

one on Lincoln and race. Steers is horrified by those who portray Lincoln as a white supremacist or supporter of colonization. He considers the “colonization theme” to be a myth on the same level as claims that “Booth escaped and Edwin Stanton was behind Lincoln’s murder” (110). Steers fails to consider recent scholarship on Lincoln and colonization or colonization generally, which needs to be taken seriously. Steers mocks General Stanley McChrystal for saying Lincoln thought slaves “should go back to Africa” since by the 1850s most of the slave population would have been born in the United States. But Lincoln in 1852 referred to “restoring a captive people to their long-long father-land” and in 1854 he said he wanted to send freed slaves “to Liberia—to their own native land.” Steers correctly insists that “we examine Lincoln’s colonization views critically in their entirety” but fails to do so (110). He doesn’t examine Lincoln’s support of colonization in his 1852 Clay eulogy or his 1862 address before African American leaders.

Steers is incorrect to suggest Lincoln always “stood resolutely against slavery, and for equal rights for blacks”; Lincoln very clearly rejected Black citizenship in his debates with Stephen A. Douglas (122). Lincoln in the 1850s was against slavery, against equal rights for African Americans, and for colonization. These were the mainstream positions for white Northerners. Steers favors the approach that any statement made by Lincoln that supports colonization or seems racist was politically expedient. He doesn’t consider the possibility that Lincoln meant what he said about colonization and subsequently changed his mind on Black citizenship and colonization during the Civil War. In both this book and *Lincoln Legends*, Steers criticizes historians for “flip-flopping” on Ann Rutledge (41). Lincoln also flip-flopped on colonization and Black citizenship. Changing one’s mind doesn’t really seem like a bad thing.

A Geography of the Hutterites in North America, by Simon M. Evans. Lincoln, NE: University of Nebraska Press, 2021. xxiii, 320 pp. Figures, tables, notes, bibliography, index, maps. \$65.00 hardback.

Reviewer Carol A. Medlicott is an associate professor of geography at Northern Kentucky University. A historical geographer, her work has been published in *Timeline of the Ohio Historical Society* and *American Communal Studies Quarterly*, and she is the author of *Issachar Bates: A Shaker’s Journey* (2013).

Among Anabaptist sects, Hutterites often represent a conundrum to outsiders. Like other “old order” groups, they tend to adopt distinctive dress and language. But uniquely, Hutterites embrace large scale mechanized agriculture and explicitly practice communal living. Instead of quaint horse-and-buggy transport and oil lamps, their farms comprise

autonomous colonies where upwards of 150 people are *collectively* housed, fed, employed, and educated. But perhaps the most substantive difference between Hutterites and other Anabaptists is their respective geographies: *where* are Hutterites found and, more importantly, *why*?

The late geographer Simon Evans devoted his career to illuminating Hutterite geography in North America. This volume is the culmination of decades of painstaking research on Hutterites, during which Evans generated many important articles. Geography, with its emphases on space, place, movement, and human-environmental adaptation, provides an ideal lens for examining Hutterite culture. Readers find explanations for the unique spatial patterns of Hutterite settlement. They also learn how Hutterites have adapted to environmental challenges of various North American prairie regions and microclimates and how their unique communal culture has literally shaped the visible landscape.

After arriving in the United States as religious refugees in 1874, the first Hutterite immigrants established their collective farms in the Dakotas, due to the environmental similarities to the Ukrainian steppes from whence they came. Two features of the "Hutterite way," as characterized by Evans, contributed to their rapid spatial diffusion: a cultural commitment to extremely large family sizes, and the deliberate development of a colony branching procedure. The first has given the Hutterite population tremendous demographic momentum, with Hutterite women bearing 10–12 children on average for nearly a full century after the first members' arrival in the United States. The latter provided a basis for spatial expansion. With optimal colony size set at around 150, Hutterites have developed strategies for purchasing new acreage for "daughter" colonies.

Readers soon realize that the Hutterite story has been tinged with bitter injustices and racial discrimination. Victimized by shocking hate crimes in the Dakotas during WWI, Hutterites were forced to flee to Canada. There, suspicion of their linguistic and religious differences led to discriminatory laws aiming to restrict their growth. How Hutterites not only coped with such challenges, but also maintained cultural continuity and continued to grow their colony numbers in spite of them is a powerful story.

Americans might assume that the dominant theme in the twentieth-century transformation of the plains and prairies is one of the family farm diminishing in the face of urbanization and the rise of agribusiness. The Hutterite story provides an additional complicating perspective, showcasing the struggles of a group that epitomizes conservative family values but yet has suffered discrimination and prejudice for many of its lifestyle choices.

Tropes of the sturdy independent farmer and of an idealized rural family making its living on the land abound. Evans' analysis of Hutterite culture and diffusion challenges such shallow stereotypes. This impeccably researched and engaging account reminds readers to look beyond clichés and rediscover the rich cultural and ethnic diversity in the rural plains and prairies.

Susan Angeline Collins: With a Hallelujah Heart, by Janis Bennington Van Buren. Bloomington, IN: WestBow Press, 2021. xix, 382 pp. Photographs, notes, bibliography, index. \$27.95 paperback.

Reviewer Brie Swenson Arnold is William P. and Gayle S. Whipple Associate Professor of History at Coe College in Cedar Rapids, Iowa. Her research focuses on race and gender in the nineteenth-century Midwest.

The diverse historical experiences of Black Iowans and the history of white Iowans' attitudes and actions toward African Americans have been increasingly documented in popular and scholarly accounts of the state's past. Janis Bennington Van Buren's popular-audience biography of Susan Angeline Collins (1851–1940) seeks to contribute to such efforts. Born and raised in the Midwest, Collins was a longtime Methodist missionary in West Africa before returning to the northeastern Iowa hometown of her youth, Fayette. Van Buren explains that her own Fayette roots, Methodist faith, and onetime desire to become a missionary drew her to Collins' story, prompting her to research this "exceptional" and "pioneering African American educator and missionary" (xiii) and "the uniqueness" of Fayette's acceptance of Black residents in the nineteenth and twentieth centuries (x).

The book follows Collins' life from her parents' early nineteenth-century experiences as unfree laborers in Illinois and settlers in rural Wisconsin and Iowa to her Reconstruction era young adulthood in Fayette (including her time attending Upper Iowa University) and the Dakota Territory and finally to her missionary service in Congo and Angola and retirement in Iowa. Along the way, we learn Collins was among the earliest Black residents of Wisconsin, Iowa, and South Dakota, the earliest Black women to access higher education and surmount barriers in missionary organizations, and the earliest American Methodist missionaries in (Belgian) Congo and (Portuguese) Angola. As an unaccompanied, unmarried Black American woman, Collins travelled the world, evangelized to West African peoples, and lived in Africa at the height of modern colonialism. During her three decades in Angola, Collins spoke Portuguese and Kimbundu and ran a mission station whose "work included teaching and caring for . . . children, managing