

which is of importance for our perception of present-day Chicano culture. The same goes for rural skills and political awareness and participation. It is of prime significance to grasp this basis of the Chicano struggle in its historical continuity and discard the notion of a spontaneous outburst of a long dormant, defeated people in the late 1960s. A wealth of generally inaccessible material, given especially in Chapters Two to Five and in Chapter Nine, justify De León's work as an important study despite its diffused and occasional self-congratulatory tone.

—Wolfgang Binder
University of Erlangen, West Germany

Nancy Oestreich Lurie. *Wisconsin Indians*. (Madison: The State Historical Society of Wisconsin, 1982) 66 pp., \$2.00 paper.

The author, Nancy Oestreich Lurie, is a native of Wisconsin born in Milwaukee, where she is now the Head Curator of Anthropology of the Milwaukee Public Museum. Prior to this position she was the Chair of the Department of Anthropology at the University of Wisconsin, Milwaukee. Lurie is author of *The American Indian Today*, which received an award for scholarship and has written *Mountain Wolf Woman*, the autobiography of a Winnebago woman, and numerous articles.

Wisconsin Indians is not "another anthropology book," but more of a political history of Wisconsin people. It is a small book, packed with information. The material covered is presented in crystalline passages in a factual style which I found very easy to comprehend. Opinions and interpretations which may have tended to flesh out the book are not provided so do not obscure the facts offered. It is a good summary of Indian life in Wisconsin and provides a spectrum of topics for further study. It also contains a reference list of more detailed resources.

The book describes, very briefly, the initial contacts of whites and Indians and the subsequent efforts of the Indians to disengage and find space, in terms of land and society, to maintain their cultural and racial integrity. The heritage of Indians now living in Wisconsin is sketched. It is a history and catalog of treaties set aside, broken or, at best, badly bent.

The text becomes a bit more detailed as it arrives at more recent events, from the mid-thirties onward. It is a chronicle of slow, determined progress. There were disastrous setbacks, to be certain, but in total there has been some progress for the Wisconsin Indian.

A variety of Indian movements and their goals are discussed, in a national context and especially as they bear on the Indians of Wisconsin. There has been a tendency to believe that eventually all Indians would be assimilated and thereby disappear. Plans and efforts to facilitate the disappearance of the Indians are documented. In the short run, however, this may have resulted in more coherence among Indian peoples. In fact the "urbanized" American Indians may have developed more awareness and joy about their unique heritage as well as more interest in other American Indians.

The text avoids taking sides, permitting the data to speak for itself. While the text tends to give one the image of silent, stoical Indians coping with their situation, the photo section supplies an insight into human sensitivity which negates the stereotype. And, for this writer, the text and pictures both brought memories of old acquaintances, many now gone. Not heroes: good people.

This is a small book which fills a large gap in many other Wisconsin histories. It is scholarly and objective. My friends keep walking off with it. When they bring it back, they seem quite thoughtful.

—John Heimerl
Chippewa Falls, Wisconsin

J. Fred MacDonald, *Blacks and White TV/Afro-Americans in Television since 1948.* (Chicago: Nelson-Hall Publishers, 1983) xvi, 288 pp., \$23.95 cloth, \$11.95 paper.

Perhaps the most insightful statement MacDonald makes has not so much to do with blacks and television as it does with television itself: "TV . . . was subject to program decisions wherein commercial realities outweighed social ideas." To understand how black Americans have fared on television, one *must* understand the economic realities that underlie the medium. If a program cannot be sold to advertisers, it is not likely to be on television. Although one can deplore that state of affairs, it is difficult to argue that it is not the case.

The strength of this book is in its cataloging of program information; it apparently is the first book-length treatment of blacks in television. It is thorough, with an index of programs in addition to footnotes, bibliography, and standard index. The body of the book is clearly the work of an historian with a sense of the need to gather together from