

## Hendrik P. Scholte: His Legacy in the Netherlands and in America

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their homelands. For example, he discusses the starving time faced by Senecas during their 1831–32 winter removal from Ohio to Oklahoma and describes how, instead of helping them, Superintendent of Indian Affairs William Clark blamed their improvidence for their suffering (130–31). Readers also encounter Ohio Wyandots who cannot fathom why their white Sandusky neighbors, whom they considered friends, now wanted them gone. Removal histories are stories of broken hearts and interrupted relationships.

The Midwest is the beginning, middle, and ending place for many northern removal stories, but readers will notice that places like Iowa, Illinois, and Wisconsin are slighted in *Land Too Good for Indians*. If readers forgive Bowes this rather substantive oversight (his project is really about Ohio Country removals), they should be less forgiving of his dismissive treatment of the Black Hawk War, which made Indian communities in Illinois and Wisconsin targets for forced removals and Iowa a new, albeit temporary, home for some, such as the Rock River Ho-Chunks. There is clearly much need for continued analysis and examination of northern Indian removal history. This work should encourage further scholarship in the field.

*Hendrik P. Scholte: His Legacy in the Netherlands and in America*, by Eugene P. Heideman. The Historical Series of the Reformed Church in America 84. Holland and Grand Rapids, MI: William B. Eerdmans Publishing in cooperation with the Van Raalte Institute, 2015. xxxvi, 277 pp. Timeline, illustrations, maps, footnotes, index. \$30.00 paperback.

Reviewer Douglas Firth Anderson is professor emeritus of history at Northwestern College (Iowa), coauthor of *Orange City* (2014), and coeditor of the faculty research open access annual *Northwestern Review*.

As early as 1837, Rev. Hendrik Pieter Scholte (1803–1868) wrote to the Dutch Reformed readers of his journal *De Reformatie* that “God might yet prepare a *Pella* [Hellenistic city of refuge] for his oppressed people” (225). It took ten years, though, for Scholte to lead the initial contingent of some 600 immigrants from the Netherlands to Marion County, Iowa, to plant and plat Pella.

Scholte was a Reformed convert from a prosperous Lutheran family who owned a box-making company in Amsterdam. He was the leader of the Pella colony up until his death, but not without controversy. Many of the immigrants questioned his handling of the emigration association funds as well as the town land (which he owned); even more had trouble with his autocratic manner, his socially remote wife, and his religious views. In Pella he became a local business and educa-

tional entrepreneur. Politically, by 1859 he switched from the immigrant-friendly Democrats to the Republicans over the issue of slavery. As an Iowa delegate-at-large at the 1860 Republican National Convention, Scholte supported the candidacy of Abraham Lincoln. He attended Lincoln's inauguration and, once war ensued, pledged a free house lot to every returning Union soldier from Pella (he eventually provided 129 lots to Dutch American veterans).

Outside of Pella, few have heard of Scholte. The book's author, though, is well qualified to investigate him. Rev. Dr. Eugene P. Heideman has personal ties to Pella as a former student, professor, and chaplain at Central College. He is also a scholar of the Reformed Church in America (RCA).

Heideman's book is not really a biography of Scholte. (For that, one still has to turn to Lubbertus Oostendorp's *H. P. Scholte: Leader of the Secession of 1834 and Founder of Pella* [1964].) Instead, Heideman is most interested in tracking Scholte's theological development.

Based on Scholte's correspondence and his articles in *De Reformatie* (*The Reformation, 1836–1846*) and *De Toekomst* (*The Future, 1866–1868*), Heideman convincingly shows that Scholte was a loyal upholder of Dutch Reformed Protestant confessions who "had an autocratic character allied with . . . congregationalist tendencies" (107). Scholte and Hendrik De Cock together launched the *Afscheiding* (Secession) of 1834 from the Netherlands *Hervormde Kerk* (Reformed Church). The Secessionists objected to the changes in the established church's piety, theology, and polity that came with the establishment of the Dutch monarchy after the Congress of Vienna. Scholte was the driving force behind the Secession and the first General Synod of the *Christelijke Gereformeerde Kerk* (Christian Reformed Church). He also provided a communications venue for the group with his *De Reformatie*. By 1837, though, his "autocratic character" and "congregationalist tendencies" were drawing increasing criticism. In 1840 the General Synod deposed him from the ministry for his forceful criticisms of a fellow minister and his congregation in Amsterdam. Scholte rejected the General Synod's authority to depose him, but his influence in the *Afscheiding* waned thereafter.

Heideman demonstrates the consistency of Scholte's developing theology even as it drove the majority of the Seceders away from him. Scholte ultimately blended confessional Reformed orthodoxy with *Reveil* (Revival) piety, congregational independence, and premillennial expectations of the nearness of Christ's return. By the time he led his colony to Iowa, Scholte saw Iowa as a fitting place of refuge from the poor economy and ecclesiastical and political hierarchies of the Netherlands.

The colonists wanted a *dominee* (Dutch minister) to help them adjust to a foreign land; Scholte was more interested in setting forth a vision of unity in Christ in the “free market” of American society and culture. For most of the Pella colonists, he remained a compelling preacher, but his congregational and premillennial convictions fed the general disaffection from him as a religious leader. Nevertheless, in Iowa and beyond, Scholte’s example in colony planting and his fundamental support for Reformed theological orthodoxy were echoed elsewhere. Rev. Albertus C. van Raalte, an *Afscheiding* colleague whom Scholte had mentored, planted Holland, Michigan, in 1847, slightly earlier than Pella’s founding. In 1870, two years after Scholte’s death, Henry Hospers, a lay understudy of Scholte in journalism, education, business, and politics, led colonists from Pella to found Orange City, Iowa.

The book is not easy to read. Heideman’s prose is dry, and his theological focus can make it heavy going for readers not versed in Reformed doctrine. He does try to set context and offer explanations, yet these can at times be confusing rather than clarifying: Was the church order adopted in 1837 Utrecht’s or Dort’s (110, 125, 128)? Further, the copyediting throughout is weak (Scholte’s birth date is given as 1803 on page xxxi and 1805 on page 3). Nevertheless, Heideman has made a solid contribution to our understanding of an important person in the history of Iowa and the Netherlands.

*From Hometown to Battlefield in the Civil War: Middle Class Life in Midwest America*, by Timothy R. Mahoney. New York: Cambridge University Press, 2016. xii, 404 pp. Illustrations, notes, index. \$120.00 hardcover.

Reviewer Robert D. Johnston is professor of history at the University of Illinois at Chicago. He is the author of *The Radical Middle Class: Populist Democracy and the Question of Capitalism in Progressive Era Portland, Oregon* (2003).

*From Hometown to Battlefield in the Civil War Era* completes a trilogy of books on the midwestern middle class to which Timothy Mahoney has devoted most of his professional life. This latest book focuses on the period leading up to the Civil War, specifically dealing with the economic crisis of the late 1850s and then proceeding on to the war itself. *From Hometown to Battlefield* is a rich and well-researched narrative of social experience in cities that were significant in the early nineteenth century but that largely settled into the relatively minor status of small towns after the Civil War. Mahoney endows places like Galena, Illinois, and Dubuque, Iowa, with a kind of dignity that they deserve—and that urban historians rarely provide them.