By Michael Kammen.
(New York: Alfred A. Knopf, 1986. 532 p. $29.95.)

MICHAEL KAMMEN, a prolific and Pulitzer Prize-winning historian, seeks to trace the course of "popular constitutionalism" from 1787 to recent times. Instead of reinterpreting familiar legalistic themes, he attempts to describe the place of constitutionalism "in the public consciousness and symbolic life of the American people" and to sketch what ordinary people have felt, believed, understood, and misunderstood about the broad framework of their government.

Ironically, nonspecialists may become lost in what, of necessity, becomes a rapid journey through two centuries of ideas, attitudes, and imagery; but Kammen offers numerous points at which anyone can stop and savor his storytelling. How many already know that "the sacred charter" of 1787 remained invisible to the public throughout most of its own early history? (In 1882 a curious historian found it "folded up in a little tin box in the lower part of a closet" in the State Department.) And how many non-Trekkies are aware that the cult-classic TV series, Star Trek, once aired a sci-fi parable (entitled "Omega Glory") on American constitutionalism?

Brief gems such as these, drawn from a wide range of sources, continually brighten the sprawling, analytical narrative. Kammen, for example, uses popular histories, themes submitted for student-essay contests, and ceremonial addresses to bolster his argument that the "cult" of Constitution worship emerged slowly, gaining momentum in the late 19th century and becoming a widely popular civil religion only after World War I.

The author of People of Paradox (1972), Kammen finds popular constitutionalism avash in anomalies. For instance, he argues that "Americans have taken too much pride and proportionately too little interest in their frame of government"; that even specialists wrongly tend to conflate the narrower "history of the Constitution itself" with the broader story of "constitutionalism in American culture"; and—Warren Burger, take heed!—that orchestrated celebrations, such as the Centennial of 1887, have always produced less interest and constitutional edification than have spontaneous social-political conflicts.

Similarly, Kammen's title, taken from an 1888 address by James Russell Lowell, highlights an ongoing conflict in constitutional culture: the view that a machineslike constitutional engine can run by itself versus the faith that constitutional meaning evolves out of a process of ongoing conflict and debate. Here, Kammen sides with the antimachine metaphors, even suggesting that recurrent constitutional crises "seem to be part of a slow learning process" that leaves both the Constitution and its framework "more clearly defined" than before the turmoil.

Kammen does place special emphasis on one, central paradox: despite deep "conflict" about particular provisions of the Constitution, he finds a fundamental "consensus" about the general concept of "constitutionalism" itself. As a "set of values, a range of options, and a means of resolving conflicts," the ongoing "tradition of constitutionalism has been remarkably successful in safeguarding the Constitution itself." Even if the Constitution has often become politicized and has failed to provide "a machine that would go of itself," the broader force of constitutionalism somehow has become firmly rooted in a consensual framework or process. Kammen thus shifts the focus of consensus—and of reverence—from "the Constitution" to "constitutionalism."

As Kammen acknowledges, however, the core concept of "constitutionalism" itself lacks a firm, consensual definition. He begins, for instance, by citing Walton Hamilton's 1931 essay as containing "the most pertinent definition I have encountered"—i.e., "the name given to the trust which men repose in the power of words engrossed on parchment to keep a government in order." Although Kammen correctly notes the "sardonic" and "sarcastic" tone of this formulation, he fails to place Hamilton, a Yale law professor of the through-going "Legal Realist" school, in his true cultural milieu. Hamilton's definition was not simply sarcastic but utterly subversive: along with other "Realists" of the 1930s, he treated constitutionalism itself as merely a label, a name, or (at best) a social myth; it signified neither a legal machine nor a concrete historical process, but implied a quasi-religious mystique that lulled people into believing that the ferocity of "real" political and social conflicts could be tamed effectively by "artificial" words about a mythical constitutional order.

As the historian Edward Purcell has shown, the Legal-Realist critique of constitutionalism was part of a fundamental "crisis in democratic theory," one that Americans have never really resolved. Thus a variety of post-Realist legal scholars have increasingly insisted that economic and foreign policies, ultimately legitimated by words such as "efficiency" and "national security" rather than any set of coherent legal-
constitutional values, have gradually eroded the old ideas of constitutionalism, at either an elite or a popular level.

The critical, neo-Realist strand in constitutionalism cannot be ignored, especially given the thrust of Kammen's central metaphor. Once the idea that the Constitution can run by itself is jettisoned, how—and where—are the limits against political power to be drawn? And by whom? Shifting these burdens from a self-running document to a self-sustaining set of general ideals or process only seems to compound paradoxes and interpretive difficulties.

Although A Machine That Would Go of Itself is more successful in pointing out paradoxes than in exploring them, it remains a valuable, original contribution. Michael Kammen looks at realms of constitutional culture into which few scholars have yet ventured. He gives readers much to contemplate and breaks fresh paths for future students of constitutionalism.


Little Crow, Spokesman for the Sioux.
By Gary Clayton Anderson.

THIS VOLUME tells the life story of Little Crow (ca. 1810-1863), a leader of the Mdewakanton Dakota (part of the eastern Sioux), who is best remembered for his reluctant leadership of the 1862 Minnesota Sioux "Uprising." The paucity of reliable source material from which to write a biography forced Anderson to produce a narrative history of the eastern Sioux and their relationships with missionaries, settlers, and government officials, while keeping the focus as much as possible on Little Crow. The author characterizes his approach as "ethno-biography, or the writing of biography from the perspective of a minority culture."

In his comprehensive History of the Santee Sioux: United States Indian Policy on Trial (1967), Roy W. Meyer raised the issue of Indian biography and suggested that "An attempt could probably be made to 'rehabilitate' Little Crow and invest him with the dignity of a tragic hero." This seems exactly to have been Anderson's intention in the present volume. Using the idea of ethno-biography, Anderson attempts to set Little Crow's life in the context of his society and culture as well as his historical era, and thereby come to an understanding of his motives and perspectives. The author suggests that Little Crow has become "the symbol of the savagery inherent in the 1862 war," a historical myth whose separation from reality is the historian's duty.

Little Crow continues the study of the eastern Sioux that Anderson began in Kinmen of Another Kind: Dakota-White Relations in the Upper Mississippi Valley, 1650-1862 (1984). In the earlier book he articulated one theme around which to base his historical narrative: that early European interactions with the Sioux were carried out within the framework of Dakota cultural norms, the whites allying themselves—frequently through intermarriage with Indian women—as kinsmen enmeshed in a web of reciprocal moral and economic responsibilities: whereas later contacts, beginning with the Protestant missionaries in the 1830s and continuing through the course of dealings with government officials and frontier settlers, were one-sided, based only on the white man's political and economic terms and ignoring old alliances and responsibilities. In short, as American civilization reached the Sioux in full force, the non-Indian participants in the drama refused to recognize the reality of Indian culture. Kinship between Indians and whites, the overwhelmingly significant symbol of interaction for the Sioux, degenerated from active relationships to mere metaphor. It was the betrayal of this basis for trust between the Sioux and the whites that triggered the violence of the 1862 war.

This analytical perspective is insightful and provides a sound basis for a revisionist history of the eastern Sioux, and Little Crow's life serves as an effective microcosm illustrating the general theme. His father and grandfather, chiefs before him, had allied themselves closely with the Americans and used what they perceived as their bonds of kinship with the whites to obtain favors for themselves and their people. Little Crow followed in their footsteps, attended the missionaries' school, learned to read and write in his own language, and became a leader among his people who sought to adapt to the inevitability of the American take-over of their territory, to follow the white man's ways of making a living, and to participate in Christian church activities. Little Crow's accommodationist stance led him to sign the series of treaties with the United States that stripped the eastern Sioux of all but a tiny remnant of their lands in Minnesota. When treaty annuities proved insufficient to provide an adequate livelihood, Little Crow lost his people's support. At the outset of the 1862 outbreak Little Crow spoke against it, but taunted with cowardice, he at last agreed to lead the warriors of his village in ill-fated warfare against the Americans. Anderson suggests that the chief's surprising decision to join in the rebellion was motivated by his personal sense of betrayal by the Americans, as well as by a hope that this action would allow him to regain political power.

As far as he takes it, Anderson's use of the theme of the betrayal of kinship ties works well for explicating this unhappy chapter in Sioux history. Kinship, whether based on marriage, trade, or other interaction, entailed real and definite relationships in Dakota culture; the dismissal of these relationships as fictive or nonbinding by whites in the American period was a rejection of the legitimacy of the relationship system, and indeed, of Dakota culture as a whole. A thorough analysis of the reservation culture in the decade preceding the outbreak—which the author has not attempted in this volume—would reveal the system in process and would clarify the social and cultural dynamics of the critical period between the 1851 treaty and the 1862 outbreak.

An ethno-biography would necessarily be based on a thorough analysis of the subject's society and the cultural context into which that person was born. Unfortunately, this aspect of Anderson's book is the least well developed, reflecting, perhaps, the historian's concentration on narration. Instead of using Dakota cultural categories, he tends to approach the
Sioux from a Western analytical perspective, using as explanatory themes such institutionalized concepts as "polities," which had no independent existence in 19th-century Dakota culture. This is reflected in his uncritical acceptance of the concept of "dynasty" applied to the successive chiefs called Little Crow.

The author's discussions of Little Crow himself are too often based on psychological speculations. For example, Anderson writes of the chief's "personal wish to be admired and wanted, a need that was exemplified by his ascension to the chieftainship"; he comments that the young Little Crow's "exhausting efforts as a hunter illustrate his psychological need to overachieve, a desire that was especially evident when it came to political matters"; and he reduces Little Crow's role in Dakota cultural terms to a simplistic generalization, characterizing him as "a man who sought power and honors, as does any politician." The book does not bring Little Crow to life as a complex, historically real person. The myth of Little Crow, the ferocious savage, has been replaced by another—Little Crow, the grasping but ineffectual politician.

On the credit side, this volume is an easily read introduction to eastern Sioux history whose focus on a single individual will give it wide general appeal. The book is impeccably researched and makes a positive contribution to scholarship. On the debit side, Anderson has not paid much attention to Dakota culture nor has he made a systematic attempt to deal with Dakota language—particularly in the personal names, which will surely confuse readers not already familiar with them. (Oddly, Anderson does not attempt to explain the origin of the name Little Crow, or suggest whether the subject—whose Indian name was Taoyate duita, "His Red Nation," was ever called Little Crow by his own people.) Moreover, Anderson has chosen an idiosyncratic orthography for Dakota words that does nothing to clarify pronunciation.

On the whole, Little Crow is a useful addition to the literature on the eastern Sioux. It is a serious attempt to reconstruct meaningful Indian biography, and while its success is limited, Anderson's book nevertheless points the way to a fruitful area for historical investigation. Surely other scholars of Indian history will follow his lead.

Reviewed by Raymond J. DeMallie, professor of anthropology and director of the American Indian Studies Research Institute at Indiana University, who is editor of The Plains, volume 13 of the Smithsonian Institution's Handbook of North American Indians, currently in progress.

The Chiefs Hole-in-the-Day of the Mississippi Chippewa.

By Mark Diedrich.

(Minneapolis: Coyote Books, 1986. Paper, $8.95.)

THIS HANDEDLY DESIGNED volume is a spare but comprehensive recounting of the lives of four generations of Chippewa (or Ojibway) leaders. The most prominent members of the family were Hole-in-the-Day, the Elder, and his son, Hole-in-the-Day, the Younger, who presided over the Chippewa of the Mississippi when those bands ceded their lands to the United States. Well-known figures in their time, they have since slipped into relative obscurity.

Hole-in-the-Day, the Elder, advocated peace with his people's traditional enemy, the Sioux (or Dakota), but his martial exploits against that tribe gained him a reputation as a bold warrior and a warmonger. His co-operation with the whites, however, earned him recognition as an intelligent and able leader. His claims to be head chief of the Chippewa were tolerated by other tribal leaders who appreciated his skills if not his ambition. Tired of warfare and eager for his tribe to adopt the customs of the whites, he was instrumental in negotiating a peace agreement with the Sioux in 1843. Thereafter, he gradually succumbed to alcoholism, dying in 1847 of injuries sustained when he fell from an oxcart following a drinking bout.

Intelligent and handsome, a renowned warrior, and a gifted orator, Hole-in-the-Day, the Younger, probably would have been exceptional in any age. His frequent trips to Washington on tribal business and the attendant publicity made him a national figure, and he captured the imagination of Indians and whites alike. While he furthered his father's policies, many of his actions alienated members of the tribe, and his increasing personal affluence aroused their suspicions. In 1862 he tried to expedite settlement of tribal grievances against the government by an abortive uprising that seriously damaged his credibility as a leader. Six years later, mixed-blood traders, angered by his efforts to exclude them from the newly established reservation at White Earth, had him assassinated. The chief was survived by three wives, one of whom was white, and seven children, including an infant son by his white wife. The book's brief epilogue concerns his sons Ignatius Hole-in-the-Day and the mixed-blood Joseph Hole-in-the-Day Woodbury, and his grandson, Ignatius' son, William.

Although it is by no means a definitive study, this well-documented and generally well-written account should appeal to both students and general readers. The author has thoroughly mined the manuscript collections of the Minnesota Historical Society, contemporary newspapers, and other secondary sources. He also has used federal records, but minor errors, particularly in names, might have been avoided if he had examined the Office of Indian Affairs files more closely. The most notable instance concerns the confusion over the name of Hole-in-the-Day's white wife, a problem the author acknowledges in his notes. He refers to her as Ellen McCarty, the name that appears in records relating to Hole-in-the-Day's heirs. Yet the first reference to her in the records is found in a letter written by her brother-in-law, a presumably reliable source. He identifies her as Ellen McCarty and states that she and her mother worked at the National Hotel. His account of her elopement with the chief from Washington varies considerably from the one presented by Diedrich, who says that she worked at the Willard Hotel and followed the chief west.

The volume is generously illustrated with photographs and with drawings by the author, who also is an artist. However, his study seems ill served by the cover drawing, a portrait of
Hole-in-the-Day, the Younger, on a ten-cent U.S. postage stamp. In response to my inquiry, an official in the philatelic office of the U.S. Postal Service could find no evidence that such a stamp was ever issued. The chief may well merit the recognition, but this apparent indulgence of artistic license seems completely at odds with the factual content of the study itself.

Reviewed by Robert M. Kvasnicka, an archivist at the National Archives where he works with the records of the Interior Department, including those of the Bureau of Indian Affairs.

Paper Medicine Man: John Gregory Bourke and His American West.
By Joseph C. Porter.
(Norman: University of Oklahoma Press, 1986. 362 p. $29.95.)

JOHN GREGORY BOURKE is portrayed as a late 19th-century military officer whose service on the Indian frontier taught him sympathy for western tribes and inspired in him insatiable curiosity regarding their cultures. He carefully observed Indian habits and beliefs fearing that they would soon be lost. As his career with the United States Army became a source of frustration, due partly to antagonism with superiors over his sympathetic posture toward the tribes he fought to contain, he put his energy into creating a systematic record of Indian ways. Supported by such distinguished persons as ethnologist John Wesley Powell and literary historian Francis Parkman, he worked to salvage information about cultures which, in his opinion, should be replaced by mainstream habits and beliefs if tribal members were to survive. With “forty notebooks” plus records of languages and ceremonies, he contributed substantially to the voluminous files assembled by Powell’s Bureau of Ethnology. In publications—On the Border with Crook, for example—Bourke helped temper images of Indians that were twisted by warfare as well as public perceptions of the army in spite of its role in the destruction of tribalism.

No one familiar with literature produced, and ethnographic knowledge gathered, in that era has denied the value of Bourke’s contribution. Joseph Porter has magnified its dimensions and presented its qualities under one cover for the first time. Students of Indian wars and intercultural relations will appreciate the encyclopedic quality of this book and doubtless will review its contents again and again. They are far too complex to digest in a single reading; this is a reference work, not a readable biography.

Porter’s conversational style coupled with excessive detail tends to hide his book’s faults as biography. It is clear that Bourke was a military officer of secondary importance who made his mark in salvage anthropology. But Porter does not evaluate Bourke’s capacity to understand what he saw—and recorded—satisfactorily. He indicates that Bourke kept up with theories and philosophies well enough to work in concert with other ethnologists. But he does not take into account Bourke’s major deficiency: he was not a participant-observer. Unlike James Owen Dorsey, some members of the Riggs and Williamson families, James Mooney, and several others taking notes through the same era, Bourke obviously lacked empathy or understanding because of his failure to participate personally in what he saw. More like Stephen Riggs, Alice Fletcher, and perhaps even Powell, he viewed his material from the outside, “through a glass darkly.” Hence, some of the contents in his biography have greater value as evidence of non-Indian misunderstanding than as reliable, salvage anthropology.

Evidently, Porter was not qualified to interpret Bourke’s career in this light; had he done so his work would have far greater meaning. No matter. This is a substantial contribution to literature on both military and ethnographic aspects of late 19th-century Indian history. Everyone with interest in American frontier history should read it and retain it as a reference work.

Reviewed by Herbert T. Hoover, professor of history at the University of South Dakota.

The Sacred Hoop: Recovering the Feminine in American Indian Tradition.
By Paula Gunn Allen.
(Boston: Beacon Press, 1986. xi, 311 p. $24.95.)

THE SACRED HOOP belongs to that growing corpus of literature proposing to interpret American Indian cultures through poetry, novels, and literary criticism. Divided into three major parts, each of which contains related essays (some published previously) the book argues tendentiously that white contact contributed to transforming and obscuring what were once woman-centered cultures.

The author notes seven themes that characterize the 17 essays: 1) Indians and spirits are always found together (a mystical statement never qualified); 2) tribal traditions have endured for “several hundred, thousand years” (contrary to scientific evidence); 3) gynocracy and certain attendant characteristics are primary (largely based on a misunderstanding of “matriarchy” and “patriarchy”); 4) physical and cultural genocide is due to the patriarchal fear of gynocracy (again not qualified); 5) American Indian literature can be divided into several interlocking categories derived from the past and present, popular and ceremonial (arbitrarily); 6) Western studies of tribal systems are erroneous because they are based on a patriarchal bias (same problem as 3); and 7) American Indian traditions incorporate many features of other tribal societies found worldwide (indeed, true).

Allen’s methodology is based on a number of disciplines, but these essays are written from her “own understanding of American Indian life and thought” and a personal involvement deriving from a “Laguna Indian woman’s perspective,” one “unfiltered through the minds of western patriarchal colonizers” which does not “reflect a white mind-set.” She states, “Whatever I read about Indians I check out with my inner self. Most of what I have read—and some things I have said based on that reading—is upside down and back-

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ward... So you see, my method is somewhat western and somewhat Indian. I draw from each and in the end I often wind up with a reasonably accurate picture of truth.

The first section, "The Ways of Our Grandmothers," deals with the role of female deities in Indian tradition. The first essay is based mainly on the Keres Pueblos of the Southwest who are "among the last surviving Mother-Rite peoples on the planet." The second essay touches upon the history of American Indian women since white contact and serves as an addendum to an aspect of American history rarely mentioned in general survey books. The third deals with a criticism of negative images of American Indian women.

The second section, "The Word Warriors," is the most useful in that it provides examples of the work of leading American Indian novelists and poets including N. Scott Momaday, James Welch, Leslie Silko, Joy Harjo, and Wendy Rose. As in other books of this genre, contemporary American Indian poetry and fiction are seen as being derived from oral traditions to which poets and writers "return continuously for theme, symbol, structure, and motivating impulse as well as for the philosophic bias that animates [their] work."

Section three, "Pushing Up the Sky," the most controversial, is devoted to understanding contemporary American Indian women from the perspective of the feminist movement and particularly lesbian feminism. This last section is partly programmatic in that the author's perceptions of lesbianism in tribal cultures leads to recommendations "on our futures as we retake the ground we have lost as women in the centuries of white male-centered domination."

One fault of literary criticism as it applies to American Indian culture is that it is rarely used to analyze the oral tradition from which literature has sprung. Rather, the method is employed to clarify another poet's or novelist's interpretation of that oral tradition. Since most of this criticism deals with contemporary American Indians, it seems reasonable, as a final logical step, to put it to the test of those whose lives and cultures it purports to explain and interpret.

I have done just this. For example, when one looks at Allen's evidence for lesbianism among the Lakota, we find the following quote: "The Lakota have a word for some of these women, koskalaka, which is translated as 'young man' or 'woman who doesn't want to marry.' In our terms, 'dyke.'"

Lakota women and men with whom I have shared this book find some of the author's interpretations puzzling. For example, for them the designation koskalaka is "young man" and has no further connotation in Lakota. The author's distinction between lesbians and dykes—dykes being "ceremonial lesbians," is simply an untenable idea, and the use of the term "medicine-dyke(s)" is blasphemous. Her final comment that "as Indian women, as lesbians, we must make every effort to understand what is at stake" is a statement that the Lakotas think self-serving and not relevant to their culture.

Finally, some of her pronouncements may be equally insulting to lesbians. For example, the author provides an anecdote about two white lesbian feminists who arranged to meet a Lakota medicine man. The medicine man commenced to abuse them verbally for being lesbians although the women had not announced their sexual preference, "but he knew a koskalaka when he saw one." One wonders if this speculative, if not frivolous, interpretation is not as colonial as previous white "patriarchal" interpretations which the author holds to be responsible for the demise of a putative gynocracy.

Not only is this last section the most controversial but, in a way, it is the most characteristic of the genre: empirical evidence is ignored and replaced with mysticism; white racism is replaced with another kind of racism, a belief that being genetically Indian (but not necessarily culturally) entitles one to interpret or create Indian culture with authority; social science literature is used selectively, e.g., written oral traditions are lauded while at the same time outdated theory is attacked, such as the now-defunct patriarchy/matriarchy controversy. Similarly, the genre is noteworthy for drawing its resources from several disciplines without being versed in any of them except perhaps literary criticism.

Finally, by assuming that what we know of Indian culture so far has been filtered through patriarchal eyes, the author neglects to discuss the relative merits of the scores of women who have recorded many of these oral traditions and serve as a point of departure for the poets: Martha Beckwith, Ruth Benedict, Ruth Bunzel, Natalie Curtis, Ella DeLoria, Frances Densmore, Esther Goldfrank, Alice C. Fletcher, Margaret Mead, Elsie Clews Parsons, and Ruth Underhill, for example. One would further question why the book is riddled with quotations from Black Elk whose "teachings" were almost totally constructed out of the imagination of a super patriach, John G. Neihardt. Interestingly, contemporary living American Indian males and females have been able to recognize the fact of Black Elk as fiction while the poets continue to confuse the fiction as fact.

Reviewed by Marla N. Powers, who has done field work with the Oglala at Pine Ridge, South Dakota, for 28 years. A contributor to Signs and Natural History, she has authored Oglala Women: Myth, Ritual, and Reality (1986).

The Sea Wing Disaster
By Frederick L. Johnson.
(Red Wing: Goodhue County Historical Society, 1986. Illustrations. 128 p. Paper. $6.95.)

JULY 13, 1890—the day the "Sea Wing" capsized in a storm on Lake Pepin drowning 98 persons! This day, through Frederick Johnson's book, has become as vivid as A Night to Remember. Walter Lord's classic account of the sinking of the "Titanic." The loss of the great "Titanic" was felt worldwide, but the horror of it was no greater to those aboard than that experienced moment by moment by the passengers on the 190-ton, "unwieldy" and "topheavy" lumber-rafter of the upper Mississippi. Used that day as a holiday excursion boat with a barge lashed to its side for dancing, the "Sea Wing" left Diamond Bluff, Wisconsin, at 7:30 in the morning, picked up passengers at Trenton, Wisconsin, and Red Wing, and headed for Lake City. After a band concert and military exercises by the Minnesota National Guard's First Regiment, the loaded vessel took off for Red Wing in the face of a blackening sky. The day had been hot and humid like many
days before and not a few people, like the Messianic prophet passing through Diamond Bluff at the time, were full of foreboding.

Disaster struck the boat as it turned from Maiden Rock to face the gale and make for the Minnesota shore. The story told by Johnson has been known in part by everyone on the upper Mississippi River. Monuments in three cemeteries bear witness to the tragedy. It haunts the memories of many families of the region. Visitors to the St. James Hotel can read in a hallway the list of names of those who died that day.

But Johnson's skillful narrative involves us immediately with those people who stepped aboard so casually to inescapable doom or unpremeditated escape. We know them—engaged couples, family groups, a young lady in a new black satin bodice with black silk umbrella, the boys who helped with loading and stayed aboard. And as we read into the mounting horror it is impossible not to look to the back of the book at the lists of the deceased and the survivors before following the narrative into the dreadful dragging in and identifying of the bodies. One whole family of five was drowned, and the Adams-Way family lost five children.

As a part-time resident of Diamond Bluff for many years, I know some of these names, but the drama mounts beyond mere personal, local, or family interests. Its main theme is the universal one of the effect on a community of a disaster of such proportions. Through personal interviews, county records, and especially newspapers, Johnson has woven a tale worthy of the best in this ever-appealing genre of literature.

Always, as he wrote, there comes the moment of reckoning. "How did it happen?" "Who is to blame?" Here Captain Wethern, pilot and co-owner of the boat, who lost his wife and child in the catastrophe, becomes the target. His guilt, bad judgment, or "unskillfulness" temporarily cost him his pilot's license and threatened him with prosecution, although the truth of the matter was never fully determined. But to this reviewer it looks bad for him. The different roles of the newspapers—the local papers temperate and restrained, the St. Paul papers more sensational in accusation of wrongdoing—is an interesting sidelight. Nor can it be certainly known whether the barge was cut loose from the boat before it overturned, thus possibly causing the event, or whether it was cut loose as the boat went down. In any case, the "Sea Wing" disaster ranks among the worst of the inland river disasters. More particularly, however, its melancholy distinction is its "overwhelming toll" among women and children who sought safety in the boat's cabin.

To tell what is happening to many individuals in successive moments of chaos and fear is very difficult, and Johnson accomplishes it well. The catastrophe reminded the community, he wrote, of the "fragility and values of human life." His book caused me to reflect on the importance of names. It is full of names, and Johnson uses them to full advantage to gain the effect of horror. To say that 98 people died, or a woman jumped overboard, or a man performed a heroic rescue—what is that to the roll call of names from Adams to Winter? The effect of this was well known to those who designed the Vietnam War Memorial.

Reviewed by MARTHA C. BRAY, editor with Edmund C. Bray of the journals of Joseph N. Nicollet and author of Nicollet's biography. She is a regular contributor to the Red Wing Republican Eagle.

These stories are a valuable resource for linguists, anthropologists, folklorists, historians, and all those interested in Ojibway history, language, and culture. Unlike many collections of ethnic stories or folktales, these narratives are not edited or doctored up for easy reading; they are stories as storytellers tell them. As such, the texts teach two lessons. They offer information on the daily round of Ojibway life, but they also yield insights into the form, structure, and language of a story. Finally, Nookomis Gaa-inaajimotawid also helps document and preserve part of the repertoire of Kegg, 77 years old at the time of publication. The book may be ordered from the Indian Studies Program, Bemidji State University, Bemidji 56601.

THREE BOOKS recently acquired by the MHS reference library provide a national perspective on three smaller immigrant groups discussed in the recent MHS Press publication, They Chose Minnesota: A Survey of the State's Ethnic Groups (1981). All the authors are writing the story of their people, of their own ancestors, from the dual viewpoint of scholars and of group members. Paul Robert Magocsi's Our People: Carpatho-Rusyns and Their Descendants in North America is a well-illustrated, 160-page hardcover volume published in 1984 by the Multicultural History Society of Ontario for $20.00. It is an attractive and useful introduction to a small East Slavic group known also as Russians or Ruthenians. Alexa Naff's Becoming American: The Early Arab Immigrant Experience (Carbondale, Southern Illinois University Press, 1985, 376 p., $19.95), focuses on "the assimilation of the early Arabic-speaking immigrants to the United States and the role of peddling in that process." In Torn Between Two Lands: Armenians in America, 1890 to World War I (Cambridge, Harvard University Press, 1983, 364 p., $25.00), Robert Mirak, like the other authors, begins in the homeland and traces the story through to acculturation. The books on the Armenians and the Arabs are footnoted; the one on the Carpatho-Rusyns is not. It includes a bibliography. On the other hand, the photos in the Magocsi volume are numerous and well integrated into the text. Naff has a few photos grouped together in the center of her book, and Mirak has two groups of photos; in both cases one wished for more. All of the books are indexed, and each has particular strengths: Naff makes excellent use of oral interviews to supplement other sources; Mirak has done much work in Armenian-American newspapers; Magocsi delves into the complex but fascinating language question with good effect. His book also has a lengthy appendix entitled "A Root Seeker's Guide to the Homeland," that lists useful information about Carpatho-Rusyn villages. Both Naff and Mirak tell important things about the role of women in the migration and acculturation of their groups. Minnesota does not loom large in the stories of the Arabs or the Armenians in these volumes, but because of a conflict between Archbishop John Ireland and the Greek Catholic priest sent as pastor to Minneapolis, Minnesota plays a considerable role in the national story of the Carpatho-Rusyns.

PAISLEY shawls from the MHS museum collections provide about one-fifth of the illustrations that accompany an article in the October, 1985, issue of Country Home, a bimonthly magazine published by the Meredith Corporation of Des Moines. The article by Rosemary G. Rennicke is entitled "The Paisley Shawl" and focuses more heavily on the Oriental and European origins of these garments than did the article, "Wrapped in Style," by Marcia A. Anderson and Hilary Toren, which appeared in the Summer, 1984, issue of Minnesota History.

DIONE MILES, archivist at the Walter P. Reuther Library, Wayne State University, has earned the gratitude of labor historians and researchers. For the foreseeable future her compilation, Something in Common—an I.W.W. Bibliography (Detroit, Wayne State University Press, 1986, 560 p., $35.00), will be a necessary starting point for anyone interested in the Industrial Workers of the World, the "Wobblies." The bibliography contains 5,048 entries of books, articles, dissertations, pamphlets, government documents, and more. Most are annotated with a short sentence to help clarify the sometimes obscure titles. Unfortunately, unpub-
lished works do not have even this minimum amount of annotation. In a work of this size that may have been too much to ask for. The author and subject index is done well, and there is a special index of articles by journal so that researchers can, for example, find all the IWW material in Harper's Weekly. Other features that make the work more usable are a short chronology of the IWW and locations of the pamphlets and newspapers.

Of particular interest to Minnesota historians are more than 100 entries on this area including the Mesabi Range strikes, IWW farm workers in the Dakotas, and even a 1927 novel about a left-wing Minneapolis politician who is seduced by pleasure and power. Some local items such as Noel Sargent's "IWW Preach Violence," published by the American Committee of Minneapolis, and pamphlets linking the IWW with the Nonpartisan League were not found in Miles's work. It is always easier to find a handful of items missing from a bibliography than it is to compile one, however. This bibliography will significantly aid scholarship on the IWW phenomenon.

Patrick K. Coleman

LIGHTHOUSE buffs will welcome the publication of two books that nicely complement one another. The Northern Lights: Lighthouses of The Upper Great Lakes by Charles K. Hyde (Lansing, Mich., Two Peninsula Press, 1986, 208 p., $27.95) is the more comprehensive of the two. Several general chapters cover topics such as the history of lighthouses and the first lights on the Great Lakes, expansion during the period 1852-1910, automation and abandonment, and the lightkeepers' work and family life. These essays are followed by chapters enumerating and describing the lights on each lake, including technical information and numerous high-quality black-and-white and color photographs. Above and Below, A History of Lighthouses and Shipwrecks of Isle Royale, by Thom Holden (Houghton, Mich., Isle Royale Natural History Asn., 1986, 66 p., $5.95) pairs the stories of that island's five lights with the tales of the 10 ships that went down nearby. Historical photographs of the lighthouses, the ships at full steam, and graphic post-accident pictures add dramatic counterpoint to the brief tales of pride and disaster. Above and Below can be ordered postpaid from the Isle Royale Natural History Association, 87 N. Ripley St., Houghton, Mich. 49931.


NORTHERN Lights: An Illustrated History of Minnesota Power by Bill Beck (Duluth, Minnesota Power, 1986, 466 p., cloth, $15.00, paper, $9.95) is an ambitious corporate history that seeks to trace "the availability of electric power and its relationship to society during the last 100 years" in northern Minnesota. Lavishly illustrated with black-and-white photographs and reproductions (so lavishly that some pages appear too busy), the book is arranged into short chapters that focus on important men and events in the history of the company that eventually became Minnesota Power and Light, centered in Duluth. Along with the company's history, Northern Lights also chronicles the interrelationships of electric power with the state's mining, forest products, and shipping industries. Orders for the book should be sent to Northern Lights, 2416 London Road, Suite 702, Duluth 55812.

GENEALOGISTS will welcome the publication of two books, both compiled and edited by Wiley R. Pope and published by Minnesota Family Trees, 718 Sims Ave., St. Paul, 55106: Tracing Your Ancestors in Minnesota, A Guide to the Sources, Volume 8, Southeast Minnesota (1985, 129 p., $8.30) is that area's supplement to volume 1 of the series, which includes a general introduction to genealogical research and county records, as well as information about records statewide. Material is presented for the counties covered by the Southeast Minnesota Historical Center: Dodge, Fillmore, Goodhue, Houston, Mower, Olmsted, Wabasha, and Winona. Minnesota Cemeteries in Print (1986, 112 p., $8.50) is a bibliography that lists cemetery inscriptions and burial information that has been published, microfilmed, or "otherwise compiled and made available," excluding records at cemetery offices and church records. A thorough index makes the information more accessible. Both books may be ordered from Minnesota Family Trees and are available in the MHS book shop, 600 Cedar St.

AN AUTHORITATIVE account of a movement that "proved that grassroots' campaigns still have political significance and relevance" appears in Barbara Stuhler's new book, No Regrets: Minnesota Women and the Joan Grove Senatorial Campaign (St. Paul, Braemar Press, 1986, 127 p., paper, $7.95). Minnesota's Gowing, the name of the 1984 movement Stuhler describes, was a political pyramid that began with ten women and spread to thousands more from many walks of life. In a foreword to the book, politician and feminist leader Arvonne Fraser asserted that the independent, volunteer movement "was a major contributing factor in Grove's primary win." In her step-by-step recounting of how the group was organized, Stuhler does not blink at mistakes that were made but she concludes that the "overall assessment was positive." No Regrets is a careful history of a nonpartisan movement to elect a Minnesota woman to the United States Senate.

THE STEEL TRAP in North America: The Illustrated Story of Its Design, Production, and Use with Furbearing and Predatory Animals, from Its Colorful Past to the Present Controversy by Richard Gerstell (Harrisburg, Pa., Stackpole Books, 1985, $44.95) has been long needed, not to mention long awaited. Gerstell's rare and useful book covers a broad range of topics, offers excerpts from original documents, and gives evidence of comprehensive primary research in both documents and objects. The 352-page book is well illustrated with a great number of black-and-white photographs and drawings. The chronological arrangement is helpful and handy.

Among the outstanding features of the book are: detailed histories of trap manufacturing companies, quotations from contemporary sources, and extensive footnotes and bibliographies (manuscripts, catalogs and price lists,
business records, city directories, newspapers, books, periodicals). The index appears accurate and useful. For example, one can search for traps via animal type (bear, beaver, raccoon, mole, brand or maker, trap type (spring, steel, clap-ham), country of manufacture, and by fur-trade company connection. Of particular interest to Minnesota regional or fur-trade historians might be the 100 odd pages related to various fur-trade companies in the section on hand-forged traps. The period time ranges from 1600 to the present. From the Dresser and Jilson ring traps that look suspiciously like early tinselloyt crafts, the Little Throttler Traps by Elijah P. Pescock and the Out-O-Sight Mole traps by the Animal Trap Company, to the Oneida Community, Ltd. traps, and the artfully crafted traps of Wisconsin blacksmithe, Gerstell has created an important reference tool.

Marcia G. Anderson

MILDA DANYs aptly uses the term DP to begin the title of her book. DP: Lithuanian Immigration to Canada After the Second World War (Toronto, Multicultural History Society of Ontario, 1986, 365 p., cloth $19.95, paper $14.95). Escaping from the upheaval of World War II, many Lithuanians moved to Canada to settle and work in a strange, often isolated environment. Through the oral reminiscences of the immigrants, the author chronicles their adaptation to Canadian life. The initial chapters discuss the displacement of Lithuanians during the war and the development of Canadian policy for settlement of displaced persons after the conflict. Danyš then describes the experiences of Lithuanian immigrants working in particular Canadian industries under terms of resettlement contracts. The remainder of the book focuses on the successes and failures of Lithuanians in various occupational groups as they attempted to pursue their former professions and trades. Among the particularly interesting groups in this process were the artists who were born between pressures to preserve Lithuanian culture and desires to integrate their work into Canadian culture. The author briefly contrasts the ultimately high degree of assimilation achieved by the postwar Lithuanian immigrants to the ongoing alienation from Canadian society felt by their compatriots who immigrated before the war. Little appears on the development of specific Lithuanian communities. In describing Lithuanian immigration, the author also analyzes the attitudes of Canadian officialdom and society toward immigrants.

Mitchell E. Rubinstein

OJIBWAY bandolier bags in the collections of the MHS are the subject of an article by Marcia Anderson, curator of collections, and Kathy Hussey-Arntson, published in the Autumn, 1986, issue of American Indian Art. The article discusses the origin of the form and the evolution of the styles of bandolier bags and gives detailed descriptions of the techniques and motifs employed in their construction. Numerous black-and-white and color photographs show some spectacular examples of the bandolier bags as well as several Ojibway men wearing them.

SOME Minnesota schools are included in America's Country Schools by Andrew Gulliford (Washington, D.C., Preservation Press, 1984, 291 p., paper $18.95), a work that focuses primarily on the mountains and plains areas as it describes "an icon and a building type unique to American education, culture and history." Gulliford's text places country schools in the broader context of American education, describes curriculum, presents teachers' memoirs and anecdotes, and looks at schools as community centers and as agents of assimilation for immigrants and minorities. The second part of the book focuses on country school architecture, and the final section discusses country school preservation. A state-by-state listing of country schools that remain in use as schools, museums, or community centers includes 57 in Minnesota. Excellent photographs and drawings plus a bibliography and index enhance the book.

PUBLICATION OF Saving the River: The Story of the St. Croix River Association 1911-1986 (St. Paul, the Association, 1986, 66 p., paper $7.50) marks the 75th anniversary of the organization's founding by Minnesota and Wisconsin residents along that border river. The attractive booklet documents efforts by the self-styled "river rats" to "save for our children the uses and beauties of our river and valley." Author James Taylor Dunn is former chief librarian at the Minnesota Historical Society, former association president, and son of an early association member. He still summers on the river at Marine on St. Croix. In six chapters, Dunn summarizes the challenges the activist members have faced in their role as "watchdogs of the river." Initially their goal was to restore the river to its old-time steamboat days by working for the even flow of water during the boating season. In succeeding decades they pushed for channel improvements, public parks on islands and riverbanks, water safety, better sports fishing, soil conservation, and other protective measures. They fought vigorously against sewage pollution, random timber cutting, the dumping of debris into the river by highway construction, commercial fishing, power plant construction, and more. They were jubilant at the passage of the Wild and Scenic Rivers Act in 1968 and an amended version of that act in 1972—both of which help to preserve their river.

The publication is useful both as a look at developments along a major Minnesota river and as the record of a citizens' group whose commitment to a cause makes it a power to be reckoned with. The book is illustrated with photographs, includes a list of association presidents, and is indexed.

MIXED FEELINGS and mixed reviews from fur trade historians have greeted the most recent history of the Hudson's Bay Company. But the first volume of Peter C. Newman's Company of Adventurers (New York, Viking Penguin Inc., 1985, 413 p., $25.00) took the Canadian public by storm. The breezy narrative style combined with the epic drama inherent in the first century (since 1670) of the "Honourable Company" made the work an instant success. No doubt Newman's status as one of Canada's best-known writers and journalists also helped to boost sales and draw rave reviews from his colleagues. He is the author of eight previous books and editor-in-chief of the Toronto Star and McLean's magazine.

It is a bitter pill for scholars and academicians when a skilled journalist seizes their painstaking work from the remainder table or library shelf and converts it into a best-seller. This was apparent in Winnipeg last June, where a panel of distinguished fur trade historians discussed the phenomenon of Newman's book at a colloquium of the Rupert's Land Research
Centre. They were quick to point out passages that closely paraphrased their own work without attribution. They were frankly skeptical of the dust jacket claim that he had “sorted through more than sixty-eight tons of archival material.” And they maintained that even were this true, he had few new perspectives or insights to show for it.

The panel agreed that the book was highly readable and free from gross errors. Its most serious weaknesses, they concluded, were a rather bland acceptance of traditional stereotypes and failure to convey any sense of history as an ongoing inquiry.

A NEW VOLUME calculated to “show the variety, strength, and originality being demonstrated by some frontier and Western historians” is the 118th in the Contributions in American History series issued by Greenwood Press. Edited by Roger L. Nichols, American Frontier and Western Issues, A Historiographical Review (Westport, Conn., 1986, 303 p., $35.00) brings together review essays by recognized scholars in 13 fields, ranging from the environment, agriculture, and economic development to frontier urbanization, from mining, social history, Indians, and women to ethnic groups, foreign affairs, territorial governments, and the army. The footnotes alone are an exercise in contemporary historiography. Among the contributors are Jo Tice Bloom, Anne M. Butler, H. Roger Grant, Paul A. Hutton, and Glenda Riley, to name a few. Carlton C. Qualey, long-time research associate of the MHS and editor of the Immigrant History Newsletter, provided the essay on “Ethnic Groups and the Frontier.”

CHILDREN are one of the newest subjects to be studied by social historians. Growing Up in America: Children in Historical Perspective provides a collection of articles reprinted from various scholarly journals. Four essays discuss the child in colonial America; four more look at 19th-century children; the third group brings in minority children’s experiences; and the last grouping focuses on children in the 20th century. Each section is prefaced by a brief introduction and followed by a list of selected readings. There are a few pictures but, regretably, no index. Editors N. Ray Hiner and Joseph M. Hawes provide an introduction that raises several questions significant to the study of children in the past: What have been the attitudes of adults toward children and childhood? What are the conditions which helped to shape the development of children? What has been the subjective experience of being a child in the past? How have children and childhood influenced adults? What have been the social, cultural, and psychological functions of children? Published in hard cover by the University of Illinois Press in 1985. Growing Up has 310 pages and costs $27.50.

A CALL for papers and announcement of its annual meeting has come from the Society for the Advancement of Scandinavian Studies. The conference will be held April 30-May 2, 1987, at Ohio State University in Columbus; queries should be addressed to Professor Marilyn Johns Blackwell, Department of German, Cunz Hall, 1841 Millikin Road, Columbus, Ohio 43210.

The 19th annual Dakota History Conference, April 10-11, 1987, at Dakota State College in Madison, South Dakota, has also issued a call for papers. For more information, write to Herb Blakely at the college, Madison, So. Dak. 57042.

Of the state’s 3,200 Century Farms—those that have remained in one family’s name for more than 100 years—942 are described and profiled in a recent book compiled and edited by Dorothy L. Wanless. Century Farms of Minnesota: One Hundred Years of Changing Life Styles on the Farm (Dallas, Taylor Publishing Co., 1985, $42.95) includes brief histories of those farms: a chronology that traces the story of agriculture in the state; a county-by-county list of the registered Century Farms and their homestead dates; photographs, maps, an index, and a bibliography. The library-bound, 352-page volume is available from Century Farms of Minnesota, 743 17th St. S.E., Owatonna 55060.

NATIVE American Folklore in Nineteenth-Century Periodicals, edited by William M. Clements (Athens, Ohio, Swallow Press, 1986, 271 p., $21.95), is a useful and interesting anthology that provides a summary of what ethnologists/anthropologists/folklorists/observers were doing at a time when “the aboriginal inhabitants of the American wilderness were of pressing interest to many Euro-American readers.” The selections include essays on most folklore genres: oratory, mythology, legend, anecdote, song, and poetry. These essays, moreover, represent the gamut of theories and issues current in the 19th century: origins of the material, means of diffusion, and cultural evolution among other wild and, from today’s perspective, not-so-wonderful conceits.


BOREALIS Books published in 1986 by MHS Press include titles on Indians, blacks, women, and immigrants in the Upper Midwest. Samuel W. Pond, a Congregational missionary, carefully noted the customs and material culture of the Mdwakanton Dakota in The Dakota or Sioux in Minnesota As They Were in 1834 (192 p., $7.95). More observations on these people are presented in With Pen and Pencil on the Frontier in 1851: The Diary and Sketches of Frank Blackwell Mayer (256 p., $9.95), edited by Bertha L. Heilbron, which records the signings of the treaties of Traverse des Sioux and Mendota through the eyes and sketches of an artist.


Another woman on the land, Edith Eudora Kohl, wrote vividly and with humor of her experiences homesteading in 1907 on the South Dakota frontier in Land of the Burnt Thigh (296 p., $7.95). Urban “homesteaders” of the late 19th and early 20th centuries had different and fascinating experiences under the Washington Avenue Bridge in the Minneapolis neighborhood called the Bohemian Flats: the community was described by the Federal Writers’ Project of the WPA in a book of the same name (72 p., $5.95).
More about Munsingwear

The Munsingwear collection in the MHS archives and manuscripts department consists of 40 boxes containing corporate minutes, correspondence, company records (including those of companies absorbed by Munsingwear), stock and financial records, patent and trademark activity, litigation and patent infringement records, personnel files, incorporation records, product agreements, branch and plant records, scrapbooks, general ledgers, the company magazine, Munsingwear News, litigation and advertising proof photographs, a chronological run of published Munsingwear ads, wholesale price lists (1900-1980s), salesmen's and dealers' promotional/sales kits, and newspaper mats.

The MHS museum department holdings contain roughly 3,000 items from the early 1880s to the 1970s.

Men's, women's, and children's products include union suits, separates, sleepwear, intimate apparel, underwear, foundation garments, ski wear, and sportswear. Miniature garments, store merchandising furniture (signs, figurines, etc.), samples, patterns, production models, and product packages contribute supportive data. In addition, there are several hundred examples of early garments made by firms later absorbed by Munsingwear, as well as varied market samples purchased over the years for purposes of research comparison and marketing strategy. Patent royalties are a staple of Munsingwear's income, and the large size of the clothing collection is most likely due to the required retention of product samples and relevant data to protect the company from unwarranted use of its designs.

1. Magazine advertisement, 1922
2. Ski underwear, around 1941, bearing the name of the only designer to hold a licensing agreement with Munsingwear
3. Ad marking the introduction of a line of all-wool knit swimwear for men, women, and children, 1931
4. Popular pajamas, made of the knitted cotton also used for hosiery and underwear, 1951
5. Designer Jean Hall, who made Vassarette among the first to use dramatic prints and colors in lingerie, introduced coordinated intimate apparel in 1958. This ad ran in French Vogue, French Haute Couture, Vogue, and British Harper's Bazaar in September, 1963.

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