

suggests tactical movements. Finally, the editors might have included some of the documents in the Indian War Veterans Collection of the Utah State Archives in Salt Lake City. This collection contains dozens of manuscripts which portray the Utah militia's operations during this period. Perhaps the most important of these was Special Order Number 13 issued by the militia's commander on 13 August 1857; it directed a cavalry force of more than three hundred men "to go back upon the road [in Echo Canyon, the principal route into Utah] to protect our immigration now en-route to this city."

In spite of these criticisms, *The Utah Expedition* continues to stand as a notable achievement. The elements of the adventure—the expedition's initial activities, the reactions in Congress and in Utah, the Mormon efforts at resistance, Thomas Kane's heroic conciliation mission, Governor Cumming's good intentions, and the final settlement—all find illustration in well-selected journals, letters, government documents, and newspaper accounts.

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Missionaries and Muckrakers: The First Hundred Years of Knox College, by Hermann R. Muelder. Urbana: University of Illinois Press, 1984. ix, 381 pp. Notes, illustrations, bibliography, index. \$19.95 cloth.

Missionaries and Muckrakers is intended to be more than a narrow institutional history of Knox College. As the title suggests, it attempts to place the institution within the historical development of Illinois and the United States. The author, Hermann Muelder (a 1927 graduate), has served the college since 1933 as professor of history, academic dean, acting president, and now, college historian. He bases his work, an obvious labor of love, on intensive research in letters, memoirs, newspapers, and college documents.

Actually, the title is somewhat misleading as it refers to only two of the book's eleven chapters. The missionaries who founded Knox were originally residents of the burned-over district of upstate New York who had participated in the great religious revival of the 1820s and the resulting antislavery movement. Reverend George Washington Gale led these Yankee Congregationalists and new-school Presbyterians to settle the town of Galesburg in 1836 and to secure the charter for Knox Manual Labor College in 1837. Both the town and college were prospering by the 1850s, but the religious and reform impulses responsible for much of this early success also contributed

to some early setbacks. Denominational differences and disagreements about abolitionism produced bitter conflict as Congregationalists and Presbyterians struggled to control the college after the Plan of Union dissolved in 1852. The Civil War rendered abolitionist arguments irrelevant, but the antislavery ideas of the college founders lived on in the Knox College graduates who volunteered to the Union army and who taught schools for freedmen in the South during Reconstruction. A compromise settled the denominational conflict in 1866 by providing that neither the Congregationalists nor the Presbyterians would control the college. Henceforth Knox would be nondenominational; members of other denominations joined the board of trustees and the school welcomed students from all denominations.

Chapter five, "The Muckrakers from Knox," recounts the story of Samuel S. McClure (class of 1882) and two dozen Knox alumni who engaged in the founding, editing, and publishing of *McClure's Magazine*, the prototype and the best of the muckraking publications. These men, Muelder argues, were heirs of the abolitionist tradition in that both groups shared the evangelical impulse to remake the world. Regrettably, Muelder does not develop the cultural connections between the missionaries and the muckrakers more fully, nor does he systematically use these cultural types as analytical tools in the remaining nine chapters. Although these chapters contain interesting material on Knox's literary influence and its institutional development, they lack a thematic unity and systematic analysis which, if undertaken, would have greatly enhanced the usefulness of Muelder's book.

In the late nineteenth century, Knox College produced several literary figures, some of whom participated in the Chicago renaissance. Two chapters, and parts of others, tell this story. Eugene Field's prank-filled year at Knox (1870-1871) anticipated the humor of his later column, "Sharps and Flats," in the *Chicago Daily News*. During the 1880s Knox students already prized him as a poet, and in 1893 the college awarded him an honorary master's degree. Edgar Lee Masters spent a year at Knox (1889-1890), and the student paper occasionally published his poetry throughout the 1890s. William E. Simonds, professor of English literature, called Masters, "another Knox poet," thus comparing him to Field whose poetry Masters admired. Carl Sandburg, a Galesburg elementary student during the 1880s, also heard of Field's poetic reputation and, as an adult, praised Masters's early poetry. Although not a Knox graduate, Sandburg received an honorary doctorate of literature in 1928 on the seventieth anniversary of the Lincoln-Douglas debates. Another writer, George

Fitch (class of 1897), achieved fame with his popular stories about "Old Siwash," the fictional recreation of his college life at Knox.

The remainder of *Missionaries and Muckrakers* chronicles the activities of trustees, presidents, faculty, and students. They secure funds, raise buildings, endure financial crises, teach and take courses, found new departments, and hire and fire faculty. Students initiate literary societies, oratorical contests, athletics, and Greek fraternities and sororities which dominated campus social life from the 1890s onward. In these seven chapters Muelder's richly detailed, somewhat pedestrian account illustrates most clearly the hazards of writing institutional histories of higher education. The book lacks rigorous analysis and a clearly developed theme partly because Muelder did not consult the historiography of higher education in the United States. To be sure, the field lacks any well-developed interpretive framework for writing the history of a small liberal arts college like Knox, but a closer reading of the historiography would have enabled him to take advantage of some missed opportunities. It would have suggested writing an intellectual history of the cultural ideals which shaped the college's development as the changing social context of industrial America altered these ideals. For example, how does Knox Manual Labor College, founded by evangelicals in 1837, become by 1937 an intellectually respectable liberal arts college with sharply diminished evangelical influence? Were these developments related? How, if at all, was growing intellectual respectability related to declining evangelical commitment of presidents, faculty, and students? What cultural ideals guided the presidents and faculty in this development? How did the changing social relations of the college—wars, depressions, and periods of reform—contribute to these cultural and religious changes? This well-researched, handsomely published book delivers less than the title promises. It is primarily an institutional chronicle of Knox College. It does, however, contain the raw material for a more sophisticated analysis of the institutional history of higher education in America.

CONCORDIA COLLEGE

CARROLL ENGELHARDT

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