

Beginning with a very fine summary of how the Second Continental Congress declared independence on July 2 and approved Jefferson's Declaration two days later, Appelbaum shows that only a few cities celebrated the first anniversary of independence, but that the celebrations of 1778 established "an enduring pattern of holiday observance by featuring large amounts of noise." The book is full of anecdotes and events relating to various Fourth of July in the nation's history, including early partisan activities, chauvinistic celebrations during wartime, enthusiastic festivities of the centennial and bicentennial years, and ways in which diverse movements—from the Ku Klux Klan to the abolitionists—have tried to exploit Independence Day. There is an especially fascinating discussion of the widespread death and injury that resulted from giant firecrackers and toy pistols before about 1910 when reformers achieved some measure of success in promoting "safe and sane" activities.

In addition to very readable narrative, *The Glorious Fourth* provides an impressive number of useful bibliographical references to books, pamphlets, and articles dealing with various aspects of the topic. Also, there is an abundance of paintings, photographs, contemporary speeches, and poems that add to the charm of this delightful history.

Although a work of popular history, most teachers of American history can learn some interesting stories and insights from the book. For supplementary reading, the work is the kind of short, readable account that has a great deal of appeal for students in introductory undergraduate courses.

Mount Senario College

Thomas T. Lewis

Philip Weeks. *Farewell, My Nation: The American Indian and the United States, 1820-1890*. Arlington Heights, IL: Harlan Davidson, Inc., 1990. Pp. x, 250. Paper, \$9.50.

If you teach a class on nineteenth-century American history, a survey class in which you focus on the American Indian, or even a social anthropology class, you might want to use this fine study. It is well-written, easy to read, and nicely organized. It has an added feature of four maps that helps the reader to follow the ever-changing geographic situation of the tribes. Philip Weeks's study is a well-balanced account of what to do with the Native Americans.

Weeks deftly traces the development of a national Indian policy, the circumstances that undermined that program, and the formulation of a new, though unsuccessful, policy. It is a tragic story, filled with regrettable events, climaxed by the Wounded Knee Massacre in South Dakota in 1890. Beginning in 1820, torn between Gradualists and Removalists, the federal government, led by Andrew Jackson, an experienced Indian fighter and landgrabber, naturally resorted to a policy of separation, a removal program for the Indians from east of the Mississippi to "perpetual Indian territory," where they would become more civilized and assimilable. Though some argue that his policy did save the complete disintegration of the Eastern tribes, the general result was a more rapid cultural disintegration brought on by disease, alcohol, relocation, and the constant intrusion of outside events, that undermined their cultures. Running against the theory of separation was the American cultural drive to expand, to eat up the land. With the Mexican Cession in 1848 came a new situation, and the tribes were no longer quite so separated. Now they were trapped between two U.S. territories; California and gold acted like a magnet pulling the East closer and catching the Indians in a vise. The cession also helped to bring on the Civil War, a maelstrom that many Indian cultures could not avoid and some took sides. The result for pro-Rebel and even pro-Union Indians was a continuation of their troubles: losing lands to miners, hunters, ranchers, farmers, railroads, landgrabbers, and their buffalo destroyed.

To protect themselves, some braves fought the white intruders, an action that led to a new government policy of concentration that meant reservation. Though not usually supported by their whole tribe, Indian militants set out on the warpath that led to the well-known dramatic clash of the great horsemen of the Plains against the cavalry of an industrial nation. This offensive strategy lasted a good twenty years, and the Little Big Horn was the apex of their success. But they were doomed by a determined and relentless federal government, as the sad fate of Chief Joseph and the Nez Perce showed. Pressed by reformers, the government then resorted to an Americanization policy to make the Indians white. Seeing this danger, many Indians turned to alcohol, left the reservations, or sought cultural renewal in religious experiences like the Ghost Dance. All these were forms of resistance to that concentration policy. The frozen corpses at Wounded Knee were a grim comment on the success of that federal policy.

Many kinds of lessons can be built around this study. For the localist, there are many tribes that Weeks's short book could not include, especially tribes of the North and Far West. You could

use this work to initiate an investigation into what happened to your local Indians. Who were they; what treaties did they sign; how did the federal government convince them to leave; to where were they removed; and then what happened to them? Most students do know something about Indians and seem to have a strong curiosity about their way of life. They also know that Indian history gives them a different point of view of their own history. It is one that raises harsh questions about the justice of decisions and events.

Another approach is to look at Hollywood's interpretation of events between 1820-1890. Compare *They Died With Their Boots On* to *Little Big Man*. Indians and Custer are quite different in each movie; then compare Weeks's general account to those movies. Such an approach can lead to a different avenue of inquiry—a discussion about historiography of the Indian. Students will probably see similarities between the fictional Grandfather of the latter movie to the real Black Kettle in Weeks's book. The made-for-television movie, *Lonesome Dove* has a devilish Indian, Blue Duck, who ends his life like the real-life Satanta, a fearsome Kiowa chief. Did the author, Larry McMurtry, pattern Blue Duck after Satanta? Of course, there are many other movies that fit in with Weeks's book. *The Unforgiven*, *The Searchers*, *A Man Called Horse*, and *Ulzana's Raid* are four that come to mind. The important thing about this study is that it makes the reader want to know more about the Indian problem.

Lockport Central High School
Lockport, Illinois

Brian Boland

John Niven. *The Coming of the Civil War 1837-1861*. Arlington Heights, IL: Harlan Davidson, Inc., 1990. Pp. xiv, 181. Paper, \$8.95.

The price of books these days has made reading lists difficult to make up for those of us who teach at colleges and universities where most students have modest budgets. Many instructors may find that this book, and others in Harlan Davidson's American History Series, edited by John Hope Franklin, will go a long way in solving that problem.

Niven's book makes no pretense to being an exhaustive survey of the era from Martin Van Buren to the firing on Fort Sumter. As he explores the background of the Civil War in this short discussion (there are only 143 pages of narrative), he finds the cause of the war to be slavery, pure and simple. It was slavery that led to sectionalism, and of course the war was the extreme expression of north-south sectionalism. He mentions other issues, such as the role of the Know-Nothings, the impact of the Kansas-Nebraska bill and the Kansas controversy, the pace of modernization, emotionalism and mistrust, and economics, all emphasized in a way that makes the sad outcome seem so inevitable. State rights and racial adjustment are included, of course, but the bottom line was that the war was caused by slavery. "The institution of slavery precipitated the conflict," believes Niven, "because it stood in the way of a modernizing process that was changing the character not just of the United States but of the entire Western world." There is no beating about the bush here, for limitations of pages and price force him to come right to the point.

Some instructors may find that much important detail is omitted in this largely political study of the generation before the war. This is true, for Niven paints in broad strokes. Yet it is difficult to see how he could have included much more without making the book longer and hence more expensive.

Instructors will find this straight-forward account of the pre-Civil War era useful. The dilemma is that if one teaches the coming of the war, the war itself, and the Reconstruction in a single course, Niven tells only part of the story. The problem is partially solved, for Michael Perman's *Emancipation and Reconstruction, 1862-1879*, which appears in the same series, can be hooked on to Niven. (The resulting gap in coverage could be picked up by lectures, for Perman concentrates narrowly on emancipation, although his Reconstruction discussion is more comprehensive.) One bonus is that Niven starts his story a little earlier than historians of this era usually do, providing useful background.

One final feature of *The Coming of the Civil War* that many instructors will appreciate is an excellent bibliographical discussion. Students who cannot grasp the concept of revisionism should get the point when they read the first half of this essay.

University of North Dakota

Richard E. Beringer