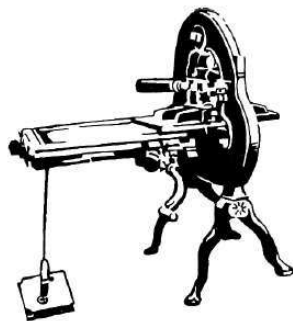


# OFF THE PRESS

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*The Fur Trader and the Indian.* By LEWIS O. SAUM. (Seattle and London, University of Washington Press, 1965. xii, 324 p. \$7.50.)

**Reviewed by David Lavender**

ONCE, in a work of fiction, I caused certain frontiersmen to make derogatory remarks about the Ute Indians. A reader took blistering exception. Indians were not "that way" and I was compounding centuries of injustice to have even fictional characters say that they were.

This particular reader did not indicate in what specific "way" he thought the Indians should be presented. Nevertheless, the question is of some importance. This is a day of restitution to various ethnic minorities, the Indians not the least. Several tribes have sued the United States government for the value of lands wrested from them and have received payments which in spite of the legal halos surrounding the awards look very much like conscience money. New books continue to point out the wrongs that were inflicted on the American primitives—for instance, Dale Van Every's just-published work, *Disinherited*, an account of the removals of the 1830s. More significantly, since it might start a trend, a delegation of California Indians appeared in the fall of 1965 before their state's board of education and asked that elementary and secondary school history texts henceforth present a "fair" account of the native races, with an honest recognition of what the whites, both the Spanish and the forty-niners, did to the Pacific Coast tribes.

Do the Indians really want the truth? Do we? What indeed is the truth?

One truth surely is that American Indian relations have, historically speaking, stunk to high heaven. The point here, however, is the

emotional fuzziness currently attaching itself to that sad reality. Somehow the injustice was graver and the restitution is nobler if amends are made to attractive rather than to unattractive beings. (I truly know an editor who blue pencils the word "savage" every time it appears in connection with Indians, past or present.) In other words, when we salve our consciences, let us by all means do it with clean-cut types, the sort who most deserve our attentions.

It is not merely academic, then, to wonder today what the Indians of the remote frontier period were really like. Mr. Saum has taken one logical and very challenging step toward finding out by examining the opinions held by white men who had the best opportunity to study Indian characteristics firsthand, the fur traders. His conclusions, however limited (and they are indeed limited), are not likely to be comforting either to today's Indians or to those persons whose image of the red man is shaped to fill an emotional need.

Economic bias colored the views of the traders whom Mr. Saum studies. Their ire stabbed most sharply at whatever "savage" characteristics interfered with profitable barter—laziness by white standards, dishonesty, haggling, drunkenness. Furthermore, the traders lacked anthropological training and tended, naturally enough, to judge another race by their own cultural ethos and predispositions. But need those built-in prejudices necessarily vitiate every judgment made by men engaged in the fur trade?

Mr. Saum thinks not. He minutely assays the traders whose records he uses, employing

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as criteria their educational qualities, their nationalities, the locales where they worked. He finds that on the whole they were competent observers, probably more objective and tolerant than the casual travelers who passed through the wilderness and left records. Because of his careful, even repetitious, evaluation of sources, the author's findings about what the traders saw and believed — about actual conditions, in effect — are going to be hard for doubters to controvert.

Some tribes, to be sure, came off better in fur trade literature than did others. Certain aspects of the horse Indians of the Great Plains captured the imagination of the journalists, whereas the Indians of the Northwest Coast aroused almost universal disgust. Yet the average individual from even the best of the tribes struck the traders as dirty, gluttonous, untrustworthy, drunken, and lascivious. Though the savages possessed physical endurance, they were not nearly as strong, hardy, or persevering as white men. They were indifferent hunters, unreliable guides. Their vaunted generosity expected repayment; their courage, if any, was definitely not related to direct physical confrontations. When an Indian heeded a Christian missionary, he did so mostly in hope of immediate material reward. The red man's ruling motives as seen through fur traders' spectacles were, in summary, self-interest and self-indulgence.

Is this disturbing indictment broad enough to condemn, by white standards, an entire race? As the book's title indicates, Mr. Saum sharply limited his study. Save for what emerges through James Adair, he gives little attention to the Southeast, where the so-called Civilized Tribes made last-gasp efforts at self-improvement that seem, on their face, to contradict the traders' pessimism about the possibility of reclaiming the savage races. Intentionally or not, the author thus has raised a serious question. Were the southeastern Indians different from those of the North? How? Why? Or were the northern traders different from those in the Southeast? Have our opinions of the southeastern Indians and what they accomplished been mistaken? Why? Is a reassessment necessary there also?

The author ignores the tribes of the Southwest and of Mexico, presumably because the trade that existed with them (and records of

it are available) did not fit the fur trade pattern he selected as his point of departure. His geographic and commercial approach also leaves out other possible lines of inquiry — the Indian as seen, for instance, by army officers, Indian agents, and missionaries.

Yet no matter how many lines of attack are followed, the picture of the American Indian by the nature of things can never be complete. The only observations left by the aborigines of the frontier era are random remarks filtered down through the pens of white reporters. Undoubtedly the Indians had their own concepts of their "real" nature and of the "real" nature of the white culture they encountered. How valid are those concepts? To put it another way, is ultimate reality to be found in what we believe about ourselves or in what others think of us?

None of these questions is intended as a denigration of Mr. Saum's work. Quite the contrary. To this reviewer at least, the hallmark of a solid work is the evocations it arouses, however uncomfortable they may be. Mr. Saum has made so remarkable a start that one hopes he and others will continue their inquiries in related fields, even though they end by raising more questions than they answer.

Meantime, until the assessment is more complete, it is perhaps permissible to wonder whether the California Indians in their quest for historical justice really want a "fair" story in the textbooks of the nation's schools. Do any of us? For who wants to think that he ever was, or is, truly "that way"?

## INDIAN RELIGIONS

*Red Man's Religion: Beliefs and Practices of the Indians North of Mexico.* By RUTH M. UNDERHILL. (Chicago and London, University of Chicago Press, 1965. x, 301 p. Illustrations, maps. \$7.95.)

Reviewed by Robert F. Spencer

DR. UNDERHILL'S attempt to portray descriptively the varieties of the American Indian religious experience faces at once a problem of definition. Anthropology discarded long ago the notion that the religious concepts of nonliterate peoples represent either some

residual stage of religious beginnings or that they are to be consigned to a vague realm of mere superstition. But this has raised the problem of anthropological approaches to religion, not the least of which is an adequate statement of what religion is. Admittedly, religion is defined with difficulty, a point which is followed by the question of what it is that the investigator wants to know. In a book of this kind, is the area of concern to be history and thus the search for comparisons in religious belief and behavior which suggest relationships? Or, if not, is it to ask how a particular set of practices and beliefs serves to draw the membership of a given group, in this instance an Indian society or tribe, together? Where does religion leave off and some other more precisely defined institution begin? Religious beliefs may thread their way through economic activities, into concepts of family, society, and authority, and certainly into art. All such considerations make a scrutiny of religion by itself difficult.

Dr. Underhill is by no means unaware of these questions. Her disinclination to face them squarely, however, results in an absence of a theoretical reference frame—a lack which may leave the reader wondering why such a book was written. This is not to say that the volume fails to provide information. On the contrary, the reader who seeks facts on the religious development of North American Indians will find them. It may serve, as the author intends it, to introduce a complex body of materials.

Perhaps the strongest criticism which can be made is the absence, despite Dr. Underhill's efforts, of a sense of the psychological dimension—the aspect of religion which evokes fervor, emotion, awe, and thrill. The reader is left with a feeling that all American Indians had pretty much the same attitude toward religion, however different their overt religious manifestations might be. Clearly, this is not the case; some groups were infinitely more "religious" than others.

The content of the book is directed toward the various categories of Amerind beliefs. The expected elements such as vision quests,

impersonal power, curing, magical practices, and ceremonies designed to compel the game or to further the fertility of crops are described for the various areas. There is also a treatment of cultural groupings with sketches of local and ostensibly related systems. Thus in the Great Lakes and upper Mississippi region there is the expected agricultural ritual, tobacco ceremonies, and among the Algonquians, the Midewiwin secret societies. Although the area was never noted for its aboriginal cultural vigor, the author might have depicted with some greater sense of drama, both for this and other regions, the intensity of the religious forms.

In this area is also found the belief in the Great Spirit, something which Dr. Underhill appears to consider aboriginal, although others are inclined to assign it to the very earliest missionary influences. Her historical appraisals give some attention to the religious influences which spread across the Arctic; she is somewhat less inclined to see the influences on Amerind farmers which stemmed from pre-Columbian Mexico. The book concludes with a brief treatment of native religion and change, manifest in such developments as the Ghost Dance and the Peyote and Shaker cults.

The author has a lifetime of experience with various Indian groups behind her. Some of her insights make especially interesting reading. If she has failed to produce a wholly satisfactory book on the red man's religions, the fault perhaps lies not so much with her as with a discipline which has thus far failed to devise an adequate framework for the study of one of man's most fascinating achievements—religion itself.

## INDIAN INVENTORY

*Minnesota's Indian Citizens: Yesterday and Today.* (St. Paul, Governor's Human Rights Commission, 1965. 136 p. \$1.00.)

Reviewed by Erwin F. Mittelholtz

*Mr. Spencer is professor of anthropology at the University of Minnesota and coeditor with Jesse D. Jennings of The Native Americans (1965).*

THIS PUBLICATION is the third to be issued by the Governor's Human Rights Commission and is broader in scope than were its predecessors of 1947 and 1952. Edited by

Henry E. Allen, the booklet is divided into two main parts. The first is a brief history by Willoughby Babcock of the Dakota (Sioux) and Ojibway (Chippewa) people. An entire chapter in this historical section is devoted to the long and detailed treaties, which give no comfort to present-day Indians who read of the agreements made in the past between their forefathers and white negotiators. Another section examines the first weak governmental efforts to provide education, which were augmented from time to time by missionaries of various faiths.

The second part of this report, "Toward an Understanding of Minnesota Indians Today," was written by Beverly Mindrum Johnson. It includes a chapter on progress toward self-rule since 1934, an "inventory" of where and how Indians live throughout the state, an account of the advances being made in education, and a summary of Minnesota's present responsibilities to its first citizens. There is also a chapter on "Health, Welfare and Law Enforcement." These are the principal areas to which most of the complaints by Indians are directed, and it should be noted that under the United States Public Health Service there has been expansion in the fields of housing improvement, water supply, and sanitation. The difficulties of law enforcement are of the same types faced by white communities, but there is greater conflict on the reservations because of "living conditions, lack of employment and other interests to keep either adults or juveniles out of trouble."

The last half of this worthwhile publication is an appendix which contains the constitutions and bylaws of the Minnesota Chippewa tribe and the Red Lake Chippewa tribe, and the five-year "Plan for Economic Improvement of Minnesota Indians" formulated in 1960 by the governor's commission which this reviewer finds sound and reasonable in principle.

Also in the appendix is the report of Van Loon Associates of New York (1956-57) which presents an ideal plan for the development of projects and industries on or near

reservations to improve the economic status of the Indian and his family. This and other surveys taken recently indicate that jobs and labor supply can be made to mesh.

This booklet presents a clear picture of the Minnesota Indian in today's ever-changing society. It is less critical of the bureau of Indian affairs than the earlier studies by the commission were, and it emphasizes ways in which the bureau and other agencies are combining their resources to improve the status of the Indian in Minnesota.

## FRONTIER DEFENSE

*Forts of the West: Military Forts and Presidios and Posts Commonly Called Forts West of the Mississippi River to 1898.* By ROBERT W. FRAZER. (Norman, University of Oklahoma Press, 1965. xxxvii, 246 p. Maps, illustrations. \$5.95.)

Reviewed by Russell W. Fridley

THIS BOOK bears some similarities to *A Guide to the Military Posts of the United States, 1789-1895*, by Francis Paul Prucha, published a year ago. As with the earlier volume, the greater part of *Forts of the West* is devoted to a catalogue of the permanent posts that were built in response to the defense needs of the American West and in turn helped to shape the nation's policy toward that region which has so profoundly captured the imagination of the American people. The cutoff date of both volumes is virtually the same—just before 1900.

Mr. Frazer's study, however, differs in many ways from that of Father Prucha. Geographically it is confined to the twenty-two states of the trans-Mississippi West, plus Illinois; it includes Spanish presidios and French posts in addition to American forts; it covers three centuries instead of one; and its maps focus upon individual states rather than on an entire area, as is the case in Father Prucha's book.

Mr. Frazer divides American western military policy into three periods. During the first,

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from 1804 to 1845, a line of posts was maintained in advance of the frontier, providing a buffer between Indians and settlers. These establishments were rendered obsolete by the onrush of settlement. The period from 1845 to the 1880s saw posts set up along major overland routes to control the Indians and to facilitate travel and communication. In the final period, which closed in 1898, the many small posts were abandoned and troops were concentrated instead at a few large centers.

Mr. Frazer provides a valuable interpretive essay in his introduction. He reminds the reader that the Indian and the soldier are the dominant figures in the history of the West. Their respective roles—usually in opposition—along with that of the settler account for the gradual rise and the rather sudden decline of the frontier fort. He points out that the American fort and the Spanish presidio were generally built as separate installations, primarily for military purposes. In contrast, the French post was involved with trade, and its military aspect was seldom predominant.

Some minor errors of fact mar the volume. Fort Snelling was not established in 1817 as stated in the introduction, and its commandant's name was Josiah, not Joshua, Snelling. An appendix contains a list of Civil War forts in the trans-Mississippi West, and the author has furnished a valuable bibliography.

## REGIONAL DREAM

*Minnesota and the Manifest Destiny of the Canadian Northwest.* By ALVIN C. GLUEK, Jr. (Toronto, University of Toronto Press, 1965. xi, 311 p. Maps. \$7.50.)

Reviewed by Donald F. Warner

THAT much of the boundary between Canada and the United States, particularly west of Lake of the Woods, is the product of man's arbitrary decisions rather than of the dictates of geography is a truism. It follows that the history of western North America might best be described in regional as well as national terms, a conclusion honored more in statement than in practice.

A happy exception to this general rule, the volume under consideration is a regional study which focuses upon the Red River Val-

ley as the economic and physical link between the development and histories of the Canadian Northwest and the American upper Midwest for several decades. The early chapters recount the well-known story of the founding of the Red River Colony, its struggles to survive against an almost incredible array of adversities, and its first rather casual contacts with American settlements to the south. Professor Gluek then proceeds to a revealing description of the rivalry between the Hudson's Bay Company and the American Fur Company, a "war" rather gingerly fought on both sides and soon replaced by accommodation and co-operation. Students of economic history will find much of interest and importance in this detailed analysis of the tactics of early monopolists.

Opportunities created by the transportation revolution in the United States persuaded the Hudson's Bay Company to supply its extensive trading activities by importation through St. Paul and down the Red River. This decision made St. Paul a commercial center and gave substance to the hope that Minnesota could become the entrepôt for western British America. The dream dissolved abruptly when the Reciprocity Treaty of 1854 was not renewed and the newly formed Dominion of Canada purchased the Hudson's Bay Company's lands and rights, proposing to connect the new Canadian West with the St. Lawrence Valley by an all-Canadian transportation system. Foreseeing the certain destruction of the large and growing commerce between Minnesota and the British West in these plans, the commercial men of the former advocated annexation of this vast area to the United States. This plan had its single hope—and failure—in the opportunity apparently created by the first Riel Rebellion.

Based upon thorough research and meticulous analysis, Mr. Gluek's book contributes less that is new in factual material than in organization. There may be room to quarrel with some of the author's interpretations—for example, his contention that annexation-

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ism began with the failure to renew reciprocity—but there can be no doubt that he has greatly enriched our understanding of Northwest history, Canadian and American alike, by his regional approach.

## COMMUNITARIAN SECT

*All Things Common: The Hutterian Way of Life.* By VICTOR PETERS. (Minneapolis, University of Minnesota Press, 1966. xiii, 233 p. Illustrations. \$5.75.)

Reviewed by Michael Brook

THIS HANDSOME VOLUME by a professor of history at Moorhead State College is principally a sociological study of the Hutterian Brethren Church of Canada. It is one of a series of works on the ethnic communities of Manitoba commissioned by the Historical and Scientific Society of that province. Although the author draws most heavily on Manitoba evidence, he makes it plain that the communities (or congregations) of this German-speaking church are numerous in Alberta, Saskatchewan, Montana, and South Dakota. In 1964, 4,210 of the total Hutterite population of 14,707, and 46 of their 154 colonies were in the United States.

The first quarter of the book outlines the history of the Hutterites from their beginning in the Anabaptist ferment of early sixteenth-century Germany, through their successive moves to Moravia, Slovakia, Transylvania, Wallachia, and the Ukraine, their migration to South Dakota in 1874, and (due to war-time persecution) to Alberta and Manitoba in 1918. It also describes their expansion into the United States once more, beginning in 1934. Dr. Peters brings out the peculiar features of Hutterite belief and practice (notably pacifism, community of property, and a strictly maintained isolation from the world) which have made this people throughout their history the object of respectful admiration, harsh criticism, and, at times, persecution.

Since the arrival from Russia of four hun-

dred Hutterites in 1874, the members of the sect have not only made the plains blossom like the rose, but they have been fruitful and multiplied to the point where the expansion of their population and the multiplication of their colonies have produced in Canada a demand for restrictive and discriminatory legislation. When to this threat—which has been realized in Alberta—is added the hostility of a largely secularized liberal democracy placing great value on the homogeneity of its culture, one may feel that the Hutterites face a crisis.

Nevertheless, the descriptive part of the book, in which Mr. Peters shows, for example, the lack of success of the public schools in implanting official values in Hutterite youth, indicates that the Hutterites are likely to resist assimilation with success in the foreseeable future. "The Hutterian way" is shown sympathetically and in considerable detail; the picture of physical well-being and mental serenity is, within limits, an attractive one. This reviewer was surprised, however, to find that the author refers to "kindly pressure from every quarter" and "colony disapproval" without seeming to realize that objection to this feature has been a traditional and valid criticism of communitarian life.

The appendix contains the text of the constitution of the church and a list of colonies. Minnesotans may be led to speculate on future developments when they see that the Big Stone colony, established in the county of the same name in 1958, now numbers more than a hundred members. (Colonies usually divide when they approach 150 in population.) The book has no bibliography, but a plentiful array of notes is provided at the end of the work.

## SONGS FROM SWEDEN

*Swedish Emigrant Ballads.* By ROBERT L. WRIGHT. (Lincoln, University of Nebraska Press, 1965. xii, 209 p. \$5.50.)

Reviewed by Donald C. Holmquist

FOR THOSE WHO do not read Swedish, this slender volume may serve as an introduction to the fascinating world of the Swedish emigrant ballad. Thirty of the songs included

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here date from the last half of the nineteenth century, the period of heaviest emigration from Sweden to the New World. Of the remaining ten, two represent the early 1600s when the Swedes had settlements on the Delaware River, and the rest come from the twentieth century. Among the latter is "Amerikabrev," the lyrics of which are in "Swenglish," the delightful language that has evolved from Swedish and English. Thus this anthology touches on three hundred years of Swedish emigration.

All the ballads were collected in Sweden from printed sources—broad­sides, newspapers, or songbooks. They are arranged by subject in six groups: ballads of justification, warning, disillusionment, nostalgia, disaster, and others. All have English translations. Six are drawn from Knut Brodin's *Emigrantvisor och andra visor*, published in 1938.

Except for the fact that Mr. Wright has provided English translations for his selections, the Brodin book remains superior. Unlike the latter, this anthology offers the reader little background information on the lyrics, the song writers, or the music. The author's introduction, notes, and bibliography provide a brief survey of Scandinavian emigration drawn from such well-known works as those of Theodore C. Blegen, Gustaf Unonius, and Roy W. Swanson, but the volume fails to shed much light on the ballads themselves or to explain the reasons for the author's selection.

Happily, the music for nineteen of the songs appears in the appendix, and much of it is familiar. The melodies of "Yankee Doodle," and "O Susanna," are to be found, as are others vaguely reminiscent of the Swedish national anthem. One of the tunes—that which accompanies "Amerikabrev" with its Swenglish lyrics—is more familiar to this reviewer as that of "My Little Old Sod Shanty on the Plains," an American western ballad. One would like very much to know how this tune got attached to a Swedish lyric, but the author does not provide enlightenment on this or many other points.

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*Mr. Holmquist, the son of a Swedish emigrant, operates a piano tuning and rebuilding business in St. Paul and is the author of an article on pianos in early Minnesota which appeared in the Winter, 1965, issue of this magazine.*

## DAMES' CONTRIBUTION

*Houses, History and People.* By RICHARD PRATT. (Philadelphia and New York, M. Evans and Company, Inc., 1965. 240 p. Illustrations. \$12.50.)

Reviewed by H. Allan Tolbert

IN THE FOREWORD to his book, Mr. Pratt states that "Houses are history. . . . In them it is possible to look at history face to face . . . to touch it. . . . But houses and places can't create history by themselves. Only the lives, deeds, and words of the men and women connected with them can do that."

Endeavoring to follow his lofty foreword, Mr. Pratt then proceeds to give vignettes, with sufficient genealogical information, of persons who have been associated with "some sixty houses and other landmarks with which The National Society of the Colonial Dames of America is concerned." The book was written from data compiled by the organization in an attempt to bring its "historical activities out from behind the scenes, where for years the Dames have worked their wonders."

The section dealing with George Washington's ancestral home, Sulgrave Manor in Northamptonshire, England, sets the form followed loosely throughout the book. The commentary presents a coherent account of the Dames' part in purchasing and preserving the manor, a sketchy background of the Washington family, a few photographs, and disappointingly brief descriptions of the house, its construction, and its contents.

The succeeding "stories" about more than sixty American historic sites vary in quality and in the amount of information given the reader. Although the narrative does contain some interesting historical material about the people connected with the houses, there is a surprising lack of architectural and technical data. Generally, there is no serious attempt to interpret the people, the houses, or their appearance or to relate the structures to the developmental patterns of American architecture.

Unfortunately, the book is little more than an inventory of sites with which the Colonial Dames are in some way connected. All too often the Dames' activities in relation to a site are not carefully spelled out and—oc-

casional — are not even mentioned, leaving the reader to speculate about the Dames and their “wonders” which still remain “behind the scenes.” Two pages devoted to Minnesota’s Alexander Ramsey House, for example, make no mention of the Dames. A brief text accompanied by two photographs tells something of Ramsey’s career and describes the exterior and drawing room of the mansion.

The author has an interesting style of writing, but his organization is repetitious and without continuity. Having some merit as introductory reading, the book is generally weak because of a shortage of research, information, and properly identified photographs.

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## . . . on the HISTORICAL HORIZON

AN ARTICLE by W. Gunther Plaut in *North Dakota History*, entitled “Jewish Colonies at Painted Woods and Devils Lake” (January, 1965), relates the efforts of Twin Cities Jewry to establish settlements for immigrants from eastern Europe. The newcomers, according to Dr. Plaut, arrived in large numbers during the 1880s and gravitated to urban communities. In order to relieve the concentration and to provide an occupational redistribution among the recent settlers, Rabbi Judah Wechsler of St. Paul mustered civic support for the project at Painted Woods in 1882; the Devils Lake colony, begun the same year, was largely sponsored by Minneapolis Jews. The article examines the unsurmountable difficulties encountered by the immigrants, who were inexperienced in agriculture and doomed to failure despite the help and encouragement they received from the Minnesota Jewish community and from some national philanthropic groups. Dr. Plaut, a former rabbi of St. Paul’s Mount Zion Hebrew Congregation, concludes that the colonies provided a “hard school for all concerned: for the colonists who had tried to overcome formidable handicaps, and for the two communities who learned the meaning of concerted communal social giving and planning.”

Marjorie Kreidberg

“THE VERY IGNORANCE of the iron resources made it possible for Webster and Ashburton to determine . . . the boundary with so little pain,” says Thomas LeDuc in the *Journal of American History* for December, 1964. In his article, “The Webster-Ashburton Treaty and the Minnesota Iron Ranges,” he attempts to pinpoint the discovery dates, as well as the geographical relationship of the state’s iron deposits to the boundaries established by the 1842 treaty.

IN A SMALL volume entitled *Remember the Wind: A Prairie Memoir* (Philadelphia and New York, J. B. Lippincott Company, 1965. 240 p. \$5.95) William McK. Chapman gives a sensitive, humorous, and highly readable account of his three years as director of St. Elizabeth’s School for Indians on the Standing Rock reservation in northwestern South Dakota. Although the primary interest of the book lies in its picture of present-day reservation life among the Sioux, it draws depth and insight from the author’s keen awareness of the past and the traditions of “these sad people, dispossessed in their own land.” The frontier history of the region is echoed in many of the family names that enter his story — Renville, LaFramboise, Cadotte, Good Thunder, Red Tomahawk — and he not only points this out but supplies the reader with numerous glimpses of Sioux history, including brief accounts of the Minnesota Uprising and the massacre of Wounded Knee. All serve to illuminate the hopelessness that engulfs the reservation town of Wakpala, “a village of people who ‘got out of the way’” of the white man’s civilization.

Rhoda R. Gilman

THE THEORY “that there is a definite continuity in the transition from Populism to Progressivism” is advanced by David F. Trask in the June, 1965, issue of *Nebraska History*. In “A Note on the Politics of Populism,” Mr. Trask examines the coalition of “Main Street businessmen” and farmers during the 1890s when the political objectives of the two groups were similar. He points out that the community of interest dissolved with the return of prosperity, as did the strength of the Populist party, and suggests that historians working in the area of agrarian protest might do well to investigate this “short-lived alliance.”



"CONVENIENCE, Ease and Success from the Oven: The Story of Prepared Cake Mixes," by Paul S. Gerot is one of the seventeen *Business Decisions That Changed Our Lives*, described in a recent volume edited by Sidney Furst and Milton Sherman (New York, 1964. 369 p.). This is the story of when, why, and how the Pillsbury Company of Minneapolis entered the cake mix field. Its author, the president of the company, points out that "great events of history have all left a mark of one kind or another on the bread and board of the peoples involved" and notes the effect of World War II on baking mixes as a result of studies undertaken by the army quartermaster research laboratories. Among the other business case histories included in the book are the Kimberly-Clark Corporation of Neenah, Wisconsin, and the Blue Cross Association, which grew from "nuclei in Newark, New Jersey and St. Paul, Minnesota."

A BOOK that "tells the story of what Americans eat, and why" is *Red-Flannel Hash and Shoo-Fly Pie: American Regional Foods and Festivals*, by Lila Perl (Cleveland and New York, 1965. 288 p.). Maintaining that "it is impossible to tell the story of American cookery without telling something of American history," the author has organized the volume by geographical regions and then in chronological order. In each area the food habits and contributions of the Indians are first examined. In "The Midwest and the Great Plains"—which includes thirteen states from Ohio to Nebraska and from Oklahoma to Minnesota—Mrs. Perl notes evidence that the Mound Builders had grown corn, squash, and beans; that their successors had harvested wild rice and maple syrup; that fish and game were staples, as was pemmican, which was adopted by white frontiersmen. The influence of nationality groups such as the Dutch, German, Swiss, and Scandinavian on regional cookery is described in some detail, as is their adaptation of Old World recipes to the native produce of their new land. The volume is attractively illustrated and includes an index.

CONTRIBUTIONS by nine authorities in North American prehistory make up the contents of *The Native Americans*, edited by Robert F. Spencer of the University of Minnesota and Jesse D. Jennings of the University of Utah (New York, 1965. 539 p.). The book, subtitled *Prehistory and Ethnology of the North American Indians*, is organized by nine geographic regions. Each is treated generally, and then detailed presentations of selected tribes within the areas are given. Of special interest to regional scholars will be two chapters by El-

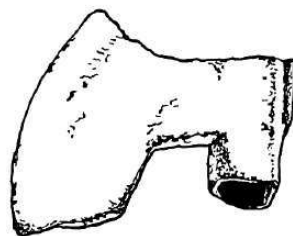
den Johnson: "Tribes of the Northeast," which includes the Iroquois, Penobscot, eastern sub-Arctic, and Chippewa, and "The Tribes of the Great Plains," which emphasizes the Mandan, Teton Sioux, and Kiowa groups. Professor Johnson describes the life of the village farmers in the plains area; the change and development of their cultures in terms of their dwellings, food supply, utensils, and tools are delineated for the archaeological units recognized for the area. Although many of the villages situated in North and South Dakota have now been inundated by the dams at Fort Randall, Garrison, and Oahe, some were excavated earlier; much other information has been gleaned from sites in Nebraska, Kansas, Iowa, Missouri, and Minnesota.

Margaret Kimball

## THE MINNESOTA SCENE

NINETY-FIVE YEARS in the life of a Chippewa County community are recorded by Margery Burns in *A Diary of Milan, 1870 to 1965* (Milan, 1965. 280 p.). Relying largely on newspaper files, the author has written a rambling, name-filled account of the town, its churches, schools, agriculture, and industry. Incorporated in 1893 but settled earlier, when the Dakota division of the Chicago, Milwaukee and St. Paul Railroad stretched west, the Minnesota Valley village is now primarily an agricultural community. Readers who have followed the continuing controversy over the Kensington rune stone will be interested in a brief report of the "Hagan Axe" which was supposed to have been unearthed in 1875 on the Ole Hagan farm outside Milan and which Hjalmar R. Holand declared "was brought here in the 13th century . . . and was used for splitting open iron helmets." A photograph of the axe is among the many illustrations which accompany the text.

*The Hagan Axe*



A CENTENNIAL EDITION of the *Anoka County Union* was issued on September 3 to observe the newspaper's hundredth anniversary. Eight full-size, sixteen-page sections displaying many pictures both old and new tell the story of Anoka County's newspapers, its government, its business and industrial development, its

churches, schools, and sports, and the growth of its largest municipality. A final section is devoted to a "General Review of County History" which summarizes agriculture, community organizations, various disasters which have occurred in the area, and the military record of the county's residents.

"THE BIRTHPLACE of the Mesabi" is the claim made for the town of Mountain Iron in a historical booklet published under the title *Mountain Iron Diamond Jubilee: 1890-1965* (Mountain Iron, 1965. n.p.). The contents include a brief history of the seventy-five-year-old St. Louis County community; recollections of childhood days there at the turn of the century by Fred S. Siebert; a memory of a Finnish Christmas Eve celebration by Helmi S. Keto; and a page of "Impressions" of the iron ranges and their people by Timothy Smith. Short accounts are also given of the Duluth, Missabe and Iron Range Railway, of various churches and schools, of a veterans' group, a public library, and a Finnish temperance society. Lists are included of men and women from the town who served in World War II, of those who have served in the armed forces since that time, and of all high school graduates from 1915 to 1965.

THE UPPER MIDWEST History Conference held its fall meeting on the campus of Macalester College on October 29. Erling Jorstad of St. Olaf College delivered the main paper on the topic "Fundamentalists of the Far Right: Parallels and Problems." Commenting upon it was David W. Noble of the University of Minnesota. New officers were elected, including Yahya Armajani of Macalester College, president, and Carl H. Chrislock of Augsburg College, secretary. The spring meeting of the Conference will be held on May 7 at Mankato State College and will hear a paper by James Trask of Macalester, who will speak on "Joseph C. Grew and Turkish-American Rapprochement, 1927-1932."

#### NEWS OF THE SOCIETY

THE SOCIETY'S annual McKnight Foundation grant for 1966 has been awarded to George S. Hage of the University of Minnesota's school of journalism. Professor Hage will use the funds to complete a study of Minnesota newspapers issued during the years from 1849 to 1860. The society hopes to publish his work as its contribution to the centennial observance of the Minnesota Newspaper Association in 1967. Professor Hage, whose articles have appeared in *Minnesota History* and in other scholarly jour-

nals, has been a member of the university faculty since 1946. A native of Madelia, he is the author of an unpublished doctoral thesis on anti-intellectualism in editorial comment on the elections of 1828 and 1952.

THE FIRST two pamphlets in a new series on Minnesota historic sites will be off the press soon. They are being published by the society from funds provided by the Minnesota Outdoor Recreation Resources Commission. *The Story of Fort Snelling*, to be available in May, will contain twenty-two cartoon panels by Kern O. Pederson, portraying the history of the military post and illustrating the plans for its restoration. The drawings are based on information gleaned from pictures, letters, diaries, journals, army records, and other accounts by men and women who knew old Fort Snelling at first hand. The panels are supplemented by quotations from these documents. The second booklet, to be published this summer, will give illustrated descriptions of fifty points of interest in the Twin Cities. These will include such well-known places as the Alexander Ramsey home, the James J. Hill house, Mounds Park, the John H. Stevens house, the American Swedish Institute, Fort Snelling, and old Mendota, as well as less widely known sites like the Jacob Fahlstrom marker, the Josias R. King statue, the old Minnesota State Reform School, Lucy Wilder Morris Park, and the Ard Godfrey house.

TWO ARTICLES by Bruce M. Litteljohn published in the *Canadian Geographical Journal* for August and September, 1965, have been reprinted under the title *Quetico-Superior Country: Wilderness Highway to Wilderness Recreation*. The fully illustrated thirty-one-page booklet has been published by the Quetico Foundation of Ontario. It describes briefly the early Indian and fur trade history of the region and treats more fully the story of efforts by conservationists of both Canada and the United States to preserve its wilderness character. Copies may be ordered from the Minnesota Historical Society for \$1.50 with a ten per cent discount to members and cultural institutions.

HELENE M. THOMSON, for ten years a member of the society's staff, died suddenly on January 9. In her position as assistant curator of pictures, her excellent memory, quick intellect, and lively imagination were a boon to the public and the staff alike. It is fitting that the picture essay on spring sports in this issue of *Minnesota History* is the result of Mrs. Thomson's suggestion and her keen appreciation for pictorial resources.



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