The photograph of Merle Murphey, not yet three years old, was taken in 1917 near her childhood residence in the vicinity of Edison High School in northeast Minneapolis. She is now Mrs. Norman E. Martin of New Hope.

With all those animals and sometimes uncomfortable looking children, the lot of photographers must not have been easy. But then there must have been method to that animal madness: The roving photographer would have had to stay home and wait for trade if he had not had his beast of burden to haul around the heavy and unwieldy photographic equipment used in earlier years.

Virginia L. Rahm, assistant editor

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**Book Reviews**

*Charles A. Lindbergh and the Battle Against American Intervention in World War II.* By Wayne S. Cole.

(New York, Harcourt Brace Jovanovich, 1974. xvii, 298 p. Illustrations. $10.00.)

The American Public does not readily forgive spokesmen for lost causes. Assuredly, the Japanese attack upon Pearl Harbor relegated the efforts of Charles A. Lindbergh and the prewar noninterventionists to the status of a lost cause. Less than a decade later Henry A. Wallace and the Progressive Citizens of America suffered an identical fate, albeit not quite so rapidly, with the Communist coup in Czechoslovakia. While revisionist historians have restored the reputations of Wallace and his followers, Lindbergh and other major spokesmen for the America First Committee have not been treated as generously. In *Charles A. Lindbergh and American Intervention in World War II.*, Professor Wayne S. Cole attempts to provide the historical vindication Lindbergh sought and failed to achieve when he published his memoirs in 1970.

While Mr. Cole does not answer the question of whether the United States could have or should have avoided war in 1941, his work does evoke admiration for Lindbergh. He argues persuasively that the famed aviator's position was intellectually respectable and honestly conceived. Lindbergh is portrayed as having enormous respect for the values of western civilization, as sensitive to the dehumanizing impact of modern weapons technology, and as a man maligned by his adversaries.

Mr. Cole does not apologize for Lindbergh's insensitivity to the racist policies of Nazi Germany. Instead, through extensive documentation, he demonstrates that the insensitivity arose from his faith in the accomplishments of the white West. Those accomplishments rested in part upon western technology, and as the war increasingly sensitized Lindbergh to injuries inflicted both upon man and the environment by radical technological advance, he modified his view. At the end of his life, his belief in the virtues of western civilization had diminished significantly. Similarly, his pride in what the white race had achieved altered. Mr. Cole states that in 1973 Lindbergh believed that:

"race is an important and valuable quality, and that our world would be a much poorer place to live on if its various races did not exist. I think a man should be proud of his race or of his mixture of races. Certainly I am. I would like to see racial pride encouraged, but also the freedom of mixture between races according to individual desire. In my opinion, we should encourage racial differences, but discourage racial prejudices. It seems to me that the average intellectual superiority of the white race, for instance, is countered by the sensate superiority of the black race. Even though I was born and live in the framework of the white race, I believe it is quite possible that the black race will achieve a better balance of life eventually. It goes without saying that no pure race exists. Nevertheless racial differences are obvious. I become more and more doubtful that the superiority in science and technology of European man is leading him to a better life than that achieved by other peoples."

While Mr. Cole stresses that Lindbergh foresaw the pressing concerns of the present in his reaction to wartime technological advance, he is quite properly more interested in Lindbergh's role as the major noninterventionist spokesman. In that role Lindbergh spoke out effectively and with candor. He was most able in refuting the idea that Germany directly menace the United States. His frankness proved troublesome both for himself and for the America First Committee. At Des Moines in September, 1941, the aviator singled out three groups allegedly responsible for drawing America nearer to war. The American Jewish community was one of those Lindbergh held responsible. The resultant uproar eroded the effectiveness of the committee. The cost to Lindbergh was greater. Prominent spokesmen for the Roosevelt administration branded him a racist, a fellow traveler of the Nazis, and came close to calling his remarks treasonous. Ironically, among those who joined the attack was Henry Wallace who later would be similarly victimized. After Pearl Harbor, President Franklin D. Roosevelt used his power to ensure that Lindbergh did not serve in the air force. Mr. Cole's treatment of the Des Moines speech is balanced and judicious. What emerges from that treatment is a heightened awareness of how tenous is the right to free speech in an emotionally laden political milieu.

For those interested either in Lindbergh the man or in the
antiwar movement, Mr. Cole's work is a must. Not only is it scholarly and readable, but it also raises implicitly an important question. Like Wallace, Lindbergh cautioned against the over-extension of American power. Despite this, Lindbergh did not oppose the involvement of the United States in Vietnam. Perhaps the liberal ideology of this nation is so pervasive that it prevents even its conservative spokesmen, like Lindbergh, from recognizing that a valid principle can be applied to all nations whatever their ideologies. Wayne Cole has depicted Lindbergh as a conservative. In so doing, he has succeeded in winning an appreciation for the merits of Lindbergh's prewar position. He has, however, left the question open as to why Americans of conservative persuasion are so steeped in liberal ideology that they cannot act fully on the merits of their convictions.

Reviewed by GEORGE W. GARLID, professor of history at the University of Wisconsin-River Falls and author of several articles and book reviews for Minnesota History.


It is rather extraordinary that two important new works on American slavery should have appeared in a single year. Each in its own right is a must book for anyone wishing to have knowledge of America's greatest tragedy.

Time on the Cross is in two volumes, one interpretive, one the statistical and methodological support of the first. It is basically a quantitative work based on statistical studies of the operation of the southern economic system. The authors have faith in the use of sampling procedures and, from samples, the ability to project conclusions. Even granting that some of their conclusions are based on limited samples and that some samples are inaccurate, their achievement is nevertheless impressive in effectively revising and even contradicting the earlier Phillips-Frazier-Franklin-Elkins-Stampp images. The only earlier work with whom the authors are in substantial agreement is Lewis C. Gray's History of Agriculture in the Southern United States to 1860, published in 1933.

What makes the Fogel and Engerman volumes so controversial, even apart from their quantitative methods, is their claim that southern plantation agriculture was an economically successful system which was not dying of internal weaknesses or an unprofitable slave labor system. Without interference or intervention, the system might have gone on for some time. Furthermore, they assert, the Black people under slavery made very significant progress toward economic status and success. They insist that the age-old conception of slavery as a labor system must be judged in terms of itself and not by moral judgments from outside. Too much abolitionist thinking, they say, has gone into the writing on slavery. The authors do not defend slavery, but they demonstrate effectively that it was not a static institution and that the "time on the cross" was not all wasted. To quote them:

"We have attacked the traditional interpretation of the economics of slavery not in order to resurrect a defunct system, but in order to correct the perversion of the history of the blacks — in order to strike down the view that black Americans were without culture, without achievement, and without development for their first two hundred and fifty years on American soil."

To summarize adequately the Fogel and Engerman volumes is of course impossible in a short review. They start with the familiar reminder that slavery had been the accepted labor system since recorded history began, that Christianity sanctioned it, that Luther and Locke accepted it, and that moral stigma was a modern development. They point out that, except in the United States, slavery was gradually disappearing by compensation of owners and that in 1830 only 25 per cent in the Western Hemisphere were unfree. The authors proceed to an economic analysis of why slavery intensified in the United States. In essence they found that it was an economically viable labor system for southerners; that the slaves were distributed rather evenly among the various occupations; that "the common belief that all slaves were menial laborers is false"; that even on the plantations, one-third were children and the others were in diversified occupations and were not all field hands; that 84 per cent of the slaves who migrated from the old South to the deep South were not sold but migrated with their masters; that New Orleans slave sales records, the most complete to have survived, show little evidence of breakup of families; that in Maryland, from 1830 to 1840, only 1.92 per cent of slaves were sold; that on nineteen plantations chosen for sampling, with a total of 3,900 slaves, for the ninety years before 1865, only seven slaves were sold as over against 3,300 births; that there was no evidence of breeding for market; that most slaves sold were from broken estates or because of crime; that the nourishment, housing, medical care, and especially care of the elderly were superior to those for equivalent labor in the North; that a large proportion of the overseers on large plantations were Black; that economic incentive increasingly displaced corporal punishment; that the average return on the big plantations was a good 10 per cent per year; and that southern agriculture compared very favorably with northern agriculture during the same period.

The approach of Mr. Genovese is quite different, but his conclusions are not as much different as one might expect. In fact, he incorporates many of the findings of Messrs. Fogel and Engerman, together with those of innumerable others who have contributed articles not generally familiar or who have not yet published their researches. Mr. Genovese relies heavily on slave recollections, comments in contemporary memoirs and letters, views of visitors to the South, court records, and studies of comparable labor systems in Latin America and Africa. The author is well-known for his neo-Marxist interpretations of slavery in the American South, but in this volume there is an overlay of religious history which does not displace but instead re-enforces his view of a paternalistic social system increasingly out of step with the northern states and western Europe.
What keeps the reader's interest and even fascination is the well-written and detailed account of the southern social system as it actually operated from day to day. The volume opens with a comprehensive description of the paternalistic relationships of all elements of the society, with emphasis on the basic legal fact of the power of owners over human persons as well as their labor. He quotes the conclusion of Judge Thomas Hogg in 1839 to illustrate the fundamental principle that "The power of the master must be absolute to render the submission of the slave perfect." Despite gradual amelioration of the harshness of the slave codes in the interest of productivity, the slave institution persisted and flourished. Slave acquiescence is explained by Mr. Genovese as essentially a function of paternalism—not the Elkins-suggested concentration camp identification with one's masters but an intricate amalgam of power, loyalty, order, custom, personal affection, pecking orders, and mostly the development of an Afro-American religiosity that served as a comfort, a defense, and even a rationalization. To quote Mr. Genovese:

"The folk dynamic in the historical development of Afro-American Christianity saved the slaves from the disaster that some historians erroneously think they suffered—that of being suspended between a lost African culture and a forbidden European one. It enabled them to retain enough of Africa to help them create an appropriate form for the new content they were forging and to contribute to the mainstream of American national culture while shaping an autonomous identity. The synthesis that became Black Christianity offered profound spiritual strength to a people at bay; but it also imparted a political weakness, which dictated, however necessarily and realistically, acceptance of the hegemony of the oppressor."

Mr. Genovese then proceeds to his detailed analysis and revision of the picture of the southern social system: work patterns, incentives, the "big house" syndrome, the overseers and drivers, the unhappy free Negroes, miscegenation, Black English, limited absenteeism, marriage and the Black family, the status of women, old age, garden cropping, foods, clothing, recreation, petty thievery, Black crime against Blacks, runaways, and myriad other aspects of life in pre-Civil War southern states. The author's range is kaleidoscopic; the picture drawn is a vast mosaic. A brief appendix comparing the southern and the Japanese paternalistic systems is not too helpful, for the reader, the book is written in a cumbersome, almost grating, style. Page after page is cluttered with uninteresting administrative and ecclesiastical details, more fittingly found in a biography of Monsignor Joseph F. Buh. From the point of view of biography the book also lacks the necessary psychological probing. Having read through the 122 pages of notes contain much that is illuminating and should not be overlooked.

The two works—the one quantitative in the statistical sense, the other quantitative in the mass of detail—make for fascinating reading and should be of interest to Minnesotans even though the institution of slavery fortunately did not form part of the history of the state. However, the presence of thousands of descendants of slaves in Minnesota should make reading such volumes as these worthwhile.

Reviewed by CARLTON C. Quale, emeritus professor of history at Carleton College and now research fellow at the Minnesota Historical Society. His work as director of the Minnesota Ethnic History Project at the society has led him into the field of quantitative research.


(St. Paul, North Central Publishing, 1972. x, 368 p. Illustrations. $8.50.)

SISTER BERNARD COLEMAN (recently deceased) and Sister Verona LaBud gathered together an impressive array of unpublished material (notes, manuscripts, and letters) and foreign language periodicals and conducted numerous personal interviews to reconstruct the life of Monsignor Joseph F. Buh, an energetic, dedicated, and popular Slovenian Roman Catholic missionary in central and northern Minnesota. Serving the church from the mid-1860s until his death in 1922, Monsignor Buh’s working life coincided with Minnesota’s transition from wilderness to maturity.

The immigrant from Carniola, Yugoslavia, showed an eagerness to lead a missionary’s life that was recognized by an earlier pioneer to Minnesota, Father Francis X. Pierz, who invited Father Buh to join him in the wilds of the Upper Midwest in 1864. Physically robust and enjoying excellent health, with a spirit and character that endeared him to all who met him, Monsignor Buh possessed the necessary attributes of a successful western pioneer. Like Father Pierz who preceded him, he could imagine no nobler occupation than to spend one’s life disseminating the message of Christ to the Indians of the American wilderness.

Despite the remarkable collection of sources upon which this book is based, and in spite of the interesting glimpses of the early villages and towns of northern Minnesota which it occasionally offers, the book is a disappointment. In part this is due to the lack of effort to relate Monsignor Buh’s long working life—which, after all, spanned a significant and exciting slice of western and national experience—to American history in general. The central theme, the Monsignor’s Catholic missionary work, is treated almost in a vacuum, divorced from the major events of its age. Although Monsignor Buh spent more than a half of a century working with native Americans and eastern European Catholic immigrants, the book sheds little light upon Minnesota’s ethnic history.

More important from the point of view of the general reader, the book is written in a cumbersome, almost grating, style. Page after page is cluttered with uninteresting administrative and ecclesiastical details, more fittingly found in a committee progress report than in a work of history. The following passage is typical:

"Buh had been pastor here since 1865; before that, it was irregularly attended by Pierz since 1852, Ravoux, Gaes (1862-64), and Francis Five. Tomazin had been here as co-worker and assistant to Buh from 1851, until his transfer to White Earth Indian Reserve in 1873. Tobec preceded Tomazin from September of 1865 to summer, 1866; he was followed by John Pavlin (Poulain) and Francis Toplak. Other times, Buh was assisted by Fathers Joseph Vill, O.S.B., Jean Baptiste Genin, O.M.I., C. C. Schneider and C. W. Magnie."

From the point of view of biography the book also lacks the necessary psychological probing. Having read through the work the reader must continue to plead ignorance about the
personality or significant thoughts of Monsignor Buh, about whose humility, wisdom, and saintliness he is constantly reminded. Neither is there an adequate assessment of the Monsignor's place in American religious history, an assessment one would expect to find in a biography of a priest characterized as "the greatest missionary of the northwest."

Reviewed by Egal Feldman, chairman of the Department of History, University of Wisconsin-Superior. He is well-known for his work in the field of ethnic history.

**Sioux Trail. By John Upton Terrell.**

EVER SINCE linguists discovered that the multitude of supposedly unrelated Indian languages could be grouped into a few families, ethnologists have wondered how the speakers of languages apparently derived from a common ancestor could have become so widely scattered. What massive and protracted migrations could account for the presence of the Sioux in Minnesota and of Sioan-speaking peoples in Virginia and the Carolinas? Where had the ancestors of such far-flung tribes lived before they began their wanderings?

John Upton Terrell's *Sioux Trail* tries to answer these questions by placing the proto-Siouan peoples in the Ohio Valley about 10,000 years ago and postulating a series of migrations, some at very remote times, some within the historic period. The book then goes on to deal individually with the four geographical divisions of the "Sioux," a term which Mr. Terrell uses synonymously with Sioan-speaking peoples. The four major segments of the book are subdivided into chapters, some of them less than a half-page in length, devoted usually to individual tribes.

Mr. Terrell has taken on a large order. To do justice to a subject of such magnitude and complexity would require a book of the dimensions of Frank Gilbert Roe's *The North American Buffalo*, with its 991 pages and over 4,000 footnotes. *Sioux Trail* contains less than 200 pages of text, and the author does without footnotes. (He sometimes—but not always—identifies his sources in the text.) Although the bibliography includes a good selection of the standard sources, the book depends heavily on a very few, of which the works of Frederick Webb Hodge, John R. Swanton, and George R. Hyde are the most prominent.

At one point Mr. Terrell remarks, with just a hint of scorn, that scientists and historians are inherently cautious. Caution is not an offense of which he is often guilty. The book abounds in sweeping generalizations and assertions of "facts" still very much in dispute among authorities. Thus Mr. Terrell, following Hyde, is able to say that the Effigy Mound culture was "unquestionably of Siouan origin," though recent studies suggest a possible Algonquian origin. Complex cultures are summed up in a few paragraphs, or they are reconstructed from the sketchy observations of early explorers.

Besides such major weaknesses, the book is marred by a variety of minor errors. Two examples will suffice. Relying on early and exaggerated accounts, Mr. Terrell gives a total of "at least" 800 white dead, civilian and military, in the Sioux War of 1862—a figure largely discredited some sixty years ago by the researches of Marion Satterlee. And he consistently spells the name of the Santee Sioux subtribe "Mdvakanton," rather than Mdewakanton, thus omitting the syllable on which the accent falls.

Casual readers, unfamiliar with American anthropology, will find *Sioux Trail* a readable introduction to a fascinating subject. Though occasionally misled by factual inaccuracies and much oversimplification, they will at least be directed to other, more reliable sources. But the serious student of the American Indian will find it more profitable to return to these sources than to rely on Mr. Terrell's attempted synthesis.


**Donald J. Cowling: Educator, Idealist, Humanitarian.**
By Merrill E. Jarchow.
(Northfield, Carleton College, 1974. xvii, 485 p. Illustrations. $7.00.)

THIS IS a full-length biography of a highly successful—and respected—college president, Donald J. Cowling, who headed Carleton College from 1909 to 1945. Dr. Cowling was born in 1880 in Cornwall, England, of humble parents. His father was a part-time Bible Christian preacher who migrated to the United States in 1882 and settled in Pennsylvania, where he was soon joined by his wife and four children, including Donald, aged two.

Raised in parsonages of the United Brethren church, young Cowling graduated in 1902 from Lebanon Valley College, a United Brethren liberal arts college in Pennsylvania. In 1901 he and a dark-haired, attractive music student, Elizabeth Lucretia Stehman—who called her “Crete”—fell deeply in love, but marriage had to wait.

Enrolling as a senior in philosophy at Yale, Cowling received a second A.B. degree there and continued on as a graduate student, earning a master's degree in philosophy as well as a bachelor of divinity degree, and completing all requirements for his doctorate except the thesis.

Undecided whether to go into the ministry or into college teaching, Cowling in 1906 accepted a position as an assistant professor of philosophy and Biblical literature at Baker University, a Methodist college of liberal arts in Kansas. Within a month after his arrival at Baker, Cowling was ordained a minister in the United Brethren church and became increasingly involved in preaching and speaking to church groups. As soon as the college year at Baker ended, Crete had graduated from college in 1907, and they were married in August and returned to Kansas to live—but not for long.

A future president of the University of Minnesota, Marion LeRoy Burton, who graduated from Carleton and was a Yale classmate and warm friend of Cowling, recommended him for the presidency of Carleton College. Cowling was elected president and began his Carleton position on July 1, 1909, at a salary of $3,000. He had received his Ph.D. in June, and that same month he and Mrs. Cowling and their infant daughter,
Mary Ellen, moved to Northfield. A new era in Carleton's history began.

Carleton was a small, undistinguished, and unknown college in Minnesota when Cowling, at the age of twenty-nine, became its head. Although he had no prior experience as a college administrator, he was a man of vision, a prodigious worker, and a person with great ability and capacity to learn and absorb. His objective was to develop Carleton into a first-rate Christian college of liberal arts, one equal in quality to the best in the East. The main emphasis of this new biography is on how he moulded Carleton pre-eminent among the private liberal arts colleges of the country and how he became an outstanding leader in higher education, in the Congregational church, and in the civic, religious, cultural, medical, and educational affairs of Minnesota. It is an inspiring story of a remarkable man.

Mr. Jarchow's book is well-organized, well-written, and attractive in format. The author has skillfully woven into the narrative a mass of data from original source material — diaries of Mr. and Mrs. Cowling, their personal correspondence, the files and records of Cowling materials in the Carleton archives and other places, and scores of interviews with those who knew Cowling. The book is extensively documented, and even the footnotes make interesting reading.

Reviewed by PAUL H. GIDDENS, president of Hamline University from 1953 to 1968, and president emeritus since then. Mr. Giddens is now retired and living in Meadville, Pennsylvania.
tion, major authors and subjects, size, and date scope. An especially good feature is the inclusion in the heading for each entry the place or places with which the collection is principally connected. Listings of materials on Iowa counties in a section listing them alphabetically are useful, although the section is hard to find.

It is inferred from the guide that the manuscripts division at the Iowa society does not have finding aids other than a "descriptive card file" mentioned in the introduction. Development of a complete index to the guide could serve as the basis for producing an in-depth card catalog that would bring out all authors, subjects, and places of note and would be a boon to researchers. In the meantime, the guide fills a gap and is a bargain for the price.

Sue Holbert

THE VARIOUS efforts to locate the source of the Mississippi River through the years are recounted readily and briefly by Metta H. Fridley in a "Histori-ette" in the November, 1974, issue of a publication called Exclusively Yours. The author, wife of Director Russell W. Fridley of MHS, reminds us that almost 300 years separated Hernando de Soto's exploration of the lower part of the river in 1541 from Henry Rowe Schoolcraft's pinpointing of Lake Itasca in northwestern Minnesota as the source of the Mississippi in 1832. Four years later, Joseph N. Nicollet painstakingly surveyed and mapped the entire Itasca basin, providing the detailed information that documented Schoolcraft's claim.

In 1891, Itasca was named Minnesota's first state park. Today, writes Mrs. Fridley, nature, history, and geography have combined to make Itasca, with its heavily timbered 32,000 acres and more than 100 lakes, still Minnesota's "most fabled park."

AN OVERVIEW of the Land of the Inland Seas: The Beautiful and Historic Great Lakes Country, by William Donohue Ellis, has been released by the American West Publishing Company as one of its Great West Series (1974, 200 p. $20.00). Divided into five sections, the text examines first the land and the waters of the 95,000-square-mile region. Then it takes up the coming of man to the area; the struggle for the continent (French vs. English, Indian vs. white, and English vs. Americans); the development of the rich new land; and finally the Great Lakes today — with a look into the future. Among Mr. Ellis' projections is a description of Minnesota's proposed experimental city, for which appropriations were voted down in June, 1973.

The handsome, coffee-table-sized volume is noteworthy particularly for its bountiful illustrations. More than 250 of them in excellent color — enhance the text, depicting the major places, events, and people of the past and the present. Several pertain to Minnesota.

MARY CANNON

IGNATIUS DONNELLY'S novels may provide some answers to the Minnesota populist's rather enigmatic character and philosophy, argues J. Wayne Baker in the Fall, 1973, issue of American Studies. The author says that although many writers and historians have written about and tried to interpret Donnelly and his reformist doctrines, few have paid much attention to his fiction as a means of understanding his political and economic philosophy. Mr. Baker then goes on to examine Caesar's Column, The Golden Bottle, and Dr. Huguet in terms of their themes and the events surrounding Donnelly when he wrote them. The author concludes that Donnelly was neither "the Don Quixote of Minnesota nor the Sage of Nininger. Rather, he was a man, frustrated both in business and politics, who identified with others in society who had experienced similar economic and social disappointments."

Donnelly wrote Caesar's Column, an antipodal novel, as a warning and a prophecy. If man does not correct social injustices, he will destroy himself. He began to write this book after he "suffered a crushing defeat in his bid for the Senate," says Mr. Baker.

Dr. Huguet, a rather remarkable, sympathetic treatment of the southern Black in the 1890s, is in part an appeal to get all farmers, including the Colored Farmers' Alliance, to co-operate with the People's party. It was written at a time when the Alliances were discussing the issue of a third party. If the novel precipitated Black support for the People's party, it would have benefitted Donnelly himself, says Mr. Baker.

In The Golden Bottle, the United States president, a Kansas farm boy who is elected as a People's party nominee, leads not only the United States but the entire world into a sort of universal republic in which his "reform program meets with universal acceptance."

He wrote this book in 1892, the year of a heated gubernatorial campaign in which Donnelly came in third as the People's party nominee. To Mr. Baker this suggests that Donnelly "blamed his own political defeats on others."

Mr. Baker concludes: "The failures of Donnelly's own life triggered much of this pugnacious reformism. He was both a disappointed capitalist and a frustrated politician..." Thus, he "expressed his case against this apparently hostile society" through his fiction.

A VIVID color reproduction of "The Battle of Nashville," Howard Pyle's famous painting that hangs in the governor's reception room at the Minnesota State Capitol, forms the wrap-around cover of the January, 1975, issue of Civil War Times Illustrated. The picture depicts Minnesota troops assaulting Confederate positions on Shiloh's Hill on December 16, 1864, in a key action of the decisive Union victory at Nashville. A short caption describes the painting which ties in peripherally with the issue's lead article, "Nashville Under Federal Occupation," by Charles F. Bryan, Jr.

A large color reproduction of the Pyle painting can be obtained from the Minnesota Historical Society for $4.50.

CURIOUSITY about St. Paul's neighborhood history led Donald Empson, a librarian at the Minnesota Historical Society, to research the origin and significance of the city's street names. One result is a column, "The Street Where You Live," which appears every weekday in the St. Paul Dispatch. It began December 2, 1974, with an explanation of how A Street got its name and will continue through the alphabet until the last street — Young (no street in St. Paul begins with Z) — has been dispatched, probably in late spring.

Mr. Empson explains when, for whom or what, and often why each street was named, frequently adding biographical information, local lore, earlier names for streets that have since been changed (and the reasons) and other interesting tidbits that involve the trivial and the monumental, the great and the now forgotten, of city and state history.

Mr. Empson also wrote another article about the "brawling, lawless" frontier town of St. Paul between 1849 and 1862, an article that appeared in some editions of the St. Paul Dispatch for December 30, 1974. In the story he caught a little of the flavor of the less savory aspects of the early capital days. The two most common crimes at that time were assault and battery and disorderly conduct. The author also tells of some of the more interesting or unusual crimes and misdemeanors and of some of the men and women — including some prominent people and some who regularly "contributed" to the city treasury — who perpetrated the misdeeds.
Since 1849, when it was chartered by the first territorial legislature, the Minnesota Historical Society has been preserving a record of the state's history. Its outstanding library and its vast collection of manuscripts, newspapers, pictures, and museum objects reflect this activity. The society also interprets Minnesota's past, telling the story of the state and region through publications, museum displays, tours, institutes, and restoration of historic sites. The work of the society is supported in part by the state and in part by private contributions, grants, and membership dues. It is a chartered public institution governed by an executive council of interested citizens and belonging to all who support it through membership and participation in its programs. You are cordially invited to use its resources and to join in its efforts to make Minnesota a community with a sense of strength from the past and purpose for the future.

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