

garments" (43). With the rise in popularity of Pan-Indianism, powwows, and the Plains warrior image at the beginning of the twentieth century, the Mesquakie responded by adopting Plains-style moccasins, beaded vests, and other articles.

Hobbs goes to great length to point to these links to European-American and other Indian decorated forms and designs, but he also maintains that the Mesquakie still "asserted their own cultural stature," remaining "traditional and innovative at the same time" (44-45). Thus, while their developing aesthetic expressions may have comprised new, selectively borrowed artistic forms and designs as well as their own cultural tradition, these synthesized artistic expressions have managed to remain distinctively Mesquakie.

Unlike most exhibition catalogs of tribal arts, this one gives present aesthetic expressions equal consideration with past "traditional" forms. This is testimony to the vitality and creative skills of the Mesquakie today. Mesquakie artists continue "to reaffirm tribal identity," and the "Mesquakie artistic tradition . . . continues to offer a precious means of cultural expression" (27).

An exhibition checklist describes all of the 188 objects included in the exhibition according to date, size, materials, collection information, and location. Eighty-one of these objects are illustrated in thirty-three color plates and sixty-six black-and-white photographs, all of superb quality. A selected bibliography concludes the catalog, but a greater wealth of information on basic references is included in the extensive endnotes to Torrence's essay.

Forlorn Hope of Freedom: The Liberty Party in the Old Northwest, 1838-1848, by Vernon L. Volpe. Kent, Ohio: Kent State University Press, 1990. xxii, 236 pp. Tables, notes, bibliography, index. \$24.00 cloth.

REVIEWED BY MORTON M. ROSENBERG, BALL STATE UNIVERSITY

Vernon L. Volpe has reexamined the origins, developments, and decline of the Liberty party in the Old Northwest. Based on prodigious research and buttressed by meticulously detailed endnotes, Professor Volpe's brief study, which first appeared as a dissertation, seeks to correct earlier misconceptions and errors about the Liberty party as promulgated by earlier as well as contemporary scholars. Statistical analyses and supporting tables further attempt to sustain the author's assertions.

According to the author, previous studies of the Liberty party have not properly focused on nor correctly analyzed the religious basis for the Liberty party. Liberty adherents, Volpe asserts, were first

and foremost religious reformers who sought initially to cleanse their churches of the sin of slavery. Having failed to convince their national parties to oppose slavery unequivocally, these religious-minded antislavery partisans formed their own political organization just as they had formed their own breakaway antislavery churches: Wesleyan Methodist Connection, Free Will Baptist, Anti-Slavery Quaker, Free Presbyterian, and Congregationist. The religious-minded reformers, at least in the Northwest, tended to come from rural, agricultural communities rather than from industrial, urbanized towns and were composed of closely knit, related groups rather than assorted, disparate individuals who shared the common ground of an antislavery attitude. The ultimate failure and demise of the Liberty party, Volpe avers, may be traced to the narrow, rather fundamentalist views of its members who were not especially concerned about conventional political or economic issues. For precisely this reason, as well as continual internal disagreements, the Liberty party always remained weak and finally became a casualty of its era. It was not, Volpe insists, a precursor of the Free Soil and the Republican parties.

Iowa readers will be disappointed that the author has ignored the Hawkeye State, whose settlers came from much the same stock as that which populated the Old Northwest. Perhaps the territorial status of Iowa during the first half of the decade of the 1840s partly explains this void.

Volpe seems to have a compelling urge to excoriate earlier scholars of 1840s politics as being "wrong" (131), "incomplete" (56), or "flawed" (56, 126). He sees himself as correcting the misconceptions and inaccuracies of those earlier investigators. He impresses the reader as being so overly judgmental as to border on being arrogant. Volpe, however, is not himself without sin and might well have been more gentle in his casting of stones. For example, he does not adequately explain the inclusion in the Liberty party platform of 1843 of an *economic* indictment (reviewer's emphasis) of slavery despite his denigration of economics as a factor in Liberty politics. Nor does he adequately examine or analyze the role, if any, of the temperance movement among Liberty party supporters. He does, though, mention this issue tangentially. Moreover, his narrative is replete with such unauthoritative expressions as "might" (102, 118, 143), "no doubt" (106), and "probably" (73). Such qualifying terminology tends to detract from Volpe's own authority. Finally, he does not always substantiate his own assertions. One example should suffice: there is no evidence provided for the declaration that many religious-minded voters went over to the Liberty party following the death of William Henry Harrison (55). Old Tippecanoe held views on slavery, at least

during his years as governor of Indiana Territory, that would have shocked the Liberty party pious.

Forlorn Hope of Freedom derives its major strength from its author's careful statistical compilation and analysis of the votes of the elections from 1840 to 1848. Dwight L. Dumond and Gilbert H. Barnes have earlier preempted this territory, but Volpe has conclusively proved their generalizations. Still, despite a note of superciliousness and a tedious and infelicitous style of writing, this volume does contribute further to the literature of antebellum social, religious, and political history, one with which future scholars will have to contend.

Damned Yankee: The Life of General Nathaniel Lyon, by Christopher Phillips. Columbia: University of Missouri Press, 1990. xvi, 287 pp. Illustrations, bibliography, index. \$26.00 cloth.

REVIEWED BY M. PHILIP LUCAS, CORNELL COLLEGE

Clad in their grey coats, the First Iowa Regiment marched with the Army of the West into the Battle of Wilson's Creek. The fate of that regiment, army, and possibly Missouri lay in the hands of Brigadier General Nathaniel Lyon, an oft-forgotten Union officer of the Civil War. This first major battle in the West produced a martyr to the northern cause, the first among many.

Christopher Phillips's purpose is to revive the significance and explore the motivations of Nathaniel Lyon. This is not an example of a biographer becoming overly sympathetic with his subject. Lyon is portrayed as a driven, headstrong, opinionated individual who developed "his own twisted sense of duty" (xiv). This personality, Phillips contends, explains Lyon's actions as the Civil War opened, and it influenced Missouri's bitter wartime experience.

Lyon's father was a stern disciplinarian who taught Nathaniel little about interpersonal relationships, but impressed him about the uses of power. An ambiguous religious education ultimately left Lyon to convince himself that God worked through "rare individuals . . . who also wielded enough power among men to mete out his justice" (71). Lyon believed himself to be among those select few. That special mission, supported by his firm opinions, led to a personality to be reckoned with.

Attracted by military discipline and a family history of martial accomplishments, Lyon entered West Point in 1837. Although near the top of his graduating class, Lyon chose an infantry assignment, believing advancement would come more rapidly. He subsequently

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