Dining Car Line to the Pacific: An Illustrated History of the NP Railway’s “Famously Good” Food, with 150 Authentic Recipes. 
By William A. McKenzie.

The dining car is perhaps the acme of passenger transportation, at least from the standpoint of the person being transported. It is no trick to put chairs into a vehicle—in terms of passenger accommodations, a 747 differs from an intercity bus only in the number of seats—and a bed is not that difficult either. But chairs and tables, linen and china and silver, and a kitchen and foodstuffs and steward, chefs, and waiters, the purpose of all of which is to prepare and serve elegant meals to passengers—that’s a trick of major proportions.

Moreover, it was important to the passenger. Until about 20 years ago many passengers chose the trains of one railroad over those of another because of the dining cars. One of the best reputations for dining car service was that of the Northern Pacific Railway.

The rail-enthusiast press has covered many facets of dining cars—the cars themselves, the china and silver, the recipes, the ambience—but until now no one has described dining car operation as a whole. William A. McKenzie, who worked for the Northern Pacific for almost 30 years as editor, public relations manager, and historian, does it admirably. He begins by describing a typical run of a North Coast Limited dining car in the mid-1960s, from the stocking of the car the day before its breakfast-time departure to the clearing and cleaning of the car in St. Paul six days later. The cooks, the waiters and, in particular, the steward are the focus of McKenzie’s narrative, which is enlivened by an interview with former steward Robert Jones. Crews worked a seven-day cycle: stock the car; breakfast and lunch from St. Paul to Chicago; lunch and dinner from Chicago through St. Paul; an entire day mostly across Montana; breakfast into Seattle, then lunch and dinner eastbound; another day across Montana and North Dakota; and finally, early breakfast into St. Paul, followed by several days off. The same men worked together trip after trip. Jones says, “we had two families, really. The one at home and the one we had when we were out on the line.”

McKenzie’s second chapter is a history of dining cars in general, and the third takes the reader through the early years of the Northern Pacific. Chapter four acquaints the reader with Henry Villard, who headed the railroad from 1881 to the beginning of 1884. Villard and his first vice-president, Thomas F. Oakes, undertook to upgrade NP’s passenger service. That meant using dining cars instead of railroad-operated restaurants. The railroad’s operating department advocated the latter course, but Villard and Oakes ordered ten dining cars from the Pullman Company in November, 1882, and NP became the first western transcontinental railroad to operate dining cars.

In 1908 Hazen J. Titus became NP’s superintendent of dining cars. Titus introduced the Great Big Baked Potato and other regional items, some of them grown on NP’s own farms. At one point—it seems incredible these days—butter was churned daily on dining cars. In 1915 the railroad had 64 of them in service.

McKenzie gives a history of the unionization of NP’s dining car crews—labor relations were generally good—then describes the gradual reduction of service occasioned by the Great Depression and, later, highway and air competition. He ends with a description of the changes brought about by the formation of Burlington Northern. One Northern Pacific tradition was dropped, then resumed: On NP the dining car steward wrote each guest’s meal check; practically everywhere else in North America, passengers wrote their own.

McKenzie acknowledges that dining cars lost money, not only for NP but for all railroads. They were, however, a necessary part of the operation of passenger trains. Some railroads attempted to cut expenses by reducing the level of service; Northern Pacific was one of a few that elected to get its money’s worth out of its deficit.

The book contains a bonus in the form of a collection of recipes adapted for home use by the author’s wife, Violet McKenzie. There is a generous selection of potato recipes, as you would expect for a railroad famous for baked potatoes, and a few exotic items such as buffalo steak and braided spaetzle.

The book is a welcome exploration of new territory, answering questions and clearing up a few mysteries for this reader, and it explains why dining car waiters were not the best persons to ask “Where are we now?”—they didn’t have time to look out the window. It is enjoyable reading and should provide enjoyable eating.

By Richard M. Valelly.

GOOD monographic studies of the Farmer-Labor party and its participants have often been based in an argument for state or regional exceptionalism. Until recently, there was no study that placed Minnesota Farmer-Laborism in an appropriate national context that both underlined and explained its historical significance. The publication of Richard Valelly's book answers this need. In his coverage of the growth, maturation, and decline of third-party politics in the interwar years, Valelly outlines the structural underpinnings of our populist legacy. He permits us to glimpse the lost possibilities and abandoned places of our national political culture.

Valelly argues that the emergence of strong, state-level third parties in the Midwest and West was a consequence of the developing American political economy. The relatively open, underdeveloped party system in these states created an opportunity for political entrepreneurs to institute changes in the local political structure. During the farm crisis and depression of the 1920s and 1930s, such a window of opportunity opened in Minnesota. When New Deal legislation effectively curtailed state programs, essentially federalizing politics, that possibility for change—state-level radicalism—disappeared.

One of Valelly's chief contributions is simply to outline the policy and process of Farmer-Labor government. Earlier studies focused on the machinations of Farmer-Labor activists on both the left and the right, or on the role of the Democratic party in undermining and co-opting Farmer-Laborism. Valelly takes care to delineate the programmatic side of the party, its initiatives for redistributing income through tax policy, farm moratoriums, and relief bills. Further, he allows the reader inside the party itself, analyzing the impact of patronage politics as the key to understanding the party's phenomenal growth and its decline.

Valelly draws on the rich store of primary documentation on the Farmer-Labor party and the available secondary literature in developing his argument. As a consequence, Radicalism in the States reaches a level of sophistication that few earlier studies could match. Unfortunately, the author's research also duplicates some of the weaknesses of that literature. His access to and use of the Charles Rumford Walker papers, for example, is unique among studies of Minnesota labor; at the same time, it reinforces the tendency to highlight the centrality of General Drivers' Local 574 in building the Minneapolis labor movement, while underestimating, neglecting, or criticizing the substantial contribution of other unions and of the Farmer-Labor party itself.

In addition, Valelly neglects the important role of women in the Farmer-Labor movement, except for marginal references. This is not a minor omission; the involvement of women in the Farmer-Labor party far exceeded that in mainstream political parties. Women's activism characterized state-level radicalism in both the populist and the Farmer-Labor context, and factionalism among women partisans led to the disaffection of both men and women voters from the party. One might argue that the participation of women is a sign of the political entrepreneurship that Valelly celebrates, an initiative that could reshape agendas, state governments, and redistributive politics.

For all this, Radicalism in the States is a much-needed contribution to our understanding of the Minnesota Farmer-Labor party. Further, it is a wonderful example of how regional case studies illuminate national political development. Basing our generalizations on mature eastern party structures, we can explain third-party activity only through extra-political factors of economic crisis and cultural proclivity. Valelly provides us with the framework to see state-level radicalism, and hence our regional heritage, as an essential part of our national political culture.

Reviewed by ELIZABETH FAUE, Susan B. Anthony postdoctoral fellow in women's studies at the University of Rochester, who will teach at Wayne State University this fall. Her forthcoming book, Community of Suffering and Struggle: Gender, Labor and Relief in Minneapolis, 1915–1945, will be published by the University of North Carolina Press.

An Illustrated History of the Arts in South Dakota.
By Arthur R. Huseboe, with a section on Sioux Indian arts by Arthur Amiotte.
(Sioux Falls: Center for Western Studies, Augustana College, 1989. 396 p. Cloth, $24.95.)

COMMISSIONED for the 1989 centennial of statehood, this work intends to be a general reference to the arts in South Dakota. Its approximately 400 pages provide straightforward, clearly expressed sketches of the famous theatrical, musical, literary, and visual characters and institutions that have been connected with the state, although in some cases the connection is thin indeed. While many of the artists whose work is mentioned in the book actually did do some of their creating within the borders of the present-day entity and others even lived most of their lives there, some of the most famous, such as Hamlin Garland and L. Frank Baum, lived in South Dakota only a very short time. Baum stayed less than three years before he became discouraged and left. South Dakota made a strong impression, albeit a negative one, on these two, among others.

The book is arranged with sections for the performing arts (drama and music); the visual arts (painting, sculpture, and architecture); and the literary arts. The arts of the native Sioux are given their own special section. Within each section institutions or individuals are discussed separately. Except in the section on the Sioux arts, the book never attempts to give a broad picture or provide an integrated chronology or a point of view about the history of the arts in South Dakota. This is not a book that invites the reader to sit down and read through; it seems more an encyclopedia of sorts, to be taken off the shelf when one has a question or needs a fact.

While the book is to be commended as a first effort to bring together a widely disparate group of sources, its lack of a consistent format and parallel information is sometimes frustrating. In one case, for example, the reader is told that neither of the two people being lauded as important visual
artists lives in the state any longer, but it is not clear where they are working now or how long they lived in the state, or under what circumstances. In other cases, the information is quite detailed. Part of this could be attributed to the difficulty of obtaining information, but sometimes the people for whom the least basic biographical details are given would seem to be among the easiest to track down.

The writer of the section on the Sioux arts, Arthur Amiotte, rightly explains that the cultural accomplishments of his people do not all fall into the neat categories designated for the book. Still, he does follow those basic categories and observes that Sioux music and dance have developed very differently from their visual arts. Music and dance have not incorporated non-Indian elements so easily as the visual arts and are even less understood by non-Sioux. The development of written literature included the adoption of a foreign language, and its growth is even more complex. This section gives more of an integrated chronology and for that reason is more interesting to read straight through.

This is not to say that the book is not intrinsically interesting. The stories of the early days of the opera houses in the gold rush era—stories that describe the rough-and-tumble life in the old frontier towns most of us have visited as tourists—are fascinating. Valuable, perhaps but less compelling, are the histories of such things as public radio and commercial television in South Dakota.

In the section on the non-Indian visual artists, the author wisely concentrates on those South Dakota artists who might be hard to locate in other sources. The usual suspects, George Catlin and Karl Bodmer, who painted much of the Upper Midwest in the early 19th century, are well chronicled elsewhere and receive, appropriately, relatively little space.

South Dakota boasts one of the largest and best-known pieces of outdoor monumental sculpture in the world—the four heads at Mount Rushmore in the Black Hills. A history of that piece is, of course, included, as is the still unfinished sculpture of Crazy Horse nearby. Started at the invitation of a number of Lakota Sioux tribal leaders, the Crazy Horse project was intended to honor one of their great leaders and to rival the Mount Rushmore monument.

While it would be hard to beat Lawrence Welk for South Dakotans with name recognition, it is in the section on literature that one finds the most names that are household words today—Laura Ingalls Wilder of Little House on the Prairie; Hamlin Garland, 1922 Pulitzer Prize winner; L. Frank Baum, creator of The Wizard of Oz; and Ole Rolvaag, whose classic story of immigrants to the prairies, Giants in the Earth, was first published in Norwegian. Perhaps as important and interesting as the discussion of the well known is the inclusion of the lesser-known eccentrics and their works—the Italian leader of George Custer's military band; the Michangelo copies in downtown Sioux Falls; Archer B. Gilfillan, a shee herd ing humorist.

These stories, however, do not mask the fact that this is a serious book. It is a first of its kind for South Dakota and is important for that. Perhaps it will provide the impetus for a more narrative history.

Reviewed by Lyndel King, director of the University of Minnesota Art Museum, who has been involved in major statewide projects. These include the publication of books on the state's painting, sculpture, architecture, and folk arts, the Bicentennial Exhibition of Minnesota Art, and Circles of Tradition: Folk Arts in Minnesota (1989).

By Arlow W. Andersen.

WHY did the Norwegians produce so many newspapers in their native language in the United States? Surveying a full century of immigrant journalism in 1946, Olaf M. Norlie counted over 500 titles of newspapers of various sizes, purposes, emphases, and longevities. The Norwegian papers on Norlie's list promoted temperance, advocated free thought, debated labor radicalism, touted candidates and platforms of Republicans, Democrats, and Populists, and fought the battles of the various doctrinal and synodical factions of Norwegian-American Lutheranism. The end of this prolific publishing by our own time has left some important historical work to be done: What are we to make of the flurry of publishing? Why so many papers? Who were the ethnic journalists behind the mastheads? Did the editors lead or reflect the opinions of the ethnic group? How did they differ among one another? At any time did the Norwegian community speak with one voice? What role did journalists and their papers play in creating and sustaining an ethnic community, and what did the end of the great age of immigrant journalism mean for the group that created and sustained it? How, in short, can immigrant newspapers help us trace the Norwegian adjustment to a rapidly changing America between the Gilded Age and the 1920s?

This last question is the major concern Arlow Andersen addresses in his account of the odyssey of the Norwegian press along a Rough Road to Glory between 1875 and 1925. In each of 15 short, highly readable chapters, he traces the reaction of selected Norwegian editors to a particular topic in American public affairs during this period: the Spanish-American War and imperialism, the Haymarket incident and industrial warfare, World War I, woman suffrage, Prohibition. For each issue, Andersen describes the topic (though often in rather simple and hyperbolic terms) and then sets the ethnic penmen loose to debate it. The result is a dialogue of unexpected drama among journalists of various ideological outlooks. On occasion, discussion of an "American" issue, such as America's entry into the First World War or its passing of a prohibition amendment, sparked competing reflections on the role and status of Norwegians in the new land, expanding the never-ending debate on the process and pace of acculturation. Two of Andersen's topical chapters break new ground. A chapter on Norwegians' attitudes toward Indians, African Americans, and Asians, along with a subsequent chapter in which Norse editorialists debate the immigration restriction laws of the 1920s summarize for the first time ethnic leaders' reactions toward other racial and immigrant groups with
which the Norwegians were uneasily forging modern pluralistic America.

While Andersen's topical approach conveys unexpected drama and insight, it has limitations of sources and scope. By restricting his analysis to editorial material, Andersen overlooks the advertisements, cartoons, humor pieces, advice and gossip columns, and feature articles—all of which add to our understanding of the role of the press in the total culture of an immigrant community, be it the rural settlement around Fergus Falls or the urban koloni of Minneapolis. The issue-oriented approach also restricts a full consideration of the world of the men and women who wrote and edited the newspapers. Editors were key members of the elite in immigrant communities, in both Fergus Falls and Minneapolis. How close were their opinions to the soil and the street? Did their editorials express idiosyncratic opinions, echo the position of their class, or reflect the viewpoint of the workers and farmers who formed the majority of their readership? Here is ample ground for a wider study that would provide a social context for the dramatic debates Andersen has introduced.

While we await a fuller analysis of the power as well as the glory of the Norwegian press, Andersen's book stands as a valuable introduction to an important topic. An appendix, describing 32 major Norwegian-language papers along with their dates of publication, ownership, political affiliation, tenures of their editors, and disposition in libraries and archives, will be particularly useful to scholars of the Scandinavian-American experience. More general readers will welcome the book as a guide through the jungle of prolific pressmanship that marked Norwegians' adjustment to a new America between 1875 and 1925.

Reviewed by John R. Jenswold, assistant professor of history at Augsburg College, Minneapolis, who is the author of several papers and articles on post-Civil War Norwegian immigration. He is currently at work on a study comparing the Norwegian communities in Minneapolis, Chicago, and Brooklyn, 1880-1930.

Edited by Gary E. Moulton.
(Lincoln, University of Nebraska Press, 1987, 1988. 464, 415 p. $50.00 each.)

THESE TWO VOLUMES encompass about seven months' travel, taking the expedition from the Mandan villages to the lower Columbia River. They are rich in observation on all aspects of that vast territory. Volume 4 moves the explorers from Fort Mandan to the three forks of the Missouri River near present-day Bozeman, Montana. Informed of the route in a general way by the Mandan and Hidatsa Indians, expedition members proceeded with some assurance as far as the Marias River, where the true direction of the Missouri became a question, full of uncertainty until the Great Falls came into view.

This is a delightful phase of the expedition. Entirely without contact with any outside human beings, the Corps of Discovery passes through a naturalist's paradise, as plants, animals, birds, and reptiles resembling eastern species make their appearance. Everywhere are buffalo, elk, deer, bear, and beaver to meet the expedition's substantial needs. "We eat an eminency of meat," writes Meriwether Lewis, "it requires 4 deer, an elk and a deer, or one buffalo to supply us plentifully 24 hours." If food was abundant, there were other difficulties: Sacajawea's illness (which gives insight into medical practice of the time), portaging around the Great Falls, construction of a leather boat (which proved a failure), sore feet, and digestion problems. But throughout this episode the dominant theme is nature's variety and abundance. The notes to the journals' observations on natural history are extensive, and the bibliography comprises a good small library of the natural history of North America. The recording of courses and distances as well as astronomical observations reflects a commendable effort at precision, with quarter-miles indicated frequently. In the same spirit, editor Moulton used U.S. Geological Survey maps to locate modern place names along the route. The maps prepared for this volume are useful. The atlas volume, of course, needs to be kept at hand for a careful reading, but for the armchair traveler it would have been helpful to have had a drawn map for each of the chapters.

Volume 5 covers the distance from the Three Forks of the Missouri to the Cascades of the Columbia River. If the Pacific Ocean was the expedition's objective, then the Continental Divide was surely the climax on the way to that goal, and this volume encompasses that triumphant experience. It takes the Corps of Discovery across other divides as well. Leaving the material abundance of the apparently unpeopled Great Plains and plateau of Montana, it came back into contact with humanity—people who were often badly nourished. Ascending toward the Divide the explorers found that game, even wood to cook it, was scarce. The Divide was also a watershed in the expedition's hopes and confidence, as the succession of mountain ranges meant no easy climb to a height of land with a waiting river to the sea beyond it. The mountain passes had to be located, and the river beyond was full of rapids. But the waterway was an avenue back into the familiar world of commerce, as the Indians along its banks drove a brisk fishing trade with some Europeans beyond the western horizon, yielding cloth, kettles, beads, and other items that the Indians traded to people further inland—a true middleman enterprise.

Throughout this period the journals reveal a reliance upon Indians as guides and as suppliers of food—horses, fish, dogs. In general a high level of trust is apparent, but with hints of worries on both sides: Indians' fear of betrayal, and whites' fear of thievery. The two chiefs who accompanied the Corps from the source of the Columbia to the Falls are noble figures as they take the expedition forward, but always with an eye to the south for their enemy, the Snake nation.

This volume is fine travel literature, full of a sense of discovery and curiosity about the people, the land, and the natural history of the region leading to and beyond the Divide. It reveals the adaptability of strangers to the land, the diet, the transportation, the whole technology of survival.
The American Backwoods Frontier: An Ethnic and Ecological Interpretation.
By Terry G. Jordan and Matti Kaups.
(Baltimore: Johns Hopkins University Press, 1989. 340 p. Cloth, $36.00.)

A FEW YEARS AGO, Terry Jordan proposed the intriguing, if seemingly farfetched, notion that the log dogtrot house was Finnish in origin. Now, teamed up with fellow geographer Matti Kaups, an expert in Finnish culture, he suggests a far more sweeping hypothesis. In essence, Jordan and Kaups argue that a small group of Savo-Karelian Finns who settled with the Swedes in the Delaware Valley brought with them most of the essential ingredients of what would become a backwoods frontier culture that would sweep across much of the continental United States. Coupling diffusionist arguments with particularistic ecology, they suggest that this specific ethnic group was uniquely preadapted to the pioneer conditions in America.

Jordan and Kaups do not totally dismiss the role of other cultural groups. Certain eastern woodlands Indians contributed traits that were adopted by the colonial Swedes and Finns. Other European ethnic groups from the "hardscrabble periphery," particularly the Scotch-Irish, provided the human raw material to carry the backwoods culture westward. While the Scotch-Irish "supplied the largest single genetic input into the backwoods population," they were johnnies-come-lately, borrowing adaptive cultural traits that were products of the earlier syncretism of Finnish and Indian cultures. Further, Jordan and Kaups argue, their cultural contributions, "folk music, speech, tales, and the like," had little or no adaptive significance.

Even if one is to accept the authors' notions of what cultural traits are adaptive, as well as their diffusionist assumptions, there are troubling aspects to this study. The characterization of the supposed backwoods culture is based largely on travelers' accounts. Stereotypes are still stereotypes, even if they are 200 years old. Luckily we are spared similar prejudiced accounts of Indian culture. The backwoodsman, according to Jordan and Kaups, was eventually edged out by the "better sort" of settler from the Germanic core, except perhaps in places such as Appalachia. Even as late as 1900 in Appalachia, the authors inform us, "squatter's right rather than legal title remained the norm." (One of the sources for this bit of information is dated 1901.) Just as troubling as the rehashing of stereotypes of Appalachian culture is that proof of the connection between the backwoods cultures in America and in Finland is based to a large extent on the epic, The Kalevala. "Crime, too—some of it violent—was common in Savo-Karelian society, as is abundantly revealed in the Kalevala, where murder, assault, pillage, theft, rape, and incest are depicted." Anthropologists and folklorists have long noted that folk narratives often depict activities at odds with the norms of the culture that produced them, and The Kalevala, a literary composite, is only marginally a folk narrative at that.

Jordan and Kaups would seem to be on firmer ground when they deal with the evidence of material culture. Even here, however, there are problems. The authors tend to state hypothesis as fact. After reviewing the Germanists' arguments for the origins of American log construction, they write that recent research has "restored and reinforced the more traditional view that Midland log carpentry was derived from Finnish and Swedish practices introduced into the Delaware Valley in the mid 1600s." The only research less than 20 years old cited in the footnote is Jordan's own work and a two-page abstract of a paper by Patricia Cooper.

Jordan and Kaups also selectively focus on architectural traits that support their arguments: v-notching and the rare diamond notchting, dogtrot plans and the front-gable, singlepen houses (almost nonexistent in the eastern United States). Half-dovetail notching and saddlebag-plan houses, equally and probably more common than v-notching and dogtrot plans east of the Mississippi, are treated cursorily. Even the data on dogtrot houses should be examined critically. While these houses are found in southwestern North Carolina, it is doubtful that there are enough to label it a "known dogtrot concentration," as it is on the map on pages 186-187. Other folk house plans are far more common.

Jordan and Kaups's reasoning at times seems circular. The so-called "Finnish-plan" front-gable, single-pen house is found in the western United States, but not in the East. The authors argue that "evidence suggests that the Finnish-plan cabin once existed abundantly in the East," but offer only spotty data. Later they suggest that if the "Finnish-plan cabin had never existed in the East, it would be difficult to explain how it diffused so widely, among such a diverse pioneer clientele, through the western plains and mountains. Where could it have originated, if not in the Midland cultural hearth along the Delaware, and still have gained such a scattershot distribution in the West?" As with most of the book, the argument is based on acceptance of extreme diffusionist assumptions.

The American Backwoods Frontier presents an intriguing set of ideas. Certainly, the door cannot yet be closed on the origin of American log architecture or other basic frontier cultural traits. While the book represents a refreshing antidote to those who insist on English, Scotch-Irish, or German origins of frontier culture, Jordan and Kaups, perhaps in their zeal, overstate their evidence. Their scholarship presents readers with an interesting hypothesis rather than a conclusive work.

Reviewed by MICHAEL ANN WILLIAMS, assistant professor of folk studies at Western Kentucky University. She has studied folk architecture in western North Carolina and is now editor of the Vernacular Architecture Newsletter.
Witnesses to the Holocaust: An Oral History.
Edited by Rhoda G. Lewin.

WHEN history is personalized, it moves readers in very special ways. It causes us to take a closer look, to be more analytical, to search our souls asking how and why. Using oral history as a historical research tool interjects that personal touch, as the reader is more easily able to empathize with the narrator who lived the event. That person's detailed recollections of events, personal thoughts at the time they were living the experience, as well as reflections from years later allow readers the opportunity to imagine themselves in that individual's place.

Witnesses to the Holocaust is a powerful collection of edited oral histories documenting the thoughts, words, and actions of individuals who survived the most comprehensive annihilation of a segment of the human population in modern history. Unlike traditional textbooks which report facts and figures (between 1939 and 1945 over 6 million Jews and 5 million non-Jews were systematically put to death), this publication concentrates on the individual human perspective. The edited accounts are first-person recollections and reflections. They are personal, powerful, and very graphic. One cannot help be moved deeply by reading these stories.

Lewin's research draws from over 60 interviews conducted with Minnesotans since 1982. Obviously she had to read over thousands of pages of transcripts and listen to hundreds of hours in preparing to edit this book. The result is a well-organized and readable work, intended as a supplemental textbook. The individual accounts are organized into general subject categories such as occupation, deportation, the camp, liberation, and "looking back." This format allows students to compare and contrast the experiences of different survivors and camp liberators. The appendices, a guide for teachers and discussion leaders, makes this a very usable book in the classroom.

Finally, this collection is a tribute to the strength of human endurance and will to live. Reduced to second-class citizens, stripped of human dignity, these survivors clung to life against unbelievable odds. Their stories remind us of man's capability to use technology for evil as well as good. Amid floods of emotion and tears, the memories are reviewed and put forth for the historical record. Witnesses to the Holocaust serves both readers and narrators lest we forget.

Reviewed by Edward P. Nelson, archivist and assistant director of the Iron Range Research Center in Chisholm, current president of the Oral History Association of Minnesota.

News & Notes

THE SOLON J. BUCK Award for the best article to appear in Minnesota History during 1989 has been given to William Millikan for his study entitled "Maintaining Law and Order: The Minneapolis Citizen's Alliance in the 1920s," which was published in the Summer issue. The prize of $600 will be presented at the society's annual meeting in November.

The Theodore C. Blegen Award for the best article by an MHS staff member was split this year. Sharing the $600 prize are Jeffrey P. Tordoff for "Conundrum in Catlinite: Exploring the History of a Masterpiece," which appeared in the Winter issue, and Thomas A. Woods, "Varying Versions of the Real: Toward a Socially Responsible Public History," from the Spring issue. The Blegen award will also be presented at the annual meeting.

This year's judges were John Baule, director of the Hennepin County Historical Society; Anne Klejment, associate professor of history at the College of St. Thomas; and Mary D. Cannon, editor of this journal.

FORT UNION Trading Post at Williston, North Dakota, will be the host of the National Park Service's annual fur trade conference from September 13 to 15, 1990. This year's gathering will explore the business and biography of the Upper Missouri fur trade and the role played by Fort Union. The academic sessions will be led by renowned scholars such as John C. Ewers, Robert C. Carriker, William E. Lass, Erwin N. Thompson, and others. Detailed information is available from Paul L. Hedren, NHS, Buford Route, Williston, ND 58801.

PROPOSALS for papers and sessions in all areas of history are sought for the 1991 Missouri Valley History Conference scheduled for March 14-16 in Omaha. Such proposals, accompanied with abstracts and vitae, should be sent to William C. Pratt, Program Co-ordinator, MVHC, University of Nebraska, Omaha, NE 68182.

Grace Lee Nute, whose words and thoughts have graced many of this journal's pages, died May 4, 1990, in California. Her affiliation with the Minnesota Historical Society began after she received her doctorate in United States history from Harvard University in 1921 and continued for 36 years, during which time she also taught at Hamline University and Macalester College, and wrote five major books. As curator of the society's manuscripts collection, she early experimented with microfilm; she wrote definitive pamphlets on the care and cataloging of manuscripts. Her name is inextricably woven with Minnesota's voyageurs, fur traders, and explorers.
Both books are illustrated and indexed.

MINNESOTA author Salvatore Salerno re-examines the IWW through the lens of social and cultural history in *Red November Black November: Culture and Community in the Industrial Workers of the World* (Albany, N.Y.: SUNY Press, 1989, 220 p., hard cover, $34.50, paper, $10.50). He finds that earlier studies of the movement (from the points of view of organizational structure, ideology, strike action, and political reaction) have overlooked its importance as a countercultural force among the lumberjacks, miners, and migratory laborers who made up its membership. Also overlooked, he contends, is the strong influence of European syndicalism and anarchism, brought to the IWW by immigrant workers and seen in the art, songs, and symbolism of the movement. Illustrating his argument with numerous graphics and quotations, Salerno concludes: “The IWW’s art and cultural forms thus challenged the definition of American life imposed by government and business elites, while actively shaping a dynamic and revolutionary conception of workers’ culture.” Fully annotated, with an extensive bibliography and an index, the book adds, among other things, a new ethnic perspective to the traditional view of African American labor history, and seen in the art, songs, and symbolism of the movement.

**Rhoda R. Gilman**
