

2014

## 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 Book Review 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](mailto:STARS@ucf.edu).

---

### Recommended Citation

Society, Florida Historical (2014) "Book Reviews," *Florida Historical Quarterly*. Vol. 93: No. 2, Article 7.  
Available at: <https://stars.library.ucf.edu/fhq/vol93/iss2/7>

## Book Reviews

*Daniel Murphree, Book Review Editor*

***Florida Sinkholes: Science and Policy.*** By Robert Brinkmann. (Gainesville: University Press of Florida, 2013. Acknowledgements, illustrations, references, index. Pp. x, 243. \$49.95 cloth.)

Scholarly and popular interest in Florida's sinkholes has waxed and waned over time. Exploding with the dramatic opening of the Winter Park sinkhole in 1981, and the subsequent development of the University of Central Florida's Sinkhole Research Institute, by the early 1990s, after a solid decade of research, there occurred a gradual shift in priorities signified by the Florida Legislature's cut in funding for the Sinkhole Research Institute. A resurgence of attention to sinkholes culminated in passage of Florida's major insurance reform legislation in 2011, and the tragic death of Jeffery Bush due to a Tampa Bay area sinkhole in early 2013. In his aptly titled book, *Florida Sinkholes: Science and Policy*, Robert Brinkmann outlines what is known and what is not yet known about this unsettling natural hazard. The scientific community has made much progress in understanding and predicting Florida's other prominent natural hazard (hurricanes), but the study of sinkholes and their human ramifications is barely past infancy. Brinkmann is a physical geographer, which means he is an earth scientist who often incorporates analysis of the spatial distribution of physical phenomena; indeed, he is an expert on karst landscapes. Karst refers to the collection of landforms in places underlain by rocks that are dissolved in water over time—especially caves, springs, and sinkholes. A large percentage of the rocks beneath our feet in Florida consists of easily dissolved limestone or dolostone. On top

of this, the state has roughly 7,800 lakes at least one acre in size as well as innumerable smaller ponds and puddles. Many of Florida's lakes and ponds are the visible remains of old sinkholes: places where sub-surface cavities in rocks ultimately experience sudden roof collapse or the raveling of sediment into an empty cavern (as in an hour glass) causing depression at the surface.

This book is not based on what historians commonly refer to as primary sources, but the author spent the better part of the past two decades researching and directing the research of graduate students interested in sinkholes. Indeed, he acknowledges that "the topic has received much attention in what is called the grey literature, or technical documents, written by consulting firms, or by federal, state and local governments" (3). One would think that a book on Florida sinkholes already exists. After all, central Florida is pocked with thousands of old sinkholes (many are now lakes or ponds) and hundreds more open up in this state every year. Yet such a book did not exist—until now.

Brinkmann's goal is daunting: to review and summarize sinkhole science and policy in Florida. Despite some hiccups, he succeeds. The book consists of an introduction and conclusion, a few chapters dealing with the distribution of Florida sinkholes and processes of sinkhole formation, a chapter on sinkhole detection and mapping, another on evaluations and repairs—and one chapter (the book's longest) devoted to sinkhole policy. Readers will learn much about where most of Florida's sinkholes occur and why. Brinkmann is a hard scientist and he is generally successful in distilling a technical and jargon-laden subject into prose that most non-scientists can understand. In addition, Brinkmann is at his best when he explains issues such as our limited understanding of sinkholes despite the avalanche of research and technical reports on myriad properties throughout central Florida. According to Brinkmann, much of this information is proprietary, and despite the public's interest—property owners are anxious to avoid having the results of such work on their property made public for fear of losing property value. As a result, most privately commissioned sinkhole investigations remain in private hands.

That said, many readers of this journal will cringe at some of the book's flaws: there are a few technical discussions, extensive use of passive voice, occasional editorial lapses (figures out of order [13], Hamilton Disston's year of death is listed as 1883 [92], the community of Spring Hill is incorrectly described as being in southern Pasco



County [131], and so forth), and more than one tangent in the book seems irrelevant. For example, after acknowledging that sinkholes are rare in south Florida, Brinkmann devotes several pages to the history of everglades drainage and the more recent comprehensive everglades restoration plan. The everglades history, although interesting, seems unnecessary. Perhaps most disappointing is the book's relative lack of balance: the longest chapter is on sinkhole policy, but only one chapter dedicated to human responses to sinkholes is insufficient. Although Brinkmann delves into sinkhole insurance, he gives inadequate attention to the struggle between homeowners claiming sinkhole damage, trial lawyers, insurance companies (including the state-run Citizens Property Insurance Corporation), and the Florida Legislature. Specifically, he fails to include discussion of Florida Senate Bill 408, the state's 2011 effort to reform property insurance law—a drama widely covered in Florida's major newspapers. Perhaps just as befuddling is Brinkmann's failure to cite or discuss Spencer Fleury's 2009 book entitled *Land Use Policy and Practice on Karst Terrains: Living on Limestone*.

To be fair, any book attempting to review the science and policy related to Florida sinkholes is an enormous endeavor, especially for a single author. Brinkmann deserves high praise for tackling such a complex project and helping us understand much more about Florida's sinkholes and our interaction with them. The book's contributions greatly outweigh its flaws and I will use it in my natural hazards courses. Students of environmental and Florida history will find the volume illuminating, and perhaps it will inspire some to investigate the history of people and their struggle to cope with Florida sinkholes.

Christopher F. Meindl

*University of South Florida, St. Petersburg*

***The New Encyclopedia of Southern Culture. Volume 21: Art and Architecture.*** Edited by Judith H. Bonner and Estill C. Pennington. (Chapel Hill: University of North Carolina Press, 2013. General introduction, illustrations, list of contributors, index. Pp. xx, 544. \$49.95 cloth.)

Produced as a cooperative effort by the Center for the Study of Southern Culture, based at the University of Mississippi, and the University of North Carolina Press, the *New Encyclopedia of*

*Southern Culture* is a twenty-four volume exploration into the varied components—both traditional and contemporary—that make up the American South. Each volume follows a theme, such as Literature, Law & Politics, Environment, and Violence, among others, to create a “composite portrait” that examines the “core zones and margins” of southern culture (xiii). This text, one of the last in the series of revised “New” publications, succeeds as a comprehensive reference book for discussions of art in the South, but falls far short of expectations in the area of architecture, with many gaps in the coverage of important figures, and an absence of current scholarship regarding building designs and styles from the second half of the twentieth century.

To their credit, the editors are trying to capture and synthesize an enormous amount of history that covers a vast area of the United States over a temporal expanse measuring hundreds of years. Nonetheless, they admit that combining art and architecture into one volume is “problematic,” (1) and the issues are evident from the beginning, with only fourteen pages dedicated to the architecture overview, and more than forty pages devoted to the discussion of art in the South. In the Introduction, the editors outline additions to the original volume, published in 1989, and delineate the expansion of content to consider current cultural conditions, including globalization, political changes, and new genres of design. In some cases, the authors revised their essays for this updated edition, a necessity dictated by changing interpretations of the character of the South over the intervening two decades.

Despite the revisions, the text fails to update the narrative for architecture in keeping with current scholarship. For instance, the primary discussion of art runs to an endpoint of 2012, but the analysis of buildings focuses only on structures built before 1941. The contributing authors are relying on studies completed more than a decade ago, without subscribing to the new works completed on the history of architecture or the South. In speaking of the “International Style” in his essays, Robert Cangelosi, of New Orleans, inappropriately refers to this major movement in design as a “non-historical” architectural style (versus the “historical” Neo-Classical and Gothic), rather than using the more accurate terminology of modern and revivalist (115, 164). The discussion on “Resort Architecture” (166) is anemic, with only two pages dedicated to post-World War II developments, which are now acknowledged by



contemporary scholars as a high point in American innovation and design. A disdain for Post-Modern style buildings, and anything related to Walt Disney (as expressed in a number of essays), reveals a bias against pop-culture movements that has since been discounted. Major omissions occur throughout the text, with Frank Lloyd Wright, one of the most prominent architects of our age, receiving only two mentions, and no reference to his many designs at Florida Southern College (beginning with the Annie Pfeiffer Chapel in 1938), which comprise the single largest collection of this master's works in the world.

Scholars seeking new avenues of study can mine the well-composed biographies that occupy more than half of this 500-page book. These captivating profiles illuminate the range of characters that compose the cultural context of the South. One descendant of slaves, Frank Jones, listed as a "draftsman" (ca. 1900-1969, [353]), occupied his many years in prison by utilizing his "second sight" to create cross-section drawings of "devil houses" with the "discarded red and blue bookkeeping pencils available to him" (354). Equally compelling is the story of Henry Yuzuru Sugimoto (1900-1990, [434]), an artist born in Japan and then held in an internment camp during World War II with his family, first in Fresno and later in Arkansas. As a prisoner, he discovered painting and sought to "tell the bigger story of incarceration" by creating works on "pillowcases, sheets, government-issue mattress bags, and canvas that had wrapped household belongings" (435). It is through these biographies that the layered history and diversity of the South—in culture, gender, religion, and race—is distinctively revealed. Yet again, critical information is missing, even with the understanding that only a certain number of entries can be included in one volume. Of the 182 biographies included in the book, only eight focus on architects. References to prominent modernist designers—the subject of increased historical analysis and public interest throughout the last decade—are almost entirely absent from the text.

The editors could incorporate the histories of any number of architects who practiced in the mid to late twentieth century to update their analysis. Figures such as Paul Rudolph (1918-1997), who graduated from Auburn University in Alabama, studied with Bauhaus founder Walter Gropius at the Harvard Graduate School of Design, produced seminal works during his mid-career tenure in Sarasota, Florida, that vitally changed the built landscape of

the region during the 1950s. Another notable designer left out of this text is Charles Colbert (1921-2007), an architect born in Oklahoma, raised in Texas, and prolific in New Orleans, where he designed a number of school buildings in the modernist idiom for the African-American community.

The boundaries of this study—temporal, geographical, and cultural—are ambitious. Although the editors did redefine and revise this volume from an earlier text, the current edition fails to provide the holistic context that current scholars rely upon. In terms of our own area, the history of Florida is, for the most part, left out of the discussion. Historians of Southern architecture—especially modern-era styles—would be better served by other books that separate the historical analysis of arts and architecture and cover each subject comprehensively.

Christine Madrid French

Orlando, Florida

*Southern Crucifix, Southern Cross: Catholic-Protestant Relations in the Old South.* By Andrew H. M. Stern. (Tuscaloosa: University of Alabama Press, 2012. Acknowledgements, notes, bibliography, index. Pp. x, 232. \$39.95 cloth.)

Andrew Stern makes a convincing case for the need of a reassessment of traditional characterizations of Catholic-Protestant relations in the antebellum South. The assumed Protestant dominance of the South, along with a focus on Protestant hostility toward Catholics, has overshadowed a more nuanced and intriguing story of southern Catholic-Protestant relations. The story of Catholic-Protestant relations in the South is also a cautionary tale of what happens when there is an unquestioning relationship between religion and culture.

Well-researched and documented, Stern argues that the development of southern Catholicism, especially as it relates to an understanding of Protestant-Catholic relations, is better served by a study of smaller Catholic communities. His study focuses on the smaller Catholic communities of Louisville, Kentucky, Charleston, South Carolina, and Mobile, Alabama, all cities with sizeable Protestant majorities, rather than on the larger and older Catholic communities of Baltimore and New Orleans. These smaller Catholic communities were thus both more visible and “too



small to build networks of institutions without Protestant support" (6). Furthermore, Stern maintains that these smaller Catholic communities are more representative of the Catholic experience in the South than either Baltimore or New Orleans.

Organized around five chapters (Living Together, Healing Together, Education Together, Worshipping Together, and Ruling Together), Stern demonstrates that Protestants supported Catholics in the institutional building of churches, schools, and charities, but more importantly they "encouraged Catholics to participate in the public life of the South" (35). Stern points out that Protestants shared their houses of worship when Catholics were not able to build their own churches. Furthermore, Protestants were involved in the life of the Catholic community and came to believe "rather than threatening American society, Catholic churches sustained southern culture" (144). Protestants were particularly impressed by the dedication of the clergy and the work of women in their service to others, regardless of their religious affiliation. This was particularly the case in two categories in which the South was most in need: care of the poor, and response to disease and epidemics that raged throughout the region.

Protestant acceptance of Catholics was more than a case of tolerance of Catholics as the "other," but an outgrowth of genuine friendships, particularly among elite Protestants who found among wealthy planter Catholics kindred spirits. For example, Catholic prelates and Protestant planters shared a vision of a hierarchically ordered society in which everyone knew their proper place in the social order with their respective, rights, duties, and obligations in the maintenance of the status quo.

One of the important dimensions of Stern's work is his tracing of the growth of the Catholic Church throughout the South. This growth was in large part due to the ways in which Catholics accommodated themselves to southern culture. Southern laity and clergy alike celebrated the virtues of the Republic while worshipping "in a monarchical church" (181). At the same time, the adaptation to southern culture on the part of Catholics and the Catholic Church was reflected, as it was for their Protestant counterparts, in the extent to which they legitimized a racist society based on slavery.

In Stern's appropriately entitled chapter "Ruling Together," Catholic integration into southern society was most clearly indicated by their acceptance and support for slavery, support they justified



through Church teachings. Catholic support for slavery was both an expression of their loyalty to an institution central to southern society as well as a “strategy to survive as a foreign and minority population” (156). Southern Catholics were also viewed favorably in the South because, unlike northern Protestants, they refrained from a direct political involvement in the public debate over slavery. And yet, what signified Catholics’ adoption of southern cultural values were the ways in which both the institutional church and parishioners responded to criticisms of slavery from abolitionists or northern critics by upholding the importance of order and stability against threats to the southern way of life.

*Southern Crucifix, Southern Cross* makes an important contribution to our understanding of the growth and the development of Catholicism in the South prior to the advent of the Civil War as well as a needed corrective to often one-dimensional portrayals of Catholic-Protestant relations. It will find a receptive audience for those who seek an unexplored dimension of American Catholic history. The work also illustrates the inherent problems of the Catholic Church’s adaption of southern cultural values as its own, especially in regard to race and slavery, which led to the justification of slavery and institutional racism. Disregarded was that slavery was not only the reducing of human beings to chattel, the private property of others, but the debasing of the God-given worth and dignity that belongs to all human persons.

Robert H. Craig

*The College of St. Scholastica*

***A Political Nation: New Directions in Mid-Nineteenth-Century American Political History.*** Edited by Gary W. Gallagher and Rachel A. Sheldon. (Charlottesville: University of Virginia Press, 2012. Acknowledgements, notes, index. Pp. viii, 272. \$40.00 cloth.)

The ‘old’ is new again in this *festschrift* to Michael Holt, long-time advocate of the proposition that partisan politics have mattered deeply in American history. The collection of essays, including several from highly-regarded historians of nineteenth-century America, provocatively champions what the editors term “traditional” political history—the type of history modeled by Holt most notably in *The Political Crisis of the 1850s* (1978) and *The Rise and Fall of the American Whig Party: Jacksonian Politics and the Onset*

of the Civil War (1999). Such history focuses on presidential and congressional politics within the context of America's federal system, and, above all, it assumes that elected politicians' decisions have crucially—and contingently—shaped American history. Arguably, political leadership was never more consequential than during the Civil War era, a case Holt makes most succinctly in *The Fate of Their Country: Politicians, Slavery Extension, and the Coming of the Civil War* (2004). This last contention undergirds *A Political Nation*.

Holt's colleague, Gary Gallagher, along with a former graduate student of Holt's, Rachel Sheldon, bluntly inform readers that *A Political Nation* "is a book about political leaders—the people who made policy, ran for office [and] influenced elections" (1). While for many historians that emphasis takes a back seat to other scholarly interests—such as the notion of "political culture" as a constraining context for politicians' decision-making, social and cultural historians' foregrounding of Americans outside the halls of power, and political scientists' focus on institutional and structural limitations—the editors are hopeful that those interests can be keyed to the older narrative that places influential decision-makers at the interpretive center. Thereby American political history in general might be revived and made more widely accessible to non-academics, who, for their part, have not lost interest in the leading actors and events associated with the American story. The "new" directions in American political history involve in part, then, a return to an old way that should prove stimulating to anyone interested in the causes and consequences of the Civil War.

Resonances with Holt's scholarship abound throughout the collection, which is arranged chronologically into three groupings. The first section contains three essays devoted to antebellum political culture, beginning with Sheldon's look at the Texas annexation controversy of 1844-1845. She makes creative use of Washington D.C. boardinghouse arrangements to portray intersectional Whig comity around the Union and opposition to perceived executive tyranny, thus echoing Holt's insistence that the Whigs remained a truly national party until at least the Wilmot Proviso. Mark Neely's essay is equally creative in utilizing the 1855 murder of New York City's nativist boss William Pool as a case study to contend that political violence should occupy a central place in our understanding of antebellum politics. Jean Baker rounds out the first trio by helpfully providing three categories for understanding women as antebellum political actors: benevolent



activists who carved out very public roles for themselves; political integrationists who sought equal inclusion in the American body politic; and partisan enablers who participated as spectators at political events or behind the scenes on behalf of political parties.

The second section consists of three essays dealing with the contingencies of the secession crisis. Daniel Crofts examines the pro-Union "Opposition Party," that group of Upper South ex-Whigs who supported John Bell in 1860 and whose potential success troubled Abraham Lincoln. If not for the outbreak of war and the southern perception of northern coercion, which forced a binary choice on southerners, Crofts suggests that the Opposition Party very well could have emerged as a viable non-Republican alternative to Democratic dominance. William Freehling's essay on Civil War causation follows nicely from Crofts'. Echoing Holt's emphasis upon republican anxiety in *The Political Crisis of the 1850s*, Freehling stresses southern white secessionist leaders' fear of enslavement by the central government as the flipside of northern fears of the enslaving "Slave Power" (or the Papacy). While Freehling agrees that without race-based slavery the Civil War likely would not have occurred as it did (if at all), he convincingly contends that "the now overly derided issue of state rights" also must be included in any explanatory effort (112). Finally, William Cooper puzzles over the decision by Lincoln—avowed devotee of the "Great Compromiser," Henry Clay—to resist compromise efforts during the secession winter of 1860-1861, plausibly explaining Lincoln's behavior in terms of "his ignorance of the South, his vigorous partisanship, and his visceral antislavery commitment" (130).

The final quartet addresses political leadership during the Civil War and Reconstruction. In the spirit of Michael Holt, the first two essays underscore the inescapable importance of federalism by relating intra-state politics to the national political story. Sean Nalty identifies continuity between John Bell's 1860 Constitutional Union Party and the bipartisan (and even anti-partisan) formation of Pennsylvania's Union Party, which supported Lincoln in 1864 and contributed to the 1872 Liberal Republican movement. J. Mills Thornton's exploration of Alabama legislative politics persuasively complicates the received Reconstruction narrative by revealing that class tensions between planters and middle-class Alabamians account for the state's response to congressional Reconstruction policy as much as racist intransigence does. Erik Alexander brings much-needed attention to northern Democrats during the election

of 1868, highlighting what he calls “the fluidity and flux of Civil War-era politics” (190). Most significantly, Alexander contends that Democrats’ attempts to lure Republican voters frustrated by their party’s Reconstruction agenda brought moderating pressure to bear on Republican policy-makers. Finally, Brooks Simpson brilliantly portrays Republicans’ policy-making as the product of three (sometimes incompatible) aims—sectional reunion, justice for the freedmen, and party welfare—in relation to unavoidable limitations stemming from federalism, Andrew Johnson’s stubbornness, and an impatient northern populace generally eager to be done with the Civil War. Simpson’s essay should give pause to those inclined to castigate Republicans—and Ulysses S. Grant in particular—for the “failures” of Reconstruction, and thus it is a fitting end to a coherent collection of essays urging historians to take a fresh look at the political leaders who have indeed acted consequentially throughout American history.

Grant R. Brodrecht

Winter Park, Florida

*Katharine and R.J. Reynolds: Partners of Fortune in the Making of the New South.* By Michele Gillespie. (Athens: University of Georgia Press, 2012. Acknowledgements, notes, illustrations, table, bibliography, index. Pp. xii, 448. \$32.95 cloth.)

Richard Joshua Reynolds (1850-1918), founder of the R.J. Reynolds Tobacco Company, deserves historians’ attention for his role as a captain of southern industry in the late nineteenth and early twentieth centuries. Despite Reynolds’s obvious importance to the New South Movement, historian Michele Gillespie did not set out to write the first modern survey of his life. Instead, she planned to examine the experiences of his wife, Katharine (1880-1924). But Gillespie discovered she “could not truly understand Katharine or tell her story without more fully understanding R.J.R. and the company that he created” (11). Drawing upon accessible archival materials and the vast scholarship on the post-Reconstruction South, Gillespie presents an invaluable study of the New Woman and the New South in her dual biography of Katharine and R.J.R. The couple embraced and promoted innovation and modernization even as they preserved vital connections to the region’s past. Gillespie concludes that they “pursued goals that



left them stranded more times than not between old worlds and new" (290).

Historians debate who led the New South Movement. Gillespie cuts through the well-crafted image of R.J.R. as a self-made middle-class man of the backcountry, exposing a wealthy slaveholder's son. However, his embrace of the urban, industrial New South distinguished him from his planter father's generation. Gillespie elucidates both the evolution of the tobacco industry and the New South city it built, Winston-Salem, as she traces his early days as a backwoods tobacco peddler, the establishment of his own tobacco company in Winston, his rise to prominence in the wider South, the acquisition of his company by James B. Duke's American Tobacco Company in 1899, and the dissolution of this trust by the Supreme Court ruling in 1911. Throughout these later stages, R.J.R. maintained "his dual identity as a country boy from the Old South and a New South entrepreneur" (120). Gillespie argues that he utilized the former image to offset his modern, sometimes predatory business practices.

Katharine, thirty years younger than her husband, came of age in an era in which southern women, particularly those from wealthy families, enjoyed greater freedoms and opportunities, and her marriage to R.J.R. enabled her to escape Victorian standards of womanhood. Gillespie presents their marriage as a partnership that did not conform to the traditional domestic union and permitted both to achieve their personal and professional goals. R.J.R. initially hired Katharine as a personal secretary. He taught her about the tobacco business and the stock market, and she served as his trusted business advisor as well as domestic caretaker. Katharine also benefitted from their marriage. R.J.R.'s wealth and respect allowed her to pursue her interests beyond the domestic sphere as she participated in a variety of reform movements targeting the poor and uneducated folk of North Carolina. Gillespie concludes that they "could accomplish more for each other, for the company, for their community, and for their society than they could individually" (13).

Katharine and R.J.R. were agents of change, but they did not challenge the existing social structure. They sought to ameliorate the hardships endured by poor whites and blacks in the ever-changing New South through their support of various Progressive causes in a state that exemplified the reform movement in the region. His color-blind philanthropy defies historians' assumptions about southern industrialists of his era, although self-interest no doubt influenced

many of R.J.R.'s philanthropic efforts. Gillespie argues that he supported some causes that addressed the suffering of his workers and their families in order to prevent labor turnover and unrest. She pays particular attention to his support of African American charities. In an era that witnessed the white supremacist backlash against interracial rule and the arrival of Jim Crow in the Tarheel State, R.J.R. supported African American schools, churches, and other institutions. Gillespie argues that his efforts stabilized his black work force without undermining the emerging racial order, thus permitting him to retain support from whites upon whom his business depended. Gillespie describes his philanthropy toward African Americans as an example of Old South paternalism, but his concerns for his work force eventually inspired his embrace of modern "welfare capitalism." Katharine advised R.J.R. on these matters, drawing upon her work with various Progressive reformers on behalf of women and children to identify necessary programs for workers.

Katharine's grand estate, Reynolda, illustrated the benefits of modern scientific farming methods and capitalist endeavors for poor farmers and sharecroppers. The estate exhibited the ways in which Katharine and R.J.R. promoted modern practices while drawing upon images of an idyllic, pastoral past. She hoped to preserve traditional agrarian traits while modernizing the habits of small farmers. Katharine juggled her domestic responsibilities with her management of this project and her various reform efforts. According to Gillespie, Katharine acted as a Progressive matriarch, but in many ways her relationships with black domestic employees and residents of the estate and the wider community supported the emerging racial order.

Although Katharine challenged Victorian gender definitions, "she never really escaped her belief in nineteenth-century moral absolutes, for she remained unwilling to forgo the language, aesthetics, and values of the Victorian era" (282). Katharine embraced modern impulses after the death of R.J.R. in 1918, spending her final years living for herself and experiencing the pleasures of the emerging culture of consumerism and leisure. When she died in 1924, Winston-Salem mourned her loss and remembered her as a woman who served the public without sacrificing her womanhood.

Gillespie's dual biography of R.J.R. and Katharine provides readers with a fresh perspective on the New South. Readers will recognize the conflict between tradition and modernity in the New



South; Gillespie successfully illustrates how one couple navigated that struggle, revealing the malleability of economic and social relations and the relative inflexibility of the racial order in this era of transformation.

J. Vincent Lowery

*University of Wisconsin-Green Bay*

***To Render Invisible: Jim Crow and Public Life in New South Jacksonville.***

By Robert Cassanello. (Gainesville: University Press of Florida, 2013). Acknowledgements, illustrations, figures, table, notes, bibliography, index. Pp. xv, 182. \$74.95 cloth.)

One of the greatest shifts in American social geography took place a generation after the end of the Civil War. In every growing city in every state across the U.S. South, African Americans were pushed into separate neighborhoods away from whites. The political context for that segregation was introduced by C. Vann Woodward in his classic *The Strange Career of Jim Crow* (1955) and corroborated by many other studies such as Paul Escott's volume on North Carolina, *Many Excellent People* (1988). The racial apartheid nicknamed Jim Crow did not "just happen" at the end of the Civil War, nor at the end of Reconstruction. Instead, it was methodically implemented in the years around 1900 amid fears kicked up by the deep economic Depression of the 1890s. In Atlanta, Charlotte and other New South towns, scholars have shown, new laws forced black people into Colored waiting rooms at train stations and onto the back seats of streetcars, set up African American residential districts defined by zoning or deed restrictions, and even prescribed separate black and white Bibles to swear upon when testifying in court. A period of relative freedom, excitement and opportunity for black Southerners in the late nineteenth century gave way to bleak times in the first half of the twentieth.

Robert Cassanello, an associate professor at the University of Central Florida, is the first scholar to dig into that transition in Jacksonville, Florida. His slim volume *To Render Invisible: Jim Crow and Public Life in New South Jacksonville* offers tantalizing glimpses of the segregation process at work. James Weldon Johnson, one of the nation's most accomplished cultural leaders, famed for writing the "Negro national anthem" *Lift Every Voice and Sing*, was born in 1871 in Jacksonville and witnessed the heartbreak firsthand.

"When I was growing up, most of the city policemen were Negroes; several members of the City Council Negroes; one or two justices of the peace .... Many of the best stalls in the city market were owned by Negroes," Johnson wrote in his 1933 autobiography. But now "the old conditions have been changed. Jacksonville is today a one hundred percent Cracker town" (quoted, 151).

Non-specialist readers likely will find it hard to connect with that story as Cassanello tells it, however. The volume concentrates on placing Jacksonville in the context of the theories of Henri Lefebvre, David Harvey and Jurgen Habermas. There are long discussions of creating a "black counterpublic" but not enough close-up examination of how actual African Americans worked toward self-empowerment. When Jim Crow relegated black people to segregated seats on the trolley cars, to cite one example, African American businessmen in Jacksonville built their own streetcar system in 1902 to serve predominantly black neighborhoods. Such a project was a huge undertaking, requiring construction capital and permissions from elected officials to build in city streets. Typically, only the most accomplished white businessmen in a city had the combination of cash and clout to make that happen. Cassanello does not even name the project's African American leaders.

One wishes that James Weldon Johnson himself might have been given center stage in *To Render Invisible*. Where in Jacksonville did he grow up, exactly? How would the changing city have looked through his eyes? Could we discover a network of social and economic leaders connected to him? Cassanello taps Johnson's extensive correspondence during his years as a lawyer and official of the national NAACP, so it seems as if raw materials for storytelling are available. But ironically, given the book's title, the man himself is almost invisible.

Tom Hanchett

*Levine Museum of the New South*

**Long Key: Flagler's Island Getaway for the Rich & Famous.** By Thomas N. Knowles. (Gainesville: University Press of Florida, 2014. Preface, illustrations, notes, appendix, bibliography, index. Pp. x, 188. \$21.95 cloth.)

Typically, Key West predominates in histories of Monroe County, Florida. Yet, other islands in the Florida Keys can reveal much about the county's history, and Thomas Neil Knowles's *Long*



*Key* is a case in point. He has produced a book rich in details and strong in historical narrative, illustrating a distinctive Florida place and important tourist destination that provided the foundation for much of the Upper Keys' tourism revenue by specializing in attentive accommodation and challenging sportfishing. Present-day tourism in the Florida Keys owes much to Flagler's Long Key Fishing Camp, and Knowles's account of Long Key is readable, original, and informative.

Knowles sets out to explain the development, growth, and destruction of a fishing camp on Long Key, the first of two Flagler-designed hotels in the Florida Keys. He places the fishing camp within the context of Flagler's other resort destinations and the spirit of the times, the twilight of the Gilded Age. High-end, luxury accommodation was not the fishing camp's mission. Flagler served that market through his many other hotels. Rather, the camp managers invested in maritime infrastructure and vessels specially designed for fishing beyond the reef in the Gulf Stream. The buildings of the camp trended along the lines of rustic vernacular style. During the tourist season, the life of leisure here focused on enjoying the essence of the Upper Keys' tropical environment: fishing and secluded relaxation. Knowles's research informs a complete picture of the construction, management, and cultural milieu of the camp from 1909 to 1935. He succeeds in his endeavor, but there is more to the story.

The railroad, Henry M. Flagler's Key West Extension of the Florida East Coast Railway, emerges as the prime mover in this history, but Knowles attends to earlier developments on the key. *Long Key* tells of Dr. Henry Perrine's plans for silk production in 1838 and an 1879 palm tree farm that produced cocoanut fiber as a raw material for the manufacture of naval stores. The railroad work camp appeared in 1906 and suffered a hurricane in October of that year with numerous fatalities, foreshadowing the fate of the fishing camp. Following completion of the railroad line, the work camp became a fishing camp, incorporating many of the railroad buildings and physical plant into tourist cottages and support buildings.

Despite the camp's lack of architectural pretension in its accommodations, it attracted wealthy visitors after opening for the 1909-1910 season. Long Key's guest list rivaled that of Key West. Zane Grey enjoyed the fishing and popularized the camp, and its attendant fishing club, in his writings. A member of an American family who married into English nobility frequently visited. Wallace

Stevens, the poet, and Lou Gehrig, the famous baseball player, vacationed here, as did U.S. President Herbert Hoover. Franklin D. Roosevelt, before being elected president, stopped by during a coastal cruise. Knowles uses these anecdotes to make his case that the fishing camp, though modest in appearance, deserves to be ranked higher among Flagler's hotels due to such patronage.

The part of the book's title behind the colon is eye-catching, but it downplays the best part of Knowles's work. After exploring the doings of elite visitors at the camp, the last half of the book tells the story of the staff at the fishing camp. Knowles reveals that the fishing camp was part of a network of resorts served by staff that followed the seasons from resorts in the Catskills to other Flagler properties in Florida and the Bahamas. Here, the book's narrative pace picks up as readers learn of James "Buck" Duane's role at the camp and in saving lives during the September 2, 1935 Labor Day Hurricane. As the last caretaker of the property, Duane's account personalizes the loss caused by the hurricane.

Throughout *Long Key*, readers will find excellent mapping and numerous photographs, many of which are keyed to locations on the map figures. Furthermore, Knowles makes excellent use of oral history material to enliven his account of the fishing camp. He has written an original contribution to scholarship on the Upper Keys, and *Long Key* is a welcome companion to his other important work on the Upper Keys, *Category 5: The 1935 Labor Day Hurricane* (2009). Lastly, the book is not just about a fishing camp. Knowles explores transportation improvements, the Great Depression, tourism, work and leisure, and hurricanes—all important themes in local Keys history.

Matthew G. Hyland

*Duquesne University*

***Race, Rape, and Injustice: Documenting and Challenging Death Penalty Cases in the Civil Rights Era.*** By Barrett J. Foerster. (Knoxville: University of Tennessee Press, 2012. Foreword, notes, index. Pp. xiii, 193. \$39.95 cloth.)

In *Race, Rape, and Injustice*, Barrett J. Foerster examines a 1965 study conducted by the NAACP's Legal Defense Fund (LDF). Twenty-eight white law students journeyed south to research rape convictions where defendants were sentenced to death. Whiteness allowed



these young men and one woman to more easily navigate a turbulent and complicated legal system. The NAACP's LDF encouraged these students to disguise their role in the Civil Rights Movement to enable their research and access to rape convictions. Foerster, a member of the group, argues that the LDF's efforts resulted in legal challenges to capital punishment and excessive sentencing in comparison to the actual crime committed. These challenges culminated in two United States Supreme Court cases, *Maxwell v. Bishop* and *Furman v. Georgia*. Foerster asserts that while this litigation produced both victories and defeats, the LDF's research project ensured not only a challenge to racial discrimination as practiced through convictions and sentencing, but also transformed the legal system in the late 1960s and early 1970s.

*Race, Rape, and Injustice*, edited by Michael Meltsner after Foerster's death in 2010, takes readers on an historical expedition to a racially turbulent time in American history. The book documents the difficulties encountered and resistive measures applied by these students and how helpful their research proved in challenging the death penalty during the height of the Civil Rights Movement. Foerster complicates the historiography of Civil Rights Movement scholarship and legal history. Although some legal historians briefly mentioned the LDF's Law Students Civil Rights Research Council (LSCRR) in their works, they did so sporadically and superficially. Foerster's research shines through in his analysis of the LDF's major cases that reached the Supreme Court. His thorough examination of the problems LDF lawyers encountered broadens current understanding of the legal system during the Civil Rights Movement. *Race, Rape, and Injustice* compliments works like Marie Gottshalk's *The Prison and The Gallows* (2006) and Robert Samuel Smith's *Race, Labor, & Civil Rights* (2008). Gottshalk's tome on political motivations for mass incarceration only briefly covers the LDF's efforts in the late 1960s. Smith's work on labor's challenge to Jim Crow through the legal system mentions the LDF's efforts as part of the legal struggles African Americans faced in the 1960s. Foerster builds upon Gottshalk's and Smith's works to complicate the perception of capital punishment amidst the path toward mass incarceration in the United States and the legal history of the Civil Rights Movement. His work fits well not only with these other important works of legal history, but also provides a clearer understanding of the legal system's resistance toward change in comparison with American society at large.

Rather than a typical monograph, Foerster's text is part legal history and memoir. Foerster wrote about the LSCRRRC and their efforts personally, because he participated in the LDF's research. Due to his personal connection, the memoir portion of the manuscript becomes awkward and distracting when he transitions to the latter half of the work. The fourth chapter, which addresses Southern lawyers who aided LDF efforts, feels disjointed from the rest of the manuscript. Had Foerster integrated this chapter into earlier chapters or included it as an appendix, this section would have greater impact.

Women's voices and experiences are also missing in this book. The oversight is most notable when Foerster discusses lynching in the third chapter. Foerster argues that Southern states turned away from lynching by 1900 and concentrated on controlling African Americans through Jim Crow legislation. Foerster's assertions oversimplify the history of lynching prior to 1920. As an example, Foerster incorrectly attributes the anti-lynching campaign's beginnings to the NAACP in 1909. The national campaign first began with the efforts of Ida B. Wells-Barnett in the 1890s. Excluding Wells-Barnett from the anti-lynching campaign discussion reflects Foerster's larger exclusion of women in his manuscript. While only one female, Karen Davis, traveled South with the LSCRRRC, Foerster mentioned her only when other men involved in the research project discussed her. Excluding her voice can partially be explained by her death in the 1980s as noted in the epilogue, but I wonder whether she maintained correspondence or wrote a diary while in the South, as some of her male colleagues did. Foerster utilizes these diaries, but Davis's voice remains silenced.

Despite these critiques, *Race, Rape, and Injustice* is commendable and an important addition to the scholarship of legal history and the Civil Rights Movement. His in-depth discussion of the *Maxwell v. Bishop* and *Furman v. Georgia* cases provides a new and thought-provoking insight into challenging capital punishment during the Civil Rights Era. It also shows how racial discrimination affected not only convictions, but also sentencing in cases of rape throughout the southern United States. The first few chapters of his work that chronicle the LSCRRRC's difficulties gathering their research would benefit an undergraduate class on Civil Rights history because they exemplify the difficulties facing white students aiding the NAACP's LDF at the height of the Civil Rights Movement. The experiences offer a glimpse into the complicated role that these twenty-eight white law students adopted in 1965, the height of the Civil Rights



Movement. The latter portion of Foerster's work, however, would be most beneficial to students and historians who study legal history. His discussion of the problems and roadblocks the LDF encountered when they challenged capital punishment in the Supreme Court ensures that Civil Rights legal history is presented in all of its configurations.

Amanda M. Nagel

*University of Mississippi*

*Marjorie Harris Carr: Defender of Florida's Environment.* By Peggy Macdonald. (Gainesville: University Press of Florida, 2014. Acknowledgements, notes, index, illustrations. Pp. 272. \$26.95 cloth.)

Even in her death, Florida environmentalist Marjorie Harris Carr continued to champion the waterway she fought to protect—a “Free the Ocklawaha” sticker was placed on the back of her hearse. The waterway is a winding river that flows north toward the Atlantic Ocean, via the St. Johns River. Carr first became aware of the Ocklawaha River as a graduate of the Florida State College for Women in Tallahassee. She would battle politicians and businessmen through awareness and educational campaigns through community and media messages at a time when women had little political clout. Carr devoted her life to protecting the river in Central Florida and in doing so she played a key role in the environmental movement, according to a new biography.

*Marjorie Harris Carr: Defender of Florida's Environment* was written by Peggy Macdonald and provides an interesting portrayal of an often overlooked woman. It is a fascinating tale of Carr's personal and professional life. Macdonald also looked at the role that gender played in leadership from the 1950s to the 1980s. Carr was an educated scientist who published scholarship of her own yet allowed the mediated description of “housewife from Micanopy” to define her. In that way, her advocacy was less threatening and, as a result, more successful.

Carr worked as the country's first female federal wildlife technician at the Welaka Fish Hatchery. It was through her hatchery work that she met what her biographer describes as the two great loves of Carr's life: the Ocklawaha River and her future husband, Archibald “Archie” Carr, Jr. While she was soon dismissed from her job because of her gender, her life's path had been set.

Carr had an activist career that spanned four decades. Also during this era, she raised five children, assisted her husband in his research and conducted scientific scholarship of her own. She was often overshadowed by her husband, a scientist, in the historical record. She was assisted by women, members of garden and women's clubs, who had long worked to help the environment. In a 1965 essay, she laid out the philosophical framework that brought national attention to what she called the Ocklawaha Regional Ecosystem. Her approach embraced an environmental focus rather than an earlier conservation approach.

With this scholarship by Macdonald, who will be an assistant professor at Florida Polytechnic University in 2014, Carr joins the ranks of fellow Florida environmentalists Marjory Stoneman Douglas and Marjorie Kinnan Rawlings. While Douglas and Rawlings made change through their own writing, Carr's approach was one of using the media to sway opinion. Her successful campaign to stop construction of the Cross Florida Barge Canal showed the unique rhetorical approach women activists of that era used as they stepped into an often unwelcoming public sphere.

Macdonald had unique access to material about Carr. The author's mother, Katherine (Kit) Macdonald, had been a member of Carr's Girl Scout troop and was a lifelong friend of daughter Mimi Carr. The pictures provided by Mimi Carr make the story of her mother come alive. A strong chronology follows an interesting acknowledgment section that outlines the extensive research that went into the book.

Carr, like many women activists of the 1950s and 1960s, used the language of the time to share her messages. Identifying themselves as wives and/or mothers gave them a certain sort of non-threatening agency in spreading their message of taking care of the environment. Carr was a published scholar and earned a master's degree in zoology. Yet, she often referred to herself as a "poor little housewife." She began her conservation career at the local level in the 1950s, working with the Florida Audubon and the Florida Federation of Garden Clubs. Macdonald wrote of Carr: "She succeeded in translating the complex new language of ecology to the masses. She influenced the media, which initially supported construction of the barge canal as a means to foster economic growth in central Florida to inform the public about the importance of preserving the integrity of the regional ecosystem" (200). To do that, she used the mediated image of the housewife



despite her professional accomplishments, and she often referred to herself as “Mrs. Carr” or “Archie’s wife” (203). According to Macdonald, “The path she forged in the 1950s combined the traditional responsibilities of a wife and mother with the aspirations and abilities of an ecologist” (97).

This book demonstrates that the premise behind the often repeated phrase “Well-Behaved Women Don’t Make History” is wrong. It makes for a great bumper sticker but history in general, and women’s history specifically, deserves better. Well-behaved women deserve to be part of history. They may have worn white gloves and fancy hats but they got things done working within the parameters of their times and their own agency.

Kimberly Wilmot Voss

*University of Central Florida*

***The Color of Christ: The Son of God and the Saga of Race in America.***

By Edward J. Blum and Paul Harvey. (Chapel Hill: University of North Carolina Press, 2012. Acknowledgements, notes, illustrations, index. Pp. 352. \$32.50 cloth.)

Anyone living since the mid-twentieth century probably has not escaped the white and globally iconic image of Warner Sallman’s *Head of Christ* (1941), or more recently, the bloody incarnation in Mel Gibson’s film *The Passion of the Christ* (2004). In *The Color of Christ*, the historians of American religion Edward J. Blum and Paul Harvey provide an examination of how these and other images of Christ, both visual and narrative, gained cultural power and were adapted for multifarious social projects. Through race and theological analysis, the authors demonstrate how the rendering of Jesus as white underwrote racial exclusion. In the process, whiteness is given sacred meaning and subsequently subverted by subordinate groups who saw Jesus as identifying with their suffering. The image of Christ became a complex symbol of white national identity, racial domination, and resistance. The authors argue that the changing image of Christ in America reflects the malleable relationship between race and religion and the contest for political power.

Nine chapters span a period of over 500 years, from the time of the Spanish missions to the high-tech Jesus of the twenty-first century. In rich and vivid prose accessible to a broad audience, the authors paint a historical portrait drawing from an abundance

of primary sources including tracts, paintings, folk renderings, narratives, and films. The rich historiography on race and religion, which has developed over the last few decades, provides a deep historical frame to support their arguments. Their historical analysis includes not only race, but also class, in images of Jesus as a workingman. Their examination of the shifting gender and sexual meaning of the image of Christ, whether feminized or muscular, adds to their already rich analysis.

Beginning with the iconoclastic Puritans, who eschewed all images of the divine, Jesus was physically absent in early America. The authors trace how the priests of the Spanish conquest first introduced images of Christ to the continent and how the French Jesuits carried the image further north and east. The revival fires of the Great Awakenings, emphasizing an emotionally charged encounter with Christ, the emergence of Mormonism with Joseph Smith's vision of a blue-eyed Jesus, and Catholic immigrants' "Sacred Heart" fueled popular desire to actually see the divine (84). The early nineteenth-century explosion in mass print culture, with its illuminated bibles and illustrated religious tracts, increasingly overtook the Puritan idea of the divine as a blinding and inaccessible light to become visually white. In the antebellum period, white and black abolitionists claimed Christ as a crusader of emancipation, leaving southerners to militarize Christ for the Confederacy. During Reconstruction, Lost Cause theology deployed Christ as a sympathizer with the defeated South and a compatriot of Klansmen. In the twentieth century, the remaking of Christ continued with Henry Ossawa Tanner's artistic depiction of a dark-skinned Jesus in *The Resurrection of Lazarus* (1897) and Marcus Garvey's anti-imperialist call for a rejection of a white Jesus. By the 1950s, Martin Luther King's project of racial reconciliation presented Christ as transcending race, superseded in the 1970s by the black God of liberation theology. Ultimately, through its many contested incarnations, the image of the white American Jesus endured, achieving a global presence through missionary dissemination efforts, Hollywood spectacles, and the expansion of American power.

Blum and Harvey confront several myths about the relationship between race and religion. They demonstrate how the scorning, manipulation, and worship of the image of Jesus under racist ideologies turned the image of Christ alternatively red, black, and brown. Nevertheless, they challenge the idea that racial and ethnic groups necessarily go about constructing an image of Christ that



visually diverges from what they received from the dominant culture. Free and enslaved blacks could at times deploy a white Jesus to shame whites for failing to meet up to his ideal of a suffering servant. Indian people could use the “blood-and-wounds theology” of the Moravian missionaries to construct a Jesus bathed in blood to question those who attacked native people and killed their own God (61). The myth that Americans imported European images of Jesus from Europe fails to account for the production and global distribution of images forged in America. Hollywood films, from Cecil B. DeMille’s *King of Kings* (1927) to the digital Jesus of the twenty-first century, made the image of an American Christ globally ubiquitous. In their analysis of how different groups related to the image of Christ, the authors challenge as myth the idea that liberation theology was born in the 1960s. They demonstrate how throughout American history subordinated people endowed the image of Jesus, rendered in every hue, with the meaning of freedom.

This rich and provocative book will be of interest to historians in the areas of religion and race. Historians examining the ideological component of images and the deployment of religious ideas in discourse will find this a fascinating and productive study. The authors demonstrate how religious discourse never remains merely useful for the devoted, but articulates the power dynamics in society and creates new ways to construct it. Not diminishing the power of their evidence, the authors’ own passion for the subject appears at times to romanticize certain historical interpretations of the image of Christ, a feature that may dissuade some readers. As the authors persuasively argue, in a nation in which everyone claimed the body of Christ, the construction and deconstruction of the image of Jesus reflected the continual struggle for freedom and power in America.

Lilian Calles Barger

*University of Texas at Dallas*

***Going Ape: Florida’s Battles over Evolution in the Classroom.*** By Brandon Haught. (Gainesville: University Press of Florida, 2014. Preface, acknowledgments, illustrations, notes, index. Pp. xii, 268. \$24.95 cloth.)

In *Going Ape*, Brandon Haught describes the debates over the teaching of evolution that have been a persistent presence in Florida for almost a century. Arguing that Florida, with its

population reflecting that of the country as a whole, can be seen as a bellwether of national trends, he takes a bottom-up view of the conflicts, concentrating on controversies that have played out in state and local politics. The book is carefully documented and clearly written, and particularly strong at showing how average citizens driven by moral commitments can take controversial stands on a deeply divisive topic.

An avocational historian whose interest in the issue comes from his involvement as communications director of Florida Citizens for Science, an advocacy group which promotes the teaching of evolutionary science in the public schools, Haught has nonetheless written an admirably impartial account of these debates. Making extensive use of public records, especially minutes from meetings of state legislative committees and local school boards, he allows his subjects to speak for themselves, capturing both the character of their arguments and the intensity of their rhetoric. The story is populated with colorful personalities: angry activists, ambitious politicians, harried teachers, torn and troubled school board members.

The narrative begins in the early 1920s with William Jennings Bryan, a Florida transplant, whose successful lobbying of the legislature to secure a resolution against the teaching of evolution in the state would soon morph into a national crusade. The book describes some of the complexity of Bryan's views, noting that his own version of creationism allowed for an earth that was millions of years old. It goes on to detail the development of other creationist groups of the time, including George Washburn's Bible Crusaders and the Florida Purity League, which launched campaigns aimed at the University of Florida and Florida State College for Women, where books advocating evolution were removed from libraries and professors accused of teaching the topic began to carefully watch their words.

From there the book moves briskly through the mid-twentieth century, citing the absence of evolution in state textbooks and the lack of any motivation to include it. It touches on the reappearance of the topic in schools during the Sputnik era, sparked by concerns about the weakness of American science education, and points to growing resistance to these evolutionary themes over the following decade. Hitting its stride, the book then demonstrates how the issue gained intensity in Florida in the early 1980s, when local activist groups organized campaigns in several counties to provide equal time to evolution and the teaching of "scientific creationism."



Haught treats these debates thoroughly, arguing that the failure of creationists to convince the state board of education to remove evolution from textbooks led them to turn to county school boards in many parts of the state, swelling the ranks of local activists determined to banish evolution from the schools and inspiring the creation of advocacy groups equally determined to keep it in.

Much of the book is about what followed next, such as the arrival of the concept of “intelligent design” in the early 1990s debates that exploded across the state. Amid impassioned statements delivered in lengthy school board meetings, creation and evolution advocates fought to a kind of standstill in which evolution remained in state science standards and textbooks, but teachers in many districts treated the topic cautiously or not at all, leading to national reports that described Florida as failing its students in science teaching. These local debates would continue throughout the next decade, boiling up and spilling over in fights over state science standards in the Florida Department of Education and in a series of “academic freedom bills” sponsored by critics of evolution in the state legislature. Perhaps because of his association with Florida Citizens for Science, which was active in these events, Haught’s description of them is especially detailed. The book ends by noting new issues raised by a recent survey that documents the teaching of creationism in private schools that receive public money through voucher programs, suggesting that the controversies are certain to continue.

*Going Ape* provides a thorough treatment of creation-evolution debates taking place in settings that scholars have studied too little. Its focus on local activists and groups is a welcome addition to scholarship on the subject that often has concentrated on national leaders and organizations. That said, in stressing local activism, the book says too little about the importance of national influences in Florida: the role of Henry Morris and Duane Gish of the Institute for Creation Research in introducing scientific creationism to the state; the ties of national organizations like the Christian Coalition, Concerned Women for America, and the Discovery Institute to local creationists, and those like the ACLU and Americans United for Separation of Church and State to local evolutionists; the impact of federal court decisions such as *McLean v. Arkansas*, which declared creation science to be religious doctrine and cast doubt on “balanced treatment” legislation, establishing legal precedents that reached into Florida county courtrooms.

In addition, while strong on narrative, the book is short on analysis. Conceptual conflicts like the seemingly endless controversy over whether evolution constitutes “theory” or “fact” are sometimes described but not examined. Political outcomes are occasionally left unexplained, as when the election of a candidate who did not campaign as a creationist is seen “possibly as a sign of the changing times” (22). The intellectual importance of the conflict over evolution is diminished when the author simply asserts that it “isn’t an intellectual struggle but rather a deeply emotional one” (233).

Nevertheless, Brandon Haught has written a book that makes a clear contribution to the study of this important topic. To read it is to gain greater appreciation for the activism of average citizens engaged in difficult public debates. It is also to experience a certain amount of dismay at how these debates have persisted in our politics, and how students in our public schools continue to pay the price for them.

Michael Lienesch

*University of North Carolina at Chapel Hill*