, Postmaster General Winton "Red" Blount and Attorney General John Mitchell spearheaded a secret campaign to "neutralize" Wallace; presaging the Watergate affair, the anti-Wallace campaign was "characterized by the same pattern of high-level duplicity, dirty tricks, and back-room deals" (46). Although he missed a golden opportunity to dub this tawdry episode "Wallacagate," Carter's account is eye-opening and persuasive.

The third essay, "The Politics of Symbols," traces the institutionalization of racist, neo-Wallacite Republicanism in the 1980s. Carter surveys the racial impact of Ronald Reagan's ultraconservative judicial appointments, the Republican Right's misplaced faith in supply-side economics, the growing insensitivity to the plight of the urban poor, the gutting of the Justice Department's Civil Rights Division, and the deliberate blurring of race, crime, and tax issues. In the second half of the essay, Carter painstakingly describes how George Bush reiterated and manipulated the symbols of racial and class prejudice during the 1988 presidential race. Bush's racial posturing, especially his reliance on the infamous Willie Horton ad, demonstrated that "the issue of race remained the driving wedge of American conservative politics" (80).

The fourth and final essay, "The Politics of Righteousness," brings the saga of race and Republicanism into the mid-1990s. Here Carter recounts the high and low points of the 1992 and 1994 electoral campaigns, relating the familiar stories of Bill Clinton's move to the center, Ross Perot's picaresque third-party challenge, and Newt Gingrich's emergence as a right-wing Republican avenger. Unfortunately, despite an engaging narrative, this is the least satisfying part of the book. The focus on race is intermittent,

and a lack of temporal perspective—the essay was written in the midst of the 1996 campaign—severely hampers Carter's efforts to offer anything more than journalistic commentary. Assessing the character and historical meaning of an ongoing political counter-revolution is a dubious undertaking, even for a historian as talented and clever as Carter. With the fate of affirmative action, court-ordered busing, and welfare reform still in doubt, and with Gingrich and the Republicans still weaving all over the road of racial demagoguery, no one can be certain how long and hard that road will be.

University of South Florida

RAYMOND ARSENAULT

Jimmy Carter: American Moralizer. By Kenneth E. Morris. (Athens and London: The University of Georgia Press, 1996. xii, 397 pp. Acknowledgments, notes, selected bibliography, index. \$29.95 cloth.)

In March 1980, the *Boston Globe* distributed 161,000 newspapers containing an editorial entitled "Mush from the Wimp" before it realized its embarrassing mistake. At about the same time a widely circulating story told of President Carter being attacked by a "killer rabbit."

Almost twenty years later the reputation of Jimmy Carter and his presidency is rising, but Kenneth E. Morris, a sociologist at the University of Georgia, is most emphatically not an advocate of the Carter renaissance. Utilizing memoirs, secondary works, and a large number of oral history interviews from the Jimmy Carter Library, along with psychological and sociological analysis, the author has written a highly critical study of Carter.

Morris begins with a discussion of Carter's famous "malaise speech" of July 1979. He uses this event as a point of departure for his psychohistory of the president that emphasizes his moral individualism and universalism. It is this moral individualism (by which Morris means the effort to achieve a morally pure individual life) along with the tangled family relationships that dominates this interpretation of Carter.

After the introductory chapter the biography proceeds with three chapters devoted to the years prior to the future president's entry into politics. In them Morris portrays an unhappy family life

that left Carter estranged from the people of small town Georgia. According to Morris, Carter was always an outsider who never experienced a sense of community and “never developed the kind of unified self that grows naturally from a community that sustains it” (89).

In the treatment of Carter’s career in Georgia politics, Morris is equally uncomplimentary. Although offering some praise for his gubernatorial reform efforts, the author is harshly critical of his campaigns, especially that for governor against Carl Sanders in 1970.

Even Carter’s justly praised racial egalitarianism comes in for unflattering scrutiny. Morris argues that Carter’s relations with blacks were never as good as advertised and that he was perfectly capable of making racist appeals when it suited his purposes as in 1970. On the other hand, Carter’s general progressivism on race also alienated him from most of white society.

The last third of the book deals with Carter as a national political figure— the presidential campaign of 1976, the presidency, and the post-presidential career. Here, Morris concentrates on the crisis in public confidence that the president attempted to confront in 1979. Morris believes that Carter was correct in his diagnosis of American malaise but was unable to advance a convincing solution because he never could realize that the malaise he denounced was a product of the success of the moral individualism he espoused.

In concluding Morris summarizes the larger meaning of Jimmy Carter and his public morality. According to Morris, Carter exemplifies the American contradiction that attempts to combine moral individualism with the search for community. The problem is that moral individualism encourages “moral fragmentation and social atomization” and ultimately “makes community unachievable” (320). Morris believes that this contradiction is so serious that it endangers the very future of the nation.

This dilemma is one that has vexed Americans since the days of the Puritans. More recently, social commentators such as Christopher Lasch have written long treatises on it. What is notable is not Carter’s inability to promote community in an age of increasingly radical individualism, but that in the last quarter of the twentieth century only Ronald Reagan of all presidents has had any success in this enterprise. In this respect, Jimmy Carter is hardly unique. But if Morris’s analytical framework is unoriginal, its application to Carter is not. If the book contains dubious psychological specula-

512

FLORIDA HISTORICAL QUARTERLY

tion along with superfluous references to popular culture, Morris has offered insights into Jimmy Carter and his times that are well worth the attention of both his supporters and detractors as well as political and social historians.

University of Central Florida

EDMUND F. KALLINA JR.

BOOK NOTES

New Titles

Long before the publication of *At The Water's Edge: A Pictorial and Narrative History of Apalachicola and Franklin County*, the silver-nibbed William Lee Popham was penning the praises of the Apalachicola area. Popham, the self-proclaimed "Oyster King" of Apalachicola, likely would have been impressed with the work of the book's authors, William Warren Rogers and Lee Willis III. However, considering Popham's gift for hyperbole (he modestly subtitled one of his own works *The Best Book in the World*) he might have considered the authors' title choice insufficiently grandiose. *At The Water's Edge* introduces readers to the colorful Popham and the region which inspired many of his most creative enterprises. The text's slice-of-life color pictures and numerous historical photographs complement the authors' engaging narrative. *At The Water's Edge: A Pictorial and Narrative History of Apalachicola and Franklin County* is available in hardback from the Donning Company Publishers for \$39.99.

Ferdie Pacheco's *Art of Ybor City* is a coffee table book far too lively to be left on a coffee table. In fact, one of the figures in the painting that serves as the book's cover seems to be exhorting potential readers to open the work and explore its contents. Pacheco, who has enjoyed numerous careers as a physician, television commentator, and artist, is perhaps best known as Muhammad Ali's "Fight Doctor." Pacheco became Ali's personal physician in the mid-1960s and his world tours with the noted pugilist reawakened Pacheco's long-held interest in art. The satirical cartoons of his youth would eventually metamorphose into the brightly colored "people's art" which virtually leaps from the pages of his book. The thirty-three paintings featured in the book evoke the Ybor City of the 1930s and '40s replete with cigar factories, backyard picnics, and jostling masses of Spaniards, Cubans, and Sicilians. Each painting is also accompanied by a revealing, and often historically fascinating, artist's description. *Pacheco's Art of Ybor City* is available in cloth from the University Press of Florida for \$39.95.

As a child growing up in pre-World War II France, Robert Baudy would occasionally accompany his father to Paris where a trip to the movies gave the boy a chance to see the American Westerns which so piqued his imagination. Little could he have dreamed, however, that his own life would one day be filled with the sort of spectacular episodes which made those films so enchanting. *Baudy: The Animal Man* is the biography of Robert Baudy as told to Sandra Thompson, and the story he tells is nothing short of incredible. *Baudy* chronicles the life of its subject from his perilous days as a member of the Free French Army to his equally perilous career as a world renowned animal trainer. The life of a circus performer is prone to exaggeration and Baudy's tales of his globe-spanning romantic liaisons often seem drawn from the pages of an Ian Fleming novel, but his prowess in the center ring was legendary and his respect for the animals with which he worked eventually inspired him to establish a rare feline preserve in Florida where the septuagenarian continues his mission to protect endangered species. *Baudy: The Animal Man* is available in paperback from Rainbow Books for \$29.95.

On March 9, 1969, Caroline Ziemba's "Historiography" column in the Stuart News began this way: "As I research our Martin County history, periodically I find items of much interest— in newspapers that are deteriorating. When this arises, I feel it quite necessary to repeat the article for posterity" (249). Preserving historical records— whether they be faded birth certificates, ink-stained tax rolls, or brittle newspaper fragments— can be a difficult and often time-consuming process, but the rewards of such work are clearly visible in Ziemba's book, *Martin County, Our Heritage*. *Martin County* is a collection of Ziemba's "Historiography" columns she wrote for the Stuart News from 1966 to 1970. The columns that comprise the book are divided into subject categories such as "Early Settlements of Martin County," "Prominent Personalities," and, of course, "Newspapers." *Martin County, Our Heritage* is available in paperback from Stuart Heritage Inc. for \$19.95 plus tax and \$3.85 S&H.

Mary Collar Linehan and Marjorie Watts Nelson have authored *Pioneer Days on the Shores of Lake Worth, 1873-1893*, which was published in 1994 by the Southern Heritage Press in St. Petersburg. This 134-page book, lavishly illustrated with rare photographs, is a valuable source for genealogists, historians, and the

general public. Linehan and Nelson have provided an interesting narrative that ties together the history of the Lake Worth area during the first twenty years of settlement. The book can be purchased by writing to the authors at 139 Prospect Road, Lantana, Florida, 33462.

When Lt. Charles Dryden, graduate of the Tuskegee Army Flying School and member of the 99th Pursuit Squadron, received his first combat plane assignment he chose to name his new Curtis P-40 "A-Train" – a title inspired by the Duke Ellington hit "Take the A-Train." The year was 1943 and Dryden's 99th Squadron, which along with three other African American squadrons formed the 322nd Fighter Group, would soon distinguish themselves in battle in the skies over Pantelleria and Sicily. The wartime achievements of the 322nd lent support to the movement which, under President Truman's 1948 executive order, ended segregation in the armed forces. In his book *A-Train: Memoirs of a Tuskegee Airman*, Lt. Col. Dryden USAF (Retired) recounts the events of his twenty-one year military career during which he battled both enemies abroad and racism at home. Describing his work as a "historical drama," it is a tribute to Dryden's literary skills that he has written a book with as much verve and feeling as the song which its title celebrates. *A-Train: Memoirs of a Tuskegee Airman* is available in hardcover from the University of Alabama Press for \$29.95.

In the appendix of Kevin Conley Ruffner's meticulously documented, *Maryland's Blue and Gray*, there is a roster listing 365 of the state's Union and Confederate junior officers which contains such a wealth of personal information one is startled by its intimacy. Ruffner, a historian for the Central Intelligence Agency, credits a number of sources with helping facilitate his research efforts, but even with their assistance the author likely spent countless hours poring over musty records and reels of microfilm searching for the information which would bring his subjects to life. The end result of Ruffner's diligent detective work is an enlightening book which reveals much about the often arbitrary lines which divided those in blue from their adversaries in gray. In Ruffner's view, "the Civil War fought in Maryland in the years 1861 to 1865 was a microcosm of the war that afflicted the entire nation" (2). *Maryland's Blue and Gray: A Border State's Union and Confederate Junior Officer Corps* is available in hardcover from the Louisiana State University Press for \$34.95.

Putting "Loafing Streams" to Work by historian Harvey Jackson III tells the story of how, between 1910 and 1930, the Alabama Power Company enlisted the efforts of thousands of Alabamians, skilled and unskilled, black and white, to construct four major hydroelectric dams that would eventually bring electricity to the remotest areas of the state. Transportation networks were created to move men and materials and when these men were joined by their wives and children the work camps became towns. In the course of his research Jackson had the opportunity to speak with many of the "dam people" and a number of their stories illuminate his book. Life in the camps was not always ideal, with health concerns constantly an issue, but a sense of shared goals strengthened bonds among workers and contributed to a genuine feeling of community. In some respects the camp towns bore a striking resemblance to the cooperative "gov'ment camp" of John Steinbeck's later book, *The Grapes of Wrath*. The coming Great Depression would bring serious hardship to Alabama, but it would not lessen the remarkable accomplishment of the Alabama Power Company and the "dam people." *Putting "Loafing Streams" to Work* is available in paperback from the University of Alabama Press for \$24.95.

New in Paperback

Writing in 1942, shortly after the death of southern historian Charles W. Ramsdell, a colleague reflecting on the dedicated professor's modest number of authored works lamented, "Too much of caution, too much of honest care, too high a regard for perfection,— all these things held back his pen to the permanent impoverishment of American History" (xvi). Ramsdell's meticulous style often resulted in a kind of continual Whitmanesque revision of his work. His last book, *Behind the Lines in the Southern Confederacy* (1943), was published posthumously because during his lifetime Ramsdell felt the manuscript needed additional scholarly polish. However, despite his concerns the work, which was conceived for 1937's Walter Lynwood Fleming Lectures in Southern History at Louisiana State University, remains a well-crafted, tenable study. Ramsdell's book argues that the South's defeat in the Civil War was a result of a financial collapse which eroded the base of the Confederacy long before its military surrender. *Behind the Lines in the Southern Confederacy* is available from Louisiana State University Press for \$11.95.

In 1880, William Tecumseh Sherman delivered a speech at the Ohio State Fair which featured the memorable line, "There is many a boy here today who looks on war as all glory, but, boys it is all hell." The "war is hell" quote became synonymous with Sherman and his military exploits, but the fearsome general had a life away from the battlefield and Michael Fellman's critically acclaimed biography, *Citizen Sherman*, offers readers an exceptionally vivid portrait of that life. Fellman chronicles Sherman's failed stints as a banker and university president as well as his tumultuous relationship with his wife Ellen which produced far more battles than his military career. By expanding traditional biographical boundaries *Citizen Sherman* engages readers with a story that is both a personal record and a study in nineteenth-century family life. *Citizen Sherman* is available from the University Press of Kansas for \$19.95.

Many years before Bertram Wyatt-Brown became a distinguished Professor of History at the University of Florida he labored as an assiduous doctoral student on a dissertation entitled "Partners in Piety: Lewis and Arthur Tappan." That work would eventually form the basis for Wyatt-Brown's first book *Lewis Tappan and the Evangelical War on Slavery* (1969). Lewis Tappan was a complex figure— a New England abolitionist who, as founder of the Dunn & Bradstreet Company, profited handsomely from the sort of "wage slavery" so often decried by John C. Calhoun and his southern constituents. And yet, Tappan was a dedicated reformer who believed that "slavery was a denial of civilization, while anti-slavery represented the highest aims of Christian life" (x). In their efforts to redeem a nation which they felt "had lost its sense of integrity," Tappan and his abolitionist brethren fused their anti-slavery crusade with a uniquely American mix of capitalism and evangelicalism. *Lewis Tappan and the Evangelical War on Slavery* is available from the Louisiana State University Press for \$16.95.

Reprints and Revised Editions

The cover illustration for *Florida Hurricanes and Tropical Storms* (revised edition) features a menacing radar image of the state awash in an angry sea of red and yellow eddies. The mood of the illustration is appropriate considering that the warlike colors represent the October 1995 approach of Hurricane Opal. The dark legacy of Opal, a category three hurricane, would be fifty-nine dead

and nearly four billion dollars in damages. In *Florida Hurricanes and Tropical Storms* authors John Williams and Iver W. Duedall have compiled a chronological guide of every hurricane and tropical storm to impact the state since 1871. Their book is both an excellent historical work (featuring numerous eyewitness accounts of hurricanes of the past fifty years) and a useful contemporary guide (complete with a hurricane preparedness checklist and information regarding evacuation procedures). *Florida Hurricanes and Tropical Storms* (revised edition) is available in paperback from the University Press of Florida for \$12.95.

The title of Ida Tarbell's 1924 book, *In the Footsteps of the Lincolns* (retitled *Abraham Lincoln and His Ancestors* in the Bison Books edition and featuring an Introduction by Kenneth J. Winkle), was not simply a clever literary choice but a semantically accurate one. In the course of her research for the book Tarbell followed a trail—from Massachusetts to Virginia to Kentucky to Illinois—that seven successive generations of Lincolns had traveled. Along the way she “copied inscriptions on gravestones, went over houses in which they had lived,” and successfully “put a little flesh on the bones” (v). Perhaps it was the investigative journalist in Tarbell that inspired her interstate trek, but it was her enthusiasm for her subject that made the journey so absorbing. Tarbell, who is best known in American history textbooks for her classic 1904 exposé *The History of the Standard Oil Company*, first published her Lincoln writings as a series of articles which ran in *McClure's* magazine from 1896 to 1900. Although Tarbell's book suffers from a general unwillingness to criticize Lincoln it did break new ground in portraying him as a “typical pioneer child of typical pioneer parents” (ix). *Abraham Lincoln and His Ancestors* is available in paperback from the University of Nebraska Press for \$20.00.

In 1862 at the end of his sophomore year at the University of Michigan, James Harvey Kidd left college and enlisted in the Union Army. During the war Kidd served with the Sixth Michigan Cavalry under West Point graduate George Armstrong Custer. Like many of Custer's soldiers, Kidd developed an admiration for the fearless “Boy General” which he would always carry with him. After his military service ended in 1865 Kidd went on to become a successful newspaper editor and his 1908 book, *Personal Recollections of a Cavalryman with Custer's Michigan Brigade in the Civil War* (retitled

Riding With Custer in the new Bison Books edition and featuring an Introduction by Gregory J. W. Urwin), is a testament to his skills as a storyteller and his enduring faithfulness to the memory of his former commander. Kidd himself would also be remembered when, almost a half-century after he left Ann Arbor, the University of Michigan recognized the accomplishments of its wayward undergraduate and awarded him an honorary doctorate. *Riding with Custer: Recollections of a Cavalryman in the Civil War* is available in paperback from the University of Nebraska Press for \$19.95.