

Hence, it seems harsh to suggest that such volumes would be considerably more useful if accompanied by some excellent maps and if the reader were given further modest aid in identifying persons associated with the documents.

It is not surprising to find that the volume at hand gives much attention to a wide range of topics, including Indiana relations, public lands, internal improvements, territorial politics, federal politics, and the movement toward statehood. In contrast to earlier volumes regarding the Indiana and Illinois territories, for instance, one is struck by the attention here to party politics and maneuvering for party advantage and patronage. Nonetheless, though the development of organized and rival political parties affected politics within Wisconsin in these and other ways, the territorial system and process by which Wisconsin became a state remained basically the same as for earlier states carved from the Mississippi Valley.

This volume, like the twenty-seven in the series which have preceded it, is a storehouse of significant information. Though neither easy or exciting reading, the book provides invaluable background history of the numerous "admitted" states of the Union. Equally it traces the manner in which an uncertain union of thirteen Atlantic seaboard states expanded westward across a vast and heterogeneous continent and became stronger as it did so.

Indiana University, Bloomington

Donald F. Carmony

Wheat Flour Messiah: Eric Jansson of Bishop Hill. By Paul Elmen. (Carbondale: Southern Illinois University Press, for the Swedish Pioneer Historical Society, 1976. Pp. xv, 222. Notes, illustrations, selected bibliography, index. \$7.95.)

Eric Jansson did not have a very long career as a religious leader; it lasted only from 1843, the date of his first visit to Hälsingland, Sweden, until his murder by a former follower in Henry County, Illinois, in 1850. But in those seven years he created quite a stir. Jansson experienced a dramatic religious conversion in 1830 at the age of twenty-two, but he did not attract many followers until 1843, when he left his own province on a business trip to sell flour and began to preach in Hälsingland. His message contained a Methodist

like perfectionism and biblicism, but it was combined with a messianic belief that his work would outdo Christ's. The state church of Sweden noticed with alarm Janssonism's anti-Lutheran, separatist appeal and responded by harassing the sect with increasing ferocity from 1844, when Jansson and his followers burned books by Luther and Arndt, to 1846, when Janssonists emigrated to America. Eric Jansson spent the winter of 1845-1846 as an outlaw, furtively exhorting his followers to journey to America. Approximately 1200 of them eventually pooled their resources to establish Bishop Hill in Illinois. There they lived communally until 1862, withstanding a plague of cholera that killed more than 200 of them in 1849, Jansson's murder by an outraged husband whose wife refused to leave the community in 1850, and the depression of 1857. In 1862, after prosperity had obviated the need for communalism and dissension had broken the group into factions, the property was divided for the last time, and former Janssonists went their individual ways.

Paul Elmen, a professor of moral theology at Seabury-Western Theological Seminary in Evanston, Illinois, was primarily interested in the religious significance of the Janssonist movement, and his sophisticated discussion of Janssonism's place in the history of religious ideas may prove somewhat opaque to historians not fluently versed in theological concepts. Since Elmen views Janssonism as "the lengthened shadow of an extraordinary man" (p. 174), his interpretation depends upon successfully conveying the character of Eric Jansson. Unfortunately, although Jansson's faults appear in great profusion (he was arrogant, probably lascivious, shallow, and ignorant), the qualities which attracted thousands of supporters in Sweden and inspired more than a thousand people to brave danger and hardship in following him to America rarely appear in this biography. In an understatement. Elmen acknowledges that "Eric Jansson's power must remain something of an enigma to us" (p. 177). But Elmen's failure to evoke Jansson's charisma should not be attributed to a want of literary vivacity, since the author employs a vivid style: "Time seemed transfixed at Bishop Hill, like a fly trapped in a cake of amber" (p. xiii). The problem is that when Jansson speaks for himself, the result is not impressive.

The author has used Swedish sources extensively and appears to have a detailed grasp of his materials. However, the book suffers from a maddening confusion in chronology. Elmen often fails to date his accounts of events and further confuses the reader by inserting dated references to earlier and later events in order to amplify the obscure "present" of his narrative (e.g., chapter two). The bibliography is extensive and the index reliable.

Indiana Historical Society,
Indianapolis

Lana Ruegamer Tam

The Indian Legacy of Charles Bird King. By Herman J. Viola. (Washington: Smithsonian Institution Press and Doubleday & Company, Inc., 1976. Pp. 152. Illustrations, notes, bibliography, index. \$19.95.)

Rhode Island born Charles Bird King studied under Benjamin West in England before settling in the District of Columbia after the War of 1812. A successful portrait painter, King met Thomas McKenney, superintendent of Indian trade and later head of the Bureau of Indian Affairs. McKenney had already begun "The Archives of the American Indian," a collection of Indian artifacts, and decided to employ King to add portraits to his archives. In 1822 McKenney commissioned King to portray Pawnee, Oto, Omaha, and other delegates who were in Washington at government request.

In the next twenty years King did portraits of at least 143 Indian leaders who visited the capital and often did replicas for himself and for his subjects. Included were such notable figures Petalesharro of the Pawnees, Keokuk and Black Hawk of the Sac and Fox, and Red Jacket of the Senecas. King also did portraits of Tenskwautawawa (the Prophet), the brother of Tecumseh, from the work of other artists. King's Indian portraits constituted an important and impressive collection in precamera days and were an important attraction for whites and for visiting Indians. The collection was decimated by fire in 1865 after having been moved from the war department to the Smithsonian Institution, but fortunately King had done replicas of many of the portraits and others had appeared in Thomas McKenney's and James Hall's three volume *History of the Indian Tribes of North America* (1836-1844).