

dream books that helped bettors pick lucky numbers, “African American diviners wrote the script of black urbanism through visions captured while Bronzeville slept” (p. 63). The chapter closes with an account of policy as subject matter for the documentary writings of the Illinois Writers’ Project and the imaginative writings of Bronzeville’s poets and novelists.

Gwendolyn Brooks and Richard Wright are the focal subjects of Chapters Four and Five, respectively. Schlabach deploys biographical details to contrast Brooks’s “sense of ease” in her Bronzeville environment with Wright’s “feeling of not belonging there” (pp. 76-77). More original is her exploration of the tropes of confinement, crowding, and domination that run through works like Wright’s photo-documentary *12 Million Black Voices* (1941) and Brooks’s novel *Maud Martha* (1953). The squalid “kitchenette” flats housing poor blacks emerge as the prime setting and concrete symbol of a “misery of place” limned by both writers (p. 108). Schlabach argues, however, that

Brooks imbues the harsh cityscape with a softening light of grace, of small victories achieved through quotidian (and often feminine) rituals of survival. A brief conclusion offers a look at contemporary Bronzeville and suggests that its complex “mixture of vibrancy and decay” (p. 123) supports “a perspective that disallows overdetermined narratives of hope and/or despair” (p. 125).

Along the Streets of Bronzeville is, on balance, a flawed but sometimes interesting study that advances what may be considered a midwestern turn in African American studies. While not the historian’s best point of entry into this emerging field, it is a book to consider.

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From the Bullet to the Ballot: The Illinois Chapter of the Black Panther Party and Racial Coalition Politics in Chicago

By Jakobi Williams

(Chapel Hill: University of North Carolina Press, 2013. Pp. x, 285. Illustrations, notes, index. \$34.95.)

From the Bullet to the Ballot attempts to combine the history of racism and corruption in Chicago, Illinois, with a day-to-day history of the Black Panther Party in Chicago. Jakobi Wil-

liams argues that the chapter’s leader, Fred Hampton, and the Chicago-based Panthers left a lasting impact on multiracial political coalitions in that city, and the entire nation. The

Chicago Panthers created a template for working-class and poor people's revolutionary political organizing that they called the Rainbow Coalition. That framework, Williams contends, played a direct role in Barack Obama's election as president. Unfortunately, a limited number of primary sources, a poorly organized central narrative, and spotty analysis of evidence impairs Williams's nonetheless important book.

From the Bullet to the Ballot opens with an overview of twentieth-century racism and political corruption in Chicago. A second chapter reviews the origins of the Black Panthers in Chicago and argues that the group represented a continuation of the city's failed civil rights movement. A third chapter compares the Chicago Panthers with the Black Panthers in Oakland. Aside from a fantastic section on women in the Black Panthers (pp. 110-23), this discussion relies primarily on anecdotal descriptions of assorted institutions (such as black churches) and events (such as the infamous 1968 Democratic National Convention) in its efforts to distinguish the Chicago Panthers from other chapters around the country. In Chapter Four Williams discusses the Black Panthers' innovative participation in multiracial, class-based coalition politics—"the original rainbow coalition," as he calls it. The Chicago Panthers' rainbow coalition referred to its hope to create a massive political movement of all of the city's poor people. Williams intends to show how

the Panthers influenced other local radical groups in Chicago, but his narrative of this is thin and rests on a list of meetings, long descriptions of articles written by activists, and police surveillance reports.

Williams's next chapter recounts an important history of police brutality against black Chicagoans and rehashes the corruption of the Richard J. Daley administration. It was this culture of police corruption and racism, Williams argues, that led to the police murder of Fred Hampton and the nefarious cover-up that followed. A final chapter connects the Chicago Panthers' Rainbow Coalition with the subsequent iterations of that political vision that accompanied the mayoral election of Harold Washington, Jesse Jackson's campaigns for the presidency in the 1980s, and the 2008 presidential election of Barack Obama.

Wooden prose and confusing organization abound in this book. Despite Williams's judicious citations, the book also suffers from its overreliance on a few types of primary sources: The author admits that many former party members refused to speak with him because they planned to write their own accounts. While Williams uses an impressive collection of Chicago police records, his story leans too much on these reports, or on quotes culled from video documentaries and memorial panels. *From the Bullet to the Ballot* is a book that, while filled with important intellectual and political subjects, could have benefitted from more careful

editing, clearer organization, and more substantive analysis.

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Bonds of Alliance: Indigenous and Atlantic Slaveries in New France

By Brett Rushforth

(Chapel Hill: University of North Carolina Press, 2012. Pp. vii, 406. Illustrations, maps, charts, appendix, index. \$39.95.)

The seventeenth-century arrival of French colonists in the Americas extended older practices of Native American captive-taking and transformed slavery into a complicated mix of markets and alliances. Colonists in Canada and the *Pays d'en Haut* found themselves dependent upon slave exchanges as a means to maintain alliances and ensure control of intertribal relations, as no other gift could signal the importance of maintaining and reinforcing the bond between tribes and France.

For Native Americans, slaves were explicitly "outsiders" who functioned as a means to unify members of a tribe as "insiders," or non-slaves. Reciprocal gift giving was central to maintaining relations among tribes and slaves-as-gifts signaled especially significant bonds. Frenchmen, however, considered slavery an uncertain practice that stood in stark contrast to the humanist ideals emanating from

the French Renaissance. Slavery did not exist in the French homeland (outside of visiting Mediterranean galley slaves). At the same time, in France's overseas colonies slavery was a central component of economics and everyday life. Brett Rushforth's *Bonds of Alliance* thus addresses multiple narratives, ranging from the Great Lakes to the Caribbean and across the Atlantic.

French justifications for the legality of colonial slavery ultimately relied in part upon distance. African kingdoms, understood as nations with the right to enslave others, simply supplied France with individuals already transformed into slaves. In colonial New France, it was far more difficult to distinguish enslaved neighbors from allies. In order to establish a similar distance in North America, the term *panis* became the standard means to designate indigenous slaves. Rushforth makes it clear that only a few of the