BOOK REVIEWS

The Promise of America: A History of the Norwegian-American People. By Odd S. Lovoll.

(Minneapolis, University of Minnesota Press, 1984. Illustrations. 239 p. Cloth, $35.00, paper. $15.95.)

A PICTURE BOOK—10 3/4 inches wide, solidly bound, and printed on substantial, coated paper—rests on a coffee table more easily than in the grasp of a serious reader. The format allows for panoramic scenes of people and places, displayed in startling detail. It permits an intriguing variety of page layouts, the illustrations occupying various parts or pre-empting all of the three columns in which the type runs. Such a book begs to be looked at; it resists being studied. Part of the achievement of Odd Lovoll's pictorial history of the Norwegian Americans is that the text both withstands and completes the richness of its visual accompaniment. Though spare and direct, the historian's narrative provides all of the information a general synthesis should give us. Rarely in the literature of American history have words and pictures been so responsibly and harmoniously joined.

Written originally in Norwegian and published in 1983 by the University Press in Oslo, The Promise of America locates its story of migration and Americanization firmly in the context of Norwegian history. It begins with the post-Napoleonic liberalism that made unrestricted emigration possible while also stimulating the imagination of newly restless people. Norway was caught up in the vigorous economic growth of western Europe in the 19th century. The scale of its emigration—second only to that of Ireland as a proportion of total population—reflected the simultaneous incentives of increasing mobility and increasing inequality rather than a condition of desperation. By drawing on local demographic studies Lovoll shows us how the 'America Fever' was most intense in rural districts that had not already established a pattern of migration to Norwegian cities or to the sparsely populated north. Not until the late 19th century did the cities begin to contribute to the emigrant stream, and even then many of the urban emigrants seem to have been country people. The strong antiurban strain in Norwegian-American culture is rooted in an unbashed rural heritage.

General histories of individual American ethnic groups invariably adhere to a set of standard conventions. After describing the origins of the group and setting forth the reasons for its departure from the homeland, the historian follows his group through certain prescribed stages. First comes the creation of a community—finding an area of settlement, gaining a livelihood, transplanting essential institutions. In the next stage the ethnic community matures, and we have successive topical chapters on various aspects of its developed life. The third and final stage concerns the survival and/or decline of the ethnic group in later generations. The Promise of America is no exception. It does all of this with such even-handed judgment and such eclectic sympathy for the immigrant experience that everything seems justly proportioned and fittingly placed.

Only in recounting the bitter wrangling between the various Norwegian-American synods in the late 19th century does Lovoll's affection wear thin: and here, too, a reader feels that the author's impatience with his fractious subjects leaves an important phenomenon unexplained. The chapters on Norwegian-American newspapers and politics, on the growth of an ethnic literature, on voluntary associations, and on Norwegians in American cities leave little to be desired. The last chapter, coming down into our own time, treats sensitively the disintegration of an organized ethnic subculture and the persistence of an attenuated ethnic consciousness.

Although Odd Lovoll has drawn his marvelously evocative illustrations from far and wide, a special word should be said about ten photographs that a young Norwegian-American commercial photographer named Andrew Dahl took in southern Wisconsin in the 1870s. An artist of the people if there ever was one, Dahl has left us a haunting record of the immigrants at church suppers, working in the fields, celebrating a marriage, raising a barn, and posing en famille in front of their newly built houses. These powerful group portraits, so immediate yet so remote, so flatly declarative yet so elusive, add a touch of wonder to the story. Mr. Lovoll has insightfully and authoritatively assembled.

Reviewed by John Higgin, John Martin Vincent professor of history at the Johns Hopkins University in Baltimore, who is a noted scholar of immigration and ethnicity.

Women and Indians on the Frontier, 1825-1915. By Glenda Riley.

(Albuquerque, University of New Mexico Press, 1984. xvi, 336 p. Cloth, $24.95; paper, $12.95.)

FRONTIERSWOMEN'S HISTORY is an active field of research, especially as it relates to the investigation of frontierswomen's writings. In many of the current studies, scholars have found that accounts of women's lives on the frontier, revealed in their diaries, letters, journals, and reminiscences, frequently conflict with traditional images of their experiences. "Gentle Tamers," "Helpmates," and "Dresses" are but a few of the stereotypes reassessed in recent studies, including Glenda Riley's 1981 book, Frontierswomen: The Iowa Experience. In Women and Indians on the Frontier Professor Riley examines an image briefly discussed in her earlier vol-
Riley convincingly argues in this new book that frontierswomen's personal documents — those not intended for publication such as travel diaries, journals, and day books — do not substantiate the generalized picture of hostile encounters between fearful white women and savage American Indians. With extensive use of samples from women's writings, the author demonstrates that, despite sensational journalism and horrific tales in captivity narratives such as Mary Butler Benville's *A Thrilling Narrative of Indian Captivity*, frontierswomen's initial encounters with American Indians were frequently benign; subsequent contacts often led to sympathetic, sharing relationships, particularly between Indian and white women united by domestic bonds. Sometimes even loving relationships developed, as evidenced by marriages between white women and American Indian men. Furthermore, in a comparison of approximately 150 samples each of both men's and women's documents, Riley finds that many women modified their original, negative attitudes toward American Indians and that men usually did not.

Professor Riley's documentation of relationships between frontierswomen and American Indians is the focus of the book. The process of change in frontierswomen's attitudes toward Indians, and the fact that a similar process of change did not occur for men, is the basis for a major interpretive thesis. Riley argues that "because women's perceptions often altered and men's seldom did, it may be possible that women's revised perceptions of American Indians were closely linked to their changing ideas about themselves as females."

In two chapters discussing American and European influences on frontierswomen's ideas, the author surveys popular beliefs about American Indians and white women in 19th-century journalism and literature. She juxtaposes 19th-century prescriptions for the "True Woman," weak, passive, and moral, against conflicting definitions of American Indians, brutal and uncivilized on the one hand and noble on the other. Women's lives on the frontier and their contacts with American Indians revised both sets of beliefs. At the same time women were realizing their own strength and resourcefulness in dealing with the frontier, their contacts with American Indians were proving more pacific and collegial than they had anticipated. Because women's perceptions of themselves were changing, suggests Riley, they were open to changing their views of American Indians. In a chapter emphasizing the unique character of this development, Riley argues that frontierswomen's prejudicial attitudes toward other minority groups — blacks, Mormons, and Mexicans among others — did not change.

Other scholars have identified positive relationships between frontierswomen and American Indians, though none as extensively as Riley, and they have documented changes in women's perceptions of themselves as a result of their frontier experiences. Professor Riley is the first, however, to suggest that the two are correlated.

Riley bases her study on an impressive array of resources from well-known repositories such as the Huntington Library in San Marino, California, the Newberry Library in Chicago, and the University of Oklahoma in Norman. Less used are collections from state and local libraries and archives. Her sources represent a cross section of the trans-Mississippi frontier both in place and period. Evidence from these sources, while necessarily unscientific and circumstantial, nevertheless indicates a possible correlation between women's perceptions both of themselves and of American Indians — one deserving of further study.

From the outset Riley makes clear that her research represents frontier history from the white woman's viewpoint. Nevertheless, her conclusions cause one to wonder whether accounts by American Indians, particularly those by American Indian women, would provide corroborating evidence.

In *Women and Indians* Professor Riley has woven together a highly readable narrative that makes a significant contribution to the study of western American history. It is appropriate for general readers who wish to explore frontier history from a new perspective, as well as for serious scholars of American Indian studies, women's studies, and western American history.

**Reviewed by Sara Brooks Sundberg, an Honorary Fellow in history at the University of Wisconsin-Eau Claire, who is co-author with Carol Fairbanks of *Farm Women on the Prairie Frontier: A Sourcebook for Canada and the United States* (1983).**


GARY ANDERSON undertakes a very challenging project in *Kinsmen of Another Kind* as he reconstructs, through analysis of primary historical documents, the character of interethnic relations between the eastern Dakota Indians and Euro-Americans in the Upper Mississippi Valley from 1650 to 1862. Reflecting about the period at the end of his book Anderson says: 'The ethnic relations that evolved... after 1650 by and large were characterized by peaceful trade, the creation of strong kinship bonds, and fruitful negotiation. Differing world views seemed compatible, even complementary, for nearly two centuries. Relations with Euro-Americans had brought the Dakotas time-saving items that made life easier as well as new and powerful allies. If ever the eastern Sioux had a golden age, it was this period.'

The golden age ended, in Anderson's view, with an eruption of Indian hostility toward white settlers in 1862. This "upheaval" in social relations had many causes but, according to the author, "In the final analysis, a substantial number of Sioux men concluded that the white man had abandoned the obligations and promises of assistance that formed the basis for the Dakota communal existence and all relations with people. Revenge through war was the only response to such a betrayal."

Anderson's focus on social relations is important and new with respect to the eastern Dakota case, but I have serious reservations about his rendering of this history. His analysis
Anderson provides little culturally specific information about the Dakota system. His contention that white men became full-fledged members of Dakota bands by "taking wives and fathering children" ignores complex patterns and implications of intermarriage. (See Sylvia Van Kirk, Many Tender Ties, [1980] for a comprehensive analysis of this subject.) His examination of gift-giving and the use of father/child kinship terms between whites and Indians is similarly superficial. While Anderson takes these customs as evidence that Indians had literally incorporated whites into their kin networks, Bruce White's 1982 article in the Summer issue of Minnesota History offers a more subtle and intricate interpretation of the meaning of these practices in the context of colonial trade and diplomacy.

Anderson's tendency to ignore the broader historical context is especially apparent in his treatment of the 1862 "Sioux Outbreak." This episode bears a striking resemblance to the Blackhawk War and the Winnebago Uprising (and probably others as well). Each occurs after a period of treaty negotiations designed to get Indians to cede large portions of their lands to accommodate expanding white settlement. In each case the government used sizable military force to quell these "disturbances," ultimately using them as the rationale for forcibly removing Indians to designated reservations.

Though it is conceivable that these acts of resistance on the part of Indian people in the region were provoked by the failure of whites to maintain kinship obligations, I think this view romanticizes and depoliticizes the processes of colonization and its devastating effects on indigenous populations. And essentially it is this rendering of history which I find most problematic in Kinsmen of Another Kind.

Reviewed by JANET SPECTOR, professor of anthropology at the University of Minnesota, who is currently working on an archaeological study of 19th-century eastern Dakota culture in the Minnesota River Valley.

The National Archives of the United States.
By Herman J. Viola.

THIS IS A beautiful coffee-table book. The 261 illustrations, 106 in full color, present a wondrous array of materials created or received by our federal government and preserved in the National Archives. Items range from the expected (the Declaration of Independence, the Constitution) to the unanticipated (striking lithographs produced for the Office of War Information in the 1940s) or the downright amazing (Samuel Clemens' patent application for improved "adjustable straps for garments") to the glorious (elegantly embellished diplomatic treaties and documents). The photographer, Jonathan Talavera, deserves high praise, and the printing and binding, done in Japan, is first class.

The intent of this volume is not obvious, however, nor is the audience for whom it is intended. Unfortunately, the lay public is not very knowledgeable about archives, and not very interested, either. Almost every news item about an archives
uses such words as dusty, dry, old, and attic, whether fitting or not. Archival organizations, notably the Society of American Archivists, are so keenly aware of the dreary public image of their profession that they are studying ways of addressing the problem. The rationale is that it is hard for archives to attract necessary support and resources when they are perceived as being little more than quiet tombs for dead papers. The reality of insufficient resources feeds the image and vice versa. If this spectacular volume could be given away, along with explanations of the comparable holdings and role of local archival institutions, it would surely help redress the situation.

The author, Herman J. Viola, is a historian who now directs the National Anthropological Archives, part of the Smithsonian Institution. At one time, he was on the staff of the National Archives. He published an article in the Summer 1984 issue of Prologue, a quarterly journal of the latter, that sheds light on this new work. The article, "Capturing the Spirit of the National Archives," could have served as a useful introduction to the book. It is only there that one can discover the premises and the methodology of the effort.

Viola wanted to share the drama of discovery. He says of the archives, "It was love at first sight. Everything about [it] excited me, as I am sure it does anyone who loves American history. There is nothing quite like the thrill of holding a letter written by Thomas Jefferson, a glass plate negative from the camera of Mathew Brady, or an original Indian treaty."

The Prologue article indicates that Viola also wanted to "give credit to the obscure and unknown men and women of American history." Archivists and genealogists know that the records of these people—immigrants, soldiers, homesteaders, Indian allottees—make up a great share of our documentary heritage and constitute the major portion of records really used. Admirable as Viola's goal may be, the use of lengthy sketches of individuals and events, obscure or not, makes the text somewhat disjointed.

The explanation in Prologue of Viola's plan for organizing the book is no doubt true ("it was not very profound"). He consulted with friends and specialists on the National Archives staff, collected interesting nuggets and anecdotes, accepted the invaluable offer of help from the archives' docents, and arranged the book around the major topics covered by the records (westward expansion, military history, social history, etc.). Because family historians are the major users of the archives, he included a chapter entitled "Genealogy." Staff, docents, and students in Viola's class at The Catholic University, together with publications and manuscripts in the MHS and council member and Fellow of the Society of American Archivists.


ON THE MORNING of May 17, 1832, Alexander Philipp Maximilian, Prince of Wied-Neuwied, Johann Karl Bodmer of Zurich, and David Dreidoppel began a journey that took them from the heart of Germany to the interior of North America. Maximilian, a scholar who planned to research the natural history of western North America, hired Bodmer, an artist, to make a visual record of the expedition and Dreidoppel to act as servant, hunter, taxidermist, and companion. Bodmer took his duties seriously and, although seasick, began immediately to do paintings of ports, ships, the English coast, and porpoises off the Grand Banks. Arriving in Boston on the Fourth of July, the trio headed westward by ship from Boston to New York, by stage from New York to the Ohio River, and by boat downriver toward St. Louis, the starting point of their western tour. Bodmer's paintings and sketches of this stage of the journey depict the life styles of frontier towns as well as the natural history of the river and its environs. Leaving Maximilian in New Harmony, Indiana, to recuperate from an illness, Bodmer took a side trip to New Orleans before the threesome embarked on their visit to the Indian tribes of the Upper Missouri.

Sailing up the Missouri on steamers that stopped at Forts Pierre, Clark, Union, McKenzie, and other outposts provided the travelers with opportunities to meet Indians from the Omaha, Ponca, Lakota, Yankton, Assiniboine, Blackfeet,
Cree, Hidatsa, Mandan, and numerous other tribes. Bodmer enticed many of the leading men to pose for him, and these portraits show clearly the style and charisma of Plains Indian peoples. With his incredible ability to duplicate on paper exactly what he saw without romanticizing or dehumanizing his subjects, Bodmer presents us with pictures of individuals with names and personalities. Not only is it possible to pinpoint spots along the river where Bodmer stood to make his paintings, but it is also possible to recognize individuals from one painting to another. Maximilian’s journal contains descriptions of the people, places, and events represented in the portraits and scenes, and the authors of Karl Bodmer’s America have used this information to identify and describe the pictures in the book.

Following their two years in North America, the travelers returned home and prepared the results of their expedition for publication. From the outset it was understood that Bodmer’s work belonged to the prince, and the artist prepared a series of etchings that illustrated Maximilian’s books. These etchings, particularly those of the Mandan and Hidatsa, were used by scholars as evidence for dress, dance, and life styles of the Upper Missouri tribes, but the original paintings were virtually unknown until they were acquired from the prince’s descendants by the InterNorth Art Foundation.

Now, a century and a half after their creation, the paintings are available to the public through this magnificent book. Karl Bodmer’s America reproduces in color 359 paintings and sketches made during his visit. Slightly more than half the illustrations depict the Missouri, the natural history, and the Indian peoples living along its banks. The wonder of these paintings is that they make the viewers feel as if they were actually at the scene, not looking at a painting. Historians, artists, anthropologists, and anyone with a love for the wilderness will be captivated by the details of scenery, clothing, flora, and fauna. Students of Plains Indians who have come to view Bodmer as a basic resource will find the captions a little meager and will wish the volume had an index, but these are trivial complaints about a book that gives us an opportunity to travel through 19th-century North America, to visit places that have changed beyond recognition, and to note with joy the places that are unchanged.

Reviewed by Mary Jane Schneider, associate professor in the Indian Studies Department at the University of North Dakota, who has taken a year’s leave of absence to work on an MHS exhibition on Hidatsa Indian culture change, planned for Winter, 1986. She is a specialist in Plains Indian art and material culture.

Han Ola og han Per: A Norwegian-American Comic Strip. By Peter J. Rosendahl. (Northfield, Norwegian-American Historical Society, 1984. 165 p. $30.00.)

IT IS RARE when the art form known as the “comic strip” receives the attention of American historians. The seriousness of purpose exhibited by editors Joan N. Buckley and Einar Haugen in publishing a collection of Peter J. Rosendahl’s cartoons is both refreshing and commendable. This new book is a delightful collection of his comic strips published in the Decorah Posten during the period from 1918 to 1935.

Rosendahl, a Spring Grove, Minnesota, farmer-artist of Norwegian descent, published nearly 600 strips in his career and was widely known in an ethnic community which numbered nearly two million. The newspaper for which he drew, the Decorah Posten, never boasted a circulation exceeding 45,000, which explains the obscurity to which Rosendahl’s work has been relegated until now. The fact that the paper was published in Norwegian further limited Rosendahl’s audience. But it is also the primary reason why the strip is of historical interest. As editors Buckley and Haugen suggest, “the historical value of Rosendahl’s comic strip lies in the revelation of the way the Norwegian-American community thought and lived.”

The book is divided into three sections: an analysis of the strip, some explanation of the language used in it, and 223 of Rosendahl’s strips in the order that they were published. English and Norwegian translations of the text are provided on opposite pages with vocabulary notes included where appropriate. Despite this, the casual reader will occasionally find the language a difficult hurdle. The section explaining the language and dialect is certainly helpful, but reading Han Ola og han Per requires considerably more effort than browsing through a collection of Peanuts cartoons. The committed reader will, however, be rewarded for his effort.

The strip’s protagonists, Ola and Per, are Norwegian immigrant farmers living near Decorah, who involve themselves and each other in a continuous stream of mostly slapstick incidents strongly reminiscent of other comics of the period. Their experiences always reflect, however, their immigrant background and perspective. Therein lies their value to historians. Nonimmigrants can enjoy the strips on another and simpler level—for their humor, wit, and their crude but pleasing artistry. Some of the best panels are "Proving for Moonshiners," "Per’s Non-Kicking Mule," and "A Nosy Pig."

If there is a disappointment to be found in this intriguing volume it is in the lack of biographical information on Rosendahl. The reader is left pondering questions as to how and why a Spring Grove farmer started a comic strip, why he kept it up for so long, and how he felt about his own work. It is also regrettable that at $30.00 the book is unlikely to find much of an audience even among those of Norwegian descent.

Social historians will have to judge the overall value of Rosendahl’s work in portraying or explaining the immigrant experience. Without question this compilation offers them an excellent starting point for their analysis. The rest of us can enjoy this collection on a less esoteric level—for its wit, fun, and artistry.

Reviewed by Larry B. Helmsa, a former staff member of the Minnesota Historical Society, who is bibliographer for the St. Paul Public Library.
Guide to Catholic Indian Mission and School Records in Midwest Repositories. By Philip C. Bantin with Mark G. Thiel. (Milwaukee, Marquette University. 1984. 446 p. $15.00.)

THIS BOOK, the product of a two-and-a-half-year survey of unpublished source materials in twelve midwestern states, places in researchers' hands a breadth and depth of information about primary sources on Indian missions and schools that is available nowhere else.

A grant from the National Endowment for the Humanities (NEH) supported mailings, personal contacts, and on-site visits to 823 churches, schools, religious organizations, historical societies, university archives, and tribal archives and museums that were known or surmised to hold relevant documents. At the request of the NEH, the survey was confined to the states of Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North and South Dakota, Oklahoma, and Wisconsin. Since most of the 277 institutions that were found to possess relevant materials do not appear in archival or historical directories and have few, if any, inventories or descriptions of their holdings, access to many of these records had been virtually nonexistent for all but the most diligent searcher.

The guide attempts to be exhaustive, itemizing individual volumes, folders, and letters where such information could be obtained. Because data pertaining to Indian missions are for the most part sparse and scattered, often to be found among larger bodies of nonmission materials, the guide's specificity is especially appropriate and valuable. Depth of detail varies, depending on the information available from survey responses and repository finding aids—and probably on whether an on-site visit was made—with some collections being represented only by a summary descriptive note and others by explicit document or series lists. Subject analysis is largely lacking, a fact that the compilers acknowledge as having been impractical given the paucity of pre-existing description. However, the specificity of folder and volume titles, dates, names, places, and record types that were successfully captured more than compensates for the absence of subject detail.

As valuable as the records descriptions and lists are the administrative histories of each institution or religious order represented in the guide. The histories highlight major events or changes in scope and services; they list the Indian missions and stations served by each parish or diocese and the schools taught at by each religious order, with inclusive dates and notes on closure, transfer, or change in status. Since many administrative and sacramental records and correspondence series were not created individually by mission, these histories are essential to understand the scope of the records and often to trace a given mission or station from one parish to another. Laboriously compiled from a variety of less-than-adequate sources, they are probably the most complete compilation available of Catholic Indian missions in the Midwest.

Minnesota is represented in the guide by 37 entries, including several reservation parishes; a number of non-Indian parishes that include Native American parishioners or that serve nearby missions; records of religious orders and of the archdioceses of St. Paul and Minneapolis and the dioceses of Duluth, St. Cloud, and Crookston; the Catholic Historical Society of St. Paul; the Northeast Minnesota Historical Center in Duluth; and the Minnesota Historical Society. The quantity of records found in most of these institutions is small, consisting of one or a few volumes or files, although several parishes hold two or three cubic feet. St. John's Abbey in Collegeville possesses the largest body of materials (about 22 cubic feet), with other substantial quantities being located at St. Mary's Mission in Red Lake and St. Benedict's Convent in St. Joseph.

The guide is arranged alphabetically by state and city, and within each city by name of institution or religious order. The address, telephone number, hours of operation or need for prior appointment, availability of photocopying facilities, and any restrictions on access or use of its collections are supplied for each. Marquette University and its able staff have performed an invaluable service to students of Native American history with the issuance of this volume.

Reviewed by Lydia Lucas, head of technical services in the MHS division of archives and manuscripts.
KENNETH CARLEY, editor of this journal from 1968 to 1980 and now a senior editor of the Minnesota Historical Society Press, will retire from the society on May 20, 1985. Before joining the MHS staff, Carley was for 21 years assistant editor and principal writer for Picture Magazine of the Minneapolis Tribune. In 1961 the society published Carley’s book entitled The Sioux Uprising of 1862, a highly respected work which he updated and expanded for a revised edition in 1976. He is also the author of Minnesota in the Civil War (1961) and of numerous articles, book reviews, and notes appearing in this quarterly and other publications. From 1965 through 1982 Carley served on the National Awards Committee of the American Association for State and Local History. He is active in the Twin Cities Civil War Round Table, its co-founder and second president, and over the years he has lectured on the Civil and Sioux wars to county historical societies and other organizations. His strong interests in music and theater have long been expressed in activities as vocal soloist in Twin Cities churches and choral groups and as a well-known collector of popular sheet music. His colleagues in the publications and research division join other MHS friends and associates in saluting his productive years with us and wishing him many rewarding years in his retirement.

LEWIS Atherton’s Main Street on the Middle Border, a cultural history of midwestern rural communities from the Civil War to the 1930s, has been reprinted by the Indiana University Press. The 423-page paperback (Bloomington, 1984) costs $10.95; the hardcover is $25.00. When the book was first published in 1954, Minnesota History reviewer Alice Felt Tyler called it a welcome contribution to the understanding of the American character and American culture. She criticized Atherton for failing to point out aspects of midwestern town life that were common to New England and southern towns, however, and for his claim of a “classless society” in the places he was writing about. Many Minnesota towns, notably Chatfield, are used as examples, and the book is as delightfully readable now as it was 30 years ago.

A LONGFELT NEED of Indian and non-Indian students has been filled by an intermediate level (7th and 8th grade) history of the Grand Portage Indian Reservation on the north shore of Lake Superior. Until recently, the legendary Grand Portage and associated fur trade depot at this location had attracted most visitors’ attention. Here at last is an over-all account of these Chippewa Indian people amid their beautiful surroundings.

A History of Kitchi Ongaming: Grand Portage and Its People (Cass Lake, 1983, 81 p., $5.50, plus $1.00 handling fee) was published by the Minnesota Chippewa Tribe as one in its series of reservation histories. Logically enough, this volume presents the story of the Grand Portage Chippewa Indians from their own viewpoint. In it, the stories of older Grand Portage band members are combined with written history to link the reservation to the larger outside world. The text is enhanced by many attractive drawings and photographs of the reservation and its people. Grants from the U.S. Office of Indian Education and the Marcad Foundation of St. Paul underwrote its preparation and publication; the MHS acted as fiscal agent for the foundation grant and furnished personnel, editorial assistance, and illustrations.

TO CELEBRATE the centennial of the birth of noted American sculptor Paul Howard Manship, a St. Paul native, the Minnesota Museum of Art will publish a catalog to accompany its exhibit, “Paul Manship: Changing Taste in America.” The publication, which will include essays by several Manship scholars, biographical recollections by the artist’s son, and approximately 15 color and more than 75 black-and-white illustrations, will be available in mid-May at the museum’s store in the Landmark Center. The exhibit will run from May 19 through August 18.

AUTHOR Laura K. Auerbach has updated her 1965 history of the Democratic-Farmer-Labor party in a new publication, Worthy to be Remembered. She includes the history of the earlier periods, mostly taken from her previous work, and follows the party up to 1984. As is obvious from the title, the account is not an objective view of the party or Minnesota history but is published by and for the DFL. This limits the use of the material for research, and the lack of an index and of an inclusive bibliography puts even more limitations on its use. For anyone interested or involved in the subject, however, this book can provide a new and fresh look into the relationships between the various players in this important part of Minnesota history. The author has organized the material to include not only historical information but other political data as well. Worthy to be Remembered is a readable, persuasive view of the DFL party, directed toward those who have more interest in the party than in history. The 106-page book is available for $7.50 from the Democratic-Farmer-Labor Party of Minnesota, 730 East 38th Street, Minneapolis, MN 55407.

Gregory N. Reigstad

HOUNDS OF THE ROAD: A History of the Greyhound Bus Company by Carlton Jackson (Bowling Green, Bowling Green Popular Press, 1984, 214 p., cloth, $24.95, paper, $12.95) is an informal, often entertaining account of the system from its beginnings in Hibbing in 1914 to its present-day operation as a nationwide transportation network. Clarifying the somewhat ambiguous title, the author states in the introduction that his intent was to write a “social history of the Greyhound buses” rather than a corporate history. Although he does provide a substantial amount of information on corporate evolution, management, and successive business challenges that influenced operations through critical years of expansion, competition, and adaptation, much of the book—as promised—focuses on the buses. Among the subjects

In one third of the book, Morris examines the Franciscan Sisters while in Germany and their founder, Mother Rose Flesch. The goal of the sisters (and their reason for emigrating) was their dedication to providing aid to the sick, needy, and aged, and to teaching young people, according to Morris. Their efforts have built hospitals such as St. Joseph’s in Arcadia, Wisconsin, and St. Francis in Scott County, Minnesota, and a residence for the elderly in St. Paul, St. Mary’s Home for the Aged.

The Durable Dozen is enhanced by an appendix of the convent’s members, sisters, regional supervisors, and mother superiors from 1923 to 1983.

A SMALL but well-illustrated and smartly produced volume of seven essays is Michael P. Conzen’s Chicago Mapmakers: Essays on the Rise of the City’s Map Trade (Chicago, 1984, 76 p., $12.00). It is a welcome addition to the history of American cartography.

Nineteenth-century Chicago was a key commercial and transportation hub for the Midwest and the nation and as such was in a prime position to enter into the business of mapmaking. The city went on to parlay its position as a maker of maps for an expanding Midwest to that of producer of cartographic products for the world. Of interest to Minnesotans is editor Conzen’s essay on the career of Alfred T. Andreas. Andreas entered into the county atlas trade early in its development and conceived of the idea of using the same printing, marketing, and business techniques on state atlases. Minnesota was the state he chose for his first attempt. We find that he secured 12,000 subscriptions along with 350 pictorial views, 340 portraits, and 219 commissioned biographies. His sales campaign sold an atlas to one out of seven of Minnesota’s 85,000 households. The atlas sold for $15 with additional fees for views, portraits, and biographies. Produced in 1874, the atlas remains a benchmark in the history of the state.

Jon Walstrom

SCHOLARS and researchers will welcome an important new collection recently acquired by the Social Welfare History Archives at the University of Minnesota. The YMCA of the United States has placed its historical records, which date from the 1870s, in the SWHA. The 120 file cabinets and about 600 cartons and boxes will increase the holdings of the archives by one third. They contain records that are “without question, a unique research resource, owing both to the pervasiveness of the YMCA’s historical presence and to the consistency with which records were saved,” said Curator David Klausen. Andrea Hening will direct a three-year processing project needed to make the records accessible for users.

AN IMPRESSIVE array of scholars delivered lectures at the German Society of Pennsylvania to commemorate the 1983 tricentennial of German immigration to America. As the president of the society notes in the foreword, “For too long, Americans of German ancestry, the largest ethnic group in the United States, have been reluctant to view critically the contributions of their forefathers to the growth of this country.”

Germans in America: Retrospect and Prospect, edited by Randall M. Miller (Philadelphia, 1984, 132 p.), pulls together in one volume contributions by notable scholars of German America who have helped to fill this gap. Kathleen Neils Conzen discusses patterns in German-American history; James M. Bergquist looks at urban German

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Americans, Frederick C. Luebke explores Germans and politics. Folklorist Don Yoder and anthropologist John A. Hostetler discuss the Pennsylvania Germans and the Mennonites and Amish, respectively. German scholar Reinhard Dorries takes on religion among German Americans; Frederick C. Luebke summarizes the German-American experience in the volume’s final essay. Editor and writer of the introduction Randall Miller has also provided excellent and well-captioned illustrations throughout the book. "In the end and in sum, notes editor Miller, the essays suggest that locating the elusive Germans in America, many Americans are, in several ways, likely to find themselves.”


The authors, from either Canada or the United States, are W. J. Eccles, Gratien Allaire, Olave Patricia Dickason, Timothy F. Ball, Douglas A. Birk, Thomas Rosenblum, Jeannie Kay, Donald F. Bibeau, Bruce Cox, Charles E. Orser, Jr., Tamis Chapman Thorne, Robert L. Whitner, Alan R. Woolworth, Mary Shivers Culpin, Richard Borjes, Ellen Rose Lee, Patricia A. McCormack, Eric J. Holmberg, Bruce M. White, Jennifer S. H. Brown, Sylvia Van Kirk, and Julius F. Wollf, Jr.

GUIDE to the Records of the American Crystal Sugar Company (St. Paul, 1985, 100 p., $5.00) is a comprehensive and extremely legible finding aid for that remarkable collection of documents. Compiled by David Carni- michael, assisted by Lydia A. Lucas and Marion E. Matters, and issued by the division of archives and manuscripts of the Minnesota Historical Society, the publication offers interested readers clear and concise entry to an enormous and important holding that includes corporate correspondence (financial records, minutes, labor records, company publications and so forth); scrapbooks of newspaper clippings about specific sugar factories; club minutes; photographs documenting factories, machinery, migrant laborers, company housing, and beer cultivation; annual reports on other sugar companies; and records of American Crystal Sugar’s predecessor and subsidiary companies. The judicious use of photographs adds pizzazz to this useful publication.

THE FORMAT that Richard Olsenius and Judy A. Zerby used for their earlier Minnesota Travel Companion serves them well again for Wisconsin Travel Companion: A Guide to the History Along Wisconsin’s Highways (Wayzata, Minn., Bluestem Productions, 1983, 327 p., $12.95). The authors have divided Wisconsin into 19 travel routes, and, with the help of 96 maps by geographer Simon Karentz Andrews and 300 historical photographs, present background on numerous towns and cities along, or a short distance off, each route.

The longest route—Interstate 94 from Kenosha on Lake Michigan to Hudson on the St. Croix—starts the book. Other routes covered include Route 53 from La Crosse to Superior, Route 35 from Prairie du Chien to River Falls, and Route 8 from St. Croix Falls to Niagara. This is indeed a good "companion" to take along on your travels in Wisconsin.

TWO very different and useful books on historical textiles are now available. Crazy Quilts (New York, 1984, 128 p., paper, $18.95) was written by Penny McMorris, the producer-host of a popular television series, “Quilting” and “Quilting II.” Her book is a real surprise and pleasure. Over the last 10 years there has been a plethora of quilt books of little or no historical or scholarly value. This book stands out. Finely illustrated with 153 color and 31 black-and-white photographs, Crazy Quilts is a real bargain. It includes a well-researched account of this textile’s popular impact on Victorian women, who for the first time moved the quilting medium from the bedroom to the parlor. Among the remarkable quilts featured in the book is the MHS-owned Winter Carnival quilt by Elizabeth Waller.

Florence Montgomery’s long-awaited Textiles in America, 1650-1870 (New York, 1984, 412 p., $39.95) was well worth the wait. The volume deals primarily with decorator fabrics, leaving some garment weights for another time. The dictionary is delightful, easy to follow, and well illustrated. The bibliography is an enviable product in itself, a real inspiration to fellow researchers. Scholars should especially enjoy the superb color plates of rare swatch cards illustrating items most have only read about—such as Yorkshire long bays and woolen beaver cloth from 1770.

Marcia Anderson

TIMELINE. a publication of the Ohio Historical Society, made its appearance in October, 1984. A glossy, four-color magazine printed on heavy paper stock with a wide and interesting assortment of articles (but no reviews), Timeline will be issued six times a year for a subscription rate of $15.00. The initial issue almost coincides with the 100th anniversary of the founding of the Ohio Historical Society in March, 1985. Its publisher notes that the magazine’s editorial and production goal is “Quality of purpose, of writing, and of illustration.” The magazine’s editor states his aim is to provide “a ready and attractive setting,” calling for reader responses to the look and contents, and planning for a letters-to-the-editor department.

The articles themselves, however, are not footnoted, nor is there a real bibliographic essay following them. Instead, at the very end of the magazine, some of the authors were permitted to list four or five unannotated sources for additional reading. The articles range from a profile of a Quaker town to an archaeological piece on a magnificent pipestone collection unearthed from an Indian mound in 1915, from a look at the relationship between Abraham Lincoln and his Ohio-born friend and secretary of war, Edwin M. Stanton, to a brief piece on a Caruso performance in Columbus, an autumn portfolio of Currier and Ives prints with very little text, the story of the quest for information about another painting, a wonderful word picture—with accompanying watercolor—of a 1930s speakeasy in Zanesville, an article illustrated with many historic photos of Ohio train depots, and a photo and text essay on prairie remnants in the cemeteries of one part of the state.

Clearly the compilers decided not to choose a theme, but to approach their task eclectically, choosing pieces with good possibilities for illustration. The first issue is readable and attractive, as its editor had hoped; but the lack of documentation and of coverage of other publications on the history of Ohio and its region may disappoint some readers.