

2011

Book Reviews

Florida Historical Society
membership@myfloridahistory.org



Part of the [American Studies Commons](#), and the [United States History Commons](#)

Find similar works at: <https://stars.library.ucf.edu/fhq>

University of Central Florida Libraries <http://library.ucf.edu>

This Article is brought to you for free and open access by STARS. It has been accepted for inclusion in Florida Historical Quarterly by an authorized editor of STARS. For more information, please contact STARS@ucf.edu.

Recommended Citation

Society, Florida Historical (2011) "Book Reviews," *Florida Historical Quarterly*. Vol. 90: No. 4, Article 7.
Available at: <https://stars.library.ucf.edu/fhq/vol90/iss4/7>

Book Reviews

Daniel Murphree, Book Review Editor

A History of the Catholic Church in the American South, 1513-1900.

By James M. Woods. (Gainesville: University Press of Florida, 2011. Acknowledgements, illustrations, notes, bibliography, index. Pp. xv, 512. \$69.95 cloth.)

This exhaustive survey of the secondary literature on the institutional history of Catholicism in the American South will undoubtedly be cited by many, if not all of the scholars who focus on southern Catholicism from now on. Covering nearly 400 years of history, Woods begins with the expeditions of Ponce de Leon and Hernando de Soto in sixteenth-century Florida and Georgia—noting that de Soto “rarely showed an inclination to convert the natives he brutalized” (5). He ends with the still under-appreciated impact that immigration from central and southern Europe had on the American South at the turn of the twentieth century while exploring the efforts of the Church hierarchy to secure a place for Catholicism within the African-American community by ordaining black men. Along the way, we hear of the mystical bi-locations of María Coronel from northern Spain to western Texas; the efforts of the Jesuits to convert the Natchez Indians in lower Louisiana to Christianity; the “horrificed” reaction of Governor Cadillac to the want of “any subordination to Religion or Government” among French settlers along the Mississippi River (82); the wealth of the Calvert and Carroll families and the influence they had over the character of English-speaking Catholicism in North America; and the role that Catholics played not just in fighting for the Confederacy during the Civil War, but also in creating the culture of the “Lost Cause” that dominated the region for decades afterwards.

[505]

Woods' goal in writing the book is not to surprise readers with radical arguments or heretofore unknown tidbits of American church history. "If scholars are hoping for something jarring or provocative in these pages, they might be disappointed," he wryly announces in the book's introduction (xiii). Although Woods does include some very interesting primary-source information about Bishop Edward Fitzgerald's involvement in the 1870 vote on papal infallibility—material that Woods himself gathered in the Archives of the Diocese of Little Rock, his information, like all of the other information conveyed in the book, is available elsewhere, having been previously published in books and journal articles. Woods' chief accomplishment with this work, therefore, is the creation of what he calls a "synthesis" or a "blending" of the extensive scholarship that has already been written on the "Spanish, French, and English heritage" of "the oldest faith in the American South, Roman Catholicism" (xiv). It is for this reason that the book will probably prove to be a vital resource to future scholars of Catholicism in the American South. It is a "travel guide," so to speak—an introduction to some of the best research available on the historiographical landscape of southern Catholicism and an invitation to engage this scholarship more fully.

The book is also an invitation to scholars to more thoroughly explore the history of the Catholic laity in the American South. Because so much of the existing secondary literature focuses on the priests and nuns who helped to sustain Catholicism in the region, Wood's book, too, conveys a primarily clerical story. We do get some glimmers, however, of why the lay experience is an important one to investigate. We learn, for instance, that the transfer of Louisiana to the Americans in December 1803 was "traumatic" to the "French Louisianans." While the region had been under Spanish rule at an earlier time, "the Spanish were at least Catholics," Woods tells us, "and church and state were united in spreading the faith, yet the United States was an overwhelmingly Protestant republic" (195). Other than some anxieties about property rights that were expressed by Ursuline nuns, however, we get no particulars on how their new "American" identity was perceived by Catholics in Louisiana.

This question becomes particularly important when we consider that at the turn of the nineteenth century, when Louisiana became "American," the *marguilliers*—or church wardens—in New Orleans were at odds with Abbé DuBourg over access to St. Louis Cathedral and control of the cathedral's finances. Most of the secondary literature that has been written on this crisis has ap-

proached the disagreement from the point of view of the church hierarchy, and Woods' treatment of the situation does the same. Yet, when he insists that the transition from French to American control was "traumatic" for French Louisianans, not simply because they were joining a predominantly Protestant country, but also because they were joining a republic that had a separation of church and state, Woods provokes us to learn more about how the laity in New Orleans understood their new American identity. After all, republican rule and a separation between spiritual and temporal affairs seem to be precisely what the *marguilliers* were calling for in their disagreement with DuBourg. If they were, in fact, uncomfortable with the American take-over of Louisiana, the situation calls out for greater scholarly attention.

This observation is not meant to be a criticism of the book. The laity, after all, are not Woods' concern, and he makes that clear from the very beginning. "This work," he tells us, "is a traditional, institutional narrative of Roman Catholicism from the colonial era until 1900" (xiii). The fact remains, however, that there is much work that can and should be done on the lay Catholic experience in the American South—and the scholars who do that work will undoubtedly rely upon James Woods' book when familiarizing themselves with the institutional history that will serve as a foundation to their scholarship.

Maura Jane Farrelly

Brandeis University

Dreaming with the Ancestors: Black Seminole Women in Texas and Mexico. By Shirley Boteler Mock. (Norman: University of Oklahoma Press, 2010. Acknowledgments, illustrations, notes, bibliography, index. Pp. xiv, 400. \$34.95 cloth.)

In 1849, a group of Seminole maroons departed Indian Territory and created lasting communities in Mexico and Texas that still survive today. In *Dreaming with the Ancestors: Black Seminole Women in Texas and Mexico*, Shirley Boteler Mock seeks to tell the story of the Black Seminole women who made this journey by connecting their memories today with historical accounts and past oral histories. This book represents an interesting contribution to an important and growing body of literature on African peoples that were historically associated with Native American tribes.

Mock takes on an enormous challenge in covering Black Seminole women from the "birth" of Black Seminoles up to the present, thus dealing with a time span of almost 250 years. The first several chapters of the book discuss the early history of the Black Seminoles as they developed communities alongside the Seminoles in Florida and later accompanied the Seminoles in their removal to Indian Territory. Fearing the influence of the neighboring Creek Nation on their slaves, community members, and families, several bands of Seminoles and Black Seminoles fled to Mexico. Throughout the presentation of this history, the author relies heavily on the more comprehensive historical accounts of Kevin Mulroy, Kenneth Porter, and Daniel Littlefield.

Mock then shifts to combining historians' accounts of moves between Mexico and Texas with the voices of women who lived those experiences. It is here that the real treasure of Mock's account is revealed. This history of Black Seminole women is unique in that it connects women across several generations through interviews that she conducted with present-day Black Seminole women and interviews conducted by Kenneth Porter in the 1940s. Consequently, we have a history that is tempered with the personal accounts of Black Seminole women who lived and worked in Mexico and Texas. The author focuses largely on the oral histories provided by Alice Fay, a Black Seminole woman who has a wealth of knowledge passed down to her from previous generations and a family line that can be traced back to the Seminole exodus from Florida.

The book then turns to more current explorations of Black Seminole women's lives, including information about social and religious gatherings, as well as Mock's understandings of Black Seminole naming patterns. Far from all-encompassing, the cultural information presented is valuable but often the product only of conversational remarks from her informants and the author's own personal experiences. Mock rarely delves into the complex ethnohistories behind these cultural practices and does not address larger questions surrounding political, economic, gender, or racial components of Black Seminole women's lives.

Mock's background as an archaeologist lends her account some degree of cultural understanding, but true ethnographic practice and historical and social theory are not part of this study. Although the author is focused on understanding the lives and experiences of Black Seminole women, there is no use of theoretical approaches or of other work concerning identity, race, or women's

studies to frame her subject. This, along with the absence of an overall argument, makes it evident that Mock does not wish to analyze the information she is presenting. Rather, her goal seems to be simply to share the Black Seminole women's stories of their lives and those of their ancestors. The flow of ideas within the book's various chapters tends to be a bit disorderly as Mock randomly inserts various conversations and happenings from her fieldwork into her story. This style does make for an interesting read, however, and the reader comes to feel as if he or she is personally along for the ride in Mock's work, and like her, is acquainted with Alice Fay. Consequently, the account is one that would be interesting and informative for a lay audience. The data contained within it, however, would be valuable to any researcher of Black Seminole people.

The book's significance lies in its contribution to our understanding of present-day Black Seminole women and in constructing a personal history that connects the Black Seminoles of the history books with the Black Seminoles of today. It is also notable that it is the only book-length account of Black Seminoles in Texas and Mexico in the present-day, although other scholars have addressed these communities in other formats. Mock does well in sharing the histories of Black Seminole women in this account, and more importantly, she has done the difficult work of making their voices heard. Alice Fay and her contemporaries hold a vast wealth of knowledge concerning history and cultural understandings that Mock has made available through this book. An interesting read and a valuable contribution to the study of present-day maroon peoples, *Dreaming with the Ancestors* provides a foundation for further study of Black Seminoles in these communities.

Kristy Feldhousen-Giles

Bates College

Confederate Reckoning: Power and Politics in the Civil War South. By Stephanie McCurry. (Cambridge, MA: Harvard University Press, 2010. Acknowledgements, notes, index. Pp. 450. \$35 cloth.)

In *Confederate Reckoning: Power and Politics in the Civil War South*, Stephanie McCurry explores the political economy of the Confederate States of America and how the founders' narrow conception

of "the people" came to be challenged by women and slaves as the Confederacy worked to mobilize all of its resources to achieve nationhood through war. Throughout the conflict, but increasingly after 1863, political power, once the exclusive domain of white men, became extensively exercised by those misjudged to be dependent subjects within the slaveholders' republic. The Civil War subjected the Confederate founders' national vision to a fiery trial that brought with it a reckoning as slaveholders learned some hard lessons regarding the body politic and whose consent truly mattered in a slave society at war. The brilliance of McCurry's book does not lie in demonstrating that Southern women and slaves possessed agency or that the Civil War created opportunities for marginalized and disfranchised individuals to impact public policy. Rather, it lies in her ability to weave together heretofore disparate analytical strands, root them in a global context, and offer a compelling narrative of the Confederate state's herculean efforts to establish the modern world's first slaveholders' republic in opposition to historical trends that strongly suggested the futility of such an undertaking.

McCurry begins by outlining the South's political economy on the eve of war and the early tests the slaveholders' vision encountered during the political campaigns and public debates that preceded secession, which she characterizes as the war's first campaign. She emphasizes that everywhere the decision to leave the Union was hotly contested, even in the Lower South, a point that is often obscured by later events. In order to achieve the desired outcome and to give the appearance of unanimous consent, the "band of brothers" employed "low-down" electoral techniques, including terror, to lead eleven slave states out of the Union. Secession and civil war, McCurry poignantly reminds, were far from inevitable and she leaves no doubt as to why they came, forcefully asserting that "slavery was the foundation of the new [Confederate] republic; it was a *proslavery* constitution for a proslavery state" (78).

McCurry begins the meaty middle of her book by examining how the Civil War impacted the South's yeomen and poor white women, charting the processes by which they emerged as a "critical constituency" in Confederate politics, particularly at the state level. The demands imposed by the slaveholders' war forced these women into ever more intimate associations with the government and with their men away fighting and few or no slaves to labor on the farm, they struggled to scratch out subsistence for their

families while also meeting the strenuous demands imposed by the Confederacy's new ten percent tax-in-kind. Increasingly, these women appealed to government authorities for relief, forging a potent new political identity as "soldiers' wives" (135). These women angrily and relentlessly pressed Confederate officials to fulfill their promises of protection and assume their obligations as heads of household in their husbands' absence. When the government proved slow to respond, women unleashed a wave of food riots in early 1863 that forced Confederates to alter military policy and divert precious food resources to the homefront.

The Confederacy confronted similar difficulties with its other "dependents"—slaves, or the "enemies within." Far from being the asset that Confederates early anticipated, McCurry argues, slavery contained structural problems that plagued the nation when it went to war. As their masters' property, slaves existed beyond the reach of the state's authority and, as Confederate army commanders learned, both master and slave proved reluctant to provide labor for the military's benefit. After 1863, the Confederacy reluctantly competed for slave loyalty against the Union but failed to produce a viable alternative to emancipation. The Confederacy's widespread unwillingness to surrender slavery ultimately doomed the Confederate nation.

Although an excellent book, *Confederate Reckoning* tends to lend an air of inevitability to the Confederacy's military defeat in the Civil War. In the Prologue, McCurry describes the Confederate nation as a "gamble of world historical proportions," the world's first "modern proslavery and antidemocratic state" constructed "in defiance of the spirit of the age" (1-2). Any wonder then that this "risky undertaking" failed? Not in McCurry's opinion. Like a Greek tragedy, "the war Confederates launched to escape history only confirmed their place in it" (310). From a stylistic standpoint, McCurry too frequently deploys colloquialisms that are frustratingly imprecise and sweeping generalizations, such as "every official," "none of the Manigaults," and "everywhere in the C.S.A.," that are likely incorrect or at least difficult for the historian to know certainly (117, 237, 285).

However, there is so much more to commend in this book than to criticize. Although ending in 1865, *Confederate Reckoning* carries significant weight for historians of the post-war period. Importantly, McCurry explains, "political change did not arrive in the South only with defeat" and "wasn't all imposed on the region by

a victorious army and a powerful Republican Party state" (9). Also, she underscores that political violence in the South did not emerge in response to the Reconstruction amendments, but was consistent with antebellum Southern politics. Her two-state model approach to understanding the way citizens conceptualized the relationship between the government and its citizens that emerged in late-nineteenth century America, is particularly insightful. Also fascinating was her indication that the Union and Confederacy both "masculinized the emancipation struggle and conceived of women as dependent parties" (247). Although Florida does not factor heavily into McCurry's book, anyone interested in Southern history and the Confederacy during the Civil War Era will find *Confederate Reckoning* a gratifying read.

Thomas G. Nester

Texas A&M University at Qatar

Lucy Somerville Howorth: New Deal Lawyer, Politician, and Feminist from the South. By Dorothy S. Shawhan and Martha H. Swain. (Baton Rouge: Louisiana State University Press, 2011. Appendix, notes, bibliography, index. Pp. xviii, 165. \$19.95 paper.)

Lucy Somerville Howorth (1895-1997) was both a southern lady and a crafty manipulator of the patronage system, a daughter of Dixie who once reminded voters that she was "granddaughter of Col. W.L. Nugent who fought with the Confederate troops in defense of Jackson" (64) and a clever bureaucrat who served in every administration from FDR to JFK. An education at Randolph-Macon Woman's College and an interlude studying and working in New York helped her to throw off "the spell of the South," (19) adopt wider interests and shed her provincialism. Influenced by her devout and difficult mother, prominent Mississippi suffragist Nellie Nugent Somerville, she ultimately dedicated her long life to the advancement of women in public roles.

Working for the YWCA in post-World War I New York, Lucy met strong women who shifted her "decidedly to the left" (23). She joined the AAUW, advocated protective legislation for women, and wanted to study law at Columbia, which did not admit women. Undaunted, she returned to her home state and, in 1922, completed law school at the University of Mississippi. At age 32, she married

fellow attorney Joe Howorth, who makes but a shadowy appearance in these pages. The couple's life always revolved around Lucy, who had "considerable more sense than her husband," according to U.S. Senator Pat Harrison (75), and who certainly had a fiercer ambition. Domestic she was not. The child who had not played with dolls became the woman who had no children, did not cook, and commented, "I figured as long as I could earn more than the washwoman, I could pay her...and be out doing something more interesting" (26).

Serving in the legislature was more interesting, certainly, as was campaigning for FDR in 1932. Corresponding with Molly Dewson (to insure that FDR's female patronage chief knew of her work for Roosevelt), and cultivating a close relationship with Ellen Woodward, Mississippi's Democratic committeewoman, Howorth skillfully boosted her candidacy for a federal position among the many New Deal possibilities. In 1934, her networking paid off when she was named to a slot on the Veterans' Administration Board of Appeals, to rule on appeals of those denied benefits. Joe trailed along to Washington, where they lived in a hotel. Because the VA case files are closed, her work at that agency remains confidential, leaving Swain and Shawhan with little to tell the reader about her professional activities for a quarter of a century. (Howorth was bounced from the VA Board in 1943 when a ruling reserved her position for veterans only; she was a federal bureaucracy survivor, however, and served on the War Claims Commission, and later, on Kennedy's Commission on the Status of Women.)

Howorth's Washington work did not allow her to advocate reforms and gave her no contact with Eleanor Roosevelt, but, true to form, she maximized her networking opportunities and made connections easily. She was "an inveterate joiner" (90) whose key associations were the American Association of University Women, Business and Professional Women, and the Women's Division of the Democratic National Committee. Gradually, the theme of her life's work emerged: the advancement of women. During the war, she advocated drafting women and took a keen interest in the treatment of women in the military. In the chilly post-war climate for ambitious women, Howorth took up Molly Dewson's habit of maintaining a roster of qualified women to be presented to federal agencies for appointments to government positions. She was a pragmatic woman of keen political instincts, who valued compromise and logrolling and avoided grudges, commenting "your enemy of

today may be your ally of tomorrow" (44). Never shy about fighting for a job, over the years she tried, unsuccessfully, to land a federal judgeship and a college presidency. She exuberantly claimed the label "feminist" in a commencement speech to Randolph-Macon graduates in 1948, urging them to pursue careers in public service. In her old age, she gave many interviews, preserved her mother's and her own papers for posterity, fostered women's studies in Mississippi, and advocated the passage of ERA.

Some areas of Howorth's life seem to cry out for more analysis. The cause and effects of her mother's unexplained coldness (Nellie Nugent Somerville did not attend Lucy's commencement speech presentation to her law school class, did not attend her wedding, and never visited during the years she lived in Washington) are unprobed. In addition, a bit more context from women's history, placing Lucy Howorth within the stream of women's realities over the decades, would have provided desirable enlightenment of change over time. Howorth's interest in the advancement of women targeted educated, professional women like herself; her efforts did not extend to improving the hard lives of working-class women. She was a reformer, but for the few. The authors assert that she was liberal on race relations, but the record shows no activity to promote racial justice after her retirement during the turbulent years of the civil rights movement. Returning to tiny Cleveland, Mississippi, (population 7,000) in 1957, Lucy claimed "we had to make a living" and "you can't do more than one crusade in a lifetime" (138) to justify her position on the sidelines during the immense struggle in her home state. While not a reactionary like her Dixiecrat mother, she declined an AAUW request in 1964 to marshal support for the reviled Civil Rights Act. Over two decades later, she did support a black candidate for Congress. Overall, there seems little evidence for labeling Lucy Howorth "liberal" on race.

Minor criticisms aside, this is a meticulous and sympathetic study, with impressive archival research, supplemented by the authors' many interviews with their subject. Swain and Shawhan have successfully recounted the life and career of a redoubtable member of the storied New Deal women's "network" who lived to see female astronauts and women on the Supreme Court (though still no ERA).

Pamela Tyler

University of Southern Mississippi

Marjorie Kinnan Rawlings's Cross Creek Sampler: A Book of Quotations.

Edited by Brent E. Kinser and Rodger L. Tarr. (Gainesville: University Press of Florida, 2011. Acknowledgements, works cited, illustrations, index. Pp. 180. \$22.50 cloth.)

Cross Creek Sampler is a collection of gems culled from the novels and short stories of Marjorie Kinnan Rawlings written during her Florida period, 1928-1953. The passages, stripped of their narrative content, read like gnomic texts, suggesting that Rawlings is more of a natural philosopher than she has ever been given credit for. Even though she claims that she had never read *Walden* before she began writing the fragments that coalesced into *Cross Creek*, her philosophical musings are reminiscent of the great American transcendentalists, Ralph Waldo Emerson and Henry David Thoreau. Many of these extracts sound as if they come straight out of "Self-Reliance" and "Nature," such as this description of Cross Creek: "Folk call the road lonely, because there is not human traffic and human stirring. Because I have walked it so many times and seen such a tumult of life there, it seems to me one of the most populous highways of my acquaintance. I have walked it in ecstasy, and in joy it is beloved" (26). She even uses the Biblical cadences of the Transcendentalists: "A man was a puny thing, frightened and lonely; transitory and unimportant . . . He joined himself to the earth, and because the earth itself was a little part of a farther universe, he joined himself through it to the stars, and in the union was his ecstasy" (33). Zora Neale Hurston was one of the first readers of *Cross Creek* to recognize this gnomic quality in Rawlings's writing. In a letter that she wrote to Rawlings and subsequently was published in *Zora Neale Hurston: A Life in Letters* (2003), Hurston praises Rawlings for her ability to capture not only tangible reality but also the cosmic significance of people and places: "You are conscious of the three layers of life, instead of the obvious thing before your nose. You see and feel the immense past, what is now, and feel inside you something of what is to come. Therefore you are not pacing the cell of the current hour. You are free because you have made your peace with the universe and its laws. You are deep and fine" (486).

Lovers of Marjorie Kinnan Rawlings—and there are many—will find this cosmic dimension highlighted and see her achievement in a new light, thanks to the outstanding editorial work of Rodger Tarr, the dean of Rawlings studies, and Brent Kinser in *Cross Creek Sampler*. Recently, Tarr and Kinser edited *The Uncollected Writings of*

Marjorie Kinnan Rawlings (2007) and, in the past few years, Tarr edited *Max and Marjorie: The Correspondence between Maxwell E. Perkins and Marjorie Kinnan Rawlings* (1999), *The Private Marjorie: The Love Letters of Marjorie Kinnan Rawlings to Norton S. Baskin* (2004), and *The Short Stories of Marjorie Kinnan Rawlings* (1994). Even with all of their editing experience, Kinser and Tarr admit that they had to make difficult decisions concerning what to include and exclude and how to arrange the material. They recognize that Rawlings's fans will not find all of their favorite quotations, because there are simply too many from which to choose: "How could it be otherwise, so rich, so ravishing, so eternal are Rawlings's words" (18). Their attempt to make a sampler parallels Rawlings's piecing together of fragmentary material in "Cracker Chidlings" (1931) and *Cross Creek* (1942). The pieces—each "a torn fragment of the larger cloth," in Rawlings's words—then come together to create the fictional world of *Cross Creek*. As Kinser and Tarr point out: "from the larger cloth of Rawlings's genius," these fragments "metonymically reveal [Rawlings's] genius in its entirety" (20).

In *The Uncollected Writings* and in this book, Kinser and Tarr have been articulate advocates of Rawlings's genius. In their introduction, they make a case for her inclusion in the canon of great American writers. They feel that she has been excluded in the last decades because she has been dismissed as a regionalist; Rawlings herself abhorred this label, because she felt that it was "not only false and unsound but dangerous" (2). In addition, there are other more complicated reasons for Rawlings's exclusion. First, when she died in 1953, American literature was beginning to make a radical shift in focus to the Beat Generation. From the time that Jack Kerouac coined the word in 1948 until Allan Ginsburg published *Howl* in 1956, when the movement took off, beat culture concerned itself with drug experimentation, alternative sexualities, Eastern mysticism, anti-establishment modes of being, and expressive freedom. Greenwich Village was a world away from *Cross Creek*. Even Ernest Hemingway despaired of relating to this type of literature. Rawlings, a voracious reader, was fully aware of the cross currents in American literature of her time and was just beginning to change her style and subject matter in the late 1940s, to what she called her "queer" works, which, in her opinion, are "sad, ugly stories," full of "Gall and Wormwood." She published a few stories in this vein (including "The Shell" [1944], "Black Secret" [1945], "Miriam's Houses" [1945], and "Miss Moffatt Steps Out"

[1946]), but was discouraged by her Scribners editor, Maxwell E. Perkins, from veering off too far in this direction.

Another consideration regarding Rawlings's reputation, at least in the last politically correct decade or so, is the racism that comes out in her work, particularly in *Cross Creek*. Rawlings herself recognized that she had to tone down her language in the School Book Edition of *The Yearling* (1938). In my book, *Crossing the Creek: The Literary Friendship of Zora Neale Hurston and Marjorie Kinnan Rawlings* (2010), I deal with this sensitive subject and show how Rawlings's friendship with Zora Neale Hurston transformed her into an advocate for civil rights. This aspect of Rawlings's life deserves more recognition and would temper how she is regarded today.

Kinser and Tarr are to be praised for their efforts in bringing to the forefront again a writer of "unquestionable renown and eternal verity."

Anna Lillios

University of Central Florida

New Deal, New Landscape: The Civilian Conservation Corps and South Carolina's State Parks. By Tara Mitchell Mielnik. (Columbia: University of South Carolina Press, 2011. Acknowledgements, illustrations, notes, bibliography, appendix, index. Pp. xiv, 224. \$34.95 cloth.)

In *New Deal, New Landscape: The Civilian Conservation Corps and South Carolina's State Parks*, Tara Mitchell Mielnik takes the reader into an economically devastated South Carolina during the Great Depression and focuses on the hope for recovery afforded by Franklin Delano Roosevelt's New Deal. In particular, she concentrates on the Civilian Conservation Corps (CCC) and its role in the development of the first sixteen state parks in the Palmetto State. These sites offered opportunities for reclamation of worn-out lands, preservation of natural landscapes, breathing spaces for crowded city dwellers, recreation areas for persons of limited means, and education about the natural world for school children. Their construction offered jobs for marginalized youth whose families suffered the most economic hardship.

Mielnik provides a primer on the 1930s for both the general reader and the student of American history. Chapter One reveals

the misery and economic dislocation accompanying the Great Depression, followed by a description of myriad New Deal agencies designed to combat the Depression. Chapters Two and Three focus on the creation, organization, and functions of the CCC, including details of daily life in CCC camps in the Palmetto State. In the next chapter, the author considers the State Park Movement across the United States in the 1920s and the CCC's role in advancing it in the 1930s. Chapters Five through Seven deal with the creation and operation of the sixteen state parks themselves, with their accompanying Recreational Demonstration Areas, highway waysides, and forestry projects. The final chapter—in some ways, the most useful—concerns lessons learned from the CCC experience and its work in creating the state park system. Included here are descriptions of teaching aids, lesson plans, and a CD-ROM documents packet for use by educators, all professionally prepared by the South Carolina Department of Archives and History in Columbia.

New Deal, New Landscape: The Civilian Conservation Corps and South Carolina's State Parks has much to recommend it. Two maps, 12 photographs of CCC personnel, and 33 photographs of 14 of the 16 state parks, all sprinkled liberally throughout the book, bring the prose to life. The book is well-written and entertaining to read. The book fills a void in New Deal scholarship by focusing on one of the neglected architectural legacies of the New Deal in the Palmetto State. Most South Carolinians associate the New Deal with Works Progress Administration (WPA) schoolhouses and Public Works Administration (PWA) hydroelectric projects; few until the publication of Mielnik's book would associate it with the state parks. The book is also multi-dimensional, successfully blending political, architectural, local, social, and public history. Her blending of local and social history includes a detailed description of the African American experience in South Carolina's separate but never equal CCC camps and state parks. Moreover, the author's research was thorough. Her interest in the topic stemmed from her work as outreach coordinator in 2000 with the South Carolina Department of Archives and History, where she assembled an exhibit on the CCC and the state park system in South Carolina. In the process she researched pertinent files of her employer, interviewed 80 CCC alumni, mined their private papers, and delved into the relevant files of the South Carolina Department of Parks, Recreation, and Tourism and the South

Caroliniana Library. Her interest piqued, she expanded her research to include material from the National Archives and the South Carolina Historical Society, a host of government publications from the period, and appropriate secondary sources. In addition, while Mielnik's focus in *New Deal, New Landscape: The Civilian Conservation Corps and South Carolina's State Parks* is the CCC's role in the creation of the state parks, she does not neglect the CCC's other conservation efforts of erosion control, forest fire prevention, and reforestation.

Nevertheless, this book is not without flaws. One strength of the book is also a weakness. Chapter One provides a helpful primer on New Deal agencies designed to combat the Great Depression. But any such listing and accompanying description run the risk of incompleteness. Omitted from the book are the CWA, HOLC, FDIC, FHA, USHA, and NLRB. Also, recounting a state story within a national context can lose the focus on the state. Although Chapter Two ("Emergency Conservation Work and the Civilian Conservation Corps") is an excellent summary of CCC organization and activities, only slightly over 20 percent of the material actually concerns South Carolina. Similarly, the author tantalized the reader with little-known pieces of information without sufficient elaboration. For instance, many readers may not be aware that females participated in the CCC. The author mentions in passing that two of the 90 "She-She-She" camps across America were in South Carolina at Kingstree and Orangeburg but fails to provide any description of daily life and work at these camps. In addition, telling a story about the creation of the state park system risks including extraneous information which may be interesting but not pertinent to the topic. As one example, almost four of the book's 152 pages of prose deal with the battle of King's Mountain in the Revolutionary War and the subsequent efforts to commemorate the event, culminating in the creation of the King's Mountain National Military Park in 1931, well before the CCC and the state park system were created.

Despite these minor flaws, *New Deal, New Landscape: The Civilian Conservation Corps and South Carolina's State Parks* is essential reading for scholars, students, and general readers interested in the New Deal, the CCC, and state park development in the Palmetto State.

Jack I. Hayes

Averett University

Immigrant Prince: Mel Martinez and the American Dream. By Richard E. Foglesong. (Gainesville: University Press of Florida, 2011. Acknowledgements, illustrations, notes, bibliography, index. Pp. xxiv, 237. \$32.00 paper.)

When Richard Nixon asked Zhou En Lai for his evaluation of the French Revolution, Zhou reportedly replied that it was too soon to say. Americans are much more willing to make judgments on contemporary events and as a result, current affairs have become another branch of history. A recent manifestation of this tendency is Richard Foglesong's biography of Mel Martinez, whose political career ended in 2009.

Foglesong's book has eleven chapters. The first six take Martinez's life from birth through his tenure as county mayor of Orange County. The seventh deals with Martinez as secretary of the Department of Housing and Urban Development (HUD) from 2001 until 2003. Two more chapters cover Martinez's run for the United States Senate in 2004; his electoral victory; his time as senator, with an emphasis on the Terri Schiavo case; his work on behalf of immigration reform; and his appointment as chairman of the Republican National Committee. The tenth chapter describes his resignation as RNC chairman, the failure to achieve immigration reform, and his decision to leave the Senate. The final chapter examines the meaning of Martinez's life. Foglesong is an acquaintance of Martinez and benefited from Martinez's cooperation. The result is a sympathetic but not uncritical biography.

The strength of the book is twofold. The first is the large number of interviews the author used in his assessment. Foglesong conducted more than one hundred interviews with Martinez, Martinez's family, friends, and political associates. Foglesong makes good use of this material, skillfully weaving it into the captivating story he tells. The wealth of material derived from these interviews makes this book an important work.

The second strength is the author's evocative treatment of Martinez's life before 2001. Foglesong writes very well (he is the author of a well regarded book on Disney World in Orlando) and he draws the reader into the narrative of Martinez's life. The future Floridian politician, born in Cuba in 1946, came to the United States in 1962 as part of Operation Peter Pan, a program that evacuated children of anti-Castro Cubans. Foglesong draws a vivid picture of the young Melquiades (who later Americanized his name to Mel) and his fam-

ily during the turmoil of the Cuban Revolution. The account of the family's life in Cuba, Mel's escape, the welcoming families who took in Mel, his adjustment to American life as a teenager, his college years at Florida State University, and his courtship of and marriage to a beautiful Alabaman are well done. The treatment of Martinez as a personal injury attorney and his rise in Orange County offers insights on both Martinez and Orange County government and politics. Martinez is an attractive individual and a stirring American success story; Foglesong tells his story well.

Once the author leaves Florida behind, the narrative is less edifying. Partly this is because Martinez's career in Washington, first as secretary of HUD, then as senator and chairman of the Republican National Committee, was something of a failure. The truth of the matter is that Martinez succeeded in none of these three positions and his grand legislative effort, immigration reform, failed as well. The dreary record of defeat and disaster in the first decade of the new century, further aggravated by Washington's poisonous political atmosphere, is not uplifting like the first half of the book. In addition, Foglesong seems less comfortable with national politics. There are obvious mistakes. There was no George H.W. Bush presidential campaign in 1996 (143-144) and Senator Richard B. Russell was from Georgia, not Mississippi (209). Characterizations of individuals and institutions can be misleading as in the case of the author's version of Lyndon Johnson and the passage of the 1964 Civil Rights Act (209).

The treatment of Martinez at HUD (which he left in December 2003) is curious as it ignores the central issue of the decade. There is more attention devoted to various mundane matters such as the Real Estate Settlement Procedures Act than to the catastrophic subprime lending scandal that was metastasizing at the time, thanks in part to HUD. In Martinez's and Foglesong's version (see 136-138), extending massive numbers of loans to minorities who were not credit worthy and could not afford them was a noble effort. It appears that neither the author nor the former HUD Secretary regrets this misbegotten program. Nor are they willing to admit its consequences.

The book concludes with an assessment of Martinez in the context of three themes posed in the first chapter: "who Mel Martinez is, how he got where he is, and what his story means" (14). Foglesong defines Martinez by his Cuban heritage combined with growing up in Central Florida, where there were few Hispanics at

the time. The author attributes Martinez's success partly to luck, partly to his appealing life story, and partly to his position as a Cuban-American at a time the GOP desperately needed Hispanic candidates.

As for his significance, Foglesong emphasizes Martinez representing the rise of Hispanic politics, the growing role of religion in politics, and the post-9/11 emphasis on security concerns. On the first theme, the author is right on target. Hispanics are the most important swing group in American politics today and an increasing percentage of the electorate. If Republicans are unable to win over at least a substantial minority, the long term prospects of the GOP are very dim, indeed. George W. Bush and Mel Martinez understood this and it was a basis of their bid to pass immigration reform legislation. That they did not succeed may come back to haunt the GOP.

On the other two themes, Foglesong is less persuasive. Religion became more important in American politics at the end of the twentieth century but there is more to the story than the rise of Jerry Falwell, Pat Robertson, and their followers. What Martinez's career symbolizes is the emerging alliance of evangelical Protestants and Roman Catholics (like Martinez). Until the last two decades of the twentieth century, evangelicals and Catholics were bitter opponents. Now they are increasingly allied on a broad front of social issues. This important development goes unanalyzed in this work.

Finally, the author sees Martinez's career as representing the Republican need for national security issues to win elections. There is a kernel of truth in this argument. The end of the Cold War deprived the GOP of its most effective campaign issue. However, upon closer scrutiny, this conventional wisdom is an oversimplification. It fails to explain how Republicans won control of congress in 1994 and retained it in 1996 and 1998 when no national security issues were prominent. Needless to say, the election results of 2010 further undermine this easy generalization.

In the end, history's meaning is dependent on the future. It is far too early to provide anything but a preliminary assessment of a contemporary figure like Mel Martinez. To Richard Foglesong's credit, he has written a captivating study of a unique American life. But history, difficult to discern in its early forms, is also ironic. As Martinez withdrew from the Senate amidst predictions of Republican doom, who would have guessed that the next Florida senator to

be elected would be another Cuban-American Republican (albeit born in Miami) who may prove to be an even bigger and more important success story than Mel Martinez?

Edmund F. Kallina Jr.

University of Central Florida

Florida's Snowbirds: Spectacle, Mobility, and Community Since 1945.

By Godefroy Desrosiers-Lauzon (Montreal: McGill-Queen's University Press, 2011. Introduction, illustrations, tables, bibliography, notes, index. Pp. xi, 364. \$95.00 cloth.)

Godefroy Desrosiers-Lauzon achieves a tremendous feat with his book *Florida's Snowbirds*. He examines the phenomenon of temporary leisure-migrants who come yearly to Florida during the winter from places north. Although other scholars have produced essays and book chapters on this phenomenon, this is the first book dedicated to a comprehensive study of this migration cohort. The central question of this study is how "Florida" as a concept is constructed by snowbirds, boosters, and other promoters. Generally, the snowbirds reside in Canada, New England, New York and the Midwest and converge in Florida. For Desrosiers-Lauzon, these migrants, not only experience "Florida" but on a macro and micro level, bring "Florida" with them upon their return to the north. Although the term is not used in the text, this study is an analysis of multiple diasporas constructing and reconstructing the meaning of Florida as expressed through leisure activities and, somewhat, as mentalities at home and away.

The evidence and argument is skewed toward Canadians, specifically French Canadians. However, this is not as much a distraction as it seems because the author creates links between this material and snowbirds from the northern part of the United States. The greatest contribution in this book is how it engages the literature on Florida. The literature on Florida falls into two broad camps. Those that see "Florida" as an exceptional place and those that see Florida as a geography to explore broader themes that speak to the human experience across time. Desrosiers-Lauzon tries to straddle these two divides. On the one hand, he states explicitly that "Florida" is an idea and not so much a physical place, which is not something new as he readily points out in the introduction. This would lead the reader to assume that the author would use this as a spring board

to abandon the exceptional narrative of Florida that most historians he mentions cater to. Instead, Desrosiers-Lauzon seems to reinforce "Florida" as some place different, unique and unlike anywhere else in North America, even though there are other snowbird destinations throughout the United States, Mexico and the Caribbean. Is there not something universal about the U. S. and Canadian snowbirds that spend months on the Pacific Coast of North America from California through southern Mexico that helps readers to understand this Florida story more broadly? If not, wouldn't that prove the exceptional status of "Florida?" This type of context is missing from the book. Desrosiers-Lauzon opens the door to confront and tear down this familiar trope not only by examining migrants who are transnational in nature, but those who are active participants in the fiction that is "Florida." Although the author does much to challenge the exceptional narrative of Florida literature, he seems to have one foot in each camp, thereby providing no firm footing in either.

The main chapters are exhaustive and comprehensive. Throughout the body of the book the chapters flow and the argument is engaging and interesting. However, the introduction and conclusion are dense because Desrosiers-Lauzon throws everything by way of theory at the reader. The concepts mentioned in the introduction include space, landscape, carnivalesque, place, thirdspace, citizenship and timespace, to name but a few. He then introduces borderlands in the conclusion with a brief explanation of how this migration phenomenon is similar to Latin American migrations in the Southwest. All of these terms center on theories based on numerous articles and books that explore each one alone. It would appear the author wants to explore all of these in this one study. Although the introduction and conclusion mention these theories, they are not explained or contextualized and rarely appear throughout the text when appropriate. They appear mostly as vocabulary. Sometimes the author uses these theories as they were conceived, such as "thirdspace," "citizenship" and "borderlands." Other times, as is the case with "carnivalesque," it is not so much the paradigm as promoted by Mikhail Bakhtin and his followers, but more a means to describe an environment that abandoned strict social boundaries. This leaves the reader wondering if this is really "carnivalesque?" It is also the case that scholars interested in the social production of space rarely, if ever, engage in the theories of thirdspace or place. Social scientists have really staked out distinct subfields for most of these geographic theories, so to see them

mentioned in such a cursory fashion does not offer anything to those growing bodies of literature. Desrosiers-Lauzon would have been better served focusing on one or two of these ideas and then use this study to explore how these theories might help us understand this migration phenomenon. Borderlands, citizenship and thirdspace are the concepts that seem the most applicable to this study, the rest seem to be obligatory mentions.

Although there are some problems with this book, overall it does represent an important contribution and I would say a first step in how historians of Florida and North America should approach their work. Desrosiers-Lauzon does not let language or political geography limit this study. This study will challenge future historians working on Florida to use a global lens to create a broader context for their work.

Robert Cassanello

University of Central Florida

Brand NFL: Making & Selling America's Favorite Sport. By Michael Oriard. (Chapel Hill: University of North Carolina Press, 2010. Acknowledgements, tables, notes, index. Pp. 344. \$20.00 paper.)

This book is an excellent history of the National Football League (NFL) and also wonderfully relevant to the NFL in 2011. Michael Oriard played NFL professional football and studies it as a scholar (he received his Ph.D. from Stanford and is now a Distinguished Professor at Oregon State University). He brings his unique perspective to this work and the reader greatly benefits from his wisdom about the league's activities on and off the field. Many books have been written about the NFL but, quite simply, *Brand NFL* is the best.

His title informs his project: he focuses on how the NFL consciously shaped and changed its image during its history, and how it has sold its image—for increasing amounts of money—over the years. Among the key figures were longtime Commissioner Pete Rozelle, and in the modern era, owners like Jerry Jones and Daniel Snyder, individualist entrepreneurs trying to maximize their profits in every way possible.

Oriard points out that during its early and middle history, the league operated as a collective enterprise: it began the first sports

draft of young players, with the last place team picking first, as a way of equalizing talent and teams. As important, under Rozelle, the NFL shared national television revenue, insuring that, unlike baseball, the big market teams would not perennially dominate. Oriard does not point out that the powerful early owners, George Halas, Dan Rooney, and the Maras in New York, accepted collective action, in part, because of their Catholic background with its emphasis on shared enterprises like the parochial school system. Oriard is excellent, however, in contrasting the generation of cooperative owners with freelance buccaneers like Jerry Jones and his cohorts. The author also feels that the latter group has caused much of the modern labor strife, and that their selfish actions do not portend well for the future.

In fact, much of the book focuses on the history of labor relations in the NFL. Oriard's sentiments are with the players and some of his most memorable passages concern the labor troubles in the early 1970s, a time when he played center for the Kansas City Chiefs. The strike of 1974 was bitter and often pitted striking players against teammates who refused to strike. Oriard struck and like most players in his situation—non-stars but useful reserves—after the strike, teams retaliated by cutting reserve players, including Oriard. It ended his NFL career. In addition, in his narrative of these events, he discusses the champion Miami Dolphins of the era and their reactions to the strike. He also notes how the *Miami Herald*, and especially sportswriter Edwin Pope, covered the events fairly, unlike most of the media at the time, and how Pope was in sympathy with the players.

One of the strengths of Oriard's book, indeed, one of the delights, is his weaving of personal experiences into his narrative of the history of the NFL. He admits that he was not a great player but, unlike the millions of fans and most of the media, he did play the game and thus, understands it in ways that all those fans on sports talk-radio and the multitude of NFL websites do not. When he discusses the sad physical and mental decline and death of Mike Webster, the great Pittsburgh Steelers' center, Oriard has special authority: "Anyone not horrified yet awed by the stoicism of [this] used up warrior felt no connection to football...Mike Webster embodied in exaggerated form something central to football, a link to some biological imperative or to some larger-than-life barbarian past" (207). Oriard points out that the NFL perfected the warrior image and its fans love it, despite the image's extremely dark side.

Oriard writes for a general reader and his prose is very accessible. Indeed, one of his writing strengths is his willingness to point out the foolishness of jargon, whether academic or commercial. He discusses how the NFL began to consciously brand itself in the early 1990s and hired an expert in product branding to do this. One of the expert's programs aimed to increase young children's bonding with the game. Oriard's side commentary shows his dislike for the new, totally branded NFL where the image is more important than the game.

This brings the reader to the totally branded NFL of 2011. The profits roll in but major issues confront the league and its fans, and Oriard provides the necessary context to understand them: the strike, the mega-wealth of the owners versus the wealth of the players; and the health of the players because of their frequent concussions. In fact, the health of everyone, including young children who play football, is an ongoing concern. The media tends to portray these issues as if they were new, invented last year at the earliest. In fact, as Oriard shows in meticulous detail, they have long histories and those backgrounds totally shape current events and possible solutions. Unfortunately, his reading of NFL history also leads to pessimistic conclusions. Regardless, every serious fan of the NFL should read this book to understand the league's past, present, and future.

Murray Sperber

University of California, Berkeley

Dreaming of Dixie: How the South Was Created in American Popular Culture. By Karen L. Cox. (Chapel Hill: University of North Carolina Press, 2011. Acknowledgments, illustrations, notes, bibliography, index. Pp. xxi, 224. \$34.95 cloth.)

In *Dreaming of Dixie*, Karen L. Cox analyzes the nature and function of the image of the Old South in American popular culture from roughly the Civil War to World War II. She convincingly argues that Northerners, steeped in a "culture of reconciliation" (2) and fearful of an emerging modernity, embraced an iconic image of "Dixie," a place peopled "by belles and gentlemen, mammies and uncles, white-columned mansions, fields of cotton and, literally, moonlight and magnolias" (ix). Such a "mythological region still steeped in its antebellum past . . . appealed to non-Southerners

as the antithesis of the modern urban-industrial world with which many of them were coming to terms" (33). By "Dreaming of Dixie," they celebrated "the values of preindustrial America," (37) including "nature, home, and family," (22) as well as a "culture of leisure, pastoral romance, and loyal servants—a lifestyle to which many middle class consumers aspired" (37). Cox makes an important contribution in showing how Northerners helped create and embraced this image of the Southern past and is particularly good when analyzing the portrayal of African Americans, not just on mythical plantations but in "coon songs," radio programs such as *Amos and Andy*, and advertisements. She shows how popular images of blacks perpetuated racial stereotypes even as they revealed Northern racism. She also comments astutely on how the "belle" became a model for all women, a symbol of femininity and domesticity. In sum, popular culture's rendering of Dixie represented "America as it was before the advent of modernity" (57), and Southerners became, Cox argues in an important but not fully developed aspect of her argument, the most American of Americans.

Cox develops her case for the importance of Dixie in Northern thought through a series of chapters on five types of popular culture—songs, advertising, radio, movies, and literature. She then concludes by showing how Southerners embraced and then sold the image of Dixie in its tourist campaigns, not without irony, as Cox points out, since it meant using modern means to promote an anti-modern image. Exploring all of these forms of popular culture gives the book much of its authority, but the quality of the chapters varies. Those on popular music, advertising, and tourism are the best, particularly the first two which include the fullest discussion of the Northerners who did so much to popularize an iconic Dixie. The chapters on movies, much of which discusses *Gone with the Wind*, and literature, which is mostly about Northern travel accounts, are not as satisfying.

Cox finds that "regardless of the medium the image of the American South was consistent," (ix) and that the cultural construct of "Dixie" was the preeminent portrayal of the South, which explains her focus on it. She adds, though, a very interesting discussion of hillbillies, an image of Southerners that proved particularly important in radio and the movies. Although hillbillies shared a pre-modern sensibility with the many residents of the mythic plantations of "Dixie," they still offered a different conception of "Southernness." Cox makes little mention of even less

positive portrayals of the South and southerners, what George Brown Tindall, in *The Emergence of the New South, 1913-1945* (1967), labeled the "benighted South." One thinks here particularly of the 1931 movie, *I Am a Fugitive from a Chain Gang*, but also of popular literary treatments of the region. Including a fuller discussion of the North's darker image of the South (one often set in the present, not the past, and peopled by "rednecks," not aristocrats) would have provided a more nuanced sense of the North's attitude toward the South and made what Cox rightly argues is a shift in Northern attitudes about the South during the Civil Rights era a little less dramatic.

Cox is right, though, that before World War II a romanticized view of the Old South dominated in popular culture. By focusing on the North's fascination with "Dixie," exploring its manifestations in various forms of popular culture, and putting it into the context of a changing America, she makes this image of the South and Northern conceptions of Southern identity more understandable than ever before.

Readers interested primarily in the history of Florida will find only scattered references to the state, not surprising since, for the most part, it has never been seen as part of the plantation South. Tourism there, though sharing an emphasis on romance and leisure, rarely rested on an iconic version of Dixie. Nevertheless, these readers, and everyone interested in the larger story of Southern tourism, will want to read *Dreaming of Dixie*, as will anyone who wants to understand the role that images of the South and Southerners have played in American culture.

Gaines M. Foster

Louisiana State University