



# SAN JOAQUIN HISTORIAN

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## A Call To Preserve The Culture: German-Russians in Lodi

by Sally Roesch Wagner, Ph.D.

The joke among German-Russians in Aberdeen, South Dakota, when I was growing up was that if you knocked on any door in Lodi, California, a relative would answer. So when asked by the Friends of the Lodi Library to deliver a lecture last fall, I chose the occasion to unveil the new volume in my *Daughters of Dakota* series. The book, *Schooled in Privation: German-Russian, German and Scandinavian Immigrants*, seemed especially appropriate to bring to town because of Lodi's large German-Russian population, many of them with ties to my family, I found, just as the joke had tongue-in-cheek predicted.

Our ancestors were enticed out of crowded, war-torn Germany in the eighteenth century by Empress Catherine of Russia, who promised free land in the Black Sea area to these gifted farmers. A century later the promise of free land once again caused them to emigrate — this time to America where dishonest land "boomers" promised them a balmy climate with fertile soil. The first German-Russian immigrants to South Dakota, in the 1870's, found good farm land but temperatures ranging from 110 degrees in the summer to -75 degree winters. Wanting to stay in colonies as they had lived in Russia, they began to spread out as the most favored land filled with homesteaders. The later settlers in the northern part of the state disappointedly claimed the available rocky soil in a semi-arid climate.

The second wave of emigration started when a group of COLD German-Russian scouts left Menno, South Dakota, heading for a warmer climate in California. When a pastor told them about the sandy loam in the Lodi area, they "decided since a man of the cloth had made a recommendation, they should at least look it over," as George Schmiedt recounted. It was "too bad they'd wasted so much time in that country when they could be here and enjoy the sunshine," Wilhelm Hieb greeted the newcomers to Lodi. Credited with being the first Dakota German-Russian to "discover" Lodi, Hieb's nickname, "Columbus", was so well-known that he received mail under the name! An enthusiastic boomer of the area, Columbus Hieb encouraged people to come to the Lodi area, helped them find good vineyard land when they did, and opened his home to the newcomers until they had their own roof.

I learned this and a great deal more, as a result of that lecture at the Lodi library. Many of the German-Russians now living in Lodi came from South Dakota during the depression, when "black blizzards" swept the prairies and farming became impossible during the drought years. As described in one of the family stories shared with me: "In 1937 the family sold its farm, bought a pick-up truck and built a home-designed camper to house their possessions for

the move to California. A seat was built in the front of the camper for the children, and a window was cut out for observation in both directions."

Did these transplants from North and South Dakota return to the Midwest, I wondered? While a few are now returning home to spend their golden years, many never even went back to visit. One man said that after his one and only visit home, he kicked his gumbo-covered overshoes off as he boarded the train, announcing he would never return to South Dakota. And he never has.

The result of this emigration to Lodi is a population of German-Russians in their seventies and eighties who continue to speak the unique dialect of German-Russians, one of the most intact dialects of Schwabish (Low German), which was maintained over a century in Russia and then continued during their experience on the Great Plains. Along with speaking the language, many of these German-Russians continue to maintain the traditions, the cooking, and the value system of our people.

But it appeared as I talked to them that their children, who are now 30-50, became Californians. Many and perhaps most of them married out of the culture, few of them learned the language, and in the generation of their children - the ten to twenty year olds - the culture is largely dying. I was not able to identify a single grandchild of any of these elders who spoke the language and in most cases they said their children never learned to speak the language, either. Laughingly they said that a few swear words were about all the next generation had mastered.

While the Lodi German-Russian culture is at high risk because of the strong California pull drawing the next generations into the dominant society, ironically the Lodi German-Russians have maintained their culture in a purer form, I think, than the German-Russians that continued to remain in South Dakota.

My aunt, Ann Larson, for example, is one of the cultural bearers of the

German-Russian tradition in South Dakota. She baked kuchen at a 1975 folk-life festival at the Smithsonian Institution in Washington, D.C., and her recipes appear in the recently published "Ellis Island Immigrant Cookbook." Working for years in a grocery store, she began to pick up new products and experimented with refinements of the traditional recipes.

At one of the homes where I was invited to do an oral history after my Lodi lecture, the woman said, "Now you come about 1:00, because I'm going to make kuchen in the morning." I didn't object. Walking through the door was like walking into my childhood, triggering the memory of the smell of the kuchen that my grandmother used to make, and the taste took me back forty years. As I spoke to different women, it seemed that they were baking exactly the way they had in Dakota, with no refinements.

There are churches in Lodi, I was told, that have services in German once a month while I'm not aware of any in South Dakota where the services are still regularly conducted in the language. At a recent Germans from Russia picnic in Aberdeen, people remembered regular German services up until the early 1950's in the churches of Eureka, Java, Ashley and other heavily-German Dakota towns. Now they happen infrequently, on special occasions. Reverend Reib, from Ashley,

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has a German service on the radio, and the Lehr, North Dakota, Methodist camp meeting still will do services in German if they can find someone to conduct them, I was told.

The decline of the German language churches began with the Americanization laws in the 1920's when it was illegal to speak anything but English and the laws were enforced in churches, schools and the press in South Dakota. Churches in Eureka (where many of the Lodians came from) were padlocked by the state of South Dakota because the worship services were conducted in German. Not many of the people in Eureka will talk about that today, the memory is still so painful. Added to this was the anti-German sentiment during World War II, perhaps strongest in the Dakotas, where Germans were such a dominant presence.

Another example of the cultural intactness of the Lodi community that surprised me was the presence of a German-Russian bakery. By contrast, there are almost no German-Russian bakeries in South Dakota, even though German is the largest ethnic heritage of the people today. There is not a single German-Russian bakery in my home town of Aberdeen, the third largest city in the state with 25,000 and a large German-Russian population. German baked goods are "imported" forty miles from Leola and seventy-five miles from Eureka and the kuchen these bakeries deliver once or twice a week to Aberdeen is quickly sold to the appreciative German-Russian population.

In addition, subtle language patterns, styles, and mannerisms that I saw in Lodi were much more familiar to me from my childhood than they are reflective of contemporary German-Russians in South Dakota.

My hunch about the reason for the surprisingly intact and undiluted German-Russian culture is this: Just as the German ancestors were surrounded with an unfamiliar culture when they moved to Russia and held onto their traditions very tightly, the Lodi immigrants have similarly maintained an island of their German culture in a

multi-cultural sea.

By contrast, Eureka (in many ways the sister community of Lodi) is a German-Russian community in a German-Russian sea. So the concern for maintaining the culture intact is not so strong because the culture is everywhere. Harry Delker, President of the South Dakota Association of Germans from Russia said in conversation, "It's my impression that a large number of people in Eureka don't even think of themselves as Germans from Russia, because everybody around them is." They can pick up outside influence and bring it into their culture and the culture remains intact but modified. In Lodi I think the people keep the culture much purer in order to save it from the penetration of the dominant culture in which they found themselves.

Sadly, it is this purest form of the German-Russian culture that is at a high risk of being lost. One of the women I interviewed clips the German-Russian obituaries for the Historical Society on a regular basis. She is unfortunately kept very busy with this job. The window of opportunity is ten, maybe fifteen years, before this culture will be largely lost. I met one mid-forty year old man who speaks the language; he was the youngest. It doesn't appear that the cooking, the recipes, the traditions, are continuing past the generation of the forty to fifty year olds.

The kids taking German in school are not necessarily going to be able to communicate with their grandparents, as the Low German-Russian dialect is quite different from the High German taught in the schools. In fact, there may be a cultural division with the older generation thinking the children or grandchildren are "putting on airs," while the younger generation may think the older ones are not very smart, and speaking incorrectly.

I came away from my lecture at the Lodi Library feeling strongly that the Lodi community has all the components in place to preserve its German-Russian culture.

People are eager to talk. At my initial presentation I put out a sign-up

sheet, hoping that I would be able to interview one or two people. Instead, I had two full pages of names, perhaps a full year of work. The response was so enthusiastic that I came back for another presentation where I presented the results of the preliminary interviews I'd done. While there was only one small notice in the paper about the second presentation in the library, the room was again almost full. I was given family genealogy, narratives of the voyage from Russia to the States, photos, recipes and suggestions for nursing home interviewees. There was a man who stayed for almost an hour after the lecture to be interviewed and was interviewed for another hour and was still not ready to leave. In all my lecturing around the country, I've never experienced a group of people more eager to preserve their culture.

The people I talked with are rich repositories of unique and specialized information. For example, there is a reference in my Immigrant book to botza, and I had been unable to find out what it was. There was a gentleman in the audience who had worked with botza and could describe the process used in creating it, a kind of adobe and straw brick, baked in the sun, put together in molds to dry and used as bricks for building in the Dakotas.

The stories these Lodi German-Russians shared represent important history overlooked in the history books. Unexpected stories of cooperation between the German-Russian settlers that came to Dakota and the Indians who were living on the reservation land surprised me, as did heartwarming instances of German-Russians holding land for the Japanese sent to camps during the Second World War, and turning the profit and lands back to them

when the Japanese returned home. These are important aspects of our history that need to be recorded while there are still people who can tell the stories.

If people were this eager to share the information with someone who came to the area briefly, there is a rich potential for setting up an oral history project with students doing the interviews.

In summary, I believe that Lodi has a German-Russian community where the people know who they are, they know each other, and they know each others' history. They have made an ongoing commitment to celebrating and gathering their history in the Germans from Russia organizations. They maintain cultural ties and contacts in their churches and social lives. But this cultural cohesiveness does not appear to carry on as strongly into the thirty to fifty year old group and becomes even more limited with the generation of the grandchildren of these elders.

Unique in its cultural purity and intactness, the Germans from Russia community is at the same time at high risk of being lost. Unless measures are taken, the community will undoubtedly lose its identity and the knowledge of its cultural existence with the current generation of school-age children.

This is the same age group that could save the community by listening to the stories, learning to bake the kuchen and speak the language. Such a program of turning culturally unconscious young people into bearers of their cultural knowledge would be a model for the country. Building on the strong ties already established in ongoing programs between the Historical Society, the Library and the schools, Lodi is a community that could do this.

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### **Sally Roesch Wagner**

*A feminist pioneer, Sally Roesch Wagner was one of the first women to receive a Ph.D. in this country for work in Women's Studies, (UC Santa Cruz) and was a founder of one of the first college Women's Studies programs (CSU Sacramento).*

*For almost two decades Dr. Wagner taught courses in women's studies, history and psychology at the University of California, Davis; and San Francisco, Sacramento and Mankato State colleges. Currently a research affiliate of the Women's Resources and Research Center at the University of California, Davis, she tours the country lecturing and presenting historical performance as an independent scholar.*

# Arboreal Monarchs of San Joaquin County

by Virginia Meyer and Pamela Muick



**Large valley oaks shade vineyards and nearby orchards along the Calaveras River near the site of the March 26, 1844, Fremont camp.**

*Oak Park, Merry Oaks, Oakdale, Oakwood Lake, Live Oak, Oak Point ...the names of locales and towns in the San Joaquin Valley are testament to the forests, woodlands and groves of these most characteristic of California trees that greeted early travelers and settlers. California boasts 18 native oak species, in both shrub and arboreal forms. California oaks are dominant or present in many of the diverse plant communities throughout the state, from foothill chaparral to desert scrub, from valley woodlands to mountain mixed evergreen forest, and to the northern mixed evergreen forest. Of California native oak tree species, San Joaquin County is home to three, two endemics (species found only in California) valley and blue, and one more widely distributed, interior live oak.*

## **Early Explorations**

During the Spanish Period of our state's history, explorers found California's coastal oaks and the oaks of nearby foothills to resemble those of their homelands, and were quick to appreciate their beauty and usefulness. Vizcaino, Portola and Father Junipero

Serra all took special notice of the oaks, often naming new places after them. Communities such as Encino and Encinitas were named after the spanish word for evergreen Mediterranean oak, *encina*.

The laudable oaks of San Joaquin County have a distinguished pedigree in the annals of early explorers and botanists. As Jedediah Smith traversed the San Joaquin Valley on his 1826-1828 journey, he noted the abundant "oak timber" along the "Peticutry" (San Joaquin), "Noto" (Merced) and "Otter" (Tuolumne) rivers. In his expedition narratives of 1844 and 1845, John Fremont wrote admiringly of the beauty of the oaks. English, Scottish and German botanists collected specimens of California's native oaks in the early-to-mid 1800's. Tree names, both scientific and common, were often assigned in honor of these early, stalwart collectors.

## **The Valley Oak**

In the late 18th century, the Malaspina expedition's officers Robredo and Esquerra collected the first specimens of the valley oak (*Quer-*

*cus lobata*) in the Monterey region. These were sent to the Spanish botanist Luis Née', who named the tree for the deep, rounded lobes of its dark green leaves. Botanist Richard Hinds was aboard the H.B.M.S. Sulfur, captained by Sir Edward Belcher on her 1836-1842 around-the-world voyage. Dr. Hinds sent specimens of the valley oak to an English botanist, George Bentham, who named the tree "*Quercus hindsii*", unaware that the same oak had already been described and named by the Spanish. John Fremont, in the diary of his 1844 journey, described the valley oak as "a large oak...in form like those of the white-oak", and later as the "oak with long, slender acorn" during his 1845 expedition. It was under the shade of huge valley oak that Fremont camped on March 26, 1844. "We halted at the Arroyo de las Calaveras, a tributary to the San Joaquin...This place is beautiful, with open groves of oak, and a grassy sward beneath..." The "Fremont tree" grew on land once part of the French Camp grant, that later was owned by Horace Hartwell, whose ranch is illustrated in Thompson and West's *History of San Joaquin County* (1979). The "Fremont tree" was marked with a plaque by the El Toyon Chapter of the DAR in 1923 and was still standing in 1964 when Horace Spencer photographed and compiled "A Guide to Historical Locations in San Joaquin County." Although the Fremont oak fell during the 1970's, several lovely valley oaks still tower here above the orchards and vineyards along the Calaveras River.

Willis Linn Jepson, the California botanist who authored the first flora of California, related that the valley oak was known as "Roble" by the Spanish Californians in *The Silva of California* (1910). He noted the valley oak's "graceful drooping sprays" and the "great size attained." In fact, the valley oak is often considered to be the largest of north American oaks, some individuals reaching more than 100 feet into the sky. Jepson also wrote of the valley oak's affinity for the moist soils along the rivers of California's Great Valley. Because of this proclivity, it is also called "water oak", "swamp oak"

and "bottom oak". In the pristine state, forests of valley oak extended for several miles from the river's channel, with dense vines of wild grape and poison oak draping from the canopies. These forests once graced almost one million acres in the Great Valley. George Tinkam, in his 1923 *History of San Joaquin County*, wrote that there were "thousands of these trees" in Stockton. "And along the streets from out the sighing trees/The song birds caroled sweetly to the breeze."

Of course, the earliest humans to revere the forests, groves and woodlands of valley oak in San Joaquin County were the native Californians of the region. Valley oak acorns provided the staple meal that allowed the tribes of the Great Valley to attain the highest densities of native peoples in California, when supplemented by plentiful game, fish and shellfish. We find ample evidence of these "cities" in the deep middens along the rivers of the valley. Native Californians also used these acorns for a healing brew, and the bark of the valley oak for a dye to color hides.

Later, valley oak trees were used as indicators of rich, fertile soils. Though not prized for its wood (sometimes called "mush oak" because of the wood's shortcomings), valley oak was used for making charcoal and fences, and extensively cleared for fuelwood.

Today, valley oak acorns are still used as fodder for cattle and sheep. They have the potential to provide a protein- and carbohydrate-rich source of nutrition for people as well. Cookies, muffins and bread made with acorn meal are a nutty treat.

As appreciative residents of California, we value the shade cast by these monarchs and the visual contrast their deep green foliage provides against the golden, dried grasses of summer. When they drop their leaves as fall gives way to winter, their craggy branches stand out against the sky. Perhaps the greatest value that the forests and woodlands of valley oak provide is habitat for a great variety of wildlife. In the trees of the forest, which also include Fremont cottonwood, Oregon



***The Delta College campus is home to carefully-tended, ancient valley oaks.***

ash, box elder, and several species of willow, we find many species of birds, including Wilson's and yellow warbler, Bell's vireo, Nuttall's woodpecker, and birds of prey such as white-tailed kites and red-tailed hawks. Amongst the blackberries, nettle, wild-rose and mugwort scurry California towhees, grosbeaks, and goldfinches. Raccoons, black-tailed hares, gray foxes, cotton-tails, coyotes and river otters abound. These forests are also home to the ringtail and the endangered bank swallow.

### **The Interior Live Oak**

Another associate of the river, or riparian, forests and woodlands is the interior live oak (*W. wislizenii*). Fremont was the first to note this tree during his first expedition in 1844. He called it the "Sierra Live Oak" as he found it on the South Fork of the American River. Of all the oaks he saw in his travels, perhaps Fremont admired this evergreen tree the most. On March 27th he wrote of "live-oaks, which, in form, were the most beautiful we had yet seen in this country. The ends of their branches rested on the ground, forming somewhat more than half a sphere of very full and regular figure..."

Though first noted by Fremont, specimens of the interior live oak were first collected by Dr. F.A. Wislizenus, a German physician and botanist, in 1851, as he traveled along the American River. The specimens were sent to the Swiss botanist, A. De Condolle, who named this oak in 1868.

Jepson described the interior live oak as a "round-headed tree" of which the "branches are numerous, spreading around the sides and down to the ground...thus forming a great globose ball resting on the ground..." Jepson, too, admired these trees "forming beautiful groves of scattered trees which give proud character to the rich lands on the eastern side of the Sacramento and San Joaquin Valleys."

Interior live oak can often be found in dense stands along the rivers and streams of the Great Valley, together with the valley oak. These riparian forests of California have a long geologic history. Some of the members of these plant communities have been associated for almost 20 million years in their ancestral forms. The modern community mixture of trees in the riparian forests was well established by the middle Pliocene epoch of geologic



**Willis Linn Jepson called the interior live oak a "round-headed tree." This individual, growing in an oak-buckeye savanna in northern San Joaquin County, justifies his description.**

history, about three million years ago.

Interior live oak is also found in woodlands of the foothills and in the mixed conifer/hardwood forests of the Sierra Nevada. Its leathery leaves, often spiny-toothed, have a waxy coating that help it to resist the summer drought of the dry slopes. In these woodlands and forests, the interior live oak tends to have many stems and dense foliage.

The foothill woodlands are also home to hundreds of species of insects and animals. Here, the trees are perches and graneries for acorn woodpeckers, and their branches are shelter for magpies, scrub jays, western gray squirrels, white-breasted nuthatches, bushtits and black-headed grosbeaks. Western fence lizards and coast horned lizards scuttle along the ground amidst shrubs of toyon, coffee-berry and chamise.

### **The Blue Oak**

In the foothills and valleys, we find the uniquely Californian blue oak woodland and savanna. Blue oak specimens were collected first by David Douglas, a Scottish botanist, who, according to Susanna Bryant Dakin in her 1939 *Perennial Adventure*, made "the most important collections on the Pacific coast." Douglas came to

California in 1830 and stayed until 1832. The blue oak (*Q. douglasii*) was named for him when described by Sir W.J. Hooker and G. Arnott, English botanists, in 1841.

Blue oak, so named for its gray-green foliage that appears blue-tinged from a distance, has also been called "post oak" because it was once used to make fence posts, and "iron oak" because of its very hard, dense wood. Jepson wrote that it is "not in itself an attractive tree" but that "by reason of its form, color, and habit plays a strong and natural part of the scenery of the yellow-brown foothills." His observation that the blue oak "is more inconsistent in size and outline of its leaves than any other California oak" is borne out by the examination of leaves on just a few individuals. You will find some leaves smooth edged, some toothed and some with shallow lobes.

The Douglas oak, as it is sometimes called, has several adaptations that allow it to survive the sometimes prolonged droughts of Californian valleys and foothills. The pale, grayish cast of the leaves reflect sunlight, and these leaves are sometimes shed early, during the summer, as you might have observed during July and August in this, our sixth year of the current drought.

California oak seedlings have fast-growing roots, but the champion is the blue oak root, which enables the young tree to find and store a ground-water source to sustain it during the subsequent growing seasons. It is true that the blue oak is slow-growing, but it will survive where and when the fast-growing and water-loving valley oak may perish.

The California woodlands and savannas of blue oak are often home to gray pine and buckeye, with an understory of drought-tolerant shrubs such as manzanita and redbud, and annual grasses. Thus, the blue oak woodlands have long been used for grazing. Oak woodlands, in fact, together with grasslands, provided more than 80 percent of the total grazing capacity of the "pristine" California rangelands. Today, our hardwood rangelands are still important to the economy of California.

### **Loss and Protection**

Even as they do today, the oaks of the San Joaquin area inspired early travelers and residents. They have long been recognized for their importance to the people and wildlife of the valley. Though appreciated, the oaks have fallen to agricultural clearing, to charcoal and fuel production, from the effects of extensive ground-water pumping, and most important recently, to urban and suburban development. Of the nearly one million acres of riparian forest that the early explorers found in California's Great Valley, only a few thousand acres remain. And since 1945 one million acres of oak woodlands have been lost in California. In San Joaquin County, more than 25 percent of oak woodland present in 1945 is gone.

This disheartening loss has prompted concerned people throughout California to act on behalf of the oaks:



*A young blue oak adds a native element to the landscaping of the central courtyard at Delta College.*

to seek local and state-wide protection to educate others about the value of our oaks, and to help in restoration efforts. The California Oak Foundation, founded in 1988, provides numerous publications on the care, protection and planting of native oaks, as well as maintaining a file of city and county tree protection ordinances. Locally, the Valley Oak Alliance has worked for the protection of San Joaquin County's remaining valley oaks. The new General Plan for the county includes recommended guidelines for the conservation of oaks. Just over the county line, in Sacramento County, The Nature Conservancy is restoring the magnificent valley oak forest that once covered so much of the valley at their Cosumnes River Preserve. Restoration efforts began here in 1988, and since then thousands of volunteers have planted and maintained many thousands of oaks and other riparian forest trees. Similar restoration projects are progressing throughout California, as are many smaller plantings, like those financed by the federal America the Beautiful grant program.

Several beautiful groves of native oaks and remnants of woodland and forest have been preserved in San Joaquin County's public places, such as Micke Grove Park, a lovely and most appropriate setting for the San Joaquin County Historical Society's Museum. These parks provide a nearby opportunity to get to know our native oaks and other plants and animals native to the valley. Oak Grove Park on Eight Mile

Road was established in 1978 to protect the valley oaks in a natural setting and offers a nature center (open on weekends). Caswell Memorial Park south of Ripon, and Lodi Lake Nature Area in Lodi are the home of riparian valley oak and interior live oak forest, with nature trails through them. On a visit to Delta College, you'll find native oaks incorporated into the shady landscaping, along with cork oaks (*Q. suber*), of European origin.

The Nature Conservancy's Cosumnes River Preserve in south Sacramento County now encompasses more than 2000 acres, including towering valley oak forest as well as large restoration areas. The nature trail is self-guided, and can be reached from Franklin Road, just 1.25 miles south of Twin Cities Road.

With expanding respect and admiration for California oaks, and San Joaquin County's native oaks in particular, it is hoped that the loss of these arboreal monarchs will be stemmed with programs to preserve, protect and restore oak habitat. As important as it is to save individual trees in urbanizing areas, the most substantive actions relate to maintaining oak habitat. Unlike some rare species, oaks can tolerate many land use activities such as grazing, hunting and foot traffic. Protection of stands and forests of oaks can include a variety of uses as long as the stand can regenerate itself. Sustaining our oak habitat sustains the bounty of natural wealth California offers.



***Leaves of the interior live oak are leathery with either smooth or spiny-toothed margins.***



**Blue oak leaves often have wavy margins or shallow lobes.**

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For more information about California oaks and their protection:

California Oak Foundation, 909 12th St., Suite 125, Sacramento, CA 95814, (916) 448-9495.

Valley Oak Alliance, 688 N. Regent, Stockton, CA 95204.

To help in restoration efforts:

The Nature Conservancy, Habitat Restoration Team. (916) 684-2816.

**Pamela Muick** has been studying the ecology of California oaks since her undergraduate years, and has earned her Ph.D. at UC Berkely with her research on oak regeneration, conducted at UC's Hastings Reservation. She is currently working on a biodiversity project out of Washington, D.C., but is permanently based in Berkeley with her son Jesse, age 5.



**Virginia (Ginna) Meyer**

**Virginia Meyer** is a consulting botanist, writer and "oak activist" living in Shingle Springs in El Dorado County with her "assistants," husband Robert and 7-year-old daughter, Kristen. She earned her Master's degree in biology at CSU, Sacramento, with her research project on the ecology of valley oaks conducted at the Cosumnes River Preserve.



*Webber House built in 1891 on Weber Point. Also the site of the Weber Oak.*

## **Editorial Comment**

Our Summer issue featured a story entitled: "Bloomer in Wheat" written by Mr. Niles White. We showed a picture of Mr. White but neglected to say that the picture was provided through the courtesy of Deborah Johnson, DSHJ Research Associates, Inc. We are sorry for the omission.

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