

Lewis O. Saum's book breaks new ground in Indian history because he shows that for the trader, the Indian represented a great deal more than a portion of the landscape. While there are obvious difficulties in attempting to evaluate conclusions of traders who lived in different centuries and who wrote about separate linguistic families, Saum demonstrates that the traders viewed the Indian as a human being with human strengths and weaknesses: sometimes as a barbarian of the Stone Age, sometimes as a noble savage, and sometimes as a valuable ally in the work of acquiring furs. Generally, the traders seem to have had little to offer in the way of proposals to "civilize" the natives. Often they expressed genuine pessimism about the possibility of future changes in Indian societies. Nor did they express enthusiasm about encouraging modification of the Indians' hunting mode of living which might interfere with fur trading. Despite the flavor of self-interest in the writings of the traders, Saum's volume shows that the observations of literate men like James Adair, Peter Skene Ogden, and Jedediah Smith help to illuminate a shadowy era of the past. Their writings enable one to distinguish more clearly between fact and fable in the story of the American Indian, which is increasingly being recognized as an important part of the nation's heritage. Too much of what has been accepted as Indian history has resulted from a plenitude of imagination.

*University of California, Santa Barbara*

Wilbur R. Jacobs

*The Jesuits and the Indian Wars of the Northwest.* By Robert Ignatius Burns, S. J. (New Haven: Yale University Press, 1966. Pp. xvi, 512. Illustrations, maps, notes, bibliography, index. \$10.00.)

Although some 125 separate Indian tribes lived in the Pacific Northwest at the time of first white contact, numerical weakness, factionalism, and intertribal warfare prevented sustained or effective defense of the region against the tide of white settlement. Seldom was a common front presented to any enemy, Indian or white, with the result that white occupation of the region was comparatively easy, marred only by brush-fire wars. Thus, aside from the dramatic dash for freedom by Chief Joseph's little band of Nez Percé, the Indian wars of the far Northwest have held little appeal for historians. This very readable and richly detailed book atones for that scholarly neglect.

Father Burns suggests that the presence of Jesuit missionaries, not Indian factionalism or weakness, facilitated white takeover of the Northwest. He credits the strenuous and continuous Jesuit efforts to maintain peace between the races with the prevention of large scale and protracted hostilities. Since they often were the only whites trusted by the Indians, the missionaries assumed the role of wilderness diplomats, mediating between hostile warriors and the white world. On several occasions the missionaries were instrumental in the arrangement and negotiation of key peace treaties and land cessions. Yet, despite the importance of their efforts, only scant mention was ever made in the

official reports of the Jesuit participation in these activities. In part this was due to nineteenth century anti-Catholicism and nativism (most of the Jesuit missionaries were foreign born); in part to the fact that government agents and army officers did not like to share the glory and responsibilities for their successes. Ironically, rather than thanking the missionaries for their efforts, many whites suspected them of instigating, directing, and even arming the hostiles.

The author has done a prodigious amount of research in printed and manuscript sources both here and abroad, and he presents many new and interpretive perspectives to little known or legend-shrouded events. His account for the most part is objective, dispassionate, and studied. He is at his best when discussing the Northwest, but he reveals a lack of familiarity with peripheral topics: the "fiery stake" was not common to the Plains Indians (p. 261), and the whites never "closed in with Gatling guns to effect a near annihilation" of Dull Knife's band of Cheyenne (p. 459). Also, spot checking of printed sources revealed some errors. Many, such as listing Chief Black Hawk as "Black Horse" (p. 455), are of a trivial nature; but others, such as substituting "really" for "ready" in the quotation that "the Indians were really for war . . ." (p. 266), could affect the validity of subsequent interpretations.

Nevertheless, no one, buff or scholar, should miss this excellent addition to the Yale Western Americana series.

*Indiana University*

Herman J. Viola

*American Intellectual Histories and Historians.* By Robert Allen Skotheim. (Princeton, N.J.: Princeton University Press, 1966. Pp. xi, 326. Notes, appendices, index. \$6.95.)

*American Intellectual Histories and Historians* is the first book-length study of the writing of American intellectual history. Skotheim offers a review and analysis of the backgrounds, methods, interpretations, and ideologies of all the major academic historians of ideas in America from the pioneering efforts of Moses Coit Tyler to currently active writers such as Daniel Boorstin. Although very much an exercise in professional self-consciousness, this intellectual history of intellectual history is valuable as a careful and scholarly examination of an enterprise which, since its beginning at the end of the last century, has assumed sizable proportions and has had an important influence on over-all interpretations of the American past.

Skotheim's analysis stresses ideology rather than methodology. He believes that the approach to ideas which historians have taken has depended more on their images of desirable public policy or ethical standards than on specifically methodological considerations. Their stance as men and citizens has determined in large measure their attitude as historians. He sees two broad traditions. One, exemplified in the work of Charles A. Beard, James Harvey Robinson, Carl Becker, Vernon L. Parrington, and Merle Curti, is dedicated to reform, pacifism, pragmatism, and an ethics based on science rather than religion. This