

Prucha's selections painfully confirm that the reformers' elementary assumptions were naive, ignorant, and riddled with racism, but to saddle them with the major burden of guilt for breaking "down the [Indians'] heritage and cultural pride" (p. 10), is anachronistic. Before most of these reformers even had been born, the cruel cutting edge of the frontier had eroded much of the indigenes' accustomed way of life. Almost from the initial red-white contacts in the sixteenth century, aboriginal peoples found themselves irresistably attracted to the invader's power, be it his gun, his bottle, or his iron pot. Indeed, anthropologists have now speculated that well before the founding of Jamestown, European imported diseases had laid waste millions of North American Indians. Certainly Indian contemporaries of the "friends," warrior leaders such as Crazy Horse and Sitting Bull, cursed saloons and stores with far greater frequency than they ever did schoolhouses.

For readers desiring source material to lay bare the cultural myopia of Victorian America, here is a well edited, heavily weighted instrument. On the other hand, readers seeking a more balanced account of the complex intercultural tragedy produced by the red-white cultural collision—already fixed on its disastrous course by 1860—should look elsewhere. An excellent place to begin is Francis Paul Prucha's classic *Broadax and Bayonet*.

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Taylor University: The First 125 Years. By William C. Ringenberg. (Grand Rapids: William B. Eerdmans Publishing Company, 1973. Pp. 184. End papers, notes, illustrations, figures, index. \$5.95.)

When Oliver Cromwell sat for a portrait and the artist was disposed to be overly solicitous about omitting certain facial blemishes, the tough old Puritan protested that he wanted to be painted "warts and all." The author of this book about Taylor University's century and a quarter history has not glossed over the passages of crisis and dissension in telling the story. He has, however, written in an obvious spirit of deep affection for the school and profound respect for its uniquely Christian mission in higher education.

The book is one of a genre that normally has slight readership outside the constituency of the college whose history is recited, and it is unlikely that this book will be of much wider interest. The author admits that the book is a "house organ" (p. 7). But he has prepared a useful and needed presentation of the story; despite the long career of the college, previously only occasional historical sketches had appeared. He has given a balanced account bringing together in a systematic and readable way the changes and progressions in administration (too often given preponderant attention in such works) with the changing academic emphases, relations to the supporters of the college, and even (chapter 7) the sports program of the school. Chapter 6 is titled alliteratively "Religion, Recitations, and Recreation." Ringenberg sets the whole account meaningfully in the broader contexts of American educational and religious history. For example, the date of founding (1846) is depicted in terms of its unusual excitement in a westward moving America (p. 20).

Taylor University began in 1846 as the Fort Wayne Female College under auspices of the Methodist Episcopal church. For Methodists generally this was the period of transition from an earlier anti-intellectual attitude that deplored the dangers of "book learning" for ministers. There were those who opposed higher education for women as a disturbance of "God's order" (p. 15) and as dangerous to the health of frail females; but in the education of women the Methodists pioneered. In 1855 merger with a men's school produced Fort Wayne College. In 1890 the school was moved to Upland and named after Bishop William Taylor, a dynamic and controversial (pp. 68 ff.) missionary leader; his strong involvement in the Holiness movement is reflected in the school's continuing pietistic emphasis. Taylor University remained affiliated with the Methodist Episcopal church until 1922. North Central accreditation was gained in 1947 (p. 145).

Moral and religious crusade has been the pattern of life at Taylor. Conduct was strictly regulated (p. 55 and *passim*). In the early twentieth century, Taylor was a "hotbed of Prohibitionist activity" (p. 117), with students vying in producing orations against the evil of alcohol. In the twenties William Jennings Bryan's crusade against evolution found

ardent support there. Frequent and highly emotional protracted revival meetings interspersed academic concerns; spiritual emphasis has undergone less attrition than at most denominational schools.

Teachers in the schools of most denominations will find nostalgic notes in the account of low salaries (p. 34), heavy teaching loads (p. 124), scant time for research and writing (p. 151), strict regulation of conduct in contrast to permissiveness elsewhere. The target audience will appreciate its forthright emphasis both on the academic concerns and the special pietistic values of the school.

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The Booker T. Washington Papers. Volume 3, 1889-95. Edited by Louis R. Harlan; assistant editors, Stuart B. Kaufman and Raymond W. Smock. (Urbana: University of Illinois Press, 1974. Pp. xxx, 618. Notes, illustrations, bibliography, index. \$17.50.)

The third volume of Booker T. Washington's papers might well be subtitled "The Lull Before the Storm," since it covers the six years immediately before the black educator's emergence on the national scene as a white sponsored spokesman for black aspirations and as a political manipulator of some significance within the Afro-American community. Harlan and his associates have issued a model volume of collected papers to accompany the previous two volumes published last year. The present volume contains a great many letters written to Washington as well as those from his pen, along with copies of speeches delivered by him to various audiences and informal homilies which the college president was fond of relating to his Tuskegee students on Sunday evenings. The famous speech at the Atlanta Exposition completes the entries in the main body of the book along with a draft version which differs in some form from the final edition of the brief speech. As in the earlier volumes in the series, each letter, speech, newspaper report, etc., is annotated with footnotes identifying persons mentioned in the body of the entry and/or the context of the subject matter discussed. The annotations are explanatory without becoming narratives in themselves.