

promoted, and a nod to the development of various home programs, such as those devoted to nutrition.

This book is an insider's history of the Indiana Extension Service, which covers its development from the perspective of the extension agents. The author gets inside the heads of these individuals who struggled to bring a particular vision of agriculture, and with it the hope of prosperity, to the state's farmers. What it isn't, is a story from the other side. We find out that farmers were at times resistant to the extension message, but we don't find out from the farmer's point of view why this resistance existed. There is a wealth of literature discussing the resistance of both farm men and women to the extension program, but that information is not a part of this story. It is probably just as well, because that would have added considerably to what is already a quite

substantial book. As it is, *Scattering the Seeds of Knowledge* is both useful and interesting, and tells us much about the difficulties, as well as the triumphs, of working in the field as an extension agent. It is illustrated with an abundance of beautiful pictures of early twentieth-century Indiana farms, which adds greatly to the appeal of the book. The pictures of farm children, in particular, are lovely. While it may not provide all the information a scholar would want, *Scattering the Seeds of Knowledge* fulfills its own purposes admirably, providing an in-depth history of the origins of extension in Indiana, from the point of view of the Extension Service itself.

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Great Crossings: Indians, Settlers, and Slaves in the Age of Jackson

By Christina Snyder

(New York: Oxford University Press, 2017. Pp. xii, 402. Notes, index. \$29.95.)

In *Great Crossings: Indians, Settlers, and Slaves in the Age of Jackson*, Christina Snyder moves beyond standard histories of nineteenth-century American expansion and “begins in the interior of the continent and looks outward to . . . broaden our gaze” (p. 16). Specifically, she examines the Indians, settlers, and

slaves who lived in the “experimental community” of Great Crossings near Lexington, Kentucky (p. 4). Named after a nearby eighteenth-century bison ford, Great Crossings featured a mélange of Indians, whites, and blacks who “articulated new visions of the continent's future” by promoting a

shared path of inclusion in the U.S. (p. 4). Collectively, they challenged the "intolerance, exclusion, and racial injustice" that emerged in the 1830s, alerting us to a moment in the antebellum era when the hope for racial coexistence remained possible (p. 317). Snyder retrieves the history of Great Crossings with graceful storytelling.

Central to the story is Kentucky congressman and slaveholder Richard Mentor Johnson. In 1825, he established the first federal-run school for Native Americans in Great Crossings. Choctaw Academy admitted six hundred Native students before closing in 1848. Pupils hailed from seventeen different Native Nations, including Miamis from Indiana, Shawnees from Ohio, and Potawatomis from the Chicagoland area. A majority of the student body came from the Choctaw Nation of central Mississippi. Examining the extensive correspondence between the Choctaws and federal officials, Snyder demonstrates that the Choctaws financed the school with annuity monies set aside by treaties. Choctaws demanded a professional curriculum consisting of the liberal arts and sciences. Like other American Indians who attended the academy, Choctaws pursued inclusion in American society through education.

Snyder positions Choctaw Academy at the cutting edge of educational developments in antebellum America. Whereas faculty at most colleges and common schools taught by rote learning, progressive educator and superintendent of Choctaw Academy, Thomas Henderson, used

the Socratic method. With Johnson's support, Henderson oversaw a small group of white faculty and advanced Native students who taught beginners to read, write, and speak English. Then, depending on skill level and interest, pupils took more advanced courses, which included geography and ethics as well as history and surveying. Snyder examines letters, newspapers, and other records to track the post-graduate lives of those like Choctaw Peter Pitchlynn, who continued his education at the University of Nashville and, later in life, gained an audience with federal lawmakers to defend his people from intrusion by settlers.

Additionally, Snyder uncovers the complexities between freedom and slavery in Great Crossings. Richard Johnson's slaves cooked, cleaned, and did other chores for the students, but the enslaved staff remained under the control of his enslaved concubine, Julia Chinn. Drawing on genealogical research, Snyder demonstrates that Johnson fathered two daughters, Adaline and Imogene, with Chinn. Interracial sex between white masters and enslaved women was common in the early U.S., but unlike Thomas Jefferson and other masters who fathered enslaved children, Johnson publicly acknowledged his slave family and committed resources towards the emancipation of his daughters. Freedom "was not a single act," Snyder argues, "but rather a process" (p. 208).

By the 1840s, the porous racial boundary among whites, Indians, and slaves at Great Crossings hardened.

White supremacy, Indian exclusion, and chattel slavery triumphed in the Bluegrass and, more broadly, the United States. After the Indian Removal Act of 1830 led to the forcible relocation of American Indians to Indian Territory west of the Mississippi, the Choctaws and other removed Indians “embarked on a separate project of nation building” by establishing their own schools

there (p. 286). For those interested in education, Native Americans, and race relations in U.S. history, then, *Great Crossings* is a must-read.

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Slavery's Capitalism: A New History of Economic Development

Edited by Sven Beckert and Seth Rockman

(Philadelphia: University of Pennsylvania Press, 2016. Pp. viii, 406. Illustrations, notes, index. \$39.95.)

For nineteenth-century Americans, it was clear that slavery was a key component of the nation's capitalist economy. Until recently, however, scholars have not been as quick to recognize the interconnections between national economic development and slavery. The essays in this volume, which originated in a 2011 conference on “Slavery's Capitalism” at Brown University, go a long way toward correcting this oversight. They complement a growing literature that shows how central slavery was to the economic growth of the entire United States, and provide perhaps the most wide-ranging assessment yet of the complex relationship between slavery and capitalism.

The volume is organized thematically; essays are tied together by an introduction that outlines recent trends in scholarship. An initial

section details how plantations acted as “literally the nation's first ‘big businesses’”: managers maximized profits by using violence to speed up slaves' harvesting of crops; developing cutting-edge accounting techniques; and, in Virginia, inventing reaper technology that quickened the pace of wheat production (p. 14). The second group of essays discusses why slaves were important financial commodities. They provided planters with collateral for mortgages and loans, facilitated a wave of speculation in Mississippi land, linked Southern cotton to global markets, and sometimes even provided planters with cash payouts, when slaves chose to take their own lives. Many of these early essays are rooted in the South, but other essays clarify that slavery was central to the economic growth of the entire nation.