DANCING THE COWS HOME: A WISCONSIN GIRLHOOD
By Sara De Luca

Two years ago, when the Minnesota Historical Society Press initiated its Midwest Reflections series, a publicity flyer explained that the series would feature "memoirs, Reminiscent accounts, and personal histories by and about people in the upper Midwest," with each book reflecting "life as lived by Midwesterners at specific times and places" and with an emphasis more on "experiences of common folk than on the achievements of heroic, widely known figures, or teachers in the region."

Sara De Luca's Dancing the Cows Home is a fine addition to the series. This book tells the story of the Hellerud family, descendants of Scandinavian immigrants from Norway and Denmark. For many years, the Helleruds operated a dairy farm in Polk County, Wisconsin, and the story is told through the eyes of one family member—Sara, who was born, along with her twin sister, Susan, to Helen (Williamson) and Harvey Hellerud in 1943.

In her acknowledgments, Sara Hellerud De Luca explains the delicate intersection of memory and imagination that lies at the heart of any good memoir: "Memory is fragile and fluid. Sifted through layers of time and experience, some edges soften. Others reveal themselves with increased clarity. Disjointed happenings continue to shift and warp and seek out new connections. A writer never feels quite ready to call memory truth—and set it down." Yet, De Luca continues, "Imperfect as they are, it is time to claim these stories as my personal truth." In Dancing the Cows Home, she does so honestly and elegantly.

The author intersperses humorous anecdotes of her childhood on a Wisconsin farm with searing observations into the price that such an arduous life exacted on her parents, their relationship with one another, and their five children. From the perspective of the quiet, more observant sister, Sara writes about her own and her twin Susan's childhood and adolescence during the 1940s and 1950s. Sara and Susan, along with their older sister Peggy and their younger siblings Teddy and Priscilla, learn about life and death on the farm. They raise kittens and lambs; they help do chores and grow cucumbers; they watch the threshing crew at work.

When Susan becomes highly accomplished, prize-winning pianist, Sara must come to terms not only with her twin's exceptional talent but also with their growing individuality. The sisters go off to college separately, and Sara finds freedom—both from the unrelenting work of the dairy farm and from her identity as a twin: "I was shocked to find I didn't miss [Susan] more. Shocked and exhilarated. I could do this. I could make it on my own."

Dancing the Cows Home paints a detailed, unsentimentalized portrait of twentieth-century midwestern farm life. I found the book so compelling that I read it in one sitting. As a teacher and writer of memoir, I know how important it is for a writer to draw readers into the story and at the same time maintain one's distinct (and dual) personality as teller and actor in the tale. Sara De Luca accomplishes both goals well.

My only regret is that the book stops too soon, with a brief epilogue that brings readers up to date on the 20 or more years of Sara's life that have passed since she left home for college. The epilogue offers a tantalizing glimpse into the years that might become the subject matter for a sequel. As an admirer of Sara De Luca's writing, I look forward to that possibility.


HALFWAY HOME: A GRANDDAUGHTER'S BIOGRAPHY
By Mary Logue

Many of us during our lifetime suddenly get the urge to trace our roots or at least do research on a particularly intriguing ancestor, but somehow we never get the time or the inclination is not strong enough. In 1993 Mary Logue (the author of two mysteries), who had been urged on by her mother before she died, determined to find out more about Mae Kirwin, her grandmother who had died at 67 when Mary was only nine. She felt cheated...
because she had never known her grandmother in her most vigorous years.

Logue's search for facts begins in Chokio (an Indian name that means halfway), a small prairie town (population 521) in western Minnesota. As in many rural towns or "villages" in western Minnesota and North Dakota, the grain elevators are Chokio's most prominent buildings. Mae Kirwin had been born to a farmer and his wife there in 1894, went to a nearby Catholic high school, was married at 26, and lived in Winnebago with her husband and four small children until she became a widow at 31— with another baby on the way. She moved back to Chokio and in 1928 was given the job of postmistress for the community, a position she held until she retired in 1946. The Great Depression, long coming for Minnesota farmers, hit for good in 1929, and with five children to support, Mae had been chosen for the job over a man, something that would not have happened had she been a single woman with only herself to support.

Mae's story does not begin for the reader until page 72, for Logue first detours back to Mae's grandparents in Ireland and then includes a lengthy digression on Mae's sister's adult years in a mental facility before she brings us to Mae's life as postmistress. But once there, this midsection of the book intrigues us: Mae worked 12-hour days, six days a week at the post office, which was the main meeting place for neighbors in town; there was no home delivery except to rural areas. Everyone came to socialize as well as pick up the daily mail. The most onerous times of year for Mae were when the Sears catalogs came in and had to be sorted and laid out for the patrons and Christmas Eve, when she had to see that every parcel got to its rightful owner before she could go home to her children. (She hired girls to help with the children until they were all in school.)

Logue goes on to describe Mae's middle age; her growing interest in local politics and her attendance at political and postal conventions. With the advent of World War II, Mae's two sons left to fight. The oldest, in the army, was wounded at Leyte. The youngest, in the navy, was killed at the Battle of the Philippines. Several poignant paragraphs tell of how the telegram announcing his death arrived at the depot and how Mae's hometown instantly wrapped itself around her grief and comforted her upon hearing the news. After retirement, Mae had more time to travel, but she died unexpectedly in 1961 as the result of an automobile accident. Until then, she was still living in the white clapboard house in Chokio where she had raised her children.

However diligent and meticulous Logue proves to be at uncovering facts by combing through old newspapers and documents, she never finds what she hopes for: a cache of letters that Mae might have written to someone close to her that would have revealed more clues to her emotional and intellectual makeup. In the end, the reader must be as disappointed as Mary Logue that the thinking personality that was her grandmother never completely emerges from behind the veil of the unrecorded past. Relatives even a generation removed cannot supply the real essentials that a biographer craves: What did this person think and feel in her everyday life? And despite Logue's honest, straightforward writing style, Mae Kirwin still eludes us, as if she had just disappeared around a corner at our approach.

Logue does give encouragement to others who may be starting a family history. As she and the publisher no doubt realized, Halfway Home could almost serve as a primer for research. In an addendum, she includes eight steps on gathering family information from relatives and using other resources one may have at hand. The book is attractively produced with an evocative cover. It will be of interest to researchers in women's studies and historians of twentieth-century small-town America.

The Man Who Found Money: John Stewart Kennedy and the Financing of the Western Railroads

By Saul Engelbourg and Leonard Bushkoff.


Twenty years ago Albro Martin, biographer of James J. Hill, noted, "It is a sad commentary on American historical writing that...[John S. Kennedy] has been forgotten." At long last, historians Engelbourg and Bushkoff have produced an important study of the Scottish-American financier. Discrete, conservative bankers, whose characteristics were anonymity and confidentiality, rarely attract the attention of historians, especially when they leave no collections of manuscript papers. Nevertheless, Kennedy was so central to the story of Hill, the St. Paul and Pacific, and the Great Northern Railway that a major study of his career was much overdue. This book lives up to expectation.

Kennedy was born into a working-class family just outside of Glasgow in 1830. Educated in public schools, he was employed as a clerk in a shipping office at age 13 and by 1850 was working for an iron manufacturer who sent him to the United States as a salesman. This job eventually led to an invitation to join a private banker and commission merchant, and after ten successful years as a partner, the young Scot formed his own firm, J. S. Kennedy and Co., in New York. As railroads grew in the United States, these kinds of companies became less devoted to procuring equipment for their customers and more preoccupied with raising capital. Kennedy, although he had learned a great deal about the railroad business, easily made the transition to private banking, and like Baring Brothers, J. P. Morgan, Brown Brothers, and others, he became a major conduit for European capital being invested in the United States.

It was Kennedy's involvement with the St. Paul and Pacific that established his bank as one of major importance, created his fortune, and made him a successful railroad financier. Through his British connections as
well as his New York reputation, Kennedy was asked in 1873 to represent the Dutch bondholders of the bankrupt St. Paul and Pacific Railroad. For the next several years he struggled with the bondholders, the courts, the management, and the contractors. Meanwhile, James J. Hill, Norman Kittson, Donald Smith, and George Stephen developed an interest in the railroad and formed an “association” to acquire the railroad and make it work. Albro Martin and several others have told the complicated story about how these four eventually took over the St. Paul and Pacific, made it work, generated a fortune, built the Canadian Pacific Railway with the proceeds, and then created the Great Northern Railway on top of that. It is one of the most incredible success stories of American economic history.

One of their many problems was to win the confidence of the Dutch bondholders, and another was to raise enough money to buy them out. Kennedy was critical in solving both of these problems. When British bankers refused to lend the associates any money, they proposed to offer the bondholders new bonds paying higher interest for the old bonds in default. Kennedy convinced the bondholders that the associates could be trusted and that the package was fair; he also found sufficient cash to meet the expenses of the railroad and to make the first interest payments. These delicate arrangements were complicated by the necessity to build the railroad across stretches of northwestern Minnesota to the Canadian border in order to comply with the conditions of a land grant, awarded some years before by the state legislature, due to expire at the end of 1878. It was a close-run thing, but it was successfully done; the land grant was obtained, the connection to Manitoba was completed, the wheat trains began running, and the revenues allowed the railroad to operate at a profit.

Kennedy was eventually made a fifth member of the associates, elected a director of the railroad, and named a vice-president of the successor line, the St. Paul, Minneapolis and Manitoba. He became the principal banker and financial advisor for the railroad, particularly as Stephen, president of the Bank of Montreal, became preoccupied with the financial affairs of the Canadian Pacific. While Hill and Kennedy maintained a relationship of enormous respect for each other, the book reveals an understandable tension between the conservative banker, who encouraged the railroad to pursue a steady and predictable financial policy, and the irresistible entrepreneur, who hoped to work out financing and purchasing as the need arose. Hill generally had his own way, but as the authors suggest in their title, Kennedy always found the money.

The financier liquidated his bank in 1883 and resigned his vice-presidency of the railroad in 1888. Although he continued to own a major block of stock and to give his advice and use his influence, he gradually entered full retirement. When he died in 1909 he was one of the richest men in the United States and one of the great philanthropists in New York City. This book goes far in establishing Kennedy’s place in the literature of American economic history, as well as in the history of railroad development in Minnesota and the upper Midwest. John S. Kennedy is no longer forgotten by historians.

Reviewed by Francis M. Carroll, professor of history at St. John’s College, University of Manitoba, whose research interests include boundary issues and Anglo-American history. Among his many publications is The Cloquet-Moose Lake Disaster of 1918, which he co-authored with Franklin R. Ratter (1990).

Rachel Calof’s Story: Jewish Homesteader on the Northern Plains

Edited by J. Sanford Rikoon
(Bloomington: Indiana University Press, 1995. 158 p. Cloth, $20.00; paper, $12.95.)

Warning—start this book early in the day, for once you begin, you will not be able to put it down. This autobiography traces the life of Rachel Calof from her childhood in Russia through her marriage and the first decade of her life as the wife of a homesteader farming near Devils Lake, North Dakota.

Rachel’s account of her unhappy childhood and young womanhood in Russia are truly Dickensian, while her lack of marriage opportunities and her solution can be usefully compared to the vicissitudes of Jane Austen’s heroines. Her accounts of escape from family servitude, her meeting with a bridegroom whom she knew only through a photo and a letter, and her marriage are laced with a bitter humor and plenty of irony. Her description of the first decade of marriage is riveting, containing accounts of frequent childbirth, near madness, childhood illnesses, and intolerable crowding. Indeed, amidst this vast prairie landscape it was the lack of domestic privacy that she perhaps felt most keenly.

There are accounts of triumphs as well—her successful scouring of the prairie for food to vary the monotonous diet of starch and her ability to recreate a cozy domesticity in a small shack. Perhaps most touching was her creating simple mud receptacles to hold fat and a wick. These could be used both for lighting and as a substitute for Sabbath candles. Once she had made these, she had separated herself from animals who were forced to rely upon daylight. Just as important, she had created a Jewish symbol for her home, “This accomplishment,” she wrote, “stands out in my mind as the first result of my effort to climb out of the mire which surrounded me.”

This is a thoroughly gendered account. Calof is most intent in telling the reader about her relations with the people surrounding her and about how she felt. Comparable homestead accounts written by males generally deal with problem solving or prices—just how they built that well or the relative costs of purchasing oxen versus horses.

Beside Rachel Calof’s account, the book contains several essays, Jacob Calof has provided a personal and touching narrative on the meaning of his mother’s life. J. Sanford Rikoon’s essay on Jewish farmers in the heartland is a model of lucidity and style. The author of a book on nineteenth- and twentieth-century farming, he has provided us with the historical and social context

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with which to understand the Jewish farm movement, the range of organizations aiding Jewish farmers, and the flow of families from homesteads to towns. My only quibble is that he does not define the geographic extent of the "heartland" to which he refers. Elizabeth Jameson's essay ties Calof's story into the newly emerging subfield of western women's history, where women's work, both productive and reproductive, is not subordinated to that of men. In her entry Jameson makes useful comparisons, for example, between the experiences of Indian and Jewish women during this same time period.

Calof wrote this account in Yiddish 20-odd years after the events occurred. The translation was done by a family friend and by her son Jacob. It is impossible for this reviewer to ascertain just how felicitous the translation is.

As director of the Jewish Historical Society of the Upper Midwest and through her work on an exhibit and a book that encompass the topic of Jewish women making a new home in the Upper Midwest, I have read many accounts of settlement, alienation, and triumph. None has been richer, as long, as focused as Calof's. The only comparable published account I am aware of, <a href="http://example.com">Dakota Diaspora</a>, reports parental conflicts as experienced and reported by their daughter, Sophie Trupin. Trupin also gives us a sense of what it was like to grow up in a Jewish farming community.

I have also read many long, unpublished accounts, numerous short family tales, and several score of oral histories as well as letters and organizational minutes. None compare with Calof's story because none put conflict at the center of their accounts. Most want to dwell on the triumphs and soft-pedal the pain. I believe Calof's is a more truthful rendering of the past—certainly it is more wrenching.

Every archivist dreams of accessioning and every researcher dreams of finding a first-hand account such as that of Rachel Calof. We are all profoundly indebted to J. Sanford Rikoon and to Jacob Calof for bringing this superb tale to the public.

Reviewed by Linda Schloff, director of the Jewish Historical Society of the Upper Midwest and a graduate student in immigration history at the University of Minnesota. She curated the exhibit Unpacking on the Prairie on view at the Minnesota History Center through October 1997 and wrote the book "And Prairie Dogs Weren't Kosher": Jewish Women in the Upper Midwest Since 1855.

**Ethnicity on Parade: Inventing the Norwegian American through Celebration**

By April R. Schultz


"5,000 Norwegian-American school children draped in an American flag, visualizing the Norwegians' ease and willingness to become American citizens." This spectacle epitomized the organizers' vision of the 1925 centennial celebration of Norwegian immigration to America that is the subject of April Schultz's stunning interdisciplinary study. Besides carefully recreating the context of the celebration and engagingly describing its various components, her text convincingly demonstrates the way the planners' ostensibly assimilationist message was subverted by the celebration's subtext that Norwegians inately possessed so-called American ideals and helped create the new nation.

Schultz analyzes the 1925 centennial as a strategic site for the invention of ethnicity. Drawing on an impressive body of recent scholarship that ranges from Eric Hobsbawn's work on the invention of tradition through David Glassberg's study of American pageantry to paradigm-shifting ideas of the dynamics of assimilation and ethnicity, this book challenges established Norwegian-American scholars' assumptions about the "Americanization" of immigrant groups. Rejecting the ordinarily accepted view of assimilation as linear and inevitable, Schultz presents it as a complex, interactive process, a "historical strategy that masks unstable ethnic identities." Ethnicity, too, she sees as a process of ongoing identity creation—not static, passed from generation to generation or taught and learned, but a "continuous, hegemonic struggle between a dominant society and the social experience of marginalized and subordinate groups."

In Schultz's capable hands, the Norwegian-American centennial becomes a case study, not of an inevitable progression from static Norwegian culture to embraced Americanism but part of a "complex dialogue at an historical moment of struggle within the Norwegian-American community." Questioning previous historians' desire to present a smooth, seamless narrative of ethnic assimilation, Schultz points to the contentious debate that raged within the Norwegian-American community over its place in American culture. That discussion included voices that decried the murderous effect of American commercialism on the human spirit and identified those who had given up their native country's values as the "living dead." Other voices sought to dispel the notion of Norway and its people as primitive and lacking in culture.

The long-standing debate over the place of Norwegian culture in America intensified in the paranoia of the World War I period's drive to Americanize all immigrant groups. In examining this increasingly strident dispute, Schultz shows how centennial organizers worked both to mask the tensions within the Norwegian-American community and to unite its disparate members in a way that was compatible with American ideals. They exercised great care in choosing symbols to express a Norwegian-American identity that was compatible with mainstream American culture—an effort symptomatic of their profoundly felt need to appear nonthreatening, according to Schultz. But the organizers' intentions were ultimately subverted by the National Romantic impulses of the recently independent Norway. After the country's nearly 500-year union with Denmark ended in 1814,
and through and after its subsequent separation from Sweden, which finally resulted in full autonomy in 1905. Norway’s patriotic leaders had worked to develop a sense of national identity free from foreign domination by celebrating and restoring ethnic characteristics and cultural values embedded in the country’s peasant traditions.

It was these nationalistic elements that found their way into the centennial celebration and undermined the hegemony of Americanization ideology by making Norway—not America—the “sacred space of the narrative,” says Schultz. Unlike most American festivals of the Progressive Era, the Norwegian-American centennial pageant began not with the period of pioneer settlement in America, but with the Viking Age. Its presentation of Norwegian heritage and folklore created a sense of the Norwegian immigrants’ connection to a significant history before their arrival in the U.S. As a result, the pageant suggested these immigrants’ superiority to other recent arrivals and even to the Yankees, showing that Norwegian-American ancestors, centuries earlier, had laid the foundations of such ideals as the will and determination to succeed, democracy, and fairness—values customarily regarded as quintessentially American.

Schultz’s analysis of the 1925 centennial of Norwegian immigration—not as a final rallying of ethnic forces but a tension-filled, ambivalent effort at cultural legitimation during a particular moment in history—contributes to the growing body of scholarship about the invention of culture. It provides important, generalizable observations about the often misunderstood nature of ethnicity and assimilation, ever relevant and increasingly urgent topics in our multicultural nation.

Reviewed by Kathleen Stokker, professor of Norwegian and director of Scandinavian studies at Luther College in Decorah, Iowa. She has co-authored (with Odd Haddal) the popular language text, Norsk, nordmenn og Norge. Her recent book, Folklore Fights the Nazis: Humor in Occupied Norway, 1940-45, is being reissued in paperback this year.

GERMAN-BOHEMIANS: THE QUIET IMMIGRANTS

By La Vern J. Rippley with Robert J. Paulson
(Northfield, Minn.: St. Olaf College Press for the German-Bohemian Heritage Society, 1995. 279 p. Cloth, $25.00.)

La Vern Rippley is one of the most prolific writers researching the history of German Americans in Minnesota and elsewhere. In this volume he collaborates with Robert Paulson, founder of the German-Bohemian Heritage Society, to recount the heretofore largely untold story of immigrants to the New Ulm area from the German-speaking western rim of the present-day Czech Republic.

The authors give some attention to the standard models of immigration history, seeing in the saga of the German Bohemians in Brown County a clear illustration of chain migration, the tendency of Europeans to join relatives and compatriots who had previously settled in the New World. The chapter that compares the German Bohemians with the earlier German immigrants to New Ulm, the Turners, introduces another aspect of immigration theory: the nature of ethnic and status communities. In theory, the former group feels alienated from the larger society and tends to isolate itself, emphasizing the enduring values of the transplanted ethnic community. The status community, on the other hand, desires to be exclusive and resists contact with fellow ethnics outside of their group. The Turners in New Ulm represented a status community, while the Bohemians exemplified an ethnic one. These concepts serve as a framework for discussing these two groups.

But this is not meant to be a book about theories; it is, rather, a story of a community and of individual families, of Old World traditions replanted (or not) on the Minnesota frontier. It is a story well told in this well organized book, beginning with a chapter on the historical background of the German-speaking area of Bohemia. Chapters sketching the immigration history of Brown County follow. The final chapters deal comprehensively with the themes of folklore, work, leisure, music, and the relationship of German Bohemians to a variety of U.S. national events.

The chapter on folklore offers an instructive treatment of the folk culture of German Bohemia. For the authors, folklore encompasses every possible aspect of daily life: “We shall interweave the oral with the visible, the material with the spiritual, the religious with the secular.” This is done in detail, working through the calendar and recounting the customs attached to all the religious feasts, secular observances, and family events. The book paints a colorful picture of German-Bohemian life.

The rich musical tradition of the German-Bohemian community is also thoroughly researched and chronicled in a fascinating contribution to the grand story of German-American music making. Almost everyone living in the region during the middle decades of this century was familiar with Whoopie John Wilfahrt and his band. This band, however, was just one among many that received its impetus from this ethnic community.

The theme of this book, like its subtitle, is “the quiet immigrants.” It is under this rubric that certain features of the German-Bohemian community in Brown County are to be understood: nonparticipation in the Turner community and its activities, the nontransfer of some elements of Bohemian culture, lack of involvement in civic affairs (members rarely became active candidates for public office), absence of public utterances. “They seem almost conspicuous by their absence from public and economic matters of importance,” the authors assert. Such negative evidence is quite as relevant to the discussion as is the plethora of positive detail that has been presented. It, too, becomes a key for understanding the nature of the community.

Like all of Dr. Rippley’s previous works, this volume is painstakingly researched and fully documented in consistently helpful endnotes. A bibliography of works consulted is lacking and not really needed, though it might have
been useful. The index is helpful. The book possesses a beautiful layout with an impressively abundant collection of photographs.

The high quality of this book is somewhat marred, though, by a number of perhaps inevitable yet disconcerting lapses in proofreading and editorial scrutiny and by some imprecise formulations. However, this does not diminish the value of this study, the panoramic power of the presentation, and the evocative intensity of the story.

German-Bohemians is in many ways a family chronicle that will be of great interest to the descendants of the immigrants featured in this book. They are able to hear the tale of their forebears and recognize the heritage that is still theirs. But readers with German-Bohemian antecedents are not the only ones who will appreciate this book. It provides everyone who desires to learn more about Minnesota's rich immigrant past and present with a splendid opportunity to listen in on the conversation.

The book's preface describes the figures and repeats the inscriptions on the monument to German-Bohemian immigrants standing in New Ulm's German Park. The monument is a striking testimonial to the richness of their tradition. This book expands that story in fullest detail. The quiet immigrants have found their voice.

Reviewed by John Kulas, who teaches German at St. John's University in Collegeville. He has a Ph.D. in German from the University of Minnesota and has recently published a study of the early years of the German-American newspaper, Der Wanderer of St. Paul.

News & Notes

TWO NEW annual awards have been established to encourage research and writing on topics in Minnesota history. The Minnesota Historical Society will award the Minnesota History publication prize to one outstanding senior-division History Day paper on a Minnesota topic. In addition to publication in the magazine, the prize carries a $50 award.

The Minnesota Chapter of the Society of Architectural Historians has initiated the David Stanley Gebhard Award for the best book or article substantially focused on Minnesota architecture. This prize confers a framed certificate and a one-year membership in the Society of Architectural Historians and its Minnesota chapter.

IN We Have the Right To Exist: A Translation of Aboriginal Indigenous Thought, Wub-E-Ke-Niew (Francis Blake Jr.) of Red Lake assesses "the reality of the Europeans' history on this Continent." Underpinning this angry, thoughtful, and copiously researched book that claims to be the first ever published from an Anishinabekewikw perspective is the idea that Indian is a Euro-American creation, "an ugly caricature . . . meant to discredit and stereotype the Aboriginal Indigenous people." Based on oral tradition and ten years of archival research into the history and genealogy of Red Lake Reservation, the book looks at colonization, treaties, reservations, school, courts, religion, history and time, and identity and stereotypes, among other topics. Published in 1995 by Black Thistle Press (491 Broadway, New York, N.Y. 10012), the 366-page paperback is available for $16.00.

HMONG IN AMERICA: Journey from a Secret War (Eau Claire: Chippewa Valley Museum, 1995, 100 p., $12.95) makes valuable reading for all those interested in the more than 110,000 Laotian highlander refugees, mostly Hmong, who have recently settled in the United States. Aimed at general readers, this highly illustrated book first describes the lifeways, culture, language, and history of the 20 large Hmong clans who lived in small, self-sufficient agricultural villages atop the rugged Laotian mountains. Recruited by the Central Intelligence Agency during the Vietnam War, they were abandoned when the U.S. withdrew from South Vietnam in 1975. Some 100,000 eventually fled into Thailand, where they lived in squalid, overcrowded camps. Today, U.S. sponsorship and secondary migration has created a substantial Hmong resettlement zone that runs from Minneapolis-St. Paul to southeastern Wisconsin.

Compelling personal stories and reflections by many Eau Claire Hmong, a narrative by museum curator Tim Pfaff, and snapshots and news photographs create rich images of life there and here. Originating in the Hmong community's desire to pass on its history and culture, this fascinating book also details ongoing community efforts to help refugee families adapt to a culture far different from their own.

Enhanced by a bibliography and maps, the book can be ordered from the Chippewa Valley Museum Press, P. O. Box 1204, Eau Claire, WI 54702. Include $2.40 per book for postage and handling.
THE SOUTHWEST History Center at Southwest State University in Marshall has added several new publications to its growing book list. At the Headwaters: The 1993 Flood in Southwestern Minnesota, edited by Joseph Amato and Janet Timmerman (1995, 94 p., $9.00), presents 40 short essays and 40 photos focusing on the devastating event, its causes, and its aftermath. Bill Holm and Howard Mohr are among the contributors.

Several new chapbooks are also available from the same publisher. Rivers and the Making of a Nation (1995, 22 p., $3.00) by Peter C. Mancall examines the historical manipulation of the nation’s rivers and some of the untoward consequences of our national hubris. Writing American Agricultural History (1996, 56 p., $3.00) by Morton Rothstein traces the emergence of agricultural history in America as a professional field with its own organization and journal, the contributions of scholars, and major writings since World War II. Ties That Bind: The Orphan Train Story in Minnesota (1994, 30 p., $3.00) by Janet Liebl looks at the social experiment that relocated more than 3,500 East Coast children in the state between 1859 and 1929. When ordering, include $1.50 postage and handling for one book; $2.50 for two or more books.

Finally, Heritage of the Prairie: Teaching the History and Culture of the Rural World (1995, 214 p., $15.00), edited by Thadddeus C. Radzilowski, Mary Ann Zarana, and John Radzilowski, is a creative compendium of literature, history, and geography essays for teachers interested in rural Minnesota, its cultural history, and the interplay of local and regional history. The curriculum and lesson-planning guide is the result of a two-year teacher institute funded by a grant from the National Endowment for the Humanities.

A WELCOME addition to the history of St. Paul and its neighborhoods is AFTON perhaps never lived up to the expectations of its founders; it never became a commercial crossroads of any importance. But perhaps it has become something better as Aftonites, past and present, have preserved the rural character of this idyllic hamlet. This premise infuses Afton Remembered by Edwin G. Robb (Afton Historical Society Press, 1996, 120 p., cloth, $23.00), a handsomely designed and printed insider’s look at the St. Croix River town 20 freeway miles east of St. Paul. A wealth of

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period photographs of people and activities illustrate the volume, which includes 1895 and 1995 walking tours of the village.

USING DOCUMENTS from the newly opened Soviet archives, The Secret World of American Communism by Harvey Klehr, John Earl Haynes, and Fridrikh Igorevich Firsov (New Haven: Yale University Press, 1995, 384 p., cloth, $25.00) demonstrates that the American Communist Party recruited members for clandestine work and developed an elaborate underground network for espionage on behalf of the USSR. The book presents 92 selected documents from the early 1920s to 1945 woven into a historical narrative; one from 1938 comments specifically on Trotskyites in Minnesota's teamsters union. The book also contains a helpful glossary of individuals and groups.

Klehr and Haynes's article, "Researching Minnesota History in Moscow," appeared in the Spring 1994 issue of this magazine.

VIVID detail characterizes William R. Trotter's exhaustive and moving biography, Priest of Music: The Life of Dmitri Mitropoulos (Portland, Ore.: Amadeus Press, 1995, 495 p., cloth, $29.95). Music director of the Minneapolis Symphony Orchestra from 1938 to 1949, when he moved on to the New York Philharmonic, Mitropoulos electrified audiences, critics, and musicians with his powerful physical conducting style, his feats of simultaneously leading the orchestra and playing piano, and his deep and obvious spiritual commitment to making music. Known in his time as an intrepid champion of new music and widely regarded as a genius, Mitropoulos fell from favor, due in part to the machinations of his former protege, Leonard Bernstein. Chronicling the intensely lived life of a complex man, Trotter also captures the backstage politics and cultural history of the era now recognized as the golden age of conductors.

IN THE WORDS OF editor Aaron Isaacs, the purpose of Twin City Lines—The 1940s is "to return you to the last decade of really first class public transit in the Twin Cities." The heavily illustrated 38-page paperback, published by the Minnesota Transportation Museum in 1995, takes readers to the era before suburban shopping malls, supermarkets, and office parks. The cars transported riders down shady residential streets, to corner groceries, and through busy intersections to bustling downtowns. Extensive quotes from people who rode and worked on the cars precede a "photo gallery" and glossary of streetcar terms. The publication is available at the Minnesota Historical Society museum store for $8.00 and from the transportation museum, 3816 Vincent Avenue South, Minneapolis 55410 for $10.00, including postage.

THORSTEIN VEBLEN, Ole Rolvaag's Giants in the Earth, other ethnic literature, missionaries, Norwegian-American schools, and education are among the topics addressed in volume 34 of the Norwegian-American Studies series, edited by Odd S. Lovoll (Northfield, Minn.: Norwegian-American Historical Association, 1995, 360 p., cloth, $18.50 plus $2.50 postage and $1.17 tax for Minnesota residents). Rounding out the eclectic compilation is a listing of recent English- and Norwegian-language publications related to things Norse.

THE CONCEPT of place resonates throughout Imagining Home: Writing from the Midwest, a collection of 16 essays edited by Mark Vinz and Thom Tammaro (Minneapolis: University of Minnesota Press, 1995, 212 p. cloth, $19.95). Geography, climate, spirituality, and the web of human relationships are interwoven in these meditations, divided into three sections: discovering a home, recovering the past, and the changing present. Kathleen Norris, Jon Hassler, Bill Holm, Paul Gruchow, and Carol Bly are among the distinguished writers collected in this thought-provoking volume.

FOUR recent publications from Park Genealogical Books offer detailed information to family historians and other researchers in Minnesota and the region. Every Name Index to the 1900 Standard Atlas of Grant County, Minnesota, by Virginia Swartz (1995, 42 p., paper, $15.00) includes reprints of township plats, all the names listed thereon, and the full patrons' directory. Index to the 1895 Plat Book of Freeborn County, Minnesota, compiled by Marge Heidemann (1995, 80 p., paper, $18.00) also includes names, map reprints, as well as lists of schools, lakes, and post offices.

Calvary Cemetery, St. Paul, Minnesota: Volume I—1854-1875 and Its Predecessors, 1841-1853, compiled by Mary Hawker Bakeman and Stina B. Green (1995, 68 p., paper, $21.00), lists more than 5,000 burials in Calvary, the city's third Catholic cemetery. A historical introduction, maps of the 100-acre grounds, and all information from the cemetery records is included in the volume. Crossing the present state border, Pioneers of Superior, Wisconsin, by Ronald V. Mershart (1996, 80 p., paper, $27.00 plus $1.65 sales tax for Minnesota residents) is an alphabetized directory of many who settled in and around that town from 1853 to 1883. References are culled from newspapers, the census, and contemporary print and manuscript sources. All four books may be ordered from the publisher, P.O. Box 130968, Roseville, Minn. 55113-0968.