

River of No Return (The Great Salmon River of Idaho). A Century of Central Idaho and Eastern Washington History and Development. By ROBERT G. BAILEY. (Lewiston, Idaho: Bailey-Blake Printing Company. 1935. Pp. 515. \$5.50.)

The author of this volume is Nez Percé County historian for the Idaho State Historical Society, and he offers a number of historical stories of Idaho, together with stories pertaining to the Nez Percé Indians of the region.

In so far as the author has not intended the volume to be a history, but rather a book for the general reader, the critical historian will pass by certain statements which he might deem open for question.

The sidelights and incidents of pioneer days make interesting reading, and their collection into permanent form is to be commended. Numerous illustrations enhance the value of the book as the inclusion of an index, references, and a bibliography would have done.

ALBERT J. PARTOLL

Whitman—An Unfinished Story. By STEPHEN B. L. PENROSE, D.D., LL.D., President Emeritus Whitman College. (Walla Walla: Whitman Publishing Co., Pp. ix, 256. \$2.50.)

"This book is a story, not a history. It chooses to follow the comparatively straight and narrow path of narrative rather than the broader and more devious way of history which undertakes to set down all that its author knows, and give with exactitude the original sources of all statements of fact. I could not adopt the latter method because I have neither the taste nor the training of an historian, and because for the last ten years I have been totally blind. It has been impossible for me to verify all quotations or to trace the sources of my information collected during many years." If the author will pardon a disagreement, the book is more than a story, it is a history of a very important development in the education of Washington.

Dr. Penrose depends for the historical background out of which Whitman College grew as a memorial to Marcus Whitman upon the earlier historical writers. He frankly and fully accepts the "Whitman Rode to Save Oregon" story as it was told before it was attacked by critical historians.

Whitman Seminary was chartered by the Legislature of the Territory of Washington, December 2, 1859, and the act was amended to create Whitman College, November 28, 1883. The Seminary Charter was the first granted by the Legislature of the Territory for

an institution of higher education, and anticipated the charter of the University of Washington by two years. The Seminary was first established at Waiilatpu, the site of the Whitman Mission, and opened a small school of thirteen students in the fall of 1863. In 1866 the Trustees accepted a gift from Dr. D. S. Baker of four acres of land in Walla Walla and the Seminary was reopened there in a new two-story building financed by popular subscription. The heaviest subscriber to the fund was Father Eells, the real founder, who gave one-half of his Mission farm as a contribution.

At this time Walla Walla was the "Metropolis" of Washington. The United Census indicates it was the leading town, in population, in 1860, 1870, and 1880. In the latter year it was running neck and neck with Seattle, Walla Walla being credited with a population of 3588, while Seattle followed with 3533.

The Seminary reopened heroically in its new building, on September 14, 1866, but students were few and far between, and the Seminary must live on tuition and donations. In 1869-70 it was not opened "because no Knight Errant Teacher appeared, courageous enough to assume single-handed, the responsibility for it." The people of Walla Walla were too busy making money, or trying to, to pay any attention to the Seminary. Another start was made in 1881 but ended before the end of the school year because of the physical breakdown of the principal. In March, 1882, President Alexander J. Anderson was drawn from the University of Washington to become President of Whitman College and Seminary. Work was begun under the new administration, in September, with a faculty of three, and an enrollment of sixty students, of whom two were bona fide freshmen. In his annual report, in December, 1882, President Anderson said, "The library now consists of fourteen bound volumes and fifteen pamphlets, and all of these except one book—Webster's Unabridged Dictionary—have been donated during the past ten weeks—the Rev. Myron Eells, of Puget Sound, giving ten of the bound volumes and all of the pamphlets." During the second semester the enrollment had increased to ninety-one, and the faculty numbered seven.

From these small beginnings the college grew, and during the nine years of Anderson's administration the foundations were laid for Whitman's greater usefulness. President Anderson, "almost completely worn out" resigned, in 1891, and was succeeded by President J. F. Eaton who was engaged at the enormous salary of \$1500 a year. In 1893, the wheat crop of the Walla Walla Country was

ruined by rain, and the financial depression curtailed attendance with the resulting diminution of tuition fees. Friction arose from various causes—growing pains largely—and President Eaton agreed to resign if his unpaid salary was forthcoming. The community was levied upon and the \$1710 back pay secured. The life of the college was at a very low ebb financially although the standards of college work had been raised and maintained during the presidency of Eaton.

The Board of Trustees then selected the writer of this interesting volume. Dr. Penrose, a graduate of Williams College and Yale Divinity School, had come to Dayton, Washington, where he revived and built up the Congregational Church of that place. Incidentally he became a member of the Board of Trustees of Whitman College, and the Secretary of the Board. Arriving at Walla Walla, President Penrose found thirty-four students—four of them properly college students—a faculty of five persons, none of whom had received their full salary, no endowments, and a debt of \$8000 drawing 12 per cent interest. The new president set his own salary at \$1500 a year, and the professors were promised \$1000. Did that mean they were inferior teachers? Far from it. The staff though small was made up of a fine body of men and women. Money was one of the smallest considerations involved, and Whitman has continued to appeal to men and women of that type.

Dr. Penrose's first problem was to raise an endowment fund and in doing so spent the major part of his time and energy for a year and a half in accomplishing it. Incidentally he made many friends for the college that often came to the rescue later. In time a better course of study was worked out and a definite policy established of molding Whitman along the lines of the best New England schools. "The college has not believed that a boy who has never studied a subject is qualified to decide whether it is a desirable subject for him to choose, and it has therefore insisted on giving him friendly advice in the selection of his studies, while it has also insisted that certain studies are indispensable for a well educated man."

In time the number of students was limited to five-hundred and not more than one-fourth of them may be from Walla Walla, in order to prevent it from being a local college. The number of women was limited to two-fifth of the whole number. The Sorority problem was handled in an interesting manner. Prentiss Hall was divided into seven completely separate sections, each having a chapter room and a kitchenette. All the girls in the Hall, however, take their

meals in a common dining room, thus combining the more intimate group life with the spirit of democracy. It was found that the men participated more readily in student activities, especially athletics, and thus fraternity men and independents were brought together in democratic fashion.

Before Dr. Penrose actually began his work as president he visited Stanford University, then only three years old, and was shown over the plant by David Starr Jordan. As they terminated the visit, Jordan said, "Young man, I have only one piece of advice to give you: Never hold a faculty meeting." Dr. Penrose did not follow this advice but moved in the opposite direction. Faculty meetings were held at least once a month, and more and more responsibility has been thrown on faculty shoulders. Every member of the faculty is placed in charge, either singly or as a member of a group, of some important work. In this way each is made in a measure responsible for the success of the college. The teaching of students has always received emphasis. "The success of a college president is measured by the faculty which he secures and by the quality of the men and women whom he brings into the service of the institution . . . The wise college president will distinguish between men whose primary interest is teaching and those whose primary ambition is research. It may be possible, once in a great while, to find a rare man who combines both interests, but the finding of great teachers is the president's first and highest duty, and by this, in the long run, he should be judged. It is the fashion at the present time to lay stress upon the possession of a Ph.D. degree as an evidence of ability for research, but it ought to be recognized that this degree, however valuable, gives no indication of teaching skill, and that a man may be a truly great teacher who has done a comparatively small amount of post-graduate work, and who has not done, or perhaps even desired to do, research work."

In 1934, Dr. Penrose closed his presidential career after forty years of devoted, high-minded service. When present at the college he carried a regular schedule of teaching, and during the last fifteen years he gave in addition a weekly lecture to freshmen on the problems of college life. What a wealth of sound experience was spread before these youngsters.

Dr. Penrose has kept clearly in mind the place and function of the college, and although he has often expressed dissatisfaction with his results he has never been discouraged over them. He has never reached his ideal but he has made very decided progress toward it.

His book is charmingly written and is filled with sane and mature discussions of many educational problems. It deserves wide reading among educators. Among the many charming pages are Dr. Penrose's estimate of himself and of his loyal wife who has carried the burden of the College almost equally with himself (pp. 209-13). Washington should be proud of its Penrose's.

EDWARD MCMAHON

The Prophet Dance of the Northwest and Its Derivatives: The Source of the Ghost Dance. By LESLIE SPIER. (Menasha, Wisconsin: George Banta Publishing Company. 1935. Pp. 74.)

The great Indian messianic cult known as the Ghost Dance which originated among the Paviotso of Nevada in 1890 and spread widely among the Indians of the Great Plains is the best known of a number of such movements in various parts of the West. It was preceded by a like cult in 1870 which originated at the same point but spread westward into California. Long known also have been two somewhat similar movements, both of which first appeared in Washington but subsequently spread across state boundaries. One, the Smohalla cult, was named from its leader, a Wanapam Indian of Priest Rapids on the Columbia river. This cult still lives on the Yakima and Warm Springs (Oregon) Indian reservations. The second, the Indian Shaker cult, came into being through the activities of John Slocum, a Skokomish Indian of lower Puget Sound. It is very much alive today, its missionaries having carried it into British Columbia and through Oregon into California.

Now the existence of these movements has been accepted by anthropologist and historian alike as a natural outgrowth of the conflict arising from the increasing encroachment of the white man upon Indian territory. Thus James Mooney, who has described these movements at greatest length (*The Ghost-Dance Religion and the Sioux Outbreak of 1890*, Annual Report of the Bureau of American Ethnology, 14, pt. 2, Washington, 1896) says, "And when the race lies crushed and groaning beneath an alien yoke, how natural is the dream of a redeemer, an Arthur, who shall return from exile or awake from some long sleep to drive out the usurper and win back for his people that which they have lost."

Referring to the 1890 movement, Mooney says, "The great underlying principle of the Ghost Dance doctrine is that the time will come when the whole Indian race, living and dead, will be reunited