

2002

Book Reviews

Florida Historical Society
membership@myfloridahistory.org

 Part of the [American Studies Commons](#), and the [United States History Commons](#)

Find similar works at: <https://stars.library.ucf.edu/fhq>

University of Central Florida Libraries <http://library.ucf.edu>

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

Recommended Citation

Society, Florida Historical (2002) "Book Reviews," *Florida Historical Quarterly*. Vol. 81: No. 3, Article 8.
Available at: <https://stars.library.ucf.edu/fhq/vol81/iss3/8>

Book Reviews

Bioarchaeology of Spanish Florida: The Impact of Colonialism. Edited by Clark Spencer Larsen. (Gainesville: University Press of Florida, 2001. 324 pp. List of figures, list of tables, foreword, preface, list of contributors, index. \$55.00 cloth.)

New Indian History and its constant companion, Ethnohistory, continue to function as dominant paradigms in academic study of North America's indigenous peoples. Spurred on by their interdisciplinary nature, few scholars concerned with Native-European relations during the colonial period have failed to heed the goals, techniques, and theoretical bases of these approaches over the last twenty years or so. Consequently, a deluge of works related to this genre has been published, in the process revealing new insights and perspectives generally lacking in previous assessments. Far from veering toward obsolescence, both paradigms appear to be steadfast and dynamic, promising to maintain their influence on Native American studies into the immediate future. No recent work better exemplifies New Indian/Ethnohistory's ongoing vibrancy than the book currently under review, especially its emphasis on Bioarchaeology.

According to the compilation's editor, Clark Larsen, practitioners of Bioarchaeology incorporate both archaeology and biological anthropology to better understand the impact of European settlement on North American Indians. Specifically, Larsen and the sixteen other contributors hope to discover the impact of colonialism on native diets, food acquisition, physical activity, physiological stress, and human-environmental relationships. Through the use of stable isotope analysis, dietary reconstruction, biomechanical and dental microwear analysis, macroscopic and micro-

scopic enamel and cranial pathology, population theory, and biological distance analysis, the researchers intend to provide a fuller picture of Spanish colonization's effects on the natives of northern Florida and southeastern Georgia during the sixteenth and seventeenth centuries. Implicitly endorsing the tenets of New Indian History/Ethnohistory, they assert that historical documents and records, which are "symbolic products of a specific cultural milieu," often distort a "balanced understanding of the Borderlands" and need to be supplemented by "bioarchaeological data derived from human skeletal remains." This approach ensures better historical accuracy because, as one contributor notes, "at a fundamental level, bones do not lie."

Through these processes, the contributors do succeed in unveiling new information on colonialism's impact while occasionally validating earlier assumptions with more comprehensive evidence. Stable isotope analysis of bone fragments and microwear analysis of tooth deformations indicate that contact-era indigenous peoples subsisted on maize-centered diets much more than their pre-contact ancestors whose diets centered on marine foods. Bone structure investigations also reveal that Spanish missionization efforts increased the amount of heavy lifting performed by many natives while, correspondingly, average Indian body weight rose due to a greater consumption of carbohydrates. Alterations in diet and work behavior after contact led to a general pattern of severe dehydration in many natives, facilitating a higher death rate in some communities. Examination of porotic hyperstosis (lesions on the surface of the skull) indicates that Indians living in mission environments experienced a decrease in the overall quality of their drinking water as well. Such analysis too supplies evidence that native peoples in both the Florida region and present-day southwestern United States experienced similar impacts from Spanish colonization endeavors during the same general period.

Despite these contributions, many readers will find flaws with this work. Historians, in particular, may disagree with or take exception to the author's definitive assertions that bioarchaeological evaluation is more reliable and less subjective than other forms of documentary or material evidence. Non-bioarchaeologists may also note that certain analyses, subject matter, and conclusions in the volume seem redundant, inconclusive, or confusing. Chapter 7, for example, appears to provide conclusions regarding tooth

degeneracy previously covered in earlier chapters and in many ways functions as an awkward introductory or conclusive summary located in the heart of the book. In addition, the presentation of material may inhibit reader comprehension. Though a myriad of informative charts, tables, and graphics are dispersed throughout the work, the style and language of the investigations will prove problematic to some academic historians and turgid to many general readers.

Nonetheless, Larsen and his associates provide a valuable alternate perspective for viewing natives in the Floridas. By further expanding the modes through which we evaluate the past, this book enhances conceptual frameworks and illuminates further avenues for research. Moreover, it proves once again the commonly known, but often ignored, reality of colonialism; in addition to warfare, pandemics and population decline, European settlement affected daily lives of Native Americans in a variety of more subtle, but equally disruptive ways.

Dan Murphree

University of Texas at Tyler

Religion, Power, and Politics in Colonial St. Augustine. By Robert L. Kapitzke. (Gainesville: University Press of Florida, 2001. xi, 219 pp. List of figures, foreword, acknowledgments, introduction, notes, glossary, bibliography, index. \$55.00 cloth.)

In analyzing the place of religion in Spanish Florida, historians have traditionally focused on Franciscan missionary efforts and Indian religiosity in the seventeenth century, paying little attention to the role of Catholicism in St. Augustine. Kapitzke's book addresses the gap and examines religious life in the city and its influence in the colonial government during the period 1680-1763. By studying the secular parish and its relations with regular clergy and civil government *Religion, Power, and Politics in Colonial St. Augustine* provides a complete view of the city's social order and offers a glimpse of the creation of cultural and individual identities in the colony.

After an informative introductory chapter on the religious environment and the political institutions of the city, Kapitzke presents his work thematically. The squabbles between governors and parish priests, legal disputes on ecclesiastical asylum, clashes

between secular and regular clerics, and the decline of the religious milieu during the eighteenth century are the main topics the book concentrates on. And it is in the structure of the book where its main shortcoming can be detected, since, while most of the case studies are taken from the decades of 1680s and 1690s (chapters two, three, four, and five), only the final chapter is devoted to the long period between 1702 and 1763. More attention to the era between Queen Anne's War and the end of the First Spanish Period would have probably helped the reader to gain a better understanding of the complex process of "secularization" (the shifting of the control of parishes from the regular to the secular clergy) and the decay of the religious environment in St. Augustine during the eighteenth century.

Nevertheless, it is the merit of the author to provide this book with a clear and direct narrative in order to explain complex legal issues of the Spanish colonial administration. Based on well-researched primary sources gathered mostly in Spanish archives, Kapitzke illustrates the struggle for power in St. Augustine via legal disputes among the main political contenders, that is, the Governor, the parish priest, and the Franciscans. Always having parish and government records at the core of his analysis, Kapitzke demonstrates the essential role Catholicism played in the shaping of the colony's social order and the tensions inherent in this construction. Kapitzke's research in the *Archivo General de las Indias* in Seville also brings to light the far-reaching integration of Florida within the imperial framework. Despite the region's peculiarities as a borderland, *Religion, Power, and Politics in Colonial St. Augustine* shows Catholicism and the clergy as having the same strong social and political influence in Florida as in the rest of Spanish America. As Kapitzke points out, the "jurisdictional conflicts that erupted between secular and ecclesiastical forces in St. Augustine differed only in scale, not in type, from the conflicts fought in Mexico, Peru, Cuba, Guatemala, and other Spanish colonies."

Although Kapitzke does not bring any new major thesis to the topic and essentially follows the classic works of John Jay TePaske, Michael Gannon, and Amy Bushnell, his book convincingly challenges some ideas shared by the majority of Florida scholars. For instance, the clashes between secular and regular clerics in the last decade of the seventeenth century are presented here not so much as an issue of secularization, but rather as a question of privileges, personal honor, and ritual enactment of public honor.

If today political and social history of the seventeenth and eighteenth centuries cannot be understood without considering the role of religion in European societies, the same seems true for the American colonies. *Religion, Power, and Politics in Colonial St. Augustine* is an important contribution to the field of Florida and Spanish American political and social history. It demonstrates the viability of an integrated model of analysis in which the interrelation of religion, politics, and public ceremonies provide us with a more comprehensive, vivid, and compound picture of the colonial social environment. There is little doubt that future scholarship working on the capital of colonial Florida will need to address this book and explore further the possibilities opened by its integrative approach.

Alejandro Quiroga Fernández de Soto

London School of Economics and Political Science

Healing Plants: Medicine of the Florida Seminole Indians. By Alice Micco Snow and Susan Enns Stans. (Gainesville: University Press of Florida, 2001. xv, 192 pp. List of photographs, list of color plates, forewords, acknowledgments, notes, subject index, index of plants. \$24.95 cloth.)

Healing Plants is a unique book that will quickly become an important reference for those interested in the use of herbal remedies in traditional native medicine. Apart from mostly inaccessible theses and agricultural bulletins, nothing is available which provides the information contained in this book.

Seminole medical treatment relies on the use of dozens of plant materials that must be properly collected from wild sources and then taken to a traditional doctor for preparation. Over the past seventy-five years, Alice Micco Snow has become proficient at identifying and collecting the proper herbs to assist native doctors. Snow, a Seminole elder, wrote this book in an effort to preserve her extensive knowledge for future generations. She was assisted by anthropologist Susan Stans, who came to know Snow while conducting dissertation research on the Brighton Seminole Reservation, and together the authors have made a notable contribution to the literature. Alice Snow represents a generation we are rapidly losing—elders who retain traditional knowledge of their native culture—and this is her gift to the future.

The book is divided into two parts, the first introduces Alice and Seminole culture, and the second compiles plant materials and discusses their use in remedies. The first brief chapter on the Seminole people describes in a few paragraphs each the history, language, economy, religion, and other aspects of Brighton Reservation society. The authors begin this history section by asserting that changed circumstances altered both the availability of medicine and the social customs supporting traditional healing practices, although they do not really explore this suggestion. This is a skeleton analysis and serves primarily as a very basic introduction for those interested in herbal medicinal information. Readers seeking a significant Seminole history will have to look elsewhere.

More interestingly, the chapter on Alice Snow's life serves to introduce the author to readers and establish her credentials as a traditional Seminole. Snow grew up in the area that would become the Brighton reservation in 1938. Despite her mother's reluctance, she attended the reservation school as a teenager where she stayed just long enough (two or three years) to learn English. As her language skills progressed with the addition of Mikasuki to her knowledge of Creek and English, Snow fell into the role of intermediary between traditional doctors and those desiring treatment. Her brief life's story is most intriguing when told in her own voice. She shares accounts of raising her family that offer a rare glimpse of a traditional lifestyle and beliefs. We learn about the treatment of newborn babies and the rituals surrounding death and burial. Today, Snow maintains a bridge between two approaches—traditional native practices and Christianity—that is common among modern Native Americans.

The second half of the book contains Alice's knowledge of herbs and their use. Chapter five is dedicated to treatments and looks much like a cook book, complete with ingredient list, preparation, appropriate restrictions, and sometimes the standard fee doctors charge for a remedy, such as \$100 plus four yards of red material for a pain treatment. Both the treatments and the restrictions reveal a traditional view of life that has been mostly inaccessible to readers. Additional information is provided in a list of the uses of each herb, lists of the Mikasuki, Creek, English, and botanical names for all the herbs in Snow's repertoire, beautiful color photos of the herbs growing in the wild, the Creek alphabet, and the Snow genealogy.

This book is unlike anything else available. It is slim, but focused on its mission. Those with any interest in herbal remedies or traditional native medicine will surely want this on their shelf. Others might like it for the first-hand look at Seminole life in the mid-twentieth century. A few excellent photographs illustrate this lifestyle, including one of Alice and her baby that appeared in *National Geographic* in 1956. As a history or personal account this book is of less interest because of its brevity. One senses that Alice Snow has a great deal to share, and we can only hope that a fuller examination of her Seminole culture might be another project.

Clarissa Confer

University of Florida

Unwelcome Americans: Living on the Margin in Early New England. By Ruth Wallis Herndon. (Philadelphia: University of Pennsylvania Press, 2001. xiv, 243 pp. Preface, list of abbreviations, appendix, documentary sources, notes, references, index. \$49.95 cloth, \$18.95 paper.)

The plight of the poor is often employed by historians as a central theme when exploring the French Revolution or the Great Depression. It is not common, however, for poverty to be associated with the Republican idealism of late colonial and Revolutionary-era America. In *Unwelcome Americans*, Ruth W. Herndon examines the lives of the poverty-stricken in Rhode Island, concentrating on the "warning-out" system whereby local government asked transient persons to leave townships once they became financial burdens. The poor had effectively worn out their welcome, and because they had no ties by birth, marriage, servitude, or land ownership, such transients were not true legal inhabitants. The unwelcome were expected to return to their place of birth, making it the responsibility of hometown residents to care for their own.

Unlike nineteenth-century concerns, this type of poor "relief" was homegrown, not a nativist complaint. Almost all individuals asked to vacate townships were not only fellow colonists but usually from nearby. They were not individuals with differing cultures or languages; rather they were people whose only crime was an inability to find true legal residency within a town. Herndon

focuses on the high percentage of females; among these “unwelcome Americans,” two-thirds were women. Compounding their situations was female transients’ often irresponsible pregnancies (thereby producing future transients) and a lack of marketable skills or abilities to support themselves. Thus they posed a greater danger to a town’s purse than did a male in a similar position. Out of necessity, single mother households often came together to collectively care for children and fulfill individuals’ needs. This is a dynamic not explored sufficiently here and worth examining more fully.

Herndon makes the crucial point that the “warning-out” system arose from “an economic problem of fluid social hierarchy,” for this would not have happened in earlier feudal times. The poor would have belonged to a monastery, manor, or guild. Without such institutions, colonial American poor had nowhere left to turn.

Even as Herndon does an admirable job revealing the unheard voices of the poor, there are disappointments. The chapters themselves are arranged thematically, beginning with the drain of children and families, moving onto those who were no longer capable of work, outlining the effects of disasters, and ending with the trials of old age. Within each chapter, Herndon gives a relatively brief discussion of the topic at hand, then launches into numerous vignettes. While these stories should serve as direct support for the theme, there are too many that are too brief—the reader never gains a prolonged glimpse into characters’ lives. In fact, given the bulk of information found within the extremely well-written introductions to each chapter, it is questionable how useful these vignettes truly are. Herndon would have been better served to lengthen introductory sections and probe more deeply into a few experiences.

Though the experiences of unwelcome Americans were tragic, Herndon oftentimes lets her sentiments overcome her academic sensibilities. Instead of approaching the topic impartially, Herndon notes that the stories are “permeated with disappointment, grief, desperation, and real tragedy, but also with courage, loyalty, determination, resourcefulness, and wit. The lives of these unwelcome Americans arouse both pity and admiration.” While the sentiment is understandable, it is not the language normally found in a scholarly work and raises questions about the author’s preconceived notions about poverty and agency.

Unwelcome Americans will be of interest to scholars of colonial America, women's history, New England, and the interaction of social classes. The depth of research and personal nature of the testimonies will intrigue as well.

Christine L. Persons

University of Central Florida

Heaven Below: Early Pentecostals and American Culture. By Grant Wacker. (Cambridge, Mass.: Harvard University Press, 2001. xiii, 364 pp. Preface, acknowledgments, epilogue, appendix, notes, index. \$35.00 cloth.)

Religious historian Karen Armstrong recently suggested that American Pentecostals created a "‘postmodern’ vision that represented a grassroots rejection of the rational modernity of the Enlightenment" [*The Battle for God* (New York: Ballantine Books, 2000), 179]. If she is correct, then the Pentecostal movement has found its historian in Grant Wacker, whose unorthodox approach to the history of the "cultural terrain sculpted by the first-generation pentecostals in the United States" might also be labeled post-modern.

Wacker brings unusual insight to his study, for he grew up in a Pentecostal household, though he has since left the movement. He locates their rejection of modernity in their primitivism, in their burning desire to return to the spirituality of the early church, a quest marked by a renewal of the gifts enjoyed by the early church, including healing, tongues, and prophecy. Despite earnest longings to separate themselves from the world, they were unable to do so, which forced them to make some pragmatic accommodations to the world around them. These two forces, the primitive and pragmatic, sometimes complemented one another and sometimes conflicted, and Wacker uses these two impulses to structure his study of the movement. In his view, the remarkable success of the Pentecostals cannot be understood without grasping how their belief in the miraculous power of the Holy Spirit to enter their very bodies was matched by a "swashbuckling entrepreneurialism."

Wacker's work departs from traditional histories in that he examines the early history of the Pentecostal movement (roughly from 1900 to 1925) as a single moment in time, so whether

he is exploring the believers' temperament, their worship, their leaders, or their customs (all chapters of the book), he ranges widely over this time period. In addition, he largely ignores how the significant regional variations within the United States may have shaped the movement in these crucial years, a conscious decision that may disappoint some readers who believe that history cannot be so easily divorced from time and place. Readers searching for a chronological history of the Penecostals, or some comparison of the differences in rural versus urban areas or in the Far West versus the South, for instance, will not find it here. Wacker's research raises significant questions that cannot be answered through his approach. For instance, he found that "in the 1930s black pentecostals constituted twice the percentage of blacks in the general population, but only two-thirds the percentage in the broadly southern region where the revival found disproportionate support." Findings such as these call for a greater attention to regional variations than the author provides.

The book's weaknesses, however, do not detract from its considerable strengths. Through his careful research, Wacker clarifies many misconceptions about the movement. For instance, he discovered that while a significant minority of believers lived in poverty, the majority of them "represented the most upwardly mobile segment of the stable working class," while their leaders were drawn primarily from "the most upwardly mobile segment of the middling class." Pentecostals were not freaks or outcasts, not mired in poverty and ignorance, but the majority of them "resembled most Americans." With regard to the prominent role of women within Pentecostalism, the author estimated that "half of the traveling evangelists, divine healers, and overseas missionaries were women," but he warns that the commonly held view that women enjoyed virtual equality with men, a view reinforced by the presence of famous female evangelists like Aimee Semple McPherson, should not obscure the fact that women faced real obstacles to their leadership roles, obstacles that increased as time passed.

No other scholar has provided such a rich and convincing insights into the Pentecostal culture, into the minds and hearts of the believers, into their families and their churches, and into the rituals and practices that have been so widely ridiculed and misunderstood throughout their history. A brief review cannot do just-

tice to this rich and complex study, but anyone interested in understanding the origins of a faith embraced by some twenty million Americans today should turn to this sensitive and thoughtful study.

Randy J. Sparks

Tulane University

The Humor of the Old South. Edited by M. Thomas Inge and Edward J. Piacentino. (Lexington: University Press of Kentucky, 2001. x, 336 pp. Preface, introduction, bibliography, contributors, index. \$29.95 cloth.)

The humor of the Old South has enjoyed a justifiably good reputation. Amateur writers who poured out sketches and tales for local newspapers between 1830 and 1860 produced a body of work notable for vigor, freshness, and originality. In essays, tall tales, and sketches, superbly gifted men such as A.B. Longstreet and Johnson J. Hooper made stylistic and subjective leaps that set them apart from the writers of polite literature. Their prose was usually straightforward, often told in dialect, and no subject—not even sex—was taboo. They reveled in conflict, knavery, and practical jokes, yet they usually kept distance between themselves and their subjects by framing the crude dialect of a bumpkin with the cultured voice of a narrator. And whether drawn from tall tales of the frontier or odd stories of real life, their scenes and characters have a more intensely “southern” quality than any number of wooden cavaliers. Poe loved this sort of homespun irreverence; William Gilmore Simms became a master at it; local colorists modified it and carried it on after the Civil War. Most of all, we see its influence at work in Mark Twain, William Faulkner, and Erskine Caldwell.

This new collection of essays on Southern humor brings together some of the finest writings on the subject of the past thirty years. It is a field dominated by literary critics and folklorists (only one of the essays is the product of a historian), and the methodologies and terminologies of textual exegesis are evident here throughout. But antebellum Southern humor was very much a product of its time and place, and anyone who writes about it becomes of necessity a sociologist and a historian. As a result, these essays offer valuable insights not only into the subjects of the humor—often but not exclusively plain folk and poor whites—but

also the humorists themselves. Who were these writers, why did they write like they did, and what did they say?

These questions have been around for some time. In a seminal piece written in 1959, Kenneth Lynn argued that the humorists were "self-controlled gentleman" aghast at the antics of the democratic mob. They told outrageous tales in hick dialect, but established a *cordon sanitaire*, a buffer zone, by framing the stories in a gentleman's voice. Thus could genteel Whigs poke fun at their lessers without getting dirty. After forty years, Lynn's analysis still stands as a starting point, even though he has been "refuted" over and over again, this volume included. (Curiously, he is not included in this anthology, although his presence is there.) James Justus's introduction is a fine synopsis of current trends. The humorists are now seen as "Moderns" interested in getting ahead in a mobile world, while their subjects are "contrarian poor whites more content with the margins than the mainstream." All the fun is about "games of a marginal people" in which humorists either savaged, pitied, envied, or dismissed their subjects. The most marginalized and the most original voice of the plain folk was George Washington Harris's astonishingly anarchic Sut Lovingood, whom critic Edmund Wilson once described as a "peasant squatting in his own filth." The essays by R.J. Gray and Stephen M. Ross redeem him and make him a victim, an anomaly in a modernizing world and one that sharply rebuked the South's pretensions. And yet Lynn's class distinctions, however humanized, still largely remain.

Ironically, the humorists themselves appear as marginal men. Writers such as Longstreet and Harris, among others, come across not as self-controlled gentlemen but as insecure patriarchs, men not quite comfortable with the plantation hierarchy or with the increasing Victorianization (read: feminization) of antebellum culture. Gretchen Martin's "The Prison House of Gender" asserts that the violence, degradations, sexual hijinks, and boasting of Southern humor formed a counter-ideal to the plantation aristocrat. Where Lynn made humorists and hill folk antagonists, Martin makes them collaborators "in a united attack against the feminizing influences of America's more refined and polite literary productions" and, by extension, the suffocatingly proper "aristocratic southern 'gentleman.'" James E. Caron suggests yet another perspective: Narrators used humor to reshape the "Roarer" into a "Gentle Man," a kind of backwoods "natural-born gentleman, who needs only education" to raise himself to the level

of aristocrat. Thus was humor enlisted in the debate over what constituted true manliness in a democracy.

The anthology goes well beyond these general themes. While Longstreet, Harris, Hooper, and Baldwin properly command most of the attention, there are specialized studies of lesser known humorists such as O.B. Mayer. There is a fine introductory section that focuses on the origins of Southern humor—literary and social—and an equally fine concluding part on the influence these writers had on Twain, Faulkner, and Caldwell. Beyond that is a bibliographical appendix that is a model of clarity and inclusiveness. Editors Inge and Piacentino have done a really marvelous job here.

The anthology does raise a few questions. There is a tendency even in the best of these essays to blur the line between humor of the Old Southwest and the larger field of antebellum Southern humor—i.e., between frontier tales of beareaters and ripsnorters, and stories about lawyers, town folk, ordinary farmers, and the con men who preyed on them. Most of these essays in fact deal with the latter, and we need to be more precise in distinguishing these people from the Mike Finks and such of folklore. Moreover, the persistence of Kenneth Lynn's analysis, even in denial, gives a curiously dated quality to some of the historical arguments used by these authors. Southern intellectual history focuses these days on the dichotomy between freedom and slavery in the Southern mind, yet Johanna Nicol Shields's piece on Hooper's Simon Suggs offers the only real attempt to use humor as a lens with which to explore this dialogue. She is a historian, of course, and her work sets an example of what historians could do if they paid more serious attention to the comic tradition in the South. Inge and Piacentino's excellent anthology is a good place to begin the task.

John Mayfield

Samford University

Unitarianism in the Antebellum South: The Other Invisible Institution.

By John Allen Macaulay. (Tuscaloosa: University of Alabama Press, 2001. 222 pp. List of illustrations, acknowledgments, introduction, notes, bibliography, index. \$32.95 cloth.)

In the well-tilled field of southern religious history, stories of a dominant, almost pervasive and hegemonic, evangelical Protestantism are the principal crop, crowding out of historical

consciousness the other religious experiences and institutions. Of late, scholars have begun to enlarge our understanding of southern religion(s) by looking to new places (especially cities), new people (immigrants and northerners coming to the South), and non-evangelical and even non-Protestant religions (for example, Catholics, Jews, Lutherans). John Allen Macaulay brings together such strands in his original, if overly sympathetic, account of Unitarianism in the antebellum South. Macaulay takes as his cue historian Jon Butler's recent charge to move beyond evangelicalism as the "single most common explanatory device in contemporary American history." In doing so, he discovers southern Unitarians as part of a small, but influential group of religious rationalists in the Old South, whose presence helped shape southern benevolence, invigorated the intellectual life of southern cities, promoted ecumenism, and reinforced Protestant orthodoxy amid the evangelizing currents. He also shows how region mattered in defining religious belief, style, and direction as southern Unitarians formed their own churches, separated church and state, and accommodated themselves to, and even ardently defended, slavery and southern culture. That southern Unitarians were few in number, formed churches only in several cities, and were largely absorbed into more established "orthodox" Protestant churches by the late 1850s, Macaulay concludes, should not obscure their importance as an island of Scottish Common Sense Realism, Armenian theology, and Enlightenment rationalism in a supposed sea of evangelicalism.

Macaulay argues that the best way to find Unitarianism—the "other invisible institution"—is not to look for it in tallies of churches and members. Rather, the Unitarians' friendships, relationships, and associations, often "submerged within other institutional forms," placed them at the center of southern intellectual life and benevolence and gave them an influence, even an authority, that far surpassed their meager numbers and slight physical presence, which hardly went beyond the peripheries of the region. The Unitarians aligned with Episcopalians and others in resisting evangelicalism and defending religious rationalism, and they gained friends by their ecumenism and their emphasis on a "pure" primitive Christianity free of doctrinal or denominational discord. In the age of preaching, the Unitarians preferred to write. As newspaper editors, clergymen, novelists, and teachers, they grounded their work in rationalism and Scripture and chose their words carefully. They joined other "orthodox Protestants" to run

schools, hospitals, relief societies, and other benevolent efforts within their own communities. And they kept out of politics, except to endorse the southern way regarding slavery.

Still, Unitarianism did not take hold in the South. Amid the rising tide of evangelicalism, it drew suspicions for its pronounced rationalism. Moreso, Unitarianism in the North threatened that in the South. As Unitarians in the North increasingly came out for abolitionism and other reforms, and demanded unity on such issues, southern Unitarians had to distance themselves from their brethren, even as they still relied on them to supply ministers to the few Unitarian pulpits in the South. Led by Samuel Gilman of Charleston and Theodore Clapp of New Orleans, southern Unitarians retreated from formal associations with northerners and denounced their "Puritan fanaticism," political revivalism, and dogmatism. But southern Unitarians could not survive on their own account. Their very success in building social relations with orthodox Protestants and their congenial ecumenism allowed them to find spiritual homes in other churches. Only Charleston and New Orleans had any real separate Unitarian presence by 1860.

Macaulay's book deserves attention for its clear delineation of the intellectual and scriptural foundations of Unitarianism and, especially, for its common sense arguments on the ways social relationships made the few Unitarians a force in southern urban culture and benevolence. His argument for Unitarianism's appeal, though, relies more on the compatibility of Unitarians' interests with others of their class and their ability to write than on any evidence from the pews or anywhere that Unitarians per se changed anyone's mind on any issue or directed events. Macaulay has much to say, and show, about the genius of Clapp and Samuel and Caroline Gilman, and the Charleston and New Orleans churches that were the mainstays of southern Unitarianism, but what Unitarianism meant in the daily lives of others is not much evident. Also, by ending the story arbitrarily in 1860, Macaulay cheats his own query as to what extent Unitarianism informed the thought, creeds, and beliefs of "Southern orthodoxy," promoted ecumenism, and kept evangelicalism emotionalism from swamping all. All this said, Macaulay has done well to bring to light an erstwhile "invisible institution" and thereby to point to new ways to survey the southern religious landscape.

Randall M. Miller

Saint Joseph's University

Perryville: This Grand Havoc of Battle. By Kenneth W. Noe. (Lexington: University Press of Kentucky, 2001. xxiii, 493 pp. List of illustrations, list of maps, preface, abbreviations, appendices, notes, works consulted, index. \$35.00 cloth.)

Though difficult to believe, the Civil War battle of Perryville, Kentucky, has been mostly missed by the legions of historians striving to unlock the remaining secrets of that seminal conflict in America's history. The clash there on October 8, 1862, marked what may well have been the South's "high water mark" in the western theater, and saw any real chance of the Bluegrass State actually joining the Confederacy drift away with the smoke of battle. Kenneth W. Noe rectifies this oversight with a well-written and solidly researched account of the 1862 Kentucky campaign and its ramifications.

To understand this operation, in the author's view, the two army commanders destined to fight at Perryville must be taken into account. His view of Confederate Braxton Bragg differs little from other studies that present an irritating man who at times seemed on the brink of mental instability when making command decisions. While the shift of the Army of the Mississippi from south of Corinth to Mobile to Chattanooga and northward into Kentucky was a strategic and logistical masterpiece, once in bluegrass country events derailed the campaign. Kentuckians failed to flock to the Stars and Bars, and amazingly bad command relationships in Bragg's army surfaced at exactly the wrong time. Such dysfunction among rebel leaders would result in high casualties among the common soldiers they led to the rolling hills near Perryville.

On the Union side, Noe traces the career of another one of the Civil War's most vexing leaders, General Don Carlos Buell. Despite his professional military background and promise, Buell never really understood the nature of the war he engaged in or the type of citizen-soldiers he was leading. In the field his performance was less than stellar and his men often detested him. Some went so far as to accuse him of open treason and being rebel Bragg's brother-in-law. In the end Buell's military career would be another casualty of Perryville.

For Johnny Reb and Billy Yank, the 1862 Kentucky campaign was a blur of long hot marches, little food, and even less drinking water due to draught conditions. The search for something to drink pulled both armies into the Chaplin Hills west of Perryville and brought them into deadly combat. In Noe's view Perryville

became mostly a soldier's battle as senior commanders on both sides either did not understand or were unaware of the course of the struggle surging around them. In fact Buell appeared to be in the dark as to whether his men were even in deadly combat until well after the fighting peaked. The soldiers knew better, and the author uses their words well in describing the horror and the glory of that day. Students of Florida troops will also appreciate mention of the service of the First and Third Florida Infantry in the fray.

When the guns finally fell silent, Bragg's tired army could claim at least a tactical victory at Perryville, though at the cost of 21 percent of its effective fighting strength. However, to the butternuts' disappointment, Bragg ordered a general retreat that did not end until the Army of Mississippi was in middle Tennessee. Dreams of tearing Kentucky from the Union were dashed forever with this retrograde movement, and the anti-Bragg chorus filled the air with complaints about the hapless general. On the Yankee side, the Lincoln Administration fumed at Buell's lack of aggressiveness in pursuit of a retreating enemy and seriously questioned his performance at Perryville. After an official inquiry Buell would be relieved of army command for the duration. Like McClellan, Buell became a victim of a war that he was either unwilling or unable to understand.

Noe's study of this pivotal campaign will be the standard work on the subject for some years to come, despite a shortage of detailed maps. It augments recent works on this topic by Earl J. Hess, and supplants Stephen D. Engle's account of Perryville in his 1999 Buell biography. *Perryville: This Grand Havoc of Battle* is essential reading on the military events in the west, and a model for future battle studies.

Robert A. Taylor

Florida Institute of Technology

Enemies of the Country: New Perspectives on Unionists in the Civil War South. Edited by John C. Inscoe and Robert C. Kenzer. (Athens: University of Georgia Press, 2001. vii, 242 pp. Acknowledgments, introduction, select bibliography, contributors, index. \$45.00 cloth.)

Southern Unionism has become an increasingly attractive topic to Civil War historians over the past several decades. Such noted scholars as Carl N. Degler, Stephen V. Ash, William C.

Harris, Richard N. Current, and Daniel W. Crofts have all produced books that include in-depth analysis of Unionism below the Mason and Dixon line. In their works, they portray the Civil War South as a region torn by internecine strife between supporters of both sides, Union and Confederate. This conflict manifested itself in numerous ways, from unspoken hostility to open contempt to violent confrontation. During the war, the South was hardly the pro-Confederate monolith of popular portrayals.

Enemies of the Country: New Perspectives on Unionists in the Civil War South constitutes a valuable addition to the study of Southern Unionism. The editors of the book are University of Georgia history professor, John C. Inscoe, and Robert C. Kenzer, history professor at the University of Richmond. Inscoe provides an excellent introduction in which he addresses the main questions concerning Southern Unionism and introduces the subject of each essay found in *Enemies of the Country*.

In the introduction, Inscoe illuminates the nebulous nature of Southern Unionism. He explains that support for the Union among white southerners defies any easy definition, because it differed in intensity and was based on a host of factors. According to Inscoe, the most important factor may have been the influence of family. Interestingly, Southern Unionism often had little to do with slavery. Slaveholding among Unionists in the South was not uncommon.

Ten essays, ranging in length from eleven to twenty-two pages, follow the introduction. Annotated footnotes come at the end of each essay. The editors also provide a helpful list of the best recent works on Southern Unionism at the end of the book.

The essayists deserve to be mentioned. Anne J. Bailey, Kenneth C. Barnes, Jonathan M. Berkey, Keith S. Bohannon, Thomas G. Dyer, Robert Tracy McKenzie, Gordon B. McKinney, Scott Reynolds Nelson, William Warren Rogers, and Carolyn J. Stefanco all contributed essays to *Enemies of the Country*. Seven of them are college or university history professors; one is a professor of Appalachian Studies; and two are Ph.D. candidates in history.

The essayists examine several groups of southerners who supported the old flag, including a Unionist circle in Atlanta, a small band of Unionists in Montgomery, Alabama, and an immigrant community of German Unionists in Texas. One especially interesting essay, by Carolyn Stefanco, addresses the difficult plight of Nelly Kinzie Gordon, native northerner, living in Savannah,

Georgia in 1861. Gordon was married to a confederate officer, William Washington Gordon. Her uncle, General David Hunter, and her brother served in the Union army.

Gordon supported the Confederacy during the war's early stages, but grew disenchanted, especially after the death of her brother. She returned to the Union fold, bringing the censure of the community down on her as well as straining her marriage. Stefano writes that Gordon "defied both her husband and traditional gender expectations." According to community norms, a good woman stood by her man, something Gordon failed to do. Scholars interested in the plight of women in the Confederacy will find Stefano's essay enlightening. All Civil War scholars will find *Enemies of the Country* worthwhile reading.

James S. Humphreys

Mississippi State University

Railroads in the Civil War: The Impact of Management on Victory and Defeat. By John E. Clark Jr. (Baton Rouge: Louisiana State University Press, 2001. x, 275 pp. Preface, introduction, appendix, bibliography, index. \$34.95 cloth.)

It should come as no surprise that railroads played a vital military role during the American Civil War. As John Clark indicated, both the Union and the Confederacy took advantage of this recently introduced form of replacement transport technology to assist in the war effort. Yet the iron horse aided the former much more than the latter. Indeed, had the South used its railroads more effectively, argues Clark, it might have achieved independence. If the Confederacy were to win, it needed to utilize its limited resources, including its rail lines. Yet what happened was the failure of the Jefferson Davis administration to respond adequately to the transport challenges, never fully planning and organizing its logistical strategies. The limitations were many. For one thing, rebel leaders really did not take charge of their publicly and privately-owned railroads, permitting managers to conduct operations as they saw fit and allowing army personnel to meddle. Moreover, the Confederacy made no attempt to standardize railroad gauges or at the least to have interchange connections installed between roads of the same gauge. This created needless bottlenecks, significantly limiting efficiency. And the South never

placed a premium on business entrepreneurship, thus permitting its status-conscious planter class to dominate politics and decision-making, including the over-all conduct of the war.

The North, too, faced its share of problems with rail transport. But quickly the government took steps to manage inefficiencies, most notably with the United States Military Railroad, an agency somewhat similar to the World War I-era United States Railroad Administration. The Union also lacked a rail network that was fully standardized. There were hundreds of miles of line that had gauges other than the "standard" 4 feet 8 1/2 inches, including Erie (6 foot) and Ohio (4 feet 10 inches) gauge, but the Lincoln administration found ways to integrate rail transport. And the Union gave men with railroad logistical skills, including John W. Garrett, Thomas A. Scott, and William Prescott Smith, power to organize special movements of troops and materials.

John Clark provides two case studies that effectively reveal how the opposing armies utilized the iron horse. The Confederate illustration involves efforts in late summer of 1863 to transfer from Virginia to North Georgia (Chickamauga) the forces of General James Longstreet; the Union example describes relocation in the early fall of 1863 of the 11th and 12th Corps from northern Virginia to relieve the Army of the Cumberland at Chattanooga. Because of poor planning, petty bickering between railroad managers and military leaders, and a host of other problems, only about half of Longstreet's troops arrived in time to fight at Chickamauga. If the South had been successful in strengthening the forces under General Braxton Bragg in north Georgia, the outcome of the war might have been altered. Clark believes that all of Longstreet's soldiers could have reached Chickamauga in time *if* unconnected sections of same-gauge tracks had been connected. The opposite result occurred with the massive movement of Union forces. In a well-planned, coordinated effort, 23,000 soldiers traveled approximately 1,300 miles in about ten and one-half days. And it took only four additional days to transport all of the units' artillery and slightly longer for other military equipment. It was an impressive logistical accomplishment that contributed greatly to the North's ultimate victory.

John Clark has produced a nicely crafted study. Although other historians, including Roger Pickenpaugh in his recent study, *Rescue by Rail: Troop Transfer and the Civil War in the West*, have shown the importance of the iron horse in the Civil War, Clark has pulled together pertinent sources. Surely, his conclusion that "the

Confederacy's bid for independence might have been successful had it used its railroads effectively" needs to be integrated into any general assessment of the conflict. Although there are a few minor factual errors, Clark's thesis is cogently argued and well documented. The book is further enhanced by a fine bibliography and a useable index.

H. Roger Grant

Clemson University

The South vs. the South: How Anti-Confederate Southerners Shaped the Course of the Civil War. By William W. Freehling. (New York: Oxford University Press, 2001. xi, 238 pp. Preface, maps & illustrations, notes to pages, index. \$27.50 cloth.)

Every Civil War historian, at some time or at some level, must eventually concede that in-depth studies of the American Civil War often pose more questions than there are available answers. Was the war fought over the issue of states' rights or slavery? Were the southern armies militarily superior but numerically overwhelmed? And of course, why did the Union win and the Confederacy lose? These are questions that historians have been trying to answer since the late-nineteenth century.

In *The South vs. the South: How Anti-Confederate Southerners Shaped the Course of the Civil War*, William W. Freehling addresses one of these pertinent historical questions: why did the Confederacy lose its war for independence? Freehling offers a new interpretation of the South's failed cause. Divisions between Southerners so crippled the Confederate war effort that the Union strategy of triple encirclement or the Anaconda Plan needed only time to be successful. Additionally, slaveholding states that did not secede and increased slave resistance (particularly in running away) eroded the South's chance at victory.

The "white belts" of the upper South and border states strengthened Northern forces and debilitated the South as the majority of these border citizens either joined the Union armies or simply remained neutral. Consequently, the North maintained a seventeen-to-three numerical advantage over Southern troops.

Northern advantages also included industrial superiority. In 1861, southern industrial strength was located in those border states (particularly Maryland) that remained neutral. The situa-

tion augmented Northern ability to maintain industrial superiority over the South in such areas as shipbuilding and railroad construction and repair. Modernization of nineteenth-century warfare demanded a strong industrial machine, and Maryland's neutrality shifted much of the South's industry to the North. Had this not been the case, the South might have fended off at least one of the Anaconda Plan's encirclements, namely that along the Mississippi where Maryland-built Northern ships were crucial in Union control of the waterway.

Another major factor in the southern defeat came in the form of black resistance. Southern blacks fled in great numbers to the advancing Union troops, further crippling the Southern war effort and adding to Northern numerical superiority. Runaway blacks served as spies, military laborers, and garrison guards in the Union Army. Their manpower allowed for a larger percentage of white Northerners to fight in the crucial years of 1864 and 1865.

Freehling offers a thorough combination of military, political, and social histories through a well-organized and extremely well-written narrative. Because the book is topically organized, it never develops a chronology that would have aided readers who have limited knowledge of Civil War battles and events. Freehling explores the early secession crisis, the differences between "black belt" and "white belt" Southern states, and how this division contributed to anti-Confederate resistance. Black anti-Confederate resistance and its effect on Northern policy decisions constitutes the third major section. Freehling concludes the book with the South's "Last Best Hope" or the possibilities of arming the slaves and the historical repercussions. The breadth of topics, however, contributes to overgeneralization. For example, Freehling claims that "whites' acceptance of the Thirteenth Amendment rewarded blacks for their astutely nonthreatening agency in their own liberation." The notion that slaves consciously chose peaceable flight over violent resistance in order to win northern whites' assent attributes a far greater concerted effort by enslaved blacks than was truly possible, and Freehling's lack of citations for this claim severely weakens his argument about collaboration. Still, Freehling presents a fresh response to a worn-out question, and his addition to the historiography of the Civil War is not only scholastically appealing but also an extremely enjoyable read.

Scott Eidson

University of Central Florida

Winds of Change: Hurricanes and the Transformation of Nineteenth-Century Cuba. By Louis A. Pérez Jr. (Chapel Hill: University of North Carolina Press, 2001. x, 199 pp. Acknowledgments, introduction, notes, bibliographical essay, index. \$49.95 cloth, \$17.95 paper.)

In the wake of Hurricane Andrew in 1992, scholars began to recognize how disaster and its aftermath could be valuable as analytical tools. In the intervening decade, disaster studies emerged on the cutting edge of scholarship; for the Caribbean, the Atlantic, and Gulf Coast, the natural focus was on hurricanes. To date, research ranges from simple chronological listings of individual storms that struck a particular area to elaborate treatises on disaster mitigation or risk management analyses. This book by Louis A. Pérez Jr., J. Carlyle Sitterson Professor of History at the University of North Carolina at Chapel Hill, lies somewhere in between the two extremes. Pérez, the foremost authority on nineteenth- and twentieth-century Cuba, uses official accounts in the *Archivo Nacional de Cuba*, travelers' letters and diaries, contemporary newspapers, literature, and poetry to reconstruct in vivid detail three hurricanes that struck western Cuba in the 1840s. More important, the author probes the significance of post-disaster events and the collapse of the coffee industry on the island and concludes that the shift "must be considered as one of the signal developments of colonial production systems."

Pérez begins his book with an overview of historic hurricanes from pre-Columbian times through the present. Hurricanes and the destruction they wrought are one of the constants of Caribbean life. As evidence he reproduces Taino petroglyphs that bear an eerie resemblance to modern meteorological symbols. A later chapter relies on literature and poetry to present the trauma of living through a hurricane and to reinforce how storms permeated the Caribbean consciousness. But hurricanes affected more than the Cuban psyche; they also irrevocably altered the agricultural production of the island. At the heart of this work, Pérez demonstrates that up to the 1840s, coffee plantations (*cafetales*) and small farms competed with sugar for agricultural predominance. Three successive hurricanes (1842, 1844, and 1846) were directly responsible for the decline of the *cafetales* and led to sugar becoming the most important agricultural enterprise on the

island. In offering this revisionist conclusion, Pérez joins a growing number of scholars—Herbert S. Klein and this reviewer included—who maintain that the predominance of sugar cultivation and the social and economic relationships it fostered must be reconsidered.

At first glance readers might question this book's relevance to Florida history; superficially, at least, the book has nothing to do with Florida. Such skeptics are reminded that the collapse of Cuba's petty agriculturists in the 1840s coincided with the first wave of Cuban immigration to Key West. There were sufficient Cuban immigrants in 1852 to attract the authorities' notice, and a scholarly study of Cuban and other Caribbean immigration prior to 1868 is long overdue. A second benefit of this book is its comparative utility. The Cuban hurricanes of the 1840s resemble the Florida hurricanes of 1926, 1928, and 1935, that led to a similar collapse of primary industries (real estate and banking) in Florida in favor of military spending and tourism. Any methodological model that seeks causes for historic events beyond traditional explanations is useful to areas such as Florida that are vulnerable to hurricanes and their aftermath.

Sherry Johnson

Florida International University

The Louisiana Purchase Bicentennial Series in Louisiana History, Vol. VII: Louisiana Politics and the Paradoxes of Reaction and Reform, 1877-1928. Edited by Matthew J. Schott. (Lafayette: Center for Louisiana Studies at the University of Louisiana, 2001. xii, 706 pp. About the editor, acknowledgments, about the series, introduction, index. \$45.00 cloth.)

In volume seven of a projected series of twenty, Matthew J. Schott has accepted the challenge of portraying politics in Louisiana from the end of Republican rule in 1877 to the beginning of Huey Long's term as governor in 1928. Though in the end it did not have much to show for it, Louisiana underwent a great deal of change in the half century covered in this collection of articles and book and dissertation excerpts. It is a particular strength of the volume that the selections, all originally published after 1954, give not just the history but the historiography of the time as well.

A thread that runs through most of the forty items in the book is, inevitably, race—how doing or not doing something, including pursuing women's suffrage, will affect the continuation of white rule. The overarching presence in the volume, however, is Huey Long. In a study of late nineteenth- and early twentieth-century Louisiana politics, perhaps it could not be otherwise. Long is referred to in the first article and in the last. While this book ends when Long's term as governor begins, it is as though Louisiana politics after Reconstruction was all prelude to him. Fortunately, this is not a point that Schott attempts to demonstrate, so the collection, while organized around politics, covers an interesting variety of subjects and events.

Indeed, this book delivers on the promise of its title. And how, other than as paradox, could one describe the politics of a state like Louisiana, divided as it was between north and south, urban and rural, Catholic and Protestant, rich and poor, planter and farmer, black and white? Who defined reform—and how? What accounts for Louisiana's situation as one of the poorest, most backward states—the only one in which white illiteracy increased in the decade 1880-1890—yet one with rich soil, a major port, forests of cypress and pine, and plentiful resources of salt, sulphur, oil, and gas? Of course that, in part, was the point made by Huey Long, the man who embodied the paradoxes of reaction and reform, particularly as he is juxtaposed against his ally then enemy, reform governor John M. Parker (1920-24).

In a valuable and well-argued Introduction, Matthew J. Schott explains the reasons he chose the pieces he did for this volume, as well as the strategy he employed in dividing the selections into four parts, "the first providing overviews of the history from 1877 to 1928 and discussion of the historiography; the second and fourth parts on political developments 1877-1900 and 1900 to 1928, respectively; and the third on aspects of modernization extending from Reconstruction to the 1920s." He reminds the reader that there is much that is not included in this collection, but that those subjects are the themes of other volumes in the Louisiana Purchase Bicentennial Series. In fact, in a book that focuses on the politics of the period, Professor Schott still manages to cover a wide variety of subjects in his selections. While race relations are properly given a volume in the series, they are not excluded from this one. There is politics in the fight to end the Louisiana Lottery, just as there is in the effort to eradicate Yellow Fever—so both have

a place in this study. So, too, do such diverse matters ranging from “the Italian massacre” of 1891 and the Robert Charles race riot in 1900 to the 1884 World’s Industrial and Cotton Centennial Exposition, and the several visits of Theodore Roosevelt to Louisiana early in the century. Political overtones to such matters as levee maintenance, reforms of prisons and of mental institutions, as well as the Scopes trial, prohibition, women’s suffrage, and the Ku Klux Klan all warrant their inclusion in the collection. Larger topics or movements such as Populism, Progressivism, Socialism, and the I.W.W., along with the Bourbons and the Choctaw Club of course are included.

This is a well thought out and well organized compilation of articles that provides valuable insight into Louisiana politics from 1877 to 1928. Because it represents scholarship from a nearly fifty-year span, the collection also indicates changes in historians’ interests and interpretations, including contrasting views in especially controversial areas. Though a daunting task covering a paradoxical time, Schott has succeeded in capturing the complexities of politics from the Bourbons to the Kingfish.

David W. Moore

Loyola University, New Orleans

Florida Sheriffs: A History, 1821-1945. By William Warren Rogers and James M. Denham. (Tallahassee, Fla.: Sentry Press, 2001. vi, 345 pp. Preface, introduction, appendix, notes, bibliography, index. \$31.50 cloth.)

This book by Rogers and Denham is the capstone for the few studies of the sheriff’s office in Florida and the men who held that office. The authors have put together an interesting, and sometimes riveting, account of the development of law enforcement in Florida, and, although they provide information about the duties of marshals, constables, deputy sheriffs, and the Florida Highway Patrol, their primary focus is on the office of the county sheriff. Anyone interested in law enforcement in Florida must consult this volume.

The early chapters lay the groundwork for understanding the vicissitudes of the office and how the public came to view its role. As Florida moved from territory to state, the sheriff’s responsibilities became more complicated. His peacekeeping duties were

encroached upon by his serving as executive officer of the circuit court, administrator ex-officio for estates of deceased persons, ex-officio tax collector, process server, and custodian of prisoners. He also conducted public auctions at the courthouse for property seized for delinquent taxes, served as tax assessor if for some reason that official was unavailable, meted out punishment when ordered by the courts, and summoned grand and petit juries. It should come as no surprise then, that, according to the authors, the sheriff emerged as the single most important person in the county.

The office became elective after 1828, except for the Reconstruction years. The only qualifications for office—honesty, reliability, good character, and a willingness to take on dangerous tasks—should not have deterred many from seeking the job. But the authors suggest that some did not seek it or wish to retain it because of the duties unrelated to peacekeeping. They also cite as factors the hard and dangerous work of capturing felons that often resulted in “psychological disappointments when prisoners found it so easy to escape from Florida’s inadequate prisons,” and the lack of salary.

The fee system for duties and punishments took the place of salary and funded the office. This required his keeping records, but not all kept good records and it was not unusual for a sheriff to leave office financially poorer. As the authors wrote, “Lawmakers expected the criminal justice system—through the collection of fees and fines—to pay for itself. It never did.” The experiences of Isaiah Cobb, Sheriff of Santa Rosa County, and Jonathan Clay Stewart, Sheriff of Orange County, are revealing portrayals of the bureaucratic morass sheriffs had to traverse to settle their accounts.

Until the end of the nineteenth century, a sheriff worked primarily in a world circumscribed by the boundary of his county. He was isolated and had little or no communication with his fellow sheriffs. This situation began to change when A.U. Hilleary, Sheriff of Alachua County, served as the catalyst for the formation of The Florida Sheriffs’ Mutual Benefit Association in 1893. The authors credit him as the founder of the organization that evolved into the present-day Florida Sheriffs’ Association. They present the amusing setting for the association’s 1913 meeting in which the sheriffs learned the value of working together. That organization greatly assisted the sheriffs as they adapted their procedures

to new law enforcement challenges that came with the advent of the automobile, national liquor laws, and the adoption of modern methods for dealing with crime.

Fighting crime involved violence and most sheriffs believed the protection of citizens and the apprehension of felons were primary functions. He accepted the threat of violence as part of his job. In 1844, Lewis Williams became the first of the Florida sheriffs killed in the line of duty. The violence persisted as the authors aptly demonstrate in their chapters on Reconstruction, the Ku Klux Klan, and the Ashley Gang. This work, based upon information from books, articles, and interviews, gives lie to the stereotyped image of the Florida sheriff as a scheming, evil character frustrating the public will to further his own ends. The authors depict the men who wore the sheriff's badge as honest and hard-working, encumbered by paperwork, and willing to lay their lives on the line for the welfare of the community.

Paul Wehr

Maitland, Fla.

Strangers in Zion: Fundamentalists in the South, 1900-1950. By William R. Glass. (Macon, Ga.: Mercer University Press, 2001. xix, 309 pp. Preface, acknowledgments, sources, index. \$39.95 cloth.)

Since the publication of George Marsden's now-classic *Fundamentalism and American Culture*, historians have "rediscovered" a twentieth-century religious movement once thought to have been left dying on the floor of the courtroom of Dayton, Tennessee, at the Scopes Trial of 1925, until magically resurrected in the "New Religious Political Right" of the 1970s and 1980s. Seeking to understand the roots and spread of what Marsden defined as militant anti-modernism in religion, historians first focused on the nineteenth-century intellectual bases (especially in Scottish common-sense realism and the Byzantine eschatology known as dispensational premillennialism) of fundamentalist doctrine. The very fact that fundamentalism *had* an intellectual basis at all was a revolution in a historiography previously beholden to Menckonian scorn of the "heave an egg out of Pullman window anywhere in America and you're bound to hit a fundamentalist" variety. Building on Marsden's work, more recent historians have

trained their research lenses on fundamentalism and gender (most strongly in the work of Margaret Benderoth's *Fundamentalism and Gender* and Betty DeBerg's *UnGodly Women*), and on fundamentalism's "lost years" from the Scopes Trial to the 1960s (most notably Joel Carpenter's *The Revival of Fundamentalism*).

Glass's book begins with the irony that, although fundamentalism is popularly, indeed stereotypically, associated with the South, historically fundamentalism was a product of conservative northern evangelicals. Fundamentalism's "lost years" have been even more lost in the South, making the history of the movement in the region a critical area of inquiry. William Glass's finely detailed study of fundamentalism in the South in the first half of the twentieth century thus fills a crucial historiographic niche and is an excellent contribution to the literature. Because the South was such a solidly evangelical culture, and because evangelicals felt great loyalty to their denominational institutions (which were themselves carriers of regional identity and pride), it was always a challenge for fundamentalists who inevitably and intentionally brought controversy and infighting into the peace of Zion. Fundamentalism had to be *brought* to the South, and the career of its carriers are covered in great detail in this work. Included are detailed discussions of Leonard Broughton, a North-Carolina-born "itinerant fundamentalist" who, as pastor of Atlanta's Tabernacle Baptist Church, introduced fundamentalist doctrine to many white southerners; of Robert C. McQuilkin, president of Columbia Bible Institute and a tireless itinerant for fundamentalism; and Lewis Chafer, a northern-born Presbyterian trained at Dwight Moody's schools in Northfield, Massachusetts, and later a key figure at Dallas Theological Seminary, a key institution in the southern wing of fundamentalism. Glass also discusses the impact of the Baptist firebrand J. Frank Norris, although he wisely leaves a more extended discussion of him to Barry Hankins's biography of the manic preacher, *God's Rascal*.

Glass traces three categories of southern fundamentalists: denominational fundamentalists (such as the infamous J. Frank Norris, the pistol-toting Forth Worth Baptist preacher); separatist fundamentalists (including Bob Jones, founder of the South Carolina university with the interracial dating ban that brought guffaws nationally in the 2000 election); and interdenominational fundamentalists (usually men of a more moderate and irenic tem-

perament, who sought to spread conservative doctrines into the established denominations rather than fight the kinds of bitter battles common among northern Baptists and Presbyterians). Thus, Glass successfully shows that southern fundamentalism was not monolithic but in fact a “variety of movements divided along denominational, theological, and regional lines.” In the end, the southern fundamentalists were frustrated in some of their visions, but did establish a tradition in the South that would come to bear fruit later—for example, in the conservative takeover of the Southern Baptist Convention in the 1980s by men who eschewed the name “fundamentalist,” but were in fact fundamentalist in doctrine and in their militant style.

There is much more to be said about this topic, especially on matters of race, which Glass leaves for others to explore. But future studies will certainly have to consult this pioneering and closely-researched monograph.

Paul Harvey

University of Colorado, Colorado Springs

Beyond Atlanta: The Struggle for Racial Equality in Georgia, 1940-1980.

By Stephen G.N. Tuck. (Athens: University of Georgia Press, 2001. ix, 341 pp. Acknowledgments, list of abbreviations, introduction, conclusion, notes, bibliography, index. \$50.00 cloth.)

Stephen G.N. Tuck offers an important contribution to an ever expanding body of scholarship on the Civil Rights Movement. In *Beyond Atlanta*, he meticulously chronicles the Civil Rights Movement throughout Georgia from the beginning of World War II to the 1980s. Unlike other treatments of this important period, Tuck includes local leaders throughout the state while also weaving in the experiences of the foot soldiers who participated in the movement. He tries to provide a broader overall understanding of the Civil Rights Movement through the perspective of some of its Deep South participants.

Tuck and other scholars rightly believe that the story of the local movement is overshadowed by the national narrative. The local narrative occasionally intersected with the national narrative, but more often they differed. Tuck uses Georgia as a lens through which to interpret the local narrative within the context of the national movement. This is his greatest contribution to our

understanding of the Civil Rights Movement. Unlike what has been depicted in newscasts of the period or projected in national memory, Tuck demonstrates the diversity of the movement. Goals and objectives in Atlanta did not play out the same way in the rural black belt of Georgia. There was an urban and rural dichotomy to the movement as well as a regional dichotomy—thus, the movement in Atlanta was different from the movement in Savannah.

Another significant contribution of this work is the author's interpretation of the movement's chronology. Traditional histories of the Civil Rights years spend an inordinate amount of focus on the 1950s and 1960s. However, Tuck begins his study in the 1940s and extends it into the 1980s. Although most readers will find it refreshing that Tuck moves well beyond the typical Civil Rights demarcation year of 1968, many readers may find 1940 an unusual, arbitrary year to begin this study. One of the things that fascinated me about this book was Tuck's challenge to the traditional Civil Rights chronology; however, I believe that Tuck could have pushed the envelope further, as other historians have, by examining the New Deal origins of the modern Civil Rights Movement in Georgia.

One of the strengths of Tuck's work is that he does not perceive Georgia history in a vacuum. At times, he compares and contrasts the events in Georgia with events in Alabama. However, similar comparisons could have been made with events in North Florida, Southeastern Tennessee and South Carolina. Although, Tuck was writing a state history, incorporating the ideas of transnationalism to Georgia history would have helped make this a more significant work. Typical state histories interpret political boundaries, such as state lines, in more static terms than European historians who have a more fluid understanding of political boundaries between nations and states. Transnationalism would allow state and local historians to blur the lines between Georgia, Alabama, South Carolina and Florida, as historians have done when examining Europe. While this work makes a significant contribution to the Civil Rights literature, it would have made an important impact to state and local history had Tuck utilized a transnational perspective. Tuck's neglect of the New Deal origins of the modern Civil Rights Movement, as well as that of a transnational perspective, are incidental compared to what he achieved in a one-volume manuscript.

His work also translates well to other scholars of state and local history. For example, I believe Tuck creates an important framework for Florida scholars. Tuck has successfully written an encompassing history of the Civil Rights Movement in Georgia. Scholars of Florida have yet to tackle such an overwhelming task. However, future Florida scholars who wish to write a history of Florida during the Civil Rights years would be remiss in not utilizing Tuck's framework. His identification of the rural-to-urban dichotomy, as well as the regional dichotomy, will be just as useful for scholars in Florida as it was for Tuck in Georgia.

Robert Cassanello

Miles College

In the Midst of All that Makes Life Worth Living: Polk County, Florida, to 1940. By Canter Brown Jr. (Tallahassee, Fla.: Sentry Press, 2001. xvi, 439 pp. List of figures, introduction, acknowledgments, abbreviations, endnotes, bibliography, index. \$45.00 cloth.)

There are sixty-seven counties in Florida. General wisdom makes me say that each has some accounts of local history composed by dedicated local citizens, often amateur historians. These histories, while sometimes difficult to locate, are useful. Reporters of local news use them for historical data. These histories generally lack professional rigor and historical standards. Polk County will be the exception. The county has produced a top Florida historian, and he has taken time from his many projects to give us a true professional history of his native county. The over 400-page book covers only to 1940 but Brown promises us a second volume that carries to the present. It has been asked if the efforts of an outstanding Florida historian should be used to produce such a monumental history of a single county instead of more significant histories of the state's past. Polk County is a pivotal county, the largest in the state with a substantial population, where important historical events have taken place. The geographical center of Florida is in Polk County. Furthermore, it is a county of great natural charm and "richly supplied," as one journalist in the 1930s said, and "Polk County is one of the most cohesive units in the State."

The book has fifteen chapters that follow a chronological order bookended by Chapter 1, "First Arrivals" and Chapter 15,

"The Great Depression, 1933-1940." Brown follows the traditional theory that human beings reached northern Florida around 10,000 B.C. Some hunters could have reached the county by 8,500 B.C. but permanent settlements came around 3,000 B.C. when the present-day Florida climate emerged. Timucuan and Caloosa Indians were both present in the county. The author honestly states that "no one truly knows at this point exactly who lived within Polk's present-day boundaries or for that matter, whether any of the early Spanish explorations coursed through its territory." New inconclusive evidence indicates that the Narvaez and De Soto columns could have touched Polk County. Continuous recorded history starts with the coming of the present-day inhabitants to the county first, and groups of the Seminoles and others as a consequence of the Seminole Wars. The Civil War and Reconstruction take up two chapters. The wars had a crucial impact as they stimulated, molded, and also brought sufferings to this region which officially became a county on the eve of the Civil War in February 1861. The author presents these controversial events with warmth but admirable impartiality.

When Reconstruction ended, Polk County had a population count, probably inflated, of around three thousand, of which roughly one hundred were African Americans. Most inhabitants lived west of the Peace River, and there was only one real town, Fort Meade. The skeleton county government met in the small village of Bartow. By 1925, just before "The Bust" (Chapter 14), the population was 63,925, "making the county Florida's fourth most populous." Lakeland, Winter Haven, Auburndale, Lake Wales, and Haines City had become the leading towns. Seven well-presented chapters sketch the events and developments of that growth. There is the coming of the railroad with Henry Plant and the Disston Purchase with Hamilton Disston, the great freeze of 1886, and the yellow fever scares in chapters called "Dreams of an Iron Horse," "A Cycle of Boom and Bust," and "A Frosty Gilded Age." The county became very diversified with phosphate, timber, and naval stores production. This brought many unskilled settlers to Polk, many of them blacks. In 1893, African Americans were 16 percent of the population, rising to 28 percent in 1905. As in the rest of the state and American South, Jim Crow laws were implemented and adhered to in the county. Brown classifies the years 1906-1914 with such terms as "The Return of the Golden Surprise," "Bounteous Rewards," and "Roads to Power and Wealth." Next

came World War I and what the author calls the "Patriotic Boom" of 1919-1926. The development of education and of social and cultural organizations, and the great importance of the churches, basically all Protestant (Catholics are not even in the index) are presented.

The final chapter deals with the Great Depression from 1933 to 1940. In the words of the author, it changed Polk County's "diverse and resilient economy into a helpless shadow of its once-vibrant self." But still "Polk remained an agricultural titan." The book ends by telling of the man who wanted to "guide Florida out of its depression and into prosperity," and that was the Polk politician Spessard Holland who became Florida's governor in 1940. Canter Brown reminds us that Polk County has produced three great Florida governors who all became outstanding U.S. senators, the later ones mentored by the earlier ones: Park Trammell, Holland, and Lawton Chiles.

A promised second volume should cover the Chiles story, World War II, and the contentious fight to bring equality to African Americans. The last one hundred pages contain endnotes, a detailed bibliography, and a competent index. The book has over one hundred photos and a few maps, the maps are insufficient and basically reproductions of old documents difficult to relate to modern Polk County. For example, the first Polk County commission met "at a Mud Lake log cabin on June 18, 1861," but I had trouble finding where Mud Lake is (today Banana Lake between Lakeland and Bartow). It needs perhaps three to five more maps to comprehend better the history of this extensive county. Still, the residents of Polk County should be proud to have such a fine history by an accomplished historian who is one of their own.

Charles Arnade

San Antonio, Florida

The Highwaymen: Florida's African-American Landscape Painters. By Gary Monroe. (Gainesville: University Press of Florida, 2001. 149 pp. Acknowledgments, preface, notes. \$29.95 cloth.)

"The Highwaymen" is a moniker that Jim Fitch, Director of the Museum of Florida Art and Culture in Avon Park, first applied to a group of African-American artists who did land-

scape painting along Florida's east coast since the 1950s. In the age of Jim Crow, these artists literally sold oil paintings from the trunks of their cars, door-to-door, and store-to-store. Gary Monroe, a professor of visual studies at Daytona Beach Community College, utilizes oral interviews to piece together the story. Relying on an elastic definition—"young blacks from or associated with Ft. Pierce who painted in the shadow of Backus and sold their paintings on the streets"—Monroe identified a group of twenty-five males and one female artist as Highwaymen.

Harold Newton and Al Hair studied landscape painting with A.E. "Bean" Backus, and passed on the techniques and genre to others. Painting offered African Americans an alternative to the orange groves, packinghouses, and other menial labor. To make ends meet, they had to paint rapidly. Driven by speed they produced upwards of fifty thousand paintings. Critics have described the work as "motel art," something mass-produced, pedestrian, and formulaic. A versatile wall hanging at best. Yet there was a pureness and spirit which harked back to the Hudson River School, and touches akin to luminism. Moreover, Highwaymen provided customers what they wanted, an idealized and mythologized image of Florida's landscape: wind swept palm trees, billowing cumulus clouds, sugar-white coastline, radiant sunsets and glowing moons, verdant wetlands, and mirror-like ponds. They used brushes, palette knives, a spoon, a thumb to achieve the desired effect. Each artist had signature touches: James Gibson's bending palms; Mary Ann Carroll's vibrant colors; and Livingston Roberts's glowing light. The paintings were done on Upson board, a roofer's sheeting material, cut into waste-free sizes, and framed with crown molding—all which made for low cost, and stacking and transporting without smudging.

While twenty-six pages of text might make for a brisk article, it hardly does justice to the complexity of the time, people, and place involved. Monroe deserves credit for dispelling some myths—there was no factory or assembly line, no school or movement, no house paint used. However, the artists are treated generically—same race, place, problems, and so on. There is no interview with Sam Newton, one of the most productive and respected artists. The Newton family is pivotal to understanding not simply the past, but perpetuating the tradition today. On the

other hand, the inclusion of painters like Robert Butler will raise some eyebrows. Obituaries following the death of George Buckner in December 2001, indicated that he played the piano, guitar, and saxophone, and had the opportunity to travel with the "Big Black Bands," yet none of this biographical history and broader human context comes out in Monroe's account. Alan Govenar's *Portraits of Community: African American Photographers in Texas* provides one model for profiling several lives and contributions.

The press has done a beautiful job in printing sixty-three full-color paintings. But the paintings are divorced from the text. There is no analytical interplay between the individual artist and canvases; connections and influences are lost. The paintings appear without attribution to collection, title, site, or size. There are few citations to interviews and books. The notes section consists primarily of explanations of terms and definitions, not references to literature of the field, and the place The Highwaymen might occupy in regional cultural creativity. Family historians, city and county dynamics, decades of social, economic, and political forces transforming Florida, the South, the art world are either written off in a few sentences or ignored. Topics, such as The Highwaymen doing commissioned work for patrons, are never broached. Typical of the generalized treatment is what passes for a conclusion: "The glory days were glorious, but none of the artists ended up wealthy, though several still paint for a living. Many live as they would have lived had they had menial jobs in racially polarized Ft. Pierce; the difference is that they are struggling artists instead of laborers. The rest of the group met various fates. Some enjoy comfortable lifestyles and have sent their children to college. Some found solace in devotion to God; only a few fell pray to drugs and alcohol. Many were never caught up in the artist's lifestyle but instead had full-time jobs. Others came and went."

As the owner of twenty-three Highwaymen paintings, I should probably be pleased that this coffee table book will add to their soaring value. Yet I'm distressed that it will come at the expense of not knowing who the individual Highwaymen were and what they were about.

Robert E. Snyder

University of South Florida

Much More Than a Game: Players, Owners, & American Baseball Since 1921. By Robert F. Burk. (Chapel Hill: University of North Carolina Press, 2001. xi, 372 pp. Preface, appendix, notes, bibliographic essay, index. \$45.00 cloth, \$19.95 paper.)

This is the second of two volumes in Robert Burk's history of the business of baseball. The University of North Carolina Press published Volume One, *Never Just a Game* in 1994. Burk is a professor of history at Muskingum College in New Concord, Ohio, whose previous work has been on the Eisenhower Administration and the Du Ponts and American politics.

Much More Than a Game is divided into two parts: "The Paternalistic Era," 1920 to 1965, Burk calls "The Age of Rickey," while "The Inflationary Era," from 1966 to the present, is called "The Age of Miller." Indeed the choice of Branch Rickey and Marvin Miller as emblematic figures for each era is a good one. Burk's analysis gives both men their due as major figures in the transformation of the business of baseball. Rickey's business acumen and Miller's labor organizing skills are detailed and analyzed along with the ways in which both men transformed the baseball business.

In "The Age of Rickey" the focus is on the growth of the business side of baseball. Major treatment is given to Rickey's development of the farm system, the role of Judge Landis and his struggle with Rickey, the crisis of the depression and war, and the major changes facing baseball in the postwar period. Burk's analysis of the decline of baseball in the early 1950s is less than it might be as there are more economic and demographic forces at work than he suggests.

In "The Age of Miller" the focus is on the growth of the Major League Baseball Player's Association under the direction of Marvin Miller, the subsequent power shift from owners to players, and the recurring crises between management and labor including the parade of strikes and lockouts. Burk chronicles the coming of television and the post-industrial world with the financial transformation of sport in general and baseball in particular.

In Burk's analysis of the rise of the MLBPA it is not clear whether he finds this a result of Miller's skills or the incompetence of the owners, although clearly there seems to be enough blame and credit to go around. Bowie Kuhn is portrayed in an especially negative fashion with Peter Ueberroth a close second.

Throughout the book Burk examines the business side of baseball in all its forms including not just profits and losses, but also the

law, the umpires, marketing, and labor relations. On race he points out the economic imperatives governing the decision not to desegregate the game before World War II, and then to desegregate it after the war. He stresses the economic realities of both the barnstorming activity and the Negro Leagues. His views on the economic imperatives driving the search for players in Latin America and on the Pacific Rim are interesting. This volume also offers assessments of most of the Commissioners from Landis to Selig including some less than standard views of Bart Giamatti, the lyric leader of baseball and ruthless Yale union buster.

Certainly there will be those who question Burk's historical analysis as well as the veracity of some of his sources. His notion that the offensive and defensive adjustments in the game were driven by the owners' need to hold down salaries is one such example. The general unreliability of baseball business data may also cause a questioning of some of Burk's conclusions.

In the end however Robert Burk has examined a wide variety of sources and been able to create a sensible narrative from these sometimes murky materials. He has done a very good job of laying out the development of baseball as a business, and anyone reading *Much More Than a Game* will be struck by the contemporary relevance of this material.

The materials on the "Age of Miller" will no doubt be compared to John Helyar's *Lord's of the Realm* and the work on labor relations will be compared with Lee Lowenfish's *Imperfect Diamond*. In both cases Burk holds his own. While Helyar's prose may be more colorful and Lowenfish's analysis may be more meticulous, Burk has added significantly to our understanding of the business of our national pastime.

Richard C. Crepeau

University of Central Florida

A Green and Permanent Land: Ecology and Agriculture in the Twentieth Century. By Randall S. Beeman and James A. Pritchard. (Lawrence: University Press of Kansas, 2001. ix, 219 pp. Acknowledgments, notes, selected bibliography, index. \$29.95 cloth.)

During the twentieth century, American agriculture has changed in dramatic and fundamental ways. The depopulation of rural America, the collapse of rural towns, and the demise of rural

culture are occasional subjects of mass media, but unfortunately, most Americans have little time to consider the sources of their food supply, much less the implications that an industrialized agriculture holds for society as a whole. Scholars have produced numerous studies which address the myriad forces, such as mechanization and consolidation, affecting farmers, farm life, and rural culture, but studies exploring the impact that ecological thought has had on agriculture are less numerous. Yet, at least since the 1930s, environmentalism and agriculture have become overtly and intimately connected. In their first-rate treatment of this subject, Randall Beeman and James Pritchard provide an important overview of the conflicting visions of what agriculture is and what it means to Americans and America. They assert that permanent and sustainable agriculture movements have played significant roles in shaping agricultural theories, policies, and practices. Ideological battles for proprietorship and definition of terms such as sustainable agriculture play a central role in the book. Indeed, these struggles provide thematic unity to the study, as well as some of its most engaging ideas and personalities. The story related by Beeman and Pritchard is an epic struggle for the heart and soul not just of rural America but of the nation as a whole.

American agricultural history is in large part a tale of crisis and reaction. During the crises, problems are highlighted in dramatic fashion so that critics of the agricultural establishment find fertile ground for their arguments. Such was the case, for example, during the Depression when Rexford Tugwell and others advocated what they termed "permanent agriculture." In the same vein, during the 1960s and continuing to the present, "sustainable agriculture" became the phrase that has defined the battlefield between the advocates for industrial agricultural practices and alternative agriculture. Critics of the established agricultural order such as Wendell Berry point out the hollowness of an agricultural paradigm that measures success in terms of production per acre. On the other hand, supporters of the agricultural establishment point to grocery shelves overflowing with cheap food. The debates were, and are, often bitter, for each side saw the future of the nation at stake. The authors point out, however, that in every case the agricultural establishment successfully co-opted ideas and terms that had been used by the opposition. This resulted, not surprisingly, in a more general use

of alternative rhetoric, but with no fundamental changes in agricultural practices. Thus, Du Pont and Dow Chemical could market themselves as “green” by linking recycling and other programs to the ideology espoused by sustainable agriculture advocates.

The authors provide an excellent and balanced summary of the clash of the chemical company-land grant university-United States Department of Agriculture nexus on the one hand with proponents of a more holistic, socially aware, less chemically dependent approach to farming on the other. Beeman and Pritchard correctly point out that even as the agricultural establishment co-opted ideas from their opponents, those ideas did have some impact within land grant institutions, corporations, and even the USDA. Despite alternative visions, however, American agriculture has continued to trundle toward an industrial model. Perhaps the authors are correct that Americans’ “concerns about healthy food may yet coincide with farmers’ desires for economic stability and with larger concerns about conserving natural resources,” but that remains to be seen. Farms continue to disappear, for example, and rural America’s social and economic fabric continues to weaken. Though perhaps a bit too sanguine about the future of American agriculture, this is a wonderfully crafted book that should be widely read. Hopefully, it will spawn a host of studies that will more deeply investigate the intersection of agricultural and environmental ideas. Anyone interested in doing so will find the model here.

George B. Ellenberg

University of West Florida

Suburban Warriors: The Origins of the New American Right. By Lisa McGirr. (Princeton, N.J.: Princeton University Press, 2001. xiii, 395 pp. List of illustrations, acknowledgments, notes, bibliography, index. \$29.95 paper.)

Lisa McGirr focuses on developments in the southern California “suburban heartland,” centered in Orange County, as a way of understanding the migration of a “new populist conservatism” from the fringe to the center of American political life. She argues, as have many other scholars during the past two decades, that the pluralist interpretation of the right offered by

such thinkers as Richard Hofstadter, Daniel Bell, and Seymour Martin Lipset is "excessively psychological" and dismissive of so-called extremists. As an alternative, she stresses disruptive social trends, discerns a rational if heated response, and provides a "thick description" of local events.

The creation of a powerful conservative movement in the Orange county area during the late 1950s and early 1960s was almost inevitable. The overwhelmingly white population included many retired military and current employees of defense industries. Conservative newspapers and churches influenced opinion. There were enough militant liberals to arouse suspicion that dangerous changes were occurring close to home. McGirr ably recounts the "grassroots battles" over such issues as access to the public schools by the American Civil Liberties Union and groups supporting the United Nations. By the early 1960s, men and women mobilized in these conflicts began to join the John Birch Society and attend meetings of Fred Schwarz's School of Anticommunism. McGirr paints a good picture of this predominantly middle-class and upper middle-class movement whose adherents recruited their friends and relatives, paid more attention to public affairs than most citizens, and reinforced their beliefs by discussing conservative publications among themselves. Women were strongly represented in the rank-and-file though rarely in the leadership. Amidst social and cultural changes that seemed to threaten a comfortable way of life, conservatives addressed "concerns over the autonomy of communities, the erosion of individualism, the authority of the family, and the place of religion."

McGirr is less effective in unpacking the conservatives' often apocalyptic worldview. As she shows, they indicted the liberal state not only for stifling economic initiative and failing to win the Cold War, but also for fostering secularization and cultural permissiveness. Unfortunately she gives little of the texture of their beliefs. She quotes copiously from her interviews with conservative activists, yet seems not to have asked very interesting questions. Readers might wonder, for example, if the Birchers agreed with their society's founder, Robert Welch, that President Eisenhower was a conscious agent of an international Communist conspiracy. If so, do they still agree? If not, how did they overlook Welch's peculiar conspiracy theories? Similarly, McGirr has little feel for the national and international politics of the era. She not only

exaggerates the economic and cultural liberalism of Cold War liberals, but also underestimates their contribution to the apocalyptic mood.

The local story intersects with national politics when Orange county activists helped Barry Goldwater win the California Republican primary and presidential nomination in 1964. After Goldwater was effectively stigmatized as an extremist, suburban heartland conservatives became more pragmatic. In 1966, they helped elect Ronald Reagan, California's foremost conservative political pragmatist, to the governorship. The movement thrived amid the polarization of the 1960s and 1970s. Specifically, it found fresh recruits, especially among Protestant theological conservatives, and adapted to emphasize such threats as feminism, abortion, and gay rights.

Suburban Warriors is strongest when McGirr sticks to thick descriptions of local conflicts that were, as she notes, endemic in the nation, weakest when she addresses broad methodological questions. She follows the current historiographical trend in arguing that populist conservatism began to congeal during the late 1950s. Not only is the question more complicated than she thinks, depending on what we mean by "populist" and "conservatism," but also the answer is usually distorted by the historiographical emphasis on the intellectual history of conservatism. The pluralists were onto something when they stressed the significance of Father Charles Coughlin in the 1930s and Senator Joseph McCarthy in the early 1950s. Moreover, while admirably striving to avoid reductionist psychology or dismissive labels, McGirr offers no alternative analytical framework. If, unlike myself, she considers the term "far right" emotionally loaded rather than neutral, she still needs some terminology and spectrum to differentiate contending factions. No historian would write about the 1930s left without sorting out Communists, Trotskyists, and Socialists, or examine early Cold War liberalism without carefully distinguishing between Popular Front liberals and vital center liberals. Indeed, the question of categorization is especially important in this instance because leaders of the right themselves spent enormous amounts of energy trying to draw lines between legitimate conservatism and illegitimate extremism.

Leo P. Ribuffo

George Washington University

Moon Lander: How We Developed the Apollo Lunar Module. By Thomas J. Kelly. (Washington, D.C.: Smithsonian Institution Press, 2001. xiii, 283 pp. List of illustrations, list of acronyms, epilogue, notes, index. \$27.95 cloth.)

The image of the 1960s engineer is one of a bespectacled geek complete with plastic shirt pocket protector and sliderule; the engineer—a bland breed incapable of conveying their techno thoughts to average folk who believe balancing a check book is akin to rocket science. In *Moon Lander*, former Grumman engineer Thomas J. Kelly has succeeded in creating a highly entertaining and readable account of Grumman's Lunar Module (LM) contribution to the great technological wonder known as Project Apollo.

The primary mission of *Moon Lander* is not to enhance the intricate technical history of the LM development and construction. This is a narrative of the human element behind the machine—in particular, the contractor. Engineering pride from designing a vehicle to land on the untouched lunar surface can be seen throughout the work. The author's colorful description of both NASA and Grumman personalities adds to the historical social value of the work.

An exceptional understanding of the contractor/NASA relationship, a rarely examined segment of space history, is provided. Although both worked toward the common goal of a lunar landing, tension between the two organizations is clearly depicted. As LM chief engineer, it should be no surprise that Kelly writes from the perspective of Grumman management and senior engineers. Unfortunately this leads to little discussion from the "average" technician's standpoint. He does, however, provide an honest and balanced account including his failures during LM design as well as his "I saved the day" moments. And where else would you be able to learn the importance of IBM Selectric typewriters in getting America to the Moon before the Soviets?

Moon Lander permits the reader to glimpse into the driven mindset of those who contributed to Project Apollo. With the exception of births and deaths within his own family, engineer Kelly makes little casual mention of events outside the scope of the lunar landing effort. Apollo was an all consuming, almost tun-

nel vision-like, endeavor to achieve Kennedy's lunar landing pledge by the end the 1960s. And the human cost to this grinding work pace? Many of these young fathers missed the everyday joys of their sons and daughters childhoods. At times some would psychologically crack under the strain.

Although this is not a technical history, it is packed with LM design evolution, from the daunting task of trimming pounds to keep the module within flight weight to the humorous anecdote of having to break up a concrete floor to successfully deploy the M-5 mock-up front landing gear for the visiting NASA brass. The discussion of the Apollo 204 fire on the redesign of both the North American command module and the Grumman LM is of particular interest. It is unfortunate the check-out of LTA-8 in the Space Environment Simulation Laboratory at Manned Spacecraft Space Center was glossed over. The countless hours of testing within this giant thermal vacuum chamber by both the astronauts and Grumman pilots contributed greatly to the success of actual LM flights.

After twelve fascinating and insightful chapters chronicling the challenges of LM design and construction, discussion moves to the Apollo missions themselves. From the successful flight of the first manned LM on Apollo 9 to the anticipation surrounding the first lunar landing with Apollo 11, much of the material here is already well documented by others. The chapter addressing Apollo 13 does provide the opportunity to observe the Grumman perspective to the "lifeboat" mission of LM. However, it is Kelly's bittersweet reflections regarding the close of Project Apollo that are the most compelling—"I knew there would never be anything like it in my lifetime. And what a ride. Twelve glorious years of purpose, dedication and achievement."

While not the definitive Apollo text, *Moon Lander* is a worthy and necessary companion to the official NASA Apollo spacecraft histories. Individuals can be easily drawn into marveling at the technical complexities of an engineering undertaking as massive as Project Apollo without considering the human contribution. By presenting the story of the Grumman engineer, Thomas Kelly has insured that at least one portion of the human saga will be preserved.

Lori C. Walters

Florida State University

Presidential Decisions for War: Korea, Vietnam, and the Persian Gulf.

By Gary R. Hess. (Baltimore, Md.: Johns Hopkins University Press, 2001. 262 pp. Foreword, preface, introduction, conclusion, bibliographical essay, index. \$17.95 cloth.)

As historian Gary R. Hess reminds us in his remarkably timely new study, *Presidential Decisions for War*, "Taking a nation to war is perhaps the ultimate test of presidential leadership." As the United States continues with its "new" war against international terrorism, it is useful to review how three previous post-World War II presidential administrations faced up to that test and understand where they succeeded and how and why they failed.

Hess looks at how three presidents—Harry S. Truman, Lyndon B. Johnson, and George Bush—took the nation to war in Korea, Vietnam, and the Persian Gulf, respectively. His purpose is to evaluate how well each man faced these international crises. To do so, Hess adopts a two-part approach. First, he provides separate chapters of historical "context" in which he attempts to "recreate the sense of crisis" faced by each president. Here, we come to understand the shock in the Truman administration following the North Korean invasion of South Korea in June 1950. Hess also describes the double crisis faced by Johnson: taking office after the tragic and sudden death of a popular president, and being immediately confronted by an increasingly critical situation in South Vietnam. And the Bush administration's struggle to understand the danger posed by Iraq's invasion of Kuwait in August 1990 is also brought to light.

These chapters are followed by studies of Truman, Johnson, and Bush as "commander in chief." All three presidents, Hess claims, acted from similar motivations. North Korea, North Vietnam, and Iraq were all viewed as threats to the international order and thus they had to be faced. In addition, these nations also posed threats to American "credibility" as a world leader. Finally, all three men were highly influenced by the most important "lesson of the 1930s": aggressors must be punished for aggression or, emboldened by the lack of resistance, they will march on and on. However, each man also had particular strengths and weaknesses, and these were to play key roles in how they made their decisions for war and in how they led the nation during the conflicts.

Truman felt that North Korean invasion of South Korea was an indefensible act of naked aggression. He quickly seized the initiative to take America into the conflict, portraying his actions as the defense of weak against the strong and predatory. However, unsure of his diplomatic and military skills, Truman rapidly adopted a posture of "reactive decision making," allowing the course of events and the counsel of military leaders such as General Douglas MacArthur. Thus, a "limited" war to preserve the sovereignty of South Korea became a crusade to liberate North Korea that expanded into an open-ended commitment of manpower when the People's Republic of China entered the conflict.

In the case of Lyndon Johnson, the man's very strengths—his "restless energy" and abilities to fashion political compromises—worked against him. Hess portrays Johnson as an "impatient leader" who demanded positive results and quickly came to see anyone who questioned his war policies as a turncoat or worse. He jumped from strategy to strategy in a desperate attempt to find a way out of the Vietnam quagmire, only to find support both from within and without his administration eroding. Frustrated on the military front, Johnson believed that he could bring his considerable political skills to bear on negotiating a diplomatic settlement with the North Vietnamese. Only near the end of his presidency did he begin to vaguely perceive that the enemy would not compromise its basic goals—a free Vietnam, united under a socialist regime. While Hess is harshly critical of Johnson's leadership, he suggests that such criticism "does not mean that another president could have waged the war more successfully."

George Bush took the nation into another limited war in 1990, when he launched Operation Desert Storm against Iraq in retaliation for the latter's invasion of Kuwait. Bush's leadership during this critical moment was marked by a great deal of high sounding rhetoric and much likening of Saddam Hussein to previous despots who had threatened world peace. This assured a high moral platform for the American war effort, but it also led to uncertainty and, eventually, disappointment among the American people. Dramatic sound bites did not replace the need for a clear explanation of America's war aims, which were never made entirely clear by the Bush administration. And the decision to leave the Hussein regime in power in Iraq confused an American public that had been led to believe that the Iraqi leader was another Hitler. Bush's high public opinion rating steadily deteriorated.

Hess makes an important contribution with this book, which will likely find a good deal of use in both history and political science courses. The importance comes not from any startling new research findings, or from the development of a sensational new theory. Instead, the significance lies in his ability to remind us of the tremendous power of the president to take the nation to war and the frustrations that often arise when the most powerful nation in the world tries to fight "limited" wars for ill-defined goals and with uncertain means. As phrases such as "America's war on terrorism" abound and new calls for "homeland security" are heard, Hess's work is, as Stanley Kutler writes, a "thoughtful reminder of a president's choices and burdens in an ever more complex, contentious world."

Michael L. Krenn

Appalachian State University

Book Notes

A Yankee in a Confederate Town: The Journal of Calvin L. Robinson.

Edited by Anne Robinson Clancy. (Sarasota, Fla.: Pineapple Press, 2002. xi, 144 pp. Foreword, acknowledgments, introduction, postscript, epilogue, appendix, notes, selected bibliography. \$16.95 hardback.)

Calvin L. Robinson was a Vermont native who established a successful business in Jacksonville, Florida, in 1858. His open loyalty to the Union during the Civil War cost him his livelihood and his home. He and his family were forced to leave the burning city in 1862 when the Confederates went after the Southern Unionists, but the Robinsons returned three years later and founded an orphanage for black children. Robinson's journal, edited here by his great-granddaughter, is the only known depiction of the Civil War in Florida recorded by a Unionist resident.

Ashley E. Moreshead

The Oral History Manual. By Barbara Sommer and Mary Kay Quinlan. (Walnut Creek, Calif.: AltaMira Press, 2002. vii, 129 pp. Preface, appendices, glossary, bibliography, index. \$70.00 cloth, \$24.95 paper.)

Part of the American Association for State and Local History Book Series, *The Oral History Manual* describes the numerous steps involved in collecting an oral history. The authors provide guidelines for such processes as choosing recording technology, conducting an interview, and creating a

[395]

budget. They also give attention to legal considerations, publicity, personnel, and many other aspects of planning and producing an oral history. Included are numerous illustrations and sample planning documents to assist the reader in developing a successful project.

Ashley E. Moreshead

The New Electoral Politics of Race. By Matthew J. Streb. (Tuscaloosa: University of Alabama Press, 2002. viii, 272 pp. Acknowledgments, introduction, appendices, notes, references, index. \$39.95 cloth.)

The 1962 election of George Wallace as governor of Alabama accentuated the impact of racial rhetoric on southern politics. The differences between candidates during the 1960s were often as basic as black and white; some supported inclusion while others fought vehemently for continued segregation. The decade was replete with debates over integration of schools, voting rights, and busing patterns, and race stood out as the irrepressible issue in any southern candidate's platform. But over the last forty years, the situation has changed dramatically. Federal and state legislation has banned race discrimination, African Americans are often courted by candidates as a distinct voting block, and the politics of race have receded to the pages of history.

Or have they? In *The Electoral Politics of Race*, Matthew J. Streb finds that race continues to function as an integral fixture of the modern political arena. While the racial rhetoric has disappeared, voters continue to be polarized along racial lines. In an examination of gubernatorial campaigns in four southern and three northern states, Streb demonstrates that race issues continue to influence political agendas, candidate platforms, and voter's decisions. From affirmative action to social welfare, campaign strategies contain elements that continue to make race a fundamental element of American politics. *The Electoral Politics of Race* offers an unsettling analysis of modern politics and significantly contributes to the literature on southern politics, history, and race relations.

Charles Crosby

Panama City's Neighborhood: The Cove. By Jeannie Weller Cooper. (Charleston, S.C.: Arcadia Publishing, 2002. 128 pp. Acknowledgments, introduction. \$19.99 paper.)

This captivating collection of pictorial reminiscences speaks to the popular past of one of the panhandle's most tranquil tourist destinations. An installment from the *Images of America* series, it captures the rustic elegance and old-fashioned neighborliness of Bunker's Cove, a small community nestled within the confines of Panama City. Jeannie Weller Cooper has gathered an eclectic collection of images from numerous local sources, recreating the dynamic history of the neighborhood through the eyes of those people who lived it. The photographs and captions link the local culture to its past, making *Panama City's Neighborhood: The Cove* an essential album for any local history collection.

Charles Crosby

Windover: Multidisciplinary Investigations of an Early Archaic Florida Cemetery. Edited by Glen H. Doran. (Gainesville: University Press of Florida, 2002. xix, 392 pp. List of maps, list of tables, list of figures, foreword, acknowledgments and dedication, appendices, contributors, references, index. \$75.00 hardback.)

As the New World's largest cemetery from the early archaic period, the archaeological site at Windover, near Titusville, Florida, is an invaluable source of information on a culture long since vanished from the Earth. Artifacts over six thousand years old have been unearthed at the site since 1984, and their level of preservation is extraordinary. Included in the findings were brain tissue and human DNA samples, bone and wood tools, botanical remains, and the largest collection of hand woven materials from this period ever unearthed in the New World. In *Windover*, the scientists who helped retrieve these invaluable materials describe in detail the excavations and the conclusions that have been gleaned from them. An astonishing volume of information, the book is a must-have for archaeologists, anthropologists, scientists, and historians alike.

Charles Crosby

Pitchfork Ben Tillman: South Carolinian. By Francis Butler Simkins. (Columbia: University of South Carolina Press, 202. xliii, 584 pp. General editor's preface, introduction, preface to the first edition, critical essay on authorities, index. \$29.95 paper.)

Francis Simkins's 1944 biography of "Pitchfork Ben Tillman" is the story of a man whose most enduring influences on South Carolina included Jim Crow laws and white supremacist ideology. Throughout his years as governor and then senator from South Carolina, Benjamin Tillman sought to empower lower-to-middle-class whites while suppressing the rights of African Americans and the "old guard Bourbons" who led the state after Reconstruction. The example of segregation and disenfranchisement of African Americans that Tillman provided in the late nineteenth century was followed by many other Southern leaders as they established Jim Crow society.

Orville Vernon Burton's new introduction to Simkins's book places not only the subject in context but the author as well. His analysis of Simkins as a post-New Deal Southerner reveals a scholar struggling to reconcile progressive ideas with his southern traditions.

Ashley E. Moreshead