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Book Reviews

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Book Reviews

Daniel Murphree, Book Review Editor

Mission Cemeteries, Mission Peoples: Historical and Evolutionary Dimensions of Intracemetery Bioarchaeology in Spanish Florida. By Christopher M. Stojanowski. (Gainesville: University Press of Florida, 2013. Acknowledgments, figures, tables, illustrations, notes, index. Pp. xv, 295. \$79.95 cloth.)

If our skeletons are our final autobiography then the native peoples from the Spanish Missions of La Florida speak volumes through this compelling study by Christopher M. Stojanowski. You may thumb through this book, see the charts, statistical analysis, and graphs, and put the book down. If so, you do yourself a disservice, for this book fuses bioarchaeology, archaeology, and history to breathe new life into Mission Studies. This book will be of interest to those in Mission and Colonial Studies both in Florida and other colonial locations.

Make no mistake, this is not an easy read for non-bioarchaeologists. It requires patience and focus for the author's arguments form a dance between statistical and osteological analysis, cemetery burial practices, excavation maps, and archaeological and historic analysis, but that is what makes this book compelling. This work follows both the author's and other's studies of the health and demographics of mission populations that perhaps make La Florida (including coastal Georgia) one of the best-studied areas in terms of bioarchaeology. This latest research from Professor Stojanowski examines individual missions and their cemeteries, considering burial practices, as well as health and diet within and between mission communities. Previously research often focused on health

and diet at the broader regional level. Here we have a scholar examining mission cemeteries for such processes as burial programs defined by lineage, status, age, or sex criteria in terms of who can be buried where. He also examines the community health at particular missions, looking for pathologies in the teeth and skeletons that would indicate both dietary stress and larger disease pathologies that might be exhibited in the bones.

The book is roughly divided into three sections: the Introduction and Chapter 1 provide the background both on the Spanish Mission of La Florida, including previous research done and an overview of the bioarchaeology of the region. The middle section presents the case studies of individual missions and associated cemeteries, including Mission Patale—Chapter 2, San Martín de Timucua—Chapter 3, Santa Catalina de Guale de Santa María—Chapter 4, the Santa María Mission and the Santa Catalina Ossuary—Chapter 5, and Mission Santa María—Chapter 6. It is in the case studies that questions of burial programs (individuals buried in kin groups versus age or sex groups) and the changing cultural landscape of burial practices in the late 16th century to mid-17th century are discussed. Each mission has its own set of intriguing questions raised through the archaeology and osteological analysis. The author argues for a change through time from a kin structured burial program to one based more generally on status and age/sex. Each of the missions discussed has its own unique history and research challenges. For example, Mission Patale, among the Apalachees, is discussed first because its use-history is well defined. The cemetery is clearly organized with little evidence of burials placed on top of earlier graves, which occurs in some La Florida mission, suggesting longer term use. Mission Patale also provides clear evidence of deliberate use/planning within the cemetery. Contrast Mission Patale to San Martín de Timucua and one sees the complexity of mission architectural development. At Mission San Martín, archaeological excavations were done over a broader area to define the complex architectural history of the mission. From covered chapel to mission church to a church with defined clay floors, the mission was transformed, as was the local population. The architectural changes reflected the site use and development within the western Timucua lands. The author demonstrates with the limited osteological data set the transformations in diet and behavior that the Western Timucuas underwent from first contact with the missionaries to the end of Mission San Martin, somewhere around 1670.

The heart of the book is Chapters 3,4,5,6, all of which focus on the missions on Amelia Island that were excavated back in the late 1980s. Amelia Island has a long prehistoric and early historic record. Unfortunately, the Spanish documents provide a narrow window into that important time. The best documented—both historically and archaeologically—of the two missions was Santa Catalina de Guale de Santa María, which was occupied by a group of Guale natives that moved to Amelia Island to escape the British raids on their mission on St. Catherine's Island. The British ultimately burned this mission in 1702. One of the interesting archaeological features discovered and defined during the excavations of this mission was an ossuary of human remains located in the northeast corner of the cemetery/church. Within the ossuary was a coffin with two individuals in it placed at a right angle to the mission cemetery burials above it. The question that came out of this excavation was: who were these people in the ossuary and why was there a coffin at a right angle to what would have been the standard burial protocol for this church? The author provides us with an intriguing answer—that this ossuary and coffin burial belong to an earlier mission to the south, a mission known simply as Santa María. But the author suggests that it may be an earlier ethnic Timucuan Mission based on osteological analysis: that ossuary and coffin burial may represent an early deposit of ancestors brought with this group as it moved from the interior onto the coast.

I have simplified here many of the issues Professor Stojanowski raises. However, this research will be a foundation for studies on cultural and historical questions on the Mission Period for years to come.

Robert L. Thunen

University of North Florida

Ordinary Lives in the Early Caribbean: Religion, Colonial Competition, and the Politics of Profit. By Kristin Block. (Athens: University of Georgia Press, 2012. Illustrations, maps, index. Pp. xiii, 309. \$69.95 cloth.)

Ordinary Lives in the Early Caribbean is a richly documented and theoretically sophisticated contribution to the fields of Atlantic and Caribbean history. In piecing together a sequence of intriguing life histories, author Kristen Block consulted at least ten archives in

five countries, working in both English and Spanish manuscript materials and rare books. This and the book's ambitious scope—navigating multiple historiographies as well as geographies—are remarkable enough, but the proof of Block's achievement is in the seamless narrative she weaves, and of course in her thought-provoking conclusions. Block compels us to take a closer look at popular religiosity and how it drove or inflected economic decision-making in the lead-up to the full-blown Atlantic plantation complex. More than this, Block grapples with everyday acts of violence that seemed to typify the seventeenth-century Caribbean.

The book is divided into four parts, each tracing the lives of socially marginal or 'silenced' individuals. First is an enslaved woman in the major Spanish port city of Cartagena de Indias whose personal struggles with a violent master exemplify larger problems of religious identity in a Baroque Catholic world. Second is a French Protestant who ended up in the same city's Inquisition jails after being captured in Jamaica (just a few years before the English takeover in 1655). Third is an English sailor who participated in that takeover, a religiously charged enterprise aimed at punishing Catholic Spain (in Santo Domingo rather than Jamaica) sent out by Oliver Cromwell. Fourth are two slaves struggling in the service of a Quaker plantation owner on the English island of Barbados, the first successful English plantation colony in the tropics. That the Quakers went from highly successful slave-owners and slave traders to highly vocal abolitionists in the course of a century or so is a story hovering in the background, brought into light in the conclusion where the author uses Defoe's *Captain Singleton* (1720) as touchstone for the coming age.

All of these case studies are worthy of their own book and each is based on original, archival research. Block's ability to flesh out each microhistorical narrative represents a considerable facility with archival materials in different languages and produced in quite different contexts. But what makes this book special is Block's ability to first tell and then tie these disparate life stories together and thus provide us with something new about Atlantic and Caribbean history.

And what is new here? A central theme that holds the book together is what might be called baroque religiosity, a set of seventeenth-century western European conceptions of piety and righteousness that could be found in various manifestations across confessional lines. Needless to say, they were in flux, especially in

the New World. Block finds surprising points of convergence and conflict among Spanish (and occasionally Irish) Catholics, French Calvinists, and English Anglicans and Quakers. Most importantly for Block, the Caribbean presented early sites of challenge for individuals espousing these religious identities when 'national' identities remained highly uncertain. There was much space for hypocrisy as well as just criticism of one's neighbors and superiors, but out of this cauldron there emerged a surprisingly uniform economic system. It wasn't long before enslaved Africans replaced indigenous and European workers on the region's growing plantations, and despite some early criticisms, a racialized economy won out. Block is particularly interested in the religious/economic nexus that led to this development - what she calls 'entangled histories.'

The book represents Block's fearlessness as a historian in at least two ways: she approaches a range of seventeenth-century Caribbean religious beliefs and disputes with a critical eye, in part inspired by anthropologist Mary Douglas; and she looks at slavery and the rise of commercial capitalism in light of religious shifts. Block's work with Spanish Inquisition records is judicious without aiming at rehabilitating this institution. Her interest is in how Inquisition records might reveal what ordinary people were thinking despite what their masters were saying. The story of Isabel Criolla's journey down the Magdalena River is heartbreaking, and it rings true. Block is similarly critical in her assessment of Cromwell's Western Design, and of Quaker slave holding on early Barbados, yet she avoids the sometimes moralizing tone of standard works on the English plantations such as Richard Dunn's *Sugar and Slaves* (1972). Even so, she admits in the last pages of her wide-ranging conclusion how hard it was to suppress her own outrage. In this welcome bit of heartfelt reflection, Block recounts how the ghosts of the Caribbean past seemed to be daily evoked by current affairs.

These are all vexed issues of importance to historians of the seventeenth century, but very few have been able to dig into them in such a thoughtful way from the perspective of ordinary folks, enslaved and free, black and white. Block's ability to understand the Spanish side of things enables her to do what Peter Linebaugh and Marcus Rediker failed to do in their much-discussed book on the seventeenth-century Atlantic, *The Many-Headed Hydra* (2000). That book seems to have begun with a preconceived idea for which individuals and events were slotted in as illustrations. Block, by con-

trast, works from the vast mass of fragmentary empirical evidence toward a less definitive but ultimately more compelling vision of the Caribbean and larger Atlantic world in a key stage of its formation. Few historians could be this comfortable working in the highly volatile and polemically charged seventeenth century. Block's conclusions might not mesh with those of some economic historians, but I think she is right to emphasize the complex interaction of moral and economic decision-making. I'd even say that she's gone straight to the heart of the matter.

Kris Lane

Tulane University

Jackson's Sword: The Army Officer Corps on the American Frontier, 1810-1821. By Samuel J. Watson. (Lawrence: University Press of Kansas, 2012. Illustrations, maps, index. Pp. xx, 460. \$39.95 cloth.)

In this first part of a two-volume work, Samuel J. Watson examines how career officers fostered professionalism and shaped borderlands diplomacy during the constabulary missions that the U.S. Army undertook in the two decades following the War of 1812. He positions the officers as effectual instruments of U.S. expansion by focusing on their viewpoint as mediators of imperial rivalry and civil-military relations between their civilian superiors, local settlers, Native Americans, and Spanish authorities along a succession of military frontiers from the Sabine River, upper Gulf Coast, Florida, and the upper Missouri River. He contends that these officers "advanced national objectives and power with remarkably little overt violence by extending and enhancing the authority and cohesion of the American nation-state along its borders and frontiers" (1).

Watson makes a compelling argument that during the 1810s and 1820s U.S. Army officers effectively promoted military professionalism within their ranks. Several interrelated factors, however, hindered efforts to create a stable corps of dedicated experts. Many if not most of the officers received their commissions during the War of 1812, selected by civil authorities not for their military merits but for their political connections. Many, like Andrew Jackson and Edmund Gaines, were devoutly expansionist and took advantage of, or instigated, border conflicts in the Gulf Coast peripheries

of the crumbling Spanish empire and Native American homelands. The difficulties in establishing efficient communication between these frontiers and civilian authorities undermined the command structure and abetted insubordination such as when Jackson led an unauthorized assault against Florida in 1818. Nevertheless, Watson finds that Jackson, Gaines, and their contemporaries actively sought solutions to these problems, and as a result, they cultivated a greater commitment to their profession, attained practical small-unit experience, and ultimately bowed to civil authority. In return, their superiors and the national community protected them from partisan politics, granted them a measure of operational autonomy, and secured their monopoly over strategic and military command.

As a stand-alone study in military professionalism, however, *Jackson's Sword* makes an incomplete argument. Watson identifies the conditions that contributed to the stability of the officer corps. For example, the undeclared war against Spain concluded with the signing of the Adams-Onís Treaty in 1819. During this time, pro-expansionist Jeffersonian officers began retiring which provided space for incoming West Point graduates who not only received military training but also adhered to the republic doctrine of civilian control over the military. Watson presents these conclusions in his introduction and a chapter overview as a "broad context" to the "archival evidence and the narrative of operations" (226) that will follow in the next volume, *Peacekeepers and Conquerors: The Army Officer Corps on the American Frontier, 1821-1846* (2013). Readers of *Jackson's Sword* will likely find that this decision to divide the study at this point undermines the persuasive force of one of Watson's key arguments.

Watson also situates *Jackson's Sword* within borderlands historiography and correctly points out that scholars in that field have largely ignored the role of the U.S. military. He explains that his work does not explore the cultural and social interactions of various groups that occupy contested spaces—themes typical to this field. Furthermore, he narrowly defines these regions as military borderlands, or "zones of imperial contact and competition" (30), and is more interested in the processes of conquest that destroyed, rather than created, American middle grounds. Like other subjects of borderlands scholarship, the officers of Watson's study exhibited a surprising degree of personal agency that not only led to moments of insubordination but also permitted them to serve as mediators such as when they attempted to enforce neutrality laws

against filibusters vying for Texas or removing Anglo-American squatters from Creek lands. On the upper Mississippi and Missouri frontiers, army officers established a common ground with many Native American leaders who responded to a shared warrior ethic.

By definition, however, borderlands studies incorporate multiple perspectives and emphasize the impact of social-cultural interactions. Watson admits that he restricts his study to one small, but influential, group at the expense of understanding the many other viewpoints present upon these frontiers. Other than acknowledging that the remoteness of their postings engendered autonomy and insubordination, Watson does not explore the ways in which their frontier experiences shaped the officer corps. In addition, he argues that borderland scholars have ignored "the role of national military forces" (29), but the works of David Weber and others offer useful comparisons from the Spanish frontier where regional commanders often had to mitigate imperial policies with local contingencies and where conditions permitted the emergence of military *caudillos* similar to Watson's army officers.

With *Jackson's Sword*, Watson also explores an under-scrutinized period in the study of U.S. expansion. Unlike their Federalist-appointed predecessors, the Jeffersonian officers of the 1810s and 1820s were devout expansionists, but they did not necessarily fit with the narrative of manifest destiny that would gain traction in the 1840s. Jackson and Gaines did not invade Florida, for example, for personal aggrandizement or sense of national mission, but rather they saw expansion as the solution to security concerns. Although this operation reflected insubordination, Watson reminds his readers that these officers acted in "accord with the wishes of the frontier citizenry and their elected representatives" (75) and their civilian commanders who tacitly supported the results. On the upper Missouri, however, officers like Henry Leavenworth and Henry Atkinson, also Jeffersonian-era appointees, exhibited restraint. In the 1810s and 1820s, Watson explains, U.S. settlers had not yet targeted the Great Plains and brought little pressure for their military proxies to destroy the middle grounds there.

Even as a stand-alone volume, *Jackson's Sword* is an achievement. Watson has extensively researched this subject as the need for a second book testifies. This is not a military history, nor is it a social history, but it succeeds as a study of a crucial institution of the early American republic. The division of his work into two volumes interrupts his otherwise convincing argument regarding

military professionalism, and he effectively positions career army officers as influential actors on the stage of imperial borderlands and U.S. territorial expansion.

Jimmy L. Bryan Jr.

Lamar University

Moses, Jesus, and the Trickster in the Evangelical South. By Paul Harvey. (Athens: University of Georgia Press, 2012. Acknowledgments, map, illustrations, notes, index. Pp. xi, 200. \$28.95 cloth.)

In this fine study, Paul Harvey, Professor of History at the University of Colorado, Colorado Springs, offers a creative analysis of religio-cultural paradox in the "Evangelical South." In a society in which religion often seems all encompassing for black and white alike, why is there so much violence, cruelty and racial violence? Harvey's response itself begins with a question, found in a song by gospel blues slide guitarist Blind Willie Johnson that asks: "What is the soul of Man?" His creative analysis explores the diverse, even contradictory, ways in which southerners have sought to respond to that question. In doing that he uses four archetypes, two rather obvious—Moses and Jesus—and two less so—Absalom and the Trickster. For Harvey, these themes have biblical, theological, literary and popular roots and implications. As organizing motifs, Moses and Jesus captured the spirituality of black and white alike. Harvey notes that while the liberationist elements of the Exodus and the Gospel were clearly empowering to Christianized slaves, they were also coopted by white southerners as a coping mechanism for dealing with defeat and Reconstruction in the post-Civil War South. Indeed, he contends that this led to the creation of what David Sehat called a "moral establishment" that could be used to justify slavery with the language of biblical revelation. The Moses story helped explain southerners' "experience of wandering through deserts and searching for promised lands" (15). Yet when these motifs failed to address other southern cultural realities, individuals could turn to tricksters, "conjure men, witches, drifters, gamblers, devils and imagined demons," or to the character of Absalom, David's rebellious son, a representative from both scripture and literature, specifically in the writings of such renowned southern writers, as William Faulkner, Flannery O'Connor and Toni Morrison. He concludes that "folktales, mythologies, blue notes,

country tricksters, and spirit possession were as integral to southern evangelical culture as theological treatises, hymns, baptisms, and belief in Jesus" (17).

The book's historical insights are particularly helpful as Harvey surveys the evolution of the decision to allow evangelization of slaves, no easy political and religious judgment for the white masters. The detail he provides as to the process is exceptional as is his assertion of the early "whiteness" of southern conversionism in the minds of a great many church folk. Thus he insists that "as a religious culture (as opposed to a legal polity), Anglo-American Protestantism was both liberating and hegemonic" (56). Here Harvey documents the multiple ways in which evangelical Protestantism became the unofficial yet privileged southern religious establishment.

Harvey also gives attention to the nature of evangelical conversion as it became the entry point to faith as articulated by revival preachers and revival culture in the South. The importance of conversion for all who would claim salvation and escape hell became particularly problematic for southern whites as related to religious liberty and soul freedom. This was particularly evident in the hermeneutic developed by some of the South's most prominent gentlemen theologian/preachers through "biblical defenses" of slavery, and elaborate explanations regarding redemption and racial stratification. All this was challenged by tricksters such as Nat Turner who received and acted upon revelations that carried him beyond the religious and cultural "norm," especially since he was the slave of Christian masters who were supposedly in sync with the Pauline regimen of treatment of human chattel.

Then there is Jesus. Harvey sketches the centrality of Jesus within black and white evangelicalism, even as he distinguishes between the contradictory Christology of each racial group. Here he also shows how southern music, black and white, presented complementary and dueling visions of the savior of the world. This is one of the most intriguing elements of the book and incorporates elements of the burgeoning southern Pentecostal movement that burst into the South in the early 20th century. He also explores the use of the black Jesus in popular art and liturgy, a distinct contrast with the ever popular, Anglo-appearing *Head of Christ* painted by Warner Sallman, a favorite icon of white southern churches across the years (the book includes various illustrations of the black Christ). Harvey concludes by asserting that the complexity and

“ambiguity” of Jesus from slavery to civil rights was not sufficient for southern evangelicals. The rebel Absalom and the multifaceted trickster implicitly and explicitly served to fill in the cultural, religious and popular gaps in southern spirituality.

This study, originally presented at Mercer University’s Lamar Lectures in the heart of the Deep South, offers multiple motifs for examining, perhaps even understanding, the manifold contradictions in southern evangelical piety and practice. Reading this insightful analysis, I recalled a story from Will Campbell’s *Brother to a Dragonfly* (1977) in which the southern writer tells of the night when he was “sitting up with the body” of a relative who had passed away. Another Mississippi relative who had long been critical of Campbell’s participation in the civil rights movement joined him in the wee hours. Campbell’s haunting comment anticipates Harvey’s creative, albeit often troubling, study. Said Campbell: “Until dawn I sat in the redemptive company of a racist Jesus.” What a trickster!

Bill J. Leonard

Wake Forest University

Reconstructing the Native South: American Indian Literature and the Lost Cause. By Melanie Benson Taylor. (Athens: University of Georgia Press, 2012. Acknowledgements, notes, bibliography, index. Pp. x, 248. \$59.95 cloth.)

In several respects, *Reconstructing the Native South* is an improbable book. Although some scholars have noted a neat overlap between the culture area of pre-contact Southeastern Indians and what was to become “the South,” others have borne witness to the surprising frequency of indigenous figures in artworks produced by black and white southerners, and still others have been fascinated by certain Native American artists’ claim on a special southern identity for themselves, this is the first attempt to put such notions together. Also, these notions have been either ignored by mainstream commentators or, at best, judged marginal.

Taylor’s book is not improbable only from a conceptual standpoint. We might well wonder—at least initially—about the viability of her evidence base: literature by Native and non-Native southerners fixated “on storied pasts and insurmountable loss [that] forms a shared Lost Cause more present, more prescient, and uncanny

than we might imagine" (1). Can the meaning of the expression "Lost Cause" be generalized sufficiently to accommodate the *different* experiences of the darker peoples of the region? They each, for sure, have "storied pasts" and have suffered "insurmountable loss," but does this coincidence amount to "a *shared* Lost Cause"? Part of Taylor's "answer" is the invocation of global capitalism as a kind of bogeyman—often suitably vague, if menacing—that threatens from outside, as it were, many of the writers, critics, and fictional characters (of whatever ethnicity) she discusses. This recourse—entirely logical for someone who has already written perceptively about southern literature as "postcolonial," complete with all the political overtones of the term—sometimes blunts the *specificities* of both Native and southern histories and identities. But it also serves to legitimise her otherwise digressive (if interesting) comments on a host of contemporary artefacts, such as the Indian but non-southern films of Chris Eyre, the exemplary pan-Indianness of the criticism of non-southern Gerald Vizenor (Anishanaabe), or the invocation of Southwestern "Apache" barbarism in Quentin Tarantino's film *Inglorious Basterds*. A further initial question, at the pragmatic level, must be: could the literature by Native and non-Native southerners to which she points really be extensive enough, rich enough—and open enough to the lifeways, beliefs and vulnerabilities of the full triad of ethnicities—to make her effort, let alone her results, worthwhile?

An examination of *Reconstructing the Native South* shows that it has the reach, punch, and authority to enable readers to leave their doubts behind—or at least to one side. A sampling must suffice. The discussions of some of the works of Louis Owens (Choctaw/Cherokee/Irish), especially *The Sharpest Sight* (1995), surpass those of most previous critics, except perhaps Vizenor, in getting at what makes their racial politics credible and moving. The treatment of the manner in which the characters in *The Way We Make Sense* (2002) by Dawn Karima Pettigrew (Creek/Cherokee) do "make sense" of their mixed heritage in turn registers the significance of the novel. We see—this new reader for the first time—both the anguish and the formal beauty of such a poem as "The Collectors" (2007) by Janet McAdams (Creek), part of which is devoted to the truly terrible abuse, after his death, of the bodily remains of Florida Seminole chief Osceola. Taylor underlines the fraudulence of the "Indian" works of Forrest Carter, opens up and emphasizes the Native element in Julie Dash's famous African-American film

and novel *Daughters of Dust* (1991), and offers what, surprisingly, constitutes the very first sustained analysis of the Indian figures in Barry Hannah's Mississippi novels. She is even able to add insights on much-discussed Faulkner, both by showing his influence on the Cherokee writer Diane Glancy and by enabling us more forcibly to *feel* the "partnership" of Sam Fathers and Ike McCaslin in *Go Down, Moses* (1942) as encompassing "a veritable trinity of the dispossessed: the contrite white southerner, the freed slave, and the tragic Chickasaw" (33).

I would have preferred Taylor to have spent slightly longer with some of the texts—especially as several of them must be new to most non-specialist readers—but she makes up for any "loss" in this respect by providing brief biographical asides and good guidance on further reading. Indeed, the study is well documented throughout. Finally—to return to my opening comment on the book's conceptualization—Taylor unpicks with ease knots of complexity in her selected texts. She does the same in the broader critical discourse to which she draws attention, whether work by such ethnocritics as Arnold Krupat, postcolonial theorists, or writers on capital and globalization, and one may feel that this treatment of discourse becomes the book's key feature. At any rate, she replaces tangles with a patterned weave of her own, one sturdy enough for any weather. *Reconstructing the Native South* may not be the final word on its unjustly neglected topic, but because it is adventurous in its coverage and so critically nuanced it constitutes a fine, in-depth first word that is more than a mere introduction.

Mick Gidley

University of Leeds

Life and Labor in the New New South. Edited by Robert H. Zieger. (Gainesville: University Press of Florida, 2012. Acknowledgements, illustrations, notes, index. Pp. x, 360. \$74.95 cloth.)

This collection by the distinguished emeritus professor Robert Zieger points to new directions for understanding post-WWII southern working-class history. Its contributors confirm the South's repressive labor atmosphere, which in the 1960s-1970s seemed distinct but, by the 1980s, became the model for the nation's declining union density coupled with growing economic inequality. Yet, the

authors in this volume also resurrect hopeful historical models of working-class activism even if these formations proved unable to reverse the corporate push for unfettered free market capitalism.

The post-WWII South changed in part due to industrial location and relocation. Tami Friedman's chapter shows how capital migration to the South became synonymous with anti-union conditions. Mississippi journalist Hodding Carter complained, "We should have more to offer the cruising industrialist than docility, labor, and a blank check" (34), but towns like Greenville provided that exact package. Local elites targeted their sectional fury at the federal government, Friedman explains, not northern businessmen who came south with assurances that progressive unions would never take root. Michael Honey and David Ciscel underscore this theme powerfully in their look at Memphis in the half-century after the assassination of Martin Luther King, Jr. and the sanitation strike of 1968. What they find is cause for alarm. Deindustrialization, corporate opposition to labor, and low wage jobs that offer workers little control has caused massive economic inequality in Memphis, especially for minority workers. By juxtaposing the Memphis tourist industry's embrace of its Civil Rights Museum with local workers in a "free fall" with "no end in sight" (249), the authors leave no doubt about the urgent need to reclaim King's call for phase two of the civil rights movement for economic equality.

Other chapters offer counter-narratives to the more prominent Tennessee and Mississippi models of postwar southern labor declension by focusing upon understudied sectors of the working class in Arkansas, Missouri, and Maryland respectively. Michael Pierce's essay describes an insurgent biracial coalition that emerges in an unlikely place—Arkansas—during a time—the 1950s—known more for Cold War conservatism. This essay provides new insight into how the Teamsters, and particularly its African American leaders, provided much of the grassroots labor support for the governorship of Sidney McMath and thereafter put an anti-poll tax candidate into office named Orval Faubus. Moreover, Pierce shows how Senator John McClellan used the Senate Select Committee not just to serve his anti-labor agenda in Washington but also to ensure his political survival in Arkansas. This political context then proves crucial to understanding the Little Rock school desegregation crisis and the abandonment by Governor Faubus of the very constituency that brought him to power. Similarly, Robert Bussel analyzes the stewards program of the Teamsters union in St. Louis. The largest local

in Missouri in the 1950s, Local 688 had a vision of a "community bargaining table" (102). Union members, in coalition with community organizations, battled privatization of St. Louis city services, defeated a proposed revision of the city charter that would have led to greater corporate dominance, and fought for basic human rights such as police protection in the Pruitt-Igoe housing projects and rat control programs in working-class neighborhoods. The McClellan hearings on Teamster corruption at the national level similarly put the Missouri local on the defensive. The Teamsters would reemerge in the 1960s to make war on slums in St. Louis, but by then, much of the urban decay and exodus to the suburbs had already changed the city dramatically. Jane Berger's essay on African American women in Baltimore shows how activists in the understudied public sector leveraged the Civil Rights Act of 1964 and War on Poverty initiatives to gain access to government jobs. Berger reminds the reader that this narrative of job access, specifically for African American females (bureaucrats classified these "helping" jobs as female positions), did not counteract the massive job loss that occurred in manufacturing. But it did provide a foothold for black workers in the newly unionized public sector. With the loss of industrial jobs, public sector jobs became one of the only places for minorities to find stable employment with benefits, an achievement recently attacked by conservatives in Wisconsin and elsewhere.

Another key theme of *The New New South* is the importance of Mexican immigrants to postwar southern labor. In his essential essay, Max Krochmal explores the hidden history of Mexican-American workers in Texas. By looking into the biographies of grassroots leaders, he finds much more generational continuity between labor-based activism of Mexican-Americans and the Chicano movement than previously assumed. Moreover, Krochmal highlights the importance of black-brown coalitions from the late 1940s to the 1970s. Farther away from Mexico, Georgia has more recently become a place for Mexican migration. Michael Bess explains how financial crises in Mexico and Texas in 1982 and 1994, new transit connections, and the growth of jobs in the poultry industry made Georgia a new migration destination. Due to their ambiguous immigration status and the need to send money home to Mexico, these workers have often been hesitant to protest the exploitive conditions of their employment. But with more than \$4 billion in buying power in Georgia, these Latino workers represent a crucial segment of the workforce. Their protest politics, and co-

alitions with other workers, may determine the fate of southern labor across the South.

The final chapters of the volume provide recent evaluations of working-class activism in the South. Tim Minchin takes a familiar southern labor story of the textile industry and brings it up to date. He counters the “Sun Belt” myth by tracking how two thirds of laid off mill workers who found new employment took lower paid jobs and how cities like Charlotte rose at the expense of the decimation of mill towns in its hinterland. Minchin makes a convincing case that this form of deindustrialization has had a more traumatic impact than the more studied “Rust Belt” industrial closures in the North. Last, Bruce Nissen and Michael Dennis provide contemporary models for how to organize workers in the South. Nissen describes the successful struggles of Florida Health care workers of the Service Employees International Union in the last two decades; his summary of this union’s strategy should serve as a model for successful organizing despite corporate attacks and a slow federal response to protect labor’s right to organize. Dennis describes the Virginia Organizing Project from 1995-2004, showing how it established a form of interracial participatory democracy even if it “provided the model, not the instrument” for a mass movement of working-class southerners.

These essays complicate and topple assumptions about the South’s labor force over the past half-century but also point to living history outside of the academy. Thus, not only should this volume change how scholars think about the South’s recent history, but it could also suggest a wider set of options for its citizens to use in struggles against economic and racial exploitation in our current century.

Erik S. Gellman

Roosevelt University

The Land Was Ours: African American Beaches from Jim Crow to the Sunbelt South. By Andrew W. Kahrl. (Cambridge: Harvard University Press, 2012. Acknowledgments, notes, maps, index. Pp. ix, 376. \$39.95 cloth.)

Everyone remembers their first trip to the beach. The sound, smell and feel of water are powerful anchors for memory. Perhaps that is what makes Andrew Kahrl’s new monograph simultaneously

familiar and surprising. At the most basic level, *The Land Was Ours* chronicles the relationship between African Americans and the Southern shoreline, but that dynamic merely scratches the surface of the stories and conflicts contained in this volume. Kahrl, an assistant professor at Marquette University, introduces readers to the worlds black Americans made at the beach, a far more complex and socio-economically diverse (and simultaneously striated) environment than one might imagine. The author not only narrates how leisure time was spent, he also explores the culture that was created amidst the intertwining worlds of real estate, capitalism, and law in what he deftly describes as “the evolving spatial structure of Jim Crow” (14).

That evolution takes root mainly in Maryland, Louisiana, and North Carolina though Florida, Mississippi, and Georgia are discussed and clearly share many characteristics of Kahrl’s study. Given the geographic range and incredible entrepreneurial characters that Kahrl uncovers, the larger narrative inevitably exposes the disturbing implications of our nation’s environmental management and the contradictions of racial progress when money is thrown into the mix, and as Kahrl sometimes sadly implies, when is money ever totally absent? In this sense, *The Land Was Ours* exposes the volatile combination of capitalism and racism, simultaneously narrating a history rich in nostalgia but also rife with the contradictions of progress.

“Washed away in Americans’ rush to the sea,” Kahrl explains, “are the mom-and-pop restaurants, do-drop inns, nightclubs and seaside amusement parks that sustained black social life, nourished cultural traditions, and gave rise to forms of black business activity and struggles for economic empowerment throughout much of the twentieth century” (4). The main victims of an evolving obsession with oceanfront real estate, as one might imagine, are African Americans, many of them owners of virtually worthless land until white people decide that the land is desirable. These changes also unleash “the undemocratic, ruthlessly exploitative, and capital driven features” of American progress, particularly as shoreline Southern communities undergo “sudden and profound changes in their political economy and ecology” (18). It is refreshing that Kahrl does not let anyone off the hook in this story, and his many black protagonists, some villains among them, are showcased “not in order to de-emphasize the devastating effects of antiblack racism, but to magnify them” (18).

One of the most touching and harrowing histories in this regard is a family saga that begins in the 1850s. A free black couple named Alexander and Charity Freeman purchase 180 acres in coastal North Carolina “from failed whites seeking a new start elsewhere and from absentee owners looking to cash out” (155). By 1900, the Freemans’ son Robert had become one of New Hanover County’s largest landowners. In the decades that follow, hapless descendants, opportunistic developers, the Army Corps of Engineers, and many others pool together to destroy the Freemans’ real estate empire. Kahrl’s gift to readers is that the Freemans’ story, like so many in this book, has some one-dimensional racist villains, but the family itself, along with the environment, played central roles in writing themselves off the North Carolina coast. Kahrl, in other words, captures the contingency, agency, and accident that drive any good drama, albeit one underwritten with pathological economic and racial discrimination.

While Kahrl’s stories are always compelling, the chapters can read like distinct case studies. In this sense, the dissertation architecture is a little too evident, and the argumentative through-line is not always as clear or coherent as one might hope. Perhaps this is inevitable in a study that ranges from excursion boats plying the Potomac River to Chuck Berry playing at Carr’s Beach Music Pavilion, but the book suffers for this minor fault.

Such concerns are only passing, however, and Kahrl’s strength is always keeping the human stakes of this story in sight. One particularly telling incident involves land owned by African Americans being bought, in this case by the town of Hilton Head, for a mere pittance. Their historic land, occupied mainly by mobile homes, is purchased for green space and to insure a developer will not sully the road into town. As the displaced, disgruntled, and partially culpable residents take their \$34,000 payoff to try and find new homes, the Hilton Head town manager explains, “this has nothing to do with race” (257). In response, you want to grab the man by the lapels and quote Kahrl, that it is impossible to “untangle the ties that bind race, power, and pleasure to the land” (19). But it would probably be easier to tell him to read this engaging and important book.

R. Blakeslee Gilpin

University of South Carolina

Blood and Bone: Truth and Reconciliation in a Southern Town. By Jack Shuler. (Columbia: University of South Carolina Press, 2012. Acknowledgements, illustrations, chronology, notes, bibliography, index. Pp. xv, 247. \$29.95 cloth.)

Readers of *Blood and Bone*, Jack Shuler's book about his hometown, Orangeburg, and home state, South Carolina, are likely to remember it more as sensitive social commentary than pure historic monograph. The author chooses to base his scholarly, yet youthful and personal, examination of matters of race, class, southern history and community dissonance on the tragedy of February 1968 when a series of events led to the shooting deaths of three young African American men. Shuler's efforts to engage the specifics of that sixties era confrontation (he was not yet born) between national, state and local law enforcement officials, and local high school and college students is, however, credible. Seeking to understand not only the events themselves, but the refusal of his own family members and many others to talk about the issues, he dutifully interrogates written and oral sources in an attempt to unravel the still unresolved exact sequence of events that forever marks the small, semi-rural community. The range of interviewees allows readers an opportunity to understand multiple reactions and interpretations in ways more nuanced than simply trooper versus student versions available in much earlier newspaper accounts, the seminal work by Jack Bass and Jack Nelson (*The Orangeburg Massacre*, 1970) or the book by scapegoated community activist (now college president), Cleveland Sellers (*The River of No Return*, 2002). The greatest benefit of Shuler's book is the realization that so many years have passed and the issues remain vivid in the minds and hearts of many in the community.

Readers follow the author's steps as he attempts to answer several questions, the first and foremost being whether or not students on the campus of South Carolina State University initiated a bullet exchange that would end in state troopers being "justified" in the volley of buckshots that felled three individuals permanently and wounded dozens of others (almost all wounded from behind). Beyond the discussion and investigation into versions of who shot first, the book offers relevant background about the historical nature of violence against Blacks in the city, county and state, the long held attitudes of White paternalism and Black accommodation, and the enduring inability of the community as a whole to

find a way to acknowledge the “massacre” and put it into some useful framework for moving forward. It is significant that Shuler takes the time to describe in more detail than other accounts some lesser known participants and additional tensions within multiple subsets of the city’s population. These details remind even the most politically uninformed reader to avoid putting large groups into one philosophical basket. Shuler successfully depicts all his informants as human beings living out the conditioning of their circumstances, most having grown beyond the confines of the events described. Such an approach makes this book easily accessible to a general audience.

Because he is unable to add few new “facts” to the existing accounts, his inquiry becomes more an invitation to examine both the power and failure of memory. He gains access to some people involved directly in the incidents because he is White and local, and uses such opportunities to his advantage. Having an uncle who had been a member of the highway patrol and present during the shootings enabled the conversation to take place on a more personal level, and sets the stage for the author to convince the reader of his authenticity. Shuler’s family members and friends reveal attitudes and doubts, as well as excuses and regret for the killings, that had never before been shared. Some of the Black informants, eager to see someone White, of a newer generation, seeking insights into the events, offer responses that may have become easier to share because of the time that has passed. It is possible that in spite of many unchanged or even deteriorated social and economic circumstances in this deep southern arena, Blacks found it easier to talk to Shuler because, over time, at least the ability to speak openly of these matters now comes without fear of retribution. The author suggests that regardless of race, there are many who want to see the community to remove the seemingly indelible negative reputation it has borne since 1968, or even as importantly, 1970, when the state troopers were exonerated of all charges. Attempts to have a state sanctioned full investigation into the killings continue to stall, with no indication that such an inquiry is forthcoming.

Shuler uses the reflective, often poetic, style of writing to offer his own frustration at the lack of meaningful dialogue needed to transform the place of his birth and rearing. He situates himself as someone wanting to “go home again” if that home could come to terms with its past and its present. Well-meaning as they

may be, bi-racial committees and integrated public facilities have done little to create the equal opportunity landscape espoused during the height of the civil rights movement. That is not a new realization, Shuler posits, because even at the time of the shootings, White fears of an increased demand for racial power sharing turned this community on its head. Gnawing on the tragic deaths and wounds (psychological and physical) to determine the “truth” not only makes residents uncomfortable, be they Black or White; it also offers no serious critique of why substantive change and reconciliation is improbable.

Readers will be wise to see Shuler’s work as an invitation for public engagement all over the country, not just in South Carolina. He effectively presents the challenge, and to this reviewer’s mind, naively wishes for, a transformation of attitudes towards a more humane and accepting body politic that seems a long way removed from present day options being given to African Americans and poor people. Facing an institutionalized inferior educational system some fifty years after school desegregation in the state, unrestrained urban gentrification, rural displacement by corporate agribusiness and highly contested attempts at voter suppression advanced from the sitting state government’s seats of power, residents of Orangeburg seem poorly positioned today to meet Shuler’s requests for serious reflection and mending. The past would in fact have to be shown as actually being in the past, which it clearly is not. Like many cities and towns that have moved to a comparatively greater degree of racial co-existence, the more fundamental issues still loom large.

Millicent Ellison Brown

Claflin University

Joseph W. Young, Jr., and the City Beautiful: A Biography of the Founder of Hollywood, Florida. By Joan Mickelson. (Jefferson, NC: McFarland, 2013. Acknowledgements, notes, bibliography, illustrations, index. Pp. viii, 203. \$49.95 paper.)

Joan Mickelson, author of this first biography of Joseph Wesley Young, Jr. (1882-1934), is by education an art historian but by profession a museum director and curator. This is the author’s second offering on her native city, Hollywood, Florida. The author’s father, Anton Christopher (A.C.) “Tony” Mickelson, served

as Joseph Young's chief surveyor in laying out Hollywood. It is the story of the life and work of Young in developing the City of Hollywood from a square-mile parcel of bare land in 1920 to a city encompassing thirty-five square miles with a population of twenty-one thousand five years later.

While the author uses the words "Biography" and "City Beautiful" in the book's title and text, this work is almost exclusively a biography. During the course of his life, Young made and lost fortunes buying and selling raw land, locating prospective developments with close access to transportation. Young rarely developed the land except for needed infrastructure such as roadways and utilities.

To this reviewer, the author's use of the term "City Beautiful" in the title is somewhat problematic. Mickelson devotes few pages to explaining the City Beautiful and how it may have influenced Young in planning his "dream city." Nor does the author include source materials, such as works by William Wilson, on the City Beautiful Movement in her otherwise comprehensive bibliography. As well, there is nothing about the City Practical movement for comparison and contrast, nor anything about Richard Schermerhorn, Jr., a major exponent of this opposing movement and author of Fort Lauderdale's city plan in 1926. In the end, this book is principally a biography, with little on city planning.

The author is at her best in describing the architecture of early Hollywood. Mickelson's discussion of Young's preference for Spanish architecture demonstrates close attention to architectural detail and cogent analysis. Her sharply drawn descriptions reveal a thorough knowledge of architectural styles.

Mickelson narrates the story of Young chronologically. Young began his lifelong career of buying and selling land in Long Beach, California. In every case, Young bought bare land, surveyed it, and subdivided it for sale. Unable to settle on any one location for an extended period of time, Young relocated to Globe, Arizona, followed a few years later by another move to Phoenix. By 1918, the peripatetic Young moved again to Indianapolis. There, he assembled a tract of land in neighboring suburban Speedway. For the first time, Young organized a sales force, hiring Oliver Behymer to train Young's sales people, as well as Tony Mickelson, the author's father, for surveying, and Ed Whitson to raise capital.

In 1919, at the age of thirty-seven, Young traveled to Florida to build his "dream city," initially coined "Hollywood-by-the-Sea." Young set his sights on land between Hallandale and Fort Lauder-

dale, first buying a square-mile piece of property and platting it for sale. He brought along his core team to raise capital, subdivide the lots, and sell the land. In attempting to determine the ownership of the land, the author unnecessarily delves into early Florida public land history best left to public land historians. For example, the author reaches back to Hugh Taylor Birch's purchase of beachfront property in Fort Lauderdale. The author's sources fail to support the assertion that Birch bought the land "directly from the state," an unnecessary aside in any event (45).

The author notes that Young alone did not follow the scheme for selling land formulated by early land promoters in Dania, Hallandale, and Fort Lauderdale. Until the mid-1920s, these promoters sold outlying farm lands at considerably higher prices than those sought for both town lots and beachfront lands. Remarkably, among these Florida settlements, Young's Hollywood in the 1920s was the first to develop and sell beachfront property, with no attention paid to farming.

In describing Young's platting of Liberia as a separate city for blacks, the author asserts that Young decided to develop Liberia "[p]robably upon discovering that his black workers could not own property in his city nor live there due to state segregation laws" (94). The author cites no support for that assumption. Likewise, Mickelson paraphrases Young's publicist without support: "Members of the colored race cannot own property in any other Hollywood territory except Liberia (this was not Young's decision; **it was Florida law and remained so until mid-century**)" [emphasis added] (94).

In 1925, Young boasted \$30 million in sales and the construction of over a thousand homes at his 'dream city.' A year later, on September 17, 1926, a great hurricane smashed into south Florida, thoroughly devastating Miami, Hallandale, Hollywood, and Fort Lauderdale. A tidal wave pushed through Young's beach properties, leaving over a thousand homeless in Hollywood.

By 1929, Young's companies had lost ownership to much of Hollywood to creditors. By the end of the decade, the population dropped from 21,000 to barely 2,000. Undeterred, Young began developments in New York State, including a resort named, "Hollywood in the Hills," in the Adirondack Mountains and a Queens subdivision called "Thornecroft." In June 1933, Young still considered new developments although he was beginning to show signs of illness, returning to Hollywood in January 1934. On February 27, 1934, Young died at his home at the age of 51.

This well-indexed book is richly illustrated with black-and-white maps, plats, and photographs. The illustrations complement and enhance the text. This book is the first volume on the life and work of Joseph Wesley Young, Jr., a long-awaited text. It is so well-researched and so rich in detailing Young's development of Hollywood, it may well be the best early history of the city, surmounting in quality the two recognized city histories already published. This book should appeal to those interested in Florida biography, early south Florida city planning, and the evolution of south Florida architecture.

William G. Crawford Jr.

Fort Lauderdale, Florida

Inside *Bush v. Gore*. By Charley Wells. (Gainesville: University Press of Florida, 2013. Illustrations, index. Pp. xiii, 136. \$24.95 cloth.)

For an event of comparatively recent origins, Florida's 2000 post-presidential election crisis (commonly referred to by the name of the U. S. Supreme Court case that ended the crisis: *Bush v. Gore*) has generated an enormous amount of popular and scholarly writing. First came the journalists, presenting morality tales of administrative incompetence and partisanship, political machinations, and legal strategizing. Following on their heels were the legal scholars, who issued analyses, critiques and defenses of the rulings issued by both the Florida and United States Supreme Courts. These writers either attacked or defended each as a runaway court whose members, motivated by crass partisan objectives, blatantly ignored precedent and even common sense in issuing their rulings. Meanwhile, participants in these events—mostly the political operatives and their lawyers—either gave published interviews or published their own recollections of the events of November and December 2000, adding their 'spin' to our collective understanding of *Bush v. Gore*. Finally, with the passage of time, more nuanced works of legal and historical analysis sought to figure out exactly what happened in Florida while explaining (without overtly judging) the actions of the two Supreme Courts that ruled on these matters, seeking in the process to place these events within a wider legal-historical context.

Taken together, these varied works of analysis and storytelling would seem to leave little to be said about Florida's 2000 post-elec-

tion meltdown. There remains, however, one significant blank spot in our well-established narrative of *Bush v. Gore*: the inside story of what went on within the two Supreme Courts that ruled on this case. Though an “inside narrative” examining actions and motivations of the Justices of the U. S. Supreme Court remains to be written, Charley Wells, Chief Justice of the Florida Supreme Court in 2000, has given us a judicious peek into the workings of the Florida Supreme Court as it struggled to resolve, in a short time, the disputes over Florida’s presidential ballots. Wells writes that he is speaking only for himself, forsaking “what was said in conference or in conversations between individual justices” (4). Even so, he has illuminated for us the doings of his court.

Using a day-by-day (at times hour-by-hour) approach to narrate *Bush v. Gore* from his own perspective, Wells efficiently and clearly tells the story of the 2000 post-election crisis in Florida. Wells’s narrative is especially good at succinctly explaining the litigation’s legal issues. Though written by a judge and focusing on legal disputes, general readers should have no difficulty following his account of the legal wrangling, no matter how technical it got. In fact, Wells’s book may be the best summary and non-technical explanation of *Bush v. Gore* yet written.

Wells has two clear underlying objectives in writing this book (though he never makes them explicit). First, he seeks to defend his court from attacks made at the time (and since). These include the claims that his was a runaway court; that the Florida justices were partisan hacks appointed by a Democratic Governor and motivated largely by political expediency in their efforts to ‘give’ the election to Gore. Wells counters this view by setting out in clear detail the issues the Florida Supreme Court faced, the legal questions and arguments presented to the justices, and finally the reasoning behind their rulings. To this, he adds a harsh critique of the U. S. Supreme Court, arguing that they did not understand the intricacies of Florida election law—which Wells saw as “dispositive” (109). Most important, Wells defends his court by stressing the extreme time constraints under which he and his colleagues had to adjudicate an electoral dispute, a time pressure exacerbated by the often contradictory state election laws that the court was forced to interpret without adequate time for reflection or research. Indeed, Wells adds, the legislators who framed those statutes never expected them to be used in such a crisis. Given such constraints, Wells argues, the Florida Supreme Court did the best job that it could.

Wells's second objective is more personal. In the dispute's waning days, Wells broke with his fellow justices on the issue of state-wide recounts—issuing a fervent dissent asserting that the need for closure in these matters was more important than achieving factual accuracy in picking a winner. By setting out the challenges faced by the Florida Supreme Court, outlining his differences with his colleagues, and explaining his own motivations, Wells' book serves as a defense for this judicial opinion. Without criticizing the other justices' views, Wells makes clear his differences with them and asserts that his actions were motivated solely by his overriding concern that a failure to provide a clear line of succession in picking the president posed a serious threat to "the health of our democracy and representative form of government" (3).

Overall, Wells achieves both his objectives. His book vividly conveys the escalating pressure that he and his fellow justices experienced as they struggled with the issues raised by the post-election litigation. It also makes clear that much of the criticism heaped on the court at that time and since grows out of a failure by most outside observers to understand both the specific legal and procedural issues confronting the court and the practical and legal constraints under which the Florida justices operated. Finally, Wells makes clear his own perspectives and motivations in ruling as he did. The result is a valuable addition, both readable and informative, to the existing popular, legal, and historical literature on *Bush v. Gore*.

Charles L. Zelden

Nova Southeastern University

Pineapple Anthology of Florida Writers, Volume 1. Edited by James C. Clark. (Sarasota, FL: Pineapple Press, 2013. Acknowledgements, bibliography, index. Pp. vi, 364. \$18.95. paper.)

James C. Clark, the editor of *Pineapple Anthology of Florida Writers, Volume 1*, tells us in his Introduction that it is the first of three projected volumes to mark the five-hundredth anniversary of the first European encounter with Florida in 1513. Volume 1 is an entertaining collection of twenty-four pieces of fiction, non-fiction and poetry that date from 1834 to 1995. The selections range from amusing stories to essays and poetry, both celebrating Florida's beauty and critical of the state's social peculiarities and environmental challenges.

The earliest works reflect the experiences of 19th century visitors to Florida. The naturalist John James Audubon recounts a tale of the violent and lonely death of a pirate in the Florida Keys ("Death of a Pirate," 1834). Dime novelist Ned Buntline's story of the hazing of a new naval recruit in the Panhandle ("The Fast Duel," 1861) is a kind of extended joke. A chapter from John Muir's *A Thousand Mile Walk to the Gulf* (1916) describes his stay on Cedar Key; and Harriet Beecher Stowe offers advice on "Buying Land in Florida," from her collection of popular journal articles, *Palmetto Leaves* (1873).

The selections from the late 19th and early 20th Centuries are the most varied. Jules Verne compares Texas and Florida as suitable launching sites for a moon shot in his science fiction novel, *From the Earth to the Moon* (1867). Stephen Crane's much anthologized story, "The Open Boat" (1897) is the longest piece in the anthology. Frederick Remington ("Cracker Cowboys of Florida," 1895) and Wallace Stevens ("Cattle Kings of Florida," 1930) offer contrasting, yet complementary, views on the lawless, hard-scrabble life on the frontiers of Southwest Florida. Zora Neale Hurston reports on the 1920 Ocoee election riot in a collection of papers from the Works Progress Administration. James Weldon Johnson wrote "Lift Every Voice and Sing" (1900) for the students at the Stanton School in Jacksonville. The poem was later set to music by his brother and named "The Negro National Anthem" by the NAACP in 1919. Ring Lardner ("Gullible's Travels," 1917) and Damon Runyon ("Palm Beach Santa Claus," 1938) poke satiric fun at the high society of Palm Beach and those who wish to emulate them.

Mid-20th Century authors are pretty much confined to the writers' colony of Key West: Ernest Hemingway, John Dos Passos, Elizabeth Bishop, and Tennessee Williams, with the odd inclusion of John F. Kennedy's 1961 Inaugural Address, purportedly written at the family compound in Palm Beach. Dos Passos remembers the times when he and his wife palled around with Hemingway and Pauline, fishing and sailing throughout the Caribbean ("Under the Tropic" from *The Best Times: An Informal Memoir*, 1966). The Labor Day hurricane of 1935 drove Hemingway to write a scathing indictment of the federal government's ineptitude in "Who Murdered the Vets? A First-Hand Report on the Florida Hurricane." Bishop and Williams are each represented by a single poem ("Florida," 1946 and "The Diving Bell," 1977, respectively).

The end of the 20th Century bring stories of aging loneliness by Isaac Bashevis Singer ("Alone," 1987) and Patrick Smith ("Fried Mullet and Grits," 2007). Magazine and newspaper articles by Hunter Thompson, Russell Banks, Carl Hiassen and Dave Barry tap into both the imperiled beauty and deep-seated weirdness of life in Florida.

The editor declares in his Introduction that "Selecting the authors was difficult as there were literally hundreds of choices. Some were selected because of their role in bringing attention to Florida with their writings" (v). But there seems to be no other criteria for the inclusion of these particular pieces. While it is difficult to criticize the choice of pieces in the anthology as it is the first in a volume of three, unfortunately, Clark does not give the reader an overview or plan for the forthcoming two volumes. The Introduction to this volume is very brief and does not illuminate why the author decided to venture on this project. Certainly any attention brought to Florida literature is welcome, but why these volumes and why now? If it is to acknowledge the quincentennial of the encounter of Florida and the Europeans, shouldn't it include some works from the early Spanish, French and English explorers and settlers? Perhaps Clark felt that territory had been covered in the much praised 1991 Pineapple Press anthology, *The Florida Reader: Visions of Paradise from 1530 to the Present*, edited by Maurice O'Sullivan and Jack C. Lane.

While these selections are presented chronologically, little historic context is presented. The author biographies preceding each selection are informative and generally do put the work in the context of the author's life and overall output. At the risk of being labeled "politically correct," I can't help but notice that the overall selection of writers seems to be slanted toward Northern, white, male authors who wintered in or visited Florida, particularly the South Florida of Palm Beach, Miami and Key West. Of the twenty-four writers represented, three are women (Stowe, Hurston, and Bishop), two are African-American (Johnson and Hurston), three were raised in Florida (Johnson, Hurston and Hiassen), one is from the Caribbean (Audubon—though Clark does not acknowledge his birth place), and one is a Jewish immigrant (Singer). None is Seminole or Cuban or Mexican or Bahamian or Haitian or Ukrainian or Vietnamese. Half of the selections are set in South Florida; of the remaining, three each are set in North Florida, Central Florida and Southwest Florida.

Certainly Florida has been indelibly impacted by tourists and visitors and snowbirds, but this volume largely misses the rich stew of its population, both native-born and transplants from across the country and the globe, who have chosen make Florida their home. Hopefully the following two volumes will provide a more inclusive range of writers with a wide variety of insights into the Florida experience.

Jane Anderson Jones

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