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Book Reviews

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Book Reviews

The Key West Lighthouse: A Light in Paradise. By Thomas W. Taylor. (West Conshohocken, PA: Infinity Publishing.com, 2004. Dedication and acknowledgments, illustrations, map, diagrams. Pp. 141. \$19.95 paper.)

In keeping with the broad public interest in historic lighthouses that has burgeoned over the past three decades, the late Tom Taylor – the author passed away shortly before the publication of this book – has offered the lighthouse world a history one of the nation's more recognized historic lighthouses, Florida's Key West Lighthouse. Taylor is no latecomer to the legion of lighthouse connoisseurs and preservationists. The author was founder and former president of the Florida Lighthouse Association, and the Key West lighthouse story is the second book in the author's "Florida Lighthouse Series." Taylor's first book, originally published in 1993, focused on the history of another notable Florida light, the Ponce de Leon Lighthouse, and his third book, published this year, recalled the lore of the Florida Key's reef lights. He has also written three previous books on Florida lighthouses and their history.

The title of the book under review is actually misleading. Early in the text, the author states his intention to include the history of the City of Key West in order to show the "social and cultural influences which surrounded the lighthouse." Taylor does delve into the social, cultural, political, and military history of Key West, from its founding, through its rapid rise as a major port community in Florida and the Gulf Coast, to the present day. In addition, the story goes beyond the Key West light and briefly relates the history of all the aids to navigation throughout the Keys, even mentioning the other light stations along Florida's Atlantic coastline. Many times it

seems that the subject – the Key West lighthouse – is forgotten, as other stories are told, and the reader may wonder how the particular tale he or she is reading is related to the history of the lighthouse.

Despite this shortcoming, the book can be quite captivating. Instead of narrating a bland story of the erection of a light station and the governmental impulses behind the action, Taylor brings the light station to life by telling the story of the figures directly and indirectly related to the historic structure. We read vivid tales of the lighthouse keepers and their families, and their work at the station. The stories range from the mundane to the extraordinary, and from the tranquil to the tragic. The tales told by the keepers and their families as hurricanes tear through southern Florida are especially gripping. The book succeeds in its objective of showing how a simple structure possesses a rich heritage and quickly becomes a living, integral part of a community.

The many editorial flaws are the greatest weaknesses of the book—a shortcoming that can be attributed to the publisher more than to the author. The numerous editorial faults include one-sentence paragraphs, irregular capitalization and indentation of quotations, inconsistent italicization and numbering for dates, spaces between paragraphs, spelling errors, unnecessary use of exclamation points, and a blatant incomplete sentence. Scholars will find the lack of citations a serious drawback, although a bibliography containing adequate primary and secondary sources is included. The book is wonderfully illustrated, but a map pinpointing all the aids to navigation to which the author refers would be a useful addition. Readers unfamiliar with lighthouse terminology will find the passages about the operation, the upkeep and maintenance, and the various engineering and structural aspects of a light station confusing.

There are distractions that must be attributed to the author. Taylor is frequently repetitive, at times repeating a phrase from the previous paragraph. Some historical errors are made in the cause of adding panache to the writing style. For example, the author declares that the sinking of the *Maine* in Havana Harbor “aroused Americans as nothing had since the Battle of the Alamo.” “Remember the Alamo” was a Texan, not American slogan, as Texas was fighting for its independence from Mexico. The Alamo debacle may have stirred Americans in the Old Southwest, but it did not rouse the United States to war. Finally, the flow of the book unnecessarily creates problems for readers. While well-

organized in its solid chronological approach, the choppy, disjointed inclusion of details that have no bearing on the Key West Lighthouse makes for difficult reading.

In the end, the book will satisfy the audience for which it is intended—lighthouse lovers. For those curious about lighthouse lore or interested in visiting historic light stations, this book will provide hours of delightful reading. For those interested in the history and the development of the aids to navigation in the Florida Keys, or in the overall history of aids to navigation around the country, this book provides a contribution to secondary lighthouse scholarship. However, students and scholars of maritime history will find other studies and monographs more valuable for their research. Still, after reading Taylor's book, you will want to visit the Keys and its famous lighthouse.

Steve Belko

University of West Florida

Self-Taught: African American Education in Slavery and Freedom. By Heather Andrea Williams. (Chapel Hill: University of North Carolina Press, 2005. xiii, 304 pp. Acknowledgements, introduction, epilogue, appendix, notes, bibliography, index. \$29.95 cloth.)

This study of African American educational efforts during and immediately after the Civil War makes contributions beyond the author's stated goal of documenting the agency of blacks in acquiring literacy. That goal is important enough in itself, as it provides a more complete picture of the dynamics of change (and stasis) in what was arguably the most tumultuous period in southern history. As Williams explains, since black literacy was subversive of the social order in slavery as well as in freedom, the initiative of slaves and freedpeople in seeking educational opportunity inevitably affected the course of white policy. Slaves pursued literacy in defiance of owners' paternalist claims of black inferiority, and freedpeople's conventions called for educational opportunity as a first step towards equality. Literacy could facilitate self-determination by giving African Americans the means to analyze and define their place in society, and it could enable them to claim a common identity with white Americans by giving them the vocabulary and ideals of a common intellectual culture. From the southern white perspective,

black literacy also threatened to disturb white racial solidarity by elevating African Americans above poor whites, thus encouraging the latter to agitate for class-based reforms. Some whites responded to these threats to white supremacy by embracing the establishment of white public schools, while others exhibited a reactionary opposition to all public education because of its benefits to blacks.

Black efforts at self-education began during slavery and continued after emancipation due to southern white hostility and limited resources. African Americans were self-taught in two senses: individuals taught themselves, and they taught one another. Slaves who were able to acquire basic reading and writing skills through self-study or clandestine lessons taught other slaves. During the Civil War, black Union soldiers sought instruction from chaplains, officers' wives, and missionaries, and the literate held classes for fellow soldiers in hospitals and encampments. Soldiers also contributed money and labor for the establishment of black schools and acted as spokespersons for their communities after returning home. Freedpeople began organizing their own school systems at the end of the war, and many local blacks became teachers despite the financial hardship and physical dangers involved. Whether educated in independent schools or those funded by benevolent groups such as the American Missionary Association, students went back to their homes and communities and passed their knowledge to others. As Williams notes in her last chapter, this tradition of self-help became even more critical toward the end of the century, when local white control of newly-established public school systems resulted in the exclusion of blacks from most benefits.

One strength of Williams' study lies in its ability to remain focused on freedpeople while also providing an even-handed and sophisticated analysis of the motivations and roles of other groups. By carefully extracting the voices and stories of blacks from the records of missionary groups, the Freedmen's Bureau, autobiographies, and other sources, she brings to life the human drama of emancipation in a way that analysis alone cannot. Moreover, she provides an account of all participants in that drama that rings true in its complexities. For example, some northern white missionaries had their own paternalist notions of asserting control over a child-like race and did not appreciate blacks' view of education as a tool of self-determination. Others, however, openly opposed discriminatory policies such as segregated schools and the creation of textbooks especially for freedpeople. Quakers admired and sup-

ported black efforts at self-reliance and were most likely to work as partners with freedpeople. Similarly, white southerners exhibited diverse responses to black initiative, especially in the early years following the war. Williams presents surprising evidence of poor whites sending their children to freedpeople's schools and procuring tutoring services from black children. Even if many white southerners responded to black educational aspirations with violence, others appear to have regarded freedpeople's strategies for upward mobility as worthy of emulation. This connection between the politics of race and southern attitudes towards education is worthy of much more exploration than it heretofore has received. While Williams' work compliments and builds upon that of James D. Anderson in this sense, it also highlights the dearth of other studies in the field.

Even though the whites and blacks in Williams' study realized that knowledge is power, the full historical significance of that realization too often is overlooked by American historians. Because the implications of restricted access are most profound for marginalized groups whose voices are slower to be incorporated into the historical narrative, black and feminist scholars have led the way in analysis of the connections between education and hierarchy. By placing education at the center of a rich social history narrative, Williams provides a useful model for how to elucidate relations of power while also explaining their significance for larger historical developments. Hopefully, her success will inspire other historians to pursue similar work, especially local studies that can further explain the dynamics of intellect, conflict, and change. This pursuit seems particularly critical to any understanding of the continued connections between the politics of race and public education in the South, and perhaps in the nation as well.

Rebecca Montgomery

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Dwelling Place: A Plantation Epic. By Erskine Clarke. (New Haven & London: Yale University Press, 2005. Preface, illustrations, maps, notes, appendices, index. xiii, 601 pp. \$35.00 cloth.)

In *Dwelling Place: A Plantation Epic*, Erskine Clarke, professor of American religious history at Columbia Theological Seminary, presents a history of masters and slaves in Liberty County on the

Georgia coast. Despite the cultural gulf that separated the region's white and black inhabitants, Clarke relates their stories as a single narrative because "their lives were linked and interwoven in innumerable and often intimate ways" (ix). Still, the dramatically different experiences of the owners and the owned make *Dwelling Place* "necessarily two histories of one place and one time" (ix).

Dwelling Place is centered upon the family members and servants of the well-known Presbyterian minister Charles Colcock Jones, who, in addition to his ministerial duties, owned three plantations, managed three more, and oversaw the labor of more than 160 slaves. Beginning with the death of Jones' father in 1805 and continuing through the death of his widow and first cousin Mary in 1869, Clarke follows the daily experience, the joys, and the sorrows of the family through four generations. As elite white southerners, Jones and his relatives maintained a strong devotion to Liberty County while living off the profits from the sale of the rice and cotton produced on their property. Charles and Mary in particular constructed a sentimental, romantic image of their home based upon evangelical piety and paternal responsibility for their servants. At the same time, their slaves developed an equally profound attachment to the African-American Gullah community that extended beyond the boundaries of any particular plantation. Kinship ties, marriage unions recognized by local whites, and, in the settlements, general isolation from constant white oversight allowed African-Americans to create a world that helped to protect them from the dehumanizing effects of human bondage. Thus, while deferential toward whites, Jones' slaves, Clarke concludes, never fully internalized their masters' understanding of slavery as the natural and providential order between the races. And, while Jones did try to keep slave families together, the community always faced the threat of division in the event of a white person's death, marriage, or decision to relocate.

The irony, of course, is that Jones enjoyed a national reputation as the "Apostle to the Negro Slave" (251). While studying for the ministry at Andover and Princeton, Jones wrestled with the morality of slavery. He concluded that, since immediate abolition was impractical, slaves could best be helped through mission work. Christian teaching, he believed, would provide the civilizing influence necessary to move slaves toward their eventual—though long-distant—freedom. To gain support from other planters, he avoided comments on emancipation while he founded churches

among the slaves, preached regularly in the community, and frequently visited the quarters to encourage their spiritual well-being. In one sense, his efforts proved a success, for hundreds of slaves voluntarily attended his services. Clarke shows, however, that they did not accept Jones' orderly, harmonious, and hierarchical gospel. Instead, they grafted his evangelical message onto their own African and Christian traditions and relied upon their faith to give them hope and protection. Jones gained a glimpse into this role for the slaves' religion when congregants openly challenged a sermon condemning runaways. Such responses taught him to stress Christian ethics in his teaching instead of "'harping' on the duties of slaves to master" (139). Economic interest and his growing stature in the South meanwhile pulled the one-time friend of Catherine Beecher and Benjamin Lundy away from his earlier doubts about the institution. Eventually, he came to accept the sale of a troublesome family and the need to dissolve black unions when white needs required. His heart "hardened in regard to slavery" (356), Jones' benevolent intentions ultimately served primarily to "legitimiz[e] the power and wealth of those who lived in the plantation houses" (124).

Long before Jones' death in 1863, the relative stability of the slave community had begun to break down. Many of Jones' relations and neighbors took their slaves with them when they moved from Liberty County to more promising cotton lands on the Georgia frontier. The disruption of the traditional shelter from slavery's oppression produced more frequent "direct attacks of sabotage and resistance" (271), which in turn produced swift and violent white retaliation. Jones and his family accepted secession, but the threat of Union invasion revealed how far his idealized vision of plantation life was removed from reality. Slaves living in the most isolated settlements proved to be the most loyal, while several trusted servants ran away even before federal forces appeared in the area. After the war, most of Mary Jones' relatives and many of her former slaves abandoned Liberty County. Mary herself spent her final years in New Orleans. Meanwhile, many African-Americans who had been forced to leave returned to try to recreate their community in what they hoped was "a new world of freedom being born" (451).

Clarke's research is based heavily upon the Jones family papers. Acknowledging the scarcity of African-American sources, he judiciously combines what few are available with white

observations to present a fascinating account of two peoples living worlds apart in the same location. Moreover, he writes with an engaging style that allows him to move easily from daily concerns, such as food, clothing, and education, to the larger significance of less-regular occurrences like epidemics, extramarital sexual activity, and even infanticide. Readers might get lost in the myriad of names and locations, but genealogical charts and summaries of principal characters and plantations are provided to help keep the details straight. Overall, *Dwelling Place* is an impressive accomplishment. Scholars will find it an essential source on a prominent Southerner and a fascinating account of the contradictions inherent in a pro-slavery Christianity. For general readers, this book offers a compelling narrative and a realistic portrait of what it must have been like to live in a slave society.

Jonathan M. Atkins

Berry College

Hell's Broke Loose in Georgia: Survival in a Civil War Regiment. By Scott Walker. (Athens and London: University of Georgia Press, 2005. Illustrations, maps, preface, acknowledgements, epilogue, afterword, notes, bibliography, index. xix, 311 pp. \$39.99 cloth.)

The Fifty-seventh Georgia Infantry, like many of its contemporaries, saw its share of victories, defeats, boredom, and excitement. Its soldiers, like other Civil War combatants and the warriors of various conflicts, developed a sense of brotherhood out of their collective experience. If that was the extent of its story, this book might be a typical regimental history, but it is not. Scott Walker's examination of the Fifty-seventh Georgia attempts to explain the dynamic within the unit by using the dual themes of localism and kinship.

Walker's Georgians fought the war in almost as many different settings as possible at the time. They started their experience in the guerrilla-ridden mountains of East Tennessee and eastern Kentucky, in the vicinity of Cumberland Gap. From there, they made their way west, arriving in time for Ulysses Grant's assault on Mississippi. Surrendering at Vicksburg, the paroled men marched east toward Jackson, Mississippi, in search of transportation home; they marched to Enterprise, Alabama, before they found a train.

From there, the Georgians returned to their home state where they became part of the guard at the Confederate prison at Andersonville. With the Confederacy reeling, the men of the Fifty-seventh were dispatched to northeast Georgia to defend against the Federal onslaught. Fighting at Kennesaw Mountain and then at Atlanta, they were pulled into Middle Tennessee in a vain effort to slow the Union advance. The Georgians made their final stand with Joseph Johnston at Bentonville, North Carolina. In four years, they had visited at least six states and fought in some of the war's most decisive battles.

This book and the technique used to research and write it presents a significant problem for scholars. In his introduction, Walker states that because of the lack of primary source documents, he "had to construct a scene to describe a known event" and that "sometime . . . I describe thoughts or emotions that he probably had but are not made explicit by a primary source." (xvi) This practice of mixing documented history with fiction will remind readers of the controversy surrounding the Ronald Reagan biography *Dutch* (1999). Early in the text, the author provides an example of this methodology. In a simple, yet troubling, passage Walker explains that two of his subjects "saw bushwhackers in every shadow. They had heard gruesome tales of what these fierce mountain men would do to captured Confederates" (37). First, this passage illustrates the author's lack of understanding of the Appalachian Civil War. Sharp divisions characterized the region, but the reactions of soldiers to individual encounters would have varied from place to place. Second, it smacks of typical Appalachian barbarian stereotypes that have been popularly perpetuated throughout the years. Third, since the author offers no citation for the information, readers must assume that this is a fictional passage—a fictional passage that contains interesting, yet untrue, information valuable to the scholar and the author's own antiquated assumptions about the nature of mountain people.

A second issue regarding methodology deals with the author's use of oral history interviews. In many historical settings, personal interviews are reliable sources that speak to the personal nature of history and how historical events impact those segments of society least likely to appear in the public record—however, the Civil War is not one of them. Walker conducted several oral history interviews, most of them during the late 1990s, and while he harvested many interesting stories, more than 130 years serves to change or

create new and more exciting, stories. While the techniques of oral history are reliable and invaluable for subjects contemporary to the interviewee, allowing stories that have passed through three or four generations to be told as documented fact appears intellectually dangerous.

Readers should respect Scott Walker's love for his subject and familial responsibility of telling the story of the Fifty-seventh Georgia, the unit of his grandfather. His work seeks to cast light on the inner feelings of the soldiers and the dynamic of a close knit group torn apart by war. However, his methodology undermines the usefulness of the book. While amateur historians will probably make good use of the text and glean valuable information from it, academics should approach it with skepticism because of Walker's unclear mixing of fact with fiction.

Brian D. McKnight

The University of Virginia's College at Wise

Southern Ladies, New Women: Race, Region, and Clubwomen in South Carolina, 1890-1930. By Joan Marie Johnson (Gainesville: University Press of Florida, 2004. xv, 282 pp. List of illustrations, series forward, acknowledgments, notes, bibliography, index. \$59.95 cloth.)

Rather than comparing southern clubwomen to northern women, Joan Marie Johnson offers a refreshing perspective on African American and white southern clubwomen by taking them at their word that their work was in fact different from northern clubwomen. Within the tensions between tradition and modernity, Johnson argues that southern clubwomen used their distinctive identity as southern women to construct their reform agenda. In so doing, clubwomen struggled to define and contest history, womanhood, and the color line according to their race.

Using the records from the United Daughters of the Confederacy (UDC), the South Carolina Federation of Women's Clubs (SCFWC), and the South Carolina Federation of Colored Women's Clubs (SCFCWC), Johnson is among the latest group of historians of southern women to combine an analysis of African American and white women's reform work in the South. This allows Johnson to tell a fascinating story of constant renegotiation of agendas, identity, and womanhood between black and

white women. Though sharing similar goals of reshaping gendered constructions of citizenship and reforms, such as temperance, associated with the Progressive Era with black clubwomen, white clubwomen cast reform in a conservative mode. The SCFWC legitimized white supremacy by promoting the UDC's construction of history in the Lost Cause. SCFWC members like Louisa Poppenheim, the most influential member, ensured that libraries carried UDC-approved books and tracts that extolled states' rights and romanticized slavery. In turn, Marion Wilkinson and other SCFCWC members promoted race pride and black literature and history in black schools and consistently battled white supremacists' stereotypes of African Americans in culture and society.

Johnson skillfully parallels the lives and work of Louisa Poppenheim and Marion Wilkinson who worked for similar reforms like improved education and temperance for different ends. As Poppenheim carried the message of African American inferiority across South Carolina, Wilkinson pushed for racial equality and cooperation between the races. Receiving more support from South Carolina black women than white women, the Commission on Interracial Cooperation advocated common work from blacks and whites for health and education reforms. The SCFWC showed little interest. Undaunted, Wilkinson continued efforts for equality as she became part of the vast network of African American women across the South who supported and advised each other on state and community work for racial uplift including women like Lugenia Burns Hope, Mary McLeod Bethune, and Charlotte Hawkins Brown. Among the most significant of their efforts was raising funds for black schools which were appallingly neglected by white southern legislators. In itself, this was no small accomplishment. Without black clubwomen's efforts, countless African American schools would have closed. Southern black women nonetheless had to remind the National Association of Colored Women of the persistent oppression they faced and the need for more funds from northern black and white women.

In contrast to black women's supportive networks, Louisa Poppenheim and other members of the SCFWC pushed the national organizations like the General Federation of Women's Clubs (GFWC) to choose between recognizing African American women's clubs and national reconciliation that would combine all

white clubwomen. Following an effort from northern black women to desegregate the GFWC, the SCFWC maneuvered for continued segregation and won. Promoting social equality was intolerable to white southern clubwomen because they feared it would promote interracial marriage. Yet the SCFWC also fought national reforms for white children like restrictions on child labor. As beneficiaries of the New South economy, white clubwomen promoted industrialization. "Reluctant reformers," they advocated compulsory school attendance rather than limiting children's labor in textile mills because of the family connections between members of the SCFWC and industrialists and legislators (145). Even though compulsory school attendance laws were passed in 1915, they remained poorly enforced through the 1930s as children still worked in the mills to help support their families.

Johnson's comparative analysis of black and white clubwomen is a notable addition to anyone interested in Progressive Era reforms, not simply southern reform. Yet her most significant contribution is her effort to redefine the New Woman, a term that increasingly lacks a specific historic meaning. White southern women pushed for reforms while attempting to encourage industrialization while northern white women were working to alleviate its harshest consequences. The "New Woman" has been used to define educated women reformers of the Progressive Era and young, single women in the 1920s. In the South, and possibly other regions, any definition must be measured against social, cultural, and economic conditions. In this respect, Johnson raises a warning to all who use the term "New Woman."

Ann Short Chirhart

Indiana State University

Politics and Religion in the White South. Edited by Glenn Feldman. (Lexington: University Press of Kentucky, 2005. Tables, acknowledgments, selected bibliography, contributors, index. xiii, 386 pp. \$55 cloth.)

Although the relationship between religion and Southern politics has been a much studied topic, Glenn Feldman has assembled twelve essays, most of them authored by distinguished scholars, that shed new light on the topic. The collection as a whole addresses the question of whether religion determines culture, or

vice versa. The editor draws no definitive conclusion, but the evidence he presents suggests that the more conservative the *white* South became in its politics, the more conservative it became in religion. In the post Civil War era, just as African Americans and some liberal whites claimed religious motivation for their belief in civil rights and racial equality, politically conservative whites also used the argument of religion to maintain the status quo.

The chapters that deal with ethnic groups and women explore less known aspects of religion in the South and should be of major interest. Mark Bauman's essay on German Jews in Atlanta from the Civil War through the Progressive Era demonstrates what an impact Jews had on the rise of that distinctively southern city. If true of Atlanta, he speculates, it could be true of Memphis, New Orleans, Savannah, and other cities as well. The similarities between Jewish influence on northern and southern cities may actually bind the nation together in ways previously overlooked.

The diverse role that women played in religion, politics, and society is explored in two chapters. Feldman's fascinating account of women and the Ku Klux Klan explores that topic from every angle, using Alabama as the example. Women influenced the attitudes of male Klansmen and also joined the organization themselves. Both black and white women fell victim to Klan violence. The KKK punished female sinners who divorced and then attempted to remarry, or who were suspected guilty of adultery or prostitution. Some women fought back, taking up arms against Klansmen, whereas others, in the name of temperance or anti Roman Catholicism, joined up. Women listened to their preachers, and preachers „usually associated with fundamentalist and Holiness Pentecostal sects,“ as well as some Baptists, defended the Klan (85). A very different kettle of fish was Mrs. M. E. Tilly of Atlanta, who, according to Andrew M. Manis, used her faith and skills to drive Methodist women into goading their church to change its attitude toward blacks and take a stand in the forefront of the civil rights movement.

At least three essays deal with the Southern Baptists, the Southern Baptist Convention, and that denomination's famous international evangelist Billy Graham. Fred Arthur Bailey explores how Southern Baptist ministers, 1890-1920, preached that racial segregation was divinely ordered, and that degenerate blacks should not be allowed to infiltrate the white power

structure. James L. Guth argues convincingly that the Southern Baptist Convention has always influenced politics in the region. In the late twentieth century, Southern Baptist clergyman played a significant role in leading the South to abandon the liberal Democratic party in favor of the more socially conservative Republicans. Despite the statistics he uses to prove his point, he hopefully concludes that such change is not necessarily permanent for the South. Evangelist Billy Graham, arguably "the fourth most influential Southerner of the twentieth century, behind Martin Luther King, Jr., William Faulkner, and Elvis Presley" (157), according to Steven P. Miller, subtly endorsed civil rights but preferred to preach salvation. His views moderated with the progression of time until they correlated with a rising urban middle class who became increasingly Republican. Despite a strong intellectual bond with Democratic President Lyndon Johnson, Graham seemed more at home with the Republican presidents whose administrations he blessed.

Four essays deal with the rise of the Religious Right and its impact upon southern politics. Those authors argue that as race became less volatile an issue in the post civil rights South, the religious right demanded a conservative stand on every issue except race. Ted Ownby chronicles for those who want to know it the rise of the flamboyant Donald Wildmon of Tupelo, Mississippi, and his activist, "confrontational" media ministry. Other authors deal with its impact on specific states, especially Virginia and Alabama.

In his introduction and concluding chapter, the editor attempts to bring the essays together in a logical unit. He concludes that "the essence of Southern distinctiveness" does not center upon a single central theme but a number of factors more emotional than rational. Those factors include racism, militarism, and "religious chauvinism." If the book has a central theme, it seems to be the gloomy one that the South's emotional approach to religion and politics "shows no sign of abetting, only of substituting new subjects that generate emotional fuel" (325). If the South retains a dark side to its history, the religion and politics of the white South is where to find it. The book might have been enhanced had more attention been paid to key specific politicians and at least one essay devoted to liberal whites whose religion is more rational than emotional. Typical of a collection of essays, some are more informative and original than others, but all make a useful contribution to scholarship. This valuable book as a whole

suggests that the South may be less distinctive from the rest of the nation than it once was, but, alas, it has lumbered into the twenty first century under a political system yet leaden with religious burdens.

E. Stanly Godbold, Jr.

Mississippi State University

Go Sound the Trumpet: Selections in Florida's African American History.

Edited by David H. Jackson, Jr. and Canter Brown, Jr. (Tampa: University: University of Tampa Press, 2005. Preface, illustrations, photographs, graphs, notes, index, list of contributors. ix, 353 pp. Paperback, \$28.95.)

With the recent publication of *Go Sound the Trumpet: Selections in Florida's African American History*, undergraduates and high school students now have easy access to a compilation of scholarly essays, primary documents, poetry, and photographs illustrating African Americans' historical role in the Sunshine State. Edited by Florida A&M professors, David H. Jackson, Jr. and Canter Brown, Jr., this comprehensive reader reminds students, as well as scholars, of the important but often overlooked role African Americans have played throughout the history of this state. Jackson and Brown also emphasize Florida's homegrown national figures, such as A. Philip Randolph and James Weldon Johnson. The message of this reader is clear: Florida history has overlooked the contributions of African Americans and *Go Sound the Trumpet* corrects this historical imbalance.

Published for the Florida A&M Department of History, Political Science/Public Administration, Geography, and African American Studies, the voices of Florida A&M scholars dominate this reader, with all but one of the contributions coming from its professors and recent graduate students. Organized chronologically, Jackson and Brown provide brief introductions to each of the reader's six sections. Scholarly essays follow, and each section closes with primary documents from the time period. Photographs, sketches, and graphs are also included throughout this compilation.

The opening section, "Spanish Florida," is quite brief. Brown and Jackson suggest that during this period there was more fluidity in race relations, but this theme is not fully supported by the

short selection from Jane Landers' *Black Society in Seventeenth Century Florida* (1999). Instead, Landers' work introduces students to the important role black labor played in creating a productive colony for the Spanish Crown. The theme of racial fluidity and flexibility is developed in Canter Brown, Jr.'s essay, "Tales from Angola." Brown revisits his earlier work on black maroon communities, arguing that Angola, an overlooked maroon community, functioned as a link between Florida and the larger Atlantic World, and also extended Florida's reputation as a haven for runaway slaves after other well-known communities, such as Fort Mose, had disappeared. The editors close this section with a reprint of Anna Kinsley's Manumission document, illustrating the complexity of race relations and slavery during this time.

The following section, "Antebellum Florida," illustrates the hardening of racial boundaries during territorial and early statehood days, and African Americans' responses to this rigidity. Historian Larry Eugene Rivers writes about the intricate relationship between masters and slaves in his well-written essay, "A Troublesome Property: Master-Slave Relations in Florida, 1821-1865." Rivers' study of slavery in Middle Florida suggests that the primary sources of conflict between the two were religion, family, and labor. This essay is an excellent portrait of the complexity of slavery—slaves had little control over their public and private lives, but they could and did control the speed and intensity of their own work. Thus, labor, argues Rivers, became the primary way for slaves to resist their masters' control. In turn, masters had to adopt a variety of techniques to combat this resistance. Sylvester Cohen, Jr. aptly explains how such slaveowners justified their use of slave labor as abolitionism emerged in the 1830s and gained momentum in the years leading up to the Civil War. Students are sure to understand the rationale behind the pro-slavery argument. The editors close this section with two newspaper articles, one from a free black and another from an abolitionist. Both articulate a rejection of pro-slavery arguments.

The Civil War and Reconstruction are next considered and John Wallace's poem on freedom and emancipation sets the tone for the selections in this group. Rivers contributes another essay, this time on well-known, but misunderstood minister James Page to discuss the alternate ways that African Americans dealt with freedom. Page gained fame in Leon County, Florida, first as a conservative slave preacher, and later in Reconstruction politics.

Through Page's life, Rivers challenges the binary account of black leadership. Historian Tameka Bradley Hobbs provides an excellent overview of lynching in the South, reminding readers that freedom had its limits in the decades following the end of Reconstruction. Hobbs succinctly covers the historiography of the subject while also emphasizing the role that local law enforcement officers had in its practice. This essay straddles three time periods, and its placement here reveals the limits of using chronology to organize the reader. Closing the section are the voices of two prominent Reconstruction politicians in Florida: Josiah T. Walls and Johnathan Gibbs. Both men reflect the middle class faith in education to bring to fruition the promises of emancipation.

Most of the anthology's attention focuses on the years between 1877-1914, with nine pieces covering a variety of topics and most touching upon issues of black leadership and education. Three essays acquaint students with the lives of notable, but long-overlooked black Floridians. Jonathan Hutchins' essay on Dr. William J. Gunn, the first formally trained doctor in Leon County, Florida, reveals how a few African Americans were able to supercede the limits of Jim Crow. The women of Edward Waters College in Jacksonville, covered by Shirletta Kinchen, illustrate the role that black middle class women played in resisting white racism. Reginald Ellis' work on Nathan B. Young, the second president of Florida A&M is an engaging discussion of the precarious position faced by black college presidents. David H. Jackson continues the examination of black leadership with his discussion of Booker T. Washington's tour of Florida in 1912. Both Ellis and Jackson suggest a dual identity taken on by black leaders in order to survive in a period of increasing white racism. These two essays, along with Rivers' earlier work on Page, would provide rich discussion material for instructors wishing to tackle the issue of black leadership in the classroom.

Chronology loosely binds the essays of the following section, "The Era of the World Wars." Titus Brown demonstrates the effect World War One had on the employment options of African American women, showing how the war opened up the doors of industry, yet these women remained constrained by their race and gender. In "Faith-Filled Legacies," Murell Dawson introduces students to the important contributions of four African American women. While most students are familiar with the work of Mary McLeod Bethune, probably few have heard of Eartha White, Clara

Frye, or Blanche Armwood. Dawson's essay is almost a corrective of this corrective history, for until this section, African American men dominate the pages of *Go Sound the Trumpet*. Another overlooked group in this loose confederation of texts is the black working class. Excerpts from interviews with African American farmers, Ruby Holmes Martin and James Palmer, are the few voices students hear from this group. This is perhaps less the fault of the editors, but more reflective of the limits of our historical resources—the lives of the undereducated and impoverished are rarely captured in newspapers or journals.

The final section, "The Post-War World and the Civil Rights Struggle," continues the earlier themes of freedom and resistance. English professor Rick Campbell's moving poem, "Morrison's, 1968," reminds students that freedom had still not been fully realized more than a century after emancipation. Theodore Hemmingway's discussion of student activism and geographers Juanita Gaston and Darryl K. Clarke's documentation of the decline of residential segregation provide evidence of ecological factors such as the liberalizing presence of two universities in Tallahassee's civil rights movement. Willie Butler's thorough discussion of Pan-Africanism shows students the global dimensions of the civil rights movement. The primary documents in this section are particularly rich for instructors can show students the variety of goals of the movement through the writings of activists Harry T. Moore, Robert Saunders, and Rev. Charles Kenzie Steele. Jackson and Brown end their anthology on a poignant note. Florida's own congresswoman Carrie P. Meek's speech to the House of Representatives following the 2000 presidential election reveals that the right to vote, the essential measure of freedom in our country, remains elusive for some African Americans in Florida.

It would be impossible to do justice to the nearly forty documents, essays, songs, and poems that fill this 300 plus page reader. The beauty of a reader is that it is rarely read in one sitting and instructors can use it to complement their own curriculum and course goals. *Go Sound the Trumpet* is a welcome tool for the college or high school instructor. While the compilation of essays makes recent historiography on blacks in Florida accessible, the inclusion of a rich collection of primary documents is an opportunity to make history come alive in the classroom.

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Before His Time: The Untold Story of Harry T. Moore, America's First Civil Rights Martyr. By Ben Green. (Gainesville: University Press of Florida, 2005. Contents, preface, illustrations, notes, acknowledgements, index. xii, 310 pp. \$19.95 paper.)

Prior to the 1999 publication of Ben Green's *Before His Time*, few outside a limited number of scholars and an aging group of black Floridians had ever heard of Harry T. Moore. As Green notes in his introduction to the University Press of Florida's new paperback edition, that has changed over the past few years: "There are now a book, a film, a song, a painting, and a play about Harry T. Moore" (xi), and in April 2004, the Moore Cultural Center opened in Mims, replete with a museum and learning center. The book has also generated renewed interest in the murder of Harry Moore and his wife, Harriette. The couple died after a bomb detonated under their house in Mims on Christmas night, 1951. In December 2004, Florida's Attorney General re-opened the case, and a \$25,000 reward has been offered for information leading to the capture of the murderer(s). Green deserves the lion's share of the credit for generating public awareness of Harry Moore's pioneering contributions to the modern civil rights movement, and of the tragic, unsolved murder of the Moores over a half century ago.

Green vividly describes Florida's oppressive racial climate and Harry Moore's heroic crusade against racism during the first half of the twentieth century. In 1925, Moore settled in the small town of Mims and began teaching at a local colored school. He insisted on instructing his ninth graders on how to vote, even though political participation for African Americans at that time was but a dream in Brevard County. However, Moore was not content to act as a singular agent of change. He joined the National Association for the Advancement of Colored People in 1933, and the following year organized the Brevard County NAACP. A relentless letter writer, Moore lobbied the NAACP's national office to allow him to establish local branches throughout the state. In 1937, he also acquired the backing of the national office in suing Brevard County for refusing to pay black and white teachers equal salaries. Although the legal action proved unsuccessful, ten years and a dozen lawsuits later the battle for equal teacher salaries in Florida was won.

In 1941 Moore convinced the national office to establish its first statewide organization, the Florida State Conference of the NAACP, and to name him as president. Under Moore's leadership

Florida's NAACP grew from nine to 53 branches, and from a few hundred members to ten thousand by the end of 1945. Besides increasing NAACP membership, Moore drew attention to the rampant racial violence that afflicted Florida during the wartime years. Sixty-one lynchings took place there between 1921 and 1945, more than in any other state except Mississippi. Moore wrote impassioned letters to Florida's public officials demanding that the perpetrators of such heinous crimes be brought to justice, and when those failed to elicit adequate responses, he appealed to federal authorities.

Although Moore's activism and organizational skills earned him the admiration of national civil rights leaders as well as Florida's long-suffering black citizenry, he also acquired the reputation as a "troublemaker" among influential whites, a characterization that cost him and Harriette their teaching jobs in 1946. This financial blow to the Moore household was cushioned when the national office of the NAACP rewarded Harry for his achievements by making him in 1946 the first salaried executive secretary of a state conference. No longer distracted by school responsibilities, Moore now devoted virtually all his energy to the fight for racial injustice.

As World War II drew to a close, Harry Moore increasingly focused on voting as a means of empowering black Floridians. In 1944, the Supreme Court's *Smith v. Allwright* decision sounded the death knell of the white primary, a device used throughout the South to disfranchise blacks by denying them participation in the all-important Democratic primary elections. That year Moore helped found the Progressive Voters' League (PVL), whose primary goal was to register blacks in the Democratic Party. He worked tirelessly until his death in pursuit of this goal, and succeeded to an astonishing degree. The number of black registered voters in Florida increased six-fold between 1944 and 1950, and by 1950, 31% of those blacks eligible to vote were registered, 50% more than in any other southern state.

In addition to his activities on behalf of the PVL, Moore continued his herculean efforts to expand Florida's NAACP and to challenge instances of blatant racial injustice. Green details Moore's involvement in the Groveland affair, where three young blacks were convicted of rape in a sensational trial that made a mockery of justice. Moore's methodical research of the case put him on a collision course with Lake County Sheriff Willis McCall,

a notorious bigot. Green speculates that the Moores were killed because of Harry's persistence in the Groveland case and/or his success in registering black voters.

Just weeks before his murder, the NAACP abolished Moore's executive secretary position and demoted him to the status of unpaid state coordinator. Green asserts that the national office was "determined to get rid of Harry Moore" because of "politics and money" (158), concluding that his efforts on behalf of the PVL to register blacks as Democrats conflicted with the nonpartisan standing of the NAACP, and that his fundraising for the state conference diverted funds from the national office. According to Green, the NAACP's shoddy treatment of Moore while he was alive contrasted mightily with the hero status it conferred upon him after his death. The organization moved quickly to capitalize on the enormous fundraising opportunities of his martyrdom, and Green harshly concludes that, "Ultimately, Harry Moore proved to be worth more money to the NAACP dead than alive" (188). Green portrays Moore as a victim of both white supremacy and of the controlling, overly cautious, vindictive, petty, and stingy NAACP.

Historian Caroline Emmons, who has done considerable research on the NAACP and Harry T. Moore, indicates that legitimate concerns, not vindictiveness, were responsible for the elimination of Moore's executive secretary position by the NAACP's national office. The correspondence Emmons cites suggests that the NAACP did not object to Moore's activities with the Progressive Voters' League but did request that he not represent the two organizations together in his communications. Despite repeated warnings not to, Moore continued writing position letters that he signed as executive secretary of both the PVL and NAACP. Emmons also notes that the abolition of Moore's executive secretary position "appears to have been partly fueled by concerns over [his] fundraising and membership recruitment abilities" (Caroline Emmons, *Journal of Negro History*, 1997).

Ben Green has written an engaging book that succeeds in bringing attention to a significant but largely forgotten leader of the modern civil rights movement. However, *Before His Time* is flawed in one important respect. Close to half of the book dwells on the bombing of the Moores' home, speculation over the identity of the perpetrators, and the efforts made to track them

down. To honor the memory of Harry Moore and for society to reap the benefits of his work, it is his life and legacy that deserve close scrutiny, not his death or the hunt for his assassins.

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Zora Neale Hurston and a History of Southern Life. By Tiffany Ruby Patterson. (Philadelphia: Temple University Press, 2005. Acknowledgments, illustrations, notes, index. Pp. ix, 229. \$22.95 paper.)

Novelist, playwright, and folklorist Zora Neale Hurston has always been something of a difficult figure for scholars of the Harlem Renaissance, just as she was for her fellow African American intellectuals during the 1920s and 1930s. Critics have disparaged and/or dismissed her works for not emphasizing the plight of African Americans in the post-Reconstruction South. Indeed, much of her work seemed to ignore, or at best minimize, the exploitation, oppression, and violence that confronted African Americans during the era of Jim Crow, a fact that leads many critics to dismiss her work as overly sentimental and idealized. Her contemporaries in the Harlem Renaissance were also uncomfortable with her fascination with the culture of "the Negro farthest down," working class black southerners. Hurston's poor black characters seemed to belie the "best-foot-forward" image that many Harlem intellectuals wanted to present to their white patrons as the stereotype of contemporary African American life.

Historian Tiffany Ruby Patterson, in her intriguing study *Zora Neale Hurston and a History of Southern Life*, answers both of these critical points of view. Patterson argues that Hurston holds a vital place in the study of black life in the Jim Crow era for the very reasons that her detractors dismiss her. Patterson stresses that for Hurston, black life and culture did not exist solely in the areas where it came into contact with white life and culture, be that contact violence and oppression or white patronage. Hurston refused to accept oppression and victimhood. She studied the lives of black people on their own terms. "Hurston's literary and ethnographic work focused more on what black people were doing for themselves than on what their white oppressors and tormentors were doing to them" making African Americans the subject of her

work, “a place reserved for white people in the dominant race-relations paradigm in African American history and thought” (6). Hurston was an adherent of black self-determination. She stressed the central importance of the culture of an oppressed people, not the oppressors of that culture. Hurston saw beauty in the aspects of southern African American life that black intellectuals viewed as primitive and counterproductive to the image they wanted to portray to white America. Hurston’s favorite subject was the vibrant and diverse African American life of the all-black towns and the turpentine, sawmill, and phosphate labor camps of Florida. By presenting a clear and unbiased portrait of the beauty of the folk songs, hoodoo culture, and black religion, as well as the bad, black on black and sexual violence and other indiscretions, Hurston was not creating a negative picture of black life, she was presenting a clear and accurate account of a people living their everyday lives to suite their own wants, needs, and desires. According to Patterson, “What Steinbeck did for poor white Okies, Hurston did for these southern blacks” (158).

The reader should carefully note the title. Patterson is not providing a biography of Zora Neale Hurston. She is instead presenting a study of African American life in the all-black towns like Eatonville and the Florida labor camps as presented in Hurston’s writings. Patterson focuses upon a selection of Hurston’s fictional works, including the well-known novel *Their Eyes Were Watching God*, the play *Polk County*, an unpublished short story, “Black Death,” and “The Eatonville Anthology,” as well as her folklore study *Mules and Men* and her autobiography *Dust Tracks on a Road*. Patterson uses these works as source material to provide a fuller study of the everyday life of the people about whom Hurston wrote. Patterson makes a strong argument for historians to look to literature for historical sources. Writers delineate their time and place. In the same way that an individual could read William Faulkner’s Snopes trilogy or T. S. Stribling’s Vaiden trilogy to get a clear understanding of how the sharecropping economy developed in the New South, or read the novels of Ellen Glasgow as social histories of Virginia, or read Robert Penn Warren’s *All the King’s Men* to gain an understanding of the rise and fall of Huey P. Long, the works of Zora Neale Hurston are an important source for historians concerned about black life during the time of Jim Crow, without focusing on Jim Crow’s effects on the black community. Patterson makes a compelling argument for the use of Hurston’s works for historical

study, but she does encounter the same problems confronting literary historians. As she said of one Hurston's vignettes, "This story was probably true because Hurston returns to it again and again" (208). While Patterson probably is correct, the historian can never accept such a story as a true primary source. Such a source must always be pointed out as probable, but not conclusive. Fictional works are an important source that historians frequently underutilize, but such items should be used circumspectly, as they are ultimately works of an imagination.

In addition to readers interested in Zora Neale Hurston, southern literature, and the Harlem Renaissance, Patterson's book will appeal to any reader interested in the history of all-black towns in Florida or in the turpentine, lumber, or phosphate industries in Florida. She provides excellent chapter length studies of how each of these industries developed as well as the impact they played upon the lives of the laborers who made their living working in them.

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Toxic Drift: Pesticides and Health in the Post-World War II South. By Pete Daniel. (Baton Rouge: Louisiana State University Press in conjunction with the National Museum of American History, 2005. Acknowledgements, illustrations, notes, index. xii, 224 pp. \$26.95 cloth.)

Toxic Drift is a simple story of greed and stupidity. It identifies chemical companies and agricultural experts seeking to maximize their profits and influence respectively as villains, persons who deliberately worked to market their products domestically. By consciously advocating the cavalier application of pesticides to southern farmland, these people were guilty, according to Daniel, of one of two things. They either decided to sicken the nation's population to increase their corporation's bottom lines or were irresponsible in advocating the widespread application of chemicals that had not yet undergone the scrutiny necessary to guarantee safety.

It is not always clear which of these two positions Daniel is arguing. Part of the situation revolves around how one evaluates what happened in the past. Daniel apparently approaches his analysis from the perspective of today. What is understood today must have antecedents in the past. Within that context, then, peo-

ple who were right—people who had objected to pesticide use no matter the reason or the justification—emerge as heroes of Daniel's book because they positively connect the past to the present. Persons in authority less concerned about the hazardous possibilities of pesticides are reviled, while those outside authority are victims. To make his case, Daniel relies on vignettes to set emotional boundaries. Stories of heroic suffering and death presumably caused by pesticides as well as lone voices crying out against soulless international megacorporations provide just the right impression of poignancy. In this sense, the undercurrent of the interpretation reminds me of nothing so much as an updated version of the classic rural paranoia that vast international conspiracies were at work to end the agrarian way of life.

Historical figures who did not agree with Daniel's presentist analysis are the bad guys and girls of his drama, their motives willfully discredited. Daniel brooks no disagreement in his rigidly Manichean world. Land-Grant college experts are dismissed as creatures of agroindustry as are employees of the USDA's Agricultural Research Service. Ironically, the National Academy of Sciences, the members of whom were definitely not from the ranks of the land-grant colleges, also were captives of agrichemistry. This part of Daniel's story explicitly favors anti-professionalism. Knowledge and power are corrupt and corrupting, making those who possess them beholden to those who granted them authority.

This notion of knowledge and power has its own limits. Traditionally, professionals, especially scientists, became pillars of government because of their purported ability to resolve questions of public health and other pressing issues. But what happens when they lack the skills to do so? Again, what happens if their pronouncements on an issue are at odds with those seeking their adjudication, the very persons who placed their faith in these experts? Where does the rule of law enter in? Certainly it is subservient to the idea of protection of the commonweal, but who in lieu of the rule of law determines if the commonweal is being abridged and that a particular phenomenon is the cause?

That would be a very complicated story. But those issues are not issues touched on in any meaningful way by Daniel. He fails to consider then current practice, substituting Reaganesque vignette as assertion of his fundamental contention. But there is also a potent subtext to his argument. It seems as if he believes that pesticides whether safe or not were not only unnecessary but undesirable. Even

if they were completely toxic free and did nothing to upset ecological balance, pesticides would still have been an anathema. For this last point, the explanation was quite simple. Daniel sees the application of chemical inputs as part and parcel of the shift to industrial agriculture and the destruction of traditional virtuous, thriving agrarian life. For this affront, Daniel would never forgive chemical companies and the people sponsoring industrial agriculture.

That view of agriculture is in measures both nostalgic and naïve, of course. It is even more surprising that Daniel sees the ultimate good guy as the national government. As small scale agriculture ceased to exist, self-reliance and local authority gave way to a science- and medicine-based national regulatory bureaucracy. A strange parallelism asserted itself. National government secured the authority to tackle the multinational corporation. *Toxic Drift* is in large part a history of that effort. It is not about real people struggling. It is about Washington, federal authority, how things are negotiated in the nation's capital. It is a plea for federal responsibility and for the use of federal power.

Daniel is an impassioned writer. His book is chock full of stories and fact, people and places. In that sense, this work, like other works of Daniel, is always valuable. Whether you agree with his premise or his arguments, you will find copious material that provides food for intellectual thought. That is no small feat. And it makes the book valuable not only as a manual to raise consciousness but also as a careful, interesting study of how a situation came to be, its consequences and the manner in which it was resolved. It deserves careful reading and a place on the shelves of all persons interested in the emergence of the federal bureaucracy.

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Florida's Miracle Strip: From Redneck Riviera to Emerald Coast.

By Tim Hollis. (Jackson: University Press of Mississippi, 2004. xiii, 217 pp. Introduction, illustrations, bibliography, index. \$25.00 paper.)

Florida's Miracle Strip consists of materials on Florida's Panhandle which Tim Hollis, a public relations man in Birmingham, Alabama, could not fit into *Dixie Before Disney: 100 Years of Roadside Fun* [1999]. His earlier book covered eleven

southern states, led to a PBS documentary—"Greetings from Forgotten Florida"[2000]—and renewed interest in tourist institutions and their impact on the state's development. Hollis was introduced to roadside attractions in the mid-1960's, when his parents began taking the three year old on automobile trips. He developed a fascination in the history behind early resorts, travel, and leisure, and became an avid collector of vintage images and publicity items. He relies on his memories, personal interviews and correspondence, and published accounts to tell a nostalgic story. The text is filled with down-home aphorisms, like "beaches are the first to forget their past." (3) He supplements his own collection of snapshots, postcards, brochures, pennants, and other souvenirs of beaches, hotels, motels, roads, and rides with ephemera from the Bay County Library, Florida State Archives, and private collections.

In the mid-1920's, W. T. Sharpless built a resort at Long Beach, and revealed how much of a frontier, geographically and psychology, the Panhandle was. Sharpless was murdered in 1931 for trying to charge 50 cents to use his beach. In the 1930's, Gideon Thomas began Panama City Beach. „I'm not growing vegetables out here," Gid Thomas told skeptics. "I'm growing people"(9). Since many of the early visitors were cost conscious residents from nearby Mississippi and Alabama, the area acquired the nickname of the "Redneck Riviera," and a blue collar reputation.

Hollis introduces readers to seminal figures in the rise and fall of "mom-and-pop" establishments, and the "oddball" attractions the area came to be noted for. J. E. Churchwell offered visitors more than sun and sand when as part of his Long Beach Resort complex he opened Mystery House. Snake-A-Torium, Castle Dracula, Noah's Ark became companion attractions along U. S. 98. Garnet Carter of Lookout Mountain, Tennessee, is commonly credited with introducing miniature golf, "the feeblest outdoor activity this side of waiting for a bus," [xi] at his Fairyland Inn. He patented his Lilliputian recreational concept as "Tom Thumb Golf" in the late-1920's, and helped formulate the franchise business. But Lee Koplin became the impresario of "goofy golf." Relying on his skill as a welder, and work with cement on the Hoover Dam, Koplin crafted larger than life figures, and brightly colored statutes and structures, that came to symbolize the tackiness and escapism of the diversion. In the mid-1950's, Walter and Max Anderson filled another niche by opening Captain Anderson's restaurant and marina. With a motif that gave the impression of being in the hold

of a ship, Captain Anderson's grew to a 225 seat institution. In the mid-1960's, Vincent E. Valentine, who had worked for Max Fleischer's animation studios in Miami, and as a graphic designer for tourist attractions in central Florida, made Panama City Beach his home base, and added his creative genius to the eclectic mix. "Val," as he was fondly known, renamed Ross Allen's menagerie Jungle Land, built an artificial smoke-puffing volcano as a roadside lure, had scantily clad young ladies guide patrons on "journeys to the center of the earth," [159] and encouraged visitors to activate special effects. Newspaperman Claude Jenkins coined the term "miracle strip" to encapsulate the Panhandle's rapid commercial growth and varied leisure opportunities.

Florida's Miracle Strip will grow in importance as more-and-more of the natural environment and „old time“ attractions are destroyed. As chain stores, like Wal-Mart, uproot oaks and plow under palmettos for parking lots, home developers replace the natural vegetation with cement slabs and imported palms, high-rise condominiums ascend from the rubble of motels, and hurricanes wipe out both natural and man-made features, a distinctive and important part of Florida's heritage is lost, and imitations of other impersonal tourist meccas replace it. A few Panhandle institutions, like Gulfarium [1955] and Gulf World [1969], with their sealife, animal, and bird shows, were on the cutting edge of what would develop into sophisticated aquarium and apiary attractions in urban environments, and still fight for life. In recent years, the Department of Commerce has used the term "Emerald Coast" to refer to the area, promote a more polished existence, and attract a more upscale clientele and businesses. The new urbanism gave birth to Seaside, a utopian home-away-from home for yuppies from Atlanta and Birmingham. Yet shark attacks, spiraling real estate costs, and pollution have clouded the picture. In *Sunshine State* [2002], John Sayles placed on film the story of voracious development and its threat to people and places, and communicated messages of destruction and loss to audiences Hollis's book won't reach. The video series "Girls Gone Wild" captured a Spring Break reputation that Fort Lauderdale escaped and many in the Panhandle want to live down. *Florida's Miracle Strip* salvages memories of old time fun-and-sun spots, and reminds us of the costs of vacationland status.

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