

## Curator's Choice



**E**mma Brock (1886–1974) described her career choice, to write and illustrate children’s books, in the simplest of terms: “I am interested in children.” More than 30 books stand as witness to her interest and ability.

Born in Montana, Brock moved to Fort Snelling in 1904. She earned a B.A. at the University of Minnesota, then honed her drawing skills at the Minneapolis School of Art and the Art Students League in New York City. In 1922 she began to write. As a children’s librarian in New York’s branch libraries, she gained firsthand experience of what children loved to read. Her books combine this knowledge with her passion for travel, introducing children to foreign people and places. *Little Fat Gretchen* (1934), set in the Black Forest, may remind readers of the work of Brock’s contemporary, Wanda Gág. *Pancakes and the Merry-Go-Round* (1960) contains folktale-flavored short stories from Brittany, Sweden, Norway, and Switzerland. Minnesota provided rich material for Brock’s 1941 novel *Then Came Adventure*, set on the North Shore and in the Superior National Forest.

These books are among the 24 Brock titles in the Minnesota Historical Society library; unfortunately, the Society does not own her first and favorite book, *The Runaway Sardine* (1929). In addition, the MHS art collection holds two original gouache paintings that Brock created for the Minnesota WPA Federal Arts Project.

— PATRICK K. COLEMAN, acquisitions librarian

**FRONT COVER:** A wealth of advertising buttons recalls the bicycle craze that swept the United States a century ago. By 1895 hundreds of manufacturers of bicycles, tires, and accessories wooed buyers with these collectible lapel pins, distributed free or for the price of stamps. Organizations similarly promoted causes such as good roads or events such as races.

Most buttons were small (7/8-inch diameter) and made from celluloid, an easily molded synthetic discovered in the search for an ivory substitute. Others were old-fashioned metal.

Durable, attractive, and inexpensive, these colorful promotions (now in the Minnesota Historical Society’s museum collections) reflect the enthusiastic response of the American public to two-wheeled mobility. For a look at the craze in the Red River Valley and the social change that accompanied it, turn to the article beginning on page 268. *Photograph by Peter Latner*

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# Book Reviews

## **THE OJIBWA OF WESTERN CANADA, 1780 TO 1870.**

*By Laura Peers.*

(St. Paul: Minnesota Historical Society Press, 1994. 288 p. Cloth, \$32.95; paper, \$15.95.)

This book is an excellent example of the ethnohistorical method, pairing history and anthropology. More than a chronicle, it interprets events within the cultural understandings of the native and non-native people and situates them historically as part of ongoing, larger processes of change. Relying upon ethnographic sources such as A. I. Hallowell, James Howard, and Harold Hickerson, the author attempts to interpret the historical records “from the natives’ point of view.” She employs Frederik Barth’s theory of ethnic identity as well as the accepted anthropological view of native people as rational economic strategists to provide an analytical framework that asks new questions of the historical record.

Peers demonstrates, however, that the method of inferring processes from the ethnographic distribution of cultural traits (see Howard’s and Hickerson’s work) results in overly simplistic explanations of change among the western Ojibway. Her meticulous ethnohistorical analysis demonstrates the complex processes of adaptation as the Ojibway moved from the woodlands to the plains. Gradually, extended family groups formed alliances with the Cree and Métis, incorporating buffalo hunting into a seasonal cycle of resource exploitation that emphasized a diversified economic strategy. Part of this mix was trapping and trading furs for items of value. Peers argues that the Ojibway were not dependent on the fur trade; rather, trade goods were part of the symbolic system of wealth and status in their culture. Moreover, there were negative “social and spiritual ramifications of relative material poverty,” resulting in spiritual means to rectify the imbalance through nativistic movements and incorporation of Christian symbols.

An even more important contribution is Peers’ analysis of changes in Ojibway identity resulting from contact with plains people and an increasing dependence on buffalo hunting. The author tackles the complexity of the process as revealed in the historical record, using not only documents but also material cultural, visual, and biographical sources. Peers shows that display and interpretation of symbols of identity for the Ojibway varied greatly among individuals, genders, bands, and political situations. Moreover, change was as much the result of “spiritual forces as human and ecological ones.” She concludes that Ojibway identity was “layered,” with a “core of

older, woodland heritage” and a veneer of plains symbolism, stating, “Kinship and a sense of heritage and identity probably played a crucial role in creating and sustaining these different adaptations and the links between them.” These were likely of more importance to the Ojibway than “personal or group distinctions between themselves and groups around them.” Although Peers does not develop this idea further, it is an important understanding about Native American peoples.

Neither does the author go beyond brief discussion of the problem of identifying a native people or “tribe” consistently in the historical record. This issue clearly has broader implications in an analysis of identity. Nor does she discuss Ojibway participation in the buffalo-robe trade, which she herself acknowledges as problematic. Peers also interprets the incorporation of elements from other religions into the Midewiwin ritual system as amalgamation, rather than exploring a more complex explanation, such as alternative systems used in different situations for different purposes.

Lest the historically minded reader be put off by so much anthropology, Peers’s book is also a well-constructed chronological narrative of events. Unlike many authors, however, she does not assume that the historical record is bereft of the native point of view. Nor does she portray the western Ojibway as unwitting victims of the inevitable march of progress. On the contrary, over the span of a century they adapted economically, spiritually, and symbolically. She observes, however, “what the western Ojibwa found more difficult to cope with was the loss of so much of their land base combined with the loss of control over resources and over autonomy that accompanied their designation as wards of the government.”

Peers’s saga of the western Ojibway exemplifies the multiplicity of levels, meanings, and contexts that historical research can produce, given an understanding of the complexity of cultural and social phenomena. Historical data yield interpretations commensurate with the sophistication of the questions posed. *The Ojibwa of Western Canada, 1780 to 1870* makes substantial contributions to historical methodology that respects native peoples as well as to the anthropological understanding of native peoples’ histories.

*Reviewed by Carolyn R. Anderson, project manager in the exhibits department of the Minnesota Historical Society. She is currently working on an ethnohistory of the Prairie Island Mdwakanton Dakota.*

## STOREFRONT REVOLUTION: FOOD CO-OPS AND THE COUNTERCULTURE.

By Craig Cox.

(New Brunswick, N.J.: Rutgers University Press, 1994. 159 p. Cloth, \$37.00; paper, \$15.00.)

Shopping in one of the Twin Cities' food cooperatives today, one can hardly imagine that the well-stocked, mostly clean, friendly store could have been the site of a heated political struggle some 20 years ago. Yet, at some of the Twin Cities co-ops, there were angry shouting matches, fistfights, and even a fire bombing during the period now known as the Co-op Wars. This is the story that Craig Cox lays out in this gripping and well-researched book.

The wars set utopian-minded anarchist grocers against a Marxist-Leninist splinter group—some of whose prominent members had helped to found the food co-op network in the early 1970s. In the turbulence of the anti-Vietnam War and the Black Power movements, revolutionary change in the economic structure of the United States seemed just around the corner, at least to those most involved in the movements. An outgrowth of those major social upheavals, the newest generation of food cooperatives were islands where dreams could begin to come true, where capitalism, materialism, and imperialism could be banished. Food co-ops were supposed to show the way to a worker-controlled world where the most basic necessities of life were sold cheaply and honestly.

When the revolution failed to materialize by the middle of the decade, some of the co-op founders began to rethink their strategy and found answers in a mysterious Marxist-Leninist group called the Co-op Organization. Craig Cox does a real service by illuminating the shadowy origin of this group and explaining some of its inner workings. This he could only do with the help of disaffected former members, who, after 17 years inside the group, agreed to talk about their experiences.

The book is a very good read, especially for anyone who has heard rumors about the Co-op Wars and wonders how on earth meat and sugar could excite such passion that marriages would break up over the issues. Cox lays out the sequence of events clearly, evoking the spirit of the times with long quotes from participants. Even though he was a reporter for the newspaper of the (eventually victorious) anarchist camp, he builds a case for the philosophies of each side and admirably avoids partisanship. In places he does give in to the temptation to patronize the idealistic "hippie" businesspeople—but then, it is hard to avoid snickering at some of their more bizarre experiments, such as turning the cash registers around so that customers could ring up their own purchases.

From the historian's perspective one must ask, "What does it all really matter, this intense and somewhat puzzling struggle over canned goods, working-class leadership, and decentralization?" As it turned out, the Co-op Wars, like the purge of Communists from the Finnish-led cooperatives on the Iron Ranges in the late 1920s, was a flash in the pan of cooperative history. While almost everything that follows seems dull in comparison to these colorful episodes, other economic and social forces have shaped the co-ops more decisively than attempted take-overs by radicals. At the same time, as the strength of the Marxist-inspired Left diminishes, the book that Cox has written is a valuable record. Before long, people may forget that socialism ever posed much of a threat to capitalism and inspired intelligent and good-hearted people

who devoted their lives to achieving justice and equality for all. Cox's book will remain a case study of how anarchism and Leninism could motivate idealists, as well as how Marxist-Leninists frequently gained power in liberal organizations. And when a more complete study of the counterculture movement of the 1960s and 1970s is done, Cox's work will be an excellent resource.

*Reviewed by Elizabeth Raasch-Gilman, research associate for the Minnesota Historical Society's Twentieth-Century Radicalism Project. A paid worker, volunteer, and board member at North County Co-op since 1978, she has participated actively in various other movements for social change. She wrote A History of North Country Co-op (1991), published by that store.*

## WOMEN, COMMUNITY, AND THE HORMEL STRIKE OF 1985–86.

By Neala J. Schleuning.

(Westport, Conn.: Greenwood Press, 1994. 256 p. Cloth, \$55.00.)

In 1985–86, recruited by friends and colleagues, I spent numerous hours outside Twin Cities supermarkets and in Austin, trying to persuade shoppers to "Boycott Hormel." This book vividly reminds me of what made this strike so compelling for countless allies around Minnesota and across the country. The Austin United Support Group, the focus of this volume, galvanized local and national support by building an alternative community for the striking members of Local P-9, United Food and Commercial Workers (UFCW), and by forging valuable links with unionists and social-justice activists across the country. The author follows the women of the support group throughout and beyond the strike, exploring its impact on their lives and the internal workings of the group.

Schleuning approaches her topic through the theme of community. The first four chapters examine the Austin "community" during and after the strike; the remaining six detail the community that the women of the support group created for themselves. These are studies in contrasts: whereas the former community was the source of disillusionment and betrayal, the latter offered hope, solidarity, and empowerment.

One of the most eye-opening aspects of the strike for many participants was the realization that, Hormel's patina of benevolence notwithstanding, the corporation called the shots in Austin: "We all knew this was a company town, but I don't think any of us were aware of how much control they really had and were demanding through the town," recalled one support-group member. *Women, Community, and the Hormel Strike* highlights not only the company's control over local businesses, social-service agencies, churches, private charities, and law-enforcement and judicial systems, but the profound sense of betrayal experienced by the strike's supporters. Some life-long residents of Austin, with roots going back several generations, quickly came to feel like outsiders, pariahs in the town that their labor had helped to build.

Schleuning draws her reader into the narrative through extensive excerpts from interviews with women like Barbara

Collette, Carol King, and Vicky Guyette, who dedicated themselves to the support group for several years. We also hear the voices of women whose involvement was more ephemeral but, nevertheless, meaningful to them and their families.

Unlike the four other book-length studies of the strike published to date, Schleuning's brings a gendered perspective to the exploration of developments in Austin in the mid-1980s; not only does the author highlight the experiences of women during the strike, but she explores ways in which their self-organization was shaped by their family roles and responsibilities. In truth, this latter analysis is not consistently applied. The chapters focusing on Austin's response to strikers and their supporters say little about how women experienced the isolation and rejection that plagued most strikers and their supporters, male and female. In contrast, the chapters on how women worked together—in particular, chapter nine's sections on women's political culture—effectively show how women's experiences shaped their conceptions of power, leadership, and organizational structure.

Schleuning's lively account of the strike support group sees it as "a story of hope, a message of the abiding strength of the human spirit. It is the story of how people responded creatively to major changes in their lives." While the women were well aware of the forces aligned against them, they persisted in creating the personal and political networks that made it possible for the strikers to continue their struggle as long as they did, even after the UFCW expelled Local P-9 leaders and settled with Hormel on the corporation's terms. *Women, Community, and the Hormel Strike* helps us understand the support group members' hope and perseverance against the full forces of corporate America. Schleuning's own optimism helps us see their work as filled with promise for a better future; it also reminds us that organized labor, especially in this period of continued attack, can ill afford to ignore the power that lies in workers' communities outside the workplace and the community-building skills of women.

*Reviewed by* Colette A. Hyman, *associate professor of history and director of women's studies at Winona State University and author of numerous articles and reviews. Her book, The Drama of Labor: Workers' Theatre and the American Labor Movement in the 20th Century is forthcoming in 1996.*

### **TED "DOUBLE DUTY" RADCLIFFE: 36 YEARS OF PITCHING AND CATCHING IN BASEBALL'S NEGRO LEAGUES.**

*By* Kyle P. McNary.

(Minneapolis: McNary Publishing, 1994. 277 p. Paper, \$14.95.)

Professional baseball is, at this writing, in a rather sorry state. The same cannot be said for the study of baseball's history. During recent years, historians, both professional and amateur, have looked ever more closely at the national pastime. All the signs of intellectual vitality are there: books on various aspects of the game's past fill bookstore shelves; major conferences are held several times each year; specialized baseball-history journals appear regularly; and a number of organizations study baseball history.

African American baseball is one subject that has received particularly welcome interest. The effort to recover that history, often against considerable research odds, is aided by Kyle McNary's look at Ted "Double Duty" Radcliffe, a mix of biography and oral history that weaves together a traditional narrative with Radcliffe's own words. Readers also find extensive quotations from other figures familiar with Radcliffe and black baseball and reproductions of lengthy newspaper stories and box scores.

The book is organized chronologically, following Double Duty from his start in the baseball hotbed of Mobile, Alabama, through all the stops in his professional career. These included stints (many brief) with most of the major teams of mid-century: the Homestead Grays, Pittsburgh Crawfords, Memphis Blue Sox, Detroit Stars, and Birmingham Black Barons, to name just a few. As the title indicates, Radcliffe's playing and managing career spanned nearly four decades, from 1919 to the mid-1950s. Even more remarkable was his success on the field as both a pitcher and a catcher. Writer Damon Runyon, we are told, gave Radcliffe his nickname in recognition of those multiple talents. Radcliffe also appeared in many of the annual showpieces of Negro League baseball, the East-West All-Star games. Sometimes he pitched; on other occasions he caught. McNary and Radcliffe together convince us that Double Duty was one of the many African American ballplayers who would have excelled in the white major leagues had the color line been broken earlier.

Minnesotans will be interested in Radcliffe's memories of black baseball in this region, a subject which needs much more study. He spent considerable time barnstorming in the Upper Midwest, and readers are treated to snippets about games played in towns such as Fairmont and Winona and barnstorming teams such as the Twin Cities Colored Giants. When Radcliffe played a partial season with the Rochester Aces, he integrated the semiprofessional Southern Minnesota League. His recollections, combined with McNary's research in local newspapers, make a fine start in writing the history of African American baseball in Minnesota.

Radcliffe and McNary also take up the depression-era glory days of semi-pro baseball in North Dakota. For a time, high-quality teams (often integrated) were the pride of towns such as Bismarck and Jamestown. Radcliffe played in both places, as did other stars such as Satchel Paige, a pitcher whose ability and charisma enliven this telling. (On occasion, Paige takes center stage, leaving Radcliffe in the supporting cast.)

While this book is a welcome addition to an expanding literature, one still wishes for a closer look at the life and structure of black baseball. Readers interested in learning more about the Negro leagues and the barnstorming teams will also be well served by baseball historians such as Rob Ruck, John Holway, and Donn Rogosin.

One note of caution. Some readers may be put off by occasional profanities; more may be discomforted by Radcliffe's descriptions of women.

*Reviewed by* Christopher W. Kimball, *a history professor at Augsburg College, Minneapolis, where he teaches a course in the history of baseball. He is a member, usually in good standing, of the Society for American Baseball Research and its local Halsey Hall chapter.*

## FARMHOUSE FIDDLERS: MUSIC AND DANCE TRADITIONS IN THE RURAL MIDWEST.

By Philip Martin.

(Mount Horeb, Wis.: Midwest Traditions, Inc., 1994. 128 p. Paper, \$19.95.)

When European American old-timers in the Upper Midwest remember the old days, the subject of fiddling is bound to come up. They remember house parties, where they would dance all night long to the sound of the fiddle. They remember community work occasions, such as bean picking, after which fiddlers would play for social dancing. They might also remember that a good deal of mystery surrounded the fiddlers. Fairly or not, they were linked to the devil and to antisocial traits such as laziness and drunkenness.

*Farmhouse Fiddlers* presents a mixture of the history of midwestern old-time fiddling, the folklore connected to it, and nostalgia for previous times. While the author conducted much of his research in south-central and west-central Wisconsin, the information he found applies to Minnesota. Scandinavians, Germans, and Yankees settled each state at approximately the same time, pursued the same types of occupations, and inherited and later developed similar old-time fiddling traditions.

The changes in old-time fiddling through the decades form the basis of the book's chronology. By 1900, family and farm-community social dancing to the music of local fiddlers was an important type of recreation. Later, automobiles carried rural people to dances at which professional musicians played. As time went by, radio stations broadcast high-quality playing and a greater variety of music styles than a typical rural fiddler could provide. Such competition caused the number of old-time fiddlers to decline.

While the book's chapters follow this chronology, they are primarily thematic. For example, "The Ways of the Fiddler" presents old-time fiddling as part of rural living in pioneer days: as family- and home-based community entertainment, at community work bees, and at seasonal settings such as logging camps. "A Time of Change" includes such subheadings as

"One Evening at the Dance Hall," "Tin Lizzies and Dance Halls," "A Professional Look," "A New Atmosphere," "The Farmhouse Radio," "A Slow Transition," "From Necessity to Nostalgia," "The Stoughton Fiddlers Contest, 1926–29," and "On the Road With Harv Cox and His Montana Cowboys." Throughout, Martin presents rich detail regarding such phenomena as gender roles, different ethnic groups playing each other's music, and fiddlers' responses to the radio-promoted cowboy craze of the 1920s.

Ample quotes, both from interviews with fiddlers and from printed sources, lift this book from merely reporting on the flowering and decline of a tradition. *Farmhouse Fiddlers* gives insight into the ways in which old-time music fits into the lives of the people who play and appreciate it and the light in which old-timers remember the music. For example, the following is an excerpt from fiddler Ralph Flowers's memories of shivarees: "We'd get the whole gang on the wagon. And stop and get the bride and groom, if we could find them . . . and go for a ride. . . . We took them with us . . . and drove around the neighborhood for a while, singing songs and just having a good time, a party, a shivaree. I'd have the fiddle along, playing along with the guy with his guitar, and we'd ride along on the wagon playing." The book's photographs, edited by Lewis Koch, demonstrate a commitment to detail equal to Martin's. They include scores of decades-old and recently snapped posed pictures of fiddlers and musical groups, as well as settings for performances. There are fiddlers sitting in their kitchens, performing with other musicians at farm-based wedding dances, and playing at work sites.

*Farmhouse Fiddlers* is a book of lasting value. Martin effectively chronicles our region's old-time fiddling tradition, providing more than ample documentation. His work serves two communities: Scholars will enjoy the level of detail regarding an important regional folk tradition, and old-time fiddling participants will appreciate the way it validates their nostalgic vision of the good old days.

*Reviewed by Philip Nusbaum, folk arts program associate with the Minnesota State Arts Board.*

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# News & Notes

THE SOLON J. BUCK Award for the best article published in *Minnesota History* during 1994 goes to William Millikan for his suspenseful account, "The Red Baiting of Kenneth C. Haycraft," which appeared in the magazine's Winter issue.

Co-authors Britta L. Bloomberg and Dennis A. Gimmestad of the State Historic Preservation Office will share the Theodore C. Blegen Award for the best article by a Minnesota Historical Society staff member in 1994. Their description of "Original Main Street: Sauk Centre, Minnesota," appeared in the Winter issue.

This year's judges were Patricia Dean, museum collections manager at the Society, and Carl H. Chrislock, professor emeritus of history at Augsburg College, Minneapolis. Each award includes a prize of \$600, which will be presented at the Society's annual meeting in the fall.

OMAHA will again host the Missouri Valley History Conference, March 7-9, 1996. Proposals for papers and sessions in all areas of history should be submitted, along with a one-page abstract and vita, to Dale Gaeddert at the University of Nebraska, Omaha 68182 by October 15, 1995.

The Society for Military History, which holds sessions at the Missouri Valley conference, is also accepting paper and session proposals for the same deadline; send materials to Mark R. Grandstaff, History Dept., Brigham Young University, 414 KMB, P.O. Box 24446, Provo, Utah 84602.

THE JAMES J. HILL Reference Library, a rich source for the study of the railroad industry, tourism and Glacier National Park, national political and economic developments, agronomy, and other topics concerning the Upper Midwest, Pacific Northwest, and western Canada, will award grants of up to \$2,000

to support research in the James J. and Louis W. Hill papers. The deadline for applications is November 1, 1995, and awards will be announced in early 1996. For more information, contact the curator at the library, 80 W. Fourth St., St. Paul 55102; fax (612) 222-4139 or email [jjhill@jjhill.org](mailto:jjhill@jjhill.org).

EXTENSIVE quotation from her own writings make *Gratia Countryman: Her Life, Her Loves, and Her Library* (Minneapolis: Nodin Press, 1995, 341 p., paper, \$14.95) a vivid and thoroughly engaging biography. Author Jane Peysa weaves the story of Countryman's (1866-1953) personal life into the larger tale of her career as chief librarian of the Minneapolis Public Library, a job she held from 1903 to 1936. During her tenure, the library flourished, built its branches, and reached out to factory workers, school children, and hospital patients. An energetic and forceful woman who operated in what was largely a man's world, Countryman was also active in the women's rights movement. Through her life, readers will learn much about the social and cultural history of Minneapolis during the first half of the twentieth century.

TWO short books published in 1994 by Duluth's A. M. Chisholm Museum (the Duluth Children's Museum) teach about the past by involving children in examining primary source material. *A Childhood in Minnesota: Exploring the Lives of Ojibwe and Immigrant Families, 1880s-1920s* by Helen L. Carlson, Linda LeGarde Grover and Daniel W. Anderson, with the assistance of museum director Bonnie Cusick (56 p., paper, \$9.95) shows young readers what can be learned from letters, maps, census forms, photographs, advertisements, and artifacts. A companion booklet by the authors, *Growing Up in My Family: A Guide for Recording Information on*

*Family History* (20 p., paper, \$4.95) encourages children to gather and record information before writing a family history. The workbook format asks simple, leading questions (How did my family elders prepare food? How does my family?) and leaves ample space for descriptions or drawings. The books can be ordered from the Children's Museum, 506 W. Michigan St., Duluth 55802; Minnesota residents please include 6.5 percent sales tax (7.5 percent in Duluth).

COUNTY-by-county lists of wall and other miscellaneous maps, county and state atlases, and rural directories comprise *Minnesota Land Owner Maps and Directories*, an annotated bibliography compiled by Mary H. Bakeman (Brooklyn Park: Park Genealogical Books, 1994, 141 p., cloth, \$20.00 plus \$1.50 postage and handling). All entries, ranging from territorial times to the present, provide the name of owners connected to a specific property. In addition, the listings tell where researchers may find the maps and whether they have been microfilmed, reprinted, or indexed.

Another Park Genealogical book is *Stockholm Township, Wright County, Minnesota, Cemeteries*, compiled by members of the Dassel Area Historical Society (1995, 32 p., \$12 includes handling). Transcriptions from grave markers plus information from church and township records and maps to help find grave sites are provided for all burials. To order either book, contact the publisher, attn. Erna Simonson, 3601 78th Ave. N., Brooklyn Park, Minn. 55443. Minnesota residents please add 65¢ sales tax.

FIRST published in 1969, Alex Moose's 100-page, pocket-sized booklet, *Indian Compass*, is now back in print. This first-person account gives precise instructions on bow hunting for deer, snares and trapping, gathering and processing wild rice, and fishing. Sketches by Al Mohler

accompany some of the descriptions. An interesting resource that reads like a conversation with an elder, *Indian Compass* is available for \$5.00 from Brenda Boyd, P.O. Box 132, Isle, Minn. 56342.

THREE GENERATIONS of Iowa workers recount their efforts to create a labor movement in *Solidarity and Survival: An Oral History of Iowa Labor in the Twentieth Century* (Iowa City: University of Iowa Press, 1993, 346 p., cloth, \$39.95, paper, \$14.95). Working with nearly 1,000 interviews gathered for the Iowa Labor History Oral Project—a remarkable, decade-long undertaking funded with union dues and grants—Shelton Stromquist weaves together the stories and experiences of men and women who organized in coal mines and on the rails, in packinghouses and farm equipment plants, and on construction sites and in hospital wards.

Beginning with the immigrant origins of Iowa workers, Stromquist weaves together individual voices that describe working conditions before unions, the growth of the movement in the 1930s, women, blacks, and unions during World War II, the promise and perils of the postwar era (including the 1948 packing-house strike), concerns on the shop floor in the 1950s, coming to terms with gender and race in the 1960s, and practical political and organizing issues facing the movement today.

While its story is Iowa's, this compelling book tells the human side of the rapid economic changes that transformed the Midwest and nation in the twentieth century.

"YOU HAVE SEEN the last saw mill built in Eau Claire," announced a city leader in 1885. Readers interested in what happened to the "sawdust cities" of the Upper Midwest after the pine forests were clear-cut will find some answers in a new Chippewa Valley Museum book, *Settlement and Survival: Building Towns in the Chippewa Valley, 1850–1925* (128 p., paper, \$12.95).

Based on a major exhibit funded in part

by the National Endowment for the Humanities, the lively text by Tim Pfaff examines the birth of new communities during the midcentury lumber boom and their changing relationship with the natural environment in northwestern Wisconsin. He then tells how rapid depletion of pineries in the stump-ridden "cutover" district forced lumbering-dependent communities to make new, more diverse connections with their environment—or die.

Memorable among the book's 175 well-reproduced illustrations is an image of an 1869 logjam some 200 yards wide, "20 to 50 tiers in depth," and more than two miles long. Also included are advertisements, quotations from letters and newspapers, and everyday objects ranging from a leather tackle box to a pressure cooker and an automobile tire manufactured in turn-of-the-century towns such as Eau Claire and Chippewa Falls. *Settlement and Survival* can be ordered from the museum, P. O. Box 1204, Eau Claire, Wis. 54702; please include \$.65 per book for postage.

THE REPUBLICAN of William Preston's *Aliens and Dissenters: Federal Suppression of Radicals, 1903–1933* (Urbana: University of Illinois Press, 1994, 370 p., paper, \$15.95) with a new epilogue is available for readers interested in the scope and significance of repressive activity in the United States. Sections on government measures against Wobblies and World War I protesters are particularly trenchant for Minnesota readers.

At the time of the book's original appearance in 1963, the shadow of McCarthyism had hardly lifted from the intellectual world, and the government was engaged in vast surveillance and illegal activities associated with the Vietnam War and the Civil Rights movement. By the time of reissue, according to Paul Buhle, author of a new foreword, the pendulum has swung from the strong popular response and congressional resistance to Vietnam-era secret-keeping back to new covert activities that circumvent

law, including the Iran-Contra scandal. Historians, according to Preston, have fought hard to make future history-writing possible by resisting government efforts to suppress potentially embarrassing documents.

VETERINARY MEDICINE issues and advancements are the focus of *One Hundred Years of Progress—The History of Veterinary Medicine in Minnesota* (St. Paul: Minnesota Veterinary Historical Museum, 1994, 260 p., hard cover, \$45.00). Written by H. C. H. Kernkamp and John P. Arnold, the commemorative book looks at the progress of the profession from a small group of "horse doctors" to a corps of several thousand highly trained practitioners of animal health care. Interesting for the general reader are discussions of diseases, treatments, and controversies that affected the state's livestock industry. Those more directly connected will enjoy the history of the University of Minnesota's College of Veterinary Medicine (as well as photos of its annual graduating classes). Books may be ordered from the museum at 2469 University Ave., St. Paul 55114.

*THE SHAPE of Things: The Art of Francis Lee Jacques* (Afton, Minn.: Afton Historical Society Press, 1994, 167 p., \$60.00) is a gorgeous tribute to Minnesota's foremost painter of the great outdoors. Patricia Condon Johnston takes her title from a phrase in Jacques's unpublished autobiography and makes the artist's keen eye for wildlife and its habitats her central subject. Johnston's graceful text alternates biographical chapters, illustrated by photographs from Jacques's travels and museum work, with beautifully reproduced and aptly described color plates. *The Shape of Things* includes the full range of the artist's work, from pencil sketches and scratch-board illustrations to magazine covers and museum dioramas. But the paintings are the stars: Jacques's elegant compositions and subtle palette find a most congenial setting in this handsome book.  
—Thomas O'Sullivan

## FROM THE COLLECTIONS

This summertime portrait is an unusual example of the work of Capt. Seth Eastman, better known for his landscapes of the upper Mississippi River and scenes of Dakota life and culture. Neither the names of these young anglers nor the location of their fishing hole is known. Eastman had seven children, including a daughter with *Stands Like a Spirit*, the daughter of local Dakota leader Cloudman. Of his four sons, these may be Robert Langdon (b. 1835), seated, and either Frank Smith (b. 1838) or Thomas Henderson (b. 1836?).

Eastman developed his artistic skills as a cadet at the United States Military Academy at West Point. After serving briefly at Fort Snelling in 1830 and 1831, he returned to West Point where he taught drawing from 1833 to 1840 and honed his skills in landscape painting under Robert W. Weir. Returning to Fort Snelling as the commanding officer of Company D, First Regiment U.S. Infantry from 1841 to 1848, the artist produced more than 400 works in oil and watercolor that historians and ethnographers find invaluable for their attention to detail.

The lads in this painting use the simple tackle of the early nineteenth century: a horsehair or linen line tied directly to a cane or willow pole at one end and an iron hook at the other. Similar baskets, serving as both creel and bait box, appear in many period illustrations. Today's numerous and devious items of bait and tackle were not needed. As Henry H. Snelling, who grew up at the fort in the 1820s, remembered, "Fish were abundant and ravenous after bait."

*Artist's Sons Fishing*, oil on board, about 1845



—THOMAS G. SHAW, Historic Fort Snelling

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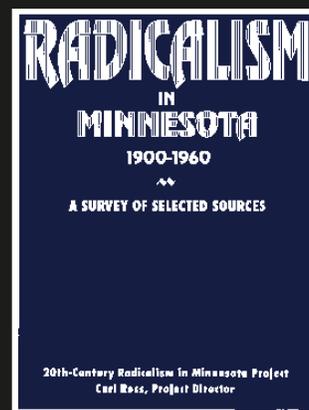
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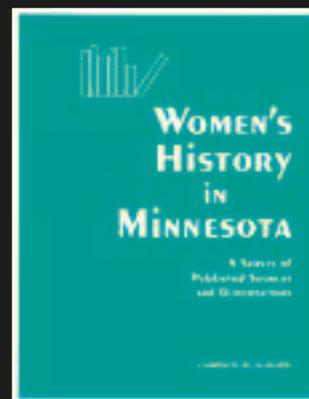


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