[In Progress] Kansas history: a journal of the central plains

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since it is common in some areas to construct an electric fence with only one strand of wire on a temporary fence.[33]

The necessity of fences seems to be simple, and the statutes regarding fences also seem to be understandable. However, following the fence law can be complicated, and has through time resulted in a seemingly inordinate number of supreme court decisions. The law was often modified by the legislature in response to a temporary condition, such as Crawford County legislators demanding a herd law option, but these modifications often created new problems. The one instance in which legislators attempted to respond to a discrepancy by passing a herd law—that of 1872—they failed dismally. The court, on the other hand, clouded the issues regarding fence law by rendering contradictory rulings in cases with similar circumstances. Often the court seemed to make its decision first and then to develop the logic for the ruling later. Fences continue to be a necessity in Kansas, and fence law with its companion, but not necessarily compatible, herd law will continue to be the source of litigation wherever there are land, livestock, crops, fences, and liability. KH

33. Interim Committee on Agriculture and Livestock, "Committee Report Regarding Proposal No. 4—Fence Laws," Kansas State Legislature Reports, 1985.

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Comments by the President: 1989 Presidential Address

by R. Reed Whitaker

I HAVE JUST RETURNED from Washington, D.C., and the groundbreaking for Archives II, the National Archives' $200 million expansion on the campus of the University of Maryland; a truly auspicious occasion held in the midst of a torrential downpour. Assembled in tents on a freshly cleared thirty-three-acre wooded tract were archives officials, university administrators, representatives of city, county, and state government, corporate executives, scholars, the press, a military honor guard, the University of Maryland Wind Ensemble, and a host of politicians. Almost three hundred people turned out to listen to speeches and watch as Senator Sarbanes, Congressman Hoyer, Governor Schaefer, University of Maryland President Kirwan, Prince George's County Executive Glendening, and Archivist of the United States Wilson turned over the first spades of dirt.

In his opening remarks Wilson stated that "Archives II will be an immense structure—1,700,000 square feet—the largest archives in the world." Turning his attention to the gathered National Archives staff, Wilson declared "that now at last we can do something for the Archives employees who labor in that monumental but antiquated and inadequate building on Pennsylvania Avenue. Archives II promises a hospitable environment for staff and researchers, spacious state-of-the-art labs, controlled and secure storage, in sum a facility to accommodate our archival mission."[1] All of this will occur during a period of increasing federal financial restraint and the ever present Gramm, Rudman, Hollings deficit reduction formula.

A building, however, is not an institution. Mere bricks and mortar, no matter how well designed nor ably constructed can preserve and maintain our national heritage. Certainly the heart, mind and soul of any institution must be the staff that peoples the building. Wilson commented: "Whatever the investment in material things, the success of our mission turns on more than buildings, technology, and equipment. It depends on people as well, skilled and dedicated archivists, technicians, and managers." The late Barbara Tuchman acknowledged the debt of all researchers when she said, "Archives are a resource whose usefulness depends on the knowledge and enthusiasm of their custodians, the searcher is helpless without them."[2]

You may question the connection between the groundbreaking for Archives II in College Park, Maryland, and the 114th Annual Meeting of the Kansas State Historical Society. Certainly the Kansas State Historical Society was well represented at the groundbreaking for in addition to me, Don Wilson and John Wickman serve on our board of directors, and there has been a close relationship between the Society and the National Archives for many years. A relationship established by Nyle Miller and Ed Langsdorf and nurtured under Joe Snell and Bob Richmond.

A relationship, if I may paraphrase the Department of State, of most favored institution status. Ours has been a harmonious relationship, often symbiotic, with closely intertwined histories.

The thirty-five-year struggle for National Archives independence was achieved in 1984 through the efforts of professional organizations, historical societies, academic institutions, and genealogists, among others. Kansas State Historical Society staff and members' contributions were at the forefront of this effort. Society support has, also, influenced the appointment of three Archivists of the United States; James B. Rhoads, Robert Warner, and Don Wilson.

R. Reed Whitaker, *formerly director of the National Archives, Central Plains Branch, and now Special Assistant to the National Archivist, served as the 1989 President of the Kansas State Historical Society, Inc. His presidential address was delivered at the Society's 114th annual meeting in October 1989.*

1. Remarks of the Archivist of the United States, Don W. Wilson, groundbreaking ceremony for Archives II, College Park, Maryland, October 17, 1989.

2. Ibid.

The National Archives for its part has supported Society efforts through cooperative programming, consultancies, and financial support (through the National Historic Publications and Records Commission). The Eisenhower and Truman presidential libraries and the National Archives Region in Kansas City have worked with and continue to support Society activities. National Archives staff are members of the Society, serve on our committees (as well as other state boards and commissions in which the Society has an interest), are frequent participants in Society conferences, have testified before legislative committees, have solicited manuscripts and artifacts, and are currently working with the Society and Kansas Eisenhower Centennial Commission.

Still that is not the reason that I elected to talk about Archives II. John Wickman's 1977 Presidential Address before the Society, "Looking Forward: A Society at the Crossroads,"[3] broke with the long-standing tradition of out-going presidents presenting historical sketches. John broke with that tradition in the hope that his successors might follow his lead and broaden communication between the Society and its membership. I have elected to use Archives II as a device to show what can and has been done when an agency effectively communicates with, takes into its confidence, and enlists the support of its constituencies.

Archives II would not, in fact could not, have happened had it not been for the strong leadership of Don Wilson and the mutual cooperation of a vast array of people from within government, professional organizations, and individual citizens. Archives II is a reality because a whole host of competing interests including the Congress of the United Srates, the Maryland legislature, Maryland's governor, the University of Maryland, the City of College Park, Prince George's County, and the staff and management of the National Archives worked together toward a common objective.

Wilson stated that Archives II "is an outcome that represents years of effort and concern by a great many people—in Congress, in the National Archives, in professional associations, as well as support from a very active constituency of history-minded, public citizens and genealogists" and "a broad and effective advocacy in the academic community."[4] As I look around our meeting, it appears that many from these very same groups are represented here today.

The groundbreaking was not merely an occasion celebrating the birth of a new building, rather it was a celebration of the cooperative spirit of an unlikely association of people and institutions. Archives II demonstrates what can be accomplished when effective leadership coupled with strong advocacy, a respect for staff, and a spirit of cooperation are combined to strive for a common objective.

The Kansas State Historical Society, Inc., as a not-for-profit-corporation, serves as trustee for the State of Kansas in preserving the state's historical resources. We the members and elected officers of the Society have a heady responsibility. As trustees we preserve more than the historian's past. We preserve the heritage of Kansas—its records, its artifacts, its historic sites, its culture. We, like the National Archives, have a responsibility to assure that future generations will have the historical resources with which to discover the past as prologue to the future.

The Kansas State Historical Societry is currently at a critical stage in its history, once again "at the Crossroads." Restructuring of the Society, a new research center, and major reductions in operating revenues loom on the horizon. The new, and largely untested, management of the Society must be prepared, as John Wickman suggests, "to respond to new challenges and new demands . . . [or be] denominated as useless by the society in which they exist."[5] We, the members of the Society, have a strong stake in the future, for what we *do* or what we *neglect* will certainly affect the future of Kansas history. To discharge our responsibilities we must be *active* advocates. We must be sure that staff have the resources necessary to preserve, maintain and interpret the documents, properties, and artifacts entrusted to us. Buildings, technologies, and equipment are extremely important but uppermost should be our concern for effective leadership that can challenge, direct, and motivate staff. We must defend against the inadequate, the incompetent, the irresponsible; we *must have* effective, forthright, yes, even charismatic leadership. Leadership which represents and is responsive to the people of Kansas be they scholars, genealogists, students, or "ordinary" citizens.

As members of the Society and trustees for the state we must be active and vocal participants in Society affairs. We must be constantly vigilant to assure that the policies of the Society reflect not only the interest of its membership but that they be responsive to *all* the people of Kansas.

Society President John Wickman observed that as Director of the Eisenhower Library he was continually reminded that the "library exists to serve the American

3. John E. Wickman, "Looking Forward: A Society at the Crossroads," *Kansas History: A Journal of the Central Plains* 1 (Spring 1978): 59-64.

4. Remarks of the Archivist of the United States, October 17, 1989.

5. Wickman, "Looking Forward: A Society at the Crossroads," 62.

people." And he intoned that "we are reminded that we do not exist to serve and enjoy ourselves" nor are we "the guardian of a secret treasure whose rich extent is known to only the research scholar, the schoolchild propelled into this fantastic storehouse...[on] the annual field trip to the state capitol...; or to the ardent history buff."[6]

We need to join an unlikely association of history-minded people to forge a strong advocacy for the Society for "if we are going to engage in the corporate life, we will have to work with and through corporate responsibility.... We cannot continue to serve [merely] ourselves, in a pleasant but declining manner."[7] John formulated eleven recommendations for the Society to consider. Some have been achieved, others debated, and others ignored. Foremost among his recommendations was to more clearly define the relationship between the corporation and the state agency. In the twelve years since John's recommendation, that clearer definition has not materialized although some changes have occurred.

I am informed that the Executive Director has asked the Attorney General for a series of opinions on this very subject and has suggested that there may well be substantive changes in the structure of the Society. In order that the interests of the Society and the people of Kansas be best represented, I have asked Executive Committee Chairman Cliff Hope and President-Elect Ellen May Stanley to consider appointing an Extraordinary Commission to work with the Executive Director in defining the relationship between the "us" and the "them." The Commission would be composed of representatives from state government, Society membership, scholars and academics, state agency employees, and past Society administrators. I have specifically recommended that Ed Langsdorf, Joe Snell, and Bob Richmond be included.

6. Ibid., 60.
7. Ibid., 61.

Additionally I have proposed to Ellen May Stanley that a committee of former Society presidents be established to provide advice and council to the Executive Director and to help forge an effective advocacy voice, increase our membership, and set the course of the Society for the next decade. Again, quoting John Wickman: "In order to obtain what we want for the growth and betterment of our Society we are going to have to reach out to youth, and we are going to have to bring in more people than we have ever brought into membership in this Society. Only in that way can we broaden our political base of power. In dealing with the future legislatures and the elected officers of the state, it will be a broad base of power that will win or lose the promise of the future."[8]

In closing, I would like to borrow again from Don Wilson's concluding remarks at the Archives II groundbreaking. He closed with a quote from Franklin Roosevelt made at the dedication of the Roosevelt Library in 1941. Don commented that Roosevelt departed from his prepared text to voice deep-felt beliefs about national will, individual rights, and a nation's obligation to preserve its culture. I believe that Roosevelt's words, albeit at a different place during a different time, have a profound relevance to the Kansas State Historical Society. "To bring together the records of the past and house them in a building where they will be preserved and used, a nation must believe in three things:

It must believe in the past
It must believe in the future
and it must above all believe in itself."[9]

We must believe in the past, we must believe in the future, and most certainly we must believe in ourselves. Thank You. KH

8. Ibid., 62.
9. Remarks of the Archivist of the United States, October 17, 1989.

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Book Reviews

Abolitionism: A Revolutionary Movement

by Herbert Aptheker

xviii + 196 pages, illustrations, notes, bibliographic essay, index. Boston: Twayne Publishers, 1989, cloth $24.95, paper $10.95.

The Truman Nelson Reader

edited by William J. Schafer

xxiii + 302 pages, interview, bibliography. Amherst: University of Massachusetts Press, 1989, cloth, $40.00, paper $14.95.

THE FORTHCOMING IMPLEMENTATION of a new law in Kansas mandating a course in every school system on the history of the state, effective after September 1, 1990, may do something to correct among our young people the present deplorable ignorance of Kansas' dramatic past. Many times this reviewer has found that the very name of John Brown is unknown to Kansas students, or if known at all, he is described as crazy or a fanatic, or even on the side of slavery! Two books under review here go far to restoring a sense of the really militant and liberating struggle which created our state under conditions of fire and blood. William Lloyd Garrison wrote truly and well when he observed in 1873: "There are innumerable battles yet to be fought for the right...and those who shall hereafter go forth to defend the righteous cause, no matter at what cost or with what disparity of numbers, cannot fail to gain strength and inspiration from an intelligent acquaintance with the means and methods used in the Anti-Slavery movement."

Among American historians, Herbert Aptheker has long had a reputation of being a sharply combative polemicist. As a prominent Communist intellectual, he never shrank from defending his principles, even through the worst days of McCarthyism. It could be argued that Aptheker's political perspective has given *Abolitionism: A Revolutionary Movement* something of an edge or a certain spirited quality which after all complements his concentration on radical aspects of our past. Controversies aside (and they always have been significant, instructive ones), one of Aptheker's undoubted contributions is his exhaustive and diligent searching through hard-to-find primary sources—letters, court records, and the like—as exemplified, for instance, in his monumental *Documentary History of the Negro People in the United States*, or his editorship of the complete works of W.E.B. DuBois.

In this present volume, his concentration is on the complex and central abolitionist movement of the nineteenth century. Here he continues his excavations, revealing details of the movement's organization throughout the country (including the South), and abolitionism's connections with the labor and women's movements. He amply demonstrates that blacks and women were not only the mainstays of hard day-to-day work, but played crucial roles in debate and general leadership. Women militants like Clarina Nichols of Kansas (who unfortunately is not mentioned in this text) stubbornly pointed out that freedom was indivisible and should apply to them as well. Aptheker contends and to my mind proves that it was the common folk who made the abolitionist movement such an enduring force. He produces convincing evidence that many white workers came to see that if slavery prevailed and especially if it expanded, they could come under the whip also.

Over the years, Aptheker has had a penchant for drawing on telling quotations from conservatives (he contends, by the way, that secession was a counter-revolution). Thus, we have South Carolina's Dr. James H. Thornwell who acidly cried out in 1850: "The parties in this conflict are not merely Abolitionists and slaveholders—they are atheists, socialists, communists, red republicans, Jacobins on one side, and the friends of order and regulated freedom on the other. In one word, the world is a battleground—Christianity and atheism the combatants; and the progress of humanity the stake." Thus were the different strands of social radicalism fused together in the imagination of the slavocracy, who recognized the implication of the movement if carried through to its logical conclusion.

Another emphasis here is on the property interests of the slave system, consisting of the ownership of some 4 million blacks, amounting in "value" to hundreds of millions of dollars. An attack on the slave system became an attack on the property system, which, as one might imagine, greatly embittered the owners. Well documented are discussions about whether owners should be compensated (apparently no blacks felt that they should); these discussions were resolved by the Civil War itself, followed by the Thirteenth and Fourteenth Amendments, the latter forbidding compensation. The intellectual and ideological debates of the era are well outlined, though some of the arguments among the abolitionists themselves might have been described more clearly in terms of how deep they were and how these impeded the movement or caused its problems.

There are remarkable facts brought to light: the numbers of whites who were executed for siding with various slave insurrections, long before John Brown; the role and ordeals of progressive leaders in the South; the contributions, both intellectual and military, of the German veterans of 1848 (20,000 in Texas alone); the story of Prudence Crandall who was driven out of Connecticut for attempting to start a school

for young black girls and who ended her days steadfast in her faith in Elk Falls, Kansas.

The sheer terror and turmoil of the era is well brought forth in a chapter on political prisoners and martyrs. Hundreds of cases of shootings, tortures, lynchings, arsons, and tarring and featherings are presented as a passionate indictment of slavery in all its brutality and crime. Yet through all this, the abolitionists were in fact strengthened, rather than weakened, pursuing their goal with vigor and resolve, climaxed by the 55th Massachusetts Infantry (a black unit) entering Charleston, South Carolina, in 1865, singing "John Brown's Body" under one of their commanders, Lt. George Thompson Garrison, son of the "Liberator."

For obvious reasons, Aptheker is concerned to emphasize the abolitionists' militance, including elements within the Republican party. But he references historians who have pointed out that racism persisted, and shows how the seeds of betrayal were sown long before the Great Compromise of 1876. This magisterial synthesis vividly brings to light not only the great passionate events of the abolitionist movement, but its ferment of ideas and staunch adherence to principles which are still pertinent today.

If there is one weakness of Aptheker's book for a Kansas reader, it is that he does not devote much space to the "Border," though his chapter on John Brown is as concise and accurate a portrayal as exists. Also, when Aptheker states that John Brown slew "five leaders of the proslavery forces" at Pottawatomie Creek, this is slightly inaccurate, since two of those killed were but boys. This particular moment—the Pottawatomie massacre—is the climactic scene in Truman Nelson's epic novel *The Surveyor*, published in 1960 and out of print for almost thirty years.

Like Aptheker, Nelson joined the Communist party in the Thirties, developed a pungently polemical style, and remained an unrepentant radical until his death in 1987. The son of a barber in Lynn, Massachusetts, and thus a native-born Yankee, Nelson never finished high school, styling himself "a graduate of the public library." He spent much of the Thirties in various W.P.A.-type programs, and then became an industrial worker at the vast G.E. plant in Lynn. During this period he became a special student of F.O. Matthiessen at Harvard who encouraged his creative drive, resulting in his first novel *The Sin of the Prophet* (1952) about the famous attempt to rescue the slave Anthony Burns in Boston. This was followed by a novel about Brook Farm, and then by two novels on John Brown, *The Surveyor*, already mentioned, and *The Old Man* (1973).

Besides his four novels, each of which is excerpted in the *Reader*, Nelson wrote on a wide variety of subjects, most pertaining to New England radical and transcendental culture. In his seminal essay "On Creating Revolutionary Literature and Going Out of Print" (included in this book), Nelson begins: "As long as I can remember having any political consciousness at all, I have been shocked and obsessed by the awareness that this is not really a land of the free."

As he went through life, he began to wonder if our ideals were merely lies, studied American history, and "finally began to understand that a revolutionary morality is inextricably woven into the expanding network of the world's advance and that it already runs its course through the American fabric with greater purity and continuity than anywhere else." Such was Truman Nelson's credo and his anchor in the storms of his age.

The Surveyor, probably Nelson's masterpiece, is nothing less than the *War and Peace* of the abolitionist movement, concentrating on the figure of John Brown in Kansas. It has all the grandeur and sweep of a true epic, with descriptions of the defense of Lawrence, the ruthlessness of the Border Ruffians as led by U.S. Sen. David R. Atchison, and the commanding role of Brown himself, heroically capturing Pate at the Battle of Black Jack. There are also scenes of tenderness and devotion to his family, and a memorable picture of Dr. Charles Robinson, who disliked Brown, was inclined to compromise and cowardice, but was a leader in the Republican party. In short, all the cross-currents of Kansas during the free-state struggle are brought to bear in this work. While it is splendid to see any part of it in print again, surely the entire book can again be made available in the not-too-distant future.

Meanwhile, we have this beautifully printed selection of Truman Nelson's work about Thoreau, DuBois, Garrison, and others who in Milton's phrase "kept the faith so pure of old." In 1981, in connection with the premiere of *John Brown in Kansas*—a documentary film featuring Nelson—the governor of Kansas presented Nelson with an Official Letter of Recognition, honoring him for his defense of Kansas' best moral and literary traditions. Dare we hope or imagine that someday Kansas will erect a statue of Truman Nelson, say, in Lawrence, and that every schoolchild will know his name and works?

Reviewed by Fred Whitehead, *a community historian in Kansas City, Kansas.*

Kansas: A Land of Contrasts, Third Edition

by Robert W. Richmond

ix + 371 pages, illustrations, maps, notes, appendix, index, reading lists.
Arlington Heights, Ill.: Forum Press, Inc., 3d. ed., 1989, $21.95.

KANSAS: A LAND OF CONTRASTS, since its first publication in 1974, has been the standard and best book on the general history of the state. Now, fifteen years later, the third edition has been updated to include the events of our ongoing history and the findings of recent scholarship.

The book deals with Kansas history from prehistoric times to the state lottery. Robert Richmond, recently retired from a long and successful career at the Kansas State Historical Society, is the scholar best fitted to write a history of Kansas. The holdings of the society, books, manuscripts, maps, photographs, governmental archives, newspaper collections, and its own publications are necessary for any competent state history. Richmond knows these sources and has used them well,

especially the newspapers, in writing this useful and readable work. The local newspaper editors were constant commentators upon events throughout most of the state's history and their pungent observations and descriptions selected by Richmond spice up the chapters. Frequent use of photographs from the society's fine collection also adds interest and understanding. Richmond also has drawn from many of the articles published over the years in the society quarterly.

The book helps to refute the persistent notions that Kansas suffers from a boring lack of diversity in scenery, events, and ideas. Contrast makes for interest and *Kansas: A Land of Contrasts* highlights this fact. Vigorous clashes of opinion have been common from the proslavery versus abolition years to the present. There have been Populists versus Republicans and the Prohibition struggle. The able, colorful leaders, the stirring rhetoric, and the deciding events are described.

The eighteen chapters cover topics from "The Land and Its Native People" to "Change, Controversy and the Arts." Those between deal with the scope of our history, including cattle, railroads, immigration, politics, the wars, depression and prosperity, and the arts. The author's respect for and pride in his native state is obvious, as is his objectivity. The less attractive facets of our history, including tornadoes, drought, the Ku Klux Klan, and the Clutter murders are described.

To those readers familiar with the first two editions, the third edition offers some new material. It incorporates the findings of recent archeological work and publications, corporate changes in railroads, more material on ethnic groups, and an updating of legislative and political events. The useful suggestions for readings at the end of each chapter include a listing of recent publications, as does the appendix. *Kansas: A Land of Contrasts* is likely to remain the best general history of the state for some years to come.

Reviewed by Donald F. Danker, *emeritus professor of history at Washburn University of Topeka.*

Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism

by James R. Goff, Jr.

xvi + 263 pages, illustrations, appendixes, notes, sources, index. Fayetteville: University of Arkansas Press, 1988, cloth $22.00, paper $12.00.

CHARLES FOX PARHAM sometimes receives no more than a footnote in the compendiums of American religious history. However, Parham is a very significant figure in the religious history of Kansas, perhaps second only to Charles M. Sheldon. This struggling prophet, wracked by illness and indecision about his spiritual calling early in his life, became the founder of Pentecostalism, "arguably the single most important religious movement in modern times," according to James R. Goff, Jr., in his biography *Fields White Unto Harvest*.

The Parham family moved to Kansas from Iowa in 1878 when Charles was five years old. The sickly child battled many maladies, including encephalitis, an infection causing excessive fluid in one's brain resulting in an enlarged head; rheumatic fever and the lifelong health hazards concomitant with the ailment; and other temporary setbacks including tapeworms, respiratory infections, and migraines. Parham's conversion in his early teens was shaped by these trials, as well as his mother's death during childbirth in 1885. Goff finds a direct correlation throughout Parham's life between his struggles with illness and subsequent personal religious crises and revivals.

Parham became a Methodist preacher in Eudora at the age of twenty, but alienated himself from mainstream Methodists by adopting holiness tenets emphasizing individual purity through sometimes legalistic prohibitions. Unorthodox eschatological views and a dawning sense of the importance of divine healing led Parham to break with the denomination after two years. His new ministry, emphasizing faith healing, was more successful and brought Parham to Topeka in 1898. The healer opened the Beth-el Healing Home and several other evangelical enterprises. However, these efforts stagnated and the healer founded Bethel Bible College in 1900. Happenings at the college defined Parham's territory in the atlas of American religion.

On January 1, 1901, a student at the college apparently began to speak in a strange language, in what was to be the most important instance of glossolalia (speaking in tongues) in modern times. This confirmed to Parham that he and his followers were singled out by God as the early Church was in Acts 2. He went on to claim that the student spoke in Chinese, confirmed by several "experts," and that this outpouring of the Spirit would allow Parham's followers to immediately evangelize in foreign countries using instantaneously learned native languages.

After an unenthusiastic response from Topekans, Parham toured and held fruitful revivals and healings in other Kansas towns, as well as in Joplin, Missouri, and Houston, Texas. At these revivals the prophet expounded fascinating if not slightly bizarre views of Zionism, evolution, and race relations which, while not blatantly racist, were certainly paternalistic. Parham's ministry to blacks included admitting William Seymour to a bible college Parham founded in Houston. Seymour left the college soon after to minister at the Azusa Street mission in Los Angeles: this became the largest explosion of Pentecostalism and a place of scandalously free race relations.

Parham neglected the Azusa Street mission while responding to a "divine call" to assert himself in an evangelical empire that was suddenly up for grabs in Zion City, Illinois. Failing in these efforts, the prophet arrived in Los Angeles in 1906 only to be repulsed by the racial integration and perceived lack of sincerity in tongue speaking he found there. A final disaster, which ended Charles F. Parham's effectiveness as the founder of Pentecostalism, was his arrest the next year for sodomy with

a twenty-two-year-old man. Remarkably, this unfortunate incident set a precedent for the more recent antisocial behavior of Jim Bakker and Jimmy Swaggart, both important religious leaders associated with the Pentecostal movement. Parham faced other indignities and persevered with limited evangelical successes that never paralleled those he experienced in Joplin and Houston. Finally, Parham's body failed him at the age of fifty-five; he died of heart damage.

In *Fields White Unto Harvest*, James Goff, Jr., tells an interesting, well-written, and well-informed story of an American prophet whose prominent place in the religious history of the United States has eluded him. Goff's introductory thesis states that this is the "first scholarly investigation of Charles Fox Parham and his... movement which originated in the Midwest during the years that marked the turn of the twentieth century. Parham... must be regarded as the founder of the Pentecostal movement." His superb introduction also includes a discussion of the different strains of Pentecostalism and a history of the movement with differing theses about its origins. Goff, a professor of history at Appalachian State University, uses many technical terms of American religion (millenarianism, xenoglossa, holiness) but defines them clearly without condescending. Another attraction of the book is Goff's ability to balance a thorough account of Parham's life with commentary on the dynamics of frontier life and its effects on religion in late nineteenth-century America, different evangelical movements taking place during Parham's lifetime, and discussions of the theology of Pentecostalism.

The author's attribution of the outbreak of glossolalia in Kansas to cryptomnesia, a subconscious retention of foreign language heard and then uttered during periods of religious stress, will probably not please those sympathetic to the mysteries of religion, and the argument could use a bit more proof. This reviewer also wonders if any statements by Parham's wife and children are known; these would illuminate family feelings about constant relocations at the whim of the family prophet.

This 166-page study includes 62 pages of notes drawn from impressively varied sources. Some notes include additional information about Parham's life which is helpful, but others are padded with references to other sources concerning aspects of Parham and his religious life that are merely mentioned in the text, and which would only be of interest to a religion scholar.

Fields White Unto Harvest expands Parham's life from an aside in the tomes of American religious history into a compelling study of a prophet with integrity and vision, who "forged the movement which has mushroomed in the second half of the twentieth century." This study of Parham's life is recommended not only to those interested in American religion, but also to those who enjoy reading about the rise and fall of great men. Parham is not great through society's memory of him, but through his ambition to spread the message of tongue speaking and faith healing.

Reviewed by Lee R. Benaka, *a student in religion studies at Columbia University, New York City.*

A Stranger in Her Native Land: Alice Fletcher and the American Indians

by Joan Mark

xx + 428 pages, illustrations, notes, index, bibliography, bibliography of Fletcher's works.
Lincoln: University of Nebraska Press, 1989, cloth $35.00, paper $16.95.

ALICE FLETCHER was an influential personality at a time of rapid change in both Native and Euro-American cultures. Joan Mark presents Alice Fletcher as an anthropologist, as an Indian rights activist, and as a woman. Though not formally trained in anthropology, Fletcher used her observation skills, strengthened by her intuitive nature, to compile several extensive and most complete documents on Native Americans. Alice Fletcher was born in Cuba in 1838. Very little is known of her early years, for reasons suggestively explained by Mark. Fletcher began her work as an ethnologist at the age of forty-three when she left the comfort of the city to live and study among the Sioux, Omaha, and later the Nez Perces. The collections of artifacts and descriptions of Indian ways that she procured for the Peabody Museum have richly enhanced studies of these people by later anthropologists. Fletcher undertook ethnography as an observing participant whose goal was to document and relate to the world the "best" side of Indian culture, but also to provide as best she could for her "children." She began to actively campaign for Indian rights and much Indian legislation of the time was of her influence.

When Joan Mark undertook this biography of Alice Fletcher, she was motivated to maintain a sex-blind view so as to present an accurate picture of Fletcher as a scientist. However, even as Mark attempted to avoid such a bias, her female view forced her to read between the lines of Fletcher's writings. Through Fletcher's journal and other surviving documents, Mark has uncovered the inspiration behind the anthropologist. In *A Stranger in Her Native Land*, Joan Mark does more than just review Alice Fletcher's life; she presents the emotion of change in a country struggling with growing pains.

Often what Fletcher did not write in her journal was more significant to understanding Alice Fletcher then the words she actually recorded. As a "veteran journal reader," Mark has culled these clues from the many volumes Fletcher left describing her professional life, and has interpreted, from "between the lines," the reasons behind Fletcher's view of her world. Mark reveals, for example, the perfectly balanced relationship between Fletcher, known to some as "her Majesty," and Francis LaFleche, her Omaha "adopted son" who was more to her than just an informant. Throughout the book Mark presents facts of that relationship, and what can now be known about the personal, social, and professional aspects of it. More than just presenting the facts, Mark prods the reader to experience Fletcher's emotions and feelings. Mark analyzes Fletcher's various coping mechanisms, including the support

group of odd friends that served as her family and the expedient illnesses that Fletcher endured.

Joan Mark's writing style draws the reader from one chapter to the next. Alice Fletcher's life is presented chronologically by topic, thereby passing through each period of her life several times. But her story is more than just dates and places. With each pass, additional information adds complexity to the picture. Mark presents Alice Fletcher as a tapestry woven of personalities.

What is the *real* story of Alice Fletcher and Francis LaFleche? That answer is most capably and intriguingly revealed in *A Stranger in Her Native Land*, by Joan Mark, and is well worth investigating.

Reviewed by Diane L. Good, *an archeologist for the Kansas State Historical Society.*

The Middle West: Its Meaning in American Culture

by James R. Shortridge

xvi + 201 pages, illustrations, maps, tables, notes, bibliography, index. Lawrence: University Press of Kansas, 1989, $25.00.

OVER THE PAST SEVERAL YEARS James Shortridge, a cultural geographer at the University of Kansas, has written extensively about the Middle West. In this important book he has summarized a good deal of this earlier work and explored new avenues of research. His approach is "humanistic," that is, he draws freely on popular literature and the arts as well as employing the more traditional tools of the geographer. Kansas readers will find much of interest in the book.

Shortridge finds that the Middle West, as a cultural and geographic term, arose "mercurially" in the 1890s, not in relation to an east-west axis, as is generally supposed, but to a north-south one, sandwiched between the Old Northwest and the Southwest. The locus of the original identification was not the Ohio River valley but rather Kansas and Nebraska on the central plains. By 1912 the original core had grown to encompass the familiar list of twelve states located in the Great Plains and Great Lakes regions.

The author argues persuasively that the midwestern concept has been ineluctably bound to pastoralism, a traditional American ideal that embodies "morality, independence and egalitarianism." During the Progressive Era the midwestern star reached its zenith in the cultural heavens, representing for all the nation the epitome of physical vigor, spiritual strength, and moral rectitude. But during the 1920s self-confidence in the heartland turned to self-doubt as the nation accelerated its march toward ever-greater urbanization and industrialization. Despite the increasingly non-rural nature of the region the nation's image-makers continued to see the Middle West as a land dominated by the bucolic and the agricultural. A body blow to the small-town ethos was delivered by the "realistic" novel, most especially Sinclair Lewis' *Main Street*.

The long-term decline of the status, prestige and image of the region has continued at full bore into the post-World War II era. Remaining firmly fused to the increasingly unrealistic pastoral concept, in recent years the Middle West has shrunk in the public eye to only the Kansas-Nebraska nucleus plus adjacent areas in Iowa, Missouri, and South Dakota. Descriptors of this vestigial area, volunteered by national evaluators, connote an aging, declining culture with a frequency ten times greater than that of their antonyms.

The final chapter is at once the most speculative and the most disappointing. The author reports that "in the last decade or so" the image of the Middle West has undergone something of a renaissance. He sees the region as a place of "social calm" where it is still unnecessary to lock one's door at night. And through it all, the region remains the stolid "keeper of the nation's values." It would have been more useful and realistic to set such sweet sentimentality aside and explore the current problems of the hinterland: depopulation, irrelevancy, coastal mania, and cultural entropy.

Nevertheless, this book is a concise, even elegant, statement of the rise and fall of the midwestern image. Students of the cultural history of Kansas will find many parallels between the course of the state and that of its broader regional context.

Reviewed by Robert S. Bader, *research associate, Department of History, University of Kansas.*

Book Notes

Cowboy Culture: A Saga of Five Centuries. *By David Dary.* (Lawrence: University Press of Kansas, 1989. 400 pages. Paper, $9.95.)

First published in 1981, this is a new paperback edition of Dary's work which deals with the daily lives of cowboys. The "five centuries" refers to the time span studied, from the arrival of the first cattle in 1494 to the open range of the twentieth century.

Spirit Fruit: A Gentle Utopia. *By H. Roger Grant.* (DeKalb: Northern Illinois University Press, 1988. xiv + 203 pages. Cloth, $22.50.)

Since Colonial times numerous colonies and communities have been founded in America with the utopian ideal of creating a perfect social order. This volume explores an early twentieth-century communal group, the Spirit Fruit Society, and its founder Jacob Beilhart. With beginnings in Ohio, the group moved first to Illinois and then California.

The New Deal at the Grass Roots: Programs for the People in Otter Tail County, Minnesota. *By D. Jerome Tweton.* (St. Paul: Minnesota Historical Society Press, 1988. x + 205 pages. Cloth, $19.95. Paper, $10.95.)

Using oral histories, county newspapers, government files, and township and village records, the author has created a case study of the New Deal at its grass roots level. Photographs, notes, index, and bibliographic essay are included.

Historic Missouri: A Pictorial Narrative. *By State Historical Society of Missouri.* (Columbia: State Historical Society of Missouri, 1988. vi + 94 pages. Paper, $9.95.)

This revised and updated edition of *Historic Missouri* is profusely illustrated with drawings, paintings, and photographs that depict the state's history. Chapters range from "The Indians in Missouri" and "Discovery and Exploration" to "The Late Twentieth Century." A suggested reading list is included.

Floating on the Missouri. *By James Willard Schultz. Edited by Eugene Lee Silliman.* (Norman: University of Oklahoma Press, 1989. xvi + 142 pages. Paper, $7.95.)

Originally published in 1979, this is the first paperback printing of this volume. The author, James Willard Schultz, first saw the Missouri in 1877 when he traveled the river to Montana Territory. In 1901, Schultz and his wife decided to travel the river once again, and it is this trip, along with the memories it evoked, that is recounted in this volume.

Forty Years a Fur Trader on the Upper Missouri: The Personal Narrative of Charles Larpenteur, 1833-1872. *Historical introduction by Milo Milton Quaife. Bison Book introduction by Paul L. Hedren.* (Lincoln: University of Nebraska Press, 1989. xxv + 388 pages. Cloth, $29.95. Paper, $9.95.)

Charles Larpenteur became a part of the fur trade in 1833 when he was hired by William Sublette and Robert Campbell. An employee of the American Fur Company, an independent trader, and a resident of Fort Union, Larpenteur witnessed and recorded his life as a fur trader. His narrative, first published in what is known as the "Coues edition," has been reprinted here in the "Quaife edition" (1933), with a new introduction.

The Call of the High Plains: The Autobiography of Charles Edward Hancock, "A Very Unusual Man." *By Charles Edward Hancock. Edited by Harry E. Chrisman.* (Denver: Maverick Publications, 1989. xiv + 249 pages. Cloth, $16.00. Paper, $12.00.)

Born in Missouri in 1874, Charles Edward Hancock spent a portion of his life in western Kansas, particularly in the Liberal area. His story which ranged from life as a cowboy, an inventor, and becoming known as "Father of America's Mobile Home" was recorded by tapes, notes, and interviews. These materials were made available to Harry E. Chrisman who put the material into readable text and edited portions of the tapes and notes. A selected bibliography and a section on notes and sources are included.

Kansas Bookshelf

The following are publications recently acquired by the Society's library. These publications are not for sale through the Society, but ordering information may be obtained by writing Portia Allbert, library director.

Local History and Vital Records

Comanche County in Pictures. *Compiled by Lisa Brooks and Denise Riedel.* (Dallas: Taylor Publishing Co., 1988. 81 pages. Cloth, $27.50.)

Commemorative, 1889-1989, Basehor, Kansas. *By Basehor Centennial Association.* (The author, 1989. 296 pages. Cloth, $30.00.)

Finney County, Kansas, Obituary Abstracts and Death Notices, 1879-1911. *Compiled by Katherine Kelley Powell and Patricia Douglass Smith.* (The compilers, 1988. vi + 372 pages. Cloth, $28.50. Paper, $21.50.)

The Forgotten Settlers of Kansas, Vols. 5-10. *Compiled by the Kansas Council of Genealogical Societies.* (The compiler, 1989. Each volume is approximately 200 pages. Paper $17.50 per volume.)

Guardian of the Law: The Life and Times of William Matthew Tilghman (1854-1924). *By Glenn Shirley.* (Austin: Eakin Press, 1988. 545 pages. Cloth, $24.95.)

Haskell County, Kansas, 1887-1987: 100 Years Beneath the Plow. *Edited by Janice Lee McClure.* (Sublette, Kans.: Haskell County Historical Society, 1988. iii + 402 pages. Cloth, $52.50.)

History of Mission and Northeast Johnson County. *By Elizabeth Brooks.* (Mission, Kans.: Historical Old Mission Enthusiasts, 1989. 102 pages. Paper, $10.00.)

Jennings Centennial, 1888-1988. *By Jennings Heritage Association.* (The author, 1988. 404 pages. Cloth, $40.00.)

Journal of a Santa Fe Wire Twister: 100 Years of Family Railroading. *By William Oliver Gibson.* (The author, 1988. 135 pages. Paper, $19.95.)

Letters From Susan: A Woman's View of the Russian Mennonite Experience (1928-1941). *Edited and translated by John B. Toews.* (North Newton, Kans.: Bethel College, 1988. ii + 156 pages. Cloth, $15.00.)

Obituaries from Enterprise Newspapers, 1901-1930. *Compiled by Thomas Branigar.* (Dickinson County Historical Society, 1989. 200 pages. Paper $15.00.)

Remembering Geuda Springs. *By Margaret Russell Stallard.* (The author, 1989. 228 pages. Paper, $20.00.)

The Selected Correspondence of Karl A. Menninger, 1919-1945. *Edited by Howard J. Faulkner and Virginia D. Pruitt.* (New Haven: Yale University Press, 1988. xiii + 432 pages. Cloth, $40.00.)

Sherman County Firsts and Centennial Celebration. *Compiled by Sherman County Century Families Club.* (The compiler, 1988. 178 pages. Paper, $12.50.)

Summerfield, Kansas, 1888-1918, The First 100 Years. *Compiled by Summerfield Centennial Steering Committee.* (The compiler, 1988. 120 pages. Cloth, $25.00.)

White Cloud Kansas Chief: Births, Marriages, Deaths, & Other News Items & Events From 1857-1871. *Compiled by John Ostertag and Enid Ostertag.* (The compilers, 1989. 35 pages. Paper, $11.95.)

"Wolf at the Door". *By Ralph G. Marshall.* (The author, 1988. 106 pages. Paper, $5.00.)

Kansas in Fiction

Lady of No Man's Land. *By Jeanne Williams.* (New York: St. Martin's Press, 1988. ix + 381 pages. Cloth, $19.95.)

Murder at the Arma Homecoming. *By John A. McCormack.* (Garretson, S.D.: Sanders Printing Company, 1989. 153 pages. Paper, $4.95.)

Kansas in Poetry

Electricity. *By Thomas Reynolds.* (Topeka: Ligature Press, 1987. 18 pages. Paper, $2.25.)

Kitestrings. *By Marilee Means.* (Topeka: Ligature Press, 1987. 30 pages. Paper, $2.25.)

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Editorial Policies

Kansas History carries scholarly articles, edited documents, and other materials that contribute to an understanding of the history and prehistory of Kansas and the Central Plains. Manuscripts dealing with political, social, intellectual, cultural, economic, and institutional history are welcomed, along with biographical and historiographical interpretations and studies of archeology and the built environment. Articles emphasizing visual documentation such as photographs or paintings are also appropriate, as are material culture studies. Originality, quality of research, significance, and presentation are among the factors that determine the suitability for publishing in the journal. Generally, genealogical studies are not accepted, although exceptionally well done reminiscences or other autobiographical writings will be considered.

The Edgar Langsdorf Award for Excellence in Writing, which includes a plaque and an honorarium of one hundred dollars, is given for the best article published each year.

Kansas History follows the *Chicago Manual of Style*, published by the University of Chicago Press (13th ed., rev., 1982), and a style sheet is available on request. Manuscripts and other editorial queries should be addressed to the editor, *Kansas History*, 120 West Tenth Street, Topeka, Kansas 66612.

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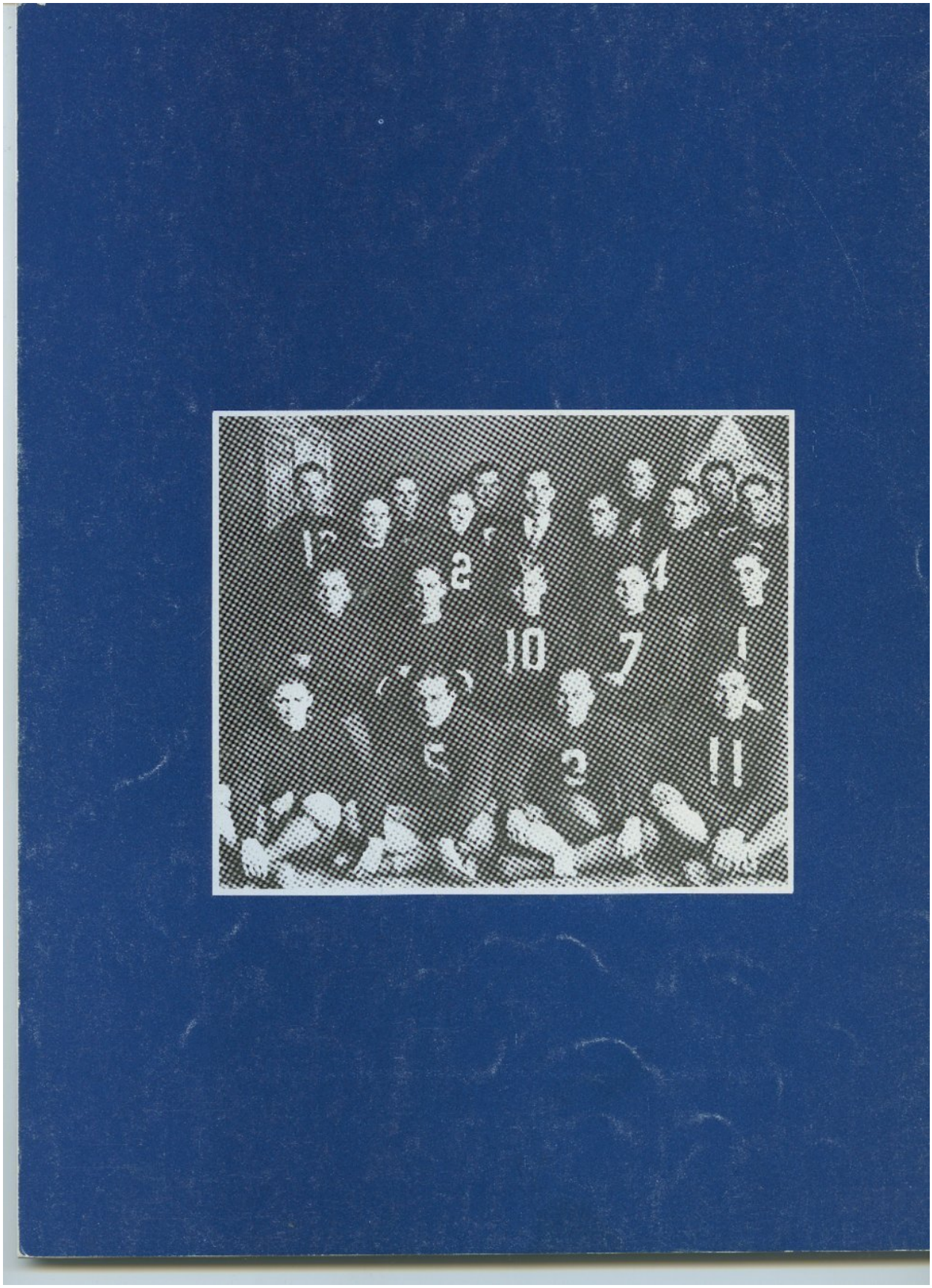
[In Progress] Kansas history: a journal of the central plains



[In Progress] Kansas history: a journal of the central plains

KANSAS HISTORY

A Journal of the Central Plains

Volume 13, Number 1
Spring 1990

Textile Diaries: Kansas Quilt Memories

Tulip, 1920s
By Georgia Miller White • Goodwill, Oklahoma • Collection of Margaret Studywin

"All the time I was making [this quilt], during the late nineteen twenties, I was thinking 'This one I shall leave for Gertrude. . . . I made the quilt, and did most of the quilting. However, good neighbors and Ladies Aid members helped, and we soon had group quilting in each others home, or a room in the church. Those were some of the happiest years of our lives. Even when dust storms raged outside, and we wondered how we could ever drive home. . . . What memories of friendship! . . . This is the history of my quiltmaking. . . . I admit I cried in parting with each piece—but I wanted to be sure you have this, and trust you to love and use it tenderly."

—Georgia Miller White
1973

Cover: The cover photograph, identified only as "Lizzie and Quilts," was taken early in the twentieth century. Among the quilts shown is a signature quilt, apparently constructed of velvets and silks and embroidered with the date of 1909.

[In Progress] Kansas history: a journal of the central plains

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THE KANSAS QUILT PROJECT:

Piecing Together Our Past

by Mary W. Madden

WHEN OUR GRANDMOTHERS WERE CAREFULLY PUTTING the final stitches into their quilts, little did they realize that one day their work would receive statewide and even national attention. These quilts, once appreciated only for warmth and beauty, have revealed new worth as historical records in recent years. As products of a distinct time and place, quilts can be viewed as objects that preserve a part of the makers' history and, on a larger scale, reflect the values, interests, and experiences of the society in which they were produced.[1]

The interest in studying quilts as historical records and the people, primarily women, who made them may be partially attributed to the current revival in quilt making itself. In the 1970s there reemerged a national appreciation of traditional crafts, including quilting. Coinciding with this revival, two changes were taking place in academia that would directly influence the shape of our current research interests with quilts and their makers. Historians started to focus their attention on the everyday lives of people. Traditionally they had studied and written about the lives of famous individuals, great wars, and political conflicts. Now they were looking at the family and private lives of men, women, and even children to gain insights into the nation's social history.

Researchers were also beginning to accept the material products of our society as legitimate historical evidence. Museums had long been filled with antiquities, but their collections were dismissed by most professional historians. George Kubler, one of the new historians, recognized the importance of our nation's material culture when he commented, "the moment just past is extinguished forever, save for the things made during it."[2] In the last two decades, historians have joined scholars in such fields as anthropology, art, and folklore in examining our material culture.