

Mrs. Beard, however, has written an affectionate tribute to her husband which should be studied by persons seeking to understand Charles A. Beard. It is hoped that she has been painstaking in preserving the correspondence and other papers of this native Hoosier who served as president of both the American Historical Association and the American Political Science Association, especially since efforts to interpret and evaluate him continue at a remarkable pace.

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Schoolcraft's Indian Legends. Edited by Mentor L. Williams. (East Lansing: Michigan State University Press, 1956. Pp. xxii, 322. Introduction, illustrations, appendices, bibliography, and index. \$5.00.)

In this volume are brought together, with annotations, all of the various Indian "legends" published by Henry Rowe Schoolcraft, United States Indian Agent at Sault Ste. Marie, Michigan, 1822-1836, Superintendent of Indian Affairs for Michigan, 1836-1841, and one of the collectors of material relating to the North American Indians, especially the Ojibwa (Chippewa) and the Ottawa. The majority of the legends in the present volume (pp. 1-238) are reproduced from Schoolcraft's *Algic Researches* (2 vols., New York, 1839), now a scarce item; sixteen additional legends are also reproduced (pp. 239-285) from two other of Schoolcraft's works, *The Myth of Hiawatha and Other Oral Legends* (Philadelphia, 1856) and *The Red Race of America* (New York, 1847). In an editor's introduction (pp. ix-xxii) Williams passes from historical generalities on the American Indian to some rather interesting, but not altogether accurate, biographical particulars about Schoolcraft and about the "much debated question of Longfellow's indebtedness to Schoolcraft" (p. xix). Data bearing on this latter point, which clearly intrigues Williams as it has other scholars, is also contained in Appendix B (pp. 313-317) of Williams' present book.

Schoolcraft's Indian Legends is an interesting effort to reproduce, in convenient and accessible form, a pioneer collection of American Indian tales, annotated with reasonable fullness. For the lay reader this may be enough. But for any-

one who has had occasion to use Schoolcraft for folkloristic or ethnological research, it is not. Williams' criterion for inclusion of material in his book was, so he tells us, "Is this a legend?" (p. v). If material was not what Williams judged to be a "legend" (a form which he does not define) it was "rigidly excluded"; all "biographical and historical Indian narratives" in Schoolcraft's works were thus summarily omitted—or so Williams would have us believe. However, his last selection from Schoolcraft (pp.282-285) is, in the reviewer's opinion, both biographical and historical. Moreover, much of American Indian biographical and historical material *is*, as Schoolcraft himself pointed out, tradition degenerated into fable (p. 303); therefore it is hard to see where Williams could draw the line for the rigid exclusion he says he practiced. It is also difficult for the folklorist, interested in the distribution of motifs, to accept the fact that Williams has excluded from his book "a large number of myths and legends which were mentioned in Schoolcraft's epitomes and compendiums of Indian lore. . . either by summary, by reference, or by expository fragments" (p. v). The exclusion of such material (which need not have been reproduced, but should have been included by reference) makes it imperative that any folklorist with a serious interest in Schoolcraft's tale material consult Schoolcraft's own works, rather than Williams' present volume.

A surprising omission from the Williams book is any reference to the recently published *Index* of Schoolcraft's six-volume *Historical and Statistical Information Respecting . . . the Indian Tribes of the United States* (Philadelphia, 1851-1857). This very complete index, prepared by Mrs. Frances S. Nichols, a member of the editorial staff of the Smithsonian Institution, Bureau of American Ethnology, was published in 1954 as Bulletin 152 of the Bureau of American Ethnology, under the title *Index to Schoolcraft's "Indian Tribes of the United States"*, and carries with it a four-page Introduction by Matthew W. Stirling, Director, Bureau of American Ethnology, in which Schoolcraft and his major works are discussed. Williams reproduces Henry Wadsworth Longfellow's remark in his diary that Schoolcraft's *Historical and Statistical Information* is not indexed (p. 314), but neither at this point, nor in his bibliography is any reference made to the Nichols *Index*. Another unfortunate omission

from Williams' "functional" bibliography is W. Vernon Kinietz' *The Indian Tribes of the Western Great Lakes* (Occasional Contributions of the Museum of Anthropology of the University of Michigan, No. 10, 1940), a valuable and scholarly summary of the early source material on the Ojibwa and Ottawa Indians.

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Erminie Wheeler-Voegelin

The Struggle for Responsible Government in the North-West Territories, 1870-1897. By Lewis Herbert Thomas. (Toronto: University of Toronto Press, 1956. Pp. viii, 276. Maps, tables, notes on sources, and index. \$5.00.)

Dr. Thomas is Provincial Archivist of Saskatchewan and has made full use of the materials there as well as those of the federal and other provincial archives. The result is a political narrative of Canadian territorial administration dating from the Dominion's acquisition of the North-West Territories, in 1870, up to 1897 when responsible government was achieved.

The government of the Honorable Hudson's Bay Company in the territories and the transfer of governmental power to the Dominion is traced with the attitudes of the few newspapers in the new territories considered. The feelings of the people of the territories, many of whom were Métis, French-Indian mixtures, are discussed. The author notes the force of church leaders among these people and the lack of understanding by many in the Dominion government of their role. The revolt of the Métis, in 1870, led by Louis Riel is barely noticed, since Dr. Thomas discounts this effort along with the Riel revolt of 1885 as not being a part of the main effort toward autonomous government for the territories.

Of the territory acquired by the Dominion in 1870, Manitoba was granted provincial status from the start. Although the Riel revolt of 1870 is considered as a major reason for the granting of autonomy to Manitoba, the role of Riel is discounted.

The gradual development of representative government in the territories is traced. The role of the lieutenant-governor is developed and the growing importance of the