

of several books and articles about the Civil War era that focus on the Copperhead movement and other forms of dissent in the North, thoroughly revised and expanded the work, finishing the manuscript just before he died in July 1994.

The book is a largely chronological narrative of Wisconsin's military, political, economic, and social history from 1860 through 1865. Klement assumes the reader has a basic grounding in the antebellum and Civil War years at the national level and does not go into much detail on the causes of the war or events during the war that did not directly affect Wisconsin. Nor in such a slim volume does he go into great detail on any aspect of Wisconsin's history. Still, this general survey is thorough and engaging, and the bibliography directs readers to more specific works.

The bulk of the book is devoted, understandably, to military history and the actions of Wisconsin's 56 infantry and cavalry regiments and assorted other companies of artillery and sharpshooters. Unlike Iowa, which furnished regiments to only the western theater of the war, Wisconsin men fought in all of the major battles in the East and the West, highlighted by the famous Iron Brigade, for a time the only all-western brigade in the eastern theater. About 20 percent of Wisconsin's male population served in the war, but they could not best Iowa's record of recruiting enough volunteers to avoid the draft until 1864. Although Governor Alexander Randall showed foresight in early 1861 by organizing more regiments than President Lincoln initially called for, by 1862 recruiting had slowed, drafts were held in several counties, and riots broke out. The Port Washington riot had to be suppressed by companies of the 28th Wisconsin.

Although there are few direct references to Iowa, this book could be used in tandem with books and articles about Iowa's experiences in the war to draw some comparisons between Iowa and Wisconsin, particularly in terms of the states' political histories. Perhaps the book may even inspire someone to write a similar compact survey of Iowa's Civil War history.

The Minds of the West: Ethnocultural Evolution in the Rural Middle West, 1830-1917, by Jon Gjerde. Chapel Hill: University of North Carolina Press, 1997. xiii, 426 pp. Maps, tables, figures, notes, index. \$39.95 cloth.

REVIEWED BY ROBERT P. SWIERENGA, VAN RAALTE INSTITUTE, HOPE COLLEGE

Iowa and the Midwest are rich in European ethnic groups who built enclaves in the nineteenth century that persisted far longer than the

immigrants themselves dared hope and their critical Yankee neighbors thought desirable. This important book is the first attempt to trace historically the conflicted processes by which immigrant groups created a new cultural identity (a process called "ethnicization") that blended Old World corporatist traditions with American values of individualism and independence. The challenge for the European-Americans was to preserve traditional family structures and religious institutions in a changing landscape. With the ground under their feet constantly shifting, they had to work out a system of "dual loyalties" and "complementary identities" (62). That process caused tensions and conflicts within the groups and sometimes soured relations with the broader community.

In writing this book, Jon Gjerde expands on concepts and themes developed in his earlier award-winning book, *From Peasants to Farmers* (1985), which was a study of Norwegian immigrants in the upper Middle West. *Minds of the West* is likely to win even more accolades. The author borrows the concept of "minds" from sermons of Presbyterian cleric Albert Barnes in 1849, who explained that in the West the "Puritan mind" competed with the "foreign mind." Wisconsin historian Joseph Schafer later labeled these minds "Yankee" and "Teuton." Gjerde deconstructs this stereotypical dichotomy to differentiate numerous cultural patterns—values, social mores, behaviors—among ethnoreligious groups as they interacted in everyday life. The time span of the book is the 1830s to 1920, and the geographic scope is the upper Middle West, but Gjerde draws most of his examples and sources from Iowa and Wisconsin.

In a masterful way, the author follows the immigrants from Europe to the American Midwest, and then explains how they acculturated gradually over a half-century until the First World War, when the government forced them to speed up the process. The opening chapter portrays the West as "Janus-faced" for immigrants; it was both a land of promise and a place of prejudice inhabited by nativistic Yankees. For the immigrants, the goal was to hold on to their institutions, languages, and customs, and yet be accepted as good American citizens. Chain migration patterns tended to help them reconstitute their cultural ways in the new "Canaan" and led to a "structurally segmented society" (102). But European-Americans "did not eat their bread in peace" because of strife within the "kinship communities" and attacks from without. Internally, powerful pastors and democratic congregants struggled over issues of "freedom versus authority." Theological disputes over such doctrines as predestination exemplified clashes over status and class.

The middle three chapters focus on the family and describe the seasonal rhythms of farm work and the contrasting Euro-patriarchal and Yankee-egalitarian family structures and parent-child and sibling relationships. Gjerde finds major differences in styles of marriage, child rearing, and inheritance practices between American- and foreign-born. Immigrant families were particularly affected at the turn of the century by the growing incongruities between their traditional family values and American liberal society with its emphasis on rights and freedoms. The erudite author drew on a wide range of sources, including Norwegian-language manuscripts and German-language newspapers such as *Die Iowa* and the *Luxemburger Gazette*. For interpretative insights, Gjerde borrowed freely from the classic writings of Wisconsin native Hamlin Garland, and Iowans Herbert Quick and Emily Hawley Gillespie. Whether the themes of conflict that pervaded their stories captured the essence of midwestern family life is problematic, however.

The final three chapters explore ethnic group formation, encounters with the outside world, and political conflicts. That richly nuanced story is the most compelling part of the book and is thoroughly absorbing. Gjerde shows that the Midwest offered immigrant groups the freedom to retain their cultural identity, but the ethnic segmentation that resulted was short-lived because immigrants wanted to "learn Yankee" and their children were acculturated in the public schools. Only the Catholics, German Lutherans, and Dutch Reformed with their parochial schools managed to stave off assimilation for another generation or two. Religion, the author proves, had much to do with the relative clannishness of the various groups.

Religious beliefs and institutions also greatly affected politics, Gjerde explains, following the ethnocultural interpretation of voting behavior that Richard Jensen and Paul Kleppner effectively espoused a generation ago. Gjerde singles out a speech by President U. S. Grant in Des Moines in 1875 in which Grant proposed amending the Constitution to ban any type of aid to parochial schools and to make public schools mandatory. That speech set the agenda of the school debate for decades and culminated in the English-only language laws throughout the region. In his war directive in 1918, Iowa governor William Harding put the finishing touches on the nativist crusade by requiring the exclusive use of the English language in teaching, preaching, public conversation, and even when talking on the telephone! This unfortunate chapter in Iowa history was a "transfigurative event," "an intellectual watershed" (325), says Gjerde in his epi-

logue, since it forced the "heterogeneous minds" into an "Americanist whole."

If religio-ethnicity explains much about political behavior, one wonders why Gjerde did not explore the equally compelling nexus between religion and farming behavior. He differentiated the Yankee-Teuton topologies in terms of household modes of production and inheritance patterns, but left unexplored the evidence that religious beliefs influenced farmers' attitudes concerning cropping, animal husbandry, inheritance practices, and ultimately the care for their land itself. Given the wide sweep of the religio-ethnic landscape, Gjerde inevitably had to pass over some fine points. For example, he correctly states that on the issue of prohibition the Dutch community was divided, but then he fails to explain why and along what lines. Sometimes the writing is too tight, as in this lead sentence: "Whereas cultural diffusion that infused social change into ethnic communities illustrated internal friction, social interaction and political conflict revealed patterns of negotiation and division between the minds in the West" (21). These quibbles aside, this sparkling book is must reading for all students of ethnicity and immigration. Iowans especially will find here a fresh interpretive synthesis of their ethnic history.

Gendered Justice in the American West: Women Prisoners in Men's Penitentiaries, by Anne M. Butler. Urbana and Chicago: University of Illinois Press, 1997. xvii, 262 pp. Illustrations, notes, bibliography, index. \$29.95 cloth.

REVIEWED BY DORSEY PHELPS, IOWA CITY

In *Gendered Justice in the American West*, Anne M. Butler tells some wonderfully vivid stories about individuals from the small group of women who were sentenced to state penitentiaries between 1865 and 1915. Butler's rich anecdotal evidence will impress historians of American crime and criminology, but will also be of interest to anyone who wants to know more about the economic and social histories of women in American frontier communities during the period of rapid expansion.

The stories of these women as Butler tells them are so compelling that it is difficult to realize the extent of their exceptionality. In 1910, 48,566, or 9.8 percent, of all prisoners in the United States were women; of these, only 1,577, or 2.7 percent, were incarcerated in state prisons and penitentiaries. The felonies considered serious enough to be punished by incarceration in state prisons (as opposed to county

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