

Pokagan, baptized as Leopold late in life, does not emerge until 1832 as a significant leader of his people. At the Treaty of Chicago council in 1833 Pokagan steadfastly insisted that the Catholic St. Joseph River Potawatomi be permitted to remain in Michigan. His efforts were successful and his people and three other villages were not forced to relocate. With money obtained at the Treaty of Chicago and from the sale of small family reservations, Pokagan purchased and registered 874 acres jointly with his wife on Silver Creek just south of Niles, Michigan. There he withstood all efforts to move the Catholic Potawatomi to Kansas. Following Pokagan's death, the bands for decades were troubled by ineffective leadership and factionalism. Nevertheless, the villagers possessed sufficient unity to press successfully for unpaid annuities in 1843, 1866, and 1893.

Not all of the Pokagans' ventures in recovering funds from the United States were successful, but after World War II the Pokagans obtained a Michigan charter as a nonprofit corporation named the Potawatomi Indians of Michigan and Indiana, Inc. Although unrecognized by the Bureau of Indian Affairs, the Pokagans were awarded about 15 percent of the six million dollars due the Potawatomis because of the unconscionable considerations received under cession treaties from 1795 to 1833.

Fuller Potawatomi histories are Clifton's, *The Prairie People* (1977), and R. David Edmunds's, *The Potawatomi* (1978). But for the St. Joseph River Potawatomi, this volume ably dispels the romanticized versions of the lives of Leopold Pokagan and his descendants. By combining anthropological and historical methodologies, Clifton has written a most satisfactory history of the St. Joseph River Potawatomi.

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Presidents above Party: The First American Presidency, 1789-1829. By Ralph Ketcham. (Chapel Hill: University of North Carolina Press, for the Institute of Early American History and Culture, Williamsburg, Virginia, 1984. Pp. xiv, 269. Notes, index. \$24.95.)

Ralph Ketcham's argument that the first six American presidents did not accept the legitimacy of modern two-party conflict will not surprise readers familiar with the existing work on classical conceptions of politics in eighteenth-century England and America. His analysis of the overriding belief of literate Augustan Englishmen that political factionalism and self-interest were signs of social decay, while admirable, is hardly novel.

But Ketcham's intention is less to stretch the boundaries of our knowledge of the eighteenth-century Anglo-American intellectual world than to evaluate the specific influence of nonpartisan ideals on the evolution of the institution of the presidency.

Indeed, the greatest value of *Presidents above Party* is to remind us that the birth of the American presidency was a protracted affair. Washington and his immediate successors were not prescient. They had no models of a national executive. Monarchy was clearly unacceptable in Revolutionary America, but what were the other options? The Constitution was decidedly vague on presidential powers and responsibilities. Caught between their intellectual heritage, which frowned on partisan activities as corrupt and dangerous to the body politic, and the demands of governing a large, pluralistic, and expanding nation, the first six presidents were thus forced to improvise. It has been said in defense of King George III that he has been criticized for trying to rule like Queen Elizabeth when he was supposed to reign like Queen Victoria. The American presidents from Washington to John Quincy Adams faced a similar dilemma—they believed they ought to govern like Bolingbroke's idealized Patriot King when the realities of their job increasingly demanded that they act like Andrew Jackson.

Ketcham's major quarrel is with political scientists and historians who have described the first presidents as either hypocritical or ineffective party leaders. He would have us understand their sometimes contradictory behavior within the context of their perceptions of their task. Ketcham's work is too intellectual to capture the often rough world of politics in the early republic; he concentrates on what men thought to the exclusion of what they did. Still, he has accomplished well the goal he set for himself. *Presidents above Party* is a synthetic and often insightful study of the governing assumptions of the men who established the presidency as an integral part of American government.

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Mormonism: The Story of a New Religious Tradition. By Jan Shipps. (Urbana: University of Illinois Press, 1985. Pp. xviii, 211. Illustrations, notes, bibliography, index. \$14.50.)

Jan Shipps combines the methods of social history, intellectual history, and the phenomenology of religions to present a distinctive interpretation of Mormonism as an innovative religious movement. Drawing on conceptual tools developed by