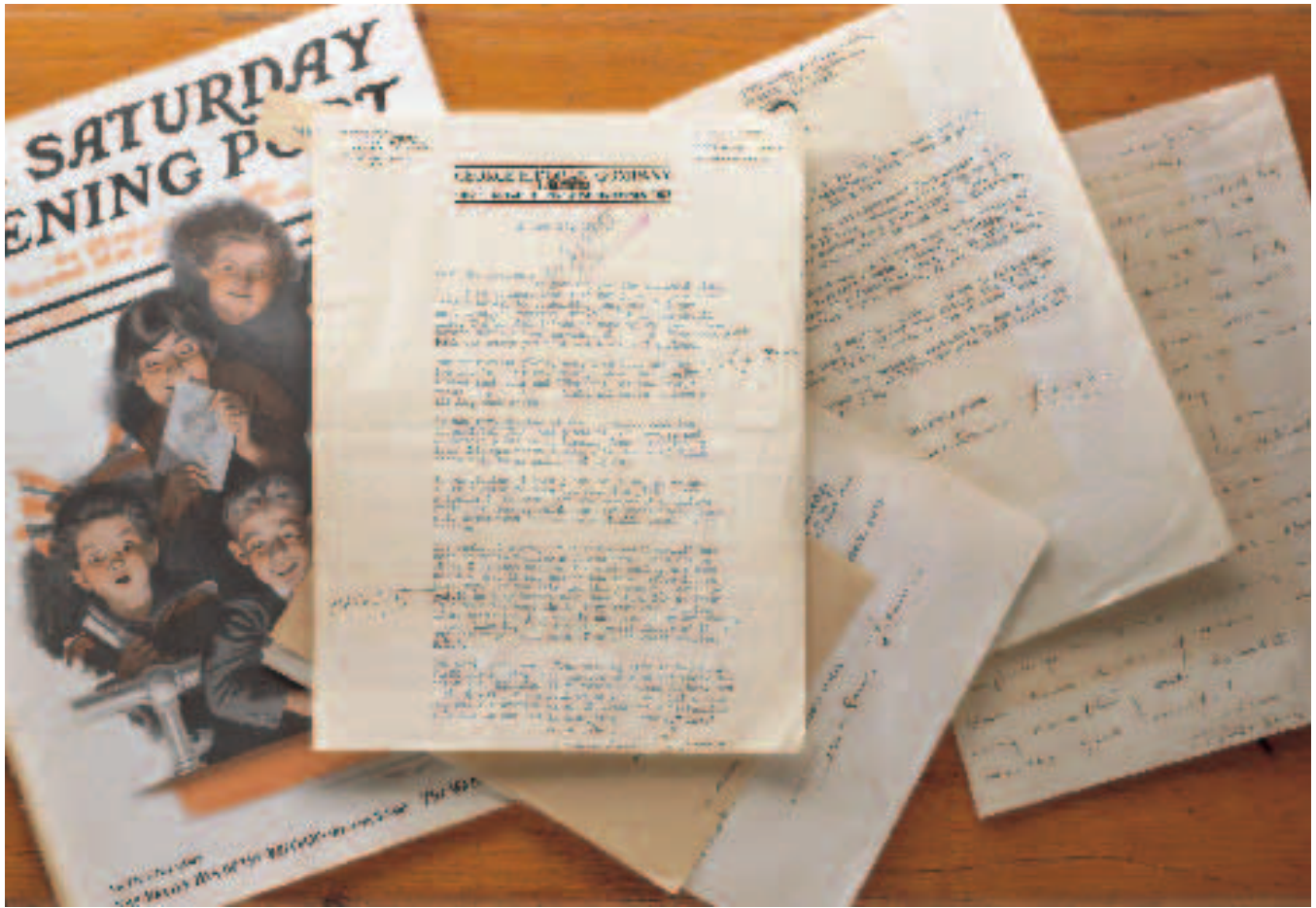


Curator's Choice



An important collection of some 200 letters exchanged between author Sinclair Lewis and George H. Lorimer, his longtime editor at the *Saturday Evening Post*, was recently acquired by the Minnesota Historical Society. The *Post* was the first magazine to publish one of Lewis's stories, and he loyally offered the weekly magazine right of first refusal on most of his short fiction (and many of his serialized novels). The October 14, 1916, issue of the *Post* featured here contains a Lewis story—"Honestly, if Possible"—but only writers Ring Lardner and Irvin Cobb received billing on the cover.

Lewis wrote the topmost letter in this photograph from his office at the Doran publishing company, where he worked in 1915. Tantalizing Lorimer, he promises, "In particular, I have plans for a serial—no, I ain't going to bore you with the plot—and a desire to do some *Post* stories about my native state, Minnesota, which has some exceedingly dramatic stuff that has been practically untouched in fiction." Other letters in the collection, which span the years 1915 through 1936, relate Lewis's progress in writing *Main Street*, among many other literary and personal topics.

The letters were purchased with assistance from the Society's North Star and Herschel V. Jones Funds and endowment income.

—MARK GREENE, curator of manuscripts
Photograph by Eric Mortenson/MHS

FRONT COVER: Jauntily attired, Minnesota aviator James J. Ward prepares to take his wife, Maud Mauger Ward, for her first flight, May 4, 1911. For more on Ward and his career as an exhibition flyer, please see the article beginning on page 330. Cover photograph courtesy of Theresa Andringa, Ward's neice.

Book Reviews

GENTLE WARRIORS: CLARA UELAND AND THE MINNESOTA STRUGGLE FOR WOMAN SUFFRAGE.

By Barbara Stuhler.

(St. Paul: Minnesota Historical Society Press, 1995. 323 p. Cloth, \$29.95, paper, \$15.95.)

Gentle Warriors might more aptly be entitled *Genteel Warriors*, as Clara Hampson Ueland and her cohort epitomized second-generation suffragists. Some historians characterize them as the middle-aged, middle-class mainstream of American womanhood. However, others celebrate the organizational ability of—in novelist Helen Hooven Santmyer's words—"the ladies of the clubs."

Barbara Stuhler's contribution to scholarship on the suffrage cause at the state and local levels is cause for celebration as well, in part for her balanced portrayal of both the conservatism and contributions of her subjects. By contrast, pioneering first-generation suffragists such as journalist Jane Grey Swisshelm of St. Cloud were made of more "stern stuff," Stuhler writes. She acknowledges their courage in confronting "relentless ridicule and merciless mockery" and their achievements in organizing and educating women, nationwide and in the North Star state, in the nineteenth century.

However, Stuhler's aim—and her achievement—is to restore respect for the more respectable leaders of the Minnesota campaign in the last two decades of women's "century of struggle" and their first few years as voters. If they were more ladylike than their foremothers, they also were more businesslike. As club members and college graduates, they benefited from the new organizations and education for women and "constituted the core of trained, articulate advocates who assumed the organizational responsibility to make suffrage a reality." As evidence of her argument that individual effort—and efficiency—can make a difference, Stuhler offers this biography of the last president of the Minnesota Woman Suffrage Association and the first president of the Minnesota League of Women Voters. Ueland's story illuminates the larger story of her many co-workers—as many as 30,000 dues-paying members in Minnesota—and thus also offers evidence of the effectiveness of women's collective efforts.

Although this book's focus is only the years from Ueland's ascendancy to suffrage leadership in 1913 until her death in 1927, the Minnesota story is a significant contribution to a fast-growing but still "fragile edifice of existing state suffrage

histories," as Stuhler writes. All build upon a foundation of solid scholarship on national-level leadership of the suffrage campaign, which provides context for state-level studies. All find, as does Stuhler, not only striking parallels but important differences in the development of suffragism in the heartland. The midwestern story also has been obscured by the hegemonic emphasis in women's history on the East, where the reform era was born before it was borne west.

Stuhler's study provides a needed step toward an analysis of a regional shift in the reform impetus to the Midwest, the birthplace of populism, the Progressive Era, and later national leaders such as Frances Willard and Carrie Chapman Catt of Wisconsin and Jane Addams and Ellen Henrotin of Illinois. Ueland of Minneapolis mirrored her counterparts, from her early career as a schoolteacher to her later schooling in the club movement and latecomer status in the suffrage movement. However, her decision to "do a little something" for suffrage after visiting her husband's homeland of Norway, where she interviewed Scandinavian suffragists, is an intriguing contrast to more commonly indigenous reasons for enlisting in the cause.

Especially provocative are parallels between Minnesota women and their sisters in the so-called "progressive state" to the east, although publication of the study of the Wisconsin suffrage campaign (by this reviewer) coincided with Stuhler's work and was not available to her. Both states' reputations for reform led to early, erroneous presumptions of a predilection for women's rights. However, Minnesota had the advantage of a Scandinavian tradition of temperance. According to Stuhler, its "warriors" remained "cordial and harmonious" amid later warfare within the suffrage movement which rent Wisconsin. So Minnesota was deemed the more "likely suffrage prospect."

Still, in both states, women never won full federal suffrage until final ratification of the Nineteenth Amendment in 1920. Men named "Miles, Hans and Ole" and, especially, the Lutheran clergy proved as resistant as their Teutonic brethren to the east. State-level studies such as Stuhler's thus offer a corrective not only to women's histories which omit the Midwest but to all histories that perpetuate mythologies based only on progress made by men, for men—and most often, of course, only white men.

Historians who exclude women's experiences also may miss hilarious examples of that "jittery other gender"—men—as Stuhler terms them in her typically lively style. In one anecdote, she quotes an antisuffragist state senator who "thun-

dered before the threatened fireside' . . . that no one would want Minnesota to suffer the consequences that had befallen Mormon Utah." He was implying, Stuhler writes, "that the ballot had either been cause or consequence (it was not entirely clear) of polygamy."

It must be said that there are errors, but they belong to the editor. For example, eastern abolitionist Abby Kelley Foster's maiden name is given as Kelly, and Wisconsin suffragist Harriet Grim's surname is given as Grimm. But minor flaws cannot mar the major contribution made by this fine work for demonstrating once again that women were not "given" the vote but won it with political prowess. Only gratitude ought accrue to the author. The grateful reader also benefits from the author's own prowess in politics—both campus politics and the more common variety—gained in her careers as an educator and activist. In ensuring women's place in future Minnesota histories and Minnesota's place in women's history, Barbara Stuhler has written an enduring work. She also has further ensured her own place in her state's history.

Reviewed by Genevieve Gardner McBride, whose foremothers include Gardners and Garceaus who survived the Cloquet fire of 1918. The author of On Wisconsin Women: Working for Their Rights from Settlement to Suffrage (1994), winner of the Book of Merit Award from the State Historical Society of Wisconsin and the Council for Wisconsin Writers' Award for a scholarly work, Dr. McBride is associate professor and the first tenured woman in the department of mass communication at the University of Wisconsin-Milwaukee, where she currently holds the Golda Meir Library's Morris Fromkin Lectureship in Social Justice.

NORWEGIAN YANKEE: KNUTE NELSON AND THE FAILURE OF AMERICAN POLITICS, 1860–1923.

By Millard Gieske and Steven Keillor.

(Northfield: Norwegian-American Historical Assn., 1995.
426 p. Cloth, \$30.00.)

This volume is a compelling biography of one of the most successful politicians in Minnesota history. Elected as Douglas County Attorney in 1872, Knute Nelson then served two terms in the state legislature and went on to establish a remarkable series of breakthroughs as the first Norwegian American to serve in Congress (1883–89), as governor (1893–95), and in the United States Senate (1895–1923). A multitude of Scandinavian politicians would follow Nelson's path, giving Minnesota its famous—if somewhat exaggerated—reputation for having a Scandinavian-dominated political system.

The book itself is the product of an unexpected collaboration. The original author, Millard Gieske, a professor of political science at the University of Minnesota, died before completing the work. At the request of the publisher, Steven Keillor revised and completed it. Although the two had never met, the collaboration was a fortunate one. Gieske, the author of an excellent volume on the Farmer-Labor Party, was a perceptive student of Minnesota politics. He brought a political scientist's perspective to both Nelson and the political framework in which he operated. Historian Keillor had already com-

pleted one political biography, a life of Governor Hjalmar Petersen. He contributed a historian's sensibilities and gift for narrative to the work in progress. The result is a highly readable book that provides insight into both Nelson and the evolving political system that shaped his career. The first, in particular, was no small task. Nelson was a man of legendary reserve. A self-described "dray horse" (a more complimentary metaphor than today's "workaholic"), he spoke or wrote little about his personal life. In an age of rotund oratory, his speeches were dry and lawyer-like. An anticharismatic, he nevertheless was endearing to many as a simple-living, tobacco-chewing provincial, a man who preferred corn mush to caviar and the horse and buggy to the automobile.

The key to understanding Nelson's career is in the title. As a "Norwegian Yankee," the politician combined an immigrant's love of country with a shrewd appreciation of the opportunities the American frontier offered. Gieske and Keillor present Nelson as a classic immigrant broker whose rise in politics was built on a well-developed ability to serve the mutual interests of his "Up Country" neighbors and the Twin Cities' political-economic elite. A lawyer on the developing frontier, Nelson began his career as a successful courthouse politician, serving the needs of local farmers, businesspeople, and landowners. When James J. Hill needed someone to smooth the way for his railroad, he hired Nelson. When, 20 years later, Yankee Republicans needed someone to blunt the Populist insurgency, the rural Norwegian became their candidate for governor.

Nelson's political successes, particularly in the first half of his career, took place in the context of what the authors politely refer to as a "politics of distribution." Politicians—and political parties—maintained power by giving things away: patronage jobs, franchises, tariff protection, and public lands. Development was the issue: land, timber, roads, and railroads. As long as there was expansion, the system could work. Nelson knew and understood this system. He believed in it. But the system generated losers as well as winners, and many of the victims were Nelson's neighbors. Farmers joined groups like the Farmers Alliance, People's Party, and Nonpartisan League to demand fundamental change. Throughout his career Nelson opposed these movements as utopian and, at times, un-American. He offered less sweeping remedies, solutions that the authors contend were too legalistic and narrowly drawn to accomplish more than the most limited goals. As a congressman, for example, he answered his constituents' demand for land and timber by steering through legislation to open up the White Earth and Red Lake Reservations. He assured reformers that protections written into the bill would protect the Ojibway from fraud. The measures proved inadequate, and whites proceeded to expropriate Ojibway land and timber on a massive scale.

As governor, Nelson responded to farmers' grievances by successfully championing increased regulatory powers for the Railroad and Warehouse Commission. Populist legislators opposed the measure, demonstrating little faith that Republican-appointed employees would seriously regulate their own constituency. Five years later a legislative investigation revealed that grain inspectors relaxed standards just before the 1898 election. As senator, his outstanding achievement was the passage of the Nelson Bankruptcy Act, which provided some relief to strapped debtors instead of the more draconian approach favored by the banking interests. This

reform—Nelson's most pragmatic answer to Populist agitation for sweeping changes in the nation's money system—would remain one of the few major achievements of his long Senate career. As the distributive politics of the Gilded Age gave way to the reform movements of the Progressive Era, the initiative passed from men like Nelson. Yet by 1912, the year United States senators were first elected by popular vote, "Uncle Knute" had become the grand old man of Minnesota politics. He won reelection to a fourth and then a fifth term at the age of 76. He died in office, on April 28, 1923, while heading home for a visit over the very railroad track that had taken a young and fervent patriot, Pvt. Nelson, to the Civil War some 60 years earlier.

So how do we assess this most durable of Minnesota politicians? A trailblazing politician, Nelson failed to achieve equal stature as a lawmaker and statesman. Perhaps, as the authors suggest, the political system Nelson mastered was itself a failure. Candidates won elections, legislatures passed laws, but the inability of government to enforce the laws it passed left the most pressing problems of the day unaddressed. Perhaps. In any case, it is the reformers who are most often celebrated by posterity. And a reformer Nelson definitely was not.

Yet it is the voters themselves, after all, who make the most important judgments. Even though elected under a system in which the franchise was radically restricted, his political success remains remarkable. Yesterday's voters informed today's historians that Knute Nelson personified the most basic values and aspirations of many of his contemporaries over the longest political lifetime in this state's history. In the end we are left with a portrait sketched in gray: a resolute, honorable, and shrewd political leader, a man who achieved great stature in an immigrant's defense of the economic and political status quo. In taking us behind the scenes to get to know both the man and the times, the authors have created a perceptive and extremely valuable addition to the state's historical record.

Reviewed by Tom O'Connell, an associate professor of political science at Metropolitan State University, St. Paul. He is currently writing a book on the Minnesota political tradition.

OLD BETSEY: THE LIFE AND TIMES OF A FAMOUS DAKOTA WOMAN AND HER FAMILY.

By Mark Diedrich.

(Rochester, Minn.: Coyote Books, 1995. 170 p. Paper, \$24.95.)

"Old Betsey," a Mdewakantonwan Dakota woman, was one of the most famous Indians of Minnesota and certainly one of the few Indian women written about in white accounts from the nineteenth century. Her celebrity status was not due so much to her recognition by other Dakota people but, rather, to her reputation among early white settlers of the state, primarily those living within the city of St. Paul. In their newspaper accounts, articles, and books she was presented as a shameless beggar, the "character" of the town, a "wonderful curiosity," a "connecting link between the Indians and whites," "one of the chief attractions to tourists and strangers

in St. Paul," and as "antique" or "ancient." In many ways Betsey provided both an image of a Dakota woman that fulfilled stereotypical expectations (particularly the image of a disheveled street beggar) and, at the same time, a harmless and safe way to interact with a genuine "Sioux" Indian. Because she and members of her family aided whites while their fellow Dakota attacked settlers along the Minnesota frontier in 1862, Betsey was seen as a "good" or "friendly" Indian as opposed to a "hostile" one. In actuality, Betsey's extroverted personality and willingness to interact with whites clearly distinguished her from other Dakota women of her time.

Born about 1803 into Little Crow's village, or the Kaposia (Light-footed) Mdewakantonwan band, Hazaiyankawin (translated here as Woman Who Runs for Huckleberries), or "Old Betz," lived through almost a century of rapid and tremendous change for the Dakota people of Minnesota. Not only was Betsey a witness to the establishment of Fort Snelling, Minneapolis, St. Paul and surrounding communities, and the growth of their accompanying non-Indian populations, she also experienced the impact of the move of Dakota people to reservation lands, the devastation occurring during the U.S.-Dakota Conflict of 1862, the forced removal of Dakota people from their ancient homeland, and the severe poverty that faced the Dakota after the war, all of which make her an interesting and important subject of study. Unfortunately, many of the details of her involvement in and reaction to these circumstances and events went undocumented and are only guessed at in Diedrich's work. While the author offers a more explicit history of Betsey's male relatives such as Taopi and Henry St. Clair (the former most known for the aid given to white captives during the 1862 conflict and the latter for achieving the status of Episcopal priest), understandings of her life remain vague. Perhaps additional information could have been incorporated from oral historical accounts gathered either from Betsey's surviving descendants or other Dakota families with records of Betsey's contemporaries.

For the most part, Diedrich presents a sensitive portrayal of Dakota people, history, and culture. He does, however, occasionally lapse into using terminology characteristically employed by non-Indians writing Indian history, revealing a Euro-American bias. An example of this is his discussion of the "hostile" and "friendly" Indians, referring to those who fought against and for the United States in 1862. While Diedrich captures the deep divisions and diversity of feelings among the Dakota during this time period, notions of who is hostile or friendly are clearly a matter of perspective. Descendants or supporters of Little Crow could just as easily label this supposedly hostile group as patriots.

One of the strengths of this work is Diedrich's insightful analysis of the role of women within Dakota society, a delicate topic that has been grossly distorted in many texts on the Dakota. Overall, while this book may not provide a great deal of solid information on the life of Old Betsey, the information on Dakota history and culture used to contextualize the lives of Betsey and her family make it a worthwhile contribution to Dakota historiography.

Reviewed by Tawapaha Tanka Win (Her Big Hat Woman), Angela Cavender Wilson, a Sisseton-Wahpeton Dakota from the Upper Sioux Community. She is currently a doctoral candidate in American history at Cornell University.

MATERIAL CULTURE AND PEOPLE'S ART AMONG THE NORWEGIANS IN AMERICA.

Edited by Marion Nelson.

(Northfield, Minn.: Norwegian-American Historical Association, 1994. 228 p. Cloth, \$30.00.)

The material culture of ethnic groups in the United States has received increasing attention in recent years from folklorists, historians, preservationists, and members of ethnic communities. Most of the work documenting this material in this country, however, has been books and articles focused on specific elements of folk architecture, foodways, dress, or traditional arts and crafts. Indeed, when I prepared the chapter on "Ethnicity and Religion" for the 1984 publication *American Folk Art: A Guide to Sources*, only such well-established and highly visible ethnic communities as the Pennsylvania Germans and the Spanish in the Southwest could boast publications offering anything approaching an overview of their material-cultural heritage.

Against this background, *Material Culture and People's Art Among the Norwegians in America* represents an impressive advance. Comprised of seven essays by scholars trained in ethnology, art history, languages and literatures, and design, the book offers a fascinating introduction to Norwegian-American architecture, dress, and folk art. In its national scope, its multidisciplinary approaches, and its attention to various genres, this volume might well serve as a model for collections devoted to exploring and interpreting the material culture of this country's many other ethnic communities.

The volume opens with Marion Nelson's thorough and thought-provoking analysis of Norwegian-American efforts at collecting and preserving the artifacts of their cultural heritage. Beginning with the "Askeladden mentality," which prompts many Norwegians to retain and even revere everyday objects as reflections of their cultural origins, Nelson carefully traces the role of individuals like Haldor Hanson and Isak Dahle and institutions like the United Lutheran Church and the Norwegian-American Historical Society in amassing one of the richest artifactual collections of any American ethnic community.

The two articles that follow Nelson's examine Norwegian-American folk architecture in Coon Valley, Wisconsin, and Bosque County, Texas, for evidence of continuity and change in building patterns that nineteenth-century immigrants imported into the United States. Both Reidar Bakken's investigation of a community in the Upper Midwest and Kenneth Breisch's study from the Southwest suggest that, beneath a veneer of conformity to American building styles, Norwegian-American architecture reflects traditional Old World patterns in less obvious elements such as the placement of buildings and their internal apportionment.

Retaining subtle elements of Old World architecture in Norwegian-American farmhouses as an expression of ethnic identification closely parallels using accessories and jewelry as a vehicle for expressing identity in the area of dress. Carol Colburn readily acknowledges in her article "Well, I Wondered When I Saw You What All These New Clothes Meant" that Norwegian immigrants to the United States quickly adopted fashionable nineteenth-century dress in place of traditional rural costume. However, she also notes that women frequently wore scarves, shawls, and *soljer* (silver brooches) in conjunction with fashionable dress to proclaim

their cultural allegiance. Similarly, M. A. Madson points out in "Vinaigrettes, Little Immigrant Treasures" that these especially prized scent containers were easily recognized symbols of Norwegian heritage when worn with modern dress.

While Norwegian ethnic identity was communicated through only the most subtle elements of architecture and costume in American communities, it was much more obvious in the creations of common people who chose to continue Norway's longstanding tradition of decorative painting and woodworking. Kristin M. Anderson, in her exploration of church altars, notes that the tremendous demand made by Norwegian-American Lutheran congregations for appropriate furniture and paintings was filled almost exclusively by artists from within the ethnic community with work heavily influenced by their cultural heritage. Some Norwegian-American artists like S. O. Lund, the topic of Carlin Hibbard's carefully researched biographical exploration, even succeeded in reaching out beyond their own ethnic communities to create work for their American neighbors.

Marion Nelson's *Material Culture and People's Art* is a firmly grounded first step on the path to identifying those elements of American material culture that are of Norwegian origin. With this important work showing the way, further studies on the genres covered here and such related topics as foodways are sure to follow.

Reviewed by Robert T. Teske, the executive director of the Cedarburg Cultural Center in Cedarburg, Wisconsin. A professional folklorist by training, he has recently curated the traveling exhibition Passed to the Present: Folk Arts Along Wisconsin's Ethnic Settlement Trail.

THE FUR TRADE REVISITED: SELECTED PAPERS OF THE SIXTH NORTH AMERICAN FUR TRADE CONFERENCE, MACKINAC ISLAND, MICHIGAN, 1991.

Edited by Jennifer S. H. Brown, W. J. Eccles, and Donald P. Heldman.

(East Lansing: Michigan State University Press and Mackinac State Historic Parks, 1994. 536 p. Cloth, \$39.95.)

As evidenced by this impressive volume, the fur trade continues to be a popular topic for American and Canadian scholars. Fur trade studies certainly help explain the nature and impact of the frontier's transition from the time of initial white contacts with the native peoples to the demise of the trade as a major enterprise.

The 28 essays in this work were selected from more than 50 presentations given at the 1991 conference. Reflecting the interdisciplinary nature of fur trade studies and the long persistence of the trade itself, the topics represent the fields of history, anthropology, archaeology, geography, economics, and literature and range in era from the colonial period to the midtwentieth century. With the exception of Lily McAuley's banquet address, "Memories of a Trapper's Daughter," the editors arranged the essays in seven thematic parts: Transatlantic Fur Trade Markets and Entrepreneurs; Native People and Changing Trade Relations; Becoming a Trader: Origin, Lives, and Survival; The Fur Trade at Mackinac;

Archaeology and Material Culture; Into the Twentieth Century; and Fur Trade Literature and Interpretation: Issues and Problems. Collectively, the essays, like the fur trade itself, have a transcontinental geographic scope. For those who are particularly interested in the Minnesota region, four of the essays are noteworthy.

From an archaeological perspective, Douglas A. Birk's "When Rivers Were Roads: Deciphering the Role of Canoe Portages in the Western Lake Superior Fur Trade" emphasizes the importance of portages in the elaborate canoe-route system used by indigenous peoples and fur traders. Birk portrays the portages as a type of historical artifact, which "can be studied to broaden our understanding of former peoples, cultures, and times."

In "Apprentice Trader: Henry H. Sibley and American Fur Trade at Mackinac," historian Rhoda R. Gilman stresses the importance of family and business connections in launching Sibley's fur trade career. Her analytical study provides an excellent perspective of the individual who later served as the first delegate from Minnesota Territory and as Minnesota's first governor.

"The Cadottes: Five Generations of Fur Traders on Lake Superior" by Theresa M. Schenck encompasses the period 1686–1840. Relying extensively on primary materials, she emphasizes the careers of Jean-Baptiste Cadotte and his son

Jean-Baptiste Jr. The elder was a leading trader at Sault Ste. Marie during the transition from French to British control following the Seven Years' War, and his son, as a partner in the North West Company, supervised the significant trade emanating from La Pointe in the Apostle Islands.

In "The Fear of Pillaging: Economic Folktales of the Great Lakes Fur Trade," Bruce M. White states that such fear was "one of the most important themes in the stories that traders and Native people told each other about the fur trade." He concludes that, despite the relative scarcity of pillaging, stories of actual or imagined incidents were magnified into a trade folklore in which strikingly similar stories were told in successive eras at various locales.

Although several of the more narrowly focused essays will interest only fur trade aficionados, the book, overall, should enjoy a wide readership in both the academic and lay communities. Most of the essays enhance understanding of those regions in which the fur trade and the frontier experience were inseparable.

Reviewed by William E. Lass, professor of history at Mankato State University and author of Minnesota: A Bicentennial History, among other books. His fur trade scholarship has emphasized the post-Civil War Upper Missouri region firms of the Northwest Fur Company and its successor Durfee & Peck.

News & Notes

OUR READERS WRITE: Moira Harris's article in the Fall 1995 issue, "Small Format, Big View: Curt Teich Postcards of Minnesota," drew several responses from readers familiar with the sites depicted on the cards. Gilbert Wasserzieher, now living in Alaska, remembered Ak-sar-ben Gardens near Bay Lake in Crow Wing County: "I grew up at Bay Lake, and the Vogt brothers were relatives of mine, as my grandmother's maiden name was Vogt. The Vogt brothers started their place as a summer home and it later developed into a major tourist attraction. As they were from Nebraska, they reversed the letters to form the name. The admission price when I was a child was only 10¢, but it counted up, as they had hundreds of visitors on a busy day. I used to catch frogs to sell to visitors who would hold them over the water and huge bass would jump out to grab a

frog. The lake there was renamed Tame Fish Lake to recognize this attraction. My 'Aunt Edith' sold homemade ice cream and souvenirs in a little stand by the entrance. I'm sure she sold many a postcard in her years there, and now I wish I had purchased some myself."

Another attraction caught the eye of Laura L. Hill of Roseville: "What was especially fun were the memories that were sparked in my father by the cards featuring Whitey's Wonderbar of East Grand Forks. Dad remembered that there was some kind of fluorescent tube under the bar's counter, and when a drink and its straw were placed over the tube, they would both light up. He said the drinks were more expensive there . . . an extra two bits a glass. I don't know if that tube squares with the bar being stainless steel. Maybe it was an earlier or later version!"

Another article in the Fall 1995 issue, "Exploring World War II at the Minnesota Historical Society," began with a picture of a navy tanker built at Savage in 1994. The ship, photographed on the Mississippi River in downtown St. Paul, drew only 9 feet when empty. Laird Anderson of White Bear Lake, a navy communications officer during World War II, explained: "The one in the picture must be the fifth-to-eighth one built, because I was assigned to the first one, called USS Patapsco AOG-1, in March 1943. This was Admiral Nimitz's idea, as its low draft permitted it to get in close to an atoll or island as the Marines took it and an airfield was built. We took the first gas in to Guadalcanal, as we could get closer to shore. The Marines would bring out a barge with 55-gallon drums on it, and we'd pump the gas for the planes that were landing on Henderson Field."

THE FOURTH LARGEST tribe in the United States, the Chippewa (Ojibway or Anishinabe) of Wisconsin and Minnesota between 1800 and 1934 are the focus of Walker D. Wyman's *The Chippewa: A History of the Great Lakes Woodland Tribe over Three Centuries* (River Falls: University of Wisconsin—River Falls Press, 1993, 176 p., paper, \$14.95). With an eye for telling details and stories, Professor Emeritus Wyman, with the assistance of historian Kurt Leichtle, summarizes the historical record of the people now living on seven reservations in Minnesota (Nett Lake, Grand Portage, Greater Leech Lake, White Earth, Mille Lac, Red Lake, and Fond du Lac), six in Wisconsin (Bad River, Lac Courte Oreilles, Lac du Flambeau, Red Cliff, Mole Lake, and the St. Croix Band), and three in Michigan (Bay Mills, Keweenaw Bay, and Isabella), as well as "lost tribes" such as the Turtle Mountain Chippewa.

Included are compact, readable chapters about early history (as documented in legend and by outside observers), westward movement due to population pressures, Dakota-Ojibway conflicts between 1700 and 1858, folkways (including concepts of time, work, and property), village and family life before and on the reservation, logging, assimilation, and the 1934 turnaround in federal policy. Interesting charts document aspects of life ranging from numbers of residents and days of school attendance to board feet and value of lumber logged. Readers unfamiliar with these native inhabitants will find this volume informative. The book can be ordered from the press at 410 S. 3rd St., 118 North Hall, River Falls, Wis. 54022.

THE Plains Indian Museum of the Buffalo Bill Historical Center in Cody, Wyoming, will host its Plains Indian Seminar, September 27–29, 1996. The conference will address the theme "Powerful Expressions: Art of Plains Indian Women." Papers offering new perspectives on women's art, past and present, within social, economic, religious, and familial contexts are particularly invited. Experts from tribal communities, historians, anthropologists, art historians, artists, and other interested persons should submit a 450-word abstract or completed paper along with an abbreviated resumé by April 8, 1996, to Lillian Turner, Public Programs Coordinator, Buffalo Bill Historical Center, 720 Sheridan Ave., Cody, Wyo. 82414.

MINDY: Farmer's Daughter, 1929–1947; Farmer's Wife, 1973–1992 by Mildred Gaasland (Glenwood, Minn.: Pekin Publications, 1994, 166 p., paper, \$9.95) is the kind of book you might wish your own grandmother had written. It is full of folksy, nostalgic stories of growing up on an Otter Tail County farm during the Great Depression and World War II. Using an anecdotal format, the author tells about hired hands, holidays, farm animals, and tornadoes. She also writes of her return to farm life in the 1970s after she and her husband retired from teaching. The book is a good model of personal-history writing and can also inspire readers to encourage older relatives to begin recording their stories. It may be ordered from the press at 523 Second Ave. N.E., Glenwood, MN 56334—*Ginger Hamer*

TWO aviation enthusiasts, Noel E. Allard and Gerald N. Sandvick, have compiled an impressive history of flight in the North Star state. *Minnesota Aviation History, 1857–1945* (Chaska: MAHB Publishing, 1993, 288 p., cloth, \$39.95, paper, \$29.95) begins with Dakota and Ojibway legends and progresses quickly to the balloon flights of William Markoe in 1857 and Ferdinand von Zeppelin in 1863 (during which he conceived the basic idea for his airships). In 1908 the first large-scale airplane was built in the state, and the book chronicles this and other attempts in chronological chapters. Few pages lack a photograph. The ninth chapter is "Who's Who in Minnesota Aviation Prior to 1945," and chapter five contains an interesting compendium of early airfields, arranged by county. Though marred by typographical and other petty errors, this book is an important text on a hitherto unscrutinized part of Minnesota history.—*Paul Marvelas*

FROM A (for A-Dek Ti, or Faribault) to W (Wiskonsing Zibi, a term of uncertain meaning), Paul C. Durand's *Where the Waters Gather and the Rivers Meet: An Atlas of the Eastern Sioux* defines, locates, and provides historical and cultural context for place names in southern Minnesota of 175 years ago. Gleaned from the writings of Joseph Nicollet, Zebulon Pike, Giacomo Beltrami, Stephen Long, and numerous missionaries, these names describe "an ancient and familiar place, a world with myths and beginnings and cycles." A short section also chronicles Ojibway place names in

the north and eastern periphery of Dakota territory. The 149-page volume, published in 1994 by the author, also includes two name indexes and a fold-out map showing 650 of the traditional names. It may be ordered from him at 15341 Red Oaks Rd. SE, Prior Lake, Minn. 55372 for \$14.95 plus \$2.00 shipping.

WOMEN Remember the War, 1941–1945, edited by Michael E. Stevens, recounts the experiences of more than 30 Wisconsinites, based largely on oral history interviews. Part of the Voices of the Wisconsin Past series, this 157-page volume (Madison: State Historical Society of Wisconsin, 1993, \$7.95) offers a look at women in factories, on farms, and in homes as well as those who served in the military and Red Cross. Chapters such as "Young, Single, and Working," "Raising Families," and "Women in Uniform" vividly recount experiences, as each chapter poses direct questions that are answered in long quotations from the oral history interviews. Photographs and other illustrations further enliven this very readable resource, which concludes with biographies of the interviewees, notes for further reading, and an index.

BÁIKI: The North American Journal of Sami Living is a Duluth-published quarterly newsletter for and about people of Sami descent. Sami, sometimes called Lapps, are indigenous people from northern Norway, Sweden, Finland, and Russia. They often emigrated to North America with Finns and Scandinavians and kept their Sami identities secret even from family members. Issues include articles on family history, stories, letters from readers, a survey of Sami-American artists, reviews, and a few ads. For subscription information, write Báiki Subscriptions, 2416 London Rd. #702, Duluth, Minn. 55812.

THE CAREER of an important Weyerhaeuser Timber Company executive in the Pacific Northwest is detailed in Charles E. Twining's book, *George S. Long, Timber Statesman* (Seattle: University of Washington Press, 1994, 414 p., cloth, \$30.00). Born in Indiana, Long was hired by Frederick Weyerhaeuser to manage the company's immense acreage in western Washington state. Besides overseeing the cutting and milling, Long became involved in reforestation, forest-fire prevention, and conservation.

FROM THE COLLECTIONS

Bold in execution and colors, this quilt, made 100 years ago by Emilie Jahnke Muhs of New Ulm, seems nearly modern in its optical impact. Pieced in the pine-burr pattern and 60-by-76 inches in size, it is one of 19 Minnesota-made quilts recently acquired with funds from the Minnesota Quilters Organization and Minnesota Historical Society members and friends.

Joyce Aufderheide of New Ulm, herself a prolific quilter, began collecting the colorful coverings—pieced, appliqued, and embroidered—and their stories in the late 1950s. Her home became a museum for her extensive collection comprising pieces from the 1790s to the 1970s. Purchase of these fine examples from her estate enables the MHS to better represent and preserve the art and domestic contributions of Minnesota women.

Photo by Peter Latner/MHS



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Foreword by David Gebhard, Essay by Eileen Michels
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