
RURAL social history is experiencing a revival, especially as it relates to the frontier experience. Daniel Worster's Dust Bowl (1978), a study of the "black blizzards" of the southern plains in the 1930s, set the pattern, and now we have Annette Atkins' book on the grasshopper plagues of the northern plains in the 1870s, particularly on their impact on Minnesotans. The focus of both books is on human behavior in adverse environments and the ways in which conflicting value systems affected the human responses to these challenges of nature. Both authors write passionately, as one would expect of native sons and daughters. Like good historical journalists, both tell the story through the eyes and mouths of the sufferers. And both, as social scientists, examine the public policy implications of official responses to past disasters.

But here the similarity ends. Worster considers the dust bowl to be a manmade disaster, caused by an exploitive capitalistic system, and his book has a polemical tone. Atkins, by contrast, treats the locust plagues as a natural phenomenon, and she resists the temptation to judge the relief system of the 1870s by present-day standards. She shows the varied responses to the "harvest of grief" by the settlers themselves, by their friends and neighbors, and by government officials at the local, state, and federal levels. Many settlers refused to accept aid, preferring to "tough it out" on their own. Private citizens such as St. Paul philanthropist Henry H. Sibley and U.S. Army General E. O. C. Ord of Omaha made heroic efforts to aid the sufferers, as did local churches and county relief committees. Volunteerism was the guiding principle, charity and benevolence provided the motive, and ad hoc programs the method. The primary shortcoming of the public response, in Professor Atkins' view, was the regrettable tendency of people not directly affected by the hoppers to consider those pushed into poverty by the recurring plagues as morally "suspect" and somehow deserving of their fate.

The focus of the book is on the official response to the crisis. After explaining the prevailing value system in frontier America, Atkins describes the locust attacks in Minnesota, and then she details the responses, respectively, of the farmers themselves, and of local, state, and federal officials. One chapter each is devoted to county and federal efforts, and three chapters describe the role of the state, which bore the primary responsibility. Atkins notes that the extent of public assistance was remarkable, given 19th-century values and practices. Using the standards of the times, the author assesses the federal government's "substantial and unusual effort," and she believes many county officials also faced the challenge forthrightly. But the Minnesota legislature offered only "cold charity," in the words of one suffering farmer, especially under the "kindly but stern" and parsimonious governor, John S. Pillsbury, although his predecessors, Horace Austin and Cushman Davis, had been more open-handed. State officials, Atkins notes, might have been more generous with the sufferers if the very influential St. Paul Pioneer Press had not consistently editorialized against state-financed relief aid of any kind. The strident tone of this urban paper, the author believes, reflected the growing estrangement between rural and urban America in the last third of the 19th century.

This conflict provides Professor Atkins with her major interpretive thesis — that the response to the locust destruction revealed the value shift in American society from a work ethic, in which effort was justly rewarded, to a money ethic, in which worth is measured by income and wealth. Farmers in the late 19th century, the author suggests, were no longer viewed as God's chosen people but rather, when they asked for aid, as social pariahs with "weakened moral fibre." In the 1890s farmers themselves accepted the money ethic, but this was to their ultimate detriment, Atkins claims, because modern agricultural problems are caused by the farmers' acceptance of a flawed economic system more than by their flawed decision-making. So far and no further is Atkins similar to Worster in blaming the farmers' problems on the American social and economic system.

For a first book by a junior scholar, this work sets a high standard. Atkins writes in a spritely style, and many sentences sparkle with an apt turn of a phrase. The thesis of the urban-rural value conflict, which is set forth at the outset, provides a solid connective theme. The author tapped rich sources in the Minnesota Historical Society, such as the
papers of the three governors involved (which contained hundreds of letters from hurting citizens) and the official journals, reports, and statutes of the legislature and state executive officers. Federal records included the papers of the Entomological Commission, the Hayden Geological and Geographical Survey, and army department reports. Personal papers and novels provided individual insights, as did newspaper reports. But newspapers were underutilized, and the church press was entirely ignored. Local church records were sought, but unsuccessfully. Churches undoubtedly were active in channeling relief aid from sister congregations in unaffected regions, especially those east of the Mississippi River. And this aid was dispensed without the demeaning “needs” tests of government agencies. Perhaps the use of church sources would even have altered the conclusion that the plagues hastened a value shift in American life.

The thesis of conflict between core social values — the old work ethic versus the new money ethic — provides a stimulating interpretation of the private and official responses to the grasshopper plagues. But is this larger meaning a valid one? American farmers from colonial days already practiced commercial agriculture as soon as possible, and they strove for an integrated market economy. One could argue that they always had a money ethic. Moreover, natural disasters — hail, fire, drought, pests, and disease — are an inevitable part of farm life. Can five years of grasshopper devastation in a relatively narrow band of the central plains in the mid-1870s, therefore, carry such heavy symbolic freight as to signify a cultural revolution? One suspects that western farmers were far more concerned about transportation developments, market shifts, and price trends than they were about a supposed declining status. At the very least, the thesis of a fundamental cultural conflict must be tested in the other 14 western states and two territories invaded by grasshoppers at the time. If this can be done with the same thoroughness and conceptual clarity as *Harvest of Grief*, rural social historians will be most appreciative.


In the last two decades of heightened interest in American Indian history and culture, there have been a number of important reprints of books written by and about Indians in past eras. No report up to this point is more significant, however, than the Borealis Book edition of the 1885 original history of the Ojibway (Chippewa) people.

William Whipple Warren was in many ways the “interpreter” described by Malcolm McFee in his 1972 article on the Blackfeet. Warren was able to go back and forth between the two cultures, providing each with a better understanding of the other. He possessed a facility with languages, especially in Ojibway, that was a key element in his development of positive interpersonal relationships and, therefore, in his ability to gather information.

His classic work is certainly a must for all who would attempt to understand the history and culture of those people identified as Ojibway. If there are those elements of chronology that can be questioned in Warren’s book, and if perhaps a few of the incidents are somewhat marginal in their specificity, the book is still critical to a better and more personalized understanding of the Ojibway people. In Chapter 8, for instance, when Warren attempts to describe why the Ojibway received so fully, as he puts it, “the heart of their French brethren,” he does what few historians are able to do. He gives an insight, rough as it may be, into the character and emotions of the people whose times he is recording. Similar descriptions to note are O-mig-aun-dib’s visit to the Dakota camp in Chapter 12 and the leave-taking of the French in Chapter 16. In his description of the “totemic history” of the Ojibway, his many anecdotes and theories add a zest and clarity to what is often an exercise in boredom when presented by many modern anthropological writers.

Roger Buffalohead’s introduction is a tribute to the conscientious and workmanlike style of this important contemporary Indian writer. His organization and attention to detail in his short piece make the transition into J. Fletcher Williams’ memoir, which follows and gives biographical data, and Warren’s text much easier and more interesting for the reader. His discussion of oral history is as compelling as it is succinct. While I disagree that Warren’s feelings about the future of Indian societies in this hemisphere are easily discerned in his narrative, or that he had accepted the “underlying assumption that Indian cultures were inferior,” this does not detract from a carefully plotted and clearly written introduction that adds considerably to this important reprint edition.

As Williams observes, Warren was a story-teller to the Indians as well as the whites, and because of this they told him things from which “he obtained those traditions which he has, with such skill, woven into his book.” Warren’s skill and Buffalohead’s able introduction call us to read, or to reread, this classic history.

Reviewed by Robert E. Powless, a member of the Oneida tribe of Wisconsin and now president of Mount Saint Mary College in Ladysmith. He formerly was director of the American Indian Studies program both at the University of Minnesota-Duluth and the College of St. Scholastica in that city.

**Ole Edvard Rølvaag.** By Einar Haugen.

(Boston, Twayne Publishers, 1983. 164 p. $17.95.)

Early in this century some of those who spoke for cultural pluralism urged that fiction need not be shaped in the English language in order to be American. Ole Edvard Rølvaag, foremost of the immigrant writers, established firmly the verity of this claim by his consummate literary artistry. That point is
well documented in this brief investigation of his life and work by Einar Haugen, the dean of the Rølvaag scholars. Rølvaag’s superb portrayals of Norwegians in America synthesize and symbolize the life and destiny of the millions of all nationalities who sought social order and economic security in the churning caldron of the New World. They were the ones who built a new America.

Haugen examines Rølvaag’s artistic development in the context of the writer’s total life experience, and within the limitations set by the format of the study, he endeavors to present the whole man. The forces that influenced and shaped his growth as the premier literary interpreter of the immigrant were many and complex. Rølvaag became a man with two countries, rather than “the marginal man” defined by sociologist Robert E. Park: a person who stands on the borders of two cultural worlds but is fully a member of neither. And throughout the book Haugen manages to retain a perspective of a bicultural heritage. Against this background Rølvaag matured as a creative writer and perfected his craft. Haugen’s refreshingly innovative approach avoids excessive discussions of the anguish of the uprooted person and provides a compelling interpretation both of Rølvaag and the place and role of an individual with intellectual and artistic aspirations in the special setting of an ethnic subculture.

Rølvaag, born in 1876 in a fishing hamlet just below the Arctic Circle in northern Norway, experienced in his youth the lot of the fisherman in those treacherous northern waters. In 1893 he was nearly destroyed by a storm that caught the fishing fleet unawares, with a great loss of lives. The magnificence of the rugged scenery, the seemingly endless ocean, and the lore and legend of the North were embedded deeply in his memory. With his gifted pen he recreated these scenes and impressions many times. A ticket from an uncle in South Dakota brought the 20-year-old Rølvaag to the Great Plains in 1896. Rølvaag could not, as Haugen incorrectly states, have landed at Ellis Island, which in 1892 became the new receiving station for immigrants. With determination and zeal he acquired an education, and in 1906 he began to teach Norwegian at St. Olaf College in Northfield.

At that Lutheran school, founded in 1874 by immigrant Norwegian churchmen, Rølvaag dreamed of creating a center for Norwegian studies. Until his untimely death in 1931 he devoted his strength and his genius to achieve that end. Rølvaag saw himself as the guardian of the Norwegian national heritage; he defined his own heritage in terms of language, ethnicity, and Lutheranism. When he found himself on the defensive as American-born generations moved away from the old values, he took his teaching off campus and into the Norwegian-American community. He thereby made himself a leader of broad efforts to preserve the ancestral culture.

The publication in 1927 of his classic portrait of pioneer life, *Giants in the Earth*, moved Rølvaag into the mainstream of American literary activity. Lincoln Colcord’s excellent rendering of the novel into English was enthusiastically received by public and critics alike; the two parts of the work, combined into one volume in the English edition, had been published in Norway in 1924 and 1925 respectively and had gained an audience there also.

Haugen interprets the novel in the light of Rølvaag’s work for his ethnic heritage and his convictions and background, insisting that Rølvaag’s writing cannot be separated from those concerns. The design and theme of the novel embody these ideas. But there is also evidence of psychological insight, expressed through the two main characters, the forward-looking Per Hansa, a natural pioneer, and his wife Beret, the reluctant immigrant who pines away, believing she committed a grievous sin by leaving home and family in Norway. Rølvaag’s depiction of the triumph and tragedy of the westward movement, of which his fellow Norwegian Americans were a part, applied to all who strove to create a new life for themselves in the wilderness.

But Rølvaag was by no means a one-novel writer. In a chronological discussion, Haugen traces his growth as a novelist, from the epistolary form of *Amerika-Breve* (America letters) in 1912, with its series of dramatic episodes of the young Per Smørek’s experiences as a newcomer in America, to his final novel, *Their Fathers’ God*, which was published in 1928. In between there was *’On Forgotten Paths*, or *Pan Gnente Veie* (1914), which has never appeared in English. Its theme anticipated *Giants in the Earth*, *The Boat of Longing* in 1921 dwells on the tragedy of immigration and the inevitable loss of values and ideals that it produces. And in 1928 he published the last novel of the prairie trilogy, *Peder Victorious*, introducing a theme that he continued in *Their Fathers’ God*, a conflict, not between man and nature, but between loyalty to an ancestral heritage and the demands of the American environment.

Rølvaag was also a prolific correspondent, increasingly cultivating letter writing as an art form. His exchange with Minnie Swensen, uncovered by Haugen, must surely he among the most moving and revealing. Haugen’s entire study provides a solid and engaging introduction to the achievements of one immigrant, who through his literary activity enriched the life and culture of both Norway and America.


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**Lakota Myth. Edited by Elaine A. Jahner.**

(Lincoln, University of Nebraska Press, 1984. xii, 428 p. Cloth, $27.95; paper, $14.95.)

THIS BOOK is the third volume of edited material from the previously unpublished papers of James R. Walker, physician to the Oglala Sioux of South Dakota’s Pine Ridge reservation for 18 years (1896–1914). During this time he became deeply interested in Lakota life and culture, an interest reflected in a series of activities that broadened his understanding of Lakota culture in general and enabled him to make friends with several outstanding storytellers. During his stay on the reservation Walker learned the Lakota language, recorded Lakota oral literature, and took preparatory steps toward being initiated into the Buffalo Society.

Walker’s notes on Lakota life are of particular importance because he compiled them at a time when this American Indi-
an group was forced to adapt to a series of harsh changes, not the least of which was the federal policy of breaking up the Great Sioux Reservation into individual land allotments. In addition to the problems of forced adaptation, hunger and illness gave rise to an attitude of spiritual defeat for many Lakotas. This was the situation that initially faced Walker, and all of these difficulties were compounded by the fact that, during his first year on the reservation, he was the only doctor for nearly 7,000 people.

His response, characteristic perhaps of his willingness to meet the Oglalas on their own terms, was to request the aid of the traditional medicine men: it was these men who began to tell Walker about Lakota belief and ceremony. In the introduction, editor Jahner cites them as giving Walker the following reason for such actions: “We will do this so you may know how to be the medicine man for the people.” We will tell you of the ceremonies as if you were an Oglala who wished to take your part in them. We will not tell you of the parts of them that the shamans do secretly.” Jahner suggests that this quotation can be regarded as a key to Walker’s success with the Oglala, for he was guided by a desire to understand these people from their own perspective. Through time, the trust the Oglala medicine men had in Walker deepened, and they shared more privileged information with him.

After he retired, Walker devoted most of his time to rewriting the oral tradition he had recorded, attempting to produce a complete literary cycle which would synthesize all he knew about Lakota myth. Jahner describes Walker’s subsequent accomplishment as “creatively reworked material which he felt, was the best way to present Oglala thought to non-Indians.” Walker’s literary cycle constitutes a major part of the materials included in this volume; the two other parts are classic Lakota folk tales and narratives — known to only a few Oglalas — which demonstrate the creativity of the individual storyteller within the general framework of Oglala belief.

This collection of Lakota oral tradition is supplemented by Jahner’s extensive introduction on “the nature of the oral literary transmission process, the demands and requirements of the many different scholarly approaches to texts, and the concerns of readers who already know and love these narratives.” She also discusses the circumstances in which Walker recorded the various texts and arranged them for publication. Her primary goal in editing this material was to “highlight the enduring vitality of the texts and to show their significance as part of the history of world literature,” a goal that seems to be consonant with Walker’s original aim in recording them.

This volume is an exemplary presentation of Lakota myth as “literature,” but it fails to provide a discussion of the cultural context for this oral tradition. The editor’s message seems to be that those who want to know about Lakota society can read about it on their own. Although she does present a bibliographic essay which highlights the “many scholarly and amateur collections of Sioux narrative that can provide comparative information,” Jahner’s emphasis is on text, rather than context. In all fairness, however, it must be mentioned that this volume is the third in a series of four based on the Walker material. Perhaps the reader is intended to turn to the first two of these volumes, Lakota Belief and Ritual and Lakota Society, for the description of Lakota culture and contextual information which I find missing here.

Although Lakota culture as a whole is given scant attention, the book does provide valuable information on the individual storytellers, whose tales comprise one of its major sections. It also pictures Walker’s relationship with these men who apparently played an important role in Lakota history. Jahner gives attention to each narrator and to the stylistic traits that characterize his artistry. She also discusses differing versions of the tales in the Walker collection and compares these with versions in Walker’s earlier publications.

Lakota Myth includes retranslations by Ann Keller and Elaine Jahner of several original Lakota texts. Jahner reminds us that although we can know nothing about the performance context for these tales, certain clues within the texts themselves yield information about the original performance units. Citing the work of sociolinguist Dell Hymes as a major influence, Jahner uses recurrent linguistic elements as markers of narrative divisions, and the resulting translations are strikingly rich in poetic structure, contrasting markedly with Walker’s translations in this volume for which original Lakota texts apparently were not available.

Walker’s own literary cycle merits special note in a consideration of problems of translation. Walker was “fascinated by the correspondences between Lakota myth and Old World mythology,” and, indeed, the gods in his literary creations are strongly reminiscent of the Greek gods in Homer’s epics. While it would be easy to dismiss his work as reflecting his own notions rather than those of the Lakotas, it must be kept in mind that Walker’s aim was to present these myths as a Lakota holy man would have done if he were fluent in the English language. Like Frank H. Cushing in his rendering of Zuni creation myths (published at about the time of Walker’s arrival on the Pine Ridge reservation), Walker allowed himself considerable freedom of translation in the attempt to make American Indian religious concepts accessible to the English-speaking audience of his day. Mimeoographed editions of his texts have had wide circulation since 1972, they were used especially in the Red Cloud Indian School to teach about Lakota language. According to Jahner, the result is that “the stories have already had a profound influence on the way people view Lakota literature, and many of Walker’s stories have become part of contemporary Lakota oral tradition.” Whether or not Walker’s literary creations were accurate reflections of Lakota belief at the turn of the century, they have been accepted as such by many members of contemporary Lakota culture.

In sum, Lakota Myth is not only of value to an audience interested in Lakota traditions, but of wider appeal to the disciplines of folklore, anthropology, American Indian studies, comparative literature, religion, and mythology. In addition, the retranslations by Keller and Jahner would be of particular interest to students of ethnopoetics and translation theory.

Reviewed by M. JANE YOUNG, a folklorist-anthropologist at the University of Texas, Austin, whose publications include a monograph, Rock Art of the Zuni-Cibola Region (1981), coauthored with Nancy L. Bartman, and articles on ethnoastronomy in the Southwest.
(Bloomington, Indiana University Press, 1984. 283 p. $25.00.)

FOR MANY YEARS historical writing on the New Deal in the western states has consisted of studies of individual states, or monographs and articles about specific topics and events. A broad study that synthesizes scholarly and contemporary literature and interprets the over-all impact of New Deal programs and policies has been lacking. Richard Lowitt’s The New Deal and the West fills this void. It is a notable contribution to the literature on the New Deal and the West in general, as well as a successful beginning for the projected series, "The West in the Twentieth Century."

The West, as defined by the author, includes the areas of the Great Plains, the mountains and Great Basin, the Pacific Northwest, and California during the period from 1932 to 1940. Lowitt focuses primarily on the impact of federal New Deal programs, most notably those generated by the Departments of Agriculture and Interior. He examines these agencies and programs by region rather than state, with the exception of California. The contribution of state programs or important political developments within each state are not entirely neglected, but readers seeking an in-depth analysis of the "Little New Deal" programs generated by various states or of the role played by state officials and administrators must look elsewhere.

Fourteen chapters comprise the text. Following two introductory chapters on the importance of the West to Roosevelt’s election in 1932 and on the state of the West in 1933-34, Lowitt devotes special consideration to problems and reform in the Great Plains area, land and water usage, minerals policy, the New Deal and the American Indian, the Pacific Northwest and Columbia River basin, California, and Franklin and Eleanor Roosevelt’s personal and political interest and involvement with the region. Much of the material in these chapters is already known to scholars, but Lowitt’s analysis adds considerable detail and interpretation.

The principal theme of the book is the federal government’s efforts to conserve and utilize efficiently water, land, minerals, and hydroelectric power. Lowitt views power development as one of the most significant changes brought about by the New Deal in the West. Besides promoting industrialization, electricity helped stabilize local and regional economies. He sees minerals policy as the New Deal’s greatest defeat. Pressure from oil and silver producers and their political allies forced the government to modify its conservation goals and programs. In other instances, such as Indian policy, the New Deal may not have achieved all it set out to do, but it significantly altered and improved the way of life and brought rising hopes and expectations.

It is difficult to find major faults with this book. It is well written and well researched. Lowitt’s bibliography and reference notes will serve as important sources for anyone pursuing research on the West during these years. More analysis of state interparty factional disputes and their effect on state-federal co-operation, influential political developments such as F.D.R.’s opposition to Senator Bronson Cutting in New Mexico in 1934 and its impact, and further consideration of the importance of state relief and reform programs would make this fine study more complete, but it would also require a considerable change in the scope, format, and size of the book. The volume is a valuable addition to New Deal literature, and it will prove useful to scholars and students of both the New Deal and the West for years to come.

Reviewed by Thomas T. Spencer, visiting assistant professor of history at the University of Notre Dame, who specializes in the New Deal era.

(Austin, University of Texas Press, 1983. 262 p. Hardcover, $19.95; paper, $9.95.)

Indian Country. By Peter Matthiessen.
(New York, Viking Press, 1984. 383 p. $17.95.)

IN THEIR American Indian, American Justice, Vine Deloria, Jr., and Clifford M. Lytle state that the system of justice available to Native Americans living today in Indian country is not the same as that available to non-Indians. Because of the trust relationship that exists between the United States and tribes, a unique system of justice has evolved on reservations.

At the time of European colonization, tribes were independent nations whose sovereignty had already begun to diminish. Today, tribal courts are a blend of traditionalism and American jurisprudence which administer justice to their enrolled members and whose power is limited by Congress.

In addition to present-day congressional limitations, the existing structure of reservation government hinders the effective operation of tribal courts. Since the passage of the Indian Reorganization Act of 1934, tribal councils have become the most powerful branch of tribal government on those reservations that accepted the act. The councils’ strength stems from the absence of any “separation of powers” clause in the tribal constitutions. Therefore, the right to appoint judges and create courts on the reservations exists with the legislative branch. This lack of an independent judiciary creates trouble for people seeking justice in tribal court because the court often exists at the council’s pleasure. Deloria and Lytle ignore the separation of powers issue which is being discussed on many reservations today. In addition, they do not adequately address the difficulty that Indian people have when appealing a tribal court decision. Many times the tribal council, the same body that created the court, handles appeals. Both of these concepts are crucial to the future development of reservation justice.

Besides this lack of thoughtful analysis, historical errors exist. The authors confuse the relationship between trust patents and citizenship by stating that the Indian became a citizen of the United States when a fee patent was issued for his land. However, the Supreme Court ruled in The Matter of Heff (1905) that allottees were citizens at the time they received trust patents to their land allotments. In response, Congress passed the Burke Act of 1906 to force future allottees to wait until the 25-year trust period expired. In addition,
Deloria and Lytle state that 'the Supreme Court awarded to the Sioux Nation $17.1 million' for the Black Hills. In fact, the Supreme Court awarded the Sioux Nation not only that sum but also interest, making the monetary settlement $105 million.

Overall, Deloria and Lytle have written an important book that is informative and easy to read despite several errors of fact and omission. Tribal members and the general reader now have access to a well-organized tribal courts source book.

The second book dealt with here is Indian Country by Peter Matthiessen, whose previous work, In the Spirit of Crazy Horse, was controversial. This new work is a less volatile examination of non-Indian encroachment, usually by large corporations, onto lands traditional Indian people consider sacred.

The author's expertise lies in environmental studies, so it should be no surprise that he would eventually decide to study the Native American's perception of the non-Indian's destruction of the land. There is no doubt that non-Indians have abused the land and rendered some tracts completely unproductive. This is the price we pay for living in a technologically-industrial society. But Matthiessen is tied to industrial society's 'noble savage' stereotype of the Native American: the Indians have never polluted the ground while industrial America has always abused the soil. Matthiessen is unable to separate myth from reality.

In describing recent environmental conflicts, such as the strip mining of coal at Black Mesa and Four Corners on the Hopi and Navajo reservations, the author makes the callous suggestion that only the traditionalists are concerned for the sacred land and they alone are leading the fight to preserve it. On the other hand, Matthiessen depicts tribal councils as pawns of the Bureau of Indian Affairs. This is giving that agency too much credit. Also, each described environmental confrontation is of recent origin. The Sioux (Dakota) Nation's Black Hills claim is not even mentioned, yet Matthiessen discusses the effects of radioactive waste tailings at Edgemont, South Dakota. Contemporary confrontations with strong environmental consequences dictate the subjects covered.

Lack of analysis is one of the book's greatest flaws. The author states that the Navajo and Sioux are aggressive people because "Neither tribe had a strong culture of its own, and they both improvised, taking what they could from other Indians who arrived before them, and making it their own." Through cultural evolution of all tribes, there has been borrowing and trading of both tangible and intangible ideas from one tribe to another. The Sioux, for instance, developed independently of others a loose political confederation that aided them in their conquest of the high plains. Their political development was based upon their needs. The Sioux have a strong culture that is dynamic and changing. The strength of the Lakota culture is supported by the author's own study when he notes that the Chumash use a Lakota spiritual man for their own guidance. Such inconsistencies only point to the author's inability to analyze the material and his lack of knowledge about tribal development and change. In short, Matthiessen was trapped by his own culture's stereotypes of Indian people.

He concludes by claiming that the contemporary conflicts are uniting tribal people together. This is carrying tribal unity too far. He fails to understand that tribal factionalism is an integral part of reservation life. Factionalism, for instance, was the political component for the powerful but loosely structured Sioux confederation. This is a book that should be read with caution. Matthiessen presents an emotional image of the traditionalists on the reservation fighting to preserve their sacred lands from destruction.

Reviewed by RICHMOND L. CLOW, an assistant professor in the Native American Studies program at the University of Montana, Missoula.


(DeKalb, Northern Illinois University Press, 1984. 231 p. Illustrations. $29.00.)

PROFESSOR H. Roger Grant provides an excellent corporate history of an important, yet little-known railroad that was one of the most progressive and innovative in the country. Grant divides the history of the Chicago Great Western into roughly four eras. The first era witnessed the construction of numerous local lines and their combination into an important regional carrier serving Chicago, the Twin Cities, Oelwein, Des Moines, Kansas City, and Omaha. The architect of this railroad was A. B. Stickney of St. Paul, a close friend and neighbor of James J. Hill. Grant depicts Stickney as a creative and reform-minded leader who was a 'maverick' among railroad presidents of that time. Despite being a prosperous line that survived the depression of 1893, the Chicago Great Western met its first bankruptcy rather unexpectedly as a result of the panic of 1907. Stickney eventually resigned from the company, partially because J. P. Morgan and Company purchased 'The Maple Leaf Route' at auction.

The second era of the Chicago Great Western was dominated by Samuel M. Felton, the man to whom Morgan entrusted the railroad. Felton did an excellent job in modernizing the line and adding innovations of his own, such as off-line sales offices and educational programs for employees. His management continued through the difficult World War I era of government ownership, the labor unrest of the early 1920s, and the initial stages of highway competition. In 1929 Felton was forced from leadership by a holding company whose financial wheelings and dealings under Pat Joyce attracted the attention of the U.S. Senate and the federal courts. Although no convictions ensued, the shady dealings weakened the Chicago Great Western and resulted in a second bankruptcy in 1935. Joyce, nonetheless, managed to maintain control of the company until 1946, by which time World War II had erased many of the problems of the 1930s by returning an impressive prosperity to the company.

Joyce's successor led the Chicago Great Western through a rapid dieselization as well as a contraction of passenger service and track mileage. In 1948 a Kansas City-based investment group gained control of the company and put its candidate into the presidency. When he died after a short tenure, the 41-
year-old William N. Deramus III became president, and the fourth era began. Deramus, unpopular with many employees, reduced train frequency (but increased length and tonnage), upgraded the property extensively, introduced data processing, and modernized the traffic control and communications systems. He left the company in 1957 with one of the lowest operating ratios in the nation.

The good times did not last long. As the Chicago Great Western executives observed competitors strengthening their positions via mergers, they agreed that the Corn Belt Route had to find a partner. Efforts were made to merge with the Katy, the Rock Island, the Soo Line, and the Frisco, before a successful merger was concluded with the Chicago & Northwestern in 1968. Professor Grant concludes that while this maneuver worked out well for investors, it did not work well for the Chicago Great Western employees, many of whom were relocated or laid off, or the shippers, many of whom saw service deteriorate or disappear as the Chicago & Northwestern abandoned about 75 per cent of the former Chicago Great Western trackage.

Minnesotans will find the early part of the book particularly interesting because it talks about the construction of early state railroads such as the Minnesota & North Western, the Minnesota Central, the Winona & Southwestern, the Red Wing & Iowa, and several others. In addition, A. B. Stickney was a prominent Minnesotan, although he usually takes a back seat to his friend Hill. When the focus of the book shifts to Chicago, Oelwein, and Kansas City after 1908 there is less Minnesota material, but the Chicago Great Western continued to play an important role in the state's economy until the 1968 merger.

Grant's book is based on extensive research in Chicago & Northwestern corporate records, the Hill papers, and other major railroad collections. Through use is made of newspaper accounts from cities along the route of the Chicago Great Western. The author's broad knowledge of American history allows him to integrate the Chicago Great Western's story into the context of national events, an accomplishment all too infrequently achieved by authors of corporate histories. The photographs augment the text effectively and are of good quality. About the only weakness I can find in this book is the inadequacy of the maps — they are small, difficult to read, and frequently do not contain the names of cities listed in the text. Because I am a motive power "buff," I would have preferred more photographs of locomotives (particularly the 2-8-2's) and a complete motive power roster, but that is probably an unfair request. In summary, The Corn Belt Route is a fine book, and both the author and the publisher are to be commended for their efforts.

Reviewed by Robert L. Frenz, recently professor of history at Lynchburg College, Virginia, and now dean at Wilmington College in Ohio. He and L. P. Schrenk of Minneapolis have written a series of volumes on the Northern Pacific, the first of which will appear this fall.
The Norwegian-American Historical Association has ventured into the publication of historical fiction in the latest volume of its Travel and Description series. On Both Sides of the Ocean: A Part of Per Hagen's Journey (Northfield, 1984, 70 p., hardcover, $8.00 plus $1.00 for handling) was discovered by cotranslator Kate Stafford in the Green Bay division of the State Historical Society of Wisconsin. It is a memoir in fictional form written in the 1890s by Peter Peterson from Tvedestrand during his retirement in Norway after years as a farmer and businessman in Brown and Door counties, Wisconsin. The helpful introduction and notes are by the translators. Stafford and Harald Naess. The appealing, well-translated tale is available from the Association, St. Olaf College, Northfield, MN 55057.

The Norwegian-American Historical Quarterly. For nearly a decade the Minneapolis publisher's business transactions and real estate dealings were the subject of close scrutiny. Former stockholders of the Svenska Amerikanska Posten charged Turnblad first with stock misrepresentation, then with wrongful appropriation of funds. The various suits were eventually settled but not without damage to the Turnblad image. Hammerstrom reminds us that Turnblad "has come down to us through the years with a deserved reputation" as a prominent citizen, publisher, and philanthropist, but from information gleaned in the trials he concludes that in his dealings with stockholders, at least, Turnblad "was indeed devious and dissembling.

Trees are the focus of discussion and the theme that unites topics that range from the voyager's to the difficulties of managing federally designated wilderness areas such as the Boundary Waters Canoe Area in Clifford and Isabel Ahlgren's Lob Trees in the Wilderness (Minneapolis, University of Minnesota Press, 1984, 218 p., $29.50, cloth, $12.95, paper). Lob trees - tall pine or spruce with the crown lopped off so that a bare spot separates top branches from those below - served as guideposts to fur traders and explorers of the uncharted lake region along the Minnesota-Ontario border. The authors concentrate on nine native trees, around which they center their ecological history of human activity in the Quetico-Superior wilderness.

Readers of A Heritage Deferred: The German-Americans in Minnesota (1981) will note with interest the publication of A Special Relationship: Germany and Minnesota, 1945-1985 (Moorhead, Concordia College, 1983, 128 p., $6.00). The second in a projected series of three books to be compiled from conferences sponsored by Concordia College, A Special Relationship includes chapters on a wide range of subjects, from "The Image of the German in Contemporary Minnesota" and "The German Theological and Liturgical Influence in Minnesota: St. John's Abbey and the Liturgical Revival" to an appendix on "The Broader German/Swiss-American Relationship and Business in Minnesota." Not all chapters deal specifically with the state: for example, interested readers can delve into articles on "The German Impact on Modernism in Art" or "Current Issues in German-American Relations." The book may be ordered from Concordia College in Moorhead.

Author Paul C. Rosenblatt makes novel use of manuscript sources in Bitter, Bitter Tears. Nineteenth-Century Diarists and Twentieth-Century Grief Theories (Minneapolis, University of Minnesota Press, 1983, 201 p., $25.00 cloth, $12.95, paper). After examining the reactions of 56 writers to the death or loss by separation of loved ones, Rosenblatt concludes that despite the social and cultural differences in mourning between the 19th and 20th centuries, the emotional experience of bereavement is similar. Included in the book is a brief discussion of the problems and rewards of using diaries as source material: Can the researcher believe everything that a writer commits to paper and, conversely, what important facts does the diarist choose to omit? The bulk of the book, however, deals with grief, grieving, and theories of grief work from a psychologist's perspective.

Never Done: A History of American Housework (New York, Pantheon Books, 1983, 365 p., $22.50) by Susan Strasser examines the changes in how housework has been performed by American housewives. Although Strasser's discussion extends to both colonial and modern times, its emphasis lies in the years after the Civil War and before World War II. Here, the author explores how housework changed in response to industrialization and the resulting mass production and distribution. Yet she challenges the assumption that change in household technologies ties only to industrialization, by examining advertisements and prescriptive literature — primarily advice books — she suggests a more complex analysis.
For her, changes in the work of housewives mirror larger social transformations—new ideas about women's roles or expanded employment opportunities—as well as industrialization.

Never Done is organized topically. Each chapter discusses a different aspect of housework, for example, food production, laundry, domestic servants, or marketing. Strasser provides highly detailed accounts of how each aspect of housework changed over time. The book is well illustrated with many advertising graphics, photographs, and plates from women's advice books and magazines. Although the analysis and details get a little tedious, Strasser has pulled together a valuable encyclopedia for persons studying household technology.

Out to Work: A History of Wage-Earning Women in the United States (New York, Oxford University Press, 1982, 400 p., $19.95) by Alice Kessler-Harris presents a meticulous from the colonial era to the 1970s. While providing rich detail about how this change occurred, Kessler-Harris is concerned primarily with examining the question of how wage work might alter a woman's ability to fit comfortably into the home if she married. Kessler-Harris explores how traditional social attitudes about women's proper role respond to significant changes in daily activities as more and more women join the paid labor force.

Arranged chronologically, Out to Work tells the story of working-class women. Kessler-Harris excluded professional women, agricultural workers, housewives, and slave women, citing the complexity of the issues necessary to an analysis of their lives and the necessity for further research. She does, however, note racial and ethnic distinctions within the working-class experience.

One mimeographed booklet includes information not only on "The Ireland Connection" but also A Guide to Places of CSJ Historical Interest in Minnesota and North Dakota. Other pieces are a bibliography of publications about the order's St. Paul province and a description of the oral history collection Sister Ann Thomasine has assembled. The material is available for use in the MHS Reference Library or by calling Sister Ann Thomasine at 612-698-0337.

"AMERICA letters," missives from immigrants to friends and relatives in the Old Country, give readers more than the vicarious pleasure of reading other people's mail. They provide immediate details of the lives of individuals and clues to the experiences of many others. Dunes in North America, edited by Frederick Halc, is a fascinating collection of these letters. Because the Danes spread throughout the United States and lived in cities, towns, and rural areas, the letters reflect a rich variety of experiences. Different chapters also address topics of religion, politics, ethnic identity, women's experiences, and disillusionment with the new country.

The 256-page book has illustrations, notes, and an index, and it is available for $19.95 from the University of Washington Press, Seattle, WA 98105.

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SISTER Ann Thomasine Sampson of the Sisters of St. Joseph of Carondelet (CSJ) in St. Paul has compiled a variety of useful information about that order and about the family of Archbishop John and Ellen (Mother Scarpine) Ireland.

THE LABOR Newspaper Preservation Project, based at the University of Bremen, West Germany, has published Essays on the Scandinavian-North American Radical Press, 1880–1930s (Bremen, 1984, 161 p., paper). General Editor Dirk Hoerder assembled a collection of essays on the Swedish-, Danish-, Norwegian-, and Finnish-language radical press in the United States and Canada. Of the seven articles, all but two have been published elsewhere, but those dealing with the early Danish immigrant Socialist press and Norwegian-American socialist newspapers, especially E. L. Mengshoel's Gaa PalldFolkets Raist (published in Minneapolis, 1901–1925), are new.

Editor Hoerder explains the intent of the project, "to provide a comprehensive survey of non-English-language labor and radical periodicals of the United States and Canada published for and by immigrants," in a brief foreword. He uses the afterword to point out the opportunity for comparative studies of ethnic groups provided by Scandinavians and Finns. Among the questions he raises are whether the radical press encouraged nationalism or "a cautious integration of ethnic identities and furthered a common Scandinavian-North American acculturation," and what connections existed between labor movements in Scandinavia and Finland and Scandinavian/Finnish-American radical activities.

But this small volume is only the beginning. Specialists for each Scandinavian country and Finland have prepared annotated bibliographies of the press for their groups, to be published in 1984. Other scholars using the project's materials have studies forthcoming on intra-European migration and return migration from North America and on immigrant labor militancy in North America. For more information on the project and on how to order the book, write the editor at Fachbereich 10, Postfach 330 440, D-2800 Bremen, West Germany. A copy is available for use in the MHS reference library.

F. DONALD LOGAN's The Vikings in History uses a lively writing style to lend a new perspective to English-language historiography about the Vikings and their role in European and world history. He raises questions about the perennial focus on Viking violence, identifies the "false dichotomy" inherent in the question: "The Vikings—traders or pirates?", and suggests that climatic and demographic changes may provide some ideas about the origins of the Viking age. Professor Logan gives short shrift to claims of authenticity for the Kensington rune stone, further noting that the stone "spawned other discoveries in the Minnesota region: one feared for a while that such 'discoveries might eventually outnumber the lakes of that beautiful state." He goes on to say that...
some so-called Norse halberds found in the Great Lakes area have been identified as late-19th-century tobacco cutters distributed by the American Tobacco Company to promote Battle-Ax Plug Tobacco. The chapter on the Vikings and the New World is only one of eight, however. Logan also examines the early Viking impact on the British Isles, their North Atlantic journeys, the Danes in the south and in England, and the Swedes in Rus and Byzantium. The 224-page hardcover book has maps, illustrations, and tables, as well as an index. Published in 1983, it may be ordered from Barnes and Noble Books in Totowa, N.J., for $23.50.

THE LATEST in the State Historical Society of Wisconsin series of booklets on the state's peoples is Frederick Hale's Swedes in Wisconsin (Madison, 1983, $2.00). In 32 well-written pages it tells the reader some of the basics about pioneer immigration, frontier life, reasons for leaving Sweden, the founding of Pepin County's Stockholm, immigrant involvement in the Civil War, state recruitment efforts, relations with members of other groups, settlement patterns, occupations, women's roles, religion, assimilation, politics, the impact of World War I, and an assessment of the Swedish place in the Wisconsin mosaic. Despite the brevity of the treatment, the author makes good use of the telling detail, as in the account of Gustaf Unonius, his pioneer privations exacerbated by having run out of snuff. He was, Hale reports, forced "to cure his own on the stove using low-quality pipe tobacco which he ground up, mixed with potash, and fermented in a tightly sealed container." The photos are also an attractive and tantalizing assortment of images of life, school, and work in Swedish Wisconsin. There is a bibliography, but no index.

THERE have long been arguments about the origins and uses of the thousands of stone circles, commonly called "ti pi rings," in the northern plains. Systematic excavation and studies of these curious stone outlines has been limited. The State Historical Society of North Dakota has funded a broadly based study of these features, begun by Ethos Consultants Ltd. of Medicine Hat, Alberta, Canada, in May, 1981. Their major goals were to compile data on stone-circle excavations in North Dakota and the northern plains; to assess this information for the development of hypotheses on stone-circle function and attributes; to evaluate excavation data and the hypotheses based on previous excavations; and to formulate specific recommendations to test the hypotheses generated by this project and recommend the most efficient and economical methods for obtaining such data.

A modestly titled report, Stone Circles: A Review Appraisal And Future Directions (Bismarck, State Historical Society of North Dakota, Division of Archeology and Historic Preservation, 1984, xii, 183 p., paper, $5.00 plus $1.00 postage) by J. Michael Quigg and John H. Brumley presents their findings. They have undertaken an exhaustive initial study. "Stone circle studies, to date," they conclude, "have been largely exploratory in nature; that is, they attempted simply to understand what stone circles and stone circle sites are and what cultural data potential they can and do have." Anyone interested in the prehistory and archaeology of the northern Great Plains region would do well to examine this report.

Alan R. Woolworth

THE THIRD ANNUAL publication of Upper Midwest History, edited at the University of Minnesota, Duluth, by Roy O. Hoover and Neil T. Storch, contains three articles on "northland" subjects. The 40-page lead article, including 11 pages of illustrations and three of end notes, is entitled "Welfare on Minnesota's Iron Range." For this account, author Clarke A. Chambers, professor of history at the University of Minnesota, Minneapolis, has substantially revised a paper he did in the mid-1960s. He also acknowledges drawing on two other papers on Iron Range subjects by colleagues Timothy L. Smith and Hyman Berman. Typescripts of all three papers are on deposit at the Minnesota Historical Society.

The other two articles in the Upper Midwest History magazine are "The Crane Lake Issue in the Establishment of Voyageurs National Park," by Fred T. Witzig, a professor of geography at the University of Minnesota, Duluth, and "The Agricultural Frontier in Manitoba: Changing Perceptions of the Resource Value of Prairie and Woodland," by James M. Richtik, professor of geography at the University of Winnipeg.

IMMIGRANTS In The Valley: Irish, Germans, and Americans in the Upper Mississippi Country, 1830-1860 (Chicago, Nelson-Hall, 1984, 258 p., $35.95) by Mark Wyman emphasizes events in Illinois, but includes settlement in Minnesota, Wisconsin, Iowa, and Missouri. Wyman focuses attention on the interplay and conflicts arising from diverse religious and cultural backgrounds of the immigrants. A substantial bibliography and a helpful index enhance the usefulness of this well-illustrated book. Sources include Irish and German journals and newspapers, letters, diaries, reminiscences, and local church records as well as monographs. Due to the 1830-1860 time span, there is less on Minnesota than the reader might have hoped for.

Kate Harrie