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Book Reviews

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membership@myfloridahistory.org



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Book Reviews

The Florida Lighthouse Trail. Edited by Thomas W. Taylor. (Sarasota, Fla.: Pineapple Press, 2001. 191 pp. Acknowledgments, preface, introduction, using this book, bibliography, glossary, about the authors, index. \$12.95 paper.)

Books about lighthouses can be organized in several ways: chronologically, depending on the date of tower construction; thematically, classified as different types of structure; or geographically for automobile drivers and boat pilots. Thomas Taylor's book on Florida lighthouses chooses the last method, from Amelia Island in the northeast down the east coast to Key West, then up the west coast to Pensacola.

Florida's thousand-mile-long coast has had dozens of light stations, including traditional New England-type towers, screwpile structures in the Keys, house-style buildings, even light ships. Along with Maine, Michigan, and California, Florida is considered one of the best places in the United States for seeing not only many well-preserved towers but also several, very different types.

Taylor, who is also the president of the Florida Lighthouse Association, solicited twenty knowledgeable historians, all of whom either live in the area they write about or have an expertise about particular lighthouses. A Preface by the president of the United States Lighthouse Society points out that the diversity of light stations in Florida makes this state one of the best to visit for such structures.

Each of the forty-four chapters has a short history of a particular light station, some local history, a black-and-white sketch of the structure, a map showing the location of the tower, and directions on how to drive there by car or boat. The black-and-white sketches by long-time Florida architect Paul Bradley are quite stunning.

This guide provides a good introduction to the role light sta-

tions have played in the history of Florida, from the early watch-tower that the Spanish built in St. Augustine to the day-beacons at Ponce de Leon Inlet to the forty-five manned light station towers and fifty-four light towers built by the U.S. government after it took over Florida in 1821. These light stations include four structures on inland waters and seven lightships at particularly dangerous points along the coast. The writers point out the toll that wars—the Seminole Indian wars of the 1830s and the Civil War of the 1860s', fire, neglect, erosion, and hurricanes have taken on the light stations over the past three hundred years.

Despite their diversity, however, the light stations share one historically commonality. New England engineers had to overcome the different topographies and soil densities, and the challenges of saltwater corrosion and coastal erosion to design and built them. To their dismay, many of the brick towers deteriorated or collapsed into the sea.

Light stations are still used by many boaters who do not have modern electronic navigation equipment, and Florida leads the nation in the number of small boats registered. Lighthouses are also important back-ups when lightning knocks out electronic systems or meteor showers disrupt navigational satellites. Landlocked Mount Dora even built one as recently as 1988 to guide boats into its municipal harbor.

An extensive bibliography, glossary of terms for landlubbers, details about lighthouses open to the public, structures that one can visit only by car versus those accessible only by boat, and descriptions of the state's Fresnel lenses make this a very useful guide. The use of black-and-white sketches instead of color also keeps the price low. All in all, this is an invaluable guide to the historian, regionalist, architect, and visitor.

Pineapple Press, one of the leading publishers on Floridiana, is to be congratulated on such a fine addition to the maritime history of our state. Taylor and the Florida Lighthouse Association are likewise to be praised for their dedication to preserving an important architectural structure at thirty sites on this peninsula. The fact that the Association, established just five years ago, has been able to marshal the efforts of hundreds of pharologists (lighthouse aficionados) into preserving and documenting the existing structures bodes well for the future of that part of the maritime heritage of Florida.

Kevin McCarthy

University of Florida

Lighthouses of Egmont Key. CD-ROM. By Neil E. Hurley and Geoff Mohlman. (2000. Preface, acknowledgments, appendices, about the authors, notes, index. \$16.95. Available via email at <lthouse@erols.com>.)

Everybody loves lighthouses, but few people know the details of their exciting histories. For too long, books have been published repeating the same oft-quoted mistakes. Real research into the truth of the histories of Florida's lighthouses is needed, and *Lighthouses of Egmont Key* by Neil E. Hurley and Geoff Mohlman is a refreshing step in that direction. Coast Guard Reserve Commander Hurley and Mohlman, who is an architectural historian with Southeastern Archaeological Research Inc., have done extensive research on the history of Egmont Key and its lighthouses. Hurley has authored three books on Florida Lighthouses, and the *Florida Historical Quarterly* recently published Mohlman's wonderful article on the Anclote Keys Lighthouse. Together, they have designed an informational program which makes it very easy for anyone to access this formerly difficult-to-find information. Hurley has had access to information in the Coast Guard historian's office and the National Archives in Washington, D.C., and Mohlman has conducted research about Egmont Key and its lighthouses in Tampa Bay area archives.

Beginning with the early history of Egmont Key from the time of its discovery and how it got its present name, the chapters in this CD-ROM presentation cover the history of the island as well as its first lighthouse (completed in 1848), the trials it suffered from hurricanes, and the building of the second lighthouse in 1858. The history of this second lighthouse, which still survives today although without its historic lantern, is told in the succeeding chapters, although in a few chapters, the story of the lighthouse seems to become overwhelmed by the history of the island taking place around it. This detailed history is, nevertheless, necessary in order to understand what was happening around the lighthouse and the keepers' families. All of this information is footnoted and well-documented, mostly from primary sources or reputable secondary sources. Clicking on the highlighted footnotes in the text brings immediately reference to the sources.

Egmont Key played many important roles in the history of the Tampa Bay area. One was in transporting of Seminole Indians to the west during the 1850s, and the lighthouse and its keeper were

involved. The key also has an interesting Civil War history: the lighthouse served as a lookout tower for the blockading Union fleet and the keeper's dwelling housed refugees from Confederate-held Tampa. Nearly twenty federal sailors who died from fever or gunshots were buried just south of the lighthouse, until they were removed to the National Cemetery in St. Augustine. A former Egmont Key Lighthouse keeper helped Confederate Secretary of State Judah P. Benjamin escape to the Bahamas after the Civil War.

After the war, Egmont Key and the lighthouse became tourist attractions. Because of the amount of general island history, this CD-ROM should be of interest not just to lighthouse buffs but to all persons interested in the history of Egmont Key and the Tampa Bay area.

One convenient feature of this CD-ROM is the listing of the subjects in each chapter after the heading of the chapter. By clicking on the subject, the CD-ROM instantly brings up the section of particular interest to the reader. This greatly reduces the time spent locating information. Neophytes in lighthouse technology will find the discussion on how a Fresnel lens works very "illuminating." The writing style is straightforward and easy to understand.

Numerous charts, graphics, and photographs complete the historic picture of the island and the lighthouse with a thoroughness that mere text could not accomplish. Clicking on graphics brings up screens with annotations as to sources, dates, and other pertinent information. Clicking again on the graphic on this screen brings up an even larger view of the graphic which permits very close inspection of its details. The quality of the reproductions is excellent and can be printed out without too much loss of clarity.

Finally, the appendices provide detailed information of great interest to the hard-core lighthouse enthusiast. This is an informational resource of great value to lighthouse people and to people interested in the history of Egmont Key and the Tampa Bay area.

Thomas W. Taylor

Florida Lighthouse Association

The Archaeology of Useppa Island. Edited by William H. Marquardt. (Gainesville: University of Florida, 1999. ix, 260 pp. Preface, index. \$20.00 paper, \$35.00 casebound edition.)

William H. Marquardt began conducting archaeological research in southwest Florida in 1983 with the intent of developing a long-term archaeological project in that region. Since its incep-

tion, the Southwest Florida Project of the Florida Museum of Natural History has evolved into a major interdisciplinary program involving in-depth investigations of a number of sites within the area. This monograph presents the results of research conducted at Useppa Island, one of the localities intensively studied by Marquardt and his colleagues over the past two decades.

The Archaeology of Useppa Island will appeal to both archaeologists and historians interested in south Florida's past. The book covers the archaeology, history, and ecology of this tiny island, located in Pine Island Sound, from the earliest evidence of human occupation up through the island's recent restoration in the late twentieth century. Though first visited by Paleoindian people 10,000 years ago when merely a high dune ridge, Useppa Island as well as the estuarine environments surrounding it was not fully formed until approximately 6,500 years ago, by which time sea levels had risen to near modern conditions. From that time onward, a tradition of seasonal use by pre-Columbian fishing people began at Useppa and continued for the next 6,000 years. In post-contact times, the island was occupied by Cuban fisherfolk in the eighteenth and early nineteenth centuries and later played an important role in the Seminole and Civil Wars. By the twentieth century, it became a favorite seasonal resort for sport (tarpon) fishermen and wealthy tourists.

An introduction to Useppa Island's environmental setting, topography, and historical geology—is followed by a summary of previous archaeological research at Useppa as well as an overview of the archaeological fieldwork conducted there by the Southwest Florida Project.

Other chapters focus upon the pre-Columbian archaeological deposits excavated on the island. Corbett McP. Torrence gives a comprehensive report on a Middle Archaic midden (4500-3000 B.C.) and, in particular, describes at length the shell tool industry represented. Marquardt discusses the post-Middle Archaic periods on Useppa up to the abandonment of the island circa A.D.1200; and Susan L. White provides a technological analysis of the pre-Columbian ceramics recovered.

Environmental archaeology is the subject of three chapters. Irvy R. Quitmyer and Melissa A. Massaro present their zooarchaeological study of the faunal assemblages deposited by Useppa's pre-Columbian inhabitants. Using the most updated techniques, they provide a detailed analysis of subsistence patterns—including

proportional biomass estimates, diversity/equitability of animal resource use, habitat exploitation, and fishing technology—and further demonstrate the very high productivity of the ecological communities present in the estuarine waters surrounding Useppa. Most impressive, however, is their use of multiple indicators for determining site seasonality: shell lengths of odostomes (oyster parasites), shell growth patterns of quahog clams, and skeletal measurements of certain fish species.

C. Margaret Scarry discusses archaeobotanical remains and suggests that pre-Columbian plant-gathering strategies were opportunistic. Based upon the wood remains, she correlates shifts in fuel use to changes in species availability and, ultimately, to rising sea levels. Dale L. Hutchinson reports on a single aboriginal human burial and relates ear damage (multiple auditory exostoses) in this individual to diving for cold water resources and, in turn, to a maritime subsistence strategy.

The next few chapters cover the post-contact history of the island, using both archaeological evidence and historical records. Maria Z. Palov presents a fascinating account of the Cuban fishing period (eighteenth and early nineteenth centuries), and White gives a technological analysis of post-contact European ceramics. Karen J. Walker reports on mid-nineteenth- and twentieth-century artifacts. Marquardt covers Useppa's history from the eighteenth century up to the present and discusses the island's role in military, economic, and social developments in Florida. He also presents excerpts from an interview he conducted with the present owner/developer of Useppa. In the final chapter, Marquardt summarizes the project's research findings and ends with a detailed archaeological and historical time line for Useppa Island.

The book is extremely rich in data and provides an in-depth presentation of archaeological findings and historical accounts. Although there is some repetition throughout the text, this basically serves to gently remind the reader of certain information already discussed but, nevertheless, germane to a particular section. The visuals are superb, adding greatly to the overall presentation, and include readable maps, tables, and graphs, as well as clean photographs and drawings of excavation areas, stratigraphic profiles, features, and artifacts. The historical photos of Useppa from the first half of the twentieth century are interesting and fun to look at.

My only major criticism is the lack of a List of Tables and a List of Figures at the beginning of the monograph. Given the great

number of visuals throughout the book, the reader may find it a bit cumbersome to refer back to a particular table or figure.

Overall, *The Archaeology of Useppa Island* is a fine example of a comprehensive multidisciplinary study of an archaeological site. This book, which I might add is reasonably priced, is a welcome addition to the rapidly growing literature on Florida archaeological past.

Arlene Fradkin

Florida Atlantic University

Coosa: The Rise and Fall of a Southeastern Mississippian Chiefdom. By Marvin T. Smith. (Gainesville: University Press of Florida, 2000. xix, 146 pp. List of figures and plates, foreword, preface, references, index. \$49.95 cloth.)

Coosa, asserts Marvin T. Smith, was probably the largest American Indian political entity to have existed in pre-Columbian southeastern North America. Its territory reached from northwest Georgia into central Alabama and eastern Tennessee. It survived into the historic era, as part of the Creek Confederacy, as a town located on the Coosa River of modern Alabama. In this slim volume, part of the Ripley P. Bullen Series of the Florida Museum of Natural History, Smith attempts to reconstruct the history of the chiefdom and its people from A.D. 900 to 1775 using both archaeological data and historical evidence. His aim is to provide a readable account for archaeologists, ethnohistorians, and students as well as interested general readers. Following a survey of the region prior to A.D. 900, Smith relates what is postulated concerning the people who lived in the area during Mississippian period (A.D. 900-1540). He focuses on four key settlements and suggests that the shifts in location of these population centers indicates political instability or at least changes in "the ruling lineage." Regrettably, he notes that much information about this period has been lost due to the number of sites that have either been destroyed or damaged by amateur diggers, development, farming techniques, erosion, or excavation prior to the development of modern archaeological techniques.

Smith then examines the records of three sixteenth-century Spanish expeditions (Hernando de Soto, Tristán de Luna, and Juan Pardo) for evidence about the location and character of Coosa in the sixteenth century. Smith admirably manages to con-

dense this contentiously debated subject into concise prose but is eventually forced to admit that the Spanish “probably did not understand the matrilineal kinship structure of the southeastern Indians, and they did not record much information useful to modern anthropologists,” other than vague clues as to location of selected towns.

By the time Europeans returned to the area in the late seventeenth century, available evidence indicates that far-reaching changes in the number, location, and character of settlements had occurred. Smith speculates that the numerous settlements of the earlier polity—some eight in number—had been reduced to one town by the eighteenth century: the Coosa of the historic era Creek Confederacy. An overview of Creek town life and culture in the eighteenth century is then followed by a return to the sixteenth century, where Smith discusses the Coosa that he knows best: a settlement of perhaps 45,000 people on the Coosawattee River in northwest Georgia, located at what is now known as the Little Egypt site. Consensus has settled on this site as the Coosa of the De Soto period. Smith concedes that the true nature of the Coosa chiefdom is impossible to deduce, and that “instead of a conquest paramount chiefdom, the political entity of Coosa visited by the Spaniards may have been little more than a mutual nonaggression pact among groups in the Ridge and Valley Province.”

Smith’s attempt to establish links between pre-Columbian sites and historic Indian settlements using both archaeological and documentary sources, employing what he terms an “indirect historical approach,” is noteworthy and will ultimately yield a clearer picture of life in the pre-Columbian southeast. His thorough analysis on archaeological data underscores the need for archaeologists to produce clearly written, detailed, and accessible site reports for use by other scholars. His effort also proves that scholars who undertake similar studies should consult all pertinent manuscripts available to them. While Smith is well-versed in the records of the three Spanish expeditions, he fails to adequately explore the impressive documentation left by the eighteenth-century British colonial establishment. Instead, he relies on a handful of published journals, eighteenth-century books, and secondary literature, thereby missing an opportunity to deduce what clues the eighteenth-century Creeks themselves might have provided about their distant past in the extant record.

Curiously, Smith does not mention the activities of the Mortar of Okchai, an eighteenth-century Abeika headman who established a settlement on the Coosawattee River at or near what would appear to be the sixteenth-century location of his ancestors.

These quibbles aside, Smith has proved that constructing the history of southeastern Indian communities and polities from prehistory through the historic period is a worthwhile endeavor requiring the skills, methods, and sources of the archaeologist, the historian, and the anthropologist. The book is beautifully and amply illustrated with maps, tables, and photographs of artifacts, including eight colored plates.

Kathryn H. Braund

Dadeville, Ala.

The French in Early Florida: In the Eye of the Hurricane. By John T. McGrath. (Gainesville: University Press of Florida, 2000. 239 pp. Acknowledgments, appendix, notes, bibliography, index. \$49.95 cloth.)

Between 1562 and 1565, the fractious kingdom of France launched three expeditions to establish a foothold on Florida's Atlantic coast. Each ended in abandonment or defeat by Spanish forces. The final defeat in 1565 included the massacre of French prisoners. These events led to the foundation of St. Augustine and a firmer Spanish presence in Florida.

These expeditions form the subject of John McGrath's new book. His principal sources come from published accounts written by eyewitnesses and participants which appeared in France in the sixteenth century. A smaller number of Spanish accounts were published in the nineteenth and twentieth centuries after gathering dust in Spanish archives. McGrath is very careful with his sources, evaluating them for reliability and cross-checking their accounts for discrepancies. All the appropriate cautions of a skeptical historian are on display. The book follows the sources closely, with long and frequent quotations from the originals. McGrath also makes use of some published diplomatic correspondence, English as well as French and Spanish.

McGrath offers three main contentions. The first is that to appreciate these events properly one must have a full grasp of the circumstances in which the actors moved, and one must read their minds. This is no easy business. The period of 1562-1565 was

highly chaotic, particularly in Franco-Spanish relations and in France where religious strife was fierce. Understanding the minds and motives of monarchs, ministers, corsairs, and captains is a tall order, even with abundant documentation. Despite the difficulties, McGrath has done a commendable job of navigating the politics of the 1560s in France and the international relations of Atlantic Europe. He has also done a plausible job of explaining the thoughts and actions of the *dramatis personae*, although necessarily some of his conclusions are speculative.

The second contention is that the rivalry between France and Spain could have had a different outcome. The French could have resisted the Spanish power and settled Florida had it not been for bad luck (a hurricane) and some uncharacteristic incompetence on the part of the leader of the first and third French expeditions, the redoubtable corsair Jean Ribault. This argument is less satisfactory. While it is quite possible that the outcome of the 1565 expedition might have been different, it seems a stretch to suppose that the long-term result would have been much different. Spain had too much to lose (the security of its treasure fleets) by letting Florida fall into foreign hands, and France had too little to gain and too many higher priorities to invest heavily in the settlement and defense of Florida.

The third argument is that these events carried great significance for the Americas. McGrath says that the French defeat was "staggering"; that had the Spanish lost, that defeat would also have been "staggering"; and that the outcome had "a large impact on the future course of North American colonization," "a major turning point in the history of Europe's involvement in the New World." This argument, while interesting to ponder, seems questionable. First, the defeat was not staggering to France, which was then convulsed in religious civil war. The loss of a few hundred men on a speculative mission to the New World was of minor importance in the climate of the times. Had Ribault triumphed in 1565, the result would not have staggered Spain, then embroiled in more serious conflicts with the Ottoman Empire over Malta (and more broadly for command of the Mediterranean) and with the troublesome Dutch. Indeed, the result would not have stood: the treasure fleets were then growing in size because of the tapping of new riches at Potosí (Bolivia), making it both imperative and financially plausible for Spain to retake any part of Florida that France might have seized. As it did

turn out, the result of 1565 was not a turning point in the history of the European struggle for the Americas. Even if it had it ended differently, it would not have been a turning point unless the result stood. For these reasons, McGrath's speculation comes through too boldly. That said, there is no more thorough account of this episode available in any language, so scholars interested in sixteenth-century Florida will want to read McGrath's book.

J.R. McNeill

Georgetown University

Writing Violence on the Northern Frontier: The Historiography of Sixteenth-Century New Mexico and Florida and the Legacy of Conquest. By José Rabasa. (Durham, N.C.: Duke University Press, 2000. xiv, 359 pp. About the series, list of figures, acknowledgments, introduction, epilogue, abbreviations, notes, bibliography, index. \$19.95 paper, \$59.95 cloth.)

The cover art of José Rabasa's *Writing Violence on the Northern Frontier* almost requires a warning label. Andres Serrano's *Cabeza de Vaca*, literally "cow's head," depicts a severed cow's head (one is unsure whether or not it is real) in profile, forcing the viewer to accept that violence has been done here. The eye of the cow leers out through a half-closed eyelid, however, making viewers uncomfortably suspicious that they were the ones to do the violence. Duke University Press is to be lauded for using such strong cover art, for *Writing Violence* is concerned with just such a conjunction between the doing of violence and the writing about violence that grounded sixteenth-century Spanish conquests and that continues to haunt the Americas today.

Rabasa believes Spanish authors wrote violence in their representation of the massacres, tortures, and rapes accompanying conquest, codifying the categories and concepts informing the representation of territories for conquest. They defined Indian cultures as inferior, thus constituting native peoples as colonized subjects. Rabasa traces his thesis through the thematic lenses of postcolonialism, the frontier, and the *leyenda negra* (black legend). Rabasa understands postcolonialism as a new condition of thought and does not equate it with the end of colonialism, but as resistance to colonialism, emphasizing the need to elicit the categories and concepts from Spanish texts that supported conquest and are still influential today. In this

vein, Rabasa views the frontier as a colonial construct that erased indigenous forms, functions, and experiences from a geographical area written about, imagined, and mapped from the perspective of conquest.

He deals with the *leyenda negra*, not to rehabilitate Spanish colonialism into a *leyenda blanca* (white legend), but to present the *leyenda negra* as found in denunciations that constituted and legitimated new English, French, or U.S. conquests and colonial enterprises. To illustrate his thesis and articulate his themes, Rabasa focuses on Cabeza de Vaca's *Naufragios*, Las Casas' *Brevísima relación* and *Historia de las Indias*, Gaspar de Villagr's *Historia de la Nueva México*, Gonzalo Fernández de Oviedo's *Historia general y natural de las Indias*, Garcilaso de la Vega's *La Florida del Inca*, and anti-Spanish Protestant pamphlets from the sixteenth and seventeenth centuries, spending roughly a chapter on each. In a fruitful example of South-to-South theorizing and exchange, Rabasa interrogates these texts with ideas drawn from South Asian subaltern studies, as articulated by the Latin American Subaltern Studies group, and his epilogue engages with ideas recently put forth by Dipesh Chakrabarty on how writing produces subalterns, understood as any subordinated peoples.

Such asides detract somewhat from *Writing Violence*. Rabasa tends to assume the reader is familiar with the context of the texts studied, but the reader, especially historians, will often find themselves flipping back and forth through the pages in order to determine the who, what, and where under discussion. Such stylistic quibbles aside, it is Rabasa's willful engagement with postcolonial theory (as a perspective that neither privileges European culture as its referential framework nor accepts the idea that colonization carried civilization) that makes his text so useful to historians, especially U.S. historians who often avoid the postcolonial question. Furthermore, Rabasa's critique of the various legalistic supports for conquest and the representation of conquest in what is now New Mexico and Florida are invaluable for historians of those regions. Instead of being at the far outer edges of the Spanish empire, both regions are at the center of, and critical to, the Spanish colonial project. It is on the violent edges of empire that the workings of colonialism, and its various neocolonial forms of today, can best, if brutally, be seen.

Lance R. Blyth

Northern Arizona University

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Lance R. Blyth

Northern Arizona University

From British Peasants to Colonial American Farmers. By Allan Kulikoff. (Chapel Hill: University of North Carolina Press, 2000. xiii, 484 pp. Acknowledgments, epilogue, afterword, notes, bibliography, index. \$59.95 cloth, \$22.50 paper.)

Allan Kulikoff's new book is a comprehensive survey of colonial American agrarian history, the first in a projected two-part history, carrying the story to the end of the nineteenth century. Readers familiar with Kulikoff's earlier collection of essays, *The Agrarian Origins of American Capitalism* (1992), will recognize the broad argument of this new book: the shift toward capitalism occurred after the Revolutionary War (we must await the next volume for this story) and is best understood as a prolonged conflict pitting non-capitalist yeomen farmers against market-oriented women, wage laborers, and commercial farmers. Before the Revolution, there was little such conflict, as yeomen farmers (defined by Kulikoff as small-scale, semi-subsistence farmers who owned their own land) dominated the American countryside. Kulikoff's new volume details the rise of this class of Americans.

Much of Kulikoff's story will be familiar to colonial historians: from a place characterized by a sort of rude egalitarianism, colonial America evolved into a society with striking economic disparities. As immigrants continued to come to America, land prices rose, and opportunity diminished. By the eve of the Revolution, a growing number of colonists owned no land and were forced to work as laborers and tenants. This group came to constitute a distinct class of mostly rural poor. Still, a significant percentage of colonists did own their own land, and it is they who came to constitute the American yeomanry. To be sure, they too endured economic difficulties: as farm families grew, the resources of family farms were strained, and family members were forced to migrate to new, unsettled regions to begin the process of farm building over again. But in the long run, Kulikoff implies, this simply had the effect of expanding the range of America's population of independent, yeoman farmers.

This familiar story rests, in Kulikoff's telling, on several less familiar arguments. Perhaps the most striking of these is the notion that eighteenth-century migration to the colonies was not driven by a desire to exploit economic opportunity lacking in the Old World. To the contrary, Kulikoff writes, "economic opportunities in Europe . . . abounded, belying the gloomy picture Malthus

. . . painted: cities grew rapidly; rural industries expanded; wars employed thousands of peasant soldiers; and frontiers in Prussia and eastern Europe beckoned." He continues elsewhere, "European alternatives to North American immigration abounded, in burgeoning cities, growing industries, or expanding European frontiers." It is odd that, given his Marxist sympathies, Kulikoff should claim that the growth of cities and rural industry constituted an expansion of opportunity. Employment does not necessarily constitute opportunity, especially if—as I suspect Kulikoff would agree—that employment involved reductions in income and social autonomy.

Kulikoff also observes that many more Europeans migrated to other places in Europe than came to the colonies. Some 900,000, for instance, migrated to borderland regions of Ireland, Prussia, Hungary, and Russia, while only half that many came to the colonies. Does this really mean, as Kulikoff appears to argue, that Europeans simply saw America as one among a series of equally desirable alternatives? As he himself indicates, many Europeans simply could not come to the colonies (Catholics, for instance). But does this mean that they would not see in America immense opportunity? The very fact that more than 400,000 Europeans braved the cruelties of Atlantic passage and the uncertainties of American life implies the opposite, that in fact there was a sense that opportunity in the colonies made such uncommon hardships worth enduring. Kulikoff may well be right that far fewer Europeans regarded America as a land of opportunity than has hitherto been thought, but the unending flow of migrants across the Atlantic suggests that many still saw in America "the best poor man's country."

By establishing that those Europeans who came to America and built farms were simply choosing among a host of equally desirable alternatives, Kulikoff seems to be suggesting that there was nothing exceptional about Europeans who chose to come to America. They were not, as so many historians have assumed, essentially members of an emerging opportunistic bourgeoisie. This point serves Kulikoff's larger object of demonstrating that American yeomen were not capitalists. Kulikoff makes a more explicit case for this in his discussion of farmers' marketing habits. They brought goods to market, he argues, only after achieving a basic level of sustenance, and their involvement in markets rarely eclipsed local, communal ties—ties affirmed by lending and re-

paying money, barn raisings, and other acts of neighborliness. In many ways, Kulikoff's case is persuasive. It is clear from the evidence he presents that colonial farmers were not simply market-driven individualists. But does this mean that they were resistant to capitalism, as his Afterword suggests? Does this mean that, given the resources (particularly liquid capital), these farmers would not have sought to accumulate additional capital and, in turn, become owner/employers rather than owner/producers? The answer to this question, I suppose, is a matter of semantics. If one accepts the idea that capitalism (defined by Kulikoff as "a society dominated by two classes: capitalists who own the means of production . . . and workers who have only their labor to sell") must be born out of large-scale social conflict, then Kulikoff's case will be persuasive. But if one believes that capitalism is a matter of market opportunity, mentality, and free will, his argument will be less persuasive. I confess, after reading Kulikoff's book, my sympathies lean toward the latter. Given the endless bloodshed on the colonial frontier, not to mention the (to my mind) obvious ambition involved in crossing the Atlantic, Kulikoff's depiction of colonial farmers as essentially non-capitalistic communitarians often felt overly romanticized.

None of this, however, should detract from Kulikoff's achievement: to have synthesized a vast body of up-to-date scholarship in a field that in recent years has suffered from serious Balkanization. Indeed, as a guide to that mass of scholarship (the bibliography alone is over one hundred pages), this work fills a long-standing and frustrating lacuna.

Edward G. Gray

Florida State University

Power Versus Liberty: Madison, Hamilton, Wilson, and Jefferson. By James H. Read. (Charlottesville: University Press of Virginia, 2000. xi, 201 pp. List of illustrations, preface, notes, bibliography, index. \$47.50 cloth, \$16.50 paper.)

The "idea that power and liberty are inherently antagonistic," James Read observes in this study of early American political thought, was one of the guiding principles of the American Revolution. It was also an idea that the authors of the 1787 Constitution had to discard or modify, for they sought to create a government that would reconcile these two opposites. Read stud-

ies this process of reconciliation in the writings of four early national leaders: James Madison, Alexander Hamilton, James Wilson, and Thomas Jefferson. As these men struggled with the problem of creating an energetic government that would guarantee personal liberty, they also tried to tackle the related issues of political legitimacy and the peculiar division of sovereignty in the American system.

Hamilton, Read argues, identified "competition between claimants to sovereignty" as the largest threat to private liberty in the 1780s and 1790s. As long as state and federal governments fought one another, each would try to increase its own power at the expense of the citizenry's freedom. The conflict would only end once the national government had firmly established its legitimacy in the public eye and could protect its power against state encroachments. In Hamilton's view (which he demonstrated during his tenure as George Washington's Treasury Secretary), the federal government had to manufacture its own legitimacy through energetic policies. By acting confidently within its sphere of operation the government created by the Philadelphia convention would establish its credibility and build public confidence in its measures.

For James Madison, a government's legitimacy depended on the extent to which its policies reflected the "sense of the community," as expressed by an "enduring and deliberate majority." At the Philadelphia convention, Read reminds us, Madison favored a consolidated national government, opposed a federal Bill of Rights, and proposed giving Congress the power to charter corporations (like a national bank). However, the people's representatives in Philadelphia and the state ratifying conventions had expressed their determination to divide sovereignty between federal and state governments, their opposition to public corporations, and their desire for a Bill of Rights. Madison believed that the new national government would forfeit its legitimacy if it did not accede to these conditions. Hence, his opposition to Hamilton's Bank of the United States, and his criticism of Jefferson's Kentucky Resolution, which vested all sovereignty in the states.

James Wilson, the Pennsylvania jurist and United States Supreme Court justice, had no doubts about the legitimacy of the new government. Both state and federal governments derived their sovereignty from the people, and since the American people

had expressed a national identity at the time of independence, a strong federal government would most clearly and legitimately express their political aspirations. Wilson also had a ready answer to the problem of reconciling federal power with individual liberty: a generous franchise, including direct election of the president and Senate. If the right to elect the federal government was broadly distributed, it would be unlikely to encroach on its constituents' liberties, and "energetic government and popular liberty [could] reinforce one another."

Thomas Jefferson, the most libertarian of Read's subjects, "spoke" as though the entire function of government is repressive." He viewed all political innovations, including the new federal government, as potential attacks on liberty, and by 1798 came to view state sovereignty as the only effective bulwark against Federalist tyranny. Jefferson's model of the American nation, Read suggests, was a congeries of voluntary associations: citizens bound together by ties of mutual interest, and states voluntarily federating with other states for limited purposes. Trying to build a national identity through involuntary political institutions would only lead to despotism.

This is a thoughtful book, brimming with insights about its four subjects' political ideas—insights that complement or extend recent studies by Peter Onuf, Lance Banning, and Herbert Sloan. The main flaw of *Liberty and Power* is the banality of its conclusion that liberty and power are not necessarily antipathetic and that a strong national government has often been the best defender of individual freedom against oppressive state laws. Neither idea is particularly new. Moreover, the title and conclusion of the book are slightly misleading, insofar as they suggest that the conflict between liberty and power is Read's main subject. Actually, one might argue that the central theme of *Liberty and Power* is the transmutation of the old liberty-power dichotomy into a debate about political legitimacy and sovereignty during the first few years of the federal republic. Indeed, if the reader of this monograph seeks lessons for the present (which Read hopes to provide), he or she may note that the United States government established its legitimacy and paramount sovereignty by employing means advocated by each of Read's subjects: exercising its powers with confidence, retreating when its actions violated "the sense of the community," broadening the franchise, and fostering voluntary associations that strengthened Americans' sense of national identity. Read's simple

title and conclusion belie the rich complexities of his book, whose core chapters will certainly repay study by political theorists and historians of Revolutionary and early national America.

David A. Nichols

University of Kentucky

Internal Improvement: National Public Works and the Promise of Popular Government in the Early United States. By John Lauritz Larson. (Chapel Hill: The University of North Carolina Press, 2001. xv, 324 pp. Acknowledgments, introduction, epilogue, notes, bibliography, index. \$44.00 cloth, \$19.95 paper.)

There were three keys to the realm in the early American republic: the opening of the continental interior to settlement, agricultural expansion, and commercial exploitation of the land's natural resources. Leaders like George Washington, Thomas Jefferson, and James Madison saw from the start that these three keys could be attached to one ring: internal improvement. John Lauritz Larson adopts this phrase for his unpretentious title, thereby achieving two things. First, Larson underlines the contemporary use of "internal improvement" as the referent noun used in contemporary political discourse about all large-scale public works projects. Secondly, he alludes to its connotations as a promise by the national government to act upon the nature of North America in such a way as to render it "better," in the common interests of the American people.

Larson writes adroitly of the jealousies and political manipulations that stymied grand plans to bind the states together through a rational system of communication and transportation. Americans were destined (so they thought and said) to fill the prairies of the Ohio River valley (and eventually the entire continent). The provision of avenues for interstate commerce appeared to be a universally desirable aim of the national government. Yet, when actual detailed proposals came forth in 1802 to mobilize congressional authority to construct a trans-Appalachian roadway to link Ohio to the Atlantic states, they revealed a thicket of difficulties. Localized rivalries and constitutional legal disputes erupted. Representatives insisted that their home state's "rights" be guaranteed. In other words, when an internal improvement might diminish the natural advantages enjoyed by a particular state by creating a preferable avenue for trade elsewhere, that proposal was held hostage to that

state's prospective loss of commerce. Others, bearing living witness to recent debates, noted that the power to build roads and canals through the states had not been "enumerated" by the Constitution as a federal power in the first place. Thus, we can trace anti-federalist doctrines of "states' rights" and "strict constructionism" to debates over internal improvements.

Larson lucidly disentangles the maze of political, legal, and economic considerations to show how early public attempts to create a national infrastructure were beaten down by petty jealousies and fears of public corruption. He concludes that republicanism's promise was sacrificed at the altar of economic liberalism, observing that transcontinental railroads did eventually get built, but only by unregulated market forces serving private corporate interests. Readers may be disappointed, however, when Larson elucidates the technical challenges and the regional geographic peculiarities that constrained specific internal improvement project attempts. For example, Larson persuasively credits the unmatched success of New York's Erie Canal to steady political will and good judgment, where other historians have attributed comparable projects' failures to insufficient capital and expertise. Yet, where Larson might have examined how the Erie was a school for technical innovation and creative public financing, he glosses over the "mysteries of hydraulic cement" and the mechanics of state-issued bond funds. Apart from the political debates Larson so carefully details, objective facts dictated that if the Appalachian Mountains were to be traversed by boats at all, the Mohawk Valley would be the likeliest place, regardless of how ingenious or steadfast canal promoters outside New York state might be. Thus, the Chesapeake & Ohio Canal's failure to replicate the Erie's example might simply reduce to topography.

Why did early republican American leaders champion the idea of a nationwide network of (rail)roads and interregional waterways? What fundamental tensions did this idea expose in the American experiment in representative democracy? What were the ultimate consequences of this history for republican government? These are the profound historical questions that underlie *Internal Improvement*. In reply, John Lauritz Larson analyzes the thoughts and behaviors of America's political leaders, regarding the perils of building a prosperous and coherent nation out of the raw materials nature and geography provided. Racy biographies of early presidents, and the occasional exposé of a Dismal Swamp

boondoggle or an Erie Canal triumph, may consistently outsell balanced attempts to comprehend the entire political economy of the early American republic. Larson is to be commended for taking a broader synthetic approach, rather than focusing on one charismatic personality or one notorious local project. Thoughtful historians will agree.

David Spanagel

Shrewsbury, Mass.

Cracker Times and Pioneer Lives: The Florida Reminiscences of George Gillett Keen and Sarah Pamela Williams. Edited by James M. Denham and Canter Brown Jr. (Columbia: University of South Carolina Press, 2000. xix, 215 pp. Illustrations, acknowledgments, introduction, appendix, abbreviations, notes, bibliography, index. \$39.95 cloth.)

It seems that the lowly Cracker is gaining a little more ground in the closely guarded world of academia where for decades he has been cast to the fringe or all too quickly dismissed by gentry and sometimes misguided scholars. That Cracker describes a real culture and not a social or economic condition is finding wider acceptance among historians from Florida and the South, but not without the occasional snubbing by those in the field who find the whole notion of Cracker unpalatable or below the reaches of their academic air, a view that is almost a throwback to the days when nineteenth-century writers disparaged and caricatured the southern lifestyle.

James Denham has led the charge for this in Florida, first with several published articles in this journal. Now he has teamed up with another "progressive" historian, Canter Brown, to affirm the position of Cracker as a worthy scholarly subject. But not without challenge: the work has successfully navigated its way around reviewers in the field who tried to dismantle the project early on; one even suggested eliminating "Cracker" from the title.

What has fortunately survived is a meticulously researched body of work that will serve as an invaluable source of information for historians for decades to come. The book chronicles the reminiscences of George Keen, a lower-class Cracker, and Sarah Williams, the daughter of a wealthy and prominent planter family. Both experienced early life as pioneers in Florida's Columbia County and the nearby Suwannee River Valley. While Keen and Williams held distinctly different positions in life, they shared the

challenges and tragedies which characterize the Florida pioneer era. Throughout the work, the biographical sketches of some 280 persons are detailed, revealing the rich diversity of Florida frontier life and the personal experiences that define it.

Its contribution for Florida history is important. The book offers volumes of new information about pioneer families of the peninsula and events important to the settlement of Northeast Florida frontier from the 1830s through the 1850s. Courthouse fires and other problems have left a dearth of primary sources that has heretofore limited a more complete understanding of the times. The work is also rich in detail about crime and everyday administration of justice from early Territorial days through Reconstruction, portraying well the difficulty of establishing even basic government on the frontier. The book may very well cause rethinking about the nature of the origin of two party system of politics in Florida, showing the importance of local issues and personalities rather than territory-wide issues such as backing and taxation policies.

The book also offers alternative perspectives on the events of the day, including the less common view of women (there is very little information available to fully understand the early statehood experience from a woman's perspective). This study will surely encourage others by illustrating the richness of the experience. And the book, too, offers an important perspective on race relations with new insight on the drive by pioneers for slaveholding, particularly on a scale sufficient to require an overseer.

Cracker Times places Florida's frontier experience squarely in the focus of frontier and southern history studies. Unquestionably, this work will be of great value to teachers of Florida and Southern literature, as well. But perhaps the greatest strength of the book is that of the Cracker perspective, as this book offers a Florida folk or Cracker "plain folk" storyteller whose talents rivaled those of the great names of the genre. With great sensitivity and poignancy, mixed with healthy doses of humor, George Keen and Sarah Williams record the Cracker lifestyle of the first half of the nineteenth century, one filled with adventure and hardship. Denham and Brown deserve much praise for stepping out to embrace the Cracker, giving him a much overdue pat on the back and recognizing the important contributions he has made to the cultural and historical development of Florida and the South.

Dana St. Claire

Old St. Augustine Museum

The Jewish Confederates. By Robert N. Rosen. (Columbia: University of South Carolina Press, 2000. xxiii, 517 pp. Preface, acknowledgments, list of illustrations, list of abbreviations, notes, glossary, bibliographic note, bibliography, index. \$39.95 cloth.)

It is hard to image that after decades of work and hundreds of books and articles that any aspect of the American Civil War has escaped historical scrutiny. However, this seems to be the case concerning Southerners of Jewish origin during the great struggle. This oversight has been corrected in Robert N. Rosen's *The Jewish Confederates*, which is an interesting look at a little-considered part of the Confederacy's social fabric. In this modern study, the author begins with the ironic truth of a people celebrated for their escape from bondage being willing to support and fight for an independent slave-holding South.

Why was this so? Rosen believes that this contradiction can be explained by the fact that the majority of antebellum Southern Hebrews were recent immigrants from Europe and not members of older established local families or communities. These people, in the author's view, were truly eager to show their firm commitment to their new country and cause. Many felt comfortable as Confederates according to Rosen because "the Confederate South was, contrary to popular belief, the exact opposite of the image of the Old South held by most contemporary Americans." He argues that anti-Semitism existed there on a much lower scale than in the North due to a small Southern Jewish urban population that posed no threat to the existing social order. While an interesting thesis, Rosen may be stretching it to create a perception of a tolerant Dixie that may not have existed.

The cast of *The Jewish Confederates* at times reads like a veritable who's who of the wartime South. Judah P. Benjamin of Louisiana looms large as the highest-ranking Jew in the Confederate government who held cabinet positions and closely advised President Jefferson Davis. The army's quartermaster general Abraham C. Myers, also of the Jewish faith, labored to keep rebel troops clothed and equipped. Phoebe Levy Pender poured out her heart to the wounded at Richmond's large Chimborazo Hospital. At least two thousand Southern Jews served well as officers or in the ranks of the Confederate military in all theaters of the war. Combat leaders like Majors Adolph Proskauer of the 125th Alabama Infantry and Alexander Hart of the 5th Louisiana provided frontline leadership

required by Civil War armies. Hebrew soldiers somehow arranged for an occasional rabbi for a chaplain, and even more amazingly a few managed to keep kosher diets while in the field.

Students of Florida history will look with interest at the author's treatment of David Levy Yulee. Yulee served as antebellum Florida's first United States Senator; thus being one of the first of his religion to sit in that body. While not an staunch secessionist or ardent Confederate, he remained active in things like the struggle over the control of the Florida Railroad and legal battles over issues like impressment with rebel authorities. Author Rosen does miss an opportunity here to fully develop this pivotal Floridian by not making full use of the Yulee Papers housed at the University of Florida and depending on dated secondary sources. Unfortunately, Yulee still waits for a modern biography. Also, there is disappointingly almost no coverage of Florida's nineteenth-century Jewish community.

The war placed a heavy burden on Hebrew communities in cities like Richmond, Charleston, and New Orleans from which some never recovered. Postwar Jewish immigration revived some of these congregations, but their new members came with neither memories of the Confederate past nor a desire to embrace it after the fact. Jewish Confederates in the author's words suffered from "a lost world as well as a lost cause." This world has been recreated here, and the book is for the most part well researched and written. Many illustrations and rare photographs also help bring back to life these unusual Southerners and their times. *The Jewish Confederates* indeed makes a significant contribution to the literature of the Civil War South and American Jewish history. It will stand with Eli N. Evans's *Judah P. Benjamin: The Jewish Confederate* (1988) as essential reading in the field.

Robert A. Taylor

Florida Institute of Technology

The Abandoned Ocean: A History of United States Maritime Policy. By Andrew Gibson and Arthur Donovan. (Columbia: University of South Carolina Press, 2000. xiv, 362 pp. Illustrations, tables, abbreviations, appendix, notes, bibliography, index. \$39.95 cloth.)

Should the reader try an old trick of reading the conclusion of a book first in order to find out not only the ending but to decide if the

work was of sufficient interest to read, this book will win on both points. The concluding chapter on the American maritime industry in a time of transition points out the dismal state of mercantile shipping due to the failure by management labor and government. Admiral Alfred Thayer Mahan, author of *The Influence of Seapower Upon History, 1660-1783* (1890), is invoked to question whether "the national character of Americans is fitted to develop a great seapower." Mahan wanted restrictions on shipping removed. The authors agree: "the United States will only be able to develop a merchant marine commensurate with its position as the world's leading trading nation if national considerations are able to overcome the self-serving restrictions that have contained the industry for over a century."

To some readers this will be old news, and to others an opening to the continued debate over two of the "sacred texts" of the U.S. maritime industry—the Jones Act and the requirement for U.S. registry of ships. The authors are abreast of this debate and the state of the maritime industry. Andrew Gibson served as a merchant mariner in World War II, commanded a ship, returned to sea in the navy during the Korean War, was an executive of the Grace Line, president of the Delta Line, headed the Maritime Administration, and was assistant secretary for international trade at the Commerce Department. The appendix is a personal memoir of his government experience during the Nixon administration, 1969-1972. Gibson is the lead author of this volume which is based on his 1993 doctoral thesis at the University of Wales at Cardiff. Co-author Arthur Donovan is a historian of science and technology at the U.S. Merchant Marine Academy at Kings Point, New York. An additional result of their collaboration was a study of containerization based partly on interviews with key shipping executives. The tapes are now in the Archives Center at the Smithsonian's National Museum of American History.

This history of American maritime policy is divided into three parts: Free Trade and American Enterprise, War-Impelled Industries, and the ominous last part, The Approaching End. Drawing heavily on secondary material, the authors survey the rise of American merchant shipping from the colonies to World War I within the first hundred pages. The focus throughout the work is on federal policies such as the requirement that ships sailing under the United States flag be American built.

The survey of America's rise as a merchant power is reviewed as a struggle of freedom of trade and of the seas. The American

progress from colony to nation, first united in the Revolutionary War and then divided by the Civil War, encompassed the golden age of maritime enterprise between 1820 and 1860, the transition from sail to steam, and the decline of the merchant marine to World War I. The authors make some notable points in their analysis of this period. America imposed shipping restrictions and protective tariffs just as Britain and the European powers did earlier. The British repeal of the Navigation Acts in 1849 proved to be a boon for U.S. shipbuilders, but did not prompt a loosening of U.S. shipping regulations. Government laws are viewed with skepticism, as are the lawmakers: "Congress, never eager to invent when it can copy, modeled its post-Civil War maritime subsidy program on the earlier system of mail subsidies."

Criticism of government efforts to placate shipbuilders at the expense of owners and the creation of a healthy merchant marine punctuates the discussion from the outbreak of World War I onwards. The maritime policy of the New Deal receives special treatment focused on the landmark Merchant Marine Act of 1936. The Maritime Commission was created and placed under the leadership of Joseph P. Kennedy, soon succeeded by Rear Admiral Emory S. Land who served through World War II. All subsequent federal maritime policy stems from the Act and the work of the commission.

The dramatic expansion of shipping generated for World War II is followed by a review of the problems of postwar adjustment. Struggles to increase federal subsidies and confrontations generated by powerful labor unions accelerated, but did not arrest, the decline in merchant shipping. The 1960s and 1970s are portrayed as remedial efforts to keep the industry healthy. But these must be balanced with the dramatic technological changes taking place resulting in the container revolution and the dramatic increase in the size of ships. The root issue identified here is the cost of building and operating U.S.-flag merchant ships. The high expense is attributed to excessive wages and federal regulations.

The book has a few errors, such as Pickens instead of Pickands-Mather for the Great Lakes Shipping Company. But these are minor distractions. The authors' concluding chapter states that American shipping is in a time of transition. They believe the marketplace should be the determining factor in setting maritime policy. While they see the revocation of the Jones Act as unlikely due to political cost, the continued foreign registry of U.S.-owned

fleets will likely prompt policy changes. And to the last word, the authors state that American maritime policy has failed. The United States will only be able to develop a great merchant marine if self-serving restrictions give way to national considerations. Considering America's global economy and military commitments, the argument proposed here should be of consequence to a very broad audience.

Timothy J. Runyan

East Carolina University

Bananas: An American History. By Virginia Scott Jenkins. (Washington: D.C.: Smithsonian Institution Press, 2000. 232 pp. \$16.95 paper.)

It takes enthusiasm to write well about something as ordinary and everyday as bananas, but Virginia Scott Jenkins has managed to write an intriguing book on the subject. Jenkins begins with the introduction of bananas to the United States in the nineteenth century. During the era, entrepreneurs discovered that although bananas can be grown in Florida, they are not viable as a commercial crop because of periodic frosts. Then, she relates the tremendous growth in the banana-importing industry with the rise of giant multinational corporations in the twentieth century. Jenkins does a superb job of explaining how bananas became the cheapest fruit in the grocery store throughout the year, taken for granted by consumers.

Even though the United States acquired few colonies in the Caribbean and Central America, it was able to develop an informal empire based on economic and political control without formal annexation. Most impressive is the way that Jenkins shows how the banana business developed from ship captains occasionally bringing in bananas as luxury items to today's multinational corporations dealing in billions of dollars of fruit, with the protection of the federal government. Jenkins sums up the transportation history of the banana with a story of how steamships were an improvement over the old schooners. This change, along with the extension of the railroad throughout the United States and the availability of refrigeration, made bananas readily available in major cities. Another important change came in the 1970s when fruit companies abandoned freight trains in favor of refrigerated tractor-trailer trucks which now carry bananas everywhere in America.

Jenkins's book is an insightful guide to how bananas were marketed in the United States. The idea was to price the bananas low enough so that everyone could buy them, and yet the producers could still make a profit. Her book draws on the history of agriculture and business management as well as folklore and popular culture. Jenkins explores such serious topics as diet, etiquette, recipes, nutrition, preservation, as well as experiments with dried bananas products. We learn that the consumption of bananas has been promoted for their potassium, fiber, and carbohydrate content. We learn of the place of bananas as comfort food for both adults and children.

But far more entertaining is her fast-moving and provocative study of banana celebrations. Jenkins takes close looks at the twin cities of Fulton, Kentucky, and South Fulton, Tennessee, which called themselves the Banana Capital of the United States. For thirty years, they celebrated a week-long International Banana Festival which featured many events, including the preparation of one-ton banana puddings. Why did the people of Fulton consider the banana so important? Fulton was the site of a railroad junction with an ice factory where railroad cars with bananas were packed and checked before being sent all over the United States.

In terms of cultural history, the most important chapter in the book is the engagingly enthusiastic "Meaning of Bananas." Jenkins has a keen eye for colorful details. For example, the humble banana bread, easy to prepare, is the ideal hostess gift which is always welcome and more personal than a store-bought present. Jenkins gives us a lengthy and delightful digression on the danger of slipping on bananas peels. There are numerous jokes, cartoons, poems, and films that feature people slipping and falling on banana peels, even though it seldom or never happens in real life. Another cycle of jokes is based on the phallic shape of the fruit. This association is also evident in such songs as "I Wanna Put My Banana in Your Fruit Basket" recorded by Bo Carter in 1931, "Banana Man Blues" sung by Memphis Minnie in 1934, and "My Wife Left Town with a Banana" by Carlos Borzini Sr. Carmen Miranda became a popular culture icon with her outrageous head-dresses complete with piles of tropical fruit, bananas included. In the 1960s, the banana became associated with the counterculture movement because it was widely believed that smoking banana peels would have a hallucinogenic effect. The fact that this was not true did not stop many teenagers from trying it. More recently, the

proliferation of the "Banana Republic" chain stores, which feature cruise and vacation clothing suitable for the tropics is noted.

In many ways, Jenkins's book is a model of what a monograph on a foodstuff ought to be. In the first place, it is short—only 171 pages, not counting appendix, notes, and index. Many other scholarly books today are twice as long and not nearly as entertaining. Yet this is well researched and written in a style that is graceful and unassuming.

Angus Kress Gillespie

Rutgers University

No Small Courage: A History of Women in the United States. Edited by Nancy F. Cott. (New York: Oxford University Press, 2000. ix, 646 pp. Preface, bibliography, picture credits, contributors, index. \$35.00 cloth.)

No Small Courage collects the work of nine scholars, combining a previously published young adult's series into a single volume with a brief new preface by noted women's historian Nancy F. Cott. (Somewhat disingenuously, nowhere in the preface or accompanying materials does Oxford make it clear that these were published separately in another venue in 1994 and 1995.) Thoughtful, broad ranging, and engagingly written, *No Small Courage* clearly achieves its purpose: a single volume text for an entry-level college course in women's history.

The text is broken into ten chapters, roughly three allocated for the seventeenth and eighteenth centuries, three for the nineteenth, and four for the twentieth. The history related here is largely social and political: readers learn about the shape of women's daily lives; their relationship to major national events; their work, both inside and outside of the home; and the efforts they made to change those lives, that political world, and that work. The authors themselves include both well-known senior scholars like John Demos and William Chafe, established scholars like Jane Kamensky, Sarah Jane Deutsch, and Elaine Tyler May, and freelance writer Harriet Sigerman, who contributed two effective essays on the nineteenth century (the only author to double up).

The great strengths of the text are its inclusiveness and clarity. Previous work in women's history has been rightly faulted for an

often-exclusive focus on middle-class and elite white women. This is not true here. John Demos opens with an essay of real depth and elegant detail, focusing entirely on Native American women and their varied and rich experiences. Through the first two-thirds of the book, Native American women get sustained attention; this is a real contribution. This work of broadening the gaze of women's history includes African American, Chicano, and Asian women as well as consistent work that includes the experiences, resistance, and contributions of working class women. Middle-class white women still get central billing, but as one version of a complicated story.

Written initially for young adults—and it is not clear how much revision these essays underwent, other than the last one, which was updated to extend through 2000—the writing has a engaging and at times lyrical quality. This, largely, seems a boon, yet there are moments in the text that may startle a reader expecting a more scholarly tone. Marylynn Salmon's essay on the Revolutionary era, for example, uses brief fictionalized vignettes, while William Chafe resorts to frequent rhetorical questions and dramatic renderings of individual stories in his essay on post-1960s America.

There are also a few curious absences, although in a text this ambitious, this is not surprising. More might have been done with immigration history, for example: while the 1882 Chinese Exclusion Act is mentioned, the 1902 Gentleman's Agreement with Japan goes unnoted, as does the Immigration Quota Act of 1924, which had such a dramatic effect on immigrant communities and their reception by native-born Americans. The revision of that Act in the 1960s goes without mention as well, which leaves the newest women immigrants—particularly from South America and Asia—less well represented than they might have been. And while in general the essays are very strong in depicting the framework of events in political history that both shape and are shaped by women, too little is done with the McCarthy era, and no mention is made of Watergate and its effect on either Nixon's credibility (as the leader of the "Silent Majority") or on the credence and optimism of the rising generation of young women.

Overall, however, this is a significant addition to the literature in women's history. Accessible and inclusive, it will undoubtedly be an enormously useful volume for years to come.

Lyde Cullen Sizer

Sarah Lawrence College

George Rainsford Fairbanks: A Man of Many Facets. By Arthur Joseph Lynch. (Los Altos, Calif.: Shambles Press, 1999. xii, 192 pp. List of photographs and illustrations, foreword and acknowledgments, bibliography. \$14.95 paper.)

A Fernandina Folly: The Fairbanks Family in Florida. By Rene Lynch (Los Altos, Calif.: Shambles Press, 2000. 104 pp. Acknowledgments. \$9.50 paper.)

George Rainsford Fairbanks was a twenty-two-year-old attorney in 1842, residing in Watertown, New York. Isaac Bronson, a friend of the Fairbanks family, had been appointed Judge of the U.S. Superior Court of Eastern Florida and he needed a clerk. Fairbanks accepted the position, married fiancée Sarah Catherine Wright, and prepared to move south in October. Leaving his new wife in Watertown, he and the Bronsons made the two-week sea and overland journey to Florida and arrived in St. Augustine in November, 1842; “the oddest looking, little old place you can imagine. . . .”

A year later he brought Sarah to St. Augustine, a frontier town in a largely unknown territory. There were, however, many interests for a bright young attorney and many opportunities. For the next sixty years, George Fairbanks would become involved in a wide-ranging number of pursuits—almost all successful.

Arthur Joseph Lynch’s biography is the first complete story of Fairbanks, from his birth on July 5, 1820, to his death on August 3, 1906. His life spanned one of the most tumultuous periods in American history, and Fairbanks played significant roles in many events that impacted Florida, the South, and the nation.

He was a life-long Episcopalian who joined Trinity Parish soon after settling in St. Augustine, and he served as one of the lay delegates that established the Diocese of Florida in 1839. In 1857, Fairbanks joined Bishop Leonidas Polk and others in selecting Sewanee, Tennessee, as the site of the University of the South, a school and seminary for “Southern” young men. A few years later, he helped to lead the Diocese of Florida into the Confederacy. Politically astute, he was friends with many territorial leaders, served in the Florida State Senate, was elected Mayor of St. Augustine, and was named State Commissioner of Education. All this time he practiced law, invested wisely, and became a respected businessman and planter.

One or two of these pursuits would have been enough for most men, but Fairbanks also developed and nurtured an interest in history, notably that of Florida and St. Augustine. He was one of the founding members of the Historical Society of Florida in 1855 (later the Florida Historical Society). Two years later, he gave a lecture to the Society on "the early history of Florida." It was so well received that Fairbanks decided to write a book, expanding on the lecture. He began corresponding with Buckingham Smith, a friend from St. Augustine and then Secretary of the United States Legation in Madrid, Spain. Smith translated a number of original Spanish documents and encouraged Fairbanks to write the history of the discovery and settlement of Florida. In 1858, *The History and Antiquities of the City of St. Augustine, Florida* was published. Dedicated to Buckingham Smith, it was the first comprehensive history of Florida, and the first to draw on original documents. Fairbanks said that all citizens should know their history; now they could. *Antiquities* was not a dry factual account of the events of the 1560s, but a historical narrative, both scholarly and literary. It has not lost its appeal over time and remains an outstanding example of early Florida research and scholarship.

A proponent of states' rights, Fairbanks also understood that war could destroy everything that America had accomplished. When he decided to support the Confederacy, he threw his entire support and resources into the cause. The end of the Civil War found the South devastated, but Fairbanks and his family were safe and he moved quickly to regain his confiscated lands and begin again. The next forty years of Fairbanks' life were, if anything, more productive than the first forty. Largely through his efforts the University of the South was revived, rebuilt, and by 1900 was a major Episcopal Seminary and University. He continued his lay involvement in the Episcopal Church, and he supported the establishment of new churches and missions throughout Florida. He was a delegate to every national Episcopal convention until his death.

Fairbanks also found time to return to his passion for history, revising and editing the 1858 *Antiquities* and writing the *History of Florida* in 1871. This volume was well received by reviewers, one stating that: "it is concise and compact, and may be regarded as the best work on the subject extant." Once again, he combined careful research with a flowing narrative style to create an accurate and readable history of Florida. He updated the volume in 1898 and

1904, and for many years this was the “textbook” for Florida school children.

Financially secure and the recipient of academic and other honors, George Fairbanks was eighty-four when he wrote the *History of the University of the South* in 1904, chronicling the personalities, trials, tribulations, and ultimate success of one of his most cherished projects. George Fairbanks had a full life, and Arthur Lynch does justice to it in *George Rainsford Fairbanks: A Man of Many Facets*. The author places him in context with the times and in so doing presents the reader a well-balanced account of a man involved in many aspects of business, political, and academic life during a time of struggle and growth in the United States. There is an excellent bibliography, but unfortunately, no footnotes nor index.

A Fernandina Folly: The Fairbanks Family in Florida is a very different story in many ways. The author is Arthur Lynch’s wife and great granddaughter of George Fairbanks. The “Folly,” built in 1885, was the winter home of the Fairbanks family in Fernandina Beach. Between 1900 and 1916, summers were spent in Sewanee, Tennessee, at “Rebel’s Rest” and winters at their island home.

The book is based on a series of taped interviews with the author’s cousin, Nancy Hines, reminiscences of her mother, and other unpublished writings. The tone is conversational in describing the various activities the children took part in—crabbing, picnicking, playing games and generally passing the winter months in a small beachfront town. “The Folly was an awfully large house, but there didn’t seem to be any limit to the number of people who went in and out: Grandma and Grandpa’s huge family and so many servants and friends.” Children were not unwelcome: “You could count on our lives being exciting every day.” It is a compilation of stories and photographs of the many Fairbanks relatives who passed in and out of Fernandina Beach over a sixteen-year period.

The references to her great-grandfather are from a child’s perspective: “I heard he could be very stern, but he was awfully sweet to us. He probably had a two-sided nature. I remember Grampa walking up and down the sidewalk.” Ms. Lynch does provide a brief history of Fernandina and offers some insight into the design and size of the “Folly,” still standing and now operated as a Bed and Breakfast. The book has value as a written oral history memoir, but as a companion volume to her husband’s biography, *A*

Fernandina Folly offers little additional insight into the personality of George Fairbanks.

G. Michael Strock

St. Augustine, Fla.

Keeping the Faith: Race, Politics, and Social Development in Jacksonville, Florida, 1940-1970. By Abel A. Bartley. (Westport, Conn.: Greenwood Press, 2000. xv, 177 pp. Acknowledgments, introduction, bibliography, notes, index. \$59.95 cloth.)

Historians of Florida have researched and written about the state's rich history in varied and more interesting ways over the past ten to twenty years. Yet, few studies tell of the rich history and experiences of blacks in Florida's cities after slavery and Reconstruction. After 1945, Florida emerged as a state in transition thanks to the civil rights movement. The story proved complicated, though, because the approaches and tactics used by civil rights activists differed somewhat from one Florida city to the next.

This recent study of the racial, political, and social progress of blacks in Jacksonville from 1940 to 1970 reveals the complexities of a city trying to deal with change. One of only three Florida cities boasting over two thousand inhabitants prior to 1865, Jacksonville emerged as both a dynamic agricultural and commercial center with a diversified population after the Civil War. By the 1940s, many famous African Americans with roots in Jacksonville—such as James Weldon Johnson, A. Philip Randolph, Abraham Lincoln Lewis, Rutledge Pearson, and Eartha M. M. White—shook the foundation of racism and discrimination as leaders of the civil rights movement.

University of Akron historian Abel A. Bartley previously has written several scholarly articles on Jacksonville during the period from 1940 to 1970. Now, with this book, he has revolutionized our understanding of African Americans during the period of the civil rights movement and laid a solid foundation for grasping the city's subsequent attempts to thwart the social and political progress of blacks.

The nine chapters contained in this volume start with an overview of Jacksonville before the Civil War. The author focuses on the diverse population in Jacksonville with particular emphasis on the large urban slave population and the transition of blacks from slavery to freedom. Bartley explores the first attempts by

African Americans in Jacksonville to enter politics in the city after being excluded from the political process during the 1920s and 1930s. And he traces the emergence of the infamous White primary and attempts by blacks to seek government assistance in outlawing this decree that excluded blacks from the Democratic party.

In the heart of the book, Bartley illuminates the fight by blacks to elect blacks to the city council during the 1950s, and how Haydon Burns, mayor for sixteen years, did little to improve the education or political participation of blacks in Jacksonville's governance during his tenure. Chapter six sheds light on the many factors that led to the 1960 and 1964 Jacksonville Riots which, according to Bartley, resulted in large part from resentments at promises not kept by Burns and other white councilmen and the inability of blacks to elect a person who could represent their concerns and needs.

Bartley also broadens the context of Jacksonville to place it in a larger state context. With implications for understanding other cities' experiences in Florida, Bartley examines the impact of African Americans voting on social and political change in the city during the 1960s and 1970s. He concludes that the majority of blacks in Jacksonville felt that consolidating Jacksonville and Duval County allowed more blacks to participate in the political process.

Keeping the Faith: Race, Politics, and the Social Development in Jacksonville, Florida, 1940-1970 fills a void in the history of race relations in one of Florida's largest cities before and during the civil rights movement. This volume should be read by those interested in the Civil Rights movement, in Southern and Florida History, and in African American History.

Larry E. Rivers

Florida A&M University

Miami's Parrot Jungle and Gardens: The Colorful History of an Uncommon Attraction. By Cory H. Gittner. (Gainesville: University Press of Florida, 2000. 143 pp. Acknowledgments. \$12.95 paper.)

Several books have recently appeared which examine region and roadside attractions. In *Dixie Before Disney* (1999), Tim Hollis, a resident of Birmingham, Alabama, tours the many kinds and types of amusements which grew up along roadsides in the South from roughly the nineteenth century to the present—the beaches

to the mountains, and natural to manufactured. As Hollis indicates, shifts from travel by railroad and steamboat to automobile and, finally, to airline altered the class composition, destination, duration, and expectations of tourists. In *Roadside Paradise* (2000), Ken Breslauer, the public relations director of Sebring racetrack, focuses on Florida and a "Golden Age" of "mom-and-pop" attractions, which the author dates from the opening of Bok Tower in 1929 to the birth of Disney World in 1971. Where the studies of Hollis and Breslauer are samplers of time and space, Cory H. Gittner, the owner of a public relations firm in Miami Shores, concentrates on the evolution of a single entrepreneur and attraction.

Franz Scherr was a dreamer, family man, self-taught naturalist, and pathfinder. Trained as a carpenter in Austria, Scherr worked his way through Europe and prior to World War I settled in Chicago, where he was a successful contractor. He migrated in 1925 to Florida, where his family opened a feed and supply store near Homestead, and later sold chickens and vegetables. Scherr initially leased, then purchased, a twenty-acre hardwood hammock, and little-by-little added birds, flora, and fauna. In addition to acquiring birds domestically, Scherr made trips to South America and the South Pacific, importing the largest cache of tropical birds on record. He used a variety of plants to create a landscape that satisfied "the tourists' image of a forever-flowering rainbow-hued Florida." In 1936, Scherr opened his cageless aviary called Parrot Jungle.

Since the attraction was two miles off of U.S. 1, the family hand-distributed flyers to tourists and placed birds on display at Miami's leading hotels. The attraction's reputation grew largely by word of mouth. It was not until 1947 that a billboard was used along U.S. 1. Attendance reached a peak of 450,000 in 1980, and the family netted \$1 million. Parrot Jungle attracted personalities from around the world. British Prime Minister Winston Churchill, with his trademark cigar and a bird perched on his shoulder, made great advertising copy. Over the decades, dedication and ingenuity enabled Parrot Jungle to survive the ravages of hurricanes, natural predators, pesticides, world wars, recessions, gasoline shortages, rivals, and family feuds. A display at the 1964 World's Fair was one testament to its landmark status. Parrot Jungle became such a signature attraction that *Miami Vice* used a film clip of the flamingos as part of the television series'

influential opening montage on America's Casablanca. Jimmy Buffet, the ultimate "parrothead," used it on an album cover. The Scherr family made many sacrifices, working holidays and meeting the exacting expectations of a tough taskmaster. But there were rewards as Parrot Jungle became more than just another roadside attraction. It became "the world's largest and most-documented colony of hybrid macaws." Scherr became a recognized authority in aviary culture. As a founding member of the Florida Attractions Association, Scherr helped set standards for the industry and shaped the contours of natural tourism in Florida.

There is some tip-toeing around critical issues in this paean to Franz Scherr. Although Scherr insisted in the age of Jim Crow that employees celebrate together the jungle's Christmas festivities, the larger theme park issues of separate days, entrances, and facilities for races are left unanswered. Gittner claims no one knows what happened to all those live baby alligators purchased as souvenirs at twenty-five cents apiece. Actually, most of the infant gators sold by this otherwise ecologically conscientious gentleman ended up flushed down toilets and otherwise discarded for sewage, frost, or the city dump to kill. The author indicates that Parrot Jungle did not have cash registers at the ticket booths until new owners introduced, what he politely refers to as, modern management techniques.

Some readers might wonder how *Miami's Parrot Jungle and Gardens* bears the imprimatur of a university press. Although there are hundreds of articles on Parrot Jungle in periodical literature, the bibliography lists only eight. While the story also draws on oral interviews, there are no footnotes to the who, when, and where of specific information. This case study is, moreover, devoid of concepts and interpretations of the new social history. There is no comparative analysis with other forefathers of natural tourism such as Dick Pope of Cypress Gardens and Ross Allen at Silver Springs. The tragedy here is that the book is gracefully written, informative, and saves what might have become lost and forgotten history, but it fails to meet the requirements of an academic audience. These scholarly standards should have been met because Franz Scherr was one of the first to recognize that being called bird-brained is a really a compliment rather than an insult.

Robert E. Snyder

University of South Florida

Deep in Our Hearts: Nine White Women in the Freedom Movement. By Constance Curry et al. (Athens: University of Georgia Press, 2000. xv, 400 pp. Foreword, preface, acknowledgments, the authors, index. \$29.95 cloth.)

Although ignored by scholars until quite recently, women played an integral part in the Civil Rights movement. In *Deep in Our Hearts*, nine white women recall their days spent in the struggle for justice and racial equality. Their individual struggles recapture the human drama inherent in a movement measured by both success and disappointment.

Each woman independently writes her personal story of what led her to the movement, the forces behind her decision to become politically active, what part she played, and how it transformed her life into something extraordinary. The commitment, sacrifice, and passion they demonstrated during the movement still resonate in their voices. They come from diverse backgrounds—from North and South, from middle-class to poor. Some of their families felt blacks were inferior, and some of their families supported their daughters' actions. But they are connected by their dedication to social justice, their rejection of the status quo, and their work for the Student Nonviolent Coordinating Committee.

This book is an important contribution to the understanding of and the literature on the Civil Rights movement. It illuminates the importance of women, and it reflects the movement's later antipathy toward white participants, especially with the rise of black power. Women whose contributions were not appreciated or recognized at the time have received just slightly more attention from historians, and whites that felt betrayed have been reluctant to write about their experiences. These women use their voices to fill that gap.

The stories contained in *Deep in Our Hearts* are tinged with romantic sentimentality. The short autobiographies were written specifically for this book, and they reflect each woman's memories from a time of extreme emotion. In a postscript to her story, Dorothy Dawson Burlage confesses the difference in the actual history of what happened and the past that lives in her memory. But this is no more problematic here than in any primary source account. What people write, whether at the time or later, reflects their individual worldview, perceptions, and interpretations. The importance is, as Dawson recognizes, that the story is told honestly "if there are inaccuracies or omissions, what I have written reflects the truths of my heart."

The activities of these nine women frequently brought them into contact with notable figures and each other. Certain names and organizations, such as Ella Baker and the YWCA, reappear in several stories. It simultaneously demonstrates the interconnect-edness of the movement and SNCC and creates a sense of repeti-tion if the book is read cover to cover.

This volume joins a growing number of autobiographies and memoirs of movement activists, such as Virginia Foster Durr's *Outside the Magic Circle* (1985) and John Lewis's *Walking with the Wind* (1998). *Deep in Our Hearts* is a rich and valuable contribution to the dramatic differences in both Southern and Northern white racial identity and consciousness, and of the conflict activists faced in their quest to conquer the racist legacy of America's past.

Jennifer F. McCarley

Florida State University

Bridging the Gap: Continuing the Florida NAACP Legacy of Harry T. Moore. By Robert W. Saunders Sr. (Tampa, Fla.: University of Tampa Press, 2000. xii, 304 pp. Introduction, acknowledg-ments, afterword, appendices, notes, bibliography, index. \$29.95 cloth.)

Robert W. Saunders's memoir is an insightful book focusing on the activities of the field secretary and leading figure in Florida's chapter of the NAACP shortly after the assassination of Harry T. Moore. The book details Saunders's life from his child-hood to his pursuit of higher education, his military service, career as a journalist, involvement in union activities, and his long service in the NAACP. However, this is no biography; it is the story of the Florida NAACP and some of the people who struggled for civil rights in the Sunshine State. This work is part of a growing litera-ture that uncovers the struggle for racial equality through the avenue of the memoir. That literature includes Melba Pattillo Beals's *Warriors Don't Cry: A Searing Memoir of the Battle to Integrate Little Rock's Central High*; John Lewis's *Walking in the Wind: A Memoir of the Movement*; Andrew Young's *An Easy Burden: The Civil Rights Movement and the Transformation of America*; and Elaine Brown's *A Taste of Power: A Black Woman's Story*.

Saunders's work is significant because it is also part of the grow-ing literature on local and regional civil rights movements and the undertaking of ordinary men and women in the freedom struggle.

Like the best works on the civil rights movement, *Bridging the Gap* notes that the movement in Florida had deep roots, building on earlier campaigns for justice, including the Florida State Teachers Association's campaign to improve education for black children and the equalization of salaries. Saunders details events in the Tallahassee Boycott, struggles in Tampa, St. Augustine, and Jacksonville. One of the most intriguing chapters in the book is on the Florida Legislature Investigation Committee, popularly known as the Johns Committee, and its attempt to destroy the NAACP. While the chapter espouses the courage of the Reverend Theodore Gibson, Saunders and others who refused to be intimidated by the committee's red baiting tactics and directly challenged its ruthless interrogation, the chapter also touches on how anti-communism was used to discredit the civil rights movement. Although Saunders's memoir is about events in the state of Florida, throughout the work the author places the fight for racial justice in a larger historical context. Thus, local campaigns by the NAACP are juxtaposed to the activities of the national organization.

The memoir has become one of the most popular means of uncovering past civil rights campaigns because it is not couched in academic jargon but, rather, written in a language accessible to a wider readership. Because the memoir is a narrative written by those who were participants in the movement, the reader is provided with new insights, stories, and perspectives that are not available to scholars searching archival and other conventional sources.

Nevertheless, this genre is a problematic methodological approach because in some cases, memoirs border on nostalgia, creating a certain view of the past while ignoring other important events of the period. The writer usually places himself or herself at the center of the story, diminishing the opportunity to view the events and people in an objective fashion. Moreover, because they are more often than not scholarly works, they oftentimes rely on the memory of the writer, thus, standing above critical scrutiny by academics. For the most part, Saunders's work avoids most of these pitfalls. However, there are some omissions from the work that gives the reader a less than complete picture. When discussing the Florida Legislature Investigation Committee, he does not mention the Southern Conference Education Fund and its close ties to the NAACP. The fact that the Florida branch of the NAACP worked with the SCEF was the rationale used by the committee to dismantle the civil rights organization. Moreover,

although the names of ministers are mentioned in the work, the author does not elaborate on the role of black churches as one of the most vital forces in creating and maintaining NAACP chapters in Florida. In spite of these criticisms *Bridging the GAP* is a most useful book, contributing to our understanding of the fight for freedom in Florida.

Clarence Taylor

Florida International University

How Jews Became White Folks and What That Says About Race in America. By Karen Brodtkin. (New Brunswick, N.J.: Rutgers University Press, 2000. xi, 243 pp. Acknowledgments, notes, bibliography, index. \$18.00 paper.)

Part memoir, part black/Jewish acculturation study, part class/gender-conscious monograph, *How Jews Became White Folks* is an enthusiastic critique of "making it" or "whitening" in twentieth-century America for ethnicities of varied "shadings." Some set the standard for they are perpetually blond; some aspire to it and "arrive," among them Jews; while some, by dint of their socially assigned occupation, will never make it, no matter what they do or how hard they try. They comprise a permanent underclass and author Karen Brodtkin's Marxist determinism recognizes little dignity in their American past and scant hope for their collective future. Blacks enslaved and free are the primary focus for this portion of her study, but she reserves some space for Mexicans, Native Americans, and Asians.

Utilizing a comprehensive but not exhaustive feminist, sociological, anthropological, and historic bibliography, with a tilt toward the analyses of Alice Kessler-Harris and Paula Hyman, Brodtkin investigates categories of ethnic inclusion and exclusion in the United States from the Progressive period through the 1950s. She takes a stab at the 1960s and beyond, but it is not quite right since her reliance on "models," "social landscapes," "metaorganizations," "bifurcated social structures," "bifurcated cultural grooves," and "patriarchal constructions" inform her narrative landscape with a rather frozen quality. It is sometimes enmeshed in a web where will, initiative, and achievements of individuals and/or communities are less substantial than mechanistic, often disembodied economic tides of prosperity. Consequently, blacks invariably sink.

Actually, it is this dichotomy that concerns Brodtkin, and it becomes the mechanism through which she relates relevant por-

tions of her personal, Jewish past as well as insights into antebellum slavery and contemporary black culture. Apparently, Brodtkin respected her grandmother's "non-whiteness," that is to say her feeling of immigrant "otherness" grounded in a proletarian ethic which is perceived by the author as latitudinarian, nurturing, generous, and vibrant—what one might call "true motherhood." In contrast to this working-class paragon of Yiddishkeit (secular, East European Jewish culture), Brodtkin's own mother pales into a post-World War II stereotype of assimilation "whiter than white," or at least attempting to be. Representative of grandma's way of life is the Brodtkin term "racial assignment"; representative of her mother is "racial identity." According to Brodtkin, the first term slid into the second after 1945, to the detriment of American Judaism.

In contrast, working-class blacks generally and proletarian black women particularly, have yet to and may never bridge the gap between the pivotal terms of "racial assignment" and "racial identity." To Brodtkin this, in fact, might be desirable since she seems to prefer "racial assignment" to "racial identity" as long as proletarian blacks are somehow culturally empowered within an undetermined but more inclusive American framework.

Perhaps, the major difficulty with this book is that Jewish and black sociology may be more polarized than Jewish and black history. Thankfully, for my discipline, history leaves a little more "wiggle room" for discussion and a tad less for judgement, so here are my caveats.

Brodtkin sees the Socialist Jewish epoch of the 1930s through tinted lenses: not all "moms" were paragons and not all purveyors of culture were selfless. I might also advise the author not to yearn for a "golden age": Nathan Glazer notwithstanding, the 1950s and 1960s were a breakthrough time in American Jewish history for social justice concerns, youth commitment, and interest in heritage. Why else would rabbis march with Martin Luther King Jr., attempt to eat at a segregated Tallahassee airport restaurant, and bless the efforts of doomed Queens College students Michael Schwerner and Andrew Goodman to free Mississippi from its pernicious past? Why would "non-white" Bob Dylan be their spokesman?

With regard to blacks, it is still not a happy story, but it is a more complete one, and I do wish that Professor Brodtkin had broadened her scope. In 2001, slavery is still understood as inhuman, but blacks were not always debased, just as concentration camp inmates were not always dehumanized. According to mono-

graphs in both instances, under impossible circumstances, people created bonds, "worlds," and "communities." Stone walls do not a prison make nor iron bars a cage, at least according to former Marxist historian Eugene Genovese in *Roll, Jordan, Roll*. His work has been supplemented by the equally potent studies of John Blassingame, Peter Wood, Laurence Levine, Herbert Gutman, Charles Joyner, and with certain correctives, Peter Kolchin.

So, nothing is what it seems, and one can probe endlessly into the lacunae of "racial assignment." Brodtkin's book is a good start but it is not the last word. Maybe my grandmother should have that. She probably would have said of *How Jews Became White Folks*: "Try it, you'll like it!"

Stuart E. Knee

University of Charleston

Afro-Cuban Voices: On Race and Identity in Contemporary Cuba.

Edited by Pedro Pérez Sarduy and Jean Stubbs. (Gainesville: University Press of Florida, 2000. xxi, 200 pp. Series editor's foreword, foreword, preface, introduction, notes, glossary of Afro-Cuban terms, selected bibliography. \$24.95 cloth.)

No other theme has attracted greater currency in recent scholarship on Cuba than that of race. The past decade has witnessed a proliferation of high-quality studies on the subject and this book, the first installment of a new series on contemporary Cuba by the University of Florida Press, is no different. Based on the testimonies of sixteen Afro-Cubans interviewed between 1995 and 1997, Jean Stubbs and Pedro Pérez Sarduy offer a superb analysis of the complexities of race relations in today's Cuba that is both fresh and provocative in its approach.

Preceding the interviews is a lengthy and enlightening essay on the centrality of race in Cuban history. Unlike the United States or other Caribbean countries, the Cuban racial dynamic, according to the authors, is distinguished by the acceptance of Afro-Cuban culture as an integral component of nationhood. Nonetheless, despite the Castro Revolution's assertion of establishing an egalitarian society absent of class and race prejudice, racial tensions exist. The privileging of class over race since 1959 and the regime's ambivalence to a race agenda has unintentionally contributed to this. The racial riots of 1994 and a resurgence on the part of Hispano-Cubans to associate the largely dispossessed

blacks with the negative aspects of the revolution are striking examples of the inherent racial contradictions of modern-day Cuba. Sarduy and Stubbs hold that these developments demonstrate that the fallacy of an evolving racial democracy is being challenged by a renewed awareness of the role of race in the island's history and a "need expressed by Afro-Cubans to articulate a black perspective." A comprehensive and useful review of the literature illustrates just how far scholarly analyses of race in Cuba have matched the developments in its historical career.

It is, however, the vivid recollections of the interviewees that form the centerpiece of the book, and it is in them that we find the most realistic picture of the interplay between politics and race in the lives of Afro-Cubans. They are presented in three chronological parts from pre-revolutionary to present-day. The subjects come from a variety of fields including the media, industry, and medicine, and from different geographical and generational backgrounds.

Through their reminiscences, the informants provide fascinating commentary on a wide range of issues in Afro-Cuban life. For example, Nuria Pérez Sesma gives an emotional account of her struggles as a black woman to become a doctor, only to be disappointed once she learned of the exclusionary practices in her profession. As she states, "It depressed me, it made me feel bad, at times it made me feel inferior. . . . The discrimination that exists today, and it does exist, is underhanded, a sort of looking out for friends. . . . Sadly that's the case." This level of discrimination exists as prominently in other fields, as revealed in the interview with actress Elvira Cervera about the representation of black culture in local film shows: ". . . the fierce racial discrimination for years in our country maintains its presence in such arguments justifying the minimal participation of blacks. . . . Being black is the bane of any black Cuban actor."

Of equal import to most of the informants—fourteen of whom are women—is the coincidence of racial and gender discrimination. Poet Georgina Herrera expresses this most clearly in her comment on the failure of the Federation of Cuban Women to provide poor black women with skills that can be applied beyond the household. The immediate effect of this has been a decrease in the numbers of working women and an alarming rise in prostitution.

The book's explicit critique of contemporary policy will no doubt stir debate and raise objection. Readers may also find fault with the absence of firsthand testimonies of Hispano-Cubans and

mulattos. Their views would have deepened the book's theme of the changing attitudes toward blackness in the nineties. Indeed, the authors, who employed such an approach in their earlier volume, *Afro-Cuba: An Anthology of Cuban Writing on Race, Politics, and Culture* (1993), could have benefitted from its use here.

These are not fatal shortcomings. As it stands *Afro-Cuban Voices* is a commendable treatment of a thorny topic. Its clear prose and the frankness of its subjects makes it accessible to both the specialist and anyone interested in the complex nature of social life in present-day Cuba. This impressive introduction holds much promise for future works in this series.

Matthew J. Smith

University of Florida

On Becoming Cuban: Identity, Nationality, and Culture. By Louis A. Pérez Jr. (Chapel Hill: University of North Carolina Press, 1999. xiv, 579 pp. Acknowledgments, appendix, notes, index. \$39.95 cloth.)

Over the past century, scholarly interest in relations between North America and Cuba has produced a large and varied literature. However, it is relatively recent that the cultural aspect of this relationship has assumed significance in the historiography. In this illuminating and well-researched study, renown Cuban historian Louis Pérez Jr. places himself at the head of this new scholarship. Covering the period between the mid-nineteenth century and the Castro Revolution of 1959, Pérez traces the evolution and transitions of this often paradoxical relationship.

An indelible American presence in Cuban society and culture emerged during the long struggle against Spanish colonialism and assumed form in the early republican decades when Cuba became a American protectorate. The presence of United States naval stations, corporations, Protestant missionaries, and tourists ensured the constant engagement of American culture with Cuban life. Most important was the expansion of mass consumption which worked to successfully integrate Cuba into the North American orbit and consolidated America's paternalistic grip on the island.

For their part, Cubans found increasing benefit in the acceptance of North American conventions as it signaled the arrival of modernity and promised the material improvement of their daily lives. Not surprisingly, American culture was a pivotal force in the

creation of Cuban nationality. American films, music, behavior, fashions, and past-times (especially baseball) were all passionately appropriated by Cubans who perceived Americanization as being integral to Cubanidad.

At the same time, Cuba profoundly entered North American consciousness as an island of pleasure where the illicit desires prohibited in the United States could be fulfilled. The promotion of this image by an emerging American media guaranteed its persistence. This allowed for much abuse as evinced by the discriminatory policies of American businesses, the proliferation of unscrupulous entrepreneurs, and the rise of organized crime and drug trafficking in Havana by mid-century. Thus, Americans, as Pérez asserts, created a "concept of 'Cuba' as a function of their needs around which much of what subsequently developed as 'Cuban' assumed form."

Cuba's long-standing relationship with south Florida provides a striking example of this complexity. Cuban exiles began moving to Key West during the Ten Years War and eventually became so prominent that Havana served as a model for the development of Miami in the post-World War I years. For Cubans a generation later, Miami epitomized the romantic view they had long held of America. Miami, according to Pérez, "began as an imitation of Havana in the 1920s and 1930s, then was imitated by Havana during the 1940s and 1950s, and in the 1960s it was a copy of a copy that was copied." Despite being seriously damaged by the political turmoil that led to the fall of Batista and the rise of the communist state, the survival of North American forms in contemporary Cuban life, as Pérez concludes, reveals a fundamental "basis of reconciliation" for American-Cuban relations.

Pérez's overall presentation is masterful. Extensive notes, photographs, and a useful appendix strengthen many of his claims although he surprisingly does not include a bibliography. Pérez's major merit, however, is his impressive command of archival and popular culture sources. For example, a discussion of American fascination with Cuban sensuality is nuanced by a close analysis of the lyrical images of the island in American popular music.

The book is not without its defects. The reasons why no sustainable challenge to Americanization emerged prior to the revolutionary consciousness of the fifties is not fully explained. Similarly, while there is merit to his thesis that Cuba played an important part in shaping American views of Latin America, his

argument, at times, suffers from overemphasis. As a result, he fails to acknowledge that the inter-culturation occasioned by American control was a process experienced, albeit with varied results, in other Caribbean countries such as the Dominican Republic, Puerto Rico, and Haiti. The book is further weakened by the peculiar absence of a concluding chapter. Given the important changes in American-Cuban relations since the Revolution, Pérez's failure to comment on its cultural implications is disappointing.

Notwithstanding these shortcomings, *On Becoming Cuban* remains an important study. Pérez's engaging and careful narrative forces us to consider the multiple facets involved in Latin American nation-making and makes this book an outstanding contribution to the ever-expanding body of literature on American-Cuban relations.

Matthew J. Smith

University of Florida

Clio's Favorites: Leading Historians of the United States, 1945-2000.

Edited by Robert Allen Rutland. (Columbia: University of Missouri Press, 2001. v, 191 pp. Introduction, about the contributors, acknowledgments, index. \$29.95 cloth.)

Each profession has its role models and mentors, those who inspired others to achieve more than what they originally thought possible. The historical profession is no exception, beginning with Clio, the Greek muse vested with the inspirations of history. The last fifty years of the twentieth century produced a literal roll call of excellence in historical studies. A fitting tribute to twelve giants of the history profession has been produced by Robert Allen Rutland, the result of an informal poll of twenty-five historians, asking them to undertake the risky business of naming the outstanding workers in the field of United States history since the end of World War II.

Among the criteria for selection were the quality of the works produced (not quantity), the historian's influence in his/her field of study, the importance that each historian placed in his or her undergraduate and graduate teaching, and the historian's public persona as exemplified by awards, honors, and involvement in public service. Those selected for inclusion in this wonderful tribute include Bernard Bailyn, Merle Curti, David Herbert Donald, John Hope Franklin, Richard Hofstadter, Howard Roberts Lamar, Gerda Lerner, Arthur S. Link, Edmund S. Morgan, David M. Potter,

Arthur M. Schlesinger Jr., and C. Vann Woodward. The contributors of the individual essays are themselves distinguished historians, many of whom studied with the honorees as graduate students.

Each historian whose biographical summary is presented, contributed significantly to the profession. Each wanted to break new ground in his or her areas of expertise. In writing about Bernard Bailyn, historian Jack N. Rakove says that "as a teacher and scholar, 'Bud' Bailyn's work coincided with, and deeply influenced, the transformation of the entire field of early American history, from the foundation of the English colonies to the adoption of the Federal Constitution."

Influenced by John Dewey, historian Merle Curti became the acknowledged expert on the American Peace Movement. Paul K. Conklin tells us that "Curti's most enduring influence was on a new and rather amorphous field which, at the end of World War II, gained the label of social, cultural, and intellectual history."

Clio's editor, Robert Allen Rutland, provides us with an in-depth look at Lincoln scholar David Herbert Donald. In 1995, Donald gained significant acclaim with his popular biography, *Lincoln*, a work which is considered by some to be "the best biography of Lincoln ever published. Graduate students at Columbia during the Donald years found him to be a "firm but friendly seminar director" and a "fair but driving taskmaster." Many of his graduate students recall having their seminar papers and dissertations returned with copious marginal notes.

Paul Finkelman, writing on noted African American historian John Hope Franklin, says that "his leadership transcends the academic world." His most influential work, *From Slavery to Freedom*, which was first published in 1947, is now in its eighth edition. Franklin is the only scholar who served as president of the Organization of American Historians, the Society of American Historians, and the American Historical Association. Franklin succeeded in an environment of racism, both overt and genteel, which was prevalent during his service at Harvard University where Samuel Eliot Morrison treated his African American students "with extraordinary condescension."

Because of his keen interest in literature and literary criticism, Richard Hofstadter is also included in Rutland's work. "History itself, as written, becomes literature; the historian should not lose sight of that aspiration," writes Jack Pole in his tribute to Hofstadter. His works focused on human society to include such diverse topics

as Social Darwinism, Populism, and anti-intellectualism. While Hofstadter's *Anti-Intellectualism in American Life* (1963), merited the Pulitzer Prize for general nonfiction, his most valuable contribution to American history remains *The Idea of a Party System* (1969).

Howard Roberts Lamar remains America's noted historian on the opening of the West. Lewis L. Gould's tribute to Lamar is prefaced with the remark that "many historians combine excellent scholarship with outstanding teaching, few have been able to transform their major field of study through both their own writings and the impact of the books and articles of their students. Howard Roberts Lamar performed that double feat for the history of the American West." Lamar was Yale's choice when they offered him the job of teaching the first course on the history of the American West. His classroom demeanor provided a learning environment where "he liked to make scholars bloom."

Women have been instrumental in dramatically transforming the past half century, particularly in the historical profession. Writing on the work of Gerda Lerner, historian Catherine Clinton tells us that "her creativity as a scholar, energy as an organizer, and determination as a leader and champion of women's history have created a powerful legacy." Escaping Hitler's Nazi Germany during World War II, she immigrated to America at the age of nineteen. When Lerner applied to Columbia University at the age of forty-three to do graduate work, she was asked during an interview why she wanted to study history. According to Clinton, Lerner responded that she "wanted to make women's history respectable." To which her interviewer responded, "What is women's history?" Lerner's contributions to the history profession include *The Grimke Sisters from South Carolina: Rebels against Slavery* (1967), *Black Women in America: A Documentary History* (1972), and *The Female Experience: An American Documentary* (1976), and she served as president of the Organization of American Historians in 1981-1982, the first woman to head the organization in more than fifty years.

Arthur Link's philosophy was to focus on a single era, 1910-1920, and a single individual, Woodrow Wilson. John Milton Cooper Jr. lists Link's numerous accomplishments beginning with the *Wilson Papers*, "the only documentary edition of such scope and scholarship that has been finished." Link not only served as editor but also as "a compiler, conservator, and explicator of the record about him." By the age of forty-five, Link had published not only the *Wilson Papers*, but he also wrote *Woodrow Wilson and the*

Progressive Era, 1910-1917 (1954), *American Epoch* (1955), *Wilson the Diplomatist* (1957), and *Woodrow Wilson: A Great Life in Brief* (1958).

Historians such as Edmund S. Morgan have been credited with "transforming our past" as John Murrin essay explains. Morgan's most popular work remains *The Puritan Dilemma: The Story of John Winthrop* (1958), which Murrin calls "brief yet remarkably thorough, at least in its coverage of the 1630's." Still active in his mid-eighties, Morgan contributes frequently to the *New York Review of Books*. Finally, in collaboration with his second wife, Marie Caskey, they co-authored a comprehensive review of the twenty-four-volume *American National Biography*.

David M. Potter is featured in Rutland's work as the preeminent authority on the American South. At the time of his death in 1971, Potter had the unusual distinction of holding two of the highest positions available to members of his profession: the presidencies of both the American Historical Association and the Organization of American Historians. Howard Temperley's essay-tribute to Potter addresses his role in interpreting the history of the South and describing the southerners "ability to think of themselves as committed to upholding the principles of social equality while obstinately remaining committed to preserving distinctions of race." According to Temperley, "the attention Potter devoted to these matters the discrepancy between southern myth and reality and between southerners' views of themselves and how they were viewed by others presumably contributed to the exceptional degree of self-awareness Potter reveals in his writings."

Another versatile historian featured by Rutland is Arthur M. Schlesinger Jr. In the essay-tribute written by David Feller, Schlesinger's view is termed "an instrumentalist approach to history, using history to inform and influence public policymaking." Schlesinger is cited as "a kind of public preceptor and all-around cultural commentator, speaking as the nation's wise counsel and even as its conscience." Schlesinger later served in the Kennedy administration as Special Assistant to the President. Following Kennedy's untimely death in 1963, Schlesinger stayed on to write *A Thousand Days: John F. Kennedy in The White House* (1965) for which he earned a second Pulitzer Prize, this time for biography.

C. Vann Woodward completes Rutland's list of the twelve most influential historians of the last half century. He is one of few American historians to have had books written about them during their lifetimes. The most recent work in that regard was John

Herbert Roper's *C. Vann Woodward: Southerner* (1987). In the essay tribute by Robert H. Ferrell, he notes that Woodward grew up in the South with "The Lost Cause," that mythical part of the Old South which calls attention to the heritage of Southern families and the loss in the War Between the States. One of his most significant books was *Origins of the New South: 1877-1913* (1951), a survey which "stressed a return to the Old South . . . and showed how the South had redrawn its history to suit conservative convenience."

Professor Allen Rutland has done a superb job of assembling this set of essays. If there is a consistent trend throughout the text, it is that all twelve of the honorees selected for inclusion were prodigious writers who encouraged and mentored their students in the art of writing. The historian is first and foremost a writer and must have an insatiable appetite for gathering knowledge and interpreting historical information. Professor Rutland's work has considerable food for thought for teachers of history, from the high school to the graduate level.

Michael E. Long

St. Petersburg Junior College

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Book Notes

by Christine L. Persons

Greetings from Orlando: A Historical Tour in Picture Postcards, 1900-1930. By Donald D. Spencer. (Ormond Beach, Fla: Camelot Publishing Company, 2001. 96pp. \$19.95 paper); *Ormond Beach.* By Donald D. Spencer. (Ormond Beach, Fla: Camelot Publishing Company, 2001. 96 pp. \$19.95 paper); *Elegance on the Halifax: The Story of the Ormond Hotel.* By Donald D. Spencer. (Ormond Beach, Fla.: Camelot Publishing Company, 2000. 206 pp. \$19.95 paper); *Florida Citrus on Old Postcards.* By Donald D. Spencer. (Ormond Beach, Fla.: Camelot Publishing Company, 2001. 96 pp. \$19.95 paper); *The Florida Alligator in Old Picture Postcards.* By Donald D. Spencer. (Ormond Beach, Fla.: Camelot Publishing Company, 2000. 96 pp. \$19.95 paper)

Author Donald D. Spencer, a long-time Florida resident and avid postcard collector, has compiled several books on Old Florida centered around his prodigious postcard collection. In *Greetings from Orlando*, he presents the multi-faceted personality of “the city beautiful.” The postcards illustrate the full gamut of elements such as parks, sacred structures, and libraries that transformed Orlando from a pioneer village into an urbane metropolitan environment. *Ormond Beach* focuses on the early part of the twentieth century when the city was known as the “playground of the rich,” illustrating why the area held such vast appeal for its many visitors. Using photographs and memorabilia, as well as postcards, *Elegance on the Halifax* is a carefully documented history of the Ormond Hotel, a Florida landmark for over a hundred years. It illustrates the magnificence of the “once dazzling queen among the world’s

grand hotels," its slow decline, and its eventual demolition and replacement by a condominium. *Florida Citrus* presents a history of the state's most important agricultural industry, which began in 1565, through over one hundred illustrations of groves, packing houses, roadside stands, and advertising. The variety of the postcards found in *The Florida Alligator*, including nature studies, alligator wrestling and hunting, and comic presentations, illustrates what a popular subject this reptile was in the early 1900s. While making no pretense of giving a definitive history of Florida's alligators, Spencer emphasizes the important part they play, not only in Florida's heritage but in the ecology of the wetlands. Collectively, these slim books contain much unusually presented and obscure aspects of Old Florida history.

The Live Oak Trail. By Carolyde Phillips O'Bryan. (Tallahassee: Sentry Press, 1999. 156 pp. \$25.00 cloth.)

The Live Oak Trail follows the avid citizens action group of the 1930s and 1940s that prevented the destruction of many Tallahassee trees by developers. The focal point of the book is the special role of the author's aunt, Carrie Edwards Elliot, to whom the book is dedicated. The title hails from a tour conceived by Elliot to raise public awareness of the oak trees and advocate their defense. As early as 1860, residents demonstrated their appreciation of the oaks' beauty by voting to plant two hundred trees to replace those destroyed by an earlier fire. O'Bryan notes that this was probably the "first official beautification program in the city, undertaken on the threshold of the Civil War." Elliot took this lesson to heart and though she valiantly worked on behalf of the Red Cross, Fighting Funds for Finland, and Bundles for Britain, she considered her voracious fight to save Tallahassee's oak trees her most worthwhile cause. The book is a tangible and touching tribute to Elliot's most venerable purpose.

Liberally sprinkled with breathtaking photographs of oak trees and other wonders of nature and man, the book enthralls and educates. The author pulls most of the Live Oaks tale from Elliot's scrapbook and O'Bryan's own recollections of her aunt's ardent activism. She also includes several key primary documents, including period letters, charts, maps, and newspaper articles. The author herself makes several appearances, from candid pho-

tos to personal anecdotes. This is an engaging look at not only the action and effects of early activism but natural beauty, grace, and style as well.

Treasure of the Calusa: The Johnson/Willcox Collection from Mound Key, Florida. By Ryan J. Wheeler. (Tallahassee: Rose Printing, Inc., 2000. 187 pp. \$29.95 paper.)

Treasure of the Calusa opens with a brief examination of the Calusa Indians, who experienced some of the first contact with the Spanish in the sixteenth century. A growing understanding of the special significance of the Mound Key burial cache made this glimpse possible. Located in Southwestern Florida's terminal Glades complex, Mound Key's wild environment explains the existence of Indians well into the eighteenth century (an oddity in this part of the world).

In 1890, Frank Johnson found some gold beads and other objects in his farm's shell mound. He sold these pieces to Joseph Willcox, and eventually the entire collection of Mound Key relics ended up in the Smithsonian Institution. Ryan Wheeler then put together a catalog that includes material in the collection of the University of Pennsylvania Museum of Archeology and Anthropology and the National Museum of the American Indian. The volume draws on a wealth of photographs, illustrations, and tables to piece together the rich history of the Calusa civilization.

The Island of Cuba. By Alexander von. Humboldt. (Princeton: Markus Wiener Publishers, 2001. 280 pp. \$19.95 paper.)

When John Thrasher translated this book into English in 1856, he hailed it as "the best that has been written on the subject." Due to the political turmoil over the issue of slavery at the time, however, he deliberately left out a chapter on the nature of slavery (Humboldt called the institution "the greatest of all evils to have plagued mankind," a statement that outraged slave owners and their proponents). This new edition includes not only that deleted chapter, but also Letters to the Editor regarding the controversial censorship, an essay on the annotations, and a piece that explains the numerous historical contexts under which it has been

republished. This is a fantastic read, both for the content and historical implications of its publications.

Three Voyages. By Rene Laudonniere. (Tuscaloosa: University of Alabama Press, 2001. 232 pp. \$22.95 paper.)

Originally penned in 1565, this is Rene Laudonniere's first-hand account of the French efforts to establish a colony in North America. Laudonniere was directly involved in all three of the colonial attempts in the south Atlantic coast and was the eventual founder and commander of the French Fort Caroline outpost in Florida. Charles E. Bennett translated this work from the French and gives a history of the man and the period. He also added several useful appendices, including such pertinent information as documents by and concerning Laudonniere.

Laudonniere & Fort Caroline. By Charles E. Bennett. (Tuscaloosa: University of Alabama Press, 2001. 191 pp. \$19.95 paper.)

Charles Bennett's *Laundonniere and Fort Caroline*, originally published in 1964, was out of print for a considerable amount of time. This new edition is a welcome addition to the field of early French colonial history for historians and anthropologists alike. The first section of the book is a well-written narrative history of the Fort and surrounding areas. The second is masterfully composed of a series of pertinent primary documents from both the French and Spanish sides. Bennett successfully balances the histories and writings of both sides in order to paint a full picture of their lives and times.