Review of *Father Peter John DeSmet: Jesuit in the West* By Robert C. Carriker

Robert H. Keller  
*Western Washington University*

Follow this and additional works at: https://digitalcommons.unl.edu/greatplainsquarterly

Part of the Other International and Area Studies Commons

https://digitalcommons.unl.edu/greatplainsquarterly/1117

This Article is brought to you for free and open access by the Great Plains Studies, Center for at DigitalCommons@University of Nebraska - Lincoln. It has been accepted for inclusion in Great Plains Quarterly by an authorized administrator of DigitalCommons@University of Nebraska - Lincoln.
It is easy to admire someone who made nineteen ocean voyages on the Atlantic and Pacific, including rounding Cape Horn, and who wandered tens of thousands of miles by foot, canoe, steamboat, and horse as far north as Columbia Lake and Edmonton, as far south as New Orleans, and as far west as Fort Vancouver. Carriker admires DeSmet, whom he treats critically and fairly in assessing the missionary’s many roles: priest, explorer, author, fund-raiser, government agent, pioneer, recruiter, university and missions administrator. The author describes internal church conflicts as well as DeSmet’s weaknesses and blind spots, which included an intolerance toward Protestants and Mormons, exaggeration and self-serving distortion in writing, weak management skills, and limited analytical ability.

Although DeSmet loved native people, believed in their innate goodness—even idealized them in the case of the Flatheads—and tolerated their cultures, he did not fully understand their lifeways and failed to grasp how they perceived the easy Christianity he offered them. A belief that Indians could shed their culture and become fully “civilized” in twenty years proved exceptionally naive. Most of all, with the evidence right before his eyes, DeSmet seemed to miss the greatest irony in his life: that in attempting to save the Potawatomi, Osage, Sioux, Arikara, Mandan, Kalispel, Flatheads, Blackfeet, Crow, and Spokane he himself unwittingly abetted their dispossession and destruction.

Most of us fail to see or accept our own contradictions; to expect more of DeSmet is to expect too much. The more crucial question is whether his biographer has detected ambiguities and dilemmas in a noble, admirable life. Robert Carriker has. This, coupled with thorough research and graceful writing, makes his book the best biography of Jean-Pierre DeSmet yet written.

ROBERT H. KELLER
Fairhaven College
Western Washington University