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## Book Reviews

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## Book Reviews

*Money, Trade, and Power: The Evolution of Colonial South Carolina's Plantation Society.* Edited by Jack P. Greene, Rosemary Brana-Shute, and Randy J. Sparks. (Columbia: University of South Carolina Press, 2001. xiii, 480 pp. Introduction, List of contributors, index. \$49.95 cloth.)

This collection brings together fifteen original essays, principally derived from the College of Charleston's Program in the Carolina Lowcountry and the Atlantic World, that recognize the strong influence of Jack P. Greene, who has argued for years on the need to enlarge the compass of inquiry about British North American colonial societies to include the Caribbean and Atlantic world. In order to understand that multiple patterns of colonial societies developed under the British flag, Greene also has insisted that students of colonial societies explore the linkages among economy, society, culture, and politics, and to appreciate both the accretive processes of change and the importance of critical moments that redirected development. The essays published herein honor Greene's insistence on combining the panoramic with the microscopic in viewing the planting and growth of colonial societies. They provide, collectively, both surveys of trade and demographic patterns in the Atlantic world as they affected the Carolina region and close examinations of particular social, political, and economic interests within the region. Although none of the essays by themselves force any fundamental rethinking of other recent work on plantation societies, the essays collectively invite new readings of the interplay of markets, migration, religion, and culture in shaping the lower South.

The authors examine proprietary land policies and efforts to

transplant a European social landscape, the role of the market economy, transatlantic trade and finance, the rice industry in the Atlantic economy, Indian traders and the penetration of the back-country, the migration and adaptation of Huguenots, Indian and African slavery, the emergence of plantation elites, law and public policy, the ways natural disasters affected master and slave relationships, social and cultural developments (especially the place of women as investors and agents of lowcountry social power), and the rise of evangelicalism. The topics stretch in time from the founding of South Carolina through the first rumblings of the Revolutionary age.

Of special interest are studies of the internal developments in law and custom that gave the lower South its peculiar stamp. Several essays probe the means whereby an emerging planter elite seated itself in power. Gary Hewitt, for example, shows how rice planters manipulated government policy in matters of currency, credit, and commerce to ensure that plantation interests were the public's interest. One effect of such collusion was the declining importance of the Indian trade in the South Carolina economy which, as Eirlys Barker demonstrates, planters regarded as a barrier to their expansion into the interior. Hewitt's approach dovetails with that of Robert Olwell, who tracks the ways South Carolina public officials transformed the office of justice of the peace into the primary instrument for maintaining control over slaves, in law, and asserting the social power of emerging plantation elites. Also insightful is Edward Pearson's look at the planters' adoption of English gentry manners and styles, in dress and architecture, in their efforts to claim social and cultural dominance in a still rough-hewn society.

G. Winston Lane and Elizabeth Pruden take different routes in assaying the depth and range of women's economic investments but agree that mid-eighteenth-century women, even widows, were less independent in entering the economy and among elites more incorporated into gentry behavior in culture and consumption. Planters might have designed mastery in all aspects of life but did not achieve such. Matthew Mulcahy's morphology of the responses to the great Charleston fire of 1740 and the hurricane of 1752, for example, highlights how much the two events forced masters to rely on slaves for relief amid fears of slave uprisings while also revealing to slaves the limits of the masters' rule in the face of nature. In that regard, Max Edelson points to a curious symbiotic

relationship that evolved between skilled slaves and their masters, with the former giving the latter greater economic power in South Carolina while also gaining greater autonomy from their masters as the price of their service. Thomas Little's essay further complicates the story of any unified planter dominance. He follows the preachers of the Great Awakening and the years following who converted many Anglican and unchurched people to a more vigorous and ascetic evangelicalism that challenged gentry culture and morality, in part by encouraging a religious diversity that undercut Anglican gentry authority.

These and other essays derive from careful, and often tedious, readings of land warrants, bonds, court reports, petitions, newspaper advertisements and announcements, business accounts, and other often incomplete and intransigent sources. The digging pays off in the analysis. Still, for all their diligence and imagination, the authors stop short of informing us how the processes of trade, investments, migration, planter dominance, and slave control in the South Carolina lowcountry informed succeeding generations or compared with developments elsewhere. That said, the sum of the work commands attention, for it marks not only the coming of age of Carolina studies but also the coming out of a fine set of young historians likely to guide our inquiries for some time. All that is a happy prospect.

Randall M. Miller

*Saint Joseph's University*

***Early American Indian Documents: Treaties & Laws, 1607-1789, Volume XII: Georgia and Florida Treaties, 1763-1776.*** Edited by John T. Juricek. General editor Alden T. Vaughan. (Bethesda, Md.: University Publications of America, 2002. xxx, 581 pp. List of illustrations, abbreviations, preface, foreward, notes, selected bibliography. \$220.00 leather.)

Few eras in American history caused as much disruption for Indian peoples living east of the Mississippi River than did the second half of the eighteenth century. France lost to Britain in the Seven Years War that ended officially in 1763 and relinquished its land claims in North America to Britain and Spain. Present-day Florida transferred from Spanish to British control and became East Florida, while France's gulf coast claims from Mobile to the



Mississippi River became British West Florida. France's numerous Native allies in the Great Lakes, Ohio Valley, and Mississippi Valley confronted a new world of British supremacy. One reaction in the north was the multi-tribal rebellion against Britain called Pontiac's War (1763-1766) that saw British forts fall to Indian forces and frontier violence carried to new heights. In the South, conflicts between Georgia colonists and Creek Indians increased, and the Choctaws and Creeks initiated a war against each other that lasted from 1765 to 1777, sometimes resulting in the killings of British fur traders and travelers. British government officials and Indian agents in the South found the large Indian nations difficult to appease, and they worried constantly that the Indians may unite and attack the thinly-defended British settlements. The American Revolution pushed aside many of these concerns and once again rewrote the map of the Deep South, as Spain recaptured and diplomatically acquired East and West Florida.

Secondary sources on this era and its impact on Indian-European relations are significant and growing in number. The primary source material upon which those books relied are more scattered and often difficult to locate. This is especially the case for resources on the Deep South and on the inter-war, pre-United States period. Published documents dealing with the Georgia to Mississippi River region are far outpaced by those that highlight the northeast; for example, there is no published collection of John Stuart's papers, the British Superintendent of Indian Affairs in the South in the 1760s and 1770s, to match the fourteen-volume *Papers of Sir William Johnson*, who served as the British Superintendent of Indian Affairs in the North and was Stuart's contemporary. The publication of volume 12 of the *Early American Indian Documents: Treaties & Laws, 1607-1789* series goes far in rectifying this discrepancy.

Following up on his capable work as editor of volume 11 in this series, *Georgia Treaties, 1733-1763* (1989), Emory University associate professor John Juricek has compiled an essential collection of documents for understanding the post-Seven Years War period in southern history, particularly as it relates to Indian affairs. Documents are organized by colony—Georgia, West Florida, and East Florida—and follow a chronological format within each heading. Though logical, this structure can be frustrating if a reader seeks to inspect all documents from a given year and must turn to three separate sections. Such criticism is minor compared with the

value of the book as a source of primary documentary material. Juricek uses documents from published and archival sources—especially pertinent are an assortment of papers from the Jeffrey Amherst, Henry Clinton, General Thomas Gage, George Germain, William Henry Lyttelton, and Earl of Shelburne collections at the William L. Clements Library, University of Michigan. Other sources of relevant eighteenth-century documents in the book include previously-published government documents, early twentieth-century historical works, and colonial newspapers.

Indian voices emerge boldly from these pages and serve as a constant reminder of Native power in the eighteenth-century South and of the multi-cultural roots of southern and Florida history. Transcribed talks from numerous Indians, primarily male chiefs, are presented, as is the rich correspondence between British officials such as John Stuart and various Indian groups. There is no comparable single volume in print that illustrates as well as this one the intricate realities of British-Indian relations at a crucial moment in southern history. Researchers will find the book invaluable and should start their investigations of southern history from 1763 to 1776 here.

Greg O'Brien

*University of Southern Mississippi*

***South Carolina and the American Revolution: A Battlefield History.*** By John W. Gordon. (Columbia: University of South Carolina Press, 2003. xx, 238 pp. List of illustrations, list of maps, foreword, preface, acknowledgments, notes, bibliography, index. \$29.95 hardback.)

South Carolina was the major battleground of the American Revolution. The war in that state included sieges and battles following eighteenth-century conventions, and skirmishes involving regular troops, militia, and guerrilla bands. The British captured Charleston and won major battles but failed to overcome an American regular army augmented by militia, and the hit-and-run tactics of guerrilla bands operating in lowcountry swamps and upcountry forests. The British ultimately lost the American colonies when they failed to subjugate and pacify South Carolina.

John W. Gordon's book examines the battles fought in South Carolina. Based largely on secondary literature, the book appar-

ently is aimed at a general audience interested in military history. Gordon, a United States Marine Corps officer and current professor of national security affairs at the United States Marine Corps Command and Staff College, incorporates much of the recent scholarship on the Revolution in the South and clearly conveys to the reader his own mastery of military strategy and tactics. Though the book is a narrative linking major battles and smaller skirmishes, he is careful to connect these actions to their larger strategic context.

When revolution began, South Carolina's lowcountry elite successfully forged a common cause with backcountry leaders. Together they temporarily quieted the substantial number of loyalists in the backcountry. These loyalists were left largely isolated after the British assault on Charleston harbor failed in late June 1776. The British also tried to utilize their Cherokee allies, but this tactic played into the hands of the revolutionary government, which won the allegiance of white settlers who feared Indian attacks. For nearly three years, South Carolina faced no more major threats. After the French entered the war in 1778, the British strategy shifted to the South, a region that supposedly contained a large loyalist population. Using its vaunted navy as a springboard, the British hoped to capture the coast and then employ a combination of regular troops and loyalist auxiliaries to subdue the hinterlands. This strategy began to take shape after the British captured Charleston in May 1780 and routed an American army at Camden three months later.

As Gordon observes, "South Carolina was an easy country to invade but a hard one to occupy." In one of the book's most cogent passages, he compares the British defeat of the Highland Scots in 1745 with their failure to conquer South Carolina. Geographic, logistical, and demographic factors made the subjugation of South Carolina far more difficult. Britain could bring its sea power to bear on the coast, but the inland had to be conquered by an army far from its base of supply. South Carolinians, moreover, could draw upon reinforcements from contiguous states. Indeed, the Continental army under the wily general Nathaniel Greene fled to North Carolina in early 1781, luring British general Charles Earl Cornwallis on a fruitless chase that culminated in the battle of Guilford Courthouse, where he lost one-fourth of his army. Whereas Greene drew on temporary militia reinforcements, Cornwallis and other British officers never could rely on a comparable supply of



loyalists. South Carolina, moreover, produced partisan leaders like Francis Marion, Andrew Pickens, and Thomas Sumter who harassed British supply lines and initiated raids that weakened loyalist support. The conflict between rebel and loyalist, Gordon notes, was more a civil war than the struggle initiated by South Carolina's secession in 1861. Unlike the Civil War, where Carolinians fought Americans from other sections of the country, the Revolution divided Carolina communities and neighbors in a brutal conflict replete with atrocities committed by both sides.

Gordon succeeds in producing a survey that examines the major battles in South Carolina and most of the skirmishes and raids as well. He is less successful in producing a narrative that communicates the drama of the war in South Carolina. Readers interested in a more spirited and detailed account of some of these same events may wish to consult John Buchanan's *The Road to Guilford Courthouse: The American Revolution in the Carolinas* (New York, 1997). Those wanting a briefer overview, which follows the story through the British evacuation of Charleston in December 1782, will find Gordon's study helpful and instructive.

Gregory D. Massey

*Freed-Hardeman University*

***Choctaws in a Revolutionary Age, 1750-1830.*** By Greg O'Brien. (Lincoln: University of Nebraska Press, 2002. xxvii, 158 pp. Series Editors' Introduction, preface, acknowledgements, introduction, selected bibliography, map, index. \$45 cloth.)

Before contact, then through centuries of interaction with non-natives, and indeed, well into the eighteenth century, Choctaw leaders gained rank based on spiritual power "demonstrated through activities such as war." Even those who inherited status needed to prove their religious bona fides. Contact with Europeans and Africans did not sever religion and politics. Greg O'Brien stresses how Choctaws handled new peoples, new pressures, and new forms of trade without losing their religion. Access to trade goods reinforced the spiritual power of the Choctaw leaders who brought them: "Choctaws merely incorporated new technology, the gun, into a preexisting system of chiefly control over resources acquired in hunting and war." Similarly, in their diplomacy with Europeans, Choctaws employed ritual and symbolic ges-

tures to "create a religious atmosphere in which spiritual sanction was asked for and received."

As was the case throughout much of the interior of eastern North America, 1763 marked a tipping point in Choctaw country. "Violence, raids on cattle belonging to whites, and general social upheaval resulted from Britain's expansion of an unregulated trade": the story is one familiar to any reader of the many works of ethnohistory focused on the Southeast published in the last two decades, including some in the very series that contains this one. O'Brien's book builds on those by Gregory Dowd and myself, works that showed the rich connections of Native American religion, history, and politics. Its chief contribution (no pun intended) is in pointing out how the secularization of trade goods decoupled trade from spirituality and thus opened up a secular route to power. With so many goods coming in from so many directions, these goods lost their "supernatural aura." Superior access to goods, however, still mattered and could provide a path to power, a path that even a person lacking spiritual power could master.

The author does not document how this played out in the first decades of the nineteenth century. We do not learn, for example, what proportion of chiefs gained power through longstanding traditional routes and how they interacted, clashed, and compromised with the nouveau chiefs. We do not learn how this nascent differentiation of religion and politics affected state formation (in much the way that Duane Champagne did in *Social Order and Political Change*). This short book needs another chapter; the argument demands it. Its absence, unfortunately, leaves things somewhat confused.

The author compounds this by occasionally overstating the scope of secularization among the Choctaws, asserting a more widespread decline in religion than the very narrow one he has demonstrated: "The last years of the eighteenth century marked a transition . . . from an older, mystically informed world to one concerned with the developing market economy of the United States." Such a conclusion is contradicted by the very sources the author uses to reconstruct the Choctaw religious worldview. Many of them date from the nineteenth century (for example, those discussed on pages 42 and 43) and thus would not have existed if widespread secularization had occurred. Even though the author explicitly states that "the concept of spiritual power" continued



among the Choctaws, readers could leave the book thinking they have found additional confirmation of the stale and lazy idea that “advancing capitalism” renders religion “residual.”

This would be ironic, especially considering how recent historical scholarship has shown that religion increased in influence among non-natives fully enmeshed in the market during this very period. Scholars such as Gordon Wood, Jon Butler, and Dee Andrews perceive no unilinear trend toward secularization and many of the best historians now argue that religion’s power increased after—and in part because of—the American Revolution. The failure to consult this literature, like the lack of sharp theoretical engagement with sociology, is not fatal to this book, but it does deprive this book of potential richness and significance.

Joel Martin

*University of California at Riverside*

***The Birth of the Grand Old Party: The Republicans’ First Generation.***

Edited by Robert F. Engs and Randall Miller. (Philadelphia: University of Pennsylvania Press, 2002. x, 224 pp. Preface, introduction, afterword, notes, select bibliography, list of contributors, index. \$46.50 cloth.)

Although countless works chronicling the life of the Republican Party have seen the light of day since the party’s origin, editors Robert Engs and Randall Miller have assembled six of the profession’s finest historians and have given nineteenth-century political history another day. In this well-conceptualized volume, Eric Foner, Michael Holt, Phillip Shaw Paludan, Mark Neely, Jean Baker, and Brooks Simpson provide some interesting essays as well as some points of departure for studying the genesis, growth, and contradictions of the Republican Party.

The framework that serves as the backdrop to these essays is the transformation of an agrarian republic into an industrial republic during the mid-nineteenth century, and how the Civil War played such a vital role in that transition. Eric Foner’s “The Ideology of the Republican Party” locates much of the party’s unifying principle in its opposition to slavery’s expansion and its notion of free labor, which party members came to believe was essential to realizing civil equality. Although the war highlighted

these new dimensions in the American political republic, Reconstruction emerges as the pivotal era in preserving the laws and amendments developed to sustain fundamental civil rights in a war-torn economic and social landscape. Michael Holt advances the ideological underpinnings of the party in his examination of its identity and mobilization in the pre-Civil War years. He chronicles Republican mobilization arguing that while the Republican party may have won the 1860 presidency, "it still seemed an ephemeral coalition, not a permanent major party." Thus, as Holt observes, survival of the party relied heavily on the party's ability to consistently justify its existence.

Phillip Shaw Paludan's "War Is the Health of the Party" analyzes the Republican party during the Civil War. To be sure, as Paludan argues, "this was the Republican's war." They dominated Congress and the gubernatorial ranks, and held wide currency in urban economic circles. The war linked the party with major capitalists and moved the party from "its small-producer, middle-class origins toward becoming the party of big business," even though it witnessed considerable urban working protest and loss of independence for urban workers. In the end, Republicans looked to the benefits of their past in the war to realize the fruits of their labors.

In the middle of the volume, Engs and Miller provide a transitional essay entitled the "The Genesis and Growth of the Republican Party," which highlights the culture of the party and its departure from war-related issues to embrace the issues of a modern, more cosmopolitan America. Mark Neely's essay, entitled "Politics Purified: Religion and the Growth of Antislavery Idealism in Republican Ideology During the Civil War," describes how, by linking God's mission to the war as well as to reform, the antislavery advocates had a new weapon to draw recruits. Jean Baker explores postwar Republicanism, arguing that the "opportunity and the necessity of renegotiating the basic legal, constitutional, and political principles of American society" were defined after the Civil War. Her essay examines the Republican boundaries of citizenship in the postwar period and contends that while Congressional Republicans had expanded the liberties of black males, they fell short in providing the same equality to females. Brooks Simpson provides the final essay, "The Reforging of a Republican Majority," in which he examines the revisualization of the party by its congressional members and how the realignment

with postwar issues gave it a new identity that really did not come into being until after Reconstruction.

In its scope, this book is all about how issues and ideology formed political identity during the nineteenth century and how that identity came to form the Republican Party. For such a young party, as James McPherson points out in his afterward, its initial reform significance quickly characterized it as the Grand Old Party of radical reform. For a great starting point on the party of the American Republic of the nineteenth century, this volume is a must read.

Stephen D. Engle

*Florida Atlantic University*

***The Shenandoah Valley Campaign of 1862.*** Edited by Gary W. Gallagher. (Chapel Hill: University of North Carolina Press, 2003. xxii, 255 pp. Introduction, bibliographic essay, contributors, index. \$34.95 cloth.)

The eighth volume in the *Military Campaigns of the Civil War* series covers the campaign that made "Stonewall" Jackson famous. Gary W. Gallagher has put together an impressive group of essays that describe many different aspects of the 1862 Shenandoah Valley Campaign, ranging from President Lincoln's reaction to the invasion to General Jackson's predilection for arresting officers to how Valley civilians survived in the midst of warfare. The editor reminds readers that the series is not intended to provide comprehensive tactical or strategic narratives of the campaigns.

Gary Gallagher's essay, which addresses President Lincoln's actions during the campaign, may be the most significant in the volume. The literature on the 1862 Valley Campaign has portrayed a nervous Lincoln whose primary concern was the defenses of Washington. Jackson's and, surprisingly enough, Lincoln's biographers agree that the president was unnerved by the Confederate general's campaign in the Valley. Gallagher reviews the evidence and draws a completely different conclusion. The crucial document in evaluating Lincoln's behavior is a letter the president wrote to General George B. McClellan on May 25, 1862. While that document has always been interpreted as depicting a panicky Lincoln, Gallagher uses the letter to destroy this portrayal. Instead, the correspondence should be interpreted as an attempt



to prod McClellan to take the offensive at Richmond. Gallagher convincingly demonstrates that Lincoln was not panicking in May and June 1862, revising the standard interpretation of the president.

President Lincoln is not the only person put under the microscope in this volume as well-known Civil War writer Robert K. Krick examines Jackson's image. Prior to the Valley Campaign, Jackson had "no significant popular cachet," but his successful campaign changed that. In the span of a couple of weeks, his image transformed from "Tom Fool" Jackson to "Mighty Stonewall." There are two aspects of the new Jackson image that are important to understand: it was a wartime phenomenon, not a postwar Lost Cause effort; and Jackson's image was so strong that it survived his disappointing and costly efforts during the Seven Days Battles around Richmond.

William J. Miller examines Union Generals Banks, Shields, and Fremont and demonstrates that on occasion they fared well against Jackson. The standard interpretation is that Jackson ran roughshod over inferior Federal generals to win his spectacular victories. According to Miller this portrayal begs the question, "If Nathaniel P. Banks, John C. Fremont, and James Shields were utterly without military capacity, does that not denigrate Jackson's military achievements against them?" On several occasions, Miller demonstrates that Federal setbacks were the result of War Department orders, not bumbling on the part of Banks, Fremont, and Shields. At times, Miller succeeds in making his point, but he ultimately concludes, "Federal command in the Valley was, in the most important sense, nonexistent."

One aspect of war that often gets overlooked is how civilians survived in the midst of the conflict, and Jonathan M. Berkey explains how they fared in the Valley. Civilians learned first hand the toughest lesson of living in a war zone—proximity to either army led to property loss. Part of that lost property was in the form of slave labor as the conflict in the Valley weakened the very foundations of the master-slave relationship. And if the loss of property was not enough, Valley men faced arrest for disloyalty and many in the upper Valley fled their homes to avoid impressments into military service. In the end, the Valley Campaign created a large number of refugees.

Other essays in this volume discuss Confederate Generals Richard Garnett, Charles Winder, and Ashby Turner, in addition

to an analysis of the 12th Georgia Infantry Regiment's service in the campaign. The essays are well written, and the research is excellent. The only drawback is the imbalance between Union and Confederate topics—of the eight essays in the book only two are on Union subjects. This is the only real flaw of an otherwise terrific book.

Christopher C. Meyers

Valdosta State University

***The Scalawags: Southern Dissenters in the Civil War and Reconstruction.***

By James Alex Baggett. (Baton Rouge: Louisiana State University Press, 2003. xvi, 323 pp. Preface, acknowledgments, abbreviations, introduction, appendix, bibliography, index. \$55.00 cloth.)

In this book, James A. Baggett examines Southern scalawags, the men who joined the Republican parties in the former Confederate states after the Civil War. For years, these men were reviled as propertyless opportunists who betrayed the South by aligning themselves with Congressional Republicans and accepting black suffrage in 1867. Since the 1950s, historians have revised this image of scalawags, portraying them as courageous men who sought to produce a South that differed from that of 1860. Local studies have found that a variety of issues attracted these men to the Republican Party. Baggett seeks, with his general study, to determine the relative importance of these forces in creating scalawags and provides the first book-length study of this historically important group.

The author approaches his problem through the method of collective biography, basing his study on the lives of 742 scalawag leaders, including men who held the highest-ranking and most prestigious offices (elected and appointed) and also those nominated to such positions. Baggett collected information on their economic, educational, occupational, political, and wartime backgrounds and examined this data seeking common characteristics. To test the idea that these men differed considerably from their political opponents, he also compares and contrasts their attributes with those of 666 political leaders from the Democratic Redeemer governments that took power at the end of Reconstruction. The result is the most systematic analysis of scalawag origins to date.



Baggett recognizes that scalawags differed in origin from state to state but concludes, nonetheless, that they had much in common and shared a background that differed from their political opponents. Generally, in 1860, they possessed less wealth than the Redeemers. By 1865, the gap between the scalawags and Redeemers had been reduced, although the latter still possessed greater assets. One half of scalawag leaders owned slaves, while two-thirds of Redeemer leaders were slaveholders, but that fact did not produce different views on slavery. Virtually all of the men who became Republicans were proslavery before the war. Scalawags generally had less education than their opponents, but some 40 percent had attended college. Many were professionals and businessmen. Scalawags did not have the office-holding experience of the Redeemers, but Baggett attributes this to the fact that many had been part of political minorities before the war. In short, the scalawags differed from their political opponents but were not members of a propertyless lower class.

If not that dissimilar from their opponents in economic and social background, what then distinguished scalawags from Redeemers? Ultimately, political background marked the difference. Unionists who opposed secession and refused to support the Confederate war effort provided the core of the group. Opposition to the war included simply retiring from politics, active encouragement of peace movements, leaving their homes, and in some cases joining the Union Army to suppress secession. Baggett notes that the more actively engaged an individual was in opposition the more likely he would become Republican in 1867.

Baggett gives extensive coverage to scalawags in Florida, and his study shows interesting differences between these local scalawags and those in the other southeastern states. Florida's scalawags tended to be less wealthy than scalawags elsewhere in the southeast states in 1860 and also possessed fewer slaves. Notably, a far greater percentage came from business backgrounds, and the evidence certainly shows chief leaders of this group as businessmen in the coastal cities. Paradoxically, more were Democrats in 1860 than the Redeemers who followed. Finally, a larger proportion served in the Union forces during the war, although this may have been made possible by the early occupation of the Florida coast by federal forces.

This book provides a clear picture of the social, economic, and political origins of scalawag leadership during Reconstruction.

What about this background motivated them to join the Republican Party and incur the charge of social and race treason is less apparent. As Baggett recognizes, knowing who the scalawags were does not necessarily tell us why they wanted power or what they hoped to do with it. Those questions remain unanswered here. Nonetheless, this book is an important contribution to our understanding of Southern scalawags that has settled many questions concerning the origins of this distinctive set of men.

Carl H. Moneyhon

*University of Arkansas at Little Rock*

***Wrapped In Rainbows: The Life of Zora Neale Hurston.*** By Valerie Boyd. (New York: Scribner, 2003. 528 pp. Notes, published works by Zora Neale Hurston, selected bibliography, acknowledgments, index. \$30.00 cloth.)

"Biographies," Mark Twain once observed, "are but the clothes and buttons of the man—the biography of the man himself cannot be written." Twain's dictum is especially apt for the complex and contradictory, endearing and exasperating, enormously creative Florida phenomenon Zora Neale Hurston. For this reason alone, the publication of Valerie Boyd's *Wrapped In Rainbows: The Life of Zora Neale Hurston* is an important moment in Hurston and Florida studies. *Wrapped In Rainbows* is the first biography of Hurston to appear since the 1977 publication of Robert E. Hemenway's ground-breaking *Zora Neale Hurston: A Literary Biography*. Boyd, the arts editor at the *Atlanta Journal-Constitution*, has produced an energetic, exuberant, and regrettably, flawed portrait. Nevertheless, Boyd deserves credit for significantly enhancing our appreciation of the curious assemblage of "clothes and buttons" that suggest Hurston's unique genius.

Born in 1891 in Nostasulga, Alabama, Hurston was raised in the African American community of Eatonville, Florida. Her mother's death was the first in a series of events that forced her to "re-invent herself." If there is a single underlying theme in Boyd's narrative, it is her contention that Hurston's life was a process of continuous "self invention." Boyd is at her best in describing Hurston's life in the 1920s and 1930s. The book's thirty-four short chapters (none longer than twenty pages and most six to ten pages in length) present a fast-paced, evocative account of Hurston's life.

*Wrapped In Rainbows*, however, possesses significant flaws. First, Boyd bases her account on a largely uncritical reading of Hurston's autobiographical *Dust Tracks on a Road*. Hurston's autobiography has been controversial since its publication in 1942. Scholars such as Robert Hemenway and Carla Kaplan have noted that *Dust Tracks* contains numerous half-truths and outright falsehoods. Hurston misrepresented the year of her birth and birthplace to name two of the most simple. Despite this, Boyd cites *Dust Tracks* more than seventy times in her first four chapters.

This is perplexing because Boyd acknowledges that *Dust Tracks* should not be read at face value. "The 'truth' Hurston presents in *Dust Tracks*," Boyd writes, "is inseparable from the 'dream.' That is to say, the vision—the selective remembrance—of what her life *should* have been, even if that remembrance is occasionally contrary to what *was*." At best, Boyd continues, Hurston's autobiography is a "kind of featherbed subterfuge" in which Hurston is "daring her readers (and future biographers) to see between the lines." This being the case, it is troubling that Boyd largely ignores the substantial body of scholarly work examining the details of Hurston's life.

What is most disappointing in *Wrapped In Rainbows*, however, is Boyd's brief and inadequate discussion of Hurston's life in the 1940s and 1950s. Boyd gives nearly 350 pages of her narrative to Hurston's life between 1891 and 1940. Granted, Hurston produced her most important works in this period. Her *Jonah's Gourd Vine* (1934), *Mules and Men* (1935), *Their Eyes were Watching God* (1937), *Tell My Horse* (1938), and *Moses Man of the Mountain* (1939) all appeared in the 1930s. She produced only two books, *Dust Tracks* (1942) and *Seraph on the Suwanee* (1948), in the 1940s and nothing in the 1950s. The final two decades of Hurston's life were, however, a tremendously important period.

Boyd gives scant attention to three events that are essential for understanding Hurston's attitude towards race, society, and culture. She devotes two pages to Hurston's support of George Smathers's 1950 red-baiting senatorial campaign against Claude Pepper. Even more surprising is her short description of Hurston's newspaper account of the Ruby McCollum murder trial. McCollum, a thirty-seven year old black woman, was tried and convicted of murdering her lover, a white Live Oak physician named C. Leroy Adams. Finally, Boyd gives only two pages to Hurston's controversial 1955 letter to the *Orlando Sentinel* condemning the



Supreme Court's *Brown versus Board of Education* ruling. Boyd claims that Hurston was "astonished by the nationwide debate her letter incited" and adds (without citing any source) "from a certain contemporary perspective, Hurston's views don't seem so shocking. . . . In fact, some contemporary black intellectuals go so far as to say integration was one of the biggest tactical mistakes in African-American history." This is an intriguing and potentially insightful observation. It demands more than a brief gloss.

*Wrapped In Rainbows* is an important book. Alice Walker judged it "breathtaking." Edwidge Danicats, author of *Breath, Eyes, and Memory*, declared that Boyd's biography is "gorgeous, epic, and larger than life." Certainly, Boyd's *Wrapped In Rainbows* is a must read for those involved in Hurston and Florida studies. Despite its weaknesses, Boyd has written a book, which will exercise considerable influence on future discussions of Hurston's life. Twain, however, is right. Biographies inevitably only reveal the "clothes and buttons." The real Hurston, the "genius of the South" resides in her work.

Gordon Patterson

Florida Institute of Technology

***Hearts of Darkness: Wellsprings of a Southern Literary Tradition.*** By Bertram Wyatt-Brown. (Baton Rouge: Louisiana State University Press, 2003. xxiii, 235 pp. Preface, acknowledgments, index. \$59.95 cloth, \$24.95 paper.)

Writers tend to be a melancholy lot. They are often alienated from families, surrounded by death and defeat, prone to heavy drinking. Dostoevski, Dylan Thomas, and William Styron, to name only a few, have fought their private demons through words; their gloom is arguably the root of their art. Southern writers, argues Bertram Wyatt-Brown, are particularly prone to depression, and their melancholy takes uniquely Southern forms. It is an issue that he developed brilliantly in his study of the Percy family. His new book, *Hearts of Darkness*, reaches out to a broad range of poets, novelist, humorists, and polemicists of the nineteenth-century American South. At issue is a central question: Can depression itself be culturally conditioned to take certain forms and seek certain expressions? Granted that writers are often moody and self-absorbed, was there something unique about the South that

bred such gloomy personalities as Poe? Or that stunted such enormous, yet ultimately lost, talents as Simms? Or that drove genuinely innovative writers such as Kate Chopin into exile?

Any answer must necessarily be speculative, given the limits of psychological interpretation. Wyatt-Brown's response comes squarely from his own work in Southern honor, which has set the foundation for much of our appreciation of Southern ethics and behavior in recent years. Honor, he argues, does "not mean upright behavior, moral worth, and refinement of manners." Rather, it was a Southerner's means of assessing one's worth "by the reputation he held or gained among his betters, his fellows, and those beneath him." For people who lived in the public eye all the time, reputation and the rituals of public esteem were basic to mental health. Sometimes health broke down, and the authors whom Wyatt-Brown examines appear to have suffered acutely. They seemed incapable of tolerating solitude, yet they were lonely people all the same. Familial breakdowns compounded their pain; death surrounded them. Many, such as Poe, Twain, and Simms, had distant or missing fathers. (Indeed, dead, alcoholic, and abusive fathers wander these pages like Marley's ghost, all testifying to a patriarchy gone bad.) Where a planter might take his resentments out through physical violence, a writer turned inward.

Often the protests lay hidden behind authorial cloaks. Southern fiction was and is marked by a tremendous amount of deception, as if the author were afraid or incapable of forthright rage. Poe split his characters into hopeless conflicts of abuser and abused. Many wrote under pseudonyms, like Mark Twain or William Sydney Porter's O. Henry. Harris's Uncle Remus stories are provocative because he used double-talking tricksters to such great effect. This "literary bifurcation . . .," writes Wyatt-Brown, "was connected with Harris's profound dismay about the society he lived in but steadfastly refused publicly to denounce." The same sentiment applies in various forms to most of the authors in this book.

Wyatt-Brown's best chapters center on the most conflicted authors. Poe, Simms, and Porter demonstrate the connection between honor and depression in various ways. Poe was the prototype: a displaced child with a foster father who rejected him. He, in turn, violated most everyone's expectations. Yet, he was acutely conscious that he had not lived up to his foster father's expectations, nor to society's. Measured against the demands of Southern



honor, his behaviors were a disgrace to the family name, and he suffered. The ambivalence transferred to his art, where Poe dwells "on the delights of vengeance for the sake of personal gratification and honor, but almost always shame for his own misdeeds overwhelms the narrator." Simms was less neurotic, but no less divided. His father headed for the frontier when Simm's own mother died, leaving the boy in the care of a grandmother. Simms never fully reconciled the romantic image of his wandering, impulsive father and the propriety and sense of place that Charleston epitomized and demanded. His many novels display a similar ambivalence. Porter suffered not only his father's shame (he had been a surgeon in the war who took to opium to forget the past) but the even deeper gloom of prison, where Porter spent three years for embezzlement. His ironic fiction "observed a world of pain and sorrow but colored it all in palatable, risible surprise," as if the author himself could not confront emotions directly. Yet Porter, like so many others from his region, never really moved beyond the romantic and the sentimental.

That failure raises a larger issue that haunts much of this fine book. Why were so many of these writers second-rate? Apart from Poe, Twain, and Harris, most readers would be at a loss to name a list of nineteenth-century Southern writers. Simms, for example, is customarily regarded as a near-great, one who could have been right up there with Cooper but for the fact that he wrote feverishly, without revision, and usually in defense of the planter's realm. The poets Wyatt-Brown discusses are interesting mainly to specialists. If depression and alienation help generate creativity, then the South should have been awash in original works.

Wyatt-Brown is aware of the problem, and he adopts a variation of Lewis Simpson's perspective: the South had no intellectual community whose job was to play social critic. All art was politicized to the defense of a pre-modern order, and the alienation from modernity that allowed Melville or Thoreau to distance himself from authority was not there. Wyatt-Brown adds the dimension of honor to this perspective, but the conclusions are much the same. Southerners could not embarrass the social order. The worst examples of this stifling defensiveness were Edmund Ruffin and Nathaniel Beverly Tucker, who subordinated everything to polemics and wrote dreadful novels in the process. More subtle failures were Southern poets such as Henry Timrod or Sydney Lanier, whose verses contained the germ of greatness, but only the

germ, smothered under obedience to accepted conventions of sentiment. Only women writers, and only those at the close of the nineteenth century such as Kate Chopin or Ellen Glasgow, were sufficiently independent to begin challenging the prescribed order.

It is a fine book, and like other fine books it raises as many questions as it answers. As Wyatt-Brown points out, depression is not exclusively Southern, and a repressive or marginalized place such as Russia or Ireland still produced much better literature than did the equally repressive and marginalized South. Honor certainly made its demands on those cultures too. Other factors may have been at play. While Wyatt-Brown recognizes the importance of fathers in his writers' development, the mothers are largely missing. Irish literature suggests that women play definitive roles even in patriarchies—perhaps especially in them. Moreover, the anti-intellectualism that characterizes Southern evangelism, for example, may have tortured the Southern intellectual as much as patriarchal honor. In short, we need comparative studies, some literary equivalent of Peter Kolchin's imaginative book on Russian serfdom and American slavery. Until then, Bertram Wyatt-Brown's *Hearts of Darkness* will be the fullest, most satisfying consideration of the melancholy Southern mind we have.

John Mayfield

Samford University

***Stuart on the St. Lucie: A Pictorial History.*** By Sandra Henderson Thurlow. (Stuart, Fla.: Sewall's Point Company, 2001. x, 198 pp. Preface, endnotes, appendix, index. \$39.95 cloth.)

*Stuart on the St. Lucie* is subtitled *A Pictorial History*, perhaps a slight misnomer given Sandra Thurlow's vast written expression of pioneer life in Stuart, Florida. From Seminole Indians to rum-runners, incorporating a fine collection of early photos, the author takes us back to a time before Henry M. Flagler's railway, when travel was done primarily by boat, and shipwrecked sailors found safe haven at Gilbert's Bar in one of ten Houses of Refuge commissioned by the U.S. Government in 1875 along the east coast of Florida.

In 1879, Thomas E. Richards settled in the area reintroducing the pineapple growing industry originally discovered by the Indian

River Armed Occupation Colonists in the 1840s. Pineapple growers along the St. Lucie River included most every pioneer family, and out-of-state “pinery” investors hired locals to manage operations. Pineapple production reached a peak in the early 1900s, and Stuart’s pineapple heyday eventually ended due to severe blight coupled with high freight rates and competition from Cuba.

Formerly named Potsdam, by German settler Otto Stypmann when applying for the area’s first post office, Stuart became a thriving commercial and sport fishing hot spot in the early 1900s. President Grover Cleveland was a regular along with well-known actor Joe Jefferson. Their names were used in literature promoting Stuart’s fishing industry for many years. The St. Lucie River was promoted as the “Fishing Ground of the Presidents” and eventually the “Sailfish Capital of the World.” Impressed with the fishing, President and Mrs. Cleveland returned to Stuart numerous times over the years and developed a lasting relationship with Susan and Hubert Bessey, early keepers at Gilbert’s Bar House of Refuge.

In this well-documented journey through time, Thurlow includes photos of local lawmen destroying bootleg liquor stills during the time of Prohibition when rum-running became a source of income for Stuart’s fisherman, the most famous being Captain Bill McCoy. The McCoy brothers, Bill and Ben, owned the property on Hutchinson Island now known as Sailfish Point. The temptation of easy money piqued Bill’s interest, and he became, possibly, the most successful rum-runner of his day, known as the “honest rum-runner” whose whiskey was pure and undiluted. The expression “The Real McCoy” became synonymous with genuine product.

Stuart officially became a county seat when Martin County was created in 1925. Until then, the town sat neglected at the north end of Palm Beach County. A county division committee was appointed and chaired by Edwin Menninger, son of Dr. Charles F. Menninger, founder of the Menninger Clinic in Topeka, Kansas. This prominent group traveled to Tallahassee to lobby for a new county. Although many names were proposed, the suggestion of using the name of incumbent Governor John Wellborn Martin was taken most seriously. Martin was instrumental in the legislative process that created the new county. Photos depicting celebrations of the signing of the legislative bill as well as the county’s first birthday celebration confirm Governor Martin’s personal involvement and support of the county that bears his name.



Thurlow recognizes each pioneer family and recounts their significance in Stuart history through photos and recollections by their families. This very complete tribute includes copies of official documents, personal correspondence, and excerpts from letters written soon after settlers reached the shoreline of the St. Lucie River. Map overlays outline government land grants awarded to those qualifying under the Homestead Act of 1820. The gradual introduction of lodging, churches, businesses, and schools is well documented, and an editorial piece written by Edwin Menninger humorously illustrates the relationships of Stuart's earliest residents.

This reflection of early life in what is now Martin County, Florida, is too valuable a resource to have sitting on the coffee table. For anyone interested in the evolution of Stuart, southeast Florida, and the St. Lucie River region, this should be considered their primary resource. *Stuart on the St. Lucie* is fully indexed, and Thurlow painstakingly credited each photograph to its owner. She also includes references in five pages of endnotes. Thurlow has made a significant contribution through this worthy tribute to her community.

Renee Booth

*Historical Society of Martin County*

***The Death Penalty: An American History.*** By Stuart Banner (Cambridge, Mass: Harvard University Press, 2002. ix, 385 pp. Abbreviations, introduction, epilogue, appendix, notes, acknowledgements, index. \$29.95 cloth).

The death penalty issue is certain to provoke strong reactions from readers regardless of personal viewpoints. In *The Death Penalty: An American History*, law professor Stuart Banner has detailed a history of capital punishment in the United States that is as measured and objective as possible with this topic. Banner provides an interesting account of how the United States moved from being one of the mildest punitive systems in the world to being one of the harshest. *The Death Penalty* presents legal, philosophical, religious, and criminal justice perspectives on capital punishment in addition to the roles of class, race, and gender differences.

Banner begins with criminal justice in colonial America, seeking the goals of retribution, deterrence, and penitence. Executions were held in public, with religious solemnity, for crimes ranging

from stealing cattle to murder. Laws were applied disproportionately against African Americans (a practice that continues), and punishments included dismembering, burning, and gibbeting.

Banner then highlights Italian philosopher Cesare Beccaria's attacks on the efficacy and legitimacy of the death penalty and the influence his commentary had on the founding generation. In his *Essay on Crimes and Punishment*, Beccaria wrote that laws "which are intended to moderate the ferocity of mankind, should not increase it by examples of more barbarity." Such criticism was adopted by Thomas Jefferson, George Washington, and John Adams, and resulted in the origins of opposition to the death penalty in the United States. This opposition was fueled by some American opinions that capital punishment was a derivative of traditional English monarchies, and that America was a more progressive nation. As biological and sociological theories of crime emerged, many reformers viewed the abolition of capital punishment as progress.

The historical viewpoints of death penalty supporters are also expressed throughout the book. Early retentionists argued that capital punishment was the law of God and opposition was the act of "obstinate heathens." Banner states that proponents would find the death penalty to be part of innate "human nature" and the "law of civilized communities" that was accepted for four thousand years.

Southern historians may be most interested in the chapter, "Northern Reform, Southern Retention," which details capital punishment in the mid-nineteenth century. Here, Banner contrasts the reduction of capital crimes for murder and treason found in many northern states with the rejection of any policy changes in the southern states. Banner holds the economic importance of slavery and a southern penchant for public violence responsible for the South's reluctance to modify legislation.

The actual practice of execution dramatically changed over the course of American history. Banner describes how a process that initially was held in public and administered by local, often ill-prepared officials, evolved into lethal injection administered by specialists and viewed by few. Experiments with electrocution, gas chambers, and firing squads are described as technological advancements embraced by officials to reduce pain and disorder in the execution.

The concluding chapters of the book lead the reader to recent developments in death penalty law. According to Banner, executions (per capita) had been declining since the 1880s culminating

in zero executions in 1968. The constitutionality of the death penalty was challenged by the ACLU and NAACP, resulting in *Furman v. Georgia* (1972) which ruled the "death penalty unconstitutional, as cruel and unusual punishment in violation of the 8th and 14th Amendments."

Banner is perhaps most complex and challenging when he details the legal ramifications of Supreme Court cases and decisions during the 1960s and 1970s. He concludes that the United States is currently experiencing a resurrection in the use of capital punishment. Opposing the death penalty has become political suicide, prisoners continue to be executed each year, and public opinion continues to support its use. The resurrection of the death penalty in the United States has also reinitiated international criticism of a practice that many countries have long abandoned.

Despite the book's strengths, readers seeking a clear answer to the issue of the death penalty or reinforcement of personal beliefs may be disappointed. In fact, this book raises questions about religion, government, public opinion, race, class, gender, and the criminal justice system. *The Death Penalty: An American History* provides a historical analysis of a phenomenon that will continue to simultaneously divide and fascinate Americans.

Hayden Smith and Robert Bohm

*University of Central Florida*

***Mary McLeod Bethune & Black Women's Political Activism.*** By Joyce A. Hanson. (Columbia: University of Missouri Press, 2003. xxi, 250 pp. Acknowledgments, abbreviations, introduction, conclusion, bibliography, index. \$32.50 cloth.)

In 1926, a New York *Times* reporter referred to Mary McLeod Bethune as a female Booker T. Washington. Bethune and Washington indeed had much in common. Both were college presidents, both were race leaders, and both had the ear of influential whites, including presidents. Mary McLeod Bethune, however, had a vision for black Americans that was grander and more inclusive than Washington's. Joyce Hanson discusses this vision and outlines Bethune's plan to make it a reality in *Mary McLeod Bethune & Black Women's Political Activism*.

The founder of what is today Bethune-Cookman College in Daytona Beach, Florida, Mary McLeod Bethune recognized the



importance of education for black Americans in general and for black women in particular. Shaped by strong women during her formative years, Bethune understood the role women should play in racial uplift and bringing about meaningful racial change in the nation at large. Using the Daytona Educational and Industrial Institute for Negro Girls as a launching pad, Bethune became active in the black women's club movement and sought to bring about "systemic change" in the United States. According to Hanson, Bethune "began to focus on ways to put more African American women in decision-making positions in government. Bethune believed that black women had a right and responsibility to participate in mainstream politics and to play a substantive role."

Bethune had faith in the potential of African Americans, and she used her position in the New Deal as director of Minority Affairs in the National Youth Administration (NYA) to empower blacks. She learned how the political process worked, established political connections, and cultivated a personal friendship with Franklin and Eleanor Roosevelt. Through these means, she brought national attention to minority concerns, ensured that blacks benefited from New Deal programs, and made sure that black men and women were appointed as state administrators in the NYA as well as to federal positions. Bethune worked to develop a national black political power base. She lobbied Aubrey Williams, executive director of the NYA, and used her friendship with Eleanor Roosevelt to secure government appointments for qualified blacks, including federal judgeships for William Hastie and Hubert Delaney.

Bethune was "dominating, stubborn, and strong-willed" and was accused by some of "wielding an iron fist in a velvet glove." But while she craved power, her agenda was never a personal one. Her primary goal was to widen women's spheres beyond the confining boundaries of family, home, and church. Bethune sought to do first through the National Association of Colored Women and then, when its leadership resisted shifting focus, through creating the National Council of Negro Women in 1935 to harness the power of black women and bring about political, social, and economic change. The goal was to place "black women in positions of influence that would affect policy-making and political agendas and lead to racial advancement."

Mary McLeod Bethune is often overlooked when discussing black leadership during the twentieth century. Yet, she was as

effective as contemporaries Walter White and A. Philip Randolph; and she, like them, became a power broker. Bethune was a part of the New Deal administration and used her position to advance the cause of African Americans. Sometimes forced to compromise, Bethune did not accommodate. Hanson's study makes this clear. Using the Records of the National Council of Negro Women, the Papers of the National Association of Colored Women's Clubs, the Mary McLeod Bethune Papers, and the National Youth Administration Papers, Hanson places Bethune center stage in the national struggle for black equality and women's rights during the New Deal and beyond.

Hanson adds to existing scholarship by examining Bethune's role as a female activist in a nation shaped by race, class, and gender. Her belief in the unlimited potential of black women allowed her to create the NCNW and to develop it into a powerful interest group that would attract the attention of Washington bureaucrats. Much remains to be done in drawing a complete picture of this complicated visionary and understanding her place in United States, African American, and women's history. Joyce A. Hanson has added a crucial piece to the puzzle.

Maxine D. Jones

Florida State University

***Dixie Looks Abroad: The South and U.S. Foreign Relations, 1789-1973.***

By Joseph A. Fry. (Baton Rouge: Louisiana State University Press, 2002. xii, 334 pp. Introduction, bibliographic essay, index. \$39.95 cloth.)

Historians who study American foreign policy, the individuals who shaped it, the events, and the outcomes, traditionally have worked from the assumption that American interests are and have been uniform in nature. In *Dixie Looks Abroad*, Joseph A. Fry breaks from this model by examining how southern interests shaped U.S. diplomacy and, as he argues, came to dominate America's international action concerning Vietnam, the Cold War, and more so now in the post-September 11th world. The work is an attempt to broaden the understanding of American foreign policy by emphasizing the sectional differences that have lacked specific scrutiny by students of American diplomacy or the South. Fry examines southern influences on diplomacy from the inception of the country in

1789 to the end of America's involvement in Vietnam by analyzing the vast historiography of both southern history and American foreign policy. In doing so, Fry produces an overview of American foreign relations from a southern guise that is both comprehensive and historiographic.

Fry divides his study into logical sections including the early national period through 1815, the antebellum era, foreign policy under the Confederacy, Reconstruction through the election of Woodrow Wilson, World War I and Wilson's liberal internationalism, the 1920s through World War II, the Cold War, and concludes with a separate chapter on Vietnam. Throughout, Fry argues that the South experienced periods of dominance such as the territorial expansions of James K. Polk, Wilson and World War I, and Vietnam, while similarly undergoing periods of opposition such as under the Federalists in the 1790s, Republican ascendancy during the post-Civil War era, and most notably the Civil War.

The early national period, although dominated by southern presidents, compelled southerners to harbor fears of dependence to northern interests. Fry argues that this was caused less by the institution of slavery and more by the South's ideological understandings of liberty and a distrust of Great Britain, especially British economic control and influence over the American economy. The South's political and economic uniqueness from New England forced southern politicians to seek diplomatic goals far different from their northern counterparts. Southern attitudes then permeated American diplomacy as southerners sought to avoid becoming a minority voice in shaping both domestic and foreign policy. The existence of slavery and the perceived need to expand slavery into the western territories only served to further aggravate southern fears of inferiority and economic dependence, all the while demanding a doggedly expansive foreign policy during the antebellum period.

Fry then argues that southern reliance on King Cotton and the slave labor that fueled the South's agrarian economy doomed the Confederacy's need for international recognition as Europe's distaste for southern slavery grew and new markets for cotton, particularly that of India, stymied the southern economy. Still, it was the military defeat during the American Civil War that served to solidify southern resolve against economic dependence through Reconstruction as a result of the sectional adherence to the Lost Cause. Although southerners remained highly suspect of northern



and Republican control of American diplomatic and domestic policy during last decades of the nineteenth-century, southerners sought to demonstrate national patriotism while supporting expansionism in the search for foreign markets. These two ideas dictated southern support for military action against Spain in 1898, an unbridled endorsement of Woodrow Wilson's intervention in 1917, a championing of Wilson's international initiatives including the League of Nations, and support for Franklin Delano Roosevelt, a second Democratic president to lead the nation to war, in 1941.

The onset of the Cold War served to further galvanize southern views as southerners took a leading role in influencing American attitudes on Containment policies, the waning support for the United Nations which hindered independent American action, and most notably the necessity for intervention in Vietnam. Fry maintains that a traditional sectional ideology steeped in the dichotomy between being good Americans while remaining true to their Confederate ancestry dictated southern conceptions of U.S. foreign policy as yet another southern Democrat led the charge in Vietnam and southerners responded with a patriotism unmatched by their northern kin. In *Dixie Looks Abroad*, Fry provides a thorough overview of the history of American foreign policy that is brilliantly written and well organized. The work depends entirely on the established historiography of American diplomacy and southern history. The arguments, therefore, in most cases are not new. But, the organization of the major concepts of the book—that being the domestic sectional influences on American foreign relations from the country's inception through modern times—into a single work is groundbreaking in nature. The book invites further study of domestic influences on American diplomatic policy and is a welcome addition to a growing historiography.

Scott Eidson

*University of Kentucky*

***American Childhoods.*** By Joseph E. Illick. (Philadelphia: University of Pennsylvania Press, 2002. xi, 240 pp. Preface, notes, sources, index, acknowledgments. \$49.59 cloth.)

Teachers and students of childhood in the United States will appreciate this brief overview of the subject by San Francisco State University historian Joseph E. Illick. The work, which addresses the

diversity of childhood experiences from the time of European settlement to the present, begins in early America with chapters devoted to Native, European, and African Americans. In later chapters, the author distinguishes between the experiences of native-born and immigrant children; rural, suburban, and urban children; and children born to rich and poor families. Gender also receives attention. This is the book's greatest strength—its attention to the diversity of American childhoods. Pennsylvania Moravians and Quakers each receive separate attention, for example.

Although the work is organized chronologically, the periodization of the various chapters is not uniform and sometimes overlaps. Hence the book is not so much a chronology as a set of topical essays. Early America is defined broadly to cover, in the case of African Americans, enslavement through the desegregation movement of the mid-twentieth century. Topics range from the limited time enslaved parents spent with children to the effects of racism on childrearing to the tendency of whites to regard all blacks as childlike.

The thematic approach works well in a volume that attempts to address briefly a range of issues over a long period of time without being comprehensive. The first chapter on Native Amerindians is most informative about Eastern Woodland Indians, although the author gives some attention to Indians of the American Southwest and the Dakota Sioux. Indians of the Chesapeake region stand in for the various Indian groups of the Southeast, as do the Hurons for northern tribes. No Florida tribes are mentioned. The limited scope allows the author to compare and contrast patterns of childrearing without overwhelming the reader with details about the various Indian peoples—particularly important for beginning students.

After addressing early America, Illick moves on to industrializing America and modern America (the period following World War II). As the narrative moves forward in time, the author focuses more on public policy regarding children and less on the cultural practices that constituted childrearing.

Children are not as evident in the story as the adults who raised them, studied them, and devised policies affecting them. Perhaps to compensate, each chapter begins with a brief vignette involving a child. All but one of the featured children is a boy, which is somewhat surprising given the author's attention to gender throughout the work. Illick makes the unusual choice to inter-

ject his own family's story into the narrative as a part of a chapter on suburban childhood in the modern period.

The author inserts himself in the narrative elsewhere as well, albeit in a different manner. Particularly in the last chapters, he becomes a children's advocate as much as a storyteller. The approach works. This is a book that establishes an historical context for understanding "modern dilemmas" in childrearing from the crisis in funding for education to poverty and child abuse, even the disappearance of the family farm from the rural landscape. For Illick, the historical force shaping American childhoods has been economic. Children may have been buffeted by war and injured by racism, sexism, and even ageism, but in the end the often-flawed economic decisions of adults have been most responsible for shaping childhood for better and worse.

*American Childhoods* is a synthesis of much of the literature on childhood that has appeared in recent decades. The text together with the endnotes can serve as an introduction to a wealth of ideas and scholarship touching upon the subject, including matters in dispute among historians. Given his acknowledgement that historians do not always agree and Illick's strong opinion about what has gone wrong with American childhoods, the book is likely to kindle lively classroom discussions.

Scholars of childhood will find little new here, however. The exception is that Illick makes some attempt to employ psychological literature to understand the historical works of others, at times making more out of them than perhaps the original author intended. This is Illick's contribution, together with having pulled together an extensive literature in a concise and readable fashion.

Marie Jenkins Schwartz

*University of Rhode Island*

***Hope and Danger in the New South City: Working-class Women and Urban Development in Atlanta, 1890-1940.*** By Georgina Hickey. (Athens: University of Georgia Press, 2003. x, 297 pp. Acknowledgments, introduction, photographs, index. \$39.95 cloth.)

Georgina Hickey examines Atlanta through the intersection of race, class, and gender. Although many other historians have studied New South Atlanta through more narrow interpretive



frameworks, her work straddles labor, women's, urban, and Progressive Era histories. As such, scholars interested in one or more of these fields of research would find something valuable in this book.

Hickey evaluates the impact working-class women, both black and white, had on urban growth and civic culture in post-Reconstruction Atlanta. Numerous studies have surfaced about Atlanta during this period, but none introduce readers to the social complexity of Atlanta as well as this study. Hickey argues that as Atlanta's population grew, women, especially working-class women, became more central to that growth. Additionally, this migration caused notions of gender to enter into a state of flux. In response to the fluid perception of gender roles, city leaders actively tried to control the lives and images of working-class women in an attempt to recast womanhood in a safer and more submissive form. Using many events previously researched by other historians, Hickey illuminates how different segments of society tried to manipulate the image of womanhood and motherhood in an attempt to control the lives of working women.

The author presents readers with a methodically researched and compelling history. Yet, the most fascinating contribution is the way this book addresses larger themes in historical literature. The greatest break with previous historians is the author's challenge to the idea of South exceptionalism. Hickey makes it clear that the events and social dynamics that enveloped urban Atlanta were at best subtly different from similar cities outside the South. It is refreshing to see a scholar unburdening herself from the dogma of the C. Vann Woodward school of Southern history. Additionally, Hickey breaks away from previous women's studies scholars who have examined the intersections of race and class. Angela Y. Davis and Paula Giddings have portrayed women of color as consciously opting for racial progress over gender or class gain. Here, Hickey introduces the idea that women's identities are more complex. She provides evidence that women did not fixate on one overall identity, but instead shifted between primary and secondary identities as circumstances and issues influenced them. For these women it is too simplistic to argue that they gravitated toward racial affirmations of self, but instead constantly shifted between racial, class, and gender identities, all of which were being recast and redefined throughout the era. Also, women in Hickey's work are not necessarily just reacting to men; they are agents in

creating their own world in Atlanta. Finally, while this is partly a study of gender, it is not exclusively about women. The author primarily examines working-class women; however, she uses this study to interpret how men also recast images of masculinity during this same time.

Although this book adds an important contribution to our understanding of the past, the author could have strengthened this work by broadening the scope. Her conclusions about the South being less exceptional than most scholars would have been strengthened by more direct comparisons to national events or cities outside the South. For example there is only a brief mention of the *Muller v. Oregon* Supreme Court decision that recognized government's authority over the working hours and conditions of women. This would have been a good opportunity to introduce a comparison to Atlanta with what was happening in Oregon and the rest of the nation. Another way to provide more of a comparison to other parts of the country would have been to flesh out working women in between black and white, those who originated in Eastern or Southern Europe in addition to women of the Jewish faith.

These minor criticisms do not distract from the book, and the powerful arguments will provide new historical frameworks for women's and urban scholars. Overall this book represents an exciting new dimension to the study of the post-Civil War South, inspiring future scholars to rise to the challenge of this work and throw off the comfort of traditional Southern interpretations.

Robert Cassanello

*University of Central Florida*

***The New Deal and Beyond: Social Welfare in the South since 1930.***

Edited by Elna C. Green. (Athens: University of Georgia Press, 2003. xx, 275 pp. Introduction, selected bibliography, contributors, index. \$49.95 cloth, \$19.95 paper.)

*The New Deal and Beyond: Social Welfare in the South since 1930* is a collection of nine essays and an introduction that assess how social welfare policy has been received, instituted, and transformed in the American South. The book discusses how the New Deal and the Great Society affected certain southern communities and groups as well as how struggles for societal change and equality in

the South have been historically linked to the implementation of social welfare policy. *The New Deal and Beyond* examines the ongoing conflicts between federal and state authorities concerning who and/or what governing body should administer and control the South's social welfare systems.

The book provides information about a wide-range of southern state and regional social welfare programs, from Florida to Kentucky and from Appalachia to urban New Orleans. Through a case study of the Florida state transient program, for instance, one contributor discovered that the emergency nature of the New Deal's transient aid programs temporarily trumped concerns about segregation in some locations. The author also concludes that the New Deal's transient relief programs were generally well accepted throughout Florida because townsfolk believed that such programs reduced local crime, panhandling, and begging, while most importantly, keeping transients away from localities' relief monies.

In another interesting chapter, the author examined the intersection between Black Power, poverty, and the Great Society, noting that the Great Society politically empowered the poor. At the same time, however, the author contends that the "politics of despair" continued to define impoverished citizens as somehow "damaged" and thus attached a negative stigma to welfare and the identity of the poor thereafter. In fact, as the collection's editor argues, the institutionalization of the federal welfare state in the South, which allowed racialized conditions for relief qualification to persist, unfortunately led to "the nationalization of racism in welfare." Still, two other authors investigated how the adoption of the Medicare system profoundly changed the South's racially segregated health-care system through the scattered adoption of desegregation policies.

While issues concerning class and race are well addressed in *The New Deal and Beyond*, the book also allots space to considering the gendered nature of southern welfare policy. In one such chapter, the author discusses the New Deal's work relief programs for women in Georgia, namely the creation of female sewing rooms. New Dealers sought to create work relief programs for women that conformed to the female domestic ideal; yet ironically, as the author points out, even female sewing-room workers were wage laborers working within the masculinized industrial system.

*The New Deal and Beyond* does not romanticize southern history because the individual essays maintain an academic tone despite the book's explicit attempt to decipher if public and private wel-



fare in the South should be categorized as "regionally distinctive." The book's narrative gaps, such as those relating to the impact of the Social Security Act on local southern welfare policy, demonstrate that a coherent "southern" regional analysis of social welfare policy does not exist to date. The book's individual chapters, while generally intriguing on their own, do not flow together in a smooth fashion, so the book itself lacks an overall, comfortable continuity. This being said, anyone interested in the history of modern social welfare policy in the South should read *The New Deal and Beyond* as it offers provocative analyses of how race, gender, class, and region influence relationships between the citizenry and the state.

Brooke Speer Orr

George Washington University

***Getting Right With God: Southern Baptists and Desegregation, 1945-1995.*** By Mark Newman. (Tuscaloosa: University of Alabama Press, 2002. xii, 292 pp. Preface, acknowledgements, appendix, notes, bibliography, index. \$39.95 cloth.)

The Southern Baptist Convention (SBC) began in 1845 as a direct result of disputes over race, particularly the issue of slavery and the appointment of a slave-holding missionary by the Baptist Home Mission Society. From that time to the present, race has been a defining issue in the life of America's largest Protestant denomination. In this study, Mark Newman, Senior Lecturer in History at the University of Derby, U.K., traces racial issues in the SBC through the Civil Rights Movement to the denomination's official apology for its support for slavery made in the 1990s. Regarding desegregation, Newman documents three responses made by various subgroups and individuals within the denomination. He notes that "until the mid-1960s a majority of . . . Southern Baptists favored segregation" and opposed any effort to integrate southern society. Another group that he labels "moderates" supported segregation but not when it threatened community peace and social stability. A third smaller segment was composed of "progressives" who opposed segregation and pressed their denomination and region to accept racial equality. Like all good Baptists, each group went looking for biblical mandates to support their views and actions.

Newman documents the positions of these Baptist groups in ways that are at once painful and affirming to specific churches and individuals who supported or opposed segregation. Some pastors and editors of Baptist periodicals were adamant segregationists, displaying rhetoric that is disgusting then and now. The reader is struck by the way in which many Baptists who sought to be "against culture" in their opposition to "worldliness," liberalism, and secularism promoted an uncritical defense of Jim Crow culture to the bitter end. At the same time, there were heroic responses, many from SBC educators, which reflected a concern for genuine change in southern churches and communities. T.B. Maston at Southwestern Baptist Seminary, Fort Worth, and Henlee Barnette at Southern Baptist Seminary, Louisville, were two of the many professors who called students and denominational leaders to stand against racist practices. Denominational agencies, particularly the Home Mission Board, made valiant efforts to educate the constituency in ways that challenged prevailing racial stereotypes, not without controversy. Indeed, one of the book's important contributions is the documentation of the work of the Home Mission Board in attempting to change opinions on race.

Newman notes that one of the major arguments for desegregation was connected to Southern Baptist evangelism at home and abroad. Several Southern Baptist universities and colleges initially integrated, in response to the admission of African students who had been converted on the "mission fields." This then facilitated the admission of African Americans. Mercer University in Macon, Georgia, admitted Sam Oni, a native of Ghana, and two black Americans in 1963. Supporters of Oni's admission insisted that Baptists could not convert blacks in one country and then refuse them admission to Baptist schools in the U.S. without undermining their mission imperative all together.

Progressives also encouraged the denomination to take public stands in favor of racial harmony and reconciliation. Newman traces the evolution of these statements from cautious to strong affirmations of equality and openness in the church and the world. Concluding chapters detail changing/unchanging attitudes among SBC members. On one hand, the SBC has expanded its African American membership, with an increasing number of black churches relating to the denomination. On the other, the SBC remains overwhelmingly white, with only a statistically negli-

gible number of integrated churches. In a 1995 resolution, the denomination officially apologized "for condoning and/or perpetuating individual and systematic racism in our lifetime," and appealed for forgiveness from African Americans.

This is a fine study that provides an excellent survey of SBC racial attitudes in the latter half of the twentieth century. The documentation is superb and provides source information for others who continue to study this important topic. And there is much more to be done. Newman's conclusions imply that the racial struggles of the SBC were not unrelated to the developing theological controversy that continues to divide the denomination in the twenty-first century. The relationship between social and theological liberalism/conservatism in the SBC needs further exploration. Newman's work is an important contribution to a field that needs continued investigation.

Bill J. Leonard

Wake Forest University

***Pioneer in Space and Time: John Mann Goggin and the Development of Florida Archaeology.*** By Brent Richards Weisman. (Gainesville: University Press of Florida, 2002. xxi, 208 pp. List of illustrations, foreword, preface, acknowledgements, a note on sources, references cite, index. \$49.95 cloth.)

As the title of Brent Weisman's study indicates, this work is in part a biography of John Mann Goggin and in part a discussion of the development of Florida archaeology. On balance, he gave considerably more attention to the latter topic than to the biographical element, even though substantial biographical information is provided. The author's approach is particularly apt in view of Goggin's unique position as the first archaeologist hired by the University of Florida's Sociology Department. Up to that time, anthropology courses had been presented by members of that department not specifically trained in the discipline.

The book's seven chapters begin with a short introductory one entitled, "An Everglade Boyhood." It is followed by a considerably longer one: "Prelude: Florida Archaeology in the 1930s and Earlier." That chapter has little to do with Goggin beyond describing the status of archaeological research in Florida from the post-Civil War era until Goggin's arrival on the scene in the 1940s. The



next two chapters return in part to the biographical approach in focusing largely on Goggin's undergraduate and graduate-level education as an anthropologist-archaeologist at the University of New Mexico after a disastrous freshman start at the University of Florida. He completed his graduate work ultimately at Yale University. In the process, the author devotes considerable attention to the intellectual influences that shaped Goggin's thinking, particularly those to which he was exposed during his many years at Albuquerque. Ultimately, he departed the New Mexico program after four years of graduate work without having received a graduate degree.

Goggin then did surveying work as a rodman and served as a curator of the Coronado State Monument and explored the Keys for several years before heading to Yale in 1944. In 1943, he published an article in the prestigious journal *American Antiquity* on survey work he had done in Mexico. During the time that he spent in south Florida, he also developed his earlier interest in the Seminoles. Weisman gives scant attention to Goggin's years at Yale beyond noting his completion of his dissertation in 1948, "Culture and Geography in Florida Prehistory." Weisman observed that it "was the first major study to attempt a synthesis of Florida archaeology in its entirety."

At this point, Weisman also gives attention to another major figure in the development of Florida archaeology who emerged at this time through his work for the Florida Park Service—John Wallace Griffin. The author notes that Griffin's major contribution was to call attention to the need for a systematic survey guided by a standard format of recording and observation.

The book's last three chapters represent its heart, detailing Goggin's achievements during his years as an archaeology professor at the University of Florida and the contributions that he made to the development of the historical archaeology of Latin America and Florida. The last chapter focuses specifically on Goggin's legacy to that development. Weisman observes that "Without question, Goggin's space-time-tradition framework still is the most powerful concept in Florida archaeology," commenting that even though it has seen many significant changes, "it continues to provide the blueprint for the conduct of archaeology across the state."

Weisman has produced a very readable and informative book while covering his dual topics of the life of John Mann Goggin and

the rapid development of Florida archaeology during Goggin's all too brief professional life. The volume will be of interest to many readers in general beyond the ranks of anthropology, archaeology, and history. On the matter of objectivity, the author has achieved a commendable balance between recognition of Goggin's achievements and the shortcomings in his work and personal life. He has done an admirable job on the whole of weaving his dual topics together seamlessly. One of his most trenchant criticisms, perhaps, is his remark: "Although Goggin very early recognized that classification and interpretation were causally linked, he often acted as if classification were an end in itself." But the author then balanced that criticism with the remark that the observation was in part "an artifact of Goggin's early death" that prevented his advancing "beyond the state of initial classification" on a number of occasions.

John Hann

*San Luis Archaeological and Historic Site*

***Let the Bastards Go: From Cuba to Freedom on "God's Mercy."*** By Joe Morris Doss. (Baton Rouge: Louisiana State University Press, 2003. xx, 285 pp. Foreword, preface, prologue, appendix, list of passengers. \$34.95 cloth).

On April, 1, 1980, a bus carrying twenty-five Cubans dissatisfied with the lack of political freedom and the austere economic conditions on the island, crashed the gates of the Peruvian Embassy in Havana seeking asylum. Angered at the Peruvians for granting them diplomatic protection, Cuban dictator Fidel Castro removed Cuban soldiers guarding the embassy and announced that those wishing to leave Cuba should go there. Within three days, nearly 11,000 Cubans reached the embassy compound.

The Peruvian diplomats' problem soon became an American problem. Castro, embarrassed by his miscalculation, took advantage of President Jimmy Carter's human rights policy and announced the opening of the port of Mariel to anyone wishing to leave Cuba for the United States. Castro's announcement unleashed the Mariel Boatlift. From April 21 until September 26, 1980, 124,779 Cubans arrived in the United States via the boatlift as the United States appeared to lose control of its immigration policy.

Of the many tales concerning the Mariel Boatlift, there are few that can compare for pure courage, persistence, and determination than the story of two New Orleans Episcopal priests, Father Joe Morris Doss and Father Leo Frade, in their quest to bring 280 relatives of their Cuban parishioners and 108 former political prisoners and their families to the United States. Written in 1984 by Father Morris Doss, but not published until 2003, this book is a most fascinating account of an unprecedented event in American immigration history. Divided into two parts, Father Morris Doss's memoir allows the reader to hear the voices of those involved in the saga of the liberator priests.

The first part recounts the genesis of their mission, the innumerable obstacles they had to face with both Cuban and American bureaucrats, and their search in obtaining an adequate vessel. It culminates with the purchase of a World War II vintage submarine chaser which they renamed *God's Mercy*.

The second part narrates the *God's Mercy's* departure for Cuba in defiance of President Carter's order to the Coast Guard to intercept vessels bound for Cuba, and the vessel's running of the American blockade. It also describes the priests' interminable negotiations in Cuba with Jorge Gallardo, the Cuban official in charge of the boatlift. The book ends with the arrival of the *God's Mercy* in Key West on June 12, 1980, carrying 402 refugees. Ironically, the two priests were arrested on charges of smuggling and breaking the American embargo on Cuba. However, they were unanimously acquitted by a federal appeals court.

Father Morris Doss adds vigor to this well-balanced and explicitly detailed account by interspersing poignant vignettes of the would-be passengers in Cuba. This salient feature allows the reader to empathize with their quest to reach freedom. Not only did they have to endure the perennial chanting of "¡Qué se Vayan!" ("Let the Bastards Go"), but also the bodily punishment inflicted upon them by the Castroite mobs.

An interesting aspect of the book is the portrait of key figures during the boatlift. President Carter appears to be an undecided and contradictory leader, completely outmaneuvered by the calculating Fidel Castro. Miles Frechette, the official in charge of the Cuban Desk at the State Department is characterized as an aloof, uncooperative, and unsympathetic figure. His Cuban counterpart, Jorge Gallardo, is depicted as an adept negotiator,



devoid of compassion, yet true to his word of meeting the priests' demands.

As it often happens with memoirs, Father Morris Doss's account is not exempt from inaccuracies. The author, for example, refers to the sinking of a Bermudan fishing vessel by Cuban jet fighters during the boatlift. The event happened, but it was a Bahamian Defense Force cutter, the *Flamingo*, rather than a Bermudan fishing vessel that was sunk. Another flaw is that of taking at face value a statement made by one of the *God's Mercy's* crewmen indicating that prior to the Castro regime, the Cuban navy consisted of only one gunboat. The Cuban navy, while small, consisted of the aging cruiser *Cuba*, three frigates, and a series of gunboats, cutters, and auxiliary vessels.

In spite of these lapses, as well as the lack of an index, the book is a must read for anyone interested in the Mariel Boatlift, as well as students of United States-Cuba relations.

José B. Fernández

*University of Central Florida*

***A History of Visual Art in Sarasota.*** By Pat Ringling Buck, Marcia Corbino, and Kevin Dean. (Gainesville: University Press of Florida, 2003. xvi, 125 pp. List of figures, list of color plates, preface, index. \$29.95 cloth.)

It seems remarkable that Sarasota has come to be known as the "arts center of Florida" given its humble beginnings. Normally you might think that the larger cities and centers of commerce like Tampa, Miami, or Jacksonville would gain the title. The authors have noted that it was, at least in part, "extraordinary good fortune for Sarasota to achieve this status," and their book explains why that is so.

It is also remarkable that the book was written at all, given the lack of attention paid to Florida's contemporary art tradition until very recently. Just a few years ago, only a handful of collectors would have even suggested that such a tradition existed. In fact, I was fond of saying that if such a thing as a contemporary art tradition existed in Florida you would need a sonogram to see it because it hadn't been born yet. That is no longer true: it has been born and is healthy and growing. *A History of Visual Art in Sarasota* and other recent books about Florida art are testimony to the fact

that Floridians, both natural and naturalized, have come to recognize the importance of art as a graphic historic record. This book, accurately researched and presented, has joined the ever-growing collection of publications that document the art scene in mid-twentieth-century Florida. When future generations of Floridians look back to discover their artistic heritage, it will be a valuable resource.

The literary journey begins with an overview of Sarasota's history and moves directly to the early movers and shakers, Northern transplants who desired a dollop of culture with their Florida sunshine. Their philanthropy resulted in the John and Mable Ringling Museum of Art, the Ringling School of Art and Design, the Marie Selby Botanical Gardens, and numerous other cultural institutions. The Ringling Museum is now the State Art Museum of Florida.

Perhaps not quite as well remembered as the philanthropists but equally as important to the development of Sarasota as an art center were the artists, art teachers, and patrons who contributed their own particular talents to the cause. The Sarasota Art Association, founded in 1926, was responsible, along with an agreeable climate, for bringing artists of renown to the area. Hilton Leech, Helen Sawyer and Jerry Farnsworth were among some of the first to add credibility to the association.

Leech came to art via an unusual route. Influenced no doubt by his mother's French ancestry and a family patriarch's involvement with the Hudson Bay Company in Canada, he became a very successful fur trapper. Motivated by a desire to learn to paint, he was mentored by the artist George Ennis and became an accomplished and award-winning painter who later founded his own art school in Sarasota. It is still in operation today. Helen Sawyer and her husband Jerry Farnsworth, both well-known artists with strong roots in Florida, were daughter and son-in-law of Wells Sawyer, the artist who is often referred to as the Dean of Sarasota's Art Colony. He also gained recognition as the artist who accompanied Frank Cushing on one of the first and most important wet site archaeological investigations in America, the Key Marco site. Sawyer's drawings are priceless graphic records of the art of Florida's prehistoric Calusa Indians. Another artist of note that found Sarasota was Ben Stahl, recognized as one of the most famous illustrators in America. His daughter, Regina Stahl Briskey, carries on the tradition by painting historic scenes of Florida from her rural home near Ocala.

The book provides an interesting and informative look at Sarasota's art involvement from the earliest beginnings to the present. It names names and offers biographies of artists whose work will undoubtedly become more valuable to the growing group of collectors, dealers, and institutions who rightly recognize the importance of contemporary Florida art and the richness of Florida's art tradition. It is a book for historians, scholars, and art lovers.

Jim Fitch

*South Florida Community College Museum of Florida Art and Culture*



## Book Notes

by Charles E. Crosby

***Aviation in Florida.*** By Kevin M. McCarthy. Illustrations by William L. Trotter. (Sarasota, Fla.: Pineapple Press, 2003. x, 182 pp. Acknowledgments, introduction, index. \$18.95 cloth.)

In *Aviation in Florida*, Kevin McCarthy takes a comprehensive look at the state's fascination with flight. Broken down into pioneering airlines, notable operations, famous Floridian pilots, and cities, the book examines the ins and outs—or perhaps, the ups and downs—of Florida's aeronautics industry. It offers a diverse range of topics, from the first scheduled flights of the early twentieth century to the massive scope of the twenty-first-century space program. Historians and researchers might be frustrated by the absence of citations, but few will fault McCarthy, an English professor at the University of Florida, for the breadth of information and his eloquent style. With anecdotes about naval blimp patrols along Florida's coast during World War II, glimpses at important male and female aviators, and examinations of various corporate giants in the industry, *Aviation in Florida* offers something for everyone.

***A Confederate Yankee: The Journal of Edward William Drummond, A Confederate Soldier from Maine.*** Edited by Roger S. Durham. (Knoxville: University of Tennessee Press, 2004. xliii, 160 pp. Foreword, preface, acknowledgments, editorial statement, introduction, afterword, notes, bibliography, index. \$30.00 cloth.)

More than simply adding another edited journal to the scores of history texts covering the Civil War, Roger S. Durham has found

a peculiar story to tell. *A Confederate Yankee: The Journal of Edward William Drummond, A Confederate Soldier from Maine* reveals the thoughts and beliefs of a Confederate soldier who was born and raised behind enemy lines. But this modified version of the brother-fighting-brother tale adds a new element, as Drummond and his family came not from a border state where divided loyalties were common, but rather from a Yankee stronghold. Edward William Drummond moved to Savannah in 1859, and by the time the U.S. Navy made its way to northern Georgia's shore, he had firmly rejected Union rhetoric and enlisted in the Confederate Army. His Southern sympathies carried him through the battle for Fort Pulaski, Georgia, where he was stationed and eventually captured, through prison camps in New York and Ohio, and, following a prisoner exchange, right back to serving the Southern cause.

Editor Durham presents the journal in a clear and readable fashion, but Drummond's narrative provides the passion for the story. After reading it, one wonders whether Drummond might have taken offense to being called a "Confederate Yankee." It is clear that he envisioned himself a Confederate above all else, and only incidentally was he from the North. Despite this quibble, this book is an interesting contribution to Civil War literature.

*The Crafts of Florida's First People.* By Robin C. Brown. (Sarasota, Fla.: Pineapple Press, 2003. 64 pp. Note to parents and teachers, introduction, suggested readings. \$9.95 paper.)

This clever "how-to" book offers children a glimpse at the daily activities of prehistoric Floridians (suggested for those ages ten and up). Author Robin C. Brown, a doctor whose interest in pre-Columbian Florida gave rise to two previous books, offers introductions to nine everyday items of Florida's early populations and step-by-step instructions for creating them. Included are illustrations for each activity, alternate supplies for hard-to-find requisites, and a brief archaeological and historical context for the items under focus. A word of caution: some of the projects—namely creating traps, constructing atlatls (spear-throwing instruments), firing pottery, and making fire—involve items or require activities that are best undertaken with adult supervision and guidance. Still, this is a useful starting place for "hands-on" learning about the crafts of Florida's first people.

*The Myth of Representation and the Florida Legislature: A House of Competing Loyalties, 1927-2000.* By Eric Prier. (Gainesville: University Press of Florida, 2003. xiv, 357 pp. List of tables, list of figures, acknowledgments, notes, bibliography, index. \$59.95 cloth.)

Measuring the success of democratic representation in the U.S. is a subjective enterprise, entirely dependent upon an individual's conception of the representative's obligation as a servant of the people. By understanding this transient quality, political representation as an abstract ideal amounts to little more than myth. Or so says Eric Prier, professor of political science at Florida Atlantic University, in *The Myth of Representation and the Florida Legislature: A House of Competing Loyalties, 1927-2000*. Digging at the roots of political theory, he casts a shadow over the notion of popular sovereignty by demonstrating that consent of the governed is often overwhelmed by "the legal formulations of governance." That is, reconciling the wishes of the individual voter with the duties of office, as defined by both the popular majority and by the traditions and standards set forth by an official's predecessors, is unrealistic at best.

In an attempt to offer empirical evidence in support of his thesis, Prier evaluates the Florida House of Representatives, the political institution often identified as most representative of and closest to Floridians. The myth of representation essentially is promulgated by several smaller social illusions, including but not limited to "the contractarian myths of Hobbes, Locke, and Rousseau," "the aggregation of individual preferences into rational collective outcomes," the equality of opportunity to influence political outcomes, and a knowledgeable and informed citizenry. In each circumstance, Prier offers his evaluation in the hopes of creating a wider "appreciation for the nuances of 'representative democracy.'" The information and analysis presented in this work will certainly leave the reader more aware, if not skeptical, of those nuances.

*The Presidential Companion: Readings on the First Ladies.* Edited by Robert P. Watson and Anthony J. Eksterowicz. (Columbia: University of South Carolina Press, 2003. xvi, 350 pp. List of illustrations, foreword, preface, appendix, about the contributors, name index, subject index. \$19.95 paper.)



Delving into the adage that behind every good man is a good woman, editors Robert P. Watson and Anthony J. Eksterowicz present this informative collection on the First Ladies. *The Presidential Companion: Readings on the First Ladies* traces the expanding influence of the presidents' wives, from Martha Washington's decorating flair to Hillary Rodham Clinton's leadership of the President's Task Force on National Health Care Reform. Part history, part political science, part sociology, this volume captures not only different preferences and personalities of the women, but also the remarkable ways that they defined and redefined the role of the First Lady. Some served privately as trusted confidants and counselors; others ventured into more public settings as campaigners for various causes; all had unmediated access and substantial opportunity to bend a president's ear. If only that spoke to the importance of these women, then readers would do well to take note. But, *The Presidential Companion* demonstrates that, on the whole, a better understanding of the men in the Oval Office can be achieved by looking at the women upon whom they relied.

***Road Trips Through History: A Collection of Essays from "Preservation" Magazine.*** By Dwight Young. (Washington, D.C.: National Trust for Historic Preservation, 2003. 116 pp. Introduction. \$15.95 paper.)

For over a decade, Dwight Young's columns have appeared on *Preservation* magazine's "Back Page," observing the vitality of historical places and the ways that they affect people today. In *Road Trips Through History*, the National Trust for Historic Preservation has compiled some of the most enjoyable and enlightening of those pieces and reprinted them in one slim volume. Subjects that receive Young's attention include an idyllic castle in rural Arizona, a tribute to the achievements of blacks in early twentieth-century Washington, D.C., and commemoration of a little-known preservationist in Miami. Taken together, the essays help contextualize the importance of community landmarks in teaching about the past and laying foundations for the future. The colorful illustrations and photographs reinforce the message that history is alive in communities across the nation; the challenge is to recognize it.

The Florida Historical Society congratulates

***Thomas A. Castillo***

as winner of the

Arthur W. Thompson Award

for Best Article in the *Florida Historical Quarterly*,

for his essay entitled

***“Miami’s Hidden Labor History”***

published in volume 82 (spring 2004)

Mr. Castillo joins previous winners of the Arthur W. Thompson Award:

Daniel Murphree, “Constructing Indians in the Colonial Floridas: Origins of European-Floridian Identity, 1513-1573” 81 (fall 2002): 133-54.

Randy Sanders Jr., “Rassling a Governor: Defiance, Desegregation, Claude Kirk, and the Politics of Richard Nixon’s Southern Strategy” 80 (winter 2002): 332-59.

Lee Irby, “Taking Out the Trailer Trash: The Battle Over Mobile Homes in St. Petersburg, Florida” 79 (fall 2000): 181-200.

Please join us in congratulating this year’s recipient! For more information about the Arthur W. Thompson Award, visit <http://pegasus.cc.ucf.edu/~flhisqtr/quarterly.html> or contact Craig Thompson Friend, University of Central Florida, at [cfriend@mail.ucf.edu](mailto:cfriend@mail.ucf.edu).