

ethnics with the new populism has snapped. While Krickus sees the white ethnics in much fairer and more realistic terms than did the McGovernites, his proposals, at least as stated here, seem no less fuzzy and no less doomed to rejection by the masses than theirs. Fortunately, though, no thoughtful reader need accept those proposals to benefit from his able articulation of the white ethnics' frustrations.

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*Black Bondage in the North*, by Edgar J. McManus. Syracuse: Syracuse University Press, 1973.

Much of the recent reexamination of the slave system has focused upon the southern states. Professor McManus gives us a broad study of the institution in its northern setting. Since the author sees his work as a pioneer effort, his aim is simply to provide data, and to avoid extended analysis and comment. Nevertheless, he does have a point of view which is in part that the general characteristics of slavery are the same everywhere; thus he disagrees with Frank Tannenbaum in *Slave and Citizen* and Stanley Elkins in *Slavery: A Problem in American Institutional and Intellectual Life*.

A second important characteristic of McManus's approach is his emphasis on the economic aspect. The treatment of slaves anywhere in the North, and by extension anywhere in the American hemisphere, is determined by the type of work done by the slave; the more economically sophisticated and skilled the slave, the more important he is to the master and the better he is treated, within the confines of the slave system. The author also stresses the importance of slave labor to the economic growth of the North, and he records numerous pleas for black labor from all the area's colonies. Of course he recognizes the effect of religious views on behavior, and also that slave codes and laws differ from one colony to another depending on the proportion of blacks to the total population, but the economic argument is central.

McManus also discerns a general tendency for New England to follow one pattern and the middle colonies another, and an urban-rural dichotomy; the treatment and opportunities of blacks in urban areas are much the same in all the northern colonies. Indeed, McManus sees much the same pattern in the North as does Richard Wade (*Slavery in the Cities*) in the South.

Blacks in the North endured what McManus calls "A Different Bondage." In particular, skilled blacks increasingly found themselves forced out of their occupations by whites, and since there were no white masters to profit from such skilled black labor, few whites protested this exclusion. The consequences were enormous, for as McManus cogently observes, "the bitter paradox of emancipation in the North is that it excluded blacks from the eco-

conomic opportunities needed to make a go of freedom" and they therefore "entered a downward spiral of idleness, squalor, and disease."

This is a well-written, thoroughly researched and valuable study. Copious footnotes, clear tables and a good bibliographical essay will all prove useful to scholars in this area. Most chapters do seem brief, however, and one finds oneself wishing for a more thorough explanation, more illustrative and descriptive material, more flesh on the bare bones; this could have been done without violating the author's wish to avoid extended analysis and comment. In any case, the work provides a good base from which to pursue further research. McManus' own *A History of Negro Slavery in New York*, published before the present volume, is an example of what can be done.

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*The Trouble They Seen: Black People Tell the Story of Reconstruction*, edited by Dorothy Sterling. Garden City: Doubleday and Company, 1976. pp. xvi, 491. Illustrations and index. \$7.95.

Some forty years ago, W. E. B. DuBois chided historians for their negative stereotyping of the freedman during Reconstruction—a fault which he attributed, in part, to their neglect of black source material. Taking her cue from DuBois, Dorothy Sterling has carefully chosen approximately 400 selections from the full range of black source materials, added a liberal and well-integrated set of illustrations, and produced, on most accounts, a commendable volume in which southern blacks relate their experiences during the turbulent postwar period. Most of the documents have been drawn from either black newspapers (particularly the *Washington New Era* and the *New Orleans Tribune*), the testimony of blacks before congressional committees investigating conditions in the South, or the personal letters and diaries of blacks in scattered manuscript collections. Short, unobtrusive introductions set the documents in context and provide smooth transitions from one selection to the next—giving each of the five chapters and the volume as a whole a unity and readability rarely found in documentary collections. The editor provides a citation for each selection, but the references for most are incomplete and the collection lacks a bibliography.

The volume offers a surprisingly thorough and often intimate glimpse into the wide variety of black experiences during Reconstruction. The selections capture the initial euphoria of freedom, the freedmen's high hopes for the future, and their hunger for education and their own land. A theme evident throughout the volume is the black man's plea for recognition as a full-fledged human being—perhaps best stated by a Charleston Colored People's Convention in 1865: "We ask for no special privileges or favors. We ask only for *even-handed* Justice. We simply ask that we shall be recognized as

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