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Book Reviews

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Book Reviews

Daniel Murphree, Book Review Editor

Slavery in Indian Country: The Changing Face of Captivity in Early America. By Christina Snyder. (Cambridge, MA: Harvard University Press, 2010. Acknowledgements, illustrations, notes, index. Pp ix, 344. \$29.95 cloth.)

In *Slavery in Indian Country* Christina Snyder accomplishes a comprehensive, in depth, and sometimes shocking overview of the various forms of slavery that took shape in the Native South. With illustrative chapter openings, clear summaries, and brief introductory and concluding sections, the book is compelling and highly readable for academic specialists as well as general readers with an interest in Native American and southern histories. Snyder pulls no punches and takes no sides in this tenacious analysis. Wading deep into primary accounts of captivity by and of Indians and reading widely in the secondary literature across a range of historical and anthropological subfields, she uncovers and lays bare a multi-ethnic, changing system of human captivity that embroiled Native nations. This system, Snyder argues convincingly, was entrenched in Native cultures prior to the arrival of European invaders but took on new forms as Native people became enmeshed in the ferocious European trade in animal skins and human beings.

Beginning with the Pre-Columbian Mississippian period and concluding with the early nineteenth century Seminole Wars, Snyder draws a long, complex line of continuity between earlier and later forms of captivity. The Native nations and locations that she covers are diverse, ranging from the Natchez nation in Mississippi to the Apalachees in Florida and focusing most closely

on the five major tribes of the later Southeast: the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles. Snyder shows that the divinely endowed chiefs of Mississippian chiefdoms kept captives of war from other tribes for both practical and ideological purposes, using these owned persons to shore up elite status and to perform labor. After the fall of the Mississippian chiefdoms, Native societies reorganized into decentralized, less hierarchical groups, but warfare was still frequent and captive taking a regular feature of life, such that captives of different groups were a common sight in eighteenth century Native towns.

Building on impressively exhaustive research, Snyder makes the argument that slavery—which she defines as the marginalization and ownership of people as property—was not imported to North America by Europeans and was not solely a white-black phenomenon (135). Rather, a particular form of slavery—the taking of war captives who might be tortured and killed, adopted to compensate for the death of a loved one, or kept as outsider-laborers—was indigenous to the Native societies already present on the continent. In this way, Native American cultures were similar to cultures around the world that categorized some persons as subhuman and thus available for exploitation and abuse. In addition, Snyder reiterates the finding made by other scholars that in the period of early contact, Native people did not classify themselves, or Europeans, or Africans into racial groups. They did not prioritize skin color over other features of difference as did European colonists. This changed, Snyder asserts, only after Native people were compelled by economic and political exigencies to renegotiate their relationship with European colonial powers in the eighteenth century. By the turn of the nineteenth century, some members of Native groups had fully engaged the notion of racial difference and hierarchy, seeing themselves as “red” people with commonalities across ethnic and national distinctions and seeing people of African descent as “black” and the population most fit for slavery. Native people then ceased taking other Indians as captives and concentrated instead on acquiring lucrative black slaves.

Snyder’s deep research and open-minded stance lead her to a number of remarkable insights. She demonstrates the similarity of experience of Indian, black, and white captives owned by Native people through the eighteenth century, making these multiracial captives’ lives real and visible in a way that had not yet been accomplished in other works. She also shows that although Native people did not

emphasize skin color in this early period, they did highlight ethnic and even internal class differences by adopting particular hairstyles. These differences in head adornment made scalps taken in battle all the more meaningful to young men collecting war honors, for the hairstyle of the removed scalp identified the enemy group. Drawing on a number of examples in the context of Indian slavery – such as male slaves being made to do agricultural labor that was traditionally women’s work and female slaves having their hair shorn like men—Snyder makes the astute observation that “degendering” was likely a “transhistorical” and cross-cultural feature of slavery (135).

The final chapter of the book is devoted to what Snyder describes as the unique relationship between Seminoles and blacks that developed in Florida. Unlike other Indian nations of the South, Snyder argues, the Seminoles maintained from their Mississippian past a flexible system of political organization that allowed escaped black slaves to develop their own towns within Seminole society. In exchange for tribute and military alliance, black Seminoles attained needed protection and relative freedom from Seminole chiefs. Although Snyder is not the first to make this claim for a Seminole exception to the racialized slaveholding culture that developed in parts of the Native South, she is the first to deeply contextualize this relationship within a larger conceptualization of Indian captivity.

Snyder has accomplished so much in this book that it is difficult to ask for more. However, it needs to be said that while she devotes a chapter to addressing the European appetite for Indian slaves that catapulted and further corrupted Indian captive taking practices, most of the book is about Indians as slaveholders and captives held by Native owners. Even an Afro-Creek trader in Florida, Philatouche, is profiled as the owner of several black slaves. It is surprising that in such a broad survey, Snyder does not trace or describe the experience of southern Indian slaves owned by English or Spanish colonists, the daily lives of Indian slaves on Carolina or Virginia plantations, or the fates of Native people sold to the Caribbean and Europe. The “Indian Country” of her title is an elastic place that surely includes the lands of colonial interlopers, and Snyder demonstrates elsewhere in the book that she is both comfortable with geographical leaps and skilled at comparative slavery analysis. Even as her book does the important work of illuminating dark corners of human exploitation, it leaves other corners overshadowed. Some readers might take away from this an

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unbalanced picture of Indian suffering at the hands of other Native people while Europeans were the instigators of a massive trade in Indian slaves and the primary enslavers of Indians and Africans in the Americas.

Overall, Snyder's contribution superbly develops a growing area of study on American Indians and slavery. Established by Almon Wheeler Lauber in his 1913 work, *Indian Slavery in Colonial Times*, this line of enquiry was substantially advanced by James Brooks's, *Captives and Cousins* (2001) and Alan Gallay's, *The Indian Slave Trade* (2002). In this daring book, Christina Snyder has produced new knowledge. Her work shows that there is still much more to be uncovered in the history of U.S. colonialism, slavery, and race. After confronting Snyder's study, neither specialists nor general readers will be able to think of American slavery in quite the same way again.

Tiya Miles

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Thunder on the River: The Civil War in Northeast Florida. By Daniel Schafer. (Gainesville: University Press of Florida, 2010. Preface, acknowledgements, notes, bibliography, index. Pp. xiii, 352. \$29.95 cloth.)

Professor Daniel L Schafer has produced a well-written history of Jacksonville and its environs that, for at least a generation, will be the book to read to learn about the Civil War in the St. Johns River area of northeastern Florida. It begins with the debates over secession and carries the story through November 1865. It covers Confederate Florida's defense of the area and the military actions of Federal gunboats on the river and soldiers occupying the city and raiding into the nearby areas. Another emphasis is the impact of the war on the people who lived in Jacksonville and the surrounding area: white civilians who supported the Confederacy, white civilians who supported the Union, African Americans who were enslaved, and African Americans who became free.

After carefully examining the arguments presented in local newspapers, letters, and other sources about secession, Schafer concludes that "the residents of Jacksonville were so convinced that Northerners intended to limit the right granted in the U.S. Constitution to carry human property into the western territories,

and eventually to abolish the institution of slavery of slavery altogether, that they embraced secession and war as their last desperate chance to preserve slavery" (x). Utilizing a wide range of contemporary sources, Schafer presents several additional arguments. With regard to the implementation of Confederate military strategy, Schafer concludes that even though Federal gunboats controlled the St. Johns River from above Jacksonville to the coast for most of the war and occupied Jacksonville four times, the Confederates succeeded in their goal of preventing the Union forces from utilizing the river as an invasion route to the interior of Florida (which continued to produce cattle and other products needed for the armies elsewhere in the Confederacy). "Torpedoes," (underwater mines), Confederate soldiers and the citizens who supported them were central to the success of the strategy. Schafer thoroughly supports his assertions that African Americans took the opportunity to free themselves by walking away from enslavement to freedom under the protection of Federal soldiers; that many volunteered and served in U.S. units, which in turn freed additional slaves; that African American units were part of the occupation force in Jacksonville during and after the war; and that they were for the most part well-disciplined in the occupation and effective in battle.

Additional unstated themes are evident. Many of Jacksonville's merchants were Unionists, especially those of northern or foreign birth. The city suffered greatly from the fighting and destruction related to occupations and evacuations, but the people who lived on farms outside the city suffered more by far due to foraging by both Union and Confederate armies and Confederate guerilla groups. Confederate planters within range of Union raids suffered extreme economic loss due to the departures of slaves, the confiscation of food, livestock and wagons, and sometimes the destruction of buildings. Unionists who lived in the countryside eventually fled to the towns, as did many Confederate deserters and runaway slaves, creating serious overcrowding, shortages of shelter, and other problems for the Union occupation forces.

Schafer largely succeeds in his goal of writing "a local history placed in the national context and informed by the remarkable array of Civil War scholarship that had appeared in recent decades" (ix). He has used both Confederate and Union sources and has provided context by describing the development of U. S. policies that affected African Americans or the occupied areas and

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explaining the needs of the Confederate army to defend other parts of the Confederacy (which resulted in shifts of Confederate troops out of Florida).

A weakness, though, is the lack of any context for the pro-Confederate guerilla warfare, the Unionists in the towns and nearby countryside who lived in fear when the U.S. army withdrew between occupations, and the impact of Union occupation on the residents of Jacksonville. Since 1990, scholars have begun the work of writing very good local studies like this one, and Schafer could have informed his readers that the experience of this area of Florida was not unique. Stephen V. Ash's study, *When the Yankees Came: Conflict and Chaos in the Occupied South, 1861-1865* (1995), is particularly relevant. *Thunder on the River* would have been better if Schafer had used Ash's study of irregular warfare, Confederate deserters, and the lives of civilians in garrisoned cities and towns, the nearby no man's land, and the surrounding Confederate frontier area as a framework. Schafer could have added to or modified some of Ash's conclusions.

The narrative, carried along by military events and changes of Confederate and Union policies, holds the attention of the attentive reader. The four city maps and twenty-three photographs and illustrations are assets. Adding a map of the St. Johns River area indicating the locations of all of the places mentioned in the text would have been helpful. This reviewer regrets that the printed books considered primary sources are not separated from the secondary sources in the bibliography and regrets the lack of full first entries in the endnotes for books and scholarly articles. Students of the impact on civilians of military occupation or irregular warfare will benefit from this book, as will all who are interested in Florida history and the Civil War.

Judith F. Gentry

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American Railroad Labor and the Genesis of the New Deal, 1919-1935.

By Jon R. Huibregtse. (Gainesville, FL: University Press of Florida, 2010. Foreword, acknowledgements, notes, bibliography, index. Pp. 208. \$69.95 cloth.)

Jon Huibregtse argues that the 1920s political activism of the four independent Railroad Brotherhoods—Locomotive Engineers (BLE), Locomotive Firemen and Enginemen (BLEF), Railroad

Trainmen (BRT), and the Order of Railroad Conductors (ORC)—helped the larger labor movement and anticipated the New Deal order of labor-management relations. In a very short book, he attempts to demonstrate this by a logic of implication: the unions were politically active as shown by their support of various candidates in the 1922 and 1924 elections and revealed in their publications; they supported and gained collective bargaining rights as revealed in their push to reform the 1920 Transportation Act through the 1926 Railway Labor Act and other amendments (anticipating the National Labor Relations Act); their support of pensions anticipated the Social Security Act; and finally, the brotherhood unions offered an alternative to mainstream unionism and radicalism by embracing labor banking—"labor's boldest attempt to move beyond its traditional boundaries" (8). While logical on the surface, such an argument is not only difficult to prove but it is also nearly impossible to disprove. The book provides mostly general descriptions and little analysis and this leads to several shortcomings.

The author offers insufficient context, fails to define key terms, and the flow of the writing is too often staid, mechanical, or disorganized. The idea of industrial democracy, a central concept in the book, is presented in a simple and unproblematic fashion. The term's history reached back to the 19th century and forward to at least World War II; the author suggests that it died after World War I but that his research suggests otherwise. This is a strange reading and presents a partial truth: while the Railroad brotherhoods used the language of industrial democracy, so did many other groups throughout the interwar period, particularly industrial workers unable to gain collective bargaining rights until after 1935. More problematic is that workers, unionists, capitalists and reformers used the term and debated its meaning. However, this complicated history eludes the author and the result is analysis unconcerned with the fundamental tensions defining power struggles between capitalists and workers. The author offers instead a narrow, two-dimensional account of worker activism focusing more on the leadership and little on the rank and file. The most interesting sounding resource discussed, the weekly newspaper *Labor*, needed much more treatment than what was offered. The imprecise use of such phrases as "most Americans" and the "general public" to suggest a collective political sensibility or preference (especially when describing the failure of socialism) distracts the reader. This framing will work if indeed there was agreement of

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what a general public represented and one ignored the repression and marginalization that radicalism experienced in U.S. history. The employer drive for the open shop after World War I, for example, occurred in the midst of the Red Scare, a fact Huibregtse acknowledges but grossly understates.

Yet therein lays a deeper historiographic discordance. Nowhere in the text does the author confront the political quagmire of the railroad Brotherhoods' dogged independence and specifically the Locomotive Engineer's trade union capitalism, as William Z. Foster would have described it. Only one brief reference is made to the BLE's Coal River Colliery Company in Kentucky and West Virginia and its failure to pay union wages to the United Mine Workers of America in 1923-1924. No matter how much Warren S. Stone, President of the BLE, may have argued that the investment was a co-operative, in essence its drive for profit and dividend returns to investors countered the cooperative ethic.

The labor banking ventures were equally problematic. Huibregtse argues that banking investment failed because the heads of the bank were not experienced bankers and thus, unqualified. The circular logic, however, undermines the argument: banking experience does not insure success or failure and experienced bankers, if corrupt, may still have a successful bank or customers can be sold out while executives profit even in failure. If the BLE union leaders were guilty of malfeasance, as he states, then that is an issue that demanded more comment and analysis. The fact is that Stone had mixed loyalties to the larger union movement and to industrial unionism. Nowhere is the reader informed that Stone did not support the union (closed) shop, was on the executive committee of the National Civic Federation, or that he and other brotherhood leaders preferred to be called railway labor executives. The name of the Railroad Labor Executives Association, the Brotherhoods' political coalition formed in 1922, is left unanalyzed by the author.

If the Brotherhoods' 1920s advocacy was a precursor to the New Deal state, what is the reader to make of Stone and this trade union or labor capitalism? Both these terms do not appear in his short book and for good reason, it seems. His very brief and late discussion of a middle class tendency in the leadership (p. 113 of a 122 page book) fails because of its brevity, unsophisticated handling, and the absence in the entire book of any significant discussion of the historical context that shaped and defined the Brotherhoods. One may accept the general idea that the

Brotherhood unions, as with the AFL, supported and embraced greater equity and balance in how power was negotiated in the political economy. But this is hardly a new or interesting point at this juncture of labor historiography.

While many of the secondary sources referenced are dated and glaring omissions hurt its relevance, the more serious issue is the absence of any discussion of how its argument contributes to the historiography. Much of the material presented is redundant and the writer does not highlight what is new, at least in a convincing way. The work of Robert Zieger, Irving Bernstein, or Steven Fraser, among many other historians, will serve as better introductions to the era and the evolving history of labor-management relations. Despite the strong coverage in the historiography of these topics, there is a need to cover the railroad unions more carefully. Unfortunately, Huibregtse misses the opportunity to make a significant contribution.

Thomas A. Castillo

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Tales from the 5th ST. Gym: Ali, the Dundees, and Miami's Golden Age of Boxing. By Ferdie Pacheco. (Gainesville: University Press of Florida, 2010. Acknowledgements, illustrations, photos, index. Pp. xiv, 208. \$27.50 cloth)

The moniker "Mecca of Boxing" has been a constant in American prize fighting throughout the 20th century—even as the city which bears that nickname changes. For much of the first half of the century New York City was the geographic heart of the sport, and since the 1980s most significant professional boxing matches have been devised, signed and often fought in Las Vegas. Yet for a brief period, between the 1950s and 1980s, there was legitimate competition for which American city would be the epicenter of the boxing universe. In his latest project, *Tales from the 5th ST. Gym*, Ferdie Pacheco reminds his readers that Miami was, in the parlance of the sport, a top contender for that prestigious title.

The motivation for Pacheco's book was to provide some redress for a flawed piece of public history. A plaque on the corner of 5th and Washington in Miami commemorates the gym and its most notable patrons but neglects to even name its founder, Chris Dundee. Pacheco and his contributors take great pains to emphasize Chris Dundee's role in building and sustaining the gym, which

Dundee used as a vehicle to recruit and retain boxing talent in Miami over a career that spanned “from the age of speakeasies to the age of computers” (60).

Chris Dundee is one of several characters that Pacheco and his contributors attempt to write back into the story of the iconic gym that rivaled New York’s “Stillman’s Gym” and Los Angeles’ “Main Street Gym” as America’s premier boxing facility. The authors argue that trainers like Luis Sarria, boxers such as Willie Pastrano, Jimmy Ellis and Luis Manuel Rodriguez, as well as a host of other fighters, writers and hangers-on (even the shoe-shiner, Beau Jack, was a former lightweight champion) were all integral to making the gym a significant part of boxing and Miami history. The 5th St. Gym was therefore a popular tourist attraction in South Beach—visitors from all across the country came to watch its patrons train—even as that area decayed in the shadows of the fresh new construction that dotted the neighborhood.

Pacheco rightfully contends that in 1964 Miami reached its apex vis-à-vis boxing when then-Cassius Clay, the 5th St.’s most famous client, upset heavyweight champion Sonny Liston in a match staged at the Miami Convention Center. Pacheco is similarly correct in his belief that the role of the city, and the 5th St. Gym in particular, declined along with Ali at the turn of the 1980s. Thus, in many ways the story of the 5th St. Gym and boxing in Miami revolves around Muhammad Ali, and Pacheco remains aware of that fact. His chapter on Ali, entitled “The Spring that Flows Eternal,” is one of the more valuable, insightful and moving contributions of the book. It also contains the underlying thesis that the 5th St. Gym specifically, and the boxing world at large, all basked in the glow of Ali and the “Ali Circus” which followed the young star, thus making Miami the “Mecca” of boxing for that brief period of time.

One of the more original contributions of *Tales from the 5th ST. Gym*, however, is contextualizing Ali in the story of the 5th St. Gym, rather than leaving the gym in Ali’s shadow. Details of an eager, young light-heavyweight named Cassius Clay learning his jab from Rodriguez and his footwork from Pastrano make this part of the book more than simply a recap of the plethora of Ali biographies. Pacheco refocuses the gym and Miami as a significant part of the Ali story as well. And by emphasizing the role that fighters such as Rodriguez and trainers like Sarria played in Ali’s rise to the championship, Pacheco and the other authors similarly focus on the aspect which really made and sustained the 5th St. Gym: the influx

of Cuban boxers fleeing Castro's Cuba for nearby Miami. Just as the large-scale immigration of Cubans to Florida and Miami in particular created a "South Florida Renaissance" (165) which rejuvenated the region culturally and economically, the steady supply of talented Cuban boxers dramatically improved the quantity and quality of fighters training at the 5th St. Gym. Throughout the book, Pacheco manages to keep the history of the gym tied to the history of Miami, making *Tales from the 5th ST. Gym* an engaging read not only for fans and historians of boxing, but those interested in the cultural history of postwar Miami as well.

Readers will not find a smooth narrative flow to *Tales of the 5th ST. Gym*, rather the contributions of various "insiders" of the gym, with Pacheco's voice weaving throughout, is slightly disjointed with a staccato rhythm. It is reminiscent of sitting in a room with a group of boxing aficionados, where myriad tales of old fighters fill the air. Characteristically, Pacheco's voice supersedes the rest. But the stories of individuals, of the gym, and the city are all valuable pieces of history. Moreover, the illustrations and photos contained in the book are easily worth the cover price alone. Posed and candid pictures from Pacheco's own collection, as well as many more from Hank Kaplan's, visually narrate the life of the gym and its most important supporters and visitors. Reprints of Pacheco's original artwork are also spotted throughout the book, and add more color to the volume. The prose of its variety of authors and the images which support them all serve to paint a convincing picture of the 5th St. Gym and Miami's "Golden Age of Boxing." Even if the city never truly became a "Mecca" for boxing, the 5th St. Gym is certainly a valuable lens to view the history and business of boxing, as well as the South Beach region generally, Cuban immigration to Florida, and the crucial role of sport and popular culture in postwar Miami's history.

Andrew Smith

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Lynching and Spectacle: Witnessing Racial Violence in America, 1890 – 1940. By Amy Louise Wood. (Chapel Hill: The University of North Carolina Press, 2009. Illustrations, acknowledgments, notes, bibliography, index. Pp. xi, 349. \$39.95 cloth.)

In her seminal work, *Making Whiteness*, Grace Elizabeth Hale, examined the process by which white southerners developed a "cul-

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ture of segregation" that redefined racial hierarchy in the South as a response to a modernizing society. In her chapter "Deadly Amusements," Hale argued, "white southerners made an important contribution to the rapidly evolving forms of leisure in twentieth-century America: they modernized and perfected violence, in the form of the spectator lynching."¹ Recent scholarship has expanded the discourse on extra-legal violence beyond the realm of its horrid details, exploring the cultural influences that allowed these events to become synonymous with the southern way of life.

Amy Louise Wood's provocative work compliments the efforts of scholars, such as Hale, W. Fitzhugh Brundage, Orlando Patterson, Stewart Tolnay and E.M. Beck, as she delineates the relationship between lynching and culture and moves the discussion beyond a local phenomenon to demonstrate its national implications. In *Lynching and Spectacle*, Wood analyzes the cultural power of white supremacy and its reliance on the spectacle of public executions in religion, photographs, journalism, and film. She demonstrates how these visual representations succeeded in reconfiguring and maintaining white supremacy as a response to a modernizing South that was forced to confront new ideas on race, gender, technology, and urbanization. Wood explains how the national media, civil rights organizations, and the motion picture industry used these sensational images to raise the national consciousness about this southern phenomenon, inspiring anti-lynching activism during the 1920s and 1930s.

Lynching and Spectacle is organized thematically and chronologically. Part I, "Spectacle," demonstrates the practices used by white southerners to maintain their traditions as a counter to the development of a more modern South. Wood argues that lynchings became "more public, more ritualized, and more spectacular" (23) as a response to local and state authorities who prevented southerners from witnessing legal public executions. Lynchings allowed white southerners to "guarantee their active involvement in and witnessing of criminal punishment, to satisfy their outrage and desire for vengeance." (23) Part II, "Witnessing," examines the technological practices used by white southerners to advance their ideas of white supremacy. They proved the visual certainty of lynching through the use of photographs and motion pictures,

1. Grace Elizabeth Hale, *Making Whiteness: The Culture of Segregation in the South, 1890-1904* (New York: Pantheon Books, 1998), 203.

which "served to normalize and make socially acceptable, even aesthetically acceptable, the utter brutality of lynching" (75). Photographs, in particular, expanded the act of witnessing "to viewers who did not directly experience the lynching and its enactment of brutal 'justice'" (81). Part III, "Bearing Witness," highlights the strategies used by anti-lynching activists who disseminated images of "unruly and sadistic mobs," to redefine the cultural impact of the lynching spectacle, both regionally and nationally. Combined with the efforts of liberal Hollywood filmmakers, these images came to represent injustice and prompted most Americans "to associate lynching with its most extreme and grotesque manifestations," (261) and ultimately led to lynching's decline in the 1930s.

Wood highlights the role that Florida lynchings played in relation to anti-lynching activism. The National Association for Colored People (NAACP) and the black press used the sensational images of Claude Neale in Marianna and Rubin Stacey in Fort Lauderdale to gain international support against this southern atrocity. In the process these activists undermined the authority of white supremacy and transformed the intended "witnesses" of these spectacles from white southerners to a mostly African American viewership. For instance, the NAACP sold and distributed 100,000 copies of a pamphlet that featured Rubin Stacey to NAACP branches, churches, women's groups, and other organizations. In the more infamous Claude Neale lynching, the NAACP sent a photograph of "his nude, hanged body, to 144 newspapers in forty countries," (203) causing the United States a source of embarrassment on an international stage. Wood adeptly illustrates how these graphic, grotesque, and disturbing images transformed the consciousness of Americans, both locally and nationally, to understand that these violent occurrences were more than acts of vigilantism; they were a national failure. Wood's cultural analysis of the Neal and Stacy lynchings offers a fresh interpretation on material previously explored by historians such as James McGovern and Walter T. Howard.

Wood makes compelling arguments in her analysis of culture and lynching; however, at times her overreliance on images replaces a human element that is essential to understanding this subject. There is little mention about how these visual representations affected rural, southern blacks who confronted similar issues about a modernizing South. Yet Wood skillfully uses secondary

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sources, film, newspapers, and personal manuscripts to write an intellectual and cultural history that provides a nuanced perspective on a complex issue. This insightful study will certainly become a fundamental text for any scholar who inspires to learn more about racial violence during the Jim Crow era.

Darius J. Young

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Old South, New South, or Down South?: Florida and the Modern Civil Rights Movement. Edited by Irvin D. S. Winsboro. (Morgantown: West Virginia University Press, 2009. Preface, acknowledgments, afterword, notes, contributors, index. Pp. viii, 352. \$24.95 paper).

Florida, lest we forget, is a southern state, with all the charm and pathos that distinction carries with it. In *Old South, New South, or Down South?*, an array of scholars re-examine Florida as a battleground in the civil rights movement of the 1950s and 1960s. In doing so, they challenge Florida's reputation as being more racially enlightened than its neighbors—somehow immune to the region's racial animus. They convincingly argue that the state's moderate image, promoted in part through economic boosterism and political spin, is undeserved. Contrary to its progressive reputation, the Sunshine State "embraced, manifested, and perpetuated all the insidious practices associated with white supremacy" during the civil rights era, according to editor Irvin Winsboro (i). Such scholarship necessitates a reconsideration of the state in the prevailing historical narrative.

Winsboro succinctly presents the book's argument, asserting, "As an amalgam of the conventions of Old South, New South, and Down South, Florida was less on the frontier of the modern civil rights movement than on the ramparts of resistance" (10). Through various techniques and tactics, white Floridians forestalled desegregation. Elected officials supported legal delays and passed pupil placement laws that enabled local school boards to advance an onerous kind of gradualism that forestalled integration. The result was business as usual in a state often defined by the use of violence to enforce white supremacy.

Drawing on a variety of source material from newspaper articles to interviews, the contributors collectively rethink civil rights

in Florida while focusing on particular locales and issues. Winsboro launches the volume with a preface and introduction. Marvin Dunn follows with an effective overview of Florida's tormented racial past, often "lynch-prone" and bloody (6). Abel Bartley describes the battle in Jacksonville between Mayor Haydon Burns and Rutledge Pearson, who became state president of the NAACP. Winsboro contributes his own essay on desegregation efforts in Lee County. Leonard Lempel covers the civil rights struggle in Daytona Beach in his essay titled "Toms and Bombs." Connie Lester shows how obstructionism necessarily defined sharecropper/landowner relations and limited the progress of black farmers well beyond the familiar periodization of the civil rights movement. Amy Sasscer identifies the "perseverance of an Old South mentality" in the 1956 Supreme Court case *Hawkins v. Board of Control* (149). Lise Steinhauer explains how Palm Beach County, with its ample presence of liberal white northerners, took two decades to desegregate its schools. Bartley contributes a second essay that not only closely examines the 1964 gubernatorial race, in which conservative Republican Claude Kirk triumphed, but also explores "Florida's love affair with its color-coded way of life" (186). Gregory Bush distinguishes Virginia Key, a historically segregated black beach in Miami, as a notable public space for African American memory and racial identity. Paul Ortiz's excellent afterword aptly sums up the chapters' assessments, cutting through "the beguiling edifice of image, illusion, and reality that governs Florida's portrayal of itself" to challenge what he describes as "Florida exceptionalism" in civil rights studies (211).

Common themes emerge. The 1944 Supreme Court case *Smith v. Allwright*, which struck down the white-only political primary, played as important a role in birthing the modern civil rights movement in ways similar to *Brown v. Board of Education*. Florida's political leaders often sacrificed black civil rights in favor of economic development, and, as Winsboro reminds readers, sometimes the major impediments to change were not "axe-wielding" rednecks but "the 'better class' of whites" (13). The idea that liberal white northerners helped ease desegregation efforts in Florida (the "Yankee factor") bears further examination, in part because northern transplants often seemed to slip easily into Florida's segregated system without challenging it. Finally, and perhaps most importantly, black Floridians were not passive in the quest for better treatment at the hands of their white neighbors. The book taps

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a deep history of African-American striving toward dignity and equality in a racially hostile environment.

As with any edited volume, some essays are stronger than others, but there is only minimal room for improvement, most notably in the terminology chosen. The use of the terms "Old South," "New South," and "Down South" is initially confusing. Elsewhere, Old South most often refers to the antebellum period and New South refers to the postwar period in which slavery no longer existed (in name if not in practice); however, Winsboro clearly intends something different by these descriptors. The reader quickly apprehends that by Old South he means reactionary and by New South he means moderate, whereas Down South refers to the stonewalling tactics that delayed progressive reform. One could imagine "Deep South," "Up South," or "Way Down Upon the Suwannee River" as pert substitutes, but a few definitions or an explanatory note in the introduction might clear up any misunderstanding.

The book is well researched, well organized, and well written—an important contribution to scholarship on Florida in the civil rights era. "Simply put," Winsboro concludes, "the reality of Florida's past is more complex and racially ciphered than much of the historiography and journalism recognizes" (16). A welcome addition to the small but growing literature on Florida and the civil rights movement, *Old South, New South, or Down South?* is revisionist history of the best sort.

Christopher B. Strain

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Rabble Rousers: The American Far Right in the Civil Rights Era. By Clive Webb. (Athens: University of Georgia Press, 2010. Acknowledgements, notes, bibliography, index. Pp. xi, 304. \$69.95 cloth.)

Clive Webb's *Rabble Rousers* offers an interpretive account of select "racial militants" who violently opposed racial desegregation in the South from the 1950s to the 1970s. This highly readable work is arranged in three parts and covers the following case studies: (part 1) two "outside agitators," Bryant Bowles, the founder of the first NAAWP (National Association for the Advancement of

White People), a Florida native, and agitator against school desegregation in Milford, Delaware, in 1954; and John Kasper, a New Jersey native who came under the personal sway of the anti-Semitic poet Ezra Pound, a founding member of the Seaboard White Citizens' Council, and an organizer of violent protests in Virginia, Tennessee, Kentucky, and Florida during the 1950s and 1960s; (part 2) two retired military officers, Rear Admiral John Crommelin, a perennial segregationist candidate in his home state of Alabama (he never won but forced moderate candidates to take more rigid racist positions); and Major General Edwin Walker, who five years after being ordered to enforce the segregation of Little Rock Central High School led opposition to the enrollment of black student James Meredith at the University of Mississippi; and (part 3) J.B. Stoner, a Georgia native dubbed the "Southern Fuehrer," who prior to his imprisonment in 1986 was part of a terrorist network responsible for the bombings of homes, schools, churches, and synagogues. Stoner appears on the cover of *Rabble Rousers* in a photograph (circa mid-1960s) documenting his address before an outdoor rally of the Ku Klux Klan in St. Augustine, Florida.

The context for these case studies is excellently provided in the book's introduction, which broadly summarizes the history of the American "radical right" beginning with the 1930s. The period of the Great Depression is chosen as a starting point because it is seen as not only laying the foundation for the violent postwar opposition to the dismantling of Jim Crow in the South, but it also, paradoxically, provides the background for why extremist reaction to integration was rejected by the majority of white southerners, in particular the social elite. Prior to World War II there were some 120 fascist organizations in the United States, including the German-American Bund and the Silver Legion (as led by William Dudley Pelley). The far-right movement of this era, typified by the radio speeches of the Detroit-based Catholic priest Charles Coughlin, was infused with a virulent anti-Semitism. After the war, the espousing of any doctrine with overt notions of racial supremacy had little credibility in American society due to the shock caused by the revelations of the Holocaust.

Consequently, Webb explains, ordinary white southerners who found federally mandated desegregation objectionable were not able to philosophically cast their lot with fascist types. In addition, ordinary white southerners were opposed to political violence they

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regarded as representing a breakdown in law and order. The white violent extremism that did manifest itself was generally of the lower class, representing a bottom-up resistance (although some of the instigators were of a higher social class). The so-called "responsible segregationists" saw themselves as being faced with four enemies: the Supreme Court (which handed down *Brown v. Board of Education*), the NAACP (which was the catalyst of the civil rights movement), liberal northerners (who pushed Congress to pass laws guaranteeing civil rights), and the KKK (which provided outsiders of the South with a stereotype of southern racism). Moderate white southerners wished to frame their opposition to desegregation as states' rights, insisting that their position was not a defense of white supremacy. Even so, similar to how Malcolm X's radicalism put pressure on the more moderate civil rights movement led by Martin Luther King, Jr., white extremists caused the "respectable" segregationists to be more assertive. Thus, mainstream southern politicians feared being "out-nigger[ed]" in political campaigns, to quote George Wallace after he was defeated in the 1958 Alabama governor's race by John Patterson who had resorted to using extremist rhetoric to cast his opponent as being soft on segregation.

The rich narratives provided in this work are based on research gleaned from numerous primary sources, such as FBI files, government reports, personal papers, and newspaper articles, as well as secondary sources and academic works. The case studies are not intended to be exhaustive, but simply provide enough detail to demonstrate the complexity of the far right and to challenge conventional wisdom, often espoused by psychologists, sociologists, and criminologists, that dismisses white supremacists as pathological misfits who are not to be taken seriously for their ideological positions. Webb's biographical approach teases out various intricacies, such as the fractured alliances and the fact that militant leaders often had to deal with followers who were less than compliant.

Some readers might think Webb in places overreaches as he argues the importance of these racist figures in southern political culture, but he reasonably proves that it would be inaccurate to categorize these individuals as irrational lunatics. Furthermore, the legacy of the postwar far right has manifested itself with Klansman David Duke (who was mentored by Crommelin and went on to have brief electoral success in Louisiana during the 1980s and later

formed the third NAAWP), the rise of the militia movement (which has a sizeable element expressing concerns about a Jewish conspiracy), waves of arson attacks on black churches, and Timothy McVeigh's truck-bombing of the federal building in Oklahoma City in 1995. Some would also argue that certain negative reactions to the presidency of Barack Obama have their antecedents with the far right that came about during postwar desegregation. In other words, to quote the author, the far right is "deeply rooted in American political culture" (214).

Roger Chapman

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College Football and American Culture in the Cold War Era. By Kurt E. Kemper. (Urbana: University of Illinois Press, 2009. Acknowledgements, illustrations, notes, bibliography, index. Pp. xiv, 288. \$35.00 cloth.)

In this imaginative study, Kurt Kemper uses the complicated search for the visiting team for the January 1962 Rose Bowl contest as a cultural prism through which to illuminate the relationship between postwar college football and American Cold War culture. According to the author, historians who study domestic culture during the Cold War era have unfortunately paid little attention to the role of sports in American society. At the same time, "sports scholars of the period have resisted interpreting sport as a cultural manifestation of the anxieties of the Cold War era" (5). Kemper seeks to correct these oversights by analyzing the specific ways in which Americans constructed football as the embodiment of the fundamental American values that were desperately needed to defend the nation from the external threat of Communism and the internal threats of physical weakness and material comfort.

Kemper emphasizes the widespread anxieties and insecurities of Americans in the 1950s as they confronted the global challenge from the Soviet Union. Seeking to establish the superiority of their own values and beliefs, Americans sought representative cultural forms that affirmed their distinctiveness. Supporters of college football asserted that the sport embodied American values at their best, because it required physical toughness and symbolized "manliness, technological superiority, and material affluence" (21).

Kemper does not claim that college football during this period

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should be interpreted solely in terms of Cold War culture. He concedes that traditional debates over excessive commercialization, academic corruption, faculty control, and subsidies for athletes continued. Yet he insists that what made college football distinctive during the 1950s was the incorporation of Cold War values into debates over the sport's contribution to American society.

The search for a visiting team for the 1962 Rose Bowl game, the most prestigious postseason contest, proved to be an extended and unusually difficult process. The traditional contract for the contest, which automatically matched the best West Coast team against the Big Ten champion, had lapsed and had not yet been renewed by the conference because of internal disagreements among its members. As a result, the search committee launched a national search for a visiting team to meet the host University of California at Los Angeles (UCLA) Bruins. Some committee members still favored extending an invitation to the Big Ten champion, Ohio State University, but others believed that the presence of a southern team from either Louisiana State University (LSU) or the University of Alabama would add greater luster to the bowl game. Kemper devotes the bulk of his book to a careful examination of the reaction of administrators, faculty, and fans at each of these four universities, as well as the local and national discourse over their participation.

At Ohio State, many professors disliked the increased commercialization of football and what they felt was institutional overemphasis on the sport. Faculty saw the modern research university as playing an increasingly vital role in American life and viewed football as "a distraction from Cold War priorities" (48). They were also determined to maintain faculty control of athletics, a policy so different from today's reality that its previous existence has been mostly forgotten. To the outrage of Ohio State football fans, the faculty senate voted to reject a Rose Bowl invitation, hoping thereby to reassert the primacy of academics at the university. This action further opened the door for the selection of a team from Dixie. But in the fall of 1961 southern teams came with unexpected baggage—their all-white rosters and the segregation policies of their home states—which disrupted the Cold War rhetoric of a racially egalitarian nation.

The LSU Tigers appeared to be one possible choice for the Rose Bowl. By 1961 Louisiana segregationists had lost some of their political clout, and Tiger fans were anxious to rejoin national sporting culture. As one LSU fan commented: "I'm all for segregation, but I don't think it's anything important like football"

(80)! Yet when Bear Bryant's Alabama squad finished the regular season undefeated, it was the Tide that appeared poised to play in Pasadena. Alabama fans and many other Southerners saw the team's renewed success under Bryant as validation of southern white values including segregation. But a group of UCLA students and *Los Angeles Times* sports writer Jim Murray unexpectedly challenged the Tide's participation, asserting that to accept Alabama would be to endorse "un-American" practices like segregation and racial discrimination. Their stand attracted much support from the national media, which interpreted "Alabama's appearance as an affront to basic American values and ideals" (187). Shocked by this opposition and the possibility of organized protests, Alabama administrators decided to decline a formal invitation, just as Rose Bowl officials, alarmed by calls at UCLA for a student boycott of the game, issued and then quickly withdrew a verbal invitation. In desperation, the search committee finally turned to the University of Minnesota, the Big Ten's second place team, which quickly agreed to participate in the 1962 game.

Kemper has produced a readable and well-researched cultural history of college football in the 1950s and early 1960s. He successfully demonstrates that both supporters and critics of football extensively employed Cold War ideology in praising or opposing football in pursuit of their own agendas. In his emphasis on the 1950s, though, Kemper slights the ideological impact of World War II in redefining racial discrimination in sports as "un-American." At times the narrative becomes somewhat repetitive, especially with frequent references to Americans' anxiety. Nonetheless, by connecting sport history and the cultural history of the 1950s, Kemper makes an important contribution to both fields.

Charles H. Martin

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Manatee Insanity: Inside the War over Florida's Most Famous Endangered Species. By Craig Pittman. (Gainesville: University Press of Florida, 2010. Foreword, illustrations, acknowledgements, notes, bibliography. Index. Pp. xii, 444, \$27.50 cloth.)

Americans' concern with environmental issues in the past half-century has evolved from vague, collective worry to sharpened, personal action. We scolded litterbugs in the 1950s; we shared a tear

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with Iron Eyes Cody and tried to keep America beautiful in the '60s; we were alarmed at the effects of DDT on eagles and falcons in the '70s; we feared nuclear waste in the 1980s; we chose paper over plastic in the '90s; and in the 21st century we hold international conferences on climate change while bookshelves sag and the Internet is jammed with jeremiads proclaiming hosts of environmental cataclysms. Over and again, Florida has been in the midst of the debates over solutions. Many who enter those debates and have strong, sincere views about proper responses are unprepared for the complexity and range of obstacles—some resulting from the nature of government bureaucracies, some created by the dialectic of public opinion—they face the moment they undertake to do the right thing. Until now, few books have presented full, historical accounts that trace the labyrinthine paths of attempts to do those right things. Craig Pittman presents a thorough, enjoyable, and moving study of the myriad players involved in the fate of Florida's gentle manatees.

The reasons for praising this book are many, not the least of which is the lesson readers receive in the roles that waterfront dwelling and water recreation have played in Florida's history. Pittman could have made much of how our treatment of manatees serves as a metonymy for the development of Florida in general, but he is much too good a writer to insist on such a simplification, however true. He shows how troubles began with the incorporation of Miami at the end of the 19th century, how a handful of researchers noticed our ill effects upon manatees a half-century later and how the presence of manatees was essential to the marketing of some growing towns. Most of the book, however, is devoted to the events since Bob Graham and Jimmy Buffett created the "Save the Manatee" Committee thirty years ago. As the few smooth, marine beasts continued easing along estuaries to be warm, many rough, political beasts slouched towards Tallahassee to be heard. The array of combatants—some eager, some reluctant—includes a half dozen governors, countless legislators and cabinet members, representatives of federal agencies, local home owners' groups, lobbyists for the fishing industry, developers of condos and marinas, and celebrities Phillipe Cousteau, Rod Serling, a manatee named Snooty, and the ever-present Buffett.

The bewildering threads of this story would have overwhelmed a less careful and less talented writer. Legal suits riding upon subtle statutes and conflicting precedent, questions of public policy

affecting seemingly uninvolved people and marine species, related national issues (support for preserving whales, snail darters, and spotted owls), and the reputation of Florida—is it a vacation paradise where boats and ocean view condos abound or a sanctuary for nature’s innocent nonhumans?—tangled in a confusing and, worse, boring morass. Fortunately for us, this is where Pittman’s experience and skill as a journalist shine. Not only has he sifted through and absorbed stacks of newspaper items, statistics from the Fish and Wildlife Service and similar agencies, and reports from dozens of independent scientists, but he has also conducted numerous personal interviews with the main actors in this complicated drama, all documented in the extensive notes and bibliography. Pittman surely considered the various ways he could have approached this story, and he chose interwoven narratives that personalize the many characters written with a carefully controlled measure of journalistic distance while not aloof. The choice was wise. We witness the fate of Florida’s manatees passing through the hands of squabbling, flesh-and-blood humans whose disputes often have more to do with politics and personalities than with preserving a beloved and iconic beast.

Manatee Insanity is the latest installment of the University Press of Florida’s splendid Florida History and Culture Series edited by Raymond Arsenault and Gary Mormino of the Florida Studies Program at the University of South Florida, St. Petersburg. While this series has covered an astonishing range of topics, each volume offers a distinctive and illuminating perspective on the complex history of the state. Pittman, who is the co-author of a previous volume in the series, demonstrates without doubt that anyone interested in that history will not get a complete picture without understanding the contentious forces deciding our relationship to manatees. Knowing that thousands of these creatures have been slaughtered by powerboats troubles almost everyone. Finding out that proposed solutions—such as reductions in boating speeds, requiring boaters’ licenses, limits on new docks—met with widespread and violent opposition, alarms most. Learning from Craig Pittman that the long, historical view on these issues provides a crucial piece in the sometimes beautiful, sometimes disturbing, but always captivating puzzle that is Florida is enlightening to all.

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Real NASCAR: White Lighting, Red Clay, and Big Bill France. By Daniel S. Pierce. (Chapel Hill: University of North Carolina Press, 2010. Acknowledgements, illustrations, notes, bibliography, index. Pp. 360. \$30.00 cloth).

On May 23, 2010, the NASCAR Hall of Fame inducted its first class of honorees. Of the five legendary inductees, four—Bill France, Bill France, Jr., Junior Johnson, and Richard Petty—figure prominently in Daniel Pierce's rollicking and innovative *Real NASCAR: White Lighting, Red Clay and Bill France*. Pierce set out in this work to explain how NASCAR racing went from an activity dominated by moonshiners and outlaws, to one of million-dollar corporate sponsorships and nationwide popularity. His work spans from the 1930s until 1972, covering "NASCAR's history from the earliest days of stock car racing up to the retirement of Big Bill France" (299).

It is a history of remarkable change. Today, NASCAR is one of the world's most successful sports businesses. In contrast, Curtis Turner in 1959 used a phony cashier's check, secured from a "Mafia guy," to finance the completion of the Charlotte Motor Speedway (208). Today, the speedways at Daytona, Bristol, Talladega, and several other NASCAR stops dwarf the United States' largest football stadiums. In 1936, professional stock car racing got its start in Daytona Beach, Florida, racing *on* the beach, with sand flying and spectators wandering up from the surf to avoid paying for tickets. It seems that NASCAR's days of illegal liquor, dirt tracks, and "hell of a fellow" characters are mostly in the past (21). While some would argue that NASCAR today "is but a pale, overly scripted imitation of its much more colorful and spontaneous past," understanding NASCAR's history brings new insight into lives and values of white, working-class, Southern men (296).

The setting for the rise of NASCAR racing was in the Piedmont region of the South. Fortunately, one of the first things that Pierce does in this book is address the foremost question/myth surrounding NASCAR's history: Did NASCAR's earliest racers gain their driving skills and their powerful cars because they were running moonshine down the "Thunder Roads" of the South? Yes, according to Pierce. The author links the illicit alcohol trade and NASCAR unequivocally. "Big" Bill France, the organizer and owner of NASCAR, cooperated with and used bootleggers to help

spread his sport. "It was the men like Joe Littlejohn, Enoch Staley, Charlie Combs, and H. Clay Earles—all connected to illegal liquor at least part of their lives—with whom [France] promoted races, built and owned racetracks, and laid the foundation for what was to become NASCAR," Pierce argues (68).

Pierce deftly organizes his analysis around the biography of Bill France. It was France who had the ambition and business savvy to create a thriving business out of the Piedmont tradition of men embracing speed and daring exploits. Starting as a racecar driver, France turned to promoting races in the 1940s. Through a unique combination of charisma, ambition, and toughness, France emerged out of a crowded field to monopolize stock car racing. By following France, Pierce expands the story far beyond the South and racing to chronicle the rise of a startlingly successful business.

Bill France maneuvered to make NASCAR widely popular, but tightly controlled. He warded off the National Stock Car Racing Association (NSCRA) and several other competing racing circuits. France wooed the leaders of Ford, General Motors, and Chevrolet looking for sponsorship money. Detroit wavered during the 1940s and 50s on the prudence of such a relationship. The "Big Three" at times invested heavily in NASCAR racing teams, while at other times rejecting NASCAR as too cavalier for mainstream American. In growing his business, France also fought with organized labor. Bill France versus Jimmy Hoffa and the Teamsters are among the many surprising juxtapositions in the study. Twice France's drivers tried to form unions to improve racing conditions, purses, and driver benefits. Both times, France crushed the unionizing efforts.

In weaving together this surprisingly broad history, Pierce utilized interviews with drivers and fans, as well as newspaper accounts. He draws selectively upon histories of the South, studies of masculinity, and the relatively few NASCAR studies available. He admits from the outset that he did not have access to many of NASCAR's corporate documents. These are held tightly by the France family. Because, however, Pierce built his study around France and a handful of star drivers, he passed on several other promising avenues of inquiry. Most significantly, Pierce could have done more to explain the role of race and racism in the NASCAR world. He clarifies that NASCAR during the Bill France era appealed primarily to working-class white men. He mentions Confederate flags in the racetrack infields and that Wendell Scott broke barriers in the 1960s as one of the few African-American

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drivers racing in NASCAR events. Pierce also asserts that for Scott, "race was an issue and a major one," but he does not explain much beyond that (240). We can assume that racetracks in the South during the 1940s and 1950s were segregated, but Pierce does not tell us for sure. Other questions such as, how was NASCAR received by black men, and how involved were African-Americans in the moonshine business, remain unanswered as well. Addressing these types of questions more specifically seems logical given that the book covers the civil rights era in the South.

Furthermore, Pierce might have situated NASCAR a bit more precisely in the sporting world of the South. Using college football and its icons, such as Paul "Bear" Bryant, as a means of comparison to Bill France and NASCAR would have been helpful. But in sum, these suggestions and the work's shortcomings are minor. Daniel Pierce has written a history that is captivating, insightful, and surprising. The study presents a unique view of white male culture in the South. It charts the rise of one of America's most astonishing business successes. It connects a cast of characters that range from Glen "Fireball" Roberts and Richard Petty to George Wallace, Henry Ford II and Jimmy Carter. And through it all, Pierce's personal enthusiasm for NASCAR provides the work with vivacity that even this non-fan of NASCAR (at least not yet) found refreshing. I enthusiastically recommend this work to scholars and fans alike.

Ryan Swanson

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Book Notes

The Highwaymen Murals: Al Black's Concrete Dreams. By Gary Monroe. (Gainesville: University Press of Florida, 2009. Pp. 160. Introduction, acknowledgements, 95 color images. \$39.95 cloth.)

Gary Monroe's third book on the Florida Highwaymen captures Al Black's otherwise traditional Highwaymen murals in an unconventional setting. The paintings are on the walls of the Central Florida Reception Center, where Florida prisoners go temporarily while waiting assignment of a permanent location. *Concrete Dreams* is a story of desperation channeled into positivity with undertones of the American Dream. It tells Black's story as a Highwayman, how he became a prisoner, why he was placed in the CFRC while most inmates only pass through, and how he was permitted to paint its walls. Moreover, *Concrete Dreams* adds to the larger history of the Highwaymen. Similar to the Highwaymen's success as African-American artists in Jim Crow Florida, painting idyllic but accessible landscapes onto which "viewers could so easily project their aspirations," (2) both inmates and prison workers look to the murals for serenity, inspiration, and hope for a better future among other things.

Because the location of the paintings is inextricably linked to the art itself, Monroe chose not to present "these murals in isolation, as fine arts paintings are typically photographed," but "opted to place them in the context of their settings" (ii). Indeed, Monroe's photographs convey the striking contrast between the warmth and natural beauty of the paintings and their cold, clinical surroundings. A white cinderblock wall is colored by a misty blue and green river scene; underneath are folding tables, a folding chair, and blankets stacked against the wall. Another painting shows a pathway overlooking a body of water at sunset, while next to it is a poster that reads, "Hepatitis C Doesn't Discriminate."

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Concrete Dreams is a poignant and inspiring visual experience that speaks to the impact of art on many different levels. The book is a valuable addition to the documentation on the Highwaymen and Florida art, because it may be the only opportunity for those outside the prison to view the murals both today and in the future. Aside from the fact that the paintings are located in a prison, the fate of the paintings is uncertain due to possible controversy over ownership as well as preservation issues.

Jamie Desena

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Selling the Sunshine State: A Celebration of Florida Tourism Advertising.

By Tim Hollis. (Gainesville: University Press of Florida, 2008. Pp. 338. Introduction, bibliography, credits, index. \$34.95 cloth.)

Tim Hollis offers a vibrant collection of vintage Florida tourism ads originating from the pre-Disney years spanning the 1920s to the 1970s. Hollis, who himself came to Florida as a young boy vacationing with his family (drawn by the appeal of Florida tourism ads in the 1960s), has also written other histories of tourism advertising. In *Selling the Sunshine State*, he allows the images tell their own story, guiding the reader through the period with brief and entertaining captions. Hollis maintains that, "There have been many fine histories of Florida's tourism industry...but their illustrations have always been of secondary importance to the text" (1). Allowing the images to have primary importance is also a testament to the timelessness of the era's advertising, which many still find appealing today. As Hollis notes, when children of today see Florida tourism ads from yesteryear they often ask, "'Can we still go there?'" (2).

This nostalgic collection includes postcards, maps, photos, newspaper ads, and more. The contents are organized into an introduction and seven regions, which were originally designated for the 1966 state tourism publication at a time when roadside attractions were still thriving. The attractions presented include commonly known Florida sights such as oranges, floral gardens, flamingos, porpoises, beaches, and of course, bathing-beauties. In addition, Hollis includes ads for many long lost attractions of the era, such as Goofy Golf of Panama City, the orange groves of Clermont, and Storyland of Pompano Beach. Ads for attractions that began during the era and still exist today, such as Busch Gardens, Silver Springs, and the Miami Seaquarium, are also displayed.

Tourists who visited Florida during the era and current residents of the state will be delighted with "the most elaborate Florida

vacation scrapbook ever assembled" (3). In addition, those interested in the history of marketing and advertising, as well as those interested in tourism history might find the book useful. Because women are shown in many of the ads to help sell the attractions, the book may also be of interest to scholars of women's studies.

Jamie Desena

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Call Her Blessed. By Juliene Berk. (New York: RJ Communications, 2007. Images, Glossary of Yiddish Words. Pp. 7-473. \$24.50 paper).

Juliene Berk, a Jacksonville native and New York author, has provided readers with a warm remembrance of turn-of-the century Jewish life. In *Call Her Blessed*, she draws upon her mother's 67-page memoir to convey the vitality of Jewish immigrant life in the Sunshine State. Her odyssey toward the final book project began with a simple question she posed to her mother, Lara: "Tell me about when you were a little girl." Born in Roumania in 1899, Lara lived with her aunt and uncle in Stanislav, Austria, from age eight to fifteen. Her immediate family began its migration to America in 1899, when her brother Itzick traveled to Key West to join his Aunt and Uncle and escape the draft into the military service; other brothers would follow. Lara made the trans-Atlantic voyage when she was seventeen.

Berk allows the memoir to carry the story and fleshes out the material with background information and clarification of otherwise confusing references. The result is an intensely personal story, but one that demonstrates the intersection of individual experience with larger national and international events. For example, Lara and her husband Bercu and their children were in Europe at the outbreak of World War I and experienced some difficulty in returning to their home in Jacksonville. War, disease, economic prosperity and collapse figured into the memoir. Lara was a close observer of family and community life. Through the skill of her daughter, the reader is drawn into the history of Jacksonville's Jewish community and Lara Berk's daily experiences as mother, wife, and entrepreneur.

The book is enhanced by dozens of photographs that span the era from 1900 to the 1940s. Personal and engaging, the images reinforce the family's struggles and triumphs and provide glimpses of both Europe and Jacksonville. For historians of the city, the transformation of the business and residential areas are evident in the numerous views of stores, houses, and streets.

General readers and local historians will find this book a worthwhile investment.