

based on a deep familiarity with the documentary sources.

Inevitably, the narrative trails off considerably toward the end of the book. The story of Ohio's First Peoples has to be traced elsewhere as they moved, or were removed, to new homes west of the Mississippi. But the Indian people who remained, and remain, in Ohio deserve more attention than they receive in the brief "bicentennial afterthought" that closes the book. The statements that there are "only a few thousand" Native Americans in Ohio who identify themselves as such to the U.S. Census Bureau, and that there are "none who are readily visible Native Americans" (p. 127) do not square with the census figures from 2000 (when 24,486 Ohioans self-identified as American Indian, and a further 51,589 self-identified as American Indian in combination with some

other ethnic category), and cause one to wonder "visible to whom and by what criteria?" Portraying Ohio's Indians so strongly as people who left, and left few traces, tends to perpetuate a nineteenth-century myth of disappearance and limits the book's scope and effectiveness. With portraits of Ohio Indians available, it is also unfortunate that the publisher chose for the cover a portrait of Joseph Brant, a Mohawk from New York.

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## *Kings*

### *The True Story of Chicago's Policy Kings and Numbers Racketeers An Informal History*

By Nathan Thompson

(Chicago: Bronzeville Press, 2003. Rev. ed. Pp. 506. Illustrations, appendices, index. Paperbound, \$27.00.)

*Kings* is, as the book's second subtitle says, a truly informal history of the shady businessmen who ran "policy wheels," or underground lotteries, on Chicago's South Side in the first half of the twentieth century. Nathan Thompson details their business prac-

tices and philanthropic works, as well as the violence that routinely accompanied the enterprise.

According to Thompson, the policy industry was the largest African-American-owned business in the country, with up to \$100 million cir-

culating annually. Although much of the policy kings' profits supported their lavish lifestyles and payoffs to corrupt police and politicians, they also funneled money back into community institutions and "race" progress. When other forces—first the Mafia, and then the Illinois state lottery—put the local black policy kings out of business, their charitable contributions also ceased, Thompson argues, leaving "Bronzeville" worse off. This final claim is dubious, for black Chicagoans might have been able to better serve their community by channeling their money directly into local welfare instead of lining the pockets of the policy kings. Thompson briefly mentions sporadic local activism against the lotteries; it would have been helpful to know whether these efforts represented the full extent of community repudiation of the policy business.

Even if it is analytically thin, *Kings* is rich in interesting detail. Thompson's extensive research has unearthed an enormous cast of characters and intriguing information about how the policy wheels operated. Runners took the bets and distributed the winnings. Policy operators controlled their profits by making sure that the numbers least bet on a given day were the ones drawn. Winning numbers were simultaneously publicized and disguised in cartoons published by the *Chicago Defender*. Thompson devotes extensive space to the "policy wars," which occurred as different actors vied for

control of the numbers business. These were literal wars, featuring frequent kidnappings and murder, which are narrated in great detail. The book is lavishly illustrated, with three sections of portraits and other graphic information documenting the culture of policy. The book also includes two appendices, the second of which reproduces almost one hundred pages of United States Senate hearings into racketeering in Chicago.

The word "informal" extends to various niceties of publishing. The book is full of the kinds of problems that a professional copyeditor should have caught: grammatical, spelling, and typographical errors, as well as factual mistakes, such as the first name of Mayor Michael Bilandic. In addition, on occasion the author intentionally deploys slang to evoke the period and place. Better editing might also have corrected the peculiar placement of the acknowledgments, notes, and bibliography, which are hidden between the two appendices.

More significantly, the book lacks the most critical piece of scholarly apparatus—footnotes. Thus subsequent researchers cannot use *Kings* either to verify the main details about the lives of the policy kings or to assess unusual claims, such as Thompson's assertion that Mayor Anton Cermak, who was shot in an attempt on the life of Franklin D. Roosevelt, was murdered because of his efforts to crack down on illegal gambling in Chicago. The omission

of footnotes is particularly distressing because *Kings* is clearly built on prodigious research. As is, it is a work that readers must use only with the greatest of care.

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*When Slavery Was Called Freedom*  
*Evangelicalism, Proslavery, and the Causes of the Civil War*

By John Patrick Daly

(Lexington: University Press of Kentucky, 2002. Pp. ix, 207. Notes, selected bibliography, index. \$45.00.)

In this concise monograph, John Patrick Daly presents a dramatically revisionist assessment of antebellum southern religion's role in the ideological debate over slavery. Drawing inspiration from such scholars as Eugene Genovese, Daly contends that the South never diverged from the nation's fundamental cultural unity, especially its faith in divinely guided material progress. Both northern and southern evangelical religion celebrated individualism and moral self-discipline and preached that economic reward was the providential reward for moral virtue.

Evangelicalism began to assert its hold over the southern mind in the first third of the nineteenth century. It was not the rise of abolitionism, Daly contends, but the triumph of this theological outlook linking moral with material progress that fueled proslavery ideology. Evangelical religion conditioned southerners to per-

sonal independence and self-control. Ministers preached that individuals could master their passions and attain wealth and power. Economic prosperity was not a matter of luck or chance, because God ruled all human affairs. Southern prosperity generated through slavery was therefore viewed as proof of that institution's divine sanction.

Combing through the sermons, correspondence, and published writings of church leaders, Daly finds that southern proslavery advocates rarely claimed that slavery was an ideal institution or that it would survive forever. He sees George Fitzhugh and James Henry Hammond as unrepresentative of regional thinking—most southern proslavery arguments were not in contradiction to the nation's free-labor ideology. Southern evangelicals, in contrast, argued that slaves were not involuntary laborers and that they had the same opportunities