

Curator's Choice



PHOTOS BY ERIC MORTENSON / MINNESOTA HISTORICAL SOCIETY

YELLOW PRAIRIE SUNFLOWERS catch the setting August sun at the edge of a 600-foot-long rose-quartzite ridge at Jeffers Petroglyphs historic site in Cottonwood County. The rock outcropping has served as a tablet for almost 2,000 images chipped into the stone by ancient peoples who first came to this region some 12,000 years ago. Among the carvings are bison such as the one in the center of the detail photograph; also visible is part of another animal.



Seasonal prairie flowers bloom throughout the spring and summer at Jeffers. More than 30 of the Minnesota Historical Society site's 80 acres of prairie have never been plowed, and the rest make up one of Minnesota's earliest prairie recreations, begun in 1974. For more information about the new exhibits at Jeffers Petroglyphs, see the article beginning on page 322 and the MHS website: www.mnhs.org. —LORIS CONNOLLY, exhibits curator



FRONT COVER: Nearing land, well-dressed travelers on the upper deck peer down over the humbler folk below in O. Sohlberg Sr.'s *Immigrants Aboard Ship*, an oil painting on canvas from about 1900. Legend has it that just before disembarking, the artist painted this scene from the stern of the vessel that brought him to the United States. Measuring approximately 21 x 17 inches, the painting may be viewed in the Swedish section of the "Communities" exhibit at the History Center until early November 1999. For a discussion of how an immigrant politician wrestled with the question of restricting immigration, see the article beginning on page 328.

BOOK REVIEWS

Turning the Feather Around: My Life in Art

George Morrison as told to Margot Fortunato Galt
(St. Paul: Minnesota Historical Society Press, 1998. 205 p.
Cloth, \$40.00; paper, \$24.95.)

I INTERVIEWED GEORGE MORRISON once in his home at Red Rock on the North Shore of Lake Superior for a study on the Grand Marais Art Colony. Sitting in the open living space of his house, surrounded by art made by him and others, we gazed on the lake as we talked. It was a stunning setting. Morrison often closed his eyes as he called up stories of his younger days. But I remember that he often deflected questions about his life to make more general comments. That day I only caught a glimpse of the remarkable life of this artist who grew up poor in a big Ojibwe family in Chippewa City, a native settlement near Grand Marais, and who earned scholarships to art school in Minneapolis in 1938 and then moved to New York City in 1943, joining the art scene just as the city became the art capital of the world with the ascendancy of abstract expressionism. Morrison has lived a dramatic life. Yet I knew that a more sustained conversation and relationship would be needed to elicit more personal details of his life and thought.

Luckily, now we do have just such a record of a lengthy conversation and friendship between Morrison and writer/scholar Margot Fortunato Galt in *Turning the Feather Around*. From 30 taped interviews with Morrison, Galt has sensitively crafted his life story, resulting in a book that has the personal immediacy of oral history and autobiography. Morrison's own voice, with his cadence of speech, turns of phrases, and patterns of thought, tells his stories. Galt has used a light hand to sift and shape the volumes of interview material into a linear account of Morrison's life, with recurring themes and topics cycling through the larger narrative. To aid in remembering certain periods of time and events, Galt also interviewed artist Hazel Belvo, Morrison's wife for many years and still a good friend, a technique that flushed out details and adds another point of view and voice.

The book focuses on Morrison's artistic career, following him from Grand Marais to Minneapolis to New York, Provincetown, Massachusetts, Providence, Rhode Island, and Europe, and then back to Minnesota in the 1960s, when he taught at the University of Minnesota until retiring in 1983 to live near Grand Portage, just miles away from his birthplace. We hear about his days in New York, when he met Jackson Pollock and Willem de Kooning at the Cedar Bar, and about his friendship with the German emigré artist Franz Kline. Some of the most interesting

passages are those that provide insight into Morrison's development as an artist, particularly his reasons for moving from naturalistic portraits and landscapes toward expressionistic and abstract work during his time in New York City. The detailed accounts of Morrison's circles of friends, exhibitions, sales, and reviews reveal the steady growth of his career as a well-established and respected artist.

Yet, importantly, Morrison's recollections also cover much personal ground. Through stories about his boyhood, his illnesses, romances, and family life, we come to know him as a person as well as an artist, and we also gain insight into Ojibwe life and beliefs. One of the refrains that recurs throughout the book is Morrison's attitudes about "being Indian." In his young adulthood he rejected any attempts to pigeonhole him as an "Indian artist." His abstract paintings did not fit expectations of how Native American art should look. As Morrison grew older and became more involved in native politics in Minneapolis in the late 1960s, he also began a journey back to his culture. The subtleties of his expression of native attitudes toward nature in his work, for instance, have yet to be fully explored.

Using short excerpts from the interviews to construct Morrison's life could have become fragmented, but Galt helps to keep the reader oriented through her careful selection and by such guides as the sidebars that begin each chapter, featuring inclusive dates and a list of major topics and events for that section. The names of Morrison's paintings (for example, *Meeting Before the Hard Distance: Pathways*) serve as chapter titles and convey Morrison's poetic use of language, even though it takes some reflection after reading the chapter to fit the metaphoric titles to major passages of his life. The book takes its main title, *Turning the Feather Around*, from one of Morrison's two Ojibwe names, and his naming story is recounted in the book's prologue.

The book's thoughtful structure is matched by its graphic design. The cover features a vivid detail from one of Morrison's paintings in the Horizon series of Lake Superior landscapes, with its thick splotches of crimson, fuschia, olive, and lavender. Inside, the historical photographs and exquisite color reproductions of Morrison's paintings, drawings, prints, and sculpture (drawn from private and public collections locally and nationally) convey the major periods of his work and also make the book a pleasure to look at and to read.

Turning the Feather Around: My Life in Art provides a much-needed and detailed personal history of a significant artist just as he turns 80. In addition to its engaging and candid story, this book will be an important source for art historians who want to interpret his work more

fully in the context of both American art history and the history of Native American artists. In that regard, George Morrison's life and work invite scholars to examine the integration between the mainstream of American art and the work of Native American artists.

Reviewed by Colleen Sheehy, director of education at the Weisman Art Museum, University of Minnesota, and adjunct faculty in American studies, who also teaches museum studies at the University of St. Thomas. Her article "Making a Place for Art for Fifty Years: A History of the Grand Marais Art Colony" was published in the summer 1997 issue of Minnesota History.

Shaping My Feminist Life: A Memoir

By Kathleen C. Ridder; foreword by Jill Ker Conway
(St. Paul: Minnesota Historical Society Press, 1998. 202 p. Cloth, \$24.95; paper, \$15.95.)

Kathleen Ridder has given us a unique self-portrait of a wealthy volunteer, energetic feminist, serious fundraiser, and stubborn Republican Catholic. She does not mince words about her economic status: "Emotionally, I sympathized with the problems of the lower socioeconomic class. Intellectually, I knew I had married into management. My bread and butter was there, and I had a role to play as the wife of a Ridder." (The Ridders had powerful interests in the radio, television, and newspaper business.) Fortunately for us, that role included a commitment to civic responsibility and eventually to social change.

This book is not for those fascinated by the habits of the well-to-do. Though she worked hard at fulfilling most of the expectations of her class, Ridder's book wastes not a moment on her clothes, home decor, or party appointments. Nor is this a relationship book exploring the inner territory of her marriage (though she has been married for more than 50 years), motherhood, and friendships. Instead, the book traces the author's activities and explicates her causes in a straightforward way, pausing only briefly to acknowledge a few personal crises that influenced her activism.

Beginning with selling war bonds in the 1940s, Ridder worked at first on "safe" cultural and civic causes. Pregnant with her second child and seeking "some meaningful activity to pass the time until my due date," she was elected a delegate, with her husband, to the Republican county convention. Her subsequent political activism has continued for 50 years. Besides party work, Ridder was deeply involved in the civil rights movement, education reform, and city and regional planning. The reader realizes only gradually that she must have been doing many of these things at the same time.

Pregnancy also played a role in another life passage. In one of the few intimate moments of the book, Ridder recounts her reaction to her husband's alcoholism in

their early years. "I had to get out of the house before I exploded. . . . I screamed out questions [to myself]: What was I going to do? . . . What about divorce? How would I earn money?" Although he joined AA, the crisis led Kathleen to return to school for a degree in secondary-school teaching. But when offered a paid job, Ridder wrestled with the dilemmas of her time and class: "No mother among [my children's] friends—or mine—worked. . . . Would I take a teaching position away from someone whose livelihood depended on the salary? . . . To solve my predicament, I chose the safest solution available to a woman of my era: I got pregnant."

When Ridder was invited to the International Women's Year conference in St. Cloud in 1977, she was incensed to realize that "the pro-life/pro-family organizations could defeat the women's movement. . . . I determined to become more politically active." The book details her feminist accomplishments, particularly in economic policy discussions and securing money for women's athletics. Ridder recounts some of the first serious efforts at feminist fundraising, including the early days of the Minnesota Women's Campaign Fund. It was then considered quite daring and controversial to charge more than \$5 for an event, and Ridder set a new standard by identifying women able to give \$1,000. She notes that while she was "very conscious of the power of money," many privileged women were not, shying away when she asserted that women needed to develop personal economic resources. "They considered my belief an infringement on the male prerogative of achieving economic worth and a threat to their husbands' careers."

Ridder was a committed volunteer of a kind rarely seen anymore, now that women of all backgrounds are likely to be in the labor force. She notes the lack of respect for volunteer work; volunteers make the staff nervous, and they are passed over when paid jobs emerge. Nevertheless, Ridder returned to volunteerism after a stint at paid work, glad for "the freedom of doing what I wanted, when I wanted."

She served on church councils concerned with social justice, yet she was instructed more than once to follow the rules "without deviation," and her ideas were repeatedly snubbed. Ridder shows both her enthusiasm for issues and her sense of humor in a story about a post-conference dinner hosted by Archbishop John Roach in 1980. Responding to his question about a workshop on spirituality and sexuality, Ridder held forth for some time. Suddenly she realized that the dinner party had gone silent. "The men were red from their collars to the tops of their heads, and the women's eyes were riveted to their plates. Still, I was glad that I had had the opportunity to relate the proceedings to the archbishop."

Ridder explains, "I remain a Catholic because I am stubborn and an optimist," also noting that "with the dominance of the conservatives in Rome, I now strike out every time at bat." And what of her party? "I refused to change my political affiliation because when Republicans

won elections, Republican women, advocates of the women's agenda, had to be there to advance their cause." Minnesota women have benefited from the efforts of Ridder and a handful of other stalwart Republican feminists in, for example, the appointment of female judges. Still, more insight from Ridder would have been welcome about the skills needed to live a life so full of contradictions.

Ridder is frank about her motives, acknowledging her need to establish an identity and find meaning outside the roles of wife and mother; for her, this commitment could not have taken the form of purely arts-oriented volunteerism or even "safe" political issues. No, her obligation to engage in the larger world compels her to fight and often to stand almost alone. The reader needn't be overawed by Ridder's social and economic status to be impressed by her energy and grateful for her contributions.

Reviewed by Bonnie Watkins, who worked at the Commission on the Economic Status of Women from 1978 to 1984 and served as Minnesota's pay-equity coordinator from 1984 to 1990. She wrote (with Nina Rothchild) In the Company of Women: Voices from the Women's Movement (Minnesota Historical Society Press, 1996) and is now director of the Summit Hill Living At Home Block Nurse Program.

A Lake Superior Lawyer: A Biography of Chester Adgate Congdon

By Roy O. Hoover

(Duluth: Superior Partners, 1997. 179 p. Paper, \$12.00.)

WITH THIS BOOK about Chester A. Congdon, Professor Roy Hoover has earned the gratitude of all those interested in the history of northern Minnesota and particularly that of Duluth. This volume stands virtually alone as an account of the life and affairs of a key figure who lived in and developed this region. True, there are biographies of people whose business was transacted in northern Minnesota—Jay Cooke, James J. Hill, John D. Rockefeller, Andrew Carnegie, Henry W. Oliver, J. P. Morgan, come to mind—although none of these people lived and worked in northern Minnesota. The Merritt brothers, perhaps the most famous pioneers in the iron-ore mining business, were the subject of a collective biography by Paul de Kruif in 1929, but that book would not be relied upon 70 years later. We know that between 1870 and 1914 Duluth became a lumber port, a grain port, and finally the greatest iron-ore port in the country (with shipping tonnage second only to that of New York). We know the outlines of the rise of this city that was expected to be the Chicago of the twentieth century. However, we know almost nothing about the people of Duluth, those who built the city and made it work, those who lived in the splendid houses that still stand along East Superior Street or London Road. Hoover gives us a glimpse of who those people were.

Chester Congdon was born in Rochester, New York, in 1853, the son of a Methodist Episcopal minister who died a few years later, leaving a widow and three small children. Congdon had to leave home as a teenager and work to assist his family, but as the son of a clergyman he could enter Syracuse University at half the tuition. He graduated in 1875 and read law in Syracuse for two years. Legal opportunities there seemed limited, so he taught school in Chippewa Falls, Wisconsin, but by 1880 he was drawn to St. Paul, where he was admitted to the Minnesota bar and began to practice law. In 1892 he was offered a partnership in the booming city of Duluth, where he soon became the legal representative of Henry W. Oliver, a steel manufacturer from Pittsburgh. Congdon negotiated mining leases and contracts for Oliver in the turbulent decade of the 1890s. Oliver joined forces with Andrew Carnegie and then sold out to J. P. Morgan in 1900 when the United States Steel Company was formed. Thanks to Congdon's legal skills they both did very well in the merger. By 1904 Congdon and Guilford G. Hartley, also of Duluth, began to promote iron-ore deposits in the western Mesabi Range. With the advice of mining engineers a process was developed to make those lower-grade ores profitable, and United States Steel was subsequently persuaded to undertake a mining operation in the Trout Lake-Coleraine area. This was another major financial coup for Congdon.

After getting started as a lawyer in 1880, Congdon married Clara Bannister, a young woman he met at Syracuse University. The Congdons raised a family of six children (a seventh died in infancy), educating them in the East and in Europe. In 1907, with the designs of St. Paul architect Clarence H. Johnston Jr., they began construction of a red brick Jacobean manor house in east Duluth on a 21-acre estate by the shores of Lake Superior. A carriage house, gardener's cottage, four greenhouses, boat house, bowling green, tennis courts, and gardens made "Glensheen," as it was called, complete by 1909. This was a house befitting one of the wealthiest men in the state and a chatelaine devoted to temperance and missionary work. It was certainly the most splendid house in Duluth. Now, owned by the University of Minnesota at Duluth, it is open for the public to see something of the life of the rich at the turn of the century.

Congdon pursued his interests along several avenues. He was a "progressive" Republican, supporting reform but refusing to follow Theodore Roosevelt out of the party in 1912. He ran successfully himself for the state legislature and served two terms, vigorously representing northern Minnesota and mining interests. He pursued other business interests as well. Almost as soon as he began practicing law he invested in land in Washington state, and although several of those enterprises seemed to have languished, at least one, a large orchard in Yakima, was successful. His mining activities took him beyond northern Minnesota also. Joining forces with Oliver and various United States Steel executives, Congdon invested in

copper mines in Arizona, which proved very profitable. All of these activities kept him constantly traveling across the country. A “sensible” conservative, as he would have described himself, he had a view to both public service and business, both local and national affairs. Hoover, a former member of the executive council of the Minnesota Historical Society, has presented us with a man very much in the classic Horatio Alger mold who became a part of Duluth and shaped both the city and the region until at least the 1960s.

Reviewed by Francis M. Carroll, recently appointed Senior Scholar after a career as professor of history in the University of Manitoba's St. John's College, Winnipeg. He has published widely on topics in Canadian, United States, and Irish history, including Reflections of Our Past: A Pictorial History of Carlton County (with Marlene Wisuri, 1997) and The Fires of Autumn: The Cloquet-Moose Lake Disaster of 1918 (with Franklin R. Raiter, 1990).

Farming the Cutover: A Social History of Northern Wisconsin, 1900–1940

By Robert Gough

(Lawrence: University Press of Kansas, 1997. 295 p. Cloth, \$40.00.)

BY 1900, WISCONSIN'S northernmost 18 counties, one-third of the state, had been thoroughly logged off. The timber, mining, and railroad companies that held the cutover sought to unload rather than replant the stumpfields to avoid paying property taxes on them that remained as high as on forested land. Their solution was to promote the cutover for what historian Allan Kulikoff terms “yeoman farming”—small-scale, family-and-neighbor-based subsistence fanning.

Between 1900 and 1920, the agricultural settlement of the cutover seemed to be working: its human population increased from 210,000 to 320,000, making it one of the fastest-growing regions in the country. Those who settled it were mostly poor, would-be farmers who had little but sweat to offer as equity for land and native peoples returning from the reservations in the West that federal policy had consigned them to. This influx occurred at a time when only 300,000 of the 10 million acres in public domain in 1867 remained, most of it in the arid West, and when good farmland in the Midwest had already become too costly for poor families to buy.

The State of Wisconsin and its northern counties entered enthusiastically into promoting the cutover to farmers by classifying most of its soils as suitable for farming, establishing a state bureau of immigration, and sending south to cities train cars crammed with potatoes, rutabagas, tomatoes, corn, and dairy products that attested glowingly to the northwoods' agricultural promise.

Immigrants, chiefly from Scandinavia, Finland, Poland, and Bohemia, as well as disillusioned stateside city dwellers, a modest number of southern African-American families, and single women responded to the promise of cheap land and a life of rural independence. What most of them had not anticipated were the cutover's short growing season, its glacial tills, heavy clays, sandy soils, acres of stumps, and—perhaps most important, Robert Gough argues—the burden of buying land high and then having to mortgage it. To add to these difficulties, “newcomers were entering a region in which the physical environment had been radically altered, and consequently was still poorly understood both by scientists and laypeople. Their success would be affected by the preexisting financial situation of lumber companies and municipal governments focused on the near-term.”

I quote this passage because it illustrates both the strengths and weaknesses of Gough's argument. First, it is complex: Gough rightly sees the cutover's agricultural settlers as inheriting a congeries of conditions—fouled rivers, eroded or unsuitable soils, villages and railroads located to serve logging and mining interests, not permanent settlements, high land costs—that stacked the cards against their success. Second, and less happily, Gough has written an account in which Ojibwe, Menominee, and other native peoples play astonishingly small roles. Third, as the passage quoted suggests, *Farming the Cutover* may be informative, but it is not enjoyable to read: jawbreakers like “peasants who . . . experienced an uncongenial life-style in urban America” and “The fracturing of the growth nexus which had characterized the previous two decades discouraged many settlers” abound.

Nevertheless, Gough offers a useful complement to Vernon R. Castensen's 1958 *Farms or Forests: Evolution of a State Land Policy for Northern Wisconsin, 1850–1932* and Arlan Helgeson's 1962 *Farms in the Cutover: Agricultural Settlement in Northern Wisconsin*. Gough views these two earlier monographs as apologia for public policymakers' decisions to reforest the cutover at the expense of agricultural settlers. I think he's offering a bit of a straw man there: on the evidence of the three books, both Carstensen and Helgeson seem as interested in settlers' experiences as Gough, and in any case, they wrote their accounts out of a historical framework different from his.

Where Gough's account differs most markedly from theirs is in his belief that yeoman farming might have succeeded in the cutover had it not been legislated against by state and county governments eager to stabilize property-tax revenues and expenses for schools, roads, and relief. Governments, Gough charges, blamed settlers for the drain on county taxes that rightly belonged to timber, mining, railroad, and land companies, many of which let property fall into tax forfeit. In any case, during the period 1920–1930, governments went from promoting agricultural settlement in the cutover to trying to zone it out of existence. Under Wisconsin and federal reforestation schemes in the 1920s, as well as federal Resettlement Adminis-

tration and Soil Conservation and Domestic Allotment Act practices in the 1930s, marginal farmland was taken out of production, settlers removed from it, successful farms enlarged, and the northern third of the state sent on its way to the muskie-and-jet-ski haven it has since become.

If I have any quarrel with Gough's interpretation, it's that he makes so little use of popular and literary writing, of native peoples' oral stories, anecdotes, and songs, of paintings, billboards, promotional materials, and photographs, both documentary and art, that the region has given rise to. His—or his editor's—use of photographs is particularly perfunctory and unquestioning. For example, a photograph titled "Drummond Farmers Club Picnic, 1917" accompanies text discussing "The rural farm population . . . gathered during the 1930s at the annual Farmers' Picnic"; a photograph titled "Mr. and Mrs. Fred Goodwill and their children . . . proudly pose in front of their home near Antigo, June 1, 1933" is clearly far older

than 1933. Though Gough makes admirable use of literary writer Robert Peters' memoir and poems, he appears to have culled most interpretations of settlers' lives from newspaper accounts and transcripts in historical societies. But what about the other resources housed by local historical societies? Those in Gordon and Cable, for example, are little reliquaries of earlier lives in the cutover; the sometimes astonishing, often banal artifacts that settlers, natives, and their descendants saw fit to save and donate tell stories, too. Interpreting these could have added substantially to the heavily text-biased tale Gough tells.

Reviewed by Jan Zita Grover, whose first book, North Enough: AIDS and Other Clear-cuts (1997), partially set in the Douglas County, Wisconsin, cutover near Wascott, won the 1998 Minnesota Book Award for creative nonfiction. Her second book, Northern Waters, will be published this fall, and she is at work on her third, Ditched and Drained: A Minnesota Story.

NEWS & NOTES

THE SOLON J. BUCK AWARD for the best article published in *Minnesota History* during 1998 goes to Bruce M. White for "The Power of Whiteness, or The Life and Times of Joseph Rolette Jr.," which appeared in the magazine's Winter 1998–99 issue.

Kendra Dillard, formerly of the museum collections department, has won the Theodore C. Blegen award for the best article by a Minnesota Historical Society staff member. Her article, "Moorhead's Comstock House: A Story of Restoration," was in the Spring issue.

This year's judges were Clifford E. Clark, professor of history at Carleton College in Northfield, and Kate Roberts, an exhibit curator at the Minnesota Historical Society. Each award includes a prize of \$600.

ALISON WATTS is the winner of a new prize, the *Minnesota History* Publication Award for the best senior division History Day paper on a Minnesota topic. This year's theme was "Science, Technology, Invention in History: Impact, Influence, Change," and Watts's paper explored "The Technology that Launched a City: The Impact of the Scientific and Technological Innovations of Flour Mills during the 1870s in

Minneapolis, Minnesota." Awarded by the editors of *Minnesota History*, the prize includes \$50 and publication in a forthcoming issue of the magazine. Watts is an eleventh grader at South High School in Minneapolis.

OUR READERS WRITE: Paul D. Nelson's article on the Crispus Attucks Home in the Fall 1998 issue struck a chord with Robert N. Gardner, now of Bear, Delaware. Dr. Gardner moved to St. Paul with his family in 1924, was the only African American enrolled at Macalester at the time that he graduated in 1940, and went on to further education and teaching at Lincoln University in Pennsylvania. He wrote:

"The article on the St. Paul Crispus Attucks Home was fascinating and brought back many memories. I was not familiar with [its] development and fall but had been at the final Collins Street location many times. I knew the Head Matron, Mrs. Johnson, and her husband D. M. (as he was called). D. M. was a deacon at the church I attended since childhood.

"My father was a frustrated small-crop farmer who finally bought 5 acres of land near North St. Paul. He built a house with the help of a friend and must have cultivated 3 acres. . . . My

father worked for the railroad and was on the road much of the time. So, his son *Robert* helped with the farming — especially the marketing . . .

"My father did like D. M. and his wife, so he gave the Home a great deal of his harvest of beans, corn, tomatoes, vine crops, greens, fruit, chickens, and eggs. It was up to me to make the deliveries. That I did for a number of years."

REMINDER: Handsome, sturdy slipcases, open at the back for maximum protection and convenient storage, keep your back issues of *Minnesota History* within easy reach on your bookshelf. Each container hold eight issues. The maroon-colored cases are embossed with the magazine title and come with a gold-foil transfer for marking the year and volume number on the spine. Available for \$9.95 (MHS member price, \$8.96) plus tax and shipping from MHS Press (651) 297-3243 or 1-800-647-7827 and in the Society's museum store.



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MANY DANES, Some Norwegians: Karen Miller's Diary 1894 (Blair, NE: Lur Publications, 1997, 173 p., paper, \$14.95 plus \$3.50 for handling and postage) gives a picture of the day-to-day life of a devout Danish immigrant living where Dakota, Rice, and Scott Counties meet, an area once known as "Little Denmark." This illustrated bilingual edition from the Danish Immigrant Archive of Dana College reveals the daily routine, concerns, and contacts of the hard-working woman who was born in 1840 in the Horsens region of Denmark, crossed the Atlantic at age 39, and died a year after the diary was written.

FIISK UNIVERSITY'S first superintendent, John Ogden, served on the board of the Minnesota Normal School at Winona in 1860–61 and spent several years (1893–1907) in Minneapolis after retiring from his position of superintendent of public instruction for the state of North Dakota. Dennis K. McDaniel's *John Ogden, Abolitionist and Leader in Southern Education* (Philadelphia: American Philosophical Society, 1997, 138 p., paper, \$15.00) looks at the controversial leader's career and dedication as a professional educator.

TIMBER WOLVES: Greed and Corruption in Northwestern Ontario's Timber Industry, 1875–1960 (Thunder Bay, Ont.: Thunder Bay Historical Museum Society, 1997, 162 p., paper, \$13.95 Canadian plus \$2.50 postage or U.S. equivalent) is the long-unpublished but oft-cited manuscript account completed by J. P. Bertrand in 1961. Once a timber-company employee and observer, historian Bertrand maintained close relationships with many people in the industry, and this book weaves together stories of the pioneer loggers, pulpwood operators, timber speculators, and mill promoters of the northern United States, as well as Ontario.

IN 1998 Trinity Lutheran congregation in Minneapolis marked its 130th anniversary, a milestone chronicled in James Hamre's *From Immigrant Parish to Inner-City Ministry, 1868–1998* (Minneapolis: Trinity Lutheran Congregation, 1998, 185 p., hard cover, \$25.00 plus \$4.50 shipping). The Twin Cities' oldest con-

gregation established by Norwegian Americans, Trinity has opted to remain in an inner-city neighborhood, unlike most Lutheran congregations established by this ethnic group. A sense of mission has permeated the group's existence, and it has maintained a life-long commitment to enhancing the lives of the people residing in the Cedar-Riverside area.

Trinity's history has also been marked by a number of strong and colorful people that frequently became leaders in Minneapolis's Norwegian-American community, as well as strong and enduring ties to nearby Augsburg College. Besides providing a detailed and at times intriguing recollection of events that have shaped Trinity, Hamre's study also presents a thorough background on Norwegian-American church history. His work should thus serve a larger audience, both popular and scholarly, than the immediate members of Trinity. The book can be ordered from the congregation at 2001 Riverside Ave., Minneapolis 55454. —Mette Løvaas

THE JAMES J. HILL Reference Library will award a number of grants of up to \$2,000 to support research in the James J. Hill and Louis W. Hill papers. These holdings are a rich source for the study of the railroad industry, tourism, political developments in the nation and the Northwest, and many other topics of regional interest. The deadline for applications is November 1, 1999, and the awards will be announced in early 2000. For more information, contact W. Thomas White, curator, at the library, 80 West Fourth Street, St. Paul 55102; by phone at (651) 265-5441 or at twhite@jjhill.org.

In addition, the complete archive of photographs in the manuscript collections of James and Louis Hill are now available online. Some 8,000 images spanning a century of development (the 1860s to 1950) in the northwestern United States and western Canada include the Hills themselves, the Great Northern and other railroads, Glacier National Park, Native Americans, and business leaders such as Edward H. Hariman and J. P. Morgan. Researchers can browse at http://www.jjhill.org/man_services.html. Individual images are available for purchase.

From the Collections

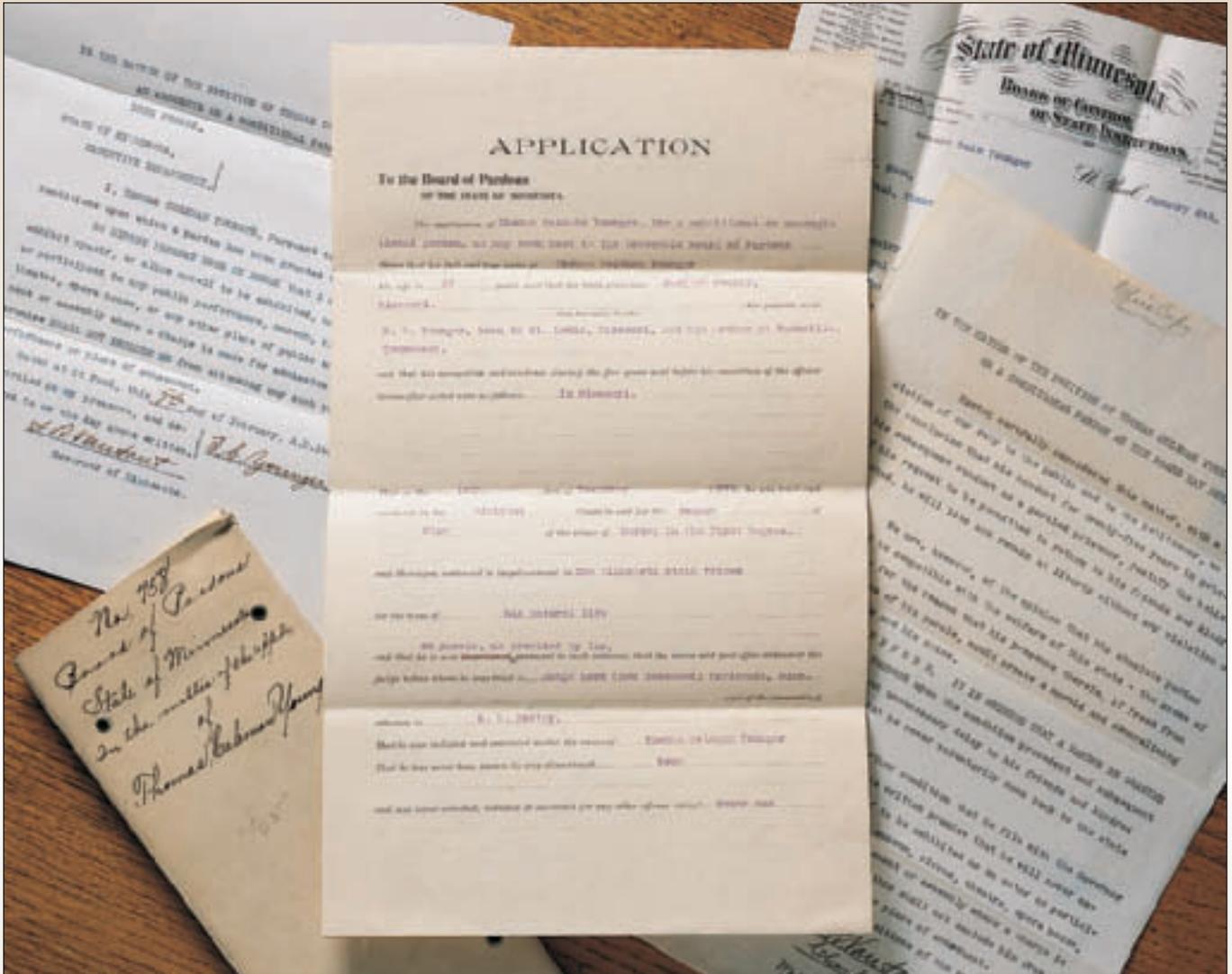


PHOTO BY ERIC MORTENSON / MINNESOTA HISTORICAL SOCIETY

ON SEPTEMBER 7, 1876, one of Minnesota’s most celebrated bank robberies occurred in Northfield, when a gang of raiders attacked the First National Bank. For their participation in this crime, Thomas Coleman (Cole) Younger and his brothers Robert and James received life sentences in the Minnesota State Prison in Stillwater. Robert died there in 1889; James and Cole were paroled in 1901. James committed suicide in 1902. Cole received a pardon in 1903 on the condition that he leave the state immediately and that he “never exhibit himself” as an actor in a public performance where admission was charged. He died in 1916.

Newly cataloged documents in the State Archives at the Minnesota Historical Society provide additional information on the extended pardon process for the Younger brothers, which attracted broad public interest from the late 1880s through the early 1900s. The state’s governing elite and regular citizens alike expressed opinions and signed petitions to the governor, attorney general, and chief justice of the state supreme court, who comprised the pardon board. These opinions, as well as formal requests for pardons and actions of the board, constitute the majority of the Younger brothers’ pardon files. Cole’s application of December 9, 1902, the board’s conditional offer of a pardon, and Cole’s acceptance of the conditions are among the documents photographed here.

—DUANE P. SWANSON, government records program manager, and CHERI THIES, archival collections cataloger

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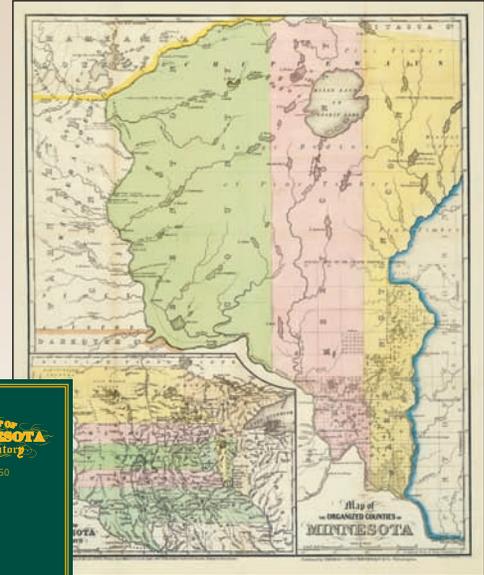
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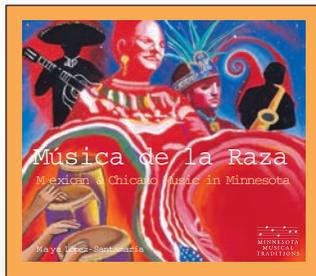


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