filtered through and made quite a name for themselves. I think there were just three of us nationally who were highly skilled professional artists. Joe Danziger in Frisco and Harry Jones in Iowa. Cahill several times said, “You fellows have sacrificed a part of your career on this.” Let me digress on this and regress a little bit. This was set up as a six-months emergency program, and seven and one-half years later I’m sitting in Washington.

Q: So, it was quite an extended six months? Haupers: Yes. The longest six months I’ve spent in my life.

Q: Do you feel, then, that it did in some way or other interfere with your own creative development?

Haupers: I don’t think it did because I’m mulish enough. Up to the time it started I had turned out a tremendous amount of work and I still am doing it. It slowed it up a bit, yes. But quality-wise I don’t see how it could. It helped me as a person because I think one of the handicaps most artists labor under is a segregation from society. And this way I had to prove that what we were doing had a social function and it was wanted. [Today,] we have galleries popping up all over, and art is perhaps more widely understood and enjoyed. But it has one tremendous competition and that’s television. And our lifestyle how many people’s daily lives are so geared that they are ready to sit down and contemplate anything for ten or fifteen minutes? Because, of course, a work of art to be understood and enjoyed. But it has one tremendous competition and that’s television. And our lifestyle how many people’s daily lives are so geared that they are ready to sit down and contemplate anything for ten or fifteen minutes? Because, of course, a work of art to be enjoyed at all demands of the spectator a little bit of scrutiny and an absorption. get into it. Because, of course, from a purely mechanical side I always tell my students you must engage the spectator’s eye within every inch of that surface because that is your presentation and you must make your spectator captive first to the point of interest; secondly, we hope capitation; and thirdly a check in your pocket. The average artist has been encouraged to think of himself as apart from society. I would like everyone to really get into the rat race and try to market himself early in the game and cut out all these extra fellowships and things. These subsides. They’re dangerous. Because it tends to segregate the individual. Over the years I painted screens, I decorated amusement rooms, I did all kinds of stuff.

On one occasion when [H. Harvard] Harvey Arnason was in charge of the liberal arts college at the university here and WPA was over he called me and said, “I guess you’re about the only artist in this area who isn’t on a regular teaching staff and is making a livelihood at freelance. I wonder if you’d come and talk to my group and tell them how you do it?” I said, “Harvey, how long do you want me to talk?” “Oh, 30-45 minutes.” I said, “That’ll be $150 bucks, Harvey.” He said, “What?” I said, “That’s one way the free-lance makes his living. He sells his words when he can’t sell his hand.” He asked what I was actually working on now. I said, “I am being Francois Boucher painting little fat backsides of cupids on the headboards of a pair of twin beds.” “Oh.”

Q: Well, did he pay you to come and speak?

Haupers: No, of course not. But other groups did. After all is said and done there just ain’t no free lunch. If you know where it is, tell me. I’ve never found it. After 77 years of banging around this spinning ball.

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**Book Reviews**


**THE OJIBWAY,** or Chippewa, Indians form one of the most widespread tribes in North America. The greatest number live in Minnesota, but organized groups are found from northern Ohio and southern Ontario to Saskatchewan. The four major divisions include the southeastern (in Canada often called Missisauga, the Northern Ojibway, who share with the Cree a triangle bounded roughly by Lake Superior, Lake Winnipeg, and Hudson Bay; the western, or Plains, Ojibway, sometimes called Bungee; and the southwestern division, who are customarily and legally designated Chippewa.

No comprehensive history of the entire tribe has yet been done, but substantial beginnings have been made in recent years with several of the divisions. Harold Hickerson broke ground in 1962 with _The Southwestern Chippewa: An Ethnohistorical Study_, published as a Memoir of the American Anthropological Association, and followed it with _The Chippewa and Their Neighbors_ (1970). In Canada, Arthur J. Ray’s _Indians in the Fur Trade_ (1974) has added greatly to our knowledge of the Ojibway in Manitoba and Saskatchewan, and Charles A. Bishop has covered those in upper Ontario in his work on _The Northern Ojibwa_ (1974).

In limiting himself to the Lake Superior bands Edmund Danziger has been less ambitious than either Hickerson or Bishop, and the logic of his selection is difficult to follow until one realizes that he has chosen the La Pointe treaty, signed in 1854, as the pivotal event in his story. The groups who signed this treaty as “Chippewas of Lake Superior” include those now

THIS IS a magnificent study of the overlanders, the thousands of men and women who traveled to Oregon and California during the two decades preceding the Civil War. The author, John D. Unruh, Jr. (who died shortly before the book was published), believed that prevailing assumptions about the nature of western emigrant travel, the number of people involved, and the risks they faced needed a fresh perspective. This could be accomplished only by a comprehensive analysis that encompassed the vast changes taking place and the prevailing co-operative atmosphere.

A tremendous wealth of historical material is available. The book’s massive documentation and bibliography indicate clearly that the author thoroughly perused all the literature. Primary sources include hundreds, perhaps thousands, of diaries and journals written amidst the overland experience and reminiscences prepared decades later. Numerous trail guides were also available, especially during the early 1840s; they virtually disappeared as unnecessary by 1849. Many had been written by former mountain men who offered their services as guides or the operators of small trailside trading posts. Unfortunately, some had been prepared by speculators motivated by potential profits, many of whom had never traveled the routes they so enthusiastically recommended. As secondary sources, historians, authors of fiction, and others wrote trail histories and books and articles on various aspects of the overland experience.

Unruh was disappointed with several aspects of this vast historical literature. He found that previous authors had been more interested in the trail than with the emigrants themselves; others intensified the dangers and praised the patriotic heroism of the overlanders, sacrificing interpretation and analysis. The author found little scholarly attention focused on the relationship between Indians and emigrants, yet notes that the media exaggerate that contact. Unruh is most concerned, however, with the tendency to emphasize “watershed years” — often 1843, 1846, or 1849. No single year, he believed, could accurately be labeled “typical.” The year 1843 was too early in the emigrant experience; three years later overland travel was affected by the United States acquisition of the Oregon country and the beginning of war with Mexico. The gold-rush overlanders of 1849 ran counter to the basic motivations; they went to plunder, not to settle.

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Only when we see changes that occurred over time can an accurate picture of the overland experience be obtained. During the early 1840s confusion and ignorance characterized public opinion. Fear endured despite numerous published guarantees that the trail was not difficult. By the mid-1840s, views that the trip was impossible had been squelched by thousands who had successfully reached the Pacific Coast. Instead, the
prevailing opinion held that the dangers and toil were simply not worth the effort as many returned to a more settled environment. During the 1850s, however, communities at either end of the trail vigorously sought to paint a picture less fearfully, less romantically, but more objectively. Yet their concerns were profit motivated. Missouri River and Pacific Coast towns actively competed for the emigrants’ business.

The key theme that runs throughout The Plains Across, what the author calls “the real explanation of how the feat was successfully accomplished,” is interaction. Unruth focused on interaction between overlanders and the environment, between emigrants and other groups (Indians, army, traders, and entrepreneurs), and among the travelers themselves.

The popular media image of the overlander is the lone wagon moving west in an atmosphere of splendid isolation. Unruh concluded that available statistics disproved that portrayal. Between 1840 and 1860, he found, nearly 300,000 people moved to the West Coast or Utah. Instead of isolation, many travelers sought privacy. One group “traveled late into the night . . . in a desperate search for a vacant campsite.” The mass of humanity along the trail fostered the co-operative quality of the emigrant experience. This interaction also included the overlanders who “had seen the elephant” and turned back. They shared information and equipment. Many had also abandoned numerous objects. By the 1850s, travel was eased somewhat by the use of gear others had left behind.

The overlanders also interacted with nontravelers. The army offered protection, supplies, mail service, blacksmiths, physicians, courts, and other services. A general belief prevailed that the federal government carried a clear responsibility to insure safe travel. Private enterprise also benefited the emigrants. Fur trappers offered their knowledge of the physical surroundings, and many operated trading posts. Other individuals built toll bridges and ferries and offered repair services. By 1859 hundreds of supportive facilities existed, no one traveled more than twenty-five or thirty miles without meeting a store or dwelling.

Two specific groups are singled out for in-depth analysis. The Mormons provided a “halfway house” and at the same time created a serious dilemma. They operated bridges, ferries, stores, and repair shops along the trail and in the Salt Lake Valley that were extremely profitable. But the Mormons had been fleeing increased contact with the gentile world ever since founder Joseph Smith left Palmyra, New York, years earlier. This interaction kept the Saints on the nation’s front pages and, Unruh concluded, was instrumental in bringing about the 1857–1858 Mormon War. The Mormons also had a pacifying influence on area Indians, and the overlanders traveled through their territory in greater safety than elsewhere.

The author found that evidence of Indian-emigrant interaction contradicted the long prevailing myth of constant fighting. Indians served as guides and were among the most astute traders the overlanders encountered. Theft was clearly more of a problem than murder. Although Unruh believed that “the overland emigrations quickened and perhaps made inevitable the military conquest of the western Indians,” he also concluded that overlanders and their ethnocentrism shared a major responsibility for a greater Indian threat after 1860. Data accumulated from diaries and journals indicated that emigrants killed Indians more frequently in almost every year between 1840 and 1860. These statistics also reveal that, contrary to popular opinion about Plains hostility, 90 per cent of all violent deaths occurred west of South Pass in Wyoming. In the final analysis the greatest cause of trail death was disease, followed by carelessness and accidents, ironically including a large number of drownings!

Not only did the Oregon-California Trail serve as the major channel of American expansion, but it also occasionally afforded “a panoramic view of the entire human experience at a single campground.” This superb account should be read by all professional and amateur historians and should be in every library collection.

Reviewed by David A. Walker, associate professor of history at the University of Northern Iowa, Cedar Falls. He is the author of the new Minnesota Historical Society Press book, Iron Frontier: The Discovery and Early Development of Minnesota’s Three Ranges.


FROM THE EARLY WORK of Edward D. Neill down to the bicentennial history by William E. Lass, Minnesota historians have given due attention to the twenty years that Lawrence Taliaferro served as Indian agent at Fort Snelling. Besides the intrinsic appeal of the fur-trade era, this was a seminal period in that decisions were then made and precedents established for the subsequent history of Indian-white relations and thus for the early decades of settlement. It is appropriate, therefore, that John Wozniak has chosen to focus his attention on these two decades.

These considerations were not Wozniak’s primary reason for subjecting this period to intensive study, however. Rather, he sees it as a time of comparative stability in Indian-white relations on the upper Mississippi and hence useful as a case study in the phenomenon of culture-conflict. The Indians needed guns and merchandise, for which they were willing to barter furs and, later, land, both of which were eagerly sought by the advancing white society. Relative peace was necessary if the exchange was to be conducted with maximum benefit to both parties. A military fort and an Indian agency were established to insure maintenance of peace.

The Indian agent was the official intermediary between the Indians and the United States government, but since a language barrier existed between Taliaferro and the Indians, an interpreter was needed. Wozniak argues that Taliaferro’s role has been exaggerated by historians and that of his interpreter, Scott Campbell, underestimated. Not only did Campbell speak the languages of both Sioux and Chippewa tribes but he was allied by blood with the Little Crow dynasty, one of the four important chiefly lines among the Eastern (or Santee) Sioux.

Since Wozniak sees kinship as the key to Campbell’s position as mediator between the two races, he has attempted to clarify the tangled web of relationships among five Indian and five white or mixed-blood families. Although some of his con-
exclusions must remain problematical, historians should be grateful for the service he has performed.

Campbell's effectiveness as a mediator declined sharply after the death in 1834 of his "uncle," Little Crow II. The other chiefs of the same generation also died between 1827 and 1836, and a new generation replaced them. At roughly the same time the readily available supply of fur-bearing animals diminished, and the Indians were left with only their land as a marketable commodity. After the Sius had ceded their claims east of the Mississippi by treaty in 1837, there was a delay in ratification and a further delay in the delivery of the annuities on which they were counting, with the result that Taliaferro's position became increasingly difficult. He resigned in 1839. Although Campbell hung on as interpreter until 1843, he could no longer effectively perform his function as mediator, and he resorted more and more to excessive drinking as an escape.

Although Woźniak's research provides us with a new perspective from which to view this segment of Minnesota history, his primary purpose was essentially anthropological — in his words, "to say something about Eastern Dakota culture in particular and human societies in general." So far as the average educated reader is concerned, he is not wholly successful in achieving this goal. Despite its claim to unite the techniques and materials of both disciplines, ethnohistory has usually proved an unstable compound, tending to separate into its component elements, one of which typically dominates. Though Woźniak employs a historical framework and draws most of his evidence from the historical record, his approach is basically anthropological. Presumably by choice, he uses the vocabulary of sociology and thereby erects a barrier between himself and most potential readers. And there is no Scott Campbell to bridge the language gap for him.

This objection aside, the book has a great deal to offer the reader willing to thread his way through a maze of "dyadic relationships," "cognition models," "interdigitating aspects," and such opaque statements as that "social identities are conceptually autonomous from combinations of rights and duties which are defined as statuses." Since the bulk of our knowledge of Indian-white relations in this period derives, directly or indirectly, from Lawrence Taliaferro, it has been easy for historians to overrate his significance. Woźniak's book provides a useful corrective and enables us to see more clearly the central role of the fur traders, especially those with marriage ties to the Indians, in the early history of Minnesota.

Reviewed by ROY W. MEYER, professor of English at Mankato State University and author of History of the Santee Sioux: United States Indian Policy on Trial.

news & notes

THE EDITORS of Minnesota History want to thank Virginia L. Martin and Sally Rubinstein of the MHS publications staff for the editorial work they did, respectively, on the articles by Rhoda G. Lewin and Joe Beck in this issue.

READERS interested in genealogy of French, Canadians, French Canadians, and metis should be aware of the efforts of some of the members of the Minnesota Genealogical Society who have formed a subgroup called the Northwest Territory French and Canadian Heritage Institute. It sponsors various joint genealogical activities, including donating important resource works to the Minnesota Historical Society reference library, and publishes a newsletter entitled Cousins et Cousins. People interested in becoming involved in these and other activities of the Genealogical Society may join ($6 for a single membership, $9 for a couple) by writing to the society, P.O. Box 16006, St. Paul, Minn. 55107. Individuals may also receive Cousins et Cousins without joining the Genealogical Society by writing to Elmer Courteau, 201 Liberty Place, South St. Paul, Minn. 55075.

One recent activity of the French and Canadian group has been the compilation of a work entitled "French-Canadian Families of the North Central States: A Genealogical Dictionary." A working draft copy in four typed and bound volumes containing 1,237 pages has been placed in the MHS reference library, but work continues on the project. Additions and corrections are welcomed, if they meet certain guidelines given in the front of the first volume.

Another activity of the group has been the formation of a chapter of genealogists interested specifically in metis families. Those interested in joining this group should write to Mrs. Rita Schmidt, 149i St. Albans St., St. Paul, Minn. 55117.

HOW DID FROGTOWN get its name? Was it a reference to early French settlers in that part of St. Paul, or did Archbishop John Ireland christen the area after its aboriginal residents? Discover St. Paul (St. Paul, 50 p., $1.00), a booklet written by Peggy Korsmo Kenyon and Robert B. Drake and published by the Ramsey County Historical Society, does not decide the question, but it does give possible answers. The authors discuss continuity and change in the people, homes, businesses, and churches of seven of St. Paul's oldest and most interesting neighborhoods: Dayton's Bluff, Ramsey Hill, Frogtown, West Seventh Street, the West Side, the North End, and Payne Avenue. Contrasting historical and modern photographs complement the text. Copies are available in bookstores and from the Ramsey County Historical Society, 75 West Fifth St., St. Paul, Minn. 55102.

ANN REGAN

A BRIEF, well-illustrated article on soldier-artist Seth Eastman, who was stationed at Fort Snelling during the 1840s and became "a master painter of the American Indian," appears in the January, 1979, issue of American History Illustrated. Entitled "The Artist's Life — The Indian's World," the article is by free-lance writer Patricia C. Johnston of Alton, Minnesota. She writes that Eastman "was a highly accomplished painter who can be relied on for the objectivity. Succinctly and sensitively, he recorded Indian life as it was." Following the article and headlined "The Artist's Work — The Indian's Past" is a portfolio in color of ten Seth Eastman water colors owned by the James J. Hill Reference Library of St. Paul. Charles J. Johnston photographed the paintings for the article.
AWARDS OF MERIT were recently voted Donald B. Shank of Duluth and the Archdiocese of St. Paul and Minneapolis by the national awards committee of the American Association for State and Local History. The committee met on September 17-18 prior to the AASLH annual meeting at Tucson, Arizona. Shank, who is vice president and general manager of the Duluth, Missabe and Iron Range Railway and has served in various capacities as an officer of both the Minnesota and St. Louis County historical societies, was cited for his "contribution to state and local history in Minnesota." Among these were playing important roles in creating the Lake Superior Museum of Transportation in Duluth and in preserving the Union Depot in that city and converting it to use as a cultural center. The Archdiocese was cited for "preserving and donating the James J. Hill House in St. Paul so it can serve as a public museum."

Two other regional awards were voted. One was an award of merit to John Hanson and Rob Nilsson of Cine Manifest, headquartered in San Francisco, for "imaginative use of North Dakota and Minnesota historical materials in telling the story of the Nonpartisan League in the film, "Prairie Fire." The fourth award was a certificate of commendation to the Woman's Club of Minneapolis for "restoring Minneapolis' oldest frame house [the Godfrey House] and opening it to the public."

FOR THOSE interested in outstanding magazine illustrators, and particularly in drawings and paintings of western Indians and cowboys, W. H. Hutchinson's The World, The Work, and the West of W. H. D. Koerner contains much information. The volume, lavishly illustrated, is almost encyclopedic in nature. Published in 1978 by the University of Oklahoma Press, it sells for $35.00.

TWO BOOKLETS published by the St. Louis County Historical Society describe varying aspects of Duluth area history. Published in 1978, The History of Fond du Lac and Jay Cooke Park, by John Fritzen, is a 48-page work selling for $3.95 which tells of the history of one of Minnesota's oldest communities. The town of Fond du Lac had its start in 1816 when the American Fur Company moved its Fond du Lac post from the present site of Duluth-Superior (the site also of an earlier North West Company post) up the St. Louis River to the town's present location. Fond du Lac later was important as a lumbering community, a resort area for Duluth residents, and as a stop on the Twin Cities-Duluth railroad line. Of special note in the booklet are many excellent illustrations from the collections of the St. Louis County Historical Society, many of them never before published. Daniel Grepolon, Sieur du Lhut: A Tercentenary Tribute is the title of a 24-page booklet edited by Lawrence J. Sommer which describes in various short essays different aspects of the life of the famed explorer and the efforts to rediscover his importance. The booklet is illustrated and sells for $2.50.

ART HISTORIAN Richard W. Cox has reshaped considerable material he used in "Adolf Dehn: The Minnesota Connection" (Minnesota History, Spring, 1977) and shifted his focus for a second article — "Adolf Dehn: Satirist of the Jazz Age" (Archives of American Art Journal, Vol. 18, no. 2, 1978, published by the Smithsonian Institution). Although he mentions again Dehn's Minnesota background, his romance with artist Wanda Gag, and his difficulties as a World War I conscientious objector, Cox this time concentrates on Dehn's long struggle as an able but poor satirist. In New York and Europe before he became a successful water colorist of rural scenes later in life.

Cox devotes much of the article to Dehn's lengthy stay in Europe (Vienna, Berlin, Paris) as an American expatriate during most of the 1920-1930 decade. The artist frequented coffeehouses, dance cabarets, and parks in search of subjects to satirize in a variety of drawings and lithographs. He made many sharp comments on "boorish consumers of culture" in his works but was less bitter or alienated, Cox says, than his friend, famed German satirist George Grosz, with whom he was compared. Cox concludes: "Though his satire often touched a sensitive nerve, it was with restraint that he [Dehn] poked fun at the small sins of the bourgeoisie on both sides of the Atlantic."

A NEW PUBLICATION called Arkivfynd was launched recently at St. Peter, Minnesota, by the Archives of Gustavus Adolphus College and the Minnesota Synod, Lutheran Church in America. According to the introduction by Florence M. Peterson, Gustavus archivist, and Chester O. Johnson, synod archivist, "Arkivfynd is the name we have adopted for a new, unofficial, almost private, and very occasional, series of papers. . . . Our intention is to record finds or rediscovered treasures from the Archives and, when appropriate, from other storehouses of the past. Our special interest will be materials related to the history of the College, synod, and region."

The first number, dated May 1979, features an article, "Norbert — First Swede at Chisago Lake," by Emeroy Johnson of St. Peter. In a foreword, Chester Johnson, who succeeded Emeroy Johnson as archivist, calls the latter "the leading historian of Swedish Lutheranism in Minnesota." The Norberg article ties in with the 125th anniversary celebration this year of the Chisago Lake Lutheran Church in Center City. The congregation was organized on May 12, 1854, and author Emeroy Johnson was a member of it from 1890 to 1928. Among other things, he recounts in his article how Erik Ulrik Norberg, who had been a member of the Bishop Hill colony in Illinois, arrived in Minnesota and built a shelter for himself, probably in October, 1850. Through his letters, Norberg was important for inducing other Swedes to settle in the Chisago Lake area. The article also deals with many other phases — and questions — about early Swedish settlement in Minnesota.

To obtain a copy of the first issue of Arkivfynd send $1.00 to Chester O. Johnson, Archivist, Gustavus Adolphus College, St. Peter, Minn. 56082.

THE VAST and very useful collections of the Minnesota State Archives, preserved in the Minnesota Historical Society's division of archives and manuscripts, are listed in the new Minnesota State Archives: Preliminary Checklist, compiled by Marion E. Masters and published by the division of archives and manuscripts. In the 94-page catalog, the first of its kind ever published for the archives, are recorded 18,000 cubic feet of collections, including the records of state agencies and departments, and many local governments, with types and quantities of records and inclusive dates given. This well-conceived and well-executed booklet may be ordered from the MHS for $3.00.

THE HISTORY of a neighboring Wisconsin county, which may be said to have as much significance for Minnesotans as for residents of Wisconsin, is recounted in the new 91-page booklet by Harold Weatherhead called Westward to the St. Croix: The Story of St. Croix County, Wisconsin, published by the county historical society. In 1840, Wisconsin Territory's St. Croix County included almost all of northeastern Minnesota and had as its representative in the territorial legislature Joseph R. Brown, a fur trader in
the area as early as 1830 who is better known for his later activities in western Minnesota.

The county's early history is tied to the fur trade and lumbering, which may account in part for French-Canadian settlement in the area, especially near the town of Somerset. Milling also played a significant part in the county's early history. All of these elements are described in detail in this publication, which pays little attention to the twentieth century. The booklet is illustrated with many early photographs. Also available with the booklet is a valuable large-scale map of the county which locates and describes in detail many historic sites. The booklet sells for $4.50 and the map for fifty cents. Both may be ordered (with an additional fifty cents for mailing costs) from St. Croix County Historical Society, the Octagon House, 1004 Third Street, Hudson, Wis. 54016.

DO YOU KNOW of any War of 1812 veterans who are buried in Minnesota? If so, you may be of help to Arthur Louis Fimnell of Marshall, genealogical consultant for southwest Minnesota. He is seeking assistance for his War of 1812 Veterans Buried in Minnesota project to build a military records and biographical file on each veteran for future publication, possibly in January, 1981.

"To date I have located and confirmed seventeen veterans being buried in Minnesota cemeteries," he said. "Four are in Hennepin County, three in Anoka County, two each in Waseca, Lyon, and Fillmore counties, and one each in Ramsey, Olmsted, Nicollet, and Blue Earth counties. The majority of these men came from New York or New England and settled in Minnesota before statehood." Fimnell can be reached at 703 North Sixth Street, Marshall, Minn. 56258.

AUSTRIA-BORN Alexander Berghold, who was ordained a priest in St. Paul in 1864 after being recruited by Father Francis Pierz to work in the German immigrant missionary field in Minnesota, is the subject of an article-length study in The Reporter 37 (1978), A Journal of German-American History, published by the Society for the History of Germans in Maryland. The study, entitled "Alexander Berghold, Pioneer Priest and Prairie Poet," is by La Vern J. Rippley, a professor of German at St. Olaf College.

The author traces Father Berghold's career as a parish priest and builder of churches and schools in various settlements in Scott, Le Sueur, and Carver counties and, especially in New Ulm. Brown County, from late 1863 to 1890. During the priest's New Ulm years, Rippley indicates, he revealed an ecclesiastical spirit in numerous religious and civic enterprises. He also initiated the building of churches and conducted worship periodically in several of New Ulm's neighboring communities. The author says that Father Berghold left New Ulm in 1880 "because of strong pressure from the St. Paul archdiocesan prelate, John Ireland." Following further service in New York and again in Minnesota, Father Berghold retired to his native Austria, where he died on November 20, 1918, at the age of eighty.

Rippley also assesses Father Berghold's numerous writings, especially the two works he considers the most significant. They are Fräulein Rosamund; Gedichte und Prosas (New Ulm, 1880), from which the author presents several examples of ballads, religious poems, and legends, and The Indian's Revenge (1891). The latter is an English-language version of the priest's study, first published in German, of the Sioux Uprising in Minnesota in 1862. In this Father Berghold showed sensitivity toward the problems of the Dakota Indians.

STANLEY FELDSTEIN'S The Land That I Show You: Three Centuries of Jewish Life in America (New York, Doubleday, 1978, $12.95) purports to be a history of Jews in the United States, as its subtitle indicates. The author does start with the first Jews in the American colonies and continues his narrative to the later 1700s. He attempts to give a balanced account and includes material on immigration, the Yiddish theater, the Jewish press, education, socialism, Zionism, fund raising, and anti-Semitism. Unfortunately, there is little information that cannot be found elsewhere, and Feldstein even repeats some of the same anecdotes that appear in such monographs as Poor Cousins.

The early chapters covering the Sephardic community are perhaps the most valuable section of the book. Feldstein tells who the Sephardic Jews were and describes their occupations and how they carefully created a home in colonial America, where they enjoyed more freedom than they had had for centuries. The rest of the book follows events chronologically, with emphasis on New York. Questions regarding parallel developments in education or union organization or social activities in Chicago and Los Angeles go unanswered. Anyone looking for information on Minnesota Jews must be content with a few passing references. As a general overview, The

Land That I Show You is quite readable. The book also presents an interesting collection of portraits and photographs.

SALLY RUBINSTEIN

REMEMBER WHEN Constable Wells won a yellow ribbon on St. Patrick's Day in Kilkenny, Minnesota, and ended up in bed for two weeks taking care of his bruises? Mae Zellmer Mach in Remember When: A History of Kilkenny, Minnesota (1979, 225 p., $8.50), reminds her neighbors of many such interesting incidents. She not only discusses the subjects expected in a local history - early pioneers, businesses, churches, schools, local government - but she also intersperses information on local customs ("No matter how long you were married, you were always called by your maiden name when being referred to") and repeats local lore.

The book is especially interesting as the history of one of Minnesota's few rural Irish settlements that has retained its ethnic identity. The sections on churches and entertainment (such as the St. Patrick's Day Hootenanny) show ethnic retention and adaptation.

Mach's account is simple, direct, and honest, from a footnote citation, "Told to me by various people," to an admission of confusion, "Try as I might, I still don't get the information straight on the meat markets." One might wish that A. P. Rose and Franklin Curtis-Wedge, outsiders who also relied on local accounts, had been as frank. Mach succeeds, as they do not, in giving us both a feeling for her town and a great deal of information about it.

Remember When is available for $9.25 postpaid from the Le Sueur County Historical Society, Elsaran, Minn. 56028.

ANN REGAN

DON HEINRICH TOLZMANN'S German-American Literature (Scarecrow Press, 1977, 341 p., $14.00) is an anthology of articles, most of which are reprinted from other books and journals. The book contains an introduction and a conclusion as well as four major article subjects: regional literature, the German-American theater, the German-American press, and an overview of German-American authors. Minnesota is represented with articles by Hermann E. Rothfuss on "Criticism of the German-American Theater in Minnesota," by La Vern J. Rippley on "Notes About the German Press in the Minnesota Valley," and by a reprint from a 1946 issue of Minnesota History, "The Writings of Albert Wolff," by Lywood G. Downs.

DEBORAH STULTZ
Since 1849, when it was chartered by the first territorial legislature, the Minnesota Historical Society has been preserving a record of the state's history. Its outstanding library and its vast collection of manuscripts, newspapers, pictures, and museum objects reflect this activity. The society also interprets Minnesota's past, telling the story of the state and region through publications, museum displays, tours, institutes, and restoration of historic sites. The work of the society is supported in part by the state and in part by private contributions, grants, and membership dues. It is a chartered public institution governed by an executive council of interested citizens and belonging to all who support it through membership and participation in its programs. You are cordially invited to use its resources and to join in its efforts to make Minnesota a community with a sense of strength from the past and purpose for the future.

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