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Gresham's Law, by which bad money drives out good, seems unfortunately to have its parallels in the diplomacy of this era. The treaty system for negotiations between tribe and colony was manipulated by both sides, sometimes for joint benefit at the expense of a third party. If the Iroquois were "thunderstruck" on learning that the French king had ceded Indian lands to the English king in 1763, the Iroquois quickly adapted by selling Shawnee and Cherokee hunting territories to Sir William Johnson at Fort Stanwix in 1768. (Actually, the Iroquois had picked up that cute trick earlier when Pennsylvania's governor got them to claim Delaware lands in 1742; these were the infamous "Walking Purchase" lands.)

I am less inclined than Professor Calloway to venerate the "spiritual" aspect of events. For many Europeans, spirituality consisted in a belief that God had donated Indian lands to them. For the warriors whose shirts were made bulletproof by Wovoka's blessing, some hard thinking was made necessary by Hotchkiss bullets.

I think also that Calloway is somewhat too gentle toward the hard-bitten men and their governments determined to beat down Indians and seize their lands. Perhaps, however, his mild tone will persuade more readers than harsh denunciation. His book does sweep over the territory of Indian-European mixing, and its range is geographic as well as functional. It deserves high praise.

Francis Jennings
Newberry Library, Emeritus

One Nation Under God: The Triumph of the Native American Church. By Huston Smith and Reuben Snake. Sante Fe, New Mexico: Clear Light Publishers, 1996. 176 pages. \$24.95 cloth.

This book is an excellent assemblage of texts on the Peyote Way under the direction of Huston Smith, an eminent scholar of world religions, and Reuben Snake, now deceased, a lifetime peyote Hochunk (Winnebago) practitioner and peyote activist. Other contributors include Edward Anderson, Claremont Graduate School; James Botsford, Director of the Indian Law Office of the Wisconsin Judicare; and Walter Echo-Hawk, Pawnee lawyer and staff attorney for the Native American Rights Fund; Jay Fikes, a scholar of Huichol Indian religion; and perhaps most importantly, the direct narrative voices of many Native peyote practitioners.

Further, Phil Cousineau and Gary Rhine contributed to the book and acted as joint producers and co-directors of an accompanying film, *The Peyote Road: Ancient Religion in Contemporary Crisis* (Kifaru Productions, San Francisco).

Both the book and the film provide an outstanding introduction to the Peyote Way as practiced by more than 250,000 members of the Native American Church (NAC) and its many affiliated communities. The text is easy to read, clear, covers all the basic issues of the history and practice of the Peyote Way, and uses extensive testimony from Native people who have had long-term involvement with peyote and its positive spiritual benefits. The close mirroring of contents between the book and film make their use in the classroom particularly effective. The film is perhaps the best existing documentary on the Peyote Way as seen from Native perspectives, and is powerful, aesthetically rich, and moving, allowing the viewer to link the written testimony with vivid impressions of the many people who speak in the book. *The Peyote Road* also contains many examples of peyote art, useful photographs of individuals and peyote paraphernalia, and an excellent bibliography of basic written sources for further peyote research in history, law, and medicine.

To date, most writings on peyote have been by non-Native scholars and historians. Starting with James Mooney in the early twentieth century, non-Native authors have assembled a variety of texts generally focused on making the use of peyote comprehensible to non-Native populations. Some of these works, like *The Doors of Perception* by Aldous Huxley (1954), have popularized the peyote plant with little or no understanding of its use by Native religionists. Others, more anthropologically oriented, like *The Peyote Cult* by Weston La Barre (1938), *The Peyote Religion Among the Navaho* by David Aberle (1966), and *The Peyote Religion: A Study in Indian-White Relations* by James Slotkin (1975), have given substantive information about the actual use of peyote among Native peyotists but only through the lens of analytic categories quite alien to the actual practitioners. The one memorable exception to this rule is *Peyote Hunt: The Sacred Journey of the Huichol Indians* by Barbara Myerhoff (1974), which attempts to give an ethnic account of peyote use from the perspectives of a particular Huichol religious leader; also, *Pipe, Bible, and Peyote Among the Oglala Lakota: A Study in Religious Identity* by Father Paul Steinmetz (1980) illumines the interface between traditional Lakota religion, the use of peyote, and Lakota Christianity. To this list should be added *Peyote Religion:*

A History by Omer Stewart (1987), which is by far the best and most dependable source for recovering the troubled and conflictual history of peyote use in relationship to United States federal and state laws.

What Huston Smith and Reuben Snake contribute to this literature is a volume that is written largely from the perspective of Native people who have long valued and revered the use of peyote. The range of Native voices moves from the impassioned commitments of lifelong peyote users, through a general description of peyote ceremonialism by peyote religious leaders, to objective legal and historical overviews by Native scholars and/or lawyers. The multivocal, communal strategy for assembling this text moves it out of the arena of monological discourse by a detached non-Native observer and into a dialogical setting more reflective of the dynamics and commitments of living Native communities. Throughout the text, peyote is referred to as a "sacred herb" and is recognized as such by most peyote users; it is also commonly referred to as "medicine," and, according to coeditor Reuben Snake, as communicating "God's love" through the peyote rites. It is clear that a large majority of Native peyote practitioners have integrated Christian beliefs into the practice of the peyote rites, an integration that they see as central and basic to peyote religious life. And yet indigenous Native religious attitudes are also articulated with equal if not stronger commitment in the practice of the Peyote Way.

This diversity of emphasis is evident in the many brief personal narratives recorded. Many narratives by women are given, voices lacking in earlier works. These women tell how central a role peyote has played in communicating spiritual values, teaching proper behavior, and in purifying their minds and hearts. The men speak of the rich symbolism of the peyote ceremonies, the importance of the fire and drum, and how peyote has helped so many overcome alcoholism and other types of addiction. There are several very excellent vision narratives and a good number of firsthand stories on peyote healings. Throughout the narratives, Christian and traditional religious values are woven together into peyote patterns more or less Christian depending on the individual narrator. Historically, peyote religion has centered on the John Wilson Caddoan Big Moon ceremony (also known as Cross Fire) or the less Christian Half-Moon ceremony from the Comanche Quanah Parker. But both mix religious traditions from the indigenous peoples of the Plains and northern Mexico (covered by Jay Fikes), with various Christian themes. A

detailed account is given of a peyote ceremony, tied to a similar recreation in the film by Otoe-Missouri peyote leader, Johnny White Cloud. The role of each ceremonial leader is explained, and the ceremony is divided into preparation, opening prayers, sitting up (all night), the midnight ceremony, the morning water call, and the final morning feast.

The later selection by Edward Anderson discusses the pharmacological and legal issues surrounding the psychotropic properties of peyote. The cactus *Lophophora* contains fifty-five alkaloids including mescaline, which he notes makes up about 1.5 percent of the dry weight of the cactus. The change in mood and cognition attributed to peyote, its ability to deepen awareness or to make the mind more receptive to visions, has never resulted in a human fatality. According to Oscar Jangier, reporting on team research done with Huichol Indian volunteers, peyote causes no chromosomal damage, nor is there any evidence of hereditary abnormality among peoples who have been using peyote for more than sixteen hundred years. Peyote is nonaddictive, and M. H. Seevers found that on a scale of addiction, alcohol ranked the highest (21) and peyote the lowest (1); peyote was included only because test subjects showed increased tolerance when ingesting it. Behavioral changes induced by peyote are overwhelmingly positive and linked to successful means for overcoming more destructive addictions like alcoholism. Such conclusions are strongly supported by documented, mainstream medical research.

Legal classification remains, unfortunately, obscure and contradictory. Starting with the 1930s California classification of peyote as a "narcotic" (a term with little medical consensus), peyote has been continually mislabeled by non-Native lobbyists in pursuit of their own moral ideals while generally turning a blind eye to the legalized use of far more destructive drugs like alcohol and over-the-counter medicinals. With the 1970 passage of the Comprehensive Drug Abuse Prevention and Control Act, peyote was listed as a Schedule I "hallucinogen"—a distinction that not only denies Native interpretation of peyote as a religious sacrament, but also substitutes a bogus value judgment as legitimate legal parlance. Native practitioners of the Peyote Way do not regard peyote as a hallucinogen; such a construct clearly shows a long-enduring pejorative attitude toward the positive religious experiences associated with peyote use. According to Anderson, while Schedule I substances are defined as having "high potential for abuse," there is no documented evidence of peyote abuse. Section 404 of the Control Act explicitly notes that

the use of peyote as a controlled substance does not apply to the religious ceremonies of the Native American Church.

However, many states ignored this federal act and continued to legislate peyote under state-sponsored drug-control laws. James Botsford and Walter Echo-Hawk follow up this "tango" of contesting peyote laws with a thorough review of relevant court cases, culminating in the Smith decision and its aftermath in promoting the formation of the Native American Religious Freedom Project (by Reuben Snake) and the 1994 passage of Public Law 103-344, making the "use, possession, or transportation of peyote for traditional ceremonial purposes" lawful and no longer prohibited by either federal or state laws—a long, painful victory yet to be tested in court. The book ends with a quiet and deeply felt tribute to Reuben Snake and a moving account of his death. Highly recommended!

Lee Irwin
College of Charleston

Seth Eastman: A Portfolio of North American Indians. By Sarah E. Boehme, Christian F. Feest, and Patricia Condon Johnston. Afton, Minnesota: Afton Historical Society Press, 1995. 171 pages. \$75.00 cloth.

There seems to be a new kind of ethnohistory book revealing itself in the world of anthropology these days. On its cover this book is supposed to be about Seth Eastman, but it is at least as much about James J. Hill, the nineteenth-century Minnesota railroad baron. As such, it is just one of many to join that ever growing genre in which Americans of the 1800s are being celebrated by historians and other writers for their contributions to the "Indian history" of that period. *O-kee-pa* by George Catlin (Yale University Press, 1967) is perhaps the most well known.

A similar style of "painterly" art history contemporary with the subject of this review is the art of the Swiss painter, Peter Rindisbacher, who documented the Red River Colony in Manitoba in the early to mid-1800s. Some of his work was shown at the Swiss Institute in New York City in 1996, and an important contemporary Native American art exhibition, *Red River Crossings: Contemporary Native American Artists Respond to Peter Rindisbacher (1806-1834)*, was also curated and shown in the same gallery, exclusively, as a counterpoint to Rindisbacher's