Cradle to Grave: Life, Work, and Death at the Lake Superior Copper Mines.
By Larry Lankton.

HISTORIANS continue to probe the development of mining throughout the United States. Scholars have focused on the often colorful activities associated with gold and silver extraction in the mountainous West or on coal, lead, and iron ore. Recently historians expanded their interest from entrepreneurial decision-makers, hard-rock miners, and technological developments, to excellent social histories of the Butte Irish and women on the mining frontiers.

Larry Lankton, associate professor of history at Michigan Technological University, seeks to fill a void in the mining literature by writing a broad history of the Lake Superior copper district on Michigan's Upper Peninsula. Although his narrative spans the chronology from prehistoric native mining to the closing of operations about 1970, the focus is on the tensions and conflicts, the social and economic problems that surfaced during the critical decades, 1890-1920.

The discovery of rich copper deposits lured permanent settlers to the Upper Peninsula. Because the copper lodes dipped steeply into the ground, Lake mines, unlike their industry rivals in Montana and Arizona, never converted to less expensive open-pit mining but retained deep-shaft operations. Therefore, incorporated companies, not individual miners or limited partnerships, were needed to exploit the copper ore.

By the 1890s, Michigan copper companies, led by Calumet and Hecla, were "known for being among the most enlightened, fair, humane, and paternalistic employers in the American mining industry." Seeking to establish a sense of loyalty and a bridge between management and labor, companies provided basic elements for the health, education, and social welfare of the workers. No hard line separated civil and corporate authority, public or company interests. Schools were seen as "incubators," taking children from a dozen or more ethnic groups and producing English-speaking future miners. Managers sanctioned a variety of recreation opportunities, including bands and athletic teams. Nearly every ethnic group built its own meeting and social hall and provided mutual aid and benefit societies.

Until the early 20th century, Lake mining companies managed to extinguish small rebellions among workers and to avert larger problems. Management used a variety of techniques that included corporate paternalism, subterfuge and covert action, ethnic discrimination in hiring and firing, and outright displays of force. Copper companies demonstrated a preference for Cornish, Germans, and Austrians in their labor force. Finns were seen by mine managers as intractable, elusory, and difficult to Americanize. They were increasingly blamed for instigating labor troubles.

The author concluded that "Michigan miners were dull in comparison with the fractious men found in eastern coal fields, or with the union men found in Butte or Cripple Creek." The only serious labor dispute in the Upper Peninsula copper region involved the Western Federation of Miners, whose organizing efforts had grown slowly before the winter of 1912-1913. The union gained a cause that appealed to a broad spectrum of underground workers when the major companies announced a new commitment to one-man drills. This destroyed the tradition of miners working together on a team, promised harder and more dangerous work, and threatened half the miners with unemployment or displacement to lower-paying jobs. The Western Federation called a strike that lasted from July, 1913, to the following spring. In the end, management devastated the union and left it buried in debt by utilizing its economic power over unpaid workers, by pitting one ethnic group against another, and by appealing to a long tradition of worker loyalty.

Following World War I Lake copper companies found themselves on a downward spiral from which they never fully recovered. Excess production capacity, a dwindling market, and competition from new sources of copper in Canada and Chile all contributed to a slow decline. The 1930s depression ruined companies, communities, and individual mining families; World War II failed to sustain an economic boom. In 1969 Calumet and Hecla, which had dominated Lake Superior copper production for three-quarters of a century, terminated all mining and manufacturing operations on the Upper Peninsula. This signaled the end of an important era in base metal mining along the shore of Lake Superior.

Writing a "social history of technology," Larry Lankton produced a thoroughly researched narrative that combines
economic and business decisions, a social history of immigrant mining groups, and a clearly written description of the changing technology. It is the combination of these three elements that makes this highly readable volume especially significant. This is excellent scholarship that fills a void in regional and mining history literature.

Reviewed by David A. Walker, professor of history at the University of Northern Iowa and the author of Iron Frontier: The Development and Discovery of Minnesota's Three Ranges (1979). He continues to be a student of mining activity in the Lake Superior region.

"This Vast Pollution . . .": United States of America v. Reserve Mining Company.
By Thomas F. Bastow.

This clearly written account of the landmark Reserve Mining Company case is a compelling chronicle of a legal controversy that captured the fledgling environmental conscience of Minnesota and the nation two decades ago. The author invests considerable expertise and experience into the retelling of a watershed event in the region's and the nation's legal and environmental history. His book, however, is not good history.

Bastow is a Washington, D.C., attorney who worked for the U.S. Environmental Protection Agency and the Department of Justice during four years of courtroom furor over Reserve Mining's discharge of taconite waste rock into Lake Superior. He was, by virtue of his work, intimately familiar with the evolving legal issues centered on Reserve's taconite tailings disposal practices. And those practices were, there now can be no doubt, harshly harmful to the water quality of the Great Lakes and potentially poisonous to the people who inhabit the lake's shores.

Furthermore, as the author repeatedly reports, some of the courtroom antics and public relations tactics employed by Reserve's corporate and its parent company's officers were unconscionably dishonest. Yet many of the most ardent Reserve advocates—as well as the firm's most vocal critics—were aware of and incensed by such deceitful schemes even as they were being practiced and publicly broadcast.

Besides demonstrating his intimacy with legal issues and a subtly implied lawyer's ken of the complex ecological and medical consequences of the disputed tailings disposal, Bastow reveals the personalities and struggles of many of those people who helped justice prevail in United States of America v. Reserve Mining Company. He employs not only court and public hearing records and newspaper files, but personal reminiscences as well to imbue a sense of moral right—and a sense of moral outrage—into the stories of mining company opponents from scientists to political strategists, from commercial fishermen to members of Congress, from housewives to the federal judiciary. Their zeal burns in the pages of Bastow's book.

But therein lies one of the stumbling blocks to consider this good story to be good history. Bastow's admission, "I cannot claim that this is the book of a disinterested, impartial observer . . . " is an overwhelming understatement.

An observer of these historic events need not be disinterested to produce a far more impartial and thus credible record of the Reserve Mining chapter in the saga of Lake Superior. Bastow's book could be a valuable resource for such a history, but it should not be portrayed as history.

The book reads like the script for a made-for-TV docudrama—or, perhaps, for a vaudeville melodrama. The people who fought to stop Reserve Mining's state- and federally sanctioned taconite practices wore white hats. Those who spoke for or even spoke freely with the mining company wore black hats. Such simplified hero-villain characterizations simply do not fit the reality of Lake Superior communities today or 20 years ago.

Furthermore, Bastow's zeal leads him to damn Reserve Mining officials and even veteran congressional Representative John A. Blatnik for peddling political influence with elected and appointed state and federal officials involved in the case. Yet the author points with pride to similar congressional and administrative lobbying efforts by the folks in white hats.

Attorney Bastow also details the oft-strained and stained legal and judicial practices of federal Judge Miles Lord, who tried the Reserve case. Because of the author's sometimes duplicitous end-justifies-means logic, readers are led to conclude that justice prevailed because of Miles Lord. Yet it can as easily and as logically be asserted that justice prevailed in spite of Miles Lord. Justice prevailed should be the all-important lesson here.

This vast pollution has, thankfully, been abated. The Great Lake Superior will, it is to be hoped, cleanse itself over time of its degradation from Reserve Mining's rocky and wrongful disposal practices. But for history's sake, the important environmental lessons imparted through this legal controversy should be more objectively told.

Make no mistake—Thomas Bastow has an abiding affinity for the written word. He tells his story in a clarion and captivating manner. But the words written here are better suited to Hollywood than to the annals of history.

Reviewed by Glenn N. Sandvik, a Duluth journalist, communications consultant, and college instructor who grew up on the shores of Lake Superior as the Reserve Mining controversy unfolded. He is the author of Duluth: An Illustrated History of the Zenith City (1983).

Lakota Woman.
By Mary Crow Dog with Richard Erdoes.
(New York; Grove Weidenfeld, 1990. 263 p. $18.95.)

How difficult it is to be an American Indian woman in contemporary American culture is the subject of Mary Crow Dog's autobiography. Crow Dog paints a graphic picture of reservation life in South Dakota. Born on the Rosebud Reservation, she was raised by her grandparents in a one-room cabin without running water or electricity. By the age of 10 she could keep down a pint of whiskey. At 15, she was raped.
Like many of her contemporaries, Crow Dog was sent to a Catholic boarding school, which was run like a "penal institution." There, she was forced to pray several times daily, subjected to sexual harassment by the priests, and beaten with a leather strap by the nuns for "disobedience" and for being "too free with her body"; she had been holding hands with a boy. Crow Dog left school and began a "vicious cycle" of drinking, fighting, and stealing that led to numerous brushes with the law. Then she encountered the American Indian Movement (AIM), which was to change her life.

The American Indian Movement was born in Minneapolis during the emerging political consciousness of the 1960s and early 1970s and rapidly swept through urban Indian ghettos and reservations. Crow Dog, a born rebel, stopped drinking, joined AIM. When Indians from across the country converged in Washington, D.C., during the "Trail of Broken Treaties" in 1972, she was among those who staged a sit-in at the Bureau of Indian Affairs. In 1973, AIM people were in Rapid City, called by many Indians "the most racist town in the United States," demonstrating against untenable housing conditions in Indian slums, against discrimination, and police brutality.

On the nearby Pine Ridge Reservation, an undeclared civil war had broken out. Tribal government corruption was rampant. Tribal president Dicky Wilson and his private army, known and feared under the name of the goons, were conducting a systematic campaign of terror against all opposition. A series of unexplained and uninvestigated violent deaths rocked the community. People were afraid to leave their homes.

The Oglala Sioux Civil Rights Organization (OSCRO), comprised of old treaty chiefs, medicine men, tribal interpreters, and traditionalists, sent out an urgent call asking AIM for help against the goons. The AIM caravan rolled onto the reservation and the stage was set for the Wounded Knee siege. It was there, under heavy fire from Wilson's goons, the FBI, and armored cars equipped with machine guns and rocket launchers, that Crow Dog gave birth to her first son. She was 17 years old.

Following Wounded Knee, she married Leonard Crow Dog, the movement's primary spiritual leader, began following the teachings of the Native American Church, and participating in traditional spiritual ceremonies, such as the Sun Dance and sweat lodge.

_Lakota Woman_ speaks of the United States government's policy of genocide and of its failure to live up to its treaty obligations, which even today leaves the question of jurisdiction over the Black Hills, the spiritual heart of the Lakota Nation, unresolved; the ongoing institutionalized racism which has created staggering unemployment rates, poverty, and the resultant social problems of alcoholism and suicide; and the growing movement of Indian peoples nationwide who are now embracing their own spiritual and cultural traditions and values as an integral element of healing themselves.

As an eyewitness account of the Wounded Knee siege the book has some merit. However, as a document of the abuses heaped on Indian women, the book is invaluable. Crow Dog tells it like it is. She amply describes the racism, forced sterilization, and violence, that is a daily part of life on the "res."

Candidly, she reveals the contradiction that exists in Lakota culture between the traditional respect and honor that was afforded women by men and the current disregard for the vital role that women play in contemporary society. Her own conflict over the pressures of being the wife of a medicine man are moving. Ultimately, _Lakota Woman_ is an account of one woman's struggle for survival and self-discovery in a society that places no value on Indian culture and tradition.

Reviewed by Sarah Penman, a freelance writer and photographer living in Minneapolis, who is presently completing a photographic essay of the Big Foot Memorial Ride commemorating the centennial of the Wounded Knee Massacre. She is the recipient of a Minnesota Historical Society Women's History grant to gather oral traditions of Lakota women elders.

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**Sixty Million Acres: American Veterans and the Public Lands Before the Civil War.**

_By James W. Oberly._

(Kent, Ohio: Kent State University Press, 1990. xii, 222 p. $28.00.)

BETWEEN 1847 and 1855, Congress passed four acts granting more than 60 million acres of the public domain to veterans of military service. The first act, intended as a recruitment incentive, applied to veterans of the Mexican War; subsequent acts extended this benefit to those of the War of 1812, the Revolutionary War, and a number of Indian and police actions during intervening years. James W. Oberly explores in depth the political origins of these acts, the disposition of the lands claimed under them, the demographics of the claimants and their surrogates, and the consequences of these grants for the development of the United States land system during the years prior to the Civil War. He argues that they marked a profound and permanent shift in the federal government's perception of how and for what purpose to manage its vast public domain—away from cash sale to private interests as a source of federal revenue and toward providing free or cheap land in order to help stimulate economic development and perhaps attain social ends.

Assessments of the propriety and viability of federal land policies are almost as numerous as students of the subject. Oberly contends that the bounty land grants succeeded in accomplishing the antebellum Congress's stated land policy objectives: to convert the public domain to private property and to aid the settlement of new farmers. The military bounty lands, he argues, quickly passed into private hands; the bounty warrants helped discount the price of other government lands to the benefit of prospective settlers; and the fact that few of the veterans actually settled lands themselves does not indicate a general policy failure or demonstrate that there existed an abnormal degree of land speculation or monopoly. The land warrants, he feels "were an effective way for a land-rich, cash-stingy government to reward its veterans."

Oberly traces the congressional maneuverings that produced each of the four military bounty warrant acts during this period; discusses the transformation of the public do-
main from collateral for the public debt to an object of government largess and relates this transformation to the demise of the Democrat-Whig party system, as the socioeconomic issues that originally divided the parties became passé; details the logistics and problems that veterans and their heirs faced in actually demonstrating their eligibility and obtaining their bounties; surveys the recipients' sale or use of the bounties; explores how a national network of bounty agents redistributed the warrants to the frontier areas where they were most in demand; discusses the effects of land warrant use on land sale, pricing, and speculation; and profiles both those who sold and those who used the land warrants. He also traces the development of the organizations that lobbied for passage of retrospective land warrants for pre-Mexican War veterans, noting that from their activities arose the concept that veterans' pensions, here in the form of land entitlements, are an obligation of the government.

Although Oberly's study focuses on the 1840s and 1850s, largely just before Minnesota's public land survey and disposition began in earnest, there is much in it of interest to students of the state's land transfer and settlement. Oberly estimates that about 6.5 million acres of Minnesota lands were located via military warrants between 1847 and 1860; in addition, a portion of the state's homestead lands was made available to Civil War veterans by acts of 1872 and 1873. Land warrant registers, abstracts, correspondence, and related records in the Minnesota State Archives document land disposition and settlement under all of these acts and offer opportunities to extend his work—and that of Robert Swierenga on Iowa land speculation, which Oberly cites as complementary to his own study—to a Minnesota setting.

The text is supplemented by a number of graphs and charts summarizing land locations and disposition, warrant issuances and distribution, uses of warrants, warrant and land prices, and congressional votes on land issues. Much of Oberly's research was based on samples from warrantee files of the United States General Land Office, on congressional journals and documents, and on price data in commercial and government publications and the records of warrant agents. Appendices review his sampling methods, warrant and land price reconstructions, and sources. There are extensive footnote citations and a substantial bibliography.

Reviewed by LYDIA LUCAS, Minnesota Historical Society archival processing co-ordinator, who compiled Manuscripts Collections of the Minnesota Historical Society, Guide No. 3. She is the co-author of A Guide to the Records of Minnesota's Public Lands.

In Their Own Words: Letters from Norwegian Immigrants.
Edited and translated by Solveig Zempel.

NORWEGIAN immigration to the United States began in 1825 and reached mass proportions between the 1860s and the 1920s. Too often, the individuals who participated in this mass movement have been lost in a crowd of impersonal statistics. Solveig Zempel, however, has broken through this aggregate viewpoint in her book. She has edited and translated entire collections of letters written by eight individuals, following them throughout significant portions of their lives. By doing so, she conveys the individual experience of immigration within the mass movement.

From this collection of letters emerge fascinating vignettes of immigrant life, told from a variety of perspectives from which parallels can be made in very diverse lives. A young male schoohelper, a single mother, and even a large farm family all found themselves part of an international labor market in which they migrated to find work—not only between Norway and America, but also within the United States. Sometimes traditions were transformed: bachelors homesteading in the Red River Valley did the housework and cleaning as well as the farm work; hired hands and landowners in America often ate at the same dinner table; and a family in Chicago moved from one apartment to another in order to improve its standard of living in response to demographic changes. These letters also indicate how Norwegians in America reacted to other ethnic groups with whom they associated, how religion often guided their lives, and how they continually connected with other Norwegian immigrants whenever possible. Ethnic identification provided important sources of continuity in the immigrants' lives. Although most longed for Norway and some chose to return to their native land, the majority represented in this sample did not regret their move to America. As one immigrant mother expressed, "I am doing well and am glad that we came here, this is the future for the children."

These letters convey a continual interaction between the separate worlds of Norway and the United States. They show that neither world was static, nor were they isolated from each other. Norwegian immigrants cared deeply about what was happening back in Norway. Their letters reflected family concerns, political curiosity, and even the yearning for a good Norwegian novel. Sentiments expressed in these letters indicate that immigration was not an experience with complete closure. The interaction between the immigrants' Norwegian roots and their American experience was a continual process that usually lasted throughout an entire lifetime.

Zempel's notations provide excellent introductions to each letter writer's background and style of writing. She sets the historical context of the letters and fully explains obscure references made by the letter writers. Furthermore, her selection of subjects span age, class, and gender categories, reflecting a wide variety of immigrant experiences. This collection is highly recommended to both the amateur and professional historian. It provides valuable access to previously unpublished Norwegian immigrant letters.

Reviewed by ANITA R. OLSON who teaches history at Chicag o's North Park College and is the director of its Center for Scandinavian Studies. Dr. Olson's field of interest is modern Europe with a specialty in immigration.
The Theodore C. Blegen Award for the best MHS staff-written work goes to Mark A. Greene for his examination of "The Baptist Fundamentalists: Case Against Carleton, 1926-28." Both awards carry a prize of $600, which will be presented at the society's annual meeting in November.

The judges for this year's awards were Dr. Beverly A. Stadum of the sociology department at St. Cloud State University; Dr. Thomas White, curator of the James J. and Louis Hill papers; and Mary D. Cannon, editor of Minnesota History.

Michael Allen's Western Rivermen, 1763-1861: Ohio and Mississippi Boatmen and the Myth of the Alligator Horse (Baton Rouge: Louisiana State University Press, 1990, 261 p., $25.00) carefully describes the hazardous work and precarious existence of the men who worked this bygone occupation. At a time when the country was rapidly industrializing, romantic images—paintings, songs, and literature—of the men who worked the flatboats, keelboats, and rafts of the trans-Appalachian West appealed to the popular imagination. Allen's well-researched and well-written sociocultural history paints a sobering portrait of lives long since passed into American folklore.

In "Yours for the Revolution": The Appeal to Reason, 1895-1922 (Lincoln: University of Nebraska Press, 1990, 332 p., $19.95), editor John Graham has compiled selections representative of the tenor of this socialist weekly, published in Girard, Kansas. The collection includes articles, illustrations, letters, fiction, and poetry. Among the contributors are the paper's editor, J. A. Wayland, and luminaries such as Jack London, Upton Sinclair, Mother Jones, and Helen Keller. Topical chapters address such issues as the class war, political philosophy, and World War I. The illustrated volume is annotated and indexed.

ST. PAUL city directories, which have been published since 1856, began listing death dates for adults in 1888. An index of those death dates, covering a period of 23 years and numbering close to 10,000 entries, has been compiled in the book Deaths Recorded in St. Paul, Minnesota, City Directories, 1888-1910 by Stina B. Green and Minnie Gray Kendall. The alphabetical listing contains name, date of death, age at that date, and name of spouse when available. The compilers noted corrections or additions to names such as alternative spellings and explain in their preface the variations in designations such as "widow." Addresses for obtaining death records and obituaries are also provided. Not only will family history researchers find this 193-page index a helpful tool in locating the death date of an ancestor, but local historians will be able to identify many of St. Paul's early families. This useful index is available from Minnesearch, 8631 Seasons Pkwy., Woodbury, MN 55125 for $15.95, plus Minnesota sales tax and $2.50 postage and handling.

Belgian farmers of southwestern Minnesota are the subject of historian Joseph Amato's Servants of the Land: God, Family, and Farm. The work focuses on a 20th-century situation: the notable increase in Belgian landholding on the fertile plains of Lyon County since 1950. This slim volume of 69 pages is more a meditation or extended essay than a definitive monograph; however, the author supplies considerable context—taking readers into Archbishop John Ireland's Catholic colonization movement of the 1880s and patterns of ethnic coexistence within and without the church to explain current circumstances. Amato bases his study on diverse sources: parish records; county and family histories; court and other public records; and interviews with Belgians and their neighbors.

The author identifies strongly united and church-based family culture, rigorous financial controls, a tradition of ethnic co-operation, and what he calls the "spirit of rational calculation" as sources of the Belgians' successes in modern commercial farming. This reviewer has trouble with Amato's concluding metaphor of "peasant DNA." It seems an unfortunate and inaccurate phrase, given the deeply environmental character of the discussion that precedes its appearance. Nonetheless, this work's genuine contribution to rural and immigration studies lies in its close observation of selective adaptation among a closely knit, and still changing, group of people.

Servants of the Land will interest both scholars and community historians. In addressing these members of his logical audience, Amato offers a pleasing model for public history interchange. He writes well, with directness and clarity, and he achieves a lovely tone for this book, one that dignifies its subject while preserving the best qualities of the kitchen table discussions upon which it is based in part. Readers who love to hold a finely made book will appreciate this...
aspect of Servants; it is beautifully designed, the typefaces a pleasure to the eye. These are increasingly rare qualities, especially in paperback book production.

Joseph Amato and his colleagues in the Rural Studies Program at Southwest State University at Marshall have earned a reputation for fine work in regional studies. This book is an appealing addition to that collective bookshelf. Servants of the Land is available in paperback for $8.95 (plus $1.00 shipping/handling fee) from Crossings Press, 1646 Bowen St., Longmont, CO 80501 or from the Society for Local and Regional History, Box 291, Marshall, MN 56258.

THE ORAL History Association has issued a call for papers, panels, media presentations, or sessions for its 1992 annual meeting, to be held October 12-15 at the Stouffer Tower City Hotel in Cleveland. All proposals should be sent no later than December 1 to Dr. Donna M. DeBlasio, program chair, Youngstown Historical Center of Industry and Labor, Youngstown, Ohio 44501.

THIRTEEN photographers and other students in the 1990 session of a course in communications photography at Moorhead State University have put together a handsome book, Welcome to Dilworth, Largest Railroad Village in Western Minnesota. A poem, "What Makes a Town?" by David Mason, an introduction to the project by Peter Lindman, and a historical introduction to Dilworth by Clarence A. Glasrud set the scene for this nicely designed look at the town. The 112-page book sells for $8.00 and may be ordered from the Moorhead State University book store or from Prairie House, Box 9199, Fargo, No. Dak. 58106-9199.

IN eight chapters Henry T. Sampson covers a little-documented subject that should be of great interest to students of American history and culture. The Ghost Walks: A Chronological History of Blacks in Show Business, 1865-1910 (Metuchen, N.J.: Scarecrow Press, 1988, 570 p.) begins with the minstrel shows that were so popular just after the Civil War and proceeds through most forms of popular entertainment open to blacks: burlesque, vaudeville, the circus, and musical comedy. The book also chronicles the business side of show business, touching on blacks in theatrical booking agencies and music publishing. Each chapter opens with the author's overview of the period and then documents all known activity by reprinting source materials, such as old playbills; theater programs, show reviews, and performers' correspondence—in strict chronological order. The book contains many photographs, and its index makes it possible to sidestep the book's chronology and follow particular individuals or groups through their careers.

MILITARY historians and buffs will enjoy a University of Nebraska Press book, Campaigning with King: Charles King, Chronicler of the Old Army, by Don Russell. Paul L. Hedren, superintendent of the Fort Union Trading Post National Historic Site, both edited and provided a helpful introduction to the biography of King, who served for 70 years in the nation's military forces and was decorated for fighting in five wars. In addition to his army life, King pursued a literary career that "brought him national and even international fame" with more than 75 books to his credit. The 187-page volume, issued in May, 1991, is available from the publisher for $25.00.

JANET E. Schulte provides an illuminating discussion of her topic in "Proving Up and Moving Up": Jewish Homesteading Activity in North Dakota, 1900-1920," published in the Fall, 1990, issue of Great Plains Quarterly. Much research on Jewish homesteading experiments of the early 19th and early 20th centuries has focused on the failures that were due to the farmers' lack of agricultural skill and experience. Schulte points out that the experiments failed to turn many Jews into farmers but did succeed in getting them out of congested urban areas. Unlike other homesteaders, many of North Dakota's would-be farmers could draw on loans from the Jewish settlement agencies and philanthropes. Their measure of success was proving up their claims, selling, and using the capital to move off the farm. Schulte includes in her discussion two colonies begun by Minneapolis Jews: the Sulzberger Colony, founded by 60 families in McIntosh County in 1904, which became the "flagship" experiment of the philanthropic Baron de Hirsch Fund; and a settlement of 50 families in Bowman County established apparently without outside assistance four years later.

THE Goodhue County Historical Society has republished the Map of Goodhue County, Minnesota, first issued in 1877 by George E. Warner and Charles M. Foote. The original, produced as a large wall map some 60 by 66 inches in size, is quite hard to find today and, because of its format, difficult to use. In the new publication, each township is a separate page reproduced at a slightly smaller but very readable scale; these are bound together in an atlas format. In addition, local historian Kathryn Ericson has completely indexed the map. This alphabetical list of more than 5,000 landowners offers the researcher a convenient shortcut to locating any of the individuals on the map, which also shows farmsteads, churches, cemeteries, roads, railroads, villages, post offices, rivers and streams, mills, and much more. Ericson thoroughly explains how the original was produced, how the indexing was accomplished, and how to use the map—with hints for further research. She includes an ethnic map of the county and tells how to use legal descriptions. This nicely done publication is available from the Goodhue County Historical Society, 1166 Oak St., Red Wing 55066. The price is $14.50 plus tax and $2.50 postage ($17.87 for Minnesota residents, $17.00 for nonresidents).

THE Minnesota Historical Society in 1993, retired at the end of May.

The new editor will be Anne R. Kaplan, who came to the society in 1979 and became assistant editor of this journal in 1983. A graduate of Oberlin College, she holds the master's and doctoral degrees in folklore and folklife from the University of Pennsylvania. In addition to her work on the quarterly, she co-authored The Minnesota Ethnic Food Book and two chapters of the MHS-published They Chose Minnesota and has edited a number of society books, including Blue Ribbon: A Social and Pictorial History of the Minnesota State Fair.