social cleavage (e.g., the so-called rural-urban conflict) of America in the twenties. He also documents effectively some of the suggestive comments Paul Carter has made recently about the evolution controversy in the context of an evolving urban society in the twenties. Gatewood’s characterization of modernism is especially interesting and persuasive. His view of the historical background of fundamentalism is less effectively presented. Although he is familiar with the important research of Ernest Sandeen on this topic, he has not fully exploited the insights provided by the latter author. Gatewood has recognized the importance of Sandeen’s discoveries about the connections of fundamentalism and premillenialist thought but has failed to stress the even more important connections of fundamentalism and dispensationalism, which have been central to Sandeen’s work. This simply underscores the fact that more needs to be done to explore the theological and strictly religious aspects of the fundamentalist movement and those historical developments, like the evolution controversy, associated with it. Gatewood properly reflects the shift in perspective that is beginning to affect present understanding of these movements; yet it is possible, and necessary, to push his perceptions further than he has done in this publication.

In sum and substance, however, Gatewood’s collection of documents and his own comments as editor combine to provide the student of the twenties with a useful, indeed important, addition to the historical literature of that period. This book will now be one of the starting points for any person trying to understand one of the basic social and intellectual conflicts of the “Republican era” between the wars.

_DePauw University, Greencastle_  
James F. Findlay


Among the present day Plains tribes in the United States the Prairie Potawatomi, who live on a reservation near Mayetta, Kansas, are noteworthy in the extent to which they have preserved many of their traditional rituals and mythology. Like other Indian tribes in North America, their folkways are rapidly disappearing, and it is to Ruth Landes’ credit that she has written up, documented, and interpreted in detail her field work among this group. For the scholar looking for a study on the total Prairie Potawatomi culture, this book does not serve the purpose, since it concentrates on the religious
rituals and traditions with some attention to certain related aspects such as the kinship system, gens, methods of naming, and ceremonial games. The publication partakes of a compendium and makes difficult reading: the author often presents her interpretations in an isolated organized fashion and does not provide a summary or section of conclusions. The lack of detailed descriptions, photographs, or sketches on the material aspects of ceremonialism makes this report primarily of value to those interested in behavior.

Landes began her field work among the Prairie Potawatomi under the auspices of Columbia University in 1935, a period which lasted seven months; she then revisited this tribe in 1964. As a result, she was able to enrich her report with observations on the dynamics and change in ceremonialism. Her prior fieldwork among other Central Algonquin tribes, such as the Ojibwa, and the Santee Dakota have made her well qualified to make meaningful comparisons with the cultures most closely related to the Prairie Potawatomi.

The Potawatomi on the Mayetta reservation in 1935-1936 included some 870 members on the rolls. Prior to their migrations into the Plains (after 1837) they lived in the area surrounding the west and south sides of the Great Lakes. Once on the Plains their economy was adapted to a buffalo hunting and horticultural base. While their traditional religious rituals and mythology were preserved, some of the members of the band adopted new religious cults such as the Peyote Cult and the Religious Dance, which were a syncretism of Plains and Christian religious elements. Nevertheless, their traditional religious complex, centering on the Medicine Bundle societies, was still extant to the extent that the members were still the prime power governing groups on the Mayetta reservation in 1935-1936.

The Medicine Bundle societies and their rites, led by shamans, functioned to preserve the general welfare for both the members and the group as a whole. As among the Woodland tribes of the Great Lakes area, however, it had a negative side in that acts of sorcery were held to bewitch or kill the enemies, within or outside the band. The medicine bundles, the central cult object, were acquired by their keepers' inheritance, as gifts, or by stealing.

Of equal importance for individual welfare among the Prairie Potawatomi was the custom of keeping personal "medicine," a series of objects and rites that were acquired by the vision quest. Among some individuals, there was hardly an act performed during the day that was unaccompanied by rituals of this type.

The functions of the Religious Dance, which did not have entirely mutually exclusive membership, were "powers" over the rites de passage of naming, marriage, burial, purification of death, and illness. On the other hand, the Peyote cult dogma and rites had more restric-
tive functions, that is for the cure of illness and the restoration of mental health by the public confession of misdeeds.

**Indiana University Museum, Bloomington**

Wesley R. Hurt

*Sit-Down: The General Motors Strike of 1936-1937.* By Sidney Fine.


Professor Fine intended this work to be a “documented, book-length study . . . based on the sources, of the origins, character, and consequences of this momentous labor conflict” (p. vii), the United Automobile Workers' strike against General Motors. He achieves his goal admirably in this thoroughly researched volume. Fine demonstrates impressive skill in analyzing events, policies, personalities, and previous accounts of the strike without losing the thread of his dramatic narrative. Describing the “Battle of the Running Bulls” in the opening chapter, he immediately confronts the reader with the explosiveness and urgency of the situation. And by comparing the strike at Flint with the secondary struggle at the General Motors plant in Anderson, Indiana, he convincingly demonstrates his thesis that bold economic action by the union had to supplement a prolabor attitude by public officials in order to defeat the company.

Although the major issue was the UAW’s insistence on exclusive bargaining rights, Fine properly places this demand in its larger context: the struggle by the Congress of Industrial Organizations for recognition by industry—and by its rival, the American Federation of Labor—of its principle of industrial unionism. The success of both the UAW and the CIO, the author concludes, was the result of the aggressiveness of such men as Roy Reuther and Bob Travis, whose leadership was “nothing short of brilliant” (p. 310); the bargaining skill of John L. Lewis; and the mediating efforts of Michigan governor, Frank Murphy, who emerges as the hero of this book. Fine portrays Murphy as displaying a “compassion for the weak” (p. 150), which led him to identify with the strikers; physical stamina, which enabled him to endure the long bargaining sessions; and above all, an enlightened sense of the public interest, which helped him strike a proper balance between property vs. human rights.

On the other hand Fine criticizes GM spokesmen for being too insensitive to changing times, the AFL leadership for being too senile, and various minor public officials for interpreting “law and order” too narrowly. One wonders, however, whether the author’s criteria permitted him to judge adequately GM’s role in settling the strike. True, the conduct of several plant managers, the intransigence of two