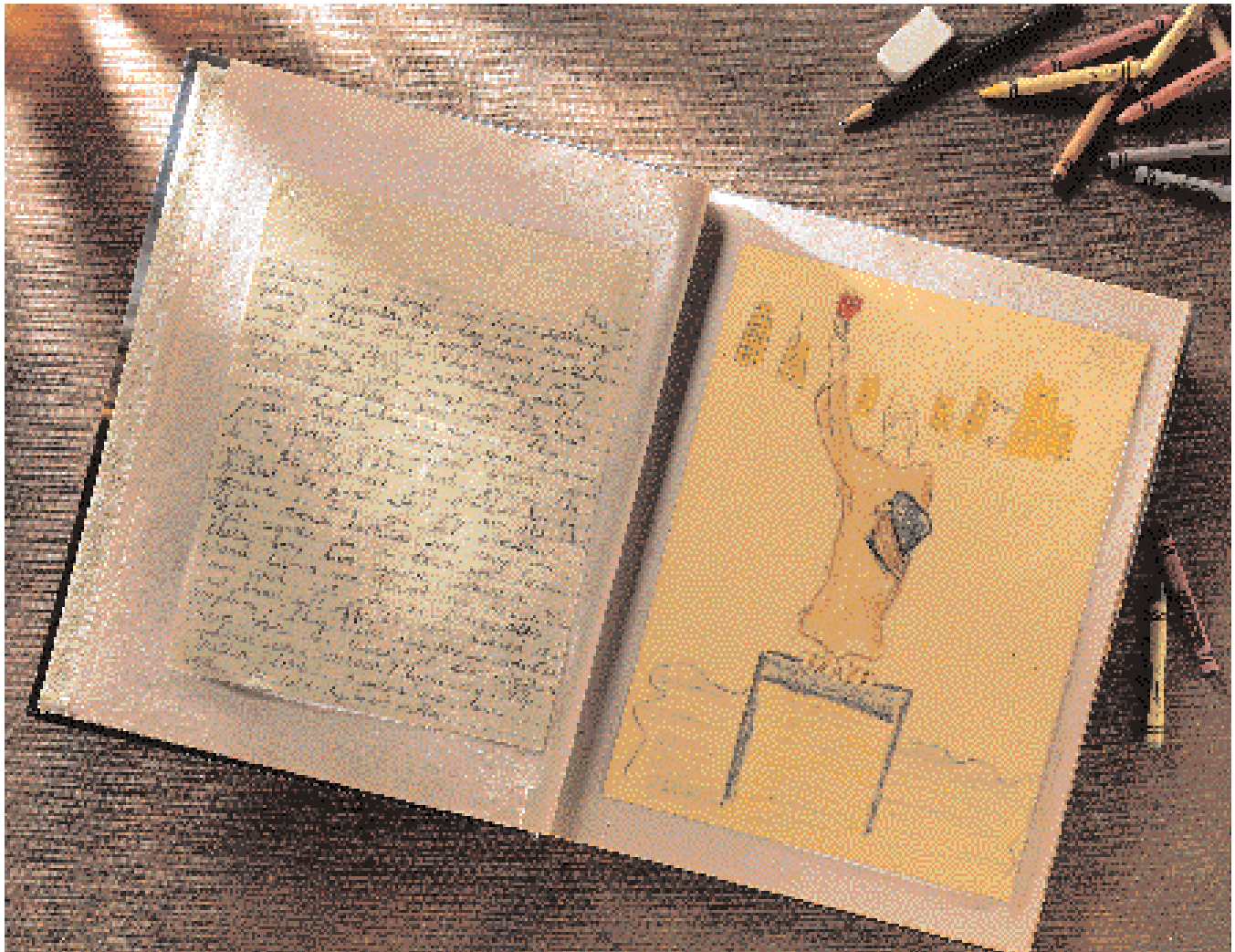


Curator's Choice



photograph by Eric Mortenson/MHS

The Minnesota Historical Society's collections are filled with the poignant stories of nineteenth- and twentieth-century immigrants to the United States. Beginning in the 1970s Minnesota became home to groups of refugees from Southeast Asia with tales of their own to tell. Some are preserved in "Flight to Freedom—Our Stories," a scrapbook made by third, fourth, and fifth graders at Mississippi Elementary School in St. Paul during 1982–83. Through writings and drawings, 25 students vividly recount their families' often perilous journeys from their homelands to Minnesota.

One child, just learning written English, clearly expressed ambivalence about her new home and culture, a common feeling among her classmates: "When I came to America . . . I was afraid because I didn't know anybody here. Now I enjoyed living in America very much. A lot of people were very pleased and happy for me that I had not died in Cambodia. I'm not a very happy with life at all. Because I can't get any thing what I want. Beside I don't know any body that can help me. So that I can trust with. I can't get any present when my birthday comes or anything that special like Thanksgiving, Halloween and Christmas. But my parents still loved me." "Flight to Freedom" was donated to the MHS in 1994 by Doris Pylkas, a teacher involved in compiling it. —TODD DANIELS-HOWELL, associate curator of manuscripts

FRONT COVER: People, places, and events from Minnesota's past adorn various denominations of U.S. postage stamps. Small, collectible invitations to explore the state's history, each has its own tale of origins, occasional controversy, and celebration. For a look at some of the stamps and their stories, please turn to the article beginning on page 106.

Book Reviews

RINGING IN THE WILDERNESS: SELECTIONS FROM THE *NORTH COUNTRY ANVIL*

Edited by Rhoda R. Gilman

(Duluth: Holy Cow! Press, 1996. 380 p. Paper, \$14.95.)

Those of us who came of age politically in the late 1960s and early '70s will always harbor some nostalgia for the people and events that colored that lively—and in many ways apocryphal—era. Still, I approached this anthology of writings from the *North Country Anvil* with some trepidation. The *Anvil*, after all, had been required reading for the anarchists, revolutionaries, and rural romantics who, like myself, often glimpsed in its pages a recipe for a new society. I suspected that the intervening years would not be kind to the peculiar vision the *Anvil*—and its readers—promoted.

Indeed, there are selections here that conjure up past behaviors and ideologies that many of us have tried to forget during the past quarter century, goofy, short-sighted beliefs that devalued important institutions (family, church, government) and elevated to gospel political and cultural fads that had no place on a serious social-justice agenda. But, for the most part, Gilman rises above pale nostalgia and manages to highlight the timelessness of *Anvil* editor Jack Miller's sometimes anguished mission: "To free ourselves from a whole way of living and looking at the world."

From 1972 to 1989, the *Anvil* dissected American politics and culture from a decidedly rural, libertarian perspective. Except for a two-year hiatus in the early 1980s, it was Miller, a former newspaper reporter committed to small-town life, who held it together. It was not always an uplifting endeavor, as Gilman recounts: Miller lost part of a finger, all of a marriage, and, finally, his faith in the secular social-change movement before shutting down his stubborn press to pursue the Lutheran ministry.

But the *Anvil*'s evolution from hare-brained scheme to influential populist journal is most poignantly described in the words of Miller himself and those writers who made the *Anvil* such an affirming voice for both rural and urban activists. Gilman astutely allows Miller's provocative essays to set the tone. Though many of these musings (the yearning for manual labor, the romanticizing of rural culture) belong uniquely to the era, there's a timeless nature to much of what he wrote. A piece dated August 1973, for example, could have been written yesterday: "The fundamental problem of our age is a lack of belief. . . . There is, in fact, a spiritual vacuum in our society. We are living in a period of profound and rapid change, in which old truths and established values are disintegrating—and nothing

has taken their place." In July 1976 he noted the potential for alliances between "back-country conservatives" and "libertarian leftists" who each distrusted the "corporate-government combine." "Can Left and Right really get together?" he asked. Ross Perot today would answer in the affirmative.

There are other prescient moments sprinkled throughout these pages—the inexorable decline of rural economies being the most obvious and the futility of the back-to-the-land movement the most tragically entertaining. But Gilman's chief purpose is to place the *Anvil* in the context of Upper Midwest populism while celebrating the writing that made it such a vital, if unlikely, source of inspiration to a generation of dissenters.

And the writers featured here are not insignificant: Thomas McGrath's poem "A Homecoming for Odysseus" rounds out a chapter on Minnesota's radical heritage; Emilio De Grazia's poignant Vietnam memoir, "The Enemy," highlights a chapter on war and peace; Robert Bly's "Outhouse Poem No. 1" punctuates a fascinating section on alternative life styles; and Gerald Vizenor's profound and insightful essay on naming Native Americans anchors a provocative examination of the Wounded Knee debacle. But it's the sound of less polished voices, I believe, that gives this anthology its proper seasoning. Journals like the *Anvil*, after all, were created to invite the views of regular folks, and reading essays like "Encounter" by Evelyn Roehl, "More or Less" by Janis Thesing, and "Homesteading in the North Woods" by Michael Eliseuson made me feel like I was sitting across a kitchen table from the authors.

Like Jack Miller, Gilman has managed to weave the down-home with the lofty, the rough with the polished. The result is an invitation to a reunion that even the most cynical veterans of that era would do well to accept.

Reviewed by Craig Cox, managing editor of Utne Reader and the author of Storefront Revolution: Food Co-ops and the Counterculture (1995).

JAMES J. HILL, EMPIRE BUILDER OF THE NORTHWEST

By Michael Malone

(Norman: University of Oklahoma Press, 1996. 306 p. Cloth, \$29.95.)

In 1915 several West Coast cities celebrated the completion of the Panama Canal, but the main event was the

Panama-Pacific Exposition in San Francisco. For that world's fair, each state was asked to designate its outstanding citizen; a panel of Minnesotans quickly named James J. Hill. The peak of Hill's business career, from the Civil War to the beginning of this century, was an era of spectacular economic expansion. Such an unprecedented number of individuals rose from humble origins to great wealth that the word "millionaire" became a part of the language. Few in the country better fit the image of the rags-to-riches entrepreneur than Hill, railroad millionaire and empire builder of the Northwest.

In the eight decades since Jim Hill's death four biographies have appeared. The first, in 1916–17, was a deferential cum reverential two-volume work by Joseph Gilpin Pyle, director of the James J. Hill Reference Library and former editor of Hill's *St. Paul Globe* newspaper. A second, much smaller volume appeared in 1955, part of publisher Alfred Knopf's "Great Lives In Brief" series. In 199 pages, popular historian Stewart Holbrook sought greater balance by including material from the debunking histories of the "Robber Barons" of the Gilded Age. This biography depicted some of Hill's arrogance but in general was favorable to the subject. Then, in 1976, business historian Albro Martin completed an extensively researched and delightfully written volume. It drew heavily on Hill's papers and presented detailed, positive, and often humorous insights into the Empire Builder's many activities and relations with business leaders. This work served to stimulate interest in Hill and the materials available at the Hill reference library and Minnesota Historical Society. Now, 80 years after Hill's death, Michael Malone has written another biography as part of the western biography series of the University of Oklahoma Press. Like previous works, this volume shows that Hill deserved his designation as Minnesota's outstanding citizen of 1915. It also includes a good deal more.

Malone, western historian and president of Montana State University at Bozeman, has produced a balanced and clearly written synthesis of Hill's life. Its 280 pages of text are a model of focus and economy of language. Less than half the length of the Pyle and Martin biographies, it benefits from scholarship considered unseemly by the former and unavailable to the latter, as well as the author's own expertise on the development of the northern plains and Pacific Northwest. As a result, Malone's work illuminates some areas of Hill's career that were either overlooked, dimly exposed, or presented with less focus in earlier books. Of particular note is the material on Hill's relationship with local and national political figures; his policies toward his work force and efforts to frustrate organized labor; his ongoing rivalry with the Canadian Pacific and unprofitable railroad investments in British Columbia; his relationship to the 1909–15 northern plains land boom; and his delight, in contrast to most of his business associates, in broadcasting his opinions through speeches, articles, and interviews on everything from the questionable benefits of higher education and the Panama Canal to the importance of resource conservation, family farms, and manure fertilizer.

Treated in previous biographies, monographs, and articles but presented with focus and clarity is the complex story of the effort by Hill and his allies to merge the

Great Northern and Northern Pacific railroads, the importance of the Burlington system to his development plan, and the subsequent stock fight with Edward H. Harriman that resulted in the formation of the Northern Securities Company. Similarly effective is the author's treatment of Hill's long interest in agricultural experimentation, his role in the transfer of lumbering from the Great Lakes to the Pacific Northwest, the development of orchards in Washington state, and the exploitation of iron-ore deposits in northeastern Minnesota.

This biography also points out significant topics worthy of more extensive treatment. Malone notes, for example, that Hill's success was related to his comprehensive background in transportation, unlike most nineteenth-century railroad moguls who came from the world of finance. The book regularly presents evidence of Hill's continuing interest in track construction to ensure low operating costs; however, his immersion in detail to achieve maximum cost effectiveness went much further. He was an economic geographer who studied regions and their potential before, during, and after investment. In addition, he issued directives on everything from more efficient design of equipment and buildings to the production levels of work crews and lower-level managers and the quality of advertising material. The story of Hill, the peripatetic workaholic and textbook micromanager who liked to travel in his spartan railroad car on Sundays to avoid wasting time during regular business hours, has not been fully revealed.

At several points Malone touches on Hill's relationship to his large family; however, this topic deserves closer attention, and primary materials are available to facilitate research. Mary Hill filled several diaries, and the Louis W. Hill papers contain much family material. In this era of soap-opera society when family and social history is in vogue, the glamorous, difficult, comic, and tragic aspects of the Hill family and in-laws could bring needed historical perspective.

The two notable shortcomings of this biography are its citations and maps. The publisher of this compact series undoubtedly decided to eliminate useful citations, and the bibliographic essay provides only partial compensation. In addition, many railroads are mentioned but only two rather spartan maps are included. General readers and those with a special interest in the relationship of railroads to physical geography will need to have an atlas close at hand. Those wishing to use this book for reference purposes, however, will find that the author and publisher have included a very comprehensive index. While the text is less than half the length of the Albro Martin biography, the index contains more than twice as many entries.

Malone has revealed that he was offered the opportunity to write the volume on Billy the Kid for this same biography series. In an era that gives considerable attention to the violent, the dysfunctional, and the bizarre, he made the better choice. His book should stimulate further interest among both generalists and specialists in the fascinating, relevant, and varied aspects of late-nineteenth and early-twentieth-century history as evidenced in the life of James J. Hill. Much primary source material exists on these topics at the Hill reference library and in the Great

Northern Railway papers at the Minnesota Historical Society. Hopefully the Malone biography, like Martin's before it, will serve to increase the scholarly output related to one of the most broad-gauged personalities of the age of enterprise.

Reviewed by Thomas C. Buckley, associate professor at the University of Minnesota, who teaches American and Minnesota history. He has written several papers and articles on the maritime dimension of Hill's transportation empire.

SETH EASTMAN: A PORTFOLIO OF NORTH AMERICAN INDIANS

By Sarah E. Boehme, Christian F. Feest, and Patricia Condon Johnston
(Afton, Minn.: Afton Historical Society Press, 1995. 196 p. Cloth, \$75.00.)

Sarah E. Boehme, the John S. Bugas curator of the Whitney Gallery of Western Art at the Buffalo Bill Historical Center, Christian F. Feest, professor of anthropology at the University of Frankfurt, and Patricia Condon Johnston, founding director of the Afton Historical Society Press, have produced a magnificent book on Seth Eastman (1808–75) and his art. The centerpiece of this portfolio is a collection of watercolors that was deaccessioned from the James J. Hill Reference Library in 1994.

Eastman was a career army officer, serving nearly four decades, and one of the most important pictorial historians of Native Americans in the nineteenth century. He was posted at Fort Snelling in 1830, 1831, and from 1841 to 1848. Eastman's art provides a significant ethnographic record of Indian life, effectively capturing daily activities. For example, among his illustrations are Indians making maple syrup, gathering wild rice, and spearing fish. Other paintings depict scenes of winter villages, summer encampments, a menstrual lodge, and courting and marriage customs.

Eastman earned a reputation for accurately portraying Indian people and their activities. Unlike many well-known artists of American Indians who spent a brief period among their subjects, he had considerable contact. His posting at frontier forts afforded him time to study and depict Indian cultures much better than many other artists. (His liaison with a Dakota woman while he was stationed at Fort Snelling in 1830 resulted in the birth of a daughter, Mary Nancy Eastman, who later became the mother of Dr. Charles A. Eastman, the famous Indian author and reformer.) In addition, Eastman was not working primarily for profit, as were many of his fellow artists. His military salary allowed him to paint native peoples in an honest way without sensationalizing scenes.

Included in this portfolio are a number of the watercolor drawings Eastman prepared for Henry Rowe Schoolcraft's six-volume work, *Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States*, published between 1851 and 1857. In addition to the Minnesota scenes, the volume also contains Eastman's maps depicting Indian ethnography and history, paintings

of Indian artifacts, and paintings based upon the work of other artists. This reviewer's favorites are his oils on canvas from the late 1860s.

In 1870 Eastman received his final government art commission for 17 paintings of forts located throughout the United States. He saved his favorite for last: West Point, from which he had graduated and where he later served as an instructor. Death came to Eastman on August 31, 1875, while sitting at his easel. Although his death received scant notice, he is recognized today as a premier artist of nineteenth-century American Indians.

Seth Eastman is an informative and delightful book that all students of Indian history and art should read. The numerous illustrations are clearly reproduced, and the authors provide documentation for further study.

Reviewed by Raymond Wilson, professor of history at Fort Hays State University, Kansas, who has written extensively on Dr. Charles A. Eastman (Ohiyesa).

C. C. WASHBURN AND THE UPPER MISSISSIPPI VALLEY

By Karel D. Bicha
(New York: Garland Publishing, Inc., 1995. 210 p. Cloth, \$52.00.)

One of the most important men in the history of Minnesota never lived there. Minneapolis resident William Drew Washburn was not the power behind the Washburn mills or their main owner. It was his brother in Wisconsin, Cadwallader Colden Washburn, who not only built the Washburn milling company into a giant, profitable enterprise but was a key player in the development of the entire Upper Mississippi region. According to the author, C. C. "was gruff, abrupt in discourse, and painfully plain spoken. He did not suffer fools gladly, and he regarded the great mass of human beings as fools. He carried himself with consummate solemnity and took explicit pains to distance himself from ordinary mortals. His normal attitude toward the common folk was one of disdain, and he possessed an easy confidence in his innate superiority. Of the little ruffles and flourishes which make a personality interesting or compelling to others he possessed none. He had presence, but to use a commonplace term from his political generation, he had no 'magnetism.'"

This book covers the multifaceted nature of C. C. Washburn's business and political activities in exhaustive and sometimes tedious detail. The author considers each facet of his subject's career separately; chapters deal with Washburn's life as a land speculator, politician, general, lumber baron, flour miller, and philanthropist. This structure has advantages, as his activities in each of these areas were complex, but it also results in a fair amount of repetition. Furthermore, the connections between these various careers are not always easy to follow. For example, the chapter on his military life begins with an explanation of how his brother Elihu, then congressman from Galena, helped Cadwallader quickly rise to the rank of general. Not until the section on his career in lumber is it clear

how important a military commission was in protecting the nearly bankrupt general from the collection efforts of his creditors.

The focus on Cadwallader might have been expanded to include his broader family, but even as is, the kinship connections are complex and sometimes hard to follow. The seven Washburn brothers all had distinguished careers. Israel, Elihu, Cadwallader, and William Drew served as congressmen from different states; William was a Minnesota senator; Israel and Cadwallader were governors; Elihu and Charles were diplomats; Samuel was a naval officer; Charles a newspaper editor; Algernon Sidney a banker. Cousin Dorilus Morrison was the first mayor of Minneapolis. This rich web of family was linked to an even more impressive set of in-laws, friends, and fellow Yankees whom Cadwallader drew upon to finance and manage his ambitious enterprises.

Even his close associates described him as gruff, hard boiled, and cold. He provided so little to like that it is understandable that the author makes much—perhaps too much—of him as an example of Yankee character. Washburn was no typical Yankee, however. He combined both the lovely and unlovely attributes of that character type with the advantages of his superb connections and the madness of extreme ambition. He regularly got in over his head. His 1853 plan to gain monopoly control of Mississippi Valley pine, for example, was an ill-conceived scheme of megalomaniacal proportions. “We propose sweeping off this land at one fell swoop,” he wrote. But this same ambition, when supported by the money and talent of others, resulted in his success. He wanted the biggest flour mill in the world to produce the best flour ever made—and he got it.

He had an eye for detail in collecting debts and shares but depended on others to take care of all of his day-to-day business activities. He had a good eye for talented subordinates. The Christian brothers and John Crosby in particular were key to the development of Washburn’s flour-milling company. The author’s explanation of the parts various people played in the development of the Minneapolis milling industry shows a good grasp of the individuals and their roles in making complicated technological innovations. This chapter is both one of the most successful in Washburn’s life and in Bicha’s book.

C. C. Washburn’s careers of politician and general are identified as “diversions.” His time as governor of Wisconsin is noteworthy primarily for his curious, out-of-character pardoning of many criminals, including convicted rapists. His career as a general was distinguished only by the standards applied to “political” generals: “It was his destiny to miss the centrality of battle and to operate on the peripheries of military encounters.” Throughout both diversions Washburn took substantial amounts of time to oversee his business affairs.

In 1849 he married Jeannette Garr who, shortly after giving birth to their first daughter, became mentally ill. After the birth of a second daughter her condition was pronounced incurable, and she was placed in an institution for the rest of her long life. The children were left first with his parents and then sent to a series of eastern boarding schools. The book gives little indication of the relationships Washburn had with his daughters, but in the

hectic activity of his life they seem to have been treated as a duty rather than a blessing. Bicha speculates that this background of a tragic marriage contributed to Washburn’s frenetic ambition, but little evidence remains to support this or other speculation about Washburn’s inner feelings.

Through careful, detailed research Karel Bicha has produced as close a look at this man as his records allow, but C. C. Washburn did not really want to be known as a person. He wanted to be known as the best.

Reviewed by David Wiggins, who has worked with a number of MHS historic sites and programs and currently manages the St. Anthony Falls interpretive program. He and his wife, Adrienne, are raising two small children near the banks of the Mississippi in south Minneapolis.

DEADLY MEDICINE: INDIANS AND ALCOHOL IN EARLY AMERICA

By Peter C. Mancall

(Ithaca: Cornell University Press, 1995. 268 p.
Cloth, \$29.95.)

Human beings have endowed alcohol with many powerful symbolic properties, many of which exceed alcohol’s own real power. In order to understand the historical role of alcohol, historians must deal first with their own cultural biases and understandings and those of the sources they use. Author Peter Mancall does a credible job of raising important issues, but this book also contains some major flaws, many of which relate to the sheer difficulty of grappling with such a daunting topic.

The positive features of this book are many. Mancall discusses the role played by rum in the early economies of the New World, the methods through which alcoholic beverages were distributed, the place of alcohol use in the cultures of colonists and native people, and the efforts at controlling liquor distribution undertaken by colonial officials, missionaries, and native people. The book also contains a hefty bibliography, which will be of great use for subsequent students of the topic.

Mancall makes clear that the behavior of people when drinking is not purely physiological. He argues that the impact of alcohol on some native groups cannot be explained through genetics. Instead, use of alcohol is a cultural process. “Getting drunk” and what people do when that happens varies widely. Interpreting the drinking behavior of people in other cultures is never easy, made all the more difficult if the observer does not actually participate in the drinking. Sober people, especially nondrinkers with strong religious and cultural prejudices against drinking, do not necessarily make the best reporters of the feelings or even of the actions of those who drink.

Euro-American accounts of drinking seem to share the common belief that, as Mancall puts it, “the consequence of drinking almost seemed more dangerous among Indians than among colonists.” Benjamin Franklin, writing about a 1753 treaty-signing in Carlisle, Penn-

sylvania, where a supply of rum was given to Indian participants, described the great noise coming from those drinking, their quarreling and fighting, "their horrid Yellings," as a scene "most resembling our Ideas of Hell." This description came from the same man who in 1737 had compiled a somewhat humorous "Drinker's Dictionary" containing 228 terms for the manner in which people became drunk in Philadelphia taverns. Could the actions of Euro-Americans in Philadelphia taverns have been described by an outsider observer in the same chaotic terms as Franklin used for the drinking of native people?

One way to gauge the accuracy of historical accounts of alcohol use is to study the ways in which alcohol was incorporated into native cultures. Mancall does this in survey fashion, noting that native people made use of alcohol in rituals of hospitality and in religious ceremonies including mourning. In many native societies, as in European ones, inebriation was considered to be the point of drinking and the source of beliefs about alcohol's power. It was these beliefs that led in part to the damaging effects of drinking. In some societies violence committed while drinking was excused or treated differently than that committed while sober. Thus, in some cases the use of alcohol might facilitate violence and social turmoil.

Unfortunately, acknowledgment of this fact leads Mancall astray. While he repeatedly states that most of his sources are culturally biased and often shaped by temperance opinions, Mancall appears to accept their most radical conclusions, arguing that alcohol "devastated" Indian communities throughout North America, contributing to "demographic catastrophe" and poverty and spawning a culture of violence. He writes: "Corpses did not always litter the ground after a rum shipment arrived in an Indian community, but sometimes they did, and those bodies were only the most visible reminder of the toll the liquor trade took in Indian country." The reader may wonder whether such descriptions would prove accurate under careful and critical examination. The fact that the most lurid accounts of Indian drinking cited in his book come from writers with the strongest religious and cultural biases suggests that caution is necessary in using such sources.

One enduring prejudice that Mancall perpetuates is

to make traders, particularly fur traders, the villains of his story. He argues that the introduction of liquor in North America was largely a product of their economic desire to carry on trade and further European empires. The role that liquor played in the fur trade is ripe for analysis, but Mancall unfortunately does not give a thorough account. He appears to understand little about the role that alcohol played in the trade, suggesting that traders routinely gave Indians liquor for their furs either on credit or in direct exchange, making them drunk to prevent them from obtaining needed supplies of blankets, ammunition, and iron tools. While this may have occurred in some places, there is little or no evidence that fur traders in the western Great Lakes relied primarily on liquor for obtaining furs. Most traders' accounts describe liquor as a gift given after more useful goods were handed out on credit or after credits were repaid during the year. Traders also gave it as a present for use in mourning and curing ceremonies. Liquor came to be used as a gift during periods of greatest trading competition, but many other gifts were also lavishly distributed in these times, in fact increasing the wealth of native communities rather than reducing it. Further, it was seldom in the real interests of traders to make their native customers drunk, a fact that traders acknowledged again and again.

Mancall's misinterpretation of the role played by liquor in the fur trade reflects a common lack of proportion in weighing the impact of alcohol and other factors in colonial history. While use of alcohol could and does sometimes have devastating consequences, it must be seen in the perspective of the entire history of native-European interaction, a story that involves slavery, disease, war, and dispossession. In light of these other factors, to suggest that alcohol in and of itself brought destruction to native communities is to demonize a symptom rather than a root cause. In light of such failings, the topic of alcohol and its role in cross-cultural interaction awaits more careful and thorough treatment. Until then Mancall's work can provide a useful guide to further study.

Reviewed by Bruce M. White, a historical anthropologist whose article, "Indian Visits: Stereotypes of Minnesota's Native People," appeared in the Fall 1992 issue of Minnesota History.

News & Notes

WWW.MNHS.ORG is the address of the Minnesota Historical Society's new page on the World Wide Web. Visitors can learn about the History Center and its exhibits, the Society's 20 historic sites around the state, MHS Press publications, and activities of the State Historic Preservation Office. More will be added later, as the site continues to develop.

DISCOVERED in an attic more than 45 years after her death, the writings of Nora Frye (1867–1946), a rural Minnesota schoolteacher, chronicle her impressions of Minnesota life in the late nineteenth and early twentieth centuries. *Reflections of a Schoolmistress by Nora Frye*, compiled and edited by Janet Schultz Panger (St. Cloud: Aurinko Publications, 1994, 174 p., paper, \$10.95) reveals the candid and often humorous observations of an educated and independent woman. Raised on a farm in Elk River, Frye was one of two women in a class of 50 who graduated from the University of Minnesota in 1891. Her personal essays and letters recreate days in Rushford, Chatfield, Litchfield, and Stillwater and take readers on European jaunts that include a flight from London to Paris in 1923, long before passenger planes were common. Of special interest are her sketches of Maria Sanford and Vachel Lindsay.—*Ginger Hamer*

THE DEBATE about the Kensington rune stone advanced through two more rounds with the 1994 publication of a pair of monographs. Robert A. Hall Jr.'s *The Kensington Rune-Stone: Authentic and Important* (Lake Bluff, Ill.: Jupiter Press, 137 p.), an update of the linguist's 1982 book, presents the context and analyzes the structure of the runes. Appendices describe the author's methodology and summarize a century's worth of arguments about the notorious stone.

A different interpretation emerges from Iver Kjaer's *Runes and Immigrants in America: The Kensington Stone, The World's Columbian Exposition in Chicago and Nordic Identity*. This 31-page booklet confronts Hall's findings and con-

cludes that the runes date from the second half of the nineteenth century. In addition, Kjaer suggests that "patriotic Nordic sentiment," perhaps stirred by the world's fair commemorating Columbus's ocean voyage, led immigrants to "fabricate documentation for the right of primogeniture to the land." The booklet is available for \$4.50 from the Center for Nordic Studies, University of Minnesota, 205 Folwell Hall, 9 Pleasant St. SE, Minneapolis 55455-0124.

ERRATUM: The winner of the Solon J. Buck Award for the best article published in *Minnesota History* during 1995 is Mary Losure. We apologize for the error in her name that appeared in the last issue of this magazine.

A RECENT article by Bruce L. Larson, "Scandinavian and Scandinavian-American Governors of Minnesota and Education," provides a brief summary of the training and political record on education of the state's 21 governors of that background, profiling John Lind, Luther W. Youngdahl, Harold LeVander, and Wendell R. Anderson in slightly more depth. Conceding the affects of assimilation in shaping political and educational views, Larson nonetheless concludes, "Minnesota and its Scandinavian governors embraced education for both its practicality and ideals." His article is one of thirteen—including essays on Finnish education in the U.S. by Michael G. Karni, Danish children's schools and language maintenance by Rudolf Jensen, and cross-cultural comparisons of the relationship of immigration and education by M. Mark Stolarik—published in *Scandinavian Immigrants and Education in North America*, edited by Philip J. Anderson, Dag Blanck, and Peter Kivisto (Chicago: Swedish-American Historical Society, 1995, 222 p., cloth, \$19.95).

A HANDSOME new edition of Mary Henderson Eastman's *Dahcotah or, Life and Legends of the Sioux*, first published in 1849, is now available from the Afton Historical Society Press (Afton, Minn.,

1995, 198 p., cloth, \$45.00). New to this volume is art historian Rena Neumann Coen's biographical essay on Mary Eastman, the wife of Capt. Seth Eastman, who lived at Fort Snelling from 1841 to 1848. Mostly sympathetic to the Indians, whom she considered to be a vanishing race, Eastman spent time talking to men and women alike, gathering the stories that launched her literary career. This edition is illustrated with more than 20 watercolors by her artist husband.

TWO NEW PHOTOGRAPHIC histories tell the visual stories of Stillwater and Isle Royale. Patricia Condon Johnston's *Stillwater: Minnesota's Birthplace in Photographs by John Runk* (Afton: Afton Historical Society Press, 1995, 104 p., cloth, \$45.00, paper, \$22.00), a revised and enlarged edition of her 1982 book, contains 80 well-framed images by commercial photographer John Runk. Spanning his 65-year career, they range from logging crews, street and river scenes, a surgical operating room, and a scrap-metal drive to guards and female inmates (backs to the camera) at Stillwater penitentiary. Johnston's lively captions tell mini-stories about the town's life and history. Most of the high-quality Runk photographs are now in the Minnesota Historical Society collection.

Isle Royale: A Photographic History by Thomas P. Gale and Kendra L. Gale (Houghton, Mich.: Isle Royale Natural History Association, 1995, 160 p., paper, \$24.95) tells the story of the hardy inhabitants of the island off Lake Superior's North Shore. Some 150 photographs gathered primarily from the collections of fishing families and summer residents offer glimpses of where and how people lived and the necessity for cooperation and community that life there required. Snapped between 1868 and 1950, these images reveal the economic evolution of the wilderness island to copper-mining outpost, commercial fishing center, resort, and, in 1940, national park. Today's summer visitors will appreciate this evocative album of the Michigan island that Minnesotans claim as their own.

From the Collections

After World War II, many Minnesotans succumbed to the lure of cowboy mania. This two-decade craze manifested itself in Hopalong Cassidy pencil boxes, Roy Rogers school bags, and western-theme furniture—all available through catalogs and other retailers serving the middle class.

With straightforward construction and sturdy, appliqued-vinyl upholstery, this wagon-wheel set comes from the south Minneapolis home of Florence Hibbs Daniels. The sofa, stamped “1959” on its frame and holding a blanket in its storage drawer, folds out into a bed. An upholstered rocker, two side tables, coffee table, and magazine rack complete the suite, a gift of the estate of Daniels’s son, civic leader Thomas Hibbs, Jr. Included in the gift were papers relating to Hibbs’s life, photographs, and typed sermons.

Daniels, born in Montreal, moved to Minnesota with her parents before 1900. She sang (and whistled) with the Mason Jubilee Singers of Chicago, was active at St. Peter’s African Methodist Episcopal (AME) Church in Minneapolis, and assisted the pastor at St. James AME Church in St. Paul. In the late 1950s she cleaned at a Minneapolis dressmaking shop. A tape-recorded interview, conducted by David Vassar Taylor two years before Daniels’s death in 1976, is also in the MHS collections.—*Patty Dean, MHS museum collections supervisory curator.*



photograph by Peter Latner/MHS

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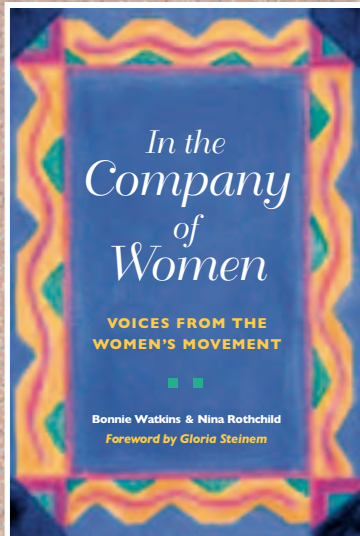
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