



Review

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Source: *The Journal of American History*, Vol. 89, No. 2, History and September 11: A Special Issue (Sep., 2002), pp. 650-651

Published by: [Organization of American Historians](#)

Stable URL: <http://www.jstor.org/stable/3092236>

Accessed: 17-07-2015 19:41 UTC

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both physical and scholarly. The remaining articles are divided chronologically into four sections: "Forming the Community," "Pursuing the Dream," "Developments in Culture and Politics," and "The Dream Deferred." The first section opens with a seminal and definitive contribution by Jack D. Forbes, "The Early African Heritage of California." Forbes's pathbreaking research reminds us that the experiences of people of African descent before 1848 must be understood quite differently from those of the era of statehood, as "Spain and Mexico tended to accommodate, absorb, and sometimes erase Africanness." This provocative assessment is supported with telling details about interracial families in early California history. Willi Coleman's "African American Women and Community Development in California, 1848–1900," is a timely assessment of some of the research on women in this era and areas in need of future research. As a whole, however, this is an uneven section that fails to address the theme of community formation.

The themes of boosterism, migration, and racial uplift are deftly explored in many of the articles that follow. Dolores Nason McBroome's fascinating account of the black towns of Allensworth and Little Liberia directs our attention to rural African Americans in the state and links their experience to Booker T. Washington's familiar themes of entrepreneurship and self-help. Understanding how black people shaped the state's history of boosterism is also explored in Lonnie G. Bunch III's chapter, which documents the little-known career of Jefferson L. Edmonds, editor of the Los Angeles newspaper the *Liberator*. Albert S. Broussard's discussion of black migration to San Francisco in the first half of the twentieth century nicely contextualizes the experience of black southern migrants. This article also addresses segregation and the strategies necessary to navigate its many forms in California's cities. Strategies employed by women in the state are further explored by Shirley Ann Wilson Moore. Her discussion of the club movement and black women's political culture in California is particularly strong, given that women from the Golden State are often on the margins of black women's history.

No anthology about black Californians would be complete without a discussion of Central Avenue in Los Angeles. Bette Yarbrough Cox amply documents the significance of this "black main street," its place in jazz history, and its centrality to the lives of black Angelenos. Central Avenue also figures in Douglas Flamming's analysis of party politics, "Becoming Democrats," in which he asserts, "From 1890 to 1940, Los Angeles was the only city in California—indeed, in all of the Far West—in which African Americans could wield political clout." Flamming chronicles the ups and downs of biracial coalitions in the Democratic party and links the actions of the state's newly Democratic voters with the party's transformations between 1930 and 1965. The final article in this section, Kevin Allen Leonard's, reveals the history of interracial cooperation in Los Angeles during and after World War II. This is a story that needs to be told, and Leonard handles it beautifully, weaving the narrative around the Chester Himes novels that were set in Los Angeles.

The story of postwar Californians is a more familiar one, but it is captured well in the final four essays, which address deindustrialization, urban poverty, "riots," and suburbanization. In a substantial article that details the history of community mobilization in Oakland, Gretchen Lemke-Santangelo fills an important gap in the anthology. Her discussion of the Black Panther party's role in community activism and its coalition-building efforts is a refreshing one. Gerald Horne's comparison of the Los Angeles civil disturbances of 1965 and 1992 also provides a much-needed perspective. The anthology closes with Lawrence B. de Graaf's study of suburbanization in the state from 1960 to 1990; it makes for a fitting end to a thorough and timely anthology.

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Indian Treaty-Making Policy in the United States and Canada, 1867–1877. By Jill St. Germain. (Lincoln: University of Nebraska Press, 2001. xxiv, 243 pp. \$45.00, ISBN 0-8032-4282-4.)

Writing comparative history is a challenging enterprise. Not only must one be cognizant of the topic and its many nuances for more than one historical tradition, but proper questions must be asked that tease out the distinctions and allow for a greater understanding of the subject. Jill St. Germain has attempted to compare the history of indigenous treaty making in Canada and the United States during a particularly important decade. By and large, she has succeeded in writing a worthwhile comparative history, although there are certain limitations.

This brief monograph (165 pages of text broken into ten chapters) begins with placing treaty making in Canada and the United States during the mid-nineteenth century into its historical context. For the United States, the time frame is a mere four years, as Congress in 1871 decided to end treaty making between the federal government and Indian nations. In the immediate years preceding this particularly odd legislation, numerous treaties were negotiated, and a variety of blue-ribbon panels investigated treaty making. Meanwhile, in Canada, the first of the "numbered treaties" were completed in the Canadian West. It was a relatively new experience for the Canadian government, as Britain had previously conducted these negotiations.

St. Germain then moves into very specific discussions of the treaties made, making numerous distinctions over the primary thrusts of the treaties, how the treaties were negotiated, what was included in the treaties, and the nature of the councils held. In particular, the chapters considering the land set-asides and the civilization programs are especially well done, and the chapter that explains the roles of the U.S. Army and the Northwest Mounted Police, missionaries, and mixed-blood populations at the treaty councils is outstanding. The book concludes with an overall assessment of treaty making in North America and a restatement of the distinctions between Canadian and American approaches to treaty making. She places great emphasis on the differences in motivation and the pressures on each government to negotiate, but in the end she believes that neither Canada nor the United States handled this turning point in indigenous relations with either short-term

aplomb or long-term policy ramifications in mind. This makes St. Germain somewhat deviant from the standard interpretation that sees Canadian treaty negotiations with First Nations as much fairer and more successful than those in the United States with Native Americans.

There are limitations to this study. St. Germain is much more confident in discussing Canadian history than American history. She is more detailed, more perceptive, and more accurate on the Canadian side. First Nation voices are heard more often than are those of Native Americans. The problem is her command of American historiography. She has not consulted important recent works on this time period. Thus, her observations sometimes are off the mark, and her interpretation of U.S.–Native American relations is placed in a historiographical time warp.

Even so, St. Germain asks very important questions of her comparative subject, and these questions carry the day for this book. Of note is her effective concluding analysis of the actual treaties, included in three appendices. Scholars of this topic will want to consult not only the appendices but also the book narrative of this thoughtful attempt at comparative history.

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Writing for an Endangered World: Literature, Culture, and Environment in the U.S. and Beyond. By Lawrence Buell. (Cambridge: Harvard University Press, 2001. x, 365 pp. \$35.00, ISBN 0-674-00449-3.)

In this major new book, Lawrence Buell demonstrates that ecocriticism is a practice of reading. Buell posits an "environmental unconscious," alluding to Fredric Jameson's influential formulation of "the political unconscious." If Jameson's injunction is "always historicize," then Buell's is "always ecologize," that is, attend to the way in which humans and their imaginative texts are embedded in their environments, whether natural or built. Departing from his magisterial *The Environmental Imagination* (1995), a broadly based