The Fires of Autumn:
The Cloquet-Moose Lake Disaster of 1918.
By Francis M. Carroll and Franklin R. Raiter.
Cloth, $24.95; paper, $12.95.)

"NO READER can possibly visualize the horror of that night, since no writer can possibly find words to describe our experiences," warned a fire survivor. Nevertheless, two authors who grew up in Cloquet were compelled in 1980 to begin a thorough study of the Cloquet-Moose Lake fire, Minnesota's most disastrous forest fire.

Francis M. Carroll, professor of history at the University of Minnesota, and Franklin R. Raiter, policy analyst for the U.S. Department of Transportation in Washington, D.C., collaborated on this account that traces the fire from its beginning to the final settlement of survivors' claims against the U.S. Railroad Administration 17 years later. To bring validity and accuracy to the research, the authors relied heavily on hundreds of pages of survivors' testimonies from the court cases that followed the fire. Here eyewitness accounts were recorded together with interrogations from attorneys.

Grim statistics tell only part of the story of that afternoon and evening of Saturday, October 12, 1918. Fires struck some five or six major fire zones, completely destroying 1,500 square miles within an area of 8,400 square miles. Up to 38 towns or communities were entirely or partially destroyed. The death list numbered 453, and 106 more died from related causes of influenza and pneumonia. A total of 11,382 families were dislodged, and 52,371 people suffered to some degree. Exact property losses were impossible to determine, but subsequent court cases showed claims between $65 million and $73 million.

In 1918, as in earlier years, Minnesota woodlands were particularly susceptible to forest fires. Residents of the state's forestlands accepted them as usual occurrences. Fires often flared as timber companies burned their slash and bare vulnerable cut-over areas; fires escaped as farmers burned stumpage and torched harvested fields; and numerous fires started as sparks and embers spewed from coal-driven railroad engines.

All of the components for disaster were there on October 12. The region had suffered from several dry summers with subnormal amounts of rainfall, and on the day of the tragedy, there had been a precipitous drop in humidity with high-velocity winds that fanned smoldering embers.

The undisputed source of the major conflagration that ultimately burned Cloquet started along the Great Northern tracks at Milepost 62 on the south bank of the St. Louis River 15 miles northwest of the town. After threatening outlying farms and small communities, the fire was propelled by strong northwest winds toward Cloquet, the "White Pine Capital of the World." Seven or eight thousand people jammed into four trains to escape to Duluth and Superior. Only six Cloquet citizens lost their lives, but over 100 perished in surrounding rural areas.

The fire raced northeast, finally burning through the eastern suburbs of Duluth to the shores of Lake Superior. Another prong of the flames threatened West Duluth, but fortunately the main part of Duluth was saved.

By far the most disastrous fires burned in the areas around Kettle River, Moose Lake, and Sturgeon Lake. Although some people managed to escape on trains or survived in streams, lakes, or fields, many met death on the roads as their automobiles failed. Others suffocated in root cellars and wells. It was estimated that at least half of the 453 fire deaths occurred here.

Duluth and Superior became the major relief centers as the Red Cross, National Guard, and Home Guard were pressed into service. Governor Joseph A. A. Burnquist appointed the Minnesota Forest Fires Relief Commission, which co-ordinated all relief operations, the distribution of government funds, and voluntary donations that poured in from the entire nation.

Hardly had the ground cooled before the public accused the railroads of starting the fire. Investigations, hearings, and lawsuits began against the U.S. Railroad Administration, which controlled the nation's railroads during wartime. After years of delays and disappointments, the fire sufferers' claims finally reached the halls of Congress. It was said that the people of Cloquet danced in the streets when President Franklin D. Roosevelt signed the final fire sufferers' bill on August 27, 1935.

Exhibiting meticulous and detailed research, The Fires of Autumn is a skillful account of this Minnesota tragedy. Facts are embellished with scores of personal human-interest stories. Maps clearly identify key locations, and numerous old photographs add a graphic dimension. Extensive footnotes, a bibliography, and an index complete this valuable addition to Minnesota history. Historians, residents of the burned areas, and the general public will find this account compelling and dramatic reading.

By Kunigunde Duncan.

BLUE STAR tells about the early years of Corabelle Fellows, who at the age of 20 left her sheltered, middle-class life in 1880s Washington, D.C., to teach among the Dakota Indians. A writer named Kunigunde Duncan later interviewed the 76-year-old Fellows, read her letters and papers, and reconstructed her life story. Originally published in 1938, Blue Star has now been reprinted in a Borealis paperback edition with a new introduction by Bruce David Forbes.

This biography of Corabelle Fellows is most valuable as a source for women's history, for it is a remarkable account of what women could do in late 19th-century America. Fellows turned to missionary work and teaching to escape her family, a father who kept guard over his daughters' virtue, and a social-climbing mother. Fellows's decision to reject her parents' expectations and go off by herself to live in another culture shows that women could be daring, radical, and independent. Like other educated, middle-class women who experimented with urban social reform, Fellows created her own alternative to Victorian womanhood.

Unlike most Indian reformers, however, Fellows lacked the sense of moral mission that drove others to ride roughshod over Indian cultures. She believed that Indians had to change to survive, but her motivation for undertaking work as a missionary teacher was primarily self-serving. She wanted adventure, and she found it. Fellows began teaching at a Dakota mission school and progressively moved into more challenging teaching positions, most of which were among the Lakotas at Cheyenne River. After about four years and a variety of posts, she married a man of mixed Indian and white descent. There is not much in the book about teaching, but Fellows instead told many stories about her encounters with Indians and her battles with the environment. She was proudest of her achievements at riding horses, using a bow and arrow, planting a garden, and raising livestock.

Blue Star is somewhat less valuable as a source for American Indian history because Duncan, out of ignorance, made some mistakes in writing up Fellows's life story. As Bruce Forbes's helpful introduction points out, the book consistently refers to the Lakotas who lived on the Cheyenne River Reservation as Cheyenne Indians. Fellows must have known the difference, but her biographer may have been easily confused. Duncan may have made any number of less obvious errors, making this a problematic historical source.

Although the book is not entirely reliable in places, it does compensate with some rare glimpses into the lives of Indian women. Fellows noticed things that her male counterparts—whether missionaries, schoolteachers, Indian agents, or traders—would not have seen and probably would not have recorded if they had seen. For example, she described some of her problems with teaching Indian boys, who refused to accept Indian girls as equals in class activities. Blue Star also includes an interesting account of a Lakota woman who was a Christian missionary at Cheyenne River and with whom Fellows lived during one of her teaching stints.

As a historical document, this new edition of Blue Star has many uses. Moreover, it is a lively, entertaining, and very readable story.

Reviewed by Nancy Shoemaker, who is completing her Ph.D. in history at the University of Minnesota. Her research is focused primarily on American Indian family history.

Minnesota Polka: Dance Music from Four Traditions.
(St. Paul: Minnesota Historical Society Press and Minnesota State Arts Board, 1990. 1 long-playing record, 20-page booklet, photographs, illustrations, notes; also available on audio cassette. $9.95.)

I WOULD like to take this opportunity to pay tribute to the growing body of work James P. Leary is producing on the vernacular musical styles of America's heartland, from Minnesota to Texas, centered on the music of Euro-American ethnic groups. His work is always fastidiously accurate, satisfyingly comprehensive, and highly insightful. He has been a true pioneer in delineating the separate and intertwined heritages of the many groups in the Midwest, and I have long used his writings in my classes as a model of clear and careful analysis of rather complex micromusical situations. This approach has been long in coming to the study of American musical environments. Having seen how Eastern European researchers undertake scrupulous small-scale studies, I have urged my ethnomusicological colleagues to do likewise and can now point to Leary as a trailblazer.

"Polka music" has become a cover term for a certain dance ambience and community aesthetic. But, as Leary points out, it is rather generic, including many ethnic and local genres, which (despite the album's title) he correctly includes. He carefully lays out the interethnic relationships among just four of the possible players in the polka game: Germans, Czechs, Slovaks, and Poles. The annotations to these previously recorded pieces are, as usual, meticulous, including song texts, many helpful (and usually overlooked) technical details about the instruments used, and a rich helping of biographical information to put the players in context. In combination with several of Leary's published and forthcoming works, this record becomes an important piece in the ongoing puzzle he is solving: how immigrant Euro-American communities, singly and interactively, have evolved a musical philosophy, practice, and style on American soil. I look forward to the next installments with great interest. Eventually, one might hope to link up Leary's materials with data from the two coasts to spread the analytical approach across the map of this vast country. My own work in the northeast shows many commonalities to the midwestern situation, not just in terms of similar ethnic heritages but also from the point of view of common processes of generational taste, reinterpretation of old musics, and interaction with mainstream American musics, from country and pop to rock.

Reviewed by Mark Slobin, professor of music, Wesleyan University, who is author of Tenement Songs, The Popular Music of Jewish Immigrants (1982) and current president of the Society of Ethnomusicology.
Missionary for Freedom: 
The Life and Times of Walter Judd. 
By Lee Edwards. 

THIS new biography of Walter H. Judd, long-time representative from Minnesota's Fifth Congressional District (1943–1963), is an unabashed panegyric. Nevertheless, readers who like tales of policy debates and political intrigue will enjoy Missionary for Freedom. It is the most complete, authorized biography of Judd to date; it is well written (even if a little judicious editing might have been in order).

Among those familiar with the career of Walter Judd, the cause of a China free from the dictates of communist oppression and rule will come immediately to mind. The author, Lee Edwards, is now a journalist and instructor of polities at Catholic University, but for nine years he was a staff member of the Committee of One Million (Against the Admission of Communist China to the United Nations) and its successor organization, the Committee for a Free China. Judd, of course, was the principal spokesman for most of the lifetime of those two organizations. That association clearly telegraphs the author's own particular orientation concerning American foreign policy toward China and his support of Judd's positions and arguments. It also accounts for an informed and complete chronicle of the China Lobby.

Judd's strenuous advocacy of Chiang Kai-shek as the only antidote against communism remains, of course, a debatable position. In Barbara Tuchman's Stilwell and the American Experience in China 1941-45, she refers to the congressman as “a medical missionary . . . who returned to the United States to become Chiang Kai-shek's most devout supporter” and later as “the Generalissimo's ardent partisan.” It was her view that “China was a problem for which there was no American solution.” But there were many who, like Judd, did advance solutions. We should not forget the passion of the debate that raged throughout the country, the resulting expulsion of officers from the foreign service, and the ostracism of scholars and journalists critical of the Nationalist government.

But if China is the most vivid reminder of Walter Judd, it is not his only legacy for he was (and is at 92) a truly remarkable man. Born to a large family in a small Nebraska town, he worked his way through college and medical school and excelled in the classroom and as a campus leader. (It was during this time that a doctor's experiments with x-ray treatments for Judd's adolescent acne resulted in a lifelong bout with facial cancer.) His two stints as a medical missionary in China (totaling 10 years) were interrupted by a home leave during which he was awarded a Mayo fellowship and also married Miriam Barber, a Mount Holyoke graduate. When he returned to the United States in 1938, he took it upon himself to warn the country of the dangerous intentions of the Japanese and to urge Americans to boycott Japanese goods and to persuade their government to stop supplying Japan with war materials. After two years in which he gave 1,400 speeches in 46 states, the Judds' money gave out, and he moved to Minneapolis to practice medicine. Pearl Harbor vindicated the doctor's warnings and prophecies, and a coalition of civic leaders persuaded him to give up his practice and run for Congress.

The congressional career of Walter Judd was, on balance, probably more to be praised than not. He took a leadership role in the passage of legislation removing racial discrimination from U.S. immigration and naturalization laws; he supported the foreign policy initiatives of economic and military aid that comprised the containment doctrine of the post-World War II era; and he was an enthusiast for the United Nations and was instrumental in garnering U.S. support for the World Health Organization. But in time, his persistence on the China issue found him out of tune with constituents. That and other issues, along with a redistricting that worked to his disadvantage, resulted in the election of Donald M. Fraser to the Fifth Congressional District seat. In his years out of office, Walter Judd has pursued an active public life. Missionary for Freedom is an apt title for this biography, and if, on occasion, it seems excessive in its praise and subjective in its analysis, it is not entirely without reason. Walter H. Judd is a man who commanded great loyalty, whose rhetoric was compelling and often convincing, and whose anticommunism knew no boundaries. But history has still to tell us the truth about the period in China of which the good doctor spoke with such certainty.

Reviewed by Barbara Stuhler whose book, Ten Men of Minnesota and American Foreign Policy (1973), includes a chapter on Walter H. Judd. She is presently working on a biography of Clara Eueland. 

The Return of the Native: 
American Indian Political Resurgence. 
By Stephen Cornell. 
(New York: Oxford University Press, 1988. 278 p. $32.50.)

STEPHEN CORNELL has applied himself to the monumental task of understanding the evolution of contemporary Native American political resurgence in the national arena. In this volume, he presents a cogent analysis of the efforts of generations of native peoples to regain some measure of control over their own lives, community resources, and futures.

For the past 500 years, this continent has witnessed the progressively unbalanced interaction of two distinct groups of peoples, each trying to realize inverse and conflicting agendas. One group sought resources, the other survival. The linked actions and responses of both groups have conditioned the merging social and political context in which each made its next move. One group has come to dominate, while the other was expected to vanish. Today, both remain, with their basic agendas intact. However, it is their capacities for effective political action that have changed greatly due to the uneven consequences of this history.

Through the centuries indigenous Americans have gradually, though steadily, lost more than control over most of their territorial and economic resources. Cornell correctly observes that perhaps an even greater loss is the ability to exert influence over the political forces that affect their lives and shape their options for the future. In recent years, however, Native Americans have seized upon the limited opportunities presented by political and economic developments in the domi-
nant society. Cornell finds that the dramatic and creative uses of newly available options have enhanced native peoples' capacity to determine and pursue their own cultural values and political aspirations.

While many scholars and policy-makers have treated the so-called "Indian Problem," the author focuses upon how the native has responded to the "Euro-American Problem" over the last several centuries is a fresh and rewarding approach. As he states: "The method is to trace the history of political and economic relationships — here referred to as patterns of incorporation — linking Native American groups to emergent Euro-American society, and to examine the effects those relationships have had on Indian groups and on their opportunities and ability to act." In so doing, Cornell offers a clear and systematic sociohistorical analysis of the ongoing, interdependent reconstruction of relationships between Native and Euro-Americans in the context of changing circumstances, capacities, and opportunities, which have emerged at an accelerated pace, particularly over the last 60 years.

The author compellingly argues that throughout history it is the incorporation of Native American resources into the larger, non-Indian economy that lies at the heart of Indian-white relations. With few exceptions, this holds from earliest contact through the fur trade, during the treaty years of boundaries and land cessions, through the allotment period, and up to the present-day rush for the remaining rights to water and mineral resources. For the native, in the face of increasing constraints and decreasing resources, it is ever a matter of political, cultural, and community survival.

Cornell demonstrates that it is the way native groups have been linked to the political and economic structures of the dominant society over the years that has "continually refashioned those groups, their political opportunities, and their capacities to act on those opportunities." The manner, method, and degree of accommodation originally pursued by European and later by American policies for dealing with the indigenous peoples has changed necessarily over time and circumstances, yet "the object remains the same: it is Indian resources, not Indians themselves, that are fundamentally of interest to the larger society.''

Relying on a wealth of historical and anthropological evidence, Cornell masterfully tracks the history and social structure of native relations with non-Indian peoples and their institutions. He portrays native peoples as aggregates of related individuals with shared historical and cultural bonds, pursuing their own varied objectives and ambitions. He avoids monolithic stereotypes of single, unitary groups, while noting the role of Euro-Americans in the formation of "Indian tribes." Cornell finds recent native political activity ranging between the poles of the "realist's" reform and the "radical's" transformation of the relations with the dominant society, with native orientation toward the dominant social institutions guided by either integrative or segregative goals.

The author skillfully delineates how the various experiences of treaty relations and reservation, the reorganization of tribal governments, and the urbanization of individuals and families have all worked in recent years to shape the formation of a "supratribal" political consciousness. These shared experiences have also contributed to the development of a more generalized Indian identity. These developments are drawn upon as important resources in today's political struggle for greater Native American self-determination. Cornell's discussion of the role these concepts play today in the interrelations between reservation and urban interests for the overall reshaping of Indian policy in the United States marks this book as a significant contribution to the fields of history and the social sciences.

Despite an occasional lapse into somewhat dense academic prose, this book is highly recommended for the serious student of social, cultural, or policy studies. It provides a comprehensive review of native political experience and critical outline of U.S. Indian policy within the larger framework of American social history. The accompanying notes and bibliography, which provide access to more detailed materials concentrating on particular periods, peoples, or political events, profitably complement the text.

Reviewed by Robert P. Gough, a third-year law student who holds master's degrees in anthropology and sociology. He has worked with Ojibway and Lakota peoples on tribal history for over 15 years and serves as a consultant to the MHS Indian advisory committee.

Breaking Hard Ground: Stories of the Minnesota Farm Advocates.
By Dianna Hunter.

BREAKING Hard Ground is a collection of 31 oral histories of people who have had close connections to the Farm Advocate program in Minnesota. This program was initiated by the Minnesota Department of Agriculture to educate farmers about their rights and help them negotiate with their lenders. Although other farm credit institutions are discussed, the focus of the book is FmHA (Farmers Home Administration), a governmental lending agency with the mission of providing credit to farmers unable to obtain it elsewhere. Advocates interviewed farmers, interpreted loan documents, completed an FmHA Farm and Home Plan, did research in the code of federal regulations that governs FmHA, and often accompanied their clients during negotiations.

The primary purpose of the book is to preserve a record of the work of farm advocates; other purposes include encouraging farmers who feel alone in their struggles and providing an account of recent agricultural policy. Many of the excerpts are from interviews with farm advocates themselves, but others are from the program administrators, affiliated lawyers, and law students. The individual excerpts not only tell the story of the confusion, pain, and struggle of farmers in Minnesota in the 1970s and 1980s, but also provide a picture of the impact the program had on the advocates and their families. Oral history methodology is most effective in expressing the depth of these feelings. In addition the complexities of the agricultural lender-borrower relationship could not have been as coherently communicated using a quantitative methodology. An irony in all of this is that one of the advocates retrained himself and is considering a career in banking.

It is obvious that one of the main reasons the advocates were successful was that they, too, had experienced what
their client farm families were experiencing. The book recounts the many things they learned through the program, such as listening and negotiation skills, the virtue of patience, and the impact of nonverbal communication. The advocates seem to be as dedicated to the program as they are to farming. Several describe how their work became all-consuming—practically to the point of no return—and how they began to create some balance in their lives again.

This book is rich with the history of the farm movement and farm policy from the last couple of decades. A section that laid out the progression of events over that time would have helped readers. Such a chronology would provide the foundation from which to read the oral histories, give a time perspective to the individual excerpts, and serve as a summation piece. As it is, the history is in disjointed bits and pieces that can be confusing to someone who is not familiar with agricultural policy.

In the foreword, Carol Bly states that family farming is about good work, long hours, love of nature, and caring for a simple, loving life. Many of the farm advocates and the farmers they helped have discovered that there are other characteristics that farmers need today. They must stand up for their rights and become involved as a group so that policy can be affected. Farmers are independent people who pride themselves in making it on their own, but in regard to policy development, individuals have little impact. It is not individualism but togetherness that makes a significant difference in that area.

*Breaking Hard Ground* achieves its purposes in varying degrees. The writers have created a document that will preserve the work of the Farm Advocate program. Scattered across the various individual oral histories is an accounting of the contributing events that led to changes in agricultural policy. Whether the book is an inspiration to farmers who are struggling can only be determined by time and other farmers.

Reviewed by Sharon M. Danes, assistant professor in the family social science department at the University of Minnesota and a family resource management specialist for the Minnesota Extension Service. She has conducted research on the work of Minnesota farm women on and off the farm.

### News & Notes

**IN PREPARATION** for the national forest centennial in 1991, the University of Montana, Missoula, announces a symposium/workshop, scheduled for June 20–22, 1991. The program will focus on the historical origins and significance of the national forest system and will explore techniques for interpreting its history. Among topics covered will be how Indians managed the resources before white settlement, the reaction of miners to the creation of forest reserves, the ways in which the reservations helped close the West and end the frontier, and the debates over private property, state rights, and federal presence. Those wishing to know more about the symposium can write to the Center for Continuing Education, University of Montana, Missoula 59812 or call (406) 243-4623 or 243-2900.

**FUR TRADE** aficionados will want to note the publication of *The Fur Trade in North Dakota*, edited by Virginia L. Heidenreich (Bismarck: North Dakota Heritage Center, 1990, 73 p., $6.50). W. Raymond Wood's overview, "Early Fur Trade on the Northern Plains," is followed by "Fort Clark on the Missouri," by C. L. Dill, "The Chippewa Fur Trade in the Red River Valley of the North, 1790–1830," by Gregory S. Camp, and "Gathering at the River: The Métis Peopling of the Northern Plains," by Jacqueline C. Peterson. Endnotes and a reading list are helpful, but an index would have been a useful addition to the volume. The book may be ordered from the State Historical Society of North Dakota, North Dakota Heritage Center, 612 East Blvd., Bismarck 58505; please include $1.50 for postage and handling.

**ARCHITECTURAL** historians, preservationists, and others interested in older homes will be interested to note the publication of *America's Favorite Homes: Mail-Order Catalogues as a Guide to Popular Early 20th-Century Houses* by Robert Schweitzer and Michael W. R. Davis (Detroit: Wayne State University Press, 1990, 261 p., cloth, $49.95, paper, $24.95). Illustrated with floor plans, artists' renditions, and advertising materials in color and black and white, the book includes chapters on styles and construction techniques, both historical and relatively recent; plan books and catalogue homes; particular companies dealing in such homes; and survivals, revivals, and new styles of the early 20th century.

**MINNEAPOLIS** is one of the 12 "older central cities" in the Northeast and Midwest to receive attention in Jon C. Teaford's *The Rough Road to Renaissance: Urban Revitalization in America, 1940–1985* (Baltimore: Johns Hopkins University Press, 1990, 383 p., cloth, $45.50, paper, $16.95). The book traces the numerous ups and downs of hope and despair, from grandiose dreams of vital urban centers through suburban flight, the impact of automobiles and railroads, and the dreams and schemes of the "messiah mayors" and visionary planners. Statistical charts and some photographs enhance the author's social, political, and economic analysis.
A Historical Summary

Transportation in Iowa: COMPLETE

of Transportation, 1989, 315 p., cloth, $25.00) traces its subject from earliest settlement times to the mid-1980s.

Steamboats, stagecoaches, and railroads, the good roads movement and the automobile, urban transportation systems, and, of course, airplanes all figure in the story. Politics and public opinion play a vital role as well, culminating in the deregulated free market of the 1980s. This book was commissioned by the Iowa Department of Transportation and may be ordered from its office of accounting (attention: cashier), 800 Lincoln Way, Ames 50010.

THE SOUTH DAKOTA State Historical Society has published its South Dakota Historical Collections Cumulative Index, compiled by Suzanne Julin (Pierre: The Society, 1989, 469 p., $39.95), thus concluding the 41-volume Historical Collections series begun in 1902. An introduction explains the origins and philosophy of the collections series, while a brief users' guide provides an overview of the book's organization. The volume also reproduces the tables of contents for each book in the series, a helpful addition which adds to the ease of searching.

THE WINTER-SPRING, 1990, issue of Labor History is devoted to a survey and descriptive listing of the holdings of 31 institutions in the United States containing material on the history of the American working class. Small, medium, and large collections are included from a range of repositories, such as private colleges, public universities, public libraries, and museums.

THE SUBJECT of wartime correspondence receives treatment from a new perspective in Judy B. Litoff's and David C. Smith's article "Will He Get My Letter?" Popular Portrayals of Mail and Morale During World War II," in the Spring, 1990, issue of the Journal of Popular Culture. After a brief discussion of the huge quantity of mail and how the federal government processed and delivered it, the article focuses on how popular magazines, music, and advertisements for products from pens to pineapples encouraged correspondence between the front lines and the home front.

"THE United States-Dakota War Trials: A Study in Military Injustice" is a thoughtful article by Professor Carol Chomsky of the University of Minnesota Law School in the November, 1990, issue of Stanford Law Review. The lengthy article (82 pages, 499 footnotes) presents a detailed and penetrating analysis of the military trials and executions of Dakota Indians in the aftermath of the 1862 war. Beginning with a description of the war itself, the trials, the review by President Lincoln, the execution of 38 Indians at Mankato, and the subsequent treatment of the Dakota, the article goes on to consider the legitimacy of the trials and executions.

Professor Chomsky examines the basic unfairness of the trials: the speed with which they were held (30 or 40 in a single day); the deficiencies of the evidence; the prisoners' misunderstanding of the proceedings; and the absence of defense counsel. He questions whether a military commission was the proper forum to conduct the trials. Her thesis is that the Dakota were a sovereign people, having been so recognized by the United States in several treaties. Participants in a war between sovereigns are subject to prosecution only when their actions overstep the bounds of proper warfare; killing soldiers or civilian combatants is not a punishable offense. Unfortunately, this standard of guilt or innocence was not applied by the military commission. In its judgment, participation alone in the fighting was sufficient to establish guilt. And although President Lincoln's reduction of the number of Dakota executed (from 303 to 38) was an effort to treat the Indians more humanely, it was not a recognition of Dakota sovereignty.

Published in a distinguished legal journal, Professor Chomsky's article is a valuable contribution to Minnesota history and an excellent example of legal history at its best. Curtis L. Roy

WITH careful attention to primary sources, Roger Darling tells the story of how Custer's Seventh Cavalry Comes to Dakota (Vienna, Va.: Potomac-Western Press, 1989, vii, 240 p., $28.50). He examines in detail the little-known 1873 trek of the regiment from the post-Civil War South to Dakota Territory. This transfer "constituted the opening page of Seventh Cavalry involvement in the Yellowstone Expedition of 1873, Black Hills in 1874, and Sioux War of 1876." Darling sets out to "enhance understanding of . . . War Department policy as well as the social, commercial and political factors of the time"; he also offers a critique of Mrs. Elizabeth Baker Custer, whose account of the transfer has hitherto been a chief source for historians. The handsomely produced book is annotated, indexed, and illustrated with maps, lithographs, and photographs. It is available by writing to the publisher at P.O. Box 1332, Vienna, VA 22180.

THE ELOQUENCE of Ojibway Oratory: Great Moments in the Recorded Speech of the Chippewa, 1695-1889 receives attention from Mark Diedrich in a 110-page book published by Coyote Press this year. In addition to presenting the words of more than 40 speakers, compiler-illustrator Diedrich provides background and source information about the occasion of each speech and enhances the texts with many well-executed drawings of the principal speakers. Ranging across nearly two centuries, the Ojibway talkers not unexpectedly run the gamut from Holes-in-the-Day's assertion that "We want to cease to be Indians and become Americans" to Feather's End who said "we drop to the ground like the trees before the axe of the white man." The book is available for $16.95 from the publisher at 421 13th Ave. SE, Rochester, MN 55904.

TRAIN travel holds the spotlight in a 1990 book from Northern Illinois University Press. Edited by H. Roger Grant, We Took the Train offers 21 personal accounts of travel in the United States over the past century and a half. The writers range from such well-known authors as Charles Dickens, Robert Louis Stevenson, and Christopher Morley to Charles P. Brown, who hopped freight in the 1890s, and an unknown traveler, who in 1832 went 61 miles by horse-drawn train from Baltimore to Frederick City, Maryland. Florence Leslie rode in "the famous Pullman Hotel Car" from New York to San Francisco in 1877; David P. Morgan describes troop trains of World War II; and Eric Zorn tells about Amtrak in the 1980s. Liberally illustrated, the 175-page book is available for $29.50 from the publisher in DeKalb, Illinois.
AN ADDITION to the Nevada Studies in History and Political Science is Sherilyn Cox Bennion's recent book, Equal to the Occasion: Women Editors of the Nineteenth-Century West (Reno: University of Nevada Press, 1990, 225 p., $24.95). The approximately 35 women considered ranged in age from 13 to 86 and did their work between 1854 and the turn of the century. Most of them edited small-town weeklies, but some special issues focused on women, suffragism, religion, literature, medicine, and "causes great and small" such as temperance, spiritualism, education, co-operatives, and labor. One editor of particular interest to Minnesotans was Caroline Nichols Churchill, who "found a role model in Jane Grey Swisshelm" although Churchill described her time in the state as "the longest five years" of her life.

The book, which is annotated and indexed, also contains a bibliography and a useful appendix that lists the names of "all women editors discovered in the course of research" over a 13-state area.

THE Plains Indian Museum of the Buffalo Bill Historical Center will hold its 15th seminar October 4-6, 1991, in Cody, Wyoming. This year's gathering will be devoted to the Indian art of the Canadian plains. Scholars, experts from tribal communities, hobbyists, and others are invited to submit a 450-word abstract (or a completed paper and a resume relating to that topic or to the artistic comparisons between plains tribes in Canada and the northern United States. Write to Lillian Turner, Buffalo Bill Historical Center, P. O. Box 1000, Cody, WY 82414. The deadline is April 19, 1991.

"FOR three-quarters of a century, steamboats throbbed the pulse of the St. Croix Valley as the principal means of communication, travel, and shipping." In Steamboats on the St. Croix, Anita Albrecht Buck provides a vivid picture of that era in 170 lavishly illustrated, fact-filled pages. In addition to detailing every facet of steamboating—from passenger freight and log-raft towing to excursion jaunts—author Buck has included a useful chapter on steamboat men, a bibliography, and an index of the boats that supplements the general index. The book is available for $19.95 from North Star Press, P.O. Box 451, St. Cloud, MN 56302-0451.

ENGLISHMAN Graham Hutton's 1946 work, Midwesl at Noon, has been reprinted by Northern Illinois University Press (DeKalb, 1990, 377 p., $12.50). The new edition features a thoughtful introduction by historian James H. Madison, which points out Hutton's keen eye for regional observation and also what he failed to report. Well written and often witty, the book generalizes broadly about the Midwest at the midpoint of its history as being a region younger and more vigorous than the East and most certainly more so than the author's native land.

Hutton's predictions about the region in its afternoon—the present time—make for interesting reading.

RECENT LOCAL HISTORY PUBLICATIONS


Schrader, Julie Hiller, comp. The Heritage of Blue Earth County, Minnesota. Dallas, Curtis Media Corp., 1990. 976 p. $64.50.

