

The Western History Association

Review

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Source: *The Western Historical Quarterly*, Vol. 33, No. 2 (Summer, 2002), pp. 229-230

Published by: [Western Historical Quarterly, Utah State University](#) on behalf of [The Western History Association](#)

Stable URL: <http://www.jstor.org/stable/4144819>

Accessed: 17-07-2015 19:38 UTC

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no longer posed a threat. This, in combination with Johnson's more general war on poverty, which benefited Indians in numerous ways, helped pave the way for the "new trail" toward Indian self-determination.

Clarkin's study is clear, concise, and well-researched, drawing extensively from the papers and oral histories of key government officials and politicians. Statements of important Indian leaders at the time, such as Vine Deloria, Jr., are also included, but the study could be strengthened by incorporating the papers of Indian organizations, notably the National Congress of American Indians, which played such an integral role in the political activism of this era.

CARTER JONES MEYER
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Indian Treaty-Making Policy in the United States and Canada, 1867–1877. By Jill St. Germain. (Lincoln: University of Nebraska Press, 2001. xii + 243 pp. Illustrations, maps, appendixes, notes, bibliography, index. \$45; £30.)

An extraordinary number of studies about North American Native peoples continues to be published. Very few, however, use comparative history for their perspective. Comparing Canadian and American experiences would seem an obvious focus. Hana Samek's *The Blackfoot Confederacy 1880–1920: A Comparative Study of Canadian and U.S. Indian Policy* (Albuquerque, 1987) is a notable exception. She made the task manageable by looking at a people that straddled the international boundary.

Jill St. Germain's monograph, *Indian Treaty-Making Policy in the United States and Canada, 1867–1877*, focuses on the American treaties of Medicine Lodge (1867) and Fort Laramie (1868) and the Canadian seven Numbered Treaties of 1871–7. Having long

served as principal instruments of Indian relations for both countries, these treaties established the framework in which Indian relations in the Great Plains were articulated in the 1860s and 1870s.

This new round of American treaty-making was inspired by the conviction that the military was inadequate to ameliorate deteriorating conditions on the Great Plains—i.e., the tide of land-hungry settlers and prospects of plains-wide Indian wars—and the growing humanitarian concern for the welfare of the Indians. Canada's Great Plains Indians, however, were not yet threatened by collision with uncontrolled white migration. But, because they had not been consulted in the massive real estate transaction transferring ownership of Rupert's Land, the drainage basin of Hudson Bay, to the Dominion government, Indian pressure to negotiate goaded Ottawa into treaty-making.

Extinguishing their title, what to do with the Indians once their land came under legal jurisdiction of the national governments? With removal no longer a possibility, Canada created reserves whereon Indians would progress from nomadic to semiagricultural to yeoman farmer lifestyles. The United States established two huge reservations from "the two remaining 'empty' regions" (p. 85), one south of Kansas, the other north of Nebraska. To encourage acculturation from Indian to white, heads of families or individuals were offered allotments they could hold as long as they were cultivated. Only by embracing citizenship could a person obtain full and unhindered ownership. Canada's immediate goal was to get land rights; a program to civilize could be introduced later. Faced with probable extinction or extermination of its Natives, American treaties inaugurated a wide ranging "coercive policy" (p. 164) of civilization. In time, Ottawa's indifference changed to "a concerted policy of coercion" (p. 164).

St. Germain investigates every facet of negotiations from goals to ratification to

ramifications. Of importance to the process, besides treaties' contents, were the setting for negotiations, stature of commissioners, Indian delegations, and qualifications of interpreters. The proceedings attracted a myriad of interested parties of mixed bloods whose futures could be affected as much as that of the Indians. Northwest Mounted Police, U. S. Army personnel, and Christian missionaries who might become parties to implementation of the treaties were observers.

Within this comparative framework, St. Germain characterizes American treaty-making not only as more ethnocentric than Canadian, but also just, humane, and Christian. Despite the treaties, the Indians violently resisted the reservation and civilization solutions, and warfare continued for more than another decade. The author finds Canadian policy indifferent, reactive, and parsimonious; at least it gained title to the land it wanted.

St. Germain is one of a small number of scholars who has a firm grasp on the Indian affairs of the two nations. Her landmark study is solidly based on primary source materials. It is enhanced by extensive tables summarizing and comparing the terms of these treaties. This major contribution to the sparse literature of comparative North American Indian affairs superbly illustrates the value of such studies. It deserves wide emulation.

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Noble, Wretched, & Redeemable: Protestant Missionaries to the Indians in Canada and the United States, 1820–1900. By C. L. Higham. (Albuquerque: University of New Mexico Press, 2000. viii + 283 pp. Illustrations, notes, bibliography, index. \$39.95.)

“Brother, the Great Spirit has made us all; but he has made a great difference between his white and red children,” Seneca chief Red

Jacket once informed a visiting missionary to New York’s Buffalo Creek reservation. “[W]hy may we not conclude that he has given us a different religion according to our understanding. . . . Brother, we do not wish to destroy your religion, or take it from you; we only want to enjoy our own” (quoted in Anthony F. C. Wallace, *The Death and Rebirth of the Seneca*, New York, 1972, pp. 205–6). Christians, nevertheless, continued proselytizing across the North American frontier, and for four centuries they helped shape relations between Indians and non-Indians. Missionaries mattered. They dwelt among aboriginal peoples, studied their languages, and spread the Gospel—albeit with limited success. Protestant and Catholic evangelists taught thousands of Native children in rustic schoolhouses as part of a “civilization” program endorsed by the Canadian and American governments. Using their hard-won, firsthand knowledge, missionaries also interpreted exotic aboriginal cultures for eastern audiences and influenced the thinking of federal policymakers.

Scholarly attention to nineteenth-century missionaries has been uneven. Brett Christophers, Michael C. Coleman, John Webster Grant, Clyde A. Milner II, David Nock, Jacqueline Peterson, and Gerhard M. Schmutterer, for example, examined the careers of individual missionaries, denominational activities, and evangelical work within large areas, such as the Canadian frontier. What we lacked before publication of this valuable volume by C. L. Higham was a transnational, comparative study of changing missionary attitudes and influence within a variety of spheres: from western hunting lodges to the halls of Congress and Parliament.

Noble, Wretched & Redeemable concentrates on the careers and viewpoints of influential Protestant missionaries who in the 1800s represented large evangelical organizations with paid staffs, periodical publications, and enough financial clout to mold United States and Canadian public images about Indians