

BOOK REVIEWS

Where Two Worlds Meet: The Great Lakes Fur Trade. By Carolyn Gilman, with essays by Alan R. Woolworth, Douglas A. Birk, and Bruce M. White.

(St. Paul, Minnesota Historical Society, 1982. 136 p. \$18.95.)

THE Minnesota Historical Society has a long and illustrious tradition of fostering public interest in and understanding of the complex human drama involving Indian and white that is known as the fur trade. Through museum displays, the development and interpretation of historic fur trade sites, historic archaeology, an ever-expanding archival and photographic collection, an extensive list of publications, and the organization of a series of international conferences on the North American fur trade, the society has left an indelible imprint upon the historiography of this important phase of Minnesota's past. Now, this new publication, which closely follows the 1981 fur trade conference held at Grand Portage and Old Fort William this past fall, assures further international recognition of which Minnesotans should be proud.

Where Two Worlds Meet, a catalog designed to accompany and to interpret a new exhibit housed in the society's main headquarters, is a great deal more than meets the eye. What does meet the eye, however, is worthy of praise in itself. Visually, the book is stunning. Its contents are literally folded inside a flamboyant example of the material culture of the fur trade at its zenith: a mid-19th-century tailored hide Red River (or métis) coat, profusely decorated with beaded rosettes, floral quillwork, and fringe, whose front and back occupy the book's covers. Sixteen color plates, including an artful assemblage of fur trade goods set against the red and white blankets of the rival Hudson's Bay and North West companies, are surrounded by a cohesive and well-written text interspersed with 235 black-and-white photographs.

In addition to a wide range of artifacts drawn mainly from the society's own collection, the reproductions include 18th- and 19th-century maps, contemporary paintings, drawings, lithographs, and engravings, as well as fur trade ledgers, contracts, price lists, and inventories. Many of the artifacts pictured — a voyageur's clay pipe, lock parts, a glass inkwell, copper kettles, a pewter pipe bowl, and dining utensils — were recovered from the society-sponsored excavations of Grand Portage between 1961 and 1973 and the 13-year underwater archaeological investigations in the Pigeon River at the western end of the portage. They are presented here for the first time to public view.

Typically, there are problems in the identification of historic items of tribal manufacture and in the dating of certain types of European trade goods. The provenience, date, and tribal derivation of many artifacts illustrated in the volume are imprecise, overly general, or lacking. This is, however, not necessarily the fault of exhibit staff; in fact, Carolyn Gilman,

whose careful and thorough editorial and bibliographical skills are amply revealed in previous society publications, deserves thanks for providing the interested and scholarly reader with notes listing museum artifact numbers, as well as archival and printed descriptive sources.

If the presentation and description of new fur trade materials should satisfy the scholar, the over-all conceptualization of the volume and its texts will have even greater appeal to the layman. In an excellent introduction that neatly summarizes the historical phases of the fur trade and its geographical variations, Gilman notes that the trade's importance lies in "communication and understanding" between radically dissimilar cultures and that "trade goods were the alphabet letters of the language that broke the barriers between Europe and America." Just so, the text accompanying and organizing the artifacts serves as a basic primer to the trade in its myriad human dimensions (sexual, ceremonial, political, familial, as well as economic) and to the hidden and shifting meanings imbedded within the goods themselves.

Gilman takes the reader on a series of fascinating journeys: into the Great Lakes Indian universe, where "all the world was alive"; on a beaver hunt; into a trading post and trader's household; and across the Atlantic into the fashionable furrier and hatmaking shops of Europe. Subsequent sections illustrate how Great Lakes tribal peoples adopted trade goods into their cultures and in the process transformed, reinterpreted, and breathed new meaning into the lifeless objects of European manufacture. Ultimately, Gilman concludes, the commerce in furs so mingled goods and ideas that "neither culture was ever the same again." A mica mirror, uncovered at a Mandan village site, beautifully illustrates how trade goods reflected the worlds of the peoples who created and exchanged them, just as the Red River coat symbolizes the people in whom two worlds finally met: the métis, offspring of the marriage of Indian and white.

The volume is nicely rounded out with three essays by noted society personnel: "The Great Carrying Place: Grand Portage," by Alan Woolworth, chief archaeologist from 1970 to 1980; "The La Verendryes: Reflections on the 250th Anniversary of the French Posts of La Mer de l'Ouest," a graceful, cogent appeal for historical archaeology by Douglas A. Birk; and "Parisian Women's Dogs: A Bibliographical Essay on Cross-Cultural Communication and Trade," by Bruce M. White.

Kudos to Carolyn Gilman and the society for a sensitive and thorough handling of a copious amount of material. This first-rate piece of work deserves the attention of all those interested in the fur trade, Indian-white relations, and the material culture of the upper Midwest.

Reviewed by JACQUELINE PETERSON, assistant professor of American Indian studies and history at the University of Minnesota.

A Russian Looks at America: The Journey of Aleksandr Borisovich Lakier in 1857. Translated and edited by Arnold Schrier and Joyce Story.

(Chicago, University of Chicago Press, 1979. xli, 272 p. \$15.95.)

MINNESOTA attracted many 19th-century travelers, including the writer of the first major Russian account of travels in the United States. Aleksandr Lakier traveled as a private visitor throughout eastern North America, from Boston to the Mississippi River on which he voyaged north to St. Paul and south to New Orleans. He made side excursions to Canada and Cuba. His 1859 two-volume work was the first comprehensive Russian look at this distant continent to be published in Russia. The English translation only appeared in 1979.

Undoubtedly, Lakier was the first Russian to describe St. Paul, "one of the most northwestern of the important cities in the American Union. It has only been in existence for seven or eight years and, thanks to its location, already has more than ten thousand inhabitants. Public coaches travel along its wide streets, which stretch for miles. An enormous hotel is ready to receive the traveler and there are five-story buildings just as in Chicago, Cincinnati, and New York."

On his journey to St. Paul he described his fellow steamboat passengers as mostly German and Irish immigrants on their way to land and new lives in Iowa and Minnesota. The river was a busy highway in 1857. The *Daily Minnesotian* reported that over 600 boats arrived at the St. Paul levee by mid-September that year, an average of five a day.

While recounting his journeys and meetings with typical Americans, Lakier informed his readers about the history and culture of North America. The trip from Dubuque to St. Paul formed the backdrop for a discussion of United States-Indian relations, treaty negotiations, and Indian culture through the persona of an Indian agent he met on board. Accompanying this agent in the autumn of 1857, he attended a Dakota annuity payment and spent a night at Fort Snelling, visiting with the officers. The next day he traveled to St. Anthony. "After Niagara Falls, the memory of which was still so fresh, the Mississippi at St. Anthony was not striking. But the American knows that the power of these waters was created not only to admire but to take advantage of. With a speed understood only in America, lumber mills have been established here. . . a huge hotel is ready to accommodate strangers who come to these cool healthy places to rest and spend the summer."

This intriguing addition to 19th-century travel literature tells much about America and at the same time much about life in Russia. Lakier's amazement at American progress, customs, and technology is counterpointed by the differences in the Russian experience. His discussions of the American legal system, trial by jury, prison methods, and public schools must have had double meanings for his Russian readers in a land of no public schools, no trial by jury, and a very different legal philosophy. He was struck by the civic provision of water and public lighting, parks, and volunteer fire departments. The mutual assistance displayed in fighting fires to save someone else's property led him to write that "The duty of everyone to run to a fire is incomprehensible to a European. But in this lies the difference between American society and ours, that no one

can, no one must, and no one wants to refuse labor for the common good."

He concludes with the expectation of the expansion of American influence "on Europe but they [*the Americans*] will use neither arms nor sword nor fire, nor death and destruction. They will spread their influence by the strength of their inventions, their trade, and their industry. And this influence will be more durable than any conquest."

Reviewed by DALLAS R. LINDGREN, *head of reference services in the MHS division of archives and manuscripts.*

Some Sort of Epic Grandeur: The Life of F. Scott Fitzgerald. By Matthew J. Bruccoli.

(New York, Harcourt Brace Jovanovich, Inc., 1981. xxxi, 624 p. \$25.00.)

THIS NEW BIOGRAPHY of one of Minnesota's best-known writers comes more than 30 years after Arthur Mizener's pioneering work, *The Far Side of Paradise* (1951), and 20 years after Andrew Turnbull's *Scott Fitzgerald* (1962), both major examinations of Fitzgerald's life. Its author, Matthew Bruccoli, has made several important contributions to the mass of literature by and about the St. Paul-born novelist and edits *The Fitzgerald/Hemingway Annual*.

The present volume necessarily includes information that appeared in the earlier biographies, but it incorporates new data and observations — such as Sheilah Graham's memoirs and various collections of correspondence edited by Turnbull, Carlos Baker, and others — that have since become available. In an attempt to "set things right" about the much-mythologized Fitzgerald, Bruccoli adds his own findings and perceptions to the accessible records.

What's new about this book? "More facts," states Bruccoli, and his book is dense with them. After a brief recounting of Fitzgerald's death, the eight-section biography proceeds chronologically. There is a genealogical afterword by Scott's daughter, Scottie Fitzgerald Smith, chapter notes, and three appendices. Fitzgerald's boyhood, early success, experiences with Zelda and with Sheilah Graham, and his darkest hours are recounted. Throughout, Bruccoli relates his subject's life to his work, drawing parallels where he thinks they exist. Significant information about Fitzgerald's tuberculosis is fully documented, but mixed with it are minutiae concerning the music Graham was listening to when Scott suffered his fatal heart attack (the "Eroica" Symphony) and the name of the doctor who pronounced him dead (Clarence H. Nelson).

While the compilation of facts is impressive, some of the observations and attempts to "get things right" are not always so. Bruccoli writes, for example, that "There is no evidence to indicate that at thirteen or fourteen Fitzgerald recognized his literary destiny"; two pages later, the biographer states that "By the time he was fifteen Scott was accustomed to hearing the drums of destiny beating for him. He knew that . . . some rare fate was reserved for him." The book notes that in St. Paul there was little anti-Catholic bias, but Bruccoli reports that Scott, who was Catholic, later remarked that "his friends thought Catholics secretly drilled in their churches to over-

throw the government." In fact, the bias in St. Paul was of long duration, so strong that in some instances many wealthy Catholics were never accepted into the inner circles. A classmate of Scott, also Catholic, still carries bitterness over his ostracism from St. Paul society for that reason.

The image of Fitzgerald as a young outsider looking in upon St. Paul aristocracy, which is repeated here, deserves re-examination in light of the testimony from many St. Paul contemporaries that this familiar picture of the writer "simply isn't true." In fact, there is much evidence in Bruccoli's book to reject that image: Scott attended St. Paul's best private school; he was enrolled in Professor Baker's dancing class, "the proper meeting place for the children of good families"; and the record also shows that he was later a member of or a regular at such exclusive St. Paul area clubs as the Town and Country, the University, and the White Bear Yacht clubs.

Bruccoli raises another question with his statement that "after *This Side of Paradise* he rarely transcribed people." St. Paulites recognize themselves and others clearly in many of Scott's stories written a decade or more after that first novel. And Bruccoli notes that in his unfinished 1940 novel, *The Last Tycoon*, "Stahr's dead wife, Minna, was Zelda, and Kathleen Moore, Stahr's last love, was obviously based on Sheilah Graham. Kathleen looks like Sheilah. Both are British; and they share a history as girls who were educated by older men."

Quoting part of Nick Carraway's "thrilling, returning trains of my youth" (*The Great Gatsby*), Bruccoli suggests that "Once he was away at school, Fitzgerald gradually stopped thinking of himself as a Midwesterner." Yet, *Gatsby* was published in 1925, almost eight years after Fitzgerald left Princeton, and a fuller quoting of Carraway's thoughts includes the following: "That's my Middle West. . . I am part of that. . . I see now that this has been a story of the West, after all — Tom and Gatsby, Daisy and Jordan and I, were all Westerners, and perhaps we possessed some deficiency in common which made us subtly unadaptable to Eastern life." Carraway went back home to the Midwest. So did Fitzgerald. After he left in 1922, he returned to his St. Paul roots again and again for story material.

In this book, much is made of refuting a widely known anecdote: "Ernest Hemingway did not tell him that the rich have more money when Fitzgerald remarked, 'The very rich are different from you and me.'" For his printed attacks on Fitzgerald during some of his darkest moments, Hemingway deserves a lashing, but Bruccoli's refutation is unconvincing. The evidence presented to discount this lore is a reported conversation between Maxwell Perkins, critic Mary Colum, and Hemingway (Fitzgerald was not there) in which Colum allegedly delivered the squelch to Hemingway. Such a conversation involving those three may have taken place, but its existence does not refute the lore. Hemingway and Fitzgerald may have had many conversations about the rich during which such thoughts might have been exchanged. It should also be noted that the quotation originated in a work of fiction, Hemingway's short story, "The Snows of Kilimanjaro," and as such it is not necessarily rooted in any factual incident. Its importance may be that it embodies Hemingway's feelings toward Fitzgerald at a particular point in both men's lives.

If there are problems with this biography, it is probably because Fitzgerald may have been right when he said, "There

never was a good biography of a good novelist. There couldn't be. He is too many people if he's any good." Getting things right involves more than "more facts." There will always be more facts. And facts become significant through interpretation. Bruccoli offers the reader another look at a man who is perhaps America's most written-about 20th-century author. These observations should not be taken to mean that there is no value in this new work. There is. In this single volume readers will find a distillation of most of the important Fitzgerald scholarship to date. That alone makes it a valuable addition to the continuing study of one of our best writers — a man whose reputation continues to grow because he was much larger than his estimation of himself: "In a small way I was an original."

Reviewed by LLOYD HACKL, who teaches at Lakewood Community College in White Bear Lake and has written articles and reviews on Fitzgerald for the Fitzgerald/Hemingway Annual and the Quarterly.

Diplomats in Buckskins: A History of Indian Delegations in Washington City. By Herman J. Viola.

(Washington, D.C., Smithsonian Institution Press, 1981. 233 p. Illustrations. \$17.50.)

OCCASIONALLY a book which had been considered well worth scanning turns out to be well worth reading carefully. This is the case with *Diplomats in Buckskins* by Dr. Herman Viola. It is the story of Indians who came alone and in groups to the capital of the United States to treat with the government as peers, to be treated by the government as children, to plead for their land and people, to plead against their enemies, to satisfy their curiosity, to carouse, and finally, for some, to die.

Stories about their adventures are as varied and full of life as the participants. John C. Adams of the Stockbridge-Munsee Indians begged himself, wrote on blank spaces of letters he received, sold his farm, and died penniless to lobby for his people's cause as he saw it. An Assiniboin named The Light underwent a personality change when his tribesmen did not believe his stories of large cities, crowds of whites, tall towers. Nor did they appreciate his un-Indian clothes. He attacked one heckler and was murdered in return. In fact, credibility was a real sticking point. For a long time, returning delegates were frustrated in their attempts to convince stay-at-homes of the government's power. Maybe those who had traveled had been bewitched by powerful white medicine! Even the delegates wondered whether to believe the evidence of their senses. In 1870 one group of Sioux decided that white people were able to move entire cities from one place to another as fast as the train moved. How else to explain the great numbers of people they kept seeing?

Viola's vignettes are simply delightful. Especially beguiling is one of a ballet dancer who managed to entrance a Sioux delegation in 1837. War bonnets were flung at her feet, followed by robes of white wolf and painted buffalo skins. The Indians were able to appreciate dancing, since it was one of their own specialties. They enjoyed playing drums, singing,

and dancing. It is not hard to imagine how lonely and homesick they could be after months of enforced sojourn in Washington.

Their exotic appearance and media-exaggerated "barbarity" gave rise to problems. The delegates were harassed by whites to the point that they had to travel by private coaches and cabs. To be touched, stared at, nudged, shouted at, imitated by self-styled buffoons was degrading. "It is like the smelling of a dog," said Keokuk.

Over the decades, certain hotels and residences became more-or-less favored places for the delegations to stay. The government had its hands full, sifting out charges for legitimate services (fires, linen, laundry, medical needs, food) from those for liquor and prostitutes. It is particularly interesting for anyone who has stayed in Washington, D.C., to read of the Indian Queen Hotel, the Washington, Tennison's, the Union, and finally, the Beveridge boardinghouse. The last was run by a virtual dynasty of hoteliers, and there are photographs which leave no doubt about the cupidity of this family. They must have had a well-developed sense of what kinds of services to offer their guests.

An appetite for less noble things contributed to health problems for the delegation members. Responsible government officials tried to enforce the rules against serving liquor to Indians, but this battle was lost — due as much to venal citizens as to the Indians' weakness for alcohol. Other more serious illnesses of a social kind were sometimes the price of living for extended periods in Washington. This has long been the case and is not restricted to any group.

A trip to the East meant new suits, shoes, new guns, ceremonial tomahawks, peace medals, posing for oil portraits, and later, photographs. The Indians were toured and toasted about the city, and a visit to meet the President was considered *de rigueur*. Sometimes they visited Congress in session and came away with amusing and perceptive analyses of what they observed. Many delegations were returned home via a round-about route which exposed them to Baltimore, Philadelphia, New York, and Boston. Certainly the government hoped to convince the restless tribes that resisting its demands would be futile. One way or the other, the Indians were expected to be impressed, awed, and educated. Often they were just alienated.

The wealth of primary source material mined by Viola is fascinating. He has been able to incorporate the incomparable holdings of the Smithsonian Institution, many firsthand accounts, the National Archives records, and more with his own patient and thorough research — especially in the matter of portraiture and photography. One illustration — a leader of the Little Osage — is a physionotrace. The portrait is breathtaking and heartbreaking.

The excellent format of the book incorporates illustrations throughout. Instead of being bunched together (the cost-conscious and annoying practice now common in so many historical texts), pictures are placed next to the text they enrich. A list of illustrations would have added to my enjoyment. This is a real lack because the photographs and reproductions are outstanding. One nagging error: Passing Hail is identified in a photograph as a Santee Sioux delegate, while the text refers to him as a Yankton Sioux chief. He was Santee.

Readers without detailed knowledge of Indian tribes might benefit from maps of the areas that various tribes inhabited.

For instance, when Passing Hail made his 1858 trip, he went from the Minnesota River to Washington; in 1867 he had to travel from South Dakota whence his tribe had been forcibly moved after the Sioux war of 1862.

Diplomats in Buckskins is loaded with historical fact, but this does not make dry reading. Beyond being entertained we can be educated by a work that tells us a lot more about ourselves as a nation. We are a people of so many origins. It gives perspective to know that part of us once negotiated with another part as separate and sovereign nations.

Reviewed by BARBARA T. NEWCOMBE, a librarian at the Chicago Tribune, who received the MLS degree from Catholic University in Washington, D.C., in 1976. *There she studied with Dr. Viola and "became infected with a fascination for archival research — a condition which has not been cured by daily doses of journalism."*

***Anishinabe: 6 Studies of Modern Chippewa.* Edited by J. Anthony Paredes.**

(Tallahassee, University Presses of Florida, 1980. xi, 437 p. \$27.50.)

DURING the mid-1960s several anthropologists and anthropology students at the University of Minnesota spent their summers observing life among the Ojibway in north-central Minnesota. This volume is the result of the Upper Mississippi Research Project, as their work was called. An introduction provides historical and geographical information on the Ojibway in Minnesota, while the editor's conclusion stresses elements of common identity and cohesiveness. Indeed, the thrust of both the studies and the conclusion is to encourage the development of Ojibway consciousness.

The subjects and the quality of the six studies vary considerably. In "Chippewa Powwows" Michael A. Rynkiewicz presents tediously detailed but not very informative descriptions of powwows conducted at several different locations. While carefully noting such things as the location of popcorn stands, the author fails to convey the importance of the event for the participants. Nor do the historical materials on powwows provide much insight into this. Rynkiewicz argues that the powwow as an assertion of ethnic identity is more important for Ojibway living close to white communities than for those living away from whites, but this conclusion does not clearly follow from the mass of undigested descriptive material.

Stuart Berde examines "Wild Ricing: The Transformation of an Aboriginal Subsistence Pattern." His evidence shows that ricing has transcended its traditional economic function. Participation in the wild rice harvest, he believes, has become significant as a social activity and a cultural expression of the Ojibway.

In "A Peyote Community in Northern Minnesota," Barbara D. Jackson describes the religious practices of a small Ojibway community. Jackson provides detailed accounts of some ceremonies in which the drug peyote was used. She does not explain the function of peyoteism among contemporary

Ojibway, however. Instead she switches her focus from peyoteism to acculturation to white society. Her conclusion contains no reference to peyoteism, so that the reader must infer that the use of peyote is an assertion of Ojibway identity. Timothy Roufs analyzes factors contributing to community cohesion and growth in "Social Structure and Community Development in a Chippewa Village." These factors included availability of employment, predominance of one religion, alignment with one political party, and a system of shared values. Village residents were able to set goals for the community and to obtain aid for its programs from the federal and state governments. Roufs views this as an example of Ojibway cohesion and a refutation of the notion that the Ojibway are by nature an "atomistic" people. He presents the village as a model for the development of other Ojibway communities.

"Chippewa People and Politics in a Reservation Town" by Gretel H. Pelto analyzes political activity surrounding a civil rights case and other issues in 1965. Though long, the study is useful. After describing how the Ojibway in the town lacked sufficient cohesiveness to undertake a sustained effort to redress their grievances, Pelto argues that their "atomism" is the result of social and economic relationships that developed after contact with white society. The author seems to assume the role of an activist by suggesting that a change in such relationships could lead to a change in cultural patterns and, thus, in political behavior.

The final study, "Chippewa Townspeople" by editor Paredes, is the most interesting piece in the collection. The author examines Ojibway life in a northern Minnesota city close to several major reservations. He argues that economic opportunity was not the main reason for Indian settlement in the city. Instead, the city provided homes for those whose "social marginality" made settlement on one of the reservations difficult. Socially marginal individuals were defined as those with kinship or other ties to more than one reservation. Long-standing antagonisms among the reservations made those individuals feel unwelcome on any reservation. Though outcasts in a sense, the Ojibway residents of the city are, in the author's eyes, a link among the different groups of Ojibway. Through them the various Indian communities of northern Minnesota could expand their contacts and increase their cohesion.

Anishinabe is more suitable for specialists than for the general reader because the articles clearly have the character of specialized research projects. Many of the authors rely on statistical techniques, frequently discussing them and the data they produced. Much of the material appeared earlier in graduate theses and other works. The names of all persons and virtually all places mentioned in these studies are disguised. Some of the substituted place names are obvious, such as Deer Lake for Red Lake and North City for Bemidji, but the deciphering of others requires a detailed knowledge of northern Minnesota and its Ojibway communities.

Reviewed by MITCHELL E. RUBINSTEIN, *an analyst for the Minnesota Higher Education Coordinating Board and coauthor of the chapter on the Dakota and Ojibway Indians in They Chose Minnesota: A Survey of the State's Ethnic Groups (1981).*

The Computer Establishment. By Katharine Davis Fishman.

(New York, Harper & Row, 1981. 468 p. \$20.95.)

THIS significantly entitled book offers readers a double bonus, for it is both an informative and a very readable history of an important new industry. The author traces the fledgling from a laboratory at Iowa State University in the 1930s, through its emergence during World War II as an awkward child developed for army use by Remington Rand, to its commercial growth from the 1950s to 1980 with the development of increasing miniaturization.

In describing the commercial and academic world of computers, the author appropriately devotes major space to IBM, which delivered its first machines in 1953 and is now the undisputed giant although not the original leader. By 1980, writes Fishman, "IBM equipment represented more than 69 percent of the dollar value of American-made general-purpose computers already installed around the world." The rest was largely divided among companies "known in the industry as the Seven Dwarfs," three of which have important plants in Minnesota, as indeed does IBM. The three are Sperry Rand, Honeywell Information Systems, and Control Data Corporation.

Sperry, the original pioneer with its Univac machine, lost momentum in part because of the defection of a group of engineers from the former Engineering Research Associates, a St. Paul firm Sperry had absorbed in 1952. Led by William G. Norris and including designer Seymour Cray, this group formed Control Data in 1957 and introduced a supercomputer which outsold IBM's Model 90 by about five to one. Honeywell's computer operation, started in 1955, was greatly expanded in 1969 by the purchase of General Electric's for \$234 million. Sperry in turn acquired RCA's computer division in 1971.

And so it went. The author of this annotated and illustrated study casts a wide net. She surveys the technological and engineering feats of these and other makers of hardware, the problems encountered by purveyors of software and peripherals, the rise of minicomputers in the late 1970s, and such issues as data privacy and computer crime. For example, after launching an antitrust suit against IBM in 1972, Telex, another Minnesota company, not only lost its case but found itself accused of "the theft of trade secrets." Covered, too, are Control Data's aborted lawsuit and the federal government's long-running antitrust action against IBM.

But it is the people who made it happen that give this book its life and color — engineers, entrepreneurs, corporation executives, designers, salespeople, and many others come alive in its pages. Nontechnical readers need have no fear. For all the importance and complexity of its subject, this is a lively book. Ten years in the making, it is also a notable business history of a fast-changing industry in which Minnesotans have played, and continue to play, vital roles.

Reviewed by JUNE DRENNING HOLMQUIST, *editor at the MHS from 1949 to 1982, shortly before her untimely death earlier this year.*

NEWS & NOTES

THE WINNER of the Solon J. Buck Award of \$400 for the best article to appear in *Minnesota History* during 1981 is Ronald K. Huch. His study, entitled "'Typhoid' Truelsen, Water, and Politics in Duluth, 1896-1900," was published in the Spring issue. Dr. Huch is a member of the history faculty in the University of Minnesota-Duluth.

The Theodore C. Blegen Award, now \$300, for the best article by an MHS staff member, goes to Lydia Lucas for "The Historian in the Archives: Limitations of Primary Source Materials," which appeared in the Summer, 1981, issue. Lucas is head of technical services in the society's division of archives and manuscripts.

The committee members for this year's awards were Roy Hoover, associate professor of history in the University of Minnesota-Duluth; Anne Webb, associate professor of history in Minneapolis Community College; and Mary D. Cannon, editor of this magazine.

SCHOLARS concerned with the historical experience of the upper Midwest, the Pacific Northwest, New York's financial community, or western Canada will welcome the opening of the James J. Hill Papers in the James Jerome Hill Reference Library, St. Paul. Chronicling the railroad magnate's wide interests — transportation, colonization and settlement, immigration, mining, and lumbering, to name a few — the collection spans the years 1856-1916. It includes Hill's involvement in the construction and operation of the Great Northern and Canadian Pacific railroads, the Northern Securities case, and detailed documentation of his domestic finances. His letterpress books, currently closed, will be available when they have been microfilmed. A three-roll microfilmed index to the Hill Papers may be had through interlibrary loan.

A UNIQUE look at St. Paul and Minneapolis "women at work and in their homes, women in their relations with others, women as community builders and as transmitters of culture" is offered in *Women's History Tour of the Twin Cities*, conceived by Women

Historians of the Midwest (WHOM) and written by members Karen Mason and Carol Lacey (Minneapolis, Nodin Press, 1982, 91 p., \$6.95). Rather than one tour, as the title indicates, the booklet includes nine, each focusing on a different aspect of women's contributions to Minnesota life. Arranged geographically, the tours pinpoint sites relating to Minnesota pioneers; social class, social service, and education; ethnicity and social service; downtown St. Paul; university women; working women; downtown Minneapolis; health care; and domesticity and the nuclear family (Minneapolis neighborhoods). Each tour is illustrated with a map and a photograph from the MHS collections. The booklet includes a brief historical overview of the cities, a note on researching women's history, a selected bibliography, and an index.

A RECENT volume in the Greenwood Encyclopedia of American Institutions, Alvin J. Schmidt's *Fraternal Organizations* (Greenwood Press, Westport, Conn., 1980, xxxiii, 410 p.) contains a useful essay on "The Fraternal Context" as well as sketches of fraternal organizations ranging from the Alliance of Transsylvanian Saxons and the International Order of Rainbow Girls to the Ziverna Beneficial Society. Appendixes include chronological, geographical, religious, and ethnic catalogs of the groups discussed and a list of affiliated organizations. If all other access points fail, there is also an index.

A WELCOME book for seasoned spelunkers and casual tourists alike is the National Speleological Society's Guidebook No. 21, entitled *An Introduction to Caves of Minnesota, Iowa, and Wisconsin* (1980, 190 p.). Edited by E. Calvin Alexander, Jr., the book describes and frequently illustrates caves in the metropolitan area of the Twin Cities, "other Minnesota cave areas," and those in the southeastern part of the state. Nearly all of the latter are in Fillmore County, "the heart of Minnesota cave country." After briefer looks at Iowa and Wisconsin caves, the volume concludes with a detailed Minnesota field trip,

complete with a trip log for the 295-mile trek, some historical descriptions, maps, and diagrams. The book is available from the National Speleological Society, Cave Avenue, Huntsville, Alabama 35810.

LONG OUT OF PRINT, *Military Life in Dakota: The Journal of Philippe Régis de Trobriand*, first published in 1951, has been reprinted by the University of Nebraska Press (Lincoln, 1982, xxv, 395 p., cloth \$24.50, paper \$9.95). Translated and edited by Lucile M. Kane, senior research fellow at the MHS, the book was reviewed in the December, 1951, issue of this journal.

UNDER the general editorship of Gerald Nemanic, the University of Iowa Press recently issued an ambitious, single-volume reference book entitled *A Bibliographical Guide to Midwestern Literature* (Iowa City, 1981, 380 p., \$28.50). The geographical limits are defined (Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, Ohio, and Wisconsin, with eastern sections of Kansas, Nebraska, and North and South Dakota), and the criteria for an author's inclusion focus on the nature of his work. Nine topical bibliographies on the region's culture make up the first part of the book: literature and language, history and society, economic and political life, folklore, personal narratives, architecture and graphics, Chicago, black literature, Indians, and literary periodicals. The second section contains 123 author bibliographies, with a brief critique for each person. Minnesotans will not be surprised to find Sinclair Lewis, F. Scott Fitzgerald, and Ole Rølvaag among them but may note with interest the inclusion of Ignatius Donnelly and Max Shulman.

THE Rhetoric of Protest and Reform, 1878-1898, edited by Ohio University professor Paul H. Boase (Athens, Ohio, Ohio University Press, 1980, 345 p.), is the ninth in a series on the history of speechmaking in the final 30 years of the 19th century. As stated in this volume's preface, the series "seeks to describe, analyze, and evaluate the issues and the colorful, articulate men and women who used the public

platform to help shape our age." The era spanning the "Gilded Age" and the "Gay Nineties" also had its protestors and reformers, whose rhetoric deserves further analysis. This is done in very readable fashion in the collection of 14 essays by 18 contributing authors and editors, in five major sections: industrial protest, agrarian revolt, women and reform, revolt in religion, and intellectuals' attempts to revitalize society. Each chapter is fully documented.

One essay of particular interest to Minnesota historians is Paul Crawford's "The Farmer Assesses His Role in Society." Crawford discusses the farmer discontent beginning with the 1870s that resulted in the Granger movement, in establishment of farmers' co-operatives, and in political parties such as the Greenback Party. Minnesota's Ignatius Donnelly is given special attention as "the leading orator of the Agrarian protest." Crawford cites Minnesota in the 1860s as an example of federal homestead policy and of immigration's influence on the agrarian West. *James Erlandson*

AN EXCELLENT TRANSLATION, an informative and well-written introduction, and a handsome design are the features of a new book of immigrant letters published by the University of Minnesota Press. A *Frontier Family in Minnesota: Letters of Theodore and Sophie Bost, 1851-1920* (1981, 391 p., paper \$12.95, cloth \$22.50), edited and translated by Ralph H. Bowen, presents the letters of a Chanhassen-area couple, which give a complete view of what it was like to settle on a land claim in pioneer Minnesota. In this book are also a number of family photographs and the fascinating maps drawn by Theodore Bost to show his relatives in Switzerland the location of his farm. An earlier French work, *Les Derniers Puritains*, containing many, although not all, of these letters, was reviewed in the Fall, 1978, issue of *Minnesota History*.

THE History, Analysis, and Recommendations Concerning the Public Programs of the Iowa State Historical Department, Division of the State Historical Society by Alan M. Schroder (Iowa City, 1981, 268 p.) is the final report on that organization's self-study. Like those conducted in Minnesota, Wisconsin, and 20 other states, the study was funded by a grant from the National Endowment for the

Humanities. The Iowa study consists of two parts: a history of the public programs of the State Historical Society of Iowa since its founding in 1857, and an analysis of current programs with recommendations for their future. The history section, comprising nearly three-fourths of the volume, reflects the basic orientation of the institution.

Schroder notes that the Iowa society, built on the foundation of the Iowa Historical and Geological Institute founded in 1843, was modeled after the State Historical Society of Wisconsin founded in 1849, the same year as the Minnesota Historical Society. A statement of purpose, issued in 1843 by the Historical and Geological Institute, declared the Iowa group's interest in "all contributions of books and of historical facts in relation to the early history of the country; minerals, and other geological specimens, Indian relics, &c., &c." The statement is remarkably similar to that of the Minnesota Historical Society, established in territorial days. An investigation of the ways in which the historical organizations of Iowa, Wisconsin, and Minnesota — all founded in the mid-19th century — developed and influenced each other could be an interesting spin-off of the self-studies conducted in all three states.

Like the Minnesota study, the Iowa self-study included recommendations for the future. Those for the Hawkeye state's society are highly specific and prescriptive. Those in the Minnesota study are more general, suggesting more about how the institution should approach its work than about specific ways to do it. With the perspective of two-and-a-half years on the Minnesota study and the publication considered here, this reviewer views the self-study process as an effective tool for shaping the future of state history institutions.

Nina M. Archabal

THOMAS HARVEY, former MHS research historian with the State Historic Preservation Office, has written "Mail-Order Architecture in the Twenties" for the journal *Landscape* (25:3, 1981). Based largely on the MHS-owned records of the Architects Small House Service Bureau, which originated in Minnesota in 1919, Harvey's article details the bureau's attempt to combine architects' designs with mail-order house plans. He concludes that the organization "played an important role in the rapid national spread of suburban house types."

CHILLING and humorous stories are recounted and analyzed in *The Vanishing Hitchhiker: American Urban Legends & Their Meanings* by folklorist Jan Harold Brunvand (New York, 1981, 208 p., \$14.95). Calling such legends "folk . . . or quasi-history," the author firsts explains the difference between folklore and other kinds of oral narrative, then cogently demonstrates how tales that can be proven untrue nevertheless may yield powerful insights into contemporary society. Readers of all ages will doubtless discover favorite stories — the theft of the Waldorf Astoria's famed red velvet cake recipe, "the hook," and the spider in the beehive hairdo — reprinted in multiple versions and discussed in terms of provenience, oral currency, media coverage, and cultural import.

FINNISH-American Folklore by Elli Kaija Kõngäs-Maranda (New York, Arno Press, 1980, 536 p., \$45.00), the author's 1963 doctoral dissertation, is a welcome addition to that press's *Folklore of the World* series. It is a careful study of the contemporary folklore (stories, riddles, proverbs, songs, sayings, etc.) of a people "no longer Finns, but not quite Americans." The author spent two years collecting material from 111 informants. Virginia, Minnesota, and Astoria, Oregon, were her two richest sources.

In a brief section Kõngäs-Maranda uses statistical analysis to determine whether there is a link between age, sex, area of emigration, or kinship group, to name a few variables, and favorite genre of folklore. In a second and longer section she turns to questions of style, structure, content, and function. To illustrate her methods the author presents her work with three generations of a Virginia family, showing the place of folklore in daily life. Her materials complement and vastly supplement the collections of Marjorie Edgar, made during the 1930s and 1940s and reported in the pages of this magazine, vols. 16:319-321, 17:406-410, and 24:226-228.

While parts of the book may be too esoteric for the casual reader, the material itself, faithfully translated from the Finnish, makes fascinating reading. So does the author's account of establishing contacts, as when she asked a group of men on the street in Virginia, "Is Finnish still much spoken here?" and was told, "Finnish is the main language, as it was in olden times in the jail of Duluth."

LONG-TIME followers of MHS publications who recall the pages of the *Gopher Historian* will greet with pleasure a new book by former editor Hermina Poatgieter. *Indian Legacy: Native American Influences on World Life and Culture* (New York, Simon & Schuster, 1981, 191 p., hard cover, \$10.79) is written with the same combination of simple, straightforward language and fresh observation that made the *Gopher* a favorite with young (and many older) readers for 20 years.

Those jaded by Mazola Corn Oil commercials may at first wonder about this new treatment of the well-worn "gifts from the Indians" theme. Poatgieter's thoughtful approach and careful research, however, rescue it from shallow popularization, even while addressing young readers. In the first section of the book she discusses Indian ideas of individual freedom and of nature. Capturing in a few sensitive words and quotations the Native American view that all forms of life are sacred and part of an interrelated whole, she points out the environmental lesson for modern industrial society. She then goes on to demolish historical myths that portray the Indian as an implacable enemy of Europeans and the European as an explorer of empty, unknown lands.

The second section is mainly devoted to material "gifts" like corn, tobacco, potatoes, peanuts, quinine, and chocolate, while the final section deals with inventions, sports, names, language, and the arts. Unfortunately the title — perhaps chosen by the publisher — implies that Indian cultures are dead and gone. This is contradicted by the author's closing words: "American Indians are an indestructible part of the past and a living part of the present. Their part in the future can be no less."

Rhoda R. Gilman

MINNESOTA ECONOMIC hegemony over North Dakota has intertwined their histories. Minnesotans played a major role in developing North Dakota, and opposition to their excesses gave rise to some of the most unusual political movements in the country. So *The North Dakota Political Tradition* (Ames, Iowa, 1981, 220 p., \$12.50), edited by Thomas W. Howard, is an important book for those interested in Minnesota history and fascinating reading for just about anybody else.

The book contains seven essays by the most noted scholars of North Dakota history. Robert P. Wilkins

begins with a piece on political boss Alexander McKenzie, whose suite at the Merchants Hotel in St. Paul was for years called the real capital of North Dakota; Charles N. Glaab follows with a thoughtful essay on John Burke and the Progressive movement in the state; Glenn H. Smith's succinct biography of William Langer focuses on his leadership of the second Nonpartisan League (NPL) during the Depression; and Dan Rylance discusses Fred Aandahl and the Republican organizing committee which oversaw the end of atypical politics in North Dakota in the 1930s and 1940s.

Bill G. Reid writes the biography of Elizabeth Preston Anderson, whose life and efforts on behalf of the Women's Christian Temperance Union and women's suffrage demonstrate that North Dakota was a maverick on those issues: the state was dry for much of its history and gave women the vote before the nation did. Larry Remele, a recognized authority on the NPL, here gives perhaps the best short account of the movement, its programs, and its leaders. The NPL's bold legislation creating state-owned institutions was the most innovative of North Dakota's political traditions and left a lasting impact.

D. Jerome Tweton contributes the first published piece on the Independent Voters' Association, the organized opposition to the "red socialism" of the NPL. Despite the lack of an essay treating the state's populist movement, *The North Dakota Political Tradition* is welcomed and recommended as an excellent political history of the state.

Patrick K. Coleman

THE MINNESOTA Parks Foundation has produced the fourth pamphlet in its Minnesota State Park Heritage series. *State Parks of the St. Croix Valley: Wild, Scenic, and Recreational* (1982) by James Taylor Dunn begins with a survey of the geological history of the St. Croix Valley and explains the unusual rock features of the river basin. Other sections of the booklet cover the flora and fauna, the changing of the seasons, the history of river valley development, and the history, facilities, and features of each of the six state parks in the valley. The 52-page pamphlet has maps, a bibliography, and wonderful art work by Dan Metz. It is available for \$2.50 from the Minnesota Division of Parks and Recreation, Box 39, Centennial Office Building, St. Paul 55155.

ON May 28–29, 1981, a symposium commemorated the 50th anniversary of the United States Supreme Court decision in *Near v. Minnesota*, the 1931 landmark case dealing with freedom of the press. Four of the principal papers presented at the symposium have been published in the November, 1981, *Minnesota Law Review*, along with a prologue summarizing the discussions of the symposium participants. Of particular interest to historians are papers by Paul L. Murphy of the University of Minnesota history department and by Erwin Knoll, editor of *The Progressive*.

Murphy's paper, "Near v. Minnesota in the Context of Historical Developments," traces the evolution of freedom of the press and analyzes the historical significance of the Supreme Court decision. In "National Security: The Ultimate Threat to the First Amendment," Knoll discusses his personal experience with prior restraints against publication. In 1979 the federal government obtained an injunction prohibiting *The Progressive* from publishing an article containing technical information about the hydrogen bomb. The injunction was ultimately dissolved, but not until publication had been restrained for more than six months.

The Minnesota Historical Society, which was one of the sponsors of the symposium, has long had an interest in *Near v. Minnesota* and its impact upon history. Much of the early impetus for the conference came from an address by Fred W. Friendly to the society's 1978 Annual Meeting and History Conference that was published in the Winter, 1978, issue of this journal. An earlier article on the case appeared in the December, 1960, issue of *Minnesota History*. The symposium's proceedings are available for \$4.50 from the Minnesota Law Review Foundation.

Curtis L. Roy

THE HISTORY and development of a popular sport are traced in "Minnesota Hockey," a 24-page typescript by David A. Uppgaard (copy in the MHS reference library). European precursors to ice hockey, its evolution in Canada, and its migration to Minnesota are examined. The author concentrates on the growth of hockey in particular areas of the state, its ever-increasing popularity, the professionalization of the game, and the place of Minnesota players in its ranks.



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