

His book is charmingly written and is filled with sane and mature discussions of many educational problems. It deserves wide reading among educators. Among the many charming pages are Dr. Penrose's estimate of himself and of his loyal wife who has carried the burden of the College almost equally with himself (pp. 209-13). Washington should be proud of its Penrose's.

EDWARD MCMAHON

The Prophet Dance of the Northwest and Its Derivatives: The Source of the Ghost Dance. By LESLIE SPIER. (Menasha, Wisconsin: George Banta Publishing Company. 1935. Pp. 74.)

The great Indian messianic cult known as the Ghost Dance which originated among the Paviotso of Nevada in 1890 and spread widely among the Indians of the Great Plains is the best known of a number of such movements in various parts of the West. It was preceded by a like cult in 1870 which originated at the same point but spread westward into California. Long known also have been two somewhat similar movements, both of which first appeared in Washington but subsequently spread across state boundaries. One, the Smohalla cult, was named from its leader, a Wanapam Indian of Priest Rapids on the Columbia river. This cult still lives on the Yakima and Warm Springs (Oregon) Indian reservations. The second, the Indian Shaker cult, came into being through the activities of John Slocum, a Skokomish Indian of lower Puget Sound. It is very much alive today, its missionaries having carried it into British Columbia and through Oregon into California.

Now the existence of these movements has been accepted by anthropologist and historian alike as a natural outgrowth of the conflict arising from the increasing encroachment of the white man upon Indian territory. Thus James Mooney, who has described these movements at greatest length (*The Ghost-Dance Religion and the Sioux Outbreak of 1890*, Annual Report of the Bureau of American Ethnology, 14, pt. 2, Washington, 1896) says, "And when the race lies crushed and groaning beneath an alien yoke, how natural is the dream of a redeemer, an Arthur, who shall return from exile or awake from some long sleep to drive out the usurper and win back for his people that which they have lost."

Referring to the 1890 movement, Mooney says, "The great underlying principle of the Ghost Dance doctrine is that the time will come when the whole Indian race, living and dead, will be reunited

upon a regenerated earth, to live a life of aboriginal happiness, forever free from death, disease, and misery."

So obviously applicable to the phenomena was the explanation in terms of dire need for a messiah, growing out of unique circumstances, that no other might ever have been offered had not new field work brought to light new facts. With each new ethnologic investigation in the region it became increasingly apparent that the number of individual messianic movements was far greater than had been thought formerly. Remnants of various cults were picked up from one tribe and another, many of them antedating even the 1870 Ghost Dance. The reasonable conclusion was that each cult was merely a variant expression of an old and wide-spread culture pattern and that any simple explanation that the movement was born of an exigency was insufficient. This observation was made to the reviewer by Dr. Spier a number of years ago.

In the present paper Dr. Spier has collected all of the available published material on the lesser cults of the Northwest, which, to avoid confusion, he has called the "Prophet Dance." After an exhaustive analysis of this data he concludes that "the ultimate origin of the two Ghost Dance movements was not with the Paviotso but in the Northwest among the tribes of the interior Plateau area," and further that "It is possible to show that the northwestern cult was . . . the source . . . also of the Smohalla cult of eastern Washington-Oregon and its modern form, the Pompom or Feather religion, and perhaps of the pseudo-Christian sect of Shakers now flourishing in adjacent coastal territory" (p. 5).

To support these contentions, Dr. Spier has sought evidence not only from the cults themselves but has demonstrated the aboriginal background of culture upon which the cult structure was built. In an appendix he has supplied the raw data, gleaned from innumerable sources, upon which his conclusions were based.

The importance of the contribution to the reconstruction of native culture history of western America which this paper makes is hard to overestimate. The thesis is so startling a one, because it was so little anticipated, that with less substantial support than that which Dr. Spier has furnished, it would doubtless be met with considerable skepticism. With that support, however, it becomes a gratifying demonstration of what may be learned of historical sequences from careful analysis of data obtained in flat perspective.

For a correspondingly satisfactory insight into another vital as-

pect of the "Prophet Dance," its detailed form and function, tribe by tribe, we must wait upon further field work, some of which is now in progress.

VERNE F. RAY

Alaska Natives: A Survey of Their Sociological and Educational Status. By H. DEWEY ANDERSON and WALTER CROSBY ELLS. (Stanford University, California: The Stanford University Press, 1935. Pp. 472. \$5.00.)

Part I of this new volume upon the *Alaska Natives* consists of a rather exhaustive study of the physical, social, and economic status of the Alaska Eskimo, both before and after the advent of the white man. The description of the early status is based necessarily on records and reports of visitors. That of the present situation is based on careful observations made possible by visits to villages including approximately seventy per cent of the population now being cared for educationally by the United States government schools. The early low culture, with its poorly developed social life, is shown to be adapted to a marginal existence. The educational system was fundamentally conservative, being directed toward an understanding of the forms and significance of taboos, daily activities, ritual and ceremonial. The native language, though comparatively flexible, has no written form, thus complicating the translation to English. This early culture is traced through the modifications brought about by the infusion of "white" culture to its present status. The present situation shows the Eskimo to have benefitted in some respects, but to have suffered in other respects, from the coming of the white men.

Part II is concerned with a survey of the native schools of Alaska. A majority of the schools were visited, tests of ability and achievement were administered to some fifty per cent of the native pupils. Weaknesses and lack of adaptation to the needs of the native population were pointed out, and recommendations were made covering organization, personnel, curriculum, industrial schools, health, physical equipment, and financial policy.

The investigation appears to be reliable, and the conclusions and recommendations valid. The findings should be of considerable value in adapting the native schools to the cultural needs of the Eskimo population as they now exist and as they probably will exist. Of perhaps secondary, but none the less real, value is the presentation of a technique for the study of a primitive people.

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