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After Removal: The Choctaw in Mississippi by Samuel J. Wells; Roseanna Tubby

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the nineteenth century. The intellectual synthesis of the New Haven scholars was not sustained even by the next generation of academic leaders, but their world view should be recognized, argues Stevenson, as an important and necessary fusion of old and new attitudes that smoothed the path from the traditional college to the contemporary university.

There are flaws in this book. The author's brief attempt to connect the New Haven group to the Social Gospel is poorly documented and unconvincing. A chapter on the "New Haven Milieu" fails to make effective use of the biographical data on the Yale academics and many associates that appears in two appendixes. Most important is Stevenson's failure to discuss in any systematic way the basic assumptions and practices of mid-nineteenth-century evangelicalism. This is a fundamental error, for, as Stevenson makes clear, evangelicalism was an ideological bedrock underlying all the intellectual endeavors of the New Haven scholars. The word "evangelical" appears many times in her book but only as unexplained adjectives or phrases. Significantly, the term does not appear in the detailed index, a hint it has not been developed as a major concept.

Yet the final impression left by the book remains positive. Stevenson has identified a small but important group of intellectuals who represented a world of ideas in transition. Her essay is one more effort to redefine the contours of mid- and late-nineteenth-century American higher education.

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*After Removal: The Choctaw in Mississippi.*  
 Ed. by Samuel J. Wells and Roseanna Tubby.  
 (Jackson: University Press of Mississippi, 1986.  
 x + 153 pp. \$22.50.)

This edited collection of original essays is evidence of increasing interest in the surviving communities of native Americans in the eastern United States. Long ignored, many of those groups have managed to survive and to solidify their communities as social and political units in modern America. Scholars previ-

ously assumed that such small remnants were unimportant because they would soon disappear into the larger assimilated population. Far from disappearing, eastern Indians' sense of ethnic pride and identity has increased. They demonstrate how a minority group can acculturate without assimilation.

One such group is the Choctaw tribe in Mississippi, who refused to leave when most of the Choctaw Nation was removed west to Indian Territory after 1830. Parallel essays by Ronald N. Satz and Clara Sue Kidwell trace the history of the remnant group to 1918. While repetitive, both essays are valuable. They detail the greed of white squatters, land speculators, and Jacksonian government officials. Though the removal treaty specifically promised individual Choctaws the right to remain in Mississippi as citizens, federal officials used duplicity, intimidation, and outright lies to keep them from gaining title to their lands.

An essay by Samuel Wells, on the role of the mixed-bloods in Choctaw history, shows that this group had important intermediary roles before Removal. They used their familiarity with both Indian and white cultures to become traders, interpreters, and leaders. R. Halliburton focuses on one of these wealthy mixed-blood leaders, Chief Greenwood Leflore.

Rufus Ward uses documentary and archaeological evidence to show that Choctaw households in 1830 were prosperous and similar in their material culture to white households. But since they lacked clear legal ownership of their land, most Choctaws who remained were forced off their productive farms by incoming whites. Retreating to marginal Mississippi swamplands, impoverished and embittered, Choctaws isolated themselves in their own small communities. They later became sharecroppers and wage laborers for white landowners.

In the 1880s, Kidwell and Satz point out, Choctaws began to rebuild a sense of community around Baptist and Catholic churches and schools. Sister John Christopher Langford writes the history of the Choctaw Catholic mission. The Catholics purchased much-needed land, which the Indians were allowed

to use in exchange for a fifth of their crops. One wonders how this essay's promissory stance may have ignored problems between the Indians and the missionaries. There is no comparative perspective and no reference to the major histories of Indian missions by Robert Berkhofer, Francis Paul Prucha, and others.

In 1903, the federal government sponsored another Choctaw removal. As detailed by Kidwell, and in an overlapping essay by Charles Roberts, the second removal effort was also done in the name of "protecting" the Indians, but it only destroyed Choctaw communities. By 1910 only 1,253 Choctaws remained in Mississippi, and their population was further decimated in the 1918 influenza epidemic. At that low point, their plight finally provoked action; Congress formally recognized them as a tribe.

There is no coverage of the period between the world wars, but Jesse O. McKee and Steve Murray analyze economic development since 1945. While battling against government agencies bent on termination and relocation, Choctaw leaders put their energies into education and reservation employment. Their success in attracting industries, especially since federal policies of self-determination have given them more of a free hand, is a model for reservation development.

This book has useful information about post-Removal Choctaws, but it could have been improved by more careful editing. Besides the repetition, which should have been eliminated, and the lack of coverage of the 1918–1940 period, there is no comparative analysis. There are only a few statements about other southern Indians, even though this reviewer's *Southeastern Indians since the Removal Era* (1979) offers a number of themes which could have been supported or challenged for Choctaw history. Still, most of the essays contain useful information on the Jacksonian era, race relations, Indians, and the modern era.

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*Diary of Charles Francis Adams.* Ed. by Marc Friedlaender, Robert J. Taylor, Celeste Walker,

and Richard Alan Ryerson. (Cambridge: Harvard University Press, 1986. Vol. VII: *June 1836–February 1838*. xxxiii + 406 pp. Vol. VIII: *March 1838–February 1840*. xiii + 444 pp. \$65.00/set.)

Six volumes of the diaries of Charles Francis Adams (CFA) have already been published and those cover only twenty-eight years of his long life. The additional volumes now published take the diaries into his early thirties, and a projected ten or more volumes will complete his life record into the 1880s. CFA emerges as the family's legal and fiscal agent, spending two or three days in the week at his Boston office and living in Quincy or Boston depending upon the season. During those years he built an impressive summer house in Quincy, not far from his father's home, and lived in a good-sized house in Boston, the gift of his father-in-law. Most of his time during the day, except for legal work, was spent reading classics and writing articles on finance and in the evenings in attending rounds of family and semipolitical gatherings. His marriage connections, through the Brooks family, were even more numerous, though not so distinguished, than those of the Adams family, and reached out into clerical, business, and political society. CFA grew wiser in these years, a bit stuffy too, as he prepared himself for a public life that would carry on the Adams tradition into another generation. He and his wife were parents of four children, and CFA, who was not overly fond of children, learned painfully to be a kind and caring father. A recluse by inclination, in 1840 he was still having a hard time attending social gatherings, but his wife and the larger family involved him in parties that he could not avoid.

His notations are called "diaries," but CFA often suggested that they might better be called "journals." During the late 1830s they had a deliberate format, which includes a note on the weather, then the experiences of the day, and the evening program of reading, cards, conversation, and party. While only a few unusual items include the reader in CFA's private life, the daily entry occasionally breaks the routine description to give something that would interest the reader. But much is not