promising a future of freedom, regional development, and high employment.

This discourse in the early postwar right-to-work elections in the proto-Sunbelt proved crucial to the Right's ideological and electoral victories. Passage of these statutes helped unravel New Deal ideas that held that workers and unions formed a legitimate part of the tripartite body politic. Labor leaders were on the defensive from disaffected unionists, middle-class citizens, and business owners mobilizing against a supposedly corrupt cohort of racketeers. The crux of this cross-class agreement was that more and more voters accepted the argument that prosperity depended on overturning New Deal regulatory checks against business. Counter-organizing the Southwest undercut liberal plans for regional growth and modernization, weakened corporatist power-sharing schemes, and devalued liberal Keynesianism before the mid-1950s. Even if all right-to-work supporters were not ready to denounce the entire New Deal state, many rejected the Wagner Act as a crucial pillar of the Southwest's future and the national liberal-regulatory order. Instead, they embraced laissez-faire anti-unionism, which would become a part of Sunbelt conservatism's and the modern Right's ideological foundation.

Reviews of Books

*New Indians, Old Wars.* By Elizabeth Cook-Lynn. (Urbana, University of Illinois Press, 2007. xiii + 228 pp. $32.95)

When I first started reading this book, its writing style grated. Was it the many nouns conjoined as verbs, or was it the pulpy anger thickly spread? Despite these initial reservations, the energy, intelligence, and innumerable fresh insights of *New Indians, Old Wars* soon swept this reader along. Hewn from wide reading, deep knowledge, and long experience, each paragraph and page is crammed with compelling analysis.

Its arguments are too convincing for a reader to maintain disbelief for long. In a nation where Indian history still represents the elephant in the room of Manifest Destiny but whose wealth is premised upon Indian dispossession, Indian studies presents discomfiting truths. In mainstream academies, intricate—even apparently contradictory—identity, knowledge, and history issues can be difficult to accommodate. More thinking through all these lenses needs to be done.

Drawing upon a traditional story, Cook-Lynn states that she wants to help “keep the plot moving.” This humble-sounding purpose is overtaken by memorable and at times surprising discussions. In the chapter on “Literary Indians,” she points out that even today there are Indian studies courses relying exclusively on texts like *Hiawatha,* Fenimore Cooper's novels, and other fanciful non-indigenous representations. The relationship between Indian studies and history, as well as the legacies of American history propaganda as it shapes thinking in the academy, reveal the persistence of historical patterns.

Cook-Lynn offers an incisive analysis of the links between the American frontier wars and the recent war in Iraq. Here she conveys a courageous edginess: "Colonial tactics have remained fairly constant throughout history and they should be recognized today as strategies to diminish freedom for innocent and sovereign peoples. The foremost of these assumptions on the part of the United States
are racial superiority felt by whites, the innocence of colonization felt by all capitalists, and the righteousness felt by all Christians" (p. 86).

On a positive, moving-the-plot-forward note, Cook-Lynn calls for a renewed emphasis on the importance of Indian cultural heritage—in particular on the value of the storyteller and the poet. She wants to ensure that people really hear indigenous voices rather than those of white translators, cultural interpreters, or identity fraudsters.

Although she does not draw out the comparative relevance of her work to other settler-colonized peoples, only recently the United States, Canada, Australia, and New Zealand joined in their minority refusal to sign the United Nations convention recognizing the rights of indigenous peoples. These colonizer nations prefer to appear humane and progressive on indigenous and many other human rights issues. So why are their governments so fearful of recognizing First Nation entitlements? Furthermore, in the academy, why has the education sector failed to commit adequate funds to ensure that Indian scholars are employed in adequate numbers and with enough job security to prevent marginalization and intellectual isolation? While Cook-Lynn does not offer answers, she provides a well-informed discussion of relevant issues that will assist in framing the questions better.

Yes, Virginia, the book has an angry tone. But it is difficult to think of reasons why Indian scholars should not be angry. Cook-Lynn depicts the Indian Wars as a domestic holocaust that must be given standing in national contemporary narratives of terror. As she concludes: "It is essential that educational systems, people of goodwill, writers, and intellectuals of all countries resist the tyranny of failed ideologies and remember to tell our children that, yes, Virginia, history does repeat itself" (p. 210).

Ann McGrath

American Historical Review

American Indians, the Irish, and Government Schooling: A Comparative Study. By Michael C. Coleman. (Lincoln, University of Nebraska Press, 2007. xiii + 368 pp. $49.95)

A study that compares nineteenth-century American Indian education and the Irish national school system might at first glance seem a bit of a stretch. Thus, to produce a thoroughly researched examination of the distinct similarities between the efforts of two colonial powers to subdue native peoples, who better than Michael Coleman, an Irishman who specializes in American Indian history at a Finnish university and who has already written two outstanding books on Indian education. He surpasses himself with this exhaustively researched and well-written work.

Using a vast range of resources, both primary and secondary, Coleman details the rise of government-controlled education in an effort to assimilate a dependent population. In the United States, he focuses heavily on the rise of Indian schools operated by the Bureau of Indian Affairs (BIA) that sought to "Americanize" the Native population. In Ireland, he concentrates on the British-run Irish national schools that wanted to "Anglicize" what was regarded as a backward rural people. Using a topical approach, Coleman identifies a number of common aspects of each system—regimentation, staff quality, curriculum, resistance, results, drop-outs, and so forth—which he then breaks down into segments that highlight both the success and the failures of each.

The analysis is evenhanded to the extreme. While accepting most of the negative images expressed in recent studies of Indian education, Coleman carefully concludes that a lot more good came out of the government schools than is generally acknowledged and that the education system profoundly influenced the Native population. As in the case of Irish children who learned to use the English language, the "law of unintended consequences" seems to have prevailed with federal Indian education. In neither case did assimilation occur, yet in many ways Indian and Irish existence today is the product of those schools. Moreover, this study shows the great variety of individual and intensely personal experiences that often make broad generalizations difficult.

An American scholar familiar with Indian history will find that most of the information presented on the BIA schools is familiar, while the Irish side of the story is refreshingly new. Many of the conclusions regarding the workings of each system are drawn from firsthand and personal accounts, which raises the question of how representative a relatively small sample can be. This seems to be especially true in the case of the Irish national schools, which are much less well documented. While this presents a dilemma to the historian, it nevertheless is the best evidence available, and Coleman uses it very effectively. All in all, then, this study is one that every student of Indian or Irish educational history should read. By successfully demonstrating the validity and usefulness of comparative history, a new era of American Indian education has been opened, and the possibilities seem almost limitless.

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