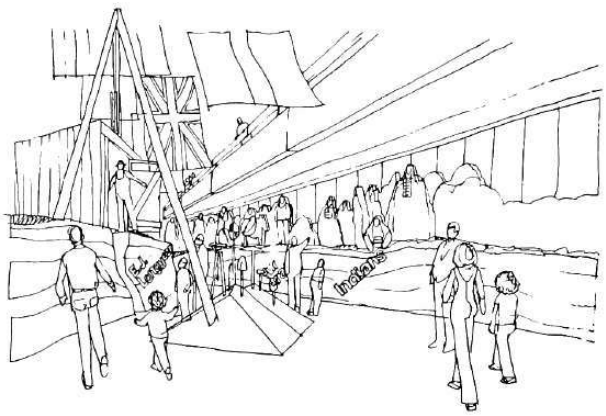

county, city, or region. It is my feeling that the state should not directly administer any such nonstate projects. For these spontaneous community efforts, an extended grant-in-aid program might well be the most appropriate form of state support.

What is of paramount importance, however, is that interpretive centers serve an educational purpose and not be perverted to the commercialism of special-interest groups or the provincial boosterism of particular areas. Part of our problem is the fuzziness of the term "interpretive center." We should return for a moment to ponder the meaning of its predecessor — museum. The purpose of a museum is to preserve, illuminate, and transmit knowledge from generation to generation. Because of the great popularity of the idea of interpretive centers in Minnesota, we risk losing sight of the attribute that sets them apart from the marketplace and gives them their special quality — that is, their cultural and educational core. Without that aspect, they are likely to become indistinguishable in function from the all-too-prevalent tourist traps that increasingly litter our countryside. Interpretive centers may stimulate the economy of an area. Well and good. But that must be a by-product and not their reason for being.

BOOK REVIEWS

Food on the Frontier: Minnesota Cooking from 1850 to 1900 With Selected Recipes. By Marjorie Kreidberg.
(St. Paul, Minnesota Historical Society Press, 1975. viii, 313 p. Illustrations. $10.50 hard cover, $6.50 paper.)

A HANDSOME and informative book like this one reminds me that there have not been enough serious considerations of the daily lives of pioneer women. A hundred years ago the variety of things accomplished by mothers and daughters who helped turn homesteads into prosperous farms was taken for granted. Today such effort seems enough to make male supremacists cringe. Mrs. Kreidberg here confines herself to the kitchen and related areas, but even so the picture of the distaff world she brings to life is almost overwhelming.

Within this limitation she is alert to all the everyday demands, as well as "the satisfactions," in her words, "and the sadnesses that went into the frontier experience." She dismisses the image of the "good old days" at the outset. For the families engaged in the settlement of Minnesota and other regions, almost every hour was filled with hard work, and the production of meals was as replete with difficulties as the work of any man. In *Food on the Frontier* the details that make up the life of the average Minnesota woman in the nineteenth century are illuminating.

Mrs. Kreidberg outlines the steps to be taken in bread-making that begin with preparing one's own yeast: "Take as many hops as can be grasped in the hand twice. " She reports that a home baker judged the heat of her stove by thrusting an arm into the oven, "and if she could bear the heat while she counted to 20 at a moderate speed, the temperature was right." She gives a choice of formulas for keeping eggs fresh as long as ten months. And her chapter on drying or canning fruits and vegetables combines a smattering of the history of Mason jars with glimpses of the sometimes ingenious methods used to preserve herbs, wild and domestic fruits, and garden vegetables.

The author does not leave the pork barrel to politicians but dramatizes the importance to pioneer families of salting down every part of the pig to provide food throughout long Minnesota winters. Her research turned up recipes for pemmican and jerky and for drying the many kinds of fish so abundant in lakes and streams. For short-term preservation, she found the instructions given to women a century ago for making an icebox from two barrels with holes for drainage. One melancholy note creeps in when Mrs. Kreidberg writes that few women even had a kitchen, "for a separate room solely devoted to food preparation was not the prevailing standard in Minnesota homes during the early years of settlement."

She includes seventy pages of workable recipes for all the

kinds of frontier food, preceded by a lively essay on the available cookbooks — adding the collections assembled by local women's organizations to those published nationally in eastern cities. The earliest of the former was issued in 1874 by the Parish Aid Society of Ascension Church in Stillwater; it was a useful effort from which Mrs. Kreidberg has culled a number of recipes, including one for "Minnehaha Cake" that is simple enough to make and covered by vanilla frosting studded with "stoned" raisins.

Fully annotated, *Food on the Frontier* tells a good deal about the years when American cooking styles were still evolving, and much about the caliber of the women who helped make Minnesota the kind of place it has become. It was preceded, thirty years ago, by Nancy Wilson Ross's *Westward the Women*, a more general account of those who first crossed the Rocky Mountains. In it Miss Ross referred to the famous question asked by a pioneer missionary: "Are women wanted?" They were indeed, and Mrs. Kreidberg makes obvious just how much.

Reviewed by EVAN JONES, *Minnesota-bred author whose most recent book is* American Food: The Gastronomic Story *(1975).*

Madeline Island & the Chequamegon Region. By John O. Holzhueter.

(Madison, State Historical Society of Wisconsin, 1974. 59 p. Maps, illustrations. $1.00).

THIS WORK'S succinct, popular style, its lack of annotation, and its low price clearly mark it as intended for general readers and tourists. Nevertheless, the author performs a much-needed service by updating the historical record to include recent ethnohistorical and archaeological research that has led to new conclusions about the Indian history of the Chequamegon area.

Earlier publications, such as Hamilton Ross's *La Pointe — Village Outpost* (1960) and this reviewer's booklet, *Historic Chequamegon* (1971), which was also intended primarily for tourists, have been based upon William W. Warren's *History of the Ojibway Nation*, first published in 1885 as volume 5 of the *Minnesota Historical Collections*. Warren, who actually completed his manuscript in the 1850s, drew his material almost entirely from interviews with older members of the tribe. Their recollections have proved remarkably accurate in many cases, testifying to the reliability of the oral tradition among people for whom it is the only historical record.

In the 1950s and 1960s, however, work by Harold Hickerson and others revealed that Warren's early timetable was off by well over a hundred years (possibly because the Chippewa — or Ojibway — reckoned time in generations, and Warren had estimated forty years to a generation). Thus the events which Warren described as occurring on Madeline Island in the 1500s and early 1600s appear to have happened between 1680 and 1780. They included the first occupation of the island by the Chippewa; the growth of a large town which became a religious, ceremonial, and trading center for the Lake Superior Chippewa; and the ultimate abandonment of the island as a habitation site because it had become associated with episodes of sorcery and cannibalism.

This revision in dates helps to explain one of the features of the area's history which has always seemed puzzling: why the first Frenchmen who arrived there in 1659 and the 1660s found no Chippewa but only Ottawa and Huron Indians. Fragments of the latter tribes, originally from eastern and southern Ontario, had been driven into exile by the onslaught of the Iroquois in 1650 and had eventually settled in two large villages at the head of Chequamegon Bay, near the present-day town of Ashland. From there they sent expeditions to the St. Lawrence Valley to acquire French goods, which they traded in turn to other tribes from as far away as Lake Nipigon and central Iowa. In 1671 they were attacked by the Sioux, who forced the Huron and Ottawa to abandon their trading empire and flee to the Strait of Mackinac.

Holzhueter reveals also that artifacts from an archaeological dig conducted on Madeline Island in 1961 by Dr. Leland Cooper have since been identified as Huron in origin. They indicate the presence of a Huron settlement on the island's southwestern point sometime between 1650 and 1670. This is the first evidence that members of that tribe ever occupied the island itself.

The remainder of the booklet tells in brief, readable form the story of fur traders, missionaries, Indian treaties, and the later white communities on Madeline Island and in its vicinity. The author concludes with the creation of the Apostle Islands National Lakeshore Area in 1969. The text is enhanced with a section of fine early photographs drawn from the Iconographic Collections of the State Historical Society of Wisconsin.

Reviewed by RHODA R. GILMAN, *acting editor of* Minnesota History, *who has been a member of the Madeline Island summer community since 1958.*

Prairie School Architecture: Studies from "The Western Architect." Edited and introduced by H. Allen Brooks.

(Toronto, University of Toronto Press, 1975. xviii, 333 p. Illustrations. $30.00.)

IN HIS introduction to *Prairie School Architecture*, Allen Brooks carefully identifies the leading characters who made up the Prairie School. Although the introduction is brief, it is well written and sets the stage for the following 333 pages of selected reprints from the magazine, the *Western Architect*. The author lists the characteristics of the movement: "the hallmark [for the layman] of the Prairie School was the use of natural materials, precise, angular forms, continuous horizontals punctuated by short verticals, and a sense that the building belonged to the landscape."

Short biographies of the principals in the eleven firms whose works are reproduced reveal the strong influence that Louis H. Sullivan and Frank Lloyd Wright had on the development of a guiding philosophy that dominated this architectural movement for two decades. However, as Brooks points out, "In spite of these achievements, the Prairie School was living on borrowed time: change was in the air. The Midwest was increasingly aware that it differed — socially,

culturally — from the East, and this led to the displacement of spontaneous values by imported ones. The Midwest's intuitive, or 'unspoiled,' instincts helped foster the Prairie School; it was the repression of these values which spelled its doom."

It is rather unfortunate that the reprints are scaled down from the original magazine size, and although the photographs do not seem to suffer by the reduction, the printing tends to crowd the threshold of readability. Also, one must question the judgment of including works of Barry Byrne after 1915, since these later examples break sharply from the well-defined tenets of architectural style which are so clearly expressed in the other works illustrated.

Brooks has performed a great service to anyone interested in architectural history — indeed, in architecture per se — since copies of the journal are extremely rare, and only by seeing a clear distillation from issues spanning two decades is the full significance of the Prairie School of Architecture revealed in all its glory.

Reviewed by BROOKS CAVIN, F.A.I.A, *a practicing St. Paul architect.*

Settlement Houses and the Great Depression. By Judith Ann Trolander.

(Detroit, Wayne State University Press, 1975. 216 p. $12.95.)

JUDITH ANN TROLANDER has written a historical study of social reform very much in the spirit of a crusader herself. The book is not overtly polemical, but it is clear that the author feels strongly about what she perceives as a taking over of progressive efforts by the conservative, business-oriented classes in many communities. Ms. Trolander asserts that the amount of reform activity undertaken by settlement house workers during the Depression can be shown to be inversely related to the degree of a settlement's reliance on a community chest for funding.

The centralized fund-raising systems commonly known as "community chests," or in more recent years as "united funds," date from the Progressive era, and by the 1930s there was one in almost every major American city, including Minneapolis and St. Paul. The only exceptions were New York and Chicago, where settlement houses and other private social agencies still depended largely upon wealthy members of their boards for money. These two cities devised an alternative fund-raising plan called "deficit funding," but no settlement ever derived its income totally from such a deficit fund. Agencies belonging to community chests, on the other hand, were positively forbidden to raise money from any other source.

Although the board members of individual settlement houses and those of community chests usually came from the same professionally and socially elite classes, the directors of a settlement house could only affect policy decisions in the particular agency they served. The power of the board of a community chest extended much further, for the chest could dictate policy to every agency which applied to it for funding. Ms. Trolander gives many instances in which fear of chest disapproval apparently discouraged settlement workers from undertaking programs which involved social change. She frequently mentions Minneapolis settlements in this connection, particularly the Northeast Neighborhood House and the Phyllis Wheatley House.

Work in the records of these two agencies (both held by the Minnesota Historical Society) was only a part of the author's exhaustive research in the archives of settlement houses across the country. Seemingly, however, she did not use any papers of community chests. Perhaps such manuscripts were not available to her. It would be interesting to learn how appropriations to various social agencies were made, the basis upon which member agencies were selected, and the discussions about individual settlement houses and their programs which presumably took place at board meetings of community chests.

In the last few chapters of the book, Ms. Trolander examines the work of settlement houses in the fields of labor, housing, and race relations during the New Deal and war years. Here, again, in describing the problems of race relations in settlement houses and the discrimination often encountered by Black workers, she draws extensively on the papers of the Phyllis Wheatley House. While the subject is tangential to her main topic — the influence of community chests on social reform — these chapters fill a gap in scholarship about settlement work. She concludes with a discussion of funding for reform in the wake of the Great Society, searching for some solution that will avoid the frustration which reformers experienced during the 1930s.

The book is not stunningly written, but it is based upon solid and painstaking research. It will be a useful addition to the literature on social reform movements.

Reviewed by ELIZABETH GILMAN, *a manuscript cataloger with the Minnesota Historical Society. Ms. Gilman has done research and writing on social reform movements in Minneapolis during the 1920s and 1930s.*

Conversations with Frederick Manfred. Moderated by John R. Milton with a foreword by Wallace Stegner.

(Salt Lake City, University of Utah Press, 1974. xviii, 170 p. Illustrations. Paper $5.00.)

FREDERICK F. MANFRED, who began his writing career as Feike Feikema, was born in Iowa but has lived much of his life at Bloomington and Luverne, Minnesota. The author of more than a dozen novels about life in the Upper Midwest, he has been consistently productive for more than thirty years; some of his books have been reprinted as paperbacks and three novels were combined into the trilogy called *Wanderlust* in 1962. In 1964, John R. Milton, editor of the *South Dakota Review* and a partisan of western literature, interviewed Manfred in a Vermillion studio. The video tape thus produced, edited, and provided with footnotes by Manfred himself, is the substance of the present volume.

The conversations, skillfully directed by Milton, range widely but focus chiefly on two themes: Manfred's personal life, which frequently enters into his fiction, and his working habits as a novelist. Himself a farm boy of Frisian (a chain of

islands in the North Sea) descent, Manfred uses the same background for Pier Frixen, the hero of *This is the Year* (1947), and selects a number of details from his family life. Subsequently he reflected his experience when he worked his way through Calvin College, Michigan, and when he spent some time in a tuberculosis sanitarium. The novel *Morning Red* (1956) employs material gleaned from his life in Minneapolis as a student and newspaper reporter. On the other hand, he also turned his attention to the frontier West, to trappers and settlers and Indians, and he endeavored to make what he termed "Siouxland" a fictional property somewhat like Faulkner's Yoknapatawpha County, though with considerably less effect. His most successful book commercially, *Lord Grizzly* (1954), is a fictional adaptation of the story of Hugh Glass, the scout who was mauled by a bear and deserted by his companions as beyond help but who miraculously survived and half-tottered, half-crawled to the banks of the Cheyenne River, from which he made his way to the nearest frontier fort.

If Manfred's books have not been outstanding artistic or popular successes, it is not for lack of trying. In the interviews he reveals his personal writing habits: He prefers longhand to a typewriter in original composition, he revises diligently, he works according to a systematic schedule, he is acutely interested in words and names, he does careful research when writing historical chronicles, and he likes physical contact with the locations he selects. He has also met and discussed mutual themes with other western writers, notably Walter Van Tilburg Clark and Vardis Fisher.

There is little in these casual dialogues which has not been said by other novelists, but it is always interesting to hear a practicing writer expatiate on his work habits and on his problems of composition. Manfred, incidentally, has read a good deal in Greek drama and in American history and literature. But his critical standards seem surprisingly low. At least he claims that Clark, Fisher, and Frank Waters "are about the three best writers we've produced in America," all of them superior to Hemingway and Faulkner, not to mention Melville. Fortunately he does not feel compelled to support this judgment. Students of Manfred's work would find the book more useful if it had an index.

Reviewed by JOHN T. FLANAGAN, *professor of English in the University of Illinois, Urbana.*

Flight to America: The Social Background of 300,000 Danish Emigrants. By Kristian Hvidt.

(New York, Academic Press, 1975. viii, 214 p. Illustrations. $13.50.)

THIS BOOK is a condensation of Hvidt's two-volume work in Danish *Flugten til Amerika eller Drivkræfter i masseudvandringen fra Danmark 1868–1914* (Aarhus, 1971). Much bibliographical and statistical data has been left out of the English-language version, but the essential arguments and a good deal of the material have been preserved. Hvidt's contribution is twofold: He discovered and exploited a hitherto unused and valuable series of emigration records from Denmark dating from 1878 to 1900, and he related the Danish emigration experience to that of other northern European (especially Scandinavian) countries.

Hvidt's basic thesis is summed up in what he calls "social buoyancy." This is the sense of opportunity brought about by those factors exerting a "pull" from the United States, but even more by those elements helping to "push" people out of Europe. Negative and positive forces include the effects of the Industrial Revolution, vast changes in agriculture and land use, development of transportation systems (especially across the Atlantic), the unrest inspired by the ideals of the French Revolution, romanticism, the constraints of pietistic religion, and, above all, the frustrations of thousands of people who at last saw a way to a better life by emigrating. Hvidt also emphasizes the spread of information about life elsewhere in the world and credits a good deal of this to the ubiquitous emigration agents.

The maps and charts are helpful, and there is a good index. There is very little on Danish-American settlement areas, although Hvidt shows that Danes tended to be more dispersed than other Scandinavian groups.

Minnesota Danes will want to read the book for its scholarly explanation of the reasons their forebears left the homeland. Scholars will find the book a model study of the background of emigration of one national group.

Reviewed by CARLTON C. QUALEY, *head of the Minnesota Ethnic History Project at the Minnesota Historical Society.*

John C. Greenway and the Opening of the Western Mesabi. By Donald L. Boese.

(Grand Rapids, Greenway Book, 1975. xi, 222 p. Illustrations. $6.45.)

THE IRON mining industry has played a major role in Minnesota's economic development since the 1890s. Although production has ceased on the Cuyuna and Vermilion ranges, the Mesabi Range continues to yield valuable taconite ore. The Canisteo district, located on the extreme western end of the Mesabi, was opened during the first decade of the twentieth century. John C. Greenway, Oliver Iron Mining Company general superintendent, arrived in the Canisteo during the spring of 1905. For the next five years he successfully directed the initial mining operations in the small section of the Mesabi located in Itasca County. In 1910, he moved to Arizona and applied his highly respected skills to copper ore production. He stayed in the southwest for the remaining sixteen years of his life. In terms of personal impact, Greenway was more important to Arizona's mining future than to Minnesota's.

Donald L. Boese, instructor in history and anthropology at Itasca Community College and member of the Bovey City Council, has attempted to combine a biography lauding Greenway with a history of the early years in the Canisteo. The final result is primarily a very detailed local study of the establishment of two communities, Bovey and Coleraine. This is surrounded by brief sketches of Greenway's early life, his Yale University days, and his military experiences with Teddy Roosevelt's Rough Riders in Cuba. His years in Arizona form an epilogue to the book.

The book was published as a project of the Bovey-Coleraine

Joint Bi-centennial Commission. Thus its highly localized approach should be of interest to residents of the Arrowhead Country. But Boese's narrow perspective will frustrate readers interested in mining regions, urban development, or frontier economic and social history. Necessary scholarly trappings are not present. The cursory bibliographic paragraph following each chapter does not aid in identifying quotations or in pursuing further certain events mentioned in the text. Unfortunately, even some of the secondary sources are cited incorrectly.

The author could have satisfied his local audience and still provided a broader outlook. The wide-open, raucous environment of Bovey contrasted sharply with the very conservative, controlled growth of Coleraine. Yet Boese does not compare their development with mining communities elsewhere. How unique were their experiences? The author details tonnage statistics and miners' wages, but fails to inform his readers if these were high, low, or average figures. Such unnecessary details as the Coleraine High School "official yell" of the class of 1909, a lengthy description of mining executive William J. Olcott's elaborate breakfast menu, or the fact that Duluth's Congdon estate was used for a Hollywood movie add little to the author's main thrust.

These criticisms aside, the Joint Bi-centennial Commission can be proud of the book's contribution to a better understanding of the area's local history. The volume contains more than forty excellent photographs that provide an interesting history by themselves. Boese relied heavily on local newspaper accounts and city records, the Greenway Papers housed at the Arizona Historical Society in Tucson, as well as material from local libraries, county historical groups, and the Minnesota Historical Society.

Reviewed by DAVID A. WALKER, *assistant professor of history in the University of Northern Iowa at Cedar Falls. He is the author of "Lake Vermilion Gold Rush," which was published in the Summer, 1974, issue of* Minnesota History.

The University of South Dakota, 1862–1966. By Cedric Cummins.

(Vermillion, Dakota Press, 1975. 334 p. Illustrations. $8.95 hard cover, $4.95 paper.)

WITH MIXED emotions — joy over securing an academic post during the job-scarce 1930s, apprehension at the prospect of laboring in drought-stricken and grasshopper-ridden Dakota — this reviewer arrived in Brookings in September, 1935, to join the faculty of South Dakota State College. At the time, the college's arch rival was the University of South Dakota at Vermillion, an institution, according to scuttlebutt in Brookings, which always received favored treatment from the legislators in Pierre. The jaundiced opinion of the university obtained at the college was not softened, it might be noted, by the fact that the "Coyotes" from Vermillion administered annual gridiron defeats to the "Jackrabbits" from Brookings during each of the seven years that this reviewer taught there. Had he then known the story contained in this excellent account of the history of the university, he would have diluted his supply of rivalry with substantial doses of compassion.

Whatever good fortune came to the university was more than merited. Established in April, 1862, on the bank of the Big Muddy in the extreme southeastern corner of the infant territory of Dakota, the hoped-for center of learning owed its existence to the usual frontier forces of boosterism, political back-scratching, and idealism — probably in that order. It would be two decades later, however, in October, 1882, before sufficient money and support could be mustered to begin operations. Then the school's first principal, a scholarly Baptist minister named Ephraim M. Epstein, would inaugurate classwork in a room on the second floor of the newly built frame courthouse. None of his thirty-odd male and female students had passed beyond the secondary-school level.

Within a half-dozen years, the nascent university secured its own physical plant — Old Main with three wings and two dormitories — and employed successively four chief executives. Of these, the first three were discharged, and the fourth shortly died in an accident. Indeed, during its first thirty-one years of actual operation, the institution had no less than eight presidents — scarcely a situation designed to produce strength and solidarity. The next fifty-two years, happily, witnessed only three administrations, those of Robert L. Slagle (1914–29), Herman G. James (1929–35), and Ila D. Weeks (1935–66).

James might well have lasted longer had times been different, but the University of South Dakota — like everything else in the state — had tough sledding during the early 1930s. Total state income for 1930 was $288,000,000; in 1933, it was down to $89,000,000. Enrollment in the university during the same period dropped from 1,051 to 667. The 1,000 mark would not be reached again until the era of the veteran following World War II. The university by some standards is not large even today, annual enrollments in the early 1970s approximating 5,500.

Despite the manifold problems it faced — depression, drought, limited population and economic resources, competition from other institutions of higher learning — the university endured and fashioned its own unique place in the mainstream of modern academia. Along the route, the South Dakota institution retained the loyalty and service of a core of able teachers and administrators, of whom Dean J. H. Julian remains vivid in the memory of this reviewer. The famed developer of nylon fiber, Wallace Carothers, taught chemistry there in the early 1920s, and the future Nobel laureate in physics, Ernest O. Lawrence, graduated in 1922. Joseph J Foss, ace fighter pilor of World War II, winner of the Congressional Medal of Honor, and future governor of South Dakota, was an undergraduate of a later generation.

Professor Cummins deserves commendation for the able manner in which he has told the story of this relatively small but significant institution. The text is well organized, judicious in treatment, full of interest, and highly readable. The job of bookmaking likewise merits a "well done."

Reviewed by MERRILL E. JARCHOW, *former associate professor of history and dean of men at Carleton College, and author of the book* Private Liberal Arts Colleges in Minnesota: Their History and Contributions *(Minnesota Historical Society, 1973).*

news & notes

THIS ISSUE of *Minnesota History* goes to press under the editorial guidance of Rhoda R. Gilman, who served as the magazine's editor from 1961 to 1968 and who now holds the position of supervisor of research for the MHS. Ms. Gilman, working with assistant editor Virginia L. Martin (formerly Rahm), has assumed temporary responsibility for *Minnesota History* during the absence of Kenneth Carley, who was granted a six-month sabbatical leave, beginning in October. Mr. Carley is devoting his sabbatical to preparing a revised edition of his popular book, *The Sioux Uprising of 1862*, which was first published by the society in 1961. His leave is made possible by a grant from the Charles Flandrau Research Fund. He will resume his duties as editor with the Fall, 1976, number of the magazine.

THE EDITORS of *Minnesota History* received this letter, reprinted below in its entirety, from Ronald N. Satz, associate professor of history in the University of Tennessee at Martin.

"John Bailey's review of my *American Indian Policy in the Jacksonian Era* in the Summer issue of your journal is so generous in evaluation that I hate to raise a complaint. In the second paragraph of his review, however, he unfortunately distorts my interpretation of Andrew Jackson and his Indian removal policy. Bailey's contention that my book 'is in line with the findings of a growing number of scholars who see the government as being genuinely concerned about the well-being of American Indians' overlooks the fact that I demonstrate that concern for Indian welfare was not Jackson's primary motive for the removal policy. My argument on page 9 is that 'Jackson was not an admirer of what he termed the "erratic" ways of Indian life, but his views on Indian policy were not governed so much by any personal negative attitude toward the Indians as by his overwhelming concern for the nation's growth, unity, and security.' Although I then proceed to develop Jackson's defense of the removal policy in that chapter, the succeeding chapters demonstrate that there was a wide gap between Jackson's rhetoric and the realities of his Indian policy. Bailey's contention that I view Jackson as 'a humanitarian statesman who sought to protect the culture of native Americans' is apparently based on my presentation of Jackson's rhetorical defense of his policy rather than on my evaluation of the realities of that policy. I thought your readers might be interested in these comments."

A HIGHLY readable account of Giacomo Costantino Beltrami's travels in the United States is given by Augusto P. Miceli in his book, *The Man With the Red Umbrella* (Baton Rouge, 1974. vii, 183 p. Illustrations. $7.95).

Beltrami was an Italian political figure, jurist, and scholar. He sailed to the United States in 1822, soon found his way into what is now Minnesota, plunged into the wilderness, tried to find the source of the Mississippi, and kept a journal throughout his adventures.

He traveled from St. Louis to Fort Snelling on the maiden voyage of the steamboat "Virginia" in 1823, during which he met the Indian agent at Fort Snelling, Lawrence Taliaferro, and General William Clark, superintendent for Indian affairs at St. Louis. Apparently this meeting transformed Beltrami into a "pioneer explorer of the Northwest wilderness," writes Miceli. While Beltrami was visiting Fort Snelling, the expedition of Major Stephen H. Long, on its way to locate the source of the Minnesota River, paused at the frontier outpost. Beltrami joined the group, but from the beginning there was enmity between Long and Beltrami, and, finally, at Pembina, Beltrami left the party and set off on his own. He persuaded two Chippewas and a mixed-blood interpreter to guide him (although for a few days he traveled alone, walking in the river, towing his canoe, his red umbrella protecting his goods). While still at Fort Snelling, he had conceived of trying to find the source of the Mississippi. On Long's expedition, he decided to search for it from the north. On August 31, 1823, he arrived at what he believed was the source of the Mississippi and named it Lake Julia after a late friend. The next year he published *La Découverte des Sources du Mississippi*.

Miceli suggests that Beltrami's real achievements have been underestimated in the accounts of this flamboyant traveler. The author says that Beltrami knew about Lake Itasca (then called Lake La Biche) forty miles from Lake Julia, "as *a* source of the Mississippi, albeit he erred in considering it to be a secondary source, with Lake Julia as the great river's primary source." Miceli also says that Beltrami exhibited as much "courage, endurance, dedication and determination as the handful [of travelers] who preceded him and those that followed," and notes that he "accomplished his difficult and fantastic journey relying only upon his own resources, most of the time alone."

THE MOVEMENT of western bands of Sioux and Chippewa from Minnesota onto the plains of the Dakotas, Manitoba, and Saskatchewan is touched upon by John C. Ewers in an article on "Intertribal Warfare as the Precursor of Indian-White Warfare on the Northern Great Plains," which appears in the October, 1975, issue of the *Western Historical Quarterly*. Ewers identifies four major tribal alliances in this region, all of which "predate the Lewis and Clark Expedition." He finds the Chippewa bands of the Red River Valley aligning them-

selves with the northern Assiniboin-Cree bloc, probably because of shared enmity toward the Sioux, who, with their numerous divisions and bands, "came to be regarded as aggressive enemies by more tribes than did any other Indian people of the American West."

Most white historians, Ewers argues, have dealt with the Plains wars only as they involved the white man, or from the point of view of a single tribe. As an example he cites Dee Brown, whose impassioned *Bury My Heart at Wounded Knee* (1971) treats the events of 1862–90 "only from the viewpoint of the Sioux hostiles," dismissing the historic tribal enemies of the Sioux as "'mercenaries' of the whites."

THE STATE Historical Society of Wisconsin recently published a twenty-four-page booklet describing its research materials in women's history. Compiled by staff members James P. Danky and Eleanor McKay, *Women's History: Resources at the State Historical Society of Wisconsin* discusses a wide variety of materials in its library, archives, manuscript collections, iconographic collections, and museum. It is not a detailed inventory of the women's history resources in the society, although a number of collections and titles are mentioned and some research topics are suggested.

Sue E. Holbert, curator of manuscripts at the Minnesota Historical Society, reviewed the book for the *WHOM Newsletter*, the publication of the Women Historians of the Midwest, in which she commented that one is moved to "marvel at the quantity and variety of materials available rather than despair at the paucity of 'women's history' sources."

Copies are available for $1.00 plus 4 per cent sales tax from the Business Office, State Historical Society of Wisconsin, 816 State Street, Madison 53706.

AN ANALYSIS of "The Profitability of Steamboating on Western Rivers: 1850," by Jeremy Atack, Erik F. Haites, James Mak, and Gary M. Walton appears in the *Business History Review* for Autumn, 1975. It is based on business accounts of forty-five steamboats operating from Louisville, Kentucky, in 1850. According to the authors, the data reveal that, contrary to a commonly held view that "steamboating was a losing investment after the 1830s," the return on boats along major or "trunk" routes compared favorably with the profits earned at the same period in cotton farming, blacksmithing, and flour milling. On tributary routes, however, the rate of profit (24.1 per cent) appears to have been nearly three times higher than on trunk routes. Since the authors define as "tributary" all rivers other than the Ohio below Pittsburgh and the Mississippi below St. Louis, the Upper Mississippi (St. Paul to St. Louis) comes within this category. In fact, the authors cite large profits in the Upper Mississippi trade of the 1850s as substantiating their conclusion that "although the period of bonanza profits in steamboating had ended by 1850 on the trunk river routes, they continued on the tributary rivers."

CENTENNIAL HISTORY: The University of Wisconsin-River Falls, coauthored by two of the school's history professors, James T. King and Walker D. Wyman, has been published by the University of Wisconsin. Founded in 1874 as a normal school with an enrollment of 130, the River Falls institution is now a multipurpose university offering fifty-six major areas of study to a student body of 4,000. The 333-page book, with numerous photographs, is "addressed primarily to the alumni, students, faculty, and friends" of the school. It is available from the publisher at River Falls, Wisconsin 54022, for $4.95.

ONE OF Minneapolis' oldest, largest, and best-known churches observed its centennial with the publication of its history, *100 Years in the Life of the Hennepin Avenue United Methodist Church*. It was edited by Richard Bryden Dunsworth, a member of the executive council of the Minnesota Historical Society. The 152-page book, which is indexed, chronicles the changes in both church and community during the last century. One striking section includes photographs in color of some of the church's art collection and stained-glass windows.

WESTERN Writers of America, an association of popular writers, has produced a book on the westward expansion of the rails called *Trails of the Iron Horse: An Informal History*, edited by Don Russell (New York, 1975. xii, 241 p. Illustrations. $9.95). Thirteen writers contributed to the collection. These are tales of some of the more famous, heroic, and dramatic episodes which occurred during the building of the rails. They are told by "yarn spinners," almost in the vein of legends and tall tales. "Across the Top: Building the Northern Roads," by William O. Turner, is an account of James J. Hill's transformation of a small railroad to a major enterprise whose rails eventually reached from St. Paul to the West Coast. The author emphasizes the obstacles Hill had to overcome, the financial, legal, and even physical battles he and his employees waged to achieve their goals.

NORWEGIAN-Americans will find a special appeal in a paperback book that has just been republished, *Wisconsin, My Home*, by Erna Oleson Xan (Madison, 1975. 230 p. $4.25). Mrs. Xan tells about her parents' emigration to the United States and their experiences both in Norway and in the New World. When Maud Hart Lovelace reviewed it for *Minnesota History* (32:54, March, 1951) after it was first published, she wrote "Reading it is like going through an old photograph album with a born storyteller at your side to bring each faded, old-fashioned picture to life."

AN EXAMPLE of the earliest ceramics which appear in Ohio and the Upper Mississippi River drainages is analyzed in a nine-page pamphlet, "An Early Woodland Pottery Vessel from Minnesota," by G. Joseph Hudak and Elden Johnson. The vessel was found in 1939 by Lloyd A. Wilford at the LaMoille Cave site. It is one of the few restored vessels of this type, labeled Marion Thick in Indiana. Before publication of this pamphlet by the Science Museum of Minnesota in St. Paul, write the authors, its characteristics were never completely described.

A COLLECTION of reminiscences of early pioneers in and around Beltrami County has been issued in a mimeographed book with the title, "Mainly Logging." It was edited by Charles Vandersluis and indexed and provided with a foreword by Nels Saltnes. The book is the result of the work of the county's History Writers Club, which undertook the task of gathering, preserving on tapes, and transcribing primary source material for future authors and historians. It contains the reminiscences of three main narrators, Euclid J. Bourgeois, John G. Morrison, Jr., and Charles L. Wight, all of whom were engaged in the lumbering industry in one way or another. There are less extensive comments and remembrances from other older members of the community, most of which — but not all — also deal with lumbering.

The voluminous book, nearly 400 pages long, is a resource tool primarily intended more for writers, historians, libraries, and forestry stations than the general reader. The photographs, maps, and index add to its usefulness. Copies are available from Dr. Vandersluis, Minneota Clinic, Minneota, Minnesota 56264.

Since 1849, when it was chartered by the first territorial legislature, the Minnesota Historical Society has been preserving a record of the state's history. Its outstanding library and its vast collection of manuscripts, newspapers, pictures, and museum objects reflect this activity. The society also interprets Minnesota's past, telling the story of the state and region through publications, museum displays, tours, institutes, and restoration of historic sites. The work of the society is supported in part by the state and in part by private contributions, grants, and membership dues. It is a chartered public institution governed by an executive council of interested citizens and belonging to all who support it through membership and participation in its programs. You are cordially invited to use its resources and to join in its efforts to make Minnesota a community with a sense of strength from the past and purpose for the future.

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