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Book Reviews

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Book Reviews

Ancient Miamians: The Tequesta of South Florida. By William E. McGoun. (Gainesville: University Press of Florida, 2002. xiii, 112 pp. Foreword, preface, introduction, afterword, bibliographic essay, references, index. \$39.95 cloth.)

William E. McGoun's slim volume is the sixth in a new series targeted to the general public. Reflecting the scantiness of what is known about the prehistoric and early historic native peoples who lived in the Miami area, the author adopted a novel approach that he himself describes as "a day in the life." McGoun was trained as an archaeologist and anthropologist, but on the dust jacket he is described as well as a "longtime" and "semiretired journalist" who is presently "a contributing editor at the Asheville (N.C.) *Citizen-Times*." His journalistic experience is reflected in the excellent quality of his writing.

The opening chapter is actually "a day in the life" of McGoun and his wife, describing their drive to five archaeological sites providing as much detail on the routes they followed and the sites' modern ambiance as on the sites themselves. (Incidentally, two of the sites are on private property inaccessible to the public.) The initial chapter explores a day in 8,000 B.C. and the five remaining chapters purport to present days from 2,000 B.C., 500 B.C., A.D. 500, A.D. 1568, and A.D. 1761. But the "day in the life" approach is not adhered to rigidly and abandoned progressively throughout the book. A brief bibliographical essay details the sources (other than McGoun's imagination). The four chapters covering 8,000 B.C. through A.D. 500 depend solely on the archaeological record. As one might suspect, that record is very sparse on the whole for those centuries. The book is richly illustrated with black and white photographs, many of them paintings by Theodore Morris and drawings by Merald Clark.

The author set a daunting task for himself in choosing "the day in the life" approach. The challenges it poses are illustrated aptly in the opening comments to his bibliographic essay. For chapter 2, McGoun notes that "Archaeological information . . . is very slim"; for chapter 3: "Much of this chapter must be conjecture"; and for chapter 5: "The assumption of corn cultivation . . . is based on analogy with uses postulated by . . . Sears for a site in the Lake Okechobee basin." Overall McGoun makes considerable use of analogy to describe customs and lifeways in the Miami area prior to the historic period.

There are drawbacks to McGoun's positing. To create the illusion that his story is being told from the Indians' point of view, McGoun occasionally uses odd expressions such as "water boat" and "deadly throwing stick" (to refer to guns). His account of the post contact period does not at all reflect the reality that from early in the seventeenth century the name "Tequesta" did not appear in Spanish records. He states that the Tequestans relied on coontie as their major source of starch, despite Margaret Scarry's affirmation that there is no archaeological evidence for *Zamia* use and historical suggestions that south Floridians' major source of starch was a root that grew in swamps, thereby ruling out *zamias*, which are denizens of dry sandy hammocks, pinelands, and Indian middens. Finally, he describes Tequestans attending Green Corn Ceremonies in A.D. 500, 1568, and thereafter until 1761, journeying inland to the Lake Okechobee region seemingly "to celebrate the harvest of the tame plants." Yet, the only evidence for ceremonial growing of corn in that region or elsewhere in south Florida dates from 500 B.C.

Despite these problems, McGoun has contributed to our conceptualization of the early inhabitants of the Miami region, making information available to the general public in a style that will attract readers.

John H. Hann

Florida Bureau of Archaeological Research

Laboring in the Fields of the Lord: Spanish Missions and Southeastern Indians. By Jerald T. Milanich. (Washington, D.C.: Smithsonian Institution Press, 1999. xiv, 210 pp. Preface, selected bibliography, index. \$26.95 cloth.)

No one has done more to advance the study of mission sites or to interpret the results for consumers of historical archaeology than

Jerald Milanich, curator in archaeology at the Florida Museum of Natural History. This volume is a readable synthesis of the archaeological literature on southeastern missions, much of it the fruit of the author's own labors in the "fields of the Lord." His purpose is twofold: (1) to introduce his readers to the christianized Indians of La Florida, especially those who lived and in distressing numbers died in the mission provinces of Apalachee, Timucua, and Guale; and (2) to examine the yield of twenty years of archaeological and archival work on many of the 150 known mission complexes constructed between the mid-16th and mid-18th centuries in northern Florida and southern Georgia, whose buildings and courtyards the land has long since reabsorbed.

Four of the eight chapters are used to set the stage. Aware of his readers' fascination with archaeology as a process, the author reminisces about the projects that have kept him and his colleagues occupied. He then offers two chapters on the peoples of Florida before the mission period, concentrating on the territories and populations of agriculturalists (both slash-and-burn and Mississippian) and drawing on pre-Columbian and contact period archaeology and the accounts left by European invaders. The last pre-mission chapter is about Pedro Menéndez de Avilés, admiral and *adelantado*, and the brief tenure of the Jesuits, whose efforts failed for lack of royal support. In the second half of the book, Milanich reviews the spread of Indian-Spanish alliances after 1595 in terms of towns under indoctrination. Using sequential maps, he shows the known locations of missions established in Guale, Mocama and Agua Dulce before 1606, in the Florida interior between 1606 and 1630, and in Apalachee between 1633 and 1650. Next, he describes the mission regime and labor draft imposed on those "born under the bell." The last two chapters tell the story of the mission provinces' slow decline and rapid demise.

The amount of information Milanich has pulled together is impressive, yet historians who open this book with eagerness may close it in exasperation, for his judgments of the past are unclouded by historical subtleties, distinctions, or analysis. Instead of reopening serious questions in light of the new information that "since 1980 has resulted in an almost complete rewriting of scholarly understanding of the missions," he is content to cut and paste old charges. He quotes and deplores the *requerimiento*, a legal instrument that had served as a declaration

of war in the early sixteenth century but fell into desuetude by 1573, the year when, in the ordinance of pacification, Philip II distanced himself from the violence of the high conquest to make missionaries, not bootyhunters, the Crown's agents on the rim of Christendom, and when the first contingent of Franciscans arrived in Florida.

Again, instead of using his specialized knowledge to construct a southeastern mission model which scholars might compare to the mission Indian experience in New Mexico, California, New France, or Paraguay, Milanich declares flatly: "Missions *were* colonialism. The missionary process was essential to the goal of colonialism: creating profits by manipulating the land and its people. This was true elsewhere in the Americas as well." Colonialism, however, was a complicated endeavor with many goals, ever subject to negotiation. The presidio and provinces of Florida were not a resource but a drain on the royal exchequer, maintained for strategic purposes. Gifts and displays of force persuaded some chiefs to recognize the Spanish governor as their paramount and use his power to reinforce their own. In the next generation, native commoners raised to serve God, the king, and their natural lords shared their produce and labor with their betters in the manner, if not the extent, of peasants elsewhere. But for the Spanish, peninsular or creole, St. Augustine remained a hardship post in a "*tierra reputada por guerra viva*." Soldiers patrolled the coasts but seldom ventured into the hinterland, domain of the Republic of Indians. The heyday of the missions was brief. In the second half of the seventeenth century, Guale, Timucua, and Apalache were weakened by epidemics, rebellions, and enemy raids, and the invasions of Queen Anne's War left them waste. Although some native Christians took refuge under the guns of the Castillo de San Marcos, their numbers declined to insignificance. Spanish St. Augustine would outlast its provinces by more than two centuries.

In the Southeast, archaeologists and historians are known for cooperating to a singular degree, but this marriage of history and archaeology is not a happy one. Archaeologists who rely on the volume for historical interpretation will be misled; historians who go to it for material culture and site specifics will be put off by its lack of historicity; and readers who like their history light will have their views confirmed instead of challenged. The book is compact,

attractive, and well supplied with maps. Milanich's devoted readers will not be deterred by its smallish font, hardcover price, and insouciant Spanish orthography.

Amy Turner Bushnell

John Carter Brown Library

Facing East from Indian Country: A Narrative History of Early America.

By Daniel K. Richter. (Cambridge, Mass.: Harvard University Press, 2001. x, 317 pp. Prologue, epilogue, notes, acknowledgments, index. \$26.00 cloth.)

Stand with Daniel Richter in the middle of an Indian cornfield in 1620 and imagine yourself looking over the shoulder of a Wampanoag woman busily hoeing. Now try to imagine how she will make sense of the newcomers who are arriving to set up what they will call Plymouth Colony. She has left no records to tell you what she thought. As Richter explains, even her Massachusetts Algonquian language is no longer spoken. So, how can we bridge the distances of time and culture as well as the paucity of sources? This is the question addressed by Richter in *Facing East from Indian Country*, a work just named a finalist for the Pulitzer Prize in History and the winner of the 2001-2002 Louis Goltzschalk Prize in Eighteenth-Century History from the American Society for Eighteenth Century Studies.

For three centuries after the arrival of Columbus, Native Americans controlled most of the continent of eastern North America. It was only in the late eighteenth century that balances of power shifted irrevocably to Europeans and European populations began to outnumber those of Native Americans east of the Mississippi. Native populations may have been decimated in number, but native peoples recreated new nations and new communities that maintained a sense of self in the midst of terrible environments of disease, dispossession, violence, and warfare. As this transformation of both human and natural landscape took place, Indian-European interactions were ones of trade and accommodation on middle grounds just as often as they were ones of conflict and death on battlegrounds and sickbeds. Traditional models of colonization (or even invasion) inevitably locate us in the East, standing among European immigrants freshly arrived across the Atlantic and looking westward to the new worlds await-

ing conquest. The passage of events as well as people then flows from east to west, from the Atlantic to the Pacific, with the East always remaining the center of America. Thus the history of this period has regularly been told from a perspective not only facing west geographically but also one looking forward teleologically to the “emergence of an aggressively expansionist Euro-American United States.”

In *Facing East from Indian Country*, Daniel Richter seeks to show us how we might rewrite this master narrative to make for an intertwined history of the people living in areas of North America first colonized by Europeans, a history of colonial North America that moves beyond a simple model of European conquest and Indian resistance. To accomplish that, Richter argues, we must take a new perspective: facing east from the core of Indian Country to what long remained *its* peripheries—areas of European colonization. This is no simple reminder that we must take into consideration the “role” of Native Americans in American history; Richter asks us to creatively re-imagine the entire narrative itself. He joins a growing chorus of historians, among them David J. Weber, Alan Taylor, and Colin G. Calloway, who similarly call for re-imagining colonial North America from not only the perspectives of Native Americans but also those of New Spain and New France. If we are to truly understand the multiple peoples and cultures who populated this early world and helped to define the nineteenth- and twentieth-century worlds that followed, they persuasively argue, we must divest ourselves of a view of colonial America as situated only in the East, only with Europeans, only among British Americans, and only as staging ground for the inevitable expansion of Anglo hegemony across the continent.

Rather than offer an exhaustive history of three centuries, Richter uses each chapter to suggest a different way of reconstructing an alternative history of colonial (primarily British) America, seeking to explore “as much about *how* we might develop eastward-facing stories of the past as about the stories themselves.” He begins with a chapter that speculatively retells the exploratory expeditions of Hernando de Soto and Jacques Cartier from the perspectives of different Native Americans who encountered the Spanish and French groups. He then re-examines oft-mythologized moments in early America through the stories of John Smith and Pocahontas in what would come to be Virginia, of Kateri Tekakwitha (the “Lily of the Mohawks”) who converted to

Christianity in the Jesuit reserves along the present day U.S.-Canadian border and is now a candidate for sainthood in the Catholic Church, and of Metacom (known as King Philip by the English) and his challenge to Puritan expansion in what would become New England. Richter shows how old documents, such as the conversion narratives of Indians recorded by ministers of Puritan praying towns and the speeches of native diplomats recorded in negotiations with English officials, can be read in new ways to better hear the native voices contained within them. His last two chapters reorient understandings of the Seven Years War and the American Revolution—looking particularly at the Creeks, Cherokees, Iroquois, and numerous Indian nations of the Ohio Valley—as a period of simultaneous Indian *and* American wars of independence from 1750 through 1815. Richter concludes with a discussion of the *Eulogy on King Philip* written in 1836 by Native American William Apess. In this lecture, Apess lamented the native past lost to memory by his own day, when nineteenth-century Anglo Americans began to record their colonial past as the first chapter in the national history of the burgeoning United States, and in the process, first wrote Indians out of that history. In the end, having read Richter's compelling synthesis of the last thirty years of historical scholarship on Native Americans, however, we can rest assured that American scholars and the American public fully have it within their power to write Indians back into that history; they need only turn around and face East.

Juliana Barr

Rutgers University

The Columbia Guide to American Indians of the Southeast. By Theda Perdue and Michael D. Green. (New York: Columbia University Press, 2001. xv, 325 pp. Acknowledgments, introduction, maps, index. \$45.00 cloth.)

Traditionally, historiographic paradigms influence non-academic audiences only gradually, for the most part several years after their introduction to the scholarly community. Dense, theoretical monographs rarely translate into large revenues for bookstores, and thus, their appearance in such venues is limited. Consequently, the purchase of these works by the general public is a rare phenomenon. This is especially the case in the field of

Native American studies, where colorful New Age picture books garner much more shelf space and readership than academic tomes. As a result, some of the most important scholarship on Indian history is relegated to academic presses, graduate student seminars, and tenure review committees while erroneous information and persistent stereotypes remain dominant in both the popular media and public psyche. Efforts to bridge the gaps and synthesize academic and popular histories generally have failed, regardless of discipline, and the future of similar endeavors remains bleak. Nevertheless, exceptions do exist. Of the most promising efforts to date, few achieve the balance and cross-over potential of *The Columbia Guide to American Indians of the Southeast*.

The first of a seven volume reference series devoted to American Indian History and Culture, this work offers a good introduction to the Native American past in the South while synthesizing recent developments in research and interpretation that should be useful to individuals familiar with the subject. As a reference guide, the book is divided into four major areas: an overview of native history and scholarly debates, an encyclopedic snapshot of significant events and peoples, an extensive timeline of notable dates, and a comprehensive bibliography of sources dealing with Native Americans in the Southeast. Unlike many reference works, the *Guide* is designed to appeal across disciplines and degrees of reader enthusiasm. A diverse assemblage of maps, pictures, and "key-words" helps in this regard making the book both an informative and enjoyable read for audiences of all interest levels.

Partially due to its design and broad audience, however, the work contains multiple simplifications. Archaeologists may find the authors' treatment of their discipline and its relationship to southeastern Indians somewhat terse and uneven. Non-experts will have difficulty deciphering the definitions and significance of poorly explained terms such as "Ft. Mims," "chiefdoms," and the "encomienda system." Descriptions of the Seminoles and their origins are haphazard and misleading. Southeastern Indian participation in the American Revolution is analyzed only briefly. "Removed" Indian communities in Oklahoma during the late twentieth century receive similar coverage as does the role of natives in the South during the Civil Rights movement of the 1960s and 1970s. Moreover, while the glossary of key terms includes informative passages on prominent native individuals, some, most notably James Billie, are portrayed in a wholly positive and, at

times, deceptive manner. Many readers may question the degree of subjectivity apparent in the annotated bibliography as well.

These issues aside, the authors' presentation of material is effective, and at times, exceptional. Special attention is devoted to the significant role of the Indian communities that remained in the South after the Removal process and their efforts to maintain native identity in the region. The impact of racism on these Indians during the antebellum period is evaluated at length and brilliantly illustrated through analysis of the little known "Lowry War" of the early 1860s, a conflict which pitted Lumbee Indians against Confederate soldiers in North Carolina. Especially useful for students is the book's comprehensive bibliography. Along with citations for relevant museums, films, internet sites, and works of fiction, the authors include information on published native oral histories, resources frequently omitted in both general and scholarly assessments of southeastern Indians. Skillful integration of scholarly debates and disputes (especially regarding the "New World" constructed during the seventeenth and eighteenth centuries) into the chronological narrative infuses this factually centered study with interpretive questions that should provoke greater investigation in the future.

Perdue and Green contend that they hope "this volume will be interesting to readers who know little about the Indians of the Southeast as well as those who are specialists." They have certainly achieved this goal. At the same time, they have proven that academic historians can produce well-researched works that appeal to general audiences in a format profitable for all. Therefore, this book should serve as a model for both publishers looking to increase sales and academicians dedicated to conveying cutting edge scholarship to as wide an audience as possible.

Daniel Murphree

University of Texas at Tyler

The Indian Slave Trade: The Rise of the English Empire in the American South, 1670-1717. By Alan Gallay. (New Haven, Conn.: Yale University Press, 2002. xviii, 444 pp. Preface, acknowledgments, note on text, introduction, afterword, notes, index. \$45.00 cloth.)

Alan Gallay writes on a long-neglected topic in the field of U.S. colonial history, the trade in Indian captives. He argues that

Indian slaving was essential to the development of Carolina in the early years and that it set the tone for developments in the American South. The author has contributed much by exposing the importance of the trade and in showing its scope. He estimates, conservatively, that at least 30,000 and as many as 50,000 Indians fell victim to slavers over fifty years. He adds that warfare and destabilization as a result of the trade served to heighten the impact of slaving on all the groups in the region. Apart from these accomplishments, however, the author offers an underdeveloped argument based on uncritical acceptance of a limited selection of sources, mostly English, and includes much extraneous information. Further, Gallay characterizes the Native American role inadequately.

Gallay consulted no unpublished or untranslated Spanish primary sources, apparently because other sources were sufficient. This gap in research led the author to argue that the Spanish had little influence beyond Florida throughout this period, yet he admits that many Indian slaves were taken from Spanish missions. Little of the archaeological record appears here either. Frequently, Gallay's narrative wanders through seemingly irrelevant descriptions. He discusses the French presence at length even though they had fewer than three hundred colonists in Louisiana in the first decade of the eighteenth century. He claims that their Indian neighbors held sway in the region, but then expounds at length on French colonial culture and politics. In chapter three, he argues for the importance of Scottish influence in Carolina, a dubious claim given the early destruction and dispersal of their community, yet then writes that it may seem as though the Scottish were only of "minor significance" to the history. He offers no explanation of why they deserve so much more space than numerous other groups involved in the trade. In another instance, he lets the documents of two English officials dominate his narrative for the better part of a chapter. These men were important to the history, but overemphasis of their roles to the exclusion of other diplomats makes for an uneven analysis.

In the introduction Gallay promises to emphasize the significance of Indian culture but in the body of his work he seldom considers Native Americans except as willing dupes for the colonial designs of Europeans, particularly the English who he sees as a dominant force to the exclusion of all others. He writes that the Indians had "superior military power," that Carolina was "increas-

ingly dependant on Native Americans," and that "Indians continued to serve their own interests," but little discussion of Indian society follows in each case and one is left to assume that their "interests" only included immediate material gratification. To his credit, Galloway recognizes the importance of Indian culture and identifies the distinctions between native groups, particularly their divergent needs. But this does not parlay into Indian agency. At numerous places in the narrative he claims that Euro-Americans "turned," "forced," "caused," "fomented," and "enticed" Indians to comply with their imperial designs. For example, in his conclusions on the Yamasee War, Galloway had a chance to explore Native American roles in shaping history. He writes that the Creeks "became stronger" because of the war, hints at the development of effective Indian diplomacy (although no Indian diplomats are mentioned), and adds that the English provided numerous concessions to end the war, but still Galloway concludes that Carolinians alone created and benefited from historical developments.

The Indian Slave Trade is a book of missed opportunities. Historians will find little interpretative substance here, beyond the assertion that the trade was important, and many may question that point given Galloway's treatment of sources. Other readers may find many more difficulties with Galloway's treatment of the French, Spanish, and even Virginia colony.

Karl L. Davis

University of North Carolina at Chapel Hill

St. Augustine's British Years: 1763-1784. By Daniel L. Schafer. (St. Augustine, Fla.: St. Augustine Historical Society, 2002. 283 pp. Preface, acknowledgments, introduction, note on sources. \$19.95 paper.)

The Journal of the St. Augustine Historical Society, *El Escribano*, is a yearly publication. In the distant past it was a slender production but now is one of many pages; the latest is basically a book of 283 pages authored by Daniel Schafer of the University of North Florida. It is a wonderful addition to colonial Florida history, giving insight into the happenings of St. Augustine (still the heart of the colony) during the twenty years of English rule (1763-1784).

Professor Schafer's work is a result of contributions by his undergraduate and graduate students in his honors class and his

seminar on local history, but Schafer did most of the final writing. In his preface he gives deserving credit to these students by name. For involving his students and giving them due recognition for the focused research that was worthy of publication, Schafer's efforts are to be highly commended.

There are fifteen chapters, some with colorful titles, covering crucial topics about the main events of St. Augustine during the English period. Chapter one, "Not an herb, not a cabbage, all is overgrown with weeds," deals with the appalling lack of economic activity and resources encountered by the first English authorities. It details the stories of South Carolinian John Gordon and the infamous Jesse Fish, one of the few non-Spaniards who resided in St. Augustine previous to 1763. Together, when nearly all the Spanish inhabitants left the town in 1763-64, they acquired most of the landed property through dubious dealings. Gordon and Fish can be considered the first Florida land speculators. Chapter four has as its title, "Sharers of the wicked bottle," and deals with the new social amenities that the charming Governor James Grant introduced to St. Augustine to make that "drab garrison town" more livable. The last chapter is "Realising something out of the Wreck," which basically deals with the semi-chaotic events in the town when Florida was returned to Spanish rule in 1783. Most other chapter titles clearly indicate the subject, such as chapter ten, "Acting Governor John Moultrie," or chapter seven, "An Evolving Indian Policy."

St. Augustine was maintained as the capital of what the British labeled East Florida. They had established West Florida which stretched close to New Orleans and included what is today part of Louisiana, coastal Alabama, and Mississippi, with the capital at Pensacola. The dividing line between the two Floridas was the Apalachicola River. In theory, St. Augustine during English rule had less jurisdiction than before 1763. One also has to remember that the same flag now flew over Georgia and especially South Carolina, both intertwined in the history of St. Augustine since the coming of the English to Carolina in the previous century. And again one has to be reminded that during the twenty years of the English period the American War of Independence occurred. Professor Schafer reminds us that even the great majority of inhabitants of today's St. Augustine and most Florida college students do not realize the British presence in Florida history. They believe that until it became part of the United States, St. Augustine "had been an exclusively Spanish town."

The book introduces readers to a variety of British colonials

who moved through St. Augustine in these years. The governorships of James Grant, John Moultrie, and Patrick Tonyn, three very different men, are covered. There are the pivotal cartographers who gave us more details and up-to-date maps: James Moncrief (among his other multiple activities), Frederick George Mulcaster, and Joseph R. Purcell. Royal Botanists John and William Bartram, whose fame eventually spread beyond Florida make an appearance. There is Andrew Turnbull, who often overshadowed the governors, and his colony of Greek and Minorcan settlers which was an idealistic utopian attempt that eventually failed miserably. A major topic is the dealings with the new Indians who had entered Florida, now known as Seminoles. Thanks to his wisdom and humanity Governor Grant established what is called "an evolving Indian policy." Unfortunately there is no separate chapter about the great influx of black slaves, most brought to East Florida by their English masters, mainly from Georgia, South Carolina, and the English Caribbean. Basically the presence of a considerable number of African Americans means that slavery had its real start in Florida during the English period. It hardly existed during the Spanish rule as a fixed and regulated institution; besides, blacks were not numerous in Florida then. Their new presence was accelerated by the events of the War of Independence with the arrival of many Loyalists. The war and its impact on East Florida and St. Augustine are presented in the last four chapters.

This well-edited and clearly-written work is most welcome. In the preface Schafer tells us that because of space limitations the essays on art, music, and literature and that on slavery (which should have been included) were eliminated. Also left out were maps drawn by students and art work by another student. This indeed is a pity.

It must be stated, however, that the volume presents no new data. Basically everything, with the exception of some anecdotes, is known about English Florida. Its merit is in its presentation of the information in a readable and accessible work. There is a ten-page bibliographic essay about the primary and secondary sources used, quite inclusive and adding much to the value of this publication. There is no index but there are more than two dozen illustrations. This new work should be available in every Florida library, especially in schools and colleges.

Charles W. Arnade

University of South Florida

Anthropologists and Indians in the New South. Edited by Rachel A. Bonney and J. Anthony Paredes. (Tuscaloosa: University of Alabama Press, 2001. x, 286pp. Foreword, introduction, conclusion, comments, notes, references, contributors, index. \$29.95 paper.)

This interesting kaleidoscope of papers transcending various tribes and assorted research projects in the Southeastern United States stems from a symposium of the same name at the thirtieth-anniversary meeting of the Southern Anthropological Society in Baton Rouge, Louisiana, in 1996. In true symposium fashion, the thirteen articles are repeatedly summarized, analyzed, and discussed in the introduction, forward, conclusions, and comments sections of the book, and I will not do that again here. Suffice it to say that all articles address their topics from the perspective of the "New South" or post-1960s Civil Rights period, although most do not necessarily address their topics from a civil rights perspective.

Four of the articles treat Florida Indians and will be of greater interest to Florida readers. Susan E. Stans's "Are You Here to Study Us?": Anthropological Research in a Progressive Native American Community" provides a concise history of the Brighton Seminoles. While her research focused primarily on alcohol abuse, she utilized her participant-observation role to become involved in various community service projects. She guided her involvement along Native American activist Vin Deloria Jr.'s challenge for anthropologists to "give back" to the communities that they study. Her short article is an excellent example of this process.

"Federal Tribal Recognition in the South" by George Roth provides succinct legal and treaty histories of several Southern tribes including the Seminoles. He relates how the federal government required that to be recognized, a tribe had to exist as a distinct political community, and that the government had taken action which acknowledged both a political relationship with the specific tribe and a responsibility to it.

As a Native American, anthropologist, and employee of Florida's Department of Community Affairs, Penney Jessel provides an excellent insight into applied anthropological research in "Hurricane Andrew and the Miccosukee." She served as a liaison between the Miccosukee Tribe and FEMA and discusses her task of articulating Indian needs to a federal agency. The FEMA official designated to work with the Miccosukees was shocked to discover

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that the chief was an educated man and that the Indians did not live in tipis. His report noted that they lived in "some kind of grass huts," and he was reluctant to release mobile homes to the tribe.

"The Newest Indians in the South: The Maya of Florida" by Allan Burns is a fascinating account of twenty thousand Guatemalan Mayan Indians in Florida. Most of these Indians came to Florida as migrant workers and gravitated around Indiantown on the eastern shore of Lake Okeechobee. The town has become something of a community where the Maya come for initial adjustments to the United States and to Florida.

Beyond the articles on Florida, the interested researcher will find information on linguistic history, on efforts to define tribal membership along "blood" percentage lines, and on cross-cultural alcohol-related problems. Archaeologists and cultural anthropologists working with and for Indian tribes are also discussed. In "Anthropologists and the Eastern Cherokees," Max E. White reminds us that when tourists visit the Oconaluftee Indian Village operated by the Eastern Cherokee, the information they are given does not represent ancient knowledge and practices handed down through generations of Cherokees, but rather is nearly all obtained from handbooks written by anthropologists.

This collection will best serve as a research/reference manual for those interested in varying issues and circumstances of Southern Indians. It belongs on the shelf of historians and anthropologists alike that have an interest in the American South. The only glaring error in the book is the map of precontact Southeastern tribal locations on which the Seminoles are prominently placed as an indigenous tribe located between the Timuca and Calusa. There was, of course, no indigenous Seminole tribe in Florida before historic contact.

Dennis E. Shaw

Miami-Dade Community College

These Fiery Frenchified Dames: Women and Political Culture in Early National Philadelphia. By Susan Branson. (Philadelphia: University of Pennsylvania Press, 2001. 218 pp. Introduction, conclusion, notes, bibliography, index, acknowledgments. \$17.50 paper.)

Women played a decisive role in early American history. Abigail Adams, Dolly Madison, and Mercy Otis Warren had the

power and influence of their husbands to grant them freedom when they ventured outside of the private sphere. Other upper and middle class women, however, did not always have this advantage. As a cultural historian, Susan Branson does not focus on the clout of easily-recognizable, notable women but the political, social, and intellectual contribution of their compatriots lower in the class hierarchy. These women made their presence known in distinct ways. Their voices rose so loudly that William Cobbett, editor of *Porcupine Gazette* and a staunch chauvinist, labeled them “fiery Frenchified dames.” It is out of this derisive remark that Susan Branson takes the title of her book, but in her hands the meaning of the phrase changes: these ladies of Philadelphia demanded to be publicly recognized, looking to their French sisters for morale and motivation.

The turn of the nineteenth century was a dynamic era in American development. Literacy increased, libraries became more established, and women’s magazines were popularized. This, Branson notes, provided the framework for female participants. Women were readers and writers—of books, magazine articles, and political commentaries. Female playwrights envisioned roles for actresses to perform, and female patrons attended. Women thus played a large part in the era’s print media, as well as its emerging intellectual life. Martha Washington ran the first national salon, serving as the model for others to emulate. Women held discussions in their homes and facilitated discourse. Salons were an opportunity for women to convey political sentiments to men who could act on their behalf; in effect these opinionated hostesses were lobbyists. Public political proceedings also served to integrate women into the civic community, for they were able to organize and participate “as spectators, protestors, celebrants, subjects of toasts, and leaders of ceremonies.” Branson dedicates a chapter to each of these concerns—the print culture, theatre, salons, and political ceremonies—and sufficiently covers each theme through specific examples.

Branson does not agree with interpretations emphasizing the ideals of Republican motherhood and separate spheres. To her, Republican motherhood encouraged feminine education to further the next generation of male political citizens, constraining women’s activities. If she means that women were limited in the amount and nature of their education, then her argument is correct. Women’s instruction varied a great deal from their male

counterparts, based on society's belief that women were incapable of higher, abstract intellect. That society allowed women to move so blatantly into the public sphere was a remarkable step forward, however, and should not be perceived as overly restrictive. The concept of separate spheres usually connotes that women's place was in the home because that was where she was best suited. Branson elaborates that women's responsibility for the moral behavior of their families made them *more* useful when they entered the public sphere, not less so. They were accustomed to looking after the welfare of others; the only difference is that they were doing it on a national, not nuclear, level. Branson effectively explains these basic tenets of women's history, but somewhat confuses the reader with her concerns on Republican motherhood.

Despite Branson's intentions not to discuss notable women, most of the work focuses on the middle-class and even upper-middle class woman. This is only logical, as these women left records of their achievements. It is unfortunate, however, that the lower class experiences remain unexplored.

These Fiery Frenchified Dames will interest scholars of colonial American history, the early American Republic, the ideology of Pennsylvanian citizens, and the development of women into the political realm. Branson's organization and clear delivery of specific examples ensures that those without extensive historical background will welcome it as well.

Christine L. Persons

University of Central Florida

"The Tyranny of Printers": Newspaper Politics in the Early American Republic. By Jeffrey L. Pasley. (Charlottesville: University Press of Virginia, 2001. xviii, 515 pp. List of illustrations, acknowledgments, note on conventions and methods, appendices, notes, selected bibliography, index. \$37.50 cloth.)

Notwithstanding a general shift in emphasis away from politics as the focus of historical study, the party battles of the early American republic have perhaps never stimulated broader interest than they do today. Studies of the era's great men—Washington, Adams, Burr, and Hamilton—dot the lists of recent bestsellers and prizewinners. Thomas Jefferson alone (or rather in company with

Sally Hemmings) has spawned a minor media industry. Aimed at a popular audience, much of this outpouring retraces ground that is already well known to scholars. But there is real innovative work being done in the academic trenches too. To prove it one need look no further than Jeffrey L. Pasley's *The Tyranny of Printers*.

Pasley addresses himself to the role of newspapers and their editors in the party struggle between Federalists and Jeffersonian Republicans from the 1790s through the War of 1812. Newspapers in the early republic functioned very differently than they do today. The modern ideal of an objective, dispassionate press reporting the facts from a neutral distance had not yet been born. Opinion and news were commingled, often in the form of sheer propaganda. Newspapers were active political agents, and their proprietors, who combined in one person the modern roles of publisher, printer, and editorialist, were important party operatives.

Historians have long understood these circumstances; Pasley's original contribution is to show how they came about. His central theme is the role of newspapers in democratizing the republic. Editors, themselves usually printers who had risen from the ranks of ordinary tradesmen, mounted the advance guard of a status upheaval by which the conduct of affairs was wrested from the hands of a narrow elite and thrust into those of the voters at large. Just as lawyers, planters, and merchants dominated political circles into the 1790s, printers headed the mass popular parties that displaced them. The revolution reached its full fruition in Andrew Jackson's presidency, when newspapermen—men of little breeding, education, or wealth, held in contempt by the American gentry class—not only manned the party machinery but sat in Congress, feasted on the patronage, and shaped administration policy from inside the White House itself.

The rise of the printers mirrored that of the Jeffersonian Republicans, for newspapers served as crucial instruments in Thomas Jefferson's creation of an organized opposition to the Federalist sway of the 1790s. Despising the crew of ill-bred mechanics, many of them Irish immigrants to boot, who manned the Jeffersonian editorial corps, Federalists sought to gag their criticism with the notorious Sedition Act of 1798—a move that Pasley says backfired by inspiring more new papers than it silenced.

Jefferson's victory over John Adams in 1800 vindicated the printers but did not yet elevate them, for the Republicans in power

disdained their services nearly as much as the Federalists. As an opposition leader, Jefferson had promoted the Philadelphia *Aurora*, edited by Irish refugee William Duane, as the central organ of the party. But once in office he kept the unruly Duane and his contentious sheet at arm's length. Subsequently printers took matters into their own hands, fashioning a new populist politics with themselves at the center. They resisted the amalgamation of parties after the War of 1812, and many jumped quickly onto Andrew Jackson's presidential bandwagon in the mid-1820s.

Pasley's story is sprawling, colorful, thoroughly researched, and zestfully told. He frames his narrative largely around mini-biographies of individual printers, adding life but also much length to the book. Unfortunately he has little to say on the South (except Virginia), where newspaper warfare never reached the intensity of New England or the middle states. Overall *The Tyranny of Printers* joins some other recent works in stressing the depth of cultural and social conflict that underlay the party wars of the 1790s. Pasley's printers are men on the make in the image of Ben Franklin but also genuine democratic ideologues, while his Federalists are aristocrats plain and simple (perhaps too simple). Scholars may wince at some of Pasley's overdrawn class contrasts and cringe at his own unabashed plebeian partisanship. But still this book is a splendid reminder of how much excitement there was in the politics of the early Republic beyond the lives of famous men.

Daniel Feller

University of Tennessee

Affairs of Honor: National Politics in the New Republic. By Joanne B. Freeman. (New Haven, Conn.: Yale University Press, 2001. xxiv, 376 pp. Acknowledgments, introduction, prologue, epilogue, note on method, notes, bibliography, index. \$29.95 cloth.)

Joanne Freeman's excellent book demonstrates the centrality of honor to early national politics. Before organized political parties came to fruition, the aristocratic code of honor was the only source of stability for a new republican government devoid of a hereditary king, a titled aristocracy, or even basic precedents and traditions. Politicians were incredibly touchy about their honor,

since reputation was the sole basis of their power and prestige. They defended their reputations against the slightest insinuation (and assaulted their opponents' reputations) in personal and public letters, speeches, broadsides, newspaper articles, pamphlets, and, if all else failed, duels.

Though duels were fairly rare, fatalities from them even rarer, many were averted only by complex negotiations eventuating in carefully worded statements that satisfied the honor of both parties. Although political leaders had to speak and write forcefully to motivate their followers, they had to do so without provoking their irritable opponents into demanding a duel. On the other hand, partisan newspaper editors were considered too socially inferior for irate politicians to duel; instead, they were sometimes caned (or imprisoned under the Sedition Act).

Politics before organized parties was intensely personal. Constant opposition to a man's election was equated with questioning his character. Thus, Alexander Hamilton's continual opposition to Aaron Burr, which culminated in Burr's defeat in the 1804 election for the governorship of New York, led to the tragic duel between the rivals.

The controversy over dueling pitted the cult of honor against Christian morality. In a fatal compromise between these conflicting imperatives, Hamilton presented himself at the duel for the sake of honor but refused to shoot at Burr for ethical reasons. So powerful was the code of honor that Hamilton agreed to the duel despite the fact that, three years earlier, he had fainted on hearing that his son was dueling in order to avenge an insult against Hamilton, a duel that had resulted in his son's death. Hamilton's friend Matthew Clarkson put it well when, with tears streaming down his face, he declared: "If we were truly brave, we should not accept a challenge; but we are all cowards." It took more courage than most prominent politicians possessed to face the dishonor of having refused a duel. For his part, Burr issued the challenge in a desperate effort to forestall the collapse of his own reputation. Publicly humiliated by his electoral defeat, Burr sought to restore his honor by dueling a man he considered the chief representative of all the anonymous cowards who had slandered and stigmatized him in the newspapers prior to the election. Of course, far from restoring Burr's reputation, the killing of Hamilton made Burr such an outcast he was forced to flee the state. Ironically, in later years, when Burr's reputation and political career were clearly

unsalvageable, he responded to insults with a whimsical disregard. His reputation had been so badly damaged by the duel (and by allegations of treason) he had nothing left to protect.

Duels were often political as well as personal. As in the Hamilton-Burr duel, they frequently occurred following an election, when a member of the losing faction challenged a member of the winning faction in an attempt to reclaim honor. The political community understood that when a partisan dueled he represented his faction and his chief as well as himself. Partisan newspapers typically published slanted accounts of duels submitted by the favored duelist's second. As Freeman states, "Partisan politics in the early republic transformed the traditional affair of honor into something distinctly American. Political duelists were not isolated aristocrats competing for glory and preferment at court. Instead, they constituted a novel hybrid: they were aristocratic democrats, popular politicians who used the traditional etiquette of honor to influence public opinion and win political powers."

Freeman's meticulously researched, richly detailed book succeeds in resurrecting the lost world of early republican politics. Her insightful analysis and lucid prose illuminate the complex process by which the age of republicanism gradually gave way to the age of democracy. *Affairs of Honor* should be required reading for all students of the early national period.

Carl J. Richard

University of Louisiana at Lafayette

We Grew Up Together: Brothers and Sisters in Nineteenth-Century America. By Annette Atkins. (Chicago: University of Illinois Press, 2001. xviii, 194 pp. Acknowledgments, a note about method, epilogue, bibliography, index. \$29.95 cloth.)

Employing a diverse range of case studies of brothers and sisters living between the 1850s and the 1920s, historian Annette Atkins seeks to reveal the importance of sibling relationships in the lives of individuals, the dynamics of families, and America's social fabric. Although family history has evolved into a rich, sophisticated field in the last several decades, siblings remain a grossly understudied dimension of family life. Scholars, long concerned with parent-child and husband-wife relationships, have all but

ignored siblings—who, in fact, often represented the longest lasting and most salient of family ties. Atkins hopes to counter this historiographical current as well as to discourage contemporary hand-wringing over the purported erosion of the “American family.” In addition to underscoring the lifelong importance of sibling bonds, Atkins reveals the complexities of American families. Even in her case studies of white, native born, middling and elite sibsets, relations varied profoundly based on economic and social status, mortality, family size, and values. Furthermore, the structure and emotional attachments of her sibling groups defy categorization. Collectively, Atkins’ subjects affirm both the centrality of the sibling bond historically and the necessity of accepting diversity in our families today.

The author wisely selected sibling groups representing a cross section of regions, economic circumstances, household sizes, and emotional temperaments. Most of the brothers and sisters are historically unknown, although Atkins also includes descendants of two politically prominent families, the Blair and the Arthur siblings. Atkins sought out sibling groups for whom she could find correspondence (her principal evidence) that spanned thirty years. Thus she is able to chart the evolution—and, more importantly, persistence—of fraternal and sororal bonds across the life course. Generally the siblings in Atkins’s study share a commitment to preserving their attachments to and responsibilities for one another. One group did devolve into quarrels and an eventual estrangement. The relational collapse of the second generation of Blairs provides a rare glimpse into the fragmented, emotionally detached siblings that the author concedes her study necessarily slights. The available sources for investigating nineteenth-century family life—letters, diaries, and other personal papers—privilege connected, committed families. Atkins explains the nature and consequences of this evidentiary limitation in her introduction, but she also mined the sources to present an alternative situation (the Blairs) to her readers.

In the nine chapters/case studies that make up the body of the book, the author introduces the reader to a captivating array of sibling sets. Woven into the largely narrative accounts of these families are asides relating to the author’s own sisters and brothers. This reviewer would have preferred more analysis and historiographical engagement instead of the inclusion of these personal anecdotes. Too often the reader is left to conclude for herself the

larger meaning of the fascinating stories. Still, there is much here that will enrich and even redirect family history. Atkins explains how siblings, as much as parents, inspired one another to achievement and intellectualism; how brothers and sisters challenged and sometimes ignored societal gender values; and how sibset size, birth order, and sibling deaths affected individuals. The ties between brothers and sisters resonated across the life course, informing personal perceptions about marriage and divorce and providing solace during crises including alcoholism, economic failures, physical separations, and even suicides. A common theme centers on orphanhood and the impact of parental death on sibling bonds. The siblings in Atkins's work most devastated by being orphaned, the Curtis children, not only lost their parents but also their daily interactions with each other. Shipped off to various relatives and unable to reconstitute their household, the siblings remained fiercely loyal to each and worked throughout their adult lives to safeguard their emotional attachments. More rigorous and historiographically centered analysis of the meanings of such accounts would have enriched the book. Family historians will nevertheless profit from Atkins's innovative line of inquiry, and lay readers will enjoy her lively descriptions of these family scenes from America's past.

Lorri Glover

University of Tennessee

To Raise Up the South: Sunday Schools in Black and White Churches, 1865-1915. By Sally G. McMillen. (Baton Rouge: Louisiana State University Press, 2001. xviii, 297 pp. Introduction, abbreviations, bibliography, index. \$54.95 cloth, \$24.95 paper.)

While many historians have acknowledged the importance of education in helping the South reconstruct after the Civil War, few have explored the role of the Sunday School in uplifting the region. This oversight has been remedied by Sally G. McMillen's *To Raise Up the South*. The book makes excellent use of manuscript collections and periodicals from religious society archives to create a detailed narrative of the development of the southern Sunday School during the half century following the Civil War. McMillen examines how the Sunday School became a significant institution in postbellum southern communities by instilling hope in the

aftermath of the war's devastation, providing moral education to the region's youth, and expanding the reach and influence of religious denominations. In the process, McMillen argues, Sunday Schools helped bridged the divide between the Old and New Souths.

The book begins with the work of northern missionary societies in organizing southern Sunday Schools. Although motivated by a desire to uplift the region and unify the nation, McMillen asserts that northerners also hoped to found churches, sell religious literature, and save souls. She credits northerners for forming Sabbath Schools which taught many blacks and whites to read and establishes that such help was welcomed. However, their hopes that Sunday Schools would become a unifying force for the nation were eventually disappointed. McMillen documents the decrease in northern involvement in the face of southern indifference, poverty, and growing resistance to outside help. Although the southern Sunday School movement failed to achieve the northerners' goals of unity between north and south, its work for literacy, while incomplete, contributed to the region's reconstruction.

McMillen is excellent at placing the Sunday School movement within the context of social change, describing how Sunday Schools were formed at a time when changing notions of childhood combined with parents' desires to instill moral values in their children. The war also left many single mothers seeking spiritual teachings as an antidote for their children's wayward behavior. Middle-class women, whose household responsibilities were shrinking along with their family size, needed a socially acceptable outlet for their free time. McMillen shows how the Sunday school benefited from all of these trends.

Where the book bogs down is in two chapters detailing the organizational and publishing competitions of various denominations. The narrative loses momentum because it focuses on seven of the South's largest denominations, too many for clarity and too many to abbreviate. After a while, only the most dedicated reader can remember which is the PCUS and which the ABPS. It is noteworthy that while she found little difference in different denominations' published materials, McMillen concludes that competition proved healthy because it strengthened cohesiveness within denominations and increased the spread of Sunday Schools. More interesting is the discussion of the primacy of home

versus school and the description of obstacles to attendance. This included such interesting anecdotes as the complaints of a missionary in Cedar Key, Florida, about the difficulty of attracting children to Sunday School in summertime because the sand was too hot on their bare feet when walking to class.

The most fascinating part of the book is the chapter "Race and the Sunday School." At a time when Jim Crow laws legally segregated the races, blacks turned inward to build their own community institutions, including Sunday School. Politically, black Sunday School conferences became important safe havens and opportunities for blacks to gather in public meetings without restriction or white control. At some conferences, blacks also addressed larger political concerns and passed resolutions against lynch laws and disenfranchisement. In general, Sunday schools reflected blacks' determination to run their own institutions and to shape the views of their children.

To Raise Up the South fills a gap in the scholarly literature on Southern religion during the latter decades of the nineteenth century by illuminating the vital role of Sunday Schools. Although McMillen acknowledges that the Sunday School offered an incomplete cure to the many problems that the South faced, her book illustrates its significance in uplifting the region and strengthening communities, black and white. *To Raise Up the South* is recommended for anyone interested in southern religious history.

Laura Wallis Wakefield

University of Central Florida

Mount Dora, Florida: A Short History. By James M. Laux. (Orlando, Fla.: First Publish, 2001. xii, 153 pp. List of illustrations, introduction, epilogue, bibliography, index. \$15.95 paper.)

Jim Laux has done a superlative job chronicling the unique history of the little town of Mount Dora, Florida. Turning away from the "fluff" descriptions of the travel writers, Laux has ferreted out the true history of Mount Dora, warts and all. The book includes careful source documentation for all of its facts, as well as an extensive bibliography and comprehensive index.

The book begins in the sixteenth century and documents some early peoples. The quick overview of the sixteenth, seventeenth, eighteenth, and early nineteenth centuries is colorful and

gives the reader the correct impression that the history of Lake County is extensive, even before the land booms.

The author employs new research to prove that Mount Dora was *not* named for the famous Dora Ann Drawdy, as Lake County historians had previously thought. We do not know for whom Lake Dora and, thereby, Mount Dora was named, but it could not have been Dora Ann Drawdy, who arrived after the lake was named "Dora"! A discussion of the late 1800s development of towns around Mount Dora and the various families moving into them is interspersed with vignettes of the events surrounding settlement, thus making history alive and relevant.

A comprehensive history of the African-American settlement of part of Mount Dora is factual and forthright. Other stories of black Mount Dorans are woven throughout the book.

An honest and well documented description of the severe segregation that occurred in Mount Dora, as well as throughout Central Florida, shows that the city fathers were responsive to the needs of the black community, as long as they were separate.

Racial controversies from the 1950s through the 1970s are addressed maturely with discussions of the infamous "Groveland 3" case, the role of then Sheriff Willis McCall, and a variety of KKK cross burnings and other KKK activities. An interesting story is told of the Platt family, of Native American and Irish descent, who moved into Mount Dora and wanted to enroll their children in white schools. Because Sheriff McCall did not like the "shape of the nose" of one of the children, they were banned from white schools.

The book is filled with more minor stories as well. Laux offers a previously unknown anecdote regarding the visit of Calvin and Mrs. Coolidge which portrays the former president as a bit of a snob. With the realignment of US 441 *around* the town, businesses in town were able to retain a small town charm, although the downtown economy also ebbed and flowed, spurred on by the various festivals and celebrations. During the Cold War, a bomb shelter affectionately called "The Catacombs" designed for twenty-five families (one hundred people), was constructed in a secret location. On another occasion they painted the whole town Pepto-Bismol pink for the making of a movie called "Honky Tonk Freeway." The movie featured an elephant water skiing on Lake Dora. The book ends with a discussion of the growth of various industries, and politics in the 1990s.

Altogether, *Mount Dora* is an in-depth, well documented look at a picturesque central Florida town. I recommend it to the tourist as well as the historian.

Diane D. Kamp

Lake County Historical Society

Don't Get Above Your Raisin': Country Music and the Southern Working Class. By Bill C. Malone. (Champaign: University of Illinois Press, 2002. xvi, 392 pp. Preface, introduction, conclusion, notes, bibliographic suggestions, index. \$34.95 cloth.)

With the astounding success of last year's soundtrack from *O Brother, Where Art Thou?*, many in the Nashville music establishment finally recognize the need to reassess their musical focus. The *O Brother* soundtrack sold over a million copies, inspired a well-received concert film, and won several Grammy awards, all on the strength of old-time country music. Those in Nashville who wish to follow up on this success would do well to read Bill Malone's newest book, *Don't Get Above Your Raisin'*. Among scholars of country music, no one has written as thoughtfully and honestly about the American musical form as Malone. Beginning with his landmark *Country Music, U.S.A.* in 1968, he set the standard by which other country music writing is judged, and with this newest volume, he continues to raise the bar. *Don't Get Above Your Raisin'* is a deeply personal, yet penetrating narrative on the rural working-class origins of country music and its journey toward national and international acceptance. This is a rare scholarly study that has a great deal of respect for the music with analysis that highlights, rather than obscures, the achievements of the musicians.

Such a perspective comes from Malone's intimate connection with country music. In the preface and introduction he writes eloquently of his rural East Texas childhood and the integral part that country music played in his rearing and in the making of his memory of the past. Up front, this autobiographical sketch leads to a full disclosure of his predilections as a performer and fan of country music—a participation that enhances, rather than detracts from the study. He recognizes that this special position raises questions about such scholarly preoccupations as objectivity, but dispels any doubts with honest and forthright style.

The book is topical in structure, with each chapter focusing on the chronological development of country music's treatment of topics like work, home, religion, mobility, humor, and politics. The binding narrative thread is that "country music emerged as the most vital voice of the southern working class and a barometer of the revolutionary changes that have marked the transition from rural to urban-industrial life." Despite the admission that there are many Souths, Malone relies on W.J. Cash's assertion that southerners are bound by a unique history, and believes that country music is the most apt artistic representation of that history. As is often the case with topical organization, there is some overlap throughout the book that may cause a mild form of *déjà vu*, but overall, the format works. Malone begins each chapter with a discussion of country music's origins, focusing primarily on the survival of British folkways and the process through which "they were reaffirmed and given new meanings in the culture of the South." He acknowledges the influence of African-American musical forms like the blues, but ultimately argues that country music was of the white man's making. In the chapter on the machismo sensibilities of rambling songs, he writes "stereotypical conceptions of black culture, presuming the exaggerated sexuality or violent tendencies of black men and women . . . gave white people license to do or say things lacking in their own culture," but much of this appropriation was "nothing more than a heavy-handed attempt to simulate what the singer perceived to be a black style or approach." Country music, thematically and musically, was more often "endemic to white working-class culture."

Malone's expansive survey of commercial country music from the 1920s to the present includes discussions of Fiddlin' John Carson's politics, the ramblings of Jimmie Rodgers and Charlie Poole, the marketing savvy of "outlaws" like Waylon Jennings and Willie Nelson, and the devotion to home, history, and humor by current neo-traditionalists like Iris DeMent, Tim O'Brien, and the Austin Lounge Lizards. Although most of these musicians came from the southern working-class tradition, few artists actually discussed working-class conditions through song; instead, they have related to common folk by "concentrating on the particularities of the day-to-day lives and experiences of working people." In singing about mother and home, for example, Roy Acuff reflected the insecurities of a wartime society under threat from fascist Europe as well as the transition from rural to

urban life and the common nostalgic call for a return to traditional values. The rockabilly acts of the 1950s, in contrast, presented a generational challenge to rural norms with an urbane music and demeanor that “broke from the restraints of southern rural culture and its traditional music limitations.” But while they did incorporate urban influences into their music and performance, the rockabillies were still “country boys and girls who grew up in an evangelical Protestant culture and under mama’s watchful care.”

Some readers will take issue with words like “authentic” and “real” as descriptive modifiers of country music. Malone recognizes its dynamic nature, but is unapologetic in his belief that some forms of country music are more authentic than others. Contrary to those who feel that today’s Top 40 country music follows the same path of earlier commercial offerings, Malone finds it “difficult . . . to entertain the possibility that today’s mainstream country music may be the inevitable product of an organic process that I have always seen as central to the music’s evolution.” Instead, he looks for “singers and musicians who value the music’s roots and traditions, and who honor the work, the sacrifices, the blood, tears, and sweat that went into its making,” a sentiment with which this reviewer wholeheartedly agrees.

Albert Way

University of Georgia

James G. Blaine and Latin America. By David Healy. (Columbia: University of Missouri Press, 2002. 278 pp. Introduction, bibliography, index. \$39.95 cloth.)

The rise and fall of James G. Blaine’s reputation is well known to historians of Gilded Age foreign policy. A towering political personage during the late nineteenth century, this onetime senator, Speaker of the House of Representatives, presidential nominee, and secretary of state had become within a generation of his death an all-but-forgotten figure known more for his corruption than for his statesmanship. Perhaps inevitably—given the tendencies of historians—this long-entrenched interpretation has come under challenge in recent years. Scholars such as Edward Crapol have reexamined Blaine and his foreign policy and have concluded that the pivotal role he played in changing American diploma-

cy far out shadows his alleged corruption. The veteran historian David Healy continues this historiographical trend in his latest monograph, *James G. Blaine and Latin America*.

Focusing on seven issues in American relations with Latin America during Blaine's two terms as secretary of state, Healy argues that the "Plumed Knight" pursued a visionary foreign policy that sought both to transform the U.S. into the dominant power in Latin America and to remake the nations of that region into prosperous and stable junior partners. A variety of factors prevented Blaine from fully implementing this sweeping foreign-policy agenda, but his ambitious Latin American program nonetheless helped to reinvigorate U.S. diplomacy and thereby played a central part in laying the groundwork for America's emergence as a world power in the decade following his death.

Healy focuses on Blaine's two terms as secretary of state. Assuming office in 1881 with the inauguration of President James Garfield, Blaine moved quickly to fulfill a bold diplomatic agenda that included expanding Washington's influence in Latin America, increasing trade with the area, and institutionalizing a system of mediation designed to end the region's endemic instability. Blaine failed to achieve much progress toward these goals, however, both because Garfield's death in the fall of 1881 prematurely ended his first stint as secretary of state and because he badly bungled his various diplomatic initiatives. As Healy points out, Blaine's efforts to mediate the War of the Pacific between Chile and Peru "ended by offending everyone on both sides without bringing advantage to anyone, including the United States."

Chastened, Blaine proved wiser and more circumspect when he again served as secretary of state from 1889 to 1892. Pursuing "the most active American diplomacy in years," Blaine sought tariff reciprocity with individual Latin American states, acted to ensure American control of a future isthmian canal, and worked quietly to ease tensions with Chile in the wake of the Valparaiso affair. Most ambitiously, he convened the Inter-American Conference in order to establish a hemispheric customs union, a north-south railroad, and a system of regional arbitration. Though Blaine's second term was cut short by Bright's disease, Healy concludes, his pursuit of a greater role for the U.S. in Latin America "helped prepare the ground for his country's emergence as a great power only a few years after his death."

Well written and filled with interesting anecdotes, Healy's monograph is an engaging and valuable work. Healy is particularly effective at demonstrating Blaine's importance as a "transitional figure" whose Latin American policies helped spur America's transformation into a world power. Still, his interpretation has its flaws. First, Healy tends to focus on the nuts and bolts of Blaine's diplomacy rather than on uncovering the roots and consequences of his broader hemispheric vision. For example, the chapter on the Inter-American Conference describes the proceedings in great detail, but discusses Blaine's larger vision and goals for the conference in relatively cursory fashion. As a result, *James G. Blaine and Latin America* occasionally lacks interpretive force and fails at times to make clear precisely how Blaine influenced subsequent diplomacy. Second, Healy seems to focus on diplomatic events involving the United States and Latin America during Blaine's two terms as secretary of state rather than on initiatives that meaningfully involved him. Thus, Healy describes in detail the diplomatic tiff between the U.S. and Chile that took place in 1891-92, despite the fact that Blaine's poor health rendered him little more than a bit player in the crisis. These, however, are relatively minor flaws. *James G. Blaine and Latin America* is an interesting, well-researched monograph that will doubtless help end any lingering doubts regarding Blaine's crucial role in America's Gilded Age diplomatic transformation.

Robert J. Flynn

Georgia Perimeter College, Dunwoody

Hillsborough County Goes to War: The Home Front, 1940-1950. By Gary R. Mormino. (Tampa, Fla.: Tampa Bay History Center, 2001. 160 pp. Epilogue, bibliography, acknowledgments, index. \$21.95 paper.)

Affirming that the Second World War, in all its many dimensions, continues to be a subject of both popular and scholarly interest, Gary R. Mormino has produced this compact and intriguing account of the conflict's impact on Hillsborough County. In a logically organized and admirably composed work, Mormino draws on a variety of sources to offer readers a comprehensive examination of the war's social, political and economic effects on Hillsborough County and more particularly Tampa.

Archives, newspapers, and secondary sources are interwoven with numerous interviews and personal memoirs to provide a virtually seamless narrative. Photos, newspaper clippings, and images of wartime memorabilia and artifacts help set the mood for this study. Those who might harbor doubts as to the appeal or vitality of local history will find in this book an antidote to their misgivings.

The first chapter presents a broad yet detailed portrait of Hillsborough County's circumstances from the Depression to the immediate prewar period, reminding the reader of just how different life was some sixty years ago. Who remembers, for example, that the University of Florida was an all-male institution prior to 1947? The centrality of the war to Hillsborough County's future becomes evident in this chapter, which recounts excitement over the construction of what was then the MacDill Army Air Force Base. The opportunities that the European war offered for local economic renewal were made manifest in developments such as the construction and testing of Donald Roebling's "Alligator," an amphibious tank that underwent trials near Dunedin and Clearwater. This chapter also chronicles some of the prewar jitters that affected the Tampa area much as they did the rest of the nation. A local businessman proposed organizing a statewide motorized home guard comprised of "cracker type young men who hold their country above all things." Though the proposal was rejected, the same man created his own Florida Motorcycle Corps known as the "Mechanized Minute Men" in summer 1940.

Hillsborough County's reaction to the news of the Pearl Harbor raid and the onset of war are covered in a subsequent chapter. Despite the absence of a significant Japanese population, those few who did reside in the area were quickly detained by either local or federal police agencies. Another chapter is given over to a thorough examination of Hillsborough's contribution to the war effort, with attention to racial and social issues that were the inevitable consequence of a labor shortage that drew black Americans and women into the defense plants. The origins of Florida's "right-to-work" amendment, born of the state attorney general's determination to crush organized labor's power in wartime's propitious circumstances, is among a number of interesting revelations in this chapter. Likewise, the origins and rationale for the wartime "concrete ship" industry are examined here.

The brainchild of Philadelphian Matthew H. McCloskey, these vessels were constructed at a Tampa shipyard in response to a shortage of steel plate.

The experiences and privations of the home front are addressed at length, with attention to volunteerism and rationing. Mormino also examines the impact of major military installations and numerous personnel on the Tampa Bay area, together with military-civilian relations. The proximity of military bases and the lure of the Florida sunshine evidently drew the Hollywood film industry to Hillsborough County, where two well-received films were made. The production crews for *Air Force* (1942) and *A Guy Named Joe* (1943) found the area amenable because of its climate, tropical appearance, and the availability of military hardware from local bases. Inevitably, there were unexpected problems. A shortage of local Asian residents compelled director Howard Hawks to recruit Cubans to portray the Japanese in *Air Force*. U.S. Army Air Force bombers, adorned with "Rising Sun" insignia for the film, evidently caused momentary panic in the area.

Mormino's book also incorporates wartime memoirs of area residents who served abroad, chronicles the end of the war, and follows the county's history briefly into the postwar period. Though many war-driven changes proved permanent, others receded with the return to peace. One of the most notable victims was the shipbuilding industry. At the conclusion of this well-executed study, Mormino concludes that "World War II was the single most important event in Tampa history." Those who read this book will feel compelled to agree.

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From Catharine Beecher to Martha Stewart: A Cultural History of Domestic Advice. By Sarah A. Leavitt. (Chapel Hill: University of North Carolina Press, 2002. xiii, 250 pp. Acknowledgments, introduction, conclusion, notes, bibliography, index. \$49.95 cloth; \$18.95 paper).

Although her enthusiasm for domestic advice may often border on the absurd, writes Sarah Leavitt, Martha Stewart is simply the latest in a long line of American domestic advisors dedicated to helping housewives transform their homes into well-appointed

refuges from the outside world. In *From Catharine Beecher to Martha Stewart: A Cultural History of Domestic Advice*, Leavitt offers a fascinating genealogy of domestic advice from 1850 to 1950, arguing that the overarching premise of “domestic fantasy” has remained remarkably constant over time. “At its most fundamental level,” Leavitt maintains, “the true domestic fantasy was that women held the power to reform their society through first reforming their homes.” Domestic advisors insisted that domestic space—the quality of the furniture and the color of the walls—was crucial in determining a family’s character and its potential for contributing to society. Since domestic advisors had one eye in the home and one eye without, so to speak, Leavitt asserts that their advice manuals can help us see the ways in which the home has functioned as “a place where national ideologies of class, race, and gender are expressed in things, such as bric-a-brac and wicker chairs.”

Writing in the mid- to late nineteenth century, the first and second generation of domestic advisors believed that materials and rooms carried certain moral values. Picking the wrong kind of wood or building the wrong kind of room could therefore have devastating consequences for the Christian family. These writers focused much of their attention on the parlor, a room, they argued, that existed only for ostentatious show and entertainment; it had no function in the creation and maintenance of a Christian household, an assertion that apparently encountered great resistance among middle-class housewives. Domestic advisors insisted that only frugal, simple homes could prevent the emergence of a decadent and indulgent populace. Domestic advisors sang the same refrain as the new century dawned, though their motivation had changed somewhat. If voluminous Victorian draperies had earlier posed a threat to morality, they now endangered a family’s health by playing host to dust and germs. Science, sanitation, and efficiency became the watchwords of the new advice manuals, which taught not only how to bring order to cooking through labor-saving devices and the appropriate kitchen floor plan but also offered instruction in drainage, plumbing, and ventilation. Some early twentieth-century advisors also believed that domestic space could play a role in the larger project of Americanization, setting up model homes in tenements so that immigrant women might see the flaws in their Old World domestic practices and adopt American practices and, thus, American values.

As the century wore on, according to Leavitt, domestic advisors increasingly appropriated the language of modernism in describing their domestic fantasy of simplicity, as it provided a recognizable and respectable vocabulary with which they could express their ideas. Modern design was youthful, efficient, balanced, and rooted entirely in function, just like the modern American. Even those advisors who peppered their odes to modernism with paeans to the past were really championing the modernist aesthetic: they praised colonial and even Japanese architectural styles, for example, for their simple lines and frugal proportions. Once again, however, the American housewife resisted, as the advisors' modernist critique, masculine at its core, represented a challenge to Victorian design and its feminine aesthetic. After World War II, advisors preached the virtues of the "open-space plan." Indicative of the new emphasis on "togetherness," this vision of domestic fantasy was rooted in family-oriented activities, reducing the number of rooms that afforded privacy to make way for large recreational rooms and living rooms that flowed seamlessly into kitchens.

Leavitt notes that American women eventually protested the wisdom of the open-space plan. Never able to find a moment alone, the housewife found herself enveloped in the feminine mystique. Readers hoping to find how domestic advisors' prescriptions affected women in other time periods will be disappointed, however. Leavitt's interest in how domestic advice both reflected and constructed larger cultural ideologies leaves little room for an analysis of how such advice was received by the average housewife. While she does tell us that American women resented the assault on Victorian taste, Leavitt does not give us much evidence of this response, nor does she explore the fundamental tension in the relationship between domestic advisors and their female audience; that is, that the very women who claimed the expertise and desire to improve women's lives may have actually left them over-worked and frustrated by raising the standards of domesticity. Despite this omission, Leavitt has written an engaging and insightful history of domestic advice, convincingly demonstrating that interior decorating is never a matter of individual fancy alone.

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Still Fighting the Civil War: The American South and Southern History.

By David Goldfield. (Baton Rouge: Louisiana State University Press, 2002. xiii, 354 pp. Acknowledgments, introduction, notes, index. \$34.95 cloth.)

David Goldfield, foremost historian of southern urbanization, has thought long and hard about the distinctiveness of the modern American South. He concludes that it dates back to the region's defeat in the Civil War. As the Old South theorist George Fitzhugh once observed, white women of the South enjoyed one right only and that was the right to be protected. During the Civil War, the patriarchs of the Confederacy failed miserably in that task and those southern families that owned slaves lost their chattel property. Southern whites softened the sting of defeat by clinging to a Lost Cause ideology that provided the foundation for their version of history. It held that the South had fought the Civil War in defense of constitutional principles and a superior way of life. After accepting defeat, the South had endured the period of "Black Reconstruction" until white southern leaders had redeemed their section in 1877 and restored a righteous government.

Afterwards, white southerners sought to control blacks who were now free and to revitalize their shaken patriarchy. Since they saw black men as dangerous beings who lusted for white women, the solution was at hand. White women needed protection after all, and blacks, especially males, needed restriction. Eventually, in the economic crisis and political turmoil of the 1890s, southern legislators decided that blacks also needed disfranchisement and segregation. If these tools were ineffective in restoring "order," then some turned to lynching.

By the twentieth century, the southern patriarchy rested on its version of its history, based on the civic religion of the "Lost Cause." Southern white women, who aspired to maintain their status as true southern ladies, played a vital role in maintaining this order. As social, as well as biological reproducers, the United Daughters of the Confederacy, for example, perpetuated the Lost Cause ideology by literally constructing a catechism. Northerners may have won the war, but they would not control the thinking of southern children. Southern progeny would be thoroughly inculcated in the true religion. Maintaining that version of history, however, created immense problems from the beginning. When

southern ladies asked, on the basis of maternalism, to vote in national elections, male politicians took offense. Surely these misguided females did not want to bring the federal government back into southern voting booths and thereby lose the “protections” their men folk had put in place.

The consequences for the South were both tragic and disastrous. Human potential—that of poor whites as well as that of women and blacks—was too often wasted. Blacks, however, never subscribed to the Lost Cause tradition. Unlike evangelical whites, who saw southern society as perfect, black evangelicals pursued both personal uplift and the creation of a more just society. As for women, many became increasingly conscious of how race kept them subservient. Goldfield describes one scene that says it all. In a meeting with Senator James O. Eastland in the 1940s, Virginia Durr of Alabama and her female companions expressed opposition to the poll tax. Eastland responded, “I know what you women want—black men laying on you.”

Goldfield maintains that this work is written for a popular rather than a scholarly audience. It succeeds on that level, but scholars will appreciate it as a synthesis of the most important scholarship on the New South of the past fifteen years. He has also written a work that demonstrates that history matters and that one based on myth and rigid attachment to ideology, however comforting to certain groups, has tragic consequences. He also demonstrates that many in today’s South still cling to the Lost Cause ideology.

Still, *Fighting the Civil War* will affect the way that scholars teach the history of women in the United States, gender history, African-American history and, most of all, the history of the New South. It deserves to attract a wide popular audience. The question of how the history of the New South is interpreted is important to every citizen in every southern state. This is especially true in Florida where most residents hail from elsewhere. But, even more important, this work has meaning for the nation as a whole. With the continuing movement of population to the Sunbelt and the triumph of the Republican Party in the South, Dixie is now a decisive factor in American life. Many southerners are still fighting to retain their version of the Civil War. For some of them, at least, that means that what they are fighting for still is the continuation of a social hierarchy based on gender and race.

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Tallahassee: A Capital City History. By Julianne Hare. (Charleston, S.C.: Arcadia Publishing, 2002. 160 pp. Acknowledgments, introduction, bibliography, index. \$24.99 paper.)

Tracing Tallahassee's long and storied history comprehensively in 156 pages that are generously filled with appropriate illustrations is patently impossible. Fortunately, author Julianne Hare does not make that attempt. Instead, her book, *Tallahassee: A Capital City History*, is a sprightly and interesting overview of the city, written for the general reader. Many people will enjoy the generally accurate, logically divided twelve chapters that are arranged chronologically. Although there are no footnotes or endnotes, and while this book is not for specialists, the book frequently mentions and quotes from books and authorities on various subjects. Hare includes a bibliography and index, both of them limited. There are occasional split infinitives, nonsequiturs, questionable conclusions, and sudden switches in time and subject matter, but they do not detract seriously from the narrative flow which is imaginative, engaging, and never pedantic. Throughout, the writer demonstrates a sure touch for capturing arresting detail and ferreting out unique facts and circumstances.

In its latter stages, the work is a little too boosterish in tone, making little attempt to define the large urban problems that are common to cities of Tallahassee's size or to compartmentalize specific difficulties that deal especially with the capital city such as the dichotomy of town and gown. To understand the South, and especially Tallahassee, the important role that religion has played and continues to play in the lives of its people deserves more coverage. Even so, she mentions the subject in some detail and is especially good on churches and ministers in the black community. On the controversial issue of race, the study is non-partisan and makes primarily a factual presentation of the Civil Rights movement. She rightly praises the work of individual black leaders such as the Reverend Charles Kenzie Steele and students at Florida Agricultural and Mechanical University (especially during the bus boycott of 1956). There is little discussion of politics or of its impact, and some readers may wish for more, but that is not an aim of the book. The ongoing subject of county and city government and their roles, plus the recently created post of elected mayor, is of commanding interest and deserves

but does not receive enough attention. To her credit, Hare admirably avoids polemical views and succeeds in presenting an objective and balanced popular history.

The illustrations are excellent, adding much to the history's value. The layout of the book is good. There are few typographical errors to mar the easily read type. Hare packs an enormous amount of pertinent and varied information into a useful book that is informative itself. Equally important, it is a good introduction for the reader who wishes to explore the life of Florida's capital. Florida is a state no longer ignored by the rest of the country, and its importance nationally and internationally grows yearly.

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Florida's Megatrends: Critical Issues in Florida. By David R. Colburn and Lance deHaven-Smith. (Gainesville: University Press of Florida, 2002. viii, 161 pp. Acknowledgments, introduction, notes, bibliography, index. \$19.95 paper.)

Works of public policy sometimes lack precedent while historical scholarship can omit contemporary implications. In this new study, however, two contemporary scholars provide broad context for many complex issues in less than two hundred pages.

This brief but powerful book analyzes Florida since the 1870s in a broad sweep from past and present to the future. Although early- and mid-twentieth-century growth is familiar to many readers, the authors cite the tremendous boom since 1980 as one of the most profound in the state's history. Very recent developments including Jeb Bush's early term as governor also emerge into the big picture. Here each historical event is included for a reason, and each forecast for the future is based on solid historical precedents. The result is an exciting and informative book.

Colburn and deHaven-Smith wisely start the book during Reconstruction when the rural, heavily segregated state drafted its constitution. That document fragmented the executive branch into a few equally powerful positions within the cabinet. The structure of power largely has remained the same but its physical location has shifted. Well after Reconstruction, the geographic center of power in Florida remained north of Gainesville. The assertion

of political will by landholding whites continued with the segregationist "Pork Chop Gang." Only with the work of Governor LeRoy Collins in the 1950s did Florida desegregate through what the authors call "principled pragmatism." Collins changed the political climate without alienating his opponents so that Florida proved to be one of the easiest states to desegregate. In less than ten years, control had been wrested from north Florida and the state irrevocably had been changed.

Between the 1950s and the 1980s, Florida diversified its economy and its population. The agricultural state heavily promoted tourism and a service economy. Meanwhile immigrants from Cuba and Latin America flocked to the state. Today, Florida also has one of the largest percentages of teenagers in the overall population, making it a dynamic young state with an economy in need of diversification.

Perhaps the most significant "newcomers" to the state have been senior citizens. In response to aggressive postwar marketing of a sunny paradise, thousands retired to Florida after World War II and now live in what the authors declare the "oldest" state in the nation. Seniors continue to be welcomed as perhaps the ultimate "clean industry" that generates a massive surplus for the state every year. Their own stability and reluctance to change has slowed many new initiatives such as tax reform.

After a concise history lesson, the authors describe a unique qualitative phenomenon. Florida lacks a cohesive cultural or urban center and it has yet to identify its postwar self. The economy and the environment have been greatly altered to welcome tourists and newcomers but a void remains at the core of the state. The authors offer no clear-cut solutions, but they point to the environment, tax structure, education, and growth management as priorities for the new century.

Colburn and deHaven-Smith demonstrate great enthusiasm for the state and they write with ease and grace. Major statewide trends are related in simple prose. They effectively place Florida in national context, too, with high rankings for businesses owned by minorities, blacks, and notoriously low rankings in education. Significant research is rendered with precision and utility. Never does an agenda or a statistic slow down this very fast yet deeply instructive work. The authors deliver history, demography, and political science in a highly useful format.

Beyond all the transformations lies a state of great excitement and unlimited potential. Statewide realities have changed, but the idea of Florida as a new frontier lingers on in the new century. Secondary students, undergraduates, graduate students, and legislators alike would benefit from this highly readable work of synthesis. Less a blueprint for change, the book is more of a snapshot of the state at the new millennium.

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