

tion projects. Undoubtedly, the bicentennial will be most significant at the "grass roots" level with volunteer local effort coming through to make this anniversary truly meaningful.

What the experience may suggest, with memories of the debacle of the Civil War centennial still fresh in our minds, is that a satisfactory, let alone notable, birthday observance is difficult, if not impossible, to carry out on a national scale.

The Minnesota Historical Society believes that the greatest public good that can stem from the 200th anniversary of nationhood is a deepened sense of history on the part of Americans. Because of the painful 1960s and uncertain 1970s, we are attempting to take a 200-year look at American history when actually most of us are looking at the history of the last twenty years with short-range, despairing lenses that unfavorably distort the long-range record.

It is with this problem before us that the Minnesota Historical Society has planned its bicentennial program. Relating Minnesota to the American Revolution in a literal sense is not the easiest task. So much of the Minnesota tradition was forged decades after the American Revolution by waves of immigrants just before and after the Civil War. Yet the links with the Revolutionary War period are there and should be explored. Some of these associations are the subject of this special issue of *Minnesota History* that editor Ken Carley and his associates have put together. Later in the year, on September 27, the society's 126th annual meeting will focus on the American Revolution. A special exhibit of society collec-

tions relating to the Revolutionary War era, including items from the Allyn K. Ford Collection treated elsewhere in this magazine, will provide a further highlight. Finally, the restoration of Old Fort Snelling will enter its concluding phase during the 1975-77 bien-nium.

The bicentennial may yet provide us with an opportunity to strengthen our social fabric and national spirit — not with re-enactments as at Lexington and Concord and Fort Ticonderoga — but by cultivating our understanding of that remarkable founding generation which, in spite of making mistakes, left us heir to a governmental system that has survived the toughest test of all — that of time.

John Adams wrote to Thomas Jefferson in 1815: "What do you mean by the Revolution? The war? That was no part of the Revolution; it was only an effect and consequence of it. The Revolution was in the minds of the people, and this was effected, from 1760 to 1775 in the course of fifteen years before a drop of blood was shed at Lexington."

Recently, a contemporary observer wrote: "As a people we have been through much, have suffered scars, have had illusions stripped away. The effort to find ourselves must be quiet rather than noisy, inward rather than outward, reflective rather than celebrative. Let's skip the bicentennial and do some self-exploring."

Those two statements, 160 years apart, illustrate and sum up the rich potential the bicentennial can have for each of us — in our individual and collective lives.

BOOK REVIEWS

Gopher Reader II: Minnesota's Story in Words and Pictures — Selections from the Gopher Historian.
Edited by A. Hermina Poatgieter and James Taylor Dunn.

(St. Paul, Minnesota Historical Society, 1975. 300 p. \$10.95.)

MANY READERS of this review know that *Gopher Historian* was a magazine published from 1946 through 1972 by the Minnesota Historical Society for young people, that for twenty-one years it was edited and to a considerable extent written by A. Hermina Poatgieter, and that it was both popular with its readership and respected by students of history. In 1958, during Minnesota's statehood centennial celebration, Miss Poatgieter and James Taylor Dunn published selections from the

magazine in a collection called *Gopher Reader*, a volume which has remained in continuous use through four printings and seventeen years. Now, during the nation's bicentennial, the same editors give us another splendid anniversary present, *Gopher Reader II*.

The appearance of volume two should not signal the demise of volume one, for the collections supplement rather than replicate one another. Moreover, they differ in approach. Volume one, the statehood centennial *Gopher Reader*, traces the span of Minnesota history from stone-age culture patterns to twentieth-century social organization in a sequence made familiar by William W. Folwell and Theodore C. Blegen. In volume two, the federal bicentennial *Gopher Reader*, state history is placed in a broad context which reflects both national patterns and the concerns of present-day American historians.

The land and the people are the basic themes of the second *Gopher Reader*. The volume begins with a systematic historical and demographic survey of the entire state, followed by a group of articles dealing with aspects of its geology, geography, and archaeology. Minnesota people are described in accounts of Blacks, Swedes, and Chicanos as well as of the Dakota (Sioux) and Ojibway (Chippewa). Woman's part in the state's past is detailed in brief biographies of such personages as Frances Densmore, Wanda Gág, and Jane Grey Swisshelm and in more general accounts of their work on the frontier and their contributions to the Civil War effort. The section on pioneer life extends from everyday activities at home and at work to the doings of politicians and the workings of state government.

Gopher Reader II shares important characteristics of its predecessor. Its contents are carefully researched, authentic, and richly illustrated. Writers do not oversimplify or condescend, which is to say that they interest readers old as well as young. The fact that the 1946-72 *Gopher Historian* lode has twice been mined with conspicuous success is a tribute to Miss Poatgieter's achievements as editor-author. It is good to remember that rich ore remains. Perhaps one day the two readers will become three.

Meanwhile, those who study, teach, or otherwise enjoy Minnesota history thank Miss Poatgieter and Mr. Dunn for this valuable addition to the literature about our state.

Reviewed by NORMAN W. MOEN, *who initiated and teaches aspects of Minnesota Studies, a sequence offered in the General College of the University of Minnesota and in the Department of Evening Classes of the university's division of Continuing Education and Extension.*

***Hutterite Society.* By John A. Hostetler.**

(Baltimore, Johns Hopkins University Press, 1974. xvi, 403 p. Illustrations. \$14.00.)

IF HE had read books only like this, the Preacher in Ecclesiastes would never have complained that "of writing of many books there is no end." For this volume attains a level of excellence that provokes not weary resignation but extravagant and justified praise.

First, with respect to format, this volume — published with the assistance of the Andrew W. Mellon Foundation — is as handsome as it is complete. Revealing and sensitive photographs enable the reader to participate to a degree in Hutterite communal life. Maps, charts, tables, and sixteen appendixes support many facets ranging from engagement and marriage vows to "Hutterite Population, 1528-1974." Expansive footnotes together with a twenty-page "selected bibliography" make the reference value of the book indispensable, while a careful index enhances its utility.

But the husk would not be worth all this comment were the kernel insubstantial. The first one-third of the scholarly study treats the historical development of the Hutterites, with principal attention given to European origins and migrations. The last chapter of this section details the adaptation of Hutterites to North America, an adaptation aggravated by the United States entry into World War I.

South Dakota Hutterites who had enjoyed a generation or more of indifference now met hostility and deep suspicion. "Suddenly a people were discovered who spoke German, who refused to lend money to a benevolent government, and who withheld their young men from military service." One grisly incident involving the cruel and ultimately fatal treatment of young male conscientious objectors led to a Hutterite resolve to seek refuge in Canada. Eleven of the fifteen South Dakota colonies had by 1920 sold their lands, with harassment and injustice dogging every aspect of those transactions. But as colonies prospered in Alberta, Manitoba, and Saskatchewan, Canadians expressed concern about the amount of land coming under Hutterite control. Legislation during World War II and after restricted the sale of land to the Hutterites (and other "aliens"), encouraging a return migration to some of the northern states. The author notes that, at least as of now, "Attempts to enact restrictive [land] legislation in Montana and Minnesota have failed."

The middle third of the book examines contemporary social and cultural organization: for example, work patterns, education, rites of passage, authority, and world views. And the final third treats the problem of survival under such headings as "Apostasy and Defection" and "Uncompromising Beliefs." Primary materials, many existing only in manuscript form, are effectively utilized throughout. The communal aspect of Hutterite life finds symbolic intensification in the ritual of communion: "As the bread is made a loaf by the bringing together of many grains, even so we, many human beings, who were scattered and divided, of many minds and purposes are led by faith into one, and have become one plant, one living organism and body of Christ." The author adds: "Just as grapes grow in clusters, so the colony is many people, and as the grapes lose their identity to become wine, so the members of the colony lose their individuality to become one church."

This volume is in its totality a remarkable testimony to a remarkable people. Of the writing of this kind of book, there should be no end.

Reviewed by EDWIN S. GAUSTAD, *a professor of history at the University of California at Riverside. He is a specialist in American religious history.*

***The Image of the Indian and the Black Man in American Art, 1590-1900.* By Elwood Parry.**

(New York, George Braziller, 1974. 191 p. Illustrations. \$12.95.)

THE INDIAN and the Black man, both frequently, if uneasily, present in the consciousness of white America, have often been represented in its pictorial history. Nevertheless, their appearance as an important subject in American art has received little notice, except perhaps from anthropologists who have often relied on the pictorial evidence for their understanding of these two societies in eighteenth- and nineteenth-century America. Aside from a few exhibition catalogs, however, art historians have thus far overlooked a subject of obvious importance to the painters, sculptors, engravers, and photographers who have recorded the American past.

A giant step in filling this lacuna in art historical literature

has been taken by Elwood Parry, assistant professor of art history at Columbia University. His book is a well-organized and thoroughly researched account of this hitherto neglected subject. From Theodore de Bry's seventeenth-century engravings of the largely fictitious wonders of the new world — and the equally fictitious appearance of its native inhabitants — to Frances Benjamin Johnston's photograph of a "Class in American History," depicting Indians and Blacks at Hampton Institute at the end of the nineteenth century, Parry's book focuses directly on the representation of the Black and the Indian by American artists in all the visual media. The book is far more than a dry chronology, however. It is, in the welcome tradition being formed by the younger generation of art historians, a combination of intellectual and pictorial history rather than a formal analysis of the works of art discussed. This approach regards the images in the proper context of social and cultural history, thereby enriching our understanding of both. By juxtaposing, for example, comparable images of Blacks and Indians, Mr. Parry illustrates the prejudices underlying the cultural assumptions of the white artists who portrayed them, and who, of course, reflected in their turn the attitudes of the larger society around them. In the context of these images, one can begin to understand the curious ambivalence of such a national leader as Thomas Jefferson, who was willing to accord the Indian a large measure of savage nobility but was so unsure of the position of Black men in the divine scheme of things that he hid their approach to his mansion at Monticello by sunken passageways. For, as the many illustrations clearly show, white America knew the Blacks only in the demeaning role of servants until well into the nineteenth century, while the Indian was an object of fear, respect, and, in the end, a nostalgic sympathy for a vanishing race.

In a book that is generally as sound and comprehensive as this one, it is perhaps unfair to carp at omissions. There are important ones, however. The author concentrates on painters of the eastern seaboard, by and large ignoring those who painted the Indians of the Great Plains and the Far West. Thus, Seth Eastman, who was at times commandant of Fort Snelling in Minnesota Territory in the 1840s and an important pictorial historian of the Plains Indians, is not included in either the text or photographs. Neither are such artist-explorers as Alfred Jacob Miller or Karl Bodmer, except for a slight reference to the latter's work. And though they have been adequately treated in other recent publications, surely Frederic Remington and Charles Russell deserve more attention than Mr. Parry gives them. Among eastern painters, William Sidney Mount, whose "Eel Spearing at Setauket" is both reproduced and discussed in some detail, might have been better represented by "The Power of Music," the most vivid representation in American art of the exclusion of Blacks from white society. Technically, the quality of the photographs is not very good. None are in color, which is a pity, for it precludes a discussion of the color symbolism inherent in so many of the images discussed, as, for example, Charles Deas's well-known painting, "The Death Struggle."

Nevertheless, Mr. Parry's book has much to recommend it. Its contribution to American art history is enhanced by an unpretentious writing style that is clear and eminently readable. Though the book is not meant primarily as a scholar's tool, there is much new material here of benefit not only to art

historians but also to students of American intellectual and cultural history. *The Image of the Indian and the Black Man in American Art, 1590-1900* is a fairly short book, in spite of its cumbersome title, proving once again that a picture is worth a thousand words.

Reviewed by RENA N. COEN, *associate professor of art history at St. Cloud State College.*

American Indian Policy in the Jacksonian Era. By Ronald N. Satz.

(Lincoln, University of Nebraska Press, 1975. xii, 343 p. Maps, illustrations. \$12.95.)

ALTHOUGH SUCH fine scholars as Grant Foreman, Francis Paul Prucha, and Mary Young have written on Andrew Jackson and the American Indian, none has produced a comprehensive work covering that president's era (1830-50). Ronald Satz has changed that with this book. Mr. Satz emphasizes policies regarding the Five Civilized Tribes of the Southeast. He includes little on the northern Indians, although Black Hawk's War and concern for a northern Indian territory receive some attention. By meticulous research in federal documents, personal manuscripts, and secondary works, the author has produced a careful and well-written book. Little new information has been uncovered, but his synthesis of well-known material, his re-examination of the primary sources, and his fresh interpretations of the era represent a welcome addition to writings about the West.

Mr. Satz's characterization of Jackson and his interpretation of Indian policy in the 1830s and 1840s is in line with the findings of a growing number of scholars who see the government as being genuinely concerned about the well-being of American Indians. The president was not a 'merciless Indian-hater' but, rather, a humanitarian statesman who sought to protect the culture of native Americans, says the author. The Removal Act of 1830, an embodiment of Jackson's paternalistic Indian philosophy, was also supported by many contemporary government officials. Mr. Satz does not deny that land speculators benefited when the southern Indians moved westward across the Mississippi River, nor does he play down the aggressive nature of white expansionism. Given the circumstances, Jackson believed he had the choice between Indian cultural extinction in the East and native American self-determination in the trans-Mississippi West.

From Jackson's assumption of power and the development of the Removal Act, Mr. Satz recounts the Choctaw removal in 1831-33 as a test case. It was an event clouded with government inefficiency, white greed, and inclement weather. Yet the Indians were removed, and while Jackson had hoped for a smooth transition, the transfer was only a partial success. In the following years most of the remaining eastern Indians moved west of the Mississippi. Whigs and Democrats alike dealt with the problem and saw it to its conclusion.

Other questions of territorial self-rule and white civilization efforts remained to be settled. One of the less interesting but

necessary parts of the book is the recital of various Indian commissioners who served in the Jackson era and a summary of the duties of agents, subagents, and other government officials in the bureaucracy. One of the stronger sections of the book concerns the efforts of whites to adapt Indians to their own life style. The author's development of the education endeavors of Commissioner T. Hartley Crawford and his associates represents the high point of the volume. The book is written calmly and objectively. Mr. Satz lays guilt at the white man's feet, but not in an emotional flood of verbiage. The author concludes that while all the presidents and a majority of congressmen supported removal, it fell far short of accomplishing Indian acculturation. Removal resulted in a paternalistic relationship with the government at best and retarded advancement of the Indians at the worst. It resulted in the death of some and the cultural collapse of others. But this was not a conspiracy of Indian-haters who sought to rob and kill native Americans. Rather, it was the well-meaning efforts of Christian humanitarians who fell far short of their goals.

Reviewed by JOHN W. BAILEY, *associate professor of history at Carthage College, Kenosha, Wisconsin.*

***That Man Haupt: A Biography of Herman Haupt.* By James A. Ward.**

(Baton Rouge, Louisiana State University Press, 1973. xvi, 278 p. Illustrations. \$11.95.)

THE BLURB on the dust jacket of this work says that Herman Haupt was an "important American who contributed to making the United States the preeminent industrial nation of the twentieth century." That is the kind of exaggeration, or sun-ripened goody, so beloved by the advertising scientist. Haupt is known best by Civil War buffs, and they know him as the great military railroad organizer for the eastern Union armies. His contributions to the Army of the Potomac through Gettysburg were great enough to qualify him as an important nineteenth-

century American figure without propelling him into the twentieth century.

But Haupt had another claim to fame besides his military contributions, and this claim involved our Northwest. In 1881 he became general manager of the Northern Pacific Railroad. As general manager his technical skills as a railroader and engineer and his organizational and managerial abilities were stretched to the limit. Although he did not survive the recession of 1883, he did greatly improve the condition of the railroad.

Haupt's talents seemed to lie along two lines. He had great skill in locating railroad rights-of-way from the technical standpoint, a skill he also used in locating the best route for a pipeline. This skill was essentially that of a surveyor. His other great talent was as an organizer and a manager. Haupt was especially good at visualizing chains of command and in defining jobs and areas of responsibility. Thus, he was a technician who also could build and run an enterprise.

But Haupt was no salesman, and he lacked the ability to distinguish between a practical enterprise and one that was simply challenging technically. His long efforts to bore the Hoosac Tunnel in Massachusetts and his passionate support of compressed air as a substitute for electricity are examples in point. Various enterprises in which he invested heavily, such as an oyster farm or a mountaintop hotel, failed miserably and scarcely nominate him as a father-figure for the twentieth century.

Started as a doctoral dissertation, this sprightly study of a humorless Puritan who neither smoked, drank, nor swore follows Haupt from days of youthful poverty to the halls of West Point, then the country's leading technical school, and from there to the technical and organizational challenges of railroad-ing. More than a minor figure but not in the ranks of the great, Haupt played a considerable role in preserving the Union and in building our Northwest.

Reviewed by RODNEY C. LOEHR, *professor of history at the University of Minnesota and a member of the Minnesota Historical Society executive council.*

news & notes

"CELEBRATING the American Bicentennial" is the theme of the Minnesota Historical Society's 126th annual meeting to be held Saturday, September 27, at the Marriott Inn in Bloomington, Minnesota. The keynote address on the attitudes and events that led to the Revolution will be given at the noon luncheon by Pauline Maier, professor of history at the University of Massachusetts.

Morning sessions at the all-day conference will consist of "The Loyalists" by

Wallace Brown, University of New Brunswick; "The Political Impact of the Revolution on Women" by Linda Kerber, University of Iowa; "Establishment of the U.S.-Canadian Boundary" by William E. Lass, Mankato State College (see article beginning on page 209 of this issue); and "The Revolution and the American Indian" by James O'Donnell, Marietta College (Ohio).

In the afternoon a panel will consider "The Minnesota Scene, 1776-1976."

Panelists will be John Parker and John L. Brandl of the University of Minnesota and Carlton C. Qualey, director of the MHS Minnesota Ethnic History Project. Robert DeForrest, vice-president of the Afro-American Bicentennial Corporation, will talk on "Historic Sites for Black Americans" at the final session. Dudley Riggs' Brave New Workshop Touring Company will provide entertainment after the evening dinner.

Advance registration is required. A

nominal fee will be charged for sessions; luncheon and dinner will be extra. For further information and registration materials, contact the Annual Meeting Committee, Minnesota Historical Society, 1500 Mississippi Street, St. Paul 55101.

ROY W. MEYER has been named winner of the Minnesota Historical Society's Solon J. Buck Award for the best article to appear in *Minnesota History* in 1974. His winning article, "Forestville: The Making of a State Park," was in the Fall issue. Mr. Meyer, professor of English at Mankato State College, also received the Buck Award for 1961 for an article on the Prairie Island Sioux and was runner-up in 1968 for his "The Canadian Sioux: Refugees from Minnesota." He will receive \$175.00 of the \$250.00 award for 1974. The remaining \$75.00 will go to the honorable mention winner, Paul R. Lucas, assistant professor of history at Indiana University, whose "The Church and the City: Congregationalism in Minneapolis, 1850-1890" appeared in the Summer issue.

Winner of the Theodore C. Blegen Award for 1974 is James Taylor Dunn, whose "A Century of Song: Popular Music in Minnesota" was published in the Winter issue. The Blegen Award of \$125.00 is given from time to time (but not necessarily annually) for outstanding articles in *Minnesota History* by society staff members who are not eligible for the Buck Award. Mr. Dunn, former chief librarian for the society, is now an MHS research associate.

The Buck Award committee this year consisted of Kent Kreuter, professor of history at Hamline University; Donald Z. Woods, associate dean of continuing education and extension at the University of Minnesota; and Kenneth Carley, editor of this magazine. The awards will be presented at the society's annual meeting on September 27.

ALL BUT TWO of the essays in John Higham's new book, *Send These To Me: Jews and Other Immigrants in Urban America* (Atheneum, ix, 259 p., \$10.00 cloth, \$4.95 paper), have been published previously. They are not conveniently available, however, and each has been somewhat revised and updated. Even if one has already read the essays, a rereading is very much worthwhile, and the concluding essays in themselves merit respectful attention. In fact, this book should be required reading for anyone working in the field of ethnic history, for

in it one finds balanced appraisals so often missing in the writings of the new ethnicists.

The opening chapter is Mr. Higham's masterly interpretive essay, "The Immigrant in American History." This is followed by a distillation of his first important book, *Strangers in the Land* (1955), which deals with immigration restriction. Other essays are on agitators, the Statue of Liberty, Abraham Cahan, nativism, ideological anti-Semitism, social discrimination against Jews, and "Anti-Semitism and American Culture." In the concluding two chapters Mr. Higham seeks to disentangle the confusing strains of thought raised in the name of "ethnicity," and finally concludes that a new synthesis is needed, perhaps what he calls "pluralistic integration."

CARLTON C. QAULEY

THE DRAMA of the Dred Scott case, which inflamed national debate over the issue of slavery in the 1850s and helped precipitate the Civil War, is recounted in number two of *Historic Fort Snelling Chronicles*, published by the Minnesota Historical Society. Entitled "Dred Scott: From Fort Snelling to Freedom," the six-page pamphlet was written by Jeffrey A. Hess, research assistant in the MHS historic sites division, and is illustrated with a color portrait of Scott, sketches, engravings, and copies of documents.

Scott's unsuccessful bid for his freedom was based on his residence at Fort Snelling — part of the region declared free by the Missouri Compromise — while a slave and servant there of Dr. John Emerson in the 1830s. Much later Scott was emancipated by his owner, Dr. Calvin C. Chaffee, the abolitionist second husband of the former Mrs. Emerson.

The pamphlet is available for fifty cents, plus tax, at Fort Snelling or the society's bookstore in the Historical Building or it can be ordered through the society's Order Department, 1500 Mississippi Street, St. Paul 55101.

CARL ALWIN SCHENCK's book, *The Biltmore Story*, edited by Ovid Butler and published in 1955 by the Minnesota Historical Society and the Forest History Society, has been republished in paperback form under a new name. The new edition is called *Birth of Forestry in America: Biltmore Forestry School, 1898-1913*. John R. McGuire, chief of the United States Forest Service, wrote the new introduction. Born in Germany and educated in forestry there, Schenck,

who died in 1955, arrived in America in 1895 to manage the forest on George W. Vanderbilt's famed Biltmore estate in North Carolina and started the Biltmore Forest School.

The book (1975, xiv, 224 pages, illustrations, \$4.50) is available from its distributors, the Forest History Society, P.O. Box 1581, Santa Cruz, California 95061, and the Appalachian Consortium, 407 Howard Street, Boone, North Carolina 28608.

THE FIRST extensive catalog of available books on the history of conservation, forestry, logging, and other forest-related topics has been published by the Forest History Society. Containing more than 180 titles representing many different publishers, *Forest History Books Catalogue 1975* is indexed by author and title. Sections featured include academic works, popular forest history, oral history, government publications, and selected contemporary titles. To obtain a copy send \$1.00 to the Forest History Society, P.O. Box 1581, Santa Cruz, California 95061.

IN AN ARTICLE, "Stereoscopic Eye on the Frontier West," in the Spring, 1975, issue of *Montana The Magazine of Western History*, Jeffrey P. Grosscup deals with the career of an important but rather obscure pioneer photographer, William Henry Illingworth of St. Paul. The author, a graduate student in journalism at the University of Minnesota, shows that Illingworth's reputation rests mainly on the stereopticon views he made to document two western expeditions — James L. Fisk's from Minnesota to the Montana gold fields in 1866 (Illingworth had an associate named Bill on this one) and the Black Hills expedition of 1874 led by George Armstrong Custer.

Using the cumbersome wet plate process that, among other things, required a portable darkroom, Illingworth made the only known photographs of Fort Union, Dakota Territory, on the Fisk expedition and the first photographs ever taken of the Black Hills on the Custer expedition, the author says. Although he concentrates on Illingworth's photography, including some in Minnesota, and his difficulties with marketing his pictures, Mr. Grosscup also touches on the photographer's tragic personal life. His first two wives died, his third divorced him, he took to drinking heavily, and in 1893, at the age of fifty, he ended his life with a shotgun blast to the head.

Since 1849, when it was chartered by the first territorial legislature, the Minnesota Historical Society has been preserving a record of the state's history. Its outstanding library and its vast collection of manuscripts, newspapers, pictures, and museum objects reflect this activity. The society also interprets Minnesota's past, telling the story of the state and region through publications, museum displays, tours, institutes, and restoration of historic sites. The work of the society is supported in part by the state and in part by private contributions, grants, and membership dues. It is a chartered public institution governed by an executive council of interested citizens and belonging to all who support it through membership and participation in its programs. You are cordially invited to use its resources and to join in its efforts to make Minnesota a community with a sense of strength from the past and purpose for the future.

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