BOOK REVIEWS

The American Farmer and the New Deal. By Theodore Saloutos.
(Ames, Iowa State University Press, 1982. xviii, 327 p. $25.75.)

IN THIS BOOK the late Theodore Saloutos has provided a marvelous study of agricultural policy formulation and execution in the 1930s. The volume should be required reading for all serious students of American farm policy. And farmers, farm leaders, and farm politicians could gain some much needed insights into the policy process from reading it, but with few exceptions they won't, since they do not read publications like this. (Perhaps the Iowa State University Press should boil the book down and serialize it in a set of extension bulletins.)

Saloutos' study is comprehensive in its coverage. He opens with a description and discussion of the severely depressed economic conditions in which farmers found themselves in the early 1930s. Then he examines the origins of the Agricultural Adjustment Act (AAA) in terms of ideas and personalities, the passage of the act, the staffing and launching of the programs, the power struggles between the urban liberals and agrarian fundamentalists in the United States Department of Agriculture (USDA), the battles for the disinherited — sharecroppers, tenants, and blacks — the implications of the Supreme Court ruling that declared the original AAA unconstitutional, the elections of 1936 and the new policy orientation in the farm legislation of 1936 and 1938, the special problems of the Great Plains, the battle for rural electrification, and, finally, an appraisal of New Deal farm policy.

This book is, however, more than a compendium of isolated chapters dealing with different topics. It is a study that seeks to describe and analyze, hence to understand, the whole New Deal process of policy formulation and execution as it related to farmers and the agricultural sector. The study develops partly in a chronological sense and partly in a functional sense. It comes to a clear, clean set of conclusions in the final appraisal.

But Saloutos does not achieve perfection. Some of his writing is tortuously involved and hard to follow. He includes 15 pages of "Ding" Darling's cartoons from the 1930s that are dated and no longer amusing. Two, three, or four of them selected for the points they make and interjected in the text at the proper places would have strengthened the entire effort. Finally, except in Chapter 17, Henry A. Wallace remains a shadowy figure throughout the study. We learn a lot more about the roles played by the many and varied Wallace lieutenants than we do about the role played by the secretary of agriculture.

These are minor points of criticism, however. I thoroughly enjoyed this book; it made the New Deal years come alive for me once again. I could see M. L. Wilson, that courteous gentleman from Montana, patiently trying to formulate and execute farm policy within the spirit and the letter of the democratic process. I could see Mordecai Ezekiel, not so patiently trying to explain basic economic relationships to agrarian fundamentalists like "Cotton" Ed Smith. And I could see H. R. Tolley trying against overwhelming odds to build the Bureau of Agricultural Economics into the central planning organization of the USDA following the reorganization of 1938. With help from Saloutos I could recall the triumphs, the bitter defeats, and the endless frustrations involved in bringing the New Deal to American farmers.

Reviewed by WILLARD W. COCHRANE, *professor of agricultural economics at the University of Minnesota until his retirement in 1981, an economist for several New Deal agencies during the 1940s, and author of* The Development of American Agriculture: A Historical Analysis *(1979). He is presently adjunct professor of agricultural economics at the University of California, Davis.*

One Third of a Nation: Lorena Hickok Reports on the Great Depression. Edited by Richard Lowitt and Maurine Beasley.
(Champaign, University of Illinois Press, 1982. xxxv, 378 p. $18.95.)

"BELIEVE ME, last night, after two days of it, I felt like taking a bunch of the leading citizens of St. Louis county across my knee, one after another, and spanking them." So wrote a frustrated Lorena Hickok from Minnesota to Harry Hopkins in Washington, D.C., on December 10, 1933.

An unconventional personality, with 16 years of journalism in Minneapolis and New York behind her, Hickok was hired in 1933 by Hopkins, chief federal relief administrator, to travel the country and report to him privately on how the federal relief programs were functioning. She toured virtually every section of the country except the Pacific Northwest, sending back long letters to Washington. These letters to Hopkins and some to her close friend, Eleanor Roosevelt, are reprinted here with helpful, unobtrusive apparatus — introduction, notes, and index.

Not intended for publication, the letters are anything but dry reports. "Dammit, I don't WANT to write to you again tonight. It's been a long, long day, and I'm tired," is the beginning of one letter from Winner, S.D. Hickok was often anecdotal. She was also pretty honest. At one point she reread her

letter and added, "I find it sounds confused. Well, *I'm* confused. I'm only passing on to you what I hear." She heard a lot because she talked with all kinds of people. She interviewed governors, bankers, and businessmen, and also auctioneers, store clerks, and dirt farmers. She sat in relief offices listening to applicants, accompanied social workers on their rounds, and visited housewives in their homes. In subject she ranged freely, reporting on general mood and needs, on local administration of relief, on the area political scene, on the local reputation of cabinet officers and of President Roosevelt, and on radical activity. She paid special attention as well to the presence of women in positions of influence and authority.

These are letters, not finished monographs. One can follow as, when she gets more information, Hickok changes her mind or is further confirmed in her convictions on some point. Unlike the reporters and writers who did in-depth pieces on specific regions, Hickok traveled over a wide area. Thus her reports have the disadvantage that one cannot watch the story unfold in one place. On the other hand, her letters allow the reader, from a single perspective, to compare the extent of suffering and of relief efforts in different sections of the country. What emerges is a picture of diversity that cautions against easy generalization about the depression. Thus, Hickok speaks of the Iron Range: "There's darned little destitution up here.

The relief director *thinks* there is. He took me out to see some of his most destitute families. Then *I* told *him* about Bottineau county, North Dakota."

Some 80 pages of this volume are devoted to letters from the Upper Midwest, territory Hickok knew well from her youth and early career. To her eyes each state had different conditions and varying efficiencies in getting help to the poor. The most desperate needs were in North Dakota, but South Dakota was also a place of fear. "If the President ever becomes dictator, I've got a grand idea for him. He can label this country out here 'Siberia' and send all his exiles here. . A more hopeless place I never saw."

Minnesota's problems were less severe, but they were complicated, Hickok thought, by political infighting for control of the relief apparatus. She was ambivalent about Floyd Olson, for she found herself attracted by his personality, but fearful of his ambition. Throughout she paid close attention to the Farm Holiday movement, whose leadership she scorned. She also was much concerned about rural communism (of interest in light of Lowell K. Dyson's *Red Harvest: The Communist Party and American Farmers*, reviewed in the Fall, 1982, issue of *Minnesota History*). She suggested the government counteract Communist organizers by sending its own people to work their way quietly through the countryside!

No reporter is completely "reliable," in the sense of viewing things exactly as we would. The most the historian can hope for is to understand — and so allow for — the particular slant of the observer through whose eyes one is viewing the past. There is enough in these candid letters to allow one to evaluate Hickok's perspective. From our vantage point, she was surprisingly insensitive about civil liberties and racial injustice. She was contemptuous of both Left and Right. She was also refreshingly impatient with theories and protocol, often shrewd in her judgments, tough-minded about politics, and passionately concerned about people.

Above all Hickok took pride in being what she was, a hard-working journalist, with sharp ears and a sure eye for the telling vignette. In effectively spare prose, she reported visiting a Williston loan office, where she watched a Scandinavian farmer seek credit after being "hailed out again." The agent taking the application "asked, 'How are you fixed for the winter in food and clothes for your family?' The man did not answer. Instead his eyes filled up with tears — which he wiped away with the back of his hand. The question was not repeated."

Reviewed by ALAN GRAEBNER, *professor of history at the College of St. Catherine, who has a special interest in women's history.*

A Priest in Public Service: Francis J. Haas and the New Deal. By Thomas E. Blantz, C.S.C.

(Notre Dame, London, University of Notre Dame Press, 1982. 380 p. $25.00.)

THIS BOOK reports the life of a man born in the right place — the Middle West — at the right time. His most notably productive years coincided with the decade of the 1930s, a time of social change and of reform. He combined without contradiction religious and civil responsibilities, recognizing and demonstrating in action the concept of vocation as a way of life that should include both kinds of service, along with social and personal fulfillment.

Bishop Francis J. Haas by report was a direct and dedicated person. He was not acclaimed as a social philosopher of the quality of Father William Kerby, or as a transition thinker like Monsignor John A. Ryan, his teacher and colleague. Haas's contribution was his leadership in interpreting the abstract and sometimes remote principles of social justice presented by other scholars and thinkers, he restated these ideas so that they could be understood by labor and some corporation leaders and could be reported by the press in language that the people, too, could understand and accept. Finally, he applied those principles in practical ways.

The period of the 1930s was a good time for both clergy and laity of the Roman Catholic church to be involved in social reform Reform was the mood of the times; it was especially evident in the policies and programs of the New Deal, which were consistent with church teachings on the rights of labor and on social justice in general. Far from revolutionary, they were based on teachings that went back to Pope Leo XIII's 1891 encyclical, "Rerum Novarum," and were restated in the early 1930s in Pope Pius XI's encyclical, "Quadragesimo Anno."

On Catholic college campuses in most parts of the country there were recognized experts in social thought and action. In addition to Monsignor Ryan, who had moved on to Catholic University in Washington, D.C., such Minnesota priests as Virgil Michel at St. John's University in Collegeville and Francis J Gilligan of the St. Paul Seminary, the state's leading "labor" priest, played important roles. Among such eminent men and in agencies such as the National Catholic Welfare Conference, Francis Haas moved with special respect and importance. He was at the cutting edge, where social thought became social action.

Blantz's volume is much more than a biography of Bishop Haas in the context of the history of his times. It says much about the New Deal years, and especially of the complexities and personalities of the Roosevelt administration. The author shows how much of that administration's success depended not on the passage of legislative reforms, but upon the thoroughness, the patience, and the dedication of persons like Haas, who were called upon to negotiate, to arbitrate, and to administer New Deal programs.

Of special interest to Minnesotans is the chapter that tells of Father Haas's role in the Minneapolis truckers' strike of 1934, a violent confrontation between management — organized as the Citizens' Alliance — and organized labor that led to a showdown and a landmark case in the annals of Minnesota labor-management relations. This may be startling to those many, especially younger, residents of the state whose knowledge of such relations in Minnesota includes only the post-World War II years, when the combination of new labor laws and enlightened management (operating under conditions of general economic prosperity and in service and high technology industries) gave the state a record of orderly and reasonably satisfactory labor/management relations.

Today corporate power in the nation is not any less concentrated than it was in the prewar period of Father Haas, however. Essentially the same powers remain, intact and organized, their economic control unchallenged, their influence on culture, education, politics, on the general development of the state if anything, increasing, as they operate through their foundations, special organizations, and committees. Methods and purposes have changed, but there has not been any significant diffusion of power.

Reviewed by EUGENE J. MCCARTHY, *long-time congressman and senator from Minnesota, who has taught economics and sociology at St. John's University and the College of St. Thomas. His most recent book is* Gene McCarthy's Minnesota: Memories of a Native Son *(1982), a compilation of poetry and essays.*

Menominee DRUMS: Termination and Restoration, 1954–1974. By Nicholas C. Peroff.

(Norman, University of Oklahoma Press, 1982. xiii, 282 p. $19.95.)

FROM the early part of the 19th century, United States Indian policy has been aimed at one goal: the assimilation of the Native American into mainstream American culture. Among the many governmental strategies adopted to further this goal, none was so ill-starred as the policy of "termination." Starting in 1954, Congress attempted to end the status of Indians as wards of the government, to abolish their reservations, and to terminate the special protections and privileges guaranteed to tribes in the treaties of the 19th century. In short, the federal government tried to get "out of the Indian business" for good.

The Menominee tribe of Wisconsin served as guinea pigs in the federal experiment at deregulation of Indian life. As the first tribe to be terminated, they served as a "pilot project." For historians, their story is a model of United States Indian policy gone astray. Ironically, termination spurred a transformation of power structures and cultural awareness within the Menominee tribe, a transformation which ultimately brought about the repeal of the Menominee Termination Act in 1973 amid a near reversal of public and congressional attitudes toward Indian destiny.

Nicholas C. Peroff's book chronicles the transformations wrought by Menominee termination. It is both a detailed case study of the causes and effects of termination within a particular tribe and an indictment of the policy as a whole. Based on a host of public records and interviews, the book records the somewhat bizarre political maneuvers that led to the Menominee Termination Act, the effects of the policy, and the rise of DRUMS (an acronym for Determination of Rights and Unity for Menominee Shareholders), a grass-roots organization that protested and ultimately secured repeal of the act.

The proponents of termination do not appear in Peroff's book as dogmatic politicians bent on destruction of Indian rights, but as well-meaning people who wanted to "free" Indians from a debilitating dependence on the government. Termination, they argued, was an opportunity for Indians to adopt the Yankee values of self-reliance and individual enterprise. Through a confusion of Indian goals with the assimilationist desires of black civil rights groups of the same era, advocates spoke of termination as a way for Indians to achieve equal status with other Americans — including the privileges of voting and paying taxes.

But all of this was based on a fundamental misunderstanding of Indian cultural values and desires. Peroff argues that, in contrast to blacks of that era, Native Americans wanted cultural autonomy, not a slice of the middle-class pie. What outsiders saw in a negative light as dependence and lack of initiative were actually persistent traditional values taken out of context in a white world. Moreover, while national policy-setters were bent on the emancipation of the individual Indian, the Indians themselves were set on a contradictory course — maintaining a collective tribal identity. All of these misunderstandings formed a shaky foundation upon which to build a new national Indian policy.

The effects of termination on the Menominee were documentably disastrous. With federal funding for health and welfare lost, the former reservation became an "instant pocket of poverty." The tribe's monetary resources were quickly drained by administrative costs formerly borne by the government. Eventually, the only solution to the tribe's fiscal crisis was selling off reservation land to whites for tourism development. The tribe itself fractured along factional lines. Reorganization of its political structure resulted in a loss of direct self-determination for all but a small elite.

DRUMS, the organization formed in response to these evils, was in some ways a classic 1960s protest movement. Founded by young, politically sophisticated, urban Menominee, DRUMS carried on a successful campaign of protest demonstrations, political lobbying, and legal suits to undermine the governing faction within the tribe and raise public awareness of the failures of termination. The story of their strategies, made clear by Peroff's explanation of the various divisions and political viewpoints within the tribe, is the liveliest part of the book.

In the long range, *Menominee DRUMS* is not merely an

indictment of termination, but an indictment of the policies of assimilation that have been applied to Indians for over a century. The ultimate irony of the Menominee termination experience is that it resulted not in assimilation, as was intended, but in a radicalizing of the tribe and a renewed sense of self-awareness and power.

Reviewed by CAROLYN GILMAN, *MHS researcher and writer, whose* Where Two Worlds Meet: The Great Lakes Fur Trade *was published by the society earlier this year.*

Wall-to-Wall America: A Cultural History of Post-Office Murals in the Great Depression. By Karal Ann Marling.
(Minneapolis, University of Minnesota Press, 1982. xiv, 348 p. Cloth, $35.00; paper, $14.95.)

WE HAVE ALL been in these buildings. Buying stamps or mailing packages, we may think of the post office as one more item in a hectic morning of errands. But perhaps we have been stopped on our rounds by an image high on the wall: the discovery of iron ore in the Chisholm post office or the pageant of steamboating in Grand Rapids, to name two Minnesota examples. These murals and many others are examined in a new cultural history of depression America.

This absorbing study by Karal Ann Marling of the University of Minnesota sets forth the commissioning and creation of murals for post offices across America in the 1930s and 1940s. Funded by the Treasury Department's program of embellishment for public buildings, the murals were not, as Marling emphasizes, "WPA art" or relief projects, but an attempt to secure the best American art within certain socially accepted standards of style and subject matter. These social standards often outweighed aesthetic standards. The process of adjusting the painter's style, ideals, and whims to the community's conception of suitable art was itself a subtle diplomatic talent. The records of these negotiations make this book a window into 1930s life, just as the murals themselves were windows into an idealized local history.

Wall-to-Wall America is a book Dr. Marling is uniquely qualified to write. Her Greyhound bus odyssey to the post offices of "mural America" is a research effort which may well become a part of art-historical folklore. Her extensive research in the Treasury Section of Fine Arts records at the National Archives is outlined in a useful eight-page "Note on Sources." Her book is, furthermore, a devoted study of a "screamingly terrible" art, banished until recently to the provinces of the discipline. This "poor art for poor people" has been ignored and maligned, but Marling's detailed and bemused study will put these federal murals on the map as securely as the post office buildings which often still house these icons of the Great Depression.

Marling defines the dilemma of Roosevelt's New Deal in sponsoring contemporary art: how to reconcile the goals of a triumvirate composed of painter (chosen by national competition), public (citizens using the post office in diverse regions of the country), and patron (a small corps of dedicated but doctrinaire bureaucrats who decided what kind of art their countrymen wanted)? The answers to this seeming enigma are supplied in the words of artists, Treasury Section officials, and interested (often perturbed) citizens, as well as in dozens of photographs of murals and mural studies.

Readers who would quail at the obscurities of art-historical prose can take heart in Marling's decision to write in a casual style. Adopting a breezy and personal form of address, the author achieves a folksy quality well suited to the Main Street content of her researches. Her tone also provides a foil to the stiff pronouncements of the bureaucrats whose correspondence she frequently quotes. While her commentary occasionally becomes cloying, Marling's range of references — from *Life* magazine to Walt Disney cartoons — places the murals in the broad cultural context promised in the book's subtitle.

Wall-to-Wall America is not only a history of pictures or of a federal program, but an analysis of the tastes, the hopes, the tenaciously held beliefs of America in the 1930s. Karal Ann Marling's strategy in adopting a casual 1980s tone to probe these mural images is a giant step toward serious consideration of the paintings as historical documents and — despite the sometimes heavy odds of art criticism and local opinion — as works of art.

Reviewed by THOMAS O'SULLIVAN, *curator of art in the MHS.*

Finnish Diaspora. Volume 1, *Canada, South America, Africa, Australia and Sweden;* Volume 2, *United States.* Edited by Michael G. Karni.
(Toronto, Multicultural History Society of Ontario, 1981. 305 p., 319 p. $14.00, both vols.; $8.00, each.)

THE Multicultural History Society of Ontario, under the presidency of Robert F. Harney, has provided an important stimulus to immigration and ethnic studies in the United States as well as Canada. These two volumes constitute the proceedings of "Finn Forum '79," one of a series of ethnic conferences held under the auspices of the society in recent years. *Finnish Diaspora* takes a global view; hence, the first volume deals with the Finnish immigration to Canada and other places, while the second is devoted entirely to the United States.

Of the 380,000 Finns who emigrated overseas before 1930, the lion's share, upwards of 300,000, traveled to the United States, while Canada with some 60,000 was a distant second choice until American restrictive policies in the 1920s deflected Finnish immigration to the north. Australia, South Africa, and South America each attracted only a few thousand. (The chapters on these migrations serve primarily to explain why the Finns did not choose those destinations.) The Finnish diaspora was essentially a North American phenomenon, and the question that immediately comes to mind is "what difference did the border make?"

In his essay, Edward W. Laine asserts that "the Finnish Canadian cultural identity is the product of its Canadian environment," but he does not elaborate on how Finnish ethnicity might have developed differently north of the border. The other contributors, when they deal with the issue, empha-

size the similarities of the Finnish experiences in Canada and the United States. Auvo Kostiainen, for example, stresses organizational and personal contacts between Finnish radicals in the two countries, which in effect make it possible to speak of a North American Finnish labor movement. For the most part, however, the authors do not address this central issue. Organizing the volumes along topical rather than geographical lines would have facilitated such comparative analysis.

The contributors to *Finnish Diaspora* are from Canada, Finland, and the United States and represent a wide range of disciplines. Their 36 essays reflect the lively state of Finnish migrant studies in all three countries. Among the contributors are two pioneer historians: John Kolehmainen offers an evocative essay on the Finnish immigrant experience, and A. William Hoglund provides an insightful piece on Finnish "America letters." At the risk of being accused of chauvinism, one may note that Minnesota scholars dominate among American participants. The Finns, many from Turku University, are ably represented, especially worthy of note are essays by Keijo Virtanen on the Finnish return migration (about one in five repatriated) and by Reino Kero on the migration of Canadian Finns to Soviet Karelia in the 1930s. Although there is the exception, such as the piece by J. Donald Wilson on Matti Kurikka and his efforts to establish utopian socialist settlements, Canadian scholarship on the Finnish immigration appears as yet to be in its infancy.

The preferred topic among the contributors to *Finnish Diaspora* is the radical labor movements among Finnish immigrants. While some traverse familiar ground, other essays offer fresh research and new interpretations. Among these are Kostiainen's study of the relationships between Finnish radicals in the United States and Canada, George Hummasti's analysis of socialist leadership, and Riitta Stjärnstedt's discussion of Finnish women in the labor movement. I especially like the broad scope of Arnold Alanen's essay, which delineates the "unique" response of the Finns to paternalism and exploitation in the corporate-dominated mining region of Lake Superior.

Several writers comment upon the deep and persisting cleavage within the Finnish immigrant community between "Church Finns" and "Red Finns." While the socialists receive extensive discussion, relatively little attention is devoted to those Finns who followed Christian rather than Marxist teachings. In his fine essay on church and labor conflict in northern Michigan, Arthur Puotinen observes: "For too long, two intellectual traditions in a particular ethnic community have been pitted against each other without an earnest analysis which permits each one to stand on its own merits." Puotinen provides an "earnest analysis" of the response of Finnish-American churchmen to the "labor question." Only two other pieces deal in depth with the role of religion in Finnish immigrant life, that of Alan B. Anderson on Finnish settlements in Saskatchewan and that of Marvin Lamppa on the pietistic Laestadians in northeastern Minnesota.

Finnish Diaspora does contain surprises, novel treatments of less known (at least to this reviewer) facets of the Finns in America. Marsha Penti presents a well-crafted account based on oral sources of a Finnish community in the cranberry-growing area of southwestern Massachusetts, while William Copeland re-creates the early Finnish settlements in Florida. Immigrant women receive their just due in perceptive essays by Marianne Wargelin-Brown and Carl Ross. Histories of the Finnish stage in the United States and Canada, written respectively by Timo Riippa and Taru Sundsten, are complemented by Sirkka Tuomi-Lee's delightful memoir of a theatrical family. "Finglish" is the subject of expert and sympathetic treatments by Marja-Liisa Martin and Pertti Virtaranta.

Although humanistic approaches prevail in most contributions, behaviorist methodology is represented by several essays. Tom Sandlund utilizes demographic analysis in his discussion of the emigration of Swedish Finns, as does Altti Majava in his account of post-World War II Finnish migration to Sweden. Lennard Sillanpaa employs analysis of voting patterns in his study of Canadian Finnish political behavior, while Michael Loukinen traces through network analysis the migration of second-generation Finns from Michigan's Upper Peninsula to Detroit. The emphasis on mining and rural areas is balanced somewhat by the urban history studies of Finns in Port Arthur and Duluth by Ahti Tolvanen and Matti Kaups, respectively.

In his essay, Kaups urges more attention to urbanism as an important component of the Finnish immigrant experience. Decrying the "utter void of studies concerning the urban ecology of the Finns," he contends that such studies, employing quantitative methods, would provide the basis for "the formulation of a general theory of Finnish immigrant life and institutions in urban United States and Canada." Kaups also calls into question the common bias that informs most of the contributions dealing with the Finnish labor movement. The influence of socialism he describes as "a tragedy of the Finnish immigrant experience," which by directing the energies of the Finns into a "deviant path of common good . . . that was not in keeping with the mainstream of American thought and institutions [rendered] the American transition more cumbersome than it would have been otherwise."

Finnish Diaspora offers a series of often fascinating monographic studies. By and large, however, they do not raise questions regarding the wider significance of the Finnish immigration or of its place in the history of either Finland or North America. As noted, Matti Kaups does offer a critique and a challenge to his colleagues. Although none of the articles respond directly, there is material aplenty for formulating a reply in these two volumes.

Inherent in its origin as conference proceedings, *Finnish Diaspora* lacks the quality of synthesis. It is left to the reader to assemble from these fragments the mosaic of the Finnish immigrant experience. Anyone interested in Finnish immigration to North America — and to Minnesota — is indebted to the Multicultural History Society of Ontario for this basic work. The volumes are also available from the Immigration History Research Center, 826 Berry St., St. Paul, MN 55114; add $2.00 for postage and handling.

Reviewed by Rudolph J. Vecoli, *professor of history and director of the Immigration History Research Center at the University of Minnesota. His own researches have focused upon the Italian immigration to the United States. the chapter on "The Italians" in the MHS volume,* They Chose Minnesota *(1981), is among his recent publications.*

The 400 Story. By Jim Scribbins.
(Park Forest, Ill., PTJ Publishing, Inc., 1982. 231 p. Illustrations. $35.00; handling fee, $2.50.)

EXCEPT for rail buffs and those of us who have been around for the past half century or more, there are few people to whom the word "streamliner" would likely invoke much feeling of nostalgia. It was during the mid-1930s that the nation's railroads, perhaps in an effort to improve their public image as well as to increase their income from passenger revenues, coined this word to describe the new breed of high-speed (and usually light-weight) trains that were being introduced.

The 400 Story beautifully describes one such fleet of trains operated by the Chicago and North Western Railway. The original 400 was placed in service between Chicago and the Twin Cities on January 2, 1935. The steam-powered train, consisting of five heavy-weight cars, was scheduled to cover the 400-mile run between Chicago and St. Paul in just 400 minutes, an average speed, including station stops, of 63 miles per hour. The top speed of the train in places often exceeded 100 miles per hour. Advertisements proudly proclaimed it as "the fastest train on the American continent," and it was well received in spite of competing service that same year from both the Burlington and Milwaukee roads.

A new train, the Minnesota 400, connecting with the Twin Cities 400 at Wyeville, Wisconsin, began to serve the cities of Winona, Rochester, Owatonna, Waseca, and Mankato on June 14, 1936. It operated with reconditioned equipment until January, 1942, when due to heavy patronage by Minnesotans, an entirely new train consisting of streamlined, light-weight equipment was installed. Two Pacific-type steam locomotives, upgraded and streamlined, powered the new trains. Later, the Minnesota 400 run went beyond Mankato to Rapid City, South Dakota, and the train became known as the Dakota 400.

During World War II and well into the postwar period of the 1950s, 400 service was extremely popular and filled a real need. Unfortunately, by 1960 patronage of the Minnesota-Dakota 400 run had declined; the service was discontinued beyond Mankato during October, and the train was renamed the Rochester 400. Patronage on even the Twin Cities 400 dropped so much by January, 1963, that the railway successfully petitioned to discontinue it as well as the connecting Rochester 400. The action brought to a close almost a century of C&NW passenger service through southern Minnesota. All of this and much more is meticulously chronicled by author Scribbins in this interesting book. More than 400 photographs and timetables relating to the 400 service enhance his work. There is a color photo "sampler" at the back of the 8¼- by 11-inch volume that reveals the color scheme of the trains.

At times, the author's attention to minute detail may appear tedious to the average reader; however, it must be remembered that this constitutes part of Minnesota's heritage and deserves to be preserved for future historians. Since the demise of all of the 400 trains, the line between Winona and Mankato has undergone considerable change. The big draw-span over the Mississippi at Winona is no longer used, and the magnificent old depot there has been razed. Other C&NW stations to the west have also been abandoned or demolished, leaving little to remind us of the once important role of the now-vanished passenger train through this part of Minnesota.

Reviewed by Frank (Franklin) A. King, *author of* The Missabe Road *(1972) and* Minnesota Logging Railroads *(1981).*

NEWS & NOTES

TWO publications, diametrically opposed in viewpoint, update the irrepressible debate over Viking penetration of the North American continent. In *The Kensington Rune-Stone Is Genuine* (Columbia, S.C., Hornbeam Press, 1982, 109 p., hard cover $9.95, paper $7.95), Robert A. Hall, Jr., following an extensive linguistic analysis, concludes that there is a "98% likelihood that the inscription of the Kensington Stone is genuine." He bases his argument on the nature of the inscription, asserting that the wording and lettering are of a style used by 14th-century Swedes. Critics, Hall pointed out, have overemphasized the gossip surrounding the stone's discovery. "There is nothing in the language of the Kensington Stone," he says, "that indicates the influence of nineteenth-century English or Scandinavian languages. Certain of its features, both linguistic and graphemic, are specifically ancient, and unlikely to have been known to any except a most learned nineteenth-century forger. The assumption of improvisation on the part of one or more runographers, who were not professional rune-masters, in a group of fourteenth-century voyagers stranded far from any source of detailed runic knowledge, and who were recording their own every-day speech, fits the observable facts best."

In "American Runes: From Kensington to Spirit Pond," an article in the April, 1982, issue of the *Journal of English and Germanic Philology*, Erik Wahlgren traces the lengthy debate that has raged over the Kensington inscription, observing that the weight of scholarly opinion — from linguists, historians, and archaeologists — has been heavily against the authenticity of the inscription with only three linguists dissenting: S.N. Hagen, William Thalbitzer, and Robert A. Hall, Jr. He

rejects, as he has on previous occasions, the hypothesis of O.G. Landsverk and Alf Mongé, that a cryptogram lay buried in the Kensington inscription and that "the oddities of the Kensington Stone, far from proving it a fraud, were the best guaranty of its authenticity." Wahlgren writes: "An eleventh-century Norwegian or Icelandic priest who knew and used Arabic arithmetical concepts would have been the product of a quantum leap in Scandinavian cultural history, a leap spanning hundreds of years and one which, through extraordinary mischance, had left no record outside the pages of Mongé-Landsverk. In brief, it is only wishful moderns who fail to grasp the absurdity of antique claims for decimal-based numerals and dates on Greenland or the American mainland."

The several small rune stones discovered at Spirit Pond on the coast of Maine in 1971, Wahlgren finds, possess an "odd text in runes, a map — an anachronistic feature in itself — of the local area, a rendering of the dates in modern (Arabic) style, and carved depictions of certain objects, most notably a cluster of grapes and a sheaf of grain, that are directly reminiscent of the Vinland sagas." These inscriptions, he believes, comprise a latter-day hoax owing much to printed discussions of the Kensington stone. "Two of its symbols," he observes, " are found with these values nowhere in the world but at Kensington and Spirit Pond. Derived from Holand and the Kensington Stone is the incomplete understanding of the phonetic value of þ 'thorn,' which we therefore, with [linguist Einar] Haugen, transliterate as *D*. Kensingtonian are the travel directions, the anachronistic numerals and dates, and the reference to red slaughter."

Whatever the precise meaning of the Spirit Pond inscriptions (Haugen concluding that most of the text cannot be translated at present), Wahlgren finds the Maine coastal petroglyphs a "witty commentary on the perennial struggle between reason and credulity, between our respect for evidence and our desire to shape a flattering past."

Russell W. Fridley

THE portrait of the Ojibway chief Okee-Makee-Quid (The Chief That Speaks), reproduced in color on the cover of the Summer, 1982, issue of *Minnesota History*, is one of four art works recently acquired by the MHS. The other portraits acquired are the Dakota leaders Little Crow II, Waa-Pa-Shau (Wabasha), and Esh-Tah-Hum-Leah (Sleepy Eyes). The paintings, completed in the early 1830s by the fashionable portraitist Henry Inman, were used as the models for colored lithographs in Thomas L. McKenney and James Hall's *History of the Indian Tribes of North America*. Inman's paintings have been in the Peabody Museum of Harvard University for the past century. They were purchased with funds donated to the society by the Bush Foundation and the Charles A. Weyerhaeuser Foundation.

Thomas O'Sullivan

LUCILE M. KANE, senior research fellow at the MHS, received the Western History Association Award of Merit "for distinguished contributions to the cause of Western History" at that organization's 21st annual meeting in Phoenix in October. In presenting the award, WHA president Mary Lee Spence cited Kane for her writings as well as her career as curator of manuscripts and state archivist.

AMONG the many craftspeople at the 1981 Festival of American Folklife in Washington, D.C., were several Ojibway who demonstrated traditional ways to build birch-bark canoes, wigwams, and food vessels. Earl Nyholm's brief essay in the festival's program booklet (published by the Smithsonian Institution) documents these building processes and supplies background information on the history and the technology of the art. In simple language, suitable for schoolchildren, he describes how and when the bark is taken, how it is stitched, shaped, and sealed, and how it can be decorated. A brief bibliography/discography is appended.

SURVIVORS: Political Refugees in the Twin Cities (University of Minnesota School of Journalism and Mass Communications, 1982, 36 p. $1.50 plus 50¢ postage and handling) offers readers personal accounts of the refugee experience. Here are life stories of Southeast Asian, Eastern European, and Russian Jewish emigrés accompanied by evocative pictures, a combination of photographs from family albums and those taken for this book. Introductory pages on the meaning of exile are followed by sections devoted to flight, escape, and arrival in America, adaptation, and memory and identity. This visually lovely, moving booklet was entirely produced by students at the University of Minnesota School of Journalism and Mass Communications. Copies may be ordered from Student Publications, 111 Murphy Hall, 206 Church St. S.E., Minneapolis, MN 55455.

FROM the vantage point of the 1980s depression, H. Roger Grant's paperback, *Self-Help in the 1890s Depression*, becomes relevant as well as interesting. Grant discusses community gardens, labor exchange, co-operative stores, farmers' railroads, and intentional communities as methods 1890s people used to cope with their hard times. He concludes with a brief look at 20th-century self-help ventures.

Minnesota figures into the chapter about co-operative stores with a description of the workings of the St. Paul-based People's Hard Times Supply Company, which in turn took a leaf from the book of the Swedish Cooperative Association that had originated in the city in the 1870s. People's Hard Times joined with a co-operative grain elevator firm in Zumbrota, which became the Farmers' Mercantile and Elevator Company and lasted until the 1920s. Minnesota is also mentioned in connection with such farmers' railroads as the Duluth and North Dakota Railroad Company, which hoped to link northwestern North Dakota with Lake Superior at the Minnesota port. This illustrated, indexed, 163-page volume from the Iowa State University Press (Ames, 1983) costs $11.95 plus $1.00 for postage and handling.

FROM THIS VALLEY, by Clarice Olson Adelmann (Staples, Adventure Publications, 1981, 124 p., $4.95), is the author's account of growing up in Minnesota's Red River Valley during the 1930s and 1940s. Adelmann was one of nine children of Scandinavian parents whose goal was someday to be *skuld-fri* (free of debt) on the farm that they were homesteading. The realistic account is simply and compellingly written. The author tells of Scandinavian manners (the 11th commandment was, "under no circumstances shall you be forward"), of rare trips to East Grand Forks for a glorious malted milk, of saving money by foregoing Novocain in the dentist's chair, and of sermons considered successful because children left the Lutheran church in a state approaching terror.

Adelmann wrote the book so her children could understand her upbringing. The rest of us also can learn of a time too recent for history books.

Peg Meier

MANY collections of women's letters, diaries, and other papers have finally been mined as the treasure trove that they are. Two recent publications show the fruit of the labor. Elizabeth Hampsten, using repositories in North Dakota, produced *Read This Only to Yourself: The Private Writings of Midwestern Women, 1880–1910* (Bloomington, Indiana University Press, 1982, 242 p., $22.50). Both the writings themselves and Hampsten's analysis are fascinating. The author focuses on what the women say, or sometimes do not say, about class and place, class and language, and class and sexuality, disease, and death. She examines one family network and two individuals in depth, according to the characteristics she has found in a wide variety of letters.

Glenda Riley in *Frontierswoman: The Iowa Experience* (Ames, Iowa State University Press, 1981, 211 p., paper, $7.50) follows several themes. She examines what it was like for women to move to the Iowa frontier, what kinds of homes and furnishings they had, and how they spent their time while being technically "not gainfully employed." She then shifts focus to black and immigrant women. In the absence of information on black women, she discusses the abolition movement in Iowa. There is disappointingly little material on immigrant women. Again the author shifts her emphasis and discusses a few prominent women on the Civil War home front and in the temperance movement. She closes her book with a brief analysis of frontier myths and realities where Minnesotans can discover that Iowans had nothing to fear during the Dakota War of 1862.

Both authors emphasize that women viewed the frontier differently from men and offer copious examples to support their thesis. They also stress both the importance to women of recreating a home similar to the one they had left behind and of a network of female relatives and friends. Letter writing and visiting were essential occupations in these women's efforts to establish a place for themselves in a new environment.

Riley's book has great notes and bibliography and a good index. Hampsten's book has short notes, no index, and no pictures. Riley chose only portraits of activist women to illustrate her work. Both authors would have benefited from using a wide variety of pictures such as Lillian Schlissel did in *Women's Diaries of the Westward Journey*.

Now that North Dakota, Iowa, and Kansas (Joanna L. Stratton, *Pioneer Women: Voices from the Kansas Frontier*) have publications about women on their frontiers, Minnesota, with its rich resources, should produce a comparable entry into the field.

Sarah P. Rubinstein

MINNESOTA FARMER: Iver O. Iverson is a wonderful book put together by his daughters, Vivian and Corinne, and published in 1981. It is for the most part their translation of the thoughtful and informative "America letters" their father wrote in Norwegian to the newspaper *Nordlands-Avis* in Hemnes, Norway, from his Cottonwood County farm in the second decade of this century. It also includes postcards and photographs, some taken by Iver, that are used to illustrate many of the letters.

Minnesota Farmer is also a family history, which begins with a biography of Iver based on the numerous letters and other written records he left. A small notebook in which "our parents recorded the various episodes of this vacation" documents a trip to North Dakota in 1928, for example. The volume also includes a lengthy index with such intriguing entries as bootlegging, breadbaking, Copenhagen snuff, capitalism, drought, Friendly Garden Club, gypsies, and home-talent plays.

The family is fortunate and unusual in having so much material, and they have made excellent use of it. For ordering information, write Corinne Iverson, Eureka Farm, Rt. 2, Lamberton, Minn. 56152.

IN his attempt to reach juvenile readers, Richard Erdoes in *Native Americans: The Sioux* (New York, Sterling Publishing Co., 1982, 96 p., $14.95) presents a brief and sometimes distorted account of the history and traditions of the Dakota people. Treatment of present-day life focuses on the reservation with fleeting reference to the impact of urbanization.

The book has a fine collection of prints and photographs. An emphasis on pictures of beautiful children and landscapes, however, distracts the reader rather than aiding the author's description of Dakota life. In his few references to Minnesota, the author unfortunately leaves the impression that the Dakota War of 1862 was causally related to other conflicts between the United States government and the Dakota people in the 1860s and 1870s.

Mitchell E. Rubinstein

THE JACKET copy of *America in the Twenties* (New York, Simon and Schuster, 1982, 585 p., $20.95) by Geoffrey Perrett calls this book "the definitive portrait of an epoch" — an arresting assertion if indeed true. Perrett says he covers more characters and incidents than did Frederick Lewis Allen in *Only Yesterday* and offers the interpretation missing in that earlier study. But alas, Perrett substitutes adjectives for analysis.

In his attempt to describe the 1920s as a watershed between the Victorian and the modern worlds, he finds many phenomena rooted in the post-World War I years. Readers with a broader frame of reference will quickly challenge such statements as "newspapers had consisted almost entirely of news" at the turn of the century, and widespread advertising first appeared in the 1920s. He also says that before consumer credit became popular in the 1920s "houses were about the only items that respectable people bought on credit," a statement that is patently nonsense.

Feminists will be upset by Perrett's saying that the 19th amendment passed after 30 years of labor. Seventy would be more accurate. Meridel Le Sueur's name is misspelled, and France gets more entries than women in the index.

Americans must wait for a definitive treatment of the post-World War I era. Our counterpart to Robert Graves's study of England in the 1920s, *The Long Weekend*, has not yet been written.

S.P.R.

A POPULIST Assault: Sarah E. Van De Vort Emery on American Democracy, 1862–1895 (Bowling Green State University Popular Press, 1982, 146 p., $13.95, paper, $6.95) discusses and evaluates the life, goals, and careful rhetoric of this hitherto little-known woman. Authors Pauline Adams and Emma S. Thornton chose their subject carefully, hoping to fill a void in historical writing. Emery was a woman, a "second rank worker-leader," active in Michigan, a region often overlooked in Populist scholarship. Their multidisciplinary study of her deliberately aims to expand "our awareness of a person, a time, an economic problem, a society and the ties of each to each." The authors' interest in middle-rank leaders is also evident in their article, "The Person in History: An Affirmation," which appeared in the Fall, 1981, issue of this magazine.

SUMMER in the Spring: Ojibwe Lyric Poems and Tribal Stories (Minneapolis, Nodin Press, 1981, 157 p., $6.95) is a collection at once delicate and robust. In the sparsely beautiful poetry, the narratives that relate the customs and beliefs of the *anishanaabeg*, the tales of the trickster Naanabozho, and the pictomyths — enlarged copies of original drawings now in the Smithsonian Institution — one catches a glimpse of the richness and complexity of traditional Ojibway life and philosophy: "The tales are not objective collections and interpretations of historical facts or pedagogical models. Stories are dream circles, visual images and oratorical gestures showing the meaning between the present and the past: word cinemas in the lives of the tribal people of the woodland."

These stories, which Gerald Vizenor "edited and reexpressed," first appeared in *The Progress*, an Ojibway newspaper published on the White Earth reservation. The editor's introduction places the material in its historical and political context, and an appendix explains some of the symbolism of the pictomyths. The book is handsomely produced, and the good-quality paper, use of larger type for the lyric poems, and the placement of the pictomyths enhance material that is intrinsically engaging.

"TO THE MAKERS of American things, writ and wrought, past and present," Thomas J. Schlereth dedicates a new anthology from the American Association for State and Local History (AASLH). *Material Culture Studies in America* (Nashville, 1982, cloth $22.95, paper $15.00, 10% discount for AASLH members) pulls together a wide variety of essays. It contains 25 articles divided into three major groups: theoretical, methodological, and practical. Essays by Schlereth, "a leading authority on the use of artifactual evidence in historical research," frame his selections, which range from Peirce F. Lewis' "Axioms for Reading the Landscape: Some Guides to the American Scene," and "Death's Head, Cherub, Urn and Willow," by James Deetz and Edwin S. Dethefsen, to "Tin Can Archaeology," by Robert Ascher, Henry Glassie's "Folk Art," and "An Indiana Subsistence Craftsman," by Willard B. Moore, recently returned to the MHS as a biographies project researcher. The 419-page volume has a detailed index but a dismaying lack of illustrations, given its subject matter.

THAT popular theme, childhood in the Midwest, has another representative, *Growing Up in the Midwest* (Ames, Iowa State University Press, 1981, 215 p., $12.95). Edited by Clarence A. Andrews, whose *Growing Up in Iowa* (1978) was reviewed for this magazine in Winter, 1979, this is a collection of short stories and poems about Minnesota, Iowa, Illinois, and Missouri children's experiences. Some of the 22 authors are bitter, some are misty-eyed, some are funny, some bring the special perspective of the recent immigrant. There are three Minnesotans represented — Meridel Le Sueur, Patricia Hampl, and Garrison Keillor. The selections make good reading for a lazy afternoon.

ANYONE interested in farm machinery will enjoy looking through C. H. Wendel's *150 Years of International Harvester* (Sarasota, Fla., Crestline Publishing, 1981, 416 p.). The author intended to "illustrate the history of the company through its products" and has included 1,900 illustrations, many from the International Harvester archives and previously unpublished. While the emphasis is placed on the farm tractor business, the subjects range from balers to trucks and include refrigerators and war production. Wendel also gives a brief history of the McCormick Harvesting Machine Company and others which merged to become International Harvester Company.

MARITIME disasters in the Great Lakes have claimed an estimated 10,000 ships over the last 150 years. James P. Barry's new work, *Wrecks and Rescues of the Great Lakes: A Photographic History* (San Diego, Howell-North Books, 1981, 126 p., $15.00), tells the story of those catastrophes from an early sinking in 1679 to a stranded British freighter on Lake Michigan in 1978. Readers who have weathered a northeaster on Minnesota's north shore will not be surprised to learn that Lake Superior entries in the book's index outweigh those of the other Great Lakes. The volume contains more than 125 black-and-white photographs and provides notes and a bibliography.

"M'DOTA Historic Sites, with descriptions concerning ownership, location, access, historical significance, & present status, with special emphasis on Sites Hitherto Unknown, written under the auspices of the Minnesota Historical Society in the year, 1981, by Richard F. Rock," reads the title page of a 123-page typescript recently acquired by the MHS reference library. Rock, an FHA intern at Fort Snelling in 1980–81, wrote the guide, not merely to the village of Mendota, but to "the entire region surrounding the confluence [*of the Mississippi and Minnesota rivers*] as well, including the present day Fort Snelling State Park, the Fort Snelling and Mendota Historical Districts, and the tip of Highland in St. Paul," on behalf of "the visiting teacher, tourist, or amateur historian." It is documented, but not indexed, and contains a map of the sites, numerous photographs, and a bibliography.

DULUTH-BORN mining engineer Arnold A. Gustafson has written a book — *Life: 1900 to 1981* (Vantage Press, 187 p., $8.95) — about his career. He left Minnesota to work in the South and West in 1934, but not before he had worked for United States Steel Corp. and Zenith Furnace Co. in Duluth and for Pickands Mather & Co. at Rabbit Lake and at the Mahnomen Mine, both on the Cuyuna Range.

MORE than 5,000 annotated entries document the *Public Works History in the United States: A Guide to the Literature*, edited by Suellen M. Hoy and Michael C. Robinson and published recently by the American Association for State and Local History (Nashville, 1982, 512 p., $49.00; $39.00 to members of the American Public Works Association and the Public Works Historical Society; and $36.75 to members of AASLH). The bibliography covers the historical development of planning, engineering, and administration, as well as subjects such as irrigation, flood control, roads and highways, urban mass transportation, energy, and parks and recreation.

THE CHURCH and History: A Guide for Archivists and Historians is a spiral-bound publication of papers presented at a 1980 seminar sponsored by the Minnesota Humanities Commission at Concordia College, St. Paul. The 107-page volume, edited by Glenn W. Offermann, can be extremely useful to any person or organization contemplating putting together a history of a congregation. The late Ernest R. Sandeen, Macalester College history professor, here combined his long-standing interest in religious history with a later enthusiasm for local history to provide a thoughtful theoretical underpinning for any such

effort. "Use the occasion of the writing of history to think seriously about what it means to live in community because you have to be living in a community to be writing any kind of a history," said Sandeen. Other papers consider congregational record keeping, producing a congregational history, art, architecture, and artifacts in church history (which contains information on documenting early Jewish settlers in Minnesota), developing a resource unit on local church history, and a panel discussion on how to relate to the local congregation major movements in the church and society, including immigration, Americanization, and the role of women. As users of congregational histories well know, they are often the only published sources for their towns or neighborhoods, and more religious groups should be urged strongly to document themselves in this way. It is good for the congregation, good for the cause of bringing history home to those who make it, and good for researchers who need to know the kinds of things congregational histories can tell. *The Church and History* is available for $5.00 plus $1.00 for postage from Dr. Glenn W. Offermann, Director, The Church and History Seminar, Concordia College, St. Paul, MN 55104.

GENEALOGISTS, Swedish historians, and residents of Chisago County will appreciate Robert B. Porter's efforts in compiling *A Guide to the Historical Records of Chisago Lake Colony Minnesota* (Center City, 1982, 253 p., $9.95 postpaid; overseas orders add $5.00). The spiral-bound book contains extensive lists of names mentioned in county, township, village, church, and cemetery records. More obscure sources include records of businesses and fraternal organizations, newspapers, photographic collections, and less well-known census schedules. Porter gives the locations of all his sources and indicates what other information they contain. The volume, indexed by name, is available from the author at P.O. Box 134, Center City, MN 55012.

MINNESOTA'S former senator, Eugene J. McCarthy, provides an evocative look at his home state in a new book entitled *Gene McCarthy's Minnesota: Memories of a Native Son* (Minneapolis, Winston Press, 1982, 137 p., hard cover, $12.95, paper, $6.95). The volume is a comfortable combination of prose and poetry, and McCarthy's ingredients are as diverse as his own career. He writes of his ethnic heritage, his family and children, and his home town of Watkins, where he played first base for the Great Soo League. The author also touches briefly on politics and offers his memories of Hubert H. Humphrey, whom he calls "a politician too good to be vice president."

THE ONGOING six-volume pictorial coverage of the Civil War, generally entitled *The Image of War: 1861–1865*, reaches the halfway point with *The Embattled Confederacy* (Garden City, N.Y., Doubleday, 1982, 464 p., $39.95). A project of the National Historical Society and edited by William C. Davis, the series will offer some 4,000 photographs, half of them hitherto unpublished, by the time of its scheduled completion in 1984.

Like other volumes, the latest one benefits from able introductory essays by Civil War scholars. Among the best is the opening one by James I. Robertson, Jr., for "The Bloodiest Day: Antietam" section. Other famous battles covered are Fredericksburg, Chancellorsville, and Gettysburg, for which introductions were written by, respectively, Peter J. Parrish, Frank E. Vandiver, and William A. Frassanito. The picture approach for each is to show the terrain and landmarks, some of the significant participants, camp scenes, and then terrible carnage.

Dudley T. Cornish offers a good essay on the roles of blacks, including contrabands and soldiers, under Union arms, as do James M. Merrill on the blockade of southern ports and Charles P. Roland on "The South at War." A chapter on "Washington at War" includes a picture of "Minnesota Row," a block named for the house of Henry M. Rice, Minnesota senator until 1863.

The MHS audio-visual library furnished several pictures for the book, among them a view of the steam frigate "Minnesota." Another MHS picture of President Lincoln visiting Major General George B. McClellan's camp after Antietam, however, suggests the editors should have researched the original source and obtained a print there. *Kenneth Carley*

EDWARD E. HILL is the compiler of a *Guide to Records in the National Archives Relating to American Indians* (1982), developed from papers presented at a National Archives conference on research in the history of Indian-white relations. The 467-page reference tool is available for $13.00 from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

OUR CHANGING TIMES? In 1841 a versatile early citizen of the Minnesota country, Dr. Charles W. W. Borup, wrote to New York "to purchase a newly invented instrument . . . the intention of which is preventing the cold air from affecting the lungs. It consists in a kind of mouth covering . . . through which the air is drawn into the lungs. It is to be had in the principal apothecary shops in Broadway." More than 80 years later the good doctor's order was dismissed in these pages as a "curious ancestor of modern quack appliances." Today, nearly 60 years after this assessment, we note the proliferation of cold-weather masks, described by one manufacturer as making it "easier to breathe during outdoor winter activities" since they warm and moisten inhaled air "even in subzero temperatures." Shades of Dr. Borup.