

pological jargon makes the text useful for a variety of readers. Almost anyone who has perused a similar body of documents and literature and has engaged in participant observation among the same cultures might take issue with some details or conclusions. The inclusion of photographs would enhance the presentation of many subjects. Yet this text by Robert Hall compares favorably with others by James Owen Dorsey, Alice Fletcher, and James Howard, for instance, and by William Powers and Raymond DeMallie. It will hold an abiding place in responsible literature. Anyone with interests in Native American spirituality ought to read it. All librarians who sustain tribal collections should regard *An Archaeology of the Soul* as an essential acquisition.

Theodore Roosevelt and Six Friends of the Indian, by William T. Hagan. Norman: University of Oklahoma Press, 1997. xiii, 274 pp. Illustrations, notes, bibliography, index. \$25.95 cloth.

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President Theodore Roosevelt's legacy to American history is commonly associated with his advocacy of Progressive Era reforms or American imperialism after the Spanish-American War. Scholars have paid inadequate attention, however, to Roosevelt's views on race relations and his efforts to provide American minorities a Square Deal. William T. Hagan's *Theodore Roosevelt and Six Friends of the Indian* seeks, among other things, to address this shortcoming. Hagan convincingly challenges the traditional assessment that the president cared little about—and did even less for—American Indians.

Although he did not intend to produce a comprehensive history of Roosevelt's Indian policy, Hagan examines the major issues and problems facing Indian bureau administrators and humanitarian groups struggling to resolve the "Indian problem" that had plagued reformers for generations. Readers will no doubt recognize many of the themes discussed, but Hagan's approach to the subject is unique. Rather than recounting the controversial—and at times misguided—policies of the Bureau of Indian Affairs (BIA), Hagan chooses to examine "the efforts of six individuals [George Bird Grinnell, Herbert Welsh, Hamlin Garland, Charles F. Lummis, C. Hart Merriam, and Francis E. Leupp] and two organizations [the Indian Rights Association and the Bureau of Catholic Indian Missions] to capitalize on their acquaintance" with the president to influence his administration's conduct of Indian affairs (xi).

Each of the "six friends" sought to capitalize on his government contacts and his prior relationship with Roosevelt to advance his particular agenda. During Roosevelt's six-year tenure on the Civil Service Commission, for example, Herbert Welsh of the Indian Rights Association succeeded in convincing Roosevelt to expand the merit system to include appointments made within the BIA. The six friends continued to seek Roosevelt's aid, influence, and connections when he served as assistant secretary of the navy and later as governor of New York.

The six friends, Hagan argues, were "never tightly knit," in part because of their strong and disparate personalities, and they often disagreed on Indian bureau appointments and over the direction of federal Indian policy (98). At times, their strong personalities jeopardized their friendship and alliance with Roosevelt. When Welsh condemned Roosevelt's prosecution of the Philippines War and Lummis criticized the president's policy toward Colombia, for instance, their influence cooled quickly.

A true "political animal," Roosevelt on the eve of the 1904 election was anxious to gain the support of organizations that could mobilize large blocks of voters. Hoping to acquire a greater share of the Catholic vote, he supported efforts by the Bureau of Catholic Indian Missions (BCIM) to gain appointments for Catholics as reservation agents or to the Board of Indian Commissioners and to provide rations for Indian children attending Catholic mission schools. Thus, while the six friends were able to exploit personal contacts with the president to win occasional battles on specific topics, the BCIM—by mobilizing voters—could exert even greater influence on federal Indian policy.

Hagan's book is important for several reasons. In addition to supplying an excellent examination of BIA policies, the work provides a fascinating glimpse into the workings of the federal bureaucracy and how individuals can—if they know the right people—exert disproportionate influence at the highest levels of government. Finally, the study challenges the traditional assessment of Roosevelt as a foe of Indian rights and cultural expression. "For a man often portrayed as a racist and anti-Indian," Hagan concludes, "Roosevelt . . . compiled a formidable record of intervention in behalf of Native Americans" (229).

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