farmers and artisans who felt damaged by the loss of Southern markets due to the war. Under the "active, cunning leadership" of "the high priest" Vallandigham, this dissident faction found the states' rights philosophy of the South more palatable than the nationalism of the North and favored compromise with such measures as Vallandigham's proposal (presented to Congress in February 1861) for a new constitution and union organized along sectional lines. Benton shows how the Emancipation Proclamation strengthened the Copperheads' position, by making it possible for them to play on the racial fears of poor whites in the North. He discusses the secret societies controlled by the Peace Democrats and treats the trial, exile, and return of Vallandigham at some length.

Although it is unlikely that the republication of *The Movement for Peace without a Victory During the Civil War* will attract many readers other than Civil War specialists, its appearance now is interesting for two other reasons. The first is to remind us that dissent in time of war has had a long history in America and has involved people from all shades of the political spectrum. The second is to remind us how susceptible the historian is to the influences impinging upon him in his own place in time and space. Writing as an admirer of Woodrow Wilson in 1918, Elbert Benton finds it easy to compare the peace movement in 1861 to American pacifists and Bolsheviks in World War I. Did he think that Wilson's imprisonment of Eugene Debs was as legitimate as Lincoln's punishment of Vallandigham? Benton does not say, but he is quicker than some of us would be today to approve the president's decision to suspend the writ of habeas corpus when the civil courts were still open as "the supreme test of statesmanship" that saved the Union.

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The subject of American Indian medicine is one overlaid with emotion, and too frequently those who write about it are determined to credit the Indians with vastly more knowledge than they possessed.
An older work by Eric Stone and a more recent study, *American Indian Medicine* by Virgil Vogel, illustrate this point. Hence it is refreshing to read a book by an Indian writer which presents the topic in a relatively objective fashion. The author is concerned primarily with the practices of today, the folk medicine which her title indicates; but she includes material on the origins of Indian medical traditions. She takes pride in the Indian accomplishments and emphasizes that Indian herbalists and medicine men were intelligent observers who adapted their medicines to changing conditions and were quick to utilize new methods and techniques.

In her introduction to the first section which deals with the Delaware Indians, Miss Tantaquidgeon, in *Folk Medicine of the Delaware and Related Algonkian Indians*, points out that many plants and weeds were migrants from Europe and that it is difficult to ascertain to what extent the Delaware learned of their uses from Europeans and to what extent they learned from experience. She is also aware of the impact of European culture upon the Delaware and the modifications which the past three hundred years have wrought. The author stresses, too, that the religious or psychological aspect was basic to all Indian medical practices. Rituals were essential in gathering herbals, in their preparation, and in their administration. In the following chapter on medical beliefs, a wide range of topics are touched upon: the mystical powers of the medicine man, the Delaware prayer recited before gathering herbs, and the ritualistic way in which the herbs are prepared. The author also describes the medicine bundle with which the medicine man communicates with his friendly spirit and gives a brief account of the miraculous power of the medicine, or bezoar, stone.

All observers are agreed that the chief impact of European medicine was to make that of the Indians more empirical. Miss Tantaquidgeon illustrates this point in her brief account of the sweating rite, a practice originally used by the Delaware for religious and spiritual purification. She states, "... it is evident that what was originally a highly developed ceremony in honor of the Creator ... has been modified to a great degree by the introduction of alien features and the abandonment of certain elements to meet the requirements of the individuals." She notes that many of the original rites still survive today but as part of the "procedure within the lodge for the purpose of diagnosing and treating sickness."

Following her account of Delaware medical beliefs, Miss Tanta-
quidgeon lists eighty-four herbal remedies along with a description of their preparation and use. The next section deals with sixteen forms of treatment involving the use of such esoteric materials as skunk-oil, spider webs, mud, excrement, and other typical folk therapeutics. The succeeding short chapters cover witchcraft, dreams, natural signs and omens, and foods. The latter is significant in terms of Indian medicine, since various foods played a role in religious practices. Moreover, hunters had to perform certain rites in order to propitiate the spirits of the animals they killed lest these spirits bring on sickness and death.

The second part of the book provides a comparable account of the medical practices and therapeutics of the Mohegans. In several appendices she deals briefly with the Nanticoke, the Canadian Delaware, the Oklahoma Delaware, and the Mohegan of Connecticut.

The book is essentially a compilation, and the organization is open to question. For example, since the Nanticoke and Canadian Delaware are treated essentially in the same fashion as the Delaware and Mohegan, why relegate them to an appendix? A table of contents would be helpful, although this is compensated for by an adequate index. Despite these minor objections, the author knows her people, and she has produced a work which will be useful to students of both Indian lore and American folk medicine.

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Votaries and students of mid-eighteenth-century Pennsylvania history are gratified to receive the first volume of The Papers of Henry Bouquet, even though it follows the second by twenty-one years. Priorities in projects to be accomplished by the Museum Commission and particularly a dearth in public funds have conspired to postpone this publication.

A much greater number of manuscripts transcribed and printed in this volume than in the former volume have been found in collections other than the British Museum, Additional Manuscripts. This