

# BOOK REVIEWS

*John Ireland and the American Catholic Church.*

By Marvin R. O'Connell.

(St. Paul: Minnesota Historical Society Press, 1988.  
610 p. \$34.95.)

IN THE FOLKLORE of Minnesota the name of John Ireland, first archbishop of St. Paul, has been warmly admired by ardent devotees and scorned with equal passion by critics who found "The Patriarch of the West" a fundamentally flawed leader. Father Marvin O'Connell's new life of Ireland does a masterful job of balancing and documenting with specificity the abundant reasons for these contradictory views of the Irish immigrant who became a principal voice in the American Catholic church and then saw his burning hope for the red hat of a cardinal fade away as his various critics, one by one, joined forces to oppose him in his declining years.

Ireland is fortunate in having a biographer of the caliber of O'Connell, a meticulous historian who digs deeply and lets his sources speak for themselves. He does so in a lean and felicitous prose that is all too rare among scholars who write. O'Connell, like Ireland, has a deep love for the Catholic church and for the sacred priesthood. These admirable qualities illuminate his text, even when he is describing the human, weak, spiteful, or self-serving machinations of small-minded ecclesiastics in the Vatican or in the United States.

Born in Ireland in 1838, John Ireland migrated to America with his family in 1849 and to the frontier village of St. Paul in 1852. A year later Bishop Joseph Cretin sent him off to France to study for the priesthood at the petit séminaire in Meximieux where Cretin himself had prepared for ordination. Ordained in St. Paul in 1861, consecrated a bishop in 1875 (at age 37), and named archbishop of St. Paul in 1888 (at age 50), Ireland quickly acquired an international reputation as an eloquent advocate for his favorite thesis: that the American republic and the Catholic church are complementary institutions, which, working together, offer to the world "the brightest hopes [for] the [future of the] human race."

In time, Ireland's unabashed and frequently repeated praise for the freedom of America provoked the Vatican to warn him that he was flirting with the (never defined) heresy of "Americanism." Summoned to Rome to be interrogated about his "Americanist" views, Ireland was actually asked by one impudent Roman inquisitor whether he believed in the divinity of Jesus Christ. Rejecting the temptation "to judge John Ireland's controversial career in terms of heroes and

villains," O'Connell opts for a "more plausible" hypothesis: "That the Italian curialists had no real understanding of the American scene and that consequently they arrived at their decisions through ignorance or prejudice."

John Ireland was well endowed by nature with great energy, a quick mind, courage, driving ambition, and supreme self-confidence. His acquired skills gave him fluency in three languages (English, French, Italian), the habit of command, and extravagant trust in his own ability to "bet on the come" as his natural enthusiasm and optimism led him into ventures of church and state involving ever higher stakes and greater risks.

On the downside, his genuine admiration for all things Catholic led him to undervalue, not to say denigrate, all things Protestant. His supreme confidence in the future expansion of the American economy led him to speculate unwisely in real estate and, in the Panic of 1893, forced him to plead ignominiously for financial help from James J. Hill. His urgent and frequent pleas to the Empire Builder led Hill's close associates to adopt a curious code name for Ireland—"Asperity Ipswich."

The three causes that drove John Ireland throughout his adult life were his advocacy of total abstinence from alcohol, his conviction that German Catholics in this country were not becoming Americanized fast enough, and his belief that the role of religious orders in the Catholic church ought to be controlled more strictly by local bishops.

Ireland's myopic view of German Catholics was probably his greatest single administrative error. Like most English-speaking emigrants from Ireland, he had an inordinate admiration for the United States and simply could not comprehend the legitimate desire of German émigrés to continue in their devotion to their native language and culture.

In this book O'Connell has deliberately chosen to examine the public life of John Ireland, whose episcopal career was "played out to a large extent in the corridors of the Vatican." Relatively little is said here about Ireland's relations with his own priests and people, his administration of his own diocese, or his private spirituality. Fair enough. We can hope that Father O'Connell might do another book on the private persona of John Ireland. But, that is a separate topic.

Two tragic flaws in the character of this gifted bishop were his lack of prudent judgment and his "glaring weakness for notoriety and headlines." (By 1910 he was subscribing to a clipping service.) Over a span of two decades, his headstrong

style and lack of diplomacy progressively alienated several powerful members of the American hierarchy (who, arguably, could have been his allies), successively lost him the friendship of Presidents William McKinley, Theodore Roosevelt, and William H. Taft, and injured beyond repair the personal trust Pope Leo XIII had shown him early on.

In his final, and very lonely, years Ireland must have drawn considerable consolation from the growth and the vigor of Catholic life in his own diocese. The College of St. Thomas ("the apple of his eye"), the St. Paul Seminary (a gift from James J. Hill), the splendid Cathedral of St. Paul, and the Basilica of St. Mary in Minneapolis are enduring monuments to his Christian faith, his ardent hope, his abundant energy, and his great vision. His memory is well served by one of his own diocesan priests whose even-handed biography goes a long way to set the record straight on the facts about the public life of the first Archbishop of St. Paul.

For church watchers and John Ireland devotees like this reviewer, this book is a fascinating and richly rewarding study. But it is also a troubling story that will leave many readers saddened. I once publicly defended the proposition that John Ireland was the greatest churchman the Catholic church had ever produced in this country—greater even than James Cardinal Gibbons. I can no longer defend that proposition. God rest him now. Ireland was indeed one of the "Giants in the earth," but also in many ways (in words from another context) "a self-made man who revealed the defects of his creator."

*Reviewed by* JAMES P. SHANNON, *recently retired executive director of the General Mills Foundation and author of Catholic Colonization on the Western Frontier (1957).*

*The WPA Guide to the Minnesota Arrowhead Country.*  
Compiled by Workers of the Writers' Program of the Work Projects Administration. Introduction by Francis M. Carroll.

(St. Paul: Minnesota Historical Society Press, 1988.  
235 p. Paper, \$9.95.)

THIS BOREALIS book is a reprint edition of the original published in 1941, a product of the 1930s depression and the Federal Writers' Project of the Works Progress Administration (WPA). The intention of this program, in addition to putting unemployed writers to work, was to prepare the American Guide Series for the then 48 states. This more specific guide to Minnesota's Arrowhead Country was published out of regard for the unique natural resources of northern Minnesota. Promoting tourism, the book has a distinct "chamber-of-commerce" flavor. But keeping in mind that it was written nearly a half-century ago, it is rich in detail.

A new introduction by Francis M. Carroll includes an excellent review of the WPA writers' projects. The guide books became huge successes, even regarded as "the finest contribution to American patriotism."

Carroll contrasts the Arrowhead guide with other north country books of similar vintage by Florence and Francis

Jaques and Grace Lee Nute. These were the lyrical and pictorial; the Arrowhead guide was the factual handbook. Carroll also draws an evolutionary line to later works extolling the resources of the north country and points out some changes since 1941: the boom and decline of iron mining, the development of state and national parks and the Boundary Waters Canoe Area (BWCA), and the new economic dependence upon tourism.

The guide is arranged into five major parts. The first of these, "The General Background," includes a broad historical sketch of the region. Beginning with geological formation, the history outlines subsequent human occupation and use of the area's resources, such as the fur trade, lumbering, and iron mining. Commercial fishing is described as a productive industry along the north shore, a sad reminder now of fish abundance before the onslaught of the sea lamprey in the 1940s and 1950s.

Part II is a portrayal of the Chippewa and Superior national forests. Detailed descriptions of forest campgrounds are included, now somewhat out of date. Fifteen canoe routes are carefully described, including access by airplane, largely through what is now the BWCA. (Caution: air travel into the boundary waters is now not allowed, and entry permits are required.)

"Cities, Towns and Villages" is the largest of the five sections. From Aitkin to Walker, Part III describes 47 communities, their population, name derivation, industry, schools, etc. The tone is boosterish, but the detailed information is profuse.

Part IV consists of four suggested circle tours by auto, tours that are still possible today, although objectives may be different—for example, tours to see iron mines. Much historical information is given along the way.

Part V comprises appendixes with tables of industrial, agricultural, and shipping data of 1940 vintage; a glossary of terms; a well-researched chronology that begins with Etienne Brûlé's supposed visit to Lake Superior in 1623; a bibliography (113 entries); and a good index.

Because of its age, this book will not serve today as a complete guide. Missing are the many excellent Minnesota state parks along the north shore; Voyageurs National Park; the BWCA; Grand Portage National Monument; summer hiking and winter trails. Sport fishing, a mainstay of the tourist industry today, is mentioned almost not at all.

A valuable addition in this reprint is a new bibliography. Much has been published about the Arrowhead region since 1940—guide books, histories, environmental appreciations, even novels—that can bring today's traveler up to date.

The great value of the book for this reviewer is the sense of historical perspective. Our perceptions of the Arrowhead Country have evolved and matured significantly since 1940—from promotion to preservation of natural values. The region is still deserving of promotion; it is today even more demanding of stewardship.

*Reviewed by* THOMAS F. WATERS, *professor in the University of Minnesota's department of fisheries and wildlife, who is the author of The Streams and Rivers of Minnesota (1977) and The Superior North Shore (1987), both published by the University of Minnesota Press.*

*"The Orders of the Dreamed": George Nelson on Cree and Northern Ojibwa Religion and Myth, 1823.*

By Jennifer S. H. Brown and Robert Brightman.

(St. Paul: Minnesota Historical Society Press and Winnipeg: University of Manitoba Press, 1988. 226 p. \$24.95.)

THIS IS a book that deserves serious attention from scholars and general readers, Indians and non-Indians, on both sides of the international boundary. It is also noteworthy as a joint publication venture across the border, teaming a Canadian and an American publisher. This sets a precedent that is long overdue, especially when dealing with periods and people for whom this border did not exist and upon whom it often imposed a false division. Two anthropologists collaborated to present here for the first time a fur trader's manuscript account of Algonquian myth and religion as he experienced them nearly 200 years ago. This account is compared with subsequent ethnographic findings, including those of one of the authors. George Nelson's "fieldwork" was carried out on both sides of the present-day border in 1802–23, Brightman's with the Rock Cree of northwestern Manitoba in 1977–79.

The book is composed of four distinct parts. Its core of value to me is Part II: a complete transcription of Anglo-Canadian fur trader George Nelson's original manuscript, written in 1823 at Lac la Ronge (in present Saskatchewan). Part I introduces Nelson, his background, career and writing, and his personal thought-world in relation to that of his time. A third part contains the authors' scholarly analysis, following the document text and Nelson's own dictum: "I give them [the stories] the same as I received them and leave everyone to make his own remarks and to draw his own conclusions." Part IV then allows for such independent reactions, with commentaries by two native writers of western Cree backgrounds.

The introductory Part I acknowledges that Grace Lee Nute of the Minnesota Historical Society had used the George Nelson papers from Toronto Metropolitan Reference Library more than 40 years ago (in a 1947 issue of *Minnesota History*, where she credited their earlier discovery by Alice E. Smith of the State Historical Society of Wisconsin). Historian Sylvia Van Kirk and author Brown have now transcribed virtually all of the Nelson papers, and it is hoped we shall soon see more of them. For George Nelson is certainly a most fascinating, fruitful—and frustrating—fur trade writer. The introduction very aptly sketches the Lower Canada milieu from which he departed in 1802 when not yet 16, his youthful sensitivity to the Indian world that immediately enveloped him, his relation to it through subsequent years of fur trade employment, and his unresolved struggle to reconcile his own Christian heritage with the native belief systems that so interested and attracted him. Clearly, that struggle still continued during his last year in Indian country, when he wrote this.

The document is not a fur trade journal. It belongs, rather, among those trader-produced writings that could loosely be termed ethnographic—for Nelson was not alone in writing about Indian ways while trading furs, nor in acquiring adoptive or affinal relatives. The others that come to mind, however (Peter Grant, W. F. Wentzel), produced their treatises at the request of their superiors or for the purpose of conducting more lucrative business. Nelson seems simply to have been

getting things off his chest (in the form of a letter to his father), although there are indications he may have considered future publication. What Nelson was getting off his chest was also a bit different: detailed and concrete knowledge of Indian religion as he had experienced and heard of it during his time in Indian country.

Most of those years had been spent with more southerly Ojibwa (Southwestern Chippewa of Wisconsin/Minnesota and the closely related Lake Winnipeg Saulteaux). Thus "Northern Ojibwa" in the title and elsewhere may be confusing or misleading. The equation of Nelson's "Saulteux" of Lake Winnipeg with "Northern Ojibwa" is especially questionable, I believe, as a reference cited by the authors, *Handbook of North American Indians*, also points out. The term "Northern Ojibwa" has had a changing academic usage over the years as data accumulate on the Indians north and west of Lake Superior, where even the distinction between Cree and Ojibwa still baffles both outsiders and locals. (As he moved up Lake Winnipeg, Nelson probably did run into some Northern Ojibwa of the group whose descendants now designate themselves "Oji-Cree!") The authors appear to prefer Irving Hallowell's 1955 use of "Northern Ojibwa," rather than that of the 1981 *Handbook*, or later solutions. Yet Nelson's text of 1823 does reflect more his northern exposure, whatever name one gives it.

Also misleading is Nelson's own characterization of his text as "Stories or Tales," when it consists chiefly of his *description* of Indian beliefs, beings, and events. This is done at times in narrative form, but more often by generalizations about "what they do" or about the characters of their world. And he does not exactly give the stories "the same as he received them" either, but constantly inserts, interprets, and justifies, within his own complex and ambivalent framework—as the authors effectively point out in the first and third sections. Nelson uses quotation marks to relate secondhand the things that (usually) one of his "halfbreeds" had told him, or that his informant had "heard . . . from a halfbreed" (he often identified his sources). The conjurors themselves were sometimes "halfbreeds."

This is most intriguing. Given the composition of the people surrounding him at time of writing, Nelson's unique yield may well be more than just early field data on Cree and Ojibwa world view. Rather it may be a goodly sample (though surely mixed) of a genre not recorded elsewhere: a first-generation *métis* world view and narrative style. This deserves further study. There is nothing "Indian" about Nelson's manner of relating either firsthand or secondhand "tales"; it is new in my experience. In contrast, the essay in Part IV by Stan Cuthand reads more in Indian style.

Part III, "Northern Algonquian Religious and Mythic Themes and Personages: Contexts and Comparisons," places Nelson's "Lac la Ronge materials . . . in a broad historical and ethnological perspective." Here the authors document extensively, from the literature and Brightman's field data, the "themes of Northern Algonquian thought." Tables show the distribution of myth motifs and elements, and sections are devoted to the windigo, conjuring tent, trickster, medicine and healing, dream guardians, and the vision fast. The territory covered extends from Rémi Savard's Montagnais of Labrador to Emile Petitot's Woods Cree of Alberta (plus



Plains and Plateau groups), and both Southeastern Ojibwa agriculturalists and Southwestern Chippewa. (A bit disturbing is the lack of reference to the extensive Northern Ojibwa data of Edward S. Rogers and Mary Black-Rogers, and Emmanuel Désveaux's work reported in 1983; both contain many examples of local myths and personages from the Ojicree area in northwestern Ontario.)

The book's two maps should help the reader to place these references. The first, "Regions and places known to George Nelson or mentioned in Part III," tries not to stop at the present U.S.-Canada border (as so many supposedly scholarly works do), but falls short of doing a competent job. "Rupert's Land" has no discernible boundaries except the shores of Hudson Bay; heights of land seem to occur only in present Canada, ignoring those that defined Rupert's Land in the Minnesota/Dakota area. Nelson's earliest habitat in Wisconsin/Minnesota is hard to pinpoint, the Yellow River being absent. Some clues may have been swallowed up in the vertical slice of the two-page map that is unfortunately sewn into the binding. The second map is a detail of Lac la Ronge, showing all the inlets and islands; could it not also have shown roughly the directions from which Nelson's various Indians and "halfbreeds" arrived at the post?

The commentaries of Part IV bring us face-to-face with the changed world of the present and, at the same time, with the fact of continuity, as two native scholars look at George Nelson's world and appraise the worth of printing his words today. "On Nelson's Text" by Stan Cuthand and "On the Ethics of Publishing Historical Documents" by Emma LaRocque add to the book's worth. Brief biographical information about each author is found only on the dust jacket, but within the essays they reveal themselves, their Cree inheritance and upbringing in Saskatchewan and Alberta, and their lives in two worlds during the 20th century. They make clear that the Indian wisdom and "stories" of Nelson's time and earlier have not needed anthropologists or folklorists (or fur traders) in order to remain a going concern.

*Reviewed by MARY BLACK-ROGERS, a research associate in the ethnology department, Royal Ontario Museum, Toronto, and associate member of the anthropology department, McMaster University, Hamilton, Ontario. Among her current projects is a longitudinal study of dispersal of the métis population of Athabasca and the upper English (Churchill) River, from earliest contact through the 19th century, including Red River settlement and St. Paul phases.*

***A Community Transplanted: The Trans-Atlantic Experience of a Swedish Immigrant Community in the Upper Middle West, 1835-1915.***  
By Robert C. Ostergren.

(Madison: University of Wisconsin Press, 1988. 400 p. Cloth, \$45.00; paper, \$19.95.)

BETWEEN ONE-FIFTH and one-fourth of all Swedes living between 1851 and 1930 emigrated to North America, and more settled in Minnesota than in any other state. Robert

Ostergren's exemplary study illuminates a small portion of this extraordinary migration, the chain migration from Rättvik parish of Dalarna province to a nine-township area of Isanti County, Minnesota. Chain migration is the repeated movement over time of relatives and friends between separate localities, stimulated by communication back and forth. Culturally homogeneous new settlements emerge, which often are dominated by migrants from a single province or even smaller subdistrict. Studies of the formation of such rural ethnic communities in United States pioneer days are not new, but Ostergren's book joins only a small number of recent works that attempt to explore the ongoing relationship between the New World destination and the emigrants' source area. Any migration research considers the fundamental question of why large numbers of people abandon their homes in favor of unfamiliar surroundings. To this question, Ostergren brings the approach of historical geography, so as to focus on the interaction of two places on opposite sides of the Atlantic and thus understand the effects of migration on both the sending and receiving societies.

The analysis proceeds through the following steps: the pre-migration community organization and economy of Rättvik parish; the characteristics of the migrants who moved to Isanti County; the settlement process there; the formation of the Swedish community and its maturation; and the postmigration evolution of the Swedish homeland. Premigration Rättvik parish was a traditional agricultural society set in a harsh landscape with limited arable land. Dense forests isolated the main settlements of one parish from another, contributing to distinctive cultural variations and strong attachment to place, most intimate at the village level. Parishes were organized around the church, whose clergy were also responsible for local civil administration. By the middle of the 19th century, a familiar set of push factors developed that favored migration. Fragmentation of land holdings owing to subdivision for inheritance produced smaller and smaller farms. This trend was accelerated by rapid population growth as more children survived to adulthood to become heirs who also needed to be accommodated on the shrinking landholdings.

The idea of emigration diffused into Rättvik from neighboring areas and resulted in the first departures during 1864, although large emigrant parties did not leave until 1866. In one of the most stimulating sections of this book, Ostergren demonstrates through parish records that members of the upper economic groups were strongly overrepresented among emigrants. Furthermore, a relatively small number of kinship networks within each village contributed a large share of the people who left. His persuasive conclusion is that emigration, rather than being a radical step, was a means to preserve the status quo by relieving pressure on the already small landholdings in Rättvik. The migration was in fact a colonization of new lands through the transplanting of a portion of a close-knit community. In Isanti County the pace of settlement proved slow enough to allow a chain migration spread over nearly two decades to bring over friends, relatives, and neighbors and recreate clusters of households based on kinship strikingly similar to those found in villages in Rättvik.

Once settled, the immigrant community became differentiated based on affiliations with the local churches. As in

Sweden, the church was the principal factor in the formation of the spatial community. The church also served as a conservative force against assimilation, struggling to preserve the Swedish language as the settlements matured. Although the settlers quickly changed their traditional agricultural economy to suit American conditions and adopted other Yankee innovations, the strength of their identification with community was sufficient to perpetuate many traditional cultural patterns through the end of the century. Meanwhile the emigration had benefited Rättvik parish by significantly increasing the ratio of land resources to population. Change came rapidly to northern Sweden in the last third of the 19th century as the economy diversified and contacts with the outside world increased. Ostergren suggests that the pace of change in traditional culture and economy was actually more rapid in postmigration Rättvik than it was among the Isanti County Swedish settlements.

*A Community Transplanted* is a rich and rewarding piece of scholarship. Numerous well-designed maps and useful tables are combined with historic photographs to make the volume attractive. This work deserves a wide readership and will surely stand as a major contribution to our understanding of the development of immigrant communities in the United States.

*Reviewed by* MICHAEL ALBERT, *associate professor of geography at the University of Wisconsin-River Falls. His interests are the cultural and historical geography of the United States, and he is the author of "The Japanese" in They Chose Minnesota.*

***Heartland. Comparative Histories of the Midwestern States.* Edited by James H. Madison.**

(Bloomington: Indiana University Press, 1988. 308 p. \$29.95.)

WRITING the history of one state is difficult enough given the ethnic diversity, landscape differences, political climate, and variety of business enterprises that coexist within the boundaries of most states. But capturing the distinctive features of a whole region is even more problematic. What constitutes the basic qualities of the Midwest or the South? How can we determine whether the states that border the region are part of it or not? Should we even try to define something as elusive as the Midwest?

James H. Madison, editor of the *Indiana Magazine of History* and professor of history at Indiana University, thinks we should. Despite the obvious perils in doing regional history, he has produced a thoughtful and provocative book of essays on the states of Minnesota, Michigan, Wisconsin, Missouri, North Dakota, Illinois, Indiana, South Dakota, Ohio, Nebraska, Kansas, and Iowa. As the title of the book implies, Madison's collection of essays attempts to define both the commonalities and differences that make up life in the Midwest. Each of the 12 essays not only surveys the physical features, political structures, and economic institutions that have shaped each state's history, but it also ventures an inter-

pretation of the themes and ideals that give to each a distinctive sense of identity.

One of the surprising and arresting features of these essays is their recognition of the great diversity that exists within each state. Although all the authors try to identify their own state's "personality" or "unique character," they all, without exception, suggest instead that the images projected by states to the outside world are often attempts to forge a sense of state cohesiveness in the face of considerable variation in outlook and values.

Since the essays are arranged alphabetically in terms of the authors' names, Annette Atkins's "Minnesota: Left of Center and Out of Place" appears first. Atkins, who teaches at St. John's University in Collegeville, argues that Minnesota's distinct political climate, its geographic division into three predominant regions ("rural Minnesota, the Cities, and Up North"), and what she calls its "divided consciousness" give the state its unusual characteristics. This last feature, a superiority-inferiority complex which Atkins sees implicit in Minnesotans' tendency to boast of their high voter turnout and low crime rates while at the same time worrying about the tendency of Easterners to dismiss them as "flyover land," captures the ambivalence often expressed in the popular press about the state. The quality of life in the state may be high, suggest many Eastern journalists, but who would want to live through one of their winters? It is a place, one of my Eastern colleagues once said to me, where one can feel like a hero just getting to class.

Like Atkins's fine essay on Minnesota, the chapters analyzing other states mix detailed descriptions of their economic and geographic features with impressionistic evidence about the outlook of their citizens. Despite the constraints imposed by the 25-page limit for each state, the results are a useful overview of the diversity that exists within our region of the country. In short, this is an ambitious book, full of insight, which provides a useful first step in trying to understand that elusive entity—the Midwest.

*Reviewed by* CLIFFORD E. CLARK, JR., *chair of the history department at Carleton College, who is editing Minnesota in a Century of Change: The State and Its People Since 1900, forthcoming from MHS Press.*

***Women with Vision: The Presentation Sisters of South Dakota, 1880–1885.* By Susan Carol Peterson and Courtney Ann Vaughn-Roberson.**

(Urbana: University of Illinois Press, 1988. x, 332 p. \$24.95.)

UPPER MIDWEST readers in particular will relish *Women with Vision*, a history of South Dakota's Presentation Sisters. The coauthors, Susan Carol Peterson, associate professor of history, University of North Dakota, and Courtney Ann Vaughn-Roberson, assistant professor of education and women's studies at the University of Oklahoma, build on interviews with Presentation Sisters and on sources from the South

Dakota Oral History Center in Vermillion, the Archives of the Diocese of Sioux Falls, and the Presentation Archives in Aberdeen, South Dakota. They have produced an interesting narrative, attesting to the strong influence of the Presentations in South Dakota.

Founded in Ireland in 1776 by Nano Nagle (1718–84) and originally called the Society of the Charitable Instruction of the Sacred Heart of Jesus, the community changed its name to Sisters of the Presentation of the Blessed Virgin Mary in 1805, the same year that papal approval was granted to the order. Nagle established the order primarily to teach children of the poor, focusing on girls and young women. The teaching apostolate would remain central into the late 1960s.

Peterson and Vaughn-Roberson trace the Presentations' migration to America, beginning with a mission in San Francisco in 1854 in response to a call for help from the bishop there. In 1875 they settled in Dubuque and in 1880 were in Dakota Territory, establishing major houses in Fargo and Aberdeen by 1889. The order accepted its first American-born candidate a year later—Phoebe Selover of St. Paul.

The Presentations came to Dakota Territory at the request of Bishop Martin Marty who became Vicar Apostolic of Dakota Territory in 1879. Six sisters constituted the first group, settling in Wheeler, South Dakota, where they planned to teach among the Dakota Indians. Their school had fewer than 20 children, however, and the disappointed sisters moved to Fargo in 1882, starting the first school for non-Indian children in North Dakota. By 1886 they were in Aberdeen where, in 1894, they accepted their second American candidate, Annie McBride of Iowa.

The education apostolate spread throughout South Dakota and into Minnesota with the Presentation Sisters striving continuously to upgrade their teacher training. (In the fall of 1939, the Presentations opened schools in Mound and Willmar and, in 1945, one in Anoka.) Under capable, farseeing leadership, they successfully “blended their old axiology with progressivism, the new science of education popularized early in the twentieth century.” They were on a par with—and sometimes ahead of—their public school counterparts in acquiring professional skills and degrees. Among higher schools later attended by the sisters were the University of Minnesota and the College of St. Benedict in St. Joseph.

Spurred by a diphtheria epidemic that hit South Dakota in the early 1900s, the sisters moved into the health-care apostolate, building and staffing four hospitals between 1901 and 1911, all but one in South Dakota. They opened schools of nursing at these hospitals, striving to balance scientific techniques with nurturing qualities. Professionalization was sought here, too, with the aim of achieving state accreditation and associate degrees in science.

Vatican II (1962–65) proved as traumatic for the Presentations as for other women's religious orders. Before Vatican II, the church fostered cloister for women's orders, “protecting” them from the world's ways. The varied constitutions of the orders also created rules and regulations having the effect of restricting the sisters' options for varied apostolates and the necessary training. After Vatican II, directives were issued for a re-examination of communities' structures, granting permission for experimentation with innovations. The Presentations, like so many other religious women, would no longer hold to a limited vision of their abilities and potential.

Throughout the 1970s and into the '80s the sisters extended their apostolates into such fields as parish ministry, hospital chaplaincy, social welfare, and foreign missions. The last chapters of *Women with Vision* bring the history into the mid-1980s, tracing the evolving apostolates and noting the order's continuing discernment in relation to the impact of such broadened outreach on their order's original spirit.

Peterson and Vaughn-Roberson have as a central theme the effort of the Presentations to “savor but reconcile their spiritual and apostolic lives.” That reconciling embodied—and still does—a continual struggle to modernize and professionalize themselves and their order in an attempt to meet needs in the fields of teaching, nursing, and social work. The authors make clear that the Presentations of South Dakota have been and are a dynamic community who have preserved unity and their founder's spirit while attaining needed professionalization for new roles.

*Reviewed by* SISTER CAROL J. BERG, *associate professor of history at the College of St. Benedict, whose articles appeared in the Winter, 1982, and Summer, 1986, issues of this magazine. She is currently researching the Benedictine mission boarding schools at Red Lake.*



# NEWS & NOTES

DIRK HOERDER and Christiane Harzig have edited the initial work in a Greenwood Press series, *The Immigrant Labor Press in North America, 1840-1970s: An Annotated Bibliography* (Westport, Conn., \$39.95). This book, volume 1, concerns "Migrants from Northern Europe." Published in 1987, it has a hard cover and 278 pages. It begins with a useful article by Hoerder titled "An Internationally Mobile Working Class and Its Press in North America: A Survey," which tells about the Labor Newspaper Preservation Project based at the University of Bremen in West Germany. Hoerder also supplies an introduction called "The Press of Labor Migrants from the Nordic Countries," which is followed by sections on Scandinavian papers, Danish papers, Swedish papers, Norwegian, Finnish, and Icelandic papers for both Canada and the United States. Many Minnesota papers are described. Michael Brook, former head of the MHS library, contributed the section on Swedes.

THE Minnesota Genealogical Society has published a 12-page booklet, *An Introduction to Minnesota Research Sources*, that provides such basic information as what research guides are available, where to borrow microfilm, and how to obtain vital information. It lists local genealogical societies and Twin Cities libraries with genealogical sources and also describes the services and publications of MGS. The booklet is available from the Minnesota Genealogical Society, P.O. Box 16069, St. Paul 55116-0069 for \$3.36 (tax included) postpaid, or may be purchased for \$2.65 at the MGS office at 965 Fort Road, St. Paul.

*JULIA'S CHILDREN: A Norwegian Immigrant Family in Minnesota*, by Margaret Chrislock Gilseth, is a 443-page paperback novel published in 1987. With finely drawn, three-dimensional characters based on the author's family and the people she knew in her Norwegian-American community, Gilseth weaves a generational novel that allows historians, Norwegian Americans, and other

interested readers to understand some of the joys and difficulties, the traditions and conflicts that individual immigrants and their families experienced in the Upper Midwest. The details of day-to-day living and the material culture are particularly well described. Gilseth also tackles larger historical questions: working conditions for the men at Minneapolis's famous flour mills in the 1880s, for example, and the difficulty second- and third-generation women had in finding appropriate roles and identities. There is much sadness in this book and much that rings true. It can be ordered for \$14.95 (plus 6% sales tax for Minnesotans) and \$2.00 shipping from Askeladd Press, P.O. Box 616, St. Charles, Minn. 55972.

THE DIVERSE holdings of manuscripts and government records, "one of the richest archival collections in the Upper Midwest," are described in a *Guide to the Collections of the Northeast Minnesota Historical Center* (Duluth, The Center, 1988, 68 p., \$3.16 tax included). Published under the direction of Dr. Roy Hoover and sponsored by the University of Minnesota, Duluth Center for Community and Regional Research and the St. Louis County Historical Society, the 594 manuscript entries and the 53 government records are grouped and indexed separately. The consecutively numbered entries are arranged alphabetically. The compilers point out that the descriptions "are not intended to be exhaustive"; more detailed information may be obtained from the center, which is located in Library 375, University of Minnesota, Duluth 55812.

A HISTORY that looks at a northern Minnesota county is John M. Crandall's *Silhouettes of Time: A History of Wadena County Focusing on Shell City and Nimrod, MN*, published in 1984. This 99-page paperback has a table of contents, some footnotes, and a list of references cited and consulted, but no index. Although the title indicates special interest in two places in Wadena County, the author devotes two of the book's four chap-

ters wars between the Chippewa and Sioux and the French and British; he also discusses British control of North America, treaties with Indian people that permitted the settlement of Minnesota, the Red River oxcart trails (one of which ran through Wadena County), and Minnesota statehood. Within each of these broad topics he tells what he has found about the area that later became Wadena County. He goes on to discuss logging history in the state, in northern Minnesota, and finally in the areas around Nimrod and Shell City. The final chapter details the settlement and organization of Wadena County and of Nimrod and Shell City in particular. Besides logging, one item of particular interest in the Nimrod section is the post-1900 business of "manufacturing wiregrass rugs and mats, which were durable enough to handle the heavy traffic of hotel corridors and rooms." Wiregrass grew in peat bogs near Nimrod, and the processes used to harvest it are a fascinating piece of technological and social history. An interviewee told Crandall that of the 60 to 100 employees hired to harvest and bale wiregrass, most were children paid one dollar for a 10-hour day, plus a dozen or so adult men paid \$2.25 a day. The book costs \$4.95 plus \$.95 postage and sales tax; it is available from the author at Rte. 2, Box 17, Wadena 56482.

RAILROAD enthusiasts will want to note a new book, *To the Columbia Gateway: The Oregon Railway and the Northern Pacific, 1879-1884*, by Peter J. Lewty (Pullman, Washington State University Press, 1987, 202 p., cloth, \$24.95, paper, \$15.95). Although this book does not tap any new or previously unused sources, it does assemble and present in very readable fashion the complicated story of the origins of these two railroads, Henry Villard's great gamble and loss, and the completion of the two lines to the Columbia Gateway. A section of route maps and road gradient charts is a useful addition, and the group of rather dreary photographs conveys some idea of what the empire builders were up against.

**YUTÖ'KECA: TRANSITIONS.** *The Burdick Collection* is a handsome, 77-page volume, including 28 color plates, by Audrey Porsche, curator of collections at the State Historical Society of North Dakota. This catalog, published by SHSND in 1987, features objects collected by North Dakota attorney and congressman Usher Lloyd Burdick, whose lifelong interest in the predicament of his friends and neighbors the Dakota—as well as his admiration for their geometric art—culminated in this collection. Burdick was particularly interested in the difficult transition to reservation living and felt that his collection documented a disappearing way of life.

A brief introduction by the author and notes on the collection provide historical context and precise descriptions of the art. Handsome black-and-white photographs supplement the lush color ones, and meaty captions tell of the use, as well as construction techniques and materials, of the objects. This book may be ordered from the State Historical Society of North Dakota, North Dakota Heritage Center, Bismarck 58505 for \$17.50 plus \$1.00 postage and handling; North Dakota residents add 5 1/2% sales tax (6 1/2% for residents of Bismarck).

A NEW addition to the growing list of reminiscences about growing up in the rural Midwest is Herman Hammel's *Children of the Homesteaders* (Staples, Adventure Publications, 1987, 90 p., \$7.95). Hammel's is a story of growing up in North Dakota during the Great Depression, and it is told with charm in short episodes: herding sheep in the 1930s, the gas man, a foolhardy accident, and so forth. The story ends in 1941 when Hammel took a job in Pierre, South Dakota. *Children of the Homesteaders* may be ordered from the author, R.R. #1, Box 77C, Staples 56479; Minnesota residents must add 48¢ tax.

THE UNIVERSITY of Iowa Press has published a sequel to its first book on the popular cartoons of Norwegian-American artist Peter J. Rosendahl. *More Han Ola Og Han Per*, edited by Einar Haugen and Joan N. Buckley (Iowa City, 1988, 167 p., \$19.95), is a bilingual edition. In its brief introductory essays the editors address some criticisms reviewers had of the first volume, providing biographical information on the creator of the comic strip and offering suggestions as

to why the cartoons were so enormously popular among Norwegian Americans. This volume's reproduction of 331 of Rosendahl's strips from the *Decorah-Posten* covers a wide variety of humorous situations common to midwestern immigrants of the early 20th century. While this collection does not represent all of the artist's work, it covers the vast majority of his cartoons drawn between April, 1926, and July, 1935.

ETHNIC historians and midwesterners of Norwegian ancestry, particularly, will welcome Odd S. Lovoll's new book, *A Century of Urban Life: The Norwegians in Chicago before 1930* (Northfield: Norwegian-American Historical Society, 1988, 367 p., \$29.95). Carefully researched and amply documented and illustrated, the volume is a welcome addition to Norwegian immigrant historiography because it redresses the rural bias that has long been emphasized in the literature. The chapter on "Norwegians in Industrial America" offers strong evidence of a working-class awareness with ethnic overtones. Dr. Lovoll thoroughly examines and assesses the political, economic, social, and cultural aspects of life in what by 1930 became "the third largest Norwegian city in the world."

FREDERICK OTTO ZARDETTI, first bishop of the Roman Catholic Diocese of St. Cloud (1889–1894), was "an extremely complex man, and for that very reason his life was an exceptionally fascinating one," writes Vincent A. Yzermans in *Frontier Bishop of Saint Cloud* (Waite Park, Park Press, 1988, ii, 197 p., \$16.00 paperback). Yzermans argues that Zardetti, generally known as an autocratic and calculating administrator, was a capable and zealous bishop who had many friends. Zardetti did battle with the monks of the Benedictine Order at St. John's Abbey, and he opposed Archbishop John Ireland of St. Paul on such issues as the use of the German language in the church and the status of parochial schools.

FUR TRADE enthusiasts will welcome the publication of *The North West Company in Rebellion: Simon McGillivray's Fort William Notebook, 1815*, edited with an introduction by Jean Morrison. The 50-page booklet, "quite probably . . . the only extant diary kept by a North West Company

shareholder during an annual rendezvous," offers an insider's view of that gathering at which McGillivray found himself "not just placating the winterers but also trying to block their mass desertion from the company itself." Editor Morrison supplies a helpful introduction, as well as brief biographical sketches of nearly 40 individuals mentioned in the diary. The publication was issued in 1988 and may be obtained for \$5.00 plus postage and handling from the Thunder Bay Historical Museum Society, 219 S. May St., Thunder Bay, Ontario P7E 1B5, Canada.

NOW AVAILABLE in paperback is John C. Ewers's valuable examination of *Indian Life on the Upper Missouri* (Norman, University of Oklahoma Press, 1988, 222 p., \$9.95). The book, which will be welcomed by social anthropologists, historians, archaeologists, and many others, is volume 89 in the *Civilization of the American Indian* series.

#### Recent Local History Publications

Berlowe, Burt, et al. *Reflections in Loring Pond: A Minneapolis Neighborhood Examines its First Century*. [Minneapolis], Citizens for a Loring Park Community, 1986. 166 p. Bethesda Lutheran Medical Center. *Bethesda, A Century of Caring: 1883–1983*. St. Paul, Bethesda Foundation, 1983. 99 p.

Dieter, Richard Mawson, comp. *In Remembrance of Emma P. Dieter*. [City?], The Croixside Press, [1985]. 125 p.

Frame, Robert M., III. *James J. Hill's Saint Paul: A Guide to Historic Sites*. St. Paul, James Jerome Hill Reference Library, 1988. 32 p.

*Golden Valley, 1886–1986*. Golden Valley, Golden Valley Historical Society, 1986. 160 p.

Hurlburt, Anne Wedewer. *Suburban Development in Cottage Grove*. Perspectives in Cottage Grove History, no. 2. Parks, Recreation and Natural Resources Commission and Advisory Committee on Historic Preservation, December, 1987. Available from City Historic Preservation Officer, 7516 - 80th St. So., Cottage Grove 55016.

Richter, Gary, ed. *Fulda Centennial History, 1881–1981*. Fulda, Centennial Book Committee, 1981. 216 p.

Topp, Ella Hoover. *The Right Side of the River, Motley, Minnesota: A Historic Chronicle*. Nordell Graphic Communications, Inc., 1987. 159 p.





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