

American literature were combined in Harte: the new influences of the West and the new heritage of Europe. *Prince and Pauper* offers a lot of valuable information about Harte's life, his obscure marriage, his background and his various kinds of friendships. It also helps, to a greater or lesser extent, to contextualize some of Harte's stories. Even if Nissen's book represents traditional biography, its viewpoints are usually fresh and sometimes even surprising. One may hope that Nissen's book will encourage other scholars besides the biographer himself to read and analyze Harte's work, since – as *Prince and Pauper* shows us – Harte was an exceptional author worthy of further studies. Harte's biography is eloquently written and one cannot but envy Nissen's impressive command of English. It is perhaps worth mentioning that the dissertation on which Nissen's biography is based was awarded His Majesty King Harald V's Gold Medal in Norway in 1997.

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Joy Porter, *To Be an Indian: The Life of Iroquois-Seneca Arthur Caswell Parker*. Foreward by William N. Fenton. Norman: University of Oklahoma Press, 2001; xxiv + 309 pages. Notes, bibliography, index, illustrations; ISBN 0-8061-3317-1; \$34.95, cloth.

Arthur Caswell Parker, a pan-Indian spokesman and intellectual, deserved his reputation as a person who could 'get things done' (199). Indeed, Joy Porter's vivid account of his life will leave the average workaholic feeling downright lazy. Born on the Cattaraugus Reservation of the New York Seneca Nation (Iroquois) in 1881, of a white mother and a part-Seneca father, Parker was the great-nephew of Ely S. Parker, the Seneca who achieved high rank in the Union army during the Civil War, later becoming Commissioner of Indian Affairs. Such a cross-culturally successful ancestor was a major inspiration to Arthur Parker, who as a young man launched himself into a stunning variety of professions. He became an archaeologist and a museologist (his own coining for one who transforms museums into institutions of popular education and outreach). He was a folklorist, collecting and publishing material about his own and other Indian peoples. Passing up the chance to pursue a doctorate under the massively influential Franz Boas, Parker also became an anthropologist, if not a university-trained professional. He served as secretary-treasurer and president of the intertribal Society of American Indians, and as editor of its publications. In 1936 Parker was lauded as 'the most famous person of Indian ancestry in the United States' (205). He believed that Indians could integrate into American life while retaining their identity. Yet being neither fully Seneca (around 1903 he was adopted into the Bear Clan) nor fully white, he himself occupied, writes Porter, 'a liminal position within white and Indian society. He was, therefore, a person in between' (4).

A senior lecturer in American history at Anglia Polytechnic University, England, Porter thus focuses upon one of those early twentieth-century Indian intellectuals who sought to mediate between cultures. Previous important treatments of such 'cul-

tural brokers' include studies of Francis La Flesche by Joan Mark (1988, in a larger biography of anthropologist Alice Fletcher) and Charles A. Eastman by Raymond Wilson (1983).¹⁶ Porter depicts the driven and gifted Parker as a bundle of contradictions. Despite his own ancestry, he could denounce Indian-white marriage. Despite his devotion to Indian integration, he sometimes wrote like a white racist, employing eugenicist and evolutionary arguments against immigration and all kinds of racial blendings. He dedicated himself to Indian and particularly Iroquois causes, yet he could write with startling insensitivity. During archaeological excavations, for example, he joked that the bodies he found were 'good Indians too, for you know that they say the only good Indian is a dead one' (63). Although generous with his money and time, and attentive to the problems of individual Indians from all over the United States, he was also ambitious and self-serving. Indeed, many of his professional goals were expressions of his own need for acceptance by white society. Devoted to unearthing the 'authentic' tribal past, he encouraged Indians to manufacture 'traditional' artifacts – Porter insightfully touches on the whole issue of cultural 'authenticity.' These contradictions do not appear to have unduly worried Parker himself, and, until he died in his Seneca homeland in 1955, he enjoyed the accolades heaped upon him by Indians and by whites – some from beyond the United States. Above all, he saw himself as an educator, and valued museums, archaeology, and anthropology for their mass educational potential. Ironically, although critical of white stereotyping, in his voluminous publications he conveyed romantic stereotypes of Senecas and other Indian peoples.

Basing her conclusions on impressive research in archival and published primary sources, Porter writes clearly to portray the man in all his complexity. Sympathetic to Parker and Indians, she is unflinchingly critical of his racism and other failings. She effectively places his attitudes and actions in meaningful contexts: Iroquois tribal history; the turn-of-century campaign to assimilate Indians and allot their lands; the mounting criticism of government Indian policy, leading to the Indian New Deal in the 1930s; the rise of the new anthropology, inspired first by the evolutionary theories of Lewis Henry Morgan – one of Parker's great heroes; he wanted to 'out-Morgan Morgan' (73) – and later by Boas. Porter has chosen a mixed chronological and thematic approach: broadly following the outlines of Parker's life, each chapter focuses on a different professional/personal emphasis. This generally works well, although interactions over time can become unclear – in what ways, for instance, did Parker's Masonic membership influence his performance as editor or his obsessive campaign to transform the Rochester Museum?

Perhaps we learn too little about Parker's family life. His first wife had mental problems; then he embarked on a second and successful marriage. What happened? It is strange to find Porter justifying the workaholic's inattention to family with the

16. Joan Mark, *A Stranger in Her Native Land: Alice Fletcher and the American Indians* (Lincoln: University of Nebraska Press, 1988); Raymond Wilson, *Ohiyesa: Charles Eastman, Santee Sioux* (Urbana: University of Illinois Press, 1983).

remark that 'the sacrifice seemed worth it as he steered the [Rochester] museum through the worst of the Depression.' (189). Porter does not ignore the issue, but might have engaged more with the current controversy regarding museums and representation. Also, was further information available on Parker's own school days, surely relevant to his later self-image as an educator?

But this is pedantic nit-picking. In the preface Porter wonders whether her Northern Irish background, with its multiple cultural traditions, might have influenced her approach. It probably did, enhancing both the sense of empathy and of cultural complexity. The present reviewer, an Irishman doing American Indian history in Finland, is hopefully not an inappropriate person to evaluate a book about the boundary-crossing experiences of a Seneca intellectual written by an Irish woman doing American Indian history in England. I trust I will not appear ethnically partial by strongly recommending *To Be an Indian* as an important contribution to American Indian history, to cross-cultural studies, and to the history, broadly conceived, of education.

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