The New Deal at the Grass Roots: Programs for the People in Otter Tail County, Minnesota.
By D. Jerome Tweton.

This is an unusual and valuable work. It brings together the efforts of amateur and professional historians, combining political and social history. Although both of these features are significant, I will focus on the latter for that type of attempt at synthesis is much on my mind at the moment, in part because I am trying my hand at it in a new course. Social history, often defined as the study of the "common people," has been the great historiographical frontier during the past two decades, while political history, which usually focuses on "elites," has lost some of the prestige it enjoyed a generation and more ago when historians first sought to explain such obviously important political phenomena as the rise of "big government" and the emergence of "global war." Now, some historians suggest, both fields would be enriched by being drawn together for, in the real world, social forces shape politics and government affects society. This book emphasizes the latter relationship.

Like much of the so-called new social history, The New Deal at the Grass Roots examines a local area, in this case a county in Minnesota, but, unlike the social history that ignores politics and government, this book is concerned with the impact of the federal government at a particular moment on life in that county. The author, a historian at the University of North Dakota, attempts "to demonstrate how the New Deal's programs were translated into action at the grass roots, to evaluate what impact the policies and programs had on communities and individuals, and to explore the people's response to what the New Deal was endeavoring to achieve." Not satisfied with what political historians have given us on the New Deal, Tweton has combined their interest in elites, policies, and programs with the interest of social historians in farmsteads, main street, farmers, bankers and the like—the "grass roots." And he makes a good case for studying a county and a particular one.

After devoting two chapters to discussion of the social and economic conditions in Otter Tail County before and during the Great Depression, Tweton moves into the New Deal programs. Turning first to "direct relief," he concludes that the federal programs played "crucial roles" in minimizing hardship and suffering. Moving on, three chapters describe the work-relief programs that supplied jobs, purchasing power, and community improvements. Another chapter deals with the programs for youth that provided jobs, money, training, educational opportunity, and psychological benefits. The next chapter focuses on the New Deal for agriculture, which "eased the sting of the depression" and was "a good thing for farmers." The chapter on REA concludes that by bringing electricity to farms it "considerably altered the lives of its participants." The final chapter, on banking and business, shows that the New Deal "affected different businesses in different ways" and points out that the "relief agencies and farm programs that put money in people's pockets did far more for business than the NRA did."

Helped by the Otter Tail County Historical Society's '30s Project, Tweton draws upon a wide variety of sources, most of them local. In addition to the relevant scholarship on national and regional topics, he makes use of state, local, and company histories and publications of the Minnesota Historical Society. He also taps the local press, census reports, state and local government publications, the records of public and private entities, personal papers, and interviews.

The author reaches quite positive conclusions but leaves us with a problem that he does not solve. The New Deal "improved and sustained life," he concludes, but also enabled "grass roots governments" to maintain "a large measure of control over and responsibility for" its programs and thereby "fostered a new sense of democracy and community." Yet, in spite of these benefits, Otter Tail County remained conservative and Republican. Why? Tweton does not offer an answer, although political historians must hope that social historians could do so. Perhaps the available sources were not good enough. Or perhaps the author merely neglected to give us the answer that his sources contained.

The book provides a model that could and should be employed elsewhere. There are limits, inherent in the locale, to what this study can reveal. Some features of American life that were important in relation to the New Deal in other parts of the country, including big cities, labor unions, share-
crophers, corporate farms, and social groups that did change their political outlook and behavior, were not present in Otter Tail County. Other historians should employ the approach and methods, including team research, of Tewton and his associates in studies of the New Deal in local areas that differed significantly from the Minnesota county. This book demonstrates that such studies would enlarge our understanding of the New Deal and of American society.

Reviewed by Richard S. Kirkendall, now the Bullitt Professor of American History at the University of Washington, who has contributed to the development of New Deal historiography for more than three decades. His publications include Social Scientists and Farm Politics in the Age of Roosevelt (1966, 1982) and A History of Missouri... 1919-1953 (1986).

Wild Rice and the Ojibway People.
By Thomas Vennum, Jr.

NEARLY 90 YEARS AGO, Albert E. Jenks earned his Ph.D. degree in the University of Wisconsin when the faculty approved his dissertation titled "The Wild Rice Gatherers of the Upper Lakes: A Study in American Primitive Economies." Encouraged by ethnologists in the Bureau of American Ethnology, Jenks revised and added information to the dissertation, which was then published in 1900 by the bureau in its nineteenth annual report. The Jenks study, long out of print but recently reissued by J & L Reprint Co., is a classic in the early American anthropological literature. Vennum's study will certainly attain that same stature.

Jenks, whose interest was in the production, distribution, and utilization of the grain, focused his work on the several western Great Lakes groups that utilized wild rice—the Dakota, Menominee, Ojibway, and others. By contrast, Vennum selected a single group to investigate, the Ojibway of Minnesota and Wisconsin. His work is not a simple update of Jenks, although it does that as well, but is a study of the integration of wild rice in the whole of Ojibway culture.

Vennon describes the enormity of the changes that center about the plant so important to the Ojibway. He details the shift away from the socially important late summer ricing camps, brought about by the automobile; the development of wild rice as a cash crop; and the near demise of that important income source as commercially grown "paddy" rice mushroomed in western Great Lakes states and Canadian provinces and in California. The author examines the state laws and regulations that determine the day and hours a particular wild rice bed may be harvested and the equipment that may be used. In all of his account, Vennum relies upon the published and archival information utilized by ethnologists and buttresses his presentation with many statements and observations from Ojibway people. It is those personal quotations that bring a special richness to the book and give the unique Ojibway perspectives on wild rice.

The central theme in Vennum's book is that wild rice is more than a food; it is a tradition of central importance to the Ojibway. It is significant in the Midewiwin religious rites, it appears in mythology and oral tradition, and its harvest still serves as the most important traditional activity for nearly all Ojibway—urban or reservation residents. As the buffalo (once the dominant food resource) is central to northern Plains Indian ritual and mythology and as corn (the most important food even today) is central to those same culturally vital patterns among the southwestern United States Pueblo peoples, so too is wild rice to the Ojibway.

Vennon reports the concern of many Ojibway for the future of wild rice. As Norma Smith of Mole Lake, Wisconsin, said, "We have a deep feeling of satisfaction and gratitude as we sack up the rice again toward evening. We do not feel the ache in our arms as we anticipate the gain. If the rice is light, we will sell it for seed. If it is heavy, we will take it home to cure for eating. And tomorrow we will be back for another day of picking. . . I often wonder what my children will do when the rice is gone forever. What will take its place when this last tradition is gone?"

The book is very well written and is fortunately devoid of those technical anthropological terms that frequently baffle a reader. The many illustrations add an important dimension to the book, but it is Vennum's sensitivity toward Ojibway views and his sincere appreciation of this remarkably complex Ojibway tradition that make the book a joy to read.

Reviewed by Elen Johnson, University of Minnesota professor emeritus of anthropology, who now directs the Institute for Minnesota Archaeology. He has spent several years in archaeological research on the impact of wild rice on Minnesota's late prehistoric cultures.

(Madison: State Historical Society of Wisconsin, 1988. 830 p. $35.00.)

IN 1973 the State Historical Society of Wisconsin published the first volume in a projected six-volume history of the state. Now series editor William F. Thompson has written the narrative covering a quarter century from the beginning of World War II to the mid-1960s, often carrying the development of some themes to the present. Thompson adopts a topical organization within a chronological framework. The entire volume follows a unifying theme that, although Wisconsin experienced social, economic, and political change, there exists a strong element of continuity, best described as an independent progressive tradition. The volume under review continues the high quality of the entire series that should serve as a benchmark to other states contemplating a multi-volume history.

Chapters on agriculture, industry, and tourism visibly exemplify the overriding theme of change within continuity. The basic agricultural unit and the foundation of the rural value system was the owner-operated family farm—a unit...
more firmly established in 1970 than it had been in 1940. Yet the number of farms and the amount of productive acreage declined, encouraging farmers to operate on an even larger scale. Many factors contributed to this change, including expanding urban areas, recreation developments, highway construction, and increased farm mechanization.

During the years covered by this volume, Wisconsin’s manufacturing industries did not undergo the radical change experienced in other states. Readers of this journal will be interested in a contrast drawn between Milwaukee and the Twin Cities. Both emerged from World War II with economies that depended on the processing of foodstuffs and the production of heavy durable goods. Milwaukee stuck with its traditional activities; Minneapolis and St. Paul supplemented theirs with various high-technology industries.

Reflecting the author’s interest in political behavior, the narrative focuses on the evolution of a traditional two-party system in Wisconsin. In 1938 a coalition of Republicans and Democrats defeated Governor Philip F. LaFollette, thus delivering a “lethal blow” to the Progressive party and opening the door to 20 years of Republican-dominated state government. The election of William Proxmire to the U.S. Senate in 1957—only the third Democrat sent from Wisconsin in the 20th century—marked the beginning of a genuine two-party system in the state. Thompson demonstrates that although Wisconsin had its share of nationally prominent figures—Proxmire, Joseph McCarthy, Gaylord Nelson—political power revolved around individuals unknown outside of the state boundaries—Thomas E. Coleman, Walter S. Goodland, Robert E. Tehan. While defining the significant role of party organization and leadership, the author describes and analyzes the most significant issues faced by lawmakers and voters: highway funds, school consolidation, busing, reapportionment, daylight saving time, and a sales tax.

The history of Wisconsin’s black community serves as a thread running through many chapters. At the end of World War II the black population was simply too small, too concentrated in the “core” area just north of downtown Milwaukee, and too poorly organized to exert much political pressure. Yet people faced serious problems such as housing segregation, discrimination, and few jobs beyond unskilled labor and domestic help. By the mid-1960s, however, the civil rights movement in Milwaukee and Madison, led by the NAACP, focused on racial segregation in the public schools. Following one of the nation’s most destructive urban riots, marches and demonstrations (many led by a white Catholic priest, James E. Groppi) forced Milwaukee’s mayor and city council to deal with the major issues, culminating in the adoption of an open-housing ordinance in 1968. The 1980 census, however, clearly shows that the city remains one of the most racially segregated urban areas.

Readers wishing to immerse themselves in the details of Wisconsin’s post-World War II history will enjoy this extended narrative. The author demonstrates an ability to present the material in a highly readable fashion, utilizing an exhaustive search through manuscript collections, personal correspondence, newspapers, government documents, and the secondary literature. The publisher includes three excellent sections of photographs, provides a series of maps that enhance the text, and places footnotes at the bottom of the page. My only serious reservation is the author’s failure to present a conclusion that draws together the major events under the theme of change within continuity. The final chapter simply ends with the 1964 elections. That concern aside, this book brings to a conclusion the finest multivolume history of any state, establishing a precedent for others to emulate.

Reviewed by David A. Walker, associate dean of the Graduate College at the University of Northern Iowa. He holds the Ph.D. in history from the University of Wisconsin and has a special interest in the history of the Upper Midwest.


Minnesotans, historically, have strong ties to Henry Rowe Schoolcraft (1793-1864). As U.S. Indian agent in the 1820s and 1830s, he held jurisdiction over a part of the frontier that encompassed present-day northeastern Minnesota. The most famous of his government-sponsored expeditions, undertaken in 1832, brought him to the headwaters of the Mississippi River. In keeping with his practice of renaming geography, he named the lake he found there “Itasca” — a Schoolcraftian anagram from the Latin phrase “veritas caput,” meaning true head.

Schoolcraft’s early explorations and writing led to his appointment as mineralogist on a scientific expedition into the upper Great Lakes region and eventually to his appointment in 1822 as Indian agent at Sault Ste. Marie, the largest agency in the country, extending westward to Pembina. Government policy at the time called for an orderly advance of the frontier, reflecting the general feeling Jacksonian Americans held toward the Indian: the Indian belonged to the past and—regrettably—would have to make way for the encroaching white settlement.

Lewis Cass, territorial governor of Michigan and Schoolcraft’s superior, agreed with government policy but treated Indians as fairly as possible. Cass worked to reduce British influence over them, extinguish Indian land title, promote white settlement, and encourage the economic development of the northwest. Schoolcraft carried out and defended Cass’s federally mandated policies.

Early in his career at the Sault, Schoolcraft married Jane Johnston, the mixed-blood daughter of trader John Johnston. Jane gave birth to three children. The death of the oldest at the age of three shocked Schoolcraft profoundly and led to his conversion to Presbyterianism. It was also at the Sault that Schoolcraft, with the help of his in-laws, began gathering ethnological data relating to Ojibway mythology, as well as to music and poetry.

In 1836 Schoolcraft was placed in charge of the Michigan Superintendency, where his official activities focused on the extinguishing of land titles and the removal of the tribes to areas west of the Mississippi. He lost that position in 1841.
with the change to a Whig administration in Washington, and from that time until his death in 1864 Schoolcraft struggled (against considerable adversity) to recoup from both financial losses and attacks against his reputation. He launched a number of publication projects, the best known being his grandiose study of Indian culture, *Historical and Statistical Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States*.

Much has been made of Schoolcraft's contributions to literature and to ethnohistory. While he did encourage his wife to write poetry and produced a store of tiresome poems on his own, his impact on American letters came from the tales he collected, which served Henry Wadsworth Longfellow as a major fund of Indian lore when he wrote *Hiawatha*, a debt the poet acknowledged. Ethnohistorians likewise are beholden to Schoolcraft as a collector and cataloger, not as a theorist. His 30 years of field experience made Schoolcraft's work a valuable resource for more analytical minds. For all of his data Schoolcraft himself, handicapped by a dogmatic nature, offered no original ideas. He believed that science should serve practical ends, and he used his studies to demonstrate the correctness of government policies. After Schoolcraft's religious conversion, an evangelical zeal began to dominate his thinking on Indian matters: Indians were superstitious children in want of moral instruction. Ethnology could prepare the ground for civilization—subsequently salvation—by explaining the recalcitrance of the Indian nature, a first step toward altering the Indian way of thinking. Near the end of his career Schoolcraft grew impatient with Indian resistance to change and began to employ racial theories to explain away what he saw as their failure.

Bremer has provided us with the first truly authoritative biography of Henry Schoolcraft, replete with descriptions of agency life, the agent's relations with the military, visiting Indians and traders, and expeditions and treaty sessions. Absorbing also is the account of Schoolcraft's later years, his tragic decline as he compiled his byzantine Indian history (which cost the government a staggering sum in the neighborhood of $130,000). The research required of Bremer was extensive, due to Schoolcraft's interests and official employment. But with so much detail, it is unfortunate the book lacks an index. The notes in back, while useful, do not serve this purpose.

Schoolcraft's character does not stir up great sympathy or admiration. He was pompous, self-aggrandizing, suspicious, vindictive. That he possessed these traits to an unusual degree is verified in the statements and reactions of contemporaries such as scientist David B. Douglas; explorer, scientist, and author Edwin James; Indian agent Lawrence Taliaferro; Baptist missionary Abel Bingham; and American Fur Company executive Robert Stuart.

Bremer's argument that Schoolcraft mirrors moods and attitudes of the period, that too much can be made of personality, tends to soft-pedal, even rationalize, the agent's unattractive side. Unbalanced comparisons, suggesting, for example, that Schoolcraft's simplicity was no worse than that of his in-laws, whom, one could argue (especially in the case of Jane, his wife), he made use of and then abandoned, obscure rather than elucidate. The effect is to leave the biography less integrated, less illuminating than it might be. Something was rotten in the Territory of Michigan. For a man who mixed personal resentments with public postures as consistently as did Schoolcraft, it is not enough for his biographer to dismiss his personality as characteristic of the age.

Reviewed by JOHN FIERST, computer systems manager at the James J. Hill Reference Library. He is presently working on a biography of John Tanner, Schoolcraft's interpreter at Sault Ste. Marie.


THE FORT LARAMIE treaty of 1868 established a "Great Sioux Reservation" on land west of the Missouri River in what is now South Dakota. In that same year the Whetstone Agency was created as the headquarters for federal supervision of the area, located near Fort Randall on the Missouri River, in the southeast corner of the reservation. In 1869 Congress reduced the size of the post-Civil War army, and 69 surplus military officers were assigned as Indian agents in various locations. DeWitt Clinton Poole was one of them, arriving at the Whetstone Agency in 1869 and serving for 18 months, after which President Grant's peace policy removed most agencies from military control and turned the selection of agents over to church groups. Years later, drawing on memory, a diary, and newspaper clippings, Poole wrote memoirs of his experience as an Indian agent, publishing them in 1881. Long out of print and a rare volume, it has now been republished by the Minnesota Historical Society Press, with an excellent new introduction by Raymond DeMallie.

For the general reader, Poole tells an interesting story, sometimes with dry wit. For example, in commenting on the two hotels available in Sioux City, he says that "stopping at either . . . was suggestive of the thought that it would have been far better to have gone to the other." He brings alive the daily life and challenges of an Indian agent, arriving "perfectly unprepared by experience," trying to arbitrate Lakota requests and federal responses or refusals, encouraging agricultural pursuits in a hunting culture, being "pestered and tormented" by border whites, and so on. Almost a third of the text tells of a trip by Spotted Tail, Red Cloud, and others to Washington, D.C. Poole, who accompanied them, describes negotiations with government officials, Indian reactions to unusual sights, the attempt to impress Indian leaders with a show of military might, and the bothersome curiosity of spectator crowds. Throughout the book Poole offers his generalizations and judgments about Indian people and culture, sometimes understanding, but frequently paternalistic or racist. The reader can be offended by these remarks or can understand them as reflections of common attitudes prevalent at the time.

For the scholar, this book makes a contribution to the historical record, providing the only description beyond bureau-
cratic correspondence of the short-lived Whetstone Agency. DeMallie's introduction is helpful, summarizing biographical information about Poole, describing historical circumstances that led to the establishment at Whetstone and, especially, summarizing for the reader how this narrative compares with information to be found in official correspondence. Much is packed into the introduction, so it is a bit unfair to ask for more, but this reviewer would have been interested to see some discussion of controversies surrounding corruption of Indian agents. Poole, of course, defends agents from the "usual charge of dishonesty" and offers recommendations for improved support of their work. In the light of Poole's comments, it would have been interesting to read DeMallie's assessment of the ongoing controversy, beyond his brief comment that military men felt confident that they could do better than civilians in handling "the Indian problem."

Reviewed by BRUCE DAVID FORBES, visiting professor of religious studies at Macalester College, who is presently working on a study of Christian missions in Minnesota up to the time of the Dakota conflict of 1862.


THE CAUSES and consequences of the Dakota Indian conflict of 1862 in Minnesota have been covered extensively in a number of scholarly publications. The history of those Indians who fled to and remained in Canada, however, has not been as well documented. With the publication of The Dakota of the Canadian Northwest, which appears as volume five in the Manitoba Studies in Native History, Peter Douglas Elias presents valuable information on those bands who stayed in Canada.

Elias begins his study by tracing the historical background of the eastern Dakota to 1862. His coverage of the 1862 war could have been more detailed, particularly for those who are not that familiar with the topic. The main theme of the book is how these Indians managed to adapt to the economic circumstances of their new environment in Canada.

The author argues convincingly that these Siouan people were able to survive in Canada by drawing on their hunting, fishing, and gathering experiences, as well as by establishing cordial relations with Canadian Indians, métis, and non-Indian settlers. Moreover, as the bands established themselves in different locations, they adopted economic strategies based on the natural and social environments in order to survive; for example, many supplemented their incomes from farming by becoming seasonal hired workers for their white neighbors and by selling items such as animal hides. Farmer bands at Oak River, Birdtail, Oak Lake, Standing Buffalo, and White Cap used these types of strategies. Dakota people living at Portage la Prairie in Manitoba and at Prince Albert in Saskatchewan were mainly urban and rural wage earners and were only marginally involved in personal farming activities.

The volume presents significant information on Canadian Indian policy toward these exiled Dakota. Although they received reserves, the Canadian government did not recognize them as treaty Indians. There were the usual attempts to eradicate their customs, but most failed because the Dakota rarely asked for rations or aid from Canadian officials. Farmer bands were thwarted in their attempts to adopt new farming technology or to increase their cattle herds because of ill-conceived government policies that prevented them from acquiring such technology.

Elias has written an informative study of the Dakota in Canada and their relationship with their adopted environment. More material could have been presented on the post-World War II period, however, and more Indian interviews also would have strengthened the book. These points aside, students of Dakota history should include this book on their required readings list.

Reviewed by RAYMOND WILSON, professor of history at Fort Hays State University, whose numerous publications include Ohiyesa: Charles Eastman, Santee Sioux (1983). He has recently co-authored with Thomas D. Isern Kansas Land (1989).
TWO new books document different aspects of American Communism. In *Communism and Anti-Communism in the United States*. An Annotated Guide to Historical Writings (New York, Garland Publishing, 1987, 321 p., $54.05), John Earl Haynes has compiled a list of published books, essays, and articles, and unpublished theses, dissertations, and essays. Most of the material deals with what Haynes calls “the mainstream Communist movement: the Communist Party, United States of America,” but some entries relate to splinter groups as well. An introduction on historians and American Communism is followed by 37 topical sections, many of them subdivided into even more specific headings. The section entitled “Communism, Ethnicity, and Nationality,” for example, contains an overview and then deals with six specific groups. An enormous section on Communism and the American labor movement is likewise broken down by area, industry, union, and so forth. Communism and women, blacks, the church, poets, art, and music as well as anti-Communist liberals and radicals, laws and liberties, and McCarthyism are some of the other intriguing topics covered in this landmark compendium.

American Communism and Black Americans, A Documentary History, 1899–1929 (Philadelphia, Temple University Press, 1987, 235 p., $39.95), edited by Philip S. Foner and James S. Allen, seeks to substantiate the view that “the significant impact of communism in combating racism in the labor movement and in support of Black liberation cannot be ignored by any serious student of United States history.” To that end the editors have assembled a wealth of primary documents, including articles, speeches, and news items ranging from the formation of the party in 1919 to the beginning of the Great Depression. (A second volume will explore the decade of the depression.) The entries are arranged chronologically in seven chapters that address topics including racism and nationalism, 1924–25; the American Negro Labor Congress, 1925; the Sixth World Congress of the Communist International, 1928; and party work among blacks, 1929.

“STUDY CLUBS, once startling and suspect with their commitment to women’s education for self, were now part of the tradition women took with them into the twentieth century,” asserts Theodora Penny Martin in *The Sound of Our Own Voices: Women’s Study Clubs 1860–1910* (Boston; Beacon Press, 1987, 254 p., $25.00). In this monograph, Martin examines the genesis of small groups of enterprising women known as “Light Seekers” in the years after the Civil War who joined together to expand their intellectual horizons. The study-club movement, which was nationwide, “raised the educational aspirations of women and contributed to the rapid increase in the numbers of women entering college in the early 1930s.”

DUBUQUE, Iowa, Waseca and South St. Paul, Minnesota, are among the towns discussed in three substantial recently published local histories. The Dubuque volume, a massive bicentennial tome of 500-plus pages of double-columned text, photos, and reproductions of old maps, medals, and paintings, in its library edition includes a lengthy index and a short bibliography, for which readers may thank “the concerted insistence of the librarians” at the public library in Dubuque. Author William E. Wilkie discusses cartography, Native Americans, explorers such as Julien Dubuque, and settlers including those who arrived during the lead rush. He talks about town founding, the Civil War, transportation, politics, business and labor, and many other topics. The photographs and other illustrations are a rich assemblage of urban historical documentation, particularly the selections of images by an unknown photographer showing Dubuquers at work during 1912 and by FSA photographer John Vachon in 1940. *Dubuque on the Mississippi* was published in 1988 by the Loras College Press and is available there for $25 plus $3 mailing: Box 10, Loras College, Dubuque 52001.

Carol Rutledge’s *The Streets Are Wider Now: Waseca, Minnesota, 1868–1988* is a 112-page paperback that provides a nice mix of historical materials—reproductions of handwritten reminiscences, photos, graphs, census entries, railroad timetables, newspaper excerpts and advertisements. These, along with the running text, allow readers to create their own history of this southern Minnesota town. Chapters on settlement and town founding are followed by discussions of Main Street, agriculture, business and industry, society and culture, nature, education, religion, the military, and “legends and heroes.” At the end is a list of sources, arranged by chapter, and an index, which led one to the “Who’s Who?” club, inspired by “Who’s Who,” which “began celebrating losers in 1962. Members awarded a key and sash to inductees who submitted to a public roast at the Waseca Hotel Bar on New Year’s Eve. It boasted 12 members before slipping into history when the hotel burned in 1970.” The book is available for $15 by writing The Streets Are Wider Now, P.O. Box 1988, Waseca 56093.

*South St. Paul Centennial, 1887–1987: The History of South St. Paul, Minnesota*, edited by Lois Glewwe, takes a close look at the past of the town whose economic life focused for many years on the St. Paul Union Stockyards. In addition to sections on the universal topics of town origins, education, religion, business, leisure, and military participation, some of what sets South St. Paul apart is presented in discussions of the stockyards and of the people from many ethnic groups who came to work there. Prohibition was not popular in South St. Paul, and its circumvention is also discussed. This 528-page, double-columned volume uses photos and
A BUNDLE of Sticks: The Story of a Family, by Weyerhaeuser Company historian Charles E. Twining, documents both the family and, secondarily, the business of the Weyerhaeuser clan. While the focus of the book is on the second generation—John Phillip, Elise, Margaret, Apollonia, Charles, Rudolph, and Frederick Edward—their parents, spouses, and children also enter into the narrative. The title refers as much to one of Aesop's fables (the moral of which is that there is strength in unity) as to the family's timber empire. This is an interesting case study in family history, in which the author shows how personal life and values cannot be kept apart from business dealings. A BUNDLE of Sticks (448 pages plus a foldout family tree) was published in St. Paul by the Rock Island Company in 1987.

MORE THAN 700 individual biographies and family sketches form the major portion of Sherburne County Heritage (Becker, Sherburne County Historical Society, 1986, 288 p., $49.95), offering a wonderful look at the residents of the county, from the hardy pioneers of the mid-1800s through the succeeding generations to the present. The addition of brief histories of each township and city, an excellent name index, and photographs, both historical and contemporary, make the book a browsing pleasure and a useful reference tool. Minnesota residents add $3.00 sales tax; mail orders should include $3.00 for postage and handling.

A KNIFE and Fork History (Minneapolis, Minnesota Nutrition Council, 1987, n.p., $4.00), published by the council to commemorate its 50th anniversary, is a light and informative look back at what Minnesotans have eaten for the last half-century. The front of the booklet contains a decade-by-decade summary of the nutrition council's history; the bulk of the book, however, is devoted to recipes. A typical or outstanding recipe is supplied for each year from 1936 to 1986, complete with chatty headnote giving some flavor of the era and placing the dish in historical and nutritional context. Recipes range from Spam with french toast in 1937, the year that product was introduced, through war cake, tuna-noodle casserole with crushed potato chips, granola, and wild rice soup. KNIFE and Fork History may be ordered from the Minnesota Nutrition Council, 1821 University Avenue, West, Suite S-280, St. Paul 55104; include $1.50 shipping and handling for the first copy and $0.50 for any additional copies to the same address.

A FASCINATING look at the interaction between agricultural mechanization and rural culture is presented in J. Sanford Bikoon's Threshing in the Midwest, 1820-1940, A Study of Traditional Culture and Technological Change (Bloomington, Indiana University Press, 1988, 214 p., $35.00). The study is a model for books on social history and folklore, as it gracefully integrates statistics, oral materials, diary entries, charts, photographs and drawings, and other primary materials with information in secondary sources. The change from manual flailing and animal treading in the early 1800s to steam engines at century's end and the combined harvester-thresher of the mid-20th century had great impact on occupational practices and the social organization of work. By focusing broadly on how farm families used and responded to changing technology, Bikoon has put together a study of value to readers in many disciplines—sociologists, anthropologists, historians, and folklorists among them.

READERS seeking an international perspective on Norwegian immigration will be interested to peruse the volume edited by Frederick Hale, Their Own Saga: Letters from the Norwegian Global Migration (Minneapolis, Minnesota Press, 1986, 183 p., $16.50). These letters home to Norway, presented here in translation, detail with immediacy experiences in Minneapolis and the rural Midwest as well as Seattle, New York, the Yukon Territory, and far-flung locations including Africa, Canada, Australia, the Philippines, Cuba, and Latin America. Each letter is introduced with a brief note describing either the writer or something of the conditions under which the correspondence was composed.

SOLIDARITY OR SURVIVAL? American Labor and European Immigrants, 1830-1924 by A. T. Lane (New York, Greenwood Press, 1987, 230 p., $35.00) joins 20 other volumes in Greenwood's series on contributions in labor studies. Starting with the nativism of pre-Civil War America, the author explores the responses of urban labor to immigration, the rise of groups such as the Knights of Labor and the American Federation of Labor, the effects of the various immigration policies during the era, and the eclipse of solidarity following World War I. In addition to the text itself, the copious footnotes and a well-arranged, if brief, bibliographical essay make this book an important resource on labor and immigration history.


THE IMMIGRATION History Society has recently established an award in the amount of $100 for the best article to appear in the Journal of American Ethnic History during the preceding two calendar years. The Carlton C. Qualey Prize, the first of which will be given in 1989, honors Dr. Qualey, longtime associate of this institution, for his outstanding work in the field of immigration.

THE ILLINOIS Historic Preservation Agency is preparing an accurate, complete, annotated edition of the law practice of Abraham Lincoln to be entitled The Lincoln Legal: A Documentary History of the Law Practice of Abraham Lincoln, 1836-1861. The agency requests assistance in locating any document, record, letter, contemporary printed account, or after-the-fact recollection that relates to Lincoln's entire law practice. Communications should be sent to The Lincoln Legal, IHPA Drawer 120, Old State Capitol, Springfield, Illinois 62701.