

Whigs won victory after victory in Tennessee, but by ever smaller margins. Control of state politics swung firmly to the Democratic side with Andrew Johnson's 1853 campaign for governor.

Only in his conclusion does Bergeron raise the question of who voted for which party. He considers and rejects several explanations for variations in voting behavior. Tennessee Whigs and Democrats showed remarkably little difference in the distribution of occupations, wealthholding, age, and place of birth. The only major difference between the parties was residential, though Bergeron is too convinced of the genuine voter commitment to the two parties to call the arrangement "friends and neighbors" politics. Bergeron leaves the reader with the belief that party identification operated as an independent variable in pre-Civil War Tennessee, and that nothing short of the collapse of one of the national parties could shake the voters from their tenacious loyalty.

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Polish-Black Encounters: A History of Polish and Black Relations in America Since 1619, by Joseph A. Wyrwal. Detroit: Endurance Press, 1982. xiii, 558 pp. Bibliography, index. \$15.00 cloth.

Joseph A. Wyrwal, a respected Polish American historian and activist in Polish-black coalitions in Detroit, has made an interesting contribution to our understanding of contemporary urban America in this appropriately titled study of the relationships between American blacks and one specific, large ethnic minority, Polish Americans, as they have evolved since the early seventeenth century. The book's early chapters compare and contrast the roles of Poles and blacks in colonial times, during the eras of the American Revolution and Civil War, and during the two world wars; these set the tone for the author's skillful exposition of Polish-black relationships in urban American since the 1960s Civil Rights movement.

The author suggests by numerous anecdotes and examples that, historically, individual Poles and blacks get along well, and that in the critical nineteenth century both suffered humiliations and rebuffs from the dominant white society. Wyrwal argues that both blacks and Poles (and other ethnic groups as well) were victims of exploitation, segregation, and discrimination and that both had almost no cultural preparation for their fateful encounter in northern American cities, where they competed in the grim and uncertain business of survival in a period of intense industrialization. Thus, blacks and Poles became antagonistic toward one another only in the late nine-

teenth century when they were subjected to manipulation by established urban power structures and were powerless to respond effectively.

This antagonism subsided temporarily in the early 1960s and then recurred by the end of that decade, when a new ethnic (Polish, Italian, Jewish) awareness and solidarity emerged as a backlash to the new black militancy and racism. Both the new ethnic solidarity and the black militancy and racism, according to the author, were triggered by external forces: by the "paternalistic attitudes and superior wisdom" of suburban liberals (211-216), by misguided government policies such as the Department of Housing and Urban Development (HUD), and by the awesome growth of bureaucratic power and appointed judges and the concurrent decline of power among elected officials. The results of these developments, the author concludes, have been detrimental to American urban society as a whole and contrary to the older historical tradition of Polish-black cooperation.

Wytrwal argues convincingly that the potential for cooperation currently exists between ethnics (especially Poles) and blacks. He proposes a new agenda for American cities, and calls for an alliance of blacks and ethnics based on mutual concerns, interdependence, and respect for the purpose of developing new strategies and improving race relations.

The reader who does not agree with the author's point of view will, nevertheless, find this book worthwhile. Wytrwal's apparent personal decency and commitment to cooperation between Poles and blacks for mutual benefits in a pluralistic United States is credibly sincere. He carefully documents his judicious analysis of issues which separate blacks from Poles and other ethnics in urban America, and he writes most perceptively about Detroit since the decade of the sixties. Herein lie the strengths of the book.

Polish-Black Encounters, however, also displays one serious editorial flaw. The four chapters on Africa are brief; in fact, chapter six consists of only three pages. These chapters also suffer from poor organization and vacillate between a chronological and topical approach. In general, this reader found them superficial and misleading at times. Collectively, they detract seriously from an otherwise substantive work. Two additional, relatively minor flaws may be noted. Zimbabwe is still referred to by the author as Rhodesia, and although the bibliography is comprehensive and diverse, it includes some sources of questionable validity, such as *The National Enquirer*.

Overall, however, *Polish-Black Encounters* contributes significantly to a better understanding of the origins, nature, and complexities of

the contemporary confrontation between urban American ethnic groups, (Polish Americans) and blacks and of efforts on the part of Polish Americans such as Wytrwal to find bases for cooperation rather than confrontation. *Polish-Black Encounters* is an informative and readable study which provides valuable insights for the general reader as well as for the specialist historian.

LORAS COLLEGE

JOAN S. SKURNOWICZ

The Ladder of Rivers: The Story of I. P. (Print) Olive, by Harry E. Chrisman. Athens, Ohio: Swallow Press, 1983. 426 pp. Photographs, maps, notes, appendix, bibliography, index. \$18.95 cloth.

Print Olive was a cattleman in the early days of trailing longhorns from Texas to Kansas and Nebraska. His father, Jim Olive, hunted and penned wild cattle north of Austin before the Civil War, and Print and his brothers grew up with the business. After returning from the war, Print became a cowhunter in earnest because trailing cattle offered financial opportunity when there was little else for Texas veterans to do. In addition, as Chrisman points out, Print had always had a fierce desire to be a man with money, with cattle, and with position in his family and his community. Well researched and readable, *Ladder of Rivers* is thus an important account of pioneer business enterprise in Texas. The Ohio University Press is to be commended for reprinting the book as an attractive Swallow Press hardbound.

Ladder of Rivers reveals Print and his brothers much as they probably were: hard-working, hard-drinking, moody, faithful-to-the-family men who stayed together and kept their word. Known from Texas to the northern plains as a Winchester-armed outfit, the Olives were probably typical of the cattlemen of their day, especially considering the purported extent of outlawry on the Texas frontier in the late 1860s. *The Ladder of Rivers* also presents an account of "Nigger Jim" Kelly, a black raised with the Olive brothers who was a loyal cowboy for the Olives most of his life and was just as independent, proud, and effective with a Winchester or a rope as any of the Olives.

One of Chrisman's techniques is to imagine dialogue among his characters in order to move the story along and, as he puts it, "to help telescope the events in time" (13). He is fully aware, as he explains in the foreword, that this is a questionable practice for a historian. He does, whenever possible, however, use the actual words of participants if these are part of historical record. Certainly Chrisman's

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