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ISAR is an important resource for American Studies; Tim Miller tells about an important product of its work. **THE ENCYCLOPEDIA OF AMERICAN RELIGIONS**. Edited by J. Gordon Melton. Detroit: Gale Research, 1987, \$165.00. The Institute for the Study of American Religion, headed by J. Gordon Melton, the editor and author of this impressive tome, is devoted to the daunting task of documenting all of American religion. Since the larger and better-established religions tend to maintain archives of their own, ISAR has concentrated especially on the marginal groups: the ephemeral, the small, the odd, the underrecognized. After nearly a quarter century of accumulation, ISAR's resources are second to none, and this book demonstrates that.

The Encyclopedia of American Religions brings together basic information on all of the major and hundreds of the minor American religions. The volume is organized by "families" (ranging from the Western Liturgical family, including Catholicism and Episcopalianism, to such families as "Ancient Wisdom" and "Magick").


Part I provides introductory essays and bibliographical resources for each of the twenty-two families; the far longer Part II is a directory which provides a few paragraphs of background on each group plus listings of numbers of members, publications, educational facilities and the like. Multiple indices help make the work accessible.

This reference volume deserves a place in virtually every school and public library.

News of two massive research/reference projects reaches us from Chadwyck-Healey Inc. The first is the **CATALOGUE OF MANUSCRIPTS IN THE HOUGHTON LIBRARY, HARVARD UNIVERSITY** in eight royal quarto volumes (Alexandria, Virginia, 1986). The catalogue is \$1600; the catalogue plus inventory, \$2300. This is a most useful tool for Americanists, of course, because of the Houghton's powerful collections on important nineteenth-century New England historical figures and on major authors.

Then there is the **NATIONAL INVEN-**

TORY OF DOCUMENTARY SOURCES. It is divided into several parts—the first covers Federal Records (The National Archives, The Smithsonian Institution Archives and the several presidential libraries (1600 microfiche with printed index, \$3950); the second, the Manuscript Division of the Library of Congress (900 microfiche with printed index, \$2750); the third, state archives, libraries and historical societies,

DAILY TERRITORIAL ENTERPRISE	
VOL. XXVII.	NO. 423
VIRGINIA, NEVADA, SATURDAY, JULY 2, 1874.	
<p>SAD FATE OF AN INVENTOR</p> <p>A gentleman who has just arrived from the borax fields of the desert regions surrounding the town of Columbus in the eastern part of this state, gives us the following account of the sad fate of Mr. Jonathan Newhouse, a man of considerable inventive genius. Mr. Newhouse had built what he called a "solar armor," a device designed to protect the wearer from the fierce heat of the sun in crossing deserts and burning alkali plains. The armor was made of a long close-fitting jacket made of common sponge and a cap or hood made of the same material; both jacket and hood being about an inch in thickness. Before starting across a desert this armor was to be soaked with water. Under the right arm was hung an India rubber sack filled with water with a small ... tube leading to the top of the hood. In order to keep the armor moist, all that was necessary to be done by the traveler, as he walked over the burning sands, was to press the sack occasionally. A small quantity of water would be forced up and thoroughly saturate the hood and the jacket below it.</p> <p>Thus, by the evaporation of the moisture in the armor... might be produced almost any degree of cold. Mr. Newhouse went down to Death Valley, to try the experiment of crossing that terrible place in his armor. He started out into the valley one morning from the camp nearest its borders, telling the men at the camp, as they laced his armor on his back, that he</p>	<p>would be back in two days. The next day an Indian who could speak but a few words of English came to the camp in a great state of excitement. He made the men understand that he wanted them to follow him. At the distance of about twenty miles out into the desert the Indian pointed to a human figure seated against a rock. Approaching, they found it to be Newhouse still in his armor. He was dead and frozen stiff. His beard was covered with frost and—though the noonday sun poured down its fiercest rays—an icicle over a foot in length hung from his nose. There he had died miserably, because his armor had worked but too well, and because it was laced up behind where he could not reach the fastenings.</p>
	

A tall tale, from *What Time Is This Place?* See p. 120.

MY CHRONOLOGY

I WAS BORN IN PEDRIA	1970	MY FAMILY MOVED TO CHICAGO WE BOUGHT A HOUSE
	1971	
MY TWIN SISTERS WERE BORN	1972	I GOT FRECKLES THE PUP FOR CHRISTMAS
THE HOUSE CAUGHT FIRE RODE FIRST PONY AT ZOO	1973	
MY PARENTS WERE DIVORCED	1974	I MOVED TO LIVE WITH GRANDMA JONES
MY FIRST DAY AT KINDERGARTEN	1975	I FLEW TO MEYILD FOR A MONTH
MRS. EGLY WAS MY FIRST GRADE TEACHER	1976	MY HALLOWEEN PARTY
MOM REMARRIED	1977	I LEARNED TO SKI
I JOINED A SCOUT TROOP IN BAKERSFIELD	1978	BROKE MY ARM
FRECKLES DIED GOT MY 10-SPEED BIKE	1979	GOT MY FIRST PAPER ROUTE

From a section of *What Time Is This Place?* which guides young readers to look at their personal histories. See p. 120.

published as microfiche and indices in units of \$1000 per unit; and the fourth, academic libraries and miscellaneous repositories, also sold unit by unit.

The publishers would like us to run an extensive description and evaluation of this material, something it is probably inappropriate for us to do given the mission of this journal. We are pleased, however, to alert readers to the fact that major libraries will shortly have these immensely useful materials, which, in the perfectly reasonable words of the publishers' blurb, should provide "for scholars in search of documentary sources something similar to what the publication of the National Union Catalogue has done for scholars looking for published materials." They will certainly make life easier for many of us who work with original documents; more important, they will make it less likely that we will remain unaware of the existence of something important.

Robert Oppenheimer comments on two collections on Chicano topics: *WAR OF WORDS: Chicano Protest in the 1960's and 1970's*. By John C. Hammerback, Richard J. Jensen and Jose Angel Gutierrez. Westport, Connecticut: Greenwood Press, 1985, \$29.95. The authors present an analysis of the speeches of four leaders of the Chicano protest movement of the

1960's and 1970's, Cesar Chavez, Rodolfo "Corky" Gonzalez, Jose Angel Gutierrez and Reies Lopez Tijerina. There is also an essay by Gutierrez on other less radical leaders of the time.

The essays clearly demonstrate the Chicano leaders' articulation of the ideology, desires and needs of each of the movements. The authors compare and contrast the rhetoric of the leaders, their background, use of language and ability to present the demands of their constituents. The rhetoric presents the individual ideals and goals of each movement as a separate entity. For example, Gonzalez deals with urban poor Chicanos, Chavez with farm workers and Tijerina with demands for acceptance of Spanish and of colonial Spanish land grants in New Mexico. This aspect of the volume is well researched and presented.

However, the essays lack any real cohesiveness or conclusion. There is little or no attempt to compare and contrast the movements these leaders represented, no attempt to link the movements to other civil rights activism of the time (Blacks, Native Americans and women) or the anti-Vietnam War movement. The most important omission is discussion of the impact of the protests of the 1960's and 1970's on present day Chicano politics and radicalism, especially the impact of the leadership and the dialogue. As

a consequence this volume tells about little but the rhetoric of ideology of four important Chicano leaders.

CHICANO STUDIES: A Multidisciplinary Approach. Edited by Eugene Garcia, Francisco Lomeli and Isidro Ortiz. New York: Teachers College Press, 1984, \$29.95. This interesting and valuable volume presents a series of multidisciplinary articles on Chicano immigration history, politics, folklore, literature, education, bilingual and cultural problems. An overview essay on future research needs and directions acts as a conclusion, but draws little on the essays presented or their interrelationship. Though the quality of the articles is uneven, individually they demonstrate the state of Chicano Studies.

These articles indicate the value and importance of Chicano Studies to American Ethnology and history. However, the volume lacks a concluding overview article that brings all these disciplines together so we can more easily understand the past and present of the Chicano community in the United States Southwest, especially its relationship with the Anglo population and its long term impact.

We gave Nancy Walker the opportunity to polish

her rusty French, with this result: An opportunity to see ourselves as others see us presents itself in the November 1986 issue of *Revue française d'études américaines*, devoted to essays on the woman writer in the United States. The issue includes the obligatory survey of feminist literary criticism and provocative essays on writers as disparate as Djuna Barnes and Erica Jong. Of particular interest to Americanists are Millicent Bell's "Female Regional Writing: An American Tradition," and Joanne Jacobson's "The Quotidian in Twentieth-Century Fiction by Midwestern Women." No consistent theme or thesis unifies the issue, but individual essays (about half in French, half in English) are useful to those whose primary interest is literature.

Patricia Neils writes about **IDEOLOGY AND PRACTICE: The Evolution of U.S. Foreign Policy.** Edited by Thomas B. Lee, Taipei, Taiwan, ROC: Graduate Institute of American Studies, Tamkang University (no price listed). These essays were presented at the Fourth Tamkang American Studies Conference held in 1984 at Tamkang University, as part of the celebration of two hundred years of Sino-American trade. The conference was attended by forty-six

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A receipt from the Olcovich Brothers store reveals purchases made by Mr. William Reker on June 1, 1889. Courtesy of Special Collections, University of Nevada Reno Library.

Personal papers used as historical evidence, from *What Time Is This Place?* See p. 120.

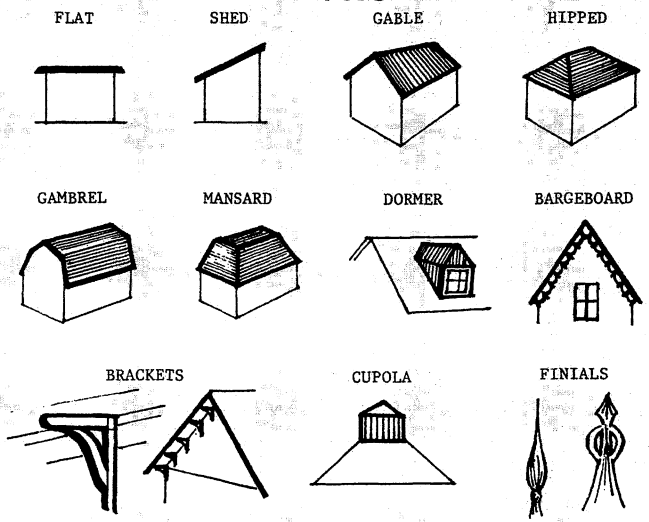
foreign scholars from various countries as well as about a hundred and sixty academics from the Republic of China, with presentations on a broad range of topics including historical, philosophical, behavioral and strategic aspects of U. S. foreign policy. For those of us accustomed to examining U. S. foreign policy from our own culturebound point of view, this volume offers some surprising new insights in the quest to see ourselves as others see us. For example, in a testy moment, Herbert J. Clancy, a Fu- jen University historian proclaimed: "Had President Truman followed the ideology he expressed in the summer of 1945 . . . the flag of the Republic of China would still be flying over the

Chinese mainland." Some of the wounds caused by U. S. policies toward China in the past were still strongly felt; embittered emotions were expressed. Not surprisingly, there were no scholars from the PRC. Most discussions of PRC-ROC-US relations were subdued. Overall well balanced, the essays should prove interesting reading to the layman and provide a useful source of information to students and scholars in the field.

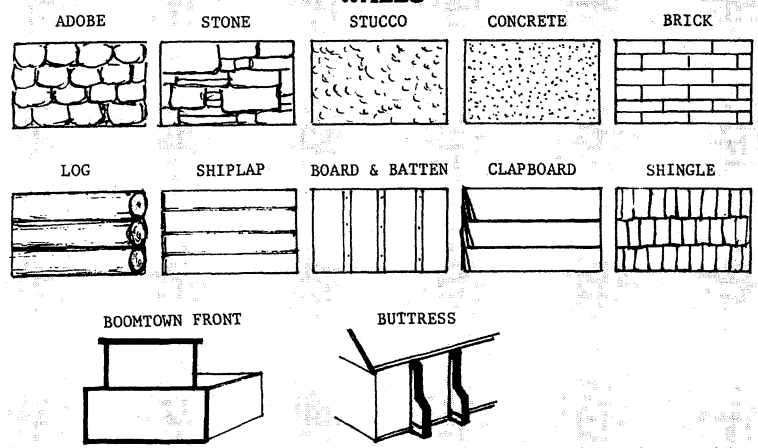
Moved by a notable collection, Bud Hirsch writes, The title of Gerald Vizenor's collection of narratives, **THE PEOPLE NAMED THE CHIPPEWA: Narrative Histories** (Minneapolis: University of Minnesota Press, 1984, \$12.95,

Parts Of Buildings

ROOFS



WALLS



The "Buildings" section presents buildings as documents of the community's past; their style and function contain valuable historical information. From *What Time Is This Place?* See page 120.

paper) is intentionally ironic, for that naming is precisely the problem he addresses in various ways throughout the book. The people call themselves "Anishinaabeg," Vizenor tells us, which is "a phonetic translation from the oral tradition"—but "the colonists named them the Ojibway and Chippewa." And so the colonists have been naming them ever since, naming them and defining them, studying them and explaining them in both the scholarly and the popular press, and though offering occasional insight, usually getting it all wrong.

Vizenor's wide-ranging narratives, representing a variety of subgenres from historical, analytical and personal essays to journalistic profiles and stories from Anishinaabeg oral tradition, are at once a response to and a potential corrective of the misrepresentations of the Anishinaabeg by outsiders. But Vizenor's is not a simple response. In none of these narratives does he attempt an analysis or a definition to replace those he attacks. Rather he offers various perspectives from which to consider, and most importantly to imagine, the Anishinaabeg for, as N. Scott Momaday says in the passage with which Vizenor opens the "Prologue," "Our very existence consists in our imagination of ourselves. . . ." To that end Vizenor effectively incorporates into his narratives excerpts from the work of various scholars, artists, observers and commentators, from Anishinaabeg shamans, storytellers and white-educated historians and theologians to A.I.M. leaders and urban Indian survivors. All contribute, as does the generous selection of photographs, to our understanding of how tribal people can be nearly defined out of existence, sometimes by their "friends" as well as by their enemies.

Perhaps what is most valuable about Vizenor's book, however, is its variety and inclusiveness, qualities which evoke both the dynamics of oral tradition and the ongoing flux of life itself. By these means Vizenor expands our understanding of Anishinaabeg life, as it was and as it is, makes us aware of the richness and integrity of Anishinaabeg culture and warns us of the consequences of naming others in arrogance and ignorance.

Here is James Officer on *IRREDEEMABLE AMERICA: The Indians' Estate and Land Claims*. Edited by Imre Sutton. Albuquerque: University of New Mexico Press, 1986, \$27.50. The fifteen essays in this volume, together with introductory passages linking them, provide a valuable addition to the library of scholarly works concerned with treatment of Native Americans. The contributors help us to a better understanding of the events surrounding passage of the Indian Claims Commission Act of 1946, and of the issues that the Commission was called upon to decide, additionally enlightening us on particular lawsuits and the roles of expert witnesses in gathering and presenting evidence, as well as presenting information about land claims not considered by the Commission and critically examining the question of whether the Commission achieved the goals Congress established for it.

The list of distinguished co-authors includes

Wilcomb Washburn; the historian Harvey D. Rosenthal; economist Leonard Carlson; anthropologists John F. Martin, Jack Campisi, Omer C. Stewart, Nancy O. Lurie and the late Ralph Beals; attorneys David H. Getches, Michael J. Kaplan and John C. Christie Jr.; editor Sutton himself; Roxanne Dunbar Ortiz; and a geographer, David J. Wishart. Several of these were directly called as expert witnesses in classic cases before the Commission. Officer adds that he personally would have welcomed additional information: claims not directly related to land, for example, and viewpoints of others outside the Commission on distributing awards. But while somewhat narrow in its field, he concludes, the book gives us important technical information on its specified topic and does an outstanding job of presenting it.



IN RESISTANCE: Studies in African, Caribbean, and Afro-American History. Edited by Gary Y. Okihiro. Amherst: The University of Massachusetts Press, 1986, \$30.00 cloth, \$12.95 paper, consists of eleven essays on the resistance of those oppressed by slavery and colonialism, from a 1983 conference on the fortieth anniversary of the publication of Herbert Aptheker's *American Negro Slave Revolts*. Roderick McDonald says, The thematic continuity of resistance transcends cultural and chronological disparities (included are articles on Black Caribs and African Nationalist Revolts, as well as topical and historiographical essays on slavery in the Americas and Africa), while the quality of the papers reflects the stature of the scholars represented, who include Michael Craton, Eugene Genovese, Paul Lovejoy and Peter Wood. *In Resistance* is not only a fitting testimony to the indomitability of enslaved and colonized Africans, but also a timely celebration of Aptheker's scholarship. Although reprehensibly treated by academia, Aptheker, as is carefully chronicled in a bibli-



ographical comment by his daughter, Bettina, has made an immense contribution to Afro-American historiography. And, as his own article in this thoroughly commendable volume displays, America's "first great white historian of the black experience" is still enhancing the scholarship with thoughtful and challenging analyses. "The struggle continues."

Thoughtful comments from Ted Hovet on a collection of essays: *YANKEE SAINTS AND SOUTHERN SINNERS*. By Bertram Wyatt-Brown. Baton Rouge: Louisiana State University Press, 1985, \$20.00. These essays are united by the theme that "a great moral chasm separated the antebellum North and South." While this might sound commonplace, Wyatt-Brown's concentration on two different conceptions of "honor" in the North and South has a great deal of significance for the study of social change in America. He convincingly argues that in the North modernization created "ego centered" individuals who "look upon institutions as merely temporary agencies to further ambitions and aspirations." Honor is equated with "individualistic dignity" and adherence to abstract moral principles. The South, however, maintained more traditional social structures and defined honor as "a claim for worthiness before the community." The reason slavery and the Civil War generated such passion, Wyatt-Brown argues, is that Northern "honor" fed a kind of self-righteous "madness" while Southern "honor" nurtured the fear that a new social order would destroy the much more traditional, community-centered world that defined personal worth. Wyatt-Brown admits that this scheme is open to criticism on the grounds that it downplays cultural diversity within regions. Nev-

ertheless it is a paradigm which casts considerable light on some of the social and psychological consequences of modernization.

Here is what Phillip Paludan says about *ABRAHAM LINCOLN AND THE AMERICAN POLITICAL TRADITION*. Edited by John L. Thomas. Amherst: University of Massachusetts Press, 1986, \$20.00: These six essays, by Robert Weibe, Don Fehrenbacher, William Gienapp, Stephen Oates, Michael Holt and James McPherson, discuss Lincoln's male-centered political environment, the accuracy of transcriptions of Lincoln's words and the impact those words had, the nature of the electorate that put him in the presidency, the political ideology he followed and his political maneuvering and the extent to which Lincoln encouraged a second American Revolution. The range of scholarly approaches is broad, including quantitative analysis, rhetorical interpretation and careful chronology, but all approaches are ably done, provoking new insights on "one of the very few of the world's leaders who stay alive," in Barbara Ward's words.

A good friend of this journal has published a most useful reference work—Gail Coffler, *MELVILLE'S CLASSICAL ALLUSIONS: A Comprehensive Index and Glossary*. Westport, Connecticut: Greenwood Press, 1985, \$37.50. Honorable and useful work, as your editor can testify—he and his wife are involved these days again in an annotated edition of Poe, and lean repeatedly on volumes on that author comparable to Gail Coffler's on Melville. (Those on Poe are mainly by a diligent and intelligent scholar named Burton Pollin.) Picky stuff of interest only to pedants, one would think, but the implications of specialized reference works can be broad. Americans of Melville's era reinvented classical Greece and Rome to serve national purposes and to treat national maladies.

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Melville, with his anthropologist's imagination and cross-cultural sophistication, saw meanings and connotations in the classical past which were not always encouraging for the American present or future. The compiler should now write a nice essay for us on what Melville's classics say about Melville's America. The book is beautifully organized—a master index, a work-by-

work index, lists by categories ("Roman Emperors"; "Cities" and so forth), and a lovingly crafted, broadly useful "Glossary."

Of a collection of essays called **THE MUSEUM WORLD OF HENRY JAMES**. By Adeline R. Tintner. Ann Arbor: UMI Research Press, 1986, \$49.95, Floyd Horowitz writes, The subject of this book concerns both the reasons for the use in Henry James's fiction of certain identifiable art objects and, since quiet allusion often played a complementary part, the documentation as well of exactly which art objects probably were referred to. Tintner's work conceptually brings together several decades of her scholarly research, forming a wonderfully interesting data base that spans the entirety of James's known canon. Since to identify the art allusion that James purportedly worked into a fiction she often has to explain what he may have intended in his literary construction, Tintner shows herself no less fully a confident and global interpreter.

But taken together according to her organizational principle for the book, these critical essays do not developmentally in sum come up to the level demanded by her subject. In significantly analyzing the intent of such an author as James, the critic systematically must explain the ideas which intellectually governed the development of the fictional technique under discussion.

Tintner never develops James's ruling concepts of allusive imagery, nor does she convey an adequate sense of James's organic mode of fictional construction. Instead, *ad hoc*, though according to her interpretive surmise, she weaves an exceptionally well documented, generally interesting, yet still impressionistic estimate of what James more fully intended when he so consistently made allusion to the various art objects she discerns to be there in the fiction.

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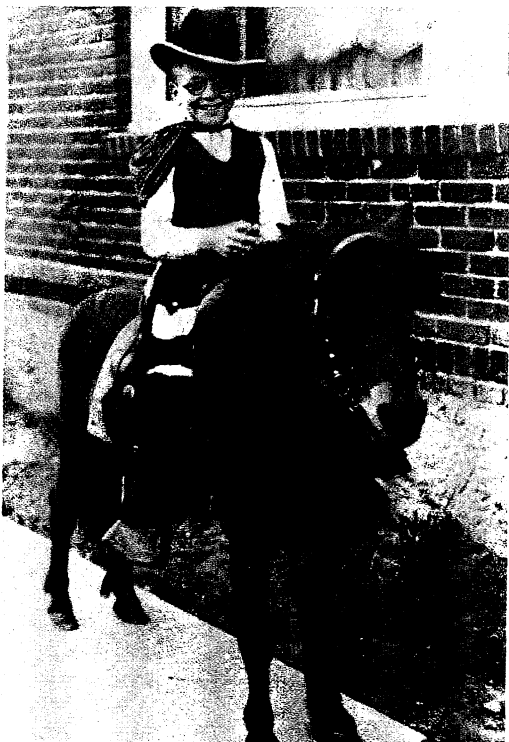
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From Wales comes this from our long-time board member Warren French on **THE AMERICAN SHORT STORY: I: Initiation**. Edited by Peter Freese. Texts for English and American Studies 16. Paderborn: Ferdinand Schoningh, 1984-1986, 15.8 DM. The professor for Amerikanistik at the University of Paderborn, West Germany, edits a series of "Texts for English and American Studies," for which he has assembled a collection of American short stories on the initiation theme. The most interesting part of the project, however, is not the textbook, but the almost 500-page "teacher's book" that he has prepared, which contains the best account of the initiation theme throughout literature and specifically as it has emerged in American literature that I have seen anywhere. Seeing our own literature from a foreign perspective in such an incredibly detailed study reorients one's thinking, especially about how much really first-rate scholarship gets tucked away in places where it may not be even found, let alone appreciated, whereas many publicized scholarly studies turn out really not to be very useful. Anyway Peter Freese has done a great job here, and he surely merits recognition from Americanists everywhere.

Randa Dubnick says that **CRITICAL ESSAYS ON GERTRUDE STEIN**. Edited by Michael J. Hoffman. Boston: G. K. Hall, 1986, \$35.00, is the first collection of critical essays on Gertrude Stein. Hoffman's introduction presents an excellent overview of the trends in Stein criticism. His discussion encompasses not only works included in this collection, but the rapidly widening field of Stein criticism.

Well-chosen selections represent the range of reactions to Stein. Read straight through, the collection provides an excellent chronological



The itinerant photographer's costume and pony and your kid. From *What Time is This Place?* See page 120.



Three home-made string instruments show in a shot of a Carson Valley family band. Photo (c. 1900) courtesy of the Nevada Historical Society.

overview of Stein criticism, from the reactions of her contemporaries (friends, fellow writers, the puzzled press) through some of the best analyses of the sixties and seventies to the most recent poststructural and feminist approaches. (Four of the essays appear in print for the first time here.)

J. Bunker Clark reports on SAMUEL BARBER: A Bio-Bibliography. By Don A. Hennessee. Westport, Connecticut: Greenwood Press, 1985, \$39.95. A rich source of information concerning the compositions by Barber (1910-1981), best known for his "Adagio for Strings," this book is in the publisher's new series concerning twentieth-century European and American composers—of which sixty-eight are now projected and four are available. The brief "bio" section provides only essentials of Barber's life and career. Since the index allows access to authors of comment on Barber and his works, I wonder whether the bibliography section might better have been arranged chronologically rather than by author: certainly information about an individual composition, including first performance, early reviews, further writings and discography, would have been more convenient together. This series should be in any university or public library purporting to be comprehensive.

Comments on a reference work for the history of medicine—especially medical education and psychiatry—and social welfare come to us from John C. Burnham. FOR THE WELFARE OF MANKIND: The Commonwealth Fund and American Medicine. By A. McGehee Harvey

and Susan L. Abrams. Baltimore: The Johns Hopkins University Press, 1986, \$32.50. This is an informative administrative chronicle of the major programs and the official rationale for the actions of one of the most influential foundations. The Commonwealth Fund was almost always a trend setter, especially in the social as well as technical applications of medicine.

WHAT TIME IS THIS PLACE? An unimpressive-looking textbook intended to introduce youngsters to local and community history, this has been sitting on Your Faithful Editor's desk since its publication in 1982. It is not the kind of thing we review, even in OBNA, but has been done with such craft and imagination that YFE has been unwilling either to pitch it out or to put it in the carton of books which *American Studies* uses for its annual yard sale. (Oh, it's not really a yard sale. Publishers tell us they generally don't want back review books that we are not going to review, so we make them available at a nominal cost to students and colleagues at an annual book sale; the proceeds help defray journal publication costs.)

It is appropriate to discuss here because the authors, Marie E. Freeman and Jeffrey Kintop, have taken a marvelously integrated approach to community and history. Although it focuses on its home state—the volume and an accompanying teacher's guide come from the Research and Educational Planning Center of the College of Education, University of Nevada, Reno (price \$9.25); the book's subtitle is "Nevada: Its Land And Communities"—it combines personal history, oral history, ethnic information, maps and



The "Photographs" section briefly outlines the history of photographic processes and includes information on preserving old and new photos. Photo courtesy of the Nevada Historical Society. All cuts in this column are from *What Time Is This Place?*, used by permission of the Trustees of the Grace Dangberg Foundation, Inc.

photographs, old newspapers, public records and personal papers, material culture, architecture, museums and cemeteries in a way which would serve as a model for students more sophisticated than those for whom this little workbook-format volume was intended. The examples of pages from old newspapers, old photographs, letters and so on have been chosen with great

skill, so the book is inviting to look at and fun. It is, indeed, a model of its kind, an encouraging sign that all of our work in American Studies for years to get people to pay attention to connections between material objects, printed documents, local history and world-shaking movements has had some impact.

american studies column

(continued from p. 4)

History at Princeton, where the zip is 08544 and the telephone (609) 452-4997.

The POPULAR CULTURE Association in the South announces that its next do runs October

1-2, 1987. Robert E. Tournier, Sociology, College of Charleston, South Carolina, 29424 will inform you.

500 BUCKS looks pretty good, usually, to a new Ph.D., and the American Studies Association has that much to give away for what its judges think is the best dissertation in the field; the award will be called the Ralph Henry Gabriel Dissertation Prize. You want the rules? Contact the ASA at the University of Pennsylvania, Philadelphia. The zip is 19104. The phone is (215) 898-5408.

A grad student at U.C.L.A. wants help gathering material on landmarks of women's history. Readers who have written guides or developed walking tours to WOMEN'S LANDMARKS, especially places in Los Angeles, Chicago or Boston, will make Gail Dubrow grateful if they contact her at the Graduate School of Architect-

