

1998

Book Reviews

Florida Historical Society
membership@myfloridahistory.org

 Part of the [American Studies Commons](#), and the [United States History Commons](#)
Find similar works at: <https://stars.library.ucf.edu/fhq>
University of Central Florida Libraries <http://library.ucf.edu>

This Book Review is brought to you for free and open access by STARS. It has been accepted for inclusion in Florida Historical Quarterly by an authorized editor of STARS. For more information, please contact STARS@ucf.edu.

Recommended Citation

Society, Florida Historical (1998) "Book Reviews," *Florida Historical Quarterly*. Vol. 77: No. 4, Article 8.
Available at: <https://stars.library.ucf.edu/fhq/vol77/iss4/8>

BOOK REVIEWS

Rose Cottage Chronicles: Civil War Letters of the Bryant-Stephens Families of North Florida Edited by Arch Fredric Blakey, Ann Smith Lainhart, and Winston Bryant Stephens Jr. (Gainesville: University Press of Florida, 1998. x, 390 pp. Preface, introduction, bibliography, index. \$34.95 cloth.)

It is a daunting challenge to transform hundreds of Civil War-era letters and journal entries into readable form, but the editors of *Rose Cottage Chronicles* have produced a true gem. The massive correspondence of the Bryant and Stephens families of north Florida from 1856 to 1865 gives readers an intimate look at that section of the state during one of the most tumultuous periods in American history.

Be warned. There are no Mary Chestnuts here; there are no famous generals and politicians here. The Bryants and Stephens were ordinary Floridians, small planters, living along the bank of the St. Johns River at Welaka, Putnam County. They were average Americans, living an average life, a quality that makes this collection of correspondence so enlightening and valuable. The volume is, at times, sluggish in terms of readability, but the overall effect of presenting layer after layer of their lives eventually pays off in an intimate portrait of the writers' world(s). The writers' personalities quickly take on a distinctiveness, and readers will soon find themselves immersed in the extensive correspondence.

The nexus of the book is the courtship and marriage of Octavia (Tivie) Bryant and Winston Stephens, with healthy contributions from various family members on both sides. The writers are thoughtful and erudite, and what emerges is an engrossing portrait of antebellum north Florida, with its frontier life, kinship dynamics, slavery, agriculture, and the dislocation and hardship caused by the Civil War. Florida researchers will revel in the war-time descriptions of north Florida, with references to engagements at Jacksonville, Palatka, Olustee, Natural Bridge, and Gainesville. Tivie's brothers also wrote home with their news of the war from Chattanooga, Mobile, Savannah, and other locales. Herein lies part of the allure of this volume. It is the poignant record of one extended family with many different voices and perspectives—men and

women, old and young, parent and child, Secessionist and Unionist. At times, the volume reveals a tender glimpse into another world, such as Tivie and Winston writing of “taking a dose of Morphine,” their euphemism for lovemaking. Astute observations abound. Rebecca Bryant (Tivie’s mother), while referring to a certain young lady preoccupied with dress and fashion, laments: “What a pity it is that so many amiable young ladies neglect to furnish the upper story!” (228). And the buoyant social life of Tallahassee, which relatively escaped the ravages of war, was roundly criticized by Tivie’s brother: “Tallahassee has been shamefully gay and I know of no place that so justly deserves a visitation by the Enemy” (353). The tragedies that befall this family due to the war (and the vagaries of life) are heart wrenching. Winston was killed late in the war, leaving twenty-two-year-old Tivie a widow, only days from the birth of their third child. To compound matters, Tivie’s mother fell ill and died only hours before the birth.

Utilizing an extensive introduction, along with valuable maps, photographs, and very useful (and essential) explanatory notes, the editors successfully recreate the trials and tribulations of ordinary Americans facing the overwhelming complexities and devastation of war. This volume is a welcome addition to Civil War and southern studies, as well as Florida history, for the haunting words of the letters invoke the pathos of a horrid conflict and help readers to understand better the average people that endured it.

Pensacola Junior College

BRIAN R. RUCKER

The Supreme Court of Florida and Its Predecessor Courts, 1821-1917. Walter W. Manley II, editor and co-author; E. Canter Brown Jr., contributing editor and co-author; Eric W. Rise, coauthor. (Gainesville: University Press of Florida, 1997. xvii, 454 pp. List of illustrations, forewords, preface, notes, bibliography, index. \$49.95 hardcover.)

The Florida Supreme Court Historical Society assembled a talented team of scholars to produce this long-awaited and important book. With it, authors Walter W. Manley II, E. Canter Brown, and Eric W. Rise depict and analyze the evolution of Florida’s appellate courts from territorial days to the Progressive Era. In doing so, their text illustrates that Florida’s supreme court and its territorial predecessors have often stood at the center of leading political,

economic, and social controversies. And by arbitrating the constitutional struggles over liberty and power that emanated from such discord, the court, the authors contend convincingly, has managed to balance justice while distinguishing itself for honesty.

During the territorial period, Florida's high tribunals assumed responsibility for promoting public safety, stimulating economic expansion, and establishing workable judicial procedures. With statehood, population increased, interests clashed, and political affairs became increasingly complex. The courts then addressed the needs of, and issues at play within, a dynamic and divided society. In the process, Florida justices decided scores of cases that directly impacted the developing state, its businesses, and its residents.

Still, the authors claim that many changes that affected Florida's judiciary stemmed from the Civil War. Due to a zealous concern for state's rights, Florida legislators rejected the nationalist court system presupposed by either the federal or Confederate constitutions. Lawmakers instead placed issues that formerly had been under federal jurisdiction, such as admiralty and diversity cases, onto the dockets of Florida's circuit courts. Meanwhile, the Florida Supreme Court expanded its jurisdiction to check usurpation by Confederate officials. Indeed, its handling of conscription and impressment cases illuminated the contradictions of the Confederate experiment. Following two years of war, the Confederacy had found it imperative to exercise national authority to coerce property and men from the states. Such actions flew in the face of state sovereignty. Fearing the tyranny of centralized government, Florida's supreme court thus safeguarded liberty by defending state and individual rights against national encroachment.

After 1868 Florida's high court emerged as a more dynamic and influential institution than it had been at any previous time. "The necessity of interpreting a new constitution, coupled with the highly political nature of Reconstruction forced the court to confront constitutional issues more directly than it had in the past" (237). That judges did this "while building and maintaining a reputation for independence and integrity," the authors claim, "is a high compliment to the men who served on the tribunal during that tumultuous era" (235).

The quarter century that followed Reconstruction saw Florida advance to the modern era. The technological and cultural changes that characterized the period prompted an abundance of litigation that raised difficult questions concerning the scope of

governmental regulatory power. In 1894, for example, Chief Justice Gregory Pettus Raney wrote: “[B]usiness strictly of a state or local character cannot be exempted from our laws, or put beyond our authority, by its engaging [concurrently] in interstate or foreign commerce” (308). The opinions of the courts, then, not only endured to permit future regulation of business through governmental agencies, but also provided an opening that Progressive-Era legislators embraced enthusiastically.

With that in mind, lawmakers began curbing corporate power in the interest of the commonweal. Because railroads in Florida occupied the forefront of economic enterprise, they often became the target of such statutory reform. True, in the 1890s Florida had subsidized railroad construction by offering entrepreneurs eight thousand acres of public lands for each mile of track they laid south from Daytona. But Florida lawmakers soon felt obliged to regulate the industry that they had previously subsidized. In responding to these laws, the Florida Supreme Court helped usher state jurisprudence into the twentieth century. Ultimately, its decision inspired governmental treatment of public ailments and set the stage for a greater commitment to the general welfare in future years.

Although some readers may question why the authors dedicate so few pages to Florida’s Jim Crow laws, their book rests on careful, prodigious research. Moreover, it complements a lively narrative with biographical sketches of Florida justices. This adds a human dimension to the story and makes for informative, provocative, and interesting reading. By writing the first significant history of the Florida Supreme Court, Manley, Brown, and Rise have produced a work that deserves a wide audience. Any professors who teach Florida history, constitutional law, or the history of the judiciary should consider adopting this book for their courses.

Daytona Beach Community College

JOHN J. GUTHRIE JR.

Gladesmen: Gator Hunters, Moonshiners, and Skiffers. By Glen Simmons and Laura Ogden. (Gainesville: University Press of Florida, 1998. xxiii, 197 pp. Foreword, preface, appendix, notes, bibliography, index. \$24.95 cloth.)

When asked about the important books that deal with the Everglades, many informed readers invariably mention either Mar-

jorie Stoneman Douglas's *River of Grass* (1947) or Loren G. Brown's *Totch* (1993) as the first works that come to mind. These classics now have a rival. Gladesman Glen Simmons and anthropologist Laura Ogden have collaborated to tell this story about frontier life in South Florida from the land boom of the 1920s to the establishment of the Everglades National Park in 1947. Along the way, their book illuminates the folkways of backcountry alligator hunters, moonshiners, and others who scraped by in the Everglades before the federal government closed the ecosystem to such activities.

The authors have organized their slim book into four chapters, grounded on liberally defined topics. This results in a "stream-of-consciousness" that is one part environmental history and one part folklore. To place each of Simmons's reminiscent chapters within a cultural and historical context, Ogden provides an introduction that clarifies vernacular wording and elaborates a number of episodes. This coordinated effort succeeds nicely. Throughout the narrative, for example, Simmons seasons the text with witty anecdotes. "Now there might be things hotter than datil pepper," he claims, "but they are not of this earth" (14). Or, "Allapattah Flats was to me as beautiful a region as any in the world," Simmons quips, "although I had only seen pictures of the rest of the world" (117). Besides representing the tone of the text, both statements also reveal Simmons's whimsical charm.

His wit, however, is matched by his love of the Everglades. Before the federal government established the park, "all the land and marsh," Simmons says, "seemed to belong to me." Small wonder that he helped himself to any animal hides (mainly alligator and otter) that he could sell or trade for survival. But his passion for the glades stems more from his profound respect for the natural habitat than from the livelihood it provided him. Still, Simmons tempers his brand of environmentalism with a healthy dose of common sense. According to Simmons, the first white settlers who moved to South Florida killed as many alligators as possible for recreational purposes. "They used to think," he explains, "that the alligators would get a baby or a dog. . . . So they had to clean them out, I guess[,] . . . in order to settle here." That, at least, "was the excuse they used for the slaughter" (9). Simmons insists that such senseless killings largely caused the "current scarcity of wildlife" in the region. The people who eked out an existence from the glades, therefore, had no role in the depletion of game. "Put the blame

where it belongs," he decries, "on development, government interference, and too many people" (25).

By government interference, Simmons means an array of public policy initiatives that ranged from land reclamation and the enforcement of game laws to the upholding of the Eighteenth Amendment. During prohibition, for instance, federal agents who were looking for illicit booze had often stopped and searched Simmons while he engaged in his various means of subsistence. Prohibition officers thought he looked guilty, Simmons claims, "because I stayed in the swamps so much" (49). He "never made 'shine," however, for he loved his freedom more than money. So, whereas moonshiners took refuge in the Everglades to avoid detection when distilling their spirits, Simmons sought solitude in the same wetlands to liberate his spirit.

In addition to the two books noted in the opening paragraph, *Gladesmen* compares favorably with Horace Kephart's *Our Southern Highlanders* (1913) and William W. Warner's *Beautiful Swimmers: Watermen, Crabs, and the Chesapeake Bay* (1976). This literature details the lives and lore of "a people" who lived beyond the mainstream of southern society. And like Kephart and Warner, Simmons and Ogden have prevented a seemingly forgotten cultural tradition from disappearing into the dustbin of history. By doing so, *Gladesmen* has achieved a major goal of the Florida History and Culture Series— that is, it promotes a richer understanding of the state's history. Series editors Gary R. Mormino and Raymond Arsenault, as well as the Press, all warrant praise for making this refreshing book possible. It is worthy of, and will find, a wide audience.

Daytona Beach Community College

JOHN J. GUTHRIE JR.

Bioarchaeology of Native American Adaptation in the Spanish Borderlands. Edited by Brenda J. Baker and Lisa Kealhofer. (Gainesville: University Press of Florida, 1996. xii, 232 pp. List of figures, list of tables, acknowledgments, foreword, list of contributors, index. \$49.95 cloth.)

This volume developed out of a symposium organized by the editors for the 1990 meeting of the American Association of Physical Anthropologists. It examines the demographic consequences of European-Native American contact in the Spanish Borderlands of the American Southeast, Southwest, and California. The vol-

ume's contributors explicitly challenge the traditional pandemic model of contact, one which links aboriginal demographic collapse to the rampant and uniform spread of disease across the Americas. Alternatively, the volume takes a broader "biocultural" approach to the problem, and a more "democratic" perspective on causality, by suggesting that disease was only one factor conditioning demographic collapse. At issue here is the *variability* of Native American responses to contact.

The volume is divided into three parts. The first part, "Bioarchaeological Investigations," presents studies that use a variety of data sets (settlement data, skeletal data, mortuary practices and artifacts, ethnohistoric documents) to explore the demographic history of native populations from Alabama, Mississippi, and California. M. Cassandra Hill shows how the intensification of maize agriculture and political conflict compromised the health of populations in west-central Alabama even before the coming of Europeans, making them all the more susceptible to the disruptions caused by the latter. In an interesting counter example, Jay Johnson and Geoffrey Lehmann show how, in an adjacent area of Mississippi, pre-contact settlement change to more dispersed upland sites served to buffer the effects of early European contact. They suggest that there was no appreciable demographic collapse in this area. Lisa Kealhofer offers a third contrasting scenario for the Canalino and Central Valley areas of California. Her protohistoric period is actually one of *expanding* populations and *increasing* complexity, with population decline coming only later (post-1760 and, especially, post-1840) as a function of the Spanish relocation of natives to areas around missions, and then the great gold and land rushes.

The second part, "Skeletal Biology and Paleoepidemiology," uses data on health and nutritional status as gleaned directly from skeletons as a basis for making inferences about demographic change. Clark Larsen, Christopher Ruff, and Mark Griffin study not who perished, but who survived the early epidemics in coastal northern Florida. Their study of osteoarthritis and the correlates of biomechanical stress indicate increased physical demands on both male and female survivors of the epidemics, although the nature of these demands seem to have differed between the sexes in still unknown ways. Elizabeth Miller compares two Native American mission populations from southeast Texas that had differing lengths of

contact with Europeans. Although Miller discovers some significant differences in health between these populations (as indicated, for example, by dental wear), she nonetheless determines that both short- and long-term contact with Europeans had detrimental effects on the health of native peoples. Ann Stodder's analysis of skeletal populations from protohistorical Pueblo sites in New Mexico also illuminates significant health differences between groups, some of which were culturally quite similar.

Part three, "Theoretical Perspectives and Prospects," assesses the current state of theory and method and indicates future research directions. Ann Palkovich advocates more detailed, "context-embedded" analyses and rigorous regional assessments as a way to better establish the specificity and variability of Native American response to contact. George Milner, in a discussant's role, reviews what the chapters teach us about the variety of factors contributing to Native American population loss and relocation, and he stresses the need for more archaeological and osteological studies. The editors close the volume with their own summary thoughts emphasizing the need for multiple perspectives and the constant questioning of analytical methods and assumptions.

This is a good volume. The chapters are well written and insightful, the volume as a whole is well organized and well edited. The messages of the book are important. The contributors make clear that Europeans encountered "people with history" who, at the time of contact, were in the middle of doing things that differentially impacted (in some cases inhibited, in others enhanced) their ability to adapt to the European presence. They substantiate the absence of synchronized change among native populations, and the reality of multiple historical trajectories. There is still much to do to further illuminate this variability, and the contributors are aware of the theoretical and empirical challenges. There is also some good advice here, including the admonition to develop new kinds of data for addressing the problems of interest (also, perhaps, the moral thing to do in light of NAGPRA-inspired restrictions on the availability of skeletal populations for direct study). The volume provides every indication that the field is up to the task.

University of Denver

DEAN J. SAITTA

Slavery & the Law. Edited by Paul Finkelman. (Madison: Madison House Publishers, Inc., 1997. ix, 466 pp. Acknowledgments, introduction, notes on contributors, index. \$44.95 cloth.)

This is an impressive collection of essays that sheds light on the central paradox of American history prior to 1865: how could the American legal system, replete with its emphasis on the expansion of human property rights, employ law to promote, secure and protect a system of human bondage that was ultimately held unlawful? How could the American experience glorify human freedom even as it established, nurtured and endorsed chattel slavery? This paradox was not unknown to contemporary observers. As quoted by Paul Finkelman in his introduction, one witness to the struggle for colonial independence noted how “truly ridiculous” it was to see “an American patriot signing resolutions of independency with the one hand, and with the other brandishing a whip over his affrighted slaves.”

Unlike other slave systems, in the United States slavery was clearly defined by race. “Only blacks could be slaves; no one else.” Thus as slaves, they might observe the annual celebration of July 4th, complete with paeans to freedom and independence, if their masters so allowed. Two twin themes, inconsistent yet intertwined, link these studies: a) the application of law to the slave system, and b) the institutionalization of racism as a key accoutrement to this end.

Although they are all insightful and well worth examination, only a few of the essays can be mentioned here. In “Slavery in the Canon of Constitutional Law,” Sanford Levinson ponders the incredible lack of attention given to American slavery in current case books used to teach constitutional law. The possibility that our Constitution “may be a tragedy, presenting irresolvable conflicts between the realms of law and morality,” ought to be considered by law students. Levinson points to the Dred Scott decision, authored by the Chief Justice of the United States Supreme Court in 1857. In it, Roger Taney noted that racism was a fundamental constitutional value, resting on the assumption of white supremacy and black inferiority. How do we decide, asks Levinson, to what extent this was and is “the authentic depiction of our tradition?”

Levinson seeks to make his students aware of the great extent, much greater than is assumed, of the role that law played in making a system of chattel slavery and racism an inherent part of American society. Judith Kelleher Schafer shows how the Louisiana

Supreme Court decisions demonstrated that the “property value of slave[s] took precedence to obtaining a just punishment for the perpetrator of barbarous treatment” against them. Similarly, in his essay dealing with the “Slave Auctions on the Courthouse Steps,” Thomas Russell offers convincing evidence that “courts were neither marginal nor unimportant with regard to slave sales.” Jonathan Bush explores the link between the British Constitution and the establishment of slavery as a legal system, one that was allowed “indirectly under common law,” through a process Bush aptly describes as “a passive, almost stealthy process of legal accommodation.” Michael Curtis links issues of free speech with the controversy over slavery prior to 1861.

What makes these essays especially significant lies less in what they illustrate than in what they imply. For more than half a century, American historians have debated the extent to which “consensus” is an accurate adjective in describing our political and legal history. More often than not, slavery has been seen as an aberration, an exception to the positive course of American development. This volume requires the reader to consider how truly integrated the slave and legal systems were with each other. Expansion of the latter helped to ensure perpetuation of the former, at least until the mid-nineteenth century. While American historiography has well recorded the moves toward abolition of slavery, much less attention has been given to the extent that our legal system contributed towards its maintenance. Thus, students of American history will find these essays informative, insightful and disturbing. Taken as a whole, they will require reevaluation of the relationship between slavery and American legal history. They all merit careful examination.

Rutgers University

JONATHAN LURIE

The Devil's Lane: Sex and Race in the Early South. Edited by Catherine Clinton and Michele Gillespie. (New York and London: Oxford University Press, 1997. xx, 274 pp. Contributors, introduction, epilogue, suggested reading. \$16.95 paper.)

The Devil's Lane, edited by Catherine Clinton and Michele Gillespie, explores in seventeen essays the interconnections between sex and race. From Virginia to Louisiana, the development of a plantation economy and participation in an international mar-

ket hastened the imposition of racial and sexual categorizations, and the use of coercion and violence against enslaved people. However, in contrast to the English colonies, Spain gave women (including enslaved women) certain legal rights, among them property rights and protection from cruelty and rape.

In a section on "Broad Strokes," Peter H. Wood shows how the American Revolution became white South Carolinians' internal war against slaves who sought their freedom. Rejecting a colonial "golden age paradigm" (20), Carol Berkin discusses the impact of unbalanced sex ratios and shortened life expectancy, legal codes, and women's work roles. By writing popular moralistic tracts, Parson Mason Locke Weems sought, according to Catherine Clinton, "to make sin and redemption the central contending forces within America" (34).

In the section on "The Upper South," Kathleen Brown describes the difficulty that Warraskoyack, Virginia, had in defining the sexual identity of a servant, Thomas or Thomasine Hall, who dressed at different times as a man and as a woman. By sentencing Hall to wear men's breeches and a woman's coiffure, headdress, and apron, the General Court in Jamestown responded in a unique way "to gender ambiguity" (49). Peter Wallenstein traces the Virginia statutes that defined the status of children and grandchildren born to mixed race couples. By demonstrating in court "an unbroken maternal line" from Native American foremothers, slaves of biracial, or even triracial, ancestry could become their own "emancipators" (68). Instead of concentrating on statutory laws that sentenced to death or castration black male slaves convicted of raping a white woman, Diane Miller Sommerville examines Virginia trial records. To protect their property and to save the government the cost of compensation, whites often urged leniency, especially if the white woman was lower class and promiscuous. Utilizing samples of county deed and will records, diaries, women's wills, runaway slave advertisements, and women's correspondence, Joan R. Gunderson concludes that, by 1750, white women in Virginia had retreated from a more public, "gender-integrated world" to a private, "gender-segregated" world of female friendships (90). Betty Wood explores church discipline within biracial evangelical Protestant churches. Afro-Baptists and Methodists used church discipline to assert their rights to protection against abuse and "to a secure, unbroken, family life" (116). Tracing race relations laws between 1643 and 1849, Paul Finkelman argues that Virginia led "the

way in stigmatizing and criminalizing love, and sometimes sex, between the races" (124).

In the section on "The Lower South," Kirsten Fischer explains that white men, benefiting from a double standard of sexual behavior, brought to trial fewer slander suits for allegations of immoral conduct in North Carolina than did white women. Jon F. Sensbach discusses why the Moravians of North Carolina created "a racially integrated Christian family" (157). However, by 1822 white Moravians had adopted the racial attitudes of English-speaking people and excluded blacks from their congregations. Cynthia Lynn Lyerly examines letters, diaries, and memoirs to show that "white Methodist women unabashedly sought out passionate, emotional, and physically expressive religion and black Methodists, male and female, sought out mystical spirituality" (169). Mary Musgrove, the daughter of a Creek woman and an English Carolinian trader, was James Oglethorpe's principal interpreter in Georgia, notes Michele Gillespie. But when she was excluded in 1749 from negotiations between the English and the Creeks, she reacted in an angry and unladylike manner and was temporarily imprisoned. Gillespie speculates that Musgrove may have been relieved at shedding "the conflicting identities she had carefully negotiated" as a "mixed blood" woman (195).

The section on "The Gulf South" provides some of the freshest material. Jane Landers investigates a case of infanticide in Spanish St. Augustine, caused by the owner's rape of the mother and his decision to sell her to a new master in Cuba. Rather than being separated from her children, Juana jumped into a well with them, attempting suicide. Since there was insufficient evidence of malicious intent, she escaped the death penalty, thereby illustrating that Spain's legal code gave slaves "a legal personality and voice" (206). According to Kimberly S. Hanger, free black, or *libre* women in New Orleans (in contrast to slave women and white women governed by male authority) had "a unique hybrid of choices *and* constraints" (219). Interracial unions were common, since white males and free black women outlived and outnumbered the opposite sex of their own races. In Spanish New Orleans, Mobile, and Pensacola, says Virginia Meacham Gould, white men continued to seek liaisons with slave women and often freed them and their biracial children, despite the Black Code of 1777's prohibition against such interracial relationships. Drawing on the Louisiana Slave Database that she and her collaborators created, Gwendolyn Midlo Hall points out that Af-

icans, Native Americans, and Europeans developed “an entirely new Creole culture” in French and Spanish Louisiana (247).

This highly recommended volume offers readers both illuminating case studies and crucial questions to ponder in studying the complex intertwining of sex and race in early southern history.

University of South Carolina

MARCIA G. SYNNOTT

A Hard Fight for We: Women's Transition from Slavery to Freedom in South Carolina. By Leslie A. Schwalm. (Champaign: University of Illinois Press, 1997. xiii, 397 pp. Acknowledgments, introduction, illustrations, notes, bibliography, index. \$49.95 cloth, \$24.95 paper.)

Leslie Schwalm's *A Hard Fight for We* provides a much needed history of freedwomen's lives and labor during the post- emancipation period. While her study concentrates on the enslaved and freed women of South Carolina, the methodology, insights and conclusions are instructive for anyone interested in understanding the domestic and paid labor experiences of freed slave women in the early years of Reconstruction. As Schwalm states in her introduction, her aim is to investigate and complicate historical and contemporary assumptions about freedwomen's productive and reproductive labor. Specifically, she resists the assertion that freedwomen tended to withdraw from agricultural labor after emancipation. Schwalm successfully argues that the freedwomen on South Carolina's low country rice plantations remained in agricultural labor and actively sought to shape their labor patterns in relation to both the larger social and economic consequences of Reconstruction and the daily exigencies of their lives in the low country. One of the strongest aspects of this book is its insistence upon a careful and thoughtful assessment of the intricate connections between social and labor relations in slaves' and freedpeople's lives. Schwalm is quick to caution her reader not to draw too clear a distinction between the labor that freedwomen performed for their families (Jacqueline Jones' "labor of love") and that done for wages. Such a dichotomy, Schwalm insists, threatens to romanticize family life and thus preclude any critical evaluation of the significance of productive and reproductive labor in shaping freedwomen's experiences as enslaved and free women.

Schwalm begins with an overview of the lives and labor of slave women on antebellum South Carolina rice plantations. Here she describes the gendered division of plantation labor— slave women worked in the fields— as well as the gender roles in slaves' family and community life. While parts of Schwalm's discussion of slave family life echo existing works on the subject, she consistently brings her reader's attention to new issues— the centrality of gender and family roles and experiences in slaves' and freedpeople's family and community relations and their interactions with masters, employers and military authorities. Her discussion of the wartime collapse of plantation slavery, for instance, includes particularly interesting sections on the ways in which Union military policy failed to account for the presence of the slave women and children who sought refuge behind Union lines and on the disturbing occurrences of Union soldiers abusing and raping slave women. By placing freedwomen at the center of her study, Schwalm elucidates the often overlooked gender dynamics at play in freedpeople's relationships with military and Freedmen's Bureau authorities, with their employers, and with each other during the transition from slavery to freedom.

Paid labor was as central to low country freedwomen's lives as compulsory labor had been to slave women's experiences. Freedwomen emerge in Schwalm's account as individuals determined to direct the terms of their paid labor and to remove their households and reproductive labor from the scrutiny and interference of outsiders, specifically white employers and local authorities. In the section on freedwomen's labor, Schwalm details specific events in which freedwomen, sometimes with freedmen, opposed the restoration of exploitative and coercive labor relations with their former masters or new employers. She cites accounts in which freedwomen responded violently to employers' attempts to oversee or coerce their labor, and she offers examples of covert resistance as well. Freedwomen, Schwalm argues, found themselves at odds not only with their employers but often also with the agents of the Freedmen's Bureau, who, as she describes them, sided with planters in their general defense of the labor contract system and in specific labor disputes involving freedpeople. While Schwalm is no doubt correct in her assessment of the difficulties freedwomen, and freedmen, faced in their dealings with the Bureau, she dismisses the ways in which freed people successfully negotiated relations with the Bureau and, at least, considered simply going to a Bureau

agent as an enactment of their freedom. Schwalm does not read the Bureau records for what they reveal about freedwomen's representations of their lives and labor but mainly for what they tell us about northern white attitudes towards freedpeople and free labor. Consequently, much of Schwalm's detailed and lively discussion of freedwomen comes more from sources written by their employers, former masters and local authorities rather than from the freedwomen's voices that emerge, despite their mediation, in Bureau records. While this is an important detail, it does not diminish Schwalm's overall project, which stands out as a compelling history of South Carolina freedwomen in the immediate postwar period.

Princeton University

BARBARA KRAUTHAMER

Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830. By Sylvia R. Frey and Betty Wood. (Chapel Hill: University of North Carolina Press, 1998. xiv, 285 pp. Acknowledgments, introduction, afterword, notes, selected bibliography, index. \$49.95 cloth, \$16.95 paper.)

Come Shouting to Zion, a beautifully written and persuasively argued book by two distinguished southern historians, Sylvia Frey and Betty Wood, belongs on the shelf of every scholar of southern religion. Informed by the author's extensive knowledge of the early South and exhaustive research in primary sources, this work advances important new interpretations and engages the historiography of slave religion to present a dynamic and compelling account of the formative years of black Protestantism.

The authors prove beyond a doubt that African religious practices survived the Middle Passage. Because of the persistence of African beliefs and planters' fears that Christianity would make their slaves ungovernable, Anglicans had little success in converting slaves to Christianity. As Frey and Wood note, slaves saw no reason to abandon their beliefs for a church that deemed them intellectually inferior and providentially enslaved. The Moravian missionaries to the Caribbean, whom Frey and Wood see as the pioneers of evangelization, encouraged Afro-Caribbean leadership, emphasized— as had African religions— the spoken word, and held out an “implicit promise of a new social order” (84). Later Protestant evangelists, especially Methodists and Baptists, employed the Mora-

vian strategies in the Anglo-American world to greater success, and fundamentally altered slave and free black culture and values in the process.

As Frey and Wood demonstrate, black converts actively shaped their faith and profoundly influenced the white co-religionists. The authors emphasize the signal contributions of black Protestants like Mary Alley and Sophia Campbell, who planted and spread Methodism in Antigua, and David Margate, a black missionary in revolutionary-era low country Georgia and South Carolina, who railed against slavery. In a fascinating discussion of black religious expression, the authors trace the evolution of the “shout” and of ritual dance, showing both the continuity between African and African American practice and how slaves creatively adapted European religious aesthetics to suit their own needs and sensibilities.

Come Shouting to Zion is brimming with interpretive insights that will change the way scholars view this critical era of slave Protestantism. Frey and Wood highlight the role played by slaves and free blacks in the migration of evangelicalism, both in the Atlantic world and in the American Southwest. In the most intriguing section of the book, the authors analyze slaves’ commitment to their religion by examining their use of the Sabbath. Sundays were customarily slaves’ own, when many labored in hopes of earning money for necessities or small comforts. Slaves who became evangelicals, however, voluntarily joined churches that forbade trading or labor on Sundays. And slaves took pride in contributing what money they could spare to their churches. These momentous investments of time and resources, Frey and Wood argue, compellingly show how deeply slaves were devoted to their churches and their faiths. *Come Shouting to Zion* stresses the centrality of women in the process of religious change and traces the rise of independent black churches. Frey and Wood suggest that as long as there have been black Protestants, there has been a tradition of moral independence and incipient revolutionary readings of the Christian message.

The authors modestly claim that theirs will not be the final word on early slave religion, yet the eloquent prose, meticulous research, and intellectual sophistication of *Come Shouting to Zion* make this a work scholars cannot ignore. To take but one example of their interpretive rigor, in their discussion of slaves and church discipline, Frey and Wood sensitively weigh white attempts to control slaves’ sexuality and families with the incontrovertible evidence that slaves disciplined by churches “comprised a minuscule

proportion of . . . an ever increasing number of black Christians" (189-90). "The fact is," the authors argue, "that the vast majority of enslaved church members freely chose and, often in the most harrowing of personal circumstances, did their best to order their sexual morality" (190) by the standards of their faiths. Slaves embraced evangelical religion in part because it recognized them as moral agents, and Frey and Wood foreground the choices slaves made without ever losing sight of the agonizing context of bondage. *Come Shouting to Zion* clearly establishes the importance of the pre-1830 decades of religious experience and provides an eloquent and engaging model for further studies of early slave religion.

Boston College

CYNTHIA LYNN LYERLY

Mastered by the Clock: Time, Slavery, and Freedom in the American South.

By Mark M. Smith. (Chapel Hill: University of North Carolina Press, 1997. Acknowledgments, introduction, appendix, notes, bibliography, index. \$45.00 cloth, \$16.95 paper.)

It is a truism that today most Americans are slaves to the clock, but few would think that the enslaved in the American South were mastered by the clock, so vibrant is the image of the planter with whip in hand. Mark M. Smith's first book proffers a compelling picture of master with watch in one hand, whip in the other, ready to use both to discipline his slaves and thereby reap profit. In less than 200 pages, *Mastered by the Clock* argues that planters adopted clock time as part of their quest for labor discipline and profit in the 1830s shortly after mill owners had done so in the North. Such an argument challenges several long-held theses concerning modernization, sectional difference, and capitalism in the South. Smith thoroughly supports his revisionism throughout this excellent study.

The book opens with a review of the rapidly accumulating literature on time-consciousness, none of which has addressed the South since it has been supposed that in pre-modern, pre-capitalist societies (such as the Old South), time-consciousness was largely rooted in natural and sacred methods of measuring duration and sequence. Smith suggests that access to time pieces was not necessarily a pre-condition for awareness of mechanical time; in a slave system aural signals (such as bells or horns), backed up by the whip, could create what Smith identifies as "time obedience," rather than

“time discipline,” which historians like E. P. Thompson and sociologists like Max Weber have invoked to refer to an internalization of respect for mechanical time. Smith demonstrates that time obedience was but a step on the path toward time discipline, to which African Americans were as susceptible as other Americans.

This is a remarkable book, pioneering in many ways. Yet it is at the center of long-standing disputes concerning the development of capitalism in the United States, and in the West as a whole. Smith’s careful use of a wide range of sources allows him to deploy evidence both anecdotal and statistical (the appendix contains numerous tables concerning clock and watch distribution in the South). At times the evidence is stretched beyond its reach, such as when Smith claims that “from cradle to grave the clock monitored antebellum slave life” (50). This is due, in part, to the fact that much of Smith’s evidence is found in asides, stories, and such. He uses literary, anthropological, and historical interpretive methods to tease out evidence; thus the book is a model for scholars wishing to answer questions concerning mentalities.

Smith’s careful and direct prose heightens the usefulness of each chapter. He begins by exploring the distribution of clocks and watches throughout the South, with a focus on South Carolina. Acknowledging and exploring the mixture of “times natural, sacred and secular” allows the following chapter to pinpoint the effect of time-piece ownership— it became another tool in the regulation of time, joining, rather than obliterating, methods of reckoning natural and sacred time. Chapters three and four cover the various uses planters found for clocks— from timing their slaves’ work performance, to regulating the amount of suckling time for infants, to waking slaves before sunrise so they could be in the fields at first light, to mandating meal and bed times. As the emancipated sought to shape their freedom, they attempted to master the clock. Expressing a preference for share rather than wage labor, freed people wanted to do with their time what they would, just as laborers in the North demanded “eight hours for what they will.” In the end, the sharecropping system took precedence, but not without legally mandated and enforced hours of work as well as curfews and other measures meant to regulate “free time.” The book’s final chapters consider this development, as well as an array of questions having to do with African American culture, the New South, and sectional differences.

This review can hardly go into the theoretical and disciplinary questions that Smith deftly handles. Nor can it express the impor-

tance of *Mastered by the Clock* for a number of sub-fields in the study of American history. Useful for scholars and students, this is one of the more important books considering a central feature of American life—time. The book will reward the reader who takes the time that a thorough reading requires.

Southern Methodist University

ALEXIS MCCROSSEN

Manifest Destiny and Empire: American Antebellum Expansionism. By Robert W. Johannsen, John M. Belohlavek, Thomas R. Hietala, Samuel W. Haynes, and Robert E. May. Edited by Sam W. Haynes and Christopher Morris. (College Station: Texas A&M University Press, 1997. xii, 179 pp. Preface, introduction. \$24.95 cloth.)

As the title suggests, the ever-important concept of Manifest Destiny and its relationship to expansionism are examined in this collection of essays edited by Sam W. Haynes and Christopher Morris. Originally presented as the Walter Prescott Webb Memorial Lectures at the University of Texas at Arlington, *Manifest Destiny and Empire* illustrates the increasingly nuanced understanding of historians of the well-studied, but seemingly little understood, era of “spread eagle” expansionism.

Robert W. Johannsen’s “The Meaning of Manifest Destiny” argues that the concept of a messianic American nationalism is rooted in the ethereal longings of the transcendentalist tradition, particularly that of Ralph Waldo Emerson. Johannsen notes that, to John L. O’Sullivan, Manifest Destiny as an idea went far beyond mere continental expansion to encompass an image of a United States destined to lead the world to a better future. Johannsen sees the philosophy of Manifest Destiny embodied best in Stephen A. Douglas, who combined “the idealistic currents of American Romanticism with a hardheaded political realism” (15-16).

“Race, Progress, and Destiny: Caleb Cushing and the Quest for American Empire” by John Belohlavek, portrays the noted scholar, diplomat, politician, and general from Massachusetts as both supremely messianic in his belief in the American experiment and supremely practical in his politics. Described by Wendell Phillips as “the most learned man now living” (22), Cushing’s achievement was marred by his proto-social, Darwinist views on race. Under-

standing that territorial and commercial expansion was “the glue that held the nation together” (41), Cushing in the 1850s became determined to defend the Union against what he perceived to be the irresponsible actions of the abolitionists. Belohlavek concludes that “he represented, perhaps better than anyone else of his generation, spread-eagle Americanism in all of its arrogance and aggressiveness” (42).

In another vein, “This Splendid Juggernaut: Westward a Nation and Its People” by Thomas R. Hietala recounts the views of the painter George Catlin, a notable dissenter from the nationalist bandwagon. Catlin’s position on the boundary between two cultures made it painfully clear to him “that one nation’s glorious destiny necessitated other people’s decline and demise” (49). Recognizing the inevitability and, in many ways, desirability of American expansionism, Catlin nonetheless perceived his countrymen as “cruel dispossessors” (50) who someday would be called to account for their deeds. Drawing on themes from his prior work, Hietala suggests that territorial expansion was motivated by greed and justified by racism in a process that was the result of design, not destiny.

Introducing further complexity to the understanding of this tumultuous time, Samuel J. Watson examines the role of the U. S. military in “The Uncertain Road to Manifest Destiny: Army Officers and the Course of American Territorial Expansionism, 1815-1846.” The author claims that the army officer corps on the western frontier during this time was not the bold “sword of the republic” it has been portrayed as but rather a cautious group more concerned with career advancement than empire. Contrasting this mostly West Point-trained group with the more rambunctious pre-1815 frontier officer corps, Watson claims that “on the whole the officer corps was substantially less enthusiastic about expansionism in 1846 than it had been thirty years before” (70). The author’s persuasiveness on this point is undermined by his failure to mention (at least to explain away) the enthusiastic expansionism of John C. Fremont and the Army Corps of Topographical Engineers.

“Anglophobia and the Annexation of Texas: The Quest for National Security” by Sam W. Haynes argues that concerns over British ambitions in Texas were not, as Frederick Merk claimed over thirty years ago, a “false phantom” conjured up by southern political leaders. Rather they were legitimately perceived (if somewhat exaggerated) cases of Anglophobia experienced by a broad segment of the body

politic. Yet in a sign of the fraying of the bonds of union, Anglophobia tended to have "many permutations" depending on the region; northern concerns about British intentions in Asia, Canada, or Oregon did not necessarily translate into concerns about Texas. Haynes writes: "The specter of Great Britain proved to be an amorphous, chimerical one, capable of taking many sinister forms, but never assuming monolithic definition for the nation as a whole" (140).

"Manifest Destiny's Filibusters" by Robert E. May presents a brief overview of the role of private military expeditions in American expansionism. Confusing in its definitions and unpersuasive in its arguments, the piece seems to obscure more than it clarifies about the filibusters and their time. It is the least useful selection in a volume that makes a valuable contribution to the emerging new literature on Manifest Destiny.

San Diego State University

WILLIAM EARL WEEKS

Penitentiaries, Reformatories, and Chain Gangs: Social Theory and the History of Punishment in Nineteenth-Century America. By Mark Colvin. (New York: St. Martin's Press, 1997. x, 294 pp. Preface, introduction, references, index. \$45.00 cloth.)

Why do societies punish? Mark Colvin applies the theoretical approaches developed by Durkheim, Marx, Foucault, and Norbert Elias to provide a guide for students and teachers seeking to answer that question. Colvin offers no new research but relies on existing scholarship to introduce students to developments in nineteenth-century corrections. Arguing that "punishment cannot be understood merely as a response to crime" (7), Colvin begins with a chapter explaining how each theorist offers a different explanation of the relationship between punishment and society. The remainder of the work is divided into three sections: the rise of the penitentiary in the Northeast in the early national and antebellum era, the development of reformatories for women up to 1920, and the emergence of chain gangs and convict leasing as a distinctive form of punishment in the post-Civil War South. Each case study concludes with a chapter offering an interpretation of events from the perspective of the four theoretical models.

The last section of Colvin's work will be of most interest to readers of this journal. Like other scholars examining nineteenth-

century corrections, Colvin sees the existence of centralized state-run prisons in the antebellum South as a contradiction that needs explanation. Colvin adheres to the notion that plantation slavery and southerners' "reliance on informal systems of social control . . . kept formal systems of justice weak" (206) and that southerners lacked a genuine reform impulse. He contends that penitentiaries in the South emerged only in those states "most influenced by market expansion along interior waterways" (203) and where planter elites did not view such institutions as an increased tax burden. Of course, these traits existed throughout the South. Every southern state (except the Carolinas and Florida) built penitentiaries before the Civil War. Scholars must acknowledge this reality and begin to fashion explanations of formal institution-building that do not portray the southern penitentiary as an anomaly.

Recently, the rise of chain gangs and convict leasing in the postbellum South has received increased scholarly attention. Colvin avoids some of the pitfalls of the new scholarship by portraying emerging southern penal systems as mechanisms whites used to control newly emancipated black labor. Colvin also rightly places most of the blame for the spread of the notorious convict lease system on conservative white Democrats who ended Reconstruction by force throughout the South in the 1870s. Following scholars like David Oshinsky and Matthew Mancini, Colvin also contends that "economic expansion in the New South . . . was at the root of convict leasing" (258-59). Curiously absent is any reference to the work of Alex Lichtenstien, who makes much the same argument.

Following the work of Norbert Elias, Colvin argues that incarceration in the North was "tempered by civilized sentiments" that constrained "the more openly brutal tendencies of capitalism." In contrast, Colvin finds Marxist economic theory more applicable to an understanding of southern penal systems, concluding that, in the South, "capitalism operated with few constraints" and resulted in "the enormous severity and cruelty of the convict leasing system" (263).

Colvin's application of the theories developed by Marx and Elias to explain the distinctive features of late nineteenth-century southern penal systems is problematic. Colvin is too willing to take northern reformers at their word and does not explore tension that existed in all prisons between the ideology of reform and the reality of incarceration. Such an approach offers a flawed comparison between life on the chain gang and the reformatory rhetoric

of northeastern prison experts. Recent scholarship suggests that abuse of prisoners, violence, and inmate resistance defined southern and northern nineteenth-century correctional institutions. Colvin reproduces flaws in current theoretical approaches to corrections by ignoring the convicts' perspective.

In a book about the value of applying theoretical models to interpretations of crime and punishment Colvin offers no assessment of historiographical debates or the larger limitations apparent in such theories. Instead, he reproduces the "top-down" emphasis on reformers and older debates about middle-class motives. Students and scholars of southern corrections would benefit more from explicitly comparative North/South works that question knee-jerk assumptions about southern distinctiveness and explore in greater detail how convicts' reaction to imprisonment helped shape the structure of southern penal systems.

Queens College, Charlotte, NC

HENRY KAMERLING

"One Hell of a Gamble": Khrushchev, Castro and Kennedy, 1958-1964. By Aleksandr Fursenko and Timothy Naftali. (New York: W. W. Norton and Company, 1997. 420 pp. Introduction, notes, bibliography, index. \$27.50.)

An article written several years ago in a Florida newspaper stated that the Vietnam War's best literature will be written in the future by the Vietnamese themselves. For post-Cold War era historical writing, the same could be said. A Soviet breakup provided for historians formerly inaccessible Cold War documents.

Despite periodic incantations about megaton payloads and thermo-nuclear warheads sitting upon a variety of long-range missile delivery systems, America and the Soviet Union shared a mutual primordial fear of nuclear annihilation. In *"One Hell of a Gamble": Khrushchev, Castro and Kennedy, 1958-1964*, Soviet historian Aleksandr Fursenko collaborates with Yale University fellow Timothy Naftali in creating a work inundated with Soviet documentation. While the Cuban Missile Crisis provides thematic direction, this book covers a six-year span, culminating in superpower brinkmanship and the aftermath.

The title, *"One Hell of a Gamble,"* a line taken from one of President John F. Kennedy's speeches, reflects concern not only for

those risks inherent in immediate nuclear brinkmanship but also for future missile expansion. Thus, Soviet reactions related to other Cold War hot spots, such as Turkish and Italian missile sites and the Berlin crisis, are copiously detailed and supplement the central narrative. But Soviet-Cuban relations show *One Hell of a Gamble's* real strengths.

Presidium files reveal a keen interest in the impending Cuban Revolution. In December of 1958, on word from Czech intelligence, the Soviets indirectly gave aid to the Cuban rebels through the Czechs and a shadowy Costa Rican importing company called Polini San Jose. This company had earlier discussed the supply of rifles, mortars and ammunition for the rebel detachments. Presidium documentation shows Soviet disinclination toward direct involvement for fear of the CIA finding out about the Communist regime's support for the Cubans. Soviet Premier Khrushchev, while mindful and fearful of U. S. repercussions, still vigorously sought to part with Stalinist policy and its "Western Hemisphere as American domain" vision.

Robert Kennedy proves interesting from a Soviet perspective. The younger Kennedy's abrasiveness and generally negative attitude toward adversaries amusingly follows him from Teamster boss Jimmy Hoffa, FBI director J. Edgar Hoover, and a variety of American organized crime bosses to the Soviets. The KGB branded Kennedy a troublemaker after his 1955 visit because of his association with McCarthyism in the fifties. This view of RFK as almost rough, provincial Americana sharply contrasts with accolades given him posthumously in *Thirteen Days* by Defense Secretary Robert McNamara and British Prime Minister Harold Macmillan. Both describe Robert Kennedy as a shrewd, behind-the-scenes negotiator in JFK's ExComm group, finessing a successful conclusion to a panic-provoking and difficult incident.

Those chapters directly dealing with the crisis are threefold and cover Kennedy's ExComm group, the actual crisis, and a thematic "Climax of the Cold War." Both the U. S. and USSR seriously discussed trading Cuban missiles for Turkish missiles. Documents recently declassified reveal Soviet anxiety over American Jupiter missiles in Turkey and Fidel Castro's increasing doubts about Soviet support. The book provides documentation regarding the Soviet black-ops Operation Anadyr and its missile installation mission. For balance, the book also provides sections on the CIA-sponsored Operations Condor and Mongoose, along with both operations' continued offshore raids.

If this reviewer could find fault with the book, it would be its lack of attention to a story about an alleged Kennedy-Soviet deal not to invade Cuba in exchange for missile removal. It is an area that needs further clarification and depends surreptitiously on America's own adherence to the Rio Pact, something the Soviets were well aware of, and would prove discouraging to such a U. S.-Soviet deal. Still the book provides new information and a not-too-redundant reminder that even if the Cold War is over, the thermo-nuclear age is very much with us.

Florida Atlantic University

FRANK DEBENEDICTIS

Workers' Control in Latin America, 1930-1979. Edited by Jonathan C. Brown. (Chapel Hill: University of North Carolina Press, 1997. xiv, 328 pp. Preface, introduction, illustrations, maps, figures, conclusion, selective bibliography of twentieth-century Latin American labor history, notes of the contributors, index. \$49.95 cloth, \$19.95 paper.)

University of Texas at Austin history professor Jonathan C. Brown, who has authored numerous books and articles on the economic, political, and labor history of Mexico and Argentina, is the editor of this valuable anthology of essays on Latin American labor history in "the middle years of the twentieth century," that is, between the Great Depression and the years after the fall of Chile's Allende government. This fifty-year period, from 1930 to 1979, witnessed crucial economic, social, and political changes—namely, the introduction of economic nationalism and rejection of free-market doctrines, interregional migration and urbanization, as well as populism and revolution. Organized workers, as this volume demonstrates, played key roles in all these processes.

Over half of the authors of the volume's ten essays are Brown's own M.A. and Ph.D. students at Texas. Some others are professors at American universities. They all aspire to explain why organized urban industrial workers in several Latin American countries (Argentina, Bolivia, Brazil, Chile, Cuba, Guatemala, Mexico, and Peru) "participated in public affairs at critical junctures in history" (xiii), and to link causally workers' actions to the larger historical evolution of each country. In doing so, they use a central analytical concept: "workers' control," by which they mean workers' continuing shop-floor battles "to gain sufficient command of the work pro-

cess to bring dignity to their proletarian lives" (11). The authors borrow this concept from Marxist scholars and labor historians, particularly historian David Montgomery, who used it in the 1970s to discuss the struggles of U.S. workers to resist managerial policies (extended hours, lower pay, tighter control, and measurement of daily tasks) which placed on proletarians the burden of increasing productivity.

Brown claims, however, that his anthology reformulates Montgomery's original concept to demonstrate that, as they fought to gain more command over the work process, workers were trying not only to improve working conditions, but also to better their lives in a wider way. Thus they were reflecting on their larger political commitments to affect national events. In fact, the contributors generally try to demonstrate that Latin American workers were active participants in shaping the larger economic, social, and political changes their countries experienced in the period under study. They also argue that workers' participation was autonomous or independent, for it did not respond to the manipulative designs of elite leaders and politicians. Workers had their own agendas, whether struggling against foreign exploitation and ethnic or gender discrimination, or challenging managerial contempt and military regimes.

Michael Marconi Braga shows that, following the crisis of the world sugar market in the 1920s (which damaged their standard of living), Cuban workers established control over sugar mills in late 1933, taking advantage of the collapse of the Machado administration and Fulgencio Batista's Sergeants Rebellion. Subsequently, they returned the mills to the owners, but most of their demands (minimum wages, an eight-hour workday, better living and working conditions, recognition of unions, special employment and promotional policies) were met, and their control of the workplace thus increased.

Similarly, according to Jonathan Brown, Mexican workers played decisive roles in Mexican oil nationalization. They fought fiercely against the deterioration of their living standards and job security in the 1920s and 1930s seized foreign-owned oil industry assets prior to their actual nationalization, and placed union leaders in strategic posts within the industry. Ultimately, helped by their reconstitution of the unions in the mid-1930s they put significant strike pressure on the Cárdenas government to expropriate the oil industry. This expropriation occurred in a sweeping and extraordinary way in March 1938, in the midst of labor celebrations.

In the mid-1940s, Mexican railroad workers staged sit-down strikes to resist attempts by the state-owned Mexican National Railways (under the U.S. Railway Mission's expert advice) to "modernize" the industry by modifying a collective contract that protected workers against management's arbitrary actions. Andrea Spears argues that this resistance remained mostly restricted to the "factory walls and train yards" and did not translate into larger national-level political disputes. However, workers overturned managerial efforts to expand control over the workplace, retaining for themselves a high degree of control over the labor process.

The examples just outlined are but a few of the successful struggles for "workers' control" addressed in Brown's anthology. Other contributors show that Guatemalan railway workers also succeeded in struggling against the United Fruit-controlled International Railways of Central America from 1944 to 1954; railway workers in late-1940s Argentina were influential in the ultimate transfer of British-owned railways to the Peronist Argentine state in 1948; through the mid-1940s, workers shaped the Peronist movement and resisted the Perón regime's attempt to implement top-down industrialization schemes; Sao Paulo's textile workers gained wage and work concessions from employers in the early 1950s that brought workers' control to unprecedented levels; and Bolivian, Peruvian, and Chilean miners obtained major conquests from the 1940s to 1970s against foreign-owned mining companies and national governments – either under military or socialist regimes intent on imposing certain economic agendas that workers saw as detrimental to their control over the work process, as well as their proletarian lives. In sum, the assertiveness of Latin American workers in the fifty-year period under examination contradicts views that the improvements in workers' standards of living resulted from magnanimous concessions by the period's populist leaders whose regimes were shaped mostly from the top down and facilitated by docile unions.

This volume differs in significant ways from other comparative works in the field. Unlike Charles Bergquist's *Labor in Latin America* (Stanford, 1986), the emphasis here is not on workers linked exclusively to the export sector. To be sure, most chapters deal with export-sector related workers, such as those in the railroad, oil, and mining industries. However, there is no theoretical justification behind this seemingly random choice. More importantly, the volume does not dedicate much attention to rural workers, whom

Bergquist considered a key and forgotten component of Latin America's labor movement. Unlike Ruth and David Collier's *Shaping the Political Arena* (Princeton, 1991), Brown's anthology downplays the state's role in shaping (and "incorporating") the labor movement. Its intention is quite the opposite, suggesting that workers and labor leaders themselves played a major role in constituting labor movements as well as defining both labor's agenda, and even the state's agenda. A more ample discussion of these historiographical differences within the volume's essays would have been desirable. Equally important would have been a more detailed examination of both the original notion of worker's control and its revised version, which sounded a little too general and somewhat vague. These quibbles aside, Brown's anthology is an important, highly readable contribution to Latin America's comparative labor history, and the editor's efforts to make the essays congruent and similar in format are commendable. The volume should be considered an essential addition to research libraries and general collections alike.

Florida International University

VICTOR M. URIBE

The Quiet Voices: Southern Rabbis and Black Civil Rights, 1880s to 1990s.

Edited by Mark K. Bauman and Berkley Kalin. (Tuscaloosa: University of Alabama Press, 1997. x, 444 pp. Preface, introduction, notes, contributors, index. \$29.95 cloth.)

At a time when misunderstanding and mistrust have strained black-Jewish relations, the need for reasoned voices is ever more apparent. In their impressive anthology, editors Mark Bauman and Berkley Kalin have added a valuable addition to the growing literature on southern Jews' participation in the civil rights movement. By focusing on rabbinical leadership in large and small Jewish communities throughout the South, the microstudies contained in these pages illuminate Judaism's public faces and Jews' varied reactions to blacks' quest for equality.

To the editors' credit, they begin their analysis long before the seminal *Brown* decision. Articles on Rabbis Max Heller of New Orleans and William Fineshriber of Memphis reveal tentative, though important, voices for change in the late nineteenth and early twentieth centuries. Despite limited support from his own congregants

on racial issues, Heller wrote and lectured on justice for all peoples. He decried violence and publicly supported Booker T. Washington and the Tuskegee Institute. In Memphis, Rabbi Fineshriber denounced a May 1917 lynching by gathering his congregation in protest and penning an angry editorial to the city's *Commercial Appeal*. His attacks on racism and bigotry continued. He was one of few religious leaders to criticize the Ku Klux Klan and rallied political forces against the order.

The anthology's most comprehensive section examines southern Jews and civil rights in the three decades following World War II. Here again, voices for change appeared throughout the region. In Little Rock, Arkansas, Rabbi Ira Sanders attended a legislative hearing where he publicly decried efforts to preserve segregation in the state's public schools. Sidney Wolf of the tiny Jewish community of Corpus Christi, Texas, helped bring about social improvements through his participation in Inter-Racial Relations Sabbaths and his seat on the Park and Recreation Department Board. In Hattiesburg and Jackson, Mississippi, Rabbis Charles Mantinband and Perry Nussbaum endured strong opposition within their congregations and threats from vigilantes because of their outspoken views on civil rights. Nussbaum's public pronouncements and visits to jailed Freedom Riders resulted in the bombing of his temple and home during the fall of 1967.

The courage and resolve demonstrated by southern rabbis in some communities stand in contrast to Jewish leaders in other towns who made less impact. In Birmingham, for example, neither Morris Newfield (1895-1940) nor Milton Grafman (post World War II) assumed the public roles in support of black equality donned by their rabbinical colleagues in other places. Reasons for these differences receive some coverage in the anthology but could have attracted greater attention.

Each rabbi's personality, convictions, and command of his congregation played a role in his willingness to get involved in so controversial an issue as civil rights. Locale may have been more significant than some authors suggest, however. As outsiders themselves in an overwhelmingly Christian society, even the most committed and intrepid Jews surely assessed the degree to which they could campaign for change and remain safe from retribution. Because each community possessed distinct patterns of Jewish-Christian relations, rabbis understood (and in some cases misunderstood) the limitations and opportunities for leadership in different ways.

Heaping praise for action or laying blame for inaction has little utility in mending fences between America's black and Jewish communities. To their credit, Bauman and Kalin have presented an examination of southern Jews and civil rights that offers neither heroes nor villains. In a loud and persuasive voice, this book argues that Jews, like their Christian neighbors, reacted to blacks' quest for equality with a mixture of enthusiasm and apprehension. Some took the lead; others hid from involvement. A few men knowingly risked their lives. Many adopted a pragmatic approach. Deeper analysis of why southern Jews and their religious leaders followed specific paths would have made this fine publication even better.

Jackson, Miss.

MARK I. GREENBERG

Ghost Dancing on the Cracker Circuit: The Culture of Festivals in the American South. By Rodger Lyle Brown. (Jackson: University Press of Mississippi, 1997. xxiii, 204 pp. Acknowledgments, introduction, bibliography, index. \$17.00 paper.)

The South has a flourishing and imaginative heritage of festivals. Borrowing elements from the camp meeting, political barbecue, Saturday night dance, Sunday church pilgrimage, and county fairs, festivals celebrate the customs, traditions, events, people, and products of a locality. A quick survey of the region brings to mind the Azalea Trail Festival in Mobile, Alabama; Dogpatch Days in Harrison, Arkansas; Dogwood Festival in Atlanta, Georgia; Daniel Boone Festival in Barbourville, Kentucky; Crawfish Festival in Breaux Bridge, Louisiana; Catfish Festival in Belzoni, Mississippi; Coon Dog Day in Saluda, North Carolina; Hell Hole Swamp Festival in Jamestown, South Carolina; Heritage Days in Memphis, Tennessee; Black-Eyed Pea Jamboree in Athens, Texas; and Apple Blossom Festival in Winchester, Virginia. After attending a rattlesnake roundup, where the town had to import snakes because of the depletion in the local stock and use gasoline to get the serpents to come out of their holes, Rodger Lyle Brown, then a reporter for the *Atlanta Constitution* and doctoral candidate at Emory University, decided to further explore the event in the South. "These festivals are frequently dismissed as yokel hokum, compotes of redundant kitschtrash, where always being peddled are the same yarn-haired dolls, workshop-built bins scratched 'Taters N Onions,' landscapes

painted in acrylic on sawblades, jigsawed ducks on tinkertoy wheels" (xviii).

Brown visited such celebrations as the Tobacco Festival in Clarkton, North Carolina; Swine Time in Climax, Georgia; the International Banana Festival in South Fulton, Tennessee; and Fulton, Kentucky, Hillbilly Days in Pikeville, Kentucky; the Scopes Trial Play and Festival in Dayton, Tennessee; Mule Day in Calvary, Georgia; and Mayberry Days in Mount Airy, North Carolina. Behind the marches and parades, reunions and laughter, Brown discerned the theme of "cultural death" (xi). Largely the productions of white communities feeling a sense of loss over economic restructuring and fearing the social stresses of the future, Brown found that festivals offered a "postmodern" way to "reimage and resuscitate" themselves (xiii- xiv). These celebrations reminded Brown of the ghost dance movements observed by Native Americans. In the face of social deprivations, population loss, and a disappearing way of life, tribes attempted to maintain identities and recapture happier ages "by conjuring up a time when all the dead would return, the game would return, and the Americans would be swept from the earth" (xii). Anticipating that some readers might be offended by the term cracker, Brown explores the class, race, and ethnic origins and implications of the word, and uses it to connote rural southern whites of modest means. Brown found the purest form of ghost dancing in Mount Airy, North Carolina, where, during Mayberry Days, the community assumed the identity of a town portrayed in the immensely popular television series *The Andy Griffith Show*. The community then attempted to become an idealized version of that make-believe small southern town, "a town with a moral center, an agrarian sense of time, and a believable community of character" (183).

Among the so-called ghost dances Brown attended on the 1993 circuit was the De Soto Celebration in Bradenton, Florida. Held in Manatee County during May, the festival was conceived to celebrate Hernando DeSoto's voyage to the west coast of Florida in 1539 and explorations in the Southeast, and to paint the ventures in the daring and heroic terms of the world's great discoverers. The DeSoto festival tapped into the nineteenth-century tradition of history pageants, which consisted of inspirational vignettes, civic lessons, and positive publicity for the sponsoring locality. In recent years, various multicultural groups concerned about their image and about righting the historical record have protested and interjected the conception of DeSoto as a conquistador, representative of European

imperialism, slave trader, perpetrator of genocide and rape. As John Bodnar, Lawrence Levine, Roy Rosenzweig, and other social historians have pointed out, commemoration, communal memory, and public space are contested territories where institutional and individual groups battle to impose their version of history. Brown's coverage of the DeSoto festival is typical of his overall approach: provide a sketch of the subject celebrated and place it in perspective by drawing on cultural anthropology, sociology, history, literary criticism, and firsthand observation; find and talk with the local residents who discuss, in street vernacular, each side of the issue; and add the link to the chain of cultural death.

While Brown's thesis serves the limited numerical and geographical festivals that he selected, it neither accounts for the large number nor explains the diverse festivals held in the South. Although Brown mentions how communities engage in festivals to preserve and perpetuate some aspect of their past, boost the area, raise funds, and renew friendships, long-standing festivals honoring arts, arts and crafts, crops, film, folk, music, racial and ethnic groups are cast aside. Similarly, festivals that represent the modern and urbane South, and celebrate interdisciplinary arts, such as the Spoleto Festival in Charleston, South Carolina, are neglected. In Florida, Gasparilla, the Strawberry Festival, Dixie Frolics, Forest Festival, Swamp Cabbage Festival, and All-Florida Folk Festival, to name just a few, have tapped rich historical veins, grown and prospered with their communities and the state's tourist industry, and need to be accounted for. The best rendering of this phenomenon in recent years may very well have been the motion picture *Doc Hollywood* (1991), which was based on a popular Neil Shulman novel, filmed in Micanopy, and celebrated in the form of a mythical squash festival the importance of time, place, and salt-of-the-earth people. Written in an impressionistic style, *Ghost Dancing on the Cracker Circuit* is an entertaining and informative introduction to an important feature of the region's popular culture.

University of South Florida

ROBERT E. SNYDER

All Over but the Shoutin'. By Rick Bragg. (New York: Pantheon Books, 1997. xxii, 329 pp. Prologue, about the author. \$25.00 cloth.)

"It's all over the shoutin' now, ain't it, boy?" Those words were spoken during the last conversation between the father, Charles

Bragg, and his son, *New York Times* reporter and Pulitzer Prize winner Rick Bragg. In a moving, candid, and honest book, Rick Bragg has chronicled the story of a hard-scrabble coming of age from his birth in Calhoun County in 1959 through an ongoing journalistic career. He has worked with newspapers in Anniston and Birmingham in Alabama, St. Petersburg and Miami in Florida, briefly in Los Angeles, in New York City, and as the Atlanta-based national correspondent for the *New York Times*. In this autobiography, the author shares the focus with Margaret Marie, his unforgettable and indomitable mother; his father, a man haunted by his experiences as a combat Marine in Korea and consumed by years of hard drinking; his steadfast older brother, Sam; Mark, the younger brother who inherited his father's traits of fighting and drinking; his beloved grandmother, "Miss Ab;" and his generous and family-oriented uncles and aunts.

Raised in scenic northeast Alabama where the last of the Appalachian Mountains shelter a bleak economy of small-scale cotton farming, textile mills, and various low-paying industrial pursuits, Mr. Bragg uses his book to reveal the heart and soul of a distinct region. Like other southern states, Alabama has distinctive sections, and the area he describes is far different from others such as the Black Belt, the Wiregrass, or the Piney Woods.

Many people inhabit this book, but after the narrator, his mother is the central character. She is a strong woman who holds her family together despite an undependable and, at times, cruel husband. Through the power of love, the inner strength of her character, and the physical strength of her body, she takes in washing and ironing, picks cotton, and triumphs over every obstacle. Rick, the only family member to graduate from high school, attends Jacksonville State University briefly, and is later a Neiman Fellow at Harvard University. Early on he developed a love for books, writing, and a feel for words and their power.

He was raised in an area where a mixture of the worthy, the less worthy, and the unworthy coexist as equally important: religion and going to church, fighting, family ties, drinking, kindness, truthfulness, football, movies and television, food, broken-down cars (especially working on them), dogs, humor, country music, courage and bravery (sometimes misapplied), faith, stoicism, rage, pride, strength, and, not least, the will to survive.

With an improvident husband, Margaret Marie Bragg was bereft of creature comforts but blessed with integrity and the basic in-

instincts and convictions that give life its power, goodness, and wonder. Mr. Bragg's boyhood world is vividly rendered. The locale was and is a geographical magnet that draws him back and has sustained him during a distinguished career that is based on insights and sense of place and is characterized by literary talent, human sympathy, and understanding shorn of any false sentimentality. A master of nuances, Mr. Bragg has an unblinking and observant eye. He records blemishes and weaknesses and personal frailties with the same true vision that he gives to triumphs and moments of joy. It is a particular book about particular people but its universality is always felt.

With modesty and understandable pride the author traces his journey through the competitive world of journalism. Among many high moments none are larger than when his mother accompanies him to the 1996 awards ceremonies of the Pulitzer prizes in New York City, or when Rick is finally able to buy his mother a home of her own. This reviewer, a native Alabamian, does not share the author's disdain for fruitcake, but he has nothing but praise for this powerful book. Read it to understand the modern South better, and read it to understand yourself better.

Florida State University, Emeritus

WILLIAM W. ROGERS

Region, Race, and Cities: Interpreting the Urban South. By David Goldfield. (Baton Rouge: Louisiana State University Press, 1997. ix, 309 pp. Preface, introduction, index. \$37.50 cloth, \$16.95 paper.)

Most historians who have sought to explain the South, particularly southern distinctiveness, have focused their attention upon the farm and plantation. In *Region, Race, and Cities*, David Goldfield makes a convincing case that in order to understand southern history, we must study southern cities. In this collection of eleven essays, three previously unpublished, Goldfield's theme is "southern urban distinctiveness." Though the South remained overwhelmingly rural for much of its history, Goldfield gives primacy of place to southern towns and cities, and for good reason. From the American Revolution to the civil rights movement, the urban South has been the catalyst for many of the great upheavals in the region's history, acting as "key stages for momentous changes" that "mobi-

lized people and ideas." Southern cities, though sharing many of the characteristics of northern American cities, particularly aggressive capitalistic pursuits, nevertheless remained inextricably linked to and embedded in a region that abhorred change and revered traditions. Thus, southern cities were profoundly influenced by the rural South, and, as Goldfield demonstrates, they provide a fertile and largely unworked source for historians who seek to understand the history of this complex and fascinating region.

Goldfield is at his best when describing the influence of regional values upon southern cities, tracing the historical evolution of the urban South from the eighteenth to the twentieth centuries, and demonstrating the importance of the city for southern African Americans. In "A Regional Framework for the Urban South," and "Urban-Rural Relations in Old Virginia," Goldfield rejects the Wirthian notion that culture flows from city to country and that cities are isolated and distinctive environments that destroy migrant cultures. Prevailing rural notions about family and race persisted in the urban milieu, while evangelical Protestantism thrived in the city to become one of the distinctive features of postbellum southern culture. Evangelical Protestantism "blocked out ideological competitors" and became a bulwark of southern beliefs, further ensuring that southern cities became bastions of conservatism rather than change.

In "Cities in the Old South," "The Urban South in World War II," and "The City as Southern History," Goldfield traces the evolution of the southern city from the colonial market centers of the eighteenth and nineteenth centuries to the growth of "genuine metropolises" in the post-World War II Sun Belt. From the beginning, southern cities and their leaders engaged in civic boosterism, invested in transportation improvements and manufacturing, formed commercial associations, and labored as aggressively as their northern brethren in pursuing the American dream. But southern cities remained embedded within the culture of the rural South, and consequently the promising prophecies of the fruits of urbanization remained elusive. Ultimately, "rural values dominated southern cities," Goldfield argues, "because rural people inhabited southern cities."

The antebellum city had an enormous impact upon slaves and free blacks, offering economic and social opportunities not available in the countryside. Slaves hired their own time, congregated in taverns and clubs, and worshiped together in churches, ultimately laying the foundations for the core of "black leadership,

protest, and intellect” that emerged in the postbellum urban South. The civil rights movement sprang from these same wellsprings a century later, perhaps “the ultimate legacy of black life in the cities of the Old South” (143). Similarly, in “Jews, Blacks, and Southern Whites,” Goldfield explores how Jews have been largely accepted into southern life by performing “a delicate dance between assimilation and distinctiveness” that required conformity to traditional southern mores, particularly those regarding racial prejudices, while striving to maintain a separate Jewish identity.

Despite the increasing homogenization of American culture, Goldfield maintains that southern cities differ from their counterparts elsewhere because the South was, and is, distinct from the rest of the country. Perhaps Florida cities prove the exception to this rule, for Jacksonville, Tampa, and Miami are mentioned only in passing and Orlando not at all. And Goldfield insists throughout the book that despite the grotesque proliferation of strip malls, fast-food restaurants, and Wal-Mart stores throughout the region, the essences of the southern soul remains intact. “Technology has modified Southern design,” he reassures us, “but not Southern culture” (98). Despite their transformation over the last fifty years, southern cities remain for David Goldfield the best repositories of southern history and identity.

University of Florida

STAN DEATON

BOOK NOTES

New Titles

Cracker: The Cracker Culture in Florida History. By Dana Ste. Claire. (Daytona Beach: The Museum of Arts and Sciences, 1998. 255 Pp. \$29.95 paper.)

Dana Ste. Claire's *Cracker* is a splendid-looking volume with an attractive and easy to read typeset, sharp drawings and photographs, and excellent documentation. Ironically, however, the book's slick design and neat arrangement seem to contradict its very subject matter. The cracker spirit, after all, is a rustic, rough-hewn thing that seems better suited to a work of thick, pulpy pages and hand-sketched scenes. Stylistic quibbles aside, Ste. Claire has written a truly engaging work that does much to redeem the "cracker culture" from more than a century of negative stereotyping. The book is a fine companion to Grady McWhiney's *Cracker Culture* (1988) and, of course, both books owe much to Frank Owsley's pioneering work *Plain Folk of the Old South* (1949).

The Spanish American War in Tampa Bay and The Royal Air Force Over Florida. By Alejandro M. de Quesada. Images in America Series. (Dover, N.H.: Arcadia Publishing, 1998. Both 128 Pp. Both \$16.99 paper.)

Arcadia Publishing continues its popular Images of America series with two handsome new works by photographic historian Alejandro M. de Quesada. *The Spanish American War in Tampa Bay* brilliantly captures the rough-and-tumble atmosphere of Tampa in the summer of 1898. Images of pine tree hammocks, makeshift mess halls, and wooden bucket wash stations highlight the transitory nature of camp life for the 30,000 troops who passed through Tampa during the brief but influential conflict. *The Royal Air Force Over Florida* chronicles the Florida-based pilot training program for British fliers during the Second World War. Flight schools in the cities of Arcadia, Lakeland, and Clewiston trained more than 3,000 R.A.F. cadets— many of whom would go on to face the German Luftwaffe over the skies of Europe— from 1941 to 1945.

Southeast Florida Pioneers: The Palm and Treasure Coasts. By William E. McGoun. (Sarasota: Pineapple Press, 1998. 192 pp. \$16.99 hardcover.)

One of the novel aspects of William McGoun's *Southeast Florida Pioneers* is that the book is not the sort of conquistador-packed volume one might expect. Instead of reexamining the familiar exploits of DeLeon, DeSoto, and company, McGoun has himself taken a pioneering approach by exploring the lives of more than two dozen major and minor figures in South Florida history. Among the more well known are individuals such as Henry Flagler, Addison Mizner, and Zora Neale Hurston. However, the majority of McGoun's book of biographical vignettes is made up of obscure figures such as Andrew Walton Garnett, the original "Barefoot Mailman" who braved sea gulls, sand crabs, and the occasional stubbed toe to ensure that all the residents of his Jupiter-to-Miami postal route received their mail.

New Found Lands: Maps in the History of Exploration. By Peter Whitfield. (New York: Routledge, 1998. 208 Pp. \$40.00 cloth.)

An explorative narrative can be a tale of adventure and endurance, a technical account of navigation and seamanship, or a political history of the overseas empires that were built in the wake of the explorers. In *New Found Lands*, Peter Whitfield takes a different approach. By focusing on the maps that explorers themselves used, Whitfield reveals how both the explorers and their patrons understood their expanding new world and their place in it, what they were seeking and how they thought they could achieve it, and how they integrated new knowledge into their evolving world view. This lavishly illustrated book, which contains more than 150 maps, progresses chronologically, starting with the explorers of the ancient world, covering the East, the New World, the Pacific, Australia, and the Modern Era.

New in Paperback

Florida Indians and the Invasion from Europe. By Jerald T. Milanich. (Gainesville: University Press of Florida, 1998. 304 Pp. \$19.95 paper.)

One of the pleasures of reading a well-researched history is that it can often open new windows in seemingly familiar rooms.

Jerald Milanich's *Florida Indians and the Invasion from Europe* is an excellent case in point. Most Floridians are familiar with the state's Seminole Indian tradition, but what of the Calusas, Tequestas, Jororos, and Mayacas? Sadly, the names of many of these long-vanished tribes are known only to Florida archaeologists and anthropologists, but Milanich's book admirably attempts to remedy this. Using archaeological data along with Spanish and French colonial records, Milanich details the gale-force cultural changes faced by Florida's aboriginal peoples in the sixteenth and seventeenth centuries. Nearly all of these people were swept away as a result of either disease or warfare, but thanks to Milanich's ability to correlate the past with the present, Florida readers may learn to view their surroundings in an entirely new light.

A History of Music and Dance in Florida, 1565-1865. By Wiley L. Housewright. (Tuscaloosa: The University of Alabama Press, 1998. 472 Pp. \$22.50 paper.)

Florida musicologists rejoice! The arrival of Wiley Housewright's *A History of Music and Dance in Florida* proves that the state's musical heritage does not begin and end with Stephen Foster's "Swanee River." A thoroughly enjoyable and scrupulously researched work, the book is also a first-rate social history. In writing about the musical traditions of Florida's native peoples Housewright tells us early on that that "The absence of written music among Florida Indians . . . is a limiting condition of this study." But just as a nimble musician lacking sheet music trains his ear to the sounds of a song, so too does the author train his eye on a variety of indirect sources (narratives, letters, and diaries) which he uses to reconstruct the music and dance traditions of the pre-revolutionary period. Over the course of this period, readers are treated to carefully orchestrated sections describing the musical and dance heritage of Florida's Indian, Spanish, French, and British inhabitants. In the sections chronicling the post-revolutionary era, readers are enlightened with discussions of church music, African American music, and Florida folk songs.

Swamp Screamer: At Large with the Florida Panther. By Charles Fergus. (Gainesville: University Press of Florida, 1998. 224 Pp. \$17.95 paper.)

With a cover photograph of a glaring panther and a title that seems drawn from a 1950s B-movie, Charles Fergus's *Swamp Screamer* is a definite eye-catcher. And, much like its cover, Fergus's book is alive with descriptions that all vie for a reader's attention. Lizards scurry, birds chatter, and a closely watched group of Florida panthers all move through a reader's imagination. In *Swamp Screamer*, Fergus tracks the fifty or so endangered panthers that survive in Florida, vividly describing the people trying to save these remarkable creatures - including wildlife biologists trying to preserve the panthers' habitat and radical animal lovers who regard the panther as a symbol of their crusade on behalf of nature. *Swamp Screamer* is a surprising and often comic look at the wildlife movement today; it is also an evocative history of the vanishing wilds of Florida and a deeply affecting portrait of the panthers themselves.