

EDITOR'S CORNER

The three articles in this issue of *Heritage of the Great Plains* are as diverse as the plains themselves. They include a literary analysis, the problems associated with prohibition, and a look into Native American culture. Each of them has a strong personal appeal for me.

As a student of the literature of the Great Plains, I appreciate the essay by Susan Maher. Those readers who are fans of Wallace Stegner, arguably the best writer to come from the plains, will enjoy the comparative study with William Least Heat-Moon's *PrairieErth*. Each of these writers has a strong feeling for sense of place, an authorial quality I find admirable, if not often achieved.

Among the courses I offer is one about the American Indian in literature, which focuses on the Indians of the Great Plains. This focus is, I believe, valid because it seems to me that the image that comes to most people's minds when they hear the word "Indian" is a mounted warrior in a headdress holding a lance or a rifle—the plains Indian. One of the most important Indians from the plains was the Oglala Lakota chief Red Cloud, the only Native American leader to win a war against the U.S. government. Thus I was drawn to Anthony Richter's article about a Jesuit priest who not only knew but was a friend of Red Cloud.

Much as I like the two previous articles, I must admit that the one that most captures my attention is James Klein's piece about the problems of prohibition in Oklahoma. I think this is because I have recently been collecting bootlegging stories from my home town. That's not too hard to do, because at a minimum there were nine people in Cassoday back in the first half of the twentieth century who sold alcohol illegally. Assuming that adult males were the chief consumers, that's one bootlegger for every dozen potential customers. In terms of supply and demand, that's a pretty good ratio for the consumer.

I hope you, the reader, will find these articles as interesting and informative as I did.