BOOK REVIEWS

(Wayzata, Bluestem Productions, 1982. 253 p. Illustrations. $9.95.)

TOO LITTLE attention is paid in book reviews to the physical properties of the volume in question. This is unfortunate because a book, if it is to be read, must be prepared to go where the reader wants it to go. That's why you rarely encounter the Encyclopedia Britannica stuffed into the seat pocket on an airplane at the time you need it the most.

Not so Minnesota Travel Companion by Richard Olsenius, for here is a durable, compact, yet pliant volume that is built to do the job it was intended to do. It is a travel companion, or as the cover promises, "A Unique Guide to the History Along Minnesota's Highways." It is destined to find its way competitively into glove compartments, between bucket seats, up there with the window scraper behind the back seat, anywhere journeying folk can find the space for this informative historical hitchhiker.

Olsenius has a passion for the open road and selects 14 routes that fan out from the Twin Cities in all directions but one, that one being, of course, toward Wisconsin. With a splendid selection of historical photographs he enlivens each route with succinct anecdotes about what took place there in years gone by, a process that even makes the drive to Moorhead on I-94 a flamboyant tale of pioneer adventure and amusement.

Travel today rushes us past history, whereas the slower pace of the horse and ox-drawn era allowed the journey to make indelible marks in history. Olsenius appreciates this in his journal. I hesitate to name the routes he takes for fear the potential reader will glaze over and yawn with the familiarity of readings and illogical reader on the road. Open it anywhere, and you will find stories in three paragraphs or so about a town that was or is, a character lost in history, a tragedy, or a triumph in the manufacturing of this wild, aquatic state. Too, you will find repetition: the author does not assume you have read previous chapters, so he merely repeats a few of the more interesting stories where the paths he has chosen happen to cross.

Duluth is treated as we journey north, and again as we cut west on Route 2 toward East Grand Forks. The "Last Indian War" as we go up Highway 371 is told a couple of times, but no matter.

Hardly a page in this companion is without a hauntingly informative photograph from the 1800s and early 1900s. You can almost hear, and smell, the Red River oxen and their drivers as they came to rest; you yearn for the serenity and the catches of early-day fishing parties in long wooden boats; you suffer along with loggers and Indians confronting the elements and each other; you feel for the land as it is being sawed and blasted into civilization.

The routes Olsenius has exposed to us, long before they were paved or even graveled, take us from Minneapolis and St. Paul to the Canadian border, to Ely, Moorhead, and Alexandria. They reach to Ortonville, Worthington, Albert Lea, Harmony, and La Crescent. In addition, there are routes from Duluth to East Grand Forks, from Little Falls to Cass Lake, and from La Crescent to Laverne. Finally, almost as an afterthought and a forgivable one, the book concludes with a few paragraphs and photos of the Twin Cities, first St. Paul and then Minneapolis, as they established themselves in the 1850s to the 1890s.

My favorite picture is of 19 family members, seemingly frozen in position as they squat, kneel, stand, and grin, in dress suits, long Johns, and short pants, some knee-deep, some chest deep in a glassy Minnesota lake, pausing as motionless as egrets for an anonymous photographer of exceptional skills in crowd-and-child control.

It is dangerous for a writer to make comment on a photographer when that photographer is attempting to be a writer. Happily, Olsenius conducts himself with reportorial accuracy and succinctness in this book of his own design. It is a novel approach to Minnesota history, one that appreciates how most of us view our state — through a windshield, looking for a gas station, wondering what "Bena" means. Olsenius tells us: It's Ojibway for "ruffed grouse."

Reviewed by Bill Farmer, travel editor of the St. Paul Pioneer Press and a regular commentator on WCCO A.M. radio.

"HISTORY offers us a peculiar irony: the idea, the value of equality is probably nurtured most by the protests of the very people who do not have it. We have believed in our country. We have believed in our Constitution. We have believed that the Declaration of Independence meant what it said. All my life I have believed these things, and I will die believing them. I share this faith with others — and I know that it will last and guide us long after I am gone," wrote Roy Wilkins near the end of this book in a chapter entitled "A Faith for Hard Times."

Historians have often argued over the validity of the perception that great men create history or that historical circumstances produce great men. Truly the rise of Dr. Martin Luther King to national prominence was the result of being in the right place at the right time as well as his faith in the basic goodness of human nature. Historical circumstances in this case gave birth to a man and a ministry that had a profound impact upon the history of the United States, if not the Western world. Before Martin Luther King could speak and act effectively, however, an environment conducive to receiving his message had to be created. For decades in the United States great men, armed with only the promise of the Constitution, labored mightily to move the country out of the "night of state's rights and into the daylight of civil rights." Without acknowledgment they created the positive milieu out of which a fully developed civil rights effort could be sustained. The medium was constitutional law; four of the men who helped shape it were Walter White, Clarence Mitchell, Thurgood Marshall, and Roy Wilkins.

Tom Mathews attempts to capture the essence of that development in this collaborative work. There is nothing exciting about this autobiographical account. It seldom reaches any high points, nor does it escape the plodding chronology of dates and events characteristic of the genre. Yet it is well written and deserving of attention.

The Roy Wilkins story could have been no different from the saga of millions of black males born into a cycle of poverty at the turn of the century. His life, like so many others, could have been wasted, but after his mother's death the care and nurturing that he received in St. Paul at the home of his maternal aunt, coupled with the opportunities for advancing his education there, seem to have left their mark later. His exposure to Jim Crow segregation in Kansas City re-enforced a developing disposition for attacking injustice in the guise of racial intolerance and bigotry wherever it was to be found. A job opening in the national headquarters office of the National Association for the Advancement of Colored People led to his leaving his position on the staff of the Kansas City Call. In that transition, a career was born. The rest is history.

What is remarkable about Mathews' account is his portrayal of the symbiosis between Roy Wilkins, the man, and the NAACP, the organization. Ideologically, the marriage of one man's will and an organization's mission could not have been more complete. Throughout his early apprenticeship under such men as Walter White, W. E. B. DuBois, and Clarence Mitchell, Wilkins was not only groomed in the traditions of the organization but thrust to the center of every attempt at legislative and political change. After the death of Walter White, he became the logical choice to head the organization. During his tenure as executive director, Wilkins assisted most of the civil rights laws through the legislative machinery. So effective was his skill and so pervasive his influence that he acquired the appellations "Mr. NAACP" and "Mr. Civil Rights."

It was fortunate that Roy Wilkins assumed the mantle of leadership in the civil rights organization when he did. He embodied both the best traditions of the NAACP and the quintessence of the race leadership of the time. The hallmark of such leadership was unquestioning faith in the ability of the democratic republic to secure inalienable rights for all its citizens as well as the means for their economic mobility. Unfortunately, it was this same faith that earned him the enmity of a younger generation of black youths whose faith in the republic and its laws was neither "whole nor complete."

Through Roy Wilkins' experiences, Mathews provides a fascinating kaleidoscope of events, places, and personalities closely associated with the civil rights movement between 1949 and 1970. The behind-the-scenes machinations, the idiosyncratic behavior of presidents, senatorial power struggles, and political intrigues in the House of Representatives have all played important roles in the passage of civil rights bills. Surrounded by cabals and mired in interminable legislative processes, a lesser man than Wilkins would have succumbed to the abuse and disappointments. But at retirement, he could look back upon almost a half century of solid achievement. Although his successor, Benjamin Hooks, took over an organization somewhat reduced in membership and treasure, the NAACP could point to a tradition that was still of significance to contemporary society. For this, Roy Wilkins offered no apology.

While Mathews' portrayal of Wilkins' life does not aspire to literary heights, it is an informative and sensitive portrayal of one man's effort — through the medium of constitutional law and the legislative process — to secure human rights for all American citizens.

Reviewed by David V. Taylor, director of the minority/special services program at Macalester College and compiler of Blacks in Minnesota: A Preliminary Guide to Historical Sources (1976).


IN THE NEARLY 30 years since the late George M. Schwartz and the late George A. Thiell published Minnesota Rocks and Waters (1954) "for everyone" interested in the geology of the state, there have been continual investigations resulting in much new information and, consequently, revised interpretations of the state's geological history. Ojakangas and Matsch
have compiled a volume "as a companion" to Rocks and Waters, not as a replacement. It is perhaps natural that the new presentation should be more detailed and contain much more scientific terminology than the earlier book. The result, however, is less readable, and those unfamiliar with geological terms will miss a glossary and an adequate index.

The organization of the volume is similar to that of Rocks and Waters. In an attempt to offset the technical terminology, the authors provide an introductory "Briefing" and a chapter on "Minnesota's Place in Geological History." The second part consists of chapters on Early, Middle, and Late Precambrian, Post-Precambrian, and Quaternary periods, followed by an examination of metallic and nonmetallic resources. The state is divided into five regions — the four corners and a central section — and their geological histories are summarized in considerable detail; numerous places of geological interest within each region are explained.

Excellent photographs, drawings, diagrams, and maps supplement the text, although one occasionally has difficulty reconciling the text and caption with the map. Fifteen fine colored plates provide significant information and contribute to the appealing quality of the production.

An interesting feature is the relation of the current plate tectonic theory to the geological history of the state, its probable location on the earth's surface at various times, and its relation to the equator. A rather detailed outline of the mining industry and a look at its current prospects are well done, and the authors provide very good explanations of the conditions associated with the formation of igneous and metamorphic rocks and of the environmental conditions which various sedimentary layers were deposited. Several tables indicate the sequence of rock formations at different periods, but none provide easy reference to when a particular formation occurs in the entire sequence of those represented in the state.

As a textbook, a reference book, and a companion for those who are willing to make an effort to become more familiar with the state, this volume provides a wealth of material on the geology and resources of Minnesota. The publishers are to be commended for making it available in such an attractive form.


(Lincoln, University of Nebraska Press, 1981. xiii, 271 p. $17.95.)

WHAT was the North American "fur trade"? The question is not an idle one. The phrase has come to refer to four different, not necessarily related, kinds of commerce: the fur trade strictly speaking, the fur business, the Indian trade, and the Indian business. At one time or another the businessmen described in Trennert's study were involved in each of these businesses; yet it was as masters of the last that they made their mark.

The first kind of commerce is now largely extinct. In it Indians, mountain men, traders, farmers, and merchants bartered goods and services to obtain the outer coverings of smaller and larger mammals. The fur business itself did not always involve the use of barter. As still practiced today, it consists of the payment of money for furs and the manufacture of those furs into clothing and hats. On occasion many of those involved in the fur trade took part in the fur business.

The Indian trade consisted of barter between Indians and other Indians or Europeans in which goods other than furs were exchanged. Much, but not all, of what historians call the fur trade was the Indian trade, though in some areas the latter continued long after Indians had no substantial supply of furs to depend on.

To blur the important distinctions among these first three aspects of what has come to be called the "fur trade" confuses their many structural and functional differences and makes possible many semantic games of revisionism. For example, in The Growth and Economic Significance of the American Fur Trade, 1790–1819 (Minnesota History, Winter, 1966), James L. Clayton suggested that "it is incorrect to speak, as some have done, of the 'decline of the American fur trade' for any extended period during the nineteenth century." The statement surprised many people when Clayton spoke at the 1965 North American Fur Trade Conference. But he was simply saying that the fur business in the United States thrived long after the decline of the fur trade and long after the Indian ceased to be the major harvester of furs. Hardly a surprising or revisionist statement.

To blur the distinction among these three forms of commerce and the fourth, the Indian business, however, would be even more damaging. The term may be a new one, but Trennert's use of "Indian business" in his pioneering study of William Griffiths Ewing and his brother George Washington Ewing — Indian traders of northern Indiana in the early 19th century — suggests that it has a much wider application. Practiced by the Ewings and other businessmen and politicians of the period, the Indian business was a commerce undertaken to make a profit from the American Indians, not with a commodity obtained directly from them, but rather through various government-sponsored processes that removed the Indians from their land.

Trennert lists with devastating completeness the many avenues of profit available to enterprising practitioners of Indian business through government annuity contracts. Once Indian title to the land had been "extinguished," the merchant could get a contract to round up the Indians, remove them to their new homes farther west, and receive payment "by the head."

A more uncertain, although ultimately perhaps more profitable form of speculation was to enter the Indian trade of an area shortly before an expected treaty. Supplying the Indians with a variety of goods at prices they could not easily repay, the businessman obtained his compensation through special treaty provisions that allowed the government to pay old debts resulting from the fur trade's credit system.

That system — by which traders advanced merchandise to Indians in the summer and fall, to be repaid in the spring — had been part of the fur-Indian trade from the beginning. Mutually beneficial, it had begun as a financial counterpart of
the trust necessary for Indians and traders to form their business alliances, one of the means by which the Indian kinship-based economy could be incorporated into European capitalism. Without the credit system the fur trade of North America could not have functioned.

In the mid-1820s, at the height of Indian-United States government treaty-making, special provisions were first placed in treaties allowing Indians to compensate their veteran traders for credits that had not been repaid because of wars or poor hunting years, or perhaps to allow the Indians to share their sudden cash windfalls with individuals they considered to be friends of the tribe. (In this sense such provisions can be seen as a kind of indemnity, recognizing that Indian removals often put traders, as well as Indians, out of the fur business permanently.)

As Trennert's study shows, these claim provisions were soon seized upon by the unscrupulous. Knowing that these debts were likely to be paid off by the government, some traders now began to count this money as a way to short-circuit the one essential of the earlier fur-Indian-trade: direct barter with the Indians for commodities that they had produced.

James Clayton described the ultimate abuse of the claim system in "The Impact of Traders' Claims on the American Fur Trade," in David M. Ellis, ed., The Frontier in American Development (1969). Clayton estimated that over two million dollars in traders' claims were written into treaties in the 1825-42 period and many thousands more of treaty money were paid to traders by private agreement with the Indians. For the American Fur Company, Clayton suggested that these claims prolonged the life of a company on the decline, allowing it to pay a dividend to stockholders even in 1838 — one of its worst years from the point of view of the fur harvest.

In many ways Trennert's book goes well beyond Clayton's study in describing the impact of such claims. These claims were a major basis of the Ewings' business success rather than simply a way of making up for past losses. Though the Ewings had begun in the Indian-fur-trade in the 1820s, competing for a few years with the American Fur Company south of the Great Lakes, the brothers eventually found there was more likelihood of profit in the Indian business. Traders' claims, Indian removals, and annuities among such groups as the Potawatomi, Miami, Sac and Fox, and Winnebago were to be their specialty. As each tribe was removed from its homeland, the Ewings followed it west, trying to find new ways to develop the special alchemy of the Indian business.

No more warm-hearted than Nicholas Nickleby's Uncle Ralph, the Ewings were skilled at inducing the Indians to become indebted. They were also practiced at performing the necessary lobbying to obtain government contracts and to receive favorable hedging in the enforcement of laws likely to work against the success of free-enterprise businessmen. Minnesotans will be especially interested in Trennert's description of the Ewings' attempts to enter the Minnesota Indian trade, particularly the activities of their secret agent Madison Swee-ter, who tried to redirect the flow of Indian money intended for Henry H. Sibley and other Minnesota traders that resulted from the Treaty of Traverse des Sioux in 1851.

In the end the Ewings lost out in their attempts to edge up to the public trough in Minnesota. The death of William, the elder brother, on an 1865 trip to visit his landholdings near Fond du Lac, Minnesota (erroneously placed by Trennert in Wisconsin), contributed to the end of the Ewings' profitable Indian business, but more important were the actions of a reformist commissioner of Indian Affairs, George W. Many-penny, who put a halt to traders' claims. (New avenues for profit in the Indian business did open up, however, as can be seen in Folwell's description of the various scandals involving Chippewa half-breed scrip.)

Reading Trennert's description of the Ewings' unsavory activities, some will receive confirmation of their low opinions of fur traders in general and will make a number of assumptions about the role the fur trade played in removing American Indians from their lands. But the operations of the Indian business were not part of the fur trade as such, though they may have used fur trade institutions to achieve their aims. A large number of fur traders never participated in this form of patronage. In any case, the Indian business was just one among many attempts made by individuals, whether fur traders or not, to profit from and in many cases hasten the misfortunes of the American Indian. As such, practitioners of the business must share the blame with other important participants in 19th-century American life: Congress, the Army, most of our presidents, and nine-tenths of the American public. Readers of this intriguing study of America's free-enterprise system at work should keep this in mind.

Reviewed by Bruce M. White, former assistant editor of this magazine and compiler of The Fur Trade in Minnesota: An Introductory Guide to Manuscript Sources (1977).

Ethnicity and Nationality: A Bibliographic Guide
By G. Carter Bentley.
(Seattle, University of Washington Press, 1981. xxi, 351 p. $37.00.)

Despite more than 150 years of intense immigration experience, America has always responded to ethnic problems with surprise. Government officials, funding institutions, educators, and social agencies, lacking any co-ordinating network, concentrate upon national quotas and local demographic studies and seldom plan accommodative strategies in advance. Once a crisis arises, these professional workers react, albeit generously, with short-term measures to meet immediate demands. What is forgotten in the ensuing battle to provide financial and social aid are the intricacies of refugee psychological adjustment, the dynamics of ethnic culture change, and the subtle complexities of symbolic expression that are necessary for immigrant survival in a strange environment. It is precisely in these sensitive and elusive areas of human behavior that racial strife and ethnic anomy (and therefore larger social problems) emerge — while the dominant strata of society are keeping one eye on the job market and the other on the neighborhood.

Following the Bicentennial observances in 1976, ethnic studies typically received enormous popular support and then, after running a brief course, succumbed to a reduction in funds available for further research.

G. Carter Bentley's volume does much to clarify this periodic lethargy in ethnic understanding. It provides a com-
prehensive list of titles for the general or scholarly reader who seeks information on ethnic or national groups, or on the theories which explain their conditions. Bentley’s compilation is accompanied by a lucid introduction to the evolution and development of ethnic studies; it gives special attention to ways in which the government and the academic community have often depended upon “models” of culture change, the assimilationist perspective, and to his own counter argument that calls for honest accounting, not of what is supposed to happen, but what does occur and why. In Bentley’s view, one major problem has been with scholars whose past approach to ethnicity was too closely tied to ideological and political motives and to a sophisticated technology of data analysis.

Bentley’s bibliography reflects his concerns. Drawing upon all areas of the social sciences, he has ferreted out 2,338 books and journal articles (308 of which are annotated) that comment on and analyze case studies of ethnic enclaves and conditions from all parts of the world. All citations are to works available in English, thereby limiting the range somewhat. One finds here nearly all the standard anthropological, sociological, and historical treatments of ethnicity. William I. Thomas and Florian Znaniecki’s *The Polish Peasant in Europe and America* (1918), Philip M. Rose’s *The Italians in America* (1922), and Yamato Ichihashi’s *Japanese in the United States* (1932) are the earliest, but the vast majority are drawn from publications of the 1960s and 1970s.

Bentley’s work clearly profits from the initial surge of ethnic studies, his latest citations taken from among those appearing in 1979, and it is unfortunate that we miss some of the more reflective and analytical works that came after. But what is more important, he demonstrates through his selections that ethnic studies have recently become more experimentally theoretical and have frequently appeared as comparative studies, often crossing interdisciplinary lines and topical boundaries.

Though the Foreword offers a caveat that some omissions are inevitable, it is clear that Bentley’s method of research limited him somewhat. Apparently using the bibliographic indexes and abstracts to the current literature, he seems unaware of some significant work in the field of ethnic folklore. One looks in vain for the insightful writing of Alan Dundes or Roger Abrahams on blacks, Robert Klymasz on Ukrainians, the psychosocial aspects of Italian-American folk culture by Carla Bianco, or editor Larry Danielson’s *Folklore and Ethnicity* (1978). Nor does he include university dissertations, which, though sometimes difficult to obtain, are often strongly experimental and well-documented, soundly based upon theoretical premises. Even more surprising is Bentley’s omission of such well-known studies as Pauline V. Young’s *Pilgrims of Russian-town* (1932) and John A. Hostetler’s *Amish Society* (1963, 1968, 1982).

Bentley’s *Guide* is useful for all, but he has aimed it primarily for teacher and student use. His index is easy to use, indicating such topical references (which he calls “rubrics”) as family and kinship, religion, belief and attitudes, migration, and theoretical orientation. Citations are also indexed by geographical area, both by continent and by country. The rubrics are necessarily broad, so that if one wanted articles on, say, “Italian foodways as symbolic expression,” the only resort is to the 33 citations under “Italian-Americans” and the hope that the annotations or the titles of those not annotated will reveal a lead. In addition, each cited author’s work is indexed by rubrics. For example, Carlton C. Quale is listed alphabetically and in numerical order of citation; his *Norwegian Settlement in the United States* (1938) is categorized as addressing: 2B, primary data; 3A, community study; 4D, history; 5K, other or unknown; and 6 and 7, demography and migration. The volume is a good start—though readers will need a place guide to read the charts without eyestrain.


Old Reliable: An Illustrated History of the Quincy Mining Company. By Larry D. Lankton and Charles K. Hyde.

(Hancock, Mich., Quincy Mine Hoist Association, Inc., 1982. 160 p. Index, illustrations. $27.50.)

“TAKEN ALL in all the Quincy has, perhaps, the best record of any copper mine on Lake Superior. It has a very valuable history; a suggestive one to other companies. If any one mine were to be selected as an example from which to derive important lessons, undoubtedly the Quincy deserves the preference.” So wrote the Michigan commissioner of mineral statistics in 1881. Good corporate histories are hard to find. Most are the products of the hagiographical excesses of a firm’s public relations department or a recently retired executive. Too many of the remainder are the monographic reports of discipline-bound specialists. Few indeed are the corporate histories that evenhandedly and simultaneously analyze key factors of entrepreneurial, technological, and social history. So the Quincy Mining Company is fortunate to have found, a century later, two historians who have documented effectively the commissioner’s prescient recognition of the company’s enduring significance.

Historian of technology Larry D. Lankton and economic historian Charles K. Hyde have written a brief but superb biography of the Quincy Mine in Michigan’s Upper Peninsula. From its beginning as a copper-rush mine in 1846, the Quincy grew to become one of the region’s most important producers, second only to the fabulous Calumet & Hecla Mine. The company won its nickname, “Old Reliable,” for its seldom rivaled record of regular stock dividends from 1867 to 1921. Lankton and Hyde trace the 135-year story of expansion and development to depths uneconomical for profitable ore recovery (in excess of 9,000 feet) down to the present day when the company’s income-producing lode lies mostly in New York City real estate investments.

The strength of this study derives from the happy-conjunction of two rather recently explored veins in American historiography: historic preservation and industrial archaeology, the investigation of the tangible remains of industrial activity. In 1977 the industrial archaeology of Michigan’s Upper Peninsula was surveyed by the Historic American Engineering Record, a preservation program of the National Park Service. The following year, a field team of historians, engineers, and draftsmen
under the authors' leadership returned to document the Quincy Mine in detail. Elegant drawings by delineator Richard Anderson now record and clarify the progressive mechanization of operations above and below ground. Modern architectural photographs were made and historical photographs collected. All of that data was vividly set into contexts refined from the company's business records, which survive nearly complete from 1846 on. The book under review is the culmination of that multidisciplinary research, succeeding — where too many such endeavors fail — in putting the fruits of comprehensive field work before a general audience. Anderson's drawings alone are worth the cost of the book.

The authors lay out three broad eras of activity at the Quincy Mine. It took 30 years, interrupted by depression and war, to pass beyond the pioneering phase of frontier living and Old-World technology. Then the authors attend in some detail to the second era, one of great technological innovation and tremendous profits. The advent of machine drills, or "Yankee miners," in the early 1880s caused the second great mechanizing revolution in mining, the first having occurred when steam came to the Cornish mine heads in the 18th century. Regional readers will appreciate Lankton's exposition of this relatively sudden and wholesale technological transformation of the industry (reported in greater detail in a useful companion article in the January, 1983, issue of Technology and Culture). It offers interesting parallels to the similarly abrupt transformation of large-scale flour milling in Minneapolis and elsewhere at roughly the same time. Our century, the authors third era, has presented in its turn a frustrating record of assiduous cost-cutting in the face of depressed world prices, rock too poor or too deep to be worth the winning, depopulation of the mining district, and, finally, cessation of operations.

That broad pattern of historical change is embroidered with concise, thoroughly annotated analyses of company housing strategies, work-force demographics and their relationship to operations, corporate leadership and finance, and the entwined evolution of landscape and physical plant. Mindful of the current crisis in America's primary industries, the authors examine the historical echoes of such contemporary issues as mid-level bureaucratic expansion and the "paper explosion," energy's changing costs and demands, and increasing state intervention in matters of worker welfare and sponsored research.

Lankton presents a persuasive case study of the changes in the nature of work wrought by the Rand rock drill and other mechanical innovations, and he recognizes their impact on social relationships between miners and mates and management. Hyde successfully reckons the essential, but less than absorbing, calculus of capitalization, investment, and dividend, and he traces its figure in the workaday lives of the company's men. Today's Minnesotans may well be haunted by the authors' grim portrait of a community increasingly dependent upon played-out ore and the momentary reprieves of tailings reclamation.

Considering the range of the authors' interests and the sponsorship of their first research, it is surprising that they have not brought the Quincy Mine's biography up to the present. They neglect completely to tell the most recent chapter, the preservation and documentation of the historic mine, and especially of the Quincy's steam hoist (on the National Register), the world's largest when it began operations in the winter of 1920-21. The Quincy Mine Hoist Association is an unusual preservation coalition that includes public agencies, academia, industry, and professional organizations in its collaboration. To the QMHA we owe the preservation and interpretation of the mine site as it survives today, and to it we owe the publication of this exemplary study. So it is disappointing to find the association's efforts and its artifacts treated skimpily.

To the cynical preservationists of today who demand to know where the history is in historic preservation, this book is a daunting yet readable demonstration, underscoring particularly the fruitfulness of studying the material culture simultaneously with the documentary record. One hopes for a similarly provocative study of mining on Minnesota's iron ranges, a study that as vividly locates the industry's changing technology in the region's social and economic history.

Reviewed by Nicholas Westbrook, curator of exhibits for the MHS. In 1981 he studied the industrial archaeology of British mining under the Winston Churchill Travelling Fellowship of the English-Speaking Union.
JOHN DIBBERN asks and essays an answer to the question, "Who Were the Populists?" in an article subtitled "A Study of Grass-Roots Alliance Men in Dakota" in the October, 1982 issue of Agricultural History. Basing his study on the membership ledger of the South Dakota Farmers Alliance, the author creates "a profile of rank-and-file Alliance Men" and then analyzes the differences between them and their non-Populist neighbors. He writes that "becoming a Populist..." was primarily a matter of intellectual choice in which men in similar circumstances developed different ideas and made different political decisions.

Nevertheless, Dibbern contends, a meaningful line can be drawn using economic security — rather than mere land ownership — as the measure: "the Farmers' Alliance appealed less to men without property or to men with secure property than it did to men whose property was insecurely held." He concludes that Populism "was not related to either success or failure alone, but to the combination of success followed by the threat of failure."

FORTY-ONE drawings illuminate James W. Goodrich's article, "Robert Ormsby Sweeny: Some Civil War Sketches," which appeared in the January, 1983, issue of Missouri Historical Review. Augmenting the brief sketch of Sweeny that appeared in these pages in Spring, 1968, Goodrich recounts Sweeny's Civil War service in Missouri and Arkansas as either a working artist or a pharmacist. The sketches, as the author points out, provide "an important visual record of people and events affected by the Civil War." They are from the sketchbook held by the State Historical Society of Missouri: the only other such volume known is in the MHS.

GRACE LEE NUTE's perennially popular book, The Voyager's Highway, first published by the MHS in 1941, has gone into its tenth printing. Unchanged except for a handsome new cover, the book is available from the society for $5.50 or, in combination with Rainy River Country, at the special price of $8.50 for both books.

A RECENT issue of the American Historical Review (October, 1982) includes an article by Alden T. Vaughan called "From White Man to Redskin: Changing Anglo-American Perceptions of the American Indian." In it Vaughan investigates the evolution of color labels applied to American Indians. He tells us, among other things, that until the mid-1700s Anglo-Americans considered Indian people to be not very different in color from themselves, and that the color red was not universally applied to Indians until the 19th century.

Vaughan analyzes both "the nature of early ethnic relations" and "the evolution of Anglo-American attitudes toward the Indians." Many types of written sources document his claims. References to Carl Linnaeus and Thomas Jefferson give examples of late 18th-century sources, and by the 1840s James Fenimore Cooper's The Redskins and Henry Rowe Schoolcraft's The Red Race in America "symbolically marked Caucasian America's full recognition, in both fiction and science, of Indians as innately red and racially distinct."

Copies of the journal (volume 87, number 4) may be ordered from the American Historical Association's membership secretary at 400 A Street, S.E., Washington, D.C. 20003. The price is $10.00 per copy.

THE Louisiana State University Press has published Daniel E. Sutherland's Americans and Their Servants: Domestic Service in the United States from 1800 to 1920 (Baton Rouge, 1981, $20.00.) An indexed volume of 229 pages with a bibliographical essay and a few illustrations, the book is an attempt to demythologize domestic service in America by describing and analyzing "the forces shaping the occupation...and the lives of domestic servants" during the 120 years specified in the subtitle. The Irish dominated the servant picture in New England, the mid-Atlantic states, and some parts of the Midwest, as did Germans in much of the rest of the Midwest, but Scandinavians were the most numerous national group among servants in Minnesota and in Kansas. Furthermore, says Sutherland, "a higher percentage of Scandinavians in the United States worked as servants than among either the Irish or the Germans in 1880 and 1890."

A WORK that addresses both class and gender as objects of historical study is Susan Estabrook Kennedy's White Working-Class Women: A Historical Bibliography (New York, Garland Publishing, 1981, xxv, 253 p., $40.25). Organized first by chronology, the book's subcategories do not, however, follow traditional bibliographic patterns. "In recognition of the historical realities of women's lives in America," writes Kennedy, "the arrangement begins closest to the person and moves outward toward the larger world. Beginning with personal lives, the categories grow to home and family, to community, to class, to employment." Minnesota entries in the
index are few but tantalizing: a 1912 article in Life and Labor called "Emilie L. Goreux: The Minneapolis Policewoman," and Harriet A. Byrne's Women Unemployed Seeking Relief in 1933, a 19-page U.S. Department of Labor, Women's Bureau bulletin (No. 139), published in 1936.

FARM Workers, Agribusiness, and the State (Philadelphia, Temple University Press, 1983, 346 p., $24.95) covers the history of farm labor movements in California from 1870 to 1982. Authors Linda and Theo Majka, who participated in the United Farm Workers Union movement, discuss the position of various ethnic as well as native-born workers in the farm labor movement. Combining sociological analysis with social history, this volume examines the interlinkage of agricultural labor, capital, and government policy. The Majka's work leads the local reader to hope for a similar, if smaller scale, inquiry into migrant and other agricultural labor in Minnesota.

THE WESTERN History Association has issued a call for papers for its 24th annual meeting to be held in St. Paul in 1984. The organization is especially interested in highlighting the history of the Upper Midwest, the Great Lakes, and the northern Great Plains, but papers dealing with any aspect of the history of the West are also welcome. Would-be participants should mail before August 15, 1983, eight copies of their proposals (with a two-paragraph summary of the thesis) and brief curriculum vita statements to Robert Carriker, Chairman, VHA Program Committee, Department of History, Gonzaga University, Spokane, Washington 99258.

NATIVE American Press in Wisconsin and the Nation, the proceedings of a 1982 conference sponsored by the State Historical Society of Wisconsin, the Library School, and the School of Journalism and Mass Communications at the University of Wisconsin ($6.50 plus $.86 postage) presents a wide range of topics and locations in a solid, 198-page reference work. Framed with two papers on Native American discourse, the conference transcript includes others on journalism and journalists from Georgia to Alaska, and from the early 19th century to the present. Minnesota is represented by Antony Stately, editor of Minneapolis' publication The Circle.

Native American Press is a good argument for continuing to publish conference proceedings. While each article could easily stand on its own, much is gained from the breadth and depth of the material presented as a unit. Copies of the book are available from the Publications Committee, Library School of the University of Wisconsin, 600 North Park Street, Madison, Wis. 53706.

MANITOBA HISTORY, a new journal published by the Manitoba Historical Society, combines the functions of the old Manitoba Pageant and the Historical and Scientific Society of Manitoba's Transactions. Originally to be published three times a year, the glossy handsome magazine will now apparently appear bimannually. It includes scholarly articles, reviews, documents, news, and reports from the society. A section called "Gazette" is an intriguing amalgam of oral history transcript excerpts, news of historic sites, workshops and films on historical Manitoba subjects, descriptions of such places as the Rural Resources Archives in Brandon, and a segment called "The Young Historian," which in the Spring, 1982, issue featured a brief family history by a Vietnamese-Canadian sixth-grader. Subscriptions are available from the Manitoba Historical Society, 190 Rupert Ave., Winnipeg, Manitoba, R3B ON2, Canada.

Yet another angle on the Kensington rune stone controversy emerges in Michael G. Michlowie's and Michael W. Hughes' article, "Norse Blood and Indian Character: Content, Context and Transformation of Popular Mythology," in the Fall, 1982, Journal of Ethnic Studies. Rather than argue about the authenticity of the inscription, the authors set out to link "the development of a still-existing myth to the changing ideals, aspirations and sociohistorical situation of the groups which sustain it...to adequately understand how popular myth can contravene all reasonable evidence." Accordingly, the authors point out that believers in the rune stone's authenticity either implicitly or explicitly imply that certain cultural achievements—all "alien" evidence attributed to a Viking visit to the Midwest, for example—were beyond the capabilities of American Indians. By noting how the bloodthirsty-savage motif is treated in various versions of the story reconstructed from the rune inscription, the authors chart the development of unashamed ethnocentrism from its early 20th-century heyday to today's "ethic ecumenicism" in which the tale has been "sanitized" and the Indians barely receive mention.

A FRESH LOOK at the work of St. Paul-born author F. Scott Fitzgerald challenges "the assumption that his fiction is personal, that it always deals directly with events in his own life." In F. Scott Fitzgerald and the Art of Social Fiction (New York, St. Martin's Press, 1980, 171 p., $25.00) British critic Brian Way disagrees with such a "trivializing and sentimentalizing effect," viewing instead the Jazz Age writer as "a historian of the manners of his own time." Way examines Fitzgerald's intellectual and cultural connections, places him in his literary context, and provides critical assessments of the novelist's work. In so doing, Way discovers a writer "more subtly responsive to the cultural and historical aura that surrounded him than any American contemporary save Faulkner, a social observer more intelligent and self-aware than any since Henry James."

A HANDSOME, beautifully illustrated book, The Webb Company: The First Hundred Years (St. Paul, The Company, 1982, 101 p., $9.50) by Robert Orr Baker, tells the fascinating story of the publishing empire built by an idealistic young Easterner who moved west to cash in on bonanza farming. Edward Webb used The Farmer, which he began to publish in 1882, for two purposes: to teach farmers the latest agricultural methods and to preach to them about the benefits of diversifying their crops and livestock. Later publications like The Farmer's Wife, and an inventive array of promotional gimmicks and clubs for the young, old, and ailing spurred the growth and diversification of the company that today publishes a range of titles from Catholic Digest to The Family Handyman. In large measure, the story of the growth of Webb is the story of the transformation of the upper Midwest. This history is much more than a self-congratulatory anniversary volume or straightforward corporate history, and it makes good reading. Copies may be obtained from Jack Klobuchar at the company's St. Paul office.
ECONOMIC historians will want to note the publication of The Rise of the Midwestern Meat Packing Industry by Margaret Walsh (Lexington, University Press of Kentucky, 1982, 152 p., $14.50). Carefully documented statistics, often clearly presented in tables, and neatly footnotes advance the story of a business that in one generation grew from a small-scale, seasonal operation to a major and specialized manufacturing industry. While the book contains scarcely any mention of meat packing in Minnesota, it nevertheless will give readers the historical and economic context in which to fit the state's companies.

FOR THOSE whose thoughts turn to springtime in November or to drink at the sound of yet another winter storm warning, William C. Rogers and Jeanne K. Hanson offer The Winter City Book: A Survival Guide for the Frost Belt (Edina, Dorn Books, 1980, 95 p., $6.95). Brimming with enthusiasm and ideas ranging from commonsense, do-it-yourself projects to elaborate, hypothetically government-funded constructions, they aim to help frost-belt citizens create at least the illusion of warmth in their environments. The authors tackle everything from color choice to building design, landscaping, and appropriate indoor and outdoor activities. Comparative data from frost-belt cities around the world may at least comfort Minnesota readers of this informative little book.

A CONTRIBUTION to the growing literature on the Hmong is Mace Goldfarb's photo essay, Fighters, Refugees, Immigrants: A Story of the Hmong (Minneapolis, Carolrhoda Books, 1982, 40 p., $9.95). A Minneapolis pediatrician who volunteered his services at Ban Vinai refugee camp in Thailand, Goldfarb decided to find himself ministering to the pitiful and self-pitying. At Ban Vinai many of his preconceptions were destroyed. In this personal account, liberally spiced with sumptuous color photographs, Goldfarb tells the reader of sickness and recovery, squallor and dignity, despair and hope. Many Minnesotans are familiar with the history of the Vietnam War and Hmong involvement therein; many others are aware of the Hmong now living in the state. Goldfarb's book helps us focus more clearly on that shadowy, transitional phase — the refugee camp.

EVERY WOMAN Has a Story, edited by Gayla Wadnizak Ellis, is a collection of writing and art work by midwestern women that includes in its 250 pages poems, short stories, reminiscences, diary excerpts, songs, interviews, prints, drawings, and photographs. The seven sections — Emerging, Nourishing, Mothers, Seeds, Cycles, Ripening, and Survival — show the influence of writer Meridel Le Sueur, who inspired and encouraged this work. The diversity of contributors is impressive: Indian, Black, Mexican-American, Asian, and Caucasian women from 19 to 90. Well-known writers such as Le Sueur and Toni McNaron are side by side with many women whose work appears in print for the first time. The subject matter is as diverse as the authors: childbirth, the Farmer-Labor party, feminism, forced sterilization of American Indian women, cooking for threshers, women's shelters, nontraditional jobs, nursing-home life, and the black student take-over of a University of Minnesota building. The result is a book of uneven quality but great vitality. Published in 1982 by the editor, Every Woman Has a Story ($8.00) and other populist regional publications are available from Midwest Villages and Voices, 3451 Cedar Avenue South, Minneapolis, Minn. 55407.

AROUND Hawley with Ingrid by Karen Myran (Hawley, Minn., Hawley Herald, 1981, 47 p., $5.00) is a children's book that tells the history of that town in Clay County. The author, also illustrated her book, presents a fact-filled narrative in the form of a conversation between two children on a walk around town. Subjects as diverse as May Day customs, the founding of the town, and the voyage of the Hjemkomst find a place in this innovative approach to local history. The book can be ordered from the author, Box 731, Hawley, Minn. 56549.

PLAIN Folk: The Life Stories of Undistinguished Americans, edited by David M. Katzman and William M. Tuttle, Jr. (Urbana, University of Illinois Press, 1982, 198 p., hardcover, $18.95, paper, $6.95) presents 75 brief autobiographies of working-class people from the turn of the century. Edited versions of sketches that originally appeared in the Independent magazine between 1902 and 1906, these pieces combine the authenticity of a first-person account with the charm of each individual's own words. Blacks, women, rural Americans, and immigrants from Asia and Europe describe their daily lives, hopes, plans, and reactions to America. Minnesotans may be especially interested in the account of Axel Jarlson, a Swedish immigrant who homesteaded north of the Twin Cities. The editors have supplied helpful headnotes to each autobiography, as well as a useful introduction outlining the history of immigration to the United States and the genesis of the Independent magazine series.

FAMILY photographs and pencil sketches make a charming addition to Nels Olson's life story, Time in Many Places: Wood Has Been Kind to Me (St. Cloud, North Star Press, 1980, 206 p., $9.00). After emigrating with his family from Norway, Olson spent his youth in northern Wisconsin before he jobs as lumberman, mill worker, Civilian Conservation Corps member, speed- and sailboat builder, general carpenter, and construction entrepreneur took him to many places in Wisconsin and Michigan. Olson's story is one of regional interest, told in a comfortable style. It spans the remarkably brief period of American history and technology that saw the country go from horse-driven transport, homesteading, and stump farming through two world wars into a postwar boom.

LEAF House: Days of Remembering by Ruth Englmann (New York, Harper and Row, 1982, 245 p., $13.95) is a warm yet unsentimental account of the author's childhood in a tiny Finnish settlement in Wisconsin, about three miles from Lake Superior. Family customs, childhood fantasies, chores and recreation, the Great Depression, and the discrimination the rural Finns learned to take from the town-bred teacher at their one-room school are the threads of which this story is woven. The author's own journey from her home in Revier to Milwaukee where she worked as a maid in order to pay her way to college is highly personal, but probably not unique. And it illuminates much about American ethnic life and demonstrates how one can leave the ethnic enclave without necessarily abandoning the values of the group.