

1998

Book Reviews

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Recommended Citation

Society, Florida Historical (1998) "Book Reviews," *Florida Historical Quarterly*. Vol. 77: No. 1, Article 9.
Available at: <https://stars.library.ucf.edu/fhq/vol77/iss1/9>

BOOK REVIEWS

Ossian Bingley Hart: Florida's Loyalist Reconstruction Governor. By Canter Brown Jr. (Baton Rouge: Louisiana State University Press, 1997. xvii, 320 pp. Preface, abbreviations used in notes, illustrations, note on primary sources, index. \$40.00 cloth.)

Among Florida historians, the name Ossian Bingley Hart has generated little debate or even recognition. Before his untimely death he had served just one year as Florida governor, and his party soon lost control of the governor's office, failing to regain it for nearly a century. In this fine new biography, Canter Brown rescues Hart from historical obscurity. It is perhaps the best study available documenting the experiences of a prominent southern loyalist. Hampered by the lack of a significant collection of Hart's correspondence, the author examined related archival and manuscript collections, newspapers, and other printed sources from around the state and country. The result is an engagingly written work conveying both a sense of Hart's personality as well as his public accomplishments. Brown argues that Hart brought "substantive and widely recognized accomplishments despite his relatively brief tenure of office" (xiv). These included passage of a civil rights law and a commitment to improved race relations, an expanded public school system, financial reforms, and a legacy of integrity which stood in marked contrast to that of his immediate predecessors.

Born in 1821 in East Florida during the last months of Spanish rule, Hart grew up in Jacksonville. His slaveowning father, Isaiah, advocated paternalistic, humane treatment of his charges, and Brown makes a compelling argument that race relations in Florida were more flexible than in other southern states. Isaiah Hart's attitude toward the peculiar institution certainly influenced his son's later actions. As a teenager Hart fought in the Second Seminole War and attended school in South Carolina; he later returned to Florida and studied law with his father. Eventually he moved with his new bride, Kate, to the frontier near Fort Pierce. At twenty-three, with a grand total of five votes, he won election to the state legislature as a Whig. There he supported a law to protect women from their husbands' debts and in 1845 opposed statehood, as did many East Floridians.

The Harts moved to Key West in 1846, where Ossian practiced law and served as solicitor. With the Whig's decline, Hart hesitantly embraced the new American Party. Moving to Tampa in 1856, he combated regulator violence while continuing his law practice and worked for the building of a south Florida rail line. In 1859 Hart defended a slave by the name of Adam against a murder charge. Adam's lynching while awaiting a second trial "helped initiate a process that eventually remolded [Hart's] beliefs about the world in which he lived." By the end of the Civil War "he had transformed himself into Florida's most forceful advocate for freedmen's rights" (107).

A staunch Unionist, Hart avoided Confederate service during the war. In 1866 he became Duval County's "civil agent" for the Freedmen's Bureau and later state superintendent of registration. He also assisted in the formation of a Florida Union Party and attended the Southern Loyalist Convention in Philadelphia as a vice president. For the next five years he played a key role in Republican Party politics and worked to incorporate freedmen into the party. Brown's biography is at its best when describing the often byzantine nature of Florida politics in this period. Unfortunately for Hart and other southern loyalists, Carpetbagger Harrison Reed won election in 1868 as Florida's first Republican governor. Hart, though, remained "determined to play a continuing role" in the party (213-14). He twice was considered for the U.S. Senate, and from 1868 until 1873 he sat on the Florida Supreme Court. In the hotly contested gubernatorial election of 1872, when liberal Republicans joined forces with Democrats, Hart defeated William D. Bloxham. During his first year as governor Hart worked for civil rights, promoted the building of a southern railroad, and advocated sale of the Florida panhandle to Alabama as a means to pay off state debts. Tragically, Hart's already frail health deteriorated during his term, and he died on March 18, 1874.

Hart's death, Brown contends, "affected the course of Florida politics in ways both immediate and long-lasting" (297). Politicians less concerned with the rights of freedmen became more prominent in the party, increasing the fissure between white and black Republicans. Consequently, the divided party failed to win a clear majority in the contested election of 1876. The election of conservative Democrat George F. Drew accelerated the decline of the Reconstruction-era Republican Party. Had Hart lived he might have held the various factions together. Eventually, of course, the national collapse of Reconstruction would have ended the party's reign in Florida as well.

In addition to its importance as a case study of southern loyalism, Brown's work ranks among the best of the surprisingly few published biographies of Florida's governors. Despite differences between Florida and other southern states, this book raises questions that need to be addressed concerning the role and impact of southern loyalists during the Civil War and Reconstruction era. For example, what was the relationship among the three major Republican groups (freedmen, carpetbaggers, and southern loyalists)? Was black leadership in other states as dynamic as in Florida, and were white loyalists able to forge working alliances with black leaders? Or was Florida's experience unique, based largely on the successful efforts of one extraordinary individual? In its efforts to confront these and other issues, *Ossian Bingley Hart: Florida's Loyalist Reconstruction Governor* should serve as a model for studies of the so-called Scalawags from other southern states.

Florida State Archives

DAVID J. COLES

W. W. Loring: Florida's Forgotten General. By James W. Raab. (Manhattan, Kans.: Sunflower University Press, 1996. xii, 263 pp. Preface, illustrations, maps, notes, bibliography, index. \$35.95 cloth, \$21.95 paper.)

During the Civil War, Florida made two significant contributions to Confederate military leadership in generals Edmund Kirby Smith and William Wing Loring. Loring (1818-1886) remains a figure of some controversy due to his conflicts with high-ranking rebel leaders. Author James W. Raab sets out to reexamine Loring's fifty-year military career and eliminate "incorrect statements deliberately manipulating his Civil War record." What he has produced is a readable biography of a natural soldier with deep roots in territorial Florida.

Born in North Carolina, Loring spent most of his youth in Saint Augustine. With the outbreak of the Second Seminole War he enlisted in a Florida militia regiment and gained both rank and combat experience by his seventeenth birthday. Returning home the young veteran read law and became a political figure in the years leading up to Florida statehood. He soon won election to both the territorial assembly and the new state legislature where he was an ally of prominent leaders like David Yulee. But, in Loring's

eyes, government service was no match for the adventure of military life. When war with Mexico broke out in 1846, he used political connections to secure a direct regular army commission in the new Mounted Rifles regiment.

Loring saw considerable action in Mexico and compiled a distinguished record there. Battlefield bravery before Mexico City cost the Floridian an arm to wounds, but this handicap did not deter him from continuing a postwar army career. For the next fourteen years he soldiered with the Mounted Rifles on tough frontier assignments from Oregon to the desert Southwest. By 1856 he became the youngest colonel in the regular army's history despite his lack of a West Point education.

When the Civil War began, Loring did not hesitate to resign his commission and accept a generalship in the new Confederate army. His wartime service ran from western Virginia to Mississippi, Georgia, and finally the Carolinas. While a competent leader, Loring was a difficult subordinate who chafed at taking orders from men he had outranked in the "old army." His famous 1862 feud with Thomas J. "Stonewall" Jackson almost cost the Confederacy Jackson's services. A further clash with Virginia governor John Letcher over state troops caused in no small measure his transfer to Mississippi. There he earned the nickname "Old Blizzards" and the animosity of his superior, General John C. Pemberton, by ignoring orders and leading his division away from the defenses of Vicksburg in the summer of 1863.

"Old Blizzards" went on to fight in the 1864 Atlanta campaign where he remained a dependable leader. However he was passed over for a permanent corps command, in author Raab's opinion, because "he was not a West Pointer and not from a privileged state. . . ." Undaunted by this slight he continued to command his division from the front until badly wounded at the battle of Ezra Church near Atlanta. Barely recovered, he once more took the field as part of John B. Hood's disastrous movement into Tennessee and ended the war leading soldiers at the last clash at Bentonville.

In 1865, with his military life seemingly at an end, Loring faced an uncertain future. But by the 1870s the old soldier was back in uniform, along with other Civil War veterans, as a general officer in the Khedive of Egypt's army. He worked diligently to modernize the Egyptian army during this exotic sojourn along the banks of the Nile for almost a decade. Eventually he returned to the United States and engaged in business in New York City until death overtook him in 1886.

Raab's work is relatively well researched and written, although his use of parenthetical citations tends to be distracting to the reader, and the book's bibliography is a bit confusing. Florida historians will be disappointed that Loring's actual years in Florida do not receive a fuller treatment. While not a replacement for William L. Wessel's *Born to Be a Soldier* (1971), it is an entertaining introduction to William W. Loring's life and career.

Tebeau Library of Florida History

ROBERT A. TAYLOR

Cubans in Puerto Rico: Ethnic Economy and Cultural Identity. By Jose A. Cobas and Jorge Duany. (Gainesville: University Press of Florida, 1997. x, 156 pp. List of tables, acknowledgments, introduction, notes, bibliography, index. \$39.95 cloth.)

Most of the literature on the post-revolutionary Cuban immigrant community has focused on South Florida because that is where the majority of Cuban exiles settled after 1959 and where they have exhibited the greatest political clout. The smaller Cuban communities in New York, New Jersey, Illinois, California, and Puerto Rico have received comparatively less scholarly attention even though their inclusion in the literature is vital if we are to understand the various dimensions of the Cuban exile/immigrant experience and challenge some of the myths and stereotypes that surround this population. Over one million people have left Cuba in the years since Fidel Castro took power and their experiences have been as varied as their reasons for leaving the island.

Cobas and Duany's study looks at Cubans who chose to live in Puerto Rico rather than South Florida— a small population that has never exceeded 31,000 but which has had a strong economic impact on the island. Cubans were attracted to Puerto Rico for cultural, economic, and political reasons. Puerto Rican culture was similar enough to Cuban culture to ease the exiles' feelings of displacement and facilitate their adaptation to the workplace. As a United States commonwealth experiencing great economic growth in the 1960s, Puerto Rico also offered economic opportunities to rebuild their lives as well as the political stability to protect their families and businesses.

Cobas and Duany's thesis is that Cubans' socioeconomic adaptation in Puerto Rico differs from that of their compatriots in the

United States and can best be explained using the “middleman group model” (rather than the “enclave economy model” proposed by Portes and Manning [1986] to study Cubans in Miami). The authors make a compelling argument. They point to a variety of factors to prove that Cubans’ experience in Puerto Rico is typical of middlemen groups: Cubans generally surpass their Puerto Rican hosts in income, education, and occupational status; they show higher proportions of self-employed individuals and concentrate in certain business lines such as clothing stores and eating establishments; their businesses serve an out-group clientele and are dispersed throughout the host society. However, as the authors point out, Cubans in Puerto Rico also challenge the middleman model in significant ways: intermarriage between Cubans and Puerto Ricans is high; there is a lack of clannishness or estrangement, except among the elderly; and while Puerto Ricans resent and are suspicious of Cubans, discrimination has not been significant. Indeed, the authors predict that Cubans will not remain a middleman group for long. Unless a new wave of Cubans migrates to Puerto Rico, Cubans will assimilate totally into Puerto Rican society.

Cobas and Dunay’s study (published in Spanish in 1994 by the University of Puerto Rico Press) provides the most comprehensive examination of Cubans in Puerto Rico to date. It combines fieldwork conducted independently by the authors during the 1980s and expands on earlier works, most notably Himilce Esteve’s 1984 study. The work is clearly written and accessible to a general audience, not just to scholars of immigration and ethnic history. The authors discuss a wide range of topics: the origins of Cuban migration to Puerto Rico, the creation of an ethnic economy and Cubans’ evolution as a middleman group, as well as Cuban social organizations and the exile press. Especially interesting is their discussion of Cubans’ involvement in Puerto Rican politics.

The relationship between the Cuban communities in Miami and Puerto Rico is not fully explored, probably because it does little to support the middleman theory. Nevertheless, this reviewer would have liked the authors to discuss the commercial and cultural ties between both communities, which are quite strong. As the authors point out, much of the exile press read in Puerto Rico (which promotes Cuban social solidarity) is published in South Florida. Cubans in Puerto Rico take part in the political discussion about Cuba generated in Miami as seen in their membership in groups such as the Cuban American National Foundation and

C.I.D. In addition, travel between the two communities to visit friends and relatives is quite common. Some of the more successful Cuban businessmen have established enterprises in both communities. And when Cubans in Puerto Rico decide to move out and settle elsewhere they usually choose to settle in South Florida.

That said, this work is an important contribution not only to the literature on Cuban Americans but on Puerto Ricans as well. Most migration studies of Puerto Rico focus on the island as a producer of migrants and not as a recipient. The authors discuss how Puerto Rican society dealt with the consequences of a Cuban migration encouraged by the U.S. government. They do an admirable job of analyzing this migration from both the Cuban and Puerto Rican perspectives.

Texas A&M University

MARIA CRISTINA GARCIA

The Lesser Antilles in the Age of European Expansion. Edited by Robert L. Paquette and Stanley L. Engerman. (Gainesville: University Press of Florida, 1996. xii, 383 pp. List of maps and illustrations, list of tables, acknowledgments, introduction, contributors, index. \$49.95 cloth.)

Because Spain's grip upon the Greater Antilles could not be loosened by her North European rivals for more than a post-Conquest century, the Lesser Antilles came to enjoy an importance quite out of proportion to their size. Though stretching over more than a thousand miles of sea, these little lands were alike in that they afforded Spain's enemies terrain from which to attack her. As pirates' nests, trading posts, and plantation-crop producers, they enriched their owners while bedeviling the Spaniards, from the 1620s onward. Not until the conquest of Jamaica by the English and the cession of western Hispaniola to the French did Spanish Caribbean hegemony end. The Lesser Antilles continued to be economically and politically significant, however.

But as the editors of this collection point out, when in the nineteenth century the Caribbean lost its economic (and hence, political) weight for Europe, the little islands became correspondingly insignificant, even for scholars. By centering the conference that gave rise to these papers on the Lesser Antilles, the organizers make available, in one convenient place, a timely sprinkling of historical and anthropological essays— a diverse collection that helps

the reader grasp the significance of such tiny islands as a category or class of inhabited place.

The volume is a model of a sort. The symposium that led to it was organized as part of the Quincentenary celebrations. Happily, most of the participants/contributors are young scholars who have much to say that is fresh; the conference, and these papers, set high standards of scholarship and, in good measure, originality. A sensible editors' introduction is followed by eighteen papers, organized in five parts: Europe and indigenous peoples; war and imperial rivalries; migration, trade, and the transatlantic economy; slavery; and abolition and emancipation. No paper is longer than twenty-four pages, and this reviewer, at least, learned something from every one.

Though the book's sections are largely a convenience, they provide some rough order, chronological and topical, to the articles themselves. It is impossible to review these seriously; the substance of several representative contributions may suggest how useful the book can be to nonspecialists. In the first section, the essays by William Keegan and Louis Allaire—perhaps undergirded by Dave Davis's conference comments and his earlier paper with R. Christopher Goodwin published in *American Antiquity in 1990*—raise fundamental questions about the realities of contact ethnography for the Lesser Antilles in 1492 and afterward. Though they differ quite basically in their viewpoints, these authors make clear that we can no longer postulate confidently any two-, three-, or four-part classification for the aboriginal peoples of the Caribbean region.

In the second section, Michael Craton has distilled a lengthier conference paper into an incisive account of the secular betrayal of the St. Vincent Carib by the Europeans, beginning in the seventeenth century but particularly during that last quarter-century before the deportation of the Black Carib to Roatan (1797). This finely honed narrative might be particularly instructive for those postcolonial specialists who are inclined to date Western imperialism from the Battle of Plassey, or other Old World historical milestones. Non-Caribbeanists need to be reminded that Haiti, for example, became postcolonial on the first day of 1804. Here, too, Andrew O'Shaughnessy shows how the differing perceptions of quartered British troops in the New World was a function of their role: in the thirteen colonies they were the tools of the oppressor; in the Caribbean they were security against the slaves. In the third section, David Geggus affords us a nuanced and provocative recounting of three important (but quite complex) instances of po-

litical resistance in Martinique, all linked to slavery, and all involving curious alliances (and non-alliances) across differentiating lines of status and color. Based as they are on the author's detailed and careful scrutiny of thick "documentation" resting on few sure facts, they provide a serious warning to facile generalizers and categorizers. Slavery, its local manifestations, and its demise remain subjects still textually resistant to oracularity.

The book's final section includes Seymour Drescher's splendid essay on Dutch slavery and abolition. It is the last essay (and probably the best, among many good efforts) in the book. What Drescher shows us is that the laggard turn to abolitionism among the Dutch cannot be confidently attributed to any strictly economic factors. In setting forth a convincing case that "new forms of collective behavior and communal expansions of the rights of individuals" may have had more to do with the onset of abolitionism than any economic calculus, he elegantly challenges history to "explain" abolition as it has "explained" slavery cross-culturally.

Collections of this sort, based on conference proceedings, have become more and more common in recent years. Though not objectionable in principle, they are nonetheless often miscellaneous and can lack the coherence provided by a single author's introduction, conclusions, and unifying eye. In this case, and despite the tremendous diversity of the contributions themselves, the book is a valuable addition to historical and sociological literature on the Caribbean region.

Johns Hopkins University

SIDNEY W. MINTZ

James Edward Oglethorpe: New Perspectives on His Life and Legacy. Edited by John C. Inscoe. (Savannah: The Georgia Historical Society, 1997. xxi, 146 pp. List of contributors, prologue, foreword, introduction. \$12.95 paperback plus \$3.00 s&h.)

The Georgia Historical Society has published a slender volume of essays that puts in book form much of the latest scholarship on the founder of Georgia. Compiled by *Georgia Historical Quarterly* editor John C. Inscoe, *James Edward Oglethorpe: New Perspective on His Life and Legacy* contains several important pieces that originally appeared in that journal. The academic research is supplemented with a prologue, foreword, lecture, and sermon given in conjunc-

tion with the Tercentenary Commemoration of Oglethorpe's birth. As befits such a work, the volume is dedicated to the memory of Billups Phinizy Spalding. With the publication of *Oglethorpe in America* in 1977, Spalding emerged as the preeminent scholar on the subject, a position he held until his premature death from cancer in 1994. As these essays make clear, there are several other historians who find Oglethorpe equally engaging.

Laboring away at Oglethorpe University in Atlanta, Paul Stephen Hudson has discovered several interesting gems about the general in the unpublished research of the former president of the school, Thornwell Jacobs. It is Hudson through Jacobs who documents the official birth date of Oglethorpe as December 22, 1696, and it is Hudson through Jacobs who finds the exact resting place of the noted English humanitarian. Rather than answering such "vexed" questions, Rodney M. Baine elaborates on particular issues that Oglethorpe scholars have debated such as the significance of Robert Castell's death in debtor's prison and the reality behind the "forty Irish convicts." Baines discovers that although perhaps deserving the reputation, the Irish were not criminals but indentured servants, and that Castell prompted Oglethorpe's interest in prison reform and influenced his design of the city of Savannah.

In one of two posthumous essays, Spalding places Oglethorpe in the middle of domestic and international political intrigue designed to bolster the colony of Georgia. By saber rattling over the Spanish threat, maneuvering around St. Augustine, and fighting at Bloody Marsh, Oglethorpe secured the southern frontier. Continuing the discussion, Spalding's former student, Harvey H. Jackson III, suggests how the War of Jenkin's Ear between Britain and Spain influenced the Georgia settlements of Savannah and Frederica. Jackson concludes that the colony's successful role as a military buffer ironically compromised its humanitarian goals. Once the Spanish threat was removed, the days of the Georgia experiment were numbered.

In a significant departure, the final essays concern Oglethorpe's activities outside of Georgia. Edward J. Cashin analyzes Oglethorpe's failure to put down a Scottish invasion of England launched in support of the pretender Prince Charles in 1745. The event led to renewed accusations that Oglethorpe was a Jacobite, a legacy detailed in the family history contributed by Oxford University's Sir Keith Thomas. The event effectively ended Oglethorpe's British military career. Seeking fame elsewhere, he returned to the European continent to aid his friend, Frederick the Great. The two

men shared the ideals of the Enlightenment. Once back in England, Oglethorpe spent the remainder of his days in the London literati debating the merits of revolution. Richard C. Cole analyzes Oglethorpe's propaganda on behalf of Corsica in 1768. The issue strengthened the ties between Oglethorpe and James Boswell as noted by Cole and Spalding.

The pointed introduction by Inscoe complements the essays and explains the year-long celebration in Georgia and England that marked the three hundred years since Oglethorpe's birth. Although the absence of an index is noted, the carefully selected illustrations enhance the essays. Indeed, one concludes the volume aware of the complexities of the subject and the rich harvests yet to come from those who study Georgia's founder.

Georgia State University

GLENN T. ESKEW

Bounded Lives, Bounded Places: Free Black Society in Colonial New Orleans, 1769-1803. By Kimberly S. Hanger. (Durham and London: Duke University Press, 1997. xii, 248 pp. List of abbreviations, list of figures and tables, acknowledgments, introduction, epilogue, appendix, notes, glossary, bibliography, index. \$49.95 cloth, \$16.95 paper.)

The thirty-four-year period (1769-1803) in which Spain firmly controlled Louisiana arguably had a much more profound effect on the colony than the prior seventy years of French rule. Past historians, however, chose to focus their gaze on French Louisiana, claiming that the Spaniards did not change the established colony in any appreciable manner. Thankfully, in the past decade or so, a number of important historical studies have appeared on the long-neglected subject of colonial Spanish Louisiana. Respected scholars such as Gilbert Din, Light T. Cummins, Carl Brasseaux, Gwendolyn Midlo Hall, and Daniel H. Usner have produced enlightening works on subjects such as government, diplomacy, Acadians, Indians, and Africans in late-eighteenth-century Louisiana.

To this distinguished list can now be added Kimberly S. Hanger, who has published a well-written and researched work on the free blacks (*libres*) of colonial Spanish New Orleans. Hanger, like many of the scholars noted above, has worked extensively in the colonial archives—most importantly the Orleans Parish Notarial Archives and the newly available Archives of the Archdiocese of

New Orleans— to produce a convincing portrait of the complex and ambiguous world free blacks occupied in New Orleans. In addition, the author's familiarity with the historical literature of Latin America allows her to place Louisiana *libre* society in context by offering insightful comparisons with other similar groups located throughout the Americas, something that historians of colonial British North America rarely do.

Before the era of Spanish rule, the position of free blacks within New Orleans hierarchy was not well defined, mainly due to their small numbers. The relative freedom that blacks enjoyed in frontier New Orleans, however, allowed for the eventual emergence of a distinct free black community that existed between the whites and the slaves in the colonial hierarchy. During the late eighteenth century, their population grew— through natural increase, immigration, and manumission— to the point that they made up one-fifth of the city's total and one-third of the city's free population. Although most of New Orleans' *libres* labored at middle- and lower-sector tasks, enough were able to accumulate property (including slaves) and high social standing (through kinship and militia ties) to form a free black "elite" which fostered a stronger group identity than before. Although always a subordinate group within New Orleans' hierarchical society, members of the *libre* "elite" tended to identify with and aspire to gain acceptance from dominant whites, often by choosing a white patron to be the godparent of their children. Many free blacks, however, also used their advanced social position to assist their fellows who were still mired in slavery.

Of particular interest is Hanger's account of the free black militia and the way it was used by *libres* not only to promote a sense of corporate identity but also to advance within New Orleans society. The free black militia— divided into *pardo* (light-skinned) and *moreno* (dark-skinned) companies— served the Spanish in almost every military campaign (most notably Bernardo de Galvez's assaults on Mobile and Pensacola), chased runaway slaves, repaired levee breaks, fought fires, and patrolled the streets at night. Free black militiamen, especially officers, often married each other's daughters and sisters and provided various types of financial assistance to one another. Realizing that the free black militia was the strongest instrument they had to promote the interests of *libre* society, free black leaders strongly protested Anglo-American attempts to disband it after 1803. Although the free black militia did lose some of its prestige and privilege under United States rule, it was able to remain intact until 1834.

By this time, the strong sense of identity that the free black society had developed under Spanish rule only intensified during the antebellum period when increasing discrimination and legal restrictions drew them together and more clearly defined their position in New Orleans society. While much work has been done by historians on these so-called "Creoles of Color" during the American period, Hanger's study of the formation of free black society under the Spanish will be the necessary starting place for future scholarly studies.

University of North Texas

F. TODD SMITH

Between Authority and Liberty: State Constitution Making in Revolutionary America. By Marc W. Kruman. (Chapel Hill: The University of North Carolina Press, 1997. xiv, 223 pp. Preface, notes, bibliography, index. \$39.95 hardcover.)

Marc W. Kruman's *Between Authority and Liberty: State Constitution Making in Revolutionary America* offers an interesting codicil to the classical republican analysis of constitutional thought in the founding generation. Readily acknowledging a debt for the prodigious research of the titans of eighteenth-century constitutional history, Gordon S. Wood and J. R. Pole, Kruman disagrees with their conclusion that a distinctly American theory fully evolved only over the course of the Revolutionary War. "Rather," he asserts, "it was largely in place by 1776" (155).

A prime argument for the traditional interpretation is that legislative bodies rather than constituent assemblies drafted a number of early state constitutions, revealing a confusion in the public mind between fundamental and statutory law. Kruman rejects that inference for several reasons. A constant refrain at the time of independence was that the founding generation held the fate of posterity in its hands, implying it could set right the basic structure once and for all. Most constitutions also acknowledged, either by adopting a separate bill of rights or embedding the precepts in their texts, that there were principles not even the people's representatives could transgress. Kruman argues in addition that many of the so-called legislatures that adopted constitutions viewed themselves as extraordinary congresses or conventions acting for the people to bring about independence, including establishing a new government. They did not see themselves as true legislatures

although they sometimes had to act like one because for the moment there was no one else.

For Kruman the key is the American attitude toward the legislative branch, particularly the lower house, which in republican lore served as the protector of the people against the monarch. Eighteenth-century republican theorists in America as well as Britain frequently evinced indifference if representation in a legislature was not mathematically apportioned. In their opinion, as long as men of virtue won election, they could be trusted with the commonweal. The trauma of parliamentary taxation before the war, however, had taught colonists that legislatures, too, could betray the people. Daniel Dulany of Maryland and other Americans perceived at the time of the Stamp Act that the rule of virtue applied only when representatives and represented shared the same laws, as the British did not the abhorred taxes.

Although originally the purpose of balanced government had been mainly to check the monarch, by the time of independence Americans deemed it equally vital against the legislative branch. John Adams said so in his *Thoughts on Government of 1776*, and from then until adoption of the federal constitution conservatives pondered how to dampen the exuberance of the body most susceptible to popular passions. But Kruman observes that the effort to control the lower house had popular motivations as well. Many of the restraints constituted distinct advances for popular self-government. The practice of instructing delegates, much restricted in the British tradition, greatly expanded. Term limits and frequent, even annual, elections became common. Property qualifications for the suffrage loosened, although not as much as an initial impulse to require only loyalty and war service (which might even have included women and free Africans). Most constitutions provided for a bicameral legislature, a favorite device among conservatives for control of lower houses. However, Americans with popular predilections endorsed the concept simply to divide legislative power, Kruman argues, not establish class distinctions (witness the fact that property qualifications for the upper house did not differ meaningfully from the lower).

In short, Kruman enters an important caution about allowing the traditional view of the evolution of constitutional thought between 1776 and 1787 to diminish the intentions of participants early in the process or about assuming that the constitutive assemblies and ratification processes of the Massachusetts constitution of

1780 and the federal constitution are the only ways to distinguish fundamental law from ordinary legislation. His is an important warning against anachronism. Still it seems to be that his description of the process confirms rather than overturns Wood's and Pole's position, namely, that republicanism as classically defined had not existed for over a millennium and many practical ramifications of the inherited theory had to be slowly worked out.

The College of William and Mary

JOHN E. SELBY

The Long Affair: Thomas Jefferson and the French Revolution, 1785-1800.

By Conor Cruise O'Brien. (Chicago and London: The University of Chicago Press, 1996. xvii, 367 pp. List of illustrations, preface, acknowledgments, appendix, notes, sources, index. \$29.95 cloth.)

In the epilogue of *The Long Affair: Thomas Jefferson and the French Revolution, 1785-1800*, Conor Cruise O'Brien's objective becomes evident. Mr. O'Brien fears for the future because liberal American politicians and reverent biographers of Thomas Jefferson have perpetuated the Virginian's undeserved status as a central figure in "the American civil religion." O'Brien is particularly critical of Jefferson scholars who "blur the outlines of their subject . . . by introducing into their paraphrases sentimental and otherwise misleading assumptions of their own" (70). To reeducate the American public, O'Brien examines Jefferson's response to the French Revolution and its aftermath. While his views on race and slavery are comparatively well known, Jefferson's stance on the use and limits of violence is less so. By portraying Jefferson as a racist, defender of slavery, and advocate of indiscriminate violence, O'Brien hopes Americans will finally renounce Jefferson and remove him from his honored place in the American past. Unless we do so, O'Brien warns, separate white and multiracial civil religions will develop in the United States. That schism and its attendant "racial strife" will threaten "the future of the Enlightenment tradition and democracy, not just in America, but in the whole world" (324).

For O'Brien, one of Jefferson's most revealing statements is found in a January 3, 1793, letter to William Short, the American chargé d'affaires in Paris. In it, Jefferson replies to a series of despatches from Short reporting on the violent excesses of the French Revolution. In his response, Jefferson states that he would support

the cause of “liberty of the whole earth” even if it meant that there were “but an Adam and an Eve left in every country, and left free” (145). These are not the words of someone, O’Brien concludes, who believes “that there is no limit to the slaughters that may legitimately be perpetuated in the cause of liberty” (310). They are the sentiments of a man abstractly deliberating— from a distance— the costs and benefits of revolutionary change. Earlier in the letter, Jefferson laments that “many guilty persons fell without the forms of trial, and with them some innocent” (145).

Providing a corrective to the public’s idealized perception of Jefferson, while not new, is a worthy task. Americans too often venerate historical figures based on a limited knowledge of the past. Unfortunately, O’Brien’s vendetta against Jefferson and those scholars who admire him is excessive. The following are a few examples of the author’s inflammatory assertions. On page 150, he suggests “that the twentieth-century statesman whom the Thomas Jefferson of January 1793 [the time of the “Adam and Eve” letter] would have admired most is Pol Pot.” Later, O’Brien links Jefferson with the militia movement in the United States and the 1995 Oklahoma City bombing. Here, O’Brien maintains that “we cannot even say categorically that Jefferson would have condemned the bombing of the Federal building in Oklahoma City and the destruction of its occupants” (310). The author also suggests that “someone should write a thesis on ‘The Influence of Thomas Jefferson on Hendrik Verwoerd,’ a former Prime Minister of South Africa (317). Elsewhere, Jefferson’s ideas are described as providing—apparently single-handedly— the intellectual basis of the Ku Klux Klan (317), the lynching of African Americans (316), and future “racial strife” (324). Such intemperate statements undermine O’Brien’s intent; instead of promoting an intellectual exchange, he risks alienating his audience and discrediting his purpose.

O’Brien also fails to provide a sufficient context in which to assess Jefferson. There are, for example, few references to the prevailing opinions of other Americans of his time on violence and revolution, slavery, the position of free blacks in American society, and colonization. From the material presented, the uninformed reader might conclude that few, if any, Americans living during the latter decades of the eighteenth century shared Jefferson’s opinions. In fact, others did; Jefferson was very much part of and reflective of the culture of that era. One expects that if O’Brien applied the same exhaustive examination of the words and actions of all

people who are part of “the American civil religion,” the reputations of few would survive.

Oklahoma State University

RICHARD C. ROHRS

Letters of Delegates to Congress, 1774-1789, Vol. 22, November 1, 1784-November 6, 1785. Edited by Paul H. Smith and Ronald M. Gephart. (Washington, D.C.: Library of Congress, 1995. xxxv, 773 pp. Editorial method and apparatus, acknowledgments, chronology of Congress, list of delegates to Congress, illustrations, index. \$39.00 hardcover.)

In *The Beginnings of National Politics: An Interpretive History of the Continental Congress*, Jack N. Rakove calls the months covered by this volume of delegates' correspondence a time of “union without power.” A good example of politics in a partial power vacuum is the boundary dispute between Massachusetts and New York which, after being kept on the backburner during the Revolutionary War, worried many Congressional delegates. In keeping with the editors' sensible policy of minimal annotation, except for the occasional documents which are especially complicated and which can be clarified by referring to ancillary documentary sources, several of the boundary dispute letters bristle with annotation invaluable to anyone trying to make sense of the disagreement.

As parties to the conflict, New York and Massachusetts were both prisoners of their respective colonial histories. Massachusetts claimed that its 1629 Charter assigned it a western boundary along the adjacent coast of the Pacific Ocean; New York objected, arguing that Massachusetts had been stripped of this claim when, to discipline the Bay Colony, the Crown in 1684 voided the “sea to sea” boundaries of Massachusetts and pushed New York's eastern boundary to the west bank of the Connecticut River. Massachusetts countered that William and Mary had restored the “sea to sea” Massachusetts boundaries in 1691.

Were these precedents one-time occurrences, with the most recent or the most authoritatively documented precedent decisive, or did the larger history of the two colonies— and after 1783 their role in building a new nation— supersede narrow questions of precedent? Attempts to resolve the dispute during the colonial era took a legalistic view of precedent; by the 1780s, both states were more prepared— with excellent legal research by John Adams for

Massachusetts and James Duane for New York— to take the more risky course of appealing to history, including very recent history. When negotiators for the two states met in Trenton, New Jersey, in December 1784, the New Yorkers decided to enlist the help of James Wilson of Pennsylvania, fresh from that state's dispute with Connecticut about land grants in the Wyoming valley and likely possessor of "information which might be highly useful to us in our contest with . . . Massachusetts." When the Massachusetts negotiators replied to a New York proposal, an unidentified New Yorker translated the Massachusetts negotiating position into a code which assigned a number to each member of the New York team and thereby revealed divisions among the Bay State negotiators which New York ought to try and exploit. Decoding that document and examining the dynamics of the negotiations in light of this inside information will be a fascinating research task.

The resolution of the dispute did not occur until 1786 when Massachusetts— shaken by Shays' rebellion— conceded New York's claim to land between the Hudson River and Lake Ontario while New York compensated its neighbor for its sale of other disputed land to speculators. Both sides then asked Congress to consider the matter amicably resolved and to refrain from appointing a "Federal" judge to settle the dispute— a constitutional innovation fraught with risk to both states, especially New York.

University of North Carolina at Greensboro

ROBERT M. CALHOON

Dred Scott's Advocate: A Biography of Roswell M. Field. By Kenneth C. Kaufman. (Columbia and London: University of Missouri Press, 1996. xiii, 264 pp. Acknowledgments, abbreviations, introduction, bibliography, index. \$29.95 cloth.)

Roswell M. Field was said to be one of the ablest lawyers in antebellum Missouri, but that fact would hardly have justified a full-length biography had he not also served as "Dred Scott's Advocate" in one of the most important Supreme Court cases in the nation's history. Though Field was destined to fail in his attempt to secure the slave's freedom in the celebrated 1857 case, the case itself, in its attempt to decide controversial issues of momentous political significance, pushed the United States a giant step closer to civil war. The significance of the event justifies an attempt to discover how and

why Field acted as he did in the years he conducted the case from the Missouri state court system to the United States Supreme Court. Unfortunately, Field has always been a shadowy figure in history, and he remains so even after the valiant efforts of Kenneth C. Kaufman to shed light on him. The chief problem Kaufman faced was that no diaries, journals, personal papers, or significant collections of correspondence of Field have survived the 127 years since his death. Kaufman probably does as much as any scholar could with the extant traces of his life, yet this biography suggests that it is likely no one will ever be able to answer the most interesting questions about what motivated Field's efforts on behalf of Dred Scott.

Born in Vermont in 1807, Field was the son of a prominent attorney. He seemed to follow in his father's footsteps easily and naturally. He graduated from Middlebury College, studied law under an uncle, and was admitted to the Vermont bar when he was only eighteen. During the 1830s he was a promising attorney and served two terms in the Vermont General Assembly. Yet one looks in vain to discover the conventional sources of any anti-slavery leanings in Field's early life. He was never a Whig but a staunch Jacksonian Democrat who caustically derided abolitionists. Evangelical Christianity certainly exercised no influence over him, and it is questionable whether he believed in any kind of religion. When young he apparently avoided all churches, and in his latter years he counseled his sons to beware of the "superstitions of New England" (33). Even his law practice gave no hint of things to come, as the laws of Vermont never brought him into contact with the statutes on slavery.

Field moved to the slave state of Missouri in 1839, however, after a particularly messy love affair that resulted in a nine-year-long attempt to overturn the annulment of his marriage to a Vermont girl who changed her mind shortly after their wedding. He was unsuccessful in this suit, though he carried it all the way to the Vermont Supreme Court many years after his resettlement in Missouri. In St. Louis he made a name for himself in real estate law, married, and had six children. Why he took up Dred Scott's case in the Missouri courts in 1852 and guided it through the federal court system remains something of a mystery. Though he eventually wrote Frank Blair (a leader of the Free Soil, and later the Republican, Party) that the "cause of humanity" could be served if Blair would assist him in the case, no evidence of any anti-slavery moral fervor on Field's part exists. It is true that Field was a staunch Unionist when the Civil War came to Missouri, but this fact seems almost as ironic

as the fact that Taylor Blow, who aided the slave's first legal attempts for freedom and who ultimately freed Scott after Field's unsuccessful arguments before the Supreme Court, became an equally confirmed Confederate during the war.

Apparently Field was more interested in the legal aspects of the case than in its impact on slavery or the politics of the nation. Field's disinterest in the morality of slavery was matched by his disinterest in politics after he moved to Missouri. He firmly resisted the efforts of others to draw him into public life, declining the flattering offer of a seat on the Missouri Supreme Court and rebuffing attempts to get him to run for the United States Senate. His dogged pursuit of Dred Scott's freedom, like his dogged legal pursuit of a woman who had rejected him (and had already married another), were simply exercises in the pursuit of legal principle. His devotion of years of effort without hope of recompense to both cases was apparently evidence only of Field's zest for the law and not of any deeper concern for the consequences of the cases' outcome. This fact reminds us once again that historical actors often accomplish both more and less than they intended.

Anyone interested in the Dred Scott decision will want to read Kaufman's biography of Field. It deepens our sense of this important event if only by demonstrating the limits of our knowledge and making us aware of the ironies of the past.

University of Alabama

LAWRENCE FREDERICK KOHL

To Have and to Hold: Slave Work and Family Life in Antebellum South Carolina. By Larry E. Hudson Jr. (Athens and London: The University of Georgia Press, 1997. xxii, 241 pp. List of genealogical charts; preface, acknowledgments, introduction, notes, bibliography, index. \$35.00 hardcover.)

Within studies of American slavery, the emerging focus on the "internal economy" explores how the work enslaved African Americans did for themselves shaped the culture they made under slavery. Historians of the slaves' economy argue that work systems and domestic production shaped aspects of slave community-culture as various as religion, foodways, childrearing, and courtship. Larry E. Hudson extends this argument by claiming that the internal economy also supplied the foundation for slave family stability. Hudson has previously contributed to this field as editor of a volume of es-

says on slave life and the domestic economy. In this monograph on South Carolina slave families, Hudson sets out to demonstrate that the ability to organize “in a mutually supportive and productive economic unit” afforded some slaves crucial protection against the uncertainty and brutality of enslavement (xx).

Work systems, argues Hudson, were directly connected to the structure and quality of slave family life. Hudson redefines family integrity with an economic twist: “The ownership and working of land was the fulcrum in a world where, short of actual freedom, the family and family stability became the immediate and more tangible goal” (64). Family stability, he argues, was achieved through the garden system that prevailed in tandem with the task system of labor in much of low- and middle-country South Carolina. Using plantation records, Works Progress Administration narratives, and records of the Southern Claims Commission, Hudson makes large claims concerning the impact of the internal economy on slave family life. The produce, cash, and property gained through domestic production influenced the search for marriage partners, supplemented diets, helped to ward off disease, and built the “political muscle” of the most productive families within the slave quarters of South Carolina’s plantations. Making original use of familiar sources, Hudson reconstructs the genealogies of enslaved families on several plantations to show that those families in the best position to take advantage of the work and garden system were large extended families that included some healthy adult men. Childbearing women lacking family attachments—along with “the old, the very young, the infirm, and the disabled—were likely to be “totally dependent on the master for the necessities of life” (70). Economic strength thus heavily determined the ability of enslaved African Americans to “make a world of their own under slavery” (183).

To Have and to Hold represents an important first step toward a synthesis of the literature of the internal economy and that of African American communities and cultures under slavery. At the same time, the book demonstrates how far we have yet to go in that project. For example, Hudson creatively combines slave lists and slave accounts in plantation record books to raise intriguing questions about patterns of inheritance of land among generations of slaves. Yet, the fact that Hudson relies on planter records to measure the productivity of families raises questions about economic activities that might have occurred exclusively among slaves. At the same time, the implications of the book’s arguments for the larger

context of African American life under slavery are not well developed. Hudson skirts major debates about resistance and religion in his discussion of the “space” that slave families carved out through their industry in the internal economy. For example, how did slave families employ the internal economy in acts of overt and covert resistance? How are we to understand those individuals who for various reasons did not embrace the work ethic Hudson describes as “industrious” (31), “well-organized” (125), and “ambitious” (25)? In addition, the discussion of the gender structure of “productive” families needs to be placed in the larger context of emerging scholarship on the gendered nature of work systems. Although Hudson argues that the absence of men in families created economic vulnerability, he does not fully explore the differing access of enslaved men and women to the fruits of the domestic economy. Finally, the regional approach, intended to “provide a general model that might serve for the wider slave South” (xxii) acts more as an organizational aid than an analytical tool. Taking these criticisms into consideration, *To Have and to Hold* represents a useful first step toward a better understanding of how economic processes shaped even the most intimate of human relations under slavery.

University of Arizona

SHARLA FETT

“Ain’t Gonna Lay My ‘Ligion Down”: African American Religion in the South. Edited by Alonzo Johnson and Paul Jersild. (Columbia: University of South Carolina Press, 1996. vii, 143 pp. Preface, introduction, epilogue, contributors. \$19.95 cloth.)

This collection of essays grew, in large part, out of a 1993 conference sponsored by the Center on Religion in the South, a program of the Lutheran Theological Southern Seminary in Columbia, South Carolina. Editors Alonzo Johnson and Paul Jersild have compiled a well-conceived thematic anthology that examines black folk religious traditions by focusing on “religious practices, beliefs, customs, and tradition of African American Christians that are specifically rooted in their racial memories, their historical experiences, and their sociocultural heritage” (3). The editors take issue with those scholars, particularly Joseph R. Washington, who interpret black folk religion as something less than Christian since it focuses on racial survival and little on the principles and teachings of Christianity.

The six essayists, thus, make their contribution to the study of black religion in the South by showing the distinctly unique, yet, Christian character of African American religion in the South. In "Pray's House Spirit': The Institutional Structure and Spiritual Core of an African American Folk Tradition," Alonzo Johnson traces the historical development of the Pray's House in the lives of black Christians in the South. He interestingly describes the close connection of blacks to the Pray's Houses of the past and present and how they have been extensions of the institutional black church. Johnson persuasively shows how the Pray's Houses and the practice of "Seekin The Lord" are a part of the religious conversion and the rite of passage for blacks into Christendom. In many communities throughout the South, Johnson notes, blacks could not become full-fledged members of an institutional church until they were converted at the Pray's House first. This is a folk tradition that is still evident in many black communities today.

Jon Michael Spencer, in "The Rhythms of Black Folks," explores the link between rhythm and contemporary black religion. Spencer convincingly shows how the rhythmic quality of black religion, with its accent on African dance, drumming, and the ring shout, can be traced to enslaved West Africans who brought this custom with them to the New World.

Perhaps one of the most engaging essays in this volume is William Courtland Johnson's "Trickster on Trial: The Morality of the Brer Rabbit Tales." Scholars have debated the relationship between these tales and the enslaved African's identity and character as described by the behavior of Brer Rabbit. Some historians do not believe the slave's identity was masked in the form of a rabbit since many of the tales focus on amorality and brutality, which, they say, did not reflect the character of most enslaved Africans. Johnson makes a case for further research into the Brer Rabbit tales by effectively showing how some scholars have used only parts of the tales to describe the overall behavior and character of Brer Rabbit. Johnson calls for more research on the Brer Rabbit tales that may suggest that actions that might have been considered merciless, or even brutal, on the part of Brer Rabbit could very well be interpreted as conscientious and caring on the part of the hare, something that the majority of enslaved Africans may well have done, given a similar set of circumstances.

In "Motherwit in Southern Religion: A Womanist Perspective," Jacqueline D. Carr-Hamilton traces the African roots of Mother wit

and its link to the religious experiences of contemporary African American women. She credits African matriarchs with bringing Mother wit, a collective body of female wisdom, to America. It is rooted in the womanist theology, or God talk, that has been passed from one generation of black women to the next, and it still serves as a source of religious strength for African American women.

The last two essays by Stephen W. Angell and Sandy D. Martin are more historical in scope and describe the relationship between folk religion and the work and contributions of black Methodists to the Christian faith. Angell's "Black Methodist Preachers in the South Carolina Upcountry, 1840-1866" cogently examines the lives, philosophies, and careers of three black Methodist preachers in South Carolina—Isaac Cook, James Porter, and Henry McNeal Turner. In "Biblical Interpretation, Ecclesiology, and Black Southern Religious Leaders, 1860-1920," Martin also scrutinizes the multi-faceted life of Bishop James Walker Hood who became a strong leader of the African Methodist Episcopal Zion Church in North Carolina. Each scholar adds vastly to our knowledge of the complex lives and careers of these Methodist leaders.

Each of the book's six well-balanced and informative essays, like the anthology as a whole, makes an important contribution to our understanding of the way African Americans have created distinct forms of religious expression within Christendom. This book should be of great interest to students of religion, African American history, and southern history.

Florida A&M University

LARRY E. RIVERS

The Union Soldier in Battle: Enduring the Ordeal of Combat. By Earl J. Hess. (Lawrence: University Press of Kansas, 1997. xii, 244 pp. Preface, notes, bibliography, index. \$29.95 cloth.)

In an article published in *Civil War History* in 1982, Marvin R. Cain argued for further study of the motivation, morale, and experiences of Civil War soldiers in the same vein as John Keegan's classic *The Face of Battle* (1976). In the intervening years several works have grappled with this subject, most notably Gerald Linderman's *Embattled Courage: The Experience of Combat in the American Civil War* (1987), and Reid Mitchell's *Civil War Soldiers: Their Expectations and Their Experiences* (1988). Earl J. Hess adds to these earlier works by

focusing specifically on Union soldiers. As he clearly states in the preface, “[t]his book is an attempt to understand how the northern soldier dealt with combat in the Civil War” (ix).

Hess begins his work by examining the battle experience. He describes the northern volunteers of 1861 as innocents with little perception of the realities of war. Civil War battlefields belied the romantic notions that most volunteers had concerning combat. Limited visibility, tremendous noise, the importance of terrain, the experience of being under fire for the first time, the sight of casualties, and the threat of one’s own wounding or death were all new experiences for most Union soldiers. They adapted, however, and began to understand the nature of battle. “That knowledge,” Hess asserts, “brought with it a deep appreciation of chaos, for that was one of the most pervasive aspects of combat” (46). The author also examines the training and tactics employed by the Union army, concluding that most volunteer units received inadequate training, and that northern officers were ill-prepared to maneuver large bodies of troops. By the latter stages of the war, continual campaigning and the extensive use of fortifications produced frightful casualties and placed additional stress on northern soldiers.

After portraying the experience of battle, Hess then discusses the means by which soldiers endured its horrors. Courage was obviously important, but many soldiers distinguished between moral courage, represented by the conscious desire to do one’s duty despite the danger involved, and physical courage, which was usually the product of adrenaline and the stimulation of combat. Few soldiers acted courageously in every engagement. Often, even veteran soldiers found it difficult to “consistently balance their moral and their physical courage. At times, one force or the other might be weaker or stronger” (75). The concept of personal and public honor, belief in the righteousness of the Union’s cause, religion, the desire to not let down one’s comrades, and images of home all contributed to the steadfastness of most northern veterans. Finally, the stoic, phlegmatic nature of the farmers who comprised the majority of the Federal army enabled them to perform their duties in a workmanlike, if not heroic, fashion.

Hess’s final chapter focuses on veterans in the postwar years. Initially wartime recollections remained too intense, and most veterans suppressed their feelings about the carnage. By the 1880s however, and well into the twentieth century, a torrent of memoirs, reminiscences, regimental histories, and published collections of

diaries and letters reached print. In many of these works, northern veterans softened their worst memories. "Perhaps the most important reasons that soldiers chose not to write about the horrors of the battlefield," Hess writes, "was their need to achieve a positive view of the war", (184). Some northern veterans emphasized the ideological aspect of their service and remained committed to the cause of preserving the Union. Others, termed "lost soldiers" by Hess, "could find no self-assurances of any kind about the war" (171). They refused to attend veterans' reunions and appeared generally embittered by their experiences. Two other categories of Union veterans were the "pragmatists," who viewed the war as a crucible for themselves and for a more modern, scientific society, and the "silent witnesses," who in their memories of the war emphasized the camaraderie between soldiers and other common, non-battlefield experiences.

Hess's bibliography is adequate, though hardly exhaustive. Though he cites from numerous unpublished collections of letters, many of his footnotes refer to published sources, some of which will be quite familiar to Civil War students. A more extensive utilization of manuscript sources probably would not have changed his basic conclusions but could only have strengthened their validity. Still, Hess's study is perhaps the most insightful and cogently argued account of its kind. He comes closest to capturing the horror of nineteenth-century warfare and the methods by which northern soldiers were able to deal with their emotions and fears. "The evidence is overwhelming," he concludes "that most soldiers adjusted to the experience of battle" (195). A companion volume studying the motivation and experiences of Confederate troops, and also examining the effect of the South's defeat on the attitudes of its soldiers, particularly in the postwar years, would be a welcome addition to Civil War historiography.

Florida State Archives

DAVID J. COLES

Thaddeus Stevens: Nineteenth-Century Egalitarian. By Hans L. Trefousse. (Chapel Hill: University of North Carolina Press, 1997. xv, 312 pp. Preface, acknowledgments, notes, bibliography, index. \$39.95 hardcover.)

In November 1860, Thaddeus Stevens won his fourth term in the United States House of Representatives. A Republican from

Pennsylvania, Stevens received the plum assignment of chairing the Ways and Means Committee. The secession of the slave states, culminating in Civil War, soon elevated the role of all federal officials to one of helping preserve the Union. The Pennsylvanian performed this duty with exceptional dedication.

Stevens ably steered wartime finance legislation through the course of House approval, championed the cause of the Union at virtually any opportunity, and constantly called upon his colleagues and his fellow citizens to think of the abolition of slavery as a desirable war aim. He was also one of the few leaders of the Civil War era to advocate political equality for African Americans.

In *Thaddeus Stevens: Nineteenth-Century Egalitarian*, Hans Trefousse reminds his readers that Stevens “relentlessly pushed the Lincoln administration toward emancipation” and “piloted the Fourteenth Amendment and the [four] Reconstruction Acts through the House.” The nineteenth-century leader “laid the foundation for the African American revolution of the twentieth century, which not only rested on his heritage but made good use of the Fourteenth Amendment.”

Differences of opinion did not undermine (at least not publicly) Stevens’s ability to work with President Lincoln on policy issues. But Lincoln’s assassination in April 1865 catapulted Andrew Johnson, a far less sagacious political leader, into the White House. This change soon brought Thaddeus Stevens and his allies directly into conflict with Johnson over Reconstruction policy and, within two years, provoked them into attempting to impeach the president. The failure of this move, along with the bitter, partisan hostility with which Stevens hammered away at the White House until his death in August 1868, ultimately tarnished his career. Indeed, shortly before he died, Stevens confided that he believed his greatest accomplishment involved securing free public schools for Pennsylvania’s children while he served in the state legislature more than thirty years earlier.

This concise, clearly written volume treats the evidence with an eye on Stevens as a champion of black liberation, a sympathetic angle of analysis. But Trefousse does not shrink from identifying Stevens’s liabilities. Though able to seize upon an adversary’s personal or professional weaknesses with powerful effect, he was frequently capable of minimizing his own—his addiction to gambling and his disingenuous explanations for embracing some public policies, such as the Know Nothing platform in the 1850s are exam-

ples. Apparent conflicts of interest between his actions as a public official and his resultant personal benefit were common throughout his career, though Trefousse points out that such activity was not atypical in the nineteenth century. A life-long bachelor, Stevens cloaked his personal life in a veil of silence, giving rise to speculation about his association with Lydia Hamilton Smith, his mulatto housekeeper who remained with him from 1843 until his death.

Trefousse's adopted approach raises questions, however. If Stevens called for the elimination of slavery and pushed for the freedom of African Americans, he also assisted in inaugurating the era of industrial capitalism. He actively took part in mining, railroad, and real estate ventures, and he supported the expansive growth of corporate business as a public official. In this sense, the term "egalitarian," without qualification, might be overdrawn when applied to Thaddeus Stevens.

Trefousse contends that, contrary to arguments penned by some contemporaries, as well as by some historians, Stevens was never a "dictator" of the House of Representatives. The failure of Congress to pass a stronger Fourteenth Amendment advocated by Stevens is one among several kinds of evidence cited as proof.

But Stevens's manipulative calls for loyalty to the Union, his backroom arm twisting, and his willingness to punish opponents made him much more than a passive wire puller. His electrifying fierceness in pursuing a political position— from anti-masonry to anti-slavery to opposition to President Johnson— equipped him with an impenetrable public persona and spurred within him a cold determination to win.

Florida Farm Bureau, Gainesville

G. B. CRAWFORD

The Fruits of Their Labor: Atlantic Coast Farmworkers and the Making of Migrant Poverty, 1870-1945. By Cindy Hahamovitch. (Chapel Hill: The University of North Carolina Press, 1997. xiii, 287 pp. Acknowledgments, abbreviations and acronyms, introduction, epilogue, notes, bibliography, index. \$45.00 hardcover, \$17.95 paper.)

In his 1985 presidential address to the Organization of American Historians, William Leuchtenburg criticized recent social and labor histories for ignoring the political landscape and the devel-

opment of the nation-state. He urged scholars to put politics back into their studies. In *The Fruits of Their Labor: Atlantic Coast Farmworkers and the Making of Migrant Poverty, 1870-1945*, Cindy Hahamovitch answers Leuchtenburg's call. In particular, she explores how the actions of farmworkers from New Jersey to Florida shaped the development of agricultural labor policies and how the state helped to create the East Coast migrant work force. She shows how government policy regulated the flow and supply of this labor, usually, she maintains, in the interest of the growers. But this well-written book is about more than growers and workers. Hahamovitch contends that the story of the East Coast farmworkers, largely ignored by historians, is central to understanding the development of the twentieth-century relationships between government, capital, and labor.

Hahamovitch argues that late-nineteenth-century urbanization created a demand for fruits and vegetables that led to the first truck farms in New Jersey. Predictably, growers wanted a cheap, abundant, seasonal supply of farm labor. Just as predictably, farmworkers fought for a living wage, periodically holding informal strikes. This central conflict in the fields is the focus of the book. Initially, padroni negotiated wages and work for both growers and workers. But with the expansion of the government during the Progressive Era, both sides looked to the state to solve their problems of supply and demand.

Progressives, however, with their Jeffersonian view of rural life, did little to ameliorate the migrant workers' conditions or to satisfy the growers. World War I labor shortages intensified the growers' cries for government intervention in labor relations. The government responded to the grower's demands with work-or-fight and vagrancy laws which left labor with few protections.

Conditions did not improve much with the New Deal. While New Deal legislation allowed for some improvement in living conditions, it did little, if nothing, to politically empower them. Unlike their industrial counterparts who formed powerful unions, agricultural workers were denied the right of collective bargaining by the Wagner Act. Hahamovitch contends that the government's refusal to define agricultural laborers as workers and to grant them the legal access to power made migrant workers wards of, rather than participants in, the nation-state.

World War II and the anti-New Deal backlash placed the state firmly on the growers' side. The government sacrificed the social

welfare of domestic farm laborers for profit and productivity. Among other things, wartime agricultural policy denied farmworkers the right to migrate without the consent of county authorities. Long-time farmworkers, black and white alike, were to be replaced by cheaper labor—Mexicans and POWs. Again, the federal government had a hand in helping the growers obtain these new sources. Vulnerable because of their ambiguous status, imported workers offered little threat of labor organization. The government's inherent racism, evident in these wartime policies, left African Americans with limited economic choices. While African Americans remained locked in the worst jobs, white workers pursued other opportunities, and growers continued to maximize their profits.

Hahamovitch's work reveals the reluctance of government agents—even liberal agents—to go against the interests of business. After World War II, the government sold the housing built during the New Deal years to growers for one dollar per unit. The importation of foreign labor allowed East Coast growers to drive wages below subsistence levels and to play workers' race, ethnicity, and fears against one another to prevent unionization. Yet again, the government served the interests of the growers by saying that domestic migrant workers did not matter because "there is simply some work that Americans will not do" (13).

Hahamovitch contends, however, that these conditions need not persist. The short-lived attempts by the Southern Tenant Farmers Union and the Amalgamated Meat Cutters to demand better conditions point to the power of unionization. Hahamovitch argues that only when farmworkers organize will their conditions improve.

While *The Fruits of Their Labor* makes East Coast farmworkers visible, their voices remain largely unheard. Due to the absence of first-hand accounts, government testimony from workers, and even accurate census records, Hahamovitch builds her story from government documents. Nevertheless, she tells a powerful story of how the actions of the state affect people's day-to-day lives. In doing so, she puts the state back into history and produces a book that is a crucial work for anyone interested in American political history and the development of the twentieth-century nation-state.

University of Georgia

ELIZABETH GILLESPIE MCRAE

Under Sentence of Death: Lynching in the South. Edited by W. Fitzhugh Brundage. (Chapel Hill: University of North Carolina Press, 1997. xi, 330 pp. Acknowledgments, introduction, afterword, notes on the contributors, index. \$49.95 hardcover, \$17.95 paperback.)

Historians came late to the study of lynching, a field that was long dominated by sociologists and social psychologists. However, over the past twenty years, historians have begun to make up for lost time by publishing hundreds of books and articles that have brought new light to a complicated subject. Largely eschewing the statistical analyses championed by social scientists, historians have examined the context of lynchings and changes in the phenomenon over time in an effort to explain the seemingly inexplicable—the barbaric mob killing of more than four thousand people from the 1880s to the 1960s the period for which the best (though incomplete) data exist. The fact that seventy percent of the victims were blacks living in the South has naturally focused scholarly attention on racial and regional causes of lynch law, but the range of possible explanations has been expanded by the use of gender and discourse analysis.

Under the Sentence of Death, expertly edited and introduced by W. Fitzhugh Brundage, brings together a collection of representative examples of recent work on lynching. The eleven essays include seven original pieces, as well as reprinted articles by Thomas G. Dyer and Nancy MacLean and previously published research by sociologists E. M. Beck and Stewart E. Tolnay and historian George C. Wright. Taken together, these essays provide a useful overview of some leading methodologies and interpretations. Indeed, the very breadth of the selections—all but two by historians—provides insight into the range of theories currently used to explain the past in general. At one extreme stands the positivism of Roberta Senechal de la Roche who employs a sociological theory which, she asserts, “predicts and explains lynching” (49), and at the other extreme is the postmodernism of Bruce E. Baker who uses the perspective of French poststructuralists to examine “the process by which the social memory of a lynching is constructed” (220). Taking a still different approach, Joan E. Cashin, Nancy MacLean, and Patricia A. Schechter analyze the role of gender relations, as well as race and class, in southern mob violence.

While showcasing different explanatory theories, *Under the Sentence of Death* also stretches the geographical, chronological, and topical boundaries commonly associated with the study of lynch-

ing. The book features case studies of not only Deep South states (Georgia, Mississippi, and South Carolina) but also Kentucky and Missouri. (None deals with Florida, although works on Florida are cited.) The authors largely focus on the period 1880-1940, but Dyer and Cashin investigate incidents from 1859 and 1865, an era often overlooked in previous studies. Perhaps most significantly, the topics covered by this collection go beyond the events of individual lynchings. Terrance Finnegan uses comparative history to explore the political ramifications of lynchings in Mississippi and South Carolina. George Wright persuasively argues for expanding the study of lynching to include "legal lynchings" in which blacks were summarily tried, convicted, and executed "by the book." (The title of the collection reinforces the link between legal and extralegal methods by paraphrasing a 1937 quotation from John Dollard: "Every Negro in the South knows that he is under a kind of sentence of death.") In two of the most insightful essays, W. Fitzhugh Brundage and Patricia Schechter examine black resistance to lynching. By looking at lynching broadly and employing innovative approaches, these essays suggest new directions for future research.

Despite the diversity of approaches and topics contained in this volume, some common themes emerge. Whether viewed through the prisms of race, gender, class, politics, or culture, lynching involved fundamental questions of power and its contested (and changing) distribution between blacks and whites, men and women, rich and poor. The interrelationship of these overlapping identities means that no single explanation will suffice, but the authors agree that lynching was purposeful and part of a larger tradition of vigilantism. Above all, this volume underscores the complexity of mob violence and the need for more historical studies of lynching and its meaning.

University of South Florida

ROBERT P. INGALLS

Rising Tide: The Great Mississippi Flood of 1927 and How It Changed America. By John M. Barry. (New York: Simon & Schuster, 1997. 524 pp. Prologue, notes, bibliography, acknowledgments and methodology, index. \$27.50 hardcover.)

The Great Mississippi Flood of 1927 was a catalyst that prompted broad federal involvement in flood control and disaster

relief efforts, both of which were local concerns before the flood. Author John Barry focuses on how institutions, individuals, and property were affected by the greatest peacetime disaster in the history of the United States. He describes how the flood affected the economy of several states and the nation by contributing to the loss of human life and property damage. The author effectively argues that the flood helped elect Herbert Hoover president and Huey Long governor, shifted black voters from the Republican to the Democratic Party, destroyed the power of the old southern aristocracy in Mississippi and Louisiana, encouraged black migration to the North, and helped prepare the way for the New Deal. One of Barry's concerns is that if a comparable flood came down the river today, the existing Project Flood of the Army Corps of Engineers could not control it.

Most valuable are the sections entitled "The Engineers," and "Senator Percy." In "The Engineers," Barry describes the various scientific theories employed by the Corps to tame the river while focusing on the moving story of the professional and personal rivalry between two celebrated nineteenth-century engineers—James Eads and Andrew Humphrey—who advocated conflicting theories. In "Senator Percy," Barry narrates the story of one of Mississippi's most distinguished families, the Percys, who, according to him, represented the Old South. Planter LeRoy Percy, who was elected to an unexpired Senate seat in 1909, acquired a national reputation for opposing the Ku Klux Klan before the flood, but his paternalistic attitude toward blacks seemed to change after the flood. He refused to allow thousands of black sharecroppers to be removed from the levees where they had sought safety but lacked adequate food, water, and shelter. They sought safer refugee camps outside the region, but Percy feared that blacks would not return afterwards to work on the plantations.

Other strengths of the book include a discussion of Florida's historic voting shift in the 1928 presidential election from the Democratic to the Republican Party. Florida had voted Democratic since the Reconstruction era but switched to the Republican candidate Herbert Hoover because of his role in flood relief efforts. In addition, Barry discusses the role of New Orleans elites and the flood in the election of Governor Huey Long in the Pelican State.

Although chapter subtitles often become repetitive, this does not affect the overall quality of the book. This study is based on diverse primary sources, including personal papers of figures in-

volved in issues related to the Mississippi River and disaster relief, and newspaper accounts. The study is enhanced by a good selection of photographs of aspects of the flood and its aftermath.

This book is interesting, well written, and well researched. It contributes to our understanding of disasters, relief efforts, and the federal government's role in flood control policy making. *Rising Tide* should enjoy wide readership.

Mississippi State University

TELEMATE A. JACKREECE

The Republicans: From Lincoln to Bush. By Robert Allen Rutland. (Columbia: University of Missouri Press, 1996. xi, 279 pp. Preface, acknowledgments, bibliographical note, index, about the author. \$19.95 paper.)

This is the follow-up study to Robert Rutland's 1979 single-volume history of the Democratic Party up to President Jimmy Carter. In evaluating this more recent endeavor, it is important to keep in mind his purpose in producing a brief but incisive narrative history of the Republican Party. As stated by Rutland, it was written, like its predecessor, "for the lay reader who might want to know what each party stood for in a world reeling from the media blitz." It notably serves that purpose, as well as provides a highly suitable supplementary text for undergraduates studying American political history. Its brevity and lack of footnotes will not satisfy the expert, but its scope and readability suit very well the author's purpose of writing for the interested layman.

The early chapters provide a concise and vivid description of the emergence of the Republican Party to fill the vacuum left by the disintegration of the Whigs in the chaotic sectionalism that was the prelude to the Civil War. From that backdrop, the Republican Party's most enduring hero (and arguably, the Republic's most important president), Abraham Lincoln, becomes the focal point of the party's beginnings. Although tinged with hero-worship, Rutland's account skillfully portrays Lincoln's and the fledgling party's foundation in political pragmatism. The slavery issue provided a necessary moral dimension to the party's early struggle for existence without obscuring the essentially political nature of its pursuit of power, Lincoln's single-minded determination to preserve the Union in the face of a terrible war and strong opposition in some

loyal states assured the party's continuing existence after his death. Using the defeat of the South and the Democratic Party's affinity for the southern cause, the Republicans gained a political ascendancy which lasted, with some interruptions, until Franklin Roosevelt's New Deal era.

The party's philosophical foundation and kinship with big business was developed during the period of industrial and territorial expansion at the end of the nineteenth century. It is hard for modern laymen to recognize how the tariff issue wed eastern working and immigrant classes to the Republican Party in light of today's alignment of those constituencies. Rutland makes sense of this confusing continuum in the political rubric of the two parties. In the process, he makes clear the lasting relationship of American business to the Republican Party. At the same time, he aptly illustrates how the Democrats did not stray too far from a similar affinity for big business and its campaign financing capacity.

One of the most fascinating sections of the book covers the rise of Teddy Roosevelt and the Progressive movement. Next to Lincoln, the Republican Roosevelt provided the party with its best claim to the moral high ground of American politics. Still, by the end of World War I, the reform impulse was replaced by a national binge of economic expansion. The resulting pursuit of wealth was left by a series of quiescent Republican administrations under Warren Harding, Calvin Coolidge, and Herbert Hoover during the 1920s to exhaust itself finally in the Great Depression. The New Deal ushered in near absolute control of the Congress by Democrats, interspersed with Republican and Democratic administrations.

The presidency of Richard M. Nixon is noted for both its accomplishments and its tragic failures, and Rutland leaves a more complete assessment of that tragic era to future historians. In the final chapters, a re-ascendent Republicanism is viewed through the presidencies of Ronald Reagan and George Bush and the amazing Republican congressional victories of 1994. At this stage, Rutland's work takes on the trappings of a synopsis of current political events. In light of the ambitious scope of the book in bringing the narrative to the present, that is probably an unavoidable result. Still, for the layman and student, he has provided a concise and unpretentious account of what the Republican Party is today, and how it got that way.

Jacksonville, Fla.

TRACY E. DANESE

The Weight of the Yen. By R. Taggart Murphy. (New York and London: W. W. Norton & Company, 1996. 352 pp. Preface, note on terms, introduction, notes, index. \$25.00 hardcover.)

R. Taggart Murphy's *The Weight of the Yen* offers a provocative analysis of the economic relationship between Japan and the United States during the "Reagan Revolution" and its aftermath. Murphy, an American investment banker who worked in Tokyo during much of this period, furnishes a particularly insightful assessment of Japanese economic policy.

Japan, in the late 1970s seemed poised to become the dominant global economic player, Japan as Number One. The United States, at that same moment, had an economy mired in stagflation. Ronald Reagan's victory in 1980 and the introduction of Reaganomics promised much while producing staggering deficits. Japan, running massive trade surpluses with the United States, stepped in as financier of the U. S. Treasury. Outstanding Treasury securities doubled in the next five years, with Japan as the principal investor. Japanese investments in American symbols such as Rockefeller Center and Pebble Beach Golf Club added to a sense of growing Japanese economic dominance.

Japan, Inc., which seemed a relentless economic force in the mid-1980s showed its vulnerabilities by the beginning of the 1990s. Massive devaluing of the Japanese real estate and stock markets, as well as the stifling effect of the strong yen on exports produced a major slowdown in the Japanese economy. Since 1992, the Japanese economy, adjusted for inflation, has grown only six percent, while the U. S. economy, in that same period, has increased twenty-two percent. Some of these changes simply reflected economic cycles, but a large part of the dilemma, Murphy argues, was created by the Japanese economic bureaucracy, particularly the Ministry of Finance. Murphy's critique of Japan's "managed" economy is the best section of this volume. He documents the economic constraints produced by bureaucratic interventions. This overarching economic bureaucracy exists largely, Murphy insists, without political accountability. Murphy calls for a restructuring of the agencies that manage the Japanese economy, a process that would transfer more authority to the political leadership. His call for reform has recently been echoed, in a diluted form, by the Japanese Prime Minister, Ryutaro Hashimoto.

R. Taggart Murphy's *The Weight of the Yen* is a sharp, forceful analysis of the interaction of the world's two leading economies during a crucial decade. Whether or not you are persuaded by his interpretation, you will learn much, particularly about Japanese economic strategy.

Florida Atlantic University

JOHN O'SULLIVAN

BOOK NOTES

New Titles

Arcadia Publishing's "Images of America" series is a true gem in the field of regional history. Designed like expert scrapbooks, each work features historically significant photographs chosen to educate as well as captivate readers. Recently, two Florida works—*African American Life in Jacksonville* and *World War II in Tampa Bay*—have been published as part of the series. And, of course, both books offer a superb view into their respective historical "windows." Herman "Skip" Mason Jr.'s *African American Life in Jacksonville* (1997), chronicles the transformation of the city's black community from the 1860s to the 1960s. Included is a chapter devoted to Ellie Weems— for more than three decades the city's premiere black photographer— whose work appears throughout Mason's book. Alejandro de Quesada's *World War II in Tampa Bay* (1997), covers a much shorter historical period but its photographs tell an equally compelling story of a region's transformation from peacetime to wartime. One of the book's most striking photographs— which perfectly illustrates the bizarre reality of the war— is a snapshot of German POWs learning English in a makeshift classroom at Camp Blanding. *African American Life in Jacksonville* and *World War II in Tampa Bay* are available in softcover from Arcadia Publishing for \$16.99 each. Call 1-800-642-5011.

While the legendary chronicles of Ellis Island are familiar to many, few are acquainted with the story of how— from the 1870s to the first decade of the twentieth century— Key West served as an entrance point for thousands of Bahamian laborers seeking new jobs and, ultimately, new lives. Howard Johnson's *The Bahamas from Slavery to Servitude, 1783-1933* (1996) recounts this little-known passage of Florida history in a chapter entitled, "Labor Migration as Protest and Survival Strategy." Of course, as its title indicates the main focus of Johnson's book is the transformation of the Bahamas from the slave era to a not-so-dissimilar period of "class slavery." Emancipation came to the Bahamas in 1838, but a coercive credit system tied to the islands' agricultural economy kept most islanders

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in a state of servitude comparable to the position of black sharecroppers in the post-Civil War American South. *The Bahamas from Slavery to Servitude, 1783-1933* is available in cloth from the University Press of Florida for \$39.95. Call 1-800-226-3822.

The introduction to *The Gardens of Florida* (1997) begins where most state histories do— with Juan Ponce DeLeon stepping onto the shores of the land he would christen “La Florida.” In this book’s case, however, that opening scene is especially significant because it reminds readers that the state owes its very name to its rich botanical heritage. Steven Brooke and Laura Cerwinski’s *The Gardens of Florida* places that heritage on display in a magnificently photographed and lucidly written volume. Brooke’s lens and Cerwinski’s pen function as expert tour guides pointing out countless items of interest. For example, readers may be surprised to learn that Thomas Edison— a man who spent most of his waking hours in various laboratories— was a “master horticulturalist.” A banyan tree planted by Edison at his Fort Myers estate in 1925 now boasts a trunk circumference of 400 feet. Edison’s estate is featured in the book’s “West Coast” section (each of the four sections has a corresponding region). In all, *The Gardens of Florida* escorts readers through nineteen lush sites across the Sunshine State. Also included is a calendar listing annual garden events throughout Florida. *The Gardens of Florida* is available in softcover from Pelican Publishing for \$19.95. Call 1-800-843-1724.

With names right out of a 1930s gangster picture, Vince “Trapper” Nelson, Foster “Fink” Finley, and Thomas “Fatty” Walsh, may have missed their calling as big screen heavies (Walsh, as it turns out, was a real-life mobster). However, despite the fact that none of the three ever acted in a movie— according to Joyce Elson Moore’s new book— they can still be heard, and occasionally even seen, to this day. You see, Nelson, Finley, and Walsh are all ghosts. Moore’s *Haunt Hunter’s Guide to Florida* introduces readers to these spirits as well as a host of other memorable phantoms. *Haunt Hunter’s Guide to Florida* is divided into seven sections, each representing a particular region of the state. Within each section are a number of different supernatural sites (thirty-seven in all). Each entry features a site description, “haunt history,” tips for visitors, and— to decrease the number of wandering souls— directions. *Haunt Hunter’s Guide to*

Florida (1998) is available in paperback from Pineapple Press for \$12.95. Call (941) 953-2797.

America's introduction to Cuban music in the 1950s came via the nation's television sets in the familiar image of Desi Arnaz performing at the fictional Tropicana Club on the "I Love Lucy" show. The nation soon discovered that the music of Cuba, much like American jazz, possessed deep and varied African roots. In *Nationalizing Blackness: Afrocubanismo and Artistic Revolution in Havana, 1920-1940* (1997), Robin D. Moore explores the "Afrohispanic cultural fusion" which helped shape the island's art as well as its politics. Moore focuses on the music of the era and examines the debate between those who labeled it "degenerate" and those who reasoned it a ideal expression of *cubanidad* (Cubanness). *Nationalizing Blackness* is, just as its title suggests, as much a study of race relations as an analysis of Cuban culture. Moore's book spotlights the role Afro Cubans played in composing a new national identity for their country. *Nationalizing Blackness: Afrocubanismo and Artistic Revolution in Havana, 1920-1940* is available in paperback from the University of Pittsburgh Press for \$19.95. Call (607) 277-2211.

In Thomas Dixon's infamous racial melodrama, *The Clansman*, John Wilkes Booth is introduced to readers as "the handsomest man in America." Descriptions of Booth by his contemporaries were equally flattering. In their Introduction to *"Right or Wrong, God Judge Me": The Writings of John Wilkes Booth* (1997), editors John Rhodehamel and Louise Taper include a particularly telling quote from one Booth acquaintance who said of the accomplished actor, "John Wilkes Booth cast a spell over most men . . . and I believe over all women without exception" (5). Booth used his good looks and famous name to win entrance into the most distinguished northern drawing rooms where he "acted" the part of a casual guest when he was, in fact, a Confederate spy. The nearly seventy documents (including correspondence, diary entries, and an 1860 manifesto defining his pro-southern ideology) contained in *"Right or Wrong, God Judge Me"* prove that Booth's long-standing allegiance to the southern cause— and not a momentary fit of insanity— was what drove his actions on that fateful night at Ford's Theater. *"Right or Wrong, God Judge Me"* is available in cloth from the University of Illinois Press for \$24.95. Call (217) 333-0950.

In the Introduction to *Twenty Florida Pirates*, University of Florida English professor Kevin McCarthy explains the scarcity of written records left by pirates, saying “[t]hese men and women were usually too busy attacking ships, drinking and carousing, and trying to stay alive, and, even if they had wanted to, many if not most of them were illiterate. . . .” (9). Considering the larger-than-life personalities cultivated by most pirates one tends to think that they would have been perfectly at ease with the way in which their lives have been embellished by writers, actors, and even a certain amusement park. In *Twenty Florida Pirates* readers are treated to McCarthy’s colorful prose and William Trotter’s equally colorful paintings (several of which are done in grisly reds and browns). Among the more famous brigands featured in McCarthy and Trotter’s book are Sir Francis Drake, Black Caesar, Jose Gaspar, and Jean Lafitte. Ironically, Gaspar (Florida’s best-known buccaneer and the man for whom Tampa’s annual Gasparilla festival is named) may never have existed. Most evidence points to the fact that he was a creation of John Gomez, a shadowy seaman who himself may or may not have been a pirate. Obviously, fishermen were never the only seafarers who traded in tall tales. *Twenty Florida Pirates* is available in softcover from Pineapple Press for \$17.95. Call (941) 953-2797.

New in Paperback

Upon his unjustified expulsion from Georgia’s House of Representatives in 1868, black Congressman Henry McNeal Turner delivered an Olympian denunciation of the state legislature, saying “I shall neither fawn nor cringe before any party, nor stoop to beg for my rights . . . I am here to demand my rights, and to hurl thunderbolts at the men who dare to cross the threshold of my manhood” (117-18). The fact that McNeal was even allowed to make such a speech exemplifies the advances made by African Americans during the Reconstruction era. John David Smith’s *Black Voices from Reconstruction 1865-1877* introduces readers to Turner along with a host of other early black leaders. Smith weaves their words (along with those of everyday black citizens) into his own absorbing narrative. The result is a fine work of history which comes across like a well-crafted museum exhibit. *Black Voices from Reconstruction 1865-1877* is available in paperback from the University Press of Florida for \$12.95. Call 1-800-226-3822.

Revised or Reprint Editions

In the summer of 1970, Eli Evans journeyed through the South to write a series of articles for Harper's magazine about Jewish life in the region. It was an especially personal assignment for Evans, himself a Jew, since he had been born and raised in Durham, North Carolina. During that "summer of discovery" Evans realized that the history of southern Jews was not that of an isolated clique but rather a "blood-and-bones part" of the region. In 1973, Evans published *The Provincials: A Personal History of Jews in the South* (revised for the 1997 Free Press edition). *The Provincials* remains a classic piece of southern literature and though in his new Introduction Evans confesses to "looking back in wonder at an audacious young man who dared, in his mid-thirties, to write a partial life story," readers have long been grateful for that supposed audacity. Along with Evans's Introduction, the revised edition of *The Provincials* features an additional five chapters (including a poignant section describing the author's journey home to be by the side of his dying mother) and three appendices analyzing the election of Jews to public office in the South and Jewish population shifts across the region. *The Provincials: A Personal History of Jews in the South* is available in paperback from Free Press Publishers for \$16.00.

Special Editions

"There are no other Everglades in the world." It is an opening sentence whose simple eloquence recalls that of Dickens's *A Tale of Two Cities*. And, much like that celebrated work, Marjory Stoneman Douglas's *The Everglades: River of Grass*, was quickly judged a classic. 1997 marked the 50th anniversary of its publication and Pineapple Press recently issued a special edition of the book featuring an update on the efforts of Everglades preservationists by environmental writer Cyril Zaneski. When Douglas's book was first published in 1947 most people knew little about the region Spanish mapmakers had christened "El Laguno del Espiritu Santo" (the Lake of the Holy Spirit). However, with its virtually cinematic narrative and finger-tip-sensitive natural descriptions, *River of Grass*, brought the Everglades to the attention of a world wide audience. In the final chapter of the original edition Douglas issued a call to preserve the region before encroaching developments destroyed it. Douglas's words were obviously well-received, but her work was not over. Marjory Stoneman Douglas remained a vital force in the conservation

movement until her death this year at the age of 108. A true environmental missionary, her lifelong dedication to caring for the earth is perhaps best explained in Emerson's quote that "Nature tells every secret once." *The Everglades: River of Grass* (special anniversary edition) is available in hardcover from Pineapple Press for \$18.95. Call (941) 953-2797.