

Terms like *units*, *army*, *headquarters*, and *soldiers* are common military terms but do not reflect the warrior traditions of the Sioux.

The Dakota War also affected Iowa and its settlers. The Sioux considered Iowa part of their homeland; in 1857 the Spirit Lake Massacre occurred there; and during the uprising, war parties journeyed into Iowa, causing alarm. Later, in 1863 and 1864, soldiers from Iowa served on the punitive expeditions that fought against the Sioux in the Dakota Territory.

*Birch Coulie* is an entertaining study for those who are interested in the Dakota War. Although Christgau's bias and lack of understanding of the background of the conflict weaken the book, his relating of the battle itself is highly engaging.

*Schooling the Freed People: Teaching, Learning, and the Struggle for Black Freedom, 1861–1876*, by Ronald E. Butchart. Chapel Hill: University of North Carolina Press, 2010. xxii, 314 pp. Illustrations, tables, appendixes, notes, bibliography, index. \$39.95 cloth.

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"Behind the mists of ruin and rapine," W. E. B. Du Bois wrote of the post-Civil War struggle, "waved the calico dresses of women who dared. After the hoarse mouthings of the field guns rang the rhythm of the alphabet . . . they came seeking a life work in planting New England schoolhouses among the white and black of the South." With those words, Du Bois memorialized the Yankee schoolmarm in his 1903 classic, *The Souls of Black Folk*. Given the way those Northern teachers were vilified at the time he was writing, Du Bois offered a much-needed historical corrective that challenged the dominant image of the "meddling Yankee." According to Ronald Butchart, however, the modern memory of the noble Yankee schoolmarm has obscured a number of important truths about the history of Southern education during Reconstruction.

First and foremost, Butchart argues, less than one-fifth of the teachers of former slaves were Northerners. Even more surprising, Butchart argues that relatively few of those individuals were self-identified abolitionists. Southern black teachers were the first to establish schools for former slaves, the author continues, and those women and men remained the core of the faculty even as larger numbers of Northern and Southern whites took temporary positions as teachers in black schools. Butchart also identifies 200 Southern black

teachers who attended college or a teacher's academy. Armed with details such as these, the author challenges the notion that Southern black teachers were adjuncts to well-educated whites.

*Schooling the Freed People* begins with an introductory chapter that offers a historiographical overview and summary of the author's conclusions and statistical evidence. The next three chapters focus on the experiences and perspectives of African American, Southern white, and Northern white teachers. The fifth chapter moves beyond an investigation of personnel to survey the curricula of Reconstruction-era schools, identify their historical significance, and explore the issue of industrial education. The final chapter provides a detailed summary of the often violent opposition of white Southerners.

Butchart is critical of what he believes is the persistence of Dunning School interpretations about black education during Reconstruction. He cites historians' "overreliance" on the very accessible records of the American Missionary Association (AMA) as one of the reasons for the continuing assumption that most teachers were Northern whites. Butchart's conclusions are based on a database that he and a number of his students compiled. He calls the database The Freedmen's Teacher Project, and promises to publish it soon. This is perhaps the most exciting aspect of his research, as the database attempts to identify as much detail as possible about every person who taught in Southern black schools between the start of the Civil War and the end of Reconstruction.

The database is not without its shortcomings, which will lead thoughtful historians to challenge the precision of the author's conclusions. The database contains nearly 12,000 names—an impressive figure that the author believes represents about two-thirds of the total number of teachers. The problem, Butchart concedes and even chronicles in his helpful appendixes, is that many of the available records offer little demographical information about the teachers. In over half of the states, few or no records were available beyond the AMA records. In addition, many of the state records that were available did not record the teachers' race. It is not clear whether the author and his students used census records to acquire the missing demographic information. Although U.S. Census records for this time period are notorious for misrepresenting race, searching them would seem to be the next step toward the goal of increasing the quantity and accuracy of available data.

Butchart does well to overcome the numerous shortcomings of his sources, and his book offers a number of important contributions to the field. First, he challenges the assumption that Northern white

teachers who traveled to the South were primarily motivated by racial egalitarianism. Using a host of Northern teachers' letters, Butchart shows that they were much more likely to have been motivated by a desire to perform missionary work. Few mentioned racial uplift specifically, while some hinted that they simply needed a teaching job.

Another important contribution is the author's ability to bring to life the perspectives of numerous teachers with personal details. In the final chapter, Butchart does well to link Southern violence against Reconstruction with Southern violence against black schools and teachers. The final chapter is packed with examples of the social ostracism white teachers faced, as well as threats, kidnapping, shots fired, attempted lynchings, and even murder. Most of the violence, however, was directed against property. For example, Butchart relates the story of a black school in North Carolina that was destroyed only eight days after it opened. In each case, Butchart places white opposition against the backdrop of a determined black community. In this example, the school was rebuilt by former slaves in only four days.

*The Land-Grant Act and the People's College: Iowa State University*, edited by Allison H. Sheridan. Ames: Iowa State University, 2012. 172 pp. Illustrations, notes, appendixes, index. \$38.00 cloth.

Reviewer Douglas Biggs is associate professor of history at the University of Nebraska-Kearney. He is the author of "Forging a Community with Rails: Ames, Iowa Agricultural College, and the Ames & College Railway, 1890-1896" in this issue of the *Annals of Iowa*.

Allison Sheridan's anthology of articles celebrates the sesquicentennial of the Morrill Land Grant Act of 1862. Among the nine articles exploring various aspects of how the Morrill Act affected Iowa State University (ISU) across time and space, readers will find several that sketch a broad, historical narrative from the founding of the college in 1858 to the present day. Other chapters interpret the campus and significant events in its history: the great milestones reached and achievements made at Iowa State since its founding in 1858; the building, use, and adaptive reuse of Morrill Hall; and the campus itself as a symbol of learning. Complementing these full-length pieces are a number of brief, page-length essays that reveal many details and interesting facts about ISU. The appendixes focus on the people of Iowa State, providing brief biographies of prominent Iowa State professors and graduates, and on the Morrill Act itself, including a transcription of the act in full. The scholarship is somewhat uneven, perhaps because the authors are a mix of professional historians, museum directors, and de-