

fore, during, and after the war. The first mention of discontent among them is in a letter written by Charles C. Jones, Sr., about negroes who had gone to the enemy or escaped to deserted sea islands — "Whether this spreads remains to be seen. The temptation of change, the promise of freedom and of pay for labor is more than most can stand; and no reliance can be placed certainly upon any."

From Mrs. Mary Jones (1865): "There has been a great rush of the freedmen from all families in the city and from neighboring plantations. Adeline, Grace, and Polly have all departed in search of freedom, without bidding any of us an affectionate farewell. All of Dr. Joseph Jones' servants have left except two."

Many wrote about renting out their slaves to others when money was scarce during the war. For example, "Your Aunt Susan has declined selling Kate and her family on second thought; says she would much prefer to hire her at a moderate rate."

The Reverend John Jones, in writing to his sister, Mrs. Mary Jones, had some afterthoughts about the conclusion of the war: ". . . I wish I could see you more and confer freely with you about our present and future . . . I fear we both [are] clinging too much to a race who are more than willing to let us go, and to a property which has never been very profitable, and which *has passed its best days* for ease and profit. However we may be able to prove the wickedness of our enemies, we must acknowledge that the providence of God has decided against us in the tremendous struggle we have just made for property rights and country. The hand of the Lord is upon us! . . ."

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*Fighting Tuscarora: The Autobiography of Chief Clinton Rickard.*

Edited by BARBARA GRAYMONT. (Syracuse: Syracuse University Press, 1973. Pp. 182. Illustrations, notes. \$10.50.)

*Fighting Tuscarora* is more than the autobiography of a remarkable man. It is also a story of one Indian nation's problems with a white majority which saw Indian culture as atavistic and thus not worth preserving. The book also offers great insight into the values of what the social-science literature calls "the traditional leader."

Viewed as an autobiography, the life of Chief Clinton Rickard is a fascinating one. His unhappy youth, the deaths of the first two of his three wives and several of his children, his military service, and his

long struggle for Indian rights against the intolerance of bureaucrats, police, and white society in general are chronicled.

The frustration of American Indians, as expressed in the demonstrations of Indian groups, is much more understandable after reading this book. Broken treaties and broken promises are the memory Indians have of their dealings with the white majority. The late Justice Hugo Black defined the situation well when, dissenting in a case where the Indians were again given "white man's justice," he lamented that: "I regret that this Court is to be the governmental agency that breaks faith with this dependent people. Great nations, like great men, should keep their word."

Perhaps the most interesting aspect of this book is the insight it gives into the values of a leader who believes that his people are best served by retention of traditional values despite what seem insurmountable odds. As an example, the late Chief Rickard hoped the Tuscarora language would again be common among his people but realized at the end of his life that no young people understood it, and he was reduced to transcribing it with the aid of a white scholar so some record of the language would remain.

The Tuscarora Indians are a relatively small group, so Chief Rickard broadened his concern to include all Indians. In 1952, the chief was part of a group which petitioned the United Nations for membership for the Iroquois.

Despite Chief Rickard's constant complaints about the treatment of his people by the white "invader," he devotes an entire chapter of his memoirs to his service in the United States army during the suppression of Filipino attempts to secure independence from that same invader. Implied rationalizations hint that the Filipinos were not really able to handle their own affairs, and they were thus better off for American intervention. Such explanations, of course, are used to justify our treatment of Chief Rickard's people.

However one approaches this book, it is an example of oral history at its best. Professor Barbara Graymont did more than transcribe the words of her informant. She did research which aided the narrative and placed events in perspective.

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