

BOOK REVIEWS

The Indian in American Life. By the Reverend G. E. E. Lindquist. (New York: Friendship Press, Inc., 1944. Pp. xi, 180. Map. Chronology of Protestant Missions among North American Indians, Selected Reading List and Index. Cloth \$1.00. Paper 60c.)

The public has been somewhat confused in recent years by an appearance of disharmony between representative missionary workers and spokesmen for the Indian Office, or, in more general terms, between old and new attitudes toward the first Americans. Should we try to keep the Indian forever an "Indian," set apart from all other members of the great American family, not by his physical traits alone but by primitive religious ideas, strange customs and an inalienable reservation home?

In reality there is no such question. The past order is gone beyond recall, and a majority of so-called Indians are today of mixed descent, many of them unrecognizable as such. In the fields of education, health and welfare the churches pioneered from the beginning. More than fifty years ago, the path of progress in civilization and citizenship was officially marked out by our government. Today, notwithstanding totally inadequate schooling and many unwise policies, most of their young people are desirous of early assimilation and reasonably well prepared for it. The proof is plain in their willingness and demonstrated competence to share fully in the current war effort, both in the armed services and machine industry. Will these fifty thousand well-trained youth slip back after the war to relative apathy and dependence, in remote corners of our country? They will not, unless opportunities fail for better and broader living in typical American communities!

For a concise statement of the main factors in their contemporary position, with a forward-looking slant and an explanation of cultural backgrounds, let me recommend Mr. Lindquist's *The Indian in American Life*. The well-informed missionary author was aided by Mrs. Flora Warren Seymour, a former member of the Board of Indian Commissioners, John H. Holst, late supervisor of Indian schools, and Erna Gunther, anthropologist, in covering such vital topics as Indian-white relations, educational trends, Christian leadership, legal handicaps, and the outlook for the immediate future. Index, selected reading list, a map and a chronology of Protestant missions add to its availability for easy reference.

We can no longer rationalize our special treatment of these people by alleging racial incapacity. Obviously, the time has come

to do away with needless segregation and discrimination, while stressing those things which we hold in common as loyal and responsible Americans.

—Elaine Goodale Eastman.

(Author of *Pratt: The Red Man's Moses*. Norman: The University of Oklahoma Press, 1935.)

Northhampton, Massachusetts

Indian Treaties Printed by Benjamin Franklin 1736-1762. With Historical and Bibliographical Notes by Julian P. Boyd and Introduction by Carl Van Doren. (Philadelphia: The Historical Society of Pennsylvania, 1938. Folio size. Pp. lxxxviii, 339. Lewis Evans' map of the Walking Purchase (1738) in colors, endpaper map of the Iroquois Confederacy (1736-1762) by Margaret Van Doren, bibliographical notes and collections, Glossary of Trade Terms, Index. \$15.00; slip case \$1.50 additional.)

Published by The Historical Society of Pennsylvania, this volume brings together between the covers of one book for the first time thirteen Indian treaties, each of which was printed by Benjamin Franklin—or he and his associate, David Hall—in the period from 1736 to 1762. Carl Van Doren in his illuminating introduction refers to the original Franklin publications as “stately folios which for both matter and manner are after two hundred years the most original and engaging documents of their century in America.” More than a government document in prescribed content “here was a form new to literature, in a world that was dangerously alive.”

Lovers of early Americana in the Southwest and especially in Oklahoma are familiar with the place that Indian treaties have had in the history of this region. Here also live a large percentage of the descendants of the first Americans, many Indian nations and tribes from all parts of the United States, including bands of the once powerful Iroquois—Mohawk, Oneida, Onondaga, Cayuga, Seneca—and the Shawnee, Miami, and Wyandot, that settled in the Indian Territory in the early 1830's. The valuable compilation of Indian treaties by Charles Kappler, well known to historians and research students throughout the country, is consulted as an original source in interpreting the basic laws in many cases involving land titles in Oklahoma. Occasionally, also, one finds printed separately as an article or as an illustrative part of some text a journal kept during negotiations with Indian delegations, or an official report or personal correspondence that have bearing on such negotiations. The publication of Franklin's Indian Treaties, however, is different.

In his Acknowledgement, Julian P. Boyd, Editor, The Historical Society of Pennsylvania, says that the expression of a measure of appreciation in the production of the volume is like that of the Iroquois Harvest Festival or Thanksgiving for the harvest, “inclu-

sive in its sweep" of gratitude for the fertile grain, the soil, the sunshine and the rain that brought food and comfort to all mankind. Symbolizing these, Doctor Boyd says in part:

"Mr. Carl Van Doren provided the fertile suggestion—as well as the illuminating and scholarly introduction—for this volume. Mr. E. E. Brownell furnished the equivalents of the nourishing soil and warm sunshine, elements so necessary to the growth of what otherwise might have remained only an ardent hope. Mr. Brownell's sympathetic interest in the suggestion made by Mr. Van Doren was quickened for a very justifiable reason: George Brownell, a Boston schoolmaster who taught Benjamin Franklin writing and arithmetic for several months, who lived for some time in Philadelphia, and who no doubt looked with a proud and kindly eye on the rising fortunes of his former pupil, was Mr. Brownell's collateral ancestor. To Mr. Van Doren, therefore, for the suggestion and to Mr. Brownell for the support that made possible its realization, I wish to express my gratitude.

"Many others have also helped to bring the grain to fruition: librarians of the institutions listed in the bibliography, as well as scores of others whose institutions unhappily did not possess Franklin treatises; the officers of the Library Company of Philadelphia, the American Philosophical Society, and the University of Pennsylvania, who generously permitted us to make use of their copies of treatises for reproduction in this volume; the staff of The Historical Society of Pennsylvania, who have all labored anonymously but faithfully to make this work worthy of the imprint of the Society and without whose industry and assistance it could not have been produced at all—to all these I wish to express by appreciation."

With Doctor Boyd's scholarly review of "Indian Affairs in Pennsylvania, 1736-1762," the volume presents a history of the proprietarial Indian policy under which large tracts of lands as far west as Ohio were purchased from the Indians at different times by the proprietaries of the provinces of Massachusetts, Connecticut, New York, Pennsylvania, Maryland, and Virginia. It was James Logan, in charge of Indian affairs in Pennsylvania from 1701 to 1732 who established this early American policy of treating with the Indians, following as he stated William Penn's "Constant Rule never to suffer any Lands to be settled by any of his People, until they were first duly purchased [from] the Indians."

One suggestion that might be made which is not a fault in the preparation of this remarkable volume but rather a lack common to nearly every book on American Indians: It would have been helpful to have a list of the names of the tribes mentioned in the treaties set off separately for each one from the original text, to which the reader might turn quickly for reference. Such lists could have appeared either in footnotes or have been given a special place in the volume like the Glossary of Trade Terms on pages 323 to 324. Owing to the use of the term "Indian" as applying to all native tribes by the general public, it is often confusing to one who is not thoroughly acquainted with their place in records to differentiate and name the individual tribes connected with a specific event in history.

The unpublished journals of Conrad Weiser during the Albany Treaty of 1745, of Benjamin Chew during the Easton Treaty of 1758, and of James Pemberton during the Lancaster Treaty of 1762 are presented for the first time as sources of contemporary events in history, and are valuable additions to the volume.

It was Conrad Weiser, the Pennsylvania interpreter, who directed the meetings with the Indians for many years, so that the Pennsylvania treaties "were diplomatic dramas in a form prescribed by Iroquois ritual" and are now rightfully a real part of American classics in literature. In the first Franklin treaty printed in 1737, it was through the advice of the Interpreter that the Indians "were first spoke to in their own way, with three small Strings of *Wampum* in Hand," a necessary part of the Indian record, the white beads in Iroquois ritual and ceremonial indicating peace, health, welfare, and prosperity. In behalf of the Indian delegations present, their speaker replied in like manner to the Pennsylvania representatives in the Council which included "The Honourable Thomas Penn, Esq; Proprietary" (son of William Penn) and "James Logan, Esq; President."

Despite the tradition generally held with regard to them, the Indians were not perpetual enemies in endless wars against those who had come to live in America from other lands, Mr. Van Doren points out. The Iroquois Confederation, in all about fifteen thousand persons, ruling a wide country where lived many tribes "from the St. Lawrence to the James, from the Hudson nearly to the Mississippi, . . . labored skillfully and wisely to the keep the peace."

Throughout the original texts of these Pennsylvania treaties is frequent mention of the Fire, the Road, and the Chain: The Indians came in friendship to the Fire lighted in Philadelphia, the Fire that would "ever continue bright and burning to the End of the World." There was the Road which they might travel between the Great City and their own country, the Road which they—the Iroquois—desired might "be kept clear and open, free from all Stops or Incumbrances." Again they spoke of the Chain, the Chain of friendship which they desired be kept "free from all Rust and Spots . . . not only between this Government and us, but between all the English Governments and all the Indians."

Even now when all nations are looking toward World Peace after a Global War, this volume of Franklin's Indian Treaties, with its enlightening and intensely interesting additions of text and its beautiful foremat, is an inspiration.

—Muriel H. Wright