

*Book Reviews*

that Collier, as executive-secretary of the American Indian Defense Association, emerged as the twentieth century's most prominent and probably most effective white spokesperson for Indian rights.

Collier's life is rendered as colorful as it was important by the range of interesting personalities with whom he was intimate—Mabel Dodge, Lincoln Steffens, John Reed, Walter Lippmann, Bill Haywood, Isadora Duncan, and John Dewey, among others. Kelly uses this supporting cast to keep his study lively and fascinating. Better than most of his friends and acquaintances, Collier succeeded in straddling the progressive-radical fence and hence did not alienate most of the liberal and wealthy individuals whose support and influence he need to achieve his goals. His ability to attract funding for his various pro-Indian activities constitutes one of the more intriguing aspects of the story.

Kelly makes excellent use of personal papers, interviews, government documents, and the records of various pro-Indian organizations to provide insights valuable to those interested in Native Americans, modern race relations, and progressivism. Kelly's second volume will undoubtedly focus on Collier's years as commissioner of the Bureau of Indian Affairs and his efforts at Indian reform. Its arrival is eagerly awaited.

MARYCREST COLLEGE

STEPHEN D. BODAYLA

*American Indian Women: Telling Their Lives*, by Gretchen M. Bataille and Kathleen Mullen Sands. Lincoln: University of Nebraska Press, 1984. 209 pp. Notes, bibliography, index. \$18.95 cloth.

That the life stories of American Indian women deserve to be included in the literary genre of autobiography is the central thesis of this well-argued book. From their perspective as specialists in American Indian literature, the authors make a strong case for Native American women's personal reminiscences as literature.

The opening sections of the study place Indian women's personal writings in the category of autobiography by relating them to similar works, such as captivity narratives written by white women and men as well as life tales recorded by black slaves. In addition, the initial chapters discuss the collecting and recording of Indian women's stories and analyze in detail the various revelations found in them.

The bulk of the volume is devoted to a detailed examination of specific Native American women's autobiographies. These include the chronicles of Mountain Wolf Woman, a Wisconsin Winnebago;

Maria Chona, a Papago Indian; and Maria Campbell, a Canadian Métis. These chapters are organized around the three themes that the authors see as central to these women's lives: tradition and its contact with white culture, acculturation, and a return to tradition. As the individual memoirs illustrate these various stages, they also demonstrate the strength and endurance of many Indian women.

This study is pathbreaking in the sense that seldom, if ever, have the writings of American Indian women been regarded as worthy of notice, much less of study. Because, beginning with the early observations of European explorers, Native American women have been seen as inferior and debased, the power and prestige actually held by them has been overlooked. The fact that American Indian women did indeed play significant roles within their societies is one reason that their memoirs deserve recognition.

According to Bataille and Sands, another reason that these stories merit serious study is their creative nature. Combining the Indian oral and white written traditions, these chronicles are personal reminiscences based on fact with inventiveness which stems from the literary skills of the Indian woman and her translator, recorder, or editor, a combination termed "bicultural composite authorship" here.

The book's many contributions to women's history and American Indian history are capped by an extensive annotated bibliography. Overall, it is a work that should encourage additional scholarship in a long-neglected area.

UNIVERSITY OF NORTHERN IOWA

GLEND A RILEY

*American Protestantism and United States Indian Policy, 1869-1882*, by Robert H. Keller, Jr. Lincoln: University of Nebraska Press, 1983. xiii, 359 pp. Photographs, maps, appendixes, footnotes, bibliography, index. \$27.95 cloth.

This study is impressive. For too long post-Civil War American historians have concentrated on the military aspect of United States Indian policy. Only since 1971 have scholars mined the political, social, and religious aspects of the often-mentioned, yet little understood, "peace policy" of President Ulysses S. Grant. Robert Mardock's *The Reformers and the American Indian* (1971), Francis Paul Prucha's *American Indian Policy in Crisis: Christian Reformers and the Indians, 1865-1900* (1976), and a recent work by Clyde A. Milner, *With Good Intentions: Quaker Work among the Pawnees, Otos, and Omahas in the 1870's* (1982) broke ground that Keller examines in totality.

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