

Brøndal makes an impressively documented but ultimately inconclusive effort to assess the relationship between Progressivism and Scandinavian American identity. The fundamental flaw in this endeavor is his refusal to consider the electoral behavior of regular Scandinavians in any detail, especially outside the Wisconsin context. An analysis of other elections in the Midwest in 1906, for example, would have shown that, in Iowa, Scandinavians almost unanimously supported the Progressive agenda of Albert Cummins and were much less likely to bolt the party temporarily than more conservative native-stock Republicans were. It also would have shown that in Minnesota, large numbers of "insurgent" Scandinavians defected from the GOP to vote for Democrat John Johnson, an archetypal "man of the people," and that in North Dakota, Norwegians mobilized around an Irish Catholic Democrat, John Burke, to defeat Republican "boss" Alexander McKenzie and the allegedly drunk and incompetent governor, Elmore Sarles. In each case, Scandinavian identity was tightly linked to Progressivism and Republican insurgency. In fact, it might be argued that much of the peculiar strength of Progressivism in the upper Midwest derived from the Scandinavian element. The partial failure of Brøndal's book lies in his missing that crucial point, as well as in an unduly one-sided assessment of Progressivism and its effects on politics and society as a whole. Nonetheless, *Ethnic Leadership and Midwestern Politics* is a solid work that complements and in some ways surpasses previous work on this topic.

*The Pilgrim Colony: The History of Saint Sebald Congregation, the Two Wartburgs, and the Synods of Iowa and Missouri*, by Albert Llewellyn Hock. Minneapolis: Lutheran University Press, 2004. 304 pp. Illustrations, map, appendixes, bibliography, notes. \$16.00 paper.

Reviewer James S. Hamre is emeritus professor of religion and philosophy at Waldorf College. He is the author of *Waldorf College: Continuity and Change (1903-2003)* (2003).

*The Pilgrim Colony* traces religious, educational, and structural developments within one stream of German Lutheran immigrants to America during the last half of the nineteenth and early years of the twentieth centuries. Inspired by the efforts of J. K. Wilhelm Loehe, an influential nineteenth-century clergyman in Neuendettelsau, Germany, four German Lutheran colonies were established in Michigan. An educational institution named Wartburg, intended initially to train parochial schoolteachers, was developed among them. Some of the colonists were drawn to the Missouri Synod, but a doctrinal disagreement

prompted a segment of one colony to move to Iowa. This "pilgrim colony" established the Saint Sebald congregation in Clayton County and brought with it the Wartburg educational institution.

The book provides insights into the early history of the congregation, the founding of the Iowa Synod, and the several locations, key figures, and functions of Wartburg as it developed into the present-day institutions of Wartburg College and Wartburg Seminary, now located in Waverly and Dubuque. Employing a variety of primary and secondary sources—and including paraphrases and quotations from many of them—the author "documents some Lutheran attempts to fit a confessional church into a culture where individualism and diversity rule" (11). Persons interested in the history of German Lutheranism in the Midwest will find this an engaging account. Students of higher education developments in Iowa can also profit from the book. The inclusion of an index would have been helpful.

*Cornell College: A Sesquicentennial History, 1853–2003*, by C. William Heywood and Richard Harlan Thomas. 2 vols. Cedar Rapids: WDG Communications. 342 + 296 pp. Illustrations, graphs, appendixes, notes, index. \$54.95 cloth.

Reviewer Bradley J. Longfield is dean and professor of church history at the University of Dubuque Theological Seminary. He is coeditor, with George M. Marsden, of *The Secularization of the Academy* (1992).

In these two volumes C. William Heywood and Richard H. Thomas, Cornell College emeriti professors, chronicle Cornell's 150-year history. Volume one, authored by Heywood, examines the 114 years from the founding of the college in 1853 until 1967. Volume two, by Thomas, traverses the 36 years from 1967 to 2003.

Cornell, like hundreds of colleges across the United States, was founded in the nineteenth century by evangelical Protestants, in this case Methodists, who sought to evangelize and civilize the frontier. Organized in Mount Vernon, Iowa, as the Iowa Conference Male and Female Seminary, the school was renamed Cornell College in 1855, principally in the (largely unfulfilled) hope that William Cornell, a New York merchant, would make a significant donation. The school, which at first included primary, preparatory, and collegiate divisions, shed its primary school in 1867 and, in 1921, became simply an undergraduate institution. Although it struggled financially, by the early twentieth century Cornell was one of the largest Methodist-related institutions. In 1912, in response to the Carnegie Foundation's offer to provide retirement funds for faculty at nonsectarian schools, the Board

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