

BOOK REVIEWS

Spheres of Liberty: Changing Perceptions of Liberty in American Culture. By Michael Kammen.

(Madison: University of Wisconsin Press, 1986. 191 p. Cloth, \$19.50.)

READERS of Michael Kammen's two earlier books, *People of Paradox: An Inquiry Concerning the Origins of American Civilization*, which won a Pulitzer Prize for history, and *A Season of Youth: The American Revolution and the Historical Imagination*, will find his latest exploration of American culture, delivered as the Curti lectures for 1985-86 at the University of Wisconsin, to be cut from the same cloth. Kammen is fascinated with the paradoxical and contradictory features of American culture. In *People of Paradox* he examined the nation's preoccupation with "biformities, . . . dualisms such as legitimized lawlessness and poverty among abundance." When he turns his attention to analyzing the changing ways "liberty" has been defined, Kammen discovers similar tensions and contradictions. When Americans have tried to clarify what they mean by the term, he argues, they have almost always linked it to a related concept. Hence they have talked about "liberty and authority," "liberty and order," "liberty and property," "liberty and justice," and, since World War II, "liberty and equality." The problem then becomes how to explain these shifting conceptions.

Kammen's answer emerges from a careful chronological analysis of the ways in which the meanings attached to the concept of liberty have changed. What he discovers, to borrow a phrase from the historian J. H. Hexter, is that there have been several "languages of liberty." In some cases—those of liberty and authority and liberty and order—the values were counterpoised to each other and held in tension. In other cases—such as liberty and property and liberty and justice—the values have been complementary. As the meaning of liberty has changed and broadened over time, moreover, variant definitions have coexisted.

A good example of the overlap of different definitions existed during the Cold War of the 1950s when Americans accepted both the concepts of liberty and order and liberty and justice. Kammen argues that "ordered liberty," that is, the belief that liberty can only exist in a society of laws, can be traced all the way back to Stuart England. As early as 1792, Timothy Stone, a Congregationalist minister, expressed that view when he asserted that "Civil liberty consists in the being and administration of such a system of laws, as doth bind all classes of men, rulers and subjects, to unite their exertions for the promotion of virtue and public happiness." This conception of liberty remained popular during the period of anti-Communism in the 1950s when the concern for security and order placed limitations on individual freedom. As Justice Robert H. Jackson expressed it, "The task of this Court to maintain a balance between liberty and authority is never

done, because new conditions today upset the equilibriums of yesterday."

Recognizing that it is in the courts where the debate over the meaning of liberty has been most carefully played out, Kammen spends much of the book tracing the arguments put forth by Supreme Court justices and legal scholars. But he is also careful to explore popular culture. He notes, for example, that the meaning of the term "liberty" was widely discussed by the public at large during the debates over the Constitution, slavery, the Civil War, and the rights of property.

Kammen also includes 22 illustrations of the popular symbols of liberty, depicted in pottery and coins, statues and road signs. Although the book concludes with a short bibliographic essay on the illustrations, it is disappointing because he makes no attempt to tie the symbols to his central argument. In my copy, the quality of some of the printing and the illustrations was also marred by shadows.

Students of American culture will find the most interesting feature of this stimulating book to be Kammen's conclusions about the ways in which most of the antinomies he identifies have ceased in some ways to be antinomies. Although a careful and literal investigation of the concept of liberty and equality or liberty and order might assert that the two poles were essentially at odds with each other, jurists and the public alike have insisted on overlooking the conflict.

Liberty may be the watchword of the republic, but Americans still seem unable to define what the word means without pairing it with another ideal. For those who are interested in the tensions and contradictions that are sometimes inherent in American cultural values, this book is essential reading.

Reviewed by CLIFFORD E. CLARK, JR., *professor of American studies at Carleton College, who is editing a 20th-century Minnesota history to be published by the MHS Press. He is the author of The American Family Home (1986).*

Against the Tide of American History: The Story of the Mille Lacs Anishinabe. By W. Roger Buffalohead and Priscilla K. Buffalohead.

(Cass Lake: The Minnesota Chippewa Tribe, 1985. Illustrations, bibliography. 146 p. Paper, \$8.50.)

THIS EXCELLENT BOOK has been a long time in coming. It was planned as one of a series of reservation histories for elementary schoolchildren undertaken some years ago by the Minnesota Chippewa Tribe. The need for such materials in reservation schools was clear, and financial support for the project was provided by both government and private

sources. But there were significant difficulties along the way.

The history of Minnesota's individual Indian reservations has never been systematically investigated by scholars. Like any other local history, much of it remains in trunks and scrapbooks, in family photo albums, and in memories. There is no newspaper chronicle of weekly events, and the official records of these communities, unlike other local places, are not available in the county courthouse or the town hall. They are buried in federal archives across the country, and interpreting their meaning depends on understanding the incredibly convoluted history of United States Indian policy over the past 150 years.

Add to this the pitfalls inherent in cultural differences and the long, harsh history of misunderstanding and exploitation on the part of the dominant white society. Written records, where they exist, are often so distorted that they are worse than useless. And reservation people are understandably distrustful of outsiders. Therefore to produce an accurate, insightful, and readable account is a task out of all proportion to its apparent size.

The people of Mille Lacs deserve great credit for their vision and persistence in seeing this book through. They formed a local curriculum committee to oversee the work and to keep the community fully informed of its progress. They were also fortunate in the selection of authors. Roger Buffalohead, former head of the American Indian Studies Department at the University of Minnesota, had just completed a year's research on the Mille Lacs community under the auspices of the Minnesota Historical Society. Priscilla Buffalohead, with graduate training in anthropology, has specialized in the study of Anishinabe women and family life.

The result of their work is a model of what reservation history can and should be. With a sure understanding of broad trends and their importance, the Buffaloheads sketch in the twistings of national policy over the years and relate them directly to the fate of the families and individuals who made up the small, tightly traditional band at Mille Lacs. It is not a pretty story. But the reader emerges with new respect for the sheer staying power of American Indian people and their culture. A final chapter, made up of the personal recollections of elders, glows with their sense of pride and a tenacious will to survive.

While hardly an elementary text, the book is well within the range of secondary students and ordinary readers. It is enriched by a fine collection of photographs (many from the files of the Minnesota Historical Society) and by the drawings of several Anishinabe artists, including Steve Premo and Carl Cawboy.

It is too bad that the authors are not more prominently identified. One must read the foreword to find out who they are. It is also unfortunate that distribution of the book is limited; copies are available at the MHS Book Store or from the Minnesota Chippewa Tribe, Box 217, Cass Lake 56633. One would hope that some way will be found to make it available to more readers.

Reviewed by RHODA R. GILMAN, senior research fellow at the MHS, who is currently researching and writing an elementary textbook to be entitled *Northern Lights: The Story of Minnesota's Past*.

Oglala Women: Myth, Ritual, and Reality.

By Marla N. Powers.

(Chicago: University of Chicago Press, 1986. 241 p. \$19.95.)

THIS VOLUME explores the ideal and actual roles of women in the culture of the Oglala, a division of the Lakota or Sioux people of the northern plains. Powers devotes the first portion of the book to a discussion of women's roles in past traditions, focusing upon customs and beliefs that affected women at various stages in their lives. The second portion of the book deals with gender issues in the 20th-century culture of the Lakota people of the Pine Ridge Reservation in South Dakota. Throughout her text, Powers emphasizes the importance of the female principle and the roles played by women in the religious traditions of the Oglala. In her view, this emphasis is justified because "sexual strategies" find "significant expression in myth and ritual."

Oglala Women opens with a strong introduction, but a number of factual and interpretive errors in the text detract from the over-all quality of the book. These errors on the part of the author appear to stem from a lack of general knowledge about the early history of the Lakota and about culture and religious traditions of other North American Indian tribes. Had Powers read, for example, 17th-century historical sources she would have realized that the *akicita*, or "soldier's lodge," was not an adaptation of the Oglala to living on the plains, as she suggests, but rather has roots in Minnesota's woodlands and prairies where the institution is clearly described by early French explorers. Had she researched more thoroughly the religious traditions of other Indian tribes, she might have deleted the statement that "a long tradition of religious beliefs" distinguishes the Oglalas from other Indian tribes and from non-Indians. Given long traditions of religious belief in all these groups, the distinction she would have us make cannot be taken seriously.

Powers provides readers with interesting insights into the status of women in 20th-century Oglala society. In some respects the rights once enjoyed by Pine Ridge women appear to have diminished in modern times: domestic abuse, for example, is a contemporary problem. In the old days, the author notes, such abuse would not have been tolerated by the wife's relatives. The reader is left, however, with no clear explanation as to why the extended family no longer operates to protect women.

Despite these shortcomings, Powers does succeed in weaving together widely scattered bits and pieces of information into a more comprehensive view of women in Oglala society. Furthermore, she demonstrates an ability to see gender issues in terms of the values of Oglala culture rather than simply imposing values developed by and for western traditions. By stepping outside western categories, she leads her readers to an appreciation of the fact that Oglala women have always been honored in their roles as wives and mothers. Even today, women who excel in traditional crafts are honored although by western standards their work has little exchange value in the commercial marketplace. These insights have led Powers to conclude that gender in Oglala society cannot be understood as a matter of competition between the sexes. Rather, it is a matter of complementarity. She views the Oglala con-

cept of *okicicipi*, broadly translated as sharing, as the philosophy that governs all human relationships including those between the sexes. While the book should not be construed as the last word on Oglala women, it does provide a welcome addition to a topic area where precious little published information is available.

Reviewed by PRISCILLA K. BUFFALOHEAD, *who teaches classes in women's studies at Augsburg College and is a curriculum development specialist working in the Anoka-Hennepin school district.*

SINCLAIR LEWIS AT 100: Papers Presented at a Centennial Conference.

Edited by Michael Connaughton.

(St. Cloud: St. Cloud State University, 1985. Illustrations. 270 p. Paper, \$8.00.)

BECAUSE Sinclair Lewis scholarship is hardly a growth industry nowadays, admirers of Sauk Centre's Nobel laureate should especially welcome this substantial collection of papers read at the St. Cloud conference in February, 1985. Indeed, the once-popular Lewis has become such a dim ghost out of the Jazz Age (except for tourist bureaus and chambers of commerce on his home grounds) that one of the contributors to the present volume declares him to be virtually "effaced from the canon of national literature."

This overstates the case and the 24 articles here published should help to vindicate and revive interest in a writer of historical importance and even of continued readability, once a reader knows what to expect and not to expect from him. Topics range from studies of Lewis's alcoholism, or the impediments to teaching *It Can't Happen Here* in a contemporary classroom, to an appreciation of that same novel's prophecies for our own times, or to generous praise for Lewis's forthright opposition to racism, anti-Semitism, and sex discrimination in the 1920s and 1930s.

Abrupt shifts in reputation are, of course, endemic to modern writers, as the bright careers and posthumous eclipses of the likes of James Branch Cabell and Pearl Buck and John Dos Passos attest; but Lewis remains a special problem. For his own era he held the mirror up to Nature. Americans understood their lives in terms of *Main Street* or *Babbitt*; even the weak *Cass Timberlane* and the strident *Kingsblood Royal* of the author's decline sold over a million copies apiece. Moreover, European notions of our country were derived from a mix of Hemingway, Steinbeck, and Lewis in almost equal portions, and such a devaluation of once-sound literary currency requires both an explanation and — as many of the contributors to *Sinclair Lewis at 100* urge — a rehabilitation.

Wayne Meyer and F. Garvin Davenport, for example, view Lewis as an earlier Garrison Keillor, or else Lake Wobegon's creator as a throwback to Gopher Prairie: we can work the comparison either way. Each in his own manner, Lewis and Keillor anatomize the small town's rituals, its encoded gestures, the foibles and occasional heroisms of its inhabitants. Of the two (Meyer concludes) Lewis is the more satirical,

Keillor the more subtle and genial; but both belong to an ongoing tradition.

James Jones's study of *It Can't Happen Here* — one of the strongest papers in the collection — judges this novel as much more than a dated anti-Hitler polemic. In it, Jones insists, the materialist idolatries and conformism of Babbitt have turned lethal, and the bourgeoisie unmask themselves as militant, doctrinaire, totalitarian defenders of their perks and biases.

Even the usually ignored *God Seeker*, written late in Lewis's tormented career, claims its share of attention. According to critic Elmer Suderman, Lewis considered it his "most serious book," although the public has found it his dull-est. Yet, granting many faults of style and structure, it records powerfully and without sentimental palliatives the agonized, never-satisfied search for absolutes so typical of American experience. And the frontier, American Indian, and St. Paul milieus, along with a cameo appearance of the historical Gideon Pond, add to our knowledge of Minnesota's past.

For many of the participants in *Sinclair Lewis at 100* the author's doubtful artistic or aesthetic standing becomes a common theme. While acknowledging the humor, the muck-raking zeal, the angry humanitarianism, the reporter's eye and ear, and the lively episodes studding his books, these critics question his ultimate merit. Is his substance, even at best, compromised or "muted" (W. Gordon Milne's term, in a well-reasoned but harsh estimate) by exaggeration, obsolete slang, redundant detail, stick-figure characterizations, and so forth?

There is of course no denying such criticisms. Even in Lewis's prime they were voiced by his more captious reviewers; but the counter-arguments provided by the terminal essay in the volume deserve notice too. After all, David D. Anderson reminds us, Lewis is not the only Nobel winner with dubious credentials. Who remembers Selma Lagerlof? Or a certain R. F. A. Sully-Prudhomme? And more to the point, a perennial audience reads or rereads the best of Lewis's *oeuvre*, those works "that have added words to our language, those that give us greater insight into the moral shortcomings of our times and ourselves, those that define the victimization of the individual in a mass society."

In addition to such central essays as Anderson's "Sinclair Lewis and the Midwestern Tradition," the reader will find a number of interesting specialized articles. In one David Crowe discusses Grant Wood's nine illustrations for a 1936 collectors' edition of *Main Street*. William Morgan's "Sauk Centre as Artifact" gives us not so much Lewis as Lewis's town from its founding to its most famous citizen's interpretation of it, enlivened by archival photographs. Martin Bucco, Wheeler Dixon, and Clara Lee R. Moodie, respectively, summarize Lewis's nonfiction for *Newsweek*, film adaptations of his plots, and the famous author's not-so-famous 176 stories and novelettes, few of which have been reprinted in spite of their considerable value.

"I love America, but I don't like it," Lewis once confessed. Such ambivalences color the present collection of essays as well. Even so, it appears that the inventor of Gopher Prairie and the metropolis of Zenith still figures in American consciousness, just when we thought we had outgrown him. He is still a wit, a lay anthropologist and historian of folkways, a storyteller, and a gadfly annoying us to good purpose. Thanks

in part to this excellent assortment of scholarly articles — even when their diagnoses cast doubts — it seems that Sinclair Lewis is alive and well, or fairly well, at least in Minnesota.

Reviewed by ROGER K. BLAKELY, *professor of English at Macalester College, whose article "Sinclair Lewis and The Baxters" appeared in the Spring, 1985, issue of this journal.*

Becoming American: An Ethnic History.

By Thomas J. Archdeacon.

(New York: The Free Press, 1983. xviii, 297 p. Cloth, \$17.95; paper, \$9.95.)

IS ANOTHER SURVEY of immigration necessary? Though Thomas J. Archdeacon covers an area that has been previously explored—notably by Maldwyn Jones (1960), Philip Taylor (1971), Maxine Seller (1977), Leonard Dinnerstein (1979), James Olson (1979), and Alan Kraut (1982)—he amply justifies another study. Despite the well-worn paths in the literature, he sees a familiar territory from a fresh perspective. Important components of this are his use of a comparative approach, his sensitivity to the ambiguous role of ethnicity in American history, and his integration of the American Indian, black, and Asian strands of the story with that of the European.

Archdeacon's analysis of the colonial period provides a number of insights. Most striking is the continuity between the colonial and national periods in popular attitudes toward newcomers and minorities. Put simply, they were expected to conform to the cultural norms of the dominant English element. Official British policy mirrored these expectations. Interestingly enough, Ireland provided a trial run for Britain's policy in the 13 colonies: the destruction or removal of the indigenous population and its replacement with new settlers. Also of note, an open-door policy on immigration was in place from an early date; unlike the other European colonial powers, England was willing to accept settlers from other nations. The ethnic diversity of the United States revealed in the 1790 federal census was the consequence of this policy.

The author's treatment of the 19th century underscores the complexity of immigration in American history. While the founding fathers had established a political system in a comparatively short time, the cultural identity of the new nation took longer to emerge. To highlight this, Archdeacon contrasts the political and cultural development of the United States and Canada. Interesting on this score is the discussion of the impact of anti-Catholicism on American identity and of the Loyalist exiles on Canadian identity. A half century after the American Revolution, the United States included a relatively homogeneous white population, blacks, and Indians. The resumption of immigration and territorial expansion that enhanced the cultural diversity of the nation proved threatening to many native-stock Americans. Their attempts to impose on the newcomers values often strongly imbued with the ideals of evangelical Protestantism was deeply re-

sented. The resulting antipathy was one of the most disruptive forces in American history.

Undoubtedly the most complex question in *Becoming American*—one addressed in some form in nearly every chapter—is how the newcomers and their children fit into American society. Drawing on the experience of the Irish, Germans, British, and Scandinavians, the author suggests a typology of immigrant adjustment. He also examines the role of the public schools, settlement houses, and the Catholic church in the Americanization of the newcomers. Despite the work of these institutions, there was a fear among some old-stock leaders that the new immigrants could not be assimilated and would prove a threat to American institutions.

Seeing American immigration policy in an international context provides some surprises. Thus, the movement toward restriction earlier in this century was "not an American oddity but part of a broader phenomenon in receiving nations." Instructive in this regard is the shift in opinion toward immigration in South America from a blessing to a threat to the traditional social order. And even since World War II, there have been many parallels in the immigration policy of the receiving nations.

Appropriately, the study concludes with a collective self-portrait of the American people. Drawn from census data and National Opinion Research Center surveys, it delineates the ethno-religious composition of the population as well as the educational and economic attainments of the various ethnic groups. This summing-up is used as an occasion to comment on the positive impact of ethnicity on American history.

Like a pattern in an unfolding bolt of cloth, immigration and assimilation have been integral aspects of America throughout its history. Though ending on a positive note with evidence of the assimilation of the European ethnics, Archdeacon does not gloss over the difficulties that this entailed. As almost a warning, he points to the contemporary dilemma of unchecked illegal immigration from Latin America.

With its attention to the international context, its analytical quality, its willingness to face unflattering aspects of American history, its comprehensiveness in discussing all strands of the American population, and its skilled use of the comparative approach, *Becoming American* is the best synthesis of immigration and assimilation now available.

Reviewed by DANIEL P. O'NEILL, *associate professor of history at St. Mary's College and the author of articles and reviews on immigration and church history.*

Journey Toward Fulfillment: A History of the College of St. Thomas. By Joseph B. Connors.

(St. Paul: The College, 1986. 516 p. \$14.95.)

WITH THE OPENING in St. Paul on September 8, 1885, of St. Thomas Aquinas Seminary, the dynamic Bishop John Ireland gave substance to a dream which he and other Catholics had long harbored. While the training of priests was the school's primary purpose, a classical education was also offered for young men headed for other careers. The first faculty consisted of six priests (one, the future Bishop Patrick

Heffron), and the student body had 36 seminarians and 87 in the classical course. Ireland was jubilant. Up to his death 33 years later, St. Thomas would be his pride and joy.

By its centennial, Ireland's dream had grown into a fully accredited college of liberal arts, the largest in Minnesota. Undergraduate enrollment in 1985 approximated 4,300, that of the six graduate programs, some 2,400; the faculty numbered 245. As with most colleges, arrival at this status was neither rapid nor problem-free. Inadequate finances were always an inhibiting factor, and an identity crisis, to use modern terminology, plagued the institution for years. These weaknesses were ameliorated for a time by a gift of \$500,000 from James J. Hill, which enabled Ireland to build the St. Paul Seminary and, in 1894, to move students studying for the priesthood to it. Some months earlier, the old classical department had been incorporated as the "College of Saint Thomas," in reality a combination grade school, high school, and junior college. Genuine bachelor's degrees were not awarded until June, 1915—and then to only four men. In 1916 the North Central Association of Colleges and Secondary Schools admitted St. Thomas to membership, the first Catholic college to receive this recognition.

Probably the nadir of the college's existence came in May, 1928, when it lost accreditation with the University of Minnesota. The answer, to Archbishop Austin Dowling and others, was to transfer control and administration for five years to the Congregation of the Holy Cross in Indiana—despite John Ireland's stipulation that St. Thomas should never be turned over to a religious order. Under the new leadership, the college did make strides—in academics, enrollment, and physical plant. However, Archbishop John Gregory Murray, after learning of Ireland's stipulation, terminated the ar-

rangement with Holy Cross, and in the summer of 1933 St. Thomas returned to diocesan status. Since that time, under the presidencies of Fathers James H. Moynihan, Vincent J. Flynn, James P. Shannon, and the current Terrence J. Murphy, the college has found its identity and blossomed into a first-rate liberal arts institution, even in 1977 becoming coeducational.

As part of its centennial celebration, St. Thomas issued *Journey Toward Fulfillment* by Joseph Connors, its distinguished emeritus professor of English. Well-balanced and beautifully written, the volume is one of the best of its genre. Based on a wide variety of sources, of which the papers of the late Professor Herman Schauinger and the oral-history interviews conducted by long-time and much-admired Professor Robert P. Fogerty deserve special mention, plus Connors's intimate knowledge of and love for his subject, the text possesses integrity, as well as felicity of style. This reviewer enjoyed particularly the many vignettes of churchmen and lay faculty and staff, which are both interesting and fashioned by a deft pen. My only criticism is of the absence of a dust jacket.

Rightfully proud of St. Thomas, Connors is far from being filiopietistic. Where weaknesses existed, he points them out, but never in an arrogant nor unsympathetic manner. I applaud the college authorities for making this book possible, and I congratulate Connors for creating a model of its kind. *May Journey Toward Fulfillment* attract the large readership which it richly merits.

Reviewed by MERRILL E. JARCHOW, whose published works include *Private Liberal Arts Colleges in Minnesota: Their History and Contributions*, issued by the MHS in 1973.

NEWS & NOTES

ROBERT C. WHEELER, assistant and later associate director of the Minnesota Historical Society between 1957 and 1978, died in St. Paul on August 20 at the age of 73. Wheeler's legacy to the society and to the state lies in a number of creative programs and projects. We remember him for advocacy of the MHS system of historic sites throughout the state; for the Quetico-Superior Underwater Research Project; the North American Fur Trade conferences; for expansion of the society's tour program; and especially for the preservation and development of three MHS sites—Northwest Company Fur Post near

Pine City, Bourassa's Fur Post on Crane Lake, and the Forest History Center at Grand Rapids. His most recent book, *A Toast to the Fur Trade*, testifies to his life work.

FOR YEARS people have been asking Justine Kerfoot to write her biography. Finally she has complied in *Woman of The Boundary Waters: Canoeing, Guiding, Mushing and Surviving* (Grand Marais, 1986, 200 p., \$14.95). Kerfoot, the owner and operator of the Gunflint Lodge for more than 50 years, reminisces about life in what is now the Boundary Waters Canoe Area on Minnesota's border with Canada.

Her stories cover winter travel by both dog sled and snowmobile, operating a resort during the depression, and raising children and orphaned animals. Her efforts to bring telephone, electrical, and plumbing services to the lodge are particularly interesting. Kerfoot has supplied nearly 50 photographs, some of her own sketches, and a glossary of woods terms unfamiliar to many city dwellers. Her saga whets the appetite for more, and one can only hope that the Women's Times Publishing Company can persuade her to contribute a further collection from her memories.

THE MISSOURI Valley History Conference, which will hold its 30th annual meeting in Omaha, March 12-14, 1987, has issued a call for papers and panel proposals. Proposals for the conference, which is open to all fields of history as well as interdisciplinary and methodological studies, should include abstracts of papers and a brief vita. The deadline is November 15, 1986, and proposals should be sent to Dr. Michael L. Tate, Program Coordinator, 1987 MVHC, University of Nebraska, Omaha 68182.

TWO recordings, *Cambodian Traditional Music in Minnesota* and *Old Time Dance Music from Norway and Minnesota*, and two from neighboring states—*Tunes from the Amerika Trunk*; *Traditional Norwegian-American Music from Wisconsin, Volume II* and *Turtle Mountain Music* (North Dakota)—are included in *American Folk Music and Folklore Recordings 1984. A Selected List*, published by the American Folklife Center, Library of Congress, Washington, D.C. Thirty recordings were selected by a panel of judges from nearly 200 entries; criteria for selection required that the recordings emphasize "root traditions" rather than popular adaptations of traditional materials and that they be "well annotated with liner notes or accompanying booklets relating the recordings to the performers, their communities, genres, styles, or other pertinent information."

The list, while not comprehensive, is meant to provide a short, usable guide to important audio resources for educators, librarians, and all others who enjoy grassroots traditions. To suggest suitable releases for consideration for each year's publication, or for free copies of the list, write to: Annual Recordings List, American Folklife Center, Library of Congress, Washington, D.C. 20540.

MANY facets of governmental policy toward American Indians are discussed in a new book edited by Vine Deloria, Jr., professor of political science at the University of Arizona. *American Indian Policy in the Twentieth Century* (Norman, University of Oklahoma Press, 1985, 265 p., cloth \$16.95) contains essays by a number of people on such still-

burning issues as water rights, self-determination, tribal government, and freedom of religion as it relates to the use of federal land. As Deloria states in his introduction, the essays attempt to escape from chronological views of the general subject, viewing "Indian policy as a sometimes-connected 'bunch' of topical interests that have considerable interplay and that all demand our attention in every generation."

THE CANADIAN Pacific Railway, like the Northern Pacific and the Great Northern railways in the northwestern United States, tied sparsely settled western territories to population centers of the East, brought developers and settlers to exploit natural resources, and promoted tourism in the spectacular Rocky Mountains. These activities are discussed in *Trail of Iron: The CPR and the Birth of the West* (Vancouver, Glenbow-Alberta Institute in association with Douglas & McIntyre Ltd., 1983, cloth, \$24.95 Canadian), a handsomely illustrated history of the railroad's construction and the development of the lands it crossed. The book was produced in conjunction with "The Great CPR Exposition," an exhibit mounted at the Glenbow-Alberta Institute in 1983.

A SUMPTUOUS catalog that will interest lovers of Plains Indian art is *After the Buffalo Were Gone, The Louis Warren Hill, Sr., Collection of Indian Art*, by Ann T. Walton, John C. Ewers, and Royal B. Hassrick (St. Paul, Northwest Area Foundation, 1985, 254 p., \$24.95). Dealing with Blackfeet Indian art (a broad term that includes clothing, utensils, weapons, horse gear, and other objects from traditional daily life) of the last half of the 19th century, the book serves to reunite a collection that belongs, in part, to the Museum of the Plains Indian at Browning, Montana, and in part to the Northwest Area Foundation.

The three authors have each contributed an essay to the catalog, but, judging from the layout and length, the focus of the book is the collection itself. Beautiful color photographs and many, many good black-and-white ones depict a full range of Blackfeet material culture

and are the real draw of the collection. Brief "essays" precede each subsection of the catalog, describing, for example, the cultural and historical context for making and wearing moccasins or bonnets, as well as describing the individual pieces pictured. *After the Buffalo Were Gone* is available at the Explore Store in the Science Museum of Minnesota.

AUTHORS Marilyn J. Chiat and Chester Proshan effectively use the methodologies of oral history (and the results of what appears to be extensive oral interviewing by a long list of volunteers) in *We Rolled Up Our Sleeves: A History of the United Jewish Fund and Council of Saint Paul and its Beneficiary Agencies* (St. Paul, UJFC, 1985, 89 p., \$6.50 plus \$.75 postage and handling). Essays giving historical overviews of the St. Paul Jewish community and Jewish social welfare in that city are followed by seven chapters that tell the stories of individual beneficiary agencies such as the B'nai B'rith Hillel Foundation at the University of Minnesota, the Jewish Vocational Service, and Talmud Torah of St. Paul. A concluding section discusses the future of the UJFC and social welfare in St. Paul. A liberal sprinkling of sepia-toned illustrations adds charm to the volume. *We Rolled Up Our Sleeves* can be ordered from the council, 790 S. Cleveland Ave. #201, St. Paul 55116.

IN HONOR of the centennial of Sinclair Lewis's birth, Main Street Press (P.O. Box 864, Madison, Wis. 53701) has issued a three-volume set of previously unpublished letters and journals. Each book is edited by John Koblas and Dave Page and includes an introduction by these men. *Sinclair Lewis & Mantrap: The Saskatchewan Trip* (1985, 143 p., \$9.95) and *Sinclair Lewis: Final Trip* (1985, 150 p., \$9.95) are the diaries of Lewis's brother Claude who accompanied the author on both the Canadian and European ventures. *Selected Letters of Sinclair Lewis* (1985, 96 p., \$7.95) includes unpublished poetry and a scene from a play as well as missives to family and friends. Each book also offers previously unpublished photographs of America's first Nobel Prize winner in literature. The books may be ordered directly from the publisher.



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