

Wertheimer's most important chapters describe how women adapted to an industrializing society. If colonial (and to some extent early nineteenth-century) women were "supervisors of all home production" (p. 23), industrialization forced women out of homes into factories, thereby altering family work routines and the meaning of work and producing by 1914 a largely smokestack workforce whose labor was managed by others. Throughout the period—from the Lowell mills and Lynn shoe factories in the nineteenth century, to the southern mills and mines and the Lawrence textile factories early in this century—women sought to shape their own lives as women and as women workers. Like men workers, women encountered stiff anti-labor sentiments and often failed in their attempts to organize unions and conduct strikes. Yet women workers also were opposed because they were women: even the early American Federation of Labor's leadership thwarted women's efforts to gain admittance to the same trade unions as men. The book ends as those efforts began to succeed.

The text and bibliography could have been enriched if Wertheimer had consulted social history publications, state historical journals, and Ph.D. dissertations. These and other sources also might have helped correct an overemphasis on eastern industrial centers. Still, this fine book enables both women and men "to draw strength from those women who went before" (p. 376) and should stimulate more interest and research in this important subject.

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The Prairie People: Continuity and Change in Potawatomi Indian Culture 1665-1965. By James A. Clifton. (Lawrence: The Regents Press of Kansas, 1977. Pp. xx, 529. Maps, illustrations, appendixes, notes, bibliography, index. \$22.50.)

Adopting a refreshing attitude devoid of "sentimental moralizing," anthropologist James A. Clifton has written an impressive interpretive study of the Potawatomi people. Although he addresses himself to lay readers as well as scholars, non-specialists will likely founder amid intricate discussions of lineage and social organization.

Clifton writes from an ethnohistorical approach, bringing to his subject a knowledge of Algonkin languages, familiarity with historical and ethnological accounts, acquaintance with oral traditions and archaeological investigations, and first-hand

experience with Potawatomi communities in Kansas, Wisconsin, and Canada. The monograph's organization is roughly chronological; sections which cover "persistence and change" within Potawatomi culture alternate with portions describing historical events.

Historians have too often been insensitive in writing the history of living Indian communities. Clifton's use of pseudonyms out of respect for his informants' anonymity may bother some scholars. More will be disturbed by his admitted fabrication of "dates, ages, and circumstances to prevent identification of the true source" (p. xvii).

Clifton frequently describes an historical event or an aspect of Potawatomi culture from Euro-American printed sources and then draws upon tribal folklore and other oral sources to present their perspective. Because he has carefully outlined Potawatomi ideology, Clifton succeeds in giving us a feeling for Indian perceptions. Increasingly one feels confident enough to predict Potawatomi intentions and responses.

This revisionist study is replete with insights too numerous to catalog in a brief review, and mention of a few must suffice. In his analysis of Potawatomi adaptations to historical change Clifton explores how "upstart chiefs" rose to challenge the relatively weak traditional village leaders (*okamek*). For well over a century, the Potawatomi failed to develop leaders within their communities who had the expertise to cope with drastic changes affecting their society. Thus, as contacts with Euro-Americans increased, and as the tribal estate expanded, peaked, and then contracted, mixed-blood and alien "intercultural brokers" became crucial intermediaries who both served and exploited the Potawatomi.

The author's linguistic capabilities help him build a sophisticated analysis of Potawatomi treaty signatories, their clan and political affiliations, and the like, from which he draws provocative conclusions about Potawatomi history in the treaty era.

Since the nineteenth century, ethnocentric assumptions have created considerable uncertainty about Potawatomi "tribal" identity. Clifton clears up much of the confusion surrounding this Algonkin-speaking people of the Great Lakes. Although he concentrates on the Prairie Band, because they are "the major repository of the modern versions of ancient Potawatomi ethos, value system, language, and cultural and social patterns" (p. xiv), he does not ignore other Potawatomi groups.

Especially pertinent to Indiana history are Clifton's assessments of Potawatomi life in the Old Northwest, their participation in the Tecumseh resistance, relations with other tribes, involvement with the powerful political-trade combine of John Tipton and the Ewing family, and many forced and voluntary migrations and resettlements. No one can fault Clifton for portraying the latter simplistically as a series of "trail of tears" removals in which the Potawatomi were helpless victims. Instead, he stresses the various adaptive strategies and choices many of them made in the face of American pressures.

Clifton writes clearly, even flashing occasional witty or sarcastic asides. Perhaps inherently, his discussions of Potawatomi resistance to allotment and the Indian Reorganization Act and post-World War II politics are bound to offend some modern factions.

Ethnohistorians are fortunate to have this attractively designed and well-documented book. Along with R. David Edmunds' *The Potawatomies: Keepers of the Fire*, soon to be published by the University of Oklahoma Press, it will serve as an important benchmark for Great Lakes Indian history.

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American Indian Policy in Crisis: Christian Reformers and the Indian, 1865-1900. By Francis Paul Prucha. (Norman: University of Oklahoma Press, 1976. Pp. xii, 456. Notes, illustrations, maps, bibliography, index. \$15.00.)

After the Civil War ended in 1865, relations between Indian tribes and the United States government were chaotic. On the Great Plains the warriors of many tribes were wreaking vengeance upon emigrants and wagon trains so that programs had to be initiated to bring peace and security to the western frontiers. Missionaries, church groups, and reformers concerned about the American Indians heartily endorsed President Ulysses S. Grant's peace policy and the creation of the Board of Indian Commissioners. At best, however, all United States Indian policy could achieve was an amelioration of the harsh conditions of life for Indians as they were concentrated upon reservations. The reservation system itself, the friends of the Indians believed, was a barrier to the solution of the "Indian problem." Reservations segregated Native Americans and permitted tribal society and government and communal land ownership to flourish. Unless reservations were destroyed, the American Indian would never become an Indian American.