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## Book Reviews

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## Book Reviews

*Daniel Murphree, Book Review Editor*

*Early and Middle Woodland Landscapes of the Southeast.* Edited by Alice P. Wright and Edward R. Henry. (Gainesville: University Press of Florida, 2013. Acknowledgements, figures, tables, references, index. Pp. xiv, 313. \$79.95 cloth.)

"Landscape" is a concept that has seen widespread adoption in archaeology in recent years, and has been applied to a wide range of archaeological sites at various scales of analysis, and under any number of theoretical frameworks. One potential pitfall in assembling a volume around the topic is in its malleability, resulting in a volume that is either so deliberately narrow in scope or focus, or so very wide ranging, as to muddy the reader's understanding of the usefulness of the concept. The editors of this volume have amassed seventeen chapters, including their introduction and two concluding chapters, that do well to illustrate how landscape perspectives are leading to new insights into the past lifeways that created newly discovered and several quite well known archaeological sites across the southeastern United States. The introductory chapter presents a succinct but not overly simplistic discussion of the earliest British and Americanist uses of the concept, dovetailing neatly into current approaches to landscape archaeology. Where this introduction really shines is in the overview of the succeeding chapters, where the underlying themes of the volume are married to current perspectives and the contributions the authors make in each area. The thrust of the introduction is mirrored, but not in a redundant way, by Anderson in the concluding commentary chapter (Ch. 17) where he simultaneously provides brief histories of how the

themes developed and where they seem to be going next. Chapters are subsequently organized under three headings: extensive landscapes (those encompassing larger scales of analysis), monumental landscapes (the settings of earthen mounds, enclosures, and other earthworks), and landscapes of interaction (focusing on sociopolitical elements of past societies).

The large number of contributions prohibits a chapter-by-chapter review, but several key themes and examples can serve to demonstrate the success of this volume and its many contributions to the field. The first element that stands out considerably is the quantity of data found in any number of the chapters. From chronometric dates for large numbers of sites (ex., Applegate, Ch. 2; Franklin et al., Ch. 5; Pluckhahn and Thompson; Ch. 12), to structural (Applegate) and monumental data (Henry, Ch. 15), to tables summarizing the material contents of mounds and features (ex., Franklin et al.; Kimball et al., Ch. 8), a respectable number of the contributors provide the information upon which their analyses and interpretations are based. Particularly when interpretive frameworks are rooted in post-processual, phenomenological, or experiential theories, having the data to evaluate for oneself lessens the feeling of taking a "leap of faith" with the authors. When the authors are themselves critically examining past interpretations that have perhaps become easy or pat conclusions now offered uncritically, their datasets bolster their counterarguments and new considerations substantially (ex., Kimball et al.).

Another area where this volume stands out is in presenting new interpretations of "classic" sites in the Southeast. Dekle's (Ch. 13) reconsideration of Tunacunnhee and Keith's (Ch. 9) update on recent work at Leake, two well-known sites in northwest Georgia, as well as Boudreaux's (Ch. 10) recent work at Jackson Landing in Mississippi and Wright's (Ch. 7) new examination of Garden Creek in North Carolina demonstrate our continuing need to revisit sites, datasets, and especially interpretations, particularly as paradigmatic shifts in perspectives and theories leave the readers and consumers of many a previous interpretation wanting. That the reinterpretations offered here are respectful and acknowledge the importance of the earlier work moves the discussion quickly and appropriately away from issues of personalities and histories to one of excitement about seemingly outlier sites and places now "fitting" within our newest understandings of the Early and Middle Woodland Southeast.



A third but by no means final thread I find particularly well done in several chapters is the presentation of interpretations that link rather heady theoretical constructs solidly to archaeologically-derived expressions of material culture. From the layouts and specific architectural features of central places (ex., Pluckhahn and Thompson's [Ch. 12] comparison of Crystal River and Fort Center in Florida to Kolomoki in southern Georgia) to the exchange and ceremonial deposition of vessels that were once clearly part of more mundane, domestic contexts (Wallis's [Ch. 14] multi-scalar and diachronic examination of mortuary practices in Florida and Georgia), landscape perspectives are used to contextualize and draw connections between ideas and artifacts in ways that professional archaeologists can discuss and debate, and avocational and non-professionals can engage and understand.

This thread begins in earlier chapters, building from the largest scales of analysis to explorations of social interactions in ritual spaces or local ritualistic manifestations of larger scale ideologies mentioned above. Even at the site or subregional level, the authors in this volume stay anchored to the archaeology. Clay's (Ch. 4) offering reads like a pre-commentary on the marriage of ritual and landscape, wherein he outlines a striking ethnographic example from New Guinea that well illustrates how mortuary ritual can be more about the future rather than a memorial to the past. Landscapes of memory or ownership (i.e., territoriality marked by placement of one's dead), while certainly a secure Western notion, may not be the best analogy for Woodland mortuary monuments and features. Brown (Ch. 16) provides an essay that is the least rooted in specific sites or datasets, but, like Clay, provides insights through a contextualization of the practice of archaeology and interpretation building in ways only a senior scholar in the field can, and in ways that should be very informative and enlightening to the non-professional archaeology enthusiast as well.

This is a very well edited and presented volume. The University Press of Florida is to be commended for the high quality of their printed books, particularly in an increasingly digital age. I highly encourage those scholars and lay persons to explore this volume for themselves, as this work is likely to be an oft-referenced "monument" on the landscape of Southeastern archaeological literature for years to come.

Ramie A. Gougeon

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*Everyday Life in the Early English Caribbean: Irish, Africans, and the Construction of Difference.* By Jenny Shaw, (Athens: University of Georgia Press, 2013. Acknowledgements, illustrations, notes, map, bibliography, index. Pp. xv, 256. \$24.95 paper.)

In asking how identities came to be defined in estate villages, Jenny Shaw looks at the divergent experiences of enslaved African and indentured European laborers in mid- and late seventeenth-century Barbados as the island transitioned into its profit-generating sugar planting regime. Discussions of Barbados's experiences are extended by select comparisons with the late seventeenth-century English colonies in Montserrat and St. Christopher's. These allow Shaw to consider how Barbados's workers made societies for themselves, how these were seen and then how the island's residents came to view themselves. The result is a thoughtful and imaginative study which anyone trying to comprehend the experiences of slave yards and indentured barracks should find illuminating.

The book employs "difference" as a wedge to expose particular aspects of individual groups' practices. Investigations of foodways, of religion, and of dreams of rebellion each start with comparisons and then highlight specific distinctions between the responses made by the enforced immigrants from West Africa and those from Ireland, the island's "white slaves." Shaw's comments on the different ways that Africans and Irish cooked their meagre rations show considerable empathy, noting contrasts between the Africans' tendency to prepare maize by toasting the cobs in the fire, while the Irish, more used to oatmeal porridge, boiled the grain to a mush. In questions of religion, where both African and Roman Catholic religious traditions were viewed with deep suspicion by the island's English elites, Shaw offers suggestive comparisons between the roles that processions played in both Akan and Irish Catholic funerals. She also explores the very different opportunities available for Irish Catholics to survive by paying lip service to Protestant practices—burying family members on private land rather than in Anglican graveyards—and for individual enslaved Africans to transform their social status by conversion to Protestant Christianity and then making sure that their children received Anglican baptisms. Here Shaw's success in tracing individual families of free people of color and of Irish origin through two generations allows her to consider the footprints they could make in the colony's official records, along with some of the cultural markers they sought to employ.



A further chapter explores the possibilities for resistance primarily through the records of unsuccessful uprisings. Evidence derived from the torture of alleged conspirators and published in England to demonstrate the colony's providential escape is prone to mirror the interrogators' presuppositions as much as the hopes of the interrogated. Shaw's comparative readings draw out the contrasts between a 1675 plot by a group of "Gold Coast Negroes" who apparently sought to reconstruct a West African "Coromantee" kingdom on the island after they set fire to the cane fields and cut their white oppressors' throats, and another plot in 1692 led by skilled island-born slaves, who would not only have left the island's African-born "saltwater slaves" in slavery but also planned to employ some Irish Catholics to get the English garrison at Needham's Fort, a key stronghold near Bridgetown, drunk and then open its gates to the rebels. A third alleged plan by Roman Catholics in 1688 to betray the island to the French was not written up in a pamphlet. The descriptions in official reports of this last conspiracy still reflected island prejudices by downplaying the well-connected English Catholic converts who were to have led the coup and foregrounding the bloodthirsty Irish Catholics who had joined them at their plantation great houses for Mass. Other English islands faced, and would continue to face, threats of each type. By distinguishing the emphases offered in the accounts of various threats that terrified Barbados's white Protestants over a nervous quarter century, Shaw's analysis highlights where each feared threat diverged.

Alongside strategies to shape communal identities, the book also considers the various efforts by the colonial administrators, both in the Caribbean and back in London, to impose categories onto the comingled populations they ruled. Data was always read differently on either side of the Atlantic, but even as wars with Catholic France threatened all the English colonies in the Eastern Caribbean, the old-world divisions of "Catholic" and "Protestant" were increasingly subsumed into "white," while the potent local divisions and status of not only "mulattos" but also "island born" creoles and "saltwater" Africans all came to be wedged into "slave." In the process female-led households and "free negroes" were increasingly buried within official list-making. The process was never complete, but these chapters offer a persuasive case for analytical frameworks that would shape island societies until emancipation in the early eighteenth century.

The book draws on extensive research in manuscript collections in Barbados, the United Kingdom and the United States, which has allowed Shaw to trace some very obscure people and use their experiences to flesh out some of their opportunities. This work is integrated with material from contemporary descriptions of the island, particularly Robert Ligon's 1657 *True and Exact History of Barbados* and two generations of scholarship on the early Eastern Caribbean, on British North America and on Ireland. Good use is made of studies by Barbadian researchers. In the resulting book incidents and texts that have been discussed in earlier accounts are juxtaposed with fresh instances. A short book has some gaps—with little consideration offered of the colonial elite's equally fearful responses towards the Quakers as another indigestible element within the island's late seventeenth-century white population—while readers of this journal will regret the absence of comparisons with any of the other slaveholding societies in the region (so Florida does not even achieve an index entry), but it is always perceptive and clearly argued. Shaw's *Everyday Life* is a fascinating study that specialists in West Indian and neighboring fields will find thought provoking and instructors can assign to students as an introduction to a slaveholding social system.

James Robertson

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***Making Freedom: The Underground Railroad and the Politics of Slavery.***

By R.J.M. Blackett. (Chapel Hill: University of North Carolina Press, 2013. Preface, notes index. Pp. xii, 136. 27.95 cloth.)

In this slim, three-chapter volume, a revision of The Steven and Janice Brose Lectures in the Civil War Era delivered at Penn State University in March 2012, Richard Blackett examines slave efforts to escape via the Underground Railroad in the decade following passage of the Fugitive Slave Law of 1850. Like other recent work on the Underground Railroad and slave flight, Blackett treats the Underground Railroad as a vast and largely informal network of blacks and whites who assisted slaves seeking freedom, and emphasizes the collaboration of sympathetic whites, free blacks, and those who remained in slavery in assisting individuals who sought to escape to the northern states or Canada. Rather than providing a broad overview of the Underground Railroad, Blackett focuses



on the means by which slaves and their allies plotted and executed escapes, how escaped slaves sought to secure their freedom in the North, and the efforts of slaveholders and authorities to thwart slave escapes and to return free and runaway slaves to bondage.

Chapter one begins with the escape of Henry W. Banks, a slave who fled from Virginia's Shenandoah Valley to Baltimore, Philadelphia, New York, and Canada. Banks mailed a series of letters to his former master along the way, allowing Blackett to construct a detailed account of Banks's flight from slavery to freedom. Blackett uses Banks's escape—and the flight of dozens of other slaves—to examine the motivations that inspired slaves to flee, the extraordinary measures involved in planning and executing an escape, and the efforts of fleeing slaves to elude would-be captors. Slaves made the decision to flee for freedom for a variety of reasons. Some sought to reconnect with a spouse or children in the North. Others fled because of especially cruel or unfair masters. Others simply sought freedom when an opportunity presented itself. Whatever the case, Blackett makes clear that slaves themselves were the primary agents of their emancipation. What allowed slaves to flee more frequently in the 1850s? Literacy, the growing number of free blacks in the Upper South, and the widespread practice of allowing slaves to hire themselves out allowed self-emancipating slaves to forge passes, to pass themselves off as free, or to provide themselves with cover as they made their way out of border slave states. The informal network of free and enslaved blacks and white abolitionists who made up the Underground Railroad aided and sheltered slaves as they fled to the North. Chapter one also includes an account of the less frequent but politically important flight of slaves to the British Caribbean.

Chapter two examines the efforts of black communities in the North to protect their freedom. The chapter consists of richly documented and detailed accounts of northern black communities and their white allies assisting runaway slaves and fighting off slave catchers and kidnappers in Pennsylvania's border counties. Included are detailed accounts of the routes and methods used by slaves to flee to Pennsylvania; white and black Pennsylvanians' efforts to foil kidnappers, fugitive slave agents, and authorities who sought to return blacks to slavery; and the ingenious methods used by Fugitive Slave Law officials, agents, and criminal gangs to capture free blacks and alleged fugitives and then spirit them out of Pennsylvania, into Maryland, and then on to the slave markets of



New Orleans. Blackett also examines the trials of alleged kidnappers and the farcical hearings put on by notoriously pro-slavery Fugitive Slave Law agents. Chapter two demonstrates that slave flight proved incredibly difficult and risky, and that black freedom was anything but secure, especially in border states such as Pennsylvania.

Chapter three returns to the slave states. Here, Blackett examines how sympathetic white northerners, escaped slaves, and free blacks worked with enslaved blacks to plot and execute escapes in the slave states. As in the volume's other chapters, these tales of plotting and escape are both compelling and richly detailed and documented. Not only do these stories document the efforts of whites and blacks to free slaves, they also detail the laws and practices employed by southern whites to foil escapes. As Blackett demonstrates, the informal network of blacks and whites who made up the Underground Railroad faced an even vaster network of informants and agents, laws and public officials, and unsympathetic whites who sought to counter slave escapes. Despite the best efforts of slaveholders and authorities to deter slave flight and to capture runaways, the number of slaves seeking escape only seemed to increase in the 1850s.

Historians seeking to catch up on the now extensive body of literature on slave flight, along with the free and enslaved black communities who aided their escapees in the 1850s, will find this volume especially useful. Though a thin volume, its narrative and analysis rests on an extensive collection of primary sources, including manuscripts and newspaper accounts of slave escapes, failed and successful slave renditions, and public reactions to these incidents. This volume should prove particularly useful in the classroom, especially in research and methods courses. Many of the letters used by Blackett to piece together his stories of flight and resistance are available online through the digital edition of the "records of the Ante-Bellum Southern Plantations from the Revolution through the Civil War." Likewise, most of the newspaper accounts and runaway slave advertisements cited in the volume are available through multiple historical newspaper databases commonly available through university libraries. Adding to the book's value in the classroom, Blackett's careful use of evidence provides students with a valuable example of how historians use evidence to construct narratives and interpretations. Finally, *Making Freedom* will especially appeal to non-historians seeking a readable and

compelling narrative on slaves who sought freedom through the Underground Railroad.

John Craig Hammond

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***Mr. Flagler's St. Augustine.*** By Thomas Graham. (Gainesville: University Press of Florida, 2014. Preface, acknowledgments, illustrations, notes, bibliography, index. Pp. xi, 563. \$29.95 cloth.)

Thomas Graham, the author of several books and articles on Henry Flagler and on St. Augustine, has produced a thoroughly researched and finely detailed study of the Standard Oil magnate's development of that city—and, more broadly, of the east coast of Florida—from the 1880s to his death in 1913. While Flagler has been the subject of various biographies of uneven quality, *Mr. Flagler's St. Augustine* is more than just a treatment of one of the “great men” of Florida history—or of the latter third of his life, at least, when Flagler first became interested in Florida and then used his wealth to try to transform the state; it is also the biography of a city that briefly became the resort destination of choice for many affluent Americans in the Gilded Age—before, ironically, as the author shows, Flagler's new luxuriant attractions at Palm Beach superseded it in the mid-1890s.

In addition to the author's lucid exposition, the book's greatest strength is its detailed and evocative description of the winter season in late nineteenth-century Florida. Based on extensive archival research in the manuscript collections of Flagler and “other people in the Flagler orbit” (xi), as well as state and national newspapers and magazines, the book demonstrates in graphic depth the developer's many influences on St. Augustine, from the planning, construction, and interior design of his hotels (the flagship being the famous Ponce de Leon) to his tireless commitment to urban improvements, including churches and hospitals, roads, drainage, and disease control. Flagler's love affair with Florida is charted year-by-year, the story culminating in the epic Key West railroad, while Graham deploys a large cast of historical characters—among them St. Augustine booster Dr. Andrew Anderson and the renowned architects John Carrère and Thomas Hastings—all of whom contributed to the city's emergence as a leisure capital of America.



While certain aspects of this story will be familiar to scholars who have read recent scholarship on tourism in Gilded Age Florida—such as Susan Braden’s *The Architecture of Leisure: The Florida Resort Hotels of Henry Flagler and Henry Plant* (2002)—Graham provides a sharp insight into the daily tourist experience in St. Augustine. Chapter 11, “Opening Day, 1888,” skillfully traces the opening of the Ponce de Leon in January of that year, showing how it represented “the long-awaited dawning of a new epoch in the history of the Ancient City” (141). Graham’s narrative captures the historical moment: the tourists’ first arrival in the city, the last-minute in-house decorations and improvements, the season’s extravagant balls and lavish menus (opening night *hors d’oeuvres* included Blue Point oysters and shrimp croquets) and the visits of VIPs like President Grover Cleveland. The Tropical Tennis Championship, black-versus-white baseball games, and later the popularity of automobile racing at sites like Ormond, meanwhile, all attest to the appeal and pulling power of sport. The book vividly captures the excitement and energy of those winters, before Flagler’s railroad pushed southward, fickle visitors sought out newer diversions farther down the peninsula, and St. Augustine settled into life as a slightly faded star in Florida’s growing firmament of coastal resorts.

The architect of so much of this development, Flagler himself remains something of a puzzle: an astute, self-made businessman who then doled out millions of his own money on the Everglade state; a deeply private and seemingly austere man, whose hotels hosted a winter scene of ostentatious parties and expensive leisure. Graham does illuminate and challenge some of the mythology surrounding Flagler’s personal life and troubled marriages, while largely defending the developer’s business dealings. The book, the author states at the start, “explores sympathetically the personal story of a great enigmatic man” (ix). There are, nonetheless, intriguing glimpses into shadier goings-on behind the scenes: Flagler’s purchase and then closing down of Florida newspapers that dared criticize him and bribes given to legislators to halt anti-monopoly legislation. “I have found the men who say the least do the most,” one contemporary states approvingly of the oilman, and certainly Flagler had very little to say when under cross-examination regarding Standard Oil’s alleged monopolizing tactics (35-36, 336). Also illuminating is Flagler’s dim view of advertising as a means of attracting visitors and generating revenue—which is ironic, given the key role his companies and publications played in marketing the

peninsula as a tropical fantasyland for white Americans (353-354).

Flagler is aptly portrayed as a moderate segregationist who opposed black suffrage while maintaining a paternalistic attitude to his many black employees. On race and class, however, the book could do more to locate Florida's resort towns within the wider Jim Crow South. A reliance on black labor lay at the heart of Flagler's economic empire, and African Americans featured regularly—as servants, caddies, and porters—in the promotional material which Flagler himself disdained. Yet the ways in which black performance—like the pervasive “cake walk”—created an appealingly sanitized racialized experience for affluent whites in Florida is touched upon only briefly. To what extent did Flagler's resorts mimic practices popular elsewhere in the South and/or the North? And, reversing the causal arrow, how important were St. Augustine and Palm Beach—with their promise of environmental exoticism, racial recreation, and tropical leisure—in fashioning a new and distinctive identity for Florida?

While these questions go largely unanswered, *Mr. Flagler's St. Augustine* provides a rich and nuanced account of how modern tourism first discovered the United States' oldest continuously inhabited city. Graham, a fine writer and accomplished biographer, has meticulously provided dozens of informative photographs, maps, and illustrations. The book will appeal to those interested in Gilded Age Florida and, in particular, its rapid development into a leading winter resort. Readers interested in vicariously reliving the hectic social whirl of travel, sport, dance, fine dining, and urban development that characterized turn-of-the-century Florida will also find much to enjoy here.

Henry Knight Lozano

Northumbria University, UK

***The Kidnapping and Murder of Little Skeegie Cash: J. Edgar Hoover and Florida's Lindbergh Case.*** By Robert A. Waters and Zack C. Waters. (Tuscaloosa: University of Alabama Press, 2014. Preface, acknowledgements, illustrations, notes, bibliography, index. Pp. xv, 189. \$29.95 cloth.)

This book is about the kidnapping and murder in Florida of five-year-old Skeegie Cash—one of several prominent child kidnapping cases of the 1930s—and J. Edgar Hoover's response. While



the authors' accounting of the case's day-to-day details are adequately researched and described, their core thesis about the FBI's role is deeply flawed and thinly researched.

The authors contend that the Cash case, and solving it quickly, was central not only to J. Edgar Hoover's public relations efforts, but vital to save the FBI from a funding disaster. They argue that the FBI in 1938 was "struggling" and "Hoover desperately needed a sensational (and successful) case" to restore vital funding because "the FBI had almost run out of money" (26). They further describe the case's importance to Hoover as determining "the very survival of the FBI itself," (43) and one he used in "plotting a course that would right the FBI" (47). Even worse, according to the authors, if Hoover failed to solve this case "his days at the FBI would have been in jeopardy" (77), particularly as he "had gambled his reputation and the prestige of his agency on solving the Cash kidnapping" (78). The authors also attribute Hoover's personal appearance in Florida as representative of the "importance of the case to the future of the bureau" (116). Their argument, to say the least, is overblown.

The authors list three academic studies of the FBI in their bibliography, for example, yet cite only one in their endnotes (while incorrectly listing the editor of the volume). Otherwise, the authors primarily rely upon unsatisfactory journalistic accounts of Hoover and the FBI. Why they list Professor Richard Powers, a major FBI scholar, in their bibliography but fail to reference him in the endnotes is bizarre, because unlike the authors, he accurately describes the FBI of the 1930s.

Hoover's job and the FBI's future did not hinge on this case, nor was Hoover "gambling" with the bureau, nor was his FBI almost out of money. The authors, though, point to a 1938 Deficiency Bill passed through Congress at the time that allotted the FBI \$308,000. This amount, however, did not determine the FBI's future. This was merely supplemental funding earmarked for kidnapping cases and FBI agent salaries. The FBI's actual budget in 1938 was \$6.2 million, as listed in a book the authors cite. The \$308,000 supplement constituted only 5% of this, hardly an amount leaving Hoover in financial straits. The Cash case, furthermore, was not central to the FBI's future or appropriations. After 1936 criminal cases had become secondary to FBI intelligence and domestic security ones. Yet the authors suggest that FBI agents' sluggish success damaged the FBI's image and threatened its funding. The reality is they

solved the case in ten days — a remarkably quick achievement the authors fail to mention.

In chapter 10, "Politics and Peccadillos," the authors lay out their core argument. They contend that Hoover knew about President Roosevelt's sexual affairs and knew Eleanor Roosevelt was a lesbian. Having this information, the authors contend, "meant job security" for Hoover and it meant "the FBI invariably received special treatment from President Roosevelt." "In fact," they write, "just the knowledge that Hoover had proof of certain secrets that could have ruined his political career certainly made FDR more likely to grant favors to Hoover" (105). There is nothing certain about this whatsoever. The problem is the authors have it exactly backwards. During FDR's presidency, J. Edgar Hoover was not yet the feared bureaucrat who could threaten nearly anyone, including presidents, with his vaunted files; that would come only with the Cold War and only after Roosevelt. Hoover, in fact, as a conservative among liberals, relied upon Roosevelt's beneficence to retain his job. Hoover never blackmailed FDR. Quite the contrary, in fact. Time and again, Hoover bent over backwards to ingratiate himself with the president, sending him one effusive message after another, providing FDR with valuable political intelligence on his opponents, and catering to the president's every whim all to keep his job and expand his FBI. It's this relationship, actually, that explains Hoover's deep interest in solving the Cash case. In 1935 Hoover had declared child kidnappings a thing of the past, but in December 1936 another child, Charles Mattson, was kidnapped and brutally murdered. This case became a national *cause célèbre*, leading FDR to promise publicly that the FBI would never stop until the murderer was apprehended. The case was never solved, and it remained open until the 1980s. It was FDR's public promise, compounded by Hoover's now-embarrassing public statement about kidnappings and his failure with the Mattson case, plus Hoover's ingratiating himself with the president that actually explains Hoover's deep interest in the Cash case. In no way could he allow another case to go unsolved lest the close relationship he cultivated with FDR and his carefully crafted FBI image be damaged. Even then it didn't mean he would be fired or defunded over one case.

Lastly, the authors occasionally try to explain some of Hoover's behavior with oblique and progressively brazen references to his presumed sexuality. They refer to Hoover's second in command,



and alleged lover, Clyde Tolson, as “Hoover’s special friend” (119). They over-interpret Hoover’s petty response to the killer’s wife’s request for food (he gave her too much) as somehow Hoover’s “irrational hatred” for the woman (132). When describing the post-case careers of those involved with the investigation, the authors unnecessarily but clearly with animus describe Hoover, by quoting Richard Nixon, as an “old cock-sucker” who stayed in power thanks to his files (157). As a decade’s worth of scholarly literature on Hoover demonstrates, no evidence exists to prove his sexuality one way or another, so its inclusion and presumed effects are at best questionable. But it’s also one last example, among many, of this book’s interpretive and evidential flaws.

Douglas M. Charles

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***The Irony of the Solid South: Democrats, Republicans, and Race, 1865-1944.*** By Glenn Feldman. (Tuscaloosa: University of Alabama Press, 2013. Acknowledgements, notes, bibliography, index. Pp. xix, 352. \$49.95 cloth.)

The prolific Glenn Feldman has added another title to his body of work on southern politics. In *The Irony of the Solid South: Democrats, Republicans, and Race, 1865-1944*, he analyzes the ways in which race has determined southern political affiliation since Reconstruction. Through a series of at least three ironies and two meldings (see the introduction), Feldman chronicles the South’s longstanding affinity for a socially, economically, and culturally conservative form of political action built on a legacy of white racial supremacy. Feldman’s book reads like a tragedy, replete with a cadre of master manipulators and sheep-like supplicants who allowed their prejudices to govern their political choices and beliefs. Indeed, little promise but much peril exists in the author’s Solid South as Feldman blames its proponents for a series of political choices from massive resistance to the onset of Tea Party politics.

Feldman focuses—*a la* C. Vann Woodward—on three ironies of the Solid South. First, the book analyzes how the South’s commitment to the white racial order and socioeconomic conservatism drew voters to the Democratic Party after the Civil War, but also drew them away from the party by the New Deal era as the Republicans became a more faithful exemplar of these beliefs. Historians

have long looked at 1968 as the year in which the Democratic version of the Solid South imploded. Feldman's research confirms and builds on the work of scholars such as Michael Perman, who have argued that the southern vote for the Republicans had been building for at least a generation. The changes wrought by Franklin Roosevelt and the New Dealers alarmed the Solid South and its static political order. "Confronted by a flood of their own emotions—fear, rage, envy, worry, insecurity," Feldman argues, "white Alabamians of various social and economic ranks locked arms in a pan-white alliance against change—any kind of change" during the 1930s (205).

Feldman's second irony—that the parties, not the Solid South, changed positions on issues concerning race and sociocultural issues, also stems from changes in the political system during the New Deal era. For a time southerners, who suffered mightily from the Great Depression, set aside their traditional politics in favor of economic reform. But southern participation in the New Deal could not last beyond World War II because the New Deal coalition and the Democratic Party had become tinctured with northern views of race and culture. This is the third irony of the Solid South: the coalition could not hold as it brought forth a broader and more inclusive Democratic Party. "Somehow during the tumult and confusion of the Depression and world war, when southerners were busy doing something else, the party had become the party of the *North*—including Northern blacks to boot" (229).

By the 1930s, then, the South experienced two "Great Meldings." First, in the wake of the New Deal southern leaders reoriented politics within a fusion of white supremacy and conservative economic policy. This program, according to Feldman, allowed southern elites—from Reconstruction-era planters to World War II-era businessmen—to solidify their power and protect their economically privileged status. They did so by appealing to popular support for a white racial order. They also co-opted the political system. Feldman reveals how politicians—even mildly progressive leaders like Alabama governor Chauncey Sparks—inevitably bent the knee to the planter/industrial class and to the white supremacists.

The second melding, according to Feldman, came with the fusion of economic conservatism and religious fundamentalism. Though Feldman argues that the ramifications of this second melding would not fully materialize until the 1970s and 1980s with the rise of a so-called Moral Majority, he notes that the South's



religious culture reinforced the prevailing regime. And, inasmuch as Feldman's interests in the subject seem to lie in recent southern politics, he argues that the South's religious and economic conservatism undergird the Republican ascendancy of the Reagan era.

Several aspects of *The Irony of the Solid South* merit notice. First, though the title does not indicate it, most of Feldman's research comes from Alabama sources and therefore the book itself is a case study of Alabama's turn from the Democratic Party to the Republican Party. Some scholars may repeat the familiar quibble of whether Alabama constitutes a representative state, but Feldman makes a reasonable argument in support of his decision to focus on the state. Nevertheless, one wonders how the patterns Feldman has found in Alabama compare with the Upper South states, which participated in the Solid South regime, but with varying levels of intensity. Second, over two-thirds of the book address the New Deal era and its aftermath in the South. In a similar vein, the introduction and epilogue reveal Feldman's keen interest in explaining Republican supremacy in recent southern politics. Finally, Feldman unmistakably laments the recent trajectory of southern politics and strives mightily to link the present political regime with the pre-1960s conservative Solid South. Though readers may well enjoy Feldman's opinionated—even pugnacious—writing style, his narrative in places approaches the polemical.

Feldman's desire to explain the South's troubled relationship with white supremacy and an entrenched socioeconomic oligarchy sometimes comes at the expense of objectivity. Nevertheless, historians and political observers should not ignore Feldman's thoroughly researched narrative of the South's relationship with America's two-party system.

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***Ain't Scared of Your Jail: Arrest, Imprisonment, and the Civil Rights Movement.*** By Zoe A. Colley. (Gainesville: University Press of Florida, 2012. Acknowledgments, notes, bibliography, index. Pp. x, 160. \$69.95 cloth.)

In the fifty years after the March on Washington, the Civil Rights Act, and the Voting Rights Act, scholars have explored numerous facets of the Civil Rights Movement. Zoe A. Colley's *Ain't*

*Scared of Your Jail: Arrest, Imprisonment, and the Civil Rights Movement* examines the more familiar moments of the Civil Rights Movement, but places them in a larger examination of the changing view of imprisonment and the criminal justice system among black activists in the 1960s and 1970s. Throughout the 1960s, black activists, according to Colley, "turned the jail into a physical and symbolic battleground for the movement" (4). Activists' jail-time experiences became a kind of initiation into the movement for many and radicalized most. More importantly, Colley contends, imprisonment facilitated the creation of a broad, collective critique of the American criminal justice system by the late 1960s.

Four main themes drive the narrative: the changing view of imprisonment, the transformative experience of jail for the individual, the development of a larger protest strategy of the criminal justice system, and southern whites' use of the criminal justice system as a tool to quash black activism and enforce segregation. Colley is at her strongest when she discusses the changing view of imprisonment among black activists. The thousands of cases of lynchings, police brutality against African-Americans, and the feared prison farms solidified the jail and county courthouse as symbols of "white power and a site of black repression" for decades in the black community (30). Going to jail was something to be feared and avoided at all costs. Despite the power of these symbols, during the 1960s black activists embraced the idea of imprisonment as "a symbol of black protest." Black newspapers and non-violent organizations like SNCC, CORE, and the SCLC drove this transformation and advocated for the use of mass incarceration as a legitimate form of protest. Colley emphasizes the importance of imprisonment, known as "jail-ins" or the "jail-no-bail" movements in the larger history of the Civil Rights Movement. Mass incarceration of activists began with the sit-in movement of the early 1960s, when activists in Greensboro, North Carolina; Albany, Georgia; Rockhill, South Carolina; Nashville, Tennessee; and cities across the South got arrested en masse in a demonstration of black protest politics. These mass arrests emphasized the illegitimacy of the southern legal apparatus that the white power structure had used to thwart black protest for centuries.

Colley's assertion that the mass incarceration movement fostered a larger critique of the criminal justice system is plausible, but needed to be more fully developed. She makes the case that mass imprisonment promoted a relationship between the "black criminal class" and activists based on their shared jail experiences.



As they languished in jail and became acquainted with other inmates, imprisoned activists undoubtedly realized the arbitrary and unjust nature of the southern legal system; yet they probably were aware of this prior to their arrest. African-Americans criticized the Jim Crow justice system for decades. As early as the 1890s, Ida B. Wells lambasted the southern criminal justice system for its failure to protect black lynch victims or punish lynch mob participants, black women in the National Association of Colored Women spoke out against the convict lease system, and the NAACP began an anti-lynching campaign in the 1910s. African-Americans' critiques of the criminal justice system had deep roots, and Colley needed to demonstrate how the activism of the 1960s built upon and differed from the earlier black criticisms of the criminal justice system.

*Ain't Scared of Your Jail* presents the reader with an interesting new take on the Civil Rights Movement. Although Colley's approach does not fundamentally change our understanding of the Civil Rights Movement, her argument is novel in that it incorporates well-known stories and actors of the Civil Rights Movement with lesser-known events and people into a cohesive narrative that centers on the idea of imprisonment. The criminal justice system maintained and perpetuated Jim Crow for decades. White police officers, the county courthouse, and the jail were potent symbols of the injustices faced by African-Americans and the depth of institutional racism that permeated southern society. For these very reasons, Colley argues, the criminal justice system played a central role in the efforts of black activists who attempted to highlight the horrors of Jim Crow to a wider audience and eventually toppled the entire system.

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*Power and Paradise in Walt Disney's World.* By Cher Krause Knight. (Gainesville: University Press of Florida, 2014. Acknowledgments, figures, bibliography, index. Pp. xii, 222. \$39.95 cloth)

While the Disney theme parks have been pretty well covered by scholars over the years—in fields ranging from media studies to architecture to critical theory—less work has been done from the overt perspective of the kind of fandom (from rabid to ambivalent)

which no doubt has motivated much of that work. It is this distinctive intersection within the emerging field of Disney Studies that Cher Krause Knight attempts to situate her new book, *Power and Paradise in Walt Disney's World* (2014)—an admirable, but ultimately flawed, effort to reconcile her own obsessive fascination with the Disney theme parks in Florida with a broader account of their aesthetic power and cultural appeal. “Despite our best intentions,” she writes, academics “do not always do the best job of communicating passion for our given fields, or we forget why we had fallen in love with these in the first place” (8). Certainly, few topics intersect with this touchy question more than Disney.

The book is very well-researched and thoughtful on a number of levels. The author cites an impressively wide range of theories on subjects such as cultural studies, art history, sociology, tourism, theology, urban design, media studies, and Disney—though they are not always, in the last instance anyway, effectively utilized. Knight sets out to “better understand why [she] was drawn to the place, how it works in the ways that it does, and why so many people also have deeply emotional responses to it” (2-3), later adding that “my purpose is to provide analysis of anecdotes describing the experience of being at Disney World in all its complexities” (3). As this broad thesis would suggest, however, the specific intervention that Knight is attempting into the rich field of studies on Disney parks is not always entirely clear.

One glaring issue, in addition to the inattention to class issues which shapes how people can and cannot engage with the parks (related to this is the importance of Disney as a “private” space radically different from the kinds of historical antecedents she brings in), is how much credit is repeatedly given to Walt Disney personally, despite the fact that the object of her study opened five years after his death and bore only a passing resemblance to the World he originally envisioned—to say nothing of the many people and changes that have been involved in the forty years since. In this regard, *Power and Paradise* is guilty of a fallacy that has for far too long marred discussions of the company—the “Great Man” Myth of history, wherein Walt single-handedly built the massive empire which bears his name.

The book is at its strongest, though, when attempting to give more theoretical and historical heft to ideas long assumed, but rarely articulated—such as the oft-stated idea of Disney vacations as some kind of “pilgrimage” on par with a religious experience. “Pil-



grimace centers," she writes, "share several distinguishing qualities, including an arrangement of space that promotes ritual movement and circulation through the site; the use of shrines and symbols that draw upon knowledge gathered prior to visiting the center; and the ability to inspire intense devotion among visitors" (29). Also, provocative and insightful are moments throughout where the author draws parallels between the theme parks and sometimes unexpected, historically significant achievements in architecture and landscaping design, such as Santiago de Compostela or the Boboli Gardens. In these passages, Knight's scholarly background in Art History and personal fandom find an effective co-existence.

The extremely narrow focus on simply exploring how the Florida parks work to construct the distinctive Disney "experience" is rife with issues, however. For one, there doesn't really seem to be enough material on Disney's distinctive forms of control and magic in the Sunshine State alone to fill an entire book, especially when the author seems so resistant to, or disinterested in, most other readings of the parks—and thus it quickly becomes repetitive, and filled with potentially arbitrary digressions (such as an extensive discussion of Las Vegas). For another, without any self-reflexivity that would allow the author to challenge, but also strengthen her own fandom, much of the discussion comes across as indistinguishable from the company's own existing rhetoric about itself. Too often Knight takes at face value Disney's own descriptions of what a special, magical place it is—often then accompanied by her own nostalgic anecdotes. This then speaks to another, related, problem—most of this ground has already been covered, both by those deeply sympathetic to Disney, those adamantly resistant to it, and those everywhere in between.

On that note, the simplistic binary the author posits between pro- and anti-Disney crowds is perhaps another issue, as is the quick and superficial dismissal of numerous legitimate criticisms of the parks. Knight makes a point to suggest early on that a more balanced account of Disney is needed, saying that she "will consciously avoid aligning [herself] with either" of the "polarized views" (4) which she feels dominates discussions of the company—an admirable goal, but one quickly undermined by the continual resistance, which at times borders on condescending, to even the most modest critiques of the Disney parks. Thoughtful accounts of Disney World are often unfairly dismissed as cynical and never addressed again, such as *Inside the Mouse: Work and Play at Disney World* (1995), which

is quickly tossed aside because of what the author feels is its “pre-disposition to dislike the company” (14)—which is a shame, since that piece in particular could have been a much better-utilized model for the type of auto-ethnographic work Knight is attempting. When paired with the author’s overt, unapologetic celebration of her own fandom, this largely one-sided account of ideas about Disney quickly challenges the author’s credibility far more than it needed to.

The book is stronger in the conclusion, though, when the author eases back from the tight focus on Walt Disney World’s design and on Walt’s assumed intention to explore some of the more unexpected and unplanned responses to, and appropriations, of the theme parks. Knight is right to note that visitors do not necessarily respond to Disney’s tight emphasis on planning and control in passive, manipulated, and other predictable kinds of ways, though she may be selling Disney scholarship a bit short in this regard—as several writers (this one included) have recently made the claim that Disney audiences are much more active and complicated than earlier generations of scholars may have assumed.

Still, *Power and Paradise* does benefit from Knight’s self-admitted passion, which will undoubtedly engage many audiences who are mostly otherwise resistant to academic accounts of Walt Disney World. In this regard, the book will probably be most useful to undergraduates studying the aesthetic and commercial workings of Walt Disney World for the very first time—as it does offer a fairly comprehensive but accessible overview of how Disney imagines its “magic” to work.

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***The Structure of Cuban History: Meanings and Purpose of the Past.***

By Louis A. Pérez Jr. (Chapel Hill: The University of North Carolina Press, 2013. Acknowledgements, illustrations, notes, index. Pp. xv, 352. \$39.95 cloth.)

In this most recent work, Louis Pérez Jr., a prolific and long established scholar on Cuba, analyzes the construction of Cuban history as a cyclical and self-defining process by which the country and its people find themselves in a process of self-prophecy and attempted fulfillment. The narrative of Cuban history, Pérez argues,



emerged with a dual purpose. While historical truth and memory both influenced and was influenced by national formation, it profoundly affected collective and individual actions under the guise of what the author refers to as the island's "popular imagination" (1). Cuba's struggle for sovereignty and the historical narrative that was subsequently created, Pérez asserts, provided the impetus for independence as well as a defining feature of who would and would not constitute a true Cuban.

Those who at the beginning of the Wars for Independence sought to define a space worthy of the lives that would be lost and the long struggle that awaited the survivors created a history to fight for. Egalitarianism and abolitionism were linked to independence and Cuban sovereignty stood above all else, producing autochthonous power formed of the people for the people of a free Cuba. Pérez argues that the intervention of the United States in 1898 and the subsequent Platt Amendment categorically denied Cuban sovereignty, which had acted as the principle impetus for participation in the Wars for Cuban Independence. Pérez writes, "The 'problem' of Cuban history after 1902 was very much about reconciling the moral content of nationality with the political character of the republic" (12). As Pérez convincingly demonstrates, the principle actors of Cuban history were the same individuals who wrote and disseminated that history upon Cuba's independence from Spain. The cyclical nature of the actors/producers of the Cuban national narrative rendered historical knowledge a thing of myth, heritage, legacy, and most importantly, purpose. Pérez defined this process as one by which "Cubans dwelled in the past as a place of moral clarity, a past structured as a point of departure from which aspirations of national fulfillment necessarily obtained orientation" (150). Cuban national history was "an interrupted history," and as such full sovereignty was not an impossibility, but rather a goal yet to be achieved. This national narrative of a path interrupted relegated only those who sought to fulfill the early promises of Cuban history as *verdadero cubanos*. Nationalism was equated to an investment in Cuban history and an expressed need to procure the sovereignty that was denied principally in 1898 and again in 1902.

While many historians have analyzed the ways Fidel Castro and the 26 of July Movement positioned themselves as the continuation of Martí and the *mambises*, Pérez argues that it was not only the 26 of July Movement but rather the nation that was indoctrinated into a rhetoric of resistance and fulfillment through the construction

of Cuba's historical narrative. Pérez argues, "[t]he master narrative of the nation [...] readily drew Cubans into the plausibility of revolution as remedy, largely as a matter of culturally determined dispositions" (194). The leaders of the 26 of July Movement, then, did not mastermind a means by which to invest themselves or place themselves into Cuban history, but rather were apt students of the national narrative that had long been disseminated. With the success of the Cuban Revolution, and the framing of this success in terms of a prophecy fulfilled—that of Cuban sovereignty—those who stood in opposition to the Revolution were framed in opposition to Cuba itself.

This evocative exploration of the power of history constitutes one of Pérez' most innovative contributions to the historiography on modern Cuba. Pérez pushes the idea of historical continuity past the existing work on the Cuban Revolution and its contrived or conceived connections to the Wars for Independence. Instead, Pérez' analysis of the ways in which Cuban history acted as an individualistic myth and methodology for inspiring story and action, defining and defined by attempts at sovereignty, broadens the possibilities of Cuban continuity and ruptures existing temporal framings prevalent in the field. Pérez creates a narrative that flows seamlessly from the colonial to the Republic to the Revolutionary periods along a path of what remained ideologically or emphatically consistent: the use and creation of a national narrative that emphasized history as a means of achieving sovereignty. As with Pérez' earlier works, this book demonstrates the power of language and the potential of historical study.

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***The New Encyclopedia of Southern Culture. Volume 23: Folk Art.*** Edited by Carol Crown and Cheryl Rivers. (Chapel Hill: University of North Carolina Press, 2013. General introduction, illustrations, list of contributors, index. Pp. xx, 520. \$49.95 cloth.)

One of 24 volumes in *The New Encyclopedia of Southern Culture*, this book on folk art is a superb resource. It is organized in sections. An excellent overview essay discusses major issues in the field, including the rocky history of the term "folk art;" Holger Cahill's relationship to the South; an overview of the scholarship on



southern folk art; and aesthetic approaches to the category. Following this essay are approximately 160 pages of thematic articles on topics such as bottle trees, decoys, roadside art, and toys. The last half of the book focuses on biographical information on artists with a smattering of shorter subject topics such as limners, the National Society of the Colonial Dames of America, and New Market, Virginia, Painted Boxes. Black and white photos are interspersed throughout the book, and a 16 page color insert gives the book more visual appeal.

Folk art scholars, collectors, and art lovers will find much to like in this anthology. For example, there is a good discussion of the term “vernacular” in relationship to furniture and photography, a broad overview of Jewish ceremonial and decorative arts, and an insight into varying ways that landscape paintings were created such as through collage and ingenious methods of reproduction. The essay on Latino Folk Art gives visibility to a group that has been little studied as a whole, and readers have the opportunity to explore the history of the questionable term “outsider art.”

The last half of the book addresses, in alphabetical order, individual artists and groups of artists, such as the Gee’s Bend quilters and the Highwaymen, along with varied topics related to understanding folk art. Some of the artists are little known outside their regional area like Linvel Barker, a Kentucky woodcarver, or Jorko Voronovsky, a solitary Miami artist from the Ukraine whose work was not shared during his lifetime.

The authors of this encyclopedic volume were carefully selected to write to their individual expertise. (Full disclosure: I wrote two of the entries.) They come from large and small universities, arts councils, museums, and historical societies. In spite of the many authors included in this volume, the essays have a consistent approach, thereby forming a volume that is coherent and well organized in its readability.

The General Editor for the 24 volumes, Charles Reagan Wilson, was smart in making a publication for each topic of southern culture, such as Law and Politics, Literature, Media, and Music. The approach makes sense with an encyclopedic topic (southern culture) that demands analysis in so many areas. The first *Encyclopedia of Southern Culture*, published in 1989, also by the University of North Carolina Press, was 1634 pages long. Each time I removed it from my bookcase for use, it took a bit of effort and it swallowed up my research space. Separate volumes on various topics allow for

more in-depth coverage from different disciplinary perspectives. The new format also makes using the work a more pleasant experience.

The 23rd volume is unique in the field of folk art. While several authors, including myself, have attempted to give the field of folk art an encyclopedic overview, no one publication has focused so well on the South. The beauty of the Crown and Rivers' work is that it covers the South from a historical vantage point. Most of the few encyclopedic efforts focus on the 20th century, and rarely do we see entries on artists such as Mark Catesby (1683-1749), Jacob Frymire (b. 1765-1777; d. 1822), or John Hesselius (ca. 1726-1778) in other anthologies. Furthermore, this volume embraces varying definitions of folk art. Some entries in the artists' biographical section, such as John James Audubon, may come as a surprise. This kind of playful inclusion makes this encyclopedic volume more than a publication of facts, as it leads the reader to question and engage with the editors on their decision making process. We recognize with them that deconstructing the field and its weak definers is as much a part of the scholarly process as pulling it together as a cohesive whole.

The kinds of media used by artists and covered in this volume are also wide ranging. They include wool for rug hooking, soap for carving, beer cans for covering a house, and a wide array of cast off objects.

For readers focusing on Florida folk artists, the most popular artists, such as Purvis Young, Nicario Jiménez, Earl Cunningham, Mary Proctor, Robert Roberg, and the Highwaymen are fully covered. Other, more obscure Florida artists like Milton Ellis and Peter James Minchell (Isenberg) are also included.

Most folk art enthusiasts will use this publication as a reference book. But I encourage all those interested in folk art to read the entries in the first half of the book. While intended to be overview essays, there is a lot that can be learned from them. I especially enjoyed the articles on African American Expression, the essays on Furniture (of which I know very little), and the two sections on Landscape Painting. An enormous amount of information can be found in this well edited, easy to handle book on southern folk art.

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