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The Ojibwe Journals of Edmund F. Ely, 1833–1849

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his discussions of the various prehistoric cultural periods of Minnesota's prehistory, from the Paleolithic and Archaic periods (ca. 11,000 to 500 B.C.E.) through the Initial Woodland period (1000–500 B.C.E. to 500–700 C.E.) to the Terminal Woodland and the Mississippi periods (ca. 500–700 B.C.E. to 1650 C.E.). As Gibbon divides the archaeological periods and cultural manifestations, he relates each to the environmental changes they manifested and the geographic locations of the discovered material culture.

Gibbon's approach to the overview of archaeology in Minnesota is valuable. If there are any drawbacks to his approach, they lie with the amount of information readers need to assimilate as his story moves forward. Gibbon tries to allow for this by providing various images, maps, and tables to show not only the process of archaeology, but also the location and images of the archaeological record.

This work of scholarship and experience demonstrates the significance of Gibbon's scholarship in the history and prehistory of Minnesota, as well as his role as a significant American archaeologist. He successfully presents the two worlds that an archaeologist faces in telling the story of prehistory, bringing the two worlds together and creating a story and landscape that capture readers' attention and imagination.

The Ojibwe Journals of Edmund F. Ely, 1833–1849, edited by Theresa M. Schenck. Lincoln: University of Nebraska Press, 2012. xxx, 487 pp. Illustrations, maps, notes, appendixes, bibliography, index. \$65.00 hardcover.

Reviewer Bonnie Sue Lewis is associate professor of mission and Native American Christianity at the University of Dubuque Theological Seminary. She is the author of *Creating Christian Indians: Native Clergy in the Presbyterian Church* (2003).

I was going to peruse Edmund Ely's journals quickly to submit this review promptly. However, I found myself caught up in the story of this peripatetic missionary teacher and his Ojibwe-French wife, Catharine. He reflects the stories of many young men drawn to missionary endeavors in the mid-nineteenth century in his passion for God and the desire to "enlighten" those he feared were doomed to temporal and eternal destruction without the Gospel. He lacked cross-cultural training, his motives could be questioned, and his condescension toward Ojibwe beliefs and practices is reprehensible. Even so, that he chose to live with, travel with, often suffer with, and marry into the community presents a different twist on what is too often a predictable tale of misunderstanding and missionary failure during this era. I found myself unable to put the book down because Ely, his wife, and

their Ojibwe neighbors—William, Isabella, Nindipins, and others—began to matter to me.

I look forward to passing this book on to an Ojibwe friend who will find some familiar names here and who, because she is a Protestant pastor herself, will appreciate the individuals portrayed in these journals who sought to make sense of worldviews that were changed by the tumult of the era and their cross-cultural friendships.

From America to Norway: Norwegian-American Immigrant Letters, 1838–1914, volume 1, 1838–1870, edited and translated by Orm Øverland. Northfield, MN: Norwegian-American Historical Association, 2012. 472 pp. References. \$50.00 hardcover.

Reviewer L. DeAne Lagerquist is professor and chair of the department of religion at St. Olaf College. She is the author of *In America the Men Milk the Cows: Factors of Gender, Ethnicity and Religion in the Americanization of Norwegian-American Women* (1991).

Having traveled from Norway to America by boat and then overland by various means (including train, canal boat, or ox-cart), the authors of the letters published here used words to reach back across the Atlantic. Some letters are filled with details of the journey: route, company, and experiences. Others recount the conditions and activities of their lives in the United States, mostly in the upper Midwest. In 1845 a group recently arrived in Rock Prairie, Wisconsin, announced their intention to stay through the winter but then to “go west to a country called Iowa that has recently been purchased from the Indians and taken into the Union as a state.” Their decision was based on lower land prices in Iowa and reports that “in Iowa the water is healthier and there is a better balance of forest and prairie” (64).

The volume reviewed here is the first of a projected four-volume set containing English translations of *Fra Amerika til Norge* (1992–2011), a seven-volume collection already available in Norwegian. It continues the Norwegian-American Historical Association’s long involvement in collecting, preserving, and publishing immigrant letters. Organized chronologically, the letters are identified by their author(s) and recipient(s) and their locations. Following the letter, a brief note provides additional information about the people, their circumstances, or the history of the letter itself, explaining, for example, relationships or tracing the letter’s path into a newspaper or archival collection. Some readers will find familiar correspondents—perhaps their forebears or their neighbors’. A few writers, such as Elise Waerenskjold, may be known from their previously published letters (*The Lady with*