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### Book Reviews

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## Book Reviews

*Creeks and Southerners: Biculturalism on the Early American Frontier.*

By Andrew K. Frank. (Lincoln and London: University of Nebraska Press, 2005. Acknowledgements, series editors' introduction, introduction, epilogue, abbreviations, notes, selected bibliography, index. Pp. xviii, 202. \$49.95 cloth.)

During the eighteenth and early nineteenth centuries, hundreds of European American men settled in Creek Indian villages in Georgia, Florida, and Alabama. These men, called "Indian countrymen," took Native women as mates and fathered numerous children. Some of these interracial families became major players in Creek affairs, yet, according to Andrew K. Frank, previous scholars have not fully appreciated their place in Native society because of "the rigid logic of race." What Frank means by this is that because many of us tend to see race, culture, and identity as inseparable, historians, anthropologists, and others have tended to describe the Indian countrymen and their progeny in one of two ways. One way has been to picture them as resident aliens, people living in Native communities who could never be fully Native in culture or identity because of their white blood. The other way of viewing Creek "mixed bloods," while seemingly more sympathetic, is no less rigid in conception. According to this view, Creek society was matrilineal in nature, and all children produced by Creek women were theirs by blood, regardless of the fathers' race. The women raised all these children as Creeks, and their subsequent beliefs and actions must be interpreted in that light.

Frank, however, does not agree fully with this or the previous interpretation. He proposes a broader, more inclusive understanding of race and identity on the southern frontier. He contends that interracial Creek families actually maintained dual identities. They were, in fact, both Creeks and Southerners, true

biculturals who participated in clan and village life, and often adorned themselves as Indians, but also engaged in plantation agriculture and sent their offspring off to the states for an education. Moreover, these bicultural Creeks established trade and family ties that extended across the Indian-white frontier, and some acted as "culture brokers," working to keep the peace and facilitate good relations between Natives and European Americans.

But Frank also wants to tell us something significant about the Creek nation here. He asserts that the Creeks, being a confederacy of once distinct tribes, depended for their strength on welcoming newcomers into their fold. Consequently, the Creeks became a multicultural and multiethnic society open not only to Natives needing a new home but to all people regardless of race. And while the Creeks may have expected newcomers to assume a common Creek identity and culture, they did not prohibit them from retaining their original ethnic identities and living as they had before joining the Creek confederacy. In fact, the Creeks often copied new ideas and lifeways brought in from outside. Along with new people, the Creeks seemed to know that they needed new skills and additional sources of spiritual power to survive the turmoil and change that accompanied the European American advance into the Native heartland. Creek adaptability included accepting those European Americans and African Americans who bolted their own society to seek new economic opportunities and a place of refuge. Indeed, the Creek nation provided an "asylum of liberty" for runaway servants and slaves, Tories, criminals fleeing justice, and especially deerskin traders. These were the sorts of people who became Indian countrymen and sired interracial families.

In the end, Frank says, the Creeks could not escape the burden of race because it became the preoccupation of the white society that closed in around them in the early nineteenth century. The author needs to explain this part of his argument more fully, but it seems he means to say that because European Americans insisted on defining Indians in racial terms, the Creeks ultimately had to do the same. This makes sense, although the author claims that at one time even whites believed that race did not dictate ethnic identity. Be that as it may, by the 1830s interracial Creek families no longer had the option of claiming dual identities. They were overwhelmed by a southern society built on slavery and race, which supported Indian Removal as national policy. At that point, Indian countrymen and their children had to declare themselves

as Creeks and move west or as European Americans and stay in the South as state citizens. Some went one way and some the other.

This is an interesting book, well-written and thoroughly researched. Though aimed primarily at an academic audience, many others will find it accessible. However, as with most all works pertaining to the Creeks, this one leaves room for doubt. The Creeks were a diverse yet particularistic and generally conservative people. They did not welcome missionaries or other chroniclers into their midst; neither did they produce in the pre-removal period much of a literate class of their own to leave us their observations of Creek society. We have to piece together interpretations of their past from often contradictory sources produced by European Americans. Frank has done a masterful job of sorting all this out, but his book fails to satisfy on some points. He is an ethnohistorian, and as such, concentrates on explaining the internal dynamics of Creek society. In the process, however, he neglects to explain how important economic forces, generated outside the Creek country, created cracks and fissures in Creek society and affected the lives of the people he studies. In this regard, Frank does admit that Indian countrymen and their families came in different forms, though he chooses to focus on the minority of them who assumed dual identities and attempted to be both Creeks and Southerners. Other such families, however, chose early on to reject Creek culture and identify themselves as Southerners; still more Creeks of mixed racial heritage became defenders of Native culture and land and some of the most violent anti-American nativists in all the land. Why this divergence of opinion and lifestyles among the descendents of Indian countrymen? The answer probably lies in the nature of the economic system engulfing the Creeks, and if not, Frank would still make his presentation stronger by addressing this important question.

John T. Ellis

Auburn, Alabama

***The Forgotten Expedition, 1804-1805: The Louisiana Purchase Journals of Dunbar and Hunter.*** Edited by Trey Berry, Pam Beasley, and Jeanne Clements. (Baton Rouge: Louisiana State University Press, 2006. Acknowledgements, foot notes, two maps, illustrations index. Pp xxxvi, 288. \$29.95 cloth.)

The expedition of Sir William Dunbar and Dr. George Hunter up the Ouachita (Washita) River to the hot springs in Arkansas is



little known to those outside of Louisiana and Arkansas. It is greatly overshadowed by the contemporary Lewis and Clark exploration and even less known than the expedition led by Zebulon Pike. That there was even a fourth expedition fitted out and sent up the Red River, led by Thomas Freeman and Peter Custis in 1806, is nearly totally forgotten in American annals today. President Thomas Jefferson's plans for exploring the newly acquired territory of Louisiana included all four expeditions. Jefferson chose his men well and trusted their judgment to provide an accurate assessment of the lands formerly held by France and Spain. In Dunbar and Hunter he had men to match his inquisitiveness and answer the main question, was this land fit for settlement?

As with all of the Jefferson sponsored expeditions, extensive journals detailing the flora and fauna were required. Notes on the Native Americans met along the way and their attitudes toward Europeans and Americans were a matter of course. The suitability of the land for farming, ranching, mining, etc. had to be answered. Natural features like salt springs, iron deposits, rock types, soil conditions, the width and breadth of streams all had to be reported in the journals. The similarity of the content of the journals to the requirements in a surveyor's field notes is striking and for the very same reasons. If the land was to be settled, people had to know what was in store before they purchased farms in this region. In every way the journals of Dunbar and Hunter met these requirements.

Sir William Dunbar, the leader of the expedition detailed in these journals, had a remarkable past. As the fine introduction of these journals informs us, Dunbar was born in Scotland in 1749, the youngest son of Sir Archibald Dunbar. After studying in Glasgow and London, he sought his fortune in the New World as a trader in western Pennsylvania. Partnering with John Ross, another Scottish trader, he soon amassed a comfortable income and purchased lands in Louisiana near present day Baton Rouge. Moving his operations to his plantation in 1773 he was caught in the turmoil of the American frontier during the Revolution and saw his home plundered and burned by the Americans and the Spanish. He relocated his operations to the vicinity of Natchez and prospered as a farmer, trader and surveyor. His abilities attracted the attention of Governor Gayoso who appointed him as a Spanish representative on the famed survey of the 31<sup>st</sup> Parallel (the boundary line between Florida and Alabama) conducted by

Jefferson's good friend, Andrew Ellicott. It was through Ellicott that Jefferson came to know of Dunbar and the two men soon were in steady correspondence. Jefferson greatly valued this interchange of ideas and interests and when the opportunity arose to have his friend lead an expedition into the new territory, he quickly made the appropriate appointment.

The journals presented in the text show that Jefferson made a wise choice in both Dunbar and Dr. Hunter, of whom little is written. The editors have provided readers with parallel accounts in daily sequence, so that readers first encounter the land through the eyes of Dunbar, and then through the writings of Hunter. It is an interesting and challenging arrangement. What the men saw, experienced and explained make for some very entertaining reading along with the expected redundancy. The speculations of the men as to the cause of the famed hot springs, in present day Arkansas, shows they were not far from current theory on the matter. Their observations on the rocks and soils make for interesting though sometimes tedious reading. The men offered few personal expressions about their joint leadership of the expedition and only occasionally commented on the abilities of the soldiers assigned to assist to their company. Of the two, Dunbar was the more critical, but in light of what we know about the men who made up the ranks of the military of that day, he was probably justified in his remarks.

The main character in both journals was the river itself. The Ouachita (Washita) is a difficult stream complete with rapids, small waterfalls, dangerous out-croppings of rock and highly fluctuating levels. As the expedition took place during the fall and winter of 1804-05 the weather was often cold, blustering and wet. This made the conditions for exploration uncomfortable, bone-chilling and difficult. All of these events, conditions and difficulties are detailed in these finely edited journals.

If there is anything lacking in this volume it is mapping. There are two maps placed in the very beginning of the text, but they are of limited use in that position. This reader would have preferred to have the maps placed in the segments that matched the portions of the journals so the details could be more easily understood geographically. The informative footnotes often cite the modern Quadrangle Maps for Louisiana and Arkansas, and they may have been more useful as illustrations to compare the old and new. The footnoting is very extensive and the editors have done their home-

work in correctly citing the names and types of rocks, flora and fauna encountered by the explorers. For those interested in the history of American exploration this volume is a welcomed addition to the literature. The Louisiana State University Press and the editors have performed a real service to the history of exploration in bringing out the journals of this long neglected expedition.

Joe Knetsch

Tallahassee, Florida

***Moses Levy of Florida, Jewish Utopian and Antebellum Reformer.*** By C.S. Monaco. (Baton Rouge, La.: Louisiana State University Press, 2005. Acknowledgments, illustrations, notes, bibliography, index. Pp ix, 240. \$44.95 cloth.)

Readers familiar with the history of Florida will recognize the name, Moses Levy, but even more so, that of his son, David Levy Yulee, who was an influential United States Senator, railroad developer, and territorial and state leader. Moses Levy, the subject of C.S. Monaco's stellar study, was a wealthy businessman and Utopian reformer who purchased 100,000 acres of land, much of it in and around Micanopy, near Gainesville, in the 1820s, with the intent of establishing thereon a Jewish agricultural colony for oppressed European Jews. Pilgrimage, the name of this agricultural community, anticipated what later came to be known as a kibbutz. Pilgrimage represented the first Jewish farming settlement in the United States.

Long before this phase of his life, Levy was a highly successful businessman, a merchant shipper, whose travels took him from Morocco, where he spent his early years, to Gibraltar, Danish West Indies, Puerto Rico, Cuba, and England. Levy was fluent in many languages, and left his mark in every country where he resided. A social activist and an abolitionist, Levy authored the "remarkable" pamphlet, *Plan for the Abolition of Slavery*, characterized by the author as the "earliest and most important antislavery document by an American Jew" (1). In 1821, one year after his arrival in the United States, Levy appealed for the establishment of an innovative Hebrew boarding school, which, in the estimation of one historian, was "the first attempt to rally Jewry as a body behind an institute designed to serve as a national center for Jewish culture" (2). Under Levy's direction, "Hebrew societies" were organized in



three American cities and represented the nation's "first national, Jewish philanthropic organization" (7). Levy was also an enthusiastic supporter of free schools and universal education.

Above all, Levy brought with him to the United States a deep belief that the lives of his fellow Jews could be markedly enhanced through "collectivism coupled with egalitarian educational reforms and a return to agriculture" (6). Only a few Jewish families ever resided in Pilgrimage in its thirteen year lifespan, owing to a host of problems and challenges, not the least of which was the fallout from the Second Seminole War. Yet the experiment, short lived as it was, had a great impact over Florida's future. (Most of the nation's ninety-one Utopian communities, established between 1780 and 1860, experienced a fate similar to that of Pilgrimage.) Through Pilgrimage, Levy reintroduced the cultivation of sugarcane to Florida, while his liberal expenditures on sugar mill technology and equipment "inspired similar investments throughout the territory," catalyzing a "sugar boom" (9). Levy helped established Territorial Florida's first free public school, assisted in the founding of the community of Micanopy, and organized the first Florida development corporation. His colonization effort brought settlers to the desolate center of the peninsula.

Levy was a lingering paradox: a slave owner and an abolitionist, a former arms dealer who became a utopian colonizer, a religious reformer who remained a conservative in the area of scripture, a person of wealth who fell deeply in debt through his Florida investments. Most important to the understanding of Moses Levy is the fact that he was a restless soul with a strong sense of idealism and compassion for his fellow man. Levy's restlessness manifested itself in his determination to learn, to experiment, to study the most advanced thought and philosophy and to apply it where appropriate to contemporary problems and issues. Levy was, moreover, tireless in expounding his siren calls for reform in a variety of areas.

In *Moses Levy of Florida*, Monaco has provided readers with an impressively detailed study of a complex subject. Utilizing rich manuscript collections from more than a score of historical repositories in the United States, England, Spain, Cuba, the U.S. Virgin Islands, Germany, and Austria, Monaco, a historian and documentary filmmaker, has pieced together the story of the peripatetic Levy from one end of the western hemisphere to the other. He has employed his source material prudently, while taking special care in drawing conclusions about the ideas and actions, as well as the consequences



of those actions, on the part of this fascinating, enigmatic figure. Upon reading this work, I have concluded that Moses Levy was Territorial Florida's most multifaceted settler, and one of the most complex characters to grace the colorful canvas of Florida since its beginnings as a Territory in 1822. This study is also important for the fact that it sheds additional light on an era in Florida history that merits far greater attention than it has received up till now.

Paul S. George

*Historical Museum of Southern Florida*

*Slavery and the Commerce Power: How the Struggle Against the Interstate Slave Trade Led to the Civil War.* By David L. Lightner. (New Haven: Yale University Press., 2006. Preface, notes, bibliography, index. Pp. 240. \$45.00 cloth.)

In the past several years, historians have developed an increased interest in the interstate slave trade, and they have provided their readers with a greater understanding of its importance in the antebellum United States. In *Slavery and the Commerce Power*, David L. Lightner explores the other side of that coin—the opposition to the interstate slave trade. According to Lightner, both the movement against the internal slave trade and the hostility of the South's reaction to this attack contributed to secession and the Civil War. Both northerners and southerners recognized that the interstate slave trade represented an aspect of slavery particularly vulnerable to federal interference. In order to explain the importance of this debate over potential federal restriction of the trade, Lightner, after briefly describing the scope of the trade, examines the deliberations at the Constitutional convention; the congressional debates associated with ending the international slave trade; relevant Supreme Court decisions; abolitionist and antislavery party attacks on the trade; and the relationship of the trade to the Civil War.

Lightner is at his best in the early chapters. He soundly refutes political scientist Walter Berns's thesis which contends that the Founding Fathers intended to ban both the internal and external trade after twenty years. Instead, Lightner offers a convincing argument that the delegates at the Constitutional convention did not seek to end the interstate trade. He points out that the trade was simply a non-issue for them, primarily because the trade was not as important in the 1780s as it would become in subsequent decades. In fact, nei-

ther Federalists nor Anti-Federalists raised it in their voluminous debates over the Constitution. Lightner does, however, explain that the Founding Fathers inadvertently created two loopholes which abolitionists would later use to make compelling arguments that Congress had the jurisdiction to outlaw the trade. First, Article I, Section 9, which allowed Congress to end the international trade in 1808, referred to "Migration or Importation." Opponents of the trade suggested that "migration" meant the internal trade, and thus Congress could end it, along with the international trade, at any point after 1808. Second, even if this argument did not hold sway, others contended that Congress's control over interstate commerce (Article I, Section 8) gave it the authority to end the slave trade.

In order to assess the arguments regarding Congress's power over the interstate trade, Lightner analyses relevant Supreme Court decisions. While the court never issued a definitive decision on the issue, its judgments in cases such as *Gibbons v. Ogden* regarding the relative power of the national and state governments over commerce and the distinction between commerce and police power touched upon the debate. Additionally, the arguments of prominent lawyers including Henry Clay and Daniel Webster made sure that the court was aware that its decisions could impact the trade. Based on his analysis of the court's decisions, Lightner persuasively concludes that the Taney court would have ruled unconstitutional any federal legislation to end the trade.

Regardless of how the Supreme Court viewed the interstate slave trade, abolitionists maintained that it was vulnerable to congressional action. Lightner contends that too many historians have ignored the abolitionists' focus on this issue and have instead emphasized their goals to ban slavery in the territories or in Washington. In the words of one abolitionist, the trade was the "great jugular vein of slavery" (p. 102) and thus ending it would lead to slavery's demise. Prominent antislavery leaders including Benjamin Lundy, David Walker, William Lloyd Garrison, and Frederick Douglass urged Congress to ban the trade. In the abolitionists' agenda in the 1830s, opposition to the interstate trade ranked second—based on the number of antislavery petitions sent to Congress—only to the effort to end slavery in the capital.

Lightner acknowledges that in the twenty years prior to the Civil War, abolitionists decreased their emphasis on the interstate slave trade. Instead, some abolitionists abandoned politics, others contended that Congress could end slavery entirely, and still others

channeled their energies toward preventing slavery's expansion into the territories. Yet, even during this period, the single most successful abolitionist writing, *Uncle Tom's Cabin*, highlighted the evils of the trade. Ironically, while northern abolitionists lost some of their zeal regarding the trade, southern Fire Eaters increasingly stressed that Republicans planned to seize power and use the federal government's power to attack the trade. Abraham Lincoln's silence on the issue allowed southern extremists to portray him as a threat to the trade and thus helped them convince other southerners to secede from the Union. In a further irony, Lightner asserts that during the Civil War, politicians in England, debating intervention in the conflict, discussed the trade more than their counterparts in either the Union or the Confederacy. In the end, Lincoln did not act against the trade, for his decision to issue the Emancipation Proclamation rendered the trade a non-issue.

Lightner sheds a tremendous amount of light on a fascinating subject. The body of his text, however, fails to substantiate his bold conclusion, offered in both his subtitle (*How the Struggle Against the Interstate Slave Trade Led to the Civil War*) and his introduction, that this debate "was an important element in precipitating the secession crisis and the Civil War." (p. xi) In fact, his book demonstrates that federal action probably could not have stopped the slave trade and that by the 1850s slavery's opponents had directed the bulk of their energies in other directions, specifically the debate over slavery in the territories. Yet, while *Slavery and the Commerce Power* may not prove its most grandiose claims, it does offer a well-written, succinct, and nuanced discussion of the complex debate over the interstate slave trade. It is a very valuable work for those studying slavery, abolitionism, or federal-state relations during the antebellum period.

John Sacher

*University of Central Florida*

***While in the Hands of the Enemy: Military Prisons of the Civil War.*** By Charles W. Sanders, Jr. *Conflicting Worlds: New Dimensions of the American Civil War Series.* (Baton Rouge: LSU Press, 2005. Acknowledgements, introduction, notes, bibliography, index. Pp. 416. \$44.95 cloth.)

A thoroughly researched and compellingly argued body of work, *While in the Hands of the Enemy* "confront[s] one of the last bastions of



revisionist Civil War historiography" (5) by addressing the topic of Civil War prisons. Though many are familiar with the death toll of approximately 600,000 men in the Civil War, fewer may be familiar with the fact that over 400,000 soldiers from both the Union and Confederacy spent time as prisoners of war. Even more startling, one in seven of these men perished at the hands of their captors.

Explanations for squalid conditions in Civil War prison camps and their unusually high death tolls started even before the war ended. The justifications surrounding the conditions of the camps and the enormous death tolls, both in the past and recent times, have centered upon each section's lack of resources and institutional organization with regard to prison camps. Though often assailing one another for criminal negligence, both the North and South contended that the mistreatment of Civil War prisoners resulted from strategic factors that lay beyond the control of either administration.

This explanation forms the corpus of a largely unchallenged contemporary historiography surrounding Civil War prison camps. For the most part, this historiography has exonerated each section from any real moral culpability regarding the deaths of prisoners. Charles Sanders enriches this historiography by directly challenging the idea that Civil War prison atrocities occurred as both circumstantial and blameless crimes.

Sanders' work relies heavily upon primary sources ranging from archival material and personal correspondence to government documents. The politics of war often played an integral role in the mounting death toll as the Civil War progressed, and both sections, according to Sanders, coldly and willfully utilized prisoners of war as important tools in achieving their objective of victory. Conditions, then, did not prove accidental in Civil War camps, but resulted from the deliberate actions of leaders motivated to win both the war and public approval.

The negative consequence of an ineffective exchange cartel upon the mounting number of prisoners of war often plays a central role in discussions surrounding prisoners, and Sanders proves no exception in his focus. Most historians have blamed the Confederacy's refusal to exchange black prisoners and the Union's subsequent strategic manipulation of that decision for the ineffectiveness of the cartel. However, Sanders chooses to focus largely on the ways in which political expedience also played a central role in an intentional breakdown of the cartel.



According to Sanders and other historians, President Lincoln's initial hesitancy to exchange prisoners with the Confederate States emanated from an unwillingness to recognize the Confederacy as a sovereign nation with a professional military. Sanders' work, however, often rings more accusatory of Lincoln in his presentation of facts. For example, correspondence between Lincoln and Andrew Johnson, then military governor of Tennessee, typifies how political motives could influence the matter of prisoner exchanges in the Civil War.

Johnson, wishing to solidify Unionist sentiment in his state requested that the President allow him to personally approve all parolees held in Tennessee. The President, who was "always ready to become intimately involved in prisoner issues when political stakes were high," (123) agreed. Significantly, this agreement took place in spite of the fact that selectiveness with regard to prisoner release occurred in direct violation of the terms of Union policies regarding exchange.

Politicians are not the only group subjected to scrutiny in *While in the Hands of the Enemy*. Analysis of both the Northern and Southern press reveals that as prison conditions worsened as a result of the cessation of exchanges, popular sentiment began to drive politicians to mistreat prisoners as a form of retaliation. Sanders' analysis of public sentiment builds upon work initiated in the early 1930's by historian William Hesseltine regarding war psychology.

Hesseltine argued that as the number of Civil War casualties rose, populations in both the North and South entered into a state of "war psychosis" which motivated them towards extreme acts of vengeance (195). As a case in point, *While in the Hands of the Enemy* offers ample primary evidence that both the Union and Confederate Secretaries of War cited the poor condition of prisoners held by their enemies to rationalize the reduction of rations and medical care for prisoners in their own camps. In this political and military context, acts of retaliation superseded acts of compassion towards the prisoners of war.

Still, the theory of war psychosis openly dismisses the very likely possibility that vengeance might have served as a propaganda tool for highly practical intentions. In reality, policy makers may have simply mistreated prisoners of war because it proved more economical and promised a swifter victory. Sanders examines a limited number of newspapers and personal correspondence of

the time, and arguments of a public “psychosis” would prove more credible when contextualized with other sources, such as popular literature or religious sentiments. Examining the tribulations of Civil War prison camps renders the obvious points that both sides in the sectional conflict experienced at least some collective psychosis. Rather than asking whether war psychosis existed, a more compelling avenue of study lies in determining the rhetoric and belief systems that precipitated each side’s willingness to accept the grossly inhumane treatment of enemy prisoners.

Deciphering “true” history that lies firmly entrenched within a mythology of heroes and villains proves difficult, yet this work, with both sound arguments and well researched sources, offers significant and seminal contributions to Civil War historiography. First, Sanders challenges the long standing argument that each government in the Civil War had to choose between their own victory or the compassionate treatment of enemy prisoners. In fact, he contends that the choices faced by both the Union and Confederacy with regard to prisoners did not lie between that of victory and defeat, but between vengeance and compassion.

Ultimately, each of the governments in Sanders’ history willfully chose vengeance. The cold and cruel mistreatment of an enemy, the need for vengeance and their effect upon the gradual loss of a nation’s collective compassion exist within Civil War history as essential and all too relevant lessons for contemporary society. Most importantly, *While In the Hands of the Enemy* urges readers to confront whether *how* war is waged is equally as important as why it is waged.

Faiqa Khan

*University of Central Florida*

***Rails through the Wiregrass: A History of the Georgia & Florida Railroad.*** By H. Roger Grant. (Dekalb, IL: Northern Illinois University Press, 2006. Preface, acknowledgments, illustrations, maps, notes, index. Pp. xvi, 223. \$36 cloth.)

Railroad historian H. Roger Grant details the history of the Georgia & Florida Railway (G&F) and, in the process, offers insights into the economic development of the wiregrass region of Georgia and north Florida. Grant uses Interstate Commerce Commission records, papers of the railroad’s founder, extensive

research in regional newspapers, among other sources, to fill an important gap in the railroad history of the South. *Rails through the Wiregrass* also adds significant detail to our knowledge of the economic transformation of this region in the twentieth century.

The G&F was the brainchild of John Skelton Williams, scion of a prominent Richmond, Virginia, banking family. Williams envisioned the stretch between Macon and Savannah, Georgia, as a land of opportunity, with vast timber resources and agricultural potential that had historically been underserved by existing railroads. The G&F would provide the first significant north-south rail line in this region, eventually stretching from Madison, Florida, to Greenwood, South Carolina, to link with other important regional carriers. Georgia communities such as Nashville, Douglas, Swainsboro, and Keysville were linked to one another and to a larger commercial world.

Grant argues that Williams and later G&F managers saw the railroad as a partner with the small towns that appeared along its path. The Wiregrass Region was often characterized as one of the few remaining frontier areas in the southeastern United States. As lumber companies and farmers discovered the region (often in succession), the Wiregrass experienced an economic boom in the early 20th century. That boom helped convince Williams and other investors of the potential of the region. The G&F went into business in 1906, bringing together a number of smaller predecessor lines and beginning construction on new tracks. The rapid growth of the early 20<sup>th</sup> century "had run its course on the eve of World War I," however, and the G&F fell deeply into the red quite early in its history. The road went into court-supervised receivership in 1915, weathered that storm, and emerged from receivership in 1924. Following the advice of management consultants, the G&F adopted a philosophy summarized by the phrase "expand or die" (80). Unfortunately, the expansion program, after initial promise, led the company deeply into debt that was difficult to service. The G&F went into receivership again in 1929 and remained in that status until the road was absorbed by the Southern Railway in 1963.

As Grant observed, receivership was not an uncommon fate for railroads in the early 20th century. Faced with increasing competition from cars and trucks, both railroad passenger and freight services struggled. Grant detailed the G&F's efforts to promote crop diversification and economic development within the Wiregrass. G&F managers distributed educational literature on new crops, organized special demonstration trains for Sea Island cotton, water-



melons, poultry, bright leaf tobacco, and other products to try and offset the gradual reduction of the region's forest-related assets. At the heart of the G&F's story was the seeming contradiction between the potential of the Wiregrass—described by a local newspaper as “one of the richest sections of the South,” a section that was, in the early 1930s, “just in the infancy of its development” (101)—and the inability of the railroad to move beyond bare survival.

The real difficulty faced by the G&F, in many ways, might have been the same as the challenges that many southern rural areas and small towns confronted in the post-World War II era. While the South as a region made tremendous economic progress in the middle decades of the 20<sup>th</sup> century, growth was spread unevenly throughout Dixie. Indeed, the idea of two Georgias had become a staple of discussions on economic development in the G&F's home state. Atlanta and its suburbs, joined by a few other smaller regional centers of development, formed the more positive side of Georgia's split economic personality, while the Wiregrass counties—an numerous others in rural and small-town Georgia—populated the underdeveloped side.

Grant might have offered a slightly broader analysis of the economic transformation of middle and southern Georgia, and the limitations of that transformation. The book effectively traces the development of the G&F's management strategy, labor relations, and the road's successes and failures. This study, though not as ambitious, also complements Mark Wetherington's *The New South Comes to Wiregrass Georgia, 1860-1910*. Grant might have broadened the story's appeal by developing more and deeper connections to the literature of southern economic development (Gavin Wright's *Old South, New South*, for example). This reader was left with a bit of a chicken and egg question: did the G&F experience its difficult ride primarily because it shared the economic fate of the region it served, or were there management decisions that hampered what otherwise might have been a more successful independent railroad?

These, however, are minor quibbles. *Rails through the Wiregrass* will be a useful resource for those who study and teach the history of the American South, to railroad historians, and business historians. Grant has produced a solid study of a southern railroad that also tells us a great deal about economic development in a neglected portion of the American South.

Randall L. Patton

Kennesaw State University



***Carnival of Blood: Dueling, Lynching, and Murder in South Carolina 1880 – 1920.*** By John Hammond Moore. (Columbia: University of South Carolina Press, 2006. Acknowledgments, illustrations, maps, tables, notes, index, appendix. Pp. xiv, 250. \$29.95 cloth.)

Coherent and well-researched, John Hammond Moore's *Carnival of Blood: Dueling, Lynching, and Murder in South Carolina, 1880 – 1920* provides insight into the violent history of South Carolina. While historians such as Edward Ayers have contributed to our knowledge of the political and social instability of the post-Civil War South, there remains a void in understanding the various violent episodes that plagued the region. Historians have traditionally focused solely on the southern phenomenon of lynching in the South. Moore, however, argues that "the business of killing human beings in South Carolina in the period from 1880 to 1920 is marked by three distinct trends; The demise of dueling, the rise and fall of lynching, and a galloping murder rate " (1).

*Carnival of Blood* provocatively extends the debate on the social instability of the South beyond the typical discourse of race and economics. It instead argues that as a result of a weak governmental structure, an absent law enforcement, an increase in gun owners, and the overall lack of a stable justice system, South Carolinians more frequently took the law into their own hands. As Moore states, "murder in its many forms thrived and prospered from 1880 to 1920 because white men of influence and power chose not to do anything about it" (203). He supports this claim through exhaustive research of various court, manuscript, and newspaper accounts.

Moore carefully chronicles the evolution of homicidal inclinations during the Jim Crow era. In his initial chapter what he considers "our nation's last formal duel," an 1880 encounter between Ellerbe Boggan Cash and William Shannon. Chapter Two focuses on the aftermath of the Cash-Shannon duel and details a murder committed by Ellerbe Cash's son, Boggan Cash, who in a state of drunkenness killed the town marshal, named Richards. Moore's narrative approach in the initial two chapters demonstrates the interrelationship of politics, economics, family, and violence in these events.

Moore then provides an informative survey of lynching in South Carolina. These chapters are the most intriguing and ana-

lytical. Lynchings intensified in South Carolina due to the formation of new counties in western South Carolina during the years 1880-1920. These new boundaries altered the proportion of whites and blacks in a given region, and perhaps more importantly, the redrawn boundaries "brought to power what undoubtedly were inexperienced, ill-trained sheriffs, deputies, and constables" (58). The eastern portion of the state produced 44 lynchings compared to 142 in western counties during the years 1880 – 1947.

His explanation for the increase in extra-legal violence builds on the theories of Edward Ayers, and most notably James R. McGovern, who in his book *Anatomy of a Lynching: The Lynching of Claude Neal* focused on explicit and implicit forms of community approval that allowed southern whites to distance themselves socially and politically from African Americans. Despite Moore's focus on South Carolina, he also distinguishes the Palmetto State as being more tolerable and less violent than other states such as Mississippi, Alabama, and Florida. Moore attributes the migration of African Americans from South Carolina and the increase in education within both races as explanations for the decline in lynchings during the 1920s.

Moore makes clear throughout his book that South Carolinians armed themselves largely in response to the threat of inter-racial conflicts, which became more prevalent after emancipation; however, he also notes that guns were more commonly used in response to intra-racial conflicts. This idea serves as the underlying theme for the remainder of the book, which analyzes the rise of murder after the demise of dueling and lynching. Moore uses numerous examples of homicides in which nearly all "were sudden, unplanned acts of passion" (127). Moore combines a quantitative and qualitative approach to his research, merging statistical data on the rising murder rates with engaging stories. In 1920, for every 100,000 South Carolinians, 15.3 were victims of homicides. Only Florida and Mississippi reported higher overall totals. A unique characteristic associated with homicides in South Carolina is the large number of murders committed by well-educated, professional men. For instance, the newspaper editor Francis Warrington Dawson was killed by a doctor, Dr. Thomas Ballard McDow, in 1889. Another newspaper editor, Narciso Gener Gonzales, was shot by the lieutenant governor, James Hammond Tillman, in 1903. Moore classifies the different types of murders committed during the forty years under investigation as

one-on-one shootings, shootouts, and the bizarre. The latter is highlighted by child murderers. His discussion of homicide indicates that South Carolinians of all social levels owned guns. If provoked, they would not hesitate to use them on family members, friends, strangers, lovers, professionals, or politicians.

*Carnival of Blood* is a comprehensive account of homicide in South Carolina over a forty year span. Moore's superior storytelling allows him to incorporate numerous individual accounts into the larger story of lawlessness and mayhem in South Carolina. Moore's book lacks, however, any substantial theoretical considerations of the role gender and in particular "manhood" may have contributed to South Carolina's violent atmosphere. Also Moore's might have considered how potential anti-lynching legislation and NAACP activism may have affected the gradual decline in lynchings. Moore's book nevertheless extends its relevance beyond the limits of a local history. It should be considered by any historian attempting to understand the various forms of violence in the South at the turn of the twentieth century.

Darius Young

*University of Memphis*

***Cuba Between Reform and Revolution.*** by Louis A. Pérez, Jr. (New York and Oxford: Oxford University Press, 2006. Prefaces, illustrations, maps, political chronology, selective guide to the literature, index. Pp. xvi, 442. \$32 paper.)

Louis A. Pérez, Jr., J. Carlyle Sitterson Professor of History at the University of North Carolina at Chapel Hill, continues his masterful examination of Cuba's struggle for self-determination in his third edition of *Cuba: Between Reform and Revolution*. Focusing on the history of the island from pre-Columbian times to the early years of this century, Pérez's highly acclaimed scholarly work provides a balanced account of the historical events that have shaped Cuba and its relationship with the United States. In a forthright manner, Pérez explains how Cuba has transformed itself throughout the centuries to survive the economic and political pressures from within and from abroad. Issues related to race, gender, and class are skillfully integrated into an informative account of how Cubans have dealt with notions of equality and justice.

The book is intended for the general audience and for those interested in scholarly research. Scholars interested in Cuban his-



tory and the diplomatic relations between Cuba and the United States would find particularly useful the Selective Guide to the Literature as Pérez provides a range of topics and titles for further reading from prehistory and archaeology to the extensive sections on Cuba, 1959-present and foreign relations. The book is deftly written and filled with insights on the important leaders and events, including the Elian Gonzalez incident that has shaped Cuban history and its relations with the United States.

The third edition contains a new chapter, "Cuba in the Post Cold War World," which begins in the mid 1990s as Cuba faced an economic crisis due to the breakup of the Soviet Union. In this chapter, Pérez continues to do what he does best, giving readers the events that led up to the economic crisis Cuba faced in the early 1990s due to the loss of its trading partners in the socialist bloc. With the economy down 40%, Cuba tried to sustain its social programs in health and education, and another cycle of rationing began. Perhaps one of the greatest insights Pérez offers is the relentless treatment of the United States in order to rid itself of Fidel Castro or his brother, Raul. A strict enforcement of the ban on travel and new, harsher measures of reducing cash flows to Cuba created renewed hostilities between the two countries. Regarding the sanctions placed on Cuba by the U.S., Pérez remarks, "It proved increasingly difficult to abandon a policy to which ten presidential administrations over forty-five years had dedicated themselves, even if the policy had failed utterly to achieve its purpose. On the contrary, its failure served as the last and only rationale for continued enforcement: that the policy had not yet accomplished what it set out to do simply meant that more time was required" (314).

The third edition also contains other noteworthy additions. The political chronology has been extended to include the elimination of dollar transaction in the local economy in 2004. The extensive bibliography has been condensed in several topics, expanded in others to incorporate the latest in scholarly research, and now includes a new topic, Websites. Photographs, primarily of historical figures in Cuba's history, now appear throughout the book along with several maps of Cuba.

While the history of Cuba is readily available in a number of books, what makes Pérez's edition such a compelling read is his forthright style and the incorporation of social issues such as gender, race, and class. The present animosity that exists between



Cuba and the United States is chronicled from the involvement of the United States in the Spanish American War to the events of the present century. Pérez reveals all, including the role of the Central Intelligence Agency in the internal affairs of Cuba and the political pressures of Cuban Americans in south Florida to bring down Fidel Castro. This reader looks forward to Pérez's fifth edition with the hope that the stalemate between the U.S. and Cuba will be resolved.

Consuelo E. Stebbins

*University of Central Florida*

***The Uncollected Writings of Marjorie Kinman Rawlings.*** Edited by Rodger L. Tarr and Brent E. Kinser. (Gainesville: University Press of Florida, 2007. xix, 392 pp. List of illustrations, acknowledgments, editorial notes, chronology, introduction, notes, bibliography, index of titles, index. \$34.95 cloth.)

Tarr and Kinser have assembled a *corpus* of Rawlings' work that demonstrates her progression from a talented young girl who from a very young age dreamed of being a writer, to an exuberant college student challenging gender roles and experimenting with language, to a journalist and young bride struggling to make a living, to an independent and well-respected literary doyenne. Intended for readers who appreciate Rawlings through her most popular works, *The Yearling* and *Cross Creek*, Tarr and Kinser attempt to feed the hunger for insights into this amazingly gifted but hardly prolific author. Rodger Tarr has previously edited collections of Rawlings' short stories, poems and letters, as well as a descriptive bibliography. This volume brings together stories, newspaper articles, anecdotes, high school and college writings, poems, book reviews and blurbs, and essays which have for the most part been published only once previously, hence the name in the title "uncollected" rather than undiscovered or unpublished writings. The goal is not so much to edit her work as to make much of it accessible in a single volume.

Rawlings' work is collected chronologically into four sections: Juvenilia 1910-1914; University of Wisconsin 1914-1918; The Newspaper Years 1919-1928; and Florida 1928-1953. The Juvenilia section reveals her precociousness, romantic sensibility, and appreciation for her school and for nature. The collection of her college

writing from the University of Wisconsin reveals a young writer becoming more comfortable with her chosen career path. She exults in the freedom to challenge gender roles and social mores, in the process cultivating an expansive literary sense of humor. With her graduation in 1918, however, came the dual responsibilities of making a living as a writer and as the wife of Charles Rawlings, another writer and her college sweetheart. She further developed her feminist sensibilities as a writer for the YWCA. She then moved to Louisville, Kentucky where she wrote vignettes about prominent local women in her series: "Live Women in Live Louisville." When her husband's career floundered, they were forced to move to his home in Rochester. There her journalistic work took on a more petulant, edgy tone. In the Rochester papers, she took on the persona of British snob Lady Alicia Thwaite, who poked fun at the pretentiousness and provincialism of the Rochester social elite. The "Florida 1928-53" section is intended to show the culmination of all of Rawlings' literary efforts: her intention to act as a mentor to young writers, and her self-revelatory essays.

Very few of the selections are from the period generally regarded as her most productive, 1937-1942, when she was writing and publishing *The Yearling*, *Cross Creek*, and a number of short stories. A notable exception is the 1939 *Vogue* article "I Sing While I Cook" a light-hearted, almost giddy celebration of her literary fame and domestic exploits: It has been a matter of pure joy to me, a very serious woman, to find that the properly planned and prepared food brings acolytes into my life who are unimpressed by my abilities either as a novelist or as a *femme fatale*. Writing is my profession, my exaltation, and my torture. I write as an introvert, attempting to turn an intangible loveliness into a tangible conception. But I cook as an extrovert, singing at the top of my lungs, in ecstasy and certainly of fulfillment. My black Adrina says, "I sho' loves to see you cut loose in the kitchen" (268).

Another selection from Rawlings' salad days is her lecture published as an article in the journal *College English* (1940) entitled "Regional Literature of the South." It is a rambling, apologetic, almost preachy opinion piece: I think it is indisputable that the present-day South, which has emitted literally tons of regional writing, has produced very little regional literature... I prefer to suggest this demarcation between regional writing and regional literature as a standard of judgment of whose soundness I am certain, and to retreat" (276-7).

Rawlings then goes on to name Ellen Glasgow as one of a few creators of regional literature of the South. As academics, Tarr and Kinser use this passage to bolster their argument that Rawlings herself produced not “regional writing,” but real literature. In the Introduction, Tarr and Kinser stress Rawlings’ rejection of regionalism, and Tarr states that the reputation of Rawlings and certain other female writers suffered as a result of this label.

The apogee of *The Uncollected Writings* comes with a series of autobiographical sketches published in 1953. They reveal a self-aware and poignant recognition of her waning productivity, and of the challenges both personal and professional, which brought her to the twilight of her career. The essay: “A Word about Her Life and Her Work as a Novelist,” appears to have been issued by Scribner after the publication of *The Sojourner* in January 1953, and “Marjorie Rawlings Tells Story of Her Long Struggle to Write” was a series of essays serialized in the Los Angeles Times from April-May 1953. The veil of pretension is lifted, and Rawlings attempts to describe the joy and the pain of writing, the writer’s relationship with her characters, and her personal relationship with the setting of her works. Her tone is humorous and matter-of-fact, and she engages aspiring writers with interesting and practical advice. Although she intended to write a biography of Ellen Glasgow, she died before she could finish it, in December of that year.

This book effectively traces the ways that Marjorie Kinnan Rawlings built upon her previous experiences in developing as a writer. Tarr and Kinser’s were comprehensive and thorough in their careful and diligent collection of Rawlings’ work. They also enhanced it with notes and indexes, which provide added value to the work as a reference for Rawlings scholars and researchers.

Florence M. Turcotte

*University of Florida*

***Writing Southern Politics: Contemporary Interpretations and Future Directions.*** By Robert P. Steed and Laurence W. Moreland, eds. (Lexington, KY: The University Press of Kentucky, 2006. Foreword, acknowledgments, index. Pp. xiii, 314. \$45 cloth.)

Since eminent political scientist, V.O. Key, published his magisterial review of southern politics in 1949, only a very few scholars have been brave enough to enter the muddled waters of southern



political synthesis that Key navigated so well. To try to make sense of the politics of an entire region of the country is difficult enough. To attempt to describe that politics in nuanced detail, and deftly turn hundreds of small town stories into a cohesive political narrative is foolhardy indeed. But that is exactly what V.O. Key did. In contrast, the authors of *Writing Southern Politics* have more limited aims, seeking to assess the vast scholarly literature that evaluates the formation of the South's modern political landscape.

Instead of an elegantly written account of how various scholars have come to understand a regional politics in transition, however, these authors have delivered a dry literature review that, by and large, draws the less-than-startling conclusion that "much research is yet to be done." This may be fitting, perhaps, for a volume dedicated to charting "Future Directions" as well as "Contemporary Interpretations," as the subtitle indicates. For those readers interested in understanding how scholars are interpreting southern political trends since the end of World War Two, however, this work answers few questions.

What it does offer is a consideration of how political scientists understand recent developments in southern politics. In eleven chapters, as well as in the introduction and conclusion, the authors cover a broad range of territory, from Presidential politics and congressional redistricting to the role of local party activists, race, religion, and women in shaping the emergence of the modern political South. At the center of these discussions is the recent development of two-party competition across the region.

The authors' review of this literature does yield some interesting observations. In "Reflections on Scholarship in Religion and Southern Politics," Ted Jelen notes that several studies indicate that the religious dimension to modern politics in the South is not as prevalent or easily categorized as one might suppose. And in "Race and Southern Politics: the Special Case of Congressional Redistricting," Richard Engstrom reconsiders the "perverse effects" thesis. According to this thesis, the creation of majority-black districts not only increased the number of African American representatives but also effectively "bleached" surrounding districts by increasing the number of white Republican representatives from the South. But Engstrom finds that a number of political scientists have not found sufficient data to sup-

port such a “perverse effect.” The racial implications of congressional redistricting, these scholars conclude, have been exaggerated.

Above all, this book demonstrates how the discipline of political science enlists theoretical and quantitative models to analyze political trends and developments. Such a narrow approach to understanding southern politics, however, is problematic. For example, the apparent decision to confine this literature review primarily to works by political scientists limits its usefulness and detracts from the authors’ stated aim to “provide readers a useful and unique scholarly guide to the *full* literature spawned by [V.O.] Key” (xii, emphasis added). Fulfilling that commitment would mandate including the multitude of historians who, often inspired by V.O. Key’s example, have produced a significant body of work assessing southern politics since the end of World War Two. Yet, very few historians appear in these essays. The aforementioned discussion of congressional redistricting, for example, completely ignores the work of J. Morgan Kousser in *Colorblind Injustice: Minority Voting Rights and the Undoing of the Second Reconstruction*, even though the author mentions the same Supreme Court cases analyzed by Kousser. Nor do recent works by path-breaking historians of the civil rights movement earn even a mention in a chapter entitled, “Unfinished Business: Writing the Civil Rights Movement.”

This historical myopia leads to some curious findings. In the chapter on religion and southern politics, for example, the author concedes that “an extensive historical literature *suggests* that religion provided a moral basis for slavery and, later, for segregation, but more recent empirical research has challenged such findings” (149, emphasis added). That the connection between religion and slavery is merely possible as opposed to definitive will surely be news to most historians of the American South and slavery. To make matters worse, the author then appears to support this statement by referencing a 1990 study in which “religiously observant white evangelicals were found to have very ‘warm’ feelings toward blacks” (149). Such a breathtaking empirical leap underscores the differences between disciplines in which historians are rightly constrained by an appreciation of historical context and other disciplines are not.

Despite these issues, *Writing Southern Politics* does provide a useful introduction to the themes and topics political scientists are pur-

suing in their analyses of southern politics. Some of the essays mention politics in Florida, though not extensively. Graduate students in political science, in particular, should find this work to be worth examining.

Jennifer E. Brooks

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***The Silencing of Ruby McCollum: Race, Class, and Gender in the South.***

By Tammy Evans. Foreword by Jacqueline Jones Royster. Afterword by Lynn Worsham. (Gainesville: University Press of Florida, 2006. Acknowledgements, illustrations, appendix, works cited, index. Pp. xxxii, 173. \$34.95 cloth.)

In 1952, an African-American woman named Ruby McCollum shot and killed a prominent white doctor and state senator by the name of C. Leroy Adams in the north Florida community of Live Oak, while her two, young children waited in her car. This is where Tammy Evans' book, *The Silence of Ruby McCollum*, begins and it is the hinge upon which her narrative unfolds. But it is also about much more. In Evans' words, this is a book about "the dynamic presences of silences in the South evidenced in the 1950s in Suwannee County, Florida, and how issues of race and gender informed them" (134). As nuanced as it is engaging, the result is a *tour de force* that locates the unique forms of control and persuasion enacted by southern culture, and their meaning for the writing of history and historical memory alike.

Evans describes herself as being a "rhetorical historian." As such, her work blends an analysis of text and dialogue with the process of historical discovery. It is this interdisciplinary lens as much as Evans' own upbringing in Live Oak that uniquely enables her to tell the "story," or "stories," of Ruby McCollum. "Scholars are, after all, storytellers," Evans writes. "We tell our stories for different reasons than fiction writers, and our stories take different forms, but scholarship, particularly scholarship involving archival research, remains by necessity a specific kind of storytelling" (16). This lens is also what distinguishes Evans' work from the other inquiries into McCollum's trial and Adams' murder published through the 1970s. By focusing on the various ways McCollum was portrayed in local histories, in the rumors that circulated during and after her incarceration, and in the published works about her



life, Evans blends an impressive volume of archival research, with oral history, textual analysis and literary theory. In so doing, she successfully animates the silences that structured the life of Ruby McCollum and her resistance to those elements of control.

We learn, for example, that McCollum was one of the wealthiest residents in Live Oak and lived in one of the nicest homes in the area, thanks to her husband's gambling operations. There are many indications that her relationship with Adams was initially voluntary. But Adams' abuse of McCollum, physically and verbally, heightened by his roles as her medical doctor, one of her husband's business partners, and the father of at least one of McCollum's children, makes clear the extent to which relationships in the South were often as complicated as the roles were rigid. Sexuality both challenged the racial hierarchy and reinforced it, along sharply gendered lines.

This observation may seem unsurprising in the case of McCollum and Adams. But what makes this book so path-breaking is the way Evans pairs her discussion of McCollum and Adams relationship with that of other important principles in the case. Chapter Three, for example, focuses in large part on the professional relationship between William Bradford Huie, a white journalist who covered the McCollum case for a range of national magazines including *Ebony*, and Zora Neale Hurston, who wrote about the case for *The Pittsburgh Courier*. Hurston and Huie met with varying degrees of success in their efforts to uncover the 'real' story of McCollum," Evans writes. But "little has been done to contextualize" their correspondence "in terms of the South's complex social formations and how southern ideology manifests itself in Hurston's correspondence with Huie" (83). Readers will also be glad to read Hurston's article, "My Impressions of the Trial" which is published in full for the first time as an appendix in this volume.

The town of Live Oak also provides another critical component to this narrative. More than just a backdrop, Evans observations about her own childhood there, conversations with longtime residents, and vivid descriptions of the town that infuse the book with a clear message that this historical example is in no way peculiar to this one southern place, even if the trial and murder are solidly located there. Even the physical space where the murder took place is significant. Adam's clinic, where the shooting occurred, was located on Live Oak's main street. Across the street sat the Suwannee County Courthouse and the First Methodist

Church, one an edifice to the laws of man, the other to the laws of God. "If the Methodist church and the Suwannee County Courthouse are included in most descriptions of what happened in Live Oak on August 3, 1952, it is perhaps because religion and law have traditionally bolstered not only the community of Live Oak but also its larger framework: the American South," Evans writes (2). These separate "public" and "private" versions of the law, parallel the public silences and private truths Evans uncovers in McCollum's history.

To be certain there are some aspects of this book that may strike historians as unusual. Evans does not use standard footnotes, opting instead for parenthetical references to texts later listed in a "Works Cited" section. Her discussion of McCollum's trial is punctuated by long sections of linguistic analysis, especially in the early chapters. She draws heavily on the work of Michel Foucault, Kenneth Burke, and Adrienne Rich, among others. But Evans never crosses the line into psychoanalysis. Nor does Evans romanticize her subject or stretch the evidence to suit her purpose; she keeps her focus squarely on the texts of McCollum's life and the narratives constructed to explain her actions.

The result is a tremendously successful and engaging book that will interest scholars in literary studies, gender studies, and historians alike. This book is perfectly suited to any course on the Civil Rights Era or Southern History. It would also serve as an ideal text in a class on literary analysis as a course in historiography. General readers who may be less interested in the theory embedded here, will certainly gain a great deal from the powerful way that Evans writes about her subject and brings mid-twentieth century Florida to life in these pages.

Melanie Shell-Weiss

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***My Century in History: Memoirs.*** By Thomas D. Clark. (Louisville, Kentucky: The University Press of Kentucky, 2006. Foreword, introduction, prologue, photographs, map, notes, index. Pp.ix, 393. \$39.95 cloth.)

Few scholars contributed as much to the field of southern history as did Thomas Dionysius Clark. During a career which spanned more than seven decades, Clark excelled at every aspect

of the historians's craft, researching, publishing, and collecting historical documents with a zeal uncommon even to dedicated scholars. Most of Clark's scholarly work focused on the history of Kentucky and the history of the South. "His *History of Kentucky*, written at the age of thirty-four, represented a major feat of scholarship, given the poor state of Kentucky's archives at the time," writes James C. Klotter in the introduction to Clark's memoirs, *My Century in History*. (xvii) Along with researching and writing southern history, Clark dedicated much of his career to improving this "poor state." Scouring basements, private collections, and county courthouses, Clark uncovered scores of documents, thereby providing archive repositories in Kentucky with large caches of research material. Not surprisingly, his name had become inextricably linked with the state's history by the time of his death in 2005. *My Century in History* is highly recommended for scholars interested in Clark's remarkable life and his influence on the development of southern history.

Clark's accomplishments are especially remarkable, considering his humble origins. Born in 1903, Clark overcame severe hardships as a young man in rural Mississippi, the state of his birth. Cotton growing brought his family little wealth, and, as he grew up, his future appeared bleak. As Clark explains, several back-breaking jobs, including one in which he worked for a company cutting a canal through a swamp teeming with snakes and mosquitoes, finally convinced him to seek an education. Graduating from high school in his early twenties, he proceeded on a path which ended with his graduation from Duke University in 1931 with a doctoral degree in history. Soon after he began teaching at the University of Kentucky. Lexington, Kentucky, became the focal point of his life. There he lived with his first and later second wife, and there he reared a daughter and a son. Clark's efforts to better himself rescued him from what may have been a desperate life of endless toil.

Clark became the head of the UK history department a decade after he joined the faculty, and the department flourished under his guidance. The faculty included Carl V. Cone, Charles P. Roland, Clement Eaton, and other gifted historians. As both Klotter and Charles Roland, who wrote the book's forward, point out, Clark also made great efforts to take Kentucky history to the masses. School groups, civic clubs, and historical organizations issued numerous invitations to him to speak on Kentucky history.



Although he had to drive on dark, lonely, and dangerous back roads throughout the state in order to fulfill these obligations, he rarely rejected an opportunity to address public audiences. His willingness to speak to nonacademics highlighted Clark's populist approach to the study of Kentucky and southern history. An abiding interest in the provincial nature of life in the rural South and the manner in which modern forces altered that life formed the ethos of Clark's thought. The titles of several of his books—*Frontier America*, *Pills, Petticoats, and Plows: The Southern Country Store*, *The Southern Country Editor*, and *Three Paths to the Modern South*—indicate that as he rose to the upper echelons of southern historians, Clark never forgot his origins among the plain people of Mississippi.

Clark's memoir is written with verve and humor, reflecting the personality of the author. Humorous and odd anecdotes fill the book. Clark, for example, recounts his and William Faulkner's efforts to keep up a golf course in Mississippi during his student days at the University of Mississippi. Later in his life, he explains, after falling asleep in a hotel, he nearly missed a high school commencement ceremony at which he was the featured speaker. Ample space is also devoted to Clark's travels throughout the United States, his tenure at the University of Indiana in the mid-1960s, and his foreign excursions to India, Austria, and Greece.

Although most memoirs are dull and sometimes self-serving, Clark's account of his life is entertaining and modest. *My Century in History* is a fitting tribute to a scholar, who, despite his enormous contributions to his field, remains overshadowed by other well-known southern historians of his era. Clark has also joined the growing number of historians, such as John Hope Franklin and Charles Roland, who have chosen to publish their own accounts of their lives, providing invaluable first-hand perspectives of themselves and their scholarly contributions.

James S. Humphreys

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