

writers, and participants in the *full* life. Full, that is, of varied aroma, of beauty, of sounds and feelings that make up our vibrant emerging society on our western plains.

So take up your tools (esp. your senses and your metaphors), your diary, and go to work. . . . Who knows, there may yet emerge a Sulerzhitsky in your midst!

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**Long Lance: The True Story of an Imposter**, by Donald B. Smith. Toronto: Macmillan of Canada, 1982. Pp. xii, 304, illustrations. \$17.95, cloth.

This is a book about Sylvester Long, a.k.a. Long Lance, a.k.a. Buffalo Child, a.k.a. Chief Buffalo Child Long Lance, a fascinating individual who spent many of his adult years in the Canadian West. As the subtitle of the volume indicates, Long Lance was not the person he usually seemed to be. He consistently either told or allowed to go unchallenged lies and half truths about his past, and did so to such an extent that by the time he died he himself hardly knew who he was. Because he was able to rearrange his identity so frequently and successfully, the story of his life is interesting and, to a lesser extent, instructive.

Sylvester Clark Long was born in Winston, North Carolina in 1890. He was 3/8 Indian and 5/8 white but, partly because his skin was quite dark and partly because he grew up in a part of the American South where the only recognized "races" were the white and the "coloured," he was often regarded and treated as a Negro. He received a good formal education, in part through a Negro school in Winston, but primarily through the famous Carlisle Indian Residential School in Pennsylvania (where he was given and happily accepted the name Long Lance) and the St. John's Military Academy in New York. Upon failing his entrance examinations for the U.S. Military Academy at West Point, he enlisted in the Canadian Expeditionary Force and served overseas in the last two years of World War I. On his discharge in 1919 he headed for Alberta, landed a job as a reporter for the *Calgary Herald*, then spent most of the next seven or eight years living in various western Canadian cities, making a name for himself as a journalist, as a lecturer and, for a few summers, as a kind of public relations man for the CPR's Banff Springs Hotel. In the late twenties he wrote a very popular autobiography and starred in a critically acclaimed silent movie on Indians. By 1929 he had for some time been recognized as an expert on the history and affairs of North America's native peoples, and for the next couple of years he was able to live in the

city of New York as a celebrity, picking up as much money as he needed by lecturing and by endorsing the running shoes made by the B. F. Goodrich Company.

The success and notoriety that Long Lance had achieved to this point were to some extent attributable to his ambition, his handsome physique and features, his ebullience and his skill at handling both casual and intimate friendships. Primarily, however, they resulted from his ability to lead the people of one community to believe that, among the people of another, he was much more respected and influential than he actually was. Over the years he had repeatedly either camouflaged or lied about this birthdate and birthplace, his family, his academic and athletic performance and reputation, his war record, and especially his status among the Indians of Canada and the United States. Incredibly, he had yet to pay very much of a price for his deceitfulness.

In 1931 and 1932 however, Long Lance was forced to reap what he had sown. Many of his New York acquaintances had become aware that he had repeatedly misled them; they were offended, and not surprisingly many of them chose to believe the rumours that had begun to circulate about Long Lance's "nigger" ancestry. The only woman he had ever really loved decided to marry another man, primarily because Long Lance had falsely led her to believe that he would never be free to commit himself to her. His physical and sexual prowess were evidently beginning to decline. He could not bring himself to go home to his family in North Carolina, but there was no one who cared about him anywhere else. Faced with a future that seemed likely to be filled with unhappiness, he apparently took his own life on March 20, 1932.

Long Lance was a memorable character, and for the most part Donald B. Smith has told the story of his life skillfully. It is true that this book can be unnecessarily confusing. The author's reluctance to use the past perfect tense occasionally makes it difficult for the reader to know just which year or time period he is supposed to be located in; passages such as the first four sentences in the dust jacket or the first sentence on page 151 create the unjustifiable impression (if chapters 2 and 17 contain the accurate information) that Long Lance was part Negro. But on balance this is a well written volume.

It is not, however, an important one. Long Lance was never a very influential man, and his life was certainly not a typical one; therefore, though the author of this volume is obviously well read in North American native and social history, he can not and does not provide a weighty treatment of such significant themes in these fields as the nature of Indian cultures or the history of Indian-white relationships. The most noteworthy and suggestive points he makes are those that are never discussed at length and only materialize if one searches for them. They are that individual identities and reputations are incredibly easy

to manipulate, and that therefore scholars in general and historians in particular must be very careful, even tentative, when they offer assessments of or comments on "character." To a greater extent than we usually recognize, personalities and attributes are masks that individuals both choose to wear and are obliged to wear<sup>1</sup> If this captivating story of the life of Long Lance tells us anything significant, it is this.

NOTE

<sup>1</sup> Readers who are interested in full discussions of this observation will be interested in almost all of the many books and articles written by Erving Goffman, and in Peter Bailey's " 'Will the Real Bill Banks Please Stand Up?' Towards a Role Analysis of Mid-Victorian Working-Class Respectability," *Journal of Social History* 12 (1979), 336-353.

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**Regionalism: Territorial Politics in Canada and the United States**, by Roger Gibbins. Toronto: Butterworth and Co., 1982. Pp. 217, \$16.95, paper.

Professor Gibbins has presented us with a fairly heavy study of regionalism, or 'territorial politics' (defined as "the intrusion of territorial cleavages into national politics"). The framework in which the analysis is conducted is based on Stein Rokkan's and S. M. Lipset's model of political modernization. Simplified, this model holds that territorial politics date from the initiation of nations. With the survival of the state and the growth of industrialization and urbanization citizens are mobilized into a national political community. This mobilization is accompanied by the decline of territorial conflict, and the growth of class conflict.

Prof. Gibbins sets three objectives for the study: first, to highlight Canadian-American differences through a detailed comparative analysis of territorial politics of the two countries; second, to account for such differences in terms of factors in the political system which affect territorial politics; and third, to expand the model of Rokkan and Lipset, by identifying political factors which account for nations keeping to, or diverging from, the model path of development. Throughout the analysis, one must remember that the focus is on *political* factors, as opposed to cultural, ethnic, or economic factors.

A detailed examination of the evolution of federal systems in Canada and the United States opens the discussion. The United States evolved from a decentralized, state-oriented framework in the late 1700s to a more national and centralized structure. In Canada, the trend has been away from the centralized forms of 1867 toward a decentralized system. Political institutions in the U.S. facilitated the