

At all three places a visitor still can be thrilled by a working mill. The experience is at its best, perhaps, at Stockton where the shafts and belts slowly pick up speed when the water gates for the turbine are opened. Soon the entire wood-framed building is quietly vibrating as grain makes its way invisibly and mysteriously, to the uninitiated, through the sequence of machines via a maze of elevators and conveyors, untouched by the millers who peer into the equipment from time to time, checking adjustments.

In each mill can be seen operating historic middlings purifiers, roller mills, and the many other devices necessary for making flour, such as cleaners, scourers, sifters, reels, and packers. For the casual tourist, the mill buff, or the scholar studying architecture, technology, or perhaps the sociology of milling and the work process, there is no substitute for the actual mill. Various individuals and local organizations in the state are attempting to preserve other old mill buildings, any of which it would be both enjoyable and profitable to visit.²⁷

These small rural milling operations are as important, historically, as the mighty urban installations in Minneapolis. Each tells an important part of the story of the era when Minnesota was known around the globe for its vast production of fine flour. Though neglected by historians, the mill buildings and machines are as vital as the society's rich manuscript and library holdings. Together,

all of these resources make Minnesota, and the Minnesota Historical Society, as central to national milling research as the state itself was to the national development of the industry.

²⁷Old flour mills involved in preservation and restoration programs, both public and private, include the Fairhaven Mill (Wright County), Phelps Mill (Otter Tail County), Pond Mill (Minnesota Valley Restoration Project, Scott County), Schech's Mill (Houston County), Fugle's Mill (Olmsted County), Terrace Mill (Pope County), and Tunnel Mill (Fillmore County); Frame, *Millers to the World*, 147.

THE ENGRAVING showing the rubble after the 1878 explosion on p. 153 is from Jacob Stone, *The Flouring Mills of Minneapolis, Minn. and Their Immediate Exposures As Viewed by an Underwriter* (Minneapolis, 1878). The engraving of the inside of a Minneapolis mill on p. 158 is from the *Northwestern Miller*, Holiday Number, 1884-5, p. 11. The engraving of the turbine is from an ad in *The Miller's Journal*, 16:492 (May 17, 1882). The George T. Smith patent drawing on p. 159 is from the Otis A. Pray Papers, division of archives and manuscripts, Minnesota Historical Society. The roller mill on p. 159 is from William C. Edgar, *The Story of a Grain of Wheat* (New York, 1903). The two photographs of machines in the Stockton mill on p. 159 and the interior view of the same mill on p. 161 were taken by Robert M. Frame III. The picture of the Pillsbury A Mill on p. 155 is by Alan Ominsky and the outside picture of the Stockton mill on p. 161 by Eugene D. Becker. These and all other illustrations are in the collections of the MHS audio-visual division.

BOOK REVIEWS

The Northern Expeditions of Stephen H. Long: The Journals of 1817 and 1823 and Related Documents. Edited by Lucile M. Kane, June D. Holmquist, and Carolyn Gilman.

(St. Paul, Minnesota Historical Society Press, 1978. xii, 407 p. Illustrations. \$17.50.)

AS AN OFFICER in the Topographical Engineers, Stephen Harriman Long (1784-1864) headed five government-sponsored exploring expeditions into the American West between 1816 and 1823. The journals of his two northern expeditions constitute 60 per cent of the pages in this book and are his only personal journals known to have survived the ravages of time. The four small leatherbound volumes — the second of two for the 1817 trip and three for the 1823 expedition — have been in the possession of the Minnesota Historical Society since the early 1860s when they were acquired from the scien-

tist, Edwin James, the official chronicler of Long's more famous Rocky Mountain expedition of 1819-20.

In 1860 the Minnesota Historical Society published the 1817 journal in its *Collections* under the title "Voyage in a Six-Oared Skiff to the Falls of St. Anthony," but the present volume is its first annotation and the first publication for the 1823 journals. The book is a handsome and scholarly work, not pretentious but attractive and easy to read and one of which the society may justly be proud.

Long's 1817 reconnaissance of the Mississippi River as far north as present-day Minneapolis and of the Wisconsin River as far east as the portage to the Fox was a modest assignment, requiring the assistance of but seven soldiers and two and one-half summer months. He examined the fortifications at Forts Crawford (Prairie du Chien, Wisconsin), Armstrong (Rock Island, Illinois), and Edwards (Warsaw, Illinois), inspected sites for new posts, and gathered information on the Indian tribes. By contrast, the 1823 expedition was much more ambitious. While its stated objectives were purely scientific, the British suspected it had hidden motives, and Long himself undoubtedly hoped to locate and mark the northern boundary of the United States along the forty-ninth parallel. The complement of scientists he recruited included astronomer James

Book review: *The Northern Expeditions of Stephen H. Long: The Journals of 1817 and 1823 and Related Documents*. Edited by Lucile M. Kane, June D. Holmquist, and Carolyn Gilman. St. Paul, Minnesota Historical Society Press, 1978. xii, 407 p. Illustrations. \$17.50.

E. Colhoun, whose ebullient journal of the expedition's travels down the Red River is also published here for the first time; mineralogist and geologist William H. Keating; naturalist Thomas Say; and landscape artist Samuel Seymour.

The engineer and the scientists started out from Philadelphia and added soldiers, guides, voyageurs, and interpreters as they went along. Six months later when they returned to the City of Brotherly Love, they had traveled over 4,500 miles, gone as far as "Lake Winnepeek," made seventy-two portages between it and Lake Superior, and called on Dr. John McLoughlin at the Hudson's Bay Company's post on the Rainy River.

The journals are tersely written and are valuable for their firsthand observations of the Midwest and its people in the early 1820s, although much of this information has been available since 1824 when the *Narrative of an Expedition* was published. It was compiled by Keating and drew heavily, sometimes verbatim, from Long's manuscript journals. Especially interesting in both works are the descriptions of the visit to Isaac McCoy's newly established Carey Mission School among the Potawatomi at Niles, Michigan, and of the life and customs of the Dakota Indians farther west. Fifteen years later, the renowned French scientist, Joseph Nicholas Nicollet, was to traverse much the same region of Minnesota, encounter some of the very same individuals, and likewise, give a description of the Dakota.

Long's editors consider his official reports "models of informative reporting," and this reviewer considers their work a model of editing. The research has been done with care and the notes polished with a fine touch. Their investigations have taken them into every kind of historical literature, especially local records, and into every discipline allied to Clio: geography, geology, archaeology, anthropology, and literature. They have even searched for the twenty-two paintings of Seymour which he finished too late to be included in Keating's *Narrative*. A few have been identified, and possibly others exist in private collections. In addition to a forty-six page introduction and Colhoun's journal, the editors have included various letters and financial records relating to the two expeditions. The end sheets reproduce the 1823 map which for the first time showed the true courses of the Minnesota and Red rivers. These delineations were probably Long's greatest contribution to the existing knowledge of the Minnesota area, but in the words of the editors, "he also located Devils Lake in the correct latitude, clearly marked the Coteau des Prairies, pinpointed the subtle divide at Lake Traverse, and clarified the orientation of the Canadian border waterways."

Reviewed by MARY LEE SPENCE, a graduate of the University of Minnesota who is academic counselor and assistant professor at the University of Illinois. With Donald Jackson, she is editor of *The Expeditions of John C. Frémont*.

In the Presence of Nature. By David Scofield Wilson.
(Amherst, University of Massachusetts Press, 1978. Illustrations. xix, 234 p. \$15.00.)

THIS IS NOT a book about nature, as its title might imply, but a study of writing about nature — nature reportage — in

eighteenth-century America. The scene is one of abundant material to report, a vast wilderness stored with exotic and unfamiliar biology, geology, and humanity. However, it is not merely a reporting of the reporters that interests Wilson, but the ways in which nature reportage at that time took shape to become something close to a profession.

Three authors are selected as examples of the ways in which the natural history of North America was described by North Americans. These are Jonathan Carver, John Bartram, and Mark Catesby. The writings of these men are seen in the context of "nature" emerging as a serious subject of study to confront a "culture" which in the Anglo-American world had arrived at an interpretation of knowledge which was satisfactory to the educated elite and which was dominated by the humanist ideal. This ideal was steeped in tradition, with roots in classical learning. In making their intrusion into the learning of the eighteenth century the naturalists were trying, Wilson writes, "to build a new complex of truth and beauty." Wilson sets these people of "nature" against those of "culture" in an introductory essay that is both tantalizing and far-reaching. He believes his nature reporters established "new symbolic connections between place and meaning, even new myths and in the process helped to build a fresh and distinctive literature in which the peculiar opportunities and qualities of American nature supported the notion that America contained unique significance for humanity." In doing so, Wilson's reporters set themselves to self-improvement in their methods, sought and found patronage for their work, developed a somewhat standardized format for reporting, and occasionally showed typical tendencies to American-style humor — the tall tale, the gullible rube taken in by a good yarn. Wilson also finds among the descriptions of nature by colonial Americans a combination of "cool rationality and mercenary interest."

In detailed studies of his three American nature reporters, Wilson searches for characteristics that are unifying and suggestive of patterns of an emerging genre of American literature. Carver's *Travels Through the Interior Parts of North America*, he writes, offers the reader an opportunity "to use the book as a gateway to the interior, . . . a region where the mythical and mundane overlap." And "one learns from Carver how to travel through nature — down rivers, across inland seas, up rivers, across portages." Carver, he writes, "invests mundane geography with cosmic significance, suggesting by his tone and diction the existence of realms of reality beyond rational understanding."

John Bartram's *Observations on the Inhabitants, Climate, Soil, and other matters worthy of Notice . . . from Pennsylvania to Lake Ontario*, which is generally considered excellent scientific writing but lacking in color and humor, Wilson finds interesting as "a cultural document" depicting the author's simplicity, directness, humanity — all good frontier American characteristics. Despite Bartram's intention to write to colleagues in science primarily, Wilson finds literary merit in his writings, and praises his tendency to practical utilitarian observation. Likewise with Mark Catesby, an engraver best remembered for the illustrations in his *Natural History of Carolina*, Wilson finds that beyond its beauty as visual art the book "also conveys, through its icons and prose, the aspirations, cultural priorities and the totally human spirit that motivated many eighteenth century nature reporters." Wilson considers

Catesby a writer of merit despite a general terseness and objectivity which only occasionally gives way to a more fanciful style. But Catesby's engravings were his main contribution, and Wilson admits this by including twenty-three in an appendix.

In dealing with these writers Wilson is aware of the place of editors between the nature observers and their readers. But he does not attempt to assess their importance as creators of the style which he attributes to his authors. In the case of Jonathan Carver, Alexander Bicknell claimed to be Carver's editor, but Wilson does not bring him into his interpretation of Carver as author. Wilson's work is well documented, well written, and well indexed. It reflects an "American Studies" approach, combining historical, literary, and artistic evaluations. It will be read by philosophers with more understanding than by students of nature, providing as it does insights into the place of "nature" in early American culture.

Reviewed by JOHN PARKER, curator of the James Ford Bell Library at the University of Minnesota, and editor of The Journals of Jonathan Carver and Related Documents, 1766-1770, published by the Minnesota Historical Society in 1976.

"Dear Master": Letters of a Slave Family. Edited by Randall M. Miller.

(Ithaca, New York, Cornell University Press, 1978. 281 p. Illustrations. \$15.00.)

DURING the 1970s many historical studies of Black Americans have been published. The major emphasis of this research has centered on the institution of slavery in the American South and comparative studies of slavery in the western hemisphere. Although relying heavily upon traditional sources, each new study has purported to offer a new interpretation of slavery — the most complex of human relationships.

The most abundant sources of data concerning American slavery remain plantation records, letters, diaries, and the personal observations of foreign visitors, whether supporters or opponents of the system. Because these observations were made by white contemporaries it is understandable that studies of slavery based upon these sources have been criticized for having a racial bias. Such criticism has led to the publication of newer studies based upon sources left by those who knew slavery best, the slaves themselves. Unfortunately, more than 90 per cent of the slaves were illiterate and left little in the way of formal documentation of their experiences. Sources that did survive, such as autobiographies, slave narratives, oral traditions, and folklore, have often been criticized for their alleged unreliability.

It is understandable that each new study of American slavery is reviewed with interest because very few escape the pitfalls of biased interpretation or unbalanced documentation. Randall Miller's *"Dear Master": Letters of a Slave Family* is a possible exception to this rule. Although not a formal study of slavery, the book does discuss the complex social relationship between master and slave. While the author does not offer a reinterpretation of institutional slavery, he does present a view of slavery from the perspective of literate slaves whose letters are preserved in the personal correspondence of John Hartwell Cocke (1780-1866), a Virginia planter.

"*Dear Master*" is a compilation of letters written to Cocke and members of his family by his manumitted slaves residing in Liberia and those still enslaved on his Alabama plantation, Hopewell. Apart from providing introductory material placing these letters in context, Miller has allowed these documents to speak for themselves. Cocke was born into one of Virginia's wealthiest landed families. Eschewing politics for agricultural pursuits, he became well known for his scientific approach to cultivation. Like most of his contemporaries he found slavery an economic necessity. Unlike his peers Cocke looked forward to the day when slavery would end and the African would be repatriated to his ancestral homeland. Abhorring race mixture and feeling that the races could never live in harmony, Cocke favored gradual emancipation and removal. A pious Christian himself, he emphasized the moral responsibility of slaveholders to instill a sense of responsibility and Christian values in their dependents. To this end Cocke not only required religious instruction for his slaves but also taught those willing to learn how to read and write. His ultimate objective was to provide his slaves with vocational skills and education for a new start in Liberia.

In 1833 Cocke freed Peyton Skipwith and his family and sent them to Liberia. Peyton, a stonemason by training, had served Cocke for thirty-three years. During that time he had demonstrated intelligence, skills, and dedication to the principles of temperance and Christian devotion, all qualities Cocke admired. Manumitting the Skipwith family was actually the first phase of Cocke's own gradual manumission scheme. He acquired a plantation in Alabama's blackbelt region which he named Hopewell. This plantation was to be a place of training for slaves that he had hoped to manumit, providing they demonstrated industry, abstinence from spirits, and Christian devotion. Although Hopewell turned a good yearly profit, Cocke's slaves failed to become moral examples of temperance and piety. Chief among Cocke's failures was George Skipwith, Peyton's brother and Cocke's slave driver at Hopewell. George's intemperance and loose morals so undermined discipline among the slaves that he was ultimately removed as driver. Of all the slaves at Hopewell, only Lucy Skipwith, George's daughter, was considered sufficiently redeemed for manumission. She refused freedom and free passage to Liberia for fear of being separated from her family.

The bulk of Miller's book consists of letters from Liberia written by Peyton Skipwith, his children Dianne, Nash, Matilda, and nephew James, and letters from Alabama written by George and Lucy Skipwith. The Liberian letters offer insightful commentary on life in early nineteenth-century Monrovia. They are also excellent testimony to the power of adaptability of repatriated Africans experiencing cultural estrangement and a fight for survival in a hostile environment. In them one can trace the evolution of former slaves into proud Liberian citizens confident about their future and the future of the new republic. The letters also speak of hardships and continual dependence upon their American sponsor for assistance.

The letters from George Skipwith and his daughter Lucy provide us with an inside view of daily plantation life from the perspective of two slaves. George was John Cocke's Black slave driver for several years. As such it was his responsibility to ensure that the slave laborers performed their assigned task with the greatest efficiency. Although his letters routinely dealt

with agricultural production and personnel problems, there is evidence of a struggle for hegemony and power between the slaves, the slave driver, and the white overseer. Lucy Skipwith was the Hopewell plantation housekeeper. During Coker's long absences from his Alabama holdings she maintained his residence, supervised the religious instruction and observances at the plantation, and taught children reading and writing. Because of her special relationship to the master she wrote to him regularly informing him of her "missionary" work, plantation intrigue and gossip, and crop reports. Not above exercising her influence to gain concessions, she emerged as a powerful figure on the plantation.

Several interesting points emerge from a close reading of these letters. Although in later life Coker concluded that his experiment was a failure, it is apparent from the letters that his religious beliefs and values were assimilated in total or part by his slaves. Both sets of letters (with the exception of those of George Skipwith, who remained a marginal convert to the faith) expressed deep religious conviction and an identification with white cultural values. They also suggest a deep and abiding loyalty to Coker even through the Civil War years. Yet one can sense that the slaves in Alabama were challenging their slave status by taking advantage of the system at every opportunity. Most importantly, these letters express a deep attachment to relatives and friends that spanned oceans and continents. Contrary to past studies concerning the Black family, these Africans maintained a sense of identity rooted in an extended family structure held together in part by the Christian belief that in life after death they would all be reunited. During their lifetime they continued to correspond with one another, defying time and distance.

Randall Miller's "*Dear Master*" is must reading for those seeking more insights into the complex relationship between master and slave. Although it does not present anything new in terms of analyzing slavery, it does give us an additional prism through which to view the institution.

Reviewed by DAVID V. TAYLOR, former chairman of the Black Studies department at the State University of New York College at New Paltz and now curator of the Hubert H. Humphrey Collection at the Minnesota Historical Society.

Norway to America: A History of the Migration. By Ingrid Semmingsen. Translated from the Norwegian by Einar Haugen.

(Minneapolis, University of Minnesota Press, 1978. vi, 213 p. Maps, illustrations. \$12.95.)

INGRID SEMMINGSEN of the University of Oslo, who in 1977 was awarded an honorary doctorate by the University of Uppsala, Sweden, and is author of several volumes and numerous articles on Norwegian emigration and American history for Norwegian readers, has provided in this volume a synthesis and reinterpretation of the epic story of Norwegian migration to America. In this volume, gracefully translated by Professor Emeritus Einar Haugen of Harvard University, she has integrated Norwegian and American history smoothly in such a way as to provide a masterly, albeit relatively brief, interpretation of the movement of over three-fourths of a million Norwegians

overseas, chiefly to the United States and Canada. The author is unpretentious in that she does not try to provide a massively detailed history, but instead seeks to give the reader an understanding of why so many people, mostly of the farmer and laborer classes, undertook the long and frequently hazardous journey to a distant and strange land, and what happened to them and their dreams. The original Norwegian title was in fact *Drøm og Dåd*, literally "dream and deed."

The book opens with a brief account of the restless movement of European peoples in the many centuries before the great migrations of the nineteenth and twentieth centuries, and brings the reader to the beginnings of realization in Norway of the promise of a new world across the Atlantic Ocean. There follows the familiar story of the 1825 "Sloopers" group of religious dissidents who led the way. Profiles of nine selected emigrants give the reader a sense of the decision-making that went into migration, and an understanding of people who became discontented with their careers in Norway and who influenced others to emigrate. The first phase of emigration, 1836-1865, is described with a clear impression of how channels of communication spread in certain valleys and districts but not in others, how violinist Ole Bull provided excitement and then disillusionment with his Oleana colony in Pennsylvania, the influence of the labor leader Marcus Thane, and the impact of the California gold rush. A chapter deals with the vicissitudes of trans-Atlantic travel, a familiar story told in fresh perspective. One gets a good sense of how life was lived in several midwestern frontiers, where the family was central, the neighborhood of fellow immigrants congenial, and the church a social as well as religious center. The contacts with Yankees are explored, with emphasis on the language problem, the public schools, the Norwegian aristocratic orientation of the early Lutheran pastors, and the "purchase" of acceptance in American society by the heavy enrollment in the Union armies and the relatively high casualties suffered.

Demographic, social, and economic factors in Norway which explain the huge post-Civil War migrations are fully explored in three mid-book chapters, and they are perhaps the best in the volume. A chapter on the development of a self-conscious Norwegian-American subculture, dating from the 1850s to World War I, provides studies of the church organizations, the development of colleges and seminaries, the rise of an influential Norwegian-American press, and the emergence of a Norwegian-American literature crowned by the novels of Ole E. Rølvaag. A brief chapter on political affiliations and organizations follows recent scholarship, showing that Norwegians in single-crop areas tended to shift from allegiance to older parties to newer reform groups. There also grew up a proliferation of so-called *bygdslag* organizations composed of people from specific districts of Norway. With the turn into the twentieth century, especially after World War I, the forces of "Americanization" are described, with emphasis on language loss, World War I anti-foreignism, immigration restriction which dried up the large inflow of Norwegians, and the discontinuance of newspapers in the Norwegian language — down to only three in the United States today. Despite these circumstances, the author shows that some self-consciousness has survived, as evidenced by the enthusiasm with which the Norse-American Centennial was celebrated in 1925. The volume concludes with a less well-known aspect of the migrations, that of

return migration to Norway, at times quite heavy, and the impact of these returnees and of their American ideas on Norway.

The author does not hide the negative aspects of the immigrant experience, either as to motivations for emigration, which were not always idealistic, or as to "success" in America. The story is a mixed one. There is no trace of chauvinism or filiopietism in this model study which deserves imitation in histories of other immigrant groups.

Reviewed by CARLTON C. QAULEY, *professor emeritus of history at Carleton College, research fellow at the MHS, and editor of the Immigration History Newsletter.*

***North Dakota: A Bicentennial History.* By Robert Wilkins and Wynona Huchette Wilkins.**

(New York, W. W. Norton and Company, 1977. 218 p. Illustrations. \$8.95.)

***North Dakota: The Heritage of a People.* By D. Jerome Tweton and Theodore B. Jelliff.**

(Fargo, North Dakota Institute for Regional Studies, 1976. 242 p. Illustrations. \$9.85.)

WE ARE fortunate that historians pen their own individualistic interpretations of the past. Two new commentaries on North Dakota have recently appeared. One is the official bicentennial volume for this often overlooked and unusual state. The other is a modest little volume designed to be a high school history textbook. Both offer different emphases and insights to flesh out the dry bones of North Dakota's past.

It is obvious that Robert and Wynona Wilkins in their bicentennial history were not concerned with the traditional historical narrative which endlessly chronicles names, dates, and events. Instead, their goal was to convey some sense of the feel of the land and of the people who developed it and to interpret the state's unique political experiments. A brief introduction examines many of the popular misconceptions about North Dakota which appear to be portions of the folklore of almost everyone living east of the Mississippi River. Discussed are the proverbially cold winters, the famous site of the now defunct ABM, and the innumerable rustic hamlets with names such as Zap and Hoople, which provide fodder for third-class radio, movie, and television humor. With some justice, and a modest amount of emotion, they suggest that the state has been victimized and inaccurately stereotyped. I agree.

The first chapter, aptly called "A Sea of Waving Grass," furnishes most of the basic facts — North Dakota's location in the center of North America, its relatively large area, and its small rural population of less than 650,000 people scattered over almost 71,000 square miles of grasslands. Briefly depicted is the physical geography consisting of the flat, fertile Red River Valley, the rolling Drift Prairie, and the Missouri Plateau to the westward. Perceptive comments are made on the blue skies laced with fleecy white clouds and the temperature extremes of 121 degrees down to 60 degrees below zero — an incredible range of 181 degrees! The state does have the lowest mean annual temperature with the exception of Alaska.

Treated with some awe are the tornadoes, droughts, annual floods, hail, blizzards, and the ever-present wind. These natural phenomena amazed and terrified the early settlers and command the respect of present-day North Dakotans. Additional comments cite the emptiness of the land, the feeling of isolation from civilization, and the openness of the grasslands stretching to distant horizons. Life-giving water is either too plentiful or far too scarce. These and other factors have caused agriculture to be the dominant factor in the economic life of the state and of its people for more than 100 years.

Another chapter deals mostly with the American Indians, early explorers, the métis, the fur trade, and the military occupation of northern Dakota Territory. Unfortunately, there are a few factual errors about the Indians. They include the old and inaccurate idea that the Great Plains were uninhabited until about 1200 A.D. and that the Indians could not exist on these grasslands until they had firearms and horses. Further, it is extremely doubtful that the Mandan tribe migrated westward by crossing the Mississippi River at St. Anthony Falls en route to the White River in present day South Dakota! Also, the linguistic term "Siouan" is used as if it were synonymous with the tribal word "Dakota."

The authors interpret the first wave of settlement (1878–86) by English-speaking people from a woodland environment as that of a largely alien people who could not adjust to the environment and its demands upon them. In their opinion, the second wave of settlers who came between 1898 and 1915 were far better equipped to survive and prosper in this harsh land. Thus, much attention is directed to the Norwegian, German, and Russian immigrants who arrived in the later period. Inevitably, King Wheat is given emphasis, as it was the basic cash crop of the first settlers and remains a paramount factor in the state's economic, political, and social life.

In another chapter North Dakota politics are dealt with at length and largely in terms of the key personalities such as Bill Langer, Alexander McKenzie, and others who are household words. Also notable in North Dakota were the many political reformers who were motivated by the fundamental economic facts facing them and their people. The authors remark: "From earliest territorial days, however, two facts about North Dakota politics stand out: the Republican party monopolized public office, and the most bitterly contested issues have been economic."

Changes in the state's economic outlook are covered in the final chapter, "Centennial Years." But agriculture remains dominant into the second century of the settlement of the region. Even today, manufacturing provides only 15 to 20 per cent of the state's economy. Profound notes of pessimism intrude when the authors note that it is doubtful if much industry will come to North Dakota, at least in the near future. Thus, agriculture must produce most of the new wealth even while mining and electrical power production grow in importance.

Therefore, the state and its people must face up to some contradictory facts about farming. Is there a dependable market for agricultural products in the world export trade? Can Third World nations pay for what they need? The authors also wonder if North Dakota does not face still further adjustments to the facts of life. It could well be that the state cannot afford institutional luxuries such as duplications in governmental functions.

Some North Dakotans may be offended by those portions of this book which discuss frankly the unfavorable aspects of life and economics in the state. Still, these matters cannot be ignored. More favorable adjustments can be made in the social and political lifestyles if they are openly and honestly faced.

The volume is attractively designed and has a supplemental photo essay which presents the views of a talented photographer on the contemporary scene in North Dakota. A well-prepared index makes it easy to use. Also, it is well written and strong in its treatment of environmental factors, ethnic groups, and the ever-changing political scene. It is a distinctive contribution to the growing body of literature on this state.

The other recent history of North Dakota, by D. Jerome Tweton and Theodore B. Jelliff, concentrates on the peoples who arrived and those who stayed to develop the institutions which have attracted much attention to the state. Most of these folks were "little people" who are not often recognized for their contributions to history or to the building of a state. Some of us are of the opinion that they are a special breed who are optimistic, self-reliant political mavericks who at times produce startling innovations in their political and social institutions.

The authors recognize the paramount role of environmental factors in their agricultural state and demonstrate the adaptations which nature has forced upon them. They repeatedly and correctly show that North Dakotans were selected by their ability to withstand hardships, and that they were required to make adjustments in their lifestyles and social and political institutions to survive and prosper in this grassland with a relatively harsh climate.

Concentration upon the land and the climate are the connecting link which runs through this volume. These factors provide a setting for the people and their movements across the broad canvas of time and space, and ultimately history. Though designed to be read by high school students, it can as well be read as a historical outline for readers who are not concerned with great detail. Thus, it supplements Elwyn Robinson's comprehensive *History of North Dakota* (1966). It is not surprising that this book was written by historians who are native to the state and intimately familiar with North Dakota specifics.

They have produced a well-balanced, perceptive study of the peoples of North Dakota and of their own special institutions which have largely evolved during the past seventy-five years. This is accomplished in twenty chapters. Each chapter has an evocative title such as "The Heritage of the Land" and "Nature's World." Considerable attention is given to the Indian peoples and their centuries of adaptation to the land and climate.

Much attention is directed to the swiftly moving economic and political changes which took place from about 1900 to 1940. The state's chaotic political history, with its memorable personalities, is projected against a long period of agricultural depression. North Dakota politics are almost unfathomable to outsiders. They could profit from reading this volume.

The post-World War II years have been relatively prosperous and placid, at least in contrast to what went on up to 1940. Gradual changes from a one-crop wheat economy to expanded livestock production, the Garrison Dam, oil production, and the current emphasis on energy developments from the vast lignite resources have diversified and improved the outlook for the future. North Dakotans and their traditional optimism are on a much firmer foundation than in the past. Presumably, they will continue to solve their problems innovatively by adapting familiar institutions to their own specialized needs.

This volume is attractive and well designed. A large number of excellent illustrations are interspersed throughout the text. In the rear of the book is a "Picture Album of North Dakotans" and several maps covering the distinctive regions of the state. A thorough index contributes to making the volume easy to use.

Both of these books can be recommended for all persons with more than a casual interest in North Dakota's unique history and its present-day viewpoints.

Reviewed by ALAN R. WOOLWORTH, *chief archaeologist of the Minnesota Historical Society and former resident of North Dakota, who writes that he loved the state's "open spaces, blue skies, friendly people, and endless research opportunities."*

news & notes

AN ARTICLE on Mississippi River panoramist Henry Lewis is featured in the Fall, 1978, issue of *The Iowan*. Entitled "He 'Took' the Mississippi," the article is by Marilyn Jackson. She recounts briefly Lewis' career as "a deft annalist of river life" — both as a painter of a huge "moving" canvas of Mississippi scenes in the late 1840s and the author of a book of his river sketches — as well as a later-life member of the Düsseldorf, Germany, art colony. Lewis based many of his Mississippi sketches and paintings on similar works he purchased from artist-soldier Seth Eastman, who did much of his painting while commandant of Fort Snell-

ing. Illustrating the Jackson article are several of Lewis' views of Iowa river towns. The author acknowledges that she received permission to use the scenes from the Minnesota Historical Society, which in 1967 published an English version of Lewis' *The Valley of the Mississippi Illustrated*, edited by Bertha L. Heilbron and translated by A. Hermina Poatgieter.

TO AN unfamiliar eye, the sight of the Metropolitan Stadium parking lots filled with charcoal grills, coolers, and tailgaters stimulates amazement and wonder. Why should so many people want to pic-

nic on the asphalt in Bloomington? Anyway, there is no doubt that, in only three seasons, tailgating has grown to folk tradition proportions among Minnesota Kicks soccer fans. Dottie Dekko, a part owner of the Kicks, documents the phenomenon in a cookbook entitled *Cooking for Kicks: The Sport of Tailgating — Recipes of Sport Stars and Fans* (Minneapolis, Sprague Publications, 1978, paper \$5.95).

Sports draw people from all ethnic backgrounds, economic strata, religions, and regions. The variety of foods presented in the book suggest the remarkable diversity of soccer fandom.

"Greek Cheese Nibbles," "Canadian Guide's Fish Chowder," "Cousin Jack Pasty," and "Queen Mother's Favorite Cakes" share space with "Boom Boom Brown's Tailgate Tacos" and "Moore and Moore Baked Beans."

For the novice tailgater, the author includes a list of necessary equipment, instructions for tapping a keg of beer, and an appendix of "Themegates" — Hawaii [sic], Texan, Swedish, and Polish. Not all the recipes can successfully travel to your pregame parties, but they do reflect the culinary interests and accomplishments of players, owners, commentators, and fans. Although doubt clouds the future of the custom of tailgating, this cookbook will go on forever. You can send in a coupon from the back of the book requesting a recipe from the celebrity of your choice, and the author will do "everything possible to get it for you."

VIRGINIA WESTBROOK

THE CONCORDIA Historical Institute, St. Louis, Missouri, presented Carl H. Chrislock, professor of history at Augsburg College, Minneapolis, a special award of commendation in November for "significant contributions to Lutheran history and archives during 1977." Specifically, Chrislock was cited "for his handling of the question of ethnicity within the Lutheran context" in his article, "Name Change and the Church, 1918-1920," published in *Norwegian-American Studies*.

Luther Theological Seminary, St. Paul, was also honored for its festschrift, *Striving for Ministry: Centennial Essays Interpreting the Heritage of Luther Theological Seminary*, featuring important and well-documented articles on the seminary's history. A third commendation from Concordia went to the Division for World Mission and Inter-Church Cooperation of the American Lutheran Church, Minneapolis, "for its survey of its presentation of the global mission of the ALC in *World Mission ALC: Program and Review, 1977-1979*, especially for its use of graphics and contemporary documentation."

IN ITS SEVENTH YEAR, the 1979 *Minnesota Homefires Calendar* ("a calendar of our people's history") has, despite maturity, lost none of its enthusiasm and dedication to causes, facts, and historical events. One becomes absorbed in the assorted bits of information offered. There are brief, illustrated arti-

cles which accompany each calendar month: a biographical sketch of Madge Hawkins, now in her nineties, who continues to be active in the radical movement; an account of the 1916 Mesabi strike; the struggle of Blacks to be allowed to play on Twin Cities golf courses in the 1950s (so recent!); and the crusade to save the tiny Dahl house, a working family's home, the last surviving residence in what was once St. Paul's Lower Town (threatened, of course, by plans to add another parking lot).

The calendar, which sells for \$3.95, includes a centerfold showing Minnesota places associated with well-known authors, ranging from Sigurd Olson in Ely to Robert Bly in Madison to Ben Hagglund in Thief River Falls. Quotations from Gordon Parks, Meridel Le Sueur, and Herbert Krause, to name just a few writers, are sprinkled throughout, along with recipes for foods like Liberty bread, Finnish shortbread, and dried corn soup.

The *Minnesota Homefires Calendar* (produced by Tracey Baker, Brian Cronwall, Steve Trimble, and Elaine Cole) is probably in no danger of being afflicted with slickness. That is only part of the problem with the *Labor Review Calendar*, produced by the Minneapolis Central Labor Union Council, the *Minneapolis Labor Review*, and the Labor Arts and Education Project, a CETA Title VI project. It is a big, handsome calendar with some excellent photographs. It includes appropriate labor information on the appropriate days, all culled from the pages of the *Labor Review*: birth dates of labor leaders, dates of the founding of various unions, of strikes, and of important labor gains. But some of the information is too sketchy, for the uninitiated at least, to make much sense of such random events as a "save Tom Mooney" rally in Minneapolis in 1919 or the shooting by an ice company treasurer of a striking employee in 1914. *Homefires*, with much the same space limitations, conveys more information.

One interesting feature of this calendar is the reproduction of dozens of union labels ranging from the Actors Union of America to the Cigar-Makers' International to the Asbestos Workers Union. The calendar sells for \$4.95.

VIRGINIA L. MARTIN

BARRY BROADFOOT'S *The Pioneer Years 1895-1914: Memories of Settlers Who Opened the West* (New York, Doubleday, 1976, \$12.50) is a "good read." It shows what settling the Canadian prairies must have been like. The

book consists primarily of a transcribed collection of oral reminiscences, arranged topically rather than chronologically or geographically, with a general introduction and shorter chapter introductions by Broadfoot. It is not as good as it could have been, however, for several reasons. If each entry had included place names and dates, the book would have been far more valuable as a historical tool. The over-all result is impressionistic.

The selection and organization of the accounts are fine, but some of the introductory material is insensitive, to say the least. In some instances it is directly contradicted by what the reminiscences themselves recount. One does not have to be a cynic to question the assumption behind Broadfoot's summation of the settlement process: "Everything proceeded at a measured pace, everything happened in its own good time. What had to be done was done, with intelligence, reason, and diligence." In the accounts themselves the reader learns that things often happened all at once, or not at all; that often what had to be done was not done, which resulted in the failure of many individuals and families to adjust to, or even to survive in, pioneer prairie conditions; and even when what had to be done was done, it was sometimes done haphazardly, with rancor, or for the wrong reasons. The people who gave up, or who died after fighting a losing battle, may not have settled the prairie in the strict sense, but they were nevertheless part of the story of its settlement. And Broadfoot acknowledges them by including their stories.

A significant problem in the history of the Canadian West is rather blithely discounted thus: "They [the interviewees] remember, too, the Canadian Pacific Railway and the freight rates they felt were too high, forgetting that if it had not been for the railroads they would not have been in the West." Perhaps not, but such a statement is hardly an adequate response to the question of whether the freight rates were too high. One last point: How a chapter on the experiences of pioneer women got named "Wives, Widows and Whores" is beyond this reader's understanding. Somebody needs to learn that alliteration is not the be-all and end-all of chapter titles. The implications of the title are once again directly contradicted by many of the stories the women tell in the chapter. The book is worth reading, however, for what the people have to say, and Broadfoot deserves some credit for making their stories available to us.

DEBORAH STULTZ

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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