

THE ANNALS OF IOWA

develop a broader history of the policy in *Tribalism in Crisis: Federal Indian Policy, 1953-1961*.

Burt focuses on the Eisenhower administration and particularly on Indian Commissioner Glenn Emmons, a New Mexico banker. It was a period in which Republican strength in Congress permitted conservative western congressmen to seek reversal of the Indian New Deal and to implement a policy of assimilation and termination of federal protection and services for Indian reservations. Applied to Klamaths, Menominees, and some smaller tribes, termination caused vocal Indian opposition which gained strength from the Red Power movement. White liberals, conservationists, and ultimately state and local governments joined the opposition. Emmons struggled to preserve the policy, but the administration began a retreat from termination even before the Democratic victory in 1960.

Burt's study is relatively brief and narrow, focusing as it does on the Eisenhower years. It is basically an administrative study and needs to be placed better in perspective. For example, Burt deals but briefly with the antecedents of termination and only mentions that pressure had led to the preparation of withdrawal or termination plans in the mid-1940s. He also fails to show that termination did not disappear in 1960 or 1961. As a result, this topic will continue to attract scholars.

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RICHARD N. ELLIS

With Good Intentions: Quaker Work Among the Pawnees, Otos, and Omahas in the 1870's, by Clyde A. Milner II. Lincoln: University of Nebraska Press, 1982. pp. 238. Illustrations, maps, bibliography, index. \$21.50 cloth.

Attempts to deal with the "Indian question" have confounded the American government almost from its very founding. Despite limited successes in isolated cases, the whole idea, no matter what the impetus or the location, can charitably be described as a miserable failure. This failure was caused not only by total incompatibility between Indian and white cultures, but equally by the collusion and dishonesty which ran so deep within the Indian bureau and its myriad Indian agents, traders, licensees, and the like.

Following the Civil War's end in 1865, corruption and ineffectiveness in the Indian bureau incredibly reached new heights. President Grant, responding to that situation as well as to pressure from reform and humanitarian groups outside of the government, sought help from the Society of Friends—the Quakers. The Quakers' long-standing reputation of honesty and square dealing with eastern Indian

Book Reviews

groups made them a logical and shrewd choice as the government's agent.

Milner's study focuses on the Hicksite Quakers' administration of the northern superintendency in Nebraska which included three Plains tribes—the Omahas, Otos, and Pawnees. Despite their "good intentions," even the Quakers found themselves unable to accomplish much. Part of the problem rested with their heavy-handed brand of paternalism which viewed Indian assimilation as the only viable solution for Indian survival. This bankrupt idea was doomed to failure from the outset. Also, it became painfully obvious to the Quakers that not only was the government uncooperative and inefficient in its efforts to aid the Quakers in their work, the Indians themselves exhibited an unyielding resistance to their efforts. In short, Quaker honesty alone fell far short of mitigating the rapidly declining fortunes of these three tribes.

The story is a well-worn one from so many other times and places—only the location and cast of characters in the "script" have been changed. Milner tells it quite well, however, drawing skillfully on a variety of primary sources. The "good intentions" theme is replayed over and over, sometimes to the distraction of the reader, but this is not a fatal flaw for this work, just an overly repetitious annoyance which is at times unnecessary.

This study provides a valuable investigation of this particular episode of Indian-white relations.

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RONALD RAYMAN

Love of Order: South Carolina's First Secession Crisis, by John Barnwell. Chapel Hill: University of North Carolina Press, 1982. pp. x, 258. Charts, bibliography, index. \$25.00

Love of Order has both substantial merits and certain problems. First, as is proper, to the virtues. The chief one is that Barnwell illuminates the existence in antebellum South Carolina, among whites, since colonial decades, of what has come to be known as a "siege mentality." Another asset of the book, one closely related to the first, is a reflection of the sophistication with which the author examines why and how South Carolinians perceived themselves to be different from other Americans. Indeed, they were different—different in white-black population ratios; in the positive steps Carolinians took to initiate, recognize, and perpetuate slavery; in whites' early distaste for free Negroes; and in the consequent rejections by white South Caro-

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