

BOOK REVIEWS

Cherokees of the Old South: A People in Transition. By Henry Thompson Malone. (Athens: The University of Georgia Press. 1956. XIII and 238 pp. Illustrations, maps, bibliographical notes, index. \$4.50)

In 1932 Dr. Grant Foreman centered attention of historians on the Five Civilized Tribes in his book *Indian Removal* and since its publication many scholarly books have been written concerning member-tribes. Comes now Dr. Malone of the Georgia State College of Business Administration in Atlanta who, in eleven chapters—the first, “Primitive Forest Children”, the last, “Ebb-Tide”—traces the Cherokee from the early 1700’s to the mid 1830’s and removal; most of the text pertains to conditions of the Cherokee Nation after 1800.

Although the book is not written to excite sympathy for the Cherokees, this tragic era is best understood if one recalls the great majority of the tribesmen had become a people of fixed habits and tastes. They were not nomads; they were much less inclined to wander to strange places than interloping frontiersmen. True, the Cherokee West had departed for Arkansas and Indian territories twenty years before coercion and bayonets forced a general exodus, but the Cherokee Republic in the East still numbered over 16,500 members in 1835.

The Cherokees loved their hills and valleys, forests and streams, and had a passionate attachment for the earth which held the bones of their ancestors and relatives, and for their busk grounds and their council houses. They were rooted in the soil as the Choctaw Chief Pushmataha said, “where we have grown up as the herbs of the woods.” At the turn of the century the Cherokees inhabited some 43,000 square miles of Southern Appalachian country; thirty years later, this was reduced to 15,000 square miles. Doublehead, Cherokee Chief, was assassinated by tribesmen in 1807 for manipulating a land cession: This presaged the fate of removal advocates in 1839.

The principal theme presented by Malone concerns social institutions of the Cherokees—the influence of missionaries and Indian Agents, the establishment of subscription, later, tribal schools, the education of Indian boys in northern states, the establishment and observance of a written legal code in 1808, and a Republican form of government in 1817, the widespread knowledge of Sequoyah’s syllabary, the influence of Cherokee *Phoenix* and the translation of religious tracts into the native language, home and communal life, the ownership of Negro slaves, the progress made in agriculture and trade. This is a difficult subject: A people in transition, a minority

people faced with the perplexities of a different culture and harassed by the majority while making the transition cannot be stereotyped. Some of the Cherokee remained as savage as renegade whites who robbed and killed, some were as good as those few missionaries who labored so tediously among them. Malone's research traces the transition to civilized pursuits.

The author has prepared an extensive bibliography, rich in unpublished manuscripts and government documents. Of local interest is that he examined manuscripts at Northeastern State Teacher's College, Tahlequah; in the Phillip's Collection, University of Oklahoma; the Cherokee File of the Oklahoma Historical Society, and the Foreman Collection deposited there of Indian-Pioneer History, rich in social background of the period covered. Many references to publications of Oklahoma writers on related subjects appear in the footnotes and bibliography—Bass, Eaton, Dale, Litton, Moffitt, Starr, and Wright.

Of particular interest are excellent pictures of Indian leaders and missionaries of the period.

There is an adequate index. Mechanically, the book is attractive in print and binding.

J. Stanley Clark

Oklahoma City, Oklahoma

The Oklahoma Revolution, By William D. McBee. (Modern Publishers, Inc., Oklahoma City, 1956. Pp. 179. \$3.50)

Oklahoma has been the scene of many incidents of intense drama, some colorful and some bordering on the unique. The appearance upon the Oklahoma political stage in the early 1920s of John Callaway Walton was with all the rush of an Oklahoma tornado. Jack Walton was born in Indiana. His family moved to Fort Smith, Arkansas, while he was a boy. From there he saw his first employment on a railroad construction gang, later becoming a brakeman and a fireman. After a sojourn in Mexico, fate brought him to Oklahoma City at the age of twenty-four. Many adjectives have been used to describe this remarkable figure. Words such as "dynamic," "magnetic" or "spectacular" are all trite but out of necessity must be used to adequately portray his character. The fact that within sixteen years after his arrival in Oklahoma City, he would be the State's elected Chief Executive is ample proof that the words are aptly used.

No such person as he ever occupied the Governor's chair of Oklahoma or of any of its sister states. He and his entourage of political hacks, cronies, camp followers, and all the rest soon converted the Governor's Office into a sight to behold. Of course, his motives and personal intentions are dependent entirely upon the

political views and personal conclusions of the person now reviewing the scene.

Within a few months, the State House was in such an imbroglio that the word "revolution" is indeed an excellent choice as used here by Judge McBee. The capitol building became an armed fortress; and in fact, it had the outward semblance of a military strong point.

The test of power between the Chief Executive and the Legislative Branch that ensued would seem incredible if it were not within the memory of many of us. The leadership of the opposition or impeachment group in the Legislature devolved under William D. McBee, an attorney from Duncan. He became Speaker of the House of Representatives of the Special Impeachment Session. How fortunate that Judge McBee has taken time to record for history in this volume the events of this fantastic episode. Drawing from carefully compiled scrapbooks made at the time, he has presented in an extremely objective fashion the entire affair.

So often when a leader of one side of an experience such as this puts the same into memoirs, such a writing is merely a justification for the writer's personal course of action or is at best mere subjective writing. This volume is exactly the opposite. Objectively written in every detail, this should be the source book for the student and historian, and the point of departure for anyone desiring to review the events of those exciting days.

—George H. Shirk

Oklahoma City, Oklahoma

Anaconda, Life of Marcus Daly, The Copper King. By H. Minar Shoebottom. (The Stackpole Company, Harrisburg, Pa., 1956. Pp. 217. \$4.50.)

The word "Anaconda" signifies power, strength and endurance. Marcus Daly chose the name well when he bestowed it upon "the richest hill on earth," the mountain of red-metal that built the phrase "Anaconda Copper" into world-wide significance. The story of Anaconda Copper is the story of Marcus Daly. He arrived in America, an Irish immigrant of fifteen, with only fifty cents in his pocket. When he died, at the age of fifty-eight, he had scored firsts in a number of fields: copper mining, newspapers, politics, railroads, horse racing and human relations. Above all, he was a master in the latter field.

America first saw Daly in 1856, when he came from County Cavan in Ireland. He made his way to the Northwest, working in the gold mines of California, Utah and Nevada before discovering Montana, the State he helped build, and which saw him build Ana-

conda Copper. He arrived in the Northwest in the era when Custer was making his last stand on the Big Horn, and Chief Joseph was leading his Nez Perce warriors on their ill-fated retreat through Montana.

Marcus Daly's life was so closely interlocked with the State of Montana that the growth of the two could never be separated. Every day spent at work was a serious one with Daly. He was not content merely to labor. He learned as he labored. A born geologist and engineer, he studied every phase of mining, from the lowliest job underground to the actual use of the bright metal. The year Marcus Daly looked at a hill overlooking Butte and "had a hunch" the green outcroppings meant that here lay the "richest hill on earth", was a vital one in America: Alexander Graham Bell exhibited the first model telephone; Edison took out a patent on the incandescent lamp, and perfected the first electrically-operated automobile; telegraph wires shouted a need for a superior metal. The world was ripe for copper when Marcus Daly sought help from the firm of Hearst, Tevis and Haggin in San Francisco. It was Haggin who had such unlimited faith in the alert Irishman that he signed a book of blank checks and told Daly to proceed with the Anaconda. Daly proceeded. He thought only large thoughts, planned only large plans. He hired the best miners, the best smeltermen, used the most advanced mining and smelting methods. Convinced he could profit more by building his own smelters instead of shipping ore to Wales for smelting, Daly planned and built the city of Anaconda, which for a long time wrangled with Helena for the capital.

Daly scorned highly-educated technical men, at least until they had rubbed their noses in the red-metal earth of Montana mines and had obtained actual knowledge of ore as he himself had done. He provided a training school for beginners which eventually became the Montana School of Mines.

Meanwhile, Anaconda Copper became a power. It produced at its peak almost half as much copper ore as the seventeen, working Lake Superior mines which were Daly's big competition. An almost-constant feud existed between Anaconda and the Superior mines. Some days the Anaconda treated six thousand tons a day. Daly's smelters processed the metal. He scorned Unions, handling his own grievances. He paid good wages, compensated widows and families of ill-fated miners. Copper was his life, and he had vast concern for the men who mined it for Anaconda.

Marcus Daly established a newspaper, *The Anaconda Standard*, which vied with Metropolitan papers of the east in quality. Angry with the railroads' high charges, he built a railroad of his own. He raced thoroughbred horses that set records across the country. Marcus Daly was a man who liked to win, and he won almost every battle. He was accused of controlling the political affairs of

Montana. He claimed he did only what was best for Montana and Anaconda and that the people agreed with him.

The life of Marcus Daly is an inspiration. Geologists and engineers are encouraged by it, for Daly was the perfect explorer, believing that "the earth rarely yields its treasure to the timid soul." His story is a challenge to all aspiring Americans, for the tale of this Irish immigrant who landed with fifty cents is an amazing one. This undaunted Irishman lived to control millions. He is one of the legends of America, for Anaconda Copper is a vital part of America, and Marcus Daly was truly Anaconda Copper!

—Mary Agnes Thompson

Oklahoma City, Oklahoma

The Presbyterian Enterprise: Sources of American Presbyterian History. Edited by Maurice W. Armstrong, Lefferts A. Loetscher, and Charles A. Anderson. (The Westminster Press, Philadelphia, 1956. Pp. 320. \$4.50.)

Most of the originals of the one hundred seventy carefully selected documents which constitute this volume may be found in the Library of the Presbyterian Historical Society in Philadelphia. Their publication in 1956 was a logical contribution to the celebration of the 250th anniversary of the founding of the first Presbytery in America. Here is recorded not only the growth and development of the Presbyterian church organism in the United States but also the special contributions made by Presbyterians to American culture generally. Although of particular interest to readers of Presbyterian persuasion, these selections will attract others who may desire further insight into what has made Presbyterians tick in the past and what motivates them at present. The official position of the church on many matters of vital public interest from colonial times to the present is clarified for those interested.

The three editors, each well qualified by his training and present responsibilities, have arranged their selections in chronological order. The documents are grouped in three divisions, which are further subdivided into a total of twelve chapters with such headings as "The Great Awakening" (2), "The Irrepressible Conflict" (8), and "Intimations of Fresh Creativity" (12). The first division concerns the colonial and revolutionary periods of American history (1706-1783). It opens with the minutes of the first Presbytery (1706) and features not only the Presbyterian share in the struggle for religious freedom, as illustrated by Francis Makemie's defiance of the royal governor of New York, but also in the fight for the separation of church and state and the cause of human freedom in general. The desire of Presbyterians for an educated ministry can be seen in documents such as the one headed "Prevent Errors

Young Men May Imbibe by Reading Without Direction" which was presented to Synod in 1738.

The second section documents the organization of the first General Assembly in 1784, the problems arising from westward expansion, the beginning of the modern American foreign missionary movement, and the intra-church conflicts which reflected the national issues during the period of the slavery controversy, the Civil War, and reconstruction. The third large group of documents illustrate the official Presbyterian resistance to social and cultural change during the late Nineteenth century and the gradual adjustment to such change which characterizes the dominant Presbyterian attitude during the Twentieth century. The final document, "A Letter to Presbyterians," exemplifies the specific application of the Calvinistic doctrine of the sovereignty of God to the problem of Communism today:

. . . just because God rules in the affairs of men, Communism as a solution of the human problems is foredoomed to failure. No political order can prevail which deliberately leaves God out of account. Despite its pretention to be striving after 'liberation,' Communism enslaves in the name of freedom. . . .

Incidentally, the editors have written an excellent introduction for each document and the index is adequate.

Oklahomans may be disappointed by the omission of any documents which deal directly with the achievements of the Presbyterian enterprise in the Sooner State. Any possible resentment on this score will be stifled by a pride in the overall Presbyterian contribution to the "American Mission" as graphically portrayed by this collection of letters, journals, diaries, minutes, and other official records. For the development of the characteristics of a successful representative democracy by the Presbyterian church is illustrated here as an example for the nation as a whole.

All Presbyterians with any awareness of the historic mission of their denomination will thrill at the triumph of tolerance over bigotry depicted again and again, tolerance not only for wide differences of belief within the denomination but also for the "aberrations" of those outside the Presbyterian fold. The need for Presbyterian principles in today's wilderness of Protestant sects is emphasized. As Charles A. Anderson, secretary of the Presbyterian Historical Society, states in the foreword: "Tolerance is a delicate plant which still needs cultivation." John A. Mackay, president of Princeton Theological Seminary as well as the World Presbyterian Alliance, uses these words: "Presbyterians . . . are charged by God to see to it that the resurgence of denominationalism, which is manifest around the globe, shall not become sectarian, but shall become and remain ecumenical in character."

This Presbyterian (Southern division) wishes it were possible to make this book required reading for all his fellow Presbyterians and any others who might benefit from a realization of the necessity for tolerance in this or any other day, past or future.

*Southeastern State College,
Durant, Oklahoma*

—James D. Morrison

Changing Military Patterns on the Great Plains. By Frank Raymond Secoy. (J. J. Augustin, Publisher, Locust Valley, New York. 1953. \$2.75.)

This work gives an excellent picture not only of the changing military patterns in the western portion of the United States generally known as the Great Plains from the early part of the Seventeenth Century through the early part of the Nineteenth Century, but it also gives a vivid picture of the impact of the Spanish, French and English cultures upon the lives and customs of the Indians who inhabited the Great Plains during said period. It is an exploration into the manner of life of these people, and at the same time a challenge to the correctness of the views of some of the earlier writers in the same field. It is a valuable contribution to our more or less limited knowledge of these people who inhabited the Great Plains prior to the coming of the white man.

The evolution of the military patterns is clearly delineated. As the book is read, one sees at first two lines of foot soldiers facing each other at varying distances, armed with bows and arrows, spears and clubs, trying to impress one another by sheer force of numbers, while their individual champions challenge each other from the ranks, as David and Goliath did in centuries past. With the coming of the Spaniards, bringing with them the horse and gun to the Great Southwestern Plains, the picture immediately began to change, and the final evolution of the Indians on horseback armed with carbines has been referred to by some writers as the finest light cavalry in the world. It is interesting to note how the arrival of the horse and gun changed the lives of many of the tribes from that of dwellers in the pueblos, or rancherias living a horticultural life, to that of wandering nomads of the plains hunting the great herds of bison. One also gets an excellent view of how the arrival of the horse and gun through these centuries affected the lives of these people of the Plains from a commercial standpoint. The avid desire of the various tribes to possess both the horse and gun, particularly the latter, led them into raiding and stealing and trading not only the furs and hides of the animals they killed in the hunt, but even men, women and children captured were sold into slavery in exchange for these priceless possessions. As late as the Nineteenth Century, even the personal charms of the wives and daughters of some of the tribes became the subject of barter.

On the whole, it is a very interesting picture of the changing panorama of the lives and customs of these people on the Great Plains and their changing military patterns, as the Spaniards sought constantly and in vain for the Seven Cities of Cibola and their fabulous fortunes in the southwestern portion of the Plains; as the French settled in Louisiana and their adventurous voyageurs in their canoes followed the Mississippi, the Arkansas and Red Rivers into the southeastern portion of the Plains in search of trade and fortune; and as the French and the English traders from Canada and the northern United States traveled ever westward in search of the valuable pelts of the beaver and other furs offered in trade by the different tribes inhabiting the Great Plains and the timbered borders.

—W. R. Withington

Oklahoma City, Oklahoma