victory while urging his readers to "stop for a minute and look at the other side. Yes, we feel sorry for the Spaniards. They fought bravely, and think of their homecoming" (102).

Such observations help make *The News from Lone Rock* an interesting, occasionally moving, work, but readers may well find themselves longing for background about the events of the period. The deluge of anecdotes and observations, offered without any context, is frequently overwhelming and, except perhaps for students of Richland County history, occasionally tiresome. Even so, this volume represents a fascinating compilation of small-town journalism that sheds light on attitudes about progress, economic development, and journalism that prevailed at the turn of the twentieth century.

From America to Norway: Norwegian-American Immigrant Letters, 1838–1914, volume 3, *1893–1914*, edited and translated by Orm Øverland. Northfield, MN: Norwegian-American Historical Association, 2016. 630 pp. References. $60.00 hardcover.

Reviewer Daron W. Olson is associate professor of European and world history at Indiana University East. He is associate editor of the *Swedish-American Historical Quarterly* and author of *Vikings across the Atlantic: Emigration and the Building of a Greater Norway, 1860–1945* (2013).

The letters in this third volume of *From America to Norway* focus on the years of the last great exodus of Norwegians to the United States, providing translations of more than 300 immigrant letters. Orm Øverland's superb introduction places these letters in appropriate context by noting what the letters often do not say or speak to. He notes how Norwegian immigrants played their role in the long struggle between defenders of land (Native Americans) and takers of land (who were often immigrants). The evidence is loud in its silence. As Øverland succinctly puts it, "The most important point to be made about the attention paid to Native Americans in immigrant letters is that they were rarely paid any attention at all" (28).

Yet it is certain that Norwegian immigrants had encounters with indigenous people, so why are the writers so silent on the topic? According to Øverland, there were several reasons, among them the high cost of postage that limited the amount of information the immigrants could provide. As such, Norwegian immigrants tended to focus on practical information, such as family holidays, weather, or steamship ticket prices. In addition, the Norwegian immigrants possessed little formal education and had poor writing skills. He also concedes that for the Norwegian immigrants Native Americans often had no practical

importance in their lives: "Native Americans were reminders of the past; immigrant Americans looked to the future" (33). The most important reason, however, may have been that for the Norwegian immigrants it "was best not to think much about them [Native Americans] or even not to notice them in order to live with an untroubled conscience in the land that had once been theirs" (33). In this regard, Norwegian immigrants were partners in the larger American effort of what Jean O'Brien has termed "writing Indians out of existence."

Concepts of race and whiteness also affected how Norwegian immigrants came to view themselves. Øverland uses the example of Jacob Hilton, who emigrated in 1877, first living among relatives in Iowa and then moving westward until he finally settled in present-day New Mexico in the spring of 1881. In a letter to his father, Jacob mentions that he lives among Indians, Mexicans, and Spaniards. Later, he acknowledges that "these mountains and valleys, that once were inhabited by these lazy and useless people that live like wild animals, are now filling up with white people" (41). As Øverland observes about Hilton, "In Iowa he had been a Norwegian in the land of Americans; now he is a white man in a white man's land. He feels a sense of belonging as he had once belonged in Norway" (41).

Placed in appropriate historical context, the letters in this volume offer valuable material for researchers as well as for a broader audience interested in the world of Norwegian immigrants. It is not surprising that the majority of the letters are from Norwegians who lived in the upper midwestern states of Wisconsin, Minnesota, and North Dakota as well as South Dakota and Iowa (with a scattering of letters from the Northwest, including Alaska, as well as New York and even Florida). One also finds familiar topics, such as talk of holidays, the weather, visits to relatives (including some back to Norway), and nostalgia for Norway. A surprising number of letters visit political themes, both in America and Norway. One of the most enduring topics is illness, perhaps a reminder of the precarious nature of immigrant life at the time. Certain authors contribute multiple letters to the volume; that perspective is valuable, allowing us to see how life changed over time for Norwegian immigrants.

Orm Øverland has once again been of great service to the scholarship on Norwegian American history. This volume of *From America to Norway* reveals an immigrant landscape that is coming of age in an America that is transforming into a powerful nation. At the same time, the numerous references to Norway indicate that Norwegian immigrants still held a place in their hearts and minds for the Old Country. The letters also benefit from Øverland's numerous editorial comments

that help clarify things for readers. This impressive volume makes a significant contribution to furthering our understanding of the Norwegian American experience.

Lost Buxton, by Rachelle Chase. Images of America Series. Charleston: Arcadia Publishing, 2017. 127 pp. Illustrations, bibliography, index. $21.99 paperback.

Reviewer Pam Stek recently received her Ph.D. in history from the University of Iowa. Her publications include "Muchakinock: African Americans and the Making of an Iowa Coal Town" (*Annals of Iowa*, 2009).

Imagining a community that no longer exists is a difficult task, especially when that community was, in many ways, unlike any that had come before or followed after. The coal-mining town of Buxton, Iowa, is one such place, but one that is made more accessible by the photographs and oral histories presented in Rachelle Chase's *Lost Buxton.* Chase's work sheds light on the lost world of Buxton, with its integrated workplaces, schools, and neighborhoods, and on the hope it offered to its residents.

Much has been written about Buxton, a south-central Iowa coal town that was home to a large number of African American miners and their families. In 1900 the Consolidation Coal Company moved its mining operations from nearby Muchakinock to the new community of Buxton. The town offered black residents, many of whom had migrated from Virginia, the chance to work and live relatively free from discrimination and segregation, a rare opportunity in the early twentieth century. In Buxton black and white residents resided next to each other, black and white miners earned the same wages, and black and white children attended the same schools. In addition to coal miners and their families, numerous African American business owners and professionals, including doctors, dentists, lawyers, teachers, and pharmacists, made the town their home. As with many coal-mining communities, Buxton's star rose and fell rapidly. The mines were almost completely played out by 1918, and Buxton soon became a ghost town.

Lost Buxton contributes to the existing literature on Buxton by presenting a visual representation of the community and its residents. A number of the images in *Lost Buxton* have been previously published in other works. Many, however, have not. Chase provides an original and compelling grouping of the photographs and matches them with excerpts from former residents' memories of the community, in the process illuminating topics such as daily life in Buxton, the backgrounds and accomplishments of local leaders, and race relations in the town. The photographs in *Lost Buxton* convey the dignity, sense of hope, and