

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

"Progressive Tradition" sees ideas largely as the product of the social and economic environment and therefore serves as a critical weapon in the reformer's hands by reducing religious, social, and political ideas to defenses of vested interests. The second tradition, appearing in the writings of Samuel Eliot Morison, Ralph Henry Gabriel, and Perry Miller, tends to a greater political conservatism, a respect for tradition, an interest in religion, a belief in the martial virtues, and a scepticism about the perfectibility of man by any process of social reform. Methodologically it is distinguished by an interest in ideas for their own sake and imputes a causal effect to them rather than reducing them to reflections of the environment. Skotheim argues in a short final chapter that these two traditions, after a generation of mutual conflict, have been "converging" since the 1940's as younger men try to borrow from the strengths of both traditions and to apply them carefully to narrow, specialized topics.

In this survey of the fairly short past of intellectual history as a specialized discipline, Skotheim offers many useful insights into the way that such twentieth century events as the two world wars and the rise of totalitarianism have affected historians' judgments of the values and ideals which Americans have held in the past. On the other hand, his emphasis on ideology tends to sort writers into categories which sometimes do far less than full justice to their achievements as historians. The treatment, for example, of Perry Miller, the greatest American intellectual historian, simply must be called inadequate.

Poor writing is the main fault of this useful book. Long quotations are juxtaposed to even longer paraphrases, and key points are repeated page after page with minimal verbal alterations. Sometimes a quotation is exactly repeated within a few pages. (See for instance pp. 206 and 210; 224 and 225). It takes rather too much patience to read through the book. But if one does, he can learn a great deal. It is certainly essential reading for anyone interested in either intellectual history or American historiography.

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Robert D. Marcus

Origins of the Common Law. By Arthur R. Hogue. (Bloomington: Indiana University Press, 1966. Pp. xii, 276. Glossary, notes, index. \$6.50.)

"Literature about the common law," Hogue states in his Preface, "is usually written by trained lawyers for trained lawyers. There is a place, I believe, for a book which does not assume professional legal training." He has accordingly written a book about English common law as it existed and developed between the accession of Henry II in 1154 and the death of Edward I in 1307; but where necessary, he goes beyond the limits set by these dates. He has viewed the law against the social and economic, political and administrative backgrounds from which it sprang, so that his book is a potpourri of many facets of English history. Some of these, such as the agricultural techniques