

meetings as well as historical attractions for school children and travelers throughout Minnesota.

Color photographs and descriptions of seventeen historic sites administered by the Minnesota Historical Society are included in a free folder recently published by the society. The small guide is headlined "Welcome to Minnesota's Past." For copies as well as for information about MHS membership, site hours, reservations, admission fees, or the like, write the Minnesota Historical Society Historic Sites Division, Building 25, Fort Snelling, St. Paul 55111.

ONE OF SEVERAL panels illustrating the Dakota war is installed at Lower Sioux by MHS staff members Frank Lang and Henry Gordon.



BOOK REVIEWS

Voices from the Rapids: An Underwater Search for Fur Trade Artifacts, 1960-73. By Robert C. Wheeler, Walter A. Kenyon, Alan R. Woolworth, and Douglas A. Birk.

(St. Paul, Minnesota Historical Society, 1975. vii, 115 p. Illustrations. Paper \$6.50.)

THIS BOOK is a preliminary report to inform readers of the status of the thirteen-year Quetico-Superior Underwater Research Project, pending the completion of study of the artifacts recovered. *Voices* is a committee effort to describe both the evolution and state of the art of underwater archaeological investigations of the fur trade in one region — largely the lakes and streams along the Minnesota-Ontario border and on into Manitoba. The resulting heterogeneity of presentation appropriately reflects the evolution of this young discipline in the area between Lake Superior and Lake Winnipeg.

The historical introduction by Messrs. Wheeler and Birk and the artifact description by Messrs. Woolworth and Birk are serious and scholarly. In between these, chapters by Mr. Wheeler and Mr. Kenyon describe the beginnings of projects from 1960 through 1973 in the direct, almost breathless format of *National Geographic*. Old portage trails and canoe routes are retraced so accurately that damage to equipment and injuries to personnel are recapitulated at old "accident sites." Early finds are followed up by divers working under the direction of archaeologists. Later, the work is done by professional archaeologists with technical training in diving. It is interesting to note also the transition from simple, through experimental, to sophisticated, expensive equipment.

Some prehistoric material was retrieved, but only coincidentally. The Indians also had canoe accidents in the course of trade. Their canoes were smaller and their cargoes different from those of the whites, of course. Fur trade artifacts found in the Quetico-Superior project include canoe parts, beads, weapons, nested kettles, tin plates, rasps and files, ice chisels, and many items with very legible makers' marks. The book's

photographs are good, and some graphic presentation is made, including identification of makers' marks as closely as presently possible.

Retrieval of artifacts is only the beginning of our responsibilities. Preservative treatment and analysis are equally important. The book's analysis, if incomplete, is well begun. There is no mention of artifact preservation, however. I hope this will be covered in any final report.

A comparison of these collections with those of the steamboat "Bertrand," which sank in the Missouri River near De Soto Landing, Nebraska Territory, April 1, 1865, would be valuable. Both collections are from fresh water environments, and both are relatively free from eclecticism of survival. The canoe loads were lost in their entirety, except for large, floating objects that were salvageable. Aside from deck cargo, only the payroll chest and flasks of mercury were salvaged from the "Bertrand." Otherwise, deliberate culling was largely absent in both cases. A wide range of perishable and non-perishable materials of the nineteenth century is involved. Much experimentation and rejection accompanied the development of the procedures used in the preservation of the "Bertrand" cargo, and these have not been reported on yet, either. Such a comparison should be a challenge to any committee.

Reviewed by JACKSON W. MOORE, JR., a specialist in historic sites archaeology for the National Parks Service.

American Food: The Gastronomic Story. By Evan Jones.

(New York, E. P. Dutton, 1975. 387 p. Illustrations. \$16.95 until January 1, 1976, \$19.95 thereafter.)

BETWEEN 1960 and 1972 the number of cookbooks issued annually by American publishers leaped from 49 to 385. Add to that fact the obvious increased interest in "good" eating and a return to natural foods on the part of large segments of the

country's population. Together they help document what Evan Jones reports as the "silent revolution of the American palate." If he reads the trends accurately, American food over the past 200 years has survived the eclecticism of homogenized regional traditions, the dangers of standardization, national advertising, affluence, pop foods, and just plain laziness and is now rallying to a strong call for reawakened taste buds and the recognizing of "cooking as an art form."

The story of how the cuisine of the United States has reached this point is one the author obviously delights in telling. His book is a result of two great interests in his life — history and cookery — and is enriched by colorful anecdotes gleaned from many sources and by his long experience as a writer. Among his books with which Minnesotans are familiar are *The Minnesota: Forgotten River* and *Citadel in the Wilderness*, the latter on Fort Snelling. He is also a regular contributor to magazines focusing on food.

Beginning with the colonists who, although adopting some foods of the American Indians, emulated the diets of their British past, Mr. Jones traces the impact on American food of nationality groups introduced to the developing nation. French, Spanish, German, Greek, Scandinavian, Middle European, and Oriental peoples all brought their distinctive dishes to the new land. Unfortunately, the process of naturalization was applied to food as well as people, resulting in a general Americanization of native dishes.

As the frontier moved westward, pioneers adapted their menus to the foods that were available. In Minnesota, as elsewhere, early settlers counted on staples brought upriver by steamboat, quickly established their gardens, and made use of game and wild foods provided by nature. Forced to be inventive, housewives created dishes to utilize the raw materials at hand. Fruit cobbler, for example, is attributed by Mr. Jones to a Midwest countrywoman using wild berries. It likely was "invented" many times over by Minnesota cooks with the same motive. Throughout the Minnesota lake country wild rice, a mainstay in the Chippewa Indians' diet, was accepted by white settlers as a valuable addition to their own.

As Minnesota and the Midwest developed into the nation's breadbasket, mealtimes reflected the social and economic changes that were taking place. Described by Mr. Jones, the scene of a harvest-time dinner will stir the memories of several generations of Minnesotans. Gathered around the table were the farmer's numerous children, a hired hand or two, and the helping neighbors. The foods they ate were largely home-produced, prepared by many hands, and showpieces for the wife's culinary talents. "When hungry threshers sat down at a harvest table," the author writes, "they found it burdened with good things: relishes, cottage cheese, pickles, beets, hot baking powder biscuits, sliced fresh bread, two or three roast meats, fried chicken, a platter laden with pork chops, steaming greens, several kinds of potatoes, fried green tomatoes, sliced red tomatoes in oil and vinegar, assorted pies, and, yes, very likely, a cake or two as well."

Even without the section of over 400 recipes gathered by the author in collaboration with his wife "from various periods in U.S. history, various regions, and various ethnic influences," *American Food* is a treat for readers' appetites. With it, this large, well-illustrated volume leaves the category of coffee-table reading material and becomes a valuable addition to the

cookbook shelf. In it the author, who grew up in Minneapolis, pays tribute to his home state with wild rice recipes, an 1856 recipe from St. Anthony for salt pork and apple pie, pecan pie à la the Lowell Inn at Stillwater, his mother's directions for raspberry sherbet, recipes for St. Paul-grown mushrooms and fresh-caught lake trout, and two recipes from the heritage of Welsh-Americans in Minnesota. Among the many original recipes liberally sprinkled along the margin of the text is one for "Stillwater Corn-Flake Pancakes" taken from a cookbook published in 1923 by the Parish Guild of Ascension Church.

We wish the food revolution every success.

Reviewed by JEAN A. BROOKINS, managing editor of the publications and research division of the Minnesota Historical Society.

The Sacred Scrolls of the Southern Ojibway. By Selwyn Dewdney.

(Toronto, University of Toronto Press, published for the Glenbow-Alberta Institute, Calgary, Alberta, 1975. viii, 199 p. Illustrations. \$12.50.)

SOME EARLY nineteenth-century visitors among the Ojibway (Chippewa) of the Lake Superior and Upper Mississippi River regions wrote with amazement concerning a complex religious ritual followed by these people. This was the Midéwewin (or Midéwiwin) which roughly translates as "The Grand Medicine Society." To a considerable degree, this ritual has remained something of a mystery to the present day, although its outward forms have been discussed in scientific and religious literature for more than 100 years. A prominent part of the cult has been its complex and puzzling birch-bark scrolls.

According to Selwyn Dewdney, the Midéwewin developed and spread rapidly in the late eighteenth century from its center at La Pointe, Wisconsin, to Lake Winnipeg and beyond. Many elements of the practices were pictographically recorded on birch-bark scrolls and transmitted from one generation to another. Mr. Dewdney's research is focused upon these scrolls and their many riddles, but he also has made a major effort to link Ojibway oral traditions with these sacred scrolls.

This volume commences with an account of his lengthy search for Ojibway scrolls, which occupied him between 1966 and 1972. During this quest, which carried him over northern North America, he located and recorded more than 100 scrolls. Subsequent chapters discuss birch bark as a pictographic medium, Ojibway origin legends, geographic places depicted on scrolls, the Midé migration charts, master scrolls and ritual charts, the development and decline of the Midéwewin, and his major informant, James Red Sky, Sr., an Ojibway who lived west of Kenora, Ontario. Mr. Dewdney also devotes space to interpreting deviant forms of pictography and the steady progression from early symbolic and graphic depictions of animals and other forms to abstractions. An exhaustive discussion of the scrolls which he used closes the study.

According to the author, the basic concern of the Midé oral traditions was with origins — the creation of the world and of man, the origin of death, the ancestral origins of the Ojibway

people, and the introduction of the Midéwewin. An important component of the Midé dealt with ancestral migrations from "salt water" eastward to Sault Ste. Marie at the outlet of Lake Superior and to La Pointe, Wisconsin. In many ways, the Ojibway went through a rapid change. Originally, they consisted of small, nomadic groups of different tribal stocks who clustered together about 1650 at the rapids of St. Mary's River (Sault Ste. Marie) under pressures from well-armed and hostile members of the Iroquois confederacy. By 1730, they were well settled along southern Lake Superior, particularly La Pointe. During the next fifty years up to about 1780, they expanded into adjacent Minnesota from bases at La Pointe and Fond du Lac. By 1850 they had spread over the Upper Mississippi to the Lake of the Woods and beyond into the Canadian prairies. With them went their highly evolved religious and medical practices, which were well adapted to their village form of society. From about 1850 onwards, increasing contacts with white men caused cultural deterioration. The Midéwewin gradually waned also.

Seemingly, the Midé rituals had their beginnings in late prehistoric forms of religion and curing practices. Mr. Dewdney convincingly relates the origins and growth of the Midé with radical changes in Ojibway society and culture. As their populations grew larger, more forms of social control were needed. Earlier religious and medical customs had been guided by shamans who often used their skills and reputations for personal gain. Obviously, this created a great potential for political and social disruption. Fortunately, the adaptable native culture provided a solution.

Shamanistic roles were transformed. These men now became tutors who placed a strong emphasis upon healing rituals. Birch-bark scrolls were increasingly used by Midé members to record and teach increasingly complex and varied oral traditions and religious ceremonies. The function of these scrolls was mnemonic. They were merely a means of recalling oral traditions and details of the Midé master's instructions. These traditions were not transmitted in a rigid manner but varied from place to place.

The Midé is thought to have assumed its classic form at La Pointe about the year 1780. Gradually, major Midé centers evolved at Fond du Lac, Leech Lake, Red Lake, White Earth, and the Northwest Angle of Lake of the Woods. Leech Lake and Red Lake centers were the most active and prestigious centers in Minnesota through the last half of the nineteenth century. During this period, many Christian missionaries were hostile to the cult. In part, this was caused by the evil reputations of some Midé masters.

Many Ojibway participated in the ritual's first and second degrees, which were concerned with health. Those with a desire to learn could continue through the third and fourth degrees. In some Midé centers, eight degrees were available, but few people went beyond the fourth degree unless they sought powers for personal gain. Midé instructions were of three types — a simple and short course for those in the lower degrees; more complex information and requirements for those who went higher; and a long and difficult apprenticeship for aspirants to the prestige and role of a Midé master.

The author was guided in his researches by a truly remarkable figure, James Red Sky, an Ojibway Midé shaman and, in later life, a Presbyterian elder. Red Sky started his Midé

studies under the tutelage of an uncle when twelve years old. He continued this expensive and drawn-out process until his training was ended at the age of thirty-four. His in-depth knowledge of the cult and desire to see its cultural riches preserved motivated him to co-operate with Mr. Dewdney.

Although the general outlines of the Midé religion were well known in some circles by the mid-nineteenth century, much of it was veiled in misconceptions and misunderstandings. An elaborate study of it was prepared by Walter J. Hoffman in the late 1890s, but some aspects of the cult remained obscure. Mr. Dewdney has prepared a well-researched and thorough analysis of the religion and has produced convincing interpretations of the puzzling "Ghost Lodge" and Ojibway beliefs in an after life. He has rendered a distinctive service in tracking down the scrolls and unraveling some of their riddles. In this volume, the scrolls are organized into six categories which reflect the origin, maturity, and gradual decay of the Ojibway and their religion. The volume is intelligently illustrated with drawings copied from the native Ojibway pictograph birch-bark scrolls. The copious illustrations are skillfully introduced into the text so that they graphically depict concepts that are difficult to describe with the written word.

Anyone who delves into the meanings of symbolism, or the interpretation of the graphic art forms of another culture and at a remote time, is treading on soft ground. Inevitably, their approaches and conclusions will be challenged by others who have divergent views. The Glenbow-Alberta Foundation is to be congratulated in having the vision to underwrite research into such a complex and enigmatic theme and in having the wisdom in choosing Selwyn Dewdney to undertake it.

Reviewed by ALAN R. WOOLWORTH, *chief of archaeology at the Minnesota Historical Society.*

***Russian-German Settlements in the United States.* By Richard Sallet. Translated by La Vern J. Rippley and Armand Bauer.**

(Fargo, North Dakota Institute for Regional Studies, 1974. xii, 207 p. \$9.50.)

RICHARD SALLET'S *Russian-German Settlements in the United States*, as translated by Messrs. Rippley and Bauer, makes easily accessible to the English reader a wealth of information of value to the student of ethnic history. In addition, Mr. Bauer contributes a very valuable regional listing of German colonies in Russia. The study also includes an essay by William C. Sherman on "Prairie Architecture of the Russian-German Settlers." Mr. Sherman details the adaptation of the Germans first to the Russian prairies and then to the American prairies. After the first few years, temporary sod houses were replaced so that "soon adobe structures, rammed earth, puddled clay and stone-clay houses dotted the German settled regions."

Mr. Sallet's basic text is divided by region of origin (Black Sea and Volga Germans) and by religion (Evangelical and Catholic) as well as the area of settlement in North America. Only brief mention is made of the Catholic Black Sea Russian-German settlement in Minneapolis and the Evangeli-

cal Volga Russian-German settlements at Mountain Lake, Gaylord, Arlington, Glencoe, Winthrop, and Moorhead, Minnesota. The appendixes provide information on first- and second-generation Russian-Germans by states, religion, and counties based on the 1920 census data. Only 1,250 of the 235,000 Evangelical and Catholic Black Sea or Volga first- and second-generation Germans lived in Minnesota.

Of special interest to the social historian are such discussions as the "patriarchal family relationship," marriage customs, retirement, dress, food, churches, newspapers, clubs, and the challenges of Americanization. The many excellent photographs and reproductions, illustrating customs, mores, societies, and housing provide graphic illustration to the text.

Reviewed by JOHN C. MASSMANN, professor of history at St. Cloud State University.

***Indian and Free: A Contemporary Portrait of Life on a Chippewa Reservation.* Text and photographs by Charles Brill.**

(Minneapolis, University of Minnesota Press, 1974. 144 p. Illustrations. \$9.75.)

INDIAN AND FREE, as Charles Brill points out, is one man's view of life on the Red Lake Indian Reservation. With a short text and many beautiful photographs, it offers an introduction to reservation life. Like most introductions, it presents its subject's best side. It is a book on the joys of life through the freedom of living in a separate and protected community. There is no hunger here, no violence, corruption, depression, or apathy — all of which are an integral part of Indian life in many circumstances. Instead, what is depicted is a celebration.

The book is not without value in spite of its imbalance, for it gives an introduction through a short and general text to the mythical, historical, political, and social background of the reservation. The sources range from William W. Warren, Frances Densmore, and the Minnesota League of Women Voters to contemporary sources like Roger Jourdain, Dan Raincloud, and the hundreds of people to whom the author spoke during his stays at Red Lake. To balance this avowed optimistic view, the reader would have to go to other sources such as the *Minneapolis Star*, the *Minneapolis Tribune*, the *Bemidji Pioneer*, the younger dissidents who have left the reservation and returned, and get another side of the story from those same hundreds of casual informants on whom the author relies.

My concern for a balanced presentation of contemporary Indian life is related to my own reservation background and to my personal examination of the options open to Indians. Certainly life on the land is attractive, and it does offer many rewards, particularly on the Red Lake Reservation where the treaty lands are intact and protected. But there are costs in living here, and these costs are mentioned only briefly, in passing, through the text.

My other concern for a balanced picture of contemporary Indian life lies in the pictures of the Indian we have had in the past. The Indian has always been the object of a love-hate relationship in the history of America, and neither view has been entirely accurate. The Indian has been either the noble

savage or worse than an animal. Rarely has there been a view of the Indian as a person among other persons, neither greater nor worse.

The picture of the contemporary Indian which Mr. Brill gives us is not quite the noble savage, but it is uncomfortably close to the free-spirit, child-of-nature myth. It is well intended, but misleading. His work is saved by his wonderful photographs of the people, whose faces tell their story more eloquently than words. They show us joy and years of pain, strength and weakness, physical poverty, and a richness of spirit. These photographs are the wealth of the volume, and they redeem the imbalance of the text.

Reviewed by KENT SMITH, an Ojibway from the White Earth Indian Reservation. He is an instructor of art at Bemidji State University.

***Downriver: Orrin H. Ingram and the Empire Lumber Company.* By Charles E. Twining.**

(Madison, State Historical Society of Wisconsin, 1975. ix, 309 p. Illustrations. \$17.50.)

THE LIFE of Orrin Henry Ingram, like that of many of his contemporaries, had a Horatio Alger aspect that was once admired by Americans. The fatherless, upstate New York farm boy, who was "bound-out" to a neighbor at the age of eleven, became a prosperous Wisconsin lumber manufacturer. He might well have become the undisputed leader of the Chippewa Valley lumbermen, but Frederick Weyerhaeuser entered the scene and usurped that particular role.

As a young man, Ingram was interested in machinery and things mechanical. At eighteen he was running an edger in a New York sawmill for a salary of thirteen dollars a month. He was a successful sawmill operator and lumber merchant, while his gang edger, which he neglected to patent, eliminated a serious bottleneck in the manufacturing process. Within seven years he was managing much of the production and marketing for Gilmour and Company, one of Canada's largest lumber concerns, at the then-princely salary of \$6,000 a year. He had also met Donald Kennedy, a foreman and millwright for the Gilmours.

At this point Ingram's future seemed secure, but he wanted more independence. In 1856 the partnership of Dole, Ingram, and Kennedy was formed and a sawmill site in the raw, frontier town of Eau Claire, Wisconsin, was acquired. Alexander M. Dole never joined his partners in Wisconsin except for brief visits. Instead, Dole provided much of the initial capital and, maintaining his employment with a lumber firm in Canada, managed to raise needed financing for the struggling lumber firm in Wisconsin. He also wrote a continual stream of advice to his Eau Claire partners, much of which they ignored. Dole wanted to use the money he raised to purchase timberland, but Ingram and Kennedy used much of the money to keep the sawmill producing. In an effort to obtain cash, the Eau Claire partners established a store and a gristmill, neither of which was particularly successful. More successful was the establishment of a retail lumberyard at Wabasha, Minnesota. This accomplishment was the beginning of what became the vertical

integration of the Empire Lumber Company, a firm which controlled the lumber from the standing tree to the ultimate consumer.

In the fall of 1861, the sawmill was destroyed by fire. The details are missing, but financing was secured to build a new and better mill, and rising lumber prices during the Civil War enabled Ingram and Kennedy to buy out Dole's interest. In 1864, their yard at Minneiska, Minnesota, was selling common lumber at \$28.00 a thousand board feet. Four years before, the firm had been forced to sell lumber for less than \$9.00 per thousand. Generally speaking, throughout Ingram's long career he received less money for a thousand board feet of lumber than the price of this business biography. In 1881 Kennedy sold his interest to William H. and Donald M. Dulany, the lumber merchants from Hannibal, Missouri. The result was a corporation, the Empire Lumber Company.

A major contribution of this study is the story of the losers. Ingram was one of the leaders of the Chippewa Valley lumbermen who tried to keep the downriver millmen from gaining a logging foothold in the valley. The downriver lumbermen, led by Frederick Weyerhaeuser, won, of course, and the last half of Ingram's lumbering career was in Weyerhaeuser's shadow. The story of these Weyerhaeuser years from the loser's side does much to penetrate the fog of the Weyerhaeuser myth.

Orrin H. Ingram was an able man in many ways. He designed, built, and operated sawmills; he was superior to most of his peers in merchandising lumber; he was one of the first to develop an integrated lumbering operation; he was the equal of

Weyerhaeuser in selecting and keeping capable business associates and probably Weyerhaeuser's superior in rewarding them, but he did have an Achilles' heel — office management.

For years, Ingram did not keep copies of his outgoing correspondence. Outside of letters to his partners, the originals of which were returned to the company files, the first Ingram letter footnoted is dated 1870; the second, 1873; and the third, 1881. As late as 1873 a business associate complained that Ingram kept no copies of his outgoing correspondence and, apparently, had forgotten some of the details of a lumber sale. As a result, this study contains many gaps. There is very little on stumpage or timberland acquisition, little on loggers and logging, and almost nothing on the financing of the pioneer lumber firm of the 1850s and 1860s and even later. These faults are the faults of Orrin H. Ingram and not of the author. One cannot help thinking that more of Ingram, the man, would have been revealed if only he had used a letter-copying press like the one used by his neighbor, Daniel Shaw.

For a study in economic history, the story moves well, the index is adequate, and the bibliography is both extensive and current. In the opinion of this reviewer Charles E. Twining has produced the most significant study of a Lake States lumberman since Fred Kohlmeyer's 1972 study of the Lairds and the Nortons.

Reviewed by WILLIAM G. RECTOR, *professor of history at the University of Wisconsin at Platteville. He is the author of the book, Log Transportation in the Lake States Lumber Industry, 1840-1918.*

news & notes

THE HISTORY of women — what it is, where it can be found, how it can be taught — will be examined at a conference on October 24-25 at the College of St. Catherine in St. Paul. The meeting, the first of its kind in the Upper Midwest, is cosponsored by Women Historians of the Midwest (WHOM) and funded in part by the Minnesota Bicentennial Commission.

A keynote session on the present state of women's history and where it is headed — with Catherine Stimpson of Barnard College and Mary Ryan of the State University of New York at Binghamton as speakers — will open the program at 5:00 P.M. Friday, October 24. Then there will be dinner, followed by two panels on the teaching of women's history, one dealing with elementary and secondary education and the other with college classrooms.

Twenty-six sessions are scheduled for Saturday. Each will run an hour and a half and will have either two or three papers. Session topics include such subjects as the sources of women's history, woman and her environment — at home, at work, when poor, or sick, or involved with the law — and the different roles of woman — as wife, artist, reformer, saint, or witch.

The conference is open to anyone wishing to attend, subject to a registration fee of \$5.00 for those who have pre-registered and \$8.00 for others. Students and unemployed persons will be admitted for \$3.00 (pre-registered) and \$5.00. Those interested are urged to pre-register. For forms and information, contact Kathleen Hauser (phone: 612-378-0186) or Professor Alan Graebner, Department of History, College of St. Catherine. A printed program is available.

A WORTHY token of Norway's regard for the thousands of her countrymen who emigrated to America is a new publication by Ingrid Semmingsen, the eminent professor of American history at the University of Oslo. Her two-volume work, *Veien Mot Vest (The Way Westward)*, has been published in a beautiful and readable popularization entitled *Drøm og Dåd: Utvandringen til Amerika (Dream and Achievement: Emigration to America)* (Oslo, 1975, 75 kr.).

Professor Semmingsen not only provides a highly readable survey, but she uses quantitative research results to explain the great waves of emigration in the 1860s, 1880s, and after the turn of the century. She gives trenchant observations on the interplay of Norwegian and American factors in the great migration. She regards the period from 1825, when the first emigrant ship sailed from Nor-

way, to World War I as the great era of "Norwegian-America" and shows why this is no longer so.

One striking point she makes is that the emigration movement, from Norway and from other countries, achieved a life of its own, distinct from the people who remained and from the people of the adopted country. The book has no index, no bibliography or documentation, but it has several sets of excellent illustrations. The volume satisfies the need for a general synthesis. It is to be hoped that the book will be translated into English, for it deserves a wide readership.

CARLTON C. QUALEY

LUCILE M. KANE, curator of manuscripts for the Minnesota Historical Society since 1948, has been appointed state archivist of Minnesota. MHS Director Russell W. Fridley announced that Miss Kane heads a new MHS division which consolidates the former Minnesota department of archives and the society's manuscripts division. The combined functions of the new division will be carried out in the expanded Records Center at 1500 Mississippi Street, St. Paul, as soon as construction is completed.

Sue E. Holbert, former assistant curator of manuscripts, has been named acting curator of manuscripts, assuming the former responsibilities of Miss Kane. Lydia Lucas, former assistant curator of manuscripts for processing, has been appointed assistant curator of manuscripts.

AMONG THE most famous photographs of soldiers lying dead on the battlefield at Gettysburg, Pennsylvania, after the carnage there July 1-3, 1863, are two that have long been identified as showing men of the First Minnesota Regiment who were presumably killed in that unit's famous sacrificial charge on July 2. Actually, the two pictures, as well as eight others taken on July 5 by Alexander Gardner and his associates, show dead Confederate soldiers who died on July 2 and then were gathered for burial on an out-of-the-way field adjoining woods on the Rose Farm in the general area of Devil's Den. So says William A. Frassanito in a new book, *Gettysburg: A Journey in Time* (Scribner's, 248 p., \$12.95), which examines in detail the various photographs taken from 1863 to 1866 while the battlefield remained more or less intact.

The ten Rose Farm pictures of Confederates, the author shows by impres-

sive photographic detective work, also include two heretofore misidentified as showing Union Iron Brigade soldiers killed in the first day's battle on July 1 at McPherson's Woods some three miles north of Rose Farm. The key to Mr. Frassanito's reidentification of the ten photographs was his location of a distinctive split rock shown especially well in one of the Gardner pictures. The author spent years systematically tramping the twenty-five square miles of the battlefield before he finally found the split rock on what was once the edge of Rose Woods. Then all the pieces of the puzzle fell together, he said.

Of the two "Minnesota" photographs, the author wrote: "Despite traditional captions, which for some reason have long identified both these scenes as dead of the 1st Minnesota (a famous Union regiment that fought on a portion of the battlefield one mile to the northeast), the fallen soldiers seen here were probably members of [Brigadier General Paul J.] Semmes's 51st and 53rd Georgia regiments, or [Brigadier General Joseph B.] Kershaw's 15th South Carolina Regiment, the only outfits to suffer significant casualties at this specific point."

CARLTON C. QUALEY, research fellow at the Minnesota Historical Society and head of the Minnesota Ethnic History Project, took part in the sessions on international migrations held in San Francisco, August 27, 1975, as part of the program of the International Congress of Historical Sciences.

The discussions were based on the colloquium on international migrations held at Wuppertal, West Germany, March 8 and 9, 1974, to which Mr. Qualey contributed a paper, "European Migration to the United States Since 1815." More than thirty papers were submitted to the West German meeting. They were abstracted and formed the basis for discussions at San Francisco, along with the general report on the Wuppertal conference by Georges Dupeaux of the University of Bordeaux and a supplementary report by Sune Åkerman, Uppsala University. The Immigration History Society, which has its headquarters at the Minnesota Historical Society, was host at a reception for the delegates following the sessions at the Hotel Fairmont.

A SECOND EDITION of Theodore C. Blegen's standard *Minnesota: A History of the State* has just been published (Minneapolis, University of Minnesota

Press, 1975. xiv, 731 p., \$12.95). The author died in 1969 before he could do the extensive revising planned for a second edition, so his chapters have not been changed. The work has been updated by Russell W. Fridley, director of the Minnesota Historical Society, who in an added chapter of thirty-six pages, "A State That Works," surveys the events and problems in Minnesota since 1963, when the history was first published. Some new illustrations are included, and there are five pages of "Added Readings."

A YOUNG Englishman's account of an excursion trip he took up the Minnesota River aboard the "Frank Steele" in June, 1861, was published under the title, "By Steamboat to Redwood Ferry," in the March, 1975, issue of *Preview*, published by Minnesota Public Radio. Transcribed and edited by Patricia Hampl, one of the magazine's editors, the account consists of about half of the manuscript written by the traveler, an attorney named Arthur Sterry, plus an introduction. The original manuscript is owned by James and Kristen Cummings of the Minnetonka Antiquarian Book Shop, Wayzata, who lent it to *Preview*.

Although Sterry does not mention him, a fellow excursionist was Henry D. Thoreau, famed Concord, Massachusetts, naturalist and abolitionist, who journeyed to Minnesota in a vain attempt to regain his health. He was accompanied by Horace Mann, Jr., son of the well-known educator. In many respects Sterry's account of the river trip paralleled that of Thoreau which was treated by John T. Flanagan in the March, 1935, issue of *Minnesota History*. Thoreau, however, was more interested in flora and fauna, and Sterry preferred to write about the wretched conditions aboard the steamboat and about the Indians, whose annuity payment the excursionists were supposed to see but did not. Sterry described at some length an Indian council at the Lower Sioux, or Redwood, Agency, as well as a dance that he later was disappointed to learn had been "got up" for the visitors. That Sterry's version was written sometime afterward is indicated by his reference to Fort Ridgely (passed on the way) as a frontier post "which has since gained a sad renown as the scene of the recent massacres." He evidently was referring to Sioux attacks on the fort on August 20 and 22, 1862, some fourteen or fifteen months after Sterry's visit.

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