

2009

Book Reviews

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Recommended Citation

Society, Florida Historical (2009) "Book Reviews," *Florida Historical Quarterly*. Vol. 88: No. 3, Article 7.
Available at: <https://stars.library.ucf.edu/fhq/vol88/iss3/7>

Book Reviews

Daniel Murphree, Book Review Editor

Growing American Rubber: Strategic Plants and the Politics of National Security. By Mark R. Finlay. (Piscataway, NJ: Rutgers University Press, 2009. Acknowledgments, introduction, illustrations, notes, index. Pp. vii, 317. \$49.95 cloth.)

Who would have thought the story of a material so seemingly mundane as rubber could produce high drama, involving imperialism, corporate treason, racism, special interest politics, scientific rivalries, famous inventors, leading industrialists, and the roots of the military-industrial complex? But it is all there in Mark R. Finlay's engagingly written history of the search for a U.S. source of natural rubber.

Finlay skillfully interweaves events and personalities within a chronological description of the slow, circuitous, and ultimately frustrating search for a domestic agricultural solution to repeated rubber shortages precipitated by industrial trade tensions and warfare. He begins by describing the growing demand for rubber spurred by developments in industrial manufacturing, personal transportation (bicycles and automobiles), and war. The reader also learns of the inconsistent supplies of natural trees in the Amazon, efforts to develop an American-controlled alternative in Mexico impeded by the Mexican Revolution, loss of access to Southeast Asian sources during World War I, and British colonial maneuvers in the 1920s to increase world rubber prices through their near-monopoly control of Asian rubber plantations.

Successive chapters introduce us to subsequent government and private research efforts to identify and develop viable domestic agricultural alternatives to imported natural rubber. Finlay describes the ebb and flow of support for plant discovery expeditions; plant introduction, breeding, and cultivation research as well as laboratory experimentation with extraction processes—developments all tied to the accessibility and price of world rubber sources and the state of world politics. In particular, Finlay details the pressures of World War II on demand and access to traditional natural supplies and the national security concerns that prompted a wide-ranging and intensive search for alternatives. He recounts the stories of multiple research teams concurrently testing different plant sources within the larger competitive context of efforts by chemical engineers to produce synthetic rubber. Oil industry interests complicated both processes by encouraging use of petroleum, rather than plant-based alcohol, as the basis for synthetic rubber.

Alongside the industrial and geopolitical story that drove the search for U.S. rubber, Finlay also introduces us to the science and engineering of plant-based rubber production. He presents the botany, biology, agricultural engineering, and chemistry involved in developing rubber-producing crops and efficient extraction processes. We learn what plants attracted the most attention and offered the best results, when, where, and why. We meet the scientists and inventors who pressed the government to support investigations of rubber from plants that could grow in the United States, who financed and carried out investigations on their own, and who brought public attention to the need for a U.S. source of rubber—men like Thomas Edison, Henry Ford, and Harvey Firestone.

Finlay does not shy away from the seamier sides of this story. He recounts the Standard Oil of New Jersey agreement with Nazi-cooperator IG Farben to suppress U.S. research on synthetic rubber processes. He details the opposition of Associated Farmers of California to promising plant-breeding and rubber extraction research by Japanese-American farmers interned at Manzanar. He points out the pressures faced by Haitian farmers to replace food crops with experimental rubber plants. But he balances these and other similarly disturbing incidents by noting the role of scientific and economic research limitations in the eventual failure of the U.S. to develop a controlled source of natural rubber. Finlay refus-

es to highlight the drama and scandal at the expense of presenting the full complexity of the potential for a domestic agricultural solution for U.S. rubber needs.

Finlay convincingly places this story within the evolution of the 20th century as an era dominated by chemical engineering. The story of creating rubber from plants begins as an agricultural science problem and ends with a chemical engineering solution—synthetic rubber from petroleum. It shares a plot line with other attempts in the United States to find agriculture-based sources for industrial materials, in particular the story of ethanol versus gasoline as a motor fuel. But Finlay depicts the rubber story as an integral part of the development of this transition as well as its “victim.” Moreover, he brings us full circle to the rebirth of interest in natural sources of industrial products that has brought many observers to label the 21st century a “bio-based” century.

Readers with a particular interest in Florida history will find a number of connections in this study. Thomas Edison’s rubber research at his Florida estate during the 1920s is featured prominently in the early chapters of the book. Moreover, Finlay ties the Florida land boom of the early 20th century into both the effort to discover native rubber plants in the United States and the effort to cultivate tropical rubber plants on U.S. soil. Plant discovery expeditions—by private interests and by the U.S. Department of Agriculture—searched Florida for native rubber-producing plants while experiments with potential transplants from other tropical regions encouraged land developers to add the potential value of an American natural rubber industry to their promotions of Florida farmland.

This book could have been twice as long had Finlay chosen to plumb the depths of all the compelling components of this story. As it is, he has given us a comprehensive, balanced, thorough study that should become an essential reference not only on the search for a U.S. domestic rubber crop, but also on the searches’ place in the broader the intersection of science, industry, and geopolitics in the making of the “chemical century.” But he has also created a starting point for others to delve further into the many intriguing aspects of the story that suggest there is more to discover—the best kind of possibility a book of this kind can provide.

There are some unfortunate publishing distractions for the reader: multiple proofreading errors of the variety not detectable by “spellcheck” and many unusually large subheads that break up

the narrative flow. But these are only annoyances. Anyone with an interest in the nexus of agriculture, science, technology, and politics really should read this book—especially those with an eye on the new bio-based approaches of the 21st century.

Anne B. Effland

Washington, D.C.

This Bright Era of Happy Revolutions: French Consul Michel-Angel-Bernard Mangourit and International Republicanism in Charleston, 1792-1794. By Robert J. Alderson, Jr. (Columbia, SC: University of South Carolina Press, 2008. Preface, appendices, notes, bibliography, index. Pp.288. \$39.95 cloth.)

This book recounts the controversial mission of *citoyen* Mangourit, French consul to Charleston from September 1792 through April 1794. This was perhaps the period when the fires of the international revolutionary republican movement inspired and stoked by France burned the brightest in the Atlantic world. With the arrival in the United States of the new French minister plenipotentiary, Edmond-Charles Genet, in April 1793, Mangourit was assigned a key role in the minister's plan to induce the Washington administration to abandon its policy of neutrality and forthrightly join its sister republic, France, in its war against the monarchical powers of Europe. The seemingly-tireless Mangourit threw himself into the cause, recruiting soldiers for projected invasions of Spanish Florida and Louisiana and forming the nucleus of a naval force out of French and other privateers operating out of Charleston. Like Genet, he construed his mission as extending to what the author variously terms the "popular" (1), "oppositional" (2), and "radical" (17) public sphere. Unlike Genet, however, his participation in it did not draw the ire of the Washington administration. Instead, Mangourit was recalled by his own government in the Spring of 1794 for reasons having to do with the internal factional politics of the French Revolution. His invasion plans, which had reached a certain degree of maturity, were abandoned by his successor. Several of the Americans he had recruited, however, continued their filibustering activities on the Florida-Georgia frontier after his departure for France.

In addition to the concept of a radical public sphere formed in opposition to established powers, the book employs two other

related theoretical constructs - the notions of self-interest and ideology. The book demonstrates over and over again that the historical actors who participated in or opposed Mangourit's mission found their economic self-interest to be fully consonant with their political sympathies. Under the heading "self-interest, reconciliation of republicanism with," the index directs the reader to 31 pages. The book's repeated insistence that self-interest did not necessarily clash with ideology is a bit wearing and gives rise to some particularly awkward bits of writing (for example, the paragraph on 159-60). This point raised a larger historiographical question in my mind. Why does it, or how can it, appear worthy of special, repeated notice that people are most motivated to act when they perceive that their self-interest and ideological sympathies are in alignment? I suspect the answer has to do with the rise of cultural history over the past several decades, a historiographical development that tended to downplay individual agency (thus marginalizing or evacuating the notion of self-interest) in favor of the idea that individual and collective actions were determined by cultural (ie. ideological) scripts. Although done in an awkward fashion, the book's reintroduction of self-interest as a central motivating factor in the actions of that supremely ideological group - international republicans during the 1790s - is to be applauded.

In what did the ideology of South Carolina republicanism consist? The answer is not entirely clear. In large part, this is because it was expressed in toasts (insulting kings, praising revolutionary war heroes, and the like) or pamphlet wars. There were few, if any, sustained theoretical discussions or landmark speeches, such as those of Robespierre, to define a body of republican precepts. So in the end, republicanism boiled down to opposition - opposition to aristocrats American and foreign, and opposition to the monarchical principle, whether abroad or at home, in the excessive pomp adopted by the President, "George Rex." Given the ideologically-charged war then raging across the Atlantic world, to define republicanism in loose, oppositional terms made a great deal of sense.

What of self-interest? For the government of the United States, there was a clear answer - neutrality. For the South Carolina elites who supported Mangourit, the answer, too, was clear - advancing the French republican cause which, in facilitating the invasion and annexation of nearby Spanish territory, would give a great boost to their various land speculations. Charleston mer-

chants, for their part, supported the Washington administration's pacific policy toward England not only to keep the channels of trade open, but also because of their dependence on London financial establishments.

But what of the interest of France and its diplomatic agents? The book suggests that Mangourit's ultimate goal was to revive the "French empire in America," beginning with a "pro-French republic in Florida" before moving on to Louisiana, rebellious Saint-Domingue, and "dominat[ion] of the Caribbean" (180). The consul's policy of territorial expansion, the book concludes, prefigured that adopted by Napoleon in 1802. That Mangourit (acting within the broader scope of Genet's plans) sought to organize attacks on Spanish territory from within American borders is indisputable. That he encouraged privateering ventures against British and Spanish shipping is equally clear. But was territorial expansion really the principal aim? A more plausible explanation is that the overall aim of France's American policy during the period 1792-1793 was to get the United States to honor its treaty commitments to France, renounce neutrality, and get involved in the war. If this could not be done through persuasion, it might be done through political pressure - appeals directly to the people through the radical public sphere. And if popular pressure also failed to sway government policy (as it did), there was yet a third strategy which Genet and Mangourit employed - get the United States involved in the conflict against its will by compromising its neutrality and using its territory as a base for military operations against France's enemies. The real purpose of the filibustering expeditions organized under the aegis of Mangourit and Genet was not conquest, but rather to turn Britain and/or Spain against the United States and, eventually, incite war between those powers. Genet, of course, was soon removed as minister at the urging of the Washington administration, and Mangourit was recalled to France before his military plans could be converted into action. Because both men left office in disgrace and failed to bring their projects to fruition, French American diplomacy during this period has generally been judged a failure. On the contrary, I would like to suggest that, even if France did not achieve its ultimate aim of dragging the United States into war, its diplomats in America pursued exactly those policies with the best chance of achieving this end. The recruitment of adventurers, the aborted invasions, the privateering, and the rabble-rousing - deemed fiascos by some his-

torians because they led to Genet's inglorious dismissal - were all well-calculated to shatter the neutrality of the United States and embroil it in war.

Rafe Blaufarb

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Florida's American Heritage River: Images from the St. Johns Region By Mallory O'Connor and Gary Monroe. (Gainesville: University Press of Florida, 2009. Acknowledgements, notes, bibliography, index. Pp. xx, 385. \$44.95 cloth.)

Mallory O'Connor and Gary Monroe's *Florida's American Heritage River: Images from the St. Johns Region* is a synergistic work of history and art for collegiate and general audiences. The St. Johns River has inspired artists across millennia, reminding, "us of what we have lost" and "what still endures." According to Bill Belleville, in an appropriately fluid introduction, it has borne mythology and utopian hopes, revealing what artists "imagine, envision, [and] dream" (10).

Belleville's poetics are followed by a crafted text telling an old history with new insights. Native Americans honored the St. Johns with totems, some over a 1,000 years old, to sanctify the environment that sustained them. Ancient art is mixed with recent renderings of lost tribes, William Bartram, and Ponce de Leon, revealing the staying power of Florida history. The art and meaning of the St. Johns takes full form in a central chapter, "Searching for Paradise," which delves into the Transcendental visions of 19th century painters. Their portrayal of the lush and languid St. John's landscape attracted the first generation of tourists to Florida; an influx that enriched an emergent aesthetic and served as a catalyst that forever changed the state.

Before film and Ansel Adams, Thomas Moran, Frederic Church and Albert Bierstadt's paintings of the monumental West inspired both tourists and "America's Best Idea:" the National Parks. It was the same in Florida. Martin Heade and Herman Hartzog's golden hued sunrises over the St. Johns unveiled a divinity in nature visitors had to experience. Steamships carried tourists "looking for adventure and excitement in an exotic setting" (189) between Jacksonville and Sanford. Deep in the reptile-infested waters of an isolated frontier, a mix of foreboding

and aesthetic rapture was to be found. Fires were built on the decks to "view the scenery and wildlife in flickering firelight" (198) and while many ensconced themselves in their picturesque surroundings, others took to shooting game, especially alligators, with little regard or sport.

The human experience is never pure, but the expanse of life and landscape along the St. Johns produced an inspired art. A godly immanence is found in revelations of light that harmonize the rich textures of the natural landscape. After a century, Heade's painting *Sunset: Tropical Marshes, Florida* (1868), still bears an immortal print: "a sublime portrait of Florida at its best—the radiant sun, the delicate clouds, the iridescent reflections, the exotic vegetation" (193).

The arrival of Flagler's railroad and its attendant pleasure palaces in pristine coastal settings impinged on the St. John's tourist monopoly. By the 1920s, the auto ended steamship tourism, and the meandering river of lakes became a backwater to a madcap decade of real estate boom and bust. The tourist cities of Miami, St. Petersburg, Sarasota and Palm Beach set a new tone for leisure and here modern painting and Art Deco came to flourish, establishing a new Florida aesthetic. In the 1930s, Marjorie Rawlings could write lovingly of her journey on the St. Johns, but for most artists it was a forgotten treasure.

After World War II, the Florida Dream and the American Dream merged, as the state became a laboratory for a new lifestyle mixing leisure, consumerism, and an unmatched tourist economy. By the 1970s, nature's sublime had been traded for the Magic Kingdom and programmed entertainment replaced personal experience for the Florida tourist. The dimensions and ethos of the theme park were quickly extended, covering Central Florida in a blanket of malls, subdivisions, and retention ponds. The Imagineering that turned the Reedy Creek district into Disney World unfortunately receives scant mention. Disney fueled the explosion that is now metropolitan Orlando; this undoubtedly transformed the St. Johns and its art, but how?

There are suggestive hints, but the authors concentrate on art that plays to the soul and not our Faustian dilemma. Of course, in a region where childish flights of fantasy are all too common this is no easy task. The book comes to a heartfelt conclusion on this point, revealing the sense of wonder expressionist forms and abstract paintings evoke. The primal thrill of existence pulses

through these works, a reminder that meaning can be found outside the world of I-pods, digital technology, and computer simulation. "Exposed to the idyllic and mysterious vestiges of wild nature, contemporary artists . . . find themselves drawn into the rich, voluptuous body of the old Goddess, Gaia herself (xviii). The ancient and the modern have a common ancestry, a heritage *The Images of the St. Johns Region* joyfully celebrates.

In an age of climate change, recession, and peak oil, art for art's sake is a luxury, but art for life is essential. Florida's landscape of subdivisions and SUVs is in disrepair and like the Everglades it must be restored. In this endeavor the St. Johns "is a roadmap . . . As it has shaped our past and molded our present; so to it holds a key to the future, for it is water that will direct our future on this earth, indeed the future of all life" (302). An inveterate humanity flows along and through this Heritage River; it has taken form in a millennium of art and, perhaps, another millennium awaits.

R. Bruce Stephenson

Rollins College

An Everglades Providence: Marjorie Stoneman Douglas and the American Environmental Century. By Jack E. Davis. (Athens: University of Georgia Press, 2009. Acknowledgements, foreword, illustrations, notes, index. Pp. xix, 816. \$34.95 cloth.)

Marjorie Stoneman Douglas, a monumental figure in modern Florida and the American environmental movement, has received the treatment she deserves in this long but compelling biography by Jack Davis. Yet this is much more than a biography, it is a fascinating journey through many topics: the natural world of South Florida, the modern environmental movement, literary trends and modes of activism in recent history. It creates a series of set pieces in cities around the nation that touched on Douglas' life and those of her forbears, reminiscent of William Cronon's book on Chicago, *Nature's Metropolis* (1992).

The key themes in the book focus on Douglas' roles as a writer/activist, her feminism and network of friends, and the fate of the Everglades - the wetlands area most recognizable to Americans. It is a big complex book, like Florida itself. Generally well written, it has numerous concise and focused chapters, although a few chapters could have been condensed. Upon occa-

sion Davis' biography lapses into descriptions of personal relationships that make the overall effort overly long. Nonetheless, it is a major achievement in modern Florida historiography.

Douglas first came to Florida as a young child in 1894 with her parents and long remembered the strong light of the tropics. Her resonance to the natural world was slow in coming. She grew up with her mother's family in Taunton, Massachusetts after her father departed the scene. She began her work life as an "efficiency expert," notably at Bamberger's Department Store in Newark, New Jersey. There was a reserved quality to Douglas' mind that came from her parent's divorce, her mother's mental illness and early death at age 52, her own wide reading, from teachers at Wellesley College, a brief unsuccessful marriage to a con artist, and a self-perception of being unattractive. She was bookish, relentless, curious and retained aspects of her Quaker and New England heritage within a personality imbued with a voice that Davis compares to that of Julia Child. Although not a field naturalist herself, she remained somewhat aloof from tramping through the glades; her persistence and genius was in trying to understand and communicate both the history and the elusive science of South Florida hydrology in contrast to the mantra of the day – growth and drainage. She became the major proponent of the glades, even if others, such as Ernest Coe, had a more prominent role in actually creating Everglades National Park in 1947. Part of the value of this biography is the credit given to others like Coe in the complex evolution of environmental advocacy in South Florida.

Marjorie's father, Frank Stoneman, also scholarly and industrious, had become the editor of the *Miami Herald* in 1915. A Quaker, he had ventured into the west, setting up the first store in Billings, Montana, before eventually coming to Miami early in the new century. Significantly, although not opposed to reclamation of the Everglades, Frank strongly disapproved of the poorly conceived drainage machinations of Governor Napoleon Broward and others. His daughter would later expand upon his skepticism.

Marjorie grew up in and identified with a very young though urban place, Miami. Her complex set of friends there helped mark the area as a launching pad for Florida environmentalism while it simultaneously became the setting for the most extravagant land boom in American history before World War I.

Marjorie's work involved educating others about the vast and often seemingly unknowable land and water that took up so much of South Florida. In 1845 the Florida legislature had proclaimed the Everglades "wholly valueless" (57). Reclamation (drainage), a process advocated by Buckingham Smith, became the official state policy towards the vast and often impenetrable "swamp" for more than a century. We learn about the reclamation schemes of Philadelphian Hamilton Disston, who gained title to millions of acres of land in an attempt to drain the swamps, and Governor Napoleon Broward, who made drainage a state policy shortly after the new century. We learn about the schemers and scams – and the early environmental advocates.

Starting her writing career in 1915 as a reporter for the *Miami Herald*, Douglas later wrote short stories before penning *River of Grass* (1947), one of the most influential environmental books in the second third of the twentieth century. She spent much of her later years penning a biography of the author William Henry Hudson, author of *Green Mansions* (1904).

The story of the creation of Everglades National Park forms an important part of this book and Davis is clear that many others beyond Douglas deserve credit in this work. Yet Douglas was an organizer and indefatigable proselytizer for the natural world within South Florida in her later years. After a "conversion" to activism at age 79, she helped start Friends of the Everglades, among other ventures and spoke at countless meetings around the state on behalf of re-plumbing the River of Grass. She also helped gain invaluable allies such as Nathaniel Reed and Governor (and later Senator) Bob Graham, as well as countless other politicians of both parties.

One of the lessons learned from Douglas' life is that environmental issues are never settled; science, politics and economic interests present ever-changing challenges through time. In South Florida, creation of Everglades National Park was a wonderful victory but illusory in some regards as oil and agricultural interests, and more recently, recreational and municipal lobbies, sought new uses for the water flow and the vast spaces.

Davis' study delves into the conceptual history behind modern notions of ecology and then details the complex nature of challenges faced by naturalists in approaching the regional water issues in South Florida. By the 1960s, Everglades National Park was harmed by a lack of sheet water flow south. Economic growth trumped the fate of wildlife; "with unprecedented growth came

unprecedented environmental decline" (409). Davis examines the serious threats posed by SeaDade, a potential oil refinery on Biscayne Bay, and the grandiose jetport, both of which seemed to be on a political fast track in the 1960s before environmentalists coalesced to stop them. Their movement and the effectiveness of advocates such as Joe Browder and Lloyd Miller have seldom been so succinctly summarized.

In the years prior to her death, Douglas' received a Presidential Medal of Freedom and gave countless speeches throughout Florida. Davis' book is a testament both to her intelligence and fortitude, as well as to the larger environmental movement in Florida of which she has been such an inspiration. But true to the short-term power of the wealthy and the lack of cultural memory that plagues Florida, her Coconut Grove house remains an ill-defined and unsecured monument besieged by the anger of her well heeled neighbors worried about a museum in their midst.

Gregory Bush

University of Miami

The Odyssey of an African Slave. By Sitiki. Edited by Patricia C. Griffin. (Gainesville: University Press of Florida, 2009. Illustrations, epilogue, appendices, maps, index. Pp. xii, 224. \$24.95 cloth.)

The title of this book is somewhat misleading. On the surface, it appears to be an autobiographical account of the life of an enslaved African who lived out the bulk of his life in St. Augustine, Florida. To be sure, Patricia Griffin has provided readers with an authoritative version of a manuscript written in some fashion by a freedman named Jack and his former owner, Buckingham Smith. Drafted by the two men after the Civil War, work on the project ceased upon Buckingham's death in 1871. Two full versions of the manuscript and another fragment subsequently found their way to the New-York Historical Society. Since these versions differ in certain particulars, Griffin is to be applauded for her ability to produce a coherent, singular narrative that gives voice to an individual who entered the world as a free man named Sitiki in coastal west Africa during the 1790s and departed it more than eighty years later in St. Augustine as a Methodist minister and community

leader affectionately known as Uncle Jack. Whether the work should be read as a slave narrative or a piece of local history, however, is open to debate.

As a slave narrative, Sitiki's autobiography and Griffin's lengthy consideration of the text must inevitably be compared to the handful of other accounts authored by former slaves, several of whom were also born in Africa. The authenticity and reliability of slave narratives has been a hotly debated subject, particularly in recent years as questions have arisen about one of the most celebrated and oft-cited accounts, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African* (1789). Because the voices of the enslaved have been so difficult to access, it matters greatly whether or not Equiano's recollections of his childhood in Africa, his capture and enslavement, and his endurance of the Middle Passage were experienced first hand by the author or were invented by a gifted story-teller. Griffin's edition of a narrative account, authored by another former African slave, therefore represents a promising opportunity for scholars to hear about slavery and the world inhabited by African Americans more generally from the mouth of a man who endured a life in bondage during the nineteenth century. That this story takes place in Florida makes it doubly important since so few sources authored by African Americans have been identified.

Unfortunately, at least as far as the history of slavery goes, Sitiki's narrative is pretty thin gruel. Only about one-fourth of the manuscript concerns Sitiki's personal story; the majority of the narrative is a detailed description of St. Augustine and its inhabitants. Griffin devotes several chapters to Sitiki's possible place of birth and his capture and enslavement. She makes an admirable and energetic effort throughout to try and imagine, where Sitiki (or Jack, as she refers to him after his purchase) is silent, what he may have thought, may have seen, and may have felt. The narrative, however, is not particularly introspective and the reality is that Sitiki was taken from Africa while still a child of 11 or 12 and his recollection of his early years is decidedly impressionistic. Griffin has more substantial information to work with near the end of the book when she provides a thoughtful consideration of African-American Christianity in Florida, including some nice evidence about Jack's Methodism from the diary of the minister responsible for his conversion, Joshua Nichols Glenn (149-51).

As a local history of Spanish St. Augustine, Griffin's work is much more interesting and likely provides more fodder for scholars to chew on. Griffin is able to enliven the world inhabited by Jack since the manuscript is particularly detailed when it comes to the physical make-up of St. Augustine and the multi-national inhabitants of the town in the years after it passed from Spanish control to the United States. In many places, it is not too difficult to imagine the inhabitants going about their daily business, or see the town as northern visitors did when they came to enjoy the warm climate, or even to get a faint whiff of the bountiful, ornate orange groves tended by Jack on the Smith property. For readers interested in the local history of Florida, particularly its distinctive Anglo-Spanish character, Sitiki's narrative and Griffin's elaborations will likely prove to be a valuable resource.

In the final analysis, though, it is difficult to recommend this work to a more general audience. Griffin's book is unfortunately plagued with the kinds of small errors that make the reader wonder about the depth of the author's historical research. Errors litter the work, such as the assertion that the United States was "engaged in the Mexican War" in 1845 (something that would not come to pass for another year), or misspelling the names of the well-known abolitionist Gerrit Smith ("Garrit") in reference to a letter written by his brother, Peter Sken Smith (whose middle name is incorrectly spelled "Skein" herein) to his sister-in-law Ann (identified by Griffin as "Nancy") (152, 161). Similar mistakes appear in other places, as well. Because the book is only lightly documented (no books or articles about abolitionism or any member of Gerrit Smith's family appear in the citations or bibliography), it is difficult to determine whether or not such miscues are idiosyncratic or symptomatic of a larger problem.

Griffin has therefore produced an interesting but flawed book. The text is filled with intriguing minutiae and the author is able to tease out some suggestive conclusions based on what appears to be a skeletal manuscript. Jack's narrative itself is brief (just 24 pages in this edition) and is worth consulting for a slave's-eye view of nineteenth-century Florida. Still, it appears as if Griffin could have done better by the manuscript and I suspect that she has not had the final word on the potential strengths or limitations of the narrative as a primary source.

Michael Guasco

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Paths to Freedom: Manumission in the Atlantic World. Edited by Rosemary Brana-Shute and Randy J. Sparks. (Editor's Note, introduction, notes, contributors, index. Pp. 432. \$59.95 cloth)

Manumission, while not ignored by historians, certainly has not garnered the same type of attention as other aspects of the Atlantic World. This volume of collected essays offers a wide range of studies dealing with manumission from every corner of the Atlantic World. While this is not a synthetic study, there are several key points that carry through most of these chapters. Beginning with Orlando Patterson's essay, virtually all of the scholars accept that manumission was essentially a gift given by the master to the slave. Of course, this "gift" was full of expectations and meanings in slave societies. Though the enslaved might be released from bondage in any number of ways (military service, self-purchase, by sexual or familial relationships, via last will and testament, etc.) in most cases the stigma associated with being a former slave shaped and limited their lives as free people. This later point is best illustrated in Scott Hancock's essay on post-abolition Massachusetts; however, virtually all of these essays make it clear that this was a "gift" that had to be earned.

On the other side, slaveowners who could use the promise of manumission as a reward for loyalty, or hard work, or sexual access sometimes found their own power thwarted by that of the state. This clearly was more common in colonial circumstances where race rather than other justifications had become the basis of enslavement. In other words, the promised gift might not be an option in regions that discouraged the creation of a class of free people of color, particularly the United States, without the additional requirement of having the newly freed person removed from the locality.

When taken as a whole, this volume makes it clear that manumission rates were low in virtually every part of the Atlantic World across all time periods. The debate over slave treatment and opportunities for freedom among various empires has been a long one, and while the Spanish had a legal system that theoretically offered greater chances for freedom than others, in practice, opportunities for manumission could vary a great amount depending on geography and time.

Orlando Patterson's essay calls for scholars to offer a comprehensive theory of manumission rates rather than "current eyeballing, trial-and-error methods of analysis" (23), but this volume points at how difficult such a comprehensive theory would be to develop. Just as "slavery" is an extraordinarily difficult topic to discuss without chronological or geographical constraints (though Patterson has made a career of this), manumission actually seems far more unwieldy as different Atlantic empires had various legal structures, demographic make-ups, and uses for slaves. Based on the essays in this volume, it seems that such an all-inclusive study is not likely to follow soon, though this in no way takes away from the contributions smaller-scale projects offer.

The strength of this book is the breadth of the chapters, but at the same time this is one of its drawbacks. This volume offers a wide range of individually distinct essays that are roughly within the framework of "The Atlantic" stretching from Late Medieval Spain (which seems to fit more closely with the Mediterranean World) to the activities of the Dutch East India Company at the Cape of Good Hope, to nineteenth century Virginia. None of the seventeen chapters are explicitly comparative in nature, leaving the reader to make the connections between these places. On some level this book raises questions about using the Atlantic as a tool of analysis—some of these studies deal with locations on the Atlantic rather than actual transatlantic works, while others seem only tangentially related to the wider Atlantic world. There are many excellent studies that deal with only one part of the Atlantic world, but it is not always clear how Atlantic relationships shaped the individual regions mentioned in this text. It seems as if these essays are presented roughly in chronological order, but perhaps if they had been grouped by empire it might have been easier to make the connections between them. Again, the individual essays are interesting and offer exciting views of an understudied topic in several neglected regions, but as a whole the book is too wide-ranging to make a definitive claim about how manumission functioned in general terms, how manumission varied within different parts of particular empires, or how the practice changed over time. Scholars interested in an extensive view of manumission in several different locations or for those with a particular focus in one of these less-studied regions will likely find this book to be valuable.

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Key West Hemingway: A Reassessment. Edited by Kirk Curnutt and Gail D. Sinclair. (Gainesville: University press of Florida, 2009. Acknowledgments, illustrations, works cited, index. Pp. xxvi, 325. \$45.00 cloth).

Kirk Curnutt, one of the editors of *Key West Hemingway: A Reassessment*, a selection of essays originally presented at the Eleventh Biennial Ernest Hemingway Society Conference, states that the selected seventeen essays have been "specifically designed to define the contexts in which Hemingway's Key West years are best read" (19). Organized in four parts with an Introduction establishing the Key West literary tradition and its relevance to Hemingway's own portrayal of characters, particularly Harry Morgan in *To Have and Have Not*, the essays focus on Hemingway, the person and the writer, the reading of *To Have and Have Not* within the context of maritime piracy, the social and political events of the era as well as Hemingway's own sea adventures. The essay on the film version of *To Have and Have Not* analyzes the dialogue the film offers with Hemingway's text. Reassessing the literary value of Hemingway's neglected essays and short fiction within the writer's legacy, and the commercial appropriation of the writer as a tourist attraction, richly illustrated with photographs of the writer, his family, friends and environment and referencing relevant historical documents, the book convincingly reaches both scholarly and lay audiences.

In the opening essay of the first section, Patrick Hemingway, the only surviving son of the writer, introduces a previously unpublished sketch, "A Key West Girl." The sketch itself, an interesting piece for Hemingway scholars examining the stylistic variety of the writer's works, is, according to Patrick Hemingway, a fictionalized portrait of Betty Bruce, the wife of T. Otto Bruce ("Toby"), Hemingway's chauffeur/handyman friend. "907 Whitehead Street," Carol Hemingway's memorable tour of the Hemingway's estate, demystifies some legends associated with the place (such as the myth of the "Hemingway's cats") as it reminisces about everyday lives of its inhabitants. The photographs vividly illustrate her memories. In "Only in Key West: Hemingway's Fortunate Isle," Lawrence Broer examines Hemingway's preoccupations and activities during his Key West years and their impact on his career. The essay convincingly establishes "play time" in Key West as both a physical and spiritual experience for Hemingway's writing as the

fishing tours, immortalized in his fiction and in scientific articles he contributed to various magazines, fortified his imagination. Acknowledging that Hemingway's life during the Key West decade is a more complex phenomenon than it appears on the surface, Gail Sinclair in "The End of Some Things: Hemingway's Decade of Loss" sees it as a time of both gains and losses, the time when "the downward spiral from personal and professional happiness to greater uncertainty in both arenas gained momentum" (75). In the two final essays, "Beleaguered Modernists: Hemingway, Stevens, and the Left" and "Hemingway, the Left, and Key West," Milton A. Cohen and Dan Monroe, respectively, analyze the modernist writers' uneasy relationship with the political left. While Hemingway's Key West experience supported his condemnation of the social welfare of New Deal era, essentially prompting his apolitical aesthetic stance, later political developments, particularly the threat of fascism, contributed to his change of views toward the Left. Yet, ever committed "to present the world as he found it" (103), in *For Whom the Bell Tolls*, Hemingway criticized the elements of the Left in the Spanish war.

In the four essays of the second part, "Revisionary Readings of *To Have and Have Not*," Susan F. Beegel, Steve Paul, Mark Ott, and Susan Wolfe discuss the novel's style and content as a powerful combination of realism and popular culture, particularly hard-boiled fiction, transcribing the writer's experience and providing a venue for social criticism. The fifth essay, "Hemingway, Faulker, and Hawks: The Nexus of Creativity that generated the Film *To Have and Have Not*" argues successfully with Crawther's and Beegel's unfavorable assessment of the film as an adaptation of Hemingway's novel. While acknowledging creative changes of the setting and character portrayal, Mimi Reisel Gladstein sees the film as an artistic "re-creation," a dialog with Hemingway's novel along the lines of the Greek myths' multiple retelling of the stories, yet preserving the mythological essence.

Five essays of the third part, "Tourism, Celebrity, Natural Disaster: Hemingway's Neglected Florida Fiction and Essays" reestablish the value of the lesser known works of Hemingway. In "Reexamining the Origins of 'After the Storm'," Michael Crawley evaluates the conflicting accounts of the story that originated "After the Storm," important for its first time use of the material from Hemingway's Key West years. John Fenstermaker's analysis of Hemingway's *Esquire* articles convincingly emphasizes the importance of this contribution in the writer's

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career as a venue "for responding to his critics quickly and directly..." (209). In "Letters and Literary Tourism: Hemingway as Your Key West Correspondent in 'The Sights of Whitehead Street,'" E. Stone Shiflet and Kirk Curnutt rhetorically read one of the *Esquire* essays as self-dramatization, "a parable about Hemingway's need not to succumb to celebrity and maintain his artistic ideals" (236). Supplemented with accounts of the fate of World War I veterans, James Meredith's "Hemingway's Key West Band of Brothers: the World War I Veterans in 'Who Murdered the Vets?'" and *To Have and Have Not*, a comparative reading of Hemingway's article and the novel in the context of the writer's oeuvre, re-examines the novel, considered "the least engaging," as an important transitional effort, leading to his much more successful endeavor combining "modernist depth with the political-historical context" in *For Whom the Bell Tolls*. Nicole Camastra in "The Nice, the Strange, and the Wicked: Physical and Moral Landscapes in 'The Strange Country,'" the last essay of the section, focuses on the story's unique evocations of Florida landscape as allusions to Hemingway's themes of "loneliness, despair, hope and consequences" (281).

"Key West as a Carnival: Hemingway and the Commodification of Celebrity," the only essay of part four, "Destination Hemingway," provides a Bakhtinian dialogic reading of the high and popular culture image of Hemingway's enduring Key West legacy. Reinforcing the view of the writer as a multifaceted persona, the essay seems a fitting conclusion to the book that presents a gamut of diverse foci, combining meticulous historical scholarship enhanced with visual appeal of photographic images of the writer and his environment.

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Latino Immigrants and the Transformation of the U.S. South. Edited by Mary Odem and Elaine Lacy. (Athens: University of Georgia Press, 2009. Acknowledgments, tables, map, index. Pp.xxvii, 240. &\$9.95 cloth, \$24.95 paper.)

Over last three decades, immigration from Central and South America has thoroughly reshaped the face of labor and society in the United States. Latino population in the South has more than

doubled in the past ten years, with mass migration creating profound changes in the social, economic, and cultural fabric of the region. Nowhere in the nation has this metamorphosis been more evident than in states like Georgia, North and South Carolina, and Virginia, where the number of Latino immigrants increased over 300 percent on average from 1990 through 2006. In that same duration, the city of Atlanta alone experienced an increase in Latino population from 57,000 in 1990 to 270,000 by the year 2000, a 370 percent growth rate. A new era in southern history and scholarship concurrent with the broader socioeconomic and cultural shifts accompanying Latino Diaspora is also decidedly underway. Beginning with works like Leon Fink's *The Maya of Moganton* (2007), Heather Smith's edited essays in *Latinos in the New South* (2006), Victor Zuniga and Ruben Hernandez-Leon's *New Destinations* (2006), and James L. Peacock's *Grounded Globalism* (2007), scholarship examining the influence of Latino immigration to the South is flourishing in conjunction with the expanded visibility of Latino population and culture within the region. *Latino Immigrants and the Transformation of the U.S. South* is an exciting work that stands as the most recent foray into this expanding field. Editors Mary Odem and Elaine Lacy offer an engaging collection of essays written by U.S. and Mexican scholars that, at their broadest level, examine transformation in rural, urban, and suburban areas of the South. Employing a range of methodologies and approaches, authors in this work present detailed analyses of how immigration from Mexico and Central and South America is changing the South and how immigrants are both actively refashioning and adapting to the southern context. In providing innovative insight on an increasingly controversial and divisive topic, the writings in Odem and Lacy's work foster novel contributions to an emergent subfield of southern history. Illustrating how economic globalization has contributed to the transformation of the southern economy, the book's central themes engage the economic and social impact of immigration, changes in regional culture, the landscape of new racial dynamics, immigrant identity incorporation and place-making, and the varying responses of southerners to their new Latino neighbors. Chapters include analysis of Mexican immigration and settlement in the Carolinas, the migration of Veracruzanos to the southern United States, the "Mexicanization" of the industrial and urban landscape in Georgia's Carpet Country, as well as an exploration of the ethnic and racial tensions among

poultry workers in rural Mississippi and forestry workers in Alabama. The role of Latino immigration in the urban South is far from neglected here, with sections outlining immigrant religious practice and community building in Atlanta and the evolution of immigrant-refugee politics in Nashville.

With such a diverse and effective grouping of essays, it proves difficult to go wrong in Odem and Lacy's book. But for the purposes of the historian, chapters by Rosio Cordova Plaza, Victor Zuniga and Ruben Hernandez-Leon, and Ray Mohl may prove most beneficial. In a chapter entitled "New Scenarios of Migration", Plaza outlines the nature of social vulnerability among undocumented Veracruzanos across the southern United States. Positing the influx of migration from Mexico to the United States within the broader context of the largest migratory wave in history, Plaza explains that rural-to-urban migration within Mexico is no longer an option for finding employment, thereby forcing hundreds of thousands of Veracruzanos to find work and money for their families in the United States. Out-migration from Veracruz and other Mexican states has resulted in the depopulation of rural areas, a point illuminated in Plaza's use of oral interviews taken from farmers over the course of the last decade. She demonstrates that the suffering and adversity faced by Mexican economic migrants to the United States is not minimal, and, like globalization more broadly, is a processes marked by abuse, exploitation, and the emergence of a permanent culture of fear. In "The Dalton Story", Zuniga and Hernandez-Leon trace the evolution of Mexican migration and impact in the "Carpet Capital of the World"-Dalton, Georgia. Since the early 1990s, Mexican immigrants have served to revitalize and transform both the structures of industrial labor and the sociocultural patterns of this north Georgia community. In welcoming Mexican immigration as a new (and not always "cheaper") labor force, officials and residents of Dalton have experienced a transformation of their community institutions while largely abandoning much of the anti-immigrant backlash found elsewhere in the state. Mohl's powerful fourth chapter examines globalization and Latin American immigration in Alabama, using the experience of Mexican workers in Russellville and Birmingham to show that much of the contemporary influx of Latino immigration is underwritten by personal and domestic economics. Along the way, migrants have helped to restore and revitalize industries like poultry and seafood production, agriculture, and the lumber industry. These chapters demonstrate how

and why the South is experiencing a dramatic demographic, economic, and cultural transformation thanks in part to Latino immigration to the region. Angela C. Stuesse's chapter on race and the transformation of labor among Mexican poultry workers in Mississippi and Mary Odem's examination of Latino immigrants and the politics of public and private space in the Atlanta suburbs deserve recognition as gems in this work as well.

The blending of interdisciplinary foci and quantitative and qualitative approaches in *Latino Immigration and the Transformation of the U.S. South* allows for a richly woven narrative of the migration, settlement, and adjustment processes as they are experienced in communities across the South. However, it seems only responsible - if not necessary - to outline the impact of immigration on social services and the environment as a central facet of the broader global population crunch in which the United States takes part. Unsustainable and unbalanced commercial and residential growth has plagued the South since the late 1960s, with white suburban flight and increasing urban blight creating sweeping changes extending beyond the individual and the local. While Odem and Lacy are correct in asserting that "it's too soon to make generalizations about the direction of racial transformation in the region," historians and social scientists must begin to outline the impact of immigration upon public health, the environment, and social services (xxiii). Small quibbles aside, this outstanding collection of essays is accessible not only to specialists in the field, but general readers and undergraduate students as well. Odem and Lacy's work stands as the foremost recent contribution to our evolving understanding of the Nuevo South.

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Making Catfish Bait Out of Government Boys: The Fight Against Cattle Ticks and the Transformation of the Yeoman South. By Claire Strom (Athens: University of Georgia Press, 2009. Forward, preface, introduction, images, maps, conclusion notes, bibliography, index. Pp. xiii, 297. \$44.95.)

Modernity came to the American South on the back of a parasitic host. That parasite was the cattle tick—the primary culprit in the spread of Texas fever in southern livestock—and attempts by

government officials, agricultural bureaucrats, scientists, yeoman, and businessmen to understand, control, and eradicate this arachnid provide the subject of Claire Strom's fine new book, *Making Catfish Bait Out of Government Boys*.

In the work, Strom argues that a close examination of the struggle to rid the South of cattle ticks not only presents a unique lens to explore the agricultural modernization of the region but ultimately a way to understand the immensely complicated relationship that humans have with the natural world. The book begins by investigating the ecological, economic, and scientific links among cattle, ticks, and humans that caused the Texas fever epidemics of the nineteenth century. Texas fever is endemic in southern landscapes, and southern cattle, for the most part, developed immunity to the disease. The North's staggering industrial growth pushed and pulled cattle out of the South, where they encountered northern herds that lacked immunity. Texas fever decimated northern cattle, and the economic repercussions reverberated across the national agricultural landscape. By the first decade of the twentieth century, the United States Department of Agriculture, New South business interests, and state governments coordinated with one another to eliminate this ecological and economic menace. They adopted quarantine lines, created education programs, and implemented dipping programs as the primary ways of erradicating ticks.

Resistance arose in the South's backcountry where yeoman saw tick eradication as an affront to the localism that sustained their cultures and economies. Yeoman had a healthy suspicion of book farmers and the education demonstrations that accompanied eradication only reinforced this suspicion. Moreover, dipping and quarantines were expensive propositions. Yeomen benefited little from the national agricultural marketplace that these actions were created to protect. Yeoman slaughtered and sold their cattle locally, and they questioned the necessity of acts that appeared to extend federal power and benefit larger business interests. As states clamped down on enforcement of quarantines and dipping, yeoman sought injunctions from local government, dynamited dipping vats, and even took to violence in order to protect their livelihoods.

Florida's place in Strom's broader narrative is especially intriguing. Like other regions in the South, Strom argues that Florida's attempt to eradicate the tick became stuck in quagmires caused by

environmental and class politics. But Florida's abundant open range, ineffective bureaucratic system, and inaccessible landscapes allowed Texas fever to imperil South Florida's cattle industry through the Great Depression. Complicating matters, Florida's cattle tick came from a different genus than most of the rest of the South's, and it thrived on both cattle and deer. Thus, Florida's deer herd needed to be culled to prevent cattle reinfestation. The Florida Game Commission and its tourist boosters objected vociferously to such a move, battling a cattle lobby that won the right to partially eradicate Florida's deer herd after the rest of the South closed its borders to Florida cattle. The cattle tick's last stand in the United States came in the Big Cypress swamp, where the Bureau of Indian Affairs (BIA) attempted to stop the deer purge. The BIA contended that deer constituted an important symbol of sovereignty and source of sustenance for the Seminole nation. After five years of bureaucratic wrangling that had an exasperated Franklin Roosevelt declare "this great global war issue could be settled once and for all without having the problem of the tick-proof status of Seminole deer appear in the articles of peace," the USDA pronounced Florida—and thus the United States—tick free in 1944 (196).

Environmental and agricultural historians will have heard similar stories before from Bonnie Lynn-Sherow, Louis Warren, and Karl Jacoby. Yet Strom's nuanced treatment of the ways in which different actors and politics—from local citizens and communities to county, state, and national governments—shape one another's decision-making processes goes beyond the earlier works in this historiographical tradition. Indeed, most monographs that explore resistance to agricultural modernization usually do so through bifurcated lenses that pit local entities against expanding national hegemony. By adopting a model that stresses the interaction among so many different players in the cattle tick saga, Strom enriches our understandings of state formation, local opposition, and agricultural change.

One minor flaw with her argument stems from the structure of the monograph. She "wanted to tell the tick story from multiple perspectives," so she organized the book into chapters that assume the viewpoints of the different actors involved in her story (xviii). This choice bore much interesting fruit, yet such a narrative structure masked the fact that not all actors in her work fit neatly into the chapter categories she constructs. This problem is particularly evident in her chapter on the scientists who created the empirical

framework for understanding ticks and Texas fever, frameworks that state and national bureaucracies exploited to subdue yeoman, diminish local autonomy, and limit self-governance. Scientific knowledge represented the ultimate expression of state power, and placing the scientists in their own chapter absolves them of their culpability in many of the less pleasant outcomes of tick eradication that appear in other parts of the work.

Still, *Making Catfish Bait Out of Government Boys* is the best kind of book. It enriches our view of the American South by making us ponder the complicated relationships among environmental change, political power, national economic integration, and class formation that are too often told as singular, unconnected stories. Strom's examination of these relationships reveals a world of compromises and struggles, hopes and opportunities. It is a story Strom tells ably, and this book should be read by anyone interested in the political, environmental, agricultural, and cultural history of the American South.

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Northern Money, Southern Land: The Lowcountry Plantation Sketches of Chlotilde R. Martin. Edited by Robert B. Cuthbert and Stephen G. Hoffius. (Columbia, SC: University of South Carolina Press, 2009, Illustrations, acknowledgments, introduction, prologue, bibliography, index. Pp. xi, 274. \$34.95 cloth.)

The idea for this book emerged when a librarian at the South Carolina Historical Society gave an envelope of old clippings to Robert Cuthbert, a retiree with a passion for researching the history of the South Carolina coast. Chlotilde Martin had written these now browned and tattered articles in the early thirties at the urging of William Bell, who was then the editor of the *Charleston News and Courier*. As Bell explained to Martin, a talented journalist, he wanted to publish a series of illustrated articles about the lowcountry estates owned by wealthy northerners. Bell envisioned these articles as presenting a positive interpretation of this phenomena and a means of boosting further development of the coast by people of means. He had a number of reporters tackling different parts of South Carolina, with Martin covering five counties—Beaufort, Jasper, Hampton, Colleton, and Berkeley.

Martin enthusiastically tackled the assignment. Her first article appeared on November 23, 1930 and this initiated what would become a series of fifty articles that described over eighty estates. Martin had an eye for architectural detail and interior decorations and a flair for spinning a good story. She always provided some background on the new owners, detailing their occupations and source of their wealth, whether New York bankers or Massachusetts industrialists. Based on field trips in which she took pictures and interviewed owners, caretakers, laborers, or anyone available to tell her about the social and economic aspects of the property, the articles attracted attention and were often reprinted in other newspapers.

Working with Martin's original articles, Robert B. Cuthbert and Stephen G. Hoffius, the latter a freelance writer and editor, have skillfully developed a format that includes an informative introduction, helpful maps, numerous photographs, and a brief commentary with current information that follows each of Martin's articles. As a journalist dealing with historic properties, Martin did not have time for extensive research. Thus the readers of this book are indebted to the editors for elaborating on and correcting various aspects of her stories.

During the late nineteenth and early twentieth centuries many wealthy northerners acquired large tracts of southern land, often to use as hunting preserves. National prosperity, expanding railroads, and a yearning to escape cold climates and the pressures of urban, commercial life led many of the nation's richest families to buy southern land. One of the oldest and best known examples of "northern money and southern land" in this regard was the Jekyll Island Club established in 1888 on the Georgia coast. But South Carolina had its share of comparable estates. Of the almost 80 properties covered by Martin, seven were purchased prior to 1900. Some were owned jointly by a number of club members, but the majority had individual owners. In most cases, the hunting focused on birds instead of deer and many of the northerners were more interested in the hunting dogs they brought along than in the prey. The accommodations ranged from restoration of original plantation houses to the building of both modest and elaborate hunting lodges.

Martin clearly had a special interest in Kate Gleason, a multi-millionaire and the only woman among the property owners she studied. One of Martin's early articles chronicled Gleason's interests in the lowcountry. After building an inn and restaurant in an

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old world style in Beaufort, Gleason began buying and restoring historic houses in Beaufort. Then she purchased Dataw Island and built causeways across two islands to provide access. She died, however, before being able to rebuild the plantation house that had once stood on Dataw.

In the Cheeha-Combahee Plantation article, Martin chronicled the major change that occurred when a sawmill closed, because of the exhaustion of the lumber holdings, and Frederic Pratt, President of the Pratt Institute in Brooklyn, purchased the property. Thereafter, a village with more than a 100 homes ceased to exist and the old company store became the stable. Pratt turned 11,000 acres into a community estate for his extended family. Various children and grandchildren built their own simple cabins or houses but shared a common bathhouse, trout pool, yacht pier, and stable. Martin concluded that the Pratts are a "jolly, happy bunch" and enjoy "roughing it" during their winter visits to Cheeha-Combahee (202-203).

The major contribution of this book is to highlight a subject that deserved further study. The 80 estates mentioned by Martin are just a fraction of many lowcountry properties purchased by northern money. And while Martin, in the 1930s, hints at the impact that these purchases had on preservation, development, demographics and the economy, much more research is needed to understand this phenomena that left a strong imprint on the lowcountry.

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