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Book Reviews

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Book Reviews

Journeys with Florida's Indians. By Kelly G. Weitzel. (Gainesville: University Press of Florida, 2002. xviii, 227 pp. List of Figures, preface chronology, introduction, glossary, references, index. \$24.95 cloth.)

A children's chronological history of Florida's native peoples, *Journeys with Florida's Indians* explores the past through both factual and fictional chapters. This work introduces young readers to the Paleo-Indians' migration across the Bering Land Bridge and eventually into Florida, explores the varied indigenous groups, and culminates with the destruction and changes wrought by Europeans. Authored by Kelly G. Weitzel, who has penned *The Timucua Indians—A Native American Detective Story* (Gainesville, 2000), this book has been skillfully written with its captivating story lines that will appeal to grade-school students, bringing Florida's Indians alive to its readers.

This book begins with a brief chronology of important events affecting Florida's native peoples and is quickly followed by an introduction to the reader explaining the format of the book. Throughout the text, the author explored the differences and similarities of indigenous groups: their tools, foods, homes, religions, governments, languages, stories, games, wars, gender roles, and hunting techniques, among others. Readers learn about various European peoples and their reasons for coming to Florida, and the impact they had on the Florida Indians. Black-and-white supplemental maps, primary source drawings, and the author's artwork help readers vividly visualize this historical information. New or unfamiliar vocabulary is signified by bold face type for which readers may find the definitions in the glossary included at the back of the book. Engaging fictional chapters follow the factual

ones to reinforce content. Readers follow the story of Tenerife, a respected Timucua who teaches the old ways and stories to the youngsters of his village. Young readers can relate to the eleven-year-old main character as he struggles to prove himself a young man and is shot and captured as a slave by the Spanish. Readers will learn how Tenerife teaches his language and culture to another Spanish slave, a young African boy who saved his life. As the boys escape from the Spanish, they wind up as slaves for the fierce Calusa. The author weaves the customs and rituals into exciting scenes as the escapees avoid their captors and travel through both friendly and enemy territories back to the land of the Timucua, arriving as young men. The story closes as the French arrive and Tenerife's village must adapt to many changes that will come.

This reviewer has only two criticisms of the book. The chronology at the beginning of the book will be very difficult for young readers to comprehend. A timeline may have been the better choice for visually presenting dates of important events concerning the Florida Indians. Also, only a mere three pages of the entire book have been devoted to the Seminole and Miccosukee tribes of Florida, both of which played a very important role in the state's history. Readers may be confused as to whether this book is truly about *all* of Florida's Indians, or merely some of Florida's *first* Indians.

Nonetheless, *Journeys with Florida's Indians* certainly fills a void in Florida historical literature for young readers. The book's factual content is certain to educate, and the fictional story will entertain. Readers' interest should undoubtedly be piqued to learn more about Florida's Indians. For those with a penchant for additional information, the author provided "Native American Places to Visit and References" at the back of the book. This text will be an excellent resource for students in grades 4 through 8, as well as any young reader interested in learning about Florida's indigenous peoples.

Michelle Ruth Davis

Arbor Ridge School, Orlando

Conversations with the High Priest of Coosa. By Charles M. Hudson. (Chapel Hill: University of North Carolina Press, 2003. xx, 222 pp. Introduction, acknowledgments, note on the spelling of Creek words, illustration credits, index. \$34.95 cloth, \$17.95 paper.)

Historians and anthropologists are prone to daydream about going back in history to see firsthand how the people they study actually lived. To meet the subjects of their research and communicate with them would fulfill many a scholarly fantasy. Alas, time travel is impossible, and we still need to rely on incomplete records and data in order to suggest how deceased peoples lived. Yet, as we seek to turn our historical subjects into flesh and blood the temptation is always there to fill in the blanks of our research with dialogue and hypothetical situations. Historical and anthropological scholarly conventions normally reject such flights of fancy, but literature welcomes them. Historical fiction produced by a learned mind that sticks close to the known sources, while not history or anthropology per se, can enlighten us about a topic far more intimately than traditional scholarship. Charles Hudson, professor emeritus of anthropology at the University of Georgia and the dean of southeastern Indian studies, prefers the label “fictionalized ethnography” for his latest work. Part history, part anthropology, and part fiction, *Conversations with the High Priest of Coosa* is the most intimate exploration of southeastern Indian cosmology to date.

Hudson recreates the intricate belief system of the sixteenth-century Coosa chiefdom located in northwest Georgia and the Tennessee Valley. His point of reference is a detachment of Spanish soldiers and a priest, Domingo de la Anunciación, who visited the Coosa villages for a month in 1560 as part of Tristán de Luna’s colonizing expedition along the Gulf Coast near present-day Pensacola. With the priest was a Coosa woman (real name unknown but Hudson names her Teresa) who had been seized by the Hernando de Soto expedition twenty years earlier and taken back to Mexico. Teresa translated between the Spanish priest, soldiers, and Coosa villagers, enabling the priest to write several letters about the Coosa that serve as virtually the only firsthand accounts we have of these Indians until the eighteenth century after they had melded into the Creek Confederacy. Anunciación said little about Coosa religious belief; however, the real encounter between this priest and the Coosa provides an accessible jumping off point for Hudson to explore the Coosa worldview. As the title suggests, Hudson portrays a series of conversations, with Teresa serving as translator, between Anunciación and the principal Coosa spiritual

leader. Anunciación convinces the Coosa priest to share his people's stories about their past and their place in the world, and he witnesses their annual four-day *posketa*, or green corn, ceremony. The result is a fascinating peek at southeastern Indian beliefs during the archeologically-named Mississippian era (ca. A.D. 1100–1700).

Since no such conversations between Anunciación and a Coosa religious figure are known to have been recorded and we have very little information specific to Coosa worldview, Hudson draws upon a wide range of sources and his own substantial knowledge of southeastern Indian culture for this intellectual exercise. Although officially a work of fiction, Hudson includes a detailed discussion of sources for each of his fourteen chapters. Most of the works that southeastern Indian specialists would expect to see as sources are there: books by John Swanton, James Mooney, George Lankford, Patricia Galloway, Hudson, and others. Hudson also tells the reader how much of a particular passage is verified by a particular source and what percentage he has invented. Such careful exposition of sources inspires confidence in Hudson's interpretations and adds to the book's value as a reference work.

The significant fault that I see is one also common to Hudson's seminal textbook *The Southeastern Indians* (1976): he relies perhaps too heavily on Cherokee sources to describe a Muskogean people. The Cherokees are Iroquoian peoples who share some cultural characteristics with their southeastern Muskogean neighbors (such as the Creeks, Choctaws, and Chickasaws), but who nonetheless maintain numerous cultural beliefs distinct from Muskogeans. One example of Hudson's over-eagerness to depend upon Cherokee examples is his statement that there is "no Muskogean equivalent of the Cherokee story of Lucky Hunter or Corn Woman" (xvii), so he uses the Cherokee version of these culture heroes. That statement is not accurate, if John Swanton's studies of Muskogean peoples and contemporary Muskogean stories are to be believed.

This quibble aside, *Conversations with the High Priest of Coosa* is an important, in some ways groundbreaking, work about southeastern Indian cosmology. It also a good read that will be equally welcomed in undergraduate and graduate classes.

Greg O'Brien

University of Southern Mississippi

Neither Lady Nor Slave: Working Women of the Old South. Edited by Susanna Delfino and Michele Gillespie (Chapel Hill: University of North Carolina Press 2002. viii, 324 pp. Tables, introduction, contributors, index. \$55.00 cloth, \$19.95 paper.)

Susanna Delfino and Michele Gillespie have edited an invaluable collection of thirteen highly original and well-written essays on "Southern women's critical role in developing a market economy [in the Old South], as well as the multiple social and cultural changes produced by their participation" (5). While attempting to reconstruct female participation in the South's transformation to a capitalist economy, the authors of these essays maintain that female "presence in the workforce was taken for granted and in many cases deemed unworthy of description or quantification" (9). "Sandwiched between the tangled worlds of mistresses and slaves lived hundreds of thousands of women of the Old South" who left little or no historical records, but who became wage earners (3). These are the women who provide subjects for the essays in this volume. These essays challenge the reader to rethink the conventional and limiting definition of paid laborers by presenting a wide variety of women's work: paid versus unpaid, and officially visible versus invisible. While focusing on different methods and approaches, the authors illuminated the thesis of this study: "Women's experiences in the Old South were profoundly circumscribed by labor—reproductive and productive, paid and unpaid—across age, class, race, place and time" (3).

In trying to capture a comprehensive female work experience in the Old South, the editors structured this book into four parts. Part One introduces readers to ways in which the coming of the market economy affected rural women. Stephanie Curry's article demonstrates that not only did white women in "yeoman households performed the kind of field labor associated with slaves but [they also] were considered subservient to their fathers and husbands" (6). On the other hand, two other essays talk about how critical Native American women were to the market economy of the Southeast and how they took advantage of the market opportunities. Expanding on market opportunities, Part Two uses case studies to examine wage-earning women in the urban South. For example, Timothy Lockley's article argues that informal exchange of goods and services allowed ways for ordinary women (whether white or black, free or

slave) in Savannah to secure personal and financial independence from their husbands, fathers, or masters. E. Susan Barber and Diane Butts Morrow uncovered a variety of wage work performed by women that ranged from the work of urban nuns to that of prostitutes. These examples “represent two extremes in women’s work realities. The former being socially and officially acceptable, the latter publicly known, but deemed unworthy to official recognition” (7). In the opinion of these authors, they were still considered work experiences that must be acknowledged.

Parts Three and Four contrast and compare female work with regards to race, class, and region. The third section of the book explores constraints placed on southern middle-class women and how they fought against them. Examining the vestige of social expectations surrounding women’s roles in education, Emily Bingham and Penny Richards show how such women carved out “a modicum independence for themselves despite social expectation about their sex and class” (7). The final section of this study explores the comparison between women in the free labor force in the antebellum South with those of the industrial North. The essays in Part Four point to parallels that can be drawn between southern women’s business and industrial participation and similar experiences of northern women. Bess Beatty maintains that women textile workers were not merely destitute women; some were subsistent wage earners. On the other hand, Michele Gillespie argues that southern white women were defeminized when hired by the fledgling textile industry in Georgia and put to work alongside slave women. Although the subject matter and approaches differ in these essays, *Neither Lady Nor Slave* is the starting point for examining wage-earning female workers in the Old South.

In sum, this work gives voices to previously obscured women and provides glimpses into personalities, achievements, and even fables of working women in the South. This publication is a welcome addition to the growing body of literature on southern workingwomen. It also challenges some of the stereotypical ideas about them and gives us a better understanding of the roles these women played in shaping the antebellum South. As a whole, *Neither Lady nor Slave* is an exciting and important study that enriches the historiography of women. Beautifully illustrated and impressively researched, it will appeal to the general public and academic specialist alike.

Merline Pitre

Texas Southern University

Generations of Captivity: A History of African-American Slaves. By Ira Berlin. (Cambridge, Mass.: Belknap Press, 2003. 375 pp. Prologue, epilogue, tables, abbreviations, notes, acknowledgements, index. \$29.95 cloth.)

Following up on the success of *Many Thousands Gone*, which told the story of slavery in North America from the sixteenth through the eighteenth century, Ira Berlin has returned, Ambrose-like, to synthesize the literature on slavery in the area of North America that would become the United States. Readers familiar with his earlier work might puzzle over the need, only five years later, to return to the subject, but Berlin justifies this by noting the "vast outpouring of new research" into the field (15). Indeed, this new effort runs from the early sixteenth century through the American Civil War, looks at slavery in the northern United States, incorporates the ever-growing field of Atlantic World history, and to some degree integrates the Dutch, Spanish, and French into the story.

The question raised by this book is "do we really need another synthesis?" Berlin himself answers this in the affirmative, noting the few years since his previous work have seen the publication of several hundreds of books and articles. Berlin, however, attempts to broaden Americanists' understandings of how slavery evolved over different generations from what Berlin sees as mainly "tobacco and rice growers into cultivators of cotton and sugar" (15). To do this, he pursues two themes: the struggle for equality on the parts of free people of color, and the inexorable march toward plantation slavery and a slave society in what would become the United States.

However, the idea that plantation slavery is an especially relevant way of looking at the various types of slavery that existed in North America from the sixteenth century onwards is debatable, as the secondary literature cited in this book shows. Nonetheless, Berlin makes a significant contribution to our understanding of slavery in two areas: by pulling the North back into the story, and by journeying to great and admirable lengths to include the Dutch, French and Spanish Louisiana, and Spanish Florida into his evolution of American slavery. Readers tending toward an Americanocentric view of North American slavery will profit from this last facet of the book. But Berlin also

sees those areas as non-plantation societies with slaves, rather than slave societies, and so they end up as relatively minor players in the arc of the story.

Structurally, as the title implies, Berlin traces the development of slavery through different generations, beginning with the "Charter Generation" in chapter one. Here he examines the first African immigrants to the New World, moving geographically and somewhat chronologically from Africa to the Atlantic and across. This early period of North American slavery is rich with potential, but it is not the heart of Berlin's work, as he quickly moves to discuss the "Plantation Generation" (roughly the period up to the Age of Revolutions) in the next chapter. Indeed, Berlin remains focused on the underlying theme of his study: how do parts of North America go from being societies with slaves to being slave societies (and sometimes back again). For example, he sees the absence of a dominant staple crop and the growth of the free colored population—itsself the result of liberal manumission and self-purchase laws—as having prevented the continued growth of a slave society in Spanish Louisiana and the Floridas during the "Plantation Generation."

During Chapter Three's "Revolutionary Generation," despite persistent attempts to expand their rights through military service, it was "the collapse of free people's struggle for equality cleared the way for the expansion of slavery" (157). In Chapter Four, readers find the "Migration Generations" undergoing an expansion of the slave regime, the ultimate marginalization of free black society, and the final evolution of American society from one with slaves into a true slave society. Along the way, Berlin manages to maintain the dynamic between the northern and southern parts of the United States, arguing convincingly that northern residents' firsthand memories of, and experiences with, slavery assured the institution's currency in the free states. The book finishes with a brief look at the "Freedom Generations" during the Civil War and Reconstruction.

This is a good book. Though it may have difficulty finding an academic audience, *Generations* should secure a ready home on the bookshelves of more casual readers. In truth, it should also replace, not really supplement, *Many Thousands Gone*, as a good, readable, synthetic survey of slavery in North America.

Andrew McMichael

Western Kentucky University

Notorious in the Neighborhood: Sex and Families across the Color Line in Virginia, 1787-1861. By Joshua D. Rothman. (Chapel Hill: University of North Carolina Press, 2003. xiii, 341 pp. Acknowledgments, introduction, epilogue, notes, bibliography, index. \$49.95 cloth, \$19.95 paper.)

Few, if any, whites in antebellum Virginia expressed a positive opinion of interracial sex. In *Notorious in the Neighborhood*, Joshua D. Rothman's detailed study of interracial sex in a slave state, the whites who weighed in on the subject have uniformly disparaging things to say about people (especially African Americans) who engaged in such activities, condemning their licentiousness, shamefulness, and moral dissipation. Yet, when Rothman compares Virginians' language and laws to their actual practices, he finds that in spite of a legal and social framework that allowed them to punish interracial sex severely, antebellum Virginians exhibited "an astonishing degree of flexibility and fluidity" in dealing with sex across the color line (6-7). Only in the final decade before the Civil War, Rothman argues, did Virginians attempt to exercise the stringent control over interracial sex that marked the post-Civil War era.

Rothman is not alone in making this argument. Other historians, including Victoria Bynum and Martha Hodes, have described similar flexibility regarding interracial sex in the antebellum South. Rothman distinguishes himself from earlier scholars by narrowing his focus to one state and by examining his subject from nearly every possible vantage point, making his study all but definitive. He opens his book with two case studies: the first, Virginia's most famous interracial couple, Thomas Jefferson and Sally Hemings; the second, an interracial family from Charlottesville. He then examines how the law interacted with individual and community action in cases of public sexuality, sexual violence, interracial adultery, and the continuing presence of "mixed bloods"—people who fell outside the legal definitions of both white and black. In each of these cases Rothman finds that white Virginians, while disapproving generally of interracial sex for much of the antebellum period, "lacked either the motivation or the power" to end the practice (58).

Rothman has done marvelous work in the archives, and he uses information from a wide variety of sources—including let-

ters, newspapers, and voluminous court records—to describe the experiences of dozens of Virginians with sex across the color line. Readers might feel bogged down by the sheer number of names Rothman tosses their way; but the cumulative effect of hearing from so many people in so many walks of life is to convey just how unexceptional a phenomenon interracial sex was in the antebellum South. One could not leave *Notorious in the Neighborhood* unconvinced of Rothman's claim that "interracial sex was ubiquitous in urban, town, and plantation communities throughout the state" (4). Moreover, his contention that Virginians wished to stamp down on interracial activities as they felt the weight of sectional tensions in the 1850s is plausible and well argued.

Notorious in the Neighborhood, however, leaves unanswered the question of the wider historical significance of interracial sex in the antebellum South. Rothman will find few opponents when he argues that sex across the color line had far-ranging political ramifications in a slave state. Certainly masters' use of sex with slave women to increase their property and exert their dominance impacted social, economic, and political power. But Rothman contends that interracial sex could have threatened Virginia's racial and political order, and he suggests that only by remaining flexible about interracial sex could white Virginians maintain social stability: "bending to the winds of social and legal contradiction helped keep early national and antebellum Virginia from breaking" (242-42). What, then, happened when Virginians moved toward stricter enforcement of their state's laws on interracial sex in the 1850s? Does Rothman mean to imply that changing attitudes regarding interracial sex hastened the approach of the Civil War? If so, he does not say it outright, nor does he even discuss the possibility. A recent classic like Kathleen M. Brown's *Good Wives, Nasty Wenches, and Anxious Patriarchs* succeeded so well in part because it showed how ideas about race, gender, and sexuality could effect real political change; *Notorious in the Neighborhood* merely suggests that this happened. Rothman offers a fascinating and well-supported portrayal of Virginians' attitudes toward interracial sex in the antebellum period. But he fails to explore the more expansive implications of his work.

Patrick W. O'Neil

University of North Carolina

Baptist Faith in Action: The Private Writings of Maria Baker Taylor, 1813-1895. By Kathryn Carlisle Schwartz. (Columbia: University of South Carolina Press, 2003. xxx, 399 pp. List of illustrations, acknowledgements, editorial notes, introduction, family connections, epilogue, notes, bibliography, index, \$39.95 cloth.)

Although the title of Kathryn Carlisle Schwartz's book, *Baptist Faith in Action*, accurately reflects its thesis that Taylor's "Baptist faith was paramount, for it controlled and resonated in everything she did and thought," this book has more to recommend it to a wider range of scholars and general readers (xvi). Historians of Southern culture and general readers alike will appreciate this account of a woman who was born into the well-to-do planter class of Sumter, South Carolina, later moved into that of Beaufort District, South Carolina, and eventually carried the cultural assumptions of that class first into Marion County and then into Gainesville, Florida. While specialists in South Carolina history will especially appreciate the first two parts of the book (seventy-five pages) dealing with Taylor's childhood and young adult years in South Carolina from 1813 to 1853, Florida historians will delight in the last two parts (250 pages) treating Taylor's Florida years, 1853 to 1895, as she witnessed both the exciting and mundane events of a long life. Significantly, the sober, evangelical lifestyle documented here contrasts with the stereotypical conception of the pampered living of the southern planter class. Likewise, this book provides an unusual account of a family whose wealth and sophistication contrasts with the usual picture of nineteenth-century Baptists as uneducated and poor.

Each of the book's four main parts focuses on roughly a twenty-year span of Taylor's life and on her residence during each of those spans. Within each part, thematic chapters, such as "Maria and Slavery," prevent a strict chronological order of the material, yet they provide coherence around what Schwartz sees as the main concerns of each period of Taylor's life. Narrative introductions and conclusions with authorial commentary and small excerpts, along with quotations from material not included within the chapters, further enhance readability. This volume reproduces only about one-tenth of the total body of Taylor's extant writings, but Schwartz has skillfully selected, organized, edited, and commented upon the writings to provide unified short narratives within the

book, each presenting relevant samplings of writing Taylor produced during each time of her life—letters, diaries, poems, or essays—and resulting in a coherent story overall.

Drawing from documents totaling over one-half million words, including writings by Taylor and her relatives, Swartz has reconstructed the life of Maria Baker Taylor, her own great-grandmother. Taylor was a woman who “accepted the conventional social roles and norms of her milieu. But she . . . also brought a striking determination and thoughtfulness to fulfilling herself within those confines” (xv). Schwartz describes Taylor, the granddaughter of Richard Furman, the Southern Baptist Theologian and Founder of Furman University, as a “fervent Baptist, wife, mother of thirteen children, educator of her children and grandchildren, plantation mistress, church worker, voracious reader, and dedicated diarist of her daily life and thought” (xvi). Despite unwavering adherence to her own beliefs, Taylor read widely in the texts of other faiths and was usually tolerant of other beliefs and their adherents. Always a Baptist, Taylor still thought for herself. For instance, in a letter of 17 April 1846 to Ann Eliza Furman, her independent thinking appears when she questions the current Evangelical criticism of public dancing. While some of Taylor’s later writings reveal a mind confined within the boundaries of the nineteenth-century Southern Baptist mindset that saw slavery as divinely ordained and a blessing to Africans, her Reconstruction-era diaries show her adjust mentally and practically to the new relationship with former slaves.

Taylor’s writings have unquestionable value as primary material for scholars documenting the lives of obscure southern women. Her detailed accounts of plantation management during the Civil War and Reconstructions eras, of her disciplined home education of her children and grandchildren, and of her long friendship with Anne Wickliffe Yulee are particularly intriguing. Her literary efforts—including elegiac, devotional, and didactic poetry (largely conventional but of respectable quality), her essays that appeared in Baptist publications, and her letters and diaries—should give Taylor a small place in Florida and Southern literary history. When submitting a piece to her uncle James Clement Furman for the Baptist *Courier*, Taylor offered a just assessment of her own writing: “I like strength, perspicuity, and simplicity of style. . . . I do not aspire to beauty of style, though I do admire it, but I would like to write something to do good, something to correct the errors of

the day and lead the heart and mind to virtue, God, and happiness" (274).

What impression will the reader have of the book's primary subject, Maria Baker Taylor? The answer will vary, but this reader admired her as a practical woman with a strong mind and personality, a stoic ability to bear difficulty, and some literary skill. Taylor served her family and community with impressive perseverance, energy, and practical wisdom. As the letters and diaries reveal, she was a learned and contemplative woman who read widely in literature, theology, journalism, and the Bible and who sought to apply her knowledge to make sense of and impose order upon her world.

Well-researched and clearly written, Schwartz's book is a rich account of an important segment of South Carolina and Florida history, a compelling biography, and a pleasurable reading experience.

Keith L. Huneycutt

Florida Southern College

Staff Officers in Gray: A Biographical Register of the Staff Officers in the Army of Northern Virginia. By Robert E. L. Krick. (Chapel Hill: University of North Carolina Press, 2003. xiv, 406 pp. Acknowledgments, abbreviations, introduction, appendices. \$45.00 cloth.)

Robert E. L. Krick's *Staff Officers in Gray* is a valuable reference work that examines the approximately 2,300 staff officers who served in Robert E. Lee's Army of Northern Virginia. Based on more than a decade's worth of archival research, the study offers biographical profiles of the adjutants and aides who provided administrative and logistical support to the Confederacy's foremost army.

The author's useful introduction offers a brief history of the Confederate staff system as a separate entity in the army and examines the different positions serving in that branch. Krick maintains that the authorities in Richmond struggled to create a staff system that could oversee the Confederacy's rapidly growing armies, haggling over matters of organization and promotion until the end of the war. In addition to dealing with the external conflict amongst the Confederate lawmakers, the staff branch also faced the con-

tempt of line officers and the rank and file who not only resented the authority of the staff officers but also mistakenly believed the men in the staff branches purposely avoided the danger of combat by inundating themselves with the minutiae of paperwork. The author, however, points out those skeptical views notwithstanding, the staff men of the Virginia army often risked their lives in combat as they accompanied their superiors on the field of battle. Krick also analyzes various officers within the staff branch, from adjutant generals to quartermasters and other administrative personnel, who helped keep the Army of Northern Virginia in the field for four years. He offers a cogent account of each officer's particular job and the problems inherent in learning their individual duties, mostly through trial and error, as they struggled to manage the army through the logistical challenges posed by the war.

While Krick efficiently explores the formative influences of the staff branch, the bulk of *Staff Officers in Gray* is devoted to the roster of officers who "fed the army, clothed it, conducted its marches, disciplined its soldiers, and wrestled with the paperwork that kept the mass of volunteers in line as a potent fighting force" (35). Arranged in alphabetical order, each biographical profile provides the position and rank of a particular officer, his dates of birth and death, and his prewar and postwar occupations. Although a few entries may be incomplete due to the paucity of source material, in many cases, the author refers the reader to an officer's place of burial and any pertinent archival manuscripts or published sources on the individual. In several more elaborate biographical entries, Krick includes brief quotations from contemporary observers that offer a concise description of a particular officer's physical appearance or personality.

Two valuable appendices conclude the study and provide researchers and historians with a list of the thousands of staff officers in other Confederate armies and a general-by-general roster of the Army of Northern Virginia's staff officers. The latter, in particular, is of exceptional value for historians striving to develop a comprehensive study of a specific general, brigade, division, or corps. Specialists and students of the Army of Northern Virginia will find Krick's meticulous work on a previously neglected topic an essential tool for general reference as well as a valuable aid for further study.

Alex Mendoza

University of Texas at Tyler

Guarding Greensboro: A Confederate Company in the Making of a Southern Community. By G. Ward Hubbs. (Athens: University of Georgia Press, 2003. xv, 325 pp. List of illustrations, preface, appendices, rosters, notes, bibliography, index. \$34.95 cloth.)

Voices from Company D: Diaries by the Greensboro Guards, Fifth Alabama Infantry Regiment, Army of Northern Virginia. By G. Ward Hubbs. (Athens: University of Georgia Press, 2003. xx, 440 pp. The diarists, note from the editor, introduction, biographical dictionary, index. \$39.95 cloth.)

It has been some fifteen years since Maris Vinovskis asked, at the time with considerable justification, "Have social historians lost the Civil War?" (*Journal of American History* 76 [June 1989]: 534-80). Vinovskis's question overlooked notable exceptions like William Barney's *The Secessionist Impulse*, but his point was well taken: In their rush to describe the intricacies of community life, the "new" social historians of the 1970s and 1980s failed by and large to take into account the central event in American history. Much has changed since then. Important works by William Blair, George Rable, Joan Cashin, David Williams, and others have gone far to rescue the Civil War for social historians. The two books reviewed here continue this trend. What is ingenious about G. Ward Hubbs's studies and really distinguishes them is that he places the main concern of the once new social history—community—at the heart of his Civil-War saga, answering Vinovskis's question once and for all in the negative.

Guarding Greensboro tells the story of how one Alabama company helped to solidify community in their Black Belt hometown. The story begins on the "anomic" (one of Hubbs's favorite words) Alabama frontier of the 1820s and 1830s, a place where traditional ties of kinship and neighborhood neither united nor restrained. While sturdy but spiritually lost individuals looked to amass their fortunes in cotton and slaves, the town of Greensboro mostly remained a way station on the road west, a place where the majority of these unfortunates stayed days, months, or even years before ultimately moving on. Through it all, the bare contours of a community began to take shape in the form of voluntary organizations that promoted the welfare of the city (or at least its white inhabitants) as a whole. One of these organizations was the Greensboro

Guards, a local militia group. The Guards saw action in a war against the Creeks in 1836, but their more important function, in Hubbs's estimation, was that by "assum[ing] responsibility for the safety of their fellow citizens," they "gradually and unknowingly mov[ed] Greensborians beyond self-interest" (xii).

Nevertheless, Greensboro was something less than a fully realized community at the onset of the Civil War. The war changed all that. After the firing on Fort Sumter, the Greensboro Guards marched off to serve in the Army of Northern Virginia. They fought desperately together at virtually all the major battles in the eastern theater, suffered wholesale capture twice, and witnessed appalling levels of death, dismemberment, and disease. Examining the treasure trove of firsthand accounts left by the Guards, Ward skillfully charts how the experience of war tied the men closer to each other and the town they fought for. Their ordeal over, they came home transformed. Communal spirit and reciprocity replaced pre-war relationships based on individual self-interest, and Greensborians now identified their interests as those of their town. "The town had never been unified or more Southern," Hubbs concluded (xii). In this regard, *Guarding Greensboro* supports Robert Penn Warren's famous claim that "The South was created at Appomattox."

If the book has a fault, it is its idealization of community. Hubbs suggests at the outset that many will be upset by his refusal to pass moral judgment on the men who built a post-bellum community that pointedly and violently refused membership to African Americans. Hubbs probably would have little cause for worry except that he obviously admires the community his protagonists built, and some readers may just have a problem with that. As Hubbs's own research reminds us, community building is as much a process of exclusion as of inclusion, and this was particularly true in the postwar South. Greensboro and the South's history during this period was both more complex and much less salutary than a progression from Hobbesian wasteland to Hubbsian semi-paradise. It is worth asking, therefore, whether community is the only somewhat qualified good that Hubbs makes it out to be.

While one may have wished for a more critical and detached tone, one cannot fault Hubbs's history. His basic argument is sound and original, his narrative absorbing, and his research simply exhaustive. Readers who understandably cannot get enough of the Guards' story will want to check out *Voices from Company D*.

Judiciously edited and very well annotated, this chronological sampling of entries from the diaries of eight Guards is only slightly less captivating than its companion volume. It ably captures the oft-related but unfailingly absorbing human drama of the Civil War: pitched battles at places like Chancellorsville, Gettysburg, and Spotsylvania; the crush and tedium of trench warfare at Petersburg; and the horrifying rates of attrition. Reading these accounts, it becomes painfully evident why the soldiers sought solace and meaning in community life. Still, no matter how well edited, the entries themselves can be gnomic, even terse, and one misses Hubbs's narrative flair.

Chad Morgan

University of North Carolina

A Sphinx on the American Land: The Nineteenth-Century South in Comparative Perspective. By Peter Kolchin. (Baton Rouge: Louisiana State University Press, 2003. xi, 125 pp. Acknowledgments, introduction, afterword, index. \$22.95 cloth.)

Peter Kolchin invites historians to consider a larger compass of inquiry and interest in thinking about "the South" by approaching their work with comparative strategies. In this book, which originated as the Walter Lynwood Fleming Lectures at Louisiana State University, Kolchin admits he uses the concept of comparative history "loosely" in order to suggest different ways to set a historical problem in a broader context. He is interested less in establishing a definitive vocabulary or methodology for comparative history than in reorienting historians to see "the South" anew from varying perspectives. To do so, Kolchin chooses the nineteenth-century South as the timeframe and slavery, emancipation, and the Civil War as the focal points because those subjects are readily cast in comparative terms and are central to southern history. In three chapters, Kolchin compares the South to the North (or the "un-South"), different southerners within the region, and the South to non-American societies.

The first chapter tracks the ways southern "distinctiveness" evolved and persisted, even today, noting especially that, from northern travelers through modern-day historians, the tendency has been to describe what distinguished the South from the North rather than to explain how such traits made the South southern.

After all, many supposedly unique southern characteristics were hardly peculiar to the region so that seeing "the South" only as against "the North" actually distorts even as it illumines. Only slavery and the Confederacy marked off the South, and the memory and uses of each reinforced regional distinctiveness. He also argues that after the Civil War, white southerners became both more southern (regional) and more American (national) in their loyalties at the same time, doing so, for example, by denying the hated "Yankees" any claim as the true heirs of the Founding Fathers. That a powerful local identity might be necessary for a powerful national one is an idea worth following.

The second chapter looks at the "many Souths" that arose due to particular geographic, social, economic, and demographic elements within different localities. By examining localities within the context of the larger region, it becomes possible to see dissimilarities that point to what common traits made "the South." Also important, Kolchin insists, is an appreciation for change over time. What people at any time regarded as "southern" varied enormously (at one time Delaware and Maryland were "southern" and later some parts of those states remained so, a problem of definition anyone studying Florida can appreciate), and the post-emancipation South went through various permutations depending on one's place (freedperson versus former slaveholder, for example). In all this analysis, it is also crucial to distinguish which southerners one is using to define "the South." By including black southerners in the southern fold, for example, the character of "the South" changes in experience and meaning. Kolchin rightly queries whether black and white southerners who opposed the Confederacy were any less southern than those who were willing to die for Dixie. He might extend the varieties to include non-evangelical Protestant southerners, immigrants, and northern migrants in the region. If southern only has meaning in relation to an un-South, which un-South counts as the foil? The issue in the end, Kolchin contends, was (and is) who gets to speak for "the South" and control the dominant historical narrative.

The third chapter takes the more traditional understanding of comparative history by setting the South in relation to regions outside the United States. In fact, much good work has been done in this framework, especially comparing racial attitudes (as, for example, those of South Africa or Latin America with those in the South). In this chapter, Kolchin tills more familiar ground by drawing on his own previous analysis of the emancipation of the

Russian serfs and southern slaves to suggest ways to understand “freedom” and post-emancipation societies. Especially valuable in this chapter is Kolchin’s comparison of the Civil War with other wars of national liberation and national unification as to the human and social costs, and his suggestions on the processes whereby the Confederacy and other new “states” attempted to create national identities. He concludes that what distinguished the South was not common language, religion, or ethnicity but a shared ideology. But it was an ideology that could have no staying power, even if the South had won the war. That suggestion should keep the counterfactual historians busy for some time.

Kolchin’s book addresses historians particularly, and it echoes recent work by Thomas Bender, Don H. Doyle, and many German and Italian scholars who have been making similar arguments, and even demonstrations, of comparative history over the past several years. Like Bender et al., Kolchin cheats his argument by ignoring the comparative work of students of religion, anthropology, and sociology, which would help reframe some of the comparative scaffolding. But such criticism is a quibble. As Kolchin remarks in his afterword, this book does not represent “a fundamentally new approach” so much as it encourages more “precision and clarity—by adding context” (117) and using explicit articulated comparative frameworks to make sense of the past. By showing us how to imagine and see “the South” in new ways, Kolchin bids fare to unlock the mysteries of the sphinx of southern history.

Randall M. Miller

Saint Joseph’s University

Cultivating a New South: Abbie Holmes Christensen and the Politics of Race and Gender, 1852-1938. By Monica Maria Tetzlaff. (Columbia: University of South Carolina Press, 2002. xxi, 362 pp. List of illustrations, list of abbreviations, acknowledgments, introduction, epilogue, notes, bibliography, index. \$39.95 cloth.)

Much scholarship concerning the post-Civil War “New South creed” focuses on the actions of its male proponents, both northern and southern. Yet Monica M. Tetzlaff concentrates on another segment of the post-bellum population that advocated reform—northern-born women who spent the majority of their lives in the

South. In *Cultivating a New South*, Tetzlaff examines the life of Abbie Holmes Christensen, a northerner best known for penning a collection of African American folktales in 1892. Tetzlaff expands the biography to demonstrate that Christensen dedicated her life to improving the economic and social conditions of blacks in the South Carolina Sea Islands from the 1870s through the 1930s. Christensen's life, Tetzlaff argues, "illuminates the possibilities of interracial cooperation and the tragic limitations of segregation facing a white woman reformer" of her era (xv). In short, Tetzlaff's study successfully demonstrates that scholars must reconsider the "boundaries of region, race, and time" in the New South (xxi).

In 1852, Abbie Holmes Christensen was born to abolitionist parents in Massachusetts. At age 12, her family moved to South Carolina to take part in the Port Royal Experiment. The relocation and subsequent experiences ignited a lifelong commitment to black uplift within her. It was also during her Sea Island childhood that she first heard black stories of Br'er Rabbit and Br'er Fox. She attended college in her native state but returned to South Carolina with a desire to become involved in public life. She taught black children but soon took up a new passion. While at college, Christensen had become fascinated with the African American folktales she heard as a child and published her first story recollection in a northern newspaper. She withdrew from public life between 1875 and 1888 to start a family, but continued to collect and record black tales. In 1892, she published *Afro-American Folk Lore*. Tetzlaff's analysis of the book is the study's most intriguing aspect.

The author persuasively argues that paternalism most characterized Christensen's book. Paternalism is a theme that connects Christensen's life as an author and social activist, and Tetzlaff does a commendable job of illuminating the theme throughout the book. She asserts the folktales proposed a "romantic racist" view of southern blacks that portrayed them as curious "others" in need of white uplift (118). Christensen perpetuated African American stereotypes by declaring them less rational and more musical and religious than whites. She believed it the duty of white northerners to provide the industrial education blacks so desperately needed. Tetzlaff also compares Christensen's depiction of blacks to her famous predecessor, Joel Chandler Harris.

Tetzlaff maintains that although paternalism characterized each of the folklorists' books, Christensen's "abolitionist roots set her work in a different historical context than Harris's" (124).

While Harris romanticized slavery and plantation life, Christensen viewed slavery as a sin that retarded black cultural progress. For instance, she maintained that blacks stole and lied because of the relationship that formerly existed between slaves and masters. Although both authors portrayed blacks in a less than dignified manner, Tetzlaff reveals that subtle differences distinguished the paternalism of southern apologists and northern reformers.

The book's final chapters concerns Christensen's role in opening a Sea Island school for blacks, her participation in local civic clubs, and her acceptance of socialism. Paternalistic motivations tie each of the chapters together well. Despite the book's numerous strengths, though, some flaws exist. Tetzlaff delves into speculation or romanticism too often throughout her study. In chapter one, for instance, she says Reuben Holmes, Abbie's father, "may have assisted escaped slaves through the Underground Railroad" (6). Later in the book, Tetzlaff maintains, "On a subconscious level, perhaps, knowing the magical beliefs of African Americans on the Sea Island prepared her to explore these mysteries on her own" (215). She offers no evidence or explanations to support these or other assumptions she makes throughout her study. Other questions remain unanswered. How did regional reconciliation, particularly during the Spanish-American War, influence Christensen's activities? Is the Sea Island experience a regional aberration? How common was Christensen's status as mother, activist, and relocated northerner in the region at the time? Despite these relatively minor qualms, Monica Tetzlaff successfully demonstrates that Christensen "cultivated a New South that held more educational opportunities, a greater number of social services, and closer contact between the races than it might have had without her" (228).

J. Michael Butler

South Georgia College

Reconstructing Dixie: Race, Gender, and Nostalgia in the Imagined South. By Tara McPherson. (Durham, N.C.: Duke University Press, 2003. xii, 320 pp. Acknowledgments, introduction, notes, bibliography, index. \$21.95 paper.)

In her first monograph *Reconstructing Dixie*, Tara McPherson grabbles with the schizophrenia of twentieth-century representations of the oppression of African Americans and the romanticizing of the

Old South plantation, owner, and mistress who did the oppressing. By analyzing novels, films, television series, and internet websites, McPherson explains how popular narratives and images shaped race, place, and femininity to the exclusion of black femininity and Southern progressivism. "Not a history" (32), *Reconstructing Dixie* pines for new narratives and images, "unwilling to abandon the South to the stasis and fixity of conservative forces" (8).

The first chapter focuses on the obsession and glorification of the Southern lady as a symbol of the Old South, somehow divorced from the ugly reality of slavery. Tourism brochures present the plantation as the site of Southern femininity, emphasizing the authenticity of the mistress's clothing and dinnerware without mentioning that it was also the site of chattel slavery. Central to perpetuating the mythologies of the Old South, Margaret Mitchell's *Gone with the Wind* receives lengthy treatment in *Reconstructing Dixie*. The film attempts to mitigate the overt racism of the novel, but in so doing is less honest about the fact that blackness defined whiteness and vice versa. The 1991 sequel *Scarlett* escapes the problems of race by erasing blackness altogether and moving the plantation and heroine to Ireland. McPherson blames late-twentieth-century avoidance of blackness in images of the Southern lady on "the inability of the United States to come to terms with the legacies of slavery" (73). Academic histories do not escape her indictment; McPherson provides a scathing critique of Southern women's historian Catherine Clinton for never adequately acknowledging "white women's complicity in the degradation of their male and female slaves" (79).

The other protagonist in mythologies of the Old South, the Confederate soldier, garners McPherson's attention in the second chapter. Civil War tourism, antique gun shows, popular films, and novels valorize the Southern soldier while ignoring race and racism almost entirely. McPherson reveals her own bewilderment at the power of Confederate nostalgia to "reroute narratives of race and gender in the service of masculine tales of conflict and resolution" (100).

Fast forwarding to the Sun Belt woman, McPherson offers detailed and provocative readings of the film *Steel Magnolias*, Rosemary Daniel's memoir *Fatal Flowers*, and the TV series *Designing Women*. Representations of New South femininity reveal the power of relationships among white women, even progressive women, but still provide no room for black femininity. The failure

of popular narratives to expand Southern femininity to include successful black women, the drag queens of Atlanta, or the lesbians of Camp Sister Spirit of Ovett, Mississippi leaves McPherson in search of new ways to tell the story.

McPherson finds her new canon in the artwork of Kara Walker, Octavia Butler's 1979 novel *Kindred*, Randall Kenan's short stories, and the TV series *Any Day Now*, to name a few. Unafraid of the messiness of race and willing to confront guilt and oppression, these works trace "what forms southern conversations about race might take." However laudable, McPherson's optimism outstrips reality. The disparity in readership between *Gone with the Wind* and *Kindred* or in the viewership of *Designing Women* and *Any Day Now* suggests that confronting race honestly will take more than new film or fiction.

Historians may be troubled by the critical film and literary theory interlaced throughout the book or by dense phrases such as "lenticular logic of racial visibility" (7). But McPherson is not a historian, and she is not writing a history. She often forgets chronology, provides no justification for selecting the texts she does, and offers little explanation for why representations of race and gender change when they do. In doing so, she illuminates something historians often miss: the power of images and tropes that have weathered, if not defied, change over time. Most importantly, *Reconstructing Dixie* reveals the need for more dialogue between disciplines. Southern historians would learn from listening more to American studies scholars as much as American studies scholars, McPherson included, could learn from listening more to Southern historians.

Matt J. Harper

University of North Carolina

Dixie's Daughters: The United Daughters of the Confederacy and the Preservation of Confederate Culture. By Karen L. Cox (Gainesville: University Press of Florida, 2003. xx, 218pp. List of illustrations, forward, preface, note on sources, list of abbreviations, epilogue, notes, bibliography, index. \$55.00 cloth.)

Karen Cox's *Dixie's Daughters* presents the first comprehensive examination of one of the South's most prominent political and social organizations, the United Daughters of the Confederacy. While historians have frequently profiled this organization in

broader works about the post-Civil War South and the Lost Cause, Cox charts new territory by positioning the UDC and its members at the center of the post-war southern narrative. She argues convincingly that it was women rather than men who commanded the South's celebration of the Lost Cause, and furthermore, that they sought not only to memorialize the dead Confederacy and those who fought for it but to "transform military defeat into a political and cultural victory where states' rights remained intact" (1). To this end, the women of the UDC erected monuments, monitored historical interpretation (combating that which was biased against the South) and sought to instill younger generations with the "truth" about the Confederate past. They did this by creating "Confederate Culture": ideas, symbols, and rituals imbued with racial and class hierarchies that reflected the upper-class values of UDC women.

Cox's findings not only shed light on the gendered nature of Lost Cause work but raise important class and generational considerations. Given the upper-class, conservative nature of the organization's make-up, Cox appropriately emphasizes the apparent irony inherent in the fact that the UDC expanded women's roles in the public sphere while promoting a conservative agenda. She also shows that women's new civic work to shape southern society was, more often than not, shrouded in traditional female roles. Particularly interesting is Cox's exploration of what she terms "Confederate motherhood," the UDC's maternalistic approach to instilling reverence for the Confederacy in a younger generation of southerners. To this end, they created organizations like the Children of the Confederacy, launched educational campaigns in which they championed textbooks with a southern bias, and encouraged school teachers and official to commemorate Confederate heroes.

Cox also makes an important generational argument. As the Lost Cause activity of Civil War veterans naturally waned with their increasing age, many Confederate women felt that the younger generation of southern men failed to sufficiently carry the mantle, a fact supported by the small membership rolls and lethargy of groups like the Sons of Confederate Veterans. As they were busy vindicating the war generation, women simultaneously chastened and prodded the "New Men" of the South to become more active in memorial activity. In the end, Cox argues, it was the women of the UDC who had the longest impact and whose efforts to transmit

"Confederate Culture" outlasted those of their male counterparts into the twentieth century.

Perhaps the most interesting of Cox's chapters looks at the UDC's little-known "Confederate Progressivism" which included efforts to fund scholarships for white women and universities both inside and outside of the South, and to engage the organization in reform issues. Ultimately, Cox suggests these efforts were limited by the women's narrowly defined class interests and failed to create any sort of broad progressive agenda. One is left wondering, though, why monuments, homes for the Confederate elderly, and college scholarships proved so much more appealing than causes such as industrial education. Was it simply a matter of class prerogative as Cox suggests, or perhaps the fact that textile mills were an unwelcome intrusion on the "old South" landscape the organization so vigorously invoked in their monumental and historical endeavors?

This question aside, Cox's book is a valuable addition to post-war southern studies. While sophisticated and nuanced analysis of gender and the Lost Cause has frequently appeared in both broader works and shorter essays and articles in the past few years, *Dixie's Daughters* stands as a comprehensive and important survey of an organization that has had great bearing on the way people have remembered the Confederate experience in the twentieth century, and certainly stands as the authoritative work on the subject.

Anne Marshall

University of Georgia

A Short History of Florida's Railroads. By Gregg Turner. Charleston, S. C.: Arcadia Publishing, 2003. 160 pp. Acknowledgements, introduction, bibliography, index. \$24.99 paper.)

No single nineteenth-century technological innovation had a more important impact on the industrial growth of America than the railroad. Iron rails linked disparate sections of the country together. They were the technological and engineering marvels of the time, transporting freight from farms, forests, and mines to factories, foundries, and processing centers. Railroads also opened up new areas for settlement, whisking passengers from east to west and north to south. Though they helped thrust back the frontier,

railroads also profoundly altered the American political and economic landscape. Building railroads required huge amounts of capital; federal, state, and local governments showered railroad companies with free land, cash, and tax exemptions. This largess led to political corruption and scandals, triggering public outcry that led to state and federal regulation by the late nineteenth century. Because Florida's railroads have been so crucial to the economic development of the state, it is surprising that so few scholars have written about the subject.

Railroads in Florida are usually associated with the two Henrys (Plant and Flagler) and Ed Ball. While most work on Florida railroads has focused on the exploits of these figures, little work other than that of Dorothy Dodd, Dudley Johnson, and Canter Brown have focused on the nineteenth century. Also only one overview of the entire subject, a work by George Pettengill, recently reprinted has appeared in 1952.

Gregg Turner sets out to remedy this void in an engagingly written brief history of Florida railroads, a work that ably narrates from the panhandle's early horse-drawn roads to the Florida legislature's passage of the High Speed Rail Act in 2001. Turner's first chapters offer vivid portraits of Richard Keith Call, principle founder of the Tallahassee Railroad linking the capital with the cotton port of St. Marks. Also in these pages are Dr. Abel Seymour and John P. Sanderson who spearhead Jacksonville's first railroad project. David L. Yulee, Florida politico-railroadman whose Fernandina-Cedar Key line began operation just before the Civil War, also dominates the discussion. That conflict brought chaos and confusion to the state's unfinished and rickety lines. On the eve of the war, Jacksonville was linked with Pensacola but invading Yankees destroyed property and pushed state authorities to dismantle and reinstall track in varying configurations, as wartime needs arose.

Reconstruction brought Carpetbagger chicanery, hard economic times, and legal roadblocks, preventing both rebuilding and rails from pushing south into the peninsula. That all changed by the 1880s when Florida's trackage swelled from about 500 to nearly 2,500 miles, largely due to liberal land giveaways and spectacular speculation schemes. The stalemate was broken in 1881 when Gov. William Bloxham sold Philadelphia tool and die manufacturer Hamilton Disston a million acres of land in South Florida. This transaction erased the Vose injunction, a court order pre-

venting Florida's Internal Improvement Fund from issuing further land grants until David Yulee's pre-Civil War supplier of railroad iron had been paid. This act triggered an avalanche of railroad projects and ushered in the era of Plant and Flagler. Their stories are told well here.

The last third of the book is consumed with the rivalry of the Atlantic Coast Line and Seaboard Air Railway Line, a rivalry that dominated Florida railroading in the first seven decades of the twentieth century. Included in these pages are the exploits of Henry Walters, S. Davies Warfield, and Ed Ball.

Part of the Arcadia Publishing Company's *Making of America Series*, this book is lavishly illustrated and possesses a lively narrative that will be well received as an excellent introduction to the general reading public. In the past, many railroad histories have fallen into one of two categories: the "robber baron" or the "heroic captain of industry" school. This book falls clearly in the latter tradition. Perhaps at some future date Turner might consider an expanded work that would include material on the social issues surrounding the builders, operators, and passengers, taking into consideration such issues as working conditions, labor disputes, and race relations (especially desegregation issues), with full documentation of sources. Such a work would fill a gap and would be well received. There is much interesting and important information here that could be followed up by students and scholars of the iron horse. But for now this is the best brief history of Florida railroads available.

James M. Denham

Florida Southern College

Key West: History of an Island of Dreams. By Maureen Ogle. (Gainesville: University Press of Florida, 2003. viii, 271 pp. Acknowledgements, introduction, sources, index. \$24.95 cloth.)

Maureen Ogle has written the first book on Key West that captures the spirit of the Conch Republic from the time John Whitehead first visited the island in 1819 until the late 1980s. Prior to her book, authors such as Jefferson B. Brown and Walter C. Maloney described nineteenth-century Key West, while others like Joan and Wright Langley have primarily focused on the latter part

of the nineteenth and the early twentieth centuries. Ogle, however, offers a more comprehensive survey, presenting her readers with the most important historical events that shaped the unique character and charm of the island in addition to delightful glimpses of the island's most legendary characters and their scandalous reputations. She has successfully managed to entertain and educate her readers by giving them a whimsical account of how visionaries shaped the history of Key West by capitalizing on the resourcefulness and fierce independence of the islanders. From the early days of shipwrecking to the present-day invasion of tourists, the island's commerce has changed with the times, but at a pace that is characteristically old Key West. What sets Ogle's book apart from other historical accounts is her magical ability to weave the eccentricities of popular characters such as Ernest Hemingway and Tennessee Williams into the factual history of Key West.

Ogle begins her history of nineteenth-century Key West with a tale of double-dealing. She recounts how Juan Pablo Salas, a postmaster in St. Augustine during the Spanish occupation, sold Key West to two buyers—John W. Simonton and John B. Strong—who in turn sold it to John Gedds. Ogle describes how the island's economy was transformed from its early days of shipwrecking in the 1840s to a thriving cigar industry by the 1890s. Americans, Bahamians, and Cubans lived and worked side by side, and together they overcame disasters such as hurricanes, small pox epidemics, the great fire of 1886, and finally the depression in the early mid 1890s. The native population reacted to each disaster in their characteristic fashion, by rebuilding their dreams.

The author segues her readers into twentieth-century Key West by describing the impact that visionaries like Henry Flagler had the economy. Flagler's railroad connected the island to the mainland, bringing much needed revenue to the island. Ogle notes that by the 1920s, tourists began arriving on the island to enjoy the hotels, golf course, and above all, alcohol that was brought in from Cuba by the local rumrunners. Throughout the next twenty years, writers and poets like Ernest Hemingway, John Dos Passos, Tennessee Williams, Robert Frost, and John Dewey contributed to Key West's growing reputation as a haven for artists and intellectuals. However, the bohemian lifestyle would not last long for the realities of war in the 1940s dramatically changed the character of the island. Ogle describes how the military, especially the

Navy, transformed the island by upgrading its water supply and by its ambitious building projects. When the Navy left the island in the 1970s, the real estate boon, which had started in the early 1950s, revived the island's economy for the invasion of tourists that continue to arrive in search of Old Key West.

The story of Key West throughout the past two centuries is illustrated by a number of prints from the Florida State Archives and the Monroe County Library. The author does not attempt an in-depth historical overview of the history of Key West, but her fast-paced, entertaining work cites the important events that took place during the past two centuries. The more serious historian can take note of the extensive list of primary and secondary resources for each chapter.

Ogle ends her history by citing a quote that characterizes the charm that she has captured of Key West. She writes that it will always be possible to find one of the "old Key West evenings, when you start out after dark with no idea of where you are going, or where you will go from there, but confident that it is going to be all right anyway" (241). This attitude characterizes the confidence that the islanders have had in their dreams.

Consuelo Stebbins

University of Central Florida

Downtown: Its Rise and Fall, 1880-1950. Robert M. Fogelson. (New Haven: Yale University Press, 2001. 492 pp. Introduction, illustrations, notes, acknowledgments, index. \$ 35.00 cloth.)

In this significant book, Robert M. Fogelson has taken on a huge and fascinating subject—the emergence of the modern American city. Although the book's title suggests a focus on "downtown"—the traditional central business and shopping district—the author by necessity deals with the changing interrelationships among different sections of the city and between city and suburb. The story begins in the late nineteenth century, when new technologies in urban transportation and building construction permitted the city to break out of its spatial limitations. The electrification of urban transit in the 1890s facilitated and speeded the decentralization of city population into urban and suburban fringe areas, patterns that intensified with the coming of the automobile after 1900. New building technologies emerged around the same

time, especially the use of steel-frame construction, which permitted central district office buildings to rise to forty or more stories by 1910. Parallel inventions, such as the elevator and the telephone, cemented the role of the skyscraper in the urban economy. Mass production of consumer products and the simultaneous rise of advertising underlay a new culture of shopping and consumption, reflected in the massive department stores that shared central city space with rising skyscrapers. These varied changes were part of an emerging new urban geography involving the spatial separation of residence and business and the increasing specialization of land uses in the city.

These aspects of American urban history are well known. However, Fogelson's research has added a wealth of important new detail to the existing city narrative, essentially shifting the focus and altering our interpretive framework. His examination of dozens of contemporary municipal and trade journals in real estate, architecture, building, engineering, and transit, as well as newspapers and municipal government reports, revealed a fractious urban politics that few scholars have discussed or digested. According to Fogelson, many nineteenth-century urbanites subscribed to the theory of "spatial harmony," which posited that city and periphery, business and residence, were all complimentary parts of the same urban system. This may have been the theory, but the reality was quite different, especially as the cities moved into the twentieth century. Outer-district business groups squared off against central-city business interests. Residents who lived in outlying city districts or in suburbs disagreed with downtown business and real estate interests. Even downtown business groups were divided among themselves on many issues. Fogelson explores the way these divisions shaped political and policy disputes over rapid transit (elevateds and subways), skyscraper height, zoning, automobile parking, elevated highways, urban renewal, and the response to decentralization. On each subject, he brings a new level of detail and analytical precision to the discussion.

The chapter on rapid transit provides a good example of Fogelson's urban-history revisionism. The surging population growth of industrial-era cities and the concentrated economic functions of the central district combined to produce massive street-level congestion in downtown areas. Electric streetcars replaced horse cars during the 1890s but did not eliminate crowded or impassible streets. Two forms of rapid transit provided

potential alternatives—elevated railroads and subways. Each new technology had its advocates, but bitter political disputes prevented widespread adoption of either rapid transit method. Riders liked the “els,” but they were noisy, dirty, and dangerous. Property owners along the routes fought against their construction, and streetcar companies provided a powerful opposition. Nor did electrification make them more acceptable. Consequently, only New York, Brooklyn, and Chicago built elevated systems. Subway alternatives to street congestion also faced divisiveness, and construction costs seemed prohibitive to most cities as well. Only Boston, Philadelphia, and New York built subway systems. Thus, Fogelson’s point is that the campaign for rapid transit failed almost everywhere due to excessive cost, competition, and spatial politics. The consequences for downtown were severe: more businesses moved to the periphery to escape congestion, and city and suburban residents came to prefer the flexibility of the automobile over aging and slow-moving public transit. Each of these points is documented by Fogelson with withering detail, suggesting how going to the sources can illuminate old subjects in new ways.

Fogelson applies the same sort of conceptualization to his other major subjects: skyscrapers and zoning, automobiles and freeways, urban blight and redevelopment. As the twentieth century progressed, widening spatial distances between the central business district and the residential periphery confronted downtown business and real estate interests. The urban economy was decentralizing, and downtown department stores began following their customers to the suburbs. “Saving” the central business district became the goal of urban policy shapers. Thus, mayors and businessmen advocated building elevated expressways into the central city as a means of facilitating auto travel for work, shopping, and entertainment. Slum clearance and urban redevelopment became a method of recapturing inner-city land and revitalizing the downtowns. These same programs, however, often had the opposite effect, speeding decentralization rather than retarding it. The spatial harmony of the nineteenth century, if it ever existed, had certainly disappeared by mid-twentieth century, where Fogelson ends his story.

Downtown will take its place as an essential text in the canon of U.S. urban history, and deservedly so. One caveat, however. Fogelson has relied entirely on the published sources mentioned above. He has mined these materials effectively and imaginatively.

By casting his net widely among business and trade journals, official municipal reports, and conference proceedings, he has exposed the internal debates over urban problems and policy alternatives. Missing from the notes are the manuscript sources of American city history: the papers of mayors and city politicians, the records of city agencies and private interest groups, the manuscript correspondence of reformers, businessmen engineers, and other urban movers and shakers. For the period after the early 1930s, federal agency records contain extensive and essential material on freeways, housing, slum clearance, urban renewal, and related subjects, but none have been utilized here. It is a curious omission, leaving this reviewer with the uneasy sense that there is still a lot more to tell about America's downtowns.

Raymond A. Mohl

University of Alabama at Birmingham

From Calusas to Condominiums: A Pictorial History of Longboat Key from the Beginning to 2000. By Ralph B. Hunter. (Longboat Key, Fla.: Royal Palm Publishing Co., 2002. 254 pp. Acknowledgments, introduction, scrapbook, appendix, bibliography, index. \$22.95 paper.)

Ralph Hunter has seen many changes to the island of Longboat Key in the twenty-five years that he has lived there. As editor of *The Longboat Observer* for twenty years, he interviewed early residents and documented the island's history. Hunter was also privy to the workings of local government that helped to shape the Town of Longboat Key. After he sold the newspaper in 1995 and with the end of the twentieth century fast approaching, Hunter decided that he needed to record all that he had learned. The result is *From Calusas to Condominiums*, which was published by Royal Palm Publishing Company in 2002.

Longboat Key is an island off the Gulf Coast of Florida about halfway down the peninsula. It is split between Manatee and Sarasota Counties. The island is bordered by the Gulf of Mexico to the west and Sarasota Bay to the east. Its shape has changed over the years, a result of both Mother Nature (in the form of tides and hurricanes) and man-made development using dredges and bulldozers. *Money* magazine recently included the island on its list of the wealthiest zip codes in the United States. *From Calusas to*

Condominiums tells the story of the island from the first prehistoric cultures thousands of years ago to the arrival of early settlers in the mid-nineteenth century to more modern residents who live in the towering high rises that now line the shore.

Hunter begins the book by stating that it is “not a true history,” rather a collection of stories about the island and its past. This is an accurate portrayal of the book making it an easy but captivating read. This is a book a reader can begin at any point in the text and learn something about the island. Because the book is divided into sections such as “Post Offices,” “Publications,” and “Churches,” the reader can pick and choose the parts of interest. The nature of the book as a collection of stories also resulted in the absence of footnotes. While this is a disappointment to the scholar who would like to do additional research on the island’s history, Hunter is careful to credit sources within the text when possible.

Most of the photographs in this pictorial history came from the private collections of long-time residents and were not available to the general public until the Longboat Key Historical Society began preserving them. Particularly enjoyable are photographs of island residents at play. Children race prams with local businesses named on the sides of their boats. Others dive off the community dock in the 1950s. Volunteers proudly display the town’s first fire truck, and long closed island restaurants are forever memorialized within the pages of Hunter’s book.

While the book concentrates on local history, its flaw is in the general history of Florida and Manatee County. Misspellings of the names of towns such as Pine Level and Fort Brooke show that the author’s study focused primarily on the island’s history. He glosses over important moments in the history of the region such as the arrival of the railroad and the impact of Bertha Palmer. More emphasis on such events as the influx of new residents after World War II or the invention of air conditioning would have helped put the forces that shaped Longboat Key into better perspective.

Hunter chose to concentrate almost exclusively on the local history of the island of Longboat Key, and in this goal, he is successful. The people who resided there over a period of 150 years come to life in great detail. The stories that he tells make the reader laugh and cry. The formation of the Town of Longboat Key in 1955 included a fistfight between two of the leading citizens. A chapter entitled, “The Bridge Scam,” tells how in 1940, con artists

bilked local residents when they proposed to build a bridge from Longboat Key to Anna Maria Island. That he devotes several pages to the murders that have occurred on the island shows that this sort of crime is not something that happens regularly in the community. If every murder can be recounted so quickly, a quote that Hunter includes stating "Longboat Key is one of the safest communities in the state of Florida" must be true (2).

Many of the stories in *From Calusas to Condominiums* are from the recent past and detail the fine line that a small town walks when faced with the struggle to maintain its heritage and remain in the modern era. Key municipal decisions including the fund raising and lobbying that preceded important votes regarding zoning, and the establishment of community parks are outlined. One of the most important features of the book is the many charts and graphs showing population and residence statistics and how they have changed over time. Hunter also lists the names of all elected and appointed offices such as mayor and police and fire chiefs. This information will be of invaluable assistance to future students of island history.

At the beginning of the book, Hunter writes that he hopes "it will be as much fun to read as it was to write" (1). Hunter's wish comes true for the book is a fascinating account of the history of Longboat Key, Florida and should find a place in the library of everyone who enjoys a good story.

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Cumberland Island: A History. By Mary R. Bullard. (Athens: University of Georgia Press, 2003. xx, 415 pp. Preface, acknowledgments, appendix, notes, bibliography, index. \$39.95 hardcover.)

Savannah in the Old South. By Walter J. Fraser Jr. (Athens: University of Georgia Press, 2003. xiv, 425 pp. Preface, conclusion, notes, bibliography, index. \$39.95 hardcover.)

The titles of these two books give the appearance that neither focuses on Florida. Yet titles are often misleading and frequently do not reveal books' true subject matter. *Cumberland Island* and *Savannah in the Old South* do not focus on Florida, but they both

provide insights to understanding the early history of the state and its relationship with neighboring Georgia.

Mary R. Bullard's *Cumberland Island: A History* describes the southernmost of the Sea Islands along the southeast Georgia coast. Located just north of the St. Marys River dividing Florida and Georgia, Cumberland Island is one of the largest of the Atlantic Sea Islands (17.5 miles long by 3 miles wide), but its remote location kept it from becoming a center for either Native American or European colonial development. From the mid-eighteenth until the mid-nineteenth century, the sparsely settled island produced cattle and horses, indigo, corn, cotton, some rice, and live oak for shipbuilding, which represented the most important industry on the island. Despite its inviting climate and productivity few people have ever called the island home; the island's population peaked in 1850 at 520 people.

Initially early Indian inhabitants occupied Cumberland Island sporadically, making seasonal winter visits for shellfish, turtles, deer, and other wildlife. In an attempt to win the loyalty and support of the native inhabitants, Franciscan friars from Spanish Florida established San Pedro de Mocamo mission and built a triangular fort on the southern end of the island; they continued their missionary work on the island until 1689. During the late seventeenth and early eighteenth century, the English alliance with the Creek Indians undermined Spanish influence over the island. After the English settled Savannah in 1733, they slowly took control over the trade of southern Georgia, Florida, and the Caribbean.

The mid-eighteenth century imperial wars redefined Cumberland Island and the Georgia-Florida borderlands. Bullard reminds us that fluid boundaries during the eighteenth century permitted people to establish land holdings on both sides of the international boundaries. Moreover those plantations and villages could disappear almost as quickly as they emerged, leaving behind little but place names, many of which still remain today.

Even though Cumberland Island fell under American control after the War for Independence, it remained a lawless area of contention until Spain ceded Florida to the United States in 1821. Thereafter the island's economy became intricately interwoven into the South's plantation cotton economy, and correspondingly suffered, as did the rest of the south, during the Civil War. The post-war period saw the decline of agriculture and the emergence

of sea island tourism, in which Cumberland Island provided a refuge for the wealthy Carnegie family seeking to escape the congestion and climate of the North; Andrew's brother Tom purchased a great portion of the island in 1882 and the family maintained control until 1972 when Congress created the Cumberland Island National Seashore Reserve under the United States Parks Service and opened it to the public.

Bullard's detailed and informative study describes five centuries of change to the landscape of the island. Beginning with the island's Native American inhabitants, she chronicles the influence of the Spanish, French, African, British, and American inhabitants, including General Nathanael Greene and her own Carnegie family's control of the island until 1972. The Cumberland Island within these pages illustrates how human development as well as wildlife, water, wind, and the cycles of nature have shaped and continue to influence the island's history.

Walter J. Fraser Jr.'s *Savannah in the Old South* provides a bold narrative sweep through Savannah's history from the city's founding in 1733 until the conclusion of the American Civil War in 1865. In doing so, he describes the economic and social hardships and uncertainties that faced the settlement as it grew from an isolated English outpost until its emergence as the sixth largest city of the Old South.

During the first two decades of the settlement's existence, Savannah experienced constant foreign threats from Spanish Florida, as well as internal threats from aggressive, expansionist-minded Carolinians who sought Georgia's land and trade with the Indians. Throughout, Georgia's founder General James Oglethorpe worked to keep the English malcontents marginalized, the Creek Indians allied to England, and the Spanish from invading; he succeeded in all three. Oglethorpe convinced the colony's trustees that the malcontents' petitions for slaves would undermine Georgia's effort to recruit indentured labor; he reaffirmed English friendship with Creeks in September 1739; and he led an English attack against St. Augustine in 1740, which although unsuccessful ignited a border war that soon expanded into the larger King George's War. Spanish forces never captured Savannah.

The end of the Seven Years' War in 1763 brought a degree of stability to the borderlands, as Spain transferred Florida to Britain and Savannah gained peace of mind. Settlers pushed south of the

Altamaha River, and the colony claimed the St. Marys River as its southern boundary. Yet the postwar optimism soon evaporated as the British government reversed its policy of "salutary neglect" and implemented a new policy designed to make the colonies raise revenue, defray expenses, and fulfill their role within the British imperial system. Yet within two years, Savannahians had joined with other colonials in protest of the crown's Stamp Act.

Events of the revolutionary period from 1765-1782 stretched the fragile social fabric of Georgia. Slaves escaped, formed maroon settlements in nearby swamps, and began raiding local farms. Poor white laborers also joined with the Sons of Liberty, while merchants boycotted British goods. The British invasion in December 1778 and occupation of the city until April 1782 resulted in considerable social and economic chaos. In fact, post-war prosperity did not appear until some years later when Eli Whitney invented a cotton gin that radically altered the economic system of the southern states.

Savannah experienced the same boom-bust economic cycles that impacted other southern cities during the antebellum period. But the city also had the advantages of access via railroad and river, which stimulated economic expansion, encouraged immigration, and brought wealth that permitted city-sponsored public services. The cosmopolitan city fostered a desegregated social system; blacks and poor whites lived, worked, and played together, which, according to Fraser, "most likely rounded the rough edges of racism" (343). Yet the Civil War and the subsequent dislocations and depredations brought about the demise of "Old South Savannah." Slaves fled in surprising numbers to Union ranks, while poor whites unexpectedly deserted Confederate lines rather than die for the city's wealthy elite.

Fraser's *Savannah in the Old South* vividly demonstrates, with engaging prose and solid research, how European, African and Native American men and women influenced the city's development during the first one hundred thirty years. Filling a historiographic void, Fraser has judiciously blended political, economic, and social history to show how the Civil War, combined with free market forces, social circumstances, and other factors have left their marks on the city, reshaping Savannah and its society for the unforeseen future.

And while neither of these books deals exclusively with Florida, readers would be well served to add them to their collec-

tion. Both illustrate the important links between Georgia and Florida, especially during the uncertain early years of European imperial competition, and they provide a foundation for understanding the complex relationship that has developed along the Georgia-Florida border.

Gene A. Smith

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Mighty Peculiar Elections: The New South Gubernatorial Campaigns of 1970 and the Changing Politics of Race. By Randy Sanders. (Gainesville: University Press of Florida, 2002 xii, 220 pp. Preface, notes, bibliography, index. \$55.00 cloth.)

In this concisely written, clear volume, Randy Sanders examines a moment of change in the tenor of southern politics. Using four gubernatorial campaigns, he shows how the successful politicians distanced themselves from the older segregationist stance. Invoking a kind of “new populism” to retain conservative voters along class lines, these candidates projected an air of racial progressivism without making any actual policy promises. The “subtle evasion of racially charged issues” practiced by the governors-to-be contrasted sharply with the bigoted grandstanding of their opponents, many of them incumbents elected for their anti-integration postures (ix). While this is a political history in the strictest sense, Sanders also casts his eye toward broad social and cultural analysis, claiming that these elections illustrate not only the “growing moderation of the region” but also “reveal the character of the southern people by capturing a moment in their time of transition” (3, ix).

Sanders chooses four states—Arkansas, South Carolina, Florida, and Georgia—as representative of these general trends. The choice of these particular elections, explained in the first chapter, seems somewhat arbitrary, although common themes do emerge. One cannot help but think that the author lost an interesting comparative opportunity by limiting his discussion of George Wallace’s 1970 victory. Making a compelling case for focusing on campaigns rather than terms, the author asserts that his main interest lies in shifting public opinion not actual policy. Chapter Two, “The Other,” charts the growth of the “New South” and its entrance into the American mainstream through contribu-

tions to popular culture and the shared national struggles of school desegregation.

The book proceeds chapter by chapter through the state elections, using candidates' papers, newspaper coverage, and oral interviews to piece together the political details. In Chapter Three, Sanders sees Arkansas voters as tired of the politics of race and ready for moderate leadership. He extends this interpretation to the other states, postulating that although most citizens wanted an end to social disturbance, large sections of the electorate did not necessarily desire tangible change in the racial status quo. As for Florida, the intricate account of several contests and at least five different actors makes this section confusing for all but the most intent students of recent politics. Despite this, Sanders does a nice job of outlining Rubin Askew's finessed treatment of the busing issue.

By the final chapters on South Carolina and Georgia, the story centers on politicians' negotiations with the public acceptance of integration. The desegregation controversies in every election, but in particular in South Carolina, reveal just how far racial moderation could be pushed before it became political suicide. A thoughtful chapter on Jimmy Carter details the constraints on racially liberal politicians to even make it into office. We cringe when Carter tells an African American leader, "You won't like my campaign, but you will like my administration"; however, we believe that to be the reality of the time (162). This anecdote begs the question of how far the majority southern electorate had in fact moved, if at all, on issues of race.

Sanders grapples with this in the conclusion: "After examining the successful campaigns of 1970, one might applaud the transformation of southern politics or one might come away saddened by the missed opportunity to end racial politics" (174). Indeed, we are left wondering, although the rhetoric of rabid segregationists had become taboo, did the "avoidance of race" in political discourse create an atmosphere so very different from what had come before (178)? Sanders shows a moderate progressivism embodied in these New South gubernatorial candidates; even so, he cannot reconcile inauguration day promises with on-going battles and continuing racial separation.

Rather than a conclusive analysis of change, ultimately Sanders renders detailed examples of the South wrestling with the two-party system. An explicit engagement with the wider histori-

ography would have broadened the applicability of this book to regional trends more generally. Students of southern politics will find this volume valuable for its close reading of individual elections. Sanders illuminates the difficulty of tracking the mechanisms of political and cultural evolution, inviting further research into our recent and often uncomfortable past.

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Southern History Across the Color Line. By Nell Irvin Painter. (Chapel Hill: University of North Carolina Press, 2002. 247 pp. Introduction, notes, acknowledgments, index. \$27.50 cloth, \$17.95 paper.)

Professor Nell Painter's recent publication is a collection of six essays that span her distinguished academic and professional career. The title of the collection refers to color caste in Southern and American society, including the academy, and how these essays, written by a black woman scholar, transgress traditional conventions of race and historiography. Her methodology in studying Southern history includes race, class, and gender; material conditions of "wealth and income, work, the distribution of power in the political economy, and white supremacy"; the beaten enslaved body; cultural symbolism; and Freudian analysis to interrogate the Southern preoccupation with sexuality (2).

The first essay, "Soul Murder and Slavery: Toward a Fully Loaded Cost Accounting," reprints an important essay from the early 1990s in which Painter examined the legacy of violence inherent in slavery. For those unfamiliar with this article or who have had difficulty in finding it, this collection fortunately offers it. In it, Painter suggests that greater attention to the archival record of pain and violence is needed to reckon a more comprehensive narrative of slavery. The term "soul murder", derived from trauma studies, refers to psychic destruction as a consequence of violent and/or sexual abuse. She questions the legitimacy of historiography that does not include the implications of a violent culture for all Southerners. One of the seminal suggestions of this essay is its complication of the relationship between enslaved and slave-holding women. Painter posits that sources must be more critically examined in order to reveal their implications.

The second essay corroborates Painter's assertion that the violent abuse of slavery affected all Southerners, including those considered most privileged. The forty-one-year journal that Ella Gertrude Clanton Thomas maintained illustrates the devices borne of a violent culture that compromised elite white females. The third essay continues Professor Painter's examination of race, class, and gender among Southern women focusing on Gertrude Thomas and her journal, Sue Petigru King's novel and character, *Lily* (1855), and Harriet Jacobs's autobiographical Linda Brent in *Incidents in the Life of a Slave Girl Written By Herself* (1861). Her critique questions the usefulness of a single "The South." In the fourth essay, "'Social Equality' and 'Rape' in the Fin-de-Siècle South," Painter examines the cultural symbolism of race equality; and of pornographic power. The essay offers a compelling thesis of inquiry.

The last two essays examine politics and patriarchy in the biography of black Communist, Hosea Hudson (1898-1988); and race and sexuality in Wilbur J. Cash's interpretation of Southern history in *The Mind of the South* (1941). Hudson's life reveals the material conditions of working-class status based on race and how those conditions stimulated sustained radical activism. In the last essay, Painter provides a much-needed re-reading of a Southern classic.

Painter's thoughtful collection is the result of a career spent in close examination of Southern history. She demonstrates how that text can still reveal much but only if we sharpen and enlarge our intellectual armamentarium. She challenges us to re-read the sources.

Fon Gordon

University of Central Florida

Florida's Farmworkers in the Twenty-First Century. By Nano Riley. (Gainesville: University Press of Florida, 2002. xvii, 210 pp. List of illustrations, foreword, preface, acknowledgments, prologue, epilogue, notes, bibliography, index. \$24.95 cloth.)

Florida farmworkers have long been ignored by outsiders. Despite low pay, dangerous working conditions, and substandard housing, they rarely appear in the news, and their lives have generally escaped the attention of scholars. Perhaps the best insights into the plight of Florida's most exploited workers have come in television documentaries like Edward R. Murrow's famous exposé, "Harvest of Shame," that appeared on Thanksgiving eve in 1960.

Thirty years later, a PBS documentary, "New Harvest, Old Shame," updated the story, but few scholarly studies have appeared.

Florida's Farmworkers in the Twenty-First Century seeks to fill some of this huge void. With a text by Nano Riley, a freelance journalist, and eighty-one photographs by Davida Johns, this book portrays the conditions these workers face today and highlights various efforts to bring about change. Organized topically around subjects such as wages, housing, education, family life and health and safety, this study draws on the limited written sources, notably government reports, and twenty-six interviews that Riley conducted with farmworkers, farmers, and advocates for farmworkers. A prologue provides some historical background, and each chapter illustrates one of the specific topics, using both photographs and lengthy quotes from interviewees to illustrate the various problems and current attempts to deal with them.

In both its text and images, the book clearly makes several points. First and foremost, the conditions faced by farmworkers have changed little since "Harvest of Shame." The work is still largely stoop labor performed by hand. The only machines shown in the book's photographs are the tractors, trucks, and busses that are used to transport produce and workers. Pay remains abysmally low, especially on an annual basis, due to short workweeks and seasonal unemployment. Despite legal restrictions, child labor persists since extra hands mean extra money for the family. The housing pictured in the book looks exactly like that in Murrow's 1960 documentary. The faces of the workers themselves have changed over the last forty years as African Americans have been displaced by immigrants, primarily Mexicans, from Latin America and the Caribbean. Some farmworkers have also forsaken the old migratory pattern of life and taken up permanent residence in South Florida, where they can find employment much of the year. Still, migrants dominate the farm labor force. Indeed, continuity rather than change marks most aspects of farmworkers' lives.

Less an overview than a series of impressionistic snapshots, *Florida's Farmworkers* highlights people that sometimes contribute to a distorted image. For example, the only crew boss profiled and quoted at length is a Mexican-American woman who contracts with farmers to supply workers, many of whom are reportedly family members. She and her husband are described as "popular bosses who work alongside their crew" (26). Surely, this example misrepresents the nature of Florida crew bosses, 40 percent of whom are currently barred from doing business because of various legal vio-

lations related to wages, transportation and housing. Similarly, the only farmers profiled and quoted in the book are two partners “who want to do something positive for farmworkers” (82) and who have a plan to “offer good, affordable housing” (83). Given other descriptions and photographs of deplorable housing in the rest of the book, focusing on two strawberry farmers who want to “do the right thing” (85) provides not balance but distortion. In addition, focusing on the story of two individual employers neglects the role played by large corporations that dominate Florida agribusiness.

To its credit, *Florida's Farmworkers* does cover the efforts of numerous activists seeking to improve conditions. Ranging from lawyers and teachers to clergy and union organizers, these men and women deserve recognition, especially since their commitment offers real hope for change in light of the inaction, or worse, of most government officials. Indeed, the fact that many farmworkers are undocumented migrants means that they themselves often avoid any contact with public authorities, making them virtually powerless at the hands of abusive crew bosses and farmers. The book also points out that unions have made few inroads in Florida agriculture, but the author does little to explain the reasons, except to mention that many workers are undocumented and Florida is a right-to-work state, which means “unions wield little power to increase employee's wages” (13). However, heavily unionized groups like teachers do exercise considerable leverage in Florida, so there must be other reasons why unions for farmworkers remain weak in Florida and in most other states, as well.

Given the general invisibility of farmworkers, any book devoted to them helps fill a vacuum. *Florida's Farmworkers in the Twenty-first Century* brings attention both to this exploited group and the need for more comprehensive and in-depth studies.

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The Rise of Southern Republicans. By Earl Black and Merle Black. (Cambridge, Mass: Belknap Press, 2002. viii, 442 pp. Acknowledgments, notes, index. \$29.95 cloth.)

The Rise of Southern Republicans is the third book on southern politics by Earl Black and Merle Black, following their *Politics and Society in the South* (1987) and *The Vital South* (1992). Black and

Black are undoubtedly the foremost scholars on southern politics, and their latest book is marked by the same careful and thorough scholarship that characterized their previous two books. As with their previous books, *The Rise of Southern Republicans* will be required reading of any student of southern politics for some time to come.

In the 1990s, the South continued its transformation from a region once dominated by the Democratic Party to one where two-party competition flourishes and where the Republican Party, arguably, now has an advantage. Specifically, southern Republican candidates for Congress finally began to match the performance of their Republican presidential candidates. The evolution of southern Republicanism at the congressional level is the primary focus of this book. In 1950, Republicans held just two southern U.S. House seats and no U.S. Senate seats. Today, Republicans hold a majority of House and Senate seats, and indeed the national Republican majority is dependent upon the party's southern seats. Of course, this represents a remarkable turnaround, as once it was the South that provided the Democratic Party with an enormous advantage in controlling Congress. The national implications of southern political developments are made often by Black and Black, making this an interesting read for those who are not concerned solely with southern politics.

The most important point stressed by Black and Black is that the rise of southern Republicans occurred gradually, primarily as the result of southern congressional Democrats adapting to political developments to insulate themselves from the gains made by the Republican party at the presidential level, beginning with the Eisenhower campaign in 1952. Black and Black use case studies to demonstrate how southern Democrats first stressed their racial conservative credentials and ran far to the right of both the national Democratic and Republican parties. However, after the passage of the Voting Rights Act of 1965, southern Democrats built biracial coalitions, meaning that Republicans had to secure huge land-slides among white voters to win elections.

The chapter on the effects of the presidency of Ronald Reagan is perhaps the most interesting of the book, especially as the "Reagan realignment" of the partisanship of southern whites is presented by Black and Black as setting the stage for the later GOP gains in the 1990s. One cannot help thinking, though, that had it not been negative retrospective evaluations by southern whites of

the presidency of Bill Clinton, southern Republicans would not have made the advances they did in the 1990s. While Clinton is not ignored completely, this is one aspect of the partisan changes of the 1990s that might have been explored further by the authors.

Any discussion of southern politics inevitably must address the role of race and the on-going debate over its effect on party competition. Black and Black do a good job of not dismissing racial attitudes as a factor in increasing Republican voting, but at the same time, emphasizing that there are multiple cleavages in contemporary southern politics, including religion, social class and gender. This is a refreshing perspective, as it seems all too frequently that some scholars stress racial attitudes to the exclusion of everything else, while others seem to want to ignore the fact that southern Republicans have used, and continue to use race in subtle ways.

The concluding chapters of the book stress that the rise of southern Republicans has resulted in a truly competitive national party system, and that close and competitive elections for the presidency and control of Congress are likely to prevail for some time. Again, the message here is that understanding southern political developments is crucial in making sense of national politics.

Overall, *The Rise of Southern Republicans* makes for a compelling, and fairly easy read. Black and Black rarely engage in data analysis that goes beyond frequency distributions or cross-tabulations, and this makes the book accessible to a wider audience. Perhaps one criticism—indeed a more general criticism of the study of southern politics—is that while the electoral trends and patterns are discussed in meticulous detail, there is rarely any consideration of the policy consequences of this partisan realignment on either the region or the nation. This caveat aside, Black and Black have once again affirmed their position as the leading authorities on the contemporary American South.

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Book Notes

by Charles E. Crosby

Florida Weather. By Morton D. Winsberg. (Gainesville: University Press of Florida, 2003. xiv, 219 pp. List of tables, acknowledgments, author's note, introduction, appendix tables, references, index. \$16.95 paper.)

Several events and trends transpired in the 1990s that necessitated an updated edition of *Florida Weather*. In this second edition, Morton D. Winsberg uses the technological improvements of the past decade to hone the observations of one decade ago. The El Niño Southern Oscillation produced such severe climate changes that the author added sections on torrential rains and on Hurricane Andrew and expanded the discussion on drought. In addition, the state's growth and urbanization introduced a new discussion on urban heat islands, and concerns about global climatic change inspired Winsberg explore that topic as well. The text is organized seasonally, and generous maps and photographs bring the discussions to life. *Florida Weather* is a useful and informative tool for any Florida resident.

Coral Gables Miami Riviera: An Architectural Guide. By Aristides J. Millas and Ellen J. Uguccioni. (Gainesville: University Press of Florida, 2003. 104 pp. Acknowledgments, preface, introduction, author briefs, select bibliography. \$15.95 paper.)

This compact volume combines a historical overview of the architecture of Coral Gables with maps for self-guided tours to view its rich "boom time" heritage. Coral Gables emerged as a product

of the early 1920s Florida land boom. The city grew rapidly from poet and city planner George E. Merrick's conceptualization of an elegant suburb of Miami to independent incorporation in fewer than five years. Seeking to preserve the integrity of Merrick's idyllic vision, Aristides Millas and Ellen Uguccioni supplement the historical narrative with contemporary photos, renderings, and sketches that exemplify the various phases of development. Afterward, the authors offer six tours, broken down by sectors and themes of the city, which offer interested parties a first-hand look at its past and development.

A Social History of the Disciples of Christ. Volume I: Quest for a Christian America, 1800-1865. By David Edwin Harrell Jr. (1966; reprint, Tuscaloosa: University of Alabama Press, 2003. xx, 256 pp. Preface to the 2003 edition, preface, acknowledgments, table of abbreviations, bibliography, index. \$19.95 paper.)

A Social History of the Disciples of Christ. Volume II: Sources of Division in the Disciples of Christ, 1865-1900. By David Edwin Harrell Jr. (1973; reprint, Tuscaloosa: University of Alabama Press, 2003. xviii, 458 pp. Preface to the 2003 edition, preface, table of abbreviations, notes, bibliography, index. \$29.95 paper.)

In the 2003 preface to the reprinted volumes of *A Social History of the Disciples of Christ*, Professor David Edwin Harrell Jr. attempts to place his works in their historiographical context. In the early nineteenth century, the "amorphous collection of churches" known as the Disciples of Christ lacked a centrally defined orthodoxy. Much of the early scholarship reflected the fragmentary nature of the subject, failing to articulate a cohesive, unifying theme. But under closer examination, Harrell identified the Civil War as a significant period of transition for the Disciples of Christ, during which loose denominational organization gave way to three distinctly identifiable circles of fellowship. These classifications essentially provided a unifying thread, thereby opening the door for future explorations with an organized framework.

Harrell's contribution is undeniable, as evidenced by the University of Alabama Press's decision to reprint these seminal works. *Quest for a Christian America, 1800-1865* (a revised version of

his dissertation) and *Sources of Division in the Disciples of Christ, 1865-1900* dissect the ways that sectional tensions inspired church leaders to unify the different church segments while simultaneously examining the difficulties inherent in such an undertaking. Harrell's insight into the social nuances of the Disciples of Christ offers readers a window to the social and religious evolution of nineteenth-century America.

Bioarchaeology of the Florida Gulf Coast: Adaptation, Conflict, and Change. By Dale L. Hutchinson. (Gainesville: University Press of Florida, 2004. xx, 237 pp. List of maps, list of tables, list of figures, foreword, preface, author's note, references cited, index. \$59.95 cloth.)

Dale L. Hutchinson's *Bioarchaeology of the Florida Gulf Coast* explores the adaptations made by several of Florida's indigenous populations. Focusing on the Gulf Coast of central Florida, particularly on the Palmer Site at Historic Spanish Point, Hutchinson evaluates the Palmer population with regard to health, lifestyle, and demographic trends. The remnants of this post-Archaic settlement indicate an existence based on hunting, gathering, and fishing, rather than on agriculture. Noting this divergence from the general transition to agriculture witnessed in Mississippian cultures, Hutchinson develops the notion that population growth in the Gulf Coast area depended upon greater political and social complexity in addition to nutritional diversity. Included are several appendices that, along with tables, graphs, and charts throughout the text, help to translate the scientific jargon for readers with passing familiarity. In all, he offers a straightforward and comprehensive overview of bioarchaeological interpretations regarding environment, culture, and demography for post-archaic Gulf Coast central Florida.