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Book Reviews

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Book Reviews

Daniel Murphree, Book Review Editor

Assumed Identities: The Meanings of Race in the Atlantic World. Edited by John D. Garrigus and Christopher Morris. (College Station: Texas A&M University Press, 2010. Acknowledgements, illustrations, index. Pp. x, 168. \$29.95 cloth.)

The five essays comprising this volume combine the analytical perspectives of identity studies with the concept of a unified Atlantic World in a successful effort to illustrate how race was defined during the eras prior to the twentieth century in parts of Europe, the American South, Brazil, and the circum-Caribbean. In so doing, the emphasis focuses uniformly on subaltern populations, especially African Americans, Native Americans, and people of mixed racial identities. Each of these essays was presented as a paper at the 2007 annual Walter Prescott Webb Lectures at the University of Texas at Arlington where the volume's two editors, John D. Garrigus and Christopher Morris, serve as members of the History Department.

An introduction to this book by Caribbean historian Franklin W. Knight provides a timely overview of the various complexities associated with assessing both identity and race in the Atlantic World from the colonial era to the nineteenth century. Knight's analysis drives home the differences between identity and race, which can sometimes be difficult to define. Although Knight appropriately avoids explicit definitions, his analysis of the inherent complexities involved in both concepts does afford the reader with a sophisticated understanding of identity and race as tools of historical analysis.

Of the two, identity can be especially problematical for the historian because its analysis involves considering the self-perceptions of particular individuals in the past, the perceptions held of those individuals by others, and because both of these attributes change across time, sometimes purposely and occasionally by unintended variations in value systems. Racial identity can thus sometimes be subjective for the historian. Its consideration historically therefore depends upon analysis based on a specific time and place, thereby making the case study, micro-history method a fruitful avenue of approach in considering the topic.

This volume accomplishes such an analysis in its five essays, although each of them manifests significant differences in place and time. John D. Garrigus considers the career of Vincent Ogé, a person of mixed racial heritage, who led an abortive revolt against the French in Haiti several years prior to the successful uprising of Toussaint L'Ouverture. Garrigus examines how race and identity worked subtleties on both the career of Ogé and the views about him subsequently held by historians. An essay by Rebecca Goetz examines colonial Virginia, noting how the baptism of slave children changed British concepts of identity regarding who was a full member of the Christian community and who was not. The inclusive nature of Christianity as a communal identity did not endure in the face of Atlantic World slavery, producing in the process the well-known 1667 Virginia law that decreed baptized slaves did not gain their freedom upon receiving this Sacrament.

An intricately constructed essay by Trevor Burnhard examines the whites of the West Indies to show how differences developed by which Anglophones in the British Isles and those in the Caribbean constructed differentiated identities, in part because of contact in the islands with other racial groups of the region. Sidney Chalhoub illustrates in his essay how slavery continued extra-legally in Brazil after 1831, when intersecting concepts of race and identity permitted the slave-owning population to continue a form of bondage based on skin color instead of law. Rebecca Scott and Jean M. Hébrard, in the book's final essay, trace the saga of a nineteenth century Louisiana Creole family descended from a slave who arrived in Saint-Domingue in the late eighteenth century, explaining how successive generations consciously manipulated identity and race to the family's advantage.

Taken together, each of the essays in this book highlight the shifting nature of identity and race across the Atlantic World from

the colonial era to the nineteenth century, relating how the sometimes fluid character of identity worked both to the advantage and disadvantage in the life histories of particular individuals. This book represents an important addition to the historical literature because it provides very useful case study analyses regarding the complexities of race and identity.

Light T. Cummins

Austin College

A "Topping People": The Rise and Decline of Virginia's Old Elite, 1680-1790. By Emory G. Evans. (Charlottesville: University of Virginia Press, 2009. Acknowledgements, notes, index, illustrations. Pp. x, 203. \$55 cloth.)

The name and reputation of Emory G. Evans are familiar to historians of the colonial and early national Chesapeake region. He is especially well known for his seminal works on Virginia's economy and the Old Dominion's leading Revolutionary-era families. This book, published shortly before the author's death, traces the emergence of some twenty-one Virginia families whom Evans identifies based upon membership in the Council of State beginning in the 1680s; their domination of Virginia's politics, society, and economy through the 1760s; and their loss of authority and prestige after the 1780s. A "*Topping People*" (the quote comes from a British aristocrat's visit to Virginia in 1765) draws on Evans' lifetime of research in primary sources (including inventories, customs records and court cases, in addition to manuscript collections) and other relevant secondary materials. This treasure trove of detail on the lives of Virginia's first gentry class complements the works of recent scholars who have documented the rise and decline of prominent Virginia families and points the way to additional topics that future scholars may find rewarding.

Evans' primary argument is that a few individuals utilized royal governor William Berkeley's appointive powers to position themselves for additional posts that allowed them to control Virginian society. By about 1700, these grandees were self-consciously guarding "their place and role in society" (17) by carefully arranging the marriage of their sons and daughters, establishing primogeniture and entail to protect their extensive land holdings, and haughtily asserting their rights to special treatment.

When it became apparent in the early eighteenth century that the emerging assertiveness of the House of Burgesses to control Virginian affairs (which Evans suggests began in the 1730s with the emergence of the Speaker of the House as more powerful than the governor) was severely curtailing the powers of the royal governor and his council, the most powerful twenty-one families adjusted themselves to these changed circumstances, and by the 1760s, came to dominate that body. How this transformation occurred comprises the bulk of Evans' attention. He notes how governors frequently attempted to play off councilors against Burgesses but how the favored few were able to fend off this "divide and conquer" strategy (37) and maintain their control of the colony down to the eve of the American Revolution.

Key to these influential families' success was the fact that they controlled the wealth of the colony by securing access to fertile lands, producing tobacco for export grown by their slaves and tenants, and controlling the mercantile infrastructure of the colony by constructing gristmills stores, and handling the accounts of other planters. In fact, one of Evans' primary conclusions is that grantees before the 1730s deserve the appellation of "merchant" or "businessman" more than "planter." Tobacco did, indeed, drive the colony's economy and was key to the accumulation of fortunes by the leading families, but Evans contends planter activities were far more diversified than many previous scholars have allowed.

How, then, did these prominent men lose their control, having carefully established and solidified it between the 1680s and the 1760s? Not surprisingly, Evans' answer relies heavily on economic issues by mixing issues outside of their control (shifting control of the tobacco economy from London merchants to Scottish factors who penetrated the Virginia hinterlands and offered goods directly to farmers who had previously relied on local stores) with the proliferation of a gentry class that relied increasingly on the production of tobacco rather than using the staple to create multiple means for augmenting a family's wealth. Integral to this decline was the fact that by the time of the American Revolution, debt determined the lives of many planters. In Evans' words, the great families fell victim "to their own improvidence and incompetence" (193). By the time members of the Virginia gentry convened to write a constitution in May 1776, only five members from the twenty-one leading families that had emerged by 1680 were represented at those deliberations.

Historiographically, Evans' book details the period prior to Phillip Hamilton's *The Making and Unmaking of a Revolutionary Family: The Tuckers of Virginia, 1752-1830* (2003) and Susan Dunn's *Dominion of Memories: Jefferson, Madison, and the Decline of Virginia* (2007) and should be read in conjunction with them. Evans' emphasis on the business acumen of his original twenty-one family leaders and its demise in subsequent generations deserves additional attention. So does his assertion that in spite of the fact that the heads of the twenty-one families were "self-centered and ambitious...Private interest was predominant" (46). If he is correct, that decision provides important context for Dunn's delineation of how by the 1780s the families of Virginia's gentry elite eschewed group unity and took their names and wealth south and west of the Old Dominion. In this way, *A "Topping People"* marks a fitting culmination to Emory Evans' remarkably productive career, but it also demonstrates how much we will miss his careful scholarship and prudent interpretations of the evidence.

Ronald L. Hatzenbuehler

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I Belong to South Carolina: South Carolina Slave Narratives. By Susanna Ashton. (Columbia: University of South Carolina Press, 2010. Acknowledgements, notes, index. Pp. ix, 344. \$59.95 cloth, \$24.95 paper.)

This book is an anthology of seven narratives—some complete, others excerpted—of African American life in South Carolina. The collection contains narratives from the American Revolution through the Civil War. The editor, who teaches English at Clemson University, wrote the introductory essay and the overview to one narrative, and co-wrote the other six narrative overviews with six students who earned undergraduate degrees at Clemson. A Clemson graduate student in history co-wrote the afterword. The book is a product of Clemson's Creative Inquiry program which aims to engage undergraduate students in professional research.

The narratives recount the lives of Afro-South Carolinians who resided in different areas of the state: Boston King, who became free during the American Revolution and Clarinda, ostensibly an African American female minister who may have been enslaved, were both born in the seventeenth century. An anonymous run-

away slave and John Andrew Jackson were born in the early nineteenth century. Jacob Stroyer, I. E. Lowery, and Sam Aleckson were all born in the 1850s. The overview essays offer a descriptive summary of the narratives and attempt to place them in a broader context. All the narratives are available online which limits the utility of the book to seasoned researchers, but lay readers will find the slave narratives interesting. Collectively, these narratives offer insights into the myriad mechanisms whites used to control African Americans' bodies and minds and indictments of a labor system that was inhumane even when it seemed benign. Additionally, the first-person narrators reflect the diverse religious worldviews embedded in Afro-South Carolinian spiritual identity.

The editors excluded texts that were "only peripherally about South Carolina . . . or less compelling" than those that were included (294). Yet, neither of the first two essays effectively captures the theme of "belong[ing] to South Carolina" (2). Boston King's South Carolina experience is a peripheral aspect of his personal history. Only one chapter of his narrative focuses on his life in South Carolina up to the American Revolution, and the remainder concentrates on his life once he left the state. While a case can be made for King's inclusion as an authentic story, the same cannot be said of the "narrative" of Clarinda. The editors state that Clarinda's narrative is "not a slave narrative in the strict sense" and although "enslavement was at the heart of her experience," Clarinda's identity was shaped by her spirituality rather than by her enslavement (8). While *The Friend* (volume XI, October 10, 1837) asserted that the narrative had been "strictly authenticated," neither Clarinda's race, status, nor even her existence has been independently verified, although it has been cited by scholars. As the narrative was printed after she died it is mystifying that the authors offer little detail of her life. Clarinda supposedly led an interracial religious group called "Clarinda's People," but it is questionable whether any black-led religious assembly, even an interracial one, would have been permitted in the 1830s. If she ever lived, Clarinda died a decade after the Vesey conspiracy and Nat Turner's religiously-inspired rebellion in 1831. Both events led to severe restrictions on autonomous black worship.

The editors state that Clarinda's voice is "immediately absent" which leads them to question the "validity" of Clarinda's voice (42). They note the April 1837 announcement of the tract (44), but not the revelation of William Satterwood, the clerk of the Tract Association, that narratives were altered to increase their value for the purpose of

disseminating Christian ideals. Despite its "host of problems" (43), the editors insist the narrative's value outweighs its detriments as it is (or may be) one of "few stories of the female experience in slavery in South Carolina" (7). The dearth of enslaved women's narratives is insufficient reason to include one of questionable provenance. The experiences of enslaved women loomed large in enslaved men's recollections of slavery, including those in this collection.

The historiography does not suggest a strong command of slavery studies. Reference is made to David Brion Davis's *The Problem of Slavery in the Age of the American Revolution* (1975) as a "thorough overview of slaves and the American Revolution" (14). Davis's book is an intellectual history of the slavery debate during the revolutionary age, *not* a social history of the lives of slaves. The afterword surveys slave narrative literature to justify the exclusion of other extant narratives. With three exceptions, the editors confine their review to narratives found in the University of North Carolina's "Documenting the American South" collection. The editors critically note that two-thirds of the enslaved women's narratives in the collection were published post-bellum (41), when four of the seven included in their volume (nearly sixty percent) were also published post-bellum.

While the editors are correct in their assertion that narratives should be studied within the context of other sources, the overviews lack effective contextualization. Caution, as they observe, is indeed necessary when reading WPA narratives. However, similar caution should be applied to these texts. African Americans were well aware of the need to offset candor with judiciousness. Racial oppression and self-censorship shaped African American demeanor as late as the 1960s.

The use of citation format similar to that employed in some of the narratives created moments of reader confusion. Sweeping generalizations sometimes missed the mark. Slavery ended in 1865, yet the editors state that "slaves [sic] comprised over 50 percent of South Carolina's population throughout the nineteenth century" (294). The editors conflate the oppression of "all women" and enslaved blacks as equally shared (43). It is unclear where black women are situated in this claim. While white women certainly led constricted lives, including the lack of a separate civic identity and unfettered property rights, these restrictions do not rise to the level of the constraints imposed upon the enslaved who had no civic personhood and *were* property.

Igniting students' scholarly interest is laudable. However, slave narrative contextualization requires reading cultural signs as well

as plain language for effective analysis. Sadly, this work misses the mark in that regard.

Carmen V. Harris

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Born Southern: Childbirth, Motherhood, and Social Networks in the Old South. By V. Lynn Kennedy. (Baltimore: Johns Hopkins University Press, 2010. Acknowledgments, notes, essay on sources, index. Pp. vii, 269. \$65 cloth.)

V. Lynn Kennedy's new book on childbirth and mothering in the Old South joins a long line of literature about women's reproductive experiences in the United States. As she argues in her introduction, however, her book differs from earlier studies in that it focuses not so much on the biological and medical experiences of birth, specifically labor and delivery, as on the meanings that southerners attached to birth and motherhood in the antebellum period. Thus, while Kennedy does spend some time discussing the physiological event of birth itself, she is more concerned with how birth and motherhood informed larger conversations about personal and regional identity. Birth and motherhood held significant personal meaning to white and black southerners, she demonstrates, but to white southerners these experiences were also among the many ingredients that went into forging a unique southern identity in the years preceding the Civil War.

Kennedy's book is organized along these lines, with the first several chapters examining birth and motherhood in the private sphere and the latter ones dealing with them in the public. She begins by analyzing the ways in which white southerners understood reproduction and motherhood in the ideal: elite white women, as paragons of virtue and domesticity, were to find their calling as mothers. This ideal often failed to match reality (some elite white women privately expressed deep reservations about becoming mothers, for example) and disparaged enslaved black and poor white women's maternal capacities. Slave women suffered more still, since they lacked control over their bodies during pregnancy. In short, Kennedy argues that a woman's race and class determined both the expectations and realities of reproduction, and understandings of reproduction and motherhood served to shore up the southern patriarchy, claims that will come as no surprise to most readers.

More interesting are those chapters that focus on the birthing room and infant nurturing. The birthing room temporarily erased racial hierarchy, bringing white and black women together in a cooperative effort to ease the pain that all laboring mothers, regardless of race, endured. Indeed, in the birthing room the social order might even be inverted, as black midwives assumed positions of authority over white women. The period following birth, when new mothers recovered from their ordeal and began to take care of their infants, however, reestablished the status quo. Neither enslaved nor poor white women were afforded the luxury of sufficient recuperating time. Black women, moreover, often had to put their babies in communal nurseries or take them to the fields. Elite white women of course fared better as they took care of their young children, though they were unable to recognize the ways in which they depended upon black slaves for help. The degree to which their children were the beneficiaries of "co-mothering," in Kennedy's words, escaped them (94). The figure of the black mammy assumes importance in this part of Kennedy's analysis, embodying the complex meanings of mothering in the antebellum South. Whites viewed mammies as signs of racial harmony and loyalty, while black slaves viewed them as proof that black women were, in fact, good mothers, despite stereotypes to the contrary. In this way, according to Kennedy, the mammy "became the symbolic nexus of infant nurturing in the antebellum South" (111).

Following a chapter that examines fatherhood as the foundation of a white man's masculinity and authority—the crucial status for his claim of power over both his own family and the slaves he possessed—Kennedy moves on to the public import of birth and mothering in the antebellum South. She focuses on doctors, planters, and lawyers and their interest in the phenomena, arguing that these professionals not only harnessed birthing and mothering to bolster the southern patriarchy but also to "lay claim to their own professional identity in antebellum society" (137). As amateurish upstarts, doctors used childbirth and obstetrics to legitimize their calling. They insisted that they should attend the births of white and slave women alike. The latter, however, were subject to shocking medical experiments that doctors viewed as necessary to improve their skills. Still, Kennedy takes issue with historians who see the traditional doctor-midwife relationship as one fraught with conflict. More often in the antebellum South, she says, it was one characterized by cooperation. Planters, too, had a special interest

in slave women's reproduction, invoking the language of agriculture and breeding to justify their interference in slave women's reproduction, which ultimately insured their positions as successful agriculturists. Kennedy's claim that lawyers similarly utilized birth and mothering to strengthen their professional standing is less convincing, but her argument that all of these men understood the issues surrounding reproduction and nurturing within a specifically southern perspective is not. As the sectional crisis worsened, doctors, for example, increasingly asserted that childbirth in the South was different from that in the North, a belief that not only necessitated a southern medical education but that also played into a growing sense of a unique regional identity.

Kennedy takes this distinct regional identity as her final subject, showing how understandings of birth and motherhood undergirded white southerners' view of themselves and their region in the years before the Civil War. As sectional tensions rose, white southerners insisted that being born southern, and being raised by southern women, had engendered a sectional character that was not just unique but superior. Northern abolitionists took issue with the latter formulation. They maintained that racial slavery actually impeded both southern black and white women's capacity to nurture. Southerners, in turn, portrayed northern women, distracted from their domestic duties by the flames of radicalism, as bad mothers. In sum, Kennedy writes, birth and motherhood did not necessarily precipitate the debate that led to war, "but they became a powerful symbolic weapon in assertions of sectional difference and superiority on both sides" (187). In this way, concerns over female reproduction and nurturing transcended the domestic sphere, assuming an importance in our nation's most trying political and military event.

Blain Roberts

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Captives in Gray: The Civil War Prisons of the Union. By Roger Pickenpaugh. (Tuscaloosa: University of Alabama Press, 2009. Acknowledgements, illustrations, notes, bibliography, index. Pp. xii, 400, \$29.95 cloth).

Civil War scholars have written about nearly every aspect of the period from 1861 to 1865. Nearly every battle, regiment, general, and politician has been dissected and placed under the historian's

microscope. Yet, despite the tens of thousands of volumes dedicated to this period, Civil War prisons have been relatively neglected. This trend, however, has changed in recent years with a litany of new works, such as Charles Sanders's *While in the Hands of the Enemy* (2005) and James Gillispie's *Andersonvilles of the North* (2008), which shed new light on the subject. Roger Pickenpaugh has also entered the fray with the publication of *Captives in Gray: The Civil War Prisons of the Union*.

Pickenpaugh traces the evolution of Union prisoner policies and facilities from the earliest captives, in 1861, through the close of the war. Each chapter concentrates on a different topic including the organization of prison camps, rations, and prisoner health. Pickenpaugh is at his best in the chapter titled "Nothing to do & nothing to do it with." He provides a detailed description of how rebels coped with months, and sometimes years, of confinement. Loneliness and boredom were but a few of the challenges that captured soldiers had to face. Prisoners found a number of ways to combat the drudgery of prison life, including debate and acting societies, jewelry and furniture making, and baseball. Pickenpaugh also includes a brief chapter on the Union soldiers tasked with guarding the prison camps.

An entire chapter is devoted to the breakdown of the Dix-Hill exchange cartel. This system, agreed to by both governments in the summer of 1862, was designed to alleviate the need for either side to have a large prison system. Beginning in September 1862, prisoners were congregated in one of two central locations: Aiken's Landing, Virginia in the East and Vicksburg, Mississippi in the West. Those men that were paroled were given furloughs to return home until they were officially exchanged. In May 1863, the Union War Department abruptly halted all prisoner exchanges. Pickenpaugh acknowledges that the Union decision was motivated by the Confederacy's treatment of captured African-American soldiers. In addition, he suggests that the large number of paroled Union prisoners created a logistical nightmare for federal authorities. Although an interesting theory, this portion of Pickenpaugh's argument is not thoroughly convincing. While he describes disruptive behavior by parolees at Camp Chase and Camp Douglas, he fails to provide evidence of how these events influenced Union officials to end the exchanges.

Pickenpaugh also addresses the heated question of prisoner treatment. After the collapse of the cartel agreement, prison pop-

ulations in both the North and South grew exponentially. With increased numbers, living conditions for prisoners rapidly deteriorated, and both sides were accused of deliberate mistreatment of their charges. Although some prison commandants were crueler than others, *Captives in Gray* argues that, for the most part, Union officials neither systematically abused nor neglected their prisoners. Pickenpaugh challenges the accusation that southern prisoners were purposely starved throughout the war. Instead, he argues that for the majority of the war, prisoners complained about the "quality of rations" rather than the quantity (183). According to Pickenpaugh, retaliatory practices did not begin until the summer of 1864 when prisoner rations were cut and sutler shops closed in response to reported abuses committed by southern prison officials.

Although *Captives in Gray* is worthy of praise, there are some areas that diminish the quality of this otherwise good read. First, Pickenpaugh attempts to accomplish too much in the confines of some of the chapters. He often jumps from discussing one prison camp to another without clear transitions, which leaves the reader confused. Furthermore, Pickenpaugh often makes generalized claims based on scant evidence. For example, he argues that prisoner-run businesses and gambling halls "could be found in every Union prison" (112). While there is no doubt that some prisons developed some form of economy, Pickenpaugh does not provide sufficient evidence to support this claim. Rather, he merely cites two pages from Michael Gray's study of Elmira. This type of problem happens frequently throughout the book. The author describes an example of an activity at one prison and then argues that it was a uniform occurrence at all camps. These shortcomings are unfortunate because they force the reader to judiciously check the endnotes.

Captives in Gray is an ambitious, entertaining book. Pickenpaugh's choice to rely on official records and contemporary writings, rather than post-war prisoner accounts, adds to the value of the work. Although those well-versed in Civil War prison literature will not find much new information in this book, it provides an easily accessible introduction to Union prison camps for those new to the subject. Pickenpaugh's extensive bibliography also provides a nice starting point for those beginning research on prisons.

Jeremy Taylor

University of Arkansas

Benching Jim Crow: The Rise and Fall of the Color Line in Southern College Sports, 1890-1980. By Charles H. Martin. (Urbana: University of Illinois Press, 2010). Acknowledgments, notes, sources, index, illustrations. Pp. xxiv, 374. \$95.00 cloth, \$30.00 paper.)

The story of segregation in college sports, chiefly football, and its final de-segregation in the 1960s and 70s, has been told piecemeal by several scholars. Through astonishingly wide and thorough research, Charles Martin's *Benching Jim Crow* tells the full story for the first time. From the late nineteenth century into the 1950s, segregation ruled absolutely in college sports throughout the South. Northern and western schools were marginally integrated at best—no more than one or two black players were members of a football team through the 1930s (four at UCLA in 1939 was a major turning point)—and many institutions outside the South did not integrate their teams until the 1950s. The long reign of Jim Crow coincided with an era of intersectional athletic contests, as schools jockeyed for prestige within a national sporting culture. When all-white southern teams took on marginally integrated northern or western opponents, something had to give, and for a long time it was invariably the right of the one or two black players to play in the game. Over time, such accommodations by northern schools and their underlying “gentleman’s agreement” became harder to justify. And following World War II, *Brown v. Board of Education* and federal legislation soon left southern teams no choice but to integrate their own teams as well as accommodate integrated opponents. But it took nearly twenty more years after *Brown* before the last southern schools fielded their first football and basketball teams with African American players. Within another decade, the teams in the Southeastern, Atlantic Coast, and (now-defunct) Southwest conferences were as thoroughly integrated as any in the country, and a time when African American athletes did not dominate football and basketball quickly came to seem unimaginable.

Charles Martin tells this entire story, and if it is not quite complete, it is as complete as we are likely to have it for some time. Martin’s research is prodigious: campus newspapers, presidential papers, minutes of board meetings, personal and telephone interviews, masters theses on local athletic integration, in addition to the available published sources. This book was a long time in the making—many of the interviews cited in the notes are from the early 1990s—and the author’s patience and thoroughness paid off. For sport scholars, Martin

does not revise the general understanding of exclusion and belated inclusion of African Americans in college sport: for example, that the course of integration flowed from border states to the Deep South over time; that athletic expediency rather than progressive values was usually the driving force; that Kentucky's Adolph Rupp was an obstacle to integration at Kentucky and Bear Bryant was open to integration at Alabama but unwilling to take the lead; that the black pioneers experienced loneliness on their own campuses and brutal racism on the road. But Martin fleshes out this general understanding in innumerable ways: putting the actions of Southwest Conference schools in the broader context of the small colleges and junior colleges in Texas; assessing the roles of all the coaches, not just the most prominent ones such as Rupp and Bryant; identifying those coaches—Hayden Fry at SMU, John Bridgers at Baylor, Dean Smith at North Carolina, for example—and university leaders such as Frank G. Dickey and John W. Osward at Kentucky and Alexander Heard at Vanderbilt, who genuinely sought social change; demonstrating how federal law drove integration in different ways and at different speeds at various institutions; placing the integration at each school in the broader contexts of institutional and local histories.

Segregation and integration were always local matters, and Martin had to do research at twenty-six distinct locales in order to tell his story (more than twenty-six, actually, because he sometimes casts beyond the major institutions). Martin could not interview everyone whose story he tells, but he interviewed a significant portion of them. The amount of information about the dozens of athletes who broke, or were broken by, the color line varies considerably, but the reader can always feel confident that what Martin tells is what to this point is known. Nor can he precisely specify the degrees of progressivism and pragmatism of every major actor in the story, but the cumulative details, while confirming the general outline already established, enrich and complicate it sufficiently to serve as a check against oversimplification by future scholars. And while history has unambiguously confirmed right and wrong in the matter of de-segregation, Martin takes a remarkably measured, non-tendentious approach to his story—no piling on those who resisted the tide of social justice. He tries to set the record straight, not vilify those who were on the wrong side of history.

The first three chapters of *Benching Jim Crow*, tracing the history of the "gentleman's agreement," are a history of segregation in college sport; the final five chapters are a history of athletic de-

segregation in the three major southern conferences. Between these two large sections is a chapter on all-white Kentucky's loss in the 1966 NCAA tournament final to a team from Texas Western (Martin's own academic home) with five black starters—a powerful symbol of the racial transformation of college sports from the beginning of the twentieth century to its end. With some 44 case studies to consider in the last five chapters—both football and basketball programs at eight ACC schools and ten SEC schools, along with the football programs at eight SWC schools (the omission of basketball is somewhat surprising)—Martin's narrative can seem repetitive and over-detailed at times. But that is as it must be, for however similar many of the cases are, each case is also specific. This is the book that establishes the documentary record on segregation and integration in college sports. To that end, it must largely forego the storytelling pleasures of popular history. At a time when sport commentary is dominated by sound bites and 300-word blog posts, this is a “scholarly” book in the best sense of that word.

Michael Oriard

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Hurricanes of the Gulf of Mexico. By Barry D. Keim and Robert A. Muller. (Baton Rouge: Louisiana State University Press, 2009. Acknowledgements, illustrations, index, Pp. xv, 203. \$29.95 cloth.)

In *Hurricanes of the Gulf of Mexico*, climatologists Barry D. Keim and Robert A. Muller explore the history of these serious weather events. The authors begin with a focus on the two most catastrophic Gulf hurricanes: the 1900 storm that caused widespread damage in Galveston and the more recent 2005 storm, Katrina, which affected so many upper Gulf communities. Using available records, they provide an insightful timeline of the storms' paths, government roles in providing information, and storm impact. Learning about these two storms, the reader develops an understanding of the limits of forecasting and dissemination of information in 1900 compared to 2005. However, the authors avoid critiquing local, state, or federal government responses or responsibilities either in preparing for or providing assistance after the storms.

Clearly explaining why and how significant storms have developed in the Gulf, Keim and Muller describe some of the short-term

and long-range effects on cities and coastal environments. They detail some of the more "memorable" hurricanes and consider some of the environmental and socioeconomic effects. Finally, they use historical data to project the likelihood of future storms and analyze the consequences of global warming and the loss of essential barriers to destructive surges.

Both Keim and Muller have careers at Louisiana State University, live in Baton Rouge, and have extensive personal experiences with hurricanes as well as professional experience working with government agencies that gather and monitor hurricane data. Charting and categorizing the major Gulf hurricanes since 1851, they note the areas that have been hit most often and in one chapter, highlight strikes at ten cities around the Gulf basin, from Key West to Progreso, Mexico.

Written and presented in a style and format that is accessible to scientists as well as the general public, the study includes relevant charts, graphs, maps, photographs, and illustrations that support their analysis and descriptions. More important, perhaps, is the value of this information to politicians who fund the National Oceanic and Atmospheric Administration (NOAA), other state, local, and federal monitoring and response agencies, and those interested in oil drilling in the Gulf, as one map pinpoints the location of Gulf oil and gas platforms. At the same time, everyone – not only those amateur meteorologists who enjoy charting hurricanes but also every resident along the Gulf coast – could benefit from knowing more about the history of hurricane activity in the region.

In their chapter on "Environmental and Socioeconomic Impacts," the authors provide statistics on population growth in Gulf states from 1900 to 2000, rainfall totals of various storms, storm surge and coastal erosion histories and projections, and two tables on the ten most deadly and costly storms along the Gulf coast. However, a more complex analysis of the socioeconomic impact of storms seems to be beyond the scope of this book. At the same time, the book serves to highlight the need for more micro and longitudinal socioeconomic studies about the effect of disasters on particular communities. Particularly as Gulf state businesses have attempted to measure the impact of the recent British Petroleum oil spill (2010) on their economies, the difficulties of developing appropriate standards for assessing the immediate and future effects of "natural" and "unnatural" disasters are becoming even clearer. In preparation of and in the near aftermath of natural disasters, discussions about

the consequences of past decisions and projections about future economic and environmental effects often inspire heated partisan debate. Indeed, even the suggestions that the authors make about the possible impact of global warming are themselves likely to provoke dispute by some. To their credit, the authors have assiduously avoided taking any particular political position on any of the contentious issues that become the subject of political discussion. Instead, they have provided descriptive data as climatologists, data that might be of value to policy-makers at every level of government.

These data are gleaned from a variety of sources, including published information from the National Hurricane Center, meteorological journals, US Corps of Engineers, and numerous secondary studies of storm systems. Some charts, illustrations, and maps were prepared by the Cartographic Information Center of the Department of Geography and Anthropology at Louisiana State University and others were taken from other primary sources and the authors' previous studies. Many of the photographs were culled from archives and libraries and/or – in the case of Katrina – taken by the authors. The authors have enriched their work with all of these additions and with a well-organized index.

Hurricanes of the Gulf of Mexico should be widely-distributed and widely-read by residents of the region and by all of those involved with decisions about economic and environmental development along the Gulf coasts.

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Sacred Steel: Inside an African American Steel Guitar Tradition. By Robert L. Stone. (Urbana: University of Illinois Press, 2010. Acknowledgments, notes, bibliography, illustrations, index. Pp xiv, 320. \$25 paper).

In American culture, the electric steel or “Hawaiian” guitar is exclusively associated with “country and western” music. How, then, did this instrument so strongly identified with “C&W” happen not only to be favored by a tiny group of African American Pentecostal churches, but adopted by them almost as early as the invention of the instrument itself? How did the “Sacred Steel” tradition develop virtually unknown outside the little group of churches from the 1930s until 1995?

Founded in the early years of the last century, the churches soon to become known as the House of God were characterized by a belief that God required separation from the world. The church's rules specifically prohibit all manner of worldly pleasures, not only the usual alcohol, drugs, gambling, jazz and sexual sin, but even grape juice, checkers, cards, dominoes, novels, and baseball games, among others. Leaders are organized in ascending ranks, accorded great authority and wield remarkable influence over the lives of those in their care.

The worship services follow a general order common to Pentecostals, including songs of praise, personal testimony and sermons. Every building includes an open area at the front set aside for holy dancing that often, as expected, leads to "falling out" when the worshiper becomes possessed by the Holy Spirit. The band, always including drums, is close to the minister at the front. The band is essential to the development of excitement and energy among the congregation, and in these churches the steel player is the leader, producing driving rhythms, harmony and a human-like voice capable of subtle variations in dynamics, tone color, loudness, and pitch. The instrument's unique freedom from the tempered scale enables it to mimic the ornamentation heard in African American Gospel music. As Robert L. Stone asserts, "The electric steel guitar is an instrument ideally suited for African American Pentecostal worship services" (51).

One would not divide the depth and complexity of the history of steel guitar music in the House of God churches from recordings or concert performances of Robert Randolph and the Family Band, the best-known practitioners of the music that has come to be known as "Sacred Steel." Folklorist, musician and documentary media producer Robert Stone set out in his book to document the Sacred Steel phenomenon, exploring its historical and cultural sources and explaining its importance in the House of God tradition.

Stone's investigation began in 1992 and included observation of House of God worship services (mostly in Florida), interviews, field recordings, examination of historical documents and review of relevant literature and discography. That the author's home base is in Florida is not the only reason he focused heavily on the churches in Florida; a substantial number of the congregations are there, and many leaders have strong ties to the state.

Stone's efforts were not without obstacles. He encountered skepticism from some as a white man asking questions in black

churches. Furthermore, the believers in the Holiness tradition often distrust "worldly" people and ways. Stone, nevertheless, managed to interview nearly seventy people, some repeatedly, thereby gathering much historical and biographical data.

Besides a list of the interviews, the author provides us with exhaustive bibliographies and discographies to support the many notes detailing his sources, some arcana and occasionally his reasoned evaluations of the reliability of his sources. His organizational scheme takes us from his personal discovery of Sacred Steel music while employed by the Florida Folklife Program, to a thorough description of the culture, beliefs, history and politics of the House of God churches, interweaving the development of the steel guitar tradition. Through most of the book, the author focuses on the branch of the House of God known as the Keith Dominion; a later chapter treats the Jewell Dominion.

Before examining the lives and styles of the most significant Sacred Steel guitarists and the cross-currents of influences among them, the author delves into the origins of the steel guitar and its early role in American music, as well as the probable means of assimilation of this instrument into the worship practices of House of God churches in the 1930s. After detailing the contributions of a number of the guitarists to the Sacred Steel tradition, the book concludes with the story of the introduction of Sacred Steel music to the American public through the efforts of the author and others by audio and video recordings, television, concerts and print media, and a dissection of the political consequences within the House of God for those musicians who shared their music outside it.

A welcome (to musicians, anyway) bonus in the book is a transcription of the often-played offertory "House of God March" that accompanies Stone's intriguing exposition of the course of the melody through the New Orleans jazz music repertoire back to the origin of the tune as "Zacatecas" in Nineteenth Century Mexico. Equally welcome would have been a chart clarifying the interconnected family relationships of people on whom the author focuses, a chart illustrating lines of influence among the musicians profiled.

The author is to be commended for avoiding any hint of self-congratulation, although he clearly derives satisfaction from his leading role in bringing the music to the attention of a greater audience. All-in-all *Sacred Steel* is an exhaustively researched and admirably well written study of a musical tradition and an inextric-

cably intertwined religious tradition by a historian well informed and enthusiastic about his subject and the people from whom he learned about it. Stylistically, the writing is accessible to the general reader with an honest high-school education, yet rich enough to satisfy the academic scholar. The book should be of value to any scholar of Southern religion, African American studies or sacred music, as well as folk and Gospel music aficionados.

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Randy Wayne White's Ultimate Tarpon Book: The Birth of Big Game Fishing. Edited by Randy Wayne White and Carlene Fredericka Brennen. (Gainesville: University Press of Florida, 2010. Acknowledgements, bibliography, illustrations, index. Pp. xxxvii, 480. \$34.95 cloth.)

Tarpon. *Megalops atlanticus*. The Silver King.

Whatever name they call it, Randy Wayne White and Carlene Brennen make it very clear that big game fishing as a sport owes its existence to this vigorous fish. Once caught with harpoons and nets, the tarpon changed the face of sport fishing forever when W.H. Wood landed one with a rod and reel in 1885. Fishermen added a new rule to the code of sportsmanship. By 1909, a newspaper made the bold claim, "to spear or shoot a tarpon in Florida, to shoot a fox in Virginia, to fire into a setting covey of quail under any circumstances, and to steal a horse in Texas are crimes of equal magnitude, deserving like punishment" (9). The sport—the fight between man and 6 foot, 200 pound fish—spawned an industry of guides and resorts, particularly affecting Sanibel Island and Fort Myers, Florida. Over the next one hundred years, the trophy hunting mentality that helped the growth of tarpon fishing transformed into an ideology of conservation. The editors of *Randy Wayne White's Ultimate Tarpon Book: The Birth of Big Game Fishing* use the voices of those participants who shaped and experienced these changes to make this compelling argument.

This impressive collection includes voices both familiar and obscure. Frederic Remington, Theodore Roosevelt, and Zane Grey all provide first person narratives attesting to the excitement and skill involved in hooking and landing a silver king. Their stories illuminate the enticing nature of sport fishing: In man's desire to

conquer nature, the more vigorous the fight, the sweeter the success. Two other celebrities, Thomas Edison and Ernest Hemingway, wax eloquent over the luxurious accommodations available in Fort Myers for visitors of means. Within their words, readers witness the extinction of the two person fishing boats and clapboard shacks of yesteryear as yachts, houseboats, and resorts take their place.

Stories from less well known personalities detail changes through the important roles of Captain John Smith, the first tarpon guide, and George Renton Shultz, the first innkeeper of the Tarpon House. A.W. Dimock authored an early text on the angling technique of tarpon fishing, while Louis L. Babcock pioneered the biological study of *Megalops atlanticus*. Whether told by legends or the relatively unknown, all of these accounts illustrate the expansion in the Florida sport fishing community from sport to science. The *Ultimate Tarpon Book* culminates with White's own tales of his days as a modern, eco-conscious guide, and David Conway's safe handling instructions for releasing a landed tarpon. An afterword by the Director of the Bonefish and Tarpon Trust brings big game fishing into the present day, showing how far human interaction with the silver king has come. Catch and release methods, White and Brennen show, are necessary not only for a healthy ecosystem, but to ensure the enjoyment of this sporting tradition by future generations.

Reading the primary accounts in the authors' own words is engaging and enjoyable, made all the more so by White and Brennen's excellent annotation. The editors, both adept at fishing for the silver king and familiar with Sanibel Island and Fort Myers, provide clear explanations of techniques and locations foreign to the reader. Biographical sketches and background information on the featured authors help place the many letters, articles, and book excerpts in a historical context and adds depth to the stories. W.H. Wood not only landed the first tarpon on rod and reel but was a notable architect who designed Greek Revival Cathedrals. Zane Grey, the celebrated western author, also held more than a dozen saltwater fishing world records and was inducted into the Fishing Hall of Fame. Thomas A. Edison's joy at watching his son land a tarpon and his praise of the waters off Fort Myers become strikingly poignant when the editors include the notation that Edison was "gravely ill," and, though he was "already planning to come back earlier the next year," this trip proved his last to Florida before he died (147).

A diverse array of academics will certainly find White and Brennen's compendium fascinating and useful. The material includes important information for students of Florida history, the development of sporting traditions, the growth of tourism, and coastal marine environments. Anyone researching these topics will relish the work the editors have done compiling and annotating all this rich documentation. But the *Ultimate Tarpon Book* should not be confined to historians and biologists. To quote Sparse Grey Hackle—as White and Brennen do—“some of the best fishing is done not in water but in print,” and their book will also appeal to both armchair fishermen and seasoned salty guides (xxxi). It is an enjoyable read from start to finish, but it is also perfectly suited for reading one account at a time. Readers can pick a page at random whenever the notion strikes, and absorb the lyrical adventures and advice of Teddy Roosevelt, Ernest Hemingway, and Randy Wayne White and Carlene Brennen.

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Trailblazing Mars: NASA's Next Giant Leap. By Pat Duggins. (Gainesville: University Press of Florida, 2010. Acknowledgements, notes, suggested reading, index. Pp. 235. \$24.95 cloth.)

A manned, one-way trip into space is no longer the complete taboo it once was in the 1960s, when NASA and most of the Space Coast in Florida labored to fulfill President Kennedy's goal of landing an American on the moon. Recently, as the *Gainesville Sun* reported on November 16, 2010, “Scientists propose one-way Mars trip,” although NASA itself is “cool to the idea” or as NASA spokesman Michael Braukus said, “We want our people back.”

But the idea of a one-way, prairie-schooner-like exploration still has traction, as Pat Duggins, the news director for Alabama public radio, explores in his book *Trailblazing Mars: NASA's Next Giant Leap*. Concisely and crisply written, this book takes a close and historically engaging look at the still-tantalizing prospect of human exploration of Mars. As Duggins says, in both the popular imagination and in the halls of science, Mars has proven to be a long-term, human obsession. From the light-hearted realm of cartoon strips like Bugs Bunny to the wacky filmic world of *Mars Attacks!*, the Red Planet has inspired imagination, both comic and

dark. These realities, and the historical fact that America was successful at sending and returning men to a heavenly body in the 1960s, only whet an imaginative appetite, especially amongst those concerned with the future of space exploration. The diminishing success of NASA's mission after the 1960s, the lack of consistent funding from the Federal government and the twin space shuttle disasters of the *Challenger* and the *Columbia* has put into question NASA's ongoing survival in the present-day land of budgetary distress. Put succinctly, to quote Duggins: "A mission to Mars could be NASA's new lease on life, but the American public may not be prepared for the risks" (5). Any trip to Mars, as Duggins points out, will be more like "pioneering the Old West in the eighteenth and nineteenth centuries. Back then people had to fight to get there and fight to survive there. The big difference is that the nation didn't have to watch the fate of the Donner party on CNN" (5).

Perhaps, but as Duggins's book proceeds, the problems facing NASA with respect to Mars appear far more complicated than this. Beginning with a brief overview of how NASA originally came to its mission, Duggins shows how Mars had been on NASA's mind from the early days of the space program's founding. While pursuing the more pressing and pragmatic problem of the politics and promises made during "the space race" with the USSR during the 1960s, NASA scientists also dreamed of a future in which Mars was a reachable goal. In those heady days, space had become indeed "the new frontier" as James T. Kirk says on *Star Trek*, and planting flags on that new territory seemed part of an American destiny, insofar as this country had been built on the backs of pioneering people, willing and able to venture into the wilderness and perhaps die.

Duggins's book is a quick and interesting read which covers a lot of scientific and historical territory, from 1962 when the red planet was in focus, even as NASA bent its collective will toward the moon, to current efforts to fund—or defund—America's space program. I particularly liked chapter ten's exploration of Biosphere 2, an experiment staged in 1991 to see how a self-sustaining "giant terrarium" (153), sealed off from the rest of the earth, might maintain, in miniature (about three football fields), an earth-like atmosphere. As Duggins points out, critics of the Biosphere 2 saw it more as a publicity stunt than anything else, but what it was trying to do would be crucial for any long-term space exploration. Astronauts intending to go to Mars—or beyond, as most science fiction fans would like to go—would have to take some kind of sustainable

earth with them. Unfortunately, one of the shortcomings of the Biosphere 2 experiment was a problem with food variety—growing all one's own food on small acreage with recycled water proved extremely difficult. The seven-person crew of Biosphere 2 put in a lot of physical work maintaining their eco-system and would, more often than not, find the meals they were able to concoct uninteresting and unfulfilling. They began to have elaborate, shared "food fantasies" (155) about what they could not eat, and this led to demoralization, which would affect any crew cut off from earth for any length of time; they also suffered from bad air, as oxygen levels fell and carbon monoxide levels rose, a problem they couldn't figure out and which led then to physical symptoms like a loss of sleep and clinical depression; the crew began to quarrel. One crew-member recalls, "I thought I was going insane" (157). In the end, the Biosphere 2 may not have been as fully scientific as some other endeavors that NASA has explored over the years, but such experiments would be crucial to anyone thinking of becoming a space pioneer.

All in all, Duggins's book is an enjoyable and informative read, if a little bit on the side of NASA propaganda—the book's argument, after all, is that NASA should be pursuing a visit to Mars. The book's subtitle, "NASA's next giant leap" indicates as much and from beginning to end, Duggins merely assumes that Mars is the next logical step in space exploration, even given recent plans at the agency to revisit the Moon. Toward the end of the book, Duggins also explores the question, "should America go it alone?" In other words, should America explore global partnerships of the sort that sustain the Space station, but do not factor in the possible private sector interest that is heating up today? The answer to this question aside, this book is a nice recapitulation of the history of Mars and space exploration in America. It is also a book-length (and sometimes regrettably repetitive) plug for NASA itself.

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