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Book Reviews

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Book Reviews

Archaeology of the Everglades. By John W. Griffin. Edited by Jerald T. Milanich and James J. Miller. (Gainesville: University Press of Florida, 2002. xx, 399 pp. List of figures, list of tables, foreword, preface, appendix, bibliography, index. \$55.00 cloth.)

Writing a review on a work of archaeology challenges historians who face the differing ways in which the two disciplines approach their subjects. Granted, history and archaeology have much in common. Both, for instance, deal with the human past and base their narratives on an admittedly incomplete record of that past. But here the similarity ends. Archaeologists view themselves as primarily scientists, and as such, they subject their data to the rigors of scientific inquiry. As for history, attempts have been and continue to be made to draw the discipline into the realm of the social sciences, but it remains firmly rooted in the humanities. As a result, historians use their data, their “facts” if you will, in ways far different from archeologists. Stated succinctly, historians write arguments; that is, a historian uses a variety of data to construct a narrative designed to convince readers of its truth. Archaeologists, for their part, present conclusions much more tentatively, as befitting a scientist dealing with incomplete data, and they have no compunction against presenting opposing viewpoints in their narratives. The differences in these narrative styles make it easy for a historian to make unwarranted criticisms of archaeological works (and vice versa), but regardless of their stylistic preferences, all readers interested in Florida’s past will find much to gain in John W. Griffin’s *Archaeology of the Everglades*.

The book’s encyclopedic thoroughness accounts for its appeal to such a broad audience. During the course of his work, Griffin

offers readers three stories braided together to form a narrative of Native American habitation of south Florida. First, he provides the story of the changing climate and landscape of the peninsula. Second, he presents an account of human habitation and social evolution. And finally, Griffin recounts the history of the archaeological investigation of Florida's lower peninsula.

The first two narratives—the story of a changing habitat and the account of the evolution of Native American societies—blend so closely as to present no more than two aspects of the same story. The climate and landscape of south Florida changed as the earth experienced repeated cycles of heating and cooling. Periods of colder weather experienced aridity, while periods of warmth brought more rainfall. Florida's Native Americans altered their life ways to take advantage of the abundance of the wet periods and to manage want during the dry—even perhaps abandoning the peninsula during the most arid times. Slow emergence of the peninsula in its modern configuration following the end of the last ice age, about ten thousand years ago, created many areas of environmental abundance. The Calusa, who occupied south Florida's west coast, lived amid sufficient natural bounty to support an unusually dense population even in the absence of agriculture. Although thinkers from a number of disciplines continue to argue the relationship between culture and environment, the ability of these Indians to support a society with the complexity of a chiefdom without domesticated crops ranks the Calusa among the most interesting indigenous groups in North America, and *The Archaeology of the Everglades* provides its readers with a fine primer for both the Calusa and the environment/culture debate.

The final narrative, the story of archaeological discovery in the Everglades, may prove a bit too detailed for many readers, extensive in its list of sites and discussion of the pottery found at each location. Originally written in 1988 as a report for the National Park Service, Griffin rightly included all this detail in the name of thoroughness, and the editors have (again, rightly) elected to retain the information for those who have an interest.

Those familiar with the original version of the report will have nothing but admiration for the job that editors Jerald T. Milanich and James J. Miller have done. This version of *Archaeology of the Everglades* presents a readable narrative that has much to offer anyone with an interest in Florida's history. Readers will gain a better

understanding of the Native American experience in the ever-changing environment of south Florida, even if they elect not to read every word.

David McCally

Gainesville, Florida

Between the Lines: Banditti of the American Revolution. By Harry M. Ward. (Westport, Conn.: Praeger Publishers, 2002. xiii, 329 pp. Illustrations, preface, acknowledgments, abbreviations, notes, index. \$49.95 cloth.)

During the American Revolution, distance from the major battles offered little protection to civilians. Small-scale military raids, scavenging by hungry and poorly clothed armies, and the bitter civil struggle between Loyalists and Patriots made life precarious from Maine to Florida. Worse, wartime disturbances contributed to a breakdown of law and order across much of the new nation during the 1770s and 1780s. In this state of near-anarchy, the lawless and the brutal flourished, preying on civilian property and lives while militias and civil authorities were otherwise occupied.

Harry Ward's study of the bandit phenomenon in the Revolution surveys the range of robber gangs whose depredations were extensive enough to earn them a place in historical memory. Traveling from North to South, Ward devotes chapters to chaotic no-man's lands like Long Island and the New Jersey Pine Barrens, as well as notorious outlaw chieftains like Moses Doane and Josiah Phillips. Of particular interest to Florida historians is his chapter-length study of the infamous career of Daniel McGirth, the erstwhile Loyalist militia colonel who broke military discipline to rob Patriot, Loyalist, American, British, and Spanish alike in northern Florida and southern Georgia well into the 1790s. Ward also devotes a short chapter to the "Scopholites," the South Carolina backcountry marauders from whom a group of East Florida Loyalist refugees was drawn.

Ward's research is exhaustive, and his narratives definitive on their individual subjects. Yet throughout *Between the Lines*, Ward struggles to separate "banditti" from militias who were more disciplined and maintained more military purpose. The distinction obscures as much as it reveals. Ward notes that most Revolutionary-era bandits identified themselves with the Loyalist cause, and most Loyalist units raided the property of their Patriot

neighbors. Even the most rapacious of the bandit groups worked with Loyalists and the British military, while depending on the disruption of public order the King's troops and militias caused. Ward's chapter-length studies acknowledge the importance of the local, military context of brigandage. Yet, his focus on robbery cuts off a fair amount of that context. Ward's essay on McGirth, for instance, is the best published study devoted solely to the man. Still, Ward describes McGirth largely in isolation from men like Thomas Brown and William Cunningham, the other East Florida Loyalist militia leaders who fought (and/or raided) alongside him. In the end, readers wanting to understand McGirth's (and the Scopholites') place in the entire complex of military conflict, civil violence, and general anarchy that characterized the Revolution on the Florida frontier will need to go back to Edward Cashin's biography of Brown, the various essays of Carole Troxler, and Henry Siebert's comprehensive two-volume documentary study *Loyalists in East Florida, 1774-1785* (1972).

The published scholarship on the Revolution lacked a study of the lawlessness of the times, and Ward fills much of the need. Yet, *Between the Lines* winds up having less to say about the impact of banditti on the course of the conflict, or on early national society, than one might have hoped. With the exception of Daniel McGirth, the resolution of most of these histories comes with peace. Unimpeded by British interference, state and national authorities quickly suppressed the bandits. Ward leaves unexplored, however, an interesting suggestion in his epilogue that the lawlessness of the nineteenth-century American West sprang from the heritage of the Revolutionary-era bandits rather than from frontier social conditions.

Lynn A. Nelson

Middle Tennessee State University

The Social Transformation of Eighteenth-Century Cuba. By Sherry Johnson. (Gainesville: University Press of Florida, 2001. x, 267 pp. List of figures, acknowledgments, appendices, notes, references, index. \$55.00 cloth.)

Well researched and written, Johnson's *The Social Transformation of Eighteenth-Century Cuba* makes a solid contribution not only to Cuban history specifically but also to Empire and

Trans-Atlantic History in general. Her work places Cuban society within the larger context of social trends that developed throughout Spanish America. And as such, it goes a long way towards demystifying the supposed uniqueness of Cuban history. Johnson raises important questions related to the roles that individuals and institutions played in the rapidly changing economic and political situations that characterized Cuba in the Era of Revolutions.

The book spans the mid-eighteenth to the early nineteenth centuries. Through career patterns, family histories, and case studies of notable and not so notable personalities, Johnson imaginatively takes the reader back to the period under scrutiny, and in so doing gives a sense of place and time that humanizes and makes accessible the narrative. At its core the book treats the topic of the royal army and the ancillary militias, but it does not limit the discussion solely to those themes. Instead, the study of the royal army complements the book's other contributions, namely the impact of royal reforms on society, for example in marriage.

While each chapter makes unique and important contributions, chapters four, five, and eight stand out as much for the topics covered as for the sources employed. In chapter four, Johnson treats the topic of honor within the ranks of Cuba's royal army and how jealousy and rivalry shaped the contours of interpersonal relations. Rituals of the ceremonies of power, developed over time to reinforce stability and maintain a rigid chain of authority, are described through numerous examples drawn from archival sources. Johnson demonstrates that in the island's royal army place of birth seemed to have had little effect in determining the success of a given individual, whether the individual was *Creole* (person of Spanish descent not born in Spain) or *Peninsular* (person of Spanish descent born in Spain). Thus the royal army served as a means to elevate the honor of Creole officers to the same level as that of their Peninsular counterparts, acting at once as a leveling agent and a safety valve for Creole ambitions. There also developed a close association between honor and danger in an equation that demanded bodily risk to consolidate a reputation within the military institution.

Chapter five discusses marriage among those identified as *español* (Spaniards whether born in Cuba or Spain). As a result of the *fueros* (special privileges), military marriages were regulated by different laws than those that regulated the spousal unions of royal officials. In effect, while royal officials had to face specific prohi-

bitions against marrying locals, members of the royal army did not confront the same set of restrictions. Johnson finds that all members of Cuba's Spanish society had to contend with rules as to whom constituted a suitable marriage partner for whom. Consequently, soldiers had to obey the orders of superiors in so far as whom they could marry. In part fueled by a desire for greater control over its colonies and from Charles III's own personal issues with hierarchy, the eighteenth century saw an increased regulation of matrimony. Johnson's analysis reveals that the royal army seized on the drive towards greater control of marriages to purge undesirable elements from its ranks using the failure to adhere to matrimonial regulations as a convenient excuse. High-ranking officers would then intervene and generously show favor to the accused and prevent their expulsion. Marriage became one more way of controlling those on the lower ends of the social scale.

Chapter eight analyzes the Spanish Crown's pragmatic practice of using its largess to satisfy colonial demands in an effort to forestall rebellion. Over centuries, the Crown had developed a system by which the removal of unpopular officials served to consolidate royal power. After all, if only the Crown could remove abusive officials, who else could one turn to when dealing with notoriously corrupt or oppressive royal representatives? It was a masterful chess game of playing vying interests one against the other. For reasons that remain unexplored, the system of royal patronage began to decay, with the ultimate result that officials began to care more about their immediate wants than the Crown's long-term interests. As a result, royal authority lost meaning with the time of discontent looming. Despite that, Cuba remained a Spanish colony for nearly a century longer, albeit under a more repressive rule than had been the case in previous times.

Johnson adds a great deal to our understanding of eighteenth-century Spanish colonial practices. The book would have benefited from a more in-depth discussion of the reciprocity between officers and enlisted men and the multiple and shifting identities of Creoles. Without elaboration, the client-patron relationships that existed throughout the ranks of the royal army remain vague. Furthermore, identifying Creoles as entirely Spanish does not fully capture the conflicting identities with which they had to cope, for while they may have thought of themselves as Spaniards, they had become, at least by the eighteenth century, an amalgamation of local and Trans-Atlantic cultures.

Overall, Johnson does a remarkable job of mixing social, military, and economic histories into a seamless narrative that, while rich in detail, captivates the reader's attention. Written for specialists and non-specialists alike, the book will serve well for upper division courses on Latin America in general and the Caribbean specifically. It will also prove useful for graduate courses on historical methodology. An excellent addition to any library, Johnson demonstrates the richness of topics that remain unexplored in Cuban history. One can only hope that other scholars will follow her innovative example.

Robinson A. Herrera

Florida State University

Working Cures: Healing, Health, and Power on Southern Slave Plantations. By Sharla M. Fett. (Chapel Hill: University of North Carolina Press, 2002. xiii, 289 pp. Preface, acknowledgments, introduction, conclusion, notes, bibliography, index. \$39.95 cloth, \$18.95 paper.)

Outside the occasional rebel leader, the popular image of the slave remains that of a passive being on whom others acted. No where is this image stronger than in the arena of health where slaves, when they do appear, are seen as helpless and dependent on the good graces of a caring mistress or as the victims of self-interested medical researchers. Seldom were the enslaved the artless victims their owners wanted them to be. Not only were they not victims, according to Sharla M. Fett, "communities in slavery nurtured a rich health culture, a constellation of ideas and practices related to well-being, illness, healing, and death, that worked to counter the onslaught of daily medical abuse and racist scientific theories."

Her primary focus is on four southeastern coastal states—Virginia, North Carolina, South Carolina, and Georgia—, and Fett goes beyond the familiar sources of slave narratives, ex-slave interviews, plantation journals, planter letters, and the like. Much of what is new Fett culled from medical school theses, case studies in medical journals, letters to colleagues, and notes from slaveholders pertaining to the health of their enslaved workers. With these sources, she reveals additional components in the struggle between slaveholders and the medical health profession on the one hand, and the medical practitioners in the slave quarters on the other.

That two distinct views of health operated on the antebellum plantations is at the heart of *Working Cures*. Fett argues that the enslaved “pursued a vision of health that valued personal and community integrity.” The interests of slaveowners, in contrast, lay fully in the “maintenance of productive and reproductive labor.” Hence, the makings for a major power struggle not only for control over the objectified black body, but for the very hearts and minds of the enslaved. By situating their work in “notions of spiritual power, human relationships, and community resourcefulness,” black healers addressed a “much wider range of healing than slaveholders considered legitimate.”

Their “relational vision” of health held that community relationships extended beyond mere human interactions to include “ancestors and spirits.” Thus slave doctors were linked to and a part of the invisible institution of slave religion. Importantly, their ability to heal the sick was located “beyond the realm of slaveholder authority,” and in a “pharmacosc of Afro-Christianity” that contained “a dualistic notion of power that encompassed both healing and harming.”

This view of power, Fett suggests, informed black health culture in ways incomprehensible to slaveholders, although white and black medicine and medical practitioners borrowed from one another. Here, however, Fett goes beyond current studies and shows how enslaved medical practitioners, with their expertise in the herbal arts, fought against the slaveowning class on a terrain on which they were frequently the victors.

Most reflective of the slaves’ relational vision of health and healing was the conjuror. Gifted with power to identify the origin of an illness, to concoct a cure, and then to reverse the illness back to the originator, if the patient so desired, the conjuror was a source for both “good” and “bad” medicine. Feared and respected, and definitely among the most powerful members of the slave quarters community, conjurors occasionally practiced on and for their white neighbors.

At the heart of black healing, however, was the army of what Fett terms “doctoring women.” Responsible directly or indirectly for most of the plantation’s health care, these women were never given the respect or understanding that their work deserved. As midwives, doctors assistants, plantation nurses, wet and nursery nurses, they could be found on the plantation and in the wider community practicing their art. It was this army of slave women—not the white doctor who visited infrequently, or the plantation

mistress who often delegated her responsibility and managed from a distance—who bore the brunt of plantation health work.

Indispensable to slaveowning men and women alike, these women came to know their patients in ways slaveowners and contemporary white doctors could not. Given the different emphasis the enslavers and enslaved placed upon health care, a particular arena of conflict was the reproductive health of slave women. The drama of feigned illness, which Fett suggests “emerged from the broader context of distrust in plantation medical encounters,” often placed women doctors in the middle of a contest of wills between slaveowners/overseers and pregnant enslaved women. Never quite sure how they should respond to claims of sickness by women in the process or increasing the plantation’s labor force, slaveowners often turned to these women practitioners to act as mediators.

Not surprisingly, these doctoring women served their immediate community by offering less heroic remedies for disease and sickness than their white counterparts. Of course, they provided a crucial service to slaveowners, whose property they tended. As Fett points out, they “used their doctoring skills to counter slavery’s degradation of the black body, family ties, and communal relations.”

Sharla Fett has demonstrated another vital way in which the enslaved reacted against their enslavement and pursued cultural strategies that rendered their lives more bearable. Each act of resistance on the part of the enslaved was a cultural expression. As Fett argues, alongside a long list of identifiable African American cultural expressions, which includes foodways, orality, dance, music, we must now add the “doctoring arts.” *Working Cures* is an excellent companion to several recent works on slavery that truly value the perspective of the enslaved.

Larry E. Hudson Jr.

University of Rochester

Manifest Destiny’s Underworld: Filibustering in Antebellum America. By

Robert E. May. (Chapel Hill: University of North Carolina Press, 2002. xviii, 426 pp. Preface, epilogue, notes, index. \$45.00 cloth.)

Robert E. May’s *Manifest Destiny’s Underworld* builds upon his earlier works: *The Southern Dream of a Caribbean Empire, 1854-1861* (1973) and *John A. Quitman: Old South Crusader* (1985). This most

recent work presents a comprehensive study of filibusters—defined here “as members of private military expeditions who invaded the domain of countries at peace with the United States”—from the 1790s through the 1850s. More importantly, May studies filibustering within the context of the period’s broader national and international issues. He achieves these objectives admirably by describing expeditions that projected such diverse targets as Canada, Central America, Cuba, the Floridas, Hawaii, Ireland, and Mexico. While May does not consider filibustering a uniquely American phenomenon, he concludes that it “penetrated daily life in the United States more persistently than anywhere else in the world.”

Much of what May describes refines earlier generalizations about the subject. Not all filibusters were southerners; some of the organization, financial support, and manpower of the various expeditions originated in northern or western cities such as New York and San Francisco. They were a diverse group that included Mexican War veterans, “unsavory types,” public officials, and young men, both native and foreign born, who struggled to find employment in the new urban economy. May also assesses the efforts of the federal government to deter filibustering activities. In the past, historians have questioned the commitment of the Franklin Pierce administration, in particular, to halt expeditions launched from American soil. May evaluates the capacity of presidential administrations to prevent filibusters given manpower limitations, budgetary constraints, and public sentiment, concluding that despite these hindrances, presidents sincerely tried to enforce the Neutrality Law of 1818. He also effectively challenges the romantic view of these expeditions. All of them ended in failure and personal tragedy for their participants. These men were, as May describes them in the conclusion, “criminals from manifest destiny’s underworld.”

One of the most interesting sections of the book examines the effect of filibustering on United States’ relations with other nations. Some of the consequences are obvious. For example, these expeditions adversely affected relations between the United States and Central America. Other results were subtler. Filibustering actually inhibited United States’ commercial expansion and “did more to impede the nation’s territorial growth than speed it along.” Other countries began to suspect that any American activity within their borders, even legitimate business interests, was the initial stage of a filibustering expedition.

There is also a chapter devoted to the connection between filibustering and the building sectional animosity of the 1850s. While reminding his readers that not all filibusters were southerners, May acknowledges that some of the expeditions were planned, at least in part, "to render slavery more secure." Over time, northerners began to associate these activities with the expansion of slavery. That suspicion contributed to the deterioration of sectional relations. Some readers, however, may question the author's conclusion that "had Americans never filibustered, the Union might have weathered the storm."

Perhaps it is unfair to want more from a book that is so comprehensive and so thoroughly researched, but there are a few areas that could have been strengthened. For example, May might have included a fuller discussion of the interrelationship between filibustering and two other related currents of the period: Manifest Destiny and Young America. Although he mentions them, one gets the sense that they shared more in common than is presented here. Another concern is his utilization of foreign sources. While May does an excellent job of integrating British Foreign Office materials, Spanish-language sources are less evident. While acknowledging that the author's purpose was to present filibustering from a North American perspective, more sources from Central America, Cuba, and Mexico would have provided greater context and perspective. Despite these comparatively minor flaws, this is an excellent book that provides a comprehensive survey of filibustering during the antebellum period.

Richard C. Rohrs

Oklahoma State University

Black Soldiers in Blue: African American Troops in the Civil War Era.

Edited by John David Smith. (Chapel Hill: University of North Carolina Press, 2002. xxiii, 464 pp. Acknowledgments, introduction, contributors, index. \$39.95 cloth.)

Few students of the American Civil War deny the major contributions of African Americans in securing freedom for themselves and restoring the Union. Beginning with Dudley T. Cornish's *The Sable Arm* (1956), scholars have re-discovered long overlooked heroism on the part of northern black soldiers who strove to overcome racism in their own army as well as among the

Confederates. John David Smith and thirteen other contributors add even more through their original essays comprising *Black Soldiers in Blue*. Smith begins with a first-rate overview of efforts to authorize, enlist, and deploy black regiments into the Northern ranks. He details their fine combat performance from the bloody fields of Virginia to the trans-Mississippi West, thus reminding readers how difficult final Union victory would have been without these 180,000 warriors.

Six of the articles in *Black Soldiers in Blue* deal directly with the combat experience of black troops. Lawrence Hewitt and Richard Lowe describe the pivotal clashes at Port Hudson and Millikens's Bend, where African American units proved to the nation that they could and would fight well. Others essays deal with greater operations in the Confederate heartland, the unique problems facing black cavalymen, and the two divisions of U.S. Colored Troops that fought their way through the 1864-65 Virginia campaign. Students of Florida history, unfortunately, will be dissatisfied with the study of the 1864 battle of Olustee. It is the least researched section of the collection and ignores several seminal sources and the greater significance of the north Florida operation.

Engaging the enemy often spawned atrocities against those black soldiers captured or trying to surrender. John Cimprich adds to the dark legend of Fort Pillow by re-assessing the primary sources used in reconstructing the 1864 massacre there. A second piece details the lesser-known clash at Saltville, Virginia, in that same year, and its similar carnage against black Union troops. Author Thomas Mays states that while historians agree "Fort Pillow remains the most notorious racial massacre of the war, the Battle of Saltville should be noted as equally brutal." Interestingly enough, in another essay some ninety-odd pages later, Noah Andre Trudeau concludes that scholarship on the Saltville affair "does not suggest that Saltville should stand alongside Fort Pillow in the halls of infamy." These contradictory conclusions point out the perennial difficulty in assembling multi-author anthologies that often contain clashing viewpoints.

As white officers commanded black units in the Civil War, the African American military experience in the conflict was a bi-racial one. Michael Meier looks at the impressive efforts of Adjutant-General Lorenzo Thomas in raising black battalions in the Mississippi River valley region, while Keith Wilson compares the careers of three Union officers linked with African Americans in

Union blue: Thomas W. Higginson, Robert G. Shaw, and James Montgomery. Each of these men brought different views of abolitionism to their roles as regimental commanders. While Higginson and the martyred Shaw wanted their troops to conduct themselves as "civilized warriors," Montgomery's experiences in antebellum Kansas led him to tutor his fighters in a harder brand of war against the South.

Black Soldiers in Blue carries the war beyond Appomattox to the strained years of Reconstruction and looks at the role black veterans played in it. Robert Zalimas chronicles the tensions between black and white Union soldiers (including the famed 54th Massachusetts) in occupied Charleston. Two other essays look at how veterans of the United States Colored Troops adjusted to life in post-war North Carolina, and how men like former chaplain Henry McNeal Turner used wartime service to hone the skills needed to make them leaders in the new, free black community. In the end, these former combatants met the challenges and disappointments of Reconstruction and left a legacy of bravery for future generations to honor and from which to draw inspiration.

All in all, *Black Soldiers in Blue* offers much to those interested in Civil War and African American history. It reinforces the ongoing wave of recent scholarship on how these men fought prejudice on and off the battlefield and laid the foundation for a more perfect union. This book indeed earns a place on the ever-bulging shelf of essential Civil War studies.

Robert A. Taylor

Florida Institute of Technology

They Fought Like Demons: Women Soldiers in the American Civil War.

By DeAnne Blanton and Lauren M. Cook. (Baton Rouge: Louisiana State University Press, 2002. xiii, 277 pp. Acknowledgments, introduction, conclusion, appendix, bibliography, notes, index. \$29.95 cloth.)

They Fought Like Demons, by DeAnne Blanton and Lauren Cook, is revisionist history at its best. This compelling account of women soldiers during the American Civil War dispels commonly held notions of nineteenth-century women as Victorian creatures restricted to a private sphere and defined through their participation in a cult of domesticity. Throughout this narrative, Blanton

and Cook demonstrate clearly that the women of the American Civil War were far more than the nurses, cooks, laundresses, camp followers, and tirelessly waiting wives and mothers portrayed in earlier accounts of this subject. They were also complex, adventurous, courageous individuals who, for various reasons, donned the uniform and bore the musket of the Civil War.

Blanton and Cook provide the most thorough and well-documented history of women Civil War soldiers to date. Although personal accounts are scarce, the authors used vast amounts of primary material from those who were their acquaintances and companions to provide a detailed history of female service in the war, from the process by which young women decided to enlist in the armed forces to their service and resumed civilian lives. The book begins by investigating the factors that motivated literally hundreds of women to serve during the Civil War. Be it to follow a loved one into battle, pursue adventure, or embrace patriotism, each woman who fought in the war voluntarily enlisted and actively sought the life of military service. Blanton and Cook continue by describing the life of a woman among the ranks. Invariably living a secret life of disguise, these women performed all the duties of male soldiers, even earning promotions and serving as officers. The authors investigate women as prisoners of war, offer documented detail regarding injury and casualty rates among women, and even explore the not infrequent experience of women who were discovered among the ranks. The book concludes with an exploration of the public perception of female soldiers and the often remarkable lives of these women as they returned to civilian life.

In redefining the role of women in the Civil War, Blanton and Cook challenge traditional depictions of women soldiers, which have often characterized them as prostitutes, lesbians, and social deviants. The authors point out that although Civil War historians writing before 1914 frequently presented women soldiers as "romantic and heroic archetypes," historians since 1914 often dismissed and denigrated them.

The book's treatment of the factors motivating women to enlist in the military demonstrates this point. The authors point out that although women enlisted for a variety of reasons, they all consciously or subconsciously made a choice that required them to disguise themselves as men and presented them with the opportunity to live as men. Although many authors have been tempted to perceive a woman's attraction to this requirement of service as a sign of les-

bianism or deviancy, Blanton and Cook offer clearer and simpler explanations as to why nineteenth-century women might have actively pursued the chance to live a man's life. By living as men, these women could attain the economic and political benefits of nineteenth-century men, including a decent income and the right to vote. In fact, because of these economic and political advantages, a number of women soldiers had lived as men prior to the war and continued to assume a male identity following their military service.

The authors also effectively present the military environment of the Civil War as a kind of clinical laboratory for the study of sexual equality. Because women were disguised as men, they were perceived as men and treated accordingly. Women performed all the military duties of men from combat to scouting to spying. They also paid the price of war in the forms of death, disease, injury, and imprisonment. They were seen as men, judged as men, promoted as men, punished as men, and praised as men. Perhaps, nowhere in history have women operated on such a level playing field with men.

They Fought Like Demons is required reading for any student of the American Civil War, completing the picture of Civil War service in the United States and inviting questions regarding female service in earlier wars. It dismisses any notion of female military service as an impropriety and honors the women soldiers of the American Civil War as the courageous and complex women they were.

JoAnn Carpenter

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The Smoothbore Volley That Doomed the Confederacy: The Death of Stonewall Jackson and Other Chapters on the Army of Northern Virginia. By Robert Krick. (Baton Rouge: Louisiana State University Press, 2002. x, 274 pp. Preface, abbreviations, index. \$34.95 cloth.)

Robert Krick's book is a collection of previously published articles discussing various episodes of the Army of Northern Virginia's history. It provides interesting details concerning some of the Confederacy's more colorful military leaders. However, the book's title and the contents within do not match—one might gather from reading the title that Krick intended to show why Stonewall Jackson's death "doomed" the Confederacy. Instead, the one chapter actually devoted to the book's title provides only an

account of how the general died and does not in fact prove that his death sealed the Confederacy's fate. But then again, such a concept—that one's man's death ruined any chance of independence the South may have had—does not warrant serious debate. Still, it makes for a sexy title, and Civil War enthusiasts prone to adhere to the "great man" theory of history may well be drawn to this book.

The book's opening chapter is one of its most interesting in that Krick closely examines how Jackson was shot by his own troops—quite accidentally and incidentally. The bullets that struck Stonewall originated with Confederates firing into a foraging group of Union soldiers. Several of the shots passed through the Union line and into Jackson and a small number of his officers who happened to be positioned in harm's way. Krick explains that—though impossible to prove unquestionably—Jackson's injuries were probably not fatal. He ultimately died of blood poisoning brought on by wounds made worse when the soldiers carrying Jackson dropped the general several times. The author speculates that Jackson may well have survived had his wounds remained clean.

The book covers several other subjects related to the Army of Northern Virginia, including a rather unsavory episode involving Stonewall Jackson and Richard Brooke Garnett, whom Jackson blamed for the Confederate defeat at Kernstown. Krick suggests, though, that blame would be better placed on faulty intelligence regarding the size of the Union forces facing Jackson's army.

Two essays discuss James Longstreet and whether he was "a quiet genius or just quietly slow." Krick's conclusions regarding Longstreet are not at all favorable, but then again, there is little novel about that argument. He describes the rift between Longstreet and Lafayette McLaws and shows once again that Longstreet blamed his battlefield losses and embarrassments on subordinates.

One of the more interesting and significant essays discusses Robert Rodes, who commanded Alabama's 5th Brigade and who went on to division command during the Gettysburg Campaign. The author suggests that Rodes was perhaps the Confederacy's most talented division commander, but that he remains relatively unknown due to his death in 1864 while marching with Jubal Early's Second Corps in the Shenandoah Valley Campaign. Had Rodes not been killed during the war, Krick argues, he would have no doubt published memoirs of his wartime experiences and thus provided future generations of Civil War enthusiasts the full story of his battlefield heroics.

Krick also includes a chapter on Richard Welby Carter, a wealthy Virginian, a member of one of that state's most prestigious families, and a stark contrast to Rodes. Carter became a cavalry commander solely because of his family connections, and was perhaps the worst in the Army of Northern Virginia and undoubtedly cowardly to the point of being cashiered from service.

There is also an essay discussing Jubal Early's complaints about his undisciplined cavalry throughout the Valley Campaign in 1864. Krick rightfully states, however, that Early's uncanny ability to place his weak cavalry at the most vulnerable locations led to most of his battlefield defeats.

The final two chapters are rather curious additions. The first includes seven previously published book reviews compiled into a historiographical essay with no interconnectivity. One might suppose that Krick wants to inform the general reader which books impress him the most and which impress the least. And such information is always helpful. Yet, the chapter does not fit in this book. The final chapter includes a discussion of how to research Confederate records in the National Archives and other repositories. Of the last two chapters, this final one is the most useful, although the author should be reminded of the thousands of resources now available electronically. Research techniques are changing every day, but information in this chapter does not reflect modern research methodology.

Krick informs his reader that each chapter has undergone substantial revision, but there has actually been little revised about any of the essays. *The Smoothbore Volley That Doomed the Confederacy* is an interesting book with three or four useful articles, but there is little new within its bindings.

Robert Saunders Jr.

Troy State University, Dothan

Colors and Blood: Flag Passions of the Confederate South. By Robert E. Bonner. (Princeton, N.J.: Princeton University Press, 2002. xiv, 223 pp. List of illustrations and tables, acknowledgments, introduction, notes, index. \$29.95 cloth.)

There were, and are, of course, huge numbers of "Confederate flags." The short-lived would-have-been nation had three different national ensigns, plus the more famous "battle flag"

which, in its rendering both on the battle flag and innumerable other army and unit ensigns, was known as "the Southern Cross." In this short book (just 178 pages of text), Robert Bonner provides a survey of those symbols. The actual "Stars and Bars," for example, was of course the first national flag; one consciously designed to resemble the "Stars and Stripes," which proved its undoing for on the battlefield the two national ensigns were hard to tell apart. Hence, the Confederacy needed a separate battle flag. But there would be two more national flags as well: the "Stainless Banner," popularly known as the Stonewall Jackson flag, because many folk saw it for the first time draping the coffin of Thomas Jonathan Jackson; and the "Last National," rendered desirable because the Stainless Banner too often was mistaken for a surrender flag. The Last National added a broad red end to the Stainless Banner.

These flags all stirred much emotion and evoked many meanings and interpretations, and this has continued to be true ever after the Civil War's ending. There may be more deeply held feelings, many of them distorted, about the various Confederate flags since the war. Bonner keenly opines that the "recent Confederate flag controversies say something important about the times in which we live. They remind us that the stubborn legacies of race and region still matter in the contemporary South, even as they have moved into the realm of cultural memory."

Bonner explores what the designers and promoters of the flags hoped to achieve, and what the flags meant and continue to mean. He concludes that it has something to do with adherence to a cause, nationalism above all else, but commitment too and willingness to suffer, sacrifice, and possibly even be maimed or to die in defense of that cause.

Bonner is convinced of the validity of the work done by Drew Gilpin Faust, Clifford Geertz, George Mosse, Lynn Hunt, Sean Wilentz, and above all, Reid Mitchell, Harry S. Stout, and Gary Gallagher. Ergo, he sets up Edward Pollard, Kenneth M. Stampp, David Potter, and me and my collaborators (Richard E. Beringer, Archer Jones, William N. Still Jr., and most notably our book *Why the South Lost the Civil War* [1986]) as the whipping boys. While I do not agree with this either/or approach, I do feel that Bonner has contributed valid interpretations and elaborations. As he puts it, "the Civil War generation accorded their flags more importance than subsequent scholars have allowed." And it is also true that cultural historians have neglected to probe nearly deeply enough

the significance of Confederate colors, during the war and even more importantly ever since.

Bonner's last chapter is extremely interesting (but in truth all of them are—there is hardly a page that is without crucial and thought-provoking passages). This chapter deals with the furling and, more importantly, the unfurling of the conquered banners. On one level, within fifty years after the cause was lost, "flags that had been carefully saved from the war were joined by a flood of new mass-produced rebel colors, which flag companies helped to make more prominent in the New South than they had been in the Confederacy." On another level, "NuSouth clothing . . . aimed primarily at southern African Americans," in caricature and put-down, render the "rebel flag in the colors of African national liberation."

Herman Hattaway

University of Missouri, Kansas City

In the Great Maelstrom: Conservatives in Post-Civil War South Carolina.

By Charles J. Holden. (Columbia: University of South Carolina Press, 2002. ix, 164 pp. Acknowledgments, introduction, epilogue, notes, bibliography, index. \$29.95 cloth.)

Charles J. Holden's *In the Great Maelstrom* is a short but challenging book, best described as a work of intellectual history. A professor at St. Mary's College, the author has chosen an ambitious topic: conservative thought in South Carolina from 1850 to 1950. Holden demonstrates that while the ideology of South Carolina conservatives underwent adjustments as a result of economic, social, and political upheavals, the basis of their thought remained unchanged. Always resting at its core, he argues, were the elitist notions of social hierarchy, white supremacy, and political decentralization. Thus, South Carolina conservative thought displayed tenacity and resiliency, traits that allowed it to survive in a swiftly modernizing world.

In the eighteenth and nineteenth centuries, South Carolina was filled with traditionalists. The thoughts of four of them serve as channels through which Holden illuminates his subject. The first is Frederick A. Porcher, a historian, state legislator, college professor, and pro-slavery apologist. As a young man, he viewed human reason as the vehicle for the advancement of individual lib-

erty. More specifically, he lauded the Protestant Reformation and the American Revolution as movements driven by reason and the desire to expand freedom. Porcher's positive conception of the importance of human reason gradually changed, as progress became associated with bourgeois liberalism and northern capitalism. The struggle he experienced as a planter, the threat to his livelihood posed by the nullification crisis, and the challenge to slavery emanating from the North convinced Porcher that progress, as it was defined by the 1840s and 1850s, was a deleterious social and economic force, and that the institution of slavery protected the South from its ravages. After the war, though, Porcher regarded slavery as a system that had been doomed to fail, a victim of the iron laws of modern economics. In the face of the northern capitalist juggernaut, the planters were helpless, he argued. The war was in no way their fault. With slavery dismantled, stability was still necessary, a stability only elite rule could provide. According to Porcher, South Carolina conservatives deserved positions of leadership after the war based on their superiority as white elites and the need for social order.

Holden identifies Edward McCrady, a Civil War veteran, successful lawyer, and prominent Charlestonian who studied under Frederick Porcher prior to the war, as another representative of South Carolina conservatism. McCrady and others of his political ilk welcomed the Bourbon seizure of power which ended Republican rule in South Carolina in 1876. Elected governor in that year, ex-Confederate officer and South Carolina hero Wade Hampton embodied the conservative values many elites embraced and fought to maintain. Holden points out, for example, that McCrady favored voting restrictions on uneducated South Carolinians in an attempt to protect elite power. To McCrady's frustration, though, the upcountry agrarian revolt led by Benjamin Ryan Tillman routed conservative forces in the late nineteenth century, although even Tillman's agenda proved less radical than his vituperative rhetoric against the Bourbons suggested. Conservative ideology would have to be remolded to meet new exigencies.

Alongside Porcher and McCrady, Holden examines the conservative faith of Theodore Jervey Jr. and William Watts Ball, two South Carolinians who came of age in the decades after the Civil War. Vast changes swept over South Carolina during Jervey's lifetime—a great northward migration of blacks was underway, and

the textile industry sprang into existence, bringing with it a corps of mill workers. But vestiges of the past remained, reminders infused with meaning for conservatives. Especially important to the elite, Holden writes, were the numerous public commemorations honoring the Confederacy and its heroes, particularly Wade Hampton. In Jervey's changing world, these memories were intensely satisfying and politically helpful to conservatives.

Jervey, however, was initially a progressive who supported Ben Tillman. According to Holden, he grew disenchanted with the upcountry revolt and concluded that the answer to South Carolina's ills (consequences of the inability of blacks to adjust to life after slavery and the inherent weaknesses of Tillmanism) rested in elite rule. Holden points out that these ideas inspired Jervey's two novels, one published and the other left in manuscript form.

Jervey viewed black migration from the South as the result of inexorable economic laws. While earlier South Carolina conservatives like Frederick Porcher had regarded such laws as the destructive and unstoppable outgrowth of bourgeois liberalism, Jervey found redeeming features in them, arguing that, with fewer blacks in the South, race relations would improve. Clearly, bourgeois liberal economics sometimes served conservative ends, a fact that, by Jervey's time, was not lost on the South Carolina elite.

Like Jervey, William Watts Ball, who had been a child of privilege, abandoned much of his progressivism when the First World War unleashed forces that threatened elite rule in South Carolina and throughout the South. Holden explains that as federal officials accumulated more and more power in their hands and as blacks fought in the ranks of United States forces in Europe, Ball interpreted these developments as challenges to states' rights and white supremacy. President Franklin Roosevelt's New Deal posed an even greater threat to the old political and social arrangements in South Carolina, disgusting Ball. Never would the South Carolinian support the notions of widespread democracy and equal treatment for either blacks or poor whites. As an elderly man, he regarded the founding of the Dixiecrat Party as a god-send.

Holden provides a helpful epilogue in which he outlines the state of conservative thought in South Carolina in 1950. The main tenets of conservatism, the author writes, continued to hold fast in the face of new challenges. For instance, court decisions favorable

to blacks had been handed down by 1950, and minority interests had become a high priority in President Harry Truman's administration. Consisting of Democrats disgruntled with these developments, the Dixiecrat movement became the latest of the numerous manifestations of conservatism between 1850 and 1950. Charles J. Holden's work constitutes a valuable contribution to the important subject of southern conservative thought, a topic that deserves greater scholarly attention. Historians seeking to understand why many southern thinkers rejected the modern notions of democracy and equality would do well to consult it.

James S. Humphreys

Mississippi State University

The Reconstruction of American Liberalism, 1865-1914. By Nancy Cohen. (Chapel Hill: University of North Carolina Press, 2002. xi, 318 pp. Acknowledgments, introduction, notes, bibliography, index. \$59.95 cloth, \$22.50 paper.)

As the title suggests, *The Reconstruction of American Liberalism, 1865-1914* examines how the "distinct values" of modern liberalism—individualism, freedom, non-intrusive government, and justice—originated not in the Progressive Era, but in the Gilded Age when post-bellum liberals grappled with the tensions associated with democracy and capitalism. Cohen's work on liberal political ideology rests as much on intellectual discourse as it does cultural analysis, making for a provocative and interesting study.

Cohen's book is at once a study of the ideological foundations of liberalism and the concrete cultural practices of that ideology. Because such a study contains complex analysis, Cohen organizes the book thematically rather than chronologically. Part one discusses the political and ideological foundations of modern liberalism as they faced the seemingly daunting challenges to liberal order. Part two discusses the methods of redefining and reconstructing American liberalism and the ways in which it shaped the late nineteenth and early twentieth centuries. To achieve the goal of a "new narrative" on modern American liberalism, Cohen grapples with numerous contexts that made the reconstruction of American liberal ideology difficult if not impossible. The foundation of liberalism faced insurmountable challenges after the Civil War as new liberals

tried to address the limitations that organized labor and large corporations placed upon individual rights, self-government, and justice.

As capitalists feared that an expansion of democracy would weaken the "institutions and practices of modern capitalism," social and labor reformers despised the increasing power that corporations and free market economics wielded over American political life. The relationship between individuals and the state faced tension as organized labor groups challenged the strength of corporate capital. While liberals such as Edwin Godkin disliked labor movements because they subverted individual rights, they asserted that the laborers should be educated through family, church, and other civil organizations. The greatest accomplishment of modern liberals was the reconciliation of corporate capital and American democracy. New liberals "solved" this problem by increasing power in a "non-political" administrative state.

One might expect that an examination of "American" liberalism might neglect regional differences, especially differences in the South, but Cohen does place the "southern man" in the contexts of her narrative. Reconstruction of the South was "a civilizer's errand" in which northern reformers strove to "introduce" the labor contract and free-market capitalism to "both ex-slaves and ex-masters." Propertyless workers joined in collective action to challenge laissez-faire doctrines and undermine the work of those reformers. New liberals had to grapple with this struggle in the South as well as in other parts of the country.

While past historians have attributed the origins of liberalism to the Progressive Era, Cohen argues that social, political, and economic contexts after the Civil War beckoned a reconfiguration of modern liberal thought. Union victory in 1865 ushered a new sense of patriotism and an optimistic outlook for the future of liberty and democracy. But the end of the Civil War also brought questions concerning the uneasy relationship between mass democracy and corporate capitalism. Cohen's work provides a thorough investigation into the contexts surrounding America's "reconstructed" liberalism, one that reconciled democracy and capitalism by relying on administration and bureaucracy, the results of which we still face today.

Jeremy Boggs

Virginia Polytechnic Institute and State University

Transition to the Twentieth Century: Thomas County, Georgia, 1900-1920. By William Warren Rogers. (Tallahassee, Fla.: Sentry Press, 2002. xi, 608 pp. Photographs, endnotes, bibliography, index. \$35.00 cloth.)

Long considered the preserve of antiquarians, county histories have in recent years increasingly been undertaken by professional historians. The county histories of earlier decades are a mixed lot indeed, often a grab bag of miscellaneous genealogical data, dubious family histories, and barely credible local traditions. In the South, until some thirty years ago, these histories were also by definition the chronicles of the white population, particularly those of the local gentry, with black folk accorded only token mention (if that), usually in the form of the *de rigeur* census of county churches.

Thomas County, Georgia, has received much different treatment, however. Not only has it been fortunate enough to have had a college professor as its chronicler, rarity enough, but—an even more unusual distinction—that writer is William Warren Rogers. The book under review is actually the fourth in a continuing series that Rogers began four decades ago with *Antebellum Thomas County* (1963). This slender volume was joined the following year by *Thomas County in the Civil War*, accompanied by an announcement that a forthcoming third and final volume would bring the county's history to the present. Instead, Rogers found himself faced with such an abundance of material that the next installment—*Thomas County, 1865-1900* (1973)—stopped just short of the twentieth century. The present volume, originally intended to reach 1945, covers a full quarter-century less.

Few would quibble with the expanded coverage, however, for Rogers more than meets the challenges of bringing order and analysis to the plenitude of riches he has found in the primary sources of this singular southwest Georgia county. Geography, history, and settlement patterns have always oriented Thomas County less toward Georgia than Florida—its southern border. Florida's capital and educational institutions lie only some thirty miles from Thomasville, the county's seat, while Atlanta's gold dome stands over two hundred miles to the north. Moreover, Thomas County's climate, like Florida's—as well as its vauntedly healthful pine woods atmosphere—drew visitors (often Northerners, invalid and

otherwise) beginning in the late 1870s, and inaugurated a golden age of tourism.

During the time spanned in the present volume, this boom of grand hotels and baronial dining rooms "gradually stabilized, then declined." Agriculture, with all its discontents, attained dominance, and Thomas County became a more typical Georgia county of the Progressive Era. As such, it was even involved in the orgy of county creation that characterized the state between 1904 and 1924. During that period, twenty-four new counties were created, including Grady County. Carved from western Thomas County with the commercial hub of the city of Cairo as its county seat, this new political entity took its name (with almost novelistic perfection) from Henry W. Grady, legendary "Spokesman of the New South." Rogers notes that, in the early 1900s, "no political event was more important in Thomas County or had more immediate and long term effects than the establishment of Grady County," and he provides a careful and detailed account of exactly how and why Thomas County gave birth to this western neighbor.

Political history, however, is only one of many topics thoroughly covered in this study. Social, economic, legal, religious, and education history (among others) all receive their share of attention. Rogers also provides ample coverage of African American Thomas Countians, giving due attention to his actions, aspirations, and achievements during a bleak and challenging time. And there is as well a lengthy chapter on a sensational scandal among the white elite, the Mitchell-Linton Affair. A bizarre case of concealed identity, kidnapping, and attempted rape, it is, as Rogers notes, "an enigmatic and compelling story," and the author tells it masterfully.

To make this plethora of fascinating material more accessible, Rogers has not only provided a comprehensive index but has also divided each chapter into numerous, brief subsections, with topical subtitles that increase the ease of locating specific information. He also provides voluminous notes and bibliographic information (over one hundred pages) to support his text.

Local history raised to its highest power, Rogers's latest installment of Thomas County's history satisfies on every level. It is a model of what county histories should be, a lofty example for all county historians.

William Harris Bragg

Georgia College & State University

The Fight of the Century: Jack Johnson, Joe Louis, and the Struggle for Racial Equality. By Thomas R. Hietala. (Armonk, N.Y.: M.E. Sharpe, 2002. 386 pp. Photographs, introduction, epilogue, notes, index, about the author. \$39.95 hardcover.)

Black heavyweight boxing champions Jack Johnson and Joe Louis are the focus of Thomas Hietala's superb exploration of United States race relations during the first half of the twentieth century. Wrestling the crown from Tommy Burns in 1908, Johnson became the first African American heavyweight champion of the world. Two years later, Johnson successfully defended his title against the "Great White Hope" and former champion, Jim Jeffries. The literary legend Jack London and ex-champion Jim Corbett, mortified that a black man wore boxing's crown, had enticed Jeffries out of retirement to challenge the new champion. In the Negrophobic United States of the early twentieth century, Johnson's conquest over the "Great White Hope" spawned anti-black violence. His victory was seen as so damaging to the notion of Caucasian invincibility that President Theodore Roosevelt and increasing numbers of Progressives called for a ban on all prizefighting and on distributing films of the bout. In contrast, African Americans took vicarious pleasure in seeing white opponents—and by extension the doctrine of white supremacy—pummeled to the ground.

However, those who believed Johnson would be a source of black pride and serve as a counterweight to white supremacy were rudely disappointed. The champion flaunted his new-found wealth and fame, taunted opponents, and displayed a penchant for fast cars, gambling, whiskey, and women—a lifestyle which appeared unseemly to "respectable" folk, both black and white. But it was his dalliance with white women that evoked the most anger. Johnson's eventual marriage in late 1912 to Lucille Cameron, a white prostitute, ignited a firestorm of denunciation by both blacks and whites. His violation of the miscegenation taboo inspired Georgia Congressman Seaborn Roddenbery, barely a week after the wedding, to introduce a constitutional amendment banning interracial marriages. It also prompted the FBI to indict Johnson for violating the recently enacted Mann Act, a federal law designed to prevent "white slavery" by prohibiting the transportation of women and girls from abroad or across state lines

for immoral purposes. The presumption of "white slavery" existed in virtually all interracial liaisons involving white women because of the prevailing view that black males were predisposed toward preying on them. Following his conviction in 1913, Johnson fled the country and later lost his boxing crown in Havana, Cuba, to a new "White Hope," Jess Willard, in 1915.

Johnson returned to the United States in 1920, served a year in prison, and lived long enough to witness the emergence of another black boxing champion, Joe Louis. In marked contrast to Johnson, Louis garnered a clean-cut reputation that enhanced the image of blacks in American society during the 1930s and 1940s. Louis's alleged clean living, general adherence to Jim Crow etiquette, and non-threatening demeanor outside the ring brought praise from most whites. In contrast to Johnson, living abroad as a fugitive from justice during the Great War, Louis emerged as the quintessential American patriot during World War II following his victory over Max Schmeling of Nazi Germany and induction into the army in 1942. African Americans had witnessed their first "Great Black Hope" become the "Great Black Disappointment," but now had a true hero in Joe Louis. While Johnson represented an albatross around the neck of black America, Louis helped lay the foundation for the modern civil rights movement.

Hietala masterfully demonstrates how Johnson and Louis affected and were affected by the times in which they lived. In Johnson's case, the extreme Negrophobia of the Progressive Era served to magnify his improprieties, but at the same time his refusal to adhere to racial norms and "stay in his place" further inflamed racial hatred. In contrast, Louis's ascendancy occurred during the New Deal and World War II when hostility toward African Americans had eased somewhat, affording him a greater chance for acceptance by white America that Louis utilized to further temper racism. For African Americans, the triumphs of Jack Johnson and Joe Louis in the ring provided much-welcomed antidotes to the humiliations black people perpetually endured. In addition, the fame of both boxers turned them into mythical symbols that, upon close inspection, distorted their true personas. Johnson, despite his bad boy image, misbehaved no more than most of his fellow pugilists. Had he been white, many of his alleged sins would have been overlooked. Louis's memoirs revealed numerous extramarital affairs, gambling and financial problems, and drug abuse that contrasted with his idyllic public image.

The Fight of the Century is well written, well researched, and makes impressive use of traditionally white as well as black newspapers. This book is essential reading for all those interested in United States race relations during the first half of the twentieth century.

Leonard R. Lempel

Daytona Beach Community College

Faulkner's County: The Historical Roots of Yoknapatawpha. By Don H. Doyle. (Chapel Hill: University of North Carolina Press, 2001. xviii, 458 pp. Preface, introduction, epilogue, maps, figures, table, index, notes to pages. \$49.95 cloth, \$24.95 paper.)

Don H. Doyle has written a splendid history of the South in miniature. Using Yoknapatawpha, William Faulkner's storied "postage stamp of native soil," as his hook, he has told much of the story of Lafayette County, Mississippi, from roughly DeSoto's encounter with the Chickasaw to the Ole Miss crisis of 1962, the year of Faulkner's death. The book is informed by this Vanderbilt historian's careful reading of Faulkner's fourteen novels and numerous short stories. Colonel Sartoris, Flem Snopes, and other familiar Faulkner characters are deftly employed to illuminate the social landscape studied here. We can now know Faulkner better because Doyle has given us the essential history of his place—or, to use Faulkner's own dichotomy, the "actual" setting for his "apocryphal" world. Still, *Faulkner's County* is not fundamentally about the writer. In fact, "Count No Account" himself and all of his fictional tribe could be expunged from the text and Doyle's remarkable contribution would largely stand. Yoknapatawpha is surely the most notable place in all of American fiction, but Lafayette County, as Doyle reminds us, was a rather ordinary southern place, precisely the right setting for a thoughtful examination of larger regional themes in a local context.

Doyle's synthesis emphasizes social dynamism, environmental and rural degradation, and ultimately urban modernization. Some misreadings of Faulkner might point toward a "remote enclave . . . frozen in time and almost immune to change." Doyle, in contrast, chronicles roiling, sweeping change, a place in constant motion not just during the years of the Yoknapatawpha saga but throughout all human time. The stories he tells—Indian

removal, frontier plantation slavery, Confederate demoralization, post-bellum racial conflict, agricultural decline, tenant poverty, resource exhaustion, town boosterism—are often anything but lovely, but they form a coherent and compelling narrative. They also reveal, as Doyle is quick to note, that Faulkner was an uncommonly astute observer of his native society. The novelist, according to the historian, was sometimes historically wrong headed: his Native Americans were often mere caricatures; his take on Reconstruction was painfully dated and orthodox. But he was well ahead of the curve of historical scholarship in his approach to the complicated issues of race and class. He might sometimes patronize “actual” blacks and poor whites. But as Doyle shows us, his “apocryphal” social mudsills are often notable for their agency, their dignity, their verisimilitude.

Doyle has given us so much that it seems ungrateful to ask for more. But one may wonder why this sweeping, detailed study touches so lightly on the history of Faulkner’s county during the last three decades of the writer’s life. Doyle’s depiction of an antebellum frontier society is especially rich, and his essays on the travails of civil war, reconstruction, postwar agrarian unrest, and urban development are both full and fascinating. But his exposition grows thin as he enters the Depression (one of Faulkner’s most productive decades), and he says far too little about the transformative impact of either World War II or the Civil Rights revolution.

Still, this is microhistory at its best. Smart, graceful, provocative, well-grounded in the written and oral sources, it is a book that can be enjoyed by lay readers and mined by specialists from many disciplines.

Neil R. McMillen

University of Southern Mississippi

Miami’s Historic Neighborhoods: A History of Community. Edited by Becky Roper Matkov. (San Antonio, Texas.: Historical Publishing Network, 2001. 208 pp. Acknowledgments, foreword, index, sponsors. \$49.95 cloth.)

My late father, who came to Miami at the outset of the 1940s after having lived for nearly two decades in Philadelphia, marveled over the great variety of neighborhoods in his adopted home, which he believed compared favorably with those of the City of Brotherly Love. This viewpoint made a strong impression on me

since Philadelphia is known for its distinctive neighborhoods and the colorful names associated with many of them. The more I learn about Miami, the more I appreciate my father's perceptions. For in spite of its youth, Greater Miami is an area filled with neighborhoods and municipalities bearing distinctive architectural styles, histories, and cultural traditions. Each is worthy of a detailed study.

This is especially true with regard to many of the city's older neighborhoods, whose transformation in the past generation and more has resulted in the city and the surrounding county becoming a "sociological laboratory." It was not too long ago when a portion of today's Little Haiti was Lemon City, a historic homesteading community and later a white, blue-collar neighborhood; and Little Havana, or at least a large part of it, was the Jewish citadels of Riverside and Shenandoah. Today, a resonating neighborhood of Cubans, Puerto Ricans, African Americans, and growing numbers of Dominicans, Allapattah was originally a farming community, then a developing blue-collar, Boom-era neighborhood imbued with Deep South characteristics. Nearby Wynwood began in the immediate post-WWI years as a carefully planned white, middle-class subdivision which, by the mid-1950s, had become home to hundreds of recently arrived Puerto Ricans and host to the county's first bilingual public school. A notable exception to these trends is the West Grove, which was settled more than one hundred years ago by Bahamian blacks who came to the area in quest of jobs. Their descendants continue to comprise an overwhelming majority of its population, lending the community a remarkable stability not found elsewhere.

With *Miami's Historic Neighborhoods*, Becky Roper Matkov, executive director of Dade Heritage Trust, the county's pre-eminent historic preservation organization, has brought together many talented contributors to capture this diversity. Matkov's charge was challenging since works of this nature are fraught with headaches resulting from laggard contributors, essays that vary widely in quality, and topics that sometimes are forgotten or overlooked. Additionally, huge, sprawling Miami-Dade County is, with 2.3 million people, one of the largest counties in the eastern United States, and to cover it thoroughly is a daunting task.

Matkov chose her contributors carefully and introduced the reader to this study with insightful essays from historians Arva Parks and Helen Muir, as well as her own work. Essays cover the histories of Coral Gables, Miami Shores, Little Havana, Little Haiti, Brownsville, Overtown, Miami Beach, Northeast Dade, and the

like. Few of the contributors are historians in the professional sense of the word, but most are experts in the history of the community they study. The ranks of contributors include architects, a mayor of one of the county's most important communities, an archivist, journalists, a historic preservationist, a public relations executive, and even a clinical neurophysiologist.

Miami's Historic Neighborhoods is more than a survey of neighborhoods—which may cause some readers to believe it strays from its original focus. In addition to its neighborhood essays, the work includes chapters on the historic Miami River, the Miami City Cemetery, dairy farming, and the area's Native American population, which adds important components to the study. Most of the nearly thirty essays are arranged in chronological fashion. The underlying theme throughout each is change, rapid change. The research that went into many of the essays is deep and impressive. While some neighborhoods I would have included in this study have been overlooked or examined too briefly, the collection is still the most comprehensive look yet at the components comprising Greater Miami. It is also long overdue, since we hear so much about contemporary Miami, but few persons understand what the area was like yesterday. This large book bears a coffee-table format, with gorgeous illustrations and photographs, but with text that is more scholarly than most works of this genre. The study also contains a sizable section of sponsors, corporate, institutional, and otherwise, whose histories are also captured in its final segment. *Miami's Historic Neighborhoods* will serve for the foreseeable future as an important reference on the development of Greater Miami's neighborhoods.

Paul S. George

Historical Museum of Southern Florida

Sunbelt Revolution: The Historical Progression of the Civil Rights Struggle in the Gulf South, 1866-2000. Edited by Samuel C. Hyde Jr. (Gainesville: University Press of Florida, 2003. x, 275 pp. List of figures, acknowledgments, introduction, contributors, index. \$55.00 cloth.)

Sunbelt Revolution is a work at the intersection of two important historical subfields—the Gulf South and the Civil Rights Movement. Samuel C. Hyde, editor of the collection, gathered previously unpublished contributions from ten separate authors

meant to challenge popularly held notions of the Civil Rights Movement, but also to contribute to our continuing dialog about the uniqueness of the Gulf South region.

To some degree the title is a bit conflicted. It acknowledges that the region affectionately referred to in the title as "Sunbelt" is somehow synonymous with Gulf South. Yet, to many other urban scholars, their Sunbelt stretches like a half circle from Washington D.C. to San Francisco, covering the South and Southwestern United States. For Hyde, this study embodies states adjacent to the Gulf Coast, what he later confirms is the "core" of the Sunbelt. In fact, two contributions are on Montgomery, Alabama, which Hyde acknowledges might cause readers to question this definition of the Gulf South, but he supports their inclusion because he contends that Montgomery has experienced the same migratory trends to warmer climates similar to other locations closer to the coast. Yet, could not the same thing be said about Phoenix or Los Angeles, two of the more popular destinations in the Southwest region of the Sunbelt? The idea and terminology of Sunbelt is used too liberally in this study and creates confusion when trying to conceptualize the Gulf South as a unique region.

Jargon aside, this study leaves readers with more questions than answers concerning the Gulf South as a scope of study. Each contribution addresses a specific city or state within the region, and aside from the works of Raymond Arsenault, Joseph Logsdon, and Lawrence Powell, few of the authors move past the political boundaries of their geographic locations. Hyde makes the point that this region was the progenitor for the Civil Rights struggle since the end of the Civil War, yet most of the contributions do not identify how people in the region coalesced unique from the rest of the South, the Sunbelt, or even the nation.

As a contribution to Civil Rights history, this study offers new ideas and insights that historians cannot ignore. By far the most fascinating contribution is its chronology. Hyde, through the inclusion of James G. Hollandsworth's work on blacks in New Orleans during the Civil War, tries to argue that the Civil Rights Movement had begun by 1862 when free blacks and former slaves first addressed questions of their status in a post-slavery South. Since the publication of Michael K. Honey's book, *Southern Labor and Black Civil Rights*, historians have tried to push back the popularly held belief that the Civil Rights struggle began with *Brown v. Board* and instead have looked to Depression-Era origins of the movement. This work correctly identifies that African Americans have always fought for their civil rights as soon as

there was a foreseeable end to the institution of slavery. Rebecca Montes's work on white, black, and Mexican American dock workers in Texas identifies that the study of the movement must include all people of color, not just African Americans. Finally, Joseph Logsdon and Lawrence Powell make a case that scholars need to examine African American political thought at the turn of the century and challenge the traditional Booker T. Washington/W.E.B. Du Bois dichotomy. They examine the political life and activism of Rodolphe Lucien Desdunes, a popular New Orleans Creole who frequently challenged Du Bois. They argue that there are probably more voices of opinion that did not fit nicely into either Washington or Du Bois's political ideology and have long been ignored by historians.

With all of its contributions, there are some important issues ignored. Except for part of the last contribution, the authors do not move beyond 1964, regardless of the 2000 end date in the title. Just as the post-slavery period has been ignored in treatments of the Civil Rights Movement, so has the period after 1965, and this volume does not rectify that imbalance. In addition, the editors and contributors boldly proceed under the assumption that the movement began when slavery ended, placing the beginning of the chronology of this period within the hands and perspective of African Americans. Yet some of the contributions fall back on a traditional interpretation of their material by overemphasizing key figures or utilizing a victimization model as their interpretive analysis.

Although this work falls short in some areas, it succeeds in infusing new ideas and dialog into Civil Rights history. So much so that Civil Rights historians chronicling the movement outside the Gulf South would be derelict by not mentioning and contributing to the dialog of this important work.

Robert Cassanello

University of Central Florida

A Question of Justice: New South Governors and Education, 1968-1976.

By Gordon E. Harvey. (Tuscaloosa: University of Alabama Press, 2002. viii, 228 pp. Acknowledgments, introduction, conclusion, notes, bibliography, index. \$34.95 cloth.)

In *A Question of Justice*, Gordon Harvey provides an intriguing account of a region in transition. By 1970, both court-mandated integration and a significant black voting body characterized the

South. State governors responded to the changes in a myriad of ways, as the tenures of Albert Brewer, Reubin Askew, and John West demonstrated. Harvey examines these leaders of Alabama, Florida, and South Carolina arguing that the three governors "held a common desire to move beyond the divisive politics of race." Each did so, Harvey maintains, by initiating educational reforms that benefited children of all races. The three leaders believed that educational progress would eventually increase economic development in their states and region. The book successfully demonstrates that while their individual circumstances often differed, Brewer, Askew, and West "helped the region transform itself from Jim Crow South to Sun Belt South." Harvey divides his book nicely into three sections of two chapters that divide each governor's racial policies and educational reforms. The structure provides a framework to easily compare the leaders' policies, which Harvey does throughout the work. The comparative aspect of the study is one of its primary strengths.

Harvey's methodology successfully challenges the idea that the South was a monolithic region as the 1960s ended. The political and economic circumstances of Alabama, Florida, and South Carolina differed in numerous ways, which the author demonstrates adeptly. Albert Brewer, for example, had to deal with the omnipresent legacy of George Wallace and was the only leader examined not elected to his position. Reubin Askew's Florida did not possess the racial tensions Alabama and South Carolina had, but its citizenry rebelled against his pro-busing stance. Still, Askew won a reelection campaign and became the region's model education reformer. John West faced more racial violence in state schools than Brewer and encountered more opposition to educational reform than Askew, yet still presided over the greatest period of economic growth in South Carolina's history. Throughout his work, Gordon Harvey demonstrates repeatedly that "many new political Souths" existed by 1970.

The comparative approach also demonstrates that each governor defined racial justice and economic progress in different ways. For instance, Brewer opposed busing as an integration method, Askew approved of the tactic, and West allowed the issue to resolve with little intervention from his office. Similarly, each experienced educational reforms in distinct ways. All believed "education was a gateway to progress" and "wanted to advance economic development through better funding of public education," but the degree of reform differed

in the three states. The Alabama legislature increased education spending by \$100 million, created a state commission on higher education, and increased teacher's salaries by 12.9 percent. Brewer undeniably helped forge "the face of a new Alabama," but his gains pale in comparison to those Florida made during the same era. During Askew's first term, his Florida Educational Financial Program passed through the state legislature. The plan's most ambitious feature raised Florida's education budget \$200 million to total \$1.1 billion. John West proposed few educational reforms but "made his state unbelievably affluent" during his term by attracting industry and tourism to South Carolina. State schools profited from the increased revenue and received \$83 million during West's second year in office. Harvey illustrates that while each state initiated significant educational reforms in the early 1970s, they differed in scope. He does not judge success by comparing the governor's accomplishments, but measures gain according to the individual state.

While Harvey's book provides insight into many issues, it also raises some important questions. Most importantly, it does not delve into the effect each governor's reforms had upon subsequent leaders. He argues that the group "planted the seeds for future reformers" but does little to support the argument. Did Askew, Brewer, and West represent a new age in southern politics or were they anomalies whose actions had limited long-term impact on their states and region? A brief summary of each governor's legacy would address the issue, but Harvey judges each man based on the departures he made from the past instead of on the impact he had upon later state leaders. Despite its minor shortcomings, *A Question of Justice* is a valuable contribution to the understanding of race relations and politics in the Sunbelt South.

J. Michael Butler

South Georgia College

The Southern Movie Palace: Rise, Fall, and Resurrection. By Janna Jones. (Gainesville: University Press of Florida, 2003. xii, 292 pp. List of figures, acknowledgments, introduction, notes, photo credits, index. \$24.95 cloth.)

This book begins with the author's fascination with the early history and subsequent preservation of the Tampa Theatre, built in 1926. She then expands her inquiry to include movie palaces in

the downtown districts of Birmingham, Durham, Atlanta, Memphis, and Biloxi. Jones, who teaches interdisciplinary studies at the University of South Florida, explains that she chose to focus “on the ways in which the theaters helped to manage patrons’ public behavior and helped to foster class and racial distinctions—even though theater owners and architects proclaimed that the movie palaces were a new kind of urban democratic space.” She then examines the decline of these theaters in the decades after World War II owing to changes in residential patterns and the waning vitality of downtown districts. Using numerous personal interviews and press coverage, she finally turns to efforts at revitalization since the 1970s and provides a lucid analysis of “the ways in which preservationists re-create an illusion of the past and the methods and tactics that they use in order to create an illusion of authenticity.”

Jones offers many fascinating observations, including the ethos of each southern city as well as the particular history of its movie palace. She notes that, initially, the buildings and their décor were so elaborate that the structures themselves were the primary attraction, rather than any specific film being shown. People felt a sense of awe upon entering, were shown to their seats by uniformed ushers, and dressed accordingly. The book is superb on the ways in which racial segregation and rigid lines of status demarcation either relegated African Americans to a separate entrance and gallery, or else denied them admission altogether. The diversity of Jones’s venues gives her a valuable range, from very large palaces in Atlanta and Birmingham to smaller ones in Biloxi and Durham. She makes an important contribution to “memory studies” by noting the diverse ways that people recall the history of these social institutions. Indeed, *The Southern Movie Palace* is essential reading for students of popular culture, architectural history, urban history and city planning, public history, the history of race relations in the South, and to a lesser degree oral history and film history.

In describing the highly complex efforts at preservation, Jones notes that there must be at least one (and usually two) individuals who commit almost superhuman efforts to saving each theater—people with a personal passion for the local palace as an “important part of our heritage.” Hence nostalgia figures as prominently as the obsession with authenticity, a goal that cannot always be realized for a variety of reasons: extreme deterioration; the exorbitant

cost of putting things back exactly the way they were; or the reluctance of black people *ever again* to sit in those upper balconies that were set aside for segregated audiences. Consequently, some such balconies have actually been covered over and closed! Jones is also quite good on the need for diversified usage of extremely large theaters in the age of multiplex cinemas. So we get the fascinating story of a gay and lesbian film festival held at the Carolina Theatre in Durham, beginning in 1995 and growing in appeal despite the protests of socially conservative Christian organizations.

In describing places with a history, Jones introduces the useful phrase “discursive preservation,” conveying an on-going message because the process of preservation itself became so interesting and significant: e.g., involving changes in race relations or in moral values regarding theatrical productions of various kinds. The book is a bit unusual because Jones herself becomes a presence in the narrative, almost a participant in her own story. She is comfortable putting her own preferences and judgments on the line. She informs us that the Alabama Theatre in Birmingham is her favorite because it is the loveliest in terms of restoration aesthetics. Referring to the Carolina Theatre in Durham, which has become an “art house,” she declares that such places have become “arbiters of taste” because they disdain Hollywood action movies: “Theaters like the Carolina Theatre and the Tampa Theatre (at times) decide for me what films are worth seeing.” I did not find such comments intrusive—perhaps because they are not excessive in frequency, but perhaps because I also happen to share Jones’s preferences! Aside from a bit of needless repetition, this is a most engaging and commendable study.

Michael Kammen

Cornell University

Inside the Cuban Revolution: Fidel Castro and the Urban Underground.

By Julia E. Sweig. (Cambridge, Mass.: Harvard University Press, 2002. xx, 255 pp. List of illustrations, acknowledgments, abbreviations, about the research, notes, bibliography, index. \$29.95 cloth.)

Cuban studies, like former Soviet studies, is a bipolar field. This is partly because the Castro regime is a zealous guardian of its revolutionary image as it plays into current politics. As a result, the

Cuban government carefully screens the writings and political ideology of all scholars allowed access to official documents. Julia Sweig arrived in Havana in 1995 with the right credentials. Her book preface expresses gratitude to various Cuban government officials and friends comprising a who's who of activists against the U.S. embargo on Cuba during the last three decades.

This work, a revision of the author's Ph.D. dissertation, analyzes the struggle of Fidel Castro's 26th of July Movement (M-26-7) against the Fulgencio Batista dictatorship from November 1956 to July 1958. Sweig recounts how the M-26-7 urban underground, which provided the recruits, weapons, and funds for the guerrillas in the mountains, initially had a leading role in decision making, until Castro imposed absolute control over the movement. The "heart and soul" of this book is based on nearly one thousand historic documents from the Cuban Council of State Archives, previously unavailable to scholars. Yet, the author admits that there is "still-classified" material that she was unable to examine, despite her repeated requests, especially the correspondence between Fidel Castro and former president Carlos Prío, and the Celia Sánchez collection.

Sweig is politically selective regarding her oral sources. She conducted nineteen interviews in Havana, including former socialite Naty Revuelta, the mother of Castro's out-of-wedlock daughter Alina. The author omitted interviewing leading revolutionary participants who are dissidents in Cuba or in exile. These include Gustavo Arcos, Huber Matos, Pedro Díaz Lanz, Eloy Gutiérrez Menoyo, Carlos Franqui, Manuel Ray, Raúl Chibás, and Millo Ochoa, who are mentioned in the book, and Castro's sister Juanita, who lives in Miami. These persons have been minimized or excised from the official historiography produced in Cuba, and Sweig has abided by that pattern.

The author had difficulty describing the terrorist campaign waged by M-26-7 with kidnappings, airline hijackings, assassinations, and indiscriminate bombings in schools, nightclubs, theaters, and other public places. According to the *New York Times*, these attacks intensified during the last three months of the revolution, when three hundred bombs exploded in Havana. Sweig downplays these incidents and refers to them with euphemisms such as "sabotage" (used twenty-four times), "the underground's harassment campaign," and "massive display of firepower by the militia." Sweig naively asks, "Had Fidel approved of this strategy?"

She portrays Castro as an infallible leader detached from the terrorist acts committed by his underlings. The most heinous of these crimes, overlooked by Sweig, was the first international airline hijacking in history. Five men wearing M-26-7 armbands seized a commercial Cubana Viscount plane, Flight 495 from Miami to Varadero on 1 November 1958. It crashed into Nipe Bay, killing seventeen passengers and crew, including women, children, and six U.S. citizens.

In describing the revolutionary triumph, Sweig omitted analyzing the major impact of the U.S. arms embargo on the Batista regime in March 1958 and the ultimatum for Batista to step down delivered by the U.S. Ambassador on 17 December 1958. There is also no mention of the participation of twenty-five Americans who fought with the guerrillas, including *Comandante* William Morgan, or the role of Afro-Cubans in the revolution, none of whom appear in any of the twenty-two photos in the book.

Sweig acknowledged that her work "does not represent an in-depth examination" of the Cuban revolution, whose full history "has yet to be written." She lamented that during her last meeting with Fidel Castro in 2001, he agreed to speak with her about the early revolutionary period, but had not done so when her work went to press. The author hopes that her book "will raise enough questions to prompt him to schedule an interview." The recent wave of repression in Cuba indicates that her wait for the interview may be a long one.

Antonio Rafael de la Cova

Rose-Hulman Institute of Technology

Dividing Lines: Municipal Politics and the Struggle for Civil Rights in Montgomery, Birmingham, and Selma. By J. Mills Thornton III. (Tuscaloosa: University of Alabama Press, 2002. xi, 744 pp. Acknowledgments, introduction, conclusion, notes, index. \$59.95 cloth.)

Dividing Lines is an ambitious work that attempts to accomplish several things at once. First, its author argues that existing histories of the Civil Rights Movement and its direct-action (demonstrations, marches, etc.) campaigns in particular have incorrectly focused on national leaders and national organizations. For Thornton, the local level and local leadership groups are the

appropriate points of focus. His central thesis is that local leaders (social, economic, and political), local attitudes and issues, and as importantly, the structure of municipal political institutions determined which cities became the focus of direct-action campaigns.

Thornton argues that direct-action campaigns occurred where the white leadership groups emitted mixed signals. Some white leaders spewed out undiluted racist rhetoric and turned their backs on the need for any change in race relations or how decisions were made. Other white leaders, while largely indifferent to the situation of the black community, were open to reforms that could benefit the community as a whole (for example, attracting new businesses). Thornton contends that these divisions within the white leadership base led politically active blacks to alter their worldview. No longer did their world seem unchangeable. A period of "fundamental transformation" had begun. Direct-action and other pressure tactics could be used to mold the change in process. Thornton labels the period "a historic moment of political transition," representing attempts to bring specific changes to municipal politics and municipal decision-making.

A second theme is that historical accounts of the Civil Rights Movement may focus on national leaders, national organizations, and the fight for legal rights ensured by national governmental action (Supreme Court decisions and congressional statutes such as the Voting Rights Act of 1965) in part because outsiders, not southern natives, authored many of the existing works. Thornton suggests that researchers born and raised in the region (he is a native Alabamian) are better suited to identifying the nuances of local political life and culture. A corollary theme discussed in the final chapters is that a local focus leads one to realize that while the civil rights struggle did result in statutory changes, the local struggle for change in municipal governance is ongoing.

The basic themes are supported by in-depth examination of municipal politics and civil rights activities in Birmingham, Montgomery, and Selma. In separate chapters, Thornton covers each city beginning with the pre-World War II years and ending in the late 1960s. There is detailed coverage of governmental structures and their operations; roles assumed and actions taken by major white and black organizational entities; and who did what, where, and when. As a result, the individual actors are never portrayed as persons in the manner achieved by such works as Diane McWhorter's *Carry Me Home: The Climactic Battle of the Civil Rights Revolution*.

A concluding chapter looks at the impact of change in the three cities during the past three decades. Its coverage is more superficial than the rest of the book and ignores more recent positive signs of change.

Many aspects of the discussion of local forces and locally based leadership influencing civil rights activities have been covered in part in other works. This is particularly true of more recent works such as S. Jonathan Bass's, *Blessed Are the Peacemakers: Martin Luther King, Jr., Eight White Religious Leaders, and the "Letter from the Birmingham Jail"* and Andrew M. Manis's *A Fire You Can't Put Out: The Civil Rights Life of Birmingham's Reverend Fred Shuttlesworth*. The discussion of political structure influences and attempts to remold those structures likewise is not new. What is new is the greater emphasis placed on these factors and how black leadership circles reacted to them.

Data sources used by Thornton include newspaper articles, archival documents, personal interviews conducted by the author and others, scholarly publications, and court documents. The sources are fully documented in over one hundred pages of notes. This work is suitable for university and general library collections.

Anne Permaloff

Auburn University, Montgomery

Married to the Mouse: Walt Disney World and Orlando. By Richard E. Foglesong. (New Haven, Conn.: Yale University Press, 2001. xvi, 272 pp. List of maps and tables, list of abbreviations, preface, acknowledgments, appendices, notes, index. \$27.95 cloth.)

Orlando, Florida, is very much a company town in the same way that Pittsburgh was when steel was king, or Detroit with the automobile industry. Orlando depends on tourists, the millions who fly into Orlando or drive in to visit the amusement parks anchored by Walt Disney World. Almost from the moment Disney World opened its doors more than three decades ago, there has been a running debate over whether Orlando was better off without Disney. Before Walt Disney chose Orlando (other candidates included Niagara Falls and St. Louis), the area's economy depended on the citrus industry and a smattering of tourists who came to stay in the tourist camps and the grand hotels along the lakes in towns such as Winter Park, Mount Dora, and Howey-in-the-Hills.

Richard E. Foglesong, a professor of political science at Rollins College, has spent nearly two decades tracing the story of how Disney came to Orlando and the price the region paid for a company that at once provided a new economy to a town that seemed destined to remain a middle-sized city competing for new employers. But it also produced problems that continue to mount, including traffic congestion, overcrowded schools, and a large number of low-paying tourist-related jobs.

In his excellently researched book, Foglesong quickly establishes his point of view: Disney executives took advantage of the natives in the same way the colonial powers once tricked unsuspecting natives in third world countries to get what they wanted. In creating the Magic Kingdom, and its siblings EPCOT, MGM-Disney Studios, Animal Kingdom, thousands of hotel rooms, water parks, restaurants and nighttime entertainment, Disney executives made Orlando pay a very high price.

But Foglesong is not merely one of the Disney bashers who have created web sites to catalog their complaints about Disney and its effect on world culture, or those academics who flock to conferences to hear speaker after speaker denounce some aspect of what Walt has wrought. He carefully lays out his story of how Disney selected Orlando, then went about acquiring 27,000 acres of swamps and cattle-grazing land without anyone knowing what he was up to. The lengths the Disney executives—including Walt—went to keep their identity secret would make the Central Intelligence Agency jealous.

The local newspaper, the *Orlando Morning Sentinel*, knew that something was going on, although it was not quite sure what. At various times it reported that Howard Hughes was buying up the land, or possibly aircraft companies were involved. Once, the newspaper was taken in by a report that the Ford Motor Company was buying the land to built an automobile plant. After the story had appeared in print, the prankster told the paper that the company planned to use the acreage to grow hay to feed its new Mustangs! When company executives flew to Orlando, they always flew through St. Louis, giving rise to speculation that McDonnell-Douglas was buying up the land.

Roy Disney liked to tell the story of his brother Walt having breakfast in a small diner in Orlando. The waitress commented that her customer bore a striking resemblance to Walt Disney. Usually, he said that was silly, that he really did not look much like

Walt Disney. But for once, Disney had had enough. While his startled aides looked on, he said he *was* Walt Disney. The aides indicated to the waitress that their friend was not quite right, and the secret held. Disney continued to be known in Orlando as “Bill Brown.”

After the land was acquired, Disney struck a deal with the state giving the private company unprecedented powers to control what went on in its kingdom. Disney, through a governmental entity called the Reedy Creek Improvement District, is its own government. To Disney supporters, the legislation was merely an effort to protect the company from local politicians. To critics, it was a cynical attempt to create an empire.

Foglesong’s book is excellent. He has interviewed nearly all of the key players in the Disney saga and has written the definitive account of Disney’s coming to Orlando and its impact on the area. The only fault with the book is that Foglesong, while telling his cautionary tale of big business and a community that all-to-eagerly endorsed it, fails to ask what might have happened if Disney had not come. Would the area still be dependent on citrus and its thousands of migrant works living in substandard conductions? Would the other companies that have come to Orlando have looked elsewhere? It is easy to forget that in the 1950s, the Ku Klux Klan was a major force in Orlando—the sheriff was a member—and its primary goal was to intimidate African Americans into staying in the fields. To accomplish that, its members turned to bombings, murder, beatings and threats. Whether that economy would have been better for Orlando, Foglesong does not say.

Jim Clark

University of Central Florida

Reading Southern History: Essays on Interpreters and Interpretations.

Edited by Glenn Feldman. (Tuscaloosa: University of Alabama Press, 2001. x, 376 pp. Acknowledgments, introduction, notes, bibliography, contributors, index. \$54.95 cloth.)

Reading Southern History examines the major contributions of eighteen expert practitioners—historians, sociologists, economists, political scientist, and journalists—whose works on slavery, the Civil War, Reconstruction, the New South, southern politics, women’s history, class divisiveness, poverty, race relations, Civil

Rights, and religion continue to invoke debate and discussion among scholars and non-scholars alike. Historiographical in approach, the essays explore not only the prolific writings of these scholars, but also the major themes in their works and the external factors that influenced their scholarship. The anthology unquestionably examines the most enduring theme of Southern history—race relations.

Most pioneers in the discipline of Southern history, trailblazers like Ulrich Bonnell Phillips, E. Merton Coulter, and Frank L. Owsley, detested black southerners. Fred Arthur Bailey reminds the reader that Coulter, the first president of the Southern Historical Association, *Georgia Historical Quarterly* editor, University of Georgia history department chair, and author of nearly two hundred monographs, edited anthologies, scholarly articles, and reviews, used the field of history to denigrate, demonize, and demoralize African Americans. According to Bailey, “These scholars, frozen in time simply added their professional prestige to already developed themes and ideas designed to bolster a society dedicated to the preservation of a highly articulated social order. Segregation, the denial of voting rights to blacks and a large number of whites, and the sustaining of elite rule were grounded in their historical interpretations.”

Yet, Phillips biographer Junius P. Rodriguez explains that “if one can look beyond these tremendous shortcomings, there is much in” these works on southern history “that should attract the attention of the modern historian.” Phillips’s meticulous methods as a researcher undeniably helped establish history as one of the major disciplines in the social sciences: “Few people had ever used primary materials to the degree or in the form that Phillips did, and generations of future scholars have continued down the path that he blazed.”

Readings in Southern History equally pays homage to early revisionist scholars who challenged the racist, sexist, and elitist profession of Southern history at a time when it was unfashionable to do so. W.E.B. Du Bois, according to Joe William Trotter in *Black Reconstruction* (1935), took aim at the writings of Coulter and other students of William Dunning and argued that the Civil War and Reconstruction eras represented periods of social consciousness among African Americans. Only slaves, through their hard work and ingenuity, made it possible for some southern whites to accumulate wealth and power; and they alone challenged the main-

stream system of oppression—plantation slavery—by joining the Union Army, aiding the Union cause, and making the war a tool of liberation.

The remaining essays mostly concentrate on the achievements of other revisionist writers whose works defied and eventually toppled the status-quo scholarship of Southern history of the early twentieth century. Most student scholars of history are familiar with these revisionists—W.J. Cash, V.O. Key Jr., C. Vann Woodward, John Hope Franklin, A. Elizabeth Taylor, David M. Potter, Kenneth Stampp, George Brown Tindall, Anne Firor Scott, and Samuel L. Hill. These intellectuals warrant praise for their dedication to truth, inclusion, fairness, and change. According to biographer John Herbert Roper, the late C. Vann Woodward exemplified both a reform-minded public servant and scholar of the South and Southern history. Woodward's service to the academic community is particularly noteworthy; he successfully launched the careers of several budding graduate students in the field of Southern history: Louis R. Harlan, James McPherson, Willie Lee Nichols Rose, Robert B. Sharkey, John Blassingame, Barbara J. Fields, F. Sheldon Hackney, Steven H. Hahn, Thomas Holt, and J. Morgan Kousser to name only a few. His lifelong friend, John Hope Franklin, author of the classic *From Slavery to Freedom* (1947), according to biographer John White, has equally remained committed over the years to both "scholarly objectivity and racial justice." "Every person in the United States," states Franklin, "ought to recognize that this [the enslavement of African Americans] was a despicable act on the part of our Founding Fathers and all in the world who came before us."

Reading Southern History builds on the historiographical works of Arthur S. Link, Rembert W. Patrick, John Boles, and Evelyn Thomas Nolen, and stands as an excellent benchmark volume. It is not completely comprehensive: Feldman acknowledges in the introduction that many other fine and noteworthy scholars could have been included in this anthology. However, the work does give a full treatment of the major pantheons of Southern history. Feldman also reminds the reader of the importance of expanding the field of southern history. Southern history, according to the editor, must be inclusive of the varying interpretations on race, class, politics, urban development, gender, labor history, social geography, and religion. Strangely, while Feldman makes this important charge, his impressive work fails to meet this challenge.

BOOK REVIEWS

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I find it regrettable and frustrating, however, that this significant volume ignored the most important trailblazer in African American history—Carter G. Woodson. Historian and antiquarian Woodson founded the Association for the Study of Negro Life and History in 1915. He also first organized Negro History Week (now Black History Month) in 1926. He founded and edited the *Negro History Bulletin* and the *Journal of Negro History* (now the *Journal of African-American History*). Like Du Bois and his admirer, Franklin, Woodson stood for racial justice. The second African American to receive a Ph.D. from Harvard University (in 1912), Woodson was largely ignored by his white colleagues in the profession. With little money, he single-handedly built an association that in the twenty-first century—along with the Organization of American Historians, the American Historical Association, the Southern Historical Association, and other regional associations—stands as a bulwark for historical truth.

Bernadette Pruitt

Sam Houston State University