

personal reminiscences available to her with secondary sources that detail the development of department stores and women's fashion to clearly present the vanishing world of the independent shopkeeper. Ironically, these changes sometimes originated from within the trade itself as entrepreneurs attempted to develop more efficient ways to cut and fit dresses or to turn out hats at a faster pace. The longest lasting developments, however, coincided with changes in women's fashions. As fashions became more simplified, male entrepreneurs entered the women's clothing business and applied mass production techniques to the cleaner lines of women's garments—fewer frills, lace, or flowers on dresses and hats, which had acquired a "mannish" look. Mass production with sewing machines (now useful for manufacturing women's garments as they became looser and required less hand sewing) required large amounts of capital that would-be male producers had already acquired, usually as wholesalers to milliners and dressmakers. As Gamber notes, this change in business made stylish, cheap garments available to more women, but at the same time forced many women who had once been financially independent entrepreneurs to turn to wage labor. A few shops survived the transition, but those milliners and dressmakers had to charge higher prices and catered to the upper class.

Gamber claims that her study is applicable beyond the East Coast, but the evidence she supplies does not make that readily apparent. The lives of entrepreneurial women in midwestern small towns may have been different from those in eastern metropolitan areas. Research into the antebellum era suggests that this might be so, but extensive work on the Midwest and West has not been done. Still, this is quibbling. This is a comprehensive study of a little-known women's world that would be useful to women's historians and business historians alike.

An Archaeology of the Soul: North American Indian Belief and Ritual, by Robert L. Hall. Urbana and Chicago: University of Illinois Press, 1997. Illustrations, tables, notes, bibliography, index. xiv, 222 pp. \$49.95 cloth, \$29.95 paper.

REVIEWED BY HERBERT T. HOOVER, UNIVERSITY OF SOUTH DAKOTA

In a text derived mainly from publications of the past (without interviews among tribal members, but with the benefit of some perceptions fashioned through participant observation and the author's descent from relatives enrolled in the Stockbridge-Munsee society), Robert

Hall purports to facilitate a "broader recognition of the continent-wide roots of many varieties of American Indian religious experience" in the past, as an expression of cultural anthropology (xi). He successfully accomplishes his objective.

Reminiscences by Pierre d'Esprit Radisson and Sieur des Groseilliers initiate a mixture of interpretations with historical excerpts bequeathed as sighting reports by observers little prepared to understand, let alone describe, native religious practices and beliefs. Others include reports by Father Claude Allouez, Nicolas Perrot, and Robert LaSalle. Texts by Francis Parkman introduce previous publications derived from early sighting reports. As a pioneering nineteenth-century literary author, Parkman wrote semifictional analysis based on limited research and no professional insight. Robert Hall expands early interpretations in the literary genre, and adds graphic illustrations.

More dependable narrative emerges through the use of contributions by professional or Native American experts, such as Alice Fletcher, who traveled for the U.S. Bureau of Ethnology, and Black Elk, who represented Lakota culture. A segment on spirit keeping reveals the careful use of original sources as well as a plausible understanding of procedures that culminate in "releasing the soul" of a deceased person. Other interesting subjects include honoring the dead, making of relatives by *Hunka*, and mourning to soothe the living as well as to help a deceased spirit on the way. Hall also includes information about "contraries" and the "use of spirits" by persons who found them during vision quests.

Although examples derive from publications about tribes as far away as the Aztecs in Mexico, the principal focus is on northern Great Plains cultures. Menominees of Wisconsin are featured, too, because of available literature. Winnebagos are prominent, due to past cultural analysis by Paul Radin. A segment about the sweat bath underscores the past experience of pan-Indian practices, with some variations. A chapter titled "Long-Nosed Gods" reminds us that no matter how much observers might learn about spirituality in a single culture, they might remain uninformed regarding special features in other cultures situated nearby. In an afterword, Hall concludes that "cultural objects and preserved traditions can tell stories beyond count when they are approached like respected elders" (171). Forty pages at the end demonstrate a protracted search through cultural objects as well as literature.

Simple but effective diagrams assist readers with little knowledge about the subject. And the exclusion of cumbersome anthro-

pological jargon makes the text useful for a variety of readers. Almost anyone who has perused a similar body of documents and literature and has engaged in participant observation among the same cultures might take issue with some details or conclusions. The inclusion of photographs would enhance the presentation of many subjects. Yet this text by Robert Hall compares favorably with others by James Owen Dorsey, Alice Fletcher, and James Howard, for instance, and by William Powers and Raymond DeMallie. It will hold an abiding place in responsible literature. Anyone with interests in Native American spirituality ought to read it. All librarians who sustain tribal collections should regard *An Archaeology of the Soul* as an essential acquisition.

Theodore Roosevelt and Six Friends of the Indian, by William T. Hagan. Norman: University of Oklahoma Press, 1997. xiii, 274 pp. Illustrations, notes, bibliography, index. \$25.95 cloth.

REVIEWED BY THOMAS A. BRITTEN, BRIAR CLIFF COLLEGE

President Theodore Roosevelt's legacy to American history is commonly associated with his advocacy of Progressive Era reforms or American imperialism after the Spanish-American War. Scholars have paid inadequate attention, however, to Roosevelt's views on race relations and his efforts to provide American minorities a Square Deal. William T. Hagan's *Theodore Roosevelt and Six Friends of the Indian* seeks, among other things, to address this shortcoming. Hagan convincingly challenges the traditional assessment that the president cared little about—and did even less for—American Indians.

Although he did not intend to produce a comprehensive history of Roosevelt's Indian policy, Hagan examines the major issues and problems facing Indian bureau administrators and humanitarian groups struggling to resolve the "Indian problem" that had plagued reformers for generations. Readers will no doubt recognize many of the themes discussed, but Hagan's approach to the subject is unique. Rather than recounting the controversial—and at times misguided—policies of the Bureau of Indian Affairs (BIA), Hagan chooses to examine "the efforts of six individuals [George Bird Grinnell, Herbert Welsh, Hamlin Garland, Charles F. Lummis, C. Hart Merriam, and Francis E. Leupp] and two organizations [the Indian Rights Association and the Bureau of Catholic Indian Missions] to capitalize on their acquaintance" with the president to influence his administration's conduct of Indian affairs (xi).

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