SPRING 2018

THE HUDSON RIVER VALLEY REVIEW

A Journal of Regional Studies

MARIST

The Hudson River Valley Institute at Marist College is supported by a major grant from the National Endowment for the Humanities.

This issue of The Hudson River Valley Review has been generously underwritten by the following:

From the Editors

Welcome to our bigger, and more expansive, issue of *The Hudson River Valley Review*. As well as the enlarged format, we've widened the publication's scope to accommodate more than 300 years of history. And while the topics covered in this issue might be broadly familiar, each essay offers details that reveal refreshing new insight.

While the origins and evolution of Pinkster may be debatable, its celebration in seventeenth-century New Netherland offered an opportunity for residents—including enslaved African Americans—to relax, enjoy and express themselves. In the years leading up to the American Revolution, a French emigrant farmer drafted chapters of a book describing his new home in Orange County. These now-classic recollections would not be published until after he had been accused of disloyalty and chased out of the country. His eventual return—and the story of his trials and travels—is the stuff of cinema. In the early nineteenth century, another globetrotting writer, Washington Irving, helped to mold the young nation with his fiction and biographies. But the story of Irving's own life is best conveyed at Sunnyside, his Westchester home, now preserved as a museum.

Jumping to the twentieth century, Orange County's David Wright Hudson enlisted and shipped out to Europe during World War I. Fortunately for us, he recorded his experiences in letters that vividly recount his life in the trenches. Around this same time, New York City was becoming a global powerhouse, but it sorely lacked water. Successive mayors waged war to gain that pure necessity from the Catskills, eventually winning a costly victory that continues to shape upstate-downstate relations. More recently, the Hudson River Valley Greenway and Hudson River Valley National Heritage Area have played critical roles in fostering a regional identity. Barnabas McHenry has been a part of these efforts since the 1980s. In this issue, he completes his "Personal Reflection" on the evolution and influence of these organizations, offering his trademark insights and perceptive asides.

We hope you enjoy what we consider one of our biggest and best collections of century-spanning articles.

On the cover:

Detail of the *Van Bergen Overmantel*, c.1733, attributed to John Heaten, Oil on cherry wood boards, H: 16¼ x W: 88¾ in. Fenimore Art Museum, Cooperstown, New York, Museum Purchase, N0366.1954. Photograph by Richard Walker. This is one of only three known images that portray slaves in early New York; the second of the three, also attributed to John Heaten, appears on page 5.

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This issue of *The Hudson River Valley Review* is dedicated to the memory of

Richard C. Wiles,

founding editor of *The Hudson Valley Regional Review*,
predecessor of this publication, in 1984.

Washington Irving's Sunnyside

Meghan V. Jones, Marist '17

Sunnyside's main entrance, cloaked in Wisteria, is at the left, the tower wing is visible to the right. Photo by Karen M. Sharman, courtesy of Historic Hudson Valley

Washington Irving played a major role in defining America's literary culture. While most know him as the author of "The Legend of Sleepy Hollow" and "Rip Van Winkle," he also is considered the first American to make his living solely through writing. Though he studied law as a young adult and worked at a law firm, his true passion was writing. Throughout 1807 he wrote for the satirical and well-received periodical *Salmagundi,* and he published "Diedrich Knickerbocker's" *A History of New York* in 1809. He would later poke fun at his old profession in "The Legend of Sleepy Hollow."[1] While he was writing, the United States was still in its infancy, and his works helped shape the culture and identity of the new nation.

Irving's estate, Sunnyside, has become a representation of his legacy as well as an American architectural treasure. Kathleen Eagan Johnson, former curator of Historic Hudson Valley, says that "Sunnyside serves ably as a three-dimensional autobiography of

1 Tom Lewis, "Definers of the Landscape," *The Hudson, a History* (New Haven, CT: Yale UP, 2005), 192.

Irving."[2] Joseph T. Butler, another former curator, calls the house "one of the most beloved spots of America and certainly one of the best known American houses in Europe."[3]

Born in 1783 in New York City, Irving was the youngest of eleven children born to William and Sarah Irving, Scottish and English immigrants.[4] He remained close with many of his siblings for the rest of his life, welcoming them to visit, and even to live, at Sunnyside.

In the 1770s, while in his late teens, Irving was introduced to both the Hudson River Valley and the place he would one day call home when he traveled up to the Tarrytown area. He immediately fell in love with the region. While visiting the family of James Paulding, who lived near "the valley known as Sleepy Hollow," he became enchanted by the area's Dutch legends and dwellings, such as the small colonial farmhouse at "Wolfert's Landing."[5] Believed to have been built during the seventeenth century, the original cottage belonged to Wolfert Acker, a counselor to Peter Stuyvesant, director-general of New Netherland. Located within the bounds of the Manor of Philipsburg, the cottage was partly burned by a British raiding party during the American Revolution.[6] At that time, it belonged to Acker's relatives, the Van Tassels. Irving would later immortalize this family name in "The Legend of Sleepy Hollow," which includes the character Katrina Van Tassel.

By 1809, Irving's satirical works had earned him much acclaim throughout the nation. He had spent 1807 and 1808 contributing to the satirical periodical *Salmagundi*, and earned a large following with *A History of New York*, which blurred the lines between fact and fiction. Placing a series of advertisements about a "lost" manuscript prior to its publication, Irving generated interest and convinced many that its imaginary narrator, Diedrich Knickerbocker, was a real person. To this day, "knickerbocker" is a nickname for a New Yorker, especially one of Dutch ancestry.

In 1815 Irving traveled to England with the goal of "talking up" and hopefully saving his family's failing mercantile firm. The firm went bankrupt in 1818, and Irving remained in Europe for what would be seventeen very productive years.[7] In 1826, he accepted a position with the American Legation to Spain and spent three years in Madrid. He then moved on to London, where he served as secretary of the American Legation until his return to the United States in 1832. Throughout his years in Europe, Irving continued to produce successful literary works, including a biography of Christopher Columbus and a collection of writings by "Geoffrey Crayon." These increased his renown on both continents and earned him a large Spanish fan base that remains today.

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2 Kathleen Eagen Johnson, *Washington Irving's Sunnyside* (Tarrytown, NY: Historic Hudson Valley Press, 1995), 5.

3 Joseph T. Butler, *Sunnyside: Washington Irving's Home* (Tarrytown, NY: Sleepy Hollow Restorations, Inc., 1962), 18.

4 Harold Dean Cater, *Washington Irving & Sunnyside* (Tarrytown, NY: Sleepy Hollow Restorations, Inc., 1957), 3.

5 Ibid., 3.

6 Polly Anne and Stewart Graff, *Portrait of a Village: Wolfert's Roost, Irvington-on-Hudson* (Irvington-on-Hudson, NY: Washington Irving Press, 1971), 187.

7 Irving did not remain in Europe of his own volition; Kathleen Eagen Johnson describes how, with the firm bankrupt, he was financially unable to return to the United States.

During his time in Europe, Irving also paid a visit to Abbotsford, the estate owned by his friend, *Ivanhoe* author Sir Walter Scott, who was overseeing renovations to his home while Irving was there. At that time, it was a popular custom for travelers to visit places of literary significance.[8] Abbotsford, as well as the neighboring Melrose Abbey, would have considerable influence on Irving's future embellishments to Sunnyside. With his later development of the house, he would bring the Scottish tradition of the writer-turned-architect to the United States.

In May 1832, *The Albion*, a weekly gazette published in New York, announced: "Washington Irving has returned to this country after an absence of seventeen years."[9] There was even a public dinner held in the city on May 30, 1832, to celebrate his arrival, "the first thing of its kind ever given in honor of a literary figure."[10] Irving returned from Europe determined to settle down in the United States and become truly immersed in the evolving American culture.

Irving's older brother, Ebenezer, was a widower with eleven children, including five girls. Another of his brothers, Peter, had never married, and his health was declining; he would die at Sunnyside in 1838. Irving himself remained a bachelor after losing his fiancée, Matilda Hoffman, to tuberculosis years earlier. Believing that being surrounded by loved ones "could be the next most blissful life to that of marriage," he sought to "set up a haven" for himself and his family at Sunnyside.[11]

When Irving returned to the United States, his nephew Oscar was in possession of a piece of property near the stone farmhouse on Wolfert's Landing. To his sister, Catherine, Irving wrote, "I am more and more in the notion of having that little cottage below Oscar's house, and wish you would tell him to endeavor to get it for me."[12] On June 7, 1835, he acquired the house and nearly ten-acre property for $1,800.[13]

In those early years of the United States, architecture was not exactly the profession it is today. Harold Dean Cater explains that, rather than professional architects, "there were commonly master builders, artists and a few men who were beginning to develop a special interest in landscaping and its relation to structures."[14] Artists would design a property with the assistance of more architecturally skilled master builders.

George Harvey was a painter in his thirties, originally from Boston, who lived near Irving's new house. Irving collaborated with Harvey on the design of Sunnyside and bestowed upon him the title of "master-builder" of the house.[15] Harvey, however, did

8 Kerry Dean Carso, "Old Dwellings Transmogrified: The Homes of James Fenimore Cooper and Washington Irving," *American Gothic Art and Architecture in the Age of Romantic Literature* (Cardiff, Wales: U of Wales Press, 2014), 77.

9 Cater, *Washington Irving & Sunnyside*, 7.

10 Ibid., 7.

11 Ibid., 10.

12 Ibid., 11.

13 Ibid., 11, and Michael Middleton Dwyer, "Washington Irving's Sunnyside," *Great Houses of the Hudson River*, compiled by Charles Davey (Boston, MA: Bulfinch, 2001), 177.

14 Cater, *Washington Irving & Sunnyside*, 13.

15 Ibid., 14.

not have much architectural experience. There is evidence that the two men sought additional architectural guidance; in its collections, Historic Hudson Valley has floor plans, dated July 1835, for "Proposed Alterations to the Property of Washington Irving, Esquire" by established New York architect Calvin Pollard.[16] These suggested alterations look very dissimilar to those that ultimately were made; Irving had a specific vision for the character of the house and Pollard's drawings did not align with it. He did not want his new dwelling to be Greek Revival, then the prevailing architectural style. Having been so inspired by the Dutch legends surrounding Wolfert's Landing, Irving wanted to emphasize the cottage's Dutch heritage. He did so partly with the inscription carved into the house in Dutch. It translates: "Founded 1656—Improved by Washington Irving 1835—Geo. Harvey Master-builder."[17] The year 1656 was consistent with several of the Sleepy Hollow legends regarding the date of the house's construction. The inscription further confirms Irving's desire to recognize Harvey's architectural authority.

The porch on Sunnyside facing the Hudson River. Photo by Bryan Haeffele, courtesy of Historic Hudson Valley

Irving's desire to highlight the house's colonial history didn't stop with the inscription. He insisted that he did not want "another typical house of the day" but rather "a snug little Dutch nookery"; the way he described the house emphasized that its small-ness and coziness were important to him.[18] He was "updating" the house, but with the intention

16 Ibid., 13. From the Collection of Historic Hudson Valley (SS.80.28)
17 Ibid., 14.
18 Ibid., 13.

of making the exterior appear older rather than newer. He added crow-stepped gables, or "corbie steps," because of their prevalence in Dutch colonial architecture.[19] He also added three weathervanes in the style of New Netherland. Irving nicknamed the house "the Roost." The house would later become officially known as "Sunnyside."[20]

Washington Irving's study. Photo by Bryan Haeffele, courtesy of Historic Hudson Valley

While much of the exterior and ambiance of the structure was inspired by Dutch architecture, Sunnyside had Gothic influences as well. He covered it with stucco made to look like Abbotsford's cut stone. The ivy he grew up its walls was brought from Scotland (directly from Melrose Abbey, it was said) as a gift from Mrs. James Renwick.[21] A small portion of Sunnyside's furniture, too, is in the more contemporary Gothic style, including walnut dining room chairs with Gothic Revival backs.[22] The Gothic-inspired cast iron benches on the porch, flanking each side of the front door, came from the West Point Foundry in Cold Spring, owned by Gouverneur Kemble, an old friend of Irving's. Irving himself sketched the design for the benches and sent it to Harvey in 1836. To Harvey he wrote:

> Mr. Gouverneur Kemble, who was at my cottage a few days since, offered to furnish me with two gothic seats of cast iron for the porch, and to have them cast in the highlands, if I would send him patterns. You were kind enough to say you would give me designs for the seats; I will be much obliged to you if

19 Carso, "Old Dwellings Transmogrified," 88.
20 Cater, *Washington Irving & Sunnyside*, 18.
21 Carso, "Old Dwellings Transmogrified," 90.
22 Butler, *Sunnyside, Washington Irving's Home*, 13.

> you will do so at your leisure & convenience. I should like the backs to incline a little and to be smooth at the top so as to admit of a lounging position, and to be leaned upon.[23]

Irving and Harvey truly did collaborate, down to the design of the furniture.

Irving moved into Sunnyside in September 1836.[24] It was a lively place where family and friends could gather to relax and celebrate. After the Panic of 1837, Ebenezer Irving lost his business and Irving invited him and his five daughters to live with him. Sunnyside's parlor became the house's social center, where Irving and his nieces often played music in the evenings.[25]

In 1842, Irving left New York for Europe again, this time to serve as the American minister to Spain. He returned to Sunnyside in 1846 and added a "tower wing," which Kemble nicknamed the "pagoda."[26] The tower was added for practical purposes rather than aesthetic ones: it contained extra bedrooms, a laundry room, a pantry, and servants' quarters. By this time, Sunnyside was home to two generations and the house simply needed to be bigger. However, the new wing "further romanticized what was already a romantic concoction."[27]

The laundry and stairs in the tower wing. Photo by Bryan Haeffele, courtesy of Historic Hudson Valley

Irving also was aware "that a picturesque house must sit in a picturesque landscape."[28] The grounds of Sunnyside were full of both aesthetic and functional features, including a

23 Ibid., 7.

24 Cater, *Washington Irving & Sunnyside*, 16.

25 Butler, *Sunnyside, Washington Irving's Home*, 14.

26 Kathleen Eagen Johnson claims that the "tower wing" was the "correct" name for this addition to the house, and that the "pagoda" was Gouverneur Kemble's facetious nickname for it.

27 Carso, "Old Dwellings Transmogrified," 86.

28 Dwyer, "Washington Irving's Sunnyside," 180.

kitchen garden, a greenhouse, an icehouse, and a stable.[29] In 1853, he built a Gothic-style cottage on the property for Robert, his gardener, and Maria, his cook, who were married and had newborn twins.

To optimize the view of the Hudson River, Irving removed or trimmed trees, but his mantra was that "a tree is to be cut down only when the picture it hides is worth more than the tree."[30] A brook on the property leads to a cove that Irving dammed to create a pond, fondly known as the "Little Mediterranean," which provided water to Sunnyside's kitchen, laundry, and flush toilets.[31]

Celebrations were as frequent as visitors at Sunnyside. To help with all of the entertaining, Irving hired household staff: "two cleaning women, a cook, a house maid, a hand maid, an ornamental maid, and [an] assistant cook."[32] Many times, complete strangers who loved his work would come to pay their respects. Irving often found them tiresome: "They come at all hours and without ceremony, people whom I never saw or heard of," he said in 1858. "Mr. Smith of Texas walks in, sends up his compliments, and when I shake hands I find myself gazed at like a show. Mr. Smith of Texas evidently expects me to say something brilliant, and when I don't, considers himself defrauded."[33]

Irving lived the rest of his life at Sunnyside and died there in 1859, shortly after the publication of his final literary masterpiece, a five-volume biography of his namesake, George Washington. He was in poor health and died suddenly in his bedroom over the study, after a dinner with family and an evening spent admiring the view and the sunset. He was buried in the nearby Sleepy Hollow Cemetery.

After his death, ownership of Sunnyside passed to Ebenezer Irving and his daughters, who inherited it from their father and lived in the house until 1896. That year, Washington Irving's grand-nephew, Alexander Duer Irving, purchased the property and began construction on a large "new wing." The addition matched the style of the cottage, and nearly tripled its size. It contained a long gallery full of memorabilia from and about the famous author as well as living space for the family. In 1945, John D. Rockefeller, Jr., acquired the house from Alexander's son, Louis DuPont Irving, as part of a historic preservation initiative.[34] It was opened to the public two years later. Sleepy Hollow Restorations, a precursor of Historic Hudson Valley, used the addition for exhibition and office space until the late 1950s, when it was removed and the house restored to the way it looked when Washington Irving lived there.

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29 Cater, *Washington Irving & Sunnyside*, 32.

30 Ibid., 30.

31 Ibid., 32–33.

32 Ibid., 25.

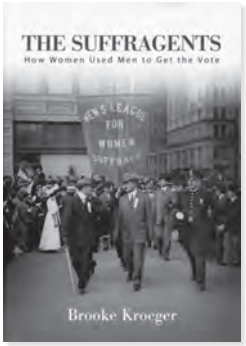
33 Ibid., 34–35.

34 Kathleen Eagen Johnson describes how the preservation of Sunnyside "marked a new phase in the development of the American architectural preservation movement," because most other houses being preserved at that time "dated from the colonial or federal period." Irving's house was unique among those houses because it was a mid-nineteenth century house owned by a literary figure rather than a war hero.

Today, tours of the house and grounds emphasize Washington Irving's eclectic tastes and varied writings beyond his two most famous stories. Tour guides in nineteenth-century dress discuss the way Irving's travels and experiences influenced his vision for Sunnyside. A museum shop and offices are located in Sunnyside's former stable and garage complex, allowing much of the estate's historic fabric to remain intact. The site itself focuses on the historical facts of Irving's life. Events focusing on the legend and mystery of Irving's tales include retellings of "The Legend of Sleepy Hollow," held in Sleepy Hollow's Old Dutch Church, and the famous Great Jack O'Lantern Blaze, which takes place every Halloween at Van Cortlandt Manor in Croton-on-Hudson.

Located at 3 West Sunnyside Lane in Irvington, the house and grounds at Sunnyside are open to the public May through November. Historic Hudson Valley also offers school tours and educational activities for students K-12; schools may schedule these programs beginning in April. To schedule a tour and purchase tickets, or to learn more about this and other sites operated by Historic Hudson Valley, visit www.hudsonvalley.org or call 914-631-8200.

Book Reviews



***The Suffragents: How Women Used Men to Get the Vote.* By Brooke Kroeger (Albany, NY: State University of New York Press, 2017) 371 pp.**

Brooke Kroeger has added immeasurably to our understanding of the complexity of the woman suffrage movement with her latest book, *The Suffragents: How Women Used Men to Get the Vote*. Not only is it a fun, timely, and interesting topic, but the book also is deeply researched and packed with archival resources. Feminist scholars, for a variety of reasons, all too often ignore or downplay the role men played in women's demand for their enfranchisement. After all, which of us would want to admit how much men had to do with a women's movement? However, as Kroeger makes exceedingly clear, women could not have won the vote without men. "Suffragents," a disdainful and mocking British moniker of the time occasionally used in the United States, played a critical role in the ultimate success of the movement. But this book is not an argument for the dominance of a men's movement, as its subtitle makes very clear. Men who organized for woman suffrage consistently marched at the back of the parades—behind the women marchers—throughout the decade of their public involvement. As pointed out by James Lees Laidlaw, one of the most charismatic main characters in this intriguing story, "We men, too, have learned something. We who were auxiliaries to the great woman's suffrage party. We have learned to be auxiliaries" (231). Kroeger gives the men their due but maintains that women dominated the movement and male supporters consistently deferred to them.

Interestingly, the format of this dense book follows the style of a yearbook. The twelve to seventeen small photographs of men who joined the New York Men's League for Woman Suffrage at the head of each chapter is an innovative, informative, and highly useful idea. Each chapter then focuses on one year of the men's movement, based in New York State, from the birth of the idea of a men's league in 1907 to 1908, until women won the right to vote in 1917. It concludes with a coda focused on the period from 1918 to 1920, when the energy of the New York State movement shifted to the federal amendment, won in 1920. This book is very comprehensive; even the most demanding of readers will be hard-pressed to think of any aspect of the involvement of men and the events in which they participated that the author omitted.

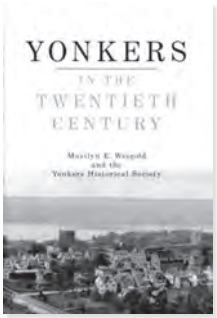
That so many high-powered men came to support the movement may come as a surprise to some people, especially as we are far more accustomed to linking Susan B. Anthony and Elizabeth Cady Stanton to the suffrage movement than we are to linking men to it. While Kroeger relied heavily on newspaper reports, she also visited the archives of many of the leaders in the New York Men's League, including Max Eastman, George Middleton, Oswald Garrison Villard, and Stephen S. Wise. Although there are hundreds of names in this book, the author took great care to identify the women, men, and power couples (such as Harriet Burton and James Lees Laidlaw, and Narcissa Cox and Frank Vanderlip) to whom she refers. More than twenty images of primary-source documents have been reproduced in this book, along with related photographs of parades and cartoons, adding to its value as a resource not just for understanding the movement, but as a starting point for research into related topics.

Not to quibble too much about an excellent and appealing book, there are some unfortunate errors in book titles and authors' names. For example, Ida Husted Harper co-edited and edited the last three volumes of the *History of Woman Suffrage*, not the *History of the Woman Suffrage Movement*, and Sara (not Sally) Hunter Graham wrote an article on Alice Paul. Graham's full-length book, *Woman Suffrage and the New Democracy* (1996), just one secondary source omission, might have helped with context. Kroeger also should have consulted several readily available monographs on anti-suffrage for her discussions of Everett P. Wheeler and other male anti-suffragists who established the New York State Man-Suffrage Association to Oppose Woman Suffrage (124-36). Because anti-suffrage men tried to mirror the work of the Men's League for Woman Suffrage, but for the opposition, the oversight is conspicuous.

The style of writing follows that of journalists rather than historians, which may be unpleasant for some readers. There are many places where it is not entirely clear why the author inserted the points, facts, or information she did. Within chapters, sections are broken with upper-case bold phrases. These are not subtitles following a conclusion or a marker to alert the reader to a new section of discussion but are randomly-placed direct quotes from newspaper headlines. However, what the book lacks in context, conclusions, transitions between paragraphs, and, especially, analysis, it more than makes up for in the sheer volume of evidence of men's role in the New York woman suffrage movement.

The historiography of the women suffrage movement has been greatly advanced thanks to this valuable study, which has the potential for being the definitive full-length work on the role men played in this movement. It is a fascinating look at an aspect of the suffrage story rarely considered. Scholars of the woman suffrage movement and anyone interested in social movement history will appreciate this book. Warm congratulations to Brooke Kroeger and her "Suffragents."

Susan Goodier is a lecturer of History at SUNY Oneonta.



***Yonkers in the Twentieth Century,* Marilyn E. Weigold and the Yonkers Historical Society. (Albany: State University of New York Press, 2014), 364 pp.**

Cities in the northeastern United States have undergone tremendous changes throughout the twentieth century, from growth to decline to rebirth. The experience of Yonkers, the fourth-largest city in New York State, offers many examples of social, economic, and political issues that challenged the city and its citizens. Many of the stories in this book are primarily of local interest, while others offer insight into the tensions between city and suburb in American metropolitan regions. Of national significance is the city's federal court case that forced the city to locate public housing for low-income residents in neighborhoods that linked school and housing segregation.

Yonkers was already a flourishing urban center by the beginning of the twentieth century. It was a thriving industrial city with numerous factories and refineries with access to New York City by railroad and the Hudson River. Its economy supported a population of many thousands of blue-collar workers along with a wealthy elite, while it seemed quite satisfied with its self-identified description as the "City of Gracious Living." As the century progressed, however, the city would be hard-pressed to uphold this rather romantic vision.

Author Marilyn E. Weigold, professor of history at Pace University, is careful to present many of the external factors that supported the city's economic growth up through World War II, as well as its downturn as companies moved away or were overtaken by new technologies. The strikes for higher pay of the early years were but a foretaste of the later closings, resulting in greater unemployment and an increase in poverty. By mid-century, such economic dislocation saw the city's downtown and waterfront become blighted, as neighborhoods became increasingly segregated by racial and socio-economic class.

As in so many Eastern and Midwestern industrial cities in the postwar era, housing for low-income households became a major problem. President Johnson's "War on Poverty," including urban renewal, attempted to address this issue through the construction of public housing projects. During the latter half of the twentieth century, Yonkers battled with the federal government in both the location of public housing and desegregation of its neighborhood schools. The nearly thirty-year court case was finally settled in the twenty-first century, at a time when revitalization efforts began to show signs of progress.

The city's economy at the turn of the century was based on its growth during the nineteenth century. Although the book does not give a snapshot from that era, the short histories of each of the many industries offer clues to their regional, even national, stature. Companies such as Otis Elevator, Alexander Smith Carpet, and three sugar-refining

companies distributed nationally and employed thousands of workers who lived in neighborhoods throughout the city. Large estates from the nineteenth century gave a special cosmopolitan atmosphere. The Untermyer estate's park-like gardens were often open to the public, one of a number of open spaces throughout the city. Industries covered the waterfront. Over decades, more single-family housing developed on private lots. However, the separation of socio-economic classes into separate neighborhoods, so important to the school and housing conflicts later, is not fully developed in the book. In addition, there are no maps of the city that identify the downtown center, industrial waterfront, streets, or neighborhoods, making it difficult to follow many of the political conflicts that are discussed at length.

Over the century, the city's identity was sorely tested. *Yonkers in the Twentieth Century* attempts to unravel the many threads of the city's fabric through an extensive and comprehensive review. Co-authored with the Yonkers Historical Society, its focus is on local history. Perhaps, too often, this is to the detriment of themes of more general interest in urban studies. For example, the important role that the city has had in the development of urban governance, such as in the early adoption of the city manager form and its conflicts with a strong mayor approach, become entangled with the seemingly endless parade of local personalities involved. The tree gets lost in the forest.

For a history of a city that covers a century such as the twentieth, there are endless stories to be told. It can be difficult to discern which of those tell a wider message, both to resident and non-resident alike. The myriad stories of life in Yonkers are often told in a breezy journalistic style, offering a humanistic context to the specific changes to the city's fabric over time. The expansion of the region's infrastructure is noted by specific transportation developments, such as the "fuming" of the Nepperhan, or Saw Mill, River, and the alignment and construction of the Saw Mill and Cross County parkways. Meanwhile, the arguments in favor of and against mass transit, both bus and rail, alternated between NIMBY and acceptance. Many social histories of industries and factories are told through biographies of their owners and management, although the ethnic and gender mix of the workers is less examined.

Throughout the volume, personal memories enliven a number of local places and events. Reflections on the Depression and World War II offer insight into the everyday activities of workers and residents and the atmosphere of life in the city during those years. The history of Yonkers Raceway is presented along with its role in the social and economic relationships of local residents, developers, and politicians. A fine addition to the volume that brings the personal to the forefront of this local history is "Yonkers Speaks: Excerpts from Oral History Interviews" in the appendix. In twenty-five pages, over two

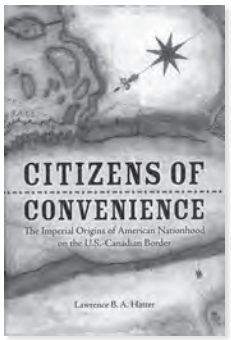
dozen residents and others familiar with the history of the city describe it as a "very big city…made up…of little villages," or as "a very small town."

Often, however, the authors' informal style reduces the wider importance of the development or event. For example, in describing the opening of the Cross County Shopping Center in 1954, the authors opine that the developers "pulled out all the stops." Indeed, the fact that 15,000 shoppers attended that day was indicative of the role that such shopping centers, or malls, would play in destroying the downtowns of American towns and cities in the twentieth century. Months later, the addition of the Wanamaker, Gimbel's, and S. Klein department stores in the suburbs attracted tens of thousands of shoppers, causing traffic and parking problems. Commercial development outside the city's core retail area had serious impacts on social, economic, and political power that promotional language may fail to identify.

Political issues are raised throughout the text, from urban governance and infrastructure challenges in the 1920s and '30s to economic development post-World War II. In mid-century, urban renewal programs and projects impacted the community. By the end of the century, the crises of the affordability and location of housing and schools became acute. The complicated political history is told primarily through the lenses of news reporting that tends to project the arguments and actions of individual politicians as the main force of policy debates. News reporting of Judge Sands' decisions in the federal court case concerning local opposition to the various development proposals that attempted to desegregate schools and neighborhoods may be sufficient for a local history, but unfortunately, without a fuller reference to the municipal agency or planning documents, the urban historian can only surmise the significance of the politics by the results.

Authors Weigold and the Historical Society have taken on a formidable task and have written a work that is comprehensive in scope. The Excelsior publication is complete with forty-five photographs (although they are not integrated into the text); a bibliography that offers the reader information on how to study local historical documents; over twenty pages of excerpts from oral history interviews; an index; and a list of local sponsors, reminiscent of nineteenth-century local historical publications. It is an important addition to historical accounts of the cities of Metropolitan New York and the Hudson Valley.

Harvey K. Flad is Emeritus Professor of Geography at Vassar College.



Lawrence B.A. Hatter, *Citizens of Convenience: The Imperial Origins of Nationhood on the U.S.-Canadian Border* (Charlottesville: University of Virginia Press, 2017) 288 pp.

The boundary between the United States and Canada is often called the world's longest undefended border. Strictly speaking, this is not true. Civilian law enforcement, after all, guards both sides of the border. Still, most U.S. citizens do not pay much attention to the U.S. border with Canada. In fact, most people would probably argue that the border with Mexico is far more important, especially given recent debates about NAFTA, immigration, and border walls. However, Lawrence B.A. Hatter, currently assistant professor of History at Washington State University, contends that the U.S.-Canada border has always been a site of controversy. This border, he argues, "helped to make the American people" (3) and became a crucial site for state formation because "it was a place where U.S. agents could regulate people's movement to distinguish between American nationals and the nationals of other states" (3). He focuses on the merchants and traders involved in Montreal's fur trade and asserts that they played "a critical role in defining the northern border of the American Republic, and, therefore, determining the course of the American Empire" (7). Hatter illustrates how many merchants became citizens of convenience. In other words, they claimed different citizenship in different locations, all in the name of securing free movement across borders and evading government regulation. Citizenship thus became a strategy that allowed people to avoid the demands of emerging nation-states. In making this striking argument, he covers the period 1783 to 1815, or the end of the American Revolution through the War of 1812, and explores three diplomatic settlements: the Treaty of Paris (1783); the Treaty of Amity, Commerce, and Navigation, or the Jay Treaty (1794); and the Treaty of Ghent (1814).

Citizens of Convenience begins in 1783, with the peace preliminaries between the United States and Great Britain. Britons, he comments, "were shocked to read about the extensive territory embraced by the United States" (1). Furthermore, he illustrates the pervasive uncertainty in the border region, which was attributable to "unresolved questions about the relationship between the American Republic and the British Empire" (16). Despite months of negotiations, British and American commissioners in Paris could not agree on how the border should function. The British did not fancy entering into a commercial agreement with the United States because they believed the Confederation Congress incapable of enforcing treaties. In sum, the Treaty of Paris did not resolve the ambiguity about how the border would function. Britain did not evacuate their garrisons and British

soldiers remained stationed in the U.S. This spoke to an important question: Could the U.S. assert sovereignty over this region? Many people assumed the answer was no.

The U.S. and Britain attempted to resolve some of the questions about borders and garrisons in the 1790s. Fortunately for the U.S., the radicalization of the French Revolution and the outbreak of war in Europe made Britain more receptive to negotiations. John Jay and Lord Grenville "framed an agreement that granted British subjects and American citizens reciprocal commercial access to the Indian trade of the United States and British Canada" (68). Furthermore, the Jay Treaty "not only granted some rights of nationality to foreigners but granted individuals the capacity to choose their own nationality" (71). Given these provisions, among others, the Jay Treaty proved controversial. On the domestic front, the ratification of and subsequent fights over the treaty played an important role in the development of the Democratic-Republican Party. However, Hatter is less concerned with domestic repercussion than what it meant for the U.S./Canada borderlands. He contends that it "created the conditions for citizens of convenience to erase the line between British and American nationals" (50). This proved quite dangerous for the young nation. If U.S. officials had no means of accurately determining who was and was not part of the body politic, the survival of the republic seemed in doubt.

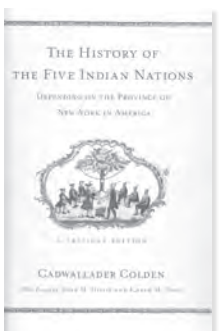
Opponents of the Jay Treaty were not incorrect about the dangers it posed to the new nation. Hatter discusses the U.S. occupation of Detroit to survey how life worked under the treaty. In essence, it "made the American occupation of Detroit more perilous than it otherwise would have been. The right of movement protected by the treaty created a porous border that was a constant source of anxiety and frustration for U.S. officials" (79). Not only did the treaty create a porous border and the conditions for citizens of convenience, it also raised the question of how U.S. officials could, and should, differentiate between U.S. and British citizens. Many U.S. officials doubted their ability to identify merchants masquerading as U.S. citizens. The colorful General James Wilkinson fretted about the restrictions the treaty placed on his ability to regulate the fur trade. Hatter contends that "citizens of convenience poisoned the body politic" (102). In the final analysis, U.S. empire remained a work in progress, but the Jay Treaty made that work far more difficult.

President Thomas Jefferson disliked the Jay Treaty. So did Secretary of State James Madison and Secretary of the Treasury Albert Gallatin. While Jefferson did not intend to openly violate the treaty, he wanted, as did Madison and Gallatin, to "limit and eventually renegotiate the Jay Treaty's western provisions" (106). U.S. officials began to subvert the treaty. Their "local innovations," such as using sleight of hand to ensure British subjects paid higher customs duties, "were increasingly welcomed in Washington" (105). Although the national government remained committed to enforcing the treaty, Jefferson, Madison, and Gallatin nevertheless allowed officials to use local innovations to undermine it. Merchants became quite vocal about violations of the treaty provisions

guaranteeing free movement, and they frequently complained to U.S. and British officials. However, for many U.S. officials, cosmopolitan merchants, who changed their citizenship at the drop of a hat, were not particularly trustworthy. Hatter concludes with the War of 1812 and the Treaty of Ghent. He argues that the U.S.'s "recent experience of fighting a war against the British Empire and its Indian allies had made real the threat that foreign traders posed to ordinary American citizens" (164). The Treaty of Ghent, therefore, "made it possible for the United States to close the northern border to British merchants and traders" (165). In the end, "the British government sacrificed the border with the United States to broader geopolitical concerns about the post-Napoleonic world" (184).

Citizens of Convenience is a fascinating book. Hatter has made it impossible for scholars to repeat the old line that the Treaty of Ghent restored the status quo antebellum. As he demonstrates, it terminated specific elements of the Jay Treaty that had become odious to many U.S. officials and threatened U.S. sovereignty. Furthermore, he makes a significant contribution to borderlands studies by constructing a convincing argument about the importance of the world's longest undefended border. This book will work well in graduate seminars and will hold special appeal for anyone interested in the history of the U.S. boundary with Canada, the Atlantic World, borderlands, and the intersections between empires, nations, and commerce.

Evan C. Rothera, The Pennsylvania State University



***The History of the Five Indian Nations: Depending on the Province of New York in America (A Critical Edition with Essays by John M. Dixon and Karim M. Tiro)* By Cadwallader Colden (Ithaca: Cornell University Press, 2017) 216 pp.**

In many respects, Cadwallader Colden (1688-1776) was a representative enlightenment intellectual. The colonial statesman and philosopher entertained a broad range of intellectual interests—moral, philosophical, scientific, and political—and he was both practical and theoretical in his approach to the intellectual and political problems of his time. He was the colonial Governor of New York and he periodically retired to his family estate, Coldengham, in Orange County, to write and speculate about philosophical and scientific questions. Contemporary historians tend to remember Colden as someone who stood somewhat on the wrong side of history in two respects. On the one hand, he was a Crown loyalist, and on the other, he is notorious for his failed attempt to challenge some of the basic tenets of Isaac Newton's natural philosophy.

In addition to his work in politics, philosophy, and science, Colden published *The History of the Five Indian Nations* in New York in 1727. Twenty years later, he published a revised and expanded edition of the book in London. *The History of the Five Indian Nations* was likely Colden's most widely read and influential work; it went on to become both a critical and commercial success in the second half of the eighteenth century. The book was widely used as an important resource for Enlightenment thinkers, especially those concerned with questions about human development, the emergence of society and morality, and the double-edged impact that Europeans had on indigenous populations.

The History of the Five Indian Nations examines the history, government, and customs of the Cayugas, Mohawks, Onandogas, Oneidas, and Senecas, as well as their battles, commerce, and treaties with Europeans. For his research, Colden was given access to all resources and records kept by colonial New York. The book is replete with fascinating detail about Native American culture and early political and social relations with the colonialists.

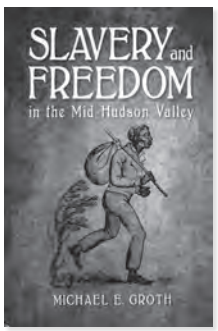
Cornell University Press first issued an edition of Colden's *The History of the Five Indian Nations* in 1958. Since then, it has been read widely and used by scholars, as well as teachers seeking to expose their students to Iroquois history and culture. This new critical edition contains six chapters from the 1727 edition and thirteen chapters from the one published in 1747. More importantly, it includes two introductory essays—"Imperial Politics, Enlightenment Philosophy, and Transatlantic Print Culture" by John M. Dixon and "Iroquois Ways of War and Peace" by Karim M. Tiro. Both essays provide important contemporary context for first-time readers of Colden's book. There is some overlap between the two, but Dixon takes a macro approach to *The History of the Five Indian Nations*, deftly explaining its content in the context of both international and colonial political developments. Dixon cautions the reader that the text itself must be carefully and critically interrogated because the voice of the Native Americans is mediated through Colden's own colonial interests. Tiro dives deeper into Iroquois culture itself. He also explains how Colden, despite some of his limitations in understanding Native American society, nonetheless viewed them as significant autonomous agents in the landscape of North American politics and culture. To some extent, both essays explain nicely why *The History of the Five Indian Nations* is a challenging book for contemporary readers to interpret. First and foremost, the book is simultaneously a work of history that also seeks to accomplish broad political ends. Thus, it is both history and propaganda. As Dixon notes in his essay, Colden "takes aim at French geographical and historical descriptions of North America with the explicit intention of undermining their territorial claims" (xi).

Taken together, the articles by Dixon and Tiro are eye-opening, informative, and clearly written. They provide sufficient depth and context, adding to a reading of Colden's *The History of the Five Indian Nations*. They are certainly nice additions to Cornell's 1958

edition. That said, in a more perfect world the work would have been strengthened by more analysis of Colden's text.

This new critical edition of *The History of the Five Indian Nations* should be of interest to historians of colonial America, New York State, Native American politics and history, early-American ideas, and the history of British and French imperialism. We are currently seeing a resurgence of interest in the thought of Cadwallader Colden. This is certainly a welcome development for Hudson Valley historians with an interest in colonial politics, history, and philosophy. This edition of *The History of the Five Indian Nations* follows the publication of John M. Dixon's *The Enlightenment of Cadwallader Colden* (Cornell University Press) in 2016. One can hope that more scholarly work on Colden is forthcoming.

James Snyder is associate professor of Philosophy and director of the Honors Program at Marist College.



***Slavery and Freedom in the Mid-Hudson Valley*, Michael E. Groth (Albany:SUNY Press, 2017) 266 pp.**

The arrival of Michael E. Groth's *Slavery and Freedom in the Mid-Hudson Valley*—which the author describes as "probably too many years in the making"—is an archival as well as a scholarly event, a labor of more than twenty years that both establishes an important historical record and confirms the dramatic expansion that African-American scholarship has achieved in modern times. Groth's careful survey of this history from the anonymous and largely invisible slave society of the eighteenth century to the emergence of black identity in Dutchess County in the antebellum period is remarkable in its details, and his analyses of these details places the black experience firmly within the American march toward freedom and democracy.

The author is professor of History at Wells College. His ruminations in the often obscure and heretofore thinly explored records of old wills, newspapers, church records, and personal testaments follow a pattern of scholarship that Professor Groth has helped to create, a means of discovering the hidden history of Americans made invisible by a white society that egregiously demeaned and, some might say, still poorly represents them.

Groth's self-admonishment is perfectly understandable when considering how obscurely this history has been buried over the years. He mined dozens of wills and testaments, newspaper articles and advertisements, legal documents, and church and organizational histories for the prime materials that he then analyzed collectively in relating the history that emerged. He uses these details in each of the seven chapters to record the status of slaves, slavery, and prejudice before, during, and after the American Revolution, never

losing sight of the "ordeal of emancipation" and the "arduous struggle" against inequality that these American heroes endured.

In the spirit of full disclosure, I must report that when I first picked up this volume I recalled my introduction to Michael Groth's 1994 Binghamton University dissertation more than twenty years ago. I was early in my Hudson Valley history work, and the dissertation and a related 1997 article by Groth in *New York History* on manumission came as a revelation for me. I realized that although the depth of African-American history was hidden in the valley, it was not entirely lost and, thanks to Michael Groth, the means to pursue it was made manifest to me. I am surprised that Dr. Groth did not include his own work in the present volume's bibliography, even though those earlier writings substantially constitute chapters of the book.

Nevertheless, the twenty-six pages of bibliography are not only comprehensive but include many works published in recent years. The author did not take his own earlier work for granted and instead pressed on into the new scholarship as well. He remains the consummate scholar in also acknowledging his debt to other trailblazers in this field. In his Introduction, Groth thanks (among numerous others) Dr. A.J. Williams-Myers, the seminal African-American scholar from SUNY New Paltz, and Dr. Myra B. Young Armstead of Bard College for the assistance they gave him on this volume; he includes eight Williams-Myers references, yet curiously omits *Mighty Change, Tall Within*, the 2003 collection of essays that Dr. Armstead edited and that includes a Groth essay that was an earlier version of this book's third chapter.

Dr. Groth's notes add another level to the depth of this history. It is a pleasure to pause in the narrative for a glance at an endnote now and then to find a telling piece of information that expands upon the story itself while affording a bit of anecdotage on the side.

The author's focus remains on Dutchess County, yet in the accounting he relates how African-American history is regional, and ultimately national, in nature. His American Revolution chapter documents numerous instances of slaves trying to escape to freedom behind the British lines in New York City, although I felt that the Tories who abetted them, either because they hated the manor lords or were easterners who coveted their lands, deserved some mention.

His report on the growth of manufacturing and expansion of transportation that came with the Market Revolution from a bartering to a trade economy from the eighteenth into the nineteenth century complements Thomas Wermuth's landmark 2001 study of Ulster County (*Rip Van Winkle's Neighbors*). Groth explores that same context in the ways that blacks took advantage of some of the changes, yet also did not reap many of the benefits.

The dramatic rise of the Improvement Party in Poughkeepsie in the 1830s was a highlight of the county's embrace of the manifest destiny theme of a "go-ahead" culture

(in Matthew Vassar's words). Groth documents a counterpart rise in African-American cultural and economic improvements in the city as well, which suggested that black society persistently pursued progressive thinking despite the difficulties that prejudice and an aloof white society created for them. An area that may deserve further exploration—if the sources could be found—concerns parallels between the talented white intellectuals who coalesced under Vassar and Benson Lossing at the Potter Bookstore and similar individuals in the local black communities.

One striking feature of Groth's narrative is the sense of hope that imbues this history. Individuals fleeing in the night with nothing but the clothes on their backs had small chances of actually making it to freedom in Canada, yet they persisted and by the early American period made such journeys out of defiance as well as desperation; Sojourner Truth intentionally walked off in the bright light of morning, determined to be cowed no longer by the inhumanity of her situation. This march toward the light of freedom takes on its own form of "go-ahead" thinking in increasingly aggressive responses to prejudice in the African-American rejection of colonization and of William Lloyd Garrison's hesitancy over becoming political, which caused his break with Frederick Douglass.

The author, as I would have expected, points out that Dutchess County was not in the forefront of black progress in the antebellum years. "Anti-slavery political candidates…fared miserably in the Mid-Hudson Valley," he writes. Abolitionist meetings were frequently broken up by mob violence, an anti-slavery newspaper published by the Dutchess County Anti-Slavery Society could not be maintained, and the Poughkeepsie chapter of the society "disappears from the historical record" altogether in the early 1840s. Yet Groth then brings forth a wealth of information on the persistence of black efforts to counteract the "antagonistic racial climate" of America in the embrace of speakers like Gerrit Smith and Henry Highland Garnet, and the contributions of ministers like Nathan Blount, Richard Jenkins, and Charles Gardner. (Blount was involved nationally "a full year" before Poughkeepsie had its own anti-slavery society.) Delegates were sent to national and state assemblies, and African Americans did not hesitate to express their dissatisfaction with the lack of progress toward equality; the entire black membership left one of Poughkeepsie's prominent churches in 1836.

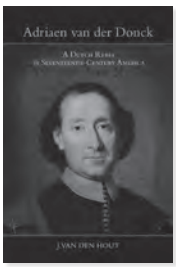
The prevalence of free black communities in the county, which Groth traces to the informal social networks that developed among African Americans on farms in the eighteenth century, were rural manifestations of significant neighborhoods in towns and villages that included independent churches and community groups "dedicated to uplift." And here again, Groth's erudition and scholarship not only add telling facts to the historical record, but allow him to present fuller pictures of how that history evolved.

By the 1850s, the author relates, nationally and locally African Americans were dedicated to the destruction of Southern slavery. Some, like Uriah Boston of Poughkeepsie, albeit rejecting supporters of a separate black state within the Union as "colonizationists in disguise," was not averse to cutting the South away as a cancer to the American body. Boston was an active black leader in his city and county, and highly respected on the state level. He did not hesitate to take on Frederick Douglass over the latter's dismissal of blacks working within lower professions—like Boston's own, barbering. His letters to Douglass prompted spirited exchanges in which the local artisan held his own against the great national intellectual while never veering from a sentiment shared by both—that only full and complete freedom and the end to prejudice were desirable in the long and heartbreaking history of Africans in America.

The book is both relentless and compelling, and highly recommended.

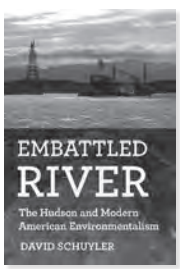
Vernon Benjamin is the author of a two-volume History of the Hudson River Valley *(Overlook Press).*

New & Noteworthy Books



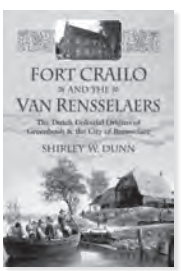
Adriaen van der Donck: A Dutch Rebel in Seventeenth-Century America
By J. van den Hout (Albany, NY: SUNY Press, 2018)
220 pp. $27.95 (hardcover) *www.sunypress.edu*

Adriaen van der Donck played an enormous but often overlooked role in the life of New Netherland. J. van den Hout captures all aspects of this dynamic, determined, and complex figure, from van der Donck's early years in the Dutch Republic and acrimonious exchanges with the Dutch West India Company to his later activism and invaluable writings about the geography and native inhabitants of the colony. Using van der Donck's life as a lens to view New Netherland as a whole, this biography makes a significant contribution to literature on Dutch influence in the New World—one that is valuable for scholars and casual readers alike.



Embattled River: The Hudson and Modern American Environmentalism
By David Schuyler (Ithaca, NY: Cornell University Press, 2018)
280 pp. $29.95 (hardcover) *www.cornellpress.cornell.edu*

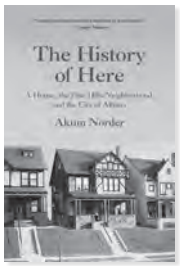
The relationship between the Hudson River and its varied uses—from arts to industry to commerce—has always been, to say the least, complex. Organizations established in the 1960s to halt threats to the river have aided in regaining and sustaining the "natural" component of this natural resource, while simultaneously invigorating environmentalism nationwide. In *Embattled River*, Schuyler highlights the battles that led to the formation of groups like Scenic Hudson and the Hudson River Valley National Heritage Area, and how their collaborative successes have helped to bring about meaningful environmental regulation to preserve the Hudson River and other endangered natural assets for the future.



Fort Crailo and the Van Rensselaers: The Dutch Colonial Origins of Greenbush & the City of Rensselaer
By Shirley W. Dunn (Delmar, NY: Black Dome Press, 2016)
208 pp. $17.95 (softcover) *www.blackdomepress.com*

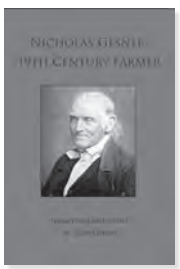
A hotbed of activity throughout the military conflicts that took place on both sides of the Hudson River during the seventeenth and eighteenth centuries, Fort Crailo now operates as a state-operated museum of Dutch colonial life. This book tells the story of the Van Rensselaer

family that erected, expanded, and ultimately helped to preserve the building and its 350 years of history.



The History of Here: A House, the Pine Hills Neighborhood, and the City of Albany
By Akum Norder (Albany, NY: SUNY Press, 2018)
314 pp. $19.95 (softcover) *www.sunypress.edu*

The character of a place can many times be found in the stories it holds and the people who occupy it. *The History of Here* demonstrates this notion at the house, neighborhood, and city levels. Ultimately, Norder's foray into homeownership and her understanding of place—in her case, Albany—can be applied to the experience of twentieth-century life in any city.

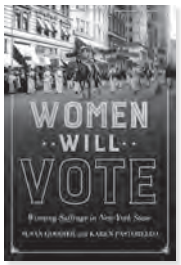


Nicholas Gesner, 19th Century Farmer
By Alice Gerard (Palisades, NY: Lulu, 2018)
416 pp. $25.65 (hardcover) *www.lulu.com/shop*

Alice Gerard has done historians a great service by transcribing the diary of Nicholas Gesner (1765-1868), a farmer and schoolteacher who also built ships and provided legal help to his neighbors in Palisades, Rockland County. In the journal he kept from 1829 to 1850, Gesner noted details of his farm and community as well as unusual events such as cholera epidemics, meteor showers, and shipwrecks. Gerard transcribed the entire 1,600-page diary (which is available); this book excerpts the most interesting entries and reveals a perceptive if sometimes cantankerous character navigating daily life in the Hudson River Valley in the first half of the nineteenth century.

Votes for Women: Celebrating New York's Suffrage Centennial
By Jennifer A. Lemak and Ashley Hopkins-Benton
(Albany, NY: SUNY Press, 2017)
272 pp. $29.95 (softcover) *www.sunypress.edu*

A companion to the New York State Museum exhibit of the same name, *Votes for Women* commemorates the centennial of New York's passage (on November 6, 1917) of a referendum granting women's suffrage. The color images of artifacts from well over thirty lending institutions illustrate how the seventy-year crusade for voting equality depended upon strong, brave supporters from throughout the state. Featuring nearly a dozen essays from leading scholars in women's studies, the book serves as a major contribution to the story of how New York's women achieved the right to vote.



Women Will Vote: Winning Suffrage in New York State
By Susan Goodier and Karen Pastorello (Ithaca, NY: Cornell University Press, 2017)
316 pp. $29.95 (hardcover) *www.cornellpress.cornell.edu*

New York State is often a catalyst for national change in progressive movements, and women's suffrage is no exception. *Women Will Vote* credits the diverse groups—including rural and immigrant women as well as men—who played significant roles in the ultimate success of the hard-fought campaign. Relying on suffrage periodicals, newspapers, manuscript collections, and well over 100 books, Goodier and Pastorello capture the many successes and challenging setbacks that defined the seventy-year movement.

Andrew Villani, Marist College

Call for Essays

The Hudson River Valley Review will consider essays on all aspects of the Hudson River Valley—its intellectual, political, economic, social, and cultural history, its prehistory, architecture, literature, art, and music—as well as essays on the ideas and ideologies of regionalism itself. All articles in *The Hudson River Valley Review* undergo peer review.

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HRVR prefers that essays and other written materials be submitted as a double-spaced manuscript, generally no more than thirty pages long with endnotes, as an electronic file in Microsoft Word, Rich Text format (.rtf), or a compatible file type. Submissions should be sent to HRVI@Marist.edu.

Illustrations or photographs that are germane to the writing should accompany the hard copy. Illustrations and photographs are the responsibility of the authors. Scanned photos or digital art must be 300 pixels per inch (or greater) at 8 in. x 10 in. (between 7 and 20 mb). No responsibility is assumed for the loss of materials. An e-mail address should be included whenever possible.

Since HRVR is interdisciplinary in its approach to the region and to regionalism, it will honor the forms of citation appropriate to a particular discipline, provided these are applied consistently and supply full information. Endnotes rather than footnotes are preferred. In matters of style and form, HRVR follows *The Chicago Manual of Style*.

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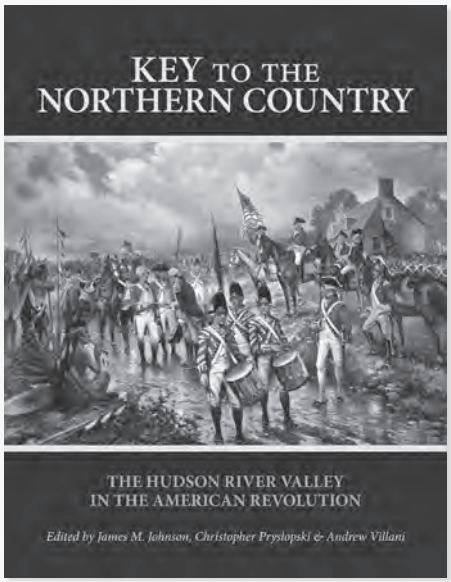

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