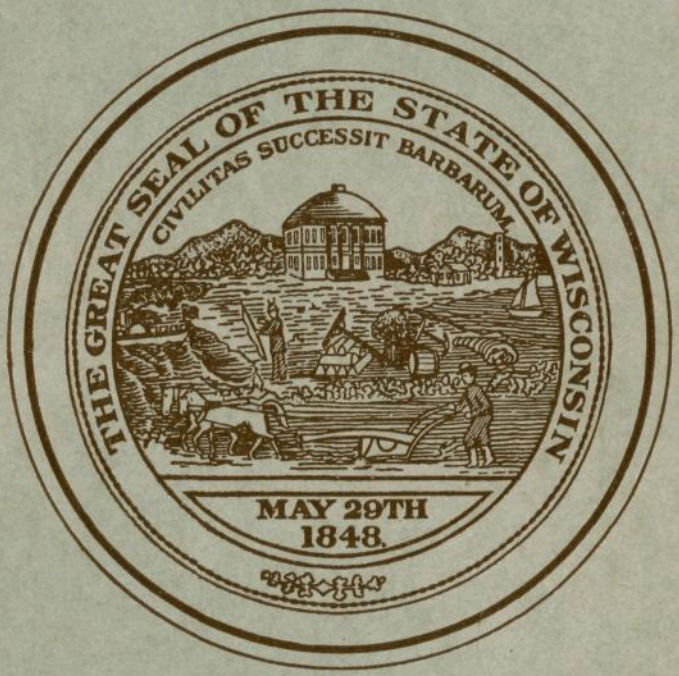
THE WISCONSIN MAGAZINE OF HISTORY

JULY 1926



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THE STATE HISTORICAL SOCIETY OF WISCONSIN

THE STATE HISTORICAL SOCIETY OF WISCONSIN is a state-aided corporation whose function is the cultivation and encouragement of the historical interests of the State. To this end it invites your cooperation; membership is open to all, whether residents of Wisconsin or elsewhere. The dues of annual members are two dollars, payable in advance; of life members, twenty dollars, payable once only. Subject to certain exceptions, members receive the publications of the Society, the cost of producing which far exceeds the membership fee. This is rendered possible by reason of the aid accorded the Society by the State. Of the work and ideals of the Society this magazine affords, it is believed, a fair example. With limited means, much has already been accomplished; with ampler funds more might be achieved. So far as is known, not a penny entrusted to the Society has ever been lost or misapplied. Property may be willed to the Society in entire confidence that any trust it assumes will be scrupulously executed.

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PUBLICATIONS OF THE STATE HISTORICAL SOCIETY OF WISCONSIN. JOSEPH SCHAFER, Superintendent and Editor

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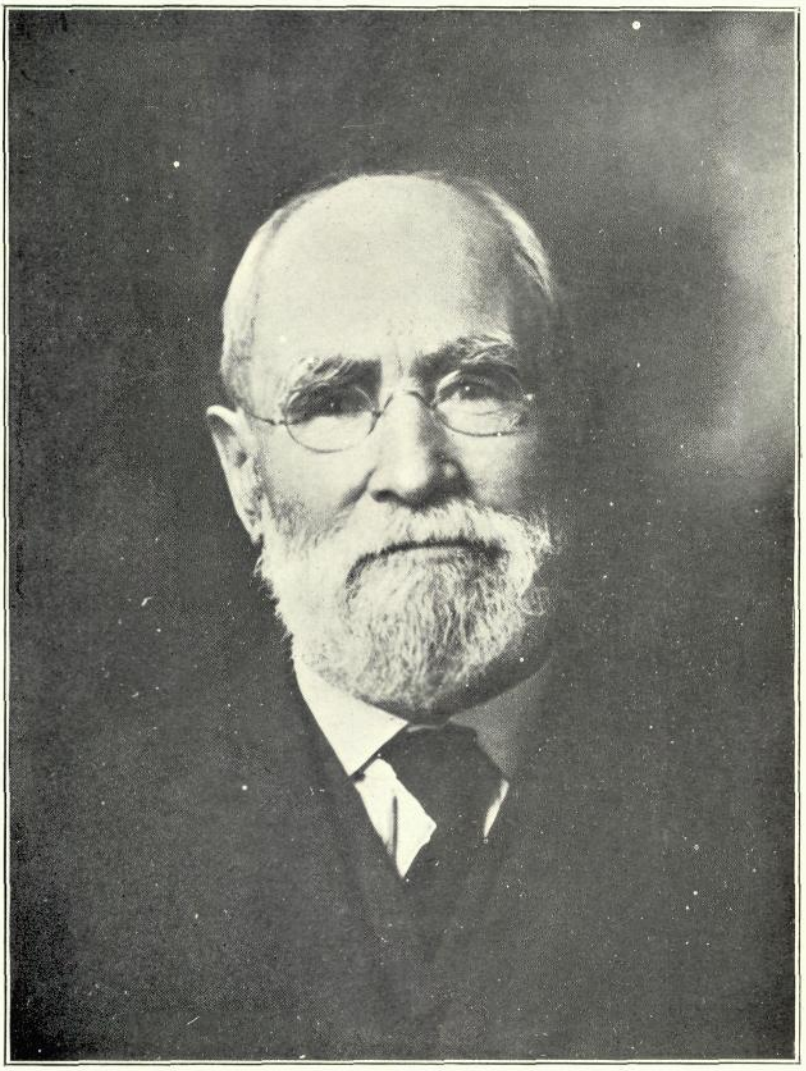


CHARLES DURWIN PARKER

From photograph made in 1914, age eighty-seven

CHARLES DURWIN PARKER

GRANT SHOWERMAN

On Sunday, December 27, 1925, a long, a useful, and an inspiring life came to its end, when Charles Durwin Parker,[1] born December 27, 1827, died in River Falls on the ninety-eighth anniversary of his birth. The length of his life is of even greater interest when we know that Angeline Southworth Parker, his companion for seventy-two years, survives him at the age of ninety-six.

Charles Durwin Parker was born in the Republic of Indian Stream, now comprised within the limits of the state of New Hampshire. His father, Luther Parker, born in Temple, New Hampshire, December 18, 1800, of Joshua Parker, sixth in the line of Deacon Thomas Parker, who came from England to Lynn, Massachusetts, in 1635, had married Alletta French in 1827 at Stratford, New Hampshire, after teaching the Stratford school, and had settled in the Indian Stream country early enough in the year for his name to appear in the tax inventory of 1827. Four children were born to them: Charles Durwin, December 27, 1827; Persis Euseba, August 24, 1830; Ellen Augusta, March 16, 1833; Amanda Marinda, September 8, 1835. The Parker family lived at Indian Stream until April, 1836.

The Republic of Indian Stream, comprising the territory between the uppermost Connecticut on the south and Hall Stream on the north and traversed by Indian Stream, had been first settled about 1796, and up to about 1832, in the absence of definite title by either the state of New Hampshire or Canada, was under a proprietary administration which owned allegiance to neither. This existence as an informal independent territory was succeeded by the

[1] Lieutenant governor of Wisconsin under William R. Taylor and Harrison Ludington, 1874-1878.

miniature republic, governed by a Supreme Council of Five and an Annual Assembly, which existed until 1835, when the rival claims of New Hampshire and Canada resulted in violence and bloodshed, causing military occupation and the appointing of a commission to investigate. By the Ashburton Treaty in 1842, the territory of Indian Stream became part of the state of New Hampshire, and is now almost identical with the township of Pittsburg, Coös County.

Luther Parker was at one time a member of the Supreme Council, and was at all times an active supporter of the claim of New Hampshire. He was once or twice arrested by the Canadian authorities because of this partisanship, and participated in the rescue of Richard Blanchard, whose arrest and carrying off in 1835 caused the uprising which brought on military occupation and the end of the republic. Charles Parker at the age of seven witnessed an attempt to arrest his father, and remembered clearly to the end of his life all the events connected with the Blanchard incident and the "Indian Stream War." He went to a primitive school two miles from the Parker home, and also attended school in Stratford for a short time. The style of the primer in which he learned to read was:

> A rill runs down a hill.
> A brook will turn a mill.

He remembered the snowy March day in 1833 when his sister Ellen was born. He was sent to stay at a neighbor's the day before, and came home through the storm. The baby was brought for him to see at first, and after some time he was admitted to the room where his mother lay.

On April 16, 1836, Luther Parker left Indian Stream with his family and goods. He conveyed them by covered wagon as far as Whitehall, New York, on Lake Champlain, where he arranged for their going by canal through Troy to Buffalo. During the stop of the packet-boat at Schenectady, Charles walked up town with his uncles, Asa Parker

and Giles French, and saw a railroad with wooden rails and a coach. This was the first they had ever seen. From Buffalo they went to Detroit by steamboat, and from Detroit by schooner to Milwaukee, whence they reached Pleasant Prairie and a brother of Mrs. Parker near Kenosha. Luther Parker himself made the long and difficult journey with horses and wagon, reaching Pleasant Prairie about twelve weeks afterwards. After a short time at Pleasant Prairie, he went on horseback to Milwaukee, and laid claim to lands on Little Muskego Lake, and in January, 1837, transferred his family of wife, one son, and three daughters to the log cabin which he had built for them where now stands the Muskego Lake Resort. They were the first permanent white inhabitants of Muskego Township, now the southeasternmost township of Waukesha County. Charles Parker had just passed his ninth year.

The Parkers lived in this cabin until the spring of 1840, when they moved to another property not far away, on which Alletta Parker died in 1849 and Luther Parker in 1853. Their first years were full of hardship. Provisions had to be got from Milwaukee, and the journey required two days. Mr. Parker used the shoemaker's kit with which he had worked while apprenticed in boyhood at Stoneham, Massachusetts. Amanda, the youngest daughter, died at the age of three when Charles was eleven, and was the first white person buried in the township. Her grave, long since obscured, was on a little jutting of land on the bank of the lake, a few hundred rods east of the present boat livery. The only medical attendant available was a Thompsonian. The motto of the Thompsonians was, "Heat is life, and cold is death," and the treatment in this case consisted in the use of cayenne pepper and steam. Mr. Parker was justice of the peace, with a library of Blackstone, Cowan's *Treatise,* and the New Hampshire form-book. Charles attended a school which was built in 1839 and supported by the settlers interested. In a letter written at the age of eighty-four he describes it thus:

"The schoolhouse was 14x16, of logs covered with shakes. It had two windows, rough green oak boards for floor, and seats of basswood slabs. On each side, where a window lighted a desk-like shelf against the wall, sat the larger pupils, with slates or writing-books, on a long bench, their backs to the teacher and the school. A little sheet-iron, barrel-shaped stove did the heating. It was brought all the way from New Hampshire by my father in his covered wagon, and donated to the school by him. The building and the school were a private enterprise, a free contribution by the few families, mostly New Englanders, who had children. It stood a little south of the present Tess Corners, and was built in the fall of 1839. Ellen, Persis, and I had to go two miles, as we lived the farthest west in the settlement. A Miss Hale taught the winter school. She was paid the generous sum of two dollars per week and boarded round. All did their best the week the schoolma'am was with them; but there was no butter or milk in most places. Honey was substituted for both. Two or three years after that the town organized the first school district."

During the first few years, besides their schoolfellows the Parker children had for playmates the children of the Indians. Of them Charles Parker wrote:

"There was a village of them at Muskego Lake. Every spring they went past our home on the way to Milwaukee and the north, returning in the fall at the shooting season. They were peaceable and kindhearted, and we children played with their children. They made maple sugar, stirring it into a brown sugar and keeping it in birch bark boxes. They used bark receptacles for the sap. They had canoes of basswood or black walnut, the latter higher priced. When they left for the season, they hid them, and I never could find them; I thought they sank them in the lake during their absence. Once before they left I took one up an inlet a quarter of a mile, and twenty rods to one side, and hid it in leaves and grass beside a log, concealing the paddle under another log. After the Indians had gone, I went after the

canoe and the paddle, but found both gone. My father never had trouble with them but once, when a squaw and Indian tried to take a canoe of his and he had to stop them. . . . The Indians were removed west of the Mississippi in 1839, but a number of the Pottawattomies remained or returned."

He told also of having once by accident discovered the bones of an Indian baby in a piece of hollowed wood high in the branches of a tree, of rifling it of some trinkets, and of replacing everything after being reproached by his mother.

The new district school was hardly a great improvement on the old private school:

"Sometimes a fairly qualified teacher was secured; often otherwise. One was an old man from New Hampshire; my father and he had been schoolmates. He was well qualified for the work, but we soon began to wonder why he went out every half hour, and, boylike, we began to hunt; and one day—it was snowing—as soon as he returned from one of his outings, I asked to go out, and, following his tracks, found hidden in the snow a pint whiskey flask. Then the boys had their fun. As the days passed he used to get rather the worse for the flask before the close of the day, and the boys began to cut up, until father, who was clerk, found out, and told him he must give up the whiskey or resign. It was a little better after that."

In 1846, when Charles Parker was nineteen, his father was a member of the territorial legislature at Madison. Its membership consisted of thirteen in the Council and twenty-six in the Assembly, and he had been elected to the Assembly on the platform of the creation of Waukesha County out of the territory of Milwaukee County, which then had a population of twenty-five thousand, of which ten thousand were the inhabitants of the city of Milwaukee. The act for division, carried in the legislature, was followed by a campaign of great animosity the following April, when the sixteen townships of the proposed new county were given the

privilege of voting their wishes. The seat of the new county was Prairieville, now Waukesha.

In 1848, at the age of twenty-one, Charles Parker attended the Normal Classical Institute at Waukesha. The Institute was conducted by Elihu Enos and John W. Sterling, the latter of whom that year was appointed professor of mathematics, natural philosophy, and astronomy in the newly organized University of Wisconsin. The next winter Charles taught school in Muskego. In the fall of 1849, shortly after his mother's death, of typhoid fever contracted while caring for a friendless Frenchwoman ill with the disease, he entered New Ipswich Academy, New Hampshire, which his father had once attended. In the spring he withdrew to fill a ten-weeks' vacancy at Davis Village, returned to Wisconsin in the autumn, taught that winter at Oak Creek, and taught the two succeeding winters at Hartland, working with his father during the summers.

Luther Parker died of cancer on June 15, 1853, after a journey to Indian Stream the year preceding in the hope of recovering from his ailment, whose nature was not known. On the ninth of November following, Charles Parker was married to Angeline Flora Southworth, a descendant of Constance Southworth of Plymouth Colony, born in 1830 in Madison County, New York, and a resident of Wisconsin since 1843. They conducted the Parker farm in Muskego until 1859, when they moved to Pleasant Valley, St. Croix County. To find this second pioneer home, Mr. Parker, accompanied by Asa Parker and Bailey Webster, had first gone by train from Waukesha to Janesville on the newly constructed Milwaukee and Mississippi Railway, walked from Janesville to Beloit, traveled by a branch of the Wisconsin and Northern to Belvidere, Illinois, continued to Galena on the Chicago and Galena, took the steamer *Alhambra* from there to Hudson, arriving November 8, and walked the rest of the distance. They returned by one of the last boats of the season. Pleasant Valley was the Parker home until 1884.

From the time of making St. Croix County his home, Charles Parker's life was for a long period identified with the public life of the State of Wisconsin. He was member of the Assembly from St. Croix County in 1869-70, and lieutenant governor in 1874-78, having been elected first with Governor William R. Taylor on the Liberal or Reform Democratic ticket, and afterward with Governor Ludington. He served on the State Board of Control from 1880 to 1888, and again from 1891 to 1895, and from 1880 to 1883 was on the Board of Regents of the University. He was instrumental in the bringing of Professor W. A. Henry to the University and the promotion of the movement for agricultural instruction.

Mr. Parker moved to River Falls in 1884, and in 1895 retired from active public service. The Parker home in River Falls is an ample mansion on a broad and beautifully shaded lawn, and the care of it furnished the ideal amount and kind of work for a person of his years and temperament almost to the day of his death. He was able to read up to a year before the end, retained his hearing sufficiently to converse, and did not suffer the least diminution of memory or reason. With Mrs. Parker, four of his eight children survive: Dr. Elmer H. Parker, Dr. Rupert M. Parker, Marco L. Parker, and Lincoln H. Parker. The first two are graduates of the University. There are also living thirteen grandchildren and seventeen great-grandchildren.

Charles Parker was the last of the Parker children of Indian Stream. Ellen Parker Showerman, his only surviving sister, died in 1910. He was also the last living witness of the Republic of Indian Stream. His character was not less robust and enduring than his physique. Such an example of sanity in body and soul, of upright and useful length of life, and of fortune's favor in the companionship of man and wife, the commonwealth will not soon again see.

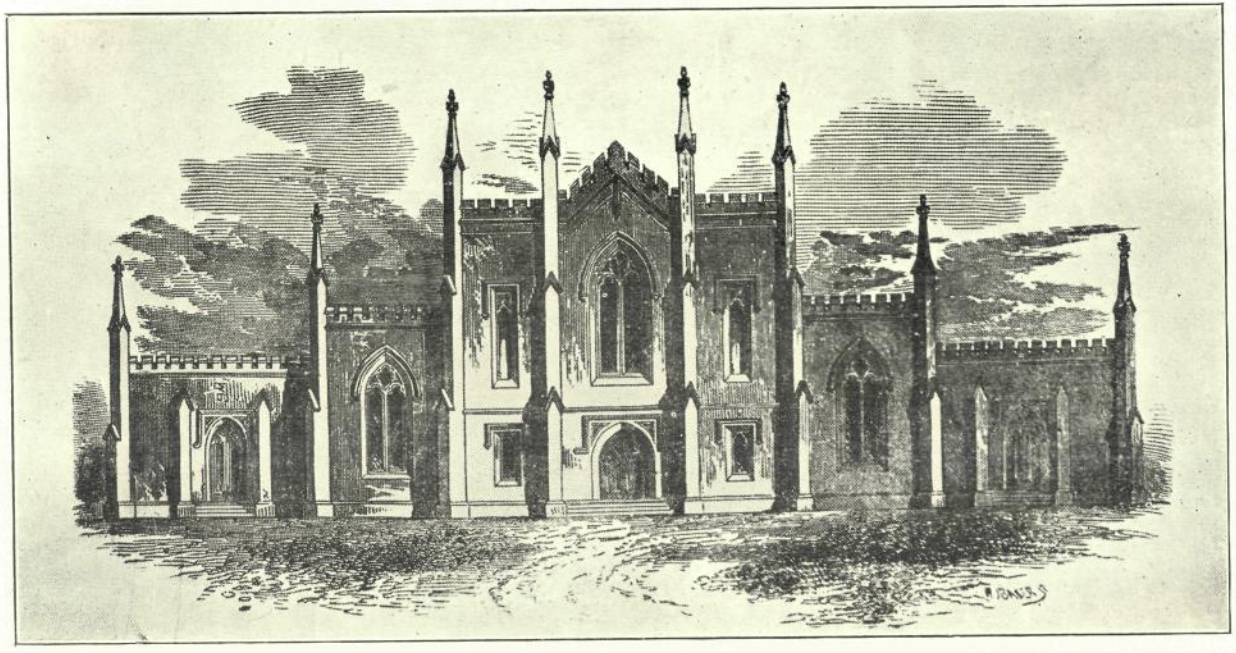
THE ORIGINS OF MILWAUKEE COLLEGE

LOUISE PHELPS KELLOGG

"An important reformation in female schools is taking place in these western states at the present time under the guidance of a Miss Beecher, sister to the highly-gifted young minister at Brooklyn, and who is a kind of lady-abbess in educational matters," so wrote Fredrika Bremer, the Swedish traveler, after her visit to Milwaukee in 1850.[1] Milwaukee was fortunate enough to have a share in the reformation so mentioned, and to light an educational torch that has been passed from generation to generation for over seventy-five years.

Milwaukee in 1850 was a comparatively small city, with a population of twenty thousand, but with hopes and ambitions worthy of a place of at least one hundred thousand people. Only fifteen years removed from an Indian trading post, and having suffered many vicissitudes of prosperity and adversity in this decade and half, now at the turn of the half-century Milwaukee was entering upon a period of rapid growth and embarking on plans for improvement that were highly creditable for so young a community. Four years before (1846) a charter had been drawn by the territorial legislature granting Milwaukee the status of a city, with a mayor and a board of aldermen. The mayoralty was for some years passed around among the city's founders, Solomon Juneau, Byron Kilbourn, and George H. Walker, beginners of each of her three portions—east, west, and south sides. In 1850 Don A. J. Upham, president of the first state constitutional convention, was in the mayor's chair. Five wards had been organized, two each on the east and

[1] Fredrika Bremer, *Homes of the New World* (New York, 1853), i, 615.



FIRST BUILDING, MILWAUKEE COLLEGE
Planned by Catherine E. Beecher

west sides (in Juneau's and Kilbourn's town), and one, the fifth, for Walker's Point.

The year before the adoption of the charter a serious fire had occurred which swept away a large portion of the business section of the town and caused a loss of $90,000, only about one-third of which was covered by insurance. The calamity, largely due to inadequate fire-fighting apparatus, proved to be a blessing in disguise. The small log and frame buildings erected during the first years were soon replaced by those of substantial brick, new hotels were built, and the small lakeside settlement had begun by 1850 to take on somewhat the semblance of a modern city. The population, although heterogeneous, as became a Great Lakes port and a frontier center, had a substantial number of highly educated and enterprising citizens, many of whom were of New England stock, and familiar with the amenities of life from childhood.[2]

Upon removing to what was then the far West, these citizens had desired to better themselves materially, often without reflecting upon the loss of the established institutions of culture and refinement that they were abandoning. The new world which they entered had land and possibilities for later wealth; but it boasted few or none of the appliances for education and religion to which these immigrants had long been accustomed. So fierce was the struggle in the early days for mere living, the procuring of shelter, clothing, and food, that a decade or more passed before there were more than temporary quarters for educational and religious services. By the time Wisconsin, in 1848, became a state, however, with its population exceeding two hundred thousand, its farms producing richly, and its towns growing rapidly, the thoughts of its progressive people had turned more and more to the so-called "advantages" of civilized life, and schools and churches sprang up as if by magic.

[2] There were also many educated Germans in Milwaukee at this period, whose educational interests took a different line and resulted in a higher school of great excellence, the German-English Academy.

This was especially true of Milwaukee, now become the entrepôt of the new state, and boasting the name of a city. The first religious meetings were held in carpenter shops, the courthouse, and even private homes; but by 1848 each of the leading denominations had one place of worship and most of them were planning for larger things. Schools of one sort or another had been held in Milwaukee from the beginning of the territory,[3] and the charter of 1846 authorized the appointment of a board of school commissioners, which was fortunate enough to be presided over by Rufus King, a graduate of West Point, then editor of the Milwaukee *Sentinel*. King's first report in 1847 on Milwaukee schools states that five schools had been opened, one in each ward of the city; the teachers were paid by borrowed funds anticipating the school tax, and with a lien on the school land fund of the state. With a school population of 2128, there were no good schoolhouses except one on the south side, and no money for building. The commissioners proposed a bond issue of $15,000 for ten years.[4] This proposition was passed by the legislature, accepted by the people in a referendum, and the bonds placed on the market. So few, however, sold at a high rate of interest, that in the third report it was advised that other means must be sought.[5] Just what these means were does not appear, but by 1852 there were good public school buildings in each of the city's wards.[6] These schools were coeducational, and thus the elementary education of Milwaukee's children was provided for.

The higher education for the West was another problem, and one that was not solved wholly by local means. An early Methodist itinerant writes in his diary on January 29 and 30, 1838, "remained in town visiting and labouring to excite attention to the establishment of a litterary institution

[3] Joseph Schafer, "Origin of Wisconsin's Free School System," *ante*, 32-33.
[4] James S. Buck, *History of Milwaukee under the Charter* (Milwaukee, 1884), iii, 71.
[5] *Third Report of Milwaukee Board of School Commissioners* (Milwaukee, 1849).
[6] Buck, *History of Milwaukee*, iii, 271; W. G. Bruce, *History of Milwaukee* (Chicago and Milwaukee, 1922), i, 682.

in this place,"[7] apparently with no great success. In 1841 the territorial legislature was appealed to and passed an act incorporating the "Trustees of the Milwaukee Educational Institute," with a board headed by Solomon Juneau and Judge Andrew G. Miller. One curious provision of this charter was that property in excess of $20,000 could not be held by these trustees, nor should the annual income of the proposed institute exceed $7,000.[8] So far as is known, no school under this charter was ever opened, and the only resource of Milwaukee citizens was to send their growing children from home, or to the private schools established under local auspices, most of which were of doubtful efficiency and uncertain tenure.

One of the earliest of these private schools, and well taught while it lasted, was that of Charles Whipple, who advertised in 1841 "teaching is my Profession," and that he would open a school in which the higher branches should be taught. This school "is ultimately designed for boys only, but females will be admitted during the first session."[9] Whipple's academy lasted but a short while; tradition has it that it was held in the courthouse, and that the citizens objecting to this use, the professional teacher left for more lucrative fields. In autumn of the same year (1841) the Reverend Lemuel Hull, rector of the Episcopal Society, decided to supplement his small stipend by opening a school for young ladies and misses in his own home. The following year it was called the "Milwaukee Female Academy" and offered the higher studies for five dollars per term; with Latin and Greek, six dollars.[10] That same year this school was enlarged by a boarding department. It was with the principals of this institution that Margaret Fuller stayed upon her visit to Milwaukee in the summer of 1843. "At Milwaukee," she writes, "as in Chicago, are many pleasant people, drawn from all parts of the world. . . . The

[7] "Journal of Salmon Stebbins," *ante*, 208-209.
[8] *Laws of Wisconsin Territory*, 1841, 117.
[9] Milwaukee *Courier*, May 1, 1841.
[10] Ibid., Aug. 18, 1841; April 27, 1842.

torrent of immigration swells very strongly towards this place. . . . Returning to the boarding house which was also a boarding-school, we were certain to be greeted with gay laughter. This school was conducted by two girls of nineteen and seventeen years [daughters of the Reverend Lemuel Hull]; their pupils are nearly as old as themselves. The relation seemed very pleasant between them; the only superiority—that of superior knowledge—was sufficient to maintain authority,—all the authority that was needed to keep daily life in good order."[11] However, in the summer of 1843 the younger of the two sisters suddenly died; and the following October her father followed her.[12] The school was kept up for several years by the older sister, and was one of the best of the small "select schools" of the territorial times in Milwaukee.

The number of these private ventures in education, as drawn from their advertisements in the local newspapers, is surprising. In September, 1842, one W. Illies, a "German minister of the gospel and teacher of languages," gave notice that he had rented a room in Eldred's building, and would begin a classical school therein.[13] The "Milwaukee Academy" of Joel W. Hemenway, for the education of young ladies and gentlemen, opened its second term in December, 1843, in the yet unfinished Presbyterian Church. Hemenway, who afterwards became a prominent attorney of Milwaukee, took in as partner the succeeding March, Joseph Murray, who had been in charge of St. Peter's Church Academy and was competent to teach classical languages. So far as ascertained this school was maintained not more than a year.[14] The same fall that the academy was begun on the east side, Miss Calkins opened a select school for young ladies and misses on the west side, above the Union Temperance House. "Attention will be paid to the manners—with the moral as well as mental cultivation

[11] Margaret Fuller Ossoli, *At Home and Abroad* (Boston, 1856), 58-77.
[12] Kemper Papers, 27G123, 143; 28G49, in Wisconsin Historical Library.
[13] Milwaukee *Courier*, Sept. 21, 1842.
[14] Milwaukee *Sentinel*, Dec. 4, 1843; Mar. 9, 1844.

of the pupils." A notice of Miss Calkins' marriage the following June probably accounts for the cessation of this undertaking.[15]

Two young gentlemen recently from New York, Messrs. Palmer and Gallock, proposed in the fall of 1844 to open a school in Rogers Block on the west side. The editor commends the enterprise and notes that a good select school is much needed in Milwaukee.[16] In 1846 the "Milwaukee Academy," under the supervision of Percival C. Millette, was in operation and opened its third term in October. The same month Mr. and Mrs. E. L. Shannon, bringing from the East high testimonials, advertised that they would open a select school for both sexes on East Water north of the City Hall. A vocal music school was conducted during the same winter by a Mr. Dye, who had classes in Miss Jones's Ladies Seminary, Mrs. Taylor's and Mrs. Coe's select schools.[17]

One of the best of the early private schools was that opened in 1848 by the Reverend Amasa Buck, known as the Milwaukee Collegiate Institute, located in the second story of a building on Broadway (then Main Street), coeducational in plan. Principal Buck advertised a four years' course, "designed to give a critical, thorough and extensive education in Literature, Science and the Useful Arts." He had a cabinet of minerals, sea-shells, etc., "equal to those of first class colleges of the United States."[18] Professor Buck was a veteran teacher, and his school was so successful that in 1850 a building was erected for its use and about one hundred and fifty students were in attendance. When, however, the principal died September 20, 1852, the school declined.[19]

In 1849 the Milwaukee Grammar School under the

[15] Milwaukee *Sentinel*, Dec. 9, 1843; June 8, 1844.
[16] Ibid., Sept. 18, 1844.
[17] Ibid., Oct. 3, 10, 1846. The building in which Mrs. Taylor conducted her school on the west side burned down in April, 1850.
[18] Broadside in Lapham Papers, in Wisconsin Historical Library.
[19] Buck, *History of Milwaukee*, iii, 118-119.

charge of Wallace C. Wilcox was opened also on Broadway, and the "Spring Street Female Seminary" for the west side began in 1850 under the superintendence of the Misses Chamberlain and Ransom. In 1851 Miss M. E. Kendall, bringing excellent references from Plymouth, Massachusetts, opened a school in the basement of the Baptist Church, lately occupied by Miss Gay.[20] In addition to these personal ventures there were parochial schools for several churches. That of St. Peter's Cathedral attained a considerable reputation. Nevertheless, the school census continued to show that there were more children unschooled than were attending both the public and private schools combined.

There now steps into our story a citizen of Milwaukee to whom late and inadequate honors have been paid. Increase A. Lapham was a man of so modest and unpretentious a habit, so little impressed with his own achievements, that many of his contemporaries took him at his own valuation. He was, however, of national repute as a scientist, and his contributions to a knowledge of Wisconsin in its early days are being increasingly recognized. His interest in education was vital and practical. In 1846 he gave a tract of thirteen acres on the west side for a high school, and made in 1847 a journey to the eastern states seeking contributions for a building. In this enterprise he was only moderately successful. He endeavored to approach Abbott Lawrence, who was then giving liberally to Harvard; but could not interest him in the Milwaukee enterprise, even while his nephew was preparing to found Lawrence Institute in Wisconsin. In 1848 Lapham's thought took a higher flight and aspired to a college in Milwaukee. "We are now," he wrote to his brother, "engaged in another literary enterprise—the establishment of a college. I shall appropriate the high school ground for that purpose [upon which the city authorities had placed no building], now valued at $3,000. Several

[20] Buck, *History of Milwaukee*, iii, 284; Milwaukee *Sentinel*, Aug. 13, 1851.

persons are to make donations amounting to $500 which entitles them to a 'scholarship' or the perpetual right to keep a scholar in the college free of expense of tuition. I shall be entitled to six such scholarships."[21]

This last sentence gives us a clue to Lapham's purpose, for while we hear no more of the proposed college, we do find him taking a vigorous interest in educational matters for his own growing family of children, the eldest two of whom were girls. His ambition to provide for his own daughters and those of his friends and neighbors led him to consider carefully the causes and needs for changes in the education of women, which resulted in his championing a college for them alone.

Society is always in a state of flux, and every period is in a real sense a transition period; but the emphasis placed upon certain phases of social activity varies greatly from time to time. The middle of the nineteenth century was a period of emphasis for feminism which paved the way for its resurgence in the century that has followed. There have always been brainy women and women of influence and affairs, but they have in most epochs been the exception that proved the rule of women's submissiveness and inadequacy. By the middle of the nineteenth century, however, the average woman began to rebel and to look about her for opportunities without the four walls of the home.

Social reform presented its appeal to women, the temperance movement and antislavery propaganda gained many adherents among them. In 1853 two women lectured at Southport on temperance, and were listened to with respect and interest.[22] The woman's rights, or suffrage movement, was now beginning to make a stir throughout the nation. In 1848 the famous Seneca Falls Convention was held, wherein was adopted the Woman's Declaration of In-

[21] Lapham Papers, letter dated Mar. 29, 1848.
[22] *Ante*, 294-295.

dependence.[23] In 1850 a Milwaukee woman went to the polls and demanded the right to vote.[24] Bound up with this question were the property rights of women, which had agitated the entire state at the time of the ratification of the first constitution.[25] All these problems were breaking the age-old custom of women's subordination, and were leading them to demand not only a share in the world's affairs, but a chance to educate themselves for the part.

First and least opposed of all these feministic movements was that of opening the doors of the institutions of higher learning for the entrance of women. Especially in the West was the impulse strong, where women had borne an almost equal share in the toils and privations incident to the subduing of the wilderness—the West, where women were fewer than men, and thus more highly prized, the West with its hospitality for new ideas, it democracy, and its nationalism. Even its poverty was an added spur. Where schools were few and needs great, it was economy to educate girls with boys, daughters with sons. Nearly all of Milwaukee's earliest schools were coeducational. In 1833 Oberlin in Ohio opened its doors to women, and graduated its first three eight years later. In 1849 Lawrence College was opened for both sexes, the course for girls being the same as that for boys, except the substitution of French for Greek, with the privilege of Greek if desired.[26] The first college class of this institution, which received degrees in 1857, was composed of four men and three women, who were graduated on an equal footing.[27] Beloit College, which was also founded in 1849, followed a different method. A second institution for girls was opened at Rockford, under the same board of trus-

[23] A. W. Calhoun, *Social History of the American Family* (Cleveland, 1918), ii, 119. For the early movement in this state, see Theodora W. Youmans, "How Wisconsin Women Won the Ballot," in *Wis. Mag. of Hist.*, v, 3-16.

[24] Buck, *History of Milwaukee*, iii, 254.

[25] Youmans, *art. cit.*, 3, 4.

[26] Samuel Plantz, "Lawrence College," in *Wis. Mag. of Hist.*, vi, 157.

[27] Lawrence Alumni Record. Two members of this class are still living in Milwaukee, Rev. and Mrs. Henry Colman; while a third member, Mrs. Norman Buck, has just died in Spokane.

tees and with equal opportunities.[28] It was time for Milwaukee to look to her laurels.

The establishment of an endowed higher school for girls was due, at this time, to a concurrence of persons and interest which was somewhat unusual. In western New York, settled by emigrants from New England, an educational movement was taking place the echoes of which reverberated as far west as Lake Michigan; at Brockport in Monroe County and Le Roy in Genesee County were established "collegiate institutes" of such excellence that they were known far beyond the borders of their respective towns. In these schools were teaching in the forties two young women, one of English, the other of New England, origin, who were destined to be closely associated in a similar enterprise in Milwaukee. These were Mary Mortimer and Lucy Seymour.

Western New York was noted not only for its educational progress, but as a hotbed for reform movements. Here a large portion of the population was embued with antislavery sentiments, and those of its number who had removed to Milwaukee felt called upon in 1847 to organize a Free Congregational Church based upon principles which opposed any dealings with slavery. Only a handful of earnest souls belonged to this little company, but by 1848 they had built on Broadway between Mason and Milwaukee a small meeting-house, and in July of that same year invited the Reverend William L. Parsons to be their leader. Young Parsons accepted, and with him came his wife, who a short time before had been Lucy Seymour of Le Roy Seminary. Mrs. Parsons at once grasped the opportunity, and in August of the same year announced that she would open "a permanent institution of high order for the education of young ladies."[29] The same year in June, Mary Mortimer, then at Le Roy, wrote to a friend: "Would it be safe and prudent for me to go west at a venture, visit Miss Seymour

[28] Lapham Papers.
[29] Milwaukee *Sentinel*, Aug. 29, 1848.

(now Mrs. Parsons) and start a school wherever I might find a good opening? . . . Miss Seymour (Mrs. Parsons) talks of going to Milwaukee."[30]

Miss Mortimer did make the visit that autumn and found her friend "very comfortably situated and to have a very flourishing school. They opened last Thursday (Sept. 14), and have now fifty scholars."[31] The future principal of Milwaukee College did not, however, throw in her lot with the new school at this time. She settled at Ottawa, Illinois, and there commenced a school of her own, whence in the summer of 1849 she wrote: "L. A. (Mrs. Parsons at Milwaukee Seminary) is progressing finely. She has twice written me to join her. She had more than eighty scholars at her last report to me."[32]

The schools conducted by Mrs. Parsons and Mary Mortimer, although private ventures so far as the finances were concerned, were much influenced in their methods of teaching and in their curricula by the new movement in women's education that was being fostered by Catherine E. Beecher. Miss Beecher was the eldest of the remarkable children of the Reverend Lyman Beecher, and after the death by drowning of her fiancé, Professor Alexander Fisher of Yale, vowed herself to celibacy and to the advancement of the education of her own sex. For ten years after 1822 she conducted a successful seminary for girls at Hartford, and there worked out many of her theories of education. Catherine Beecher was by no means a visionary person, or an idealistic reformer; she was never in sympathy with radical movements, was not a suffragist nor a promoter of "women's rights." She was an unusually intelligent educator, who studied her subject with practical common sense, and moved out from the customary to the progressive by slow steps based on personal observation and experience. As we now examine her writings and her projects she seems

[30] Minerva Brace Norton, *A True Teacher: Mary Mortimer* (New York, 1894), 59.
[31] Ibid., 76.
[32] Ibid., 95.

to have been remarkably in advance of her day; for her theories were based on tested practices, and on the necessities of life that her experience revealed to her. She was one of the first women educators to promote physical culture for women; in a period when extreme delicacy and physical disabilities were assets rather than liabilities, she advocated reform in dress, in food, and in exercise to make young women better mothers for the future generation. She also placed emphasis upon voice training for reading aloud and for an agreeable speech in social gatherings. But chiefly she proposed courses in domestic economy to fit her pupils for the duties of wifehood and homemaking. Finding no textbooks on these several subjects, she prepared and had published books both for class work and for popular appeal to the general public; such are her *The Moral Instructor* (Cincinnati, 1838), *Treatise on Domestic Economy* (Boston, 1842, and later editions), and *Letters to the People on Health and Happiness* (New York, 1855). These with several others spread her theories of education beyond the seminary where she worked them out, and even beyond the influence of the pupils she sent out to foster her plans.

In 1832 Miss Beecher relinquished her eastern activities and removed to Cincinnati, then the cultural metropolis of the Ohio valley. There her father assumed the presidency of Lane Theological Seminary. She and her sisters quickly assimilated the point of view of the West and became enthusiastic Westerners, absorbed in the problems and opportunities the new communities presented. They immediately realized that the great need of the West was better schools and more and better teachers, and threw themselves wholeheartedly into the work of educational development. Miss Beecher's published writings had by this time brought her a small fund, which she proposed to utilize to promote better educational opportunities for western young women. "The moral destiny of our nation, and all our institutions and hopes and the world's hopes, turn on the character of the

west, and the competition now is for that of preoccupancy in the education of the rising generation. . . . If we gain the west, all is safe; if we lose it, all is lost." So wrote her father to his eldest daughter in 1830; and so she envisaged the issues at stake.[33]

After studying the subject from many angles, she decided that the two stumbling blocks to educational progress were denominationalism and privately-owned schools. Women's higher schools could not be adequately supported and improved when the entire income was derived from tuition fees, and when the principal had chiefly a proprietary interest in the pupils and other teachers. She particularly desired to see what she called co-equal teachers; that is, a body of teachers organized on the plan of the faculty of a man's college, free from the necessity of propitiating either patrons or a supervising principal, deriving their support from some form of endowment that made possible a permanent tenure.

As early as January, 1850, Mrs. Parsons had decided to broaden the basis of her Milwaukee school, to secure a board of trustees, and if possible an incorporation by the state. She had already interested Mr. Lapham in her plan, and in February, 1850, he wrote to the office of the Secretary of State at Madison asking for a copy of the act incorporating the Milwaukee Female Seminary, to which reply was made that no such act had been passed at the recent legislative session.[34] Thus the incorporation of the school was by inadvertence postponed another year; plans were already making, however, to change the private venture of Mrs. Parsons into the new type of institution described by Catherine Beecher. She was at this time giving all her time and energy to the promotion of western education. In 1847 a "circular to the Friends of Popular Education in the United States" had been issued by admirers and supporters

[33] *The Autobiography and Correspondence of Rev. Lyman Beecher* (New York, 1865), ii, 224.

[34] Letter of Robert L. Ream, deputy to Secretary of State, Feb. 20, 1850, in Lapham Papers.

of Miss Beecher's projects, and an auxiliary committee formed at Milwaukee, headed by Rufus King.[35] The next year at Boston the Ladies' Society for the Promotion of Education in the West was organized by Miss Beecher; these were all designed to further the plan of providing capable teachers for the western states.

In 1850 Miss Beecher, who during the winter was visiting western cities, decided to enlarge her project by the creation of institutions to train the teachers in the western states. It was also part of her theory that a liberal education must precede or accompany teacher-training work. She visited Milwaukee in the spring of 1850 and was, she herself says, "favorably impressed" with both the prospects of the town and the intelligence of the people. She found Mrs. Parsons ready and eager to cooperate with her in this plan; and Mary Mortimer, who had already been touring with Miss Beecher, decided to remain in Milwaukee and aid in developing the new project. Among Miss Beecher's first proposals were the formation of a board of trustees, of which Dr. Lapham became president, and a change of the name of the institution. Miss Mortimer signalizes the latter in a letter written during the summer of 1850 in which she says, "Have I not sent you word that we keep a Normal Institute and High School and not a Ladies' Seminary?"[36]

During her spring visit Miss Beecher prepared a prospectus of the new institution, emphasizing her especial views of co-equal teachers, interdenominational cooperation, and an endowment fund. She offered to supply a library and scientific collection worth $1,000, and promised to return for the opening of the new school in the fall. Meanwhile a summer term, according to the then custom, was begun with Mrs. Parsons, Miss Mortimer, Miss E. B. Warner, and Miss Mary J. Newcombe as teachers. We get a glimpse of the school as it existed this summer through the eyes of one of its pupils. Mary Frances (usually called Franky)

[35] Circular and slip in Lapham Papers.
[36] Norton, *Mary Mortimer*, 130.

Smith, later of the class of 1853, wrote June 9, 1850, to a friend in Madison: "I must tell you that I have commenced going to school, and 'Caesar's himself again.' Of course every moment is filled, and I trust, filled advantageously. I go to Mrs. Parsons; she is a dear good woman, and all the other teachers. The school is not very full now, but it will certainly fill up for a school with such persevering and prayerful teachers cannot but prosper. I am going on with Latin, German, History and Composition. Mathematics I have dropped. We have a German music teacher boarding with us now, who is a splendid performer."[37]

Miss Beecher kept her promise and came again to Milwaukee early in September. The *Sentinel* announced that the friends of the institution were invited to be present on the opening day and hear Miss Beecher's address, examine the apparatus, etc. The call was signed by the Reverend W. L. Parsons, who had resigned his pastorate in order to become the secretary and agent of the new school.[38] The evening of the same day, September 16, a highly respectable and intelligent audience convened to listen to Miss Beecher's address, probably in the Free Congregational Church. In accordance with Miss Beecher's principles or prejudices, as the case may be, she declined to speak in public, and her speech was read for her by Asahel Finch, one of the board of trustees. In it she made her proposition to Milwaukee, that the citizens should form a joint stock company and take one hundred shares at five dollars each. These were immediately subscribed for and one-half of the $500 raised at this first meeting.[39] While Miss Beecher was still visiting the Milwaukee Normal Institute and High School, Fredrika Bremer, the famous Swedish writer, came to the city. It is thought that she influenced Miss Beecher towards her national system of calesthenics, which later became a marked feature of the students' training.

[37] Letter in Fairchild Papers, Wisconsin Historical Library.
[38] Milwaukee *Sentinel*, Sept. 10, 1850.
[39] Milwaukee *Free Democrat*, Sept. 17, 1850.

Meanwhile the board of trustees, chosen with so much care, made plans for the incorporation inadvertently missed at the preceding legislature. The board was headed by that well-known friend of education, Increase A. Lapham, who was thought to have "tempered and held in check the extreme views of the early patron of the school, Miss Catherine Beecher." While this enconium probably applies to a somewhat later time rather than to the formative period when all was eagerness and enthusiasm, nevertheless the good judgment and faithful service of this first president were assets that cannot be overvalued. March 1, 1851, Governor Nelson Dewey affixed his signature to the act to incorporate the Female Normal Institute and High School at Milwaukee[40] with the following Milwaukee residents as incorporators: I. A. Lapham, J. P. Greves, H. P. Hewett, J. H. Tweedy, Asahel Finch, Jr., G. H. Fowler, J. H. Van Dyke, W. P. Flanders, and W. L. Parsons. Most of these members are too well known to need further comment. Agent Parsons was already in the East pleading for funds for a permanent home for the embryo college.

The first annual catalogue of the new institution for 1850-51 shows an attendance of 188 pupils with a faculty of four regular teachers, Mrs. Parsons, Miss Mary Mortimer, Miss C. M. Moulton, and Miss E. B. Warner, a German and French, an elocution, and a music teacher in addition. "By the benevolence of friends at the East," the catalogue reads, "this Institute is furnished with a carefully selected library and apparatus, which will be increased to the value of $1,000 in the opening of navigation." A plan, it was announced, was already preparing for a beautiful building.[41] About the same time the trustees issued a circular appealing to the friends of education for the balance needed to complete the building. "Why should not Female Institutions,"

[40] *Wisconsin Laws of 1851*, chap. 133.

[41] *First Annual Catalogue of Milwaukee Normal Institute and High School, 1850-51.* Milwaukee-Downer College Library.

ask the trustees, "be as well officered and endowed as our colleges and in the same way?"[42]

Meanwhile the agent was having good success in his appeals to eastern friends of education. He returned with something over $2,000 in hand and promises of endowment for considerable sums. The trustees determined to build at once. They purchased a building site on the southeast corner of Milwaukee Street and what was then Division, now Juneau Avenue, and adopted the plans for the building which Miss Beecher had caused to be prepared, the elevation of which she had had printed in "An Appeal to American Women in their own Behalf."[43] Thus this curious pseudo-Gothic building, adorned with pinnacles and quaint battlements, was the vision of the school's founder and benefactor.

Miss Beecher in her account of her educational experiences, which she wrote not long before her death in 1878, speaks in moving terms of the generous character of Milwaukee, the young city which in one generation built the churches, schools, streets, sidewalks, and all other appliances inherited as a rule in the eastern states from an older generation. At the time the college building was being talked of, plank roads and railroads into the interior were demanding every cent of available capital. One of the trustees wrote to her, "The plan for the building which you have sent us is greatly admired. Everybody wants to have it erected. Our editors have talked well for us. But *the money is not here.* We have started a subscription, drawn by one of our lawyers, who subscribed two hundred dollars, and we are going to try hard to see what we can do."[44]

It is easy to imagine the pluck and perseverance of the group of men who had determined to put the project

[42] Circular of Aug. 1, 1851, in Milwaukee-Downer College Library.

[43] Circular in Milwaukee-Downer College Library, undated, but penciled upon it is "1851." The engraved elevation for the new building is said to be "from a design by the Author," taken from Miss Beecher's *True Remedy for the Wrongs of Women.* The writer has not been able to see a copy of the latter work, published in Boston in 1851. If Miss Beecher gave her own books to the library she founded, they have long since disappeared therefrom.

[44] Barnard's *American Journal of Education,* vol. 28 (1878), 90.

through. Nor were the women ignored in this money-raising effort. On November 12, 1851, a circular was prepared for the daily press announcing the formation of the Ladies' Educational Society of Milwaukee, and proclaiming its determination "to make a strenuous effort to secure for our city a school of the highest order, for young ladies." After setting forth the advantages of such a school, the appeal continues: "Shall it be said that Milwaukee, known far and wide, for her unparalleled growth and importance, for her activity in the construction of railroads, plank-roads and other improvements; yet hesitates to engage in an enterprise so much to her honour and prosperity." This appeal was signed by Mrs. A. D. Smith, Mrs. I. A. Lapham, Mrs. O. H. Waldo.[45]

A little blank book, kept later as a record book for a college society, still exists in the library of the institution the Ladies' Educational Society of Milwaukee helped to found, giving the minutes of this organization and showing beneath the surface and the formal entries the spirit of sacrifice and the ingenuity exerted to raise funds for this first building for the college. The constitution was adopted February 3, 1852, its object being "to elevate the standard of education and to improve and increase facilities for the education of our own sex." Thirty-two signatures are appended to this document and a list of officers, with Mrs. A. D. Smith president, and Mrs. Lapham chairman of the managers. At this same meeting was discussed a "Musical Festival or Soirée," which was later held in the Masonic Hall and netted $115.36 for the fund. In June the proposal was made "to induce members to take subscription papers for the collection of $1.00 or less from cash subscribers." The total received in this effort was $89.32. In July a resolution was passed asking a concert company to give a performance for their fund, "believing that the erection of a suitable building for the Normal Institute and High School possesses claims of the highest nature." This concert brought in $85.80 to the fund.

[45] MS. in Lapham Papers.

Enough has been given to show both the aims and the methods of this fine group of pioneer women. So eager were they to attain their end, that they applied to their eastern friends on behalf of the project. Early in 1852 Mrs. Lapham wrote to Mrs. Jacob Gould of Rochester, a friend of her girlhood, regarding the situation: "You can hardly realize the destitution of a new state. . . . Oh, that I might be [the] means of inducing you to adopt this school as a child of your own. I need not give you the details of the plan of this school as our secretary, Mr. W. L. Parsons, preached in your city—but all who have become acquainted with it have admired it and acknowledged its superiority." Mrs. Gould's reply was a long account of a similar enterprise in her own town with an admonition to Milwaukee to stand on its own feet and not to depend upon outside help.[46] But she was sufficiently interested to give her name and influence to the American Woman's Educational Association, which Miss Beecher founded May 8, 1852, in New York City to further her projects and especially to help her in keeping her promises to the Milwaukee institution. The circular which was issued states that the object of the association is to "secure to American women a liberal education and remunerative employ *in their appropriate* profession." Teaching for women is not made honorable, and there are now in America two million children without instruction. Miss Beecher's plan was then set forth, on the same basis as had been applied in Milwaukee, and Mrs. Stowe, Miss Beecher, and Miss Mortimer were appointed a committee of correspondence. This circular was signed by many well-known names representing seven denominations, and was privately printed, "not for public prints."[47]

By the terms of the contract between Miss Beecher and the board of trustees, Milwaukee was to furnish $10,000 for the building, while Miss Beecher's association was to provide

[46] MS. in Lapham Papers.

[47] Milwaukee-Downer College Library. One of the members of this association was Mrs. Lydia Sigourney, the well known author. She later gave a fund for planting trees around the Milwaukee College building.

three endowment funds of $20,000 each, the interest of which was to be used to supplement the salaries of the teachers, particularly those employed in the Normal department. Neither of these conditions was ever fully met. The building was erected by Milwaukee citizens at an expense of $5,740; the interest on the first endowment fund was paid by a patron who failed in the panic of 1857, and was forced to rescind his promised fund. All this, however, was yet in the future, and at the laying of the corner stone in June, 1852, a spirit of joy and triumph pervaded the assembly.

"Such of our citizens," says the Milwaukee *Sentinel,* "as find themselves walking toward the upper end of Milwaukee Street will see a large building going up. . . . The basement is built and the south wing raised another story; the formal laying of the corner stone will take place next Wednesday at 4 P. M." Wednesday, the sixteenth of June, dawned fair and pleasant, but warm, and at the chosen hour, when a large crowd had assembled, threatening clouds appeared on the horizon and a thunder storm was imminent. The stone was quickly laid and the audience adjourned to Plymouth Church to listen to a speech in "good, plain, homely style" by the Reverend Heman Humphrey, former president of Amherst College, who was staying with relatives in Racine. The reverent gentleman was then seventy-three years old, and had been retired from the presidency for seven years. After the aged college president, two members of the board spoke and urged the need of $2,000 to complete the building.[48]

But what in the meantime was occurring in the first school building on Oneida Street from which we have not heard since the summer of 1850? Miss Mortimer, who made such sacrifices for the institution, writes in November, 1850, "I am giving my services this year for one hundred and fifty dollars, or less. . . . I do not consent to such terms because I think . . . this is a fair compensation. . . .

[48] Milwaukee *Sentinel,* June 14, 16, 17, 1852.

Our enterprise is young, is unappreciated. . . . it needs teachers who care for higher rewards than the salaries men can give." Again the following September she writes, "I am on my way to Milwaukee. . . . Our prospects, we think, are becoming fixed and prosperous. We fully expect to see a fine building erected next summer." July 28, 1852, she writes from Maine, "I hear from Milwaukee that the walls of the new building are up and the roof on." And after occupation the next October, "Our building is very beautiful and commodious. We number one hundred and twenty pupils."[49]

While still in the old Oneida Street house the first class of two was sent out from the institution, and closing exercises were held April 7-9, 1851, in the Free Congregational Church. According to the custom of the time public examinations were given lasting three days, at which "the parents and others were highly pleased."[50] Nothing is said in the contemporary press of the two young women who were held to have finished the course, and it was much later that they were included in the list of alumnae. These first graduates were Mercelia V. Hatch, later Mrs. Winslow of Sugar Grove, Illinois; and Maria S. Train, Mrs. C. C. Remington of Baraboo, mother of the late Mrs. Helen R. Olin of Madison, who in recent years rendered such distinguished service to women's education. The next class, that of 1853, was also composed of two young women: Mary Sellack, Mrs. Isaac P. Rogers of Milwaukee; and Mary Frances Smith, daughter of Judge A. D. Smith of the state supreme court, later Mrs. Lucius D. Chapin of Chicago.

By the time this second group was ready to leave the institution it was no longer the Normal Institute and High School, but by act of legislature had become a full fledged college.[51] As the writer of the annual catalogue in 1854-55 says, "If parents will consider it is believed they will cease to desire their children to close their schools days before they

[49] Norton, *Mary Mortimer*, 138, 139, 149, 152.
[50] Milwaukee *Free Democrat*, April 8 and 10, 1851.
[51] *Private and Local Laws*, 1853, chap. 257.

are eighteen to twenty. . . . Maturity is seldom reached at sixteen."

In the fullness of time, after great effort and sacrifice on the part of many persons in Milwaukee and elsewhere, a college for women was born in the West. The differing forces that were brought into play for this purpose we have tried to describe, the awakening consciousness of the need for higher education for women, the fortuitous gathering at Milwaukee of devoted teachers eager to meet this need, the generosity and substantial cooperation of the citizens of Milwaukee, supplemented by the National Ladies' Educational Association, which for a time focused attention on the Milwaukee enterprise. And here we must leave our story of the origins. The institution was now legally incorporated, established in a building of its own, with a competent band of teachers led by the strong hand of Mary Mortimer (for in 1854 Mrs. Parsons removed to Dubuque, and while the co-equal theory remained Miss Mortimer was accorded priority), and an increasing number of earnest and brilliant students.

We cannot in this brief paper do justice to the entire history of the college; but it is well-known to many educators—the interregnum under the private care of the Misses Chapin and Samuel S. Sherman from the resignation of Miss Mortimer in 1857 until her return in 1866, after a final settlement with Miss Beecher. Miss Mortimer's second tenure of eight years was one of growing prosperity, which continued under her successor, Charles S. Farrar, who developed intensively the interest in the history of art in connection with the Ladies' Art and Science Class, added several buildings, and maintained a successful boarding department. Upon Professor Farrar's withdrawal in 1889, Professor Charles R. Kingsley took charge until the time of union and renaissance beginning in 1895 under President Ellen C. Sabin.[52] The removal of Downer College from Fox

[52] For a very careful and thorough summary of the earlier period, see William Ward Wight, *Annals of Milwaukee College 1848-1891* (Milwaukee, 1891).

Lake, the sale of the old building and the purchase of the new campus, which was first occupied September, 1899, twenty-seven years ago, the separation of the Seminary in 1910, and the increased growth and prosperity of the united colleges on the new site, is a theme for another pen and another time. Milwaukee College has justified its antecedents, and in its three-quarters of a century of existence has bravely held up the torch of the higher learning in the heart of the Middle West.

WILLIAM PENN LYON[1]

CLARA LYON HAYES

IV. ACTIVITIES IN RETIREMENT

Judge Lyon loved the spiritual side of life, loved the discussion of spiritual subjects and the working out of spiritual philosophy. Admiration and reverence for all that is beautiful, true, and divine led him naturally to turn to the source of all truth and wisdom for light. With him religion could not be a mere sentiment or emotion; it must be vital and sound. If there were no life and power in religion to uplift one's soul and make one more fit to meet the emergencies of physical existence, it did not appeal to him. The faith of his mother, the teaching of the founders of the Friends' Society, was the only theology that had taken root in his mind, and her example of unselfish service, of ready response to the suffering and need of others, was the one that he followed. Belief in the inner light of the soul, in the divine touch on the human heart; consciousness of the nearness of God, of the tender guidance into the truth of a loving Father; trust in the protecting care of the Love divine, all these were his religion. He felt with the Quaker poet:

> That very near about us lies
> The realm of spiritual mysteries,
> The breath of a diviner air
> Blows down the answer of a prayer;
> That all our sorrow, pain and doubt
> A great compassion clasps about . . .
> To feel, as flowers the sun and dew,
> The one true Life its own renew.

"There is a realm of faith," he would say, "as there is a realm of logic, and one must trust and not decide everything

[1] This concludes the biography of Judge Lyon which was begun in the September issue of this magazine.

by the reason." The great essential principles of truth and righteousness and honor were sacred in his sight. He fully believed that one must live his principles or they amounted to nothing to him.

In Racine he was a member of the Methodist church, and he attended that church in Madison for a while after moving there. Later he became greatly interested in the spiritual work and teaching of Mrs. Mary Hayes. To him her teaching was more like the "Quaker doctrine" than any other he had known. It attracted him at first for this reason, and afterwards her pure life, her Christian acts, her spiritual power, appealed to him as evidence of her nearness to the divine life. Her spiritual ministration was "without money and without price," another similarity between Mrs. Hayes's and the Friends' practices. She healed the sick by the laying on of hands, and bore their infirmities in her own body. He knew all the circumstances of her locating the vein in the Ashland iron mine, in northern Michigan, through the same power that preached the gospel and healed the sick; he had such perfect confidence in her integrity and in the spiritual vision which he knew would not fail, that he became one of the stockholders of that mine.

The year 1895 and part of 1896 were spent by Judge and Mrs. Lyon in California with their son and daughter, whose homes were near each other. Mrs. Mary Hayes (now Mrs. Chynoweth) and her two sons, E. A. and J. O. Hayes, with their families formed one large household. To these homes Judge and Mrs. Lyon were lovingly welcomed. This season in California was rich in spiritual experience. The family meetings were held daily, and the Judge and his wife were invariably present to listen to the principles of true living expounded by Mrs. Hayes Chynoweth. They witnessed the wonderful work that she was doing for the sick and suffering in body and in mind; they saw the weak made strong, the disheartened given new hope, the tears wiped from weeping eyes; in fact, they were realizing that the spirit

of Christ may be manifested in an unselfish, purified human heart.

She had invented no new doctrine or theory of religion; she simply lived and expounded the principles of truth that have been from everlasting. Unselfish service to others prompted by true love for humanity was as simple and natural to her as her breath. Her tender sympathy for all who were suffering in mind and body made her forget herself and caused her to lay down her life, if need be, that they might be relieved. She depended upon the divine spirit for her power in all her work, and undertook no labor without prayer for His guidance and assistance. She manifested in her deeds the truth of the abiding presence of God in the uplifted human heart. She did not point to the past for the Christ, but by the example of her own life gave visible evidence of the indwelling Spirit of Christ. She urged her hearers to take Jesus Christ as their model and to build up their lives in goodness and purity as he had built his, to live earnestly, simply, prayerfully, humbly, happily. To all those whom she taught she gave a vital, breathing, energizing knowledge of truth that they could never lose. People went out of her presence better and truer for the touch of the Christlike spirit which reached them through her personality, a personality as warm and kindly and curative as love must ever be.

Judge Lyon entered into the new study, into a new field of activity, with all the zest that he had ever shown. The new field was in his own nature, the soil was his to cultivate; good seed must be sown if he were to expect the harvest. He had leisure for introspection, he made the effort to train and bring under control natural traits that in the past he had been too busily occupied with his intellectual work to think about, and he sought now to unfold the rich possibilities that he had learned are within the heart of man. Though his heart had already borne much beautiful fruit, he entered into this new life of spiritual endeavor humbly and simply, realizing that here he must be led instead of being the leader.

At the family meetings members of the family expressed their thoughts upon these principles, Judge Lyon joining with the others. A few extracts from papers, or from the stenographic report of his remarks at these spiritual meetings, follow:

"The thought of eternity used to appall me. I could not conceive of a state of mind in which I could really feel reconciled to live forever and ever, and know that there was to be no end to my existence, that I was to be a sentient being capable of thought, feeling and motion forever. I am beginning to understand how a person who lives a religious life, who becomes fully developed, into the principles of spirituality, a man who has the kingdom of heaven within him, can exult in the thought that he is never to die, that he is to go on and on through eternity, a sentient being, because he can realize that every moment with him is a moment of growth and advancement in spiritual power, in spiritual glory and in happiness."

"It requires only persistence and constant watchfulness to raise our minds out of this slough of corruption and sensuality into a higher and purer atmosphere of the divine spirit. The question is, will we do it? I hope we may all succeed. Then we shall be above any fear of the world or any desire for the approval of man, and we shall look to God alone to judge our hearts and to give the increase of our action."

It is plainly to be seen why Judge Lyon could not settle down to a life of ease and inactivity with his children and grandchildren in sunny California. In spite of the successful years behind him he felt that he had not yet done for his fellowmen what he might now do, perhaps better than he ever before had been able to do. He had not yet performed the service for which his wide, practical experience with men, added to the new spiritual incentive that Mrs. Hayes Chynoweth had stirred into being in his big heart, would so well qualify him; so he returned to Wisconsin, and in September, 1896, accepted a position on the State Board of

Control,[2] where for the next seven years he rendered the efficient service that only a trained mind and a loving heart could render there. After 1897 he was president of the board. He was appointed for four years by Governor Upham, and in 1900 was reappointed for another term ending April 5, 1905, by Governor La Follette. He resigned his position on the board in July, 1903.

During these years his charity, consideration, fairness, protection of the dependents and defectives of the state, earned for him the gratitude of the people, and his service to these unfortunates satisfied him in his desire to help his brothers in their necessity. No wonder that with such high motives Judge Lyon's work on the State Board of Control was so heartily approved and commended. It was indeed the crowning labor of his busy life.

Many of the best laws regulating the state charitable and penal institutions of Wisconsin were framed by Judge Lyon and passed through the state legislature by reason of the confidence his labors had engendered; a noble, living monument to the memory of one man's heart work. And this at the age when most men would have given up their interest in life's activities and duties.

Some of the general results of Judge Lyon's work on the Board of Control are summed up by Governor La Follette in a letter he wrote on receipt of the Judge's resignation in July, 1903. The Governor mentions: "Your reform of the county asylums, compelling those institutions to conform to the rules and regulations of the state in the care of the insane; your firm stand in favor of the policy of buying supplies for our state institutions under competitive bids, which has saved tens of thousands of dollars to the state; the labor which you performed in working out amendments to the laws governing our state charitable and penal institutions and bringing these laws from the chaotic

[2] The State Board of Control in Wisconsin consists of three members appointed by the governor, subject to confirmation by the senate. It is charged with the government of all the state penal, reformative, and charitable institutions and with supervision of all such institutions in the several counties of the state.

state in which you found them to their present perfected condition; the kindly sympathy with which you uniformly met all complaints from the unfortunates under the care of the board, the attention which you gave them; the scrupulous fidelity of service to the public, which you have at all times endeavored to exact from all officials of the state institutions, and the close attention which you gave to every detail of the management of these great institutions," these, says the Governor, "will cause you to be long remembered as a wise and faithful servant of the public."

Some of Judge Lyon's associates on the Board of Control have written extended comments on his activities, entering more into detail than the Governor was able to do in a short letter. From these sources one is able to point out certain of the more specific problems for which Judge Lyon sought solutions. A view of these is important not only toward assessing the value of his work, but also, in some cases, because they reveal the character of the man as he was in his ripe old age.

One of his first acts, on receiving the appointment from Governor Upham in 1896, was to investigate the case of Rose Zoldosky. This Polish girl, convicted of murdering Ella Maley, was sentenced to the penitentiary for life. Judge Lyon, on examining the evidence, convinced himself that it was too weak to justify such extreme punishment; but, since there was no legal method of court review open, the only remaining opportunity to do justice to the convicted woman, who had already spent some five years at Waupun, was for the Governor to grant her a pardon. That, on the basis of Judge Lyon's personal review of the entire case, the Governor was moved to do.

This, and other cases of life sentences which he examined, convinced Judge Lyon that life imprisonment was not always or frequently a proper punishment for crime. Many persons, he believed, were dragging out a useless existence in prison because, under stress of circumstances, they had committed some crime which there was no ground for believ-

ing would ever have been repeated had they been allowed within a reasonable time to return to society. One practical result of these reflections was his fathering the "reformatory" for young persons who had committed a single crime and were deemed fit subjects for special treatment, rather than to be discarded as so much hopeless human wreckage.

Another grade of offenses was that represented by the school for wayward boys, located at Waukesha. The management of the "State Reform School" had been the object of criticism for years. Judge Lyon conducted a thorough examination of its affairs and secured such changes as have resulted enormously to the benefit of the boys whose fate it is to spend a period of time there. He also was chiefly instrumental in securing the establishment of a school for the feeble-minded, something which had been under discussion in the state for many years, but whose establishment had been too long deferred.

Perhaps the most significant incidental result of Judge Lyon's connection with the Board of Control was his steadfast insistence on the merit principle in the appointment of officials of the various staffs and also in determining the question of the continuance in office of those once appointed. It has been said that the state institutions prior to his time were filled with political appointees. Indeed, the charge was made that even the charwomen were given jobs and relieved of them on the political basis alone. Judge Lyon was determinedly set against that system, and such was the weight of his influence with the board, the governor, and the legislature, that he was practically able before his retirement to establish the merit system. He was also able to place the business affairs of the board on a definite budgetary basis, and to secure from the legislature such appropriations as, after careful examination of needs, he was convinced ought to be voted.

The work on the State Board of Control was a source of keenest interest to him. Though it took him from home and its comforts much of the time, though the frequent journeys

about the state, especially during the winter, were physically trying for one of his age, he was happy in the work and made no complaint, and endured the strain remarkably well. These activities touching so vitally the welfare of the state, brought to Judge Lyon and his wife that full tide of popular affection and respect which is the fitting tribute to years crowned with virtues. Their "golden wedding" anniversary, November 18, 1897, was made memorable to the family by the affectionate interest which the community and even the entire state manifested in it.

Said the Madison *Democrat,* November 19, 1897: "Judge and Mrs. William Penn Lyon yesterday observed their golden wedding in a way that was really meant to be quiet; but all afternoon and evening there was such a flood of callers that the Lyon home had in fact all the appearance of being the scene of a genuine reception. Flowers, too, were showered upon the place in profusion—great yellow roses and chrysanthemums suggestive of the golden occasion, fragrant carnations and exquisite roses of other colors. Judge and Mrs. Lyon were warmly greeted and congratulated by the scores of callers, and altogether passed an exceedingly agreeable day that will no doubt long remain a pleasant memory to them. Gifts more enduring were also received, and the venerable Dr. James D. Butler, coming in person, accompanied his congratulations with these original verses:

Union of States! For that you fought
Undauntedly and long,
Till you by peace were homeward brought
With her triumphal song.

Union of men! For you they sought,
Chief justice, just and mild,
Through your decrees with wisdom fraught
Foes oft were reconciled.

Union at home! 'Tis still bright gold
As 'neath the marriage sun,
Though fifty happy years have rolled
Since you were joined in one.

Union above! No more a tear,
No pain when there you meet,
Union which life of life was here
Heaven's bliss shall make more sweet!

Arbor Day in 1899 was a red-letter day for the little town of Lyons. Judge Lyon had been invited to write a letter that might be read to the school children of the district on that day, but instead of doing so he had expressed a desire to greet in person the children at his old home. As the Lyons, father and uncles of the Judge, had settled the place which had been named for them, the proposed visit of Judge Lyon aroused an affectionate interest in all the country round. When the train bearing him and his wife pulled into the little rural station, three hundred school children and as many adults carrying flags, with band, banners, and floral offerings, were there to accord Judge and Mrs. Lyon an impressive welcome. The concourse was gathered from far and near, all bent on extending greetings to Lyons' most distinguished son. They were escorted by the joyous throng to a beautiful grove, where a gaily decked platform had been erected, on which was a "ladder of fame" trimmed with evergreens and flowers. The first rung was labeled Lyons Boy; second, Justice of the Peace; third, District Attorney; fourth, Speaker of the Assembly; fifth, Colonel of the Thirteenth Wisconsin Volunteer Infantry; sixth, Circuit Judge; seventh, Associate Justice; eighth, Chief Justice of the Supreme Court.

Of the very numerous Lyons once near the old homestead, not one was now left in all that region round, and hence there had been no kindred ties to draw Judge Lyon back to the place. Not in thirty years or more had he and his wife been there, and, though delightful, the occasion was not without a pathetic interest to them.

Judge Lyon talked to the children and his old neighbors in a heartfelt way, alluding to his early life among them. He said that his eye had just caught the "ladder of fame," and that there was nothing in it; that there was the most

pleasure in the thought of the office of the justice of the peace, for he believed he had done some good in that office, and he cited the marriages of George Wylie and Ezra Clark. He had married many others, as ministers were scarce in those days. He said it was a question in his mind not fully decided, which was the best, lawyer or Walworth County farmer. He earned a hundred dollars digging that old race at the mill; with that money he had bought law books and afterwards used some of those books in his practice as justice of the peace. He concluded by saying: "It is the good that you can do in this life that means something. It does not make any difference what positions you occupy in life, if you are not doing some good to your fellowmen, giving the young an inspiration to do good." The Lyons daily paper said of it:

"The whole speech touched everyone by its pathos, his familiarity with old scenes and names and the deep interest shown in the community. No one who listened but was moved to better and nobler deeds. The memories of that day and the words of cheer spoken will be felt and remembered years after he who spoke them has passed away."

At the earnest and persistent entreaties of their children, who felt that their parents had arrived at the age where the cares of keeping up a large house were too heavy, Judge and Mrs. Lyon sold their beautiful Madison home on Lake Mendota and moved in July, 1903, to Eden Vale near San Jose, California. They had planned to return in 1904 to Madison to visit their old friends, but Judge Lyon was taken very ill, and but for the loving care and spiritual power of Mrs. Hayes Chynoweth he would have died. In the early summer of 1905 the journey was undertaken. They traveled as far east as Canada and New York, returning to California in the fall.

During their absence in the East, in July, 1905, Mrs. Hayes Chynoweth passed to the life immortal. Their love for her had been deep and true, their gratitude for what she had done for them beyond expression, and they returned to

the home of which she had been the center of life, sorely missing her beloved personality.

Life in their California home flowed on serenely as the seasons came and went. Occasionally a day was marked with special interest when one of the old friends would make a pilgrimage to Eden Vale to visit the dear couple. As time went on Judge Lyon complained of a fog before his eyes, which increased gradually until he was unable to distinguish much more than the outline of objects. To walk several miles a day about the Eden Vale grounds furnished him exercise and diversion; on his ninetieth birthday he walked five miles. He seemed quite weary in the evening, and when asked why he had gone so far he replied, "So my children could brag about it." The following record was among Judge Lyon's papers:

WALKING EXERCISE RECORD IN MILES FOR 1909
DAILY AND MONTHLY

	Jan.	Feb.	March
1	5	10	7
2	3	7	10
3	3	7	5
4	5	7	7
5	3	9	8
6	5	4	7
7	5	2	8
8	4	5	9
9	7	8	11
10	5	4	9
11	3	0	12
12	5	5	11
13	4	7	12
14	1	4	10
15	5	8	10
16	10	8	8
17	5	8	9
18	8	5	8
19	8	6	10
20	3	2	11
21	4	10	2
22	8	0	13
23	9	4	10

	Jan.	Feb.	March
24	8	7	4
25	0	8	13
26	9	7	10
27	6	11	12
28	7	5	7
29	3	0	11
30	2	0	11
31	7	0	8
	155	168	283
Average	5	6	9

And this in his eighty-seventh year, at a season when some of the days were stormy!

As the time for their sixtieth wedding anniversary drew near they conceived the plan of sending for their sisters to come to California to celebrate the day with them. Two sisters of Mrs. Lyon, four sisters of Judge Lyon, and a crowd of young nieces and nephews assembled from the east and west, Canada and the middle West, to rejoice with the pair on such a memorable occasion.

Their love light still is shining
A tranquil afterglow,
They scan the dim, sweet vista
Of joyous long ago;
Where outlined griefs and gladness,
Past many a year and long,
Seem shadows of a shadow
And echoes of a song.

Though Judge Lyon and his cherished wife were already crowned with love, happiness, children, grandchildren, friends, honor, riches, being widely known and held in highest esteem wherever known, yet this golden day emblazoned one of the most glorious pages in their annals of a life well spent.

We live and love, well knowing that there is
No backward step for those who feel the bliss
Of Faith, as their most lofty yearnings holy;
Love hath so purified my being's core

Methinks I should be scarcely startled even
To find some morn that thou hadst gone before;
Since with thy love this knowledge true was given,
Which each calm day doth strengthen more and more
That they who love are but one step from heaven.

Expression of the music in his soul was denied the Judge, but he loved to listen to simple compositions, and he would intone favorite poems with the same pleasure apparently that the musician feels in rendering a favorite selection. Genuine poetry deeply appealed to him, and he often recited the verses that he loved.

And now Judge Lyon had to face the hardest experience of his long life, an affliction that he had never anticipated for himself. His care had constantly been for Mrs. Lyon's welfare should he be taken first, and he had never realized that he might be left alone. On March 13, 1910, his beloved companion passed on to the higher life. Bereft of the best that life had held for him, but with the courage of a good soldier and with a faith that they would soon be reunited, Judge Lyon looked forward with confident anticipation to the greater activities of the new life, where he and his dearest one should walk hand in hand in the beautiful fields of usefulness, ready to give aid to the weak, cheer to the sad, hope to the hopeless, radiating an atmosphere of love and comfort, as they had done here.

He's in the old accustomed place,
  Near by him stands her chair;
In fancy still he sees her face,
  The sunshine on her hair.

How richly memory gilds the past,
  Those happy, happy years!
What wealth is his! Wet eyes at last
  Are smiling through the tears.

The earthly vision almost gone,
  But fairer grow and bright
The heavenly pictures as they dawn
  Upon his clearer sight.

He was a brave soldier and he did not lose his courage now, though days of loneliness and longing for her loved companionship followed in their course. He could not help feeling that she whose first thought had ever been for him was still near him, but the loss of her visible presence weakened his attraction to earthly things and he was ready to go. Three years of anticipation, then realization. On the anniversary of his father's birth, April 4, the call came. His eyes opened upon the glory of the new dawn. Smiling into her waiting face, with confidence he placed his hand in hers and stepped out into the new life.

(The End)

THE WISCONSIN PRESS AND SLAVERY

KATE EVEREST LEVI

The Wisconsin press, controlled largely by men from the eastern states, was quite generally infected with antislavery sentiment; but in the first years editors avoided slavery as a political issue and frowned upon all such propaganda. The rights guaranteed by the Constitution and the danger to the Union formed their justification for a *laissez faire* attitude toward that which they generally acknowledged was a national curse.

Proslavery sentiment existed among the southern element in southwestern Wisconsin, but pronounced sympathy with slavery was only covertly expressed. In the early days the Henry Dodge party and Dodge papers were identified with the southern Democracy, while antislavery men voted with James D. Doty. The *Miner's Free Press,* a Dodge organ published at Mineral Point, in the issue of September 23, 1838, professed to believe that the plan of gradual emancipation had been "nipped in the bud by the wicked and impudent interference of the Abolition party." The Milwaukee *Courier,* another paper of the same stamp, denounced Joshua Giddings as a "grovelling minded man" because of his resolutions to free the slaves of the French ship *Creole.*[1]

Racine County was the cradle of the antislavery movement in the territory. The first Abolition society was formed there in 1840, a territorial antislavery party in 1842, and the first Abolition paper, the *Wisconsin Aegis,* was established the following year. The *Aegis* had but a brief existence. Its successor, the *American Freeman,* edited by C. C. Sholes, was founded in 1844 as the Abolition organ and was destined to play a most important part in Wisconsin's

[1] April 13, 1842.

history. Commenting upon the new party and its organ, Marshall M. Strong, editor of the Racine *Advocate,* wrote:[2] "We are no apologists for slavery, but it is a southern institution, and the people of the free states cannot act politically upon the institutions of the slave states any more than upon England." He agreed with William Ellery Channing and John Quincy Adams that the only way to rid the country of the evil was through the force of truth and public opinion, and this was the attitude of the majority of thinking men, both Democrats and Whigs. The Milwaukee *Sentinel* sensed the inevitable conflict in these words: "A spirit is abroad in the north, in the green hills of New England, which cannot and will not slumber until its teachings have brought the downfall of the cursed institution of slavery." Yet the *Sentinel* held to the illusion that this could be accomplished by "Constitutional, peaceable, and honorable means and with the common consent of the slave states."[3] This consummation the Whig party hoped to bring about by the election of Henry Clay to the presidency, and charged the Abolition party with the defeat of Clay and thus aiding the proslavery cause.[4]

As early as 1845 slavery became a local political issue, and noticeably so in 1847, when Charles Durkee was the Abolition candidate for congressional delegate from the territory, John Tweedy the Whig, and Moses M. Strong the Democratic. It was forced as an issue by the *Freeman* and Madison *Democrat.* Strong received his nomination, the *Freeman* reported, "by the pertinacity of the proslavery element in southwestern Wisconsin." His champion was Beriah Brown, editor of the Madison *Democrat.* Brown expressed himself as gratified to see that Strong had the most determined opposition of the "Abolition agitators and

[2] April 9, 1844. See also Milwaukee *Commercial Herald,* April 10, 1844, and Green Bay *Republican,* Mar. 12, 1844.
[3] Jan. 9, 1845.
[4] *Sentinel,* Jan. 11, 1845.

disunionists," and declared that it was the "best evidence of his acknowledged patriotism."[5]

The early editors of the *American Freeman,* Charles C. Sholes and Ichabod Codding, worked under all sorts of embarrassments, financial and otherwise, and were unable to give character to their paper. For this reason the Abolition party lacked efficient leadership until the arrival of Sherman M. Booth,[6] whose personality and training fitted him for such a position. He was an able speaker and wrote with force and conviction, though not always with tact and discretion. The doctrine of equal rights he applied to free trade and homestead exemption as well as to suffrage, while temperance and prohibition took equal rank with abolition in his platform. He thus antagonized the German element, who were otherwise well disposed to the antislavery movement.

The first number[7] under his editorship contained the Abolition platform, whose main plank was that "the Constitution does not sanction slavery and rightly interpreted would abolish it." But the constitutional question was soon remanded to the background. Abolition of slavery from slave states was one thing, its extension into territory from which Mexico had already abolished slavery was quite another. It aroused the North and caused a revulsion of feeling that threatened the integrity of both political parties. Cooperation with the South in the extinction of slavery was found to be impossible, and the aggressive attitude of both parties in southern states in demanding that slavery be sanctioned by law in new territory forced an issue upon which all opponents of slavery could unite. In many Wisconsin papers there was a clear ring of moral revolt and defiance

[5] *Wisconsin Democrat,* July 31, 1847.

[6] Booth was a graduate of Yale. Early editor of the *Christian Freeman,* an Abolitionist for many years, as chairman of the Central Liberty party of Connecticut he devoted himself to lecturing and writing on the subject of slavery.

[7] *American Freeman,* May 31, 1848.

to the South.[8] In the nominating convention of 1848 held at Buffalo, Sherman M. Booth was chief secretary of the delegation which formed the Free-Soil platform. When charged with selling out the old Liberty party he replied: "I pursued a straightforward course from first to last."

Several Wisconsin papers immediately adopted the Buffalo platform and raised the Free-Soil standard. The nomination of Cass, representing the conservative element in the Democratic party, was far from acceptable to Wisconsin Democrats. The Southport *Telegraph* is credited with this ardent protest: "There is not a Democratic editor in the state, however he may try to deceive himself, but thinks that a more unfortunate and objectionable nomination than that of Cass could not be made."[9] The majority of Democratic papers supported Cass nevertheless, and opposition was confined to the southeastern part of the state. The Kenosha *Telegraph,* Racine *Advocate,* and two Whig papers—the Elkhorn *Star* and the *Nordlyset* (a Norwegian paper)—put up the Free-Soil standard.[10]

Other papers of both parties were apologetic or vacillating, and were put on the defensive by the scathing criticisms of the *Freeman.* Many Democratic editors professed to believe that their candidate supported the Wilmot Proviso and wrote free soil into their platform. The Fond du Lac *Journal,* a strong Cass paper, is quoted as follows:

[8] The *Argus* of July 4, 1848, contains the following: "The northern man who acquiesces in the atrocious sentiments of the southern hot-spurs, shocks the moral sense of virtuous good men who stand above the influence of partisan strife. The hot-spurs of the south insist that slavery shall be guaranteed by law; and the north that freedom shall be guaranteed. If either side prevails there need be no question as to our preference." Hyer, of the Waukesha *Democrat,* wrote July 20, 1848: "So deep is the sectional interest in this question that we anticipate the time is not far distant when the north and south will each array its united strength, one for, the other against, the recognition of the Wilmot Proviso principle. The issue must come, the south will not—the north cannot yield. When it does come we shall take that stand which a free liberal education has inculcated in the mind of every citizen of the free states." See also *Washington County Eagle,* June 2, 1848.

[9] Cited in *American Freeman,* June 7, 1848.

[10] The *Rock County Democrat* at first advocated free soil, but shortly after was purchased by A. Hyatt Smith, the nominee for Congress, and the Democratic standard was restored. Watertown *Chronicle,* July 19, 1848.

"We shall continue to adhere to and advocate 'Free Soil, Free Speech, Free Labor and Free Men' regardless of the jeers and sneers of the slavery organ of this place."[11] Likewise George Hyer in the Waukesha *Democrat.*[12] Whigs were reluctant to accept the man whom they had labored long to defeat. The *Wisconsin Herald* of September 9, 1848, editor G——, wrote: "No man with a whig soul in him will support Martin Van Buren for President." In the issue of December 23 he wrote: "All new territory will be consecrated to freedom and time will eventually work out the emancipation of every slave within the boundaries of the union."

An undercurrent of dissatisfaction and a sense of the inadequacy of worn-out political dogmas are evident throughout the press, due to the tonic of a great moral issue. A significant editorial in the Madison *Argus* of July 11, 1848, reads thus: "What is the issue? Give us an issue ye great ones and a more important issue than the mere abstract question whether A, B, or C shall be the next president, if you wish us to fight hard for it." Yet, being strongly solicited to change his politics and vote for Van Buren, editor Smith replied with his usual candor and clearness[13] that he would have preferred Van Buren to Cass as the regular nominee, but to vote for him would only help to elect Taylor; that Cass was not an odious candidate, and on all issues save free soil he was unexceptionable, but a presidential election had no bearing on that issue; it could only be settled by a majority in the House of Representatives, and there the North should concentrate its strength.

Party loyalty by no means represented the sentiment of the press. The Wilmot Proviso was supported by all Wisconsin papers with probably but one exception, the Madison *Democrat,* edited by Beriah Brown. Webster's doctrine that the territories are the common property of the republic

[11] Cited in *American Freeman,* Sept. 13, 1848.
[12] Cited in *American Freeman,* June 7 and Sept. 20, 1848.
[13] *Argus,* Aug. 29, 1848.

and that the majority have the right to fix the character of its institutions was the accepted theory. They still held that the North would never consent to interfere with a single right of the South.

In the issue of October 16, 1847, Brown took strong ground against the Wilmot Proviso. "It is dangerous humbug," he wrote, "the no new territory doctrine is selfish and unpatriotic, the constitution does not give Congress the right to legislate upon this subject . . . the government of the United States is perfectly guiltless of the sin of slavery, if sin it is." In the county Democratic convention which met at Madison in October, 1848, two caucuses were held. The first, controlled by Beriah Brown, voted to exclude all Free-Soil men. The second, directed by Horace W. Tenney, assistant editor of the *Argus,* voted against proscription for opinion's sake. In the state convention Brown was able to carry through the famous Mineral Point resolution, which, after stating disapproval of slavery and deprecating its extension, read as follows: "We believe it [slavery] cannot exist without the sanction of law, and that . . . no issue is presented upon this question until the advocates of slavery demand such a law. . . . The Democratic party is not called upon to sacrifice the principles of over half a century for this at present impracticable abstraction." The *Wisconsin Herald*[14] called the resolution "a bare-faced avowal of the doctrines of slavery propagandism hypocritically concealed." The *Argus* held that the resolution was "winked at" and that "it caused the defeat of A. Hyatt Smith, candidate for Congress." "For months," the editor wrote, "John C. Calhoun has been demanding the extension of slavery with threats of dissolving the union."

The defeat of Cass was a serious blow to the Democratic party, and attempts to reconcile the disaffected Democrats and bring together old Democrats and Free-Soil Democrats

[14] Dec. 2, 1848.

did not meet with approval by the press. The *Wisconsin* published the Union platform without comment. The Madison *Democrat* liked neither the program nor the men who made it. The *Argus* was favorable but unwilling to abandon the old party organization. The project fell through.

In the interval the immediate danger had passed and a new question had arisen. A Free-Soil convention, held at Buffalo 1848-49, is thus reported by the *Argus*:[15] "One thing clearly appeared throughout the whole of the meeting, that the slavery question was the farthest thing possible from the thoughts of almost all the members present. Not ten minutes out of a long afternoon session was devoted to it. Land reform and Van Amriganism were the all engrossing topics." Of the platform the editor wrote:[16] "In the main we shall adopt it. . . . so long as [the Free-Soil party] made slavery extension . . . the point at issue they went triumphantly forward. [Now] the moral power of party is broken . . . frittered away upon national reform dogmas,[17] which neither can nor will become self-evident truths." These doctrines were advocated by Horace Greeley in the New York *Tribune* and widely propagated among his many admirers in the West. C. Latham Sholes and even Beriah Brown discussed them ardently in their respective papers at this period.

Free soil thus became an economic as well as a moral question, and in that aspect it appealed to the Progressive Democrats, who favored homestead exemption. Under the general head of Free Democracy, which might mean either free soil or land reform, it brought together Abolitionists, Free-Soilers, and the young or Progressive Democrats. It was an anomalous situation that could rank together Beriah

[15] Jan. 16, 1849.
[16] *Argus*, Jan. 23, 1849.
[17] The national reform doctrines were these: (1) public land to landless actual settlers in limited quantities at cost of survey and transfer; (2) a limit fixed to amount of land any individual may hereafter acquire and own at any one time.

Brown, author of the Mineral Point resolution, and Sherman Booth, author of the Buffalo platform. But the Democratic party was in danger and great concessions were necessary. With a view to propitiating the Free-Soil Democrats, printing contracts were given to C. Latham Sholes of the Kenosha *Telegraph* and J. D. Reymert of the *Nordlyset* in direct violation of the constitution, which prohibited a member of the legislature from holding such a contract.

The situation was not only anomalous but very confusing. It was eminently a period of transition, when men's minds were unsettled and consistency was not to be found in the party or the press. The Oshkosh *Free Democrat* claimed[18] that the Madison *Democrat, Rock County Badger,* Waukesha *Democrat,* Southport *Telegraph,* Racine *Advocate, Wisconsin,* Milwaukee *Free Democrat, Washington County Blade,* Fond du Lac *Journal,* and its own publication were some of the papers in the state that supported the principles of land reform. The complexion of the papers was largely determined by the political situation. The Democratic defeat of 1848 caused the disappearance of two Democratic papers and left others in a precarious situation, but it was not long before new ventures were attempted. The Democratic press continued to lead, but it represented both the strength of the party as a whole and also the cleavage that had existed since 1846. It was not only necessary to have a Democratic paper in every locality, but both the Old Hunker and the progressive elements must have representatives. Thus in Milwaukee the *Commercial Advertiser* was established in 1849 by Lucas Seaver of Batavia and H. W. Gunnison of Canandaigua, New York. This paper, the *Sentinel* said,[19] was supposed to represent the Old Hunker element in Democracy in opposition to the *Wisconsin,* which was credited with Barnburner sym-

[18] Milwaukee *Sentinel and Gazette,* June 26, 1849.
[19] June 13, 1849.

pathies.[20] At Kenosha, Racine, and Oshkosh conservative papers were started to counteract the free soil and land reform tendencies of the Racine *Advocate* and Kenosha *Telegraph.*

Apathy on the slavery question after 1848 took possession of the North. By common consent all dangerous aspects of the question were avoided and disagreements overlooked. Men's passions had cooled and it was easy to make concessions, but their minds were unsettled and all parties were on the eve of dissolution. Every event in the fifties worked toward new coalitions, for the proslavery element could not have taken measures more conducive to such movements.

The Free-Soil party in Wisconsin held the balance of power. To secure their votes the Democrats adopted the antislavery and free soil measures of the Buffalo platform, and won the state election of 1849. It was an insincere union disgusting to both parties. The Madison *Argus* favored coalition, but "without administering too large a dose of Fourier dishwater and socialist emetic." The Racine *Advocate* called it "buncombe," but the Kenosha *Telegraph* considered it a triumph since a great share of the Democratic party "felt nothing but malignant hatred of everything like free-soilism." This "coalition between Abolitionists, mock Free Soilers and Doughfaces in Wisconsin finds no admirers or imitators in New York," was the comment of the Milwaukee *Sentinel.*[21]

The passage of the fugitive slave law was the first shock that tended to crystallize public opinion. Sherman Booth's tragic protection of a fugitive slave, his imprisonment and fine, aroused the people and led to the decision of the state supreme court against the law. It was condemned by Demo-

[20] The Buffalo *Commercial Advertiser* called it *Old Hunker*, after the style of the Washington *Union*, and added: "If it takes the extreme position indicated, its success is dubious for we should as soon think of raising cotton on an iceberg as to succeed with a pro-slavery paper in Wisconsin."

[21] June 5, 1849.

crats as well as Whigs. The Milwaukee *Sentinel*[22] quotes various Democratic papers to disprove the contention of the Albany *Argus* that the Whigs in their antislavery agitation "have not there [in Wisconsin] as here the cooperation of professing Democrats or their organs in this political game of agitation. The Democrats of Milwaukee are in this respect fortunate." The *Argus* here refers to the position of the Milwaukee *Commercial Advertiser;* yet the *Advertiser* held that, although the law was necessary, it promised that Democrats as well as Whigs would take constitutional measures to repeal it. The Madison *Argus*[23] upheld the law only as a compromise, but charged the opposition with advocating dissolution as a settled purpose.

In 1851 the Racine *Advocate* issued a call for a mass state convention of all men opposed to the fugitive slave law and further extension of slavery. Both Whigs and Free-Soilers joined in this convention; at the same time the Democrats repudiated their free soil platform of 1849. The result was the election of Leonard J. Farwell for governor. The Whigs, however, were not yet ready to give up their party affiliations. The Milwaukee *Sentinel* was known as a Seward paper, favoring a "higher law" above the Constitution as advocated by the New York Senator and Horace Greeley, and carried with it the majority of Whig papers in the state.

The repeal of the Missouri Compromise and passage of the Nebraska-Kansas bill came as a second shock to the confidence of the people. It divided the Democratic ranks in Wisconsin, only thirteen of the Democratic papers favoring the bill. The *Dodge County Burr Oak* was placed in mourning as a protest. The *Walworth County Reporter* called the movement the most dangerous agitation since the organization of the government, and urged Democrats to go back to the platform of 1849.

[22] Sept. 30, 1850.
[23] June 18, 1851.

Thus the time was ripe for the birth of the Republican party in 1854. A convention was held in Madison, July 13, when the following resolution was passed: "We accept this issue forced upon us by slave power and in defence of freedom will cooperate and be known as Republicans."

The Democratic situation at this period is described by the statement of the Appleton *Crescent* as quoted by the Milwaukee *Sentinel*:[24] "The Democratic party is passing through a chemical-political process, provoked beyond measure by iniquities [of state government]. . . . Now hundreds of Democrats stand aloof, [or] coalesce with Republicans." This cleavage was even more evident when Kansas outrages received the endorsement of only about a half-dozen papers[25] enjoying government patronage, but were repudiated by the remainder of the fifty or seventy-five Democratic papers, often, as in the Green Bay *Advocate*, in no uncertain terms.[26] The Milwaukee *News*, which condemned "the attempt to elevate a black and debased race," was called the only sound, sterling Democratic sheet in Wisconsin.

Republican papers sprang up with remarkable rapidity all over the state. By 1860 approximately sixty papers of that complexion had been announced; almost every county was represented by one or more such papers, located from Superior to Beloit and from Green Bay to Mineral Point. The stronghold of the party was still in southeastern Wisconsin, often called the district "infected" with Abolitionism. Of these sixty papers, one was Norwegian (said to be the only Norwegian Republican paper in the country), one Dutch, and eight German. One of these was the Watertown *Anzeiger*, edited by the great German patriot Carl Schurz.

By the formation of the Republican party and the maintenance of states' rights, Wisconsin had made national

[24] Feb. 17, 1855.

[25] Including Madison *Argus* and *Democrat*, which had long since changed hands, Milwaukee *News*, Stevens Point *Pinery*, Appleton *Crescent*, Manitowoc *Herald*, and Prairie du Chien *Courier*.

[26] Milwaukee *Sentinel*, June 10, 1856.

history. The New York *Evening Post* called it the "flag-bearer in the great struggle for restoration of constitutional liberty and rights of states." These achievements were largely due to the championship of an independent, fearless, and high-toned state press, under the lead of such editors as Sherman Booth, Rufus King, James Densmore, J. C. Bunner, C. Latham Sholes, Carl Schurz, Charles Robinson, and others of the same sterling qualities.

HISTORIC SPOTS IN WISCONSIN

W. A. TITUS

VOREE

> Cromwell, I charge thee fling away ambition;
> By that sin fell the angels; how can man, then,
> The image of his Maker, hope to win by it?
>
> —*Shakespeare.*

Early Wisconsin witnessed the rise and fall of a number of interesting experiments in community effort, among which may be mentioned the religious and communistic colony at St. Nazianz, the Wisconsin Phalanx at Ceresco, now Ripon, and the Mormon settlement at Voree, now Spring Prairie, in Walworth County, a few miles west of Burlington. The story of the Voree colony, more spectacular than the others in its development and downfall, will be told in this article.

The history of any religious or communistic settlement is the story of one man or one woman who by extraordinary energy and capacity for leadership shows others the way to success or failure. Voree was an outstanding example of the result of autocratic direction by a forceful individual. It is worthy of note that the only person who ever aspired to kingship in the United States, and who in a small way realized his ambition, began his spectacular career in this obscure Mormon town in southern Wisconsin.

James Jesse Strang[1] was born in New York in 1813; while still a resident of his native state he came to be recognized by his neighbors for his restless energy and for his ability to speak convincingly before public gatherings. His efforts were always in the direction of the unusual. In New York he had by turns been a school teacher, a newspaper

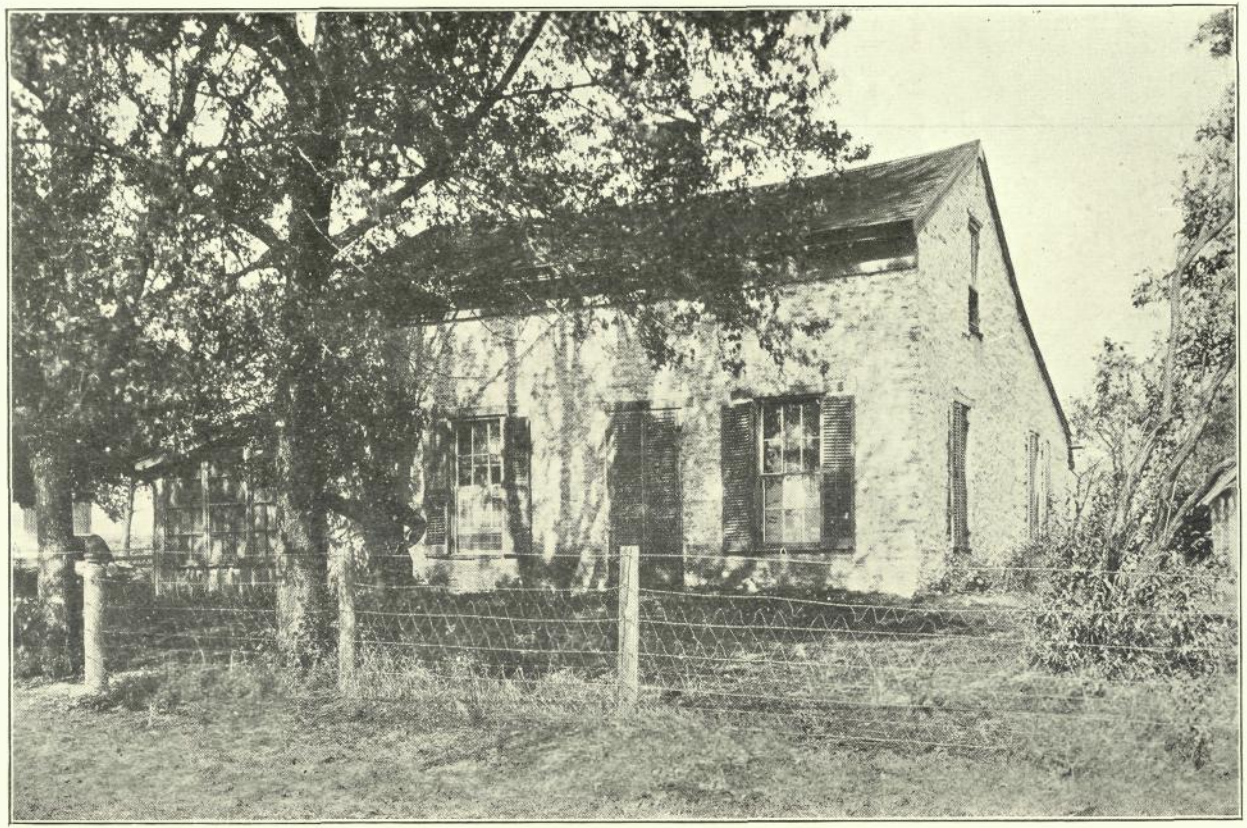
[1] On this person, see also article by the late Henry E. Legler, "The Moses of the Mormons," in Parkman Club *Papers* (Milwaukee, 1897).

writer, a politician, and a temperance lecturer. He finally became a lawyer,[2] and in that capacity settled with his bride in 1843 at Burlington, Wisconsin. Strang was at this time thirty years of age; contemporary accounts agree that he was much above the average in native ability, but wholly unscrupulous in his methods. Presumably the young lawyer found the embryo village of Burlington intolerably commonplace and lacking in excitement.

A few months after Strang's arrival in Wisconsin, itinerant missionaries from Nauvoo, Illinois, fired his smoldering imagination, and he became a convert to the Mormon faith. A visit to Nauvoo, then a prosperous and growing city of ten thousand or more proselytes, opened to his vision the possibility of a similar city in southern Wisconsin. In the early part of March, 1844, he was ordained an elder of the church and given authority to found a Mormon settlement in the neighborhood of his Wisconsin home. With characteristic energy Strang had within a few weeks acquired from his wife's father one hundred and five acres for a village site on the north bend of the White River near Burlington. He named his new town Voree, which he interpreted to his followers as meaning "Garden of Peace." He was soon joined by several hundred co-religionists, and their number increased steadily. Some accounts state that in the high tide of its prosperity as many as two thousand people were living in this Mormon village, where Strang's rule was absolute and undisputed. Building operations went on rapidly; substantial homes were erected and roads built. Board and lodging were free to incoming converts until they could adjust themselves and build their own homes.

In the meantime disaster had overtaken the parent organization at Nauvoo. Northern Illinois and southern Wisconsin were filling rapidly with settlers from the East, who brought with them ideals inherent in the middle classes of the period. To these sturdy, though sometimes rough and

[2] Strang was for a short time a partner of C. P. Barnes, later associated with William P. Lyon in a legal firm. Legler, *op. cit.; ante,* 22.



HOUSE IN WHICH VOREE HERALD WAS PRINTED

uncouth, farmers and tradesmen from New York and New England, the polygamous teachings of the Mormons of that time were unbearable. In addition, the spirit of the period was one of religious intolerance. Joseph Smith, the founder of the organization, and his brother Hyrum were arrested at Nauvoo for practices inimical to public policy, and lodged in the old stone house at Carthage that then served as a jail. Here on June 27, 1844, the brothers were murdered by a mob that sent a fusillade of bullets through the heavy oak doors and the windows of the room in which they were confined. The congregation at Nauvoo, thus suddenly deprived of its leaders, was thrown into confusion. When news of the assassination reached Voree, Strang hastened to Nauvoo, and with impassioned eloquence laid before the Council his "divine appointment" as successor to Joseph Smith. He presented a letter, purporting to be the will of the dead leader, in which Smith had expressly commissioned Strang to succeed him as head of the church. The Nauvoo elders denounced the letter as a clumsy forgery, which it undoubtedly was. Strang with all the logic and eloquence of which he was master then appealed to the congregation, but in Brigham Young, Strang had met an opponent to be reckoned with, and the majority of the people supported the claims of Young. However, a considerable minority adhered to Strang, who went back to Voree, denounced the Young following as schismatic, and proclaimed himself the only true head of the Church of Latter Day Saints. He prophesied that the Nauvoo group would be dispersed, and when the hostility of the Gentiles forced the Mormons under Brigham Young to cross the Mississippi and seek a new home, Strang showed the faithful how true had been his prophetic utterances. Although the Nauvoo Mormons had not been able to withstand outside pressure, the Voree colony continued to thrive. A newspaper, the *Gospel Herald,* was published regularly for four years and disseminated the faith both within and without the settlement. Strang ruled his subjects with a rod of iron. Tithing was

strictly enforced; tea, coffee, tobacco, and intoxicants were strictly prohibited; and corporal punishment was meted out to offenders against the code. Strang in conformity to his teachings enlarged his domestic establishment by adding a number of wives. The first and legal Mrs. Strang, not being in harmony with this family arrangement, took her three children, left the colony forever, and went back to the home of her parents.

As the years went by the mutterings among the neighboring Gentiles became more and more distinct. Strang with his usual shrewdness knew that he could not much longer maintain himself and his people in an atmosphere of opposition that was increasing day by day. The petty tyrant was a resourceful man and set about to find a refuge for his followers before the storm broke. Beaver Island near the northern end of Lake Michigan was selected as the new home for the Voree colony. The island was uninhabited except by a few fisherman squatters, and Strang felt that these could be ejected or absorbed without difficulty. In 1847 the Mormon population began to leave their Voree homes on which they had expended so much time and labor, and started northward in covered wagons for their "promised land." In due time they arrived at their destination, and with their old-time energy began anew the work of clearing land, erecting homes, and building roads. On an excellent harbor at the north end of the island the Mormons laid out the village of St. James, so named in deference to their autocratic leader. The fisherfolk did not take kindly to this intrusion, and their deep-seated aversion to the newcomers never ceased until a few years later colony and ruler alike were swept away in a frenzy of hate.

Strang realized the danger that constantly menaced his new dominion and was prepared to defend himself by force of arms if necessary. He secured a cannon and a supply of ammunition from Chicago, and with the small arms already in the hands of his people he felt secure against outside interference. The social and domestic affairs of the colony

were becoming more and more complex. Polygamy became the rule rather than the exception. The women were treated as chattels and slaves, were compelled to dress in semimasculine attire and to do the work of men in the fields. Any objection or resistance to Strang's decrees was promptly punished at the whipping-post. Apparently the little autocrat gave slight thought to the undying resentment of wronged women, but the hostility of the all but helpless females took root and grew until it culminated in the death of Strang and the dispersion of his followers.

In 1850 Strang imparted to his people a "vision" from God, in which it was revealed that the island was to become a kingdom and Strang was to be its king under the title of "King James." July 8 was the date set for his coronation. As this became known among the surrounding islands, the indignant Gentiles planned to exterminate the entire colony. An attack was planned for July 4, but Strang became aware of the plot some days before. When the fleet of the fishermen approached the harbor, several well directed cannon shots warned them that the Mormons had been apprised of their designs on the village, and the boats withdrew in confusion. A few days after this abortive attack, Strang was crowned king of Beaver Island or the "Kingdom of St. James," as the colonists thereafter styled the island. The coronation was an impressive ceremony for the subjects of the isolated kingdom. "King James" was robed in scarlet and wore a golden crown as he was escorted to the throne by the council and the elders. Absurd as it may seem today, Strang was able for six years to maintain this fiction of royalty in the midst of a great republic, and to rule with the absolutism of a czar.

It must not be inferred, however, that the six years' reign of this island monarch was free from outside interference. The initial ill will of the fisherfolk had extended far beyond the group of islands; newspapers all over the country were devoting space to the singular conditions on Beaver Island. News of Strang's "kingdom" came to President Fillmore

while the latter was visiting in Detroit. The President sent an armed steamer to Beaver Island with orders to arrest Strang on a charge of high treason. The "king" was taken to Detroit and there placed on trial for treason, mail robbery, and counterfeiting. Here his legal talent and his powers of oratory were displayed at their best. He conducted his own defense and portrayed himself as a martyr to his religious convictions. So convincing was his argument that he was acquitted on every charge and returned triumphant to his satellites. It must be kept in mind that religious tolerance was at this time a political issue in the country, and this may have had something to do with the verdict of acquittal.

At any rate it gave him much prestige at home, so that in 1853 he secured his own election to the Michigan legislature. Here again his eloquence and his apparent sincerity won the day for his people. Since 1851 the Mormons, who numbered several thousand, had had immediate control of the local government on Beaver Island. A Mormon sheriff, a Mormon judge, and Mormon juries dispensed justice as dictated by Strang, but all in apparent conformity to the laws of the state. Strang's power was supreme and apparently permanent. He published a daily newspaper, the *Northern Islander;* his books and pamphlets were turned out in increasing numbers from the busy printing presses. He became more and more exacting in matters pertaining to the daily life and domestic affairs of his subjects. Even the minutest details of dress and food did not escape his attention. Continued mutterings of discontent came from the women and were severely punished. The husband of one of the women protested against the treatment to which she was subjected, and was publicly whipped for his criticism of the decrees of the "king." The mutinous subject was silenced, but nursed his resentment and conspired with others for revenge.

The opportunity came sooner than expected. In June, 1856, a government steamer arrived at the dock and Strang

went down to meet the officials. As he was about to step on board he was shot from the rear by two of his subjects, who immediately ran on board and surrendered themselves to the federal officials. They were taken to Mackinac, where they were received as heroes and never brought to trial. Strang's wounds were mortal, but he survived about three weeks, during which time he gave minute directions to his loyal followers for the future government of the kingdom. Then, knowing that his life was ebbing, he asked to be taken back to Voree, where he died July 9, 1856, and where his remains lie in an unmarked grave. Thus, at the early age of forty-three, ended the fantastic career of the strangest character that we find in Wisconsin history. Unscrupulous, ambitious, and erratic, he undoubtedly possessed qualities which, rightly directed, would have made him an outstanding figure anywhere.

The fate of the Beaver Island colony can be told in a few words. The killing of Strang was the signal for an uprising of the neighboring islanders. The Mormons were driven away without any acts of gross violence, for hatred had centered on the ruler rather than on his deluded followers. It is not improbable that many of the latter were glad to get away from the tyranny to which they had been subjected. With the departure of the colonists, the work of demolition began; torch and ax were used unsparingly by the incensed islanders who had so long bowed to their powerful neighbors. Little remains on the island today to recall the Mormon occupation. The village of St. James retains the name of its founder and is still the island port.[3]

[3] Concerning the present condition of Voree, we quote from a letter dated April 7, 1926, written by Mrs. A. M. White, Burlington: "There is nothing now left of Voree as a town or village, but three or four of the old original stone houses remain, one of which belonged to Mr. Strang's parents, and in which he died July 9, 1856. A few of his followers live here on the old site of the town, and others are living in various places, mostly in the western states. The place of his burial is known to a few, though there is nothing to indicate the spot; but it is in the cemetery at Burlington."

EARLY LUMBERING ON THE CHIPPEWA

BRUNO VINETTE[1]

It was in 1853, just seventy years ago, that as a young man I left my old home in Canada for the West. After spending two years in Kankakee, Illinois, through a man who had just returned from the "pineries" of the Chippewa valley in northern Wisconsin I became interested in that region. In the late summer of 1855, with a man by the name of Ben Dement, I started out. We went by train to Chicago and by train and mule team from there to Galena. At that point we took a steamboat to Reads Landing, at the mouth of the Chippewa. This was several years before steamboats began running on the Chippewa, but we found two raft crews about ready to start up river with a keel boat full of supplies. An average keel boat was perhaps sixty feet long, ten feet wide, and four feet deep. A "running board" about two feet wide extended full length of the boat on each side. The boats were propelled by poles. These poles were about sixteen feet long, light and strong, with a steel point on the lower end and a knob or button on the upper end. From twelve to twenty men were required to propel the boat. An ordinary Chippewa raft crew consisted of eight oarsmen and a pilot. It was a very common arrangement for two raft crews to pole a loaded keel boat up river and tow the boat down again with the next raft. On the keel boat one man acted as pilot and the others were equally divided on the two sides of the boat.

Taking their places at the bow, on the running board, with the steel points of their poles on the river bottom and the knobs pressed against their shoulders, the men in a stooping position walked to the stern. Raising their poles they quickly ran back to the bow to repeat the operation. Attached to the bow and coiled in the boat was a light, strong rope called a "cordil" [cordelle]. This was used for pulling the boat through deep channels and rapids where the poles were not sufficient. A big half-

[1] William W. Bartlett, of Eau Claire, interviewed Bruno Vinette and then wrote the reminiscences as though the veteran logger had himself written them.

breed by the name of La Batte[2] was pilot of the keel boat about to leave Reads Landing, and my partners and I made arrangements with him to work our passage up river. It was new work to both of us but we stood it all right; in fact, we made several more such trips that same season, and occasionally for several seasons more.

The supplies in the keel boat were for H. S. Allen at Chippewa Falls, about seventy miles up from Reads Landing. On the north side of the river, where the principal part of the city now stands, there was only a small sawmill with a few scattering dwelling houses. On the south side there was quite a settlement, called French Town. Our pilot, La Batte, lived there, and it was there that I made my home for many years. There were many interesting families there—all either French or of French and Indian blood. Of the latter class was the Demarie family. Louisan [Louis] Demarie was a fur trader, who with his wife and family had come up the Chippewa River in 1832. He was a big, powerful man, good-natured but absolutely fearless. For many years Mrs. Demarie was noted in that entire section as a skilful nurse. Their oldest daughter, Mary, married H. S. Allen, who was at the time the leading lumberman on the Chippewa. A number of other of those early residents of French Town became prominent in the lumbering industry in the valley. A few years after my arrival there I married for my first wife a girl by the name of Blanchand—French with some Chippewa blood. She died some years later.

In the late fall, after helping to pole up that first keel boat load of supplies, I hired out to cook in a logging camp up near Jim Falls. The timber belonged to a man by the name of Dave Hendricks, but I worked for a Peter Legault and another Frenchman, by the name of Bounin. This Peter Legault was the uncle of that other Peter Legault of whom so many amusing stories are told. Like many others of the Canadian French, including myself, this young Peter Legault could not read or write, but he made up for this lack by the use of drawings or pictures. It is said that on one occasion when in charge of a log drive which was being held up by low water, he made the situation known to his employers by sending a picture of a "peavey" stuck up in a log. The story about him most frequently told was that, when foreman in

[2] Either François La Bathe or one of his sons. The mother of François was a sister of the Sioux chief Wabashaw II.

a logging camp, when ordering supplies he wished to include a grindstone, and drew a circle on paper to denote same. When the supplies arrived he found a cheese, but no grindstone, at which he exclaimed, "I no order cheese, I order grindstone. Oh, I forgot de hole!"

There were only twelve men in camp that first winter, with three yoke of oxen. The camp building, for both eating and sleeping, was small, with low walls. In the middle was a low platform of earth called the "caboose," on which the fire, for both cooking and heating purposes, was made. Above the caboose was a large opening in the roof to allow the smoke to escape. The roof was made of "shakes," which were thin pieces of pine about four feet long laid on poles which ran lengthwise the building. No nails were used, but the shakes were held in place by other poles laid on the shakes over the lower poles, the ends of the upper and lower poles being bound together with birch withes. The shakes were then covered with clay, and this when frozen was covered with spruce or hemlock boughs to prevent the clay thawing in mild weather.

In addition to the main camp building and the stable, there was a smaller, roughly constructed building for the making of shaved shingles. Only the best and straightest-grained pine was used for shingles. The log was sawed into blocks the length of a shingle and these were split into smaller blocks, and these again were split with an instrument called a frow into thin pieces for the shingles. These thin pieces were laid up on racks around the room, to allow them to be thawed out. They were then shaved smooth and tapered with a draw knife. The vise or clamp in which they were held while being shaved was called a "shingle horse." The shingles were packed two bunches to the thousand, instead of four as is the present custom.

The shingle makers put in long days, working morning and evening by the light of the fire in the middle of the room. Two thousand shingles were an average day's work, and two and one-half or three thousand a big day's work. It may be hard to believe, but there was a man in the crew that winter by the name of Marshall, son of an American by a Chippewa squaw, who used to make five thousand shingles a day.

Although there were a good many shaved shingles made that first winter, the principal part of the work was the getting out

of hewed timber. Standing pine was plentiful and cheap and only the best part of high-grade trees was used.

After the tree had been chopped down the part to be hewed was cleared of limbs and also peeled. The top was not cut off, but was left to steady the body of the tree for hewing. A line was then stretched and both sides of the round log were marked to the size of the finished timber. Standing on top of the log the woodsman, with a common ax, would score or notch the sides of the log and split away the wood somewhat near to the finish line, after which the broadax was used. It took an experienced man to do good work with the broadax, but there were a good many men here in those days who had got out hewed timber in Canada or in Maine, or had worked in the ship yards, and most of these men were experts. Standing on top of the log and swinging the broadax over their heads, they would hew the timber square and true and almost as smooth as if planed. After the two sides of the log had been hewed the top would be cut off, and the partly hewed timber rolled over on to one of its flat sides, lines struck, and the other two sides hewed, thus finishing the stick of timber.

In the spring the hewed timber was put into the water and made up into long, narrow sections called "strings." These strings were sixteen feet wide and from eighty to one hundred feet long. Large logs called "floats" were used for the outside. These floats were hewed on the inside and bottom only. Holes were bored entirely through these float logs about every ten feet apart, and strong oak or ironwood pins driven through from the underside with counter sunk heads. These pins stood up a foot or more above the top of the "float logs," and cross binding poles bored at both ends were dropped over the pins and wedged down firmly in place. The body of the string between the float logs was filled in with hewed timber, with the different lengths so placed that the ends would not come in the same line across the string, but would break joints. No holes were bored through these hewed timbers, but on each side of every cross binding pole holes about three inches deep were bored, on a slant away from the pole. Thin strips of tough, blue oak were bent over the binding pole, with one end in each of the holes mentioned. These strips were called "lug-downs." Plugs were driven into the holes to secure the lug-downs in place. These oak strips were almost as tough as leather and kept the timbers from slipping out of place, and also allowed the long string

to bend in going over falls and rapids. To make the lug-down strips a straight-grained piece of blue oak was selected and sized to about one and a half inches square. The end of the square stick was then split in for a few inches. A hole was bored through a tree and the split end of the stick run into it. By bending the stick the splits would extend until it would be separated its full length into thin strips. After the timber reached market the lug-downs and plugs were cut off even with the face of the timber and for most purposes did not injure its sale.

After the ice had gone out of the river in the spring the strings of hewed timber were started down. The shaved shingles were piled up in the middle, with timbers along the sides, inside of the float pins, to keep the shingles from being washed off in rough water. Oars similar to those used later on sawed lumber rafts were used, one at each end of the string. After the strings had passed the falls and rapids of the upper river and reached a point where the width of the river channel would allow it, two or more strings were joined together into a single raft.

Although there were other falls and rapids in the river, the most dangerous place was at Chippewa Falls. The present dam had not been built. The "falls" consisted of a series of rapids and eddies, the present dam being about in the middle of the original falls. Although the water was very rough, it was a common thing for experienced boatmen to run these rapids. I have myself run them, with my first wife and twelve bushels of cranberries in a birch-bark canoe. The worst place in the falls was about half-way down, where a large rock jutted out into the current. This was later known as the "Burned Rock." Adin Randall had tried to crack and remove it by building fires on it. He did not help it much, but later a part of the rock was blasted away.

Along in May we started down with our first raft of hewed timber, with its top load of shingles. There were about eight of us, Bob Hendricks sitting on the shingles in the middle of the raft. Just as we were passing the "Burned Rock" a big wave swept over the raft, throwing a lot of the shingles and Bob Hendricks into the water. Hendricks was a good swimmer and started to swim away from the raft, to keep clear of the shingles, but in doing this he struck his breast against a rock. We saw his feet once and that was all. His body was found in the Blue Mills boom a week later. We lost a good man when he was drowned.

I ran many cribs of lumber over the falls in those early days. I remember once when the water was very high, Gilbert and Company, on the Yellow River, needed just one crib to complete a raft and offered me twenty-five dollars to bring it down. I rigged up a couple of oars and started down alone. A lot of people stood on the bank watching to see what would happen. Instead of giving me any trouble, the crib floated like a cork. I did not have to touch the oars, and in a few minutes was safe below the falls.

EDITORIAL COMMENT

REVIEWING HISTORY BOOKS

Book reviewing is an art, not a science. It is an activity which is quite as personal as wood carving or painting. Subject to rules in its external aspects, there are no rules which can control the nature of the verdict resulting from the engagement of a given mind with a given book. Since the days when Jeffrey and his coadjutors handed down their thundrous decisions about books in the old *Edinburgh Review*, the business of reviewing has, indeed, passed through many and diverse phases. But essentially it remains unchanged.

Editors have it in their power to establish rules governing the form of what their reviewers write, and in respect to books of history at least such rules are commonly sent to the chosen critic with the book which is to be the subject of examination. "We think," so an editor may be supposed to write, "that this book should be treated in the space of two pages, or about eight hundred (800) words." "We suggest that a concise outline of the contents be given as one main feature of the forthcoming review." "We think our readers are not sufficiently profited by being informed of minute defects, like typographical errors, to justify going into detail on such points," etc., etc.

If such restrictions have no other result, they at least restrain the reviewer from writing elaborate essays of their own after the manner of Macaulay on subjects suggested by the books dealt with. But they barely touch the fringes of the problem what the review, fundamentally, ought to be. It should not stress minutiae; it should give the reader some idea of what matter the book contains; it should not be too long. These are guiding principles as far as they go. The trouble is that within those lines and similar ones it still re-

mains possible for the reviewer to work his will with a book, and there is little in the usual instructions to educate either his will or his intellect.

Of the two educational objectives named it is hard to say which is the more important. Certainly the reviewer's disposition toward the work is fundamental as determining what shall be done, but a knowledge of how to proceed in accomplishing the desired end is indispensable also. Let us say, first, that a person in order to be properly equipped for reviewing in the field of history must be able to place himself in a proper intellectual and moral attitude with reference to the particular work he proposes to review. This involves (1) a reasonably adequate knowledge of the matter of the book, at least the equivalent of what can be secured from a careful reading; (2) a clear apprehension of the author's point or points of view obtained by the sympathetic (not critical) reading of what he has to say on each division of his subject; (3) a willingness to give this author full credit for everything of value he has presented; (4) a conscientious determination to give his readers the benefit of a knowledge of both the excellencies and the defects of the book reviewed.

On the second qualification let us say (1) the reviewer must understand the art of analyzing books, arranging the contents under appropriate rubrics, as "old matter restated," "well known material put in new and more usable form," "new matter poorly digested," "genuine contribution to knowledge," etc., etc., the number of classifications and also their designations being determined for each case on the basis of the study given the book. (2) In order properly to evaluate such matter the reviewer must be himself a historian by training, if not by publication. He will not recognize a valuable historical contribution unless he knows the conditions under which valuable history is produced. The most fundamental of these is the character of the sources relied upon for evidence. Unless the reviewer appreciates the difference between sound sources and unsound sources, for

example between contemporary records and remembered evidence, he cannot possibly make a fair evaluation. (3) A book—or most books of history—professes to be both a vehicle of information and a work of art, at least a readable production. The reviewer ought to have some skill as a writer in order to see how far the author has succeeded and how far he has failed to produce a work which passes the test as a readable book.

The above are minimum requirements. A reviewer whose intellectual equipment is in excess of these—who has a grasp of philosophy, sociology, political science; of biology, anthropology, religion, poetry—can make good use of these knowledges toward enriching his reviews to the advantage of writers and of the public.

Assuming qualifications similar to those outlined above, and of course they are assumed, the customary instructions given reviewers by editors of historical journals ought to ensure valuable reviews. And yet, common observation discloses the existence of a serious gap between what could reasonably be expected and what is actually delivered. In a surprisingly large proportion of cases history reviews are worthless as evaluations, or even as descriptions, of the books covered. Often enough they positively mislead the public in reference to the character of a book, thus affecting the sale of it adversely or favorably, as the case may be. And there are instances of reviews which are little better than lampoons of the subjects they are supposed to treat with judicial seriousness.

The reasons for the failure of reviewers to do their work in a sound manner are partly intellectual but largely moral. Any reasonably intelligent man having a will to do so can obtain a satisfactory view of the contents of a book by reading it persistently. Still, many reviewers have demonstrated that they do not know the book of which they write. Here the trouble is either indolence, indifference, or a willingness to take risks which no sensitively responsible man would assume. Sometimes a reviewer manifests a want of that

sympathetic approach which is necessary to appreciate the author's point of view—a defect on the intellectual side. This, in turn, may be due to an unrecognized streak of jealousy, a half remembered personal slight, a subconscious or conscious prejudice against either author or subject—all moral reactions. Then again, as the present writer remembers to his sorrow, one is occasionally called upon to review a book written along lines or upon themes on which the reviewer has himself written. He is subjectively unable to forget the travail of soul in which he worked out his scheme of presentation, wherefore the scheme he is reviewing is bound to appear a misshapen thing if it differs radically from his own.[1] But perhaps the most frequent cause of failure in reviewing is the temptation reviewers are under to exhibit their own superior knowledge, which they imagine is accomplished when they speak flippantly about the performance of their fellow who is under the scalpel. The "smart" reviewer spoils a great deal of work which might otherwise be excellent. Fortunately, the worst sinners under this head are the very young, and with them there is hope of amendment. An incidental value of reviews is the amusement their reading affords those of somewhat psychological tendencies. For such are sure to use their review reading evening partly for a study of the "complexes" of new reviewers.

Aside from all psychological causes, reviews sometimes fail, through accident or oversight, to accomplish the desired result of setting forth in a just manner the qualities of the book reviewed. A case in point happened recently under my own hand. I reviewed the production of a most devoted teacher and friend of education, whose patient, self-sacrificing labors of many years had resulted in a work destined to be eminently useful to a generation of teachers, school

[1] I would covet the privilege of rewriting my review of a valued colleague's book; but unfortunately that review went into the permanent record some seventeen years ago, where it will stand, not as a condemnation of the book reviewed, but as a proof that at the moment of writing it my own mind was wanting in flexibility. It could not make the readjustment called for. I hope there was no want of sympathy with a fellow laborer's struggle to achieve his results.

administrators, and legislators dealing with the problems of educational reform. The book being innocent of citations to sources, and some expressions suggesting reliance on tradition, I failed to realize fully how much actual research had been expended on it. This was my only review of a group which appeared together in that issue of this magazine.[2] The others, prepared by another hand, were written to a more generous scale. So it happened that the one book of the group which perhaps deserved most space received less than did several others, which was disparaging it by comparison. Of course the problem presented last belongs to the editor rather than to the reviewer.

Reviewing, in the field of history, may be made a valuable and noble service. But reviewers should follow the example of the pietists in undergoing periodical reconsecration to the work. For the best results one must have the selfless devotion to truth which distinguishes the great historian, the great churchman, the great scientist. But lesser men, happily, can also serve. And they will serve best who will relentlessly put self out of court before handing down their decisions.

JOSEPH SCHAFER

[2] December, 1925.

THE SOCIETY AND THE STATE

By Louise Phelps Kellogg

During the quarter ending April 10, 1926, there were fifty additions to the membership of the State Historical Society. Six persons enrolled as life members: Charles E. Allen, Madison; Albert S. Hoff, Milwaukee; Joseph Moody, Milwaukee; Rev. H. K. Moussa, Fond du Lac; Robert M. Reiser, Madison; Alex B. Uhrig, Oconomowoc.

Twenty-eight persons became annual members: Agnes McCord Brindley, La Crosse; Chester H. Christensen, Beloit; H. S. Comstock, Cumberland; George Olds Cooper, Madison; Francis H. DeGroat, Duluth, Minn.; George Dexheimer, Fort Atkinson; Mrs. Richard D. Evans, Madison; Emil F. Faith, Milwaukee; Mary S. Foster, Madison; Marguerite Gallagher, Oxford; Edward M. Gilbert, Madison; Alexander C. Guth, Milwaukee; Thomas C. Hansen, Chicago; Ruth M. Hardaker, Madison; Estelle Hayden, Sun Prairie; Gertrude Johnson, Madison; William V. Kirsch, Madison; D. S. Montgomery, Milwaukee; Dr. Clarence A. Mortell, Fond du Lac; James E. Needham, Milwaukee; Annie A. Nunns, Madison; Selig Perlman, Madison; Lillian Ramsay, Kilbourn; Otto Schoenleber, Milwaukee; Walter A. Schuman, Watertown; Dwight M. Warner, Whitewater; Iva A. Welsh, Madison; Frank D. Winkley, Madison.

Five Wisconsin schools became members: high schools at Drummond, Kenosha, Mauston, Williams Bay; State Normal School, Oshkosh.

Ten Wisconsin libraries affiliated with the Society: Fennimore, Madison, Milwaukee Public, with its East Side, West Division, South Side, and Municipal Reference branches; New London, Stanley, and Tomahawk.

The Oshkosh Public Museum is now an institutional member.

Frank J. B. Duchateau of Green Bay and D. J. Gardner of Platteville changed their memberships from annual to life.

With the cooperation of some of the professors in St. Francis Seminary, whose library possesses a very rare copy of the *Berichte* of the Leopoldine Society of Vienna (1829-1868), some of the early letters of the Right Reverend John Martin Henni, bishop and later archbishop, are being translated and edited for publication in the September number of this magazine. One of these letters presents a remarkable pen-picture of Milwaukee in 1851.

ENDOWING HISTORY

The American Historical Association, whose function is to build up the historical interests of the North American continent, has entered upon

a campaign for an increase in its endowment fund from $50,000 to $1,000,000. The design is to use the income from such a fund partly to develop the services heretofore carried on with inadequate support, and largely for the establishment of new services, such as the organization and encouragement of research in lines where disinterested research is of vital importance but which have generally been exploited for partisan ends. The history of immigration, of racial elements, of sectionalism, of the European origins of American institutions, are some of the lines suggested.

A program of publication for American primary documents similar in character to the great Rolls Series in England, and the *Monumenta* edited by Leopold von Ranke in Germany, it is hoped may be at least begun with the stimulus supplied by such a fund.

A committee of the Association, of which the Wisconsin member is President Henry M. Wriston of Lawrence College, and Dr. Solon J. Buck of the Minnesota State Historical Society is executive secretary, has in charge the endowment campaign. This committee has established headquarters at 110 Library, Columbia University, New York City. A National Advisory Committee has also been arranged, of which the Wisconsin members are President Glenn Frank, Professor F. J. Turner, Judge E. Ray Stevens, of Madison; Mrs. Mary Fairchild Morris, Milwaukee; and Mrs. Ella H. Neville, Green Bay.

NECROLOGY

The passing of David Atwood, March 13, brings to mind many facts of Wisconsin history. His grandfather of the same name, a pioneer editor of Madison, was influential in directing the policies of the state administration during the stormy period before, during, and after the Civil War. Mr. Atwood's maternal grandfather was Dr. Andrew J. Ward, a Madison physician of note who served with distinction as surgeon-in-chief of the Fourth Brigade, First Division of the Army of the Potomac. Mr. Atwood was born in Liverpool in 1875, where his father Charles was vice-consul for General Lucius Fairchild; he attended the public schools of Madison, the State University, Beloit College, and the University of Pennsylvania. He enlisted in the Spanish-American War in a Pennsylvania regiment, and at its close returned to newspaper work, chiefly at Janesville, where he edited the *Gazette* and served on the Wisconsin State Guard with the rank of major. In 1919 Governor Philipp appointed Major Atwood editor of the State Printing Board, a position he held until his death. He was a life member of our Society and chairman of the Indian division of its landmarks committee.

Dr. Martha L. Edwards, research assistant on our Society's staff from 1919 to 1920 and assistant professor of history in the correspondence division of the University for the last six years, died April 6 at Madison. Dr. Edwards was a competent scholar, and her work on "Government Patronage of Indian Missions" is a valuable piece of research

which should be published. Her early death is a loss to American historical scholarship.

ACQUISITIONS

The heirs of Mrs. Cynthia Oakley, widow of Curator Frank W. Oakley, whose death we chronicled in the December issue of this magazine (*ante*, 22), presented to our Society after the former's demise on January 13 the correspondence of these two participators in the Civil War. Mrs. Oakley accompanied her husband at camp, and after he had left his right arm on the field of battle her services as nurse and amanuensis became invaluable. It is hoped that some day her letters from the war zone may be published. The Oakley papers also contain all the available data on the "Confederate Rest" in Forest Hill Cemetery, where almost one hundred and forty Southern soldiers lie in their last sleep after their death while prisoners at Camp Randall. A connection of Major Oakley, Mrs. Alice Whiting Waterman, spent several summers in Madison and gathered all the facts about the Confederates buried here, had the plot where they rest cared for, and corresponded with their kin, who owe her a debt of gratitude. The Oakley papers are an exceedingly interesting addition to the accumulating Civil War section of our manuscripts.

Another group of Civil War letters was presented to the Society in January by Bernard A. Leonard of De Pere. They consist of the correspondence of the Reverend A. D. Newton, a Wisconsin missionary, and his sons, James K., Edward D., and Samuel Newton, all of whom were in Wisconsin regiments in the War for the Union. James was second lieutenant of Company F of the Fourteenth Infantry; Edward, a private in the First Cavalry; and Samuel, a mere lad at the outbreak of the war, enlisted in 1864, and was for a time at the Swift military hospital at Prairie du Chien. James's letters are especially full and interesting, and throw much light on the life of a noncommissioned officer (which he was until late in the war) along the Mississippi River and during the Vicksburg campaign.

A group of letters and one letter-book belonging to Samuel D. Hastings were added to our collections early this year. Mr. Hastings, who was born in Massachusetts in 1816, came to Wisconsin in his thirtieth year and settled first in the town of Sugar Creek, Walworth County. About ten years later he removed to Trempealeau County, and remained there until elected in 1858 state treasurer, an office held until 1866. Thereafter he made Madison his home and devoted his time to the temperance reform. The correspondence given to us relates to the earlier period of his life, especially to the days at Trempealeau, and contains several political letters of interest for the middle fifties. It also deals in some measure with the early temperance movement in our state.

The Society has recently received, from Mrs. Julia Sheldon, Whitewater, Wisconsin, a quantity of papers left by her father, the late H. J.

Wilkinson. These papers pertain almost exclusively to phases of agricultural history. They consist of one group of manuscript addresses of Mr. Wilkinson himself, prepared for various occasions, principally agricultural gatherings. Several of them refer to sheep husbandry, but other topics are treated which are of more general agricultural interest.

Among the papers is a short address delivered by Mr. Wilkinson on a memorial occasion, apparently to the local church and Sunday-school. In this paper he describes two interesting New England customs of the early 1840's which doubtless were transferred to Wisconsin along with the New England settlers. They are, first, the Fourth of July picnic in which two neighborhood church congregations joined; and, second, the donation party. The first of these customs is described with considerable particularity, making the picture a truly interesting one. The second is better known from other sources.

There is a quantity of letters written to Mr. Wilkinson by various sheep breeders in Wisconsin who were interested in securing proper registration of their purebred stock. The value of these lies in their identification of prominent breeders at the dates of the letters. They also indicate in some cases the extent to which these men were engaged in the business of sheep raising. The record book of the Sheep Breeders' Association is also among the items received. It opens January 1, 1877, and the last entry in it is dated September 24, 1885. Newspaper clippings pasted in the book give accounts of various meetings of the Breeders' Association.

The only additional item is a quantity of records of individual flocks made out on blanks furnished by the Sheep Breeders' and Wool Growers' Association. These blanks were for returning lambs for record. Their value to the historian of agriculture would be to prove the extent to which the purebred sheep industry was carried on in Wisconsin. The entire collection has special interest for the historian of Wisconsin agriculture.

Among the miscellaneous gifts for our manuscript files during the last quarter are materials on early shoe-making as illustrated by the partnership articles, 1843, of the firm of Bradley and Metcalf, Milwaukee; the reminiscences of A. Clarke Dodge of Monroe, written over twenty years ago, sent us by the writer's son, C. S. Dodge; the Rock County Bar Association memorial for the late State Senator John M. Whitehead; the reminiscences especially for 1863-1864 of George C. Remey, rear-admiral of the United States Navy, a copy of the original in the Library of Congress, presented by Charles Mason Remey; and the field notes and a few papers of Leonard Martin of Waukesha County, who fifty years ago surveyed for the Milwaukee and Dubuque Railroad, sent by S. M. Martin, Everett, Washington. Among the documents loaned to us for transcribing are the reminiscences of Isaphena Burdick West, relative to the family removal in 1841 from New York to Wisconsin, and the autobiography of William B. West of Milton Junction; the Civil War diary for 1863-1864 of James M. Tyler of Company E, Fourteenth Wisconsin Infantry, now in the possession of Dr. Erwin C.

Cary of Reedsville; and the World War diary of Lieutenant Earl C. MacInnis of Jefferson, who served in France with the One Hundred and Forty-fourth Infantry of the Red Arrow Division. The latter has also given us a copy of a diary made by Howard D. Williams of Viroqua, who with his brother in 1859 crossed the plains to California.

LANDMARKS ACTIVITY

The Society is preparing to issue in the near future a revised list of all the monuments and markers erected in the state to commemorate persons, places, or events associated with Wisconsin history. Because of the exigencies of space it is necessary to rule out monuments erected in cemeteries; for the same reason we omit Civil War memorials, which have in many communities taken the form of soldiers' monuments. We also must omit the monuments to the valor of Wisconsin soldiers on southern battle fields, since these are geographically beyond our limits. When the first bulletin on this subject was issued in 1906 only four or five tablets and monuments had been erected. In 1918 there were twenty-nine. We believe that there are triple or quadruple that number now in the state, and we appeal to our members and readers to help us make this list as complete as possible by sending us descriptions of tablets and markers in their vicinity. We wish the full inscription, and if possible the date of dedication and the auspices under which the erection was made. We have a full list of the landmarks placed by the Daughters of the American Revolution, and of all those erected under the auspices or with the co-operation of our Society. Wherever a local agency has undertaken this work a description of the marker will be acceptable.

Winter is not the time for erecting monuments, but it is the time for planning for them. The following are some of the plans that we have noted:

The landmarks committee of our Society expects soon to mark near Trempealeau the site of the French post of the seventeenth and eighteenth century, the remains of which were discovered there over forty years ago.

The Winnebago County Archeological and Historical Society hopes to erect this summer in Riverside Park at the cost of $1,000 a memorial for the Fox-Wisconsin waterway, and the famous French, British, and American travelers that have passed over this route.

At Baraboo the Sauk County Historical Society is having made a tablet to place on the great boulder now in Ochsner Park, marking the site of the first permanent house built in 1839 by Abraham Wood, and noting the first occupied mill site in the stream below.

Dr. H. B. Tanner, now of Eastland, Texas, formerly of Kaukauna, is urging the citizens of the latter place to erect there a monument to the memory of the great Stockbridge chief, Captain Hendrick Aupaumut, who served in the American Revolution under Washington, and who

having removed to Wisconsin with his tribe in the twenties of the last century died at Kaukauna about 1830.

The home of Governor Louis P. Harvey and his wife Cordelia at Shopiere is to be marked in the near future by the Women's Auxiliary of the Spanish War Veterans of Beloit, under the leadership of Mrs. May L. Bauchle.

The children of Richard E. Ela, a pioneer of Rochester, have given to the village of Rochester a small park in memory of their father, where they plan to place a bronze tablet reciting his efforts to develop our early manufactures, he having built one of the first factories for producing farming implements.

A plan is on foot in Milwaukee to mark the spot, by a tablet on the Gilpatrick Hotel, Third Street near Wells, where an attempt was made in 1912 to assassinate President Roosevelt.

The Racine County committee in charge of the monument for Colonel Hans Heg has purchased eleven and a half more acres in the town of Norway not far from Waterford, and proposes the erection thereon of a bronze statue on a fitting stone base.

Near the proposed site of this statue stood an old Wisconsin tavern, built in 1839 at Waterford, formerly on the old plank road from Milwaukee to Janesville. The three-story brick house, famous as the scene of political and social gatherings, and once the pride of the locality, must give way to a filling station for automobiles, just as the four-horse lumbering stage-coaches, whose patrons formerly broke their journey at the Waterford House, have given way to the rapid horseless carriages of the modern time.

Apparently most of the old taverns are doomed to extinction. March first a part of Empire or Briggs House built about 1854 at Prairie du Sac fell victim to fire. This was the portion of the old hotel which contained the dining room, kitchen, and large dance hall with spring floor, which had been moved to the outskirts of the town. The main portion of the tavern was torn away many years ago, and a lumber yard now occupies its site.

We called attention in our December number (*ante*, 235) to the old Delury house near Prairie du Chien. This note brought us a letter from David True Hackett, from Jerome, Arizona, describing the old stone house Michael Brisbois built in 1815, still standing on North First Street in that old Wisconsin city. After Michael Brisbois's death the house was occupied by his son Bernard, who wrote for our *Wisconsin Historical Collections*, ix, 282-302, "Recollections of Prairie du Chien." After Bernard's death in 1885 the house passed out of the family for a short time, but was bought back by a granddaughter of Bernard Brisbois, and is now occupied by her daughter. Mr. Hackett's grandmother, Emilie Brisbois, a daughter of Bernard, was married in this house to Dr. Charles

True. If any house in Wisconsin has been occupied for a longer period by the members of one family, we should like to be informed thereof.

Milwaukee, younger than Prairie du Chien, yet cherishes the memories of its old homes, which are giving way to modern structures. A story-and-a-half frame building was recently razed at the corner of Martin and Market streets, believed to have been erected when Juneau was mayor. The wood was of oak-hewn timbers, and a coin dated 1838 was found in one of the window frames.

The substantial stone building which was built in 1828 by James H. Gentry to house his smelters is still to be seen three miles west of Mineral Point, an interesting relic of early lead mining days in Wisconsin's southwest.

October 4, 1925, an unusual memorial was dedicated at Pine Grove Cemetery, Loyal, Clark County, to the memory of "Samuel Hartford (1798-1884), soldier of the War of 1812, when a lad of fourteen went as a substitute for his brother-in-law that his sister and her seven little ones might not be deprived of a husband and father's care—served as a private in New York Militia—was in Battle of Niagara—honorably discharged, Sept. 30, 1813." The dedication address was made by Judge James O'Neill of Neillsville, and the memorial was accepted by Miss Sophia Hartford, granddaughter of the veteran soldier. The tablet made of solid copper is fastened on a large pine tree at the foot of the family lot. An attractive booklet has been prepared, compiled by Mrs. A. K. Church, to whose unwearied efforts the securing of the memorial is due. This book contains in addition to a description of the memorial exercises an account of the settlement of Loyal in 1864 and sketches of the pioneer founders.

LOCAL HISTORICAL SOCIETIES

The La Crosse County Historical Society, whose founding we chronicled *ante*, 228, under the able leadership of President Albert H. Sanford is making far-reaching plans for preserving local history. In successive January issues of the La Crosse *Tribune and Leader* two plans were laid before the community. The first opened a pioneer story contest to two classes of students, those in the rural schools and those in the high schools of the county. The contest opened February first and closed April 2. The stories, not to exceed five hundred words, must be authentic, and vouched for by two adults. Stories were judged for interest, value as a contribution to county history, excellence of composition, and neatness of appearance. Winners of the first prizes in the two groups are to be invited to read their accounts at the county historical society meeting. Sample stories were published along with the rules for contest. The second plan as presented in the *Tribune* embraced the contributions of adults and presented a list of subjects for each of which a leader had already been secured. For example, Walter Woods was

placed in charge of Indian remains of La Crosse County; three elect ladies undertook the collection of church history. Twenty-two topics were thus outlined, but it was stated that these by no means exhausted the list of desired subjects, and that gathering and locating of pictures, relics, records, documents along many lines would be undertaken. We heartily recommend these thoroughgoing plans to other local historical societies, and feel sure that Mr. Wells Bennett, the secretary of the La Crosse society, will be glad to furnish any desired data to any one interested in the working of the projects.

We mentioned *ante*, 360, the recent death of our former president Lucius C. Colman of La Crosse. Mr. Colman was an indefatigable collector of local historical data, and his entire collection has been presented by Mrs. Colman to the La Crosse County Historical Society. It contains complete files of old La Crosse newspapers, maps, drawings, and photographs of the city at all stages of its progress. It contains all the La Crosse directories, clippings concerning its prominent people, and a wealth of information on the lumber industry, of which Mr. Colman had planned to write a history. The collection will be housed for the present in the historical museum of the Normal School, where indexing, cataloging, and arranging have now begun.

The Sauk County Historical Society continues to hold its meetings at the Baraboo Public Library. In February, H. E. Cole presented his address on "Tavern Tales and Travel Trails," illustrated by lantern pictures. The annual meeting was held April 15, when several papers were presented: one on John H. Rountree, charter member, by V. H. Pease; one on early Swiss settlers, by Emma Gattiker; and the last on "A Wisconsin Hero of the Civil War" [General Joseph Bailey], by Superintendent A. C. Kingsford. M. C. Crandall is this society's secretary.

The Winnebago County Society heard a talk in March by "Matt" Hasbrouck, one of the oldest pioneers of the city. He told of the early fires when he himself served in the volunteer fire department, of the sawmill days, and of Indian visits. Mr. Hasbrouck's address has been preserved among the records of the society. We stated in our last issue (*ante*, 364) that this society has charge of the Sawyer Foundation, in which is located the Oshkosh Public Museum. Our attention has been called to the fact that this is not correct, as the museum is governed by a board chosen by the city council, the director of which is Nile J. Behncke and the president George Williams. Our mistake arose from knowing that several of the officers of the county historical society are also members of the museum board. We congratulate Oshkosh on the successful cooperation of these two organizations.

The *Sheboygan Pioneer*, organ of the Sheboygan County Historical Society, is now four years old, and is to be commended for the large amount of historical material it has collected and preserved in print

during this time. As we have before noted, the *Pioneer* is a monthly supplement of the Sheboygan *Press*.

The Milwaukee County Old Settlers' Club has moved into new and enlarged quarters in the Citizens' Trust Company Building. This organization has a notable collection of relics of early Milwaukee, including photographs of pioneers, pictures of Charles Milwaukee Sivyer and Milwaukee E. Smith (Hockelberg)—first American boy and girl born in the village,—directories, desks, clocks, and some manuscripts. George Richardson is librarian and custodian.

The fifty-first annual gathering of the Washington County Old Settlers' Club was held February 22 at West Bend, Secretary Hy. P. Schmidt in charge of the records. A list of the year's harvest of pioneers by the grim reaper was read and also letters and telegrams from absent members. Harry Bolens, veteran editor of Port Washington, was an honored guest.

The same holiday, Washington's Birthday, was the occasion of a pioneer old settlers' indoor picnic at Lake Mills, sponsored by the local chapter of the Daughters of the American Revolution. Dr. John Favill was toastmaster, and in his inimitable way called out responses from members of the Fargo, Everson, Dodge, Favill, and other pioneer families, comprising happy reminiscences of early days.

ANNIVERSARIES

The centennial anniversary of the birth of Carl Schurz will occur March 2, 1929. A group of Milwaukee citizens is preparing to celebrate this event in some appropriate way. Although after he became a national figure Schurz made his home elsewhere, yet in his early formative years he was a citizen of Watertown and commenced his political career in Wisconsin, and was for some years regent of the State University. He also served in a Wisconsin regiment during the first months of the Civil War. On account of the great distinction he attained and his valuable services to his adopted country, it is believed there will be a general response on the part of all classes of Wisconsin people to this significant movement for honoring the centenary of Schurz's birth.

The ninetieth anniversary of Sheboygan County's organization was celebrated by a special edition of the *Press* with many pictures and feature articles concerning pioneer days.

The charter of Milwaukee was granted in 1846, eighty years ago this spring. As part of the celebration of that event the city council authorized February first the publication of a booklet issued to commemorate the donors of gifts to the city made either by bequest or otherwise during the eight decades of its existence.

The eightieth birthday of the town of Hubbard, in which lies the city of Horicon, was honored April 2 at the meeting of the Horicon Delphian Club.

The first settler of Ashland landed there February 24, 1854, and constructed a log cabin on what is now Whittlesey Avenue. The events connected with this seventy-second anniversary and the pioneer settlers, Dr. Edwin Ellis, Asaph Whittlesey, and Martin Beaser, were described in the Ashland *Press.*

Beloit was incorporated as a city seventy years ago on March 31. The *Daily News* arranged for a gathering of historic stories and pioneer reminiscences that were turned over to the Beloit Historical Society for safekeeping. The names of all persons whose seventieth birthdays coincided with that of the city were also preserved.

The half-century since the invention of the telephone was made the subject of comment in several communities. Frank Carswell of Elkhorn recalled that his mother brought from the Centennial Exposition at Philadelphia the first telephone in miniature he ever saw. The first line men came through that region in 1883. Marinette's first telephone dates from 1881, and fifteen subscribers there and in Menominee were secured with difficulty.

The First National Bank of Berlin was started in 1876 as a private institution, and its history for fifty years was detailed January 14 in the Berlin *Journal.*

Church anniversaries have not been noted this last quarter as frequently as usual. The Episcopal parish of Jacksonport, on the Door County peninsula, which was organized forty years ago by a colony from Canada, with the aid of the Woman's Missionary Auxiliary of Boston, built a church known as the Holy Nativity. The history of this beautiful ivy-clad structure and of the parish it served is attractively told in the Sturgeon Bay *News* of March 15.

The Wisconsin Federation of Women's Clubs is thirty years old this year, having been organized in 1896 by Mrs. Charles Morris of Berlin. Mrs. Morris is yet active in club work, having been in May, 1925, Wisconsin's representative at the Washington session of the International Council of Women. The state federation extends its influence into sixty-eight of Wisconsin's seventy-one counties, and is a strong force for progress, with its emphasis on good citizenship and its interest in rural schools, child welfare, and local government, as well as in the cultural studies of art, history, and literature.

The state bankers' convention meets at Wausau in June, when an historical pageant will be presented by local talent, depicting the history of Wisconsin and especially of the upper Wisconsin valley from the time of the Indian traders, through the lumbering period, followed by the agriculture and industrial growth of northern Wisconsin.

WISCONSIN HISTORY IN NEWSPAPERS

The *Wisconsin State Journal,* the oldest newspaper at the capital city, has recently renovated and enlarged its plant. On March 21 it

presented to its readers a special number, describing and illustrating its own historic past. Among the notable articles was that of Colonel William J. Anderson on the early editors of the newspaper, whom he had known and of whom he himself was one.

The Racine *Journal-News* during the first three months of the year published several valuable historical articles written for it by Eugene W. Leach, the well-known local historian. Among these were three on the music and musicians of early Racine, including accounts of the bands with names of many members; articles on early newspaper ventures with pictures and sketches of the editors, the war extras, and facsimiles of early "front pages"; in the article on German newspapers the author noted that Henry Villard of railroad fame lived in Racine in 1855, when he was known as Henry Hilgard and was editor of a German newspaper. In the research for material on these subjects Mr. Leach found the diary of Philo White, an early editor and founder of Whiteville, now Thompsonville, in Racine County. February 20 and 23 the *Journal-News* printed interesting excerpts from this old diary written when its author was at sea and in South American ports. The same paper January 27 and February 20 printed historical articles on Burlington and the Congressman John Fox Potter, so well known in that vicinity.

The Milwaukee *Journal* continued during the last three months its brief but excellent articles by F. V. V. on the history of Wisconsin Indian tribes noted *ante,* 368. In its issue for March 21 the Civil War camps Siegel, Scott, and Washburn, located at Milwaukee, were identified and described. An article on stage-coaches appeared on February 11, with time tables and routes taken from the MacCabe directory of 1847. E. P. Schwartz wrote for the edition of January 31 an account of Archibald McArthur, the so-called hermit of Dodgeville. The Nashotah mission and Bishop Kemper's homestead were written up in the March 21 number by Mrs. May L. Bauchle; while John Muir's Wisconsin homes formed the subject for Floyd S. Van Vuren's pen in the issue for March 7. The first Sunday in April Mrs. Eugene S. Elliott's life was told, stretching back to the days when as Kitty Dousman she lived in a small frame house on the site of the present Wells Building, which enshrined the first piano ever brought to Milwaukee.

Milwaukee's early days were also recalled by the *Leader* in a series of articles in January on the early breweries of that city. The same paper April 3 presented a description by Frederic Heath of an old building on Prairie Street that once served as a German theatre for productions under the active supervision of Henry Kurz and his talented family.

The Milwaukee *Herold* in an article for January 24 entitled "Milwaukee, the German Athens of America" gives more details about the German stock theatre now located in a home of its own known as the Pabst.

Another reminder of Milwaukee's past is in the article written by Mrs. C. S. Van Auken for the La Crosse *Tribune* of March 27, on the Juneau girls. Solomon Juneau had eight daughters, who were liberally educated and married into prominent American families. Many of their descendants yet live in Wisconsin, one of whom was the late Paul Husting, United States senator for Wisconsin, who was accidentally killed in 1917. Mrs. Van Auken is likewise writing articles for the *Tribune* on all the Wisconsin counties, taking them as they come in alphabetical order. The same paper printed on January 24 an article by Alfred Rice on old pictures of La Crosse, which show the modes of transportation, old homes, lumber yards, and depots.

Two series of articles noted in our last issue were continued during the first quarter of 1926. These were "Vernon County of Old," by Dr. C. V. Porter, appearing March 5 and 15 in the Viroqua *Censor;* and "Brillion of Long ago," by Elmer G. Fuller, copied by permission from the Brillion *News* into the Chilton *Times*.

The Eau Claire *Leader* for February 2 presents a most interesting article on "Early Days on the Chippewa," by John C. Barland, "perhaps the oldest living lumberjack" of that river valley. The writer narrates his experiences during the winter of 1854-55 in a picturesque and thrilling manner. The *Telegram* of the same city on January 23 prints a communication from George H. Parker of Grant's Pass, Oregon, recounting his reminiscences of boyhood days in Eau Claire.

The "History of Mondovi" by Mrs. L. H. Howard appeared in the *Herald* of that place in several successive issues in March.

The Prairie du Chien *Courier* of February 12 gave an interesting account of the Kickapoo valley by the pen of J. A. McDonald, reprinted from the *Milwaukee Railway Magazine*.

The Merrill *Herald* of February 27 presented the story of William Henry Harrison Cross, usually known as Bill Cross, for whom the rapids of the Wisconsin above Merrill were named. In the same organ for March 19 appeared an account of the modern Chippewa Indians from the pamphlet of Hiram Calkins. The Chippewa Falls *Herald* for February 18 likewise presents a discussion of the origin and meaning of this tribal name.

From the Fennimore *Times* for January 15 comes an article by J. H. Lewis descriptive of the old narrow-gauge railway from Lancaster to Fennimore built in 1879, which is today being junked.

The Wautoma *Argus* is transcribing for its 1926 readers articles from the Waushara *Argus* of 1860.

The Whitehall *Times* of March 20 narrates an epic of the deserted village of MacGilvray's Ferry obtained by Judge H. A. Anderson from the heirs of G. O. MacGilvray, who died at the close of last year.

Interesting letters of the olden time appeared in the Oshkosh *Northwestern*, January 26, copied from the Doty letter-book in possession of his descendants in that city, now loaned to the museum. In the Fond du Lac *Commonwealth* of February 27 is a letter written January 25, 1852, from Rosendale by Harvey Anderson, who had then recently migrated to Wisconsin.

HISTORICAL NOTES

The nineteenth annual meeting of the Mississippi Valley Historical Association was held at Springfield, Illinois, May 6-8. Our Society was represented by Superintendent Schafer, a member of the executive committee. The Illinois State Historical Society arranged a trip for the delegates to New Salem, where the early home of Lincoln has been restored.

It may surprise many of our readers to learn that ancestors of President Calvin Coolidge, a New Englander of New Englanders, rest within Wisconsin soil. Israel C. Brewer (1797-1873) of Vermont, with his wife Sally Brown Brewer (1801-1884) came west about 1850 to live with their children, and died in Columbia County and were buried in a country cemetery at Hampden. Their eldest daughter married in Vermont the grandfather of the President, who has lately ordered tombstones erected at the graves of his Wisconsin ancestors. Characteristically the President has declined to allow his own name to appear on the inscriptions.

The remains of the Menominee chief Oshkosh, now resting in an unmarked grave on the reservation beside the Wolf River, are to be removed to the city which bears his name. A. C. McComb, a public-spirited citizen, has volunteered to assume the expense involved in this undertaking, and the descendants of Oshkosh, headed by his grandson Reginald, have given their consent to the removal. It is remembered that a statue bearing his name, designed by Gaetano Trentanove, was erected in 1911 through the generosity of Colonel John Hicks in Menominee Park. This is an idealized statue, and by no means intended as a portrait of the old chief. Our museum owns a portrait painted from life, but as the Oshkosh *Northwestern* says March 5, "The artist lacked good taste in perpetuating this noble red man in the scarecrow clothing some wag had given him." In connection with this removal the question of the chief's death has arisen. Several authorities give 1850 as the date; this, however, arises from a typographical error, the true date being August, 1858.

In March we received a request from California for information about the life of Dr. Bernard J. Cigrand, who while a teacher at Fredonia, Wisconsin, started a movement which resulted in the recognition of Flag Day. In reply we sent the following facts about the Cigrand family of Ozaukee County: Nicholas Cigrand was born in Luxemburg in 1831; he learned the trade of blacksmithing and wagon-making, and migrated to America about 1850. After two years in Ohio he came to

Wisconsin and established himself at the village of Waubeka in Fredonia Township, Ozaukee County. There in 1856 he married Susan Schmidt, and they had six children, of whom Bernard was the youngest. The father was always interested in education both in his native country and in Wisconsin, and he promoted all the educational agencies of his vicinity. He formed a study club composed of both Americans and German-Americans; he was also for many years justice of the peace, postmaster, and school commissioner. He built in 1859 the well-known Eagle Tavern on the road between Milwaukee and Green Bay; later he sold it to his brother Jacob and returned to his trade. The school at this place, under the fostering care of the Cigrand family, was a remarkable one, and had more than local fame. Bernard, who was born in 1866, was educated at Valparaiso, Indiana, and after teaching in the local school studied dentistry and practiced in Chicago. In 1896 he was made professor of dental theory and practice in Northwestern University, and served as dental surgeon in the Spanish-American War. He has made a great study of flag lore, and has contributed articles on flags and other patriotic subjects to several periodicals. His advocacy of Flag Day and its general adoption redounds both to his honor and to that of his native state.

The Burns Post, Veterans of Foreign Wars, at Wausau has in its keeping the flag which accompanied the local veterans of the Thirty-second Division through all its fourteen months abroad. It was deposited in March for safekeeping at the newly renovated building of the First National Bank at that city.

The Roy Kelly Post of the American Legion at Ashland is planning to line State Highway Number Thirteen for three hundred and fifty miles with elm trees, planted one hundred feet apart. Towns, villages, and business men along this route, as well as the students of Northland College, are being enlisted to cooperate with the legion in this beautifying work.

Richland Center is to have a tract of land for a city park that is known as the "town bluff," by the gift of fifteen acres of the face of the bluff by G. L. Miner, now of California. Mr. Miner wishes the park named in memory of his father, Judge James H. Miner, who made his home at Richland Center from 1855 until his death in 1913. The new park has a long look up and down the Pine River valley, and is one of the beauty spots of the vicinity.

Waupun is also to receive a gift from one of its residents, Clarence A. Shaler. This will take the form of an equestrian statue, executed by the well-known American sculptor James E. Fraser, called the "End of the Trail." This statue was first erected at the San Francisco exposition, but was torn down and now exists only in miniature. It represents a weary and dejected Indian seated on his pony, in an attitude of drooping fatigue. It represents symbolically the fate of the red men, who have come to the end of their hopes and ambitions—the end of the trail of

life and history. Mr. Shaler has ordered this design to be carried out in a statue of heroic size, which will be ready for delivery in 1927 and will be placed on the dam adjoining Forest Mound Cemetery, near where the water pours over the dam.

In this magazine for December, 1922 (vi, 189-194), we published an article on the first water-power electric light plant in the United States, opened at Appleton, September 30, 1882. John N. Cadby has ascertained that while both Appleton and Eau Claire were pioneers in electric lighting, Neillsville had the "first steam-driven utility in Wisconsin, when October 23, 1882, its electric arc lighting system was begun."

An oil painting of Southport (Kenosha) in 1847 was recently discovered in an old art shop in Boston, and has been purchased by A. H. Lance of the home town. From this old canvas William Peaco, a widely known mural artist, has made a large canvas to hang on the memorial room of the new courthouse at Kenosha. The picture is taken from the lake shore and shows two long wharfs jutting into the water, with sailing vessels moored to them, and Indian canoes beached on the shore. Inland are some score of warehouses and frame dwellings, while the steeple of a church shows in the distance.

An order book for the army of the American Revolution is in possession of Dr. and Mrs. D. R. Notbohm of White Lake, Wisconsin, says the Antigo *Journal* of December 31. The orders were those issued at Cambridge, Massachusetts, from July, 1775, to 1777, the first order being signed: "His Excellency, General Washington, countersigned Falkland." The volume shows the usual court martials, and orders for daily instruction. Swearing was ordered to be punished; music of the drums and fifes was to be improved. Our Society possesses several such order books for other periods and sections during the Revolution and later wars.

Mr. August Hermes of Cudahy owns a small collection of antiques, among which is a "People's Union" ticket of 1846 with the names of the candidates in Milwaukee County for delegates to the first constitutional convention, and for members of the territorial assembly and local offices. One of the candidates for the convention was Don A. J. Upham, who because of his personal popularity and abilities was chosen president of that body.

MUSEUM NOTES

An addition to the archeological collections of the State Historical Museum has been made by the bequest of the collection of the late Charles W. Bertram of North Milwaukee, a former member of the Wisconsin Archeological Society. This collection was made by Mr. Bertram during his lifetime from an Indian village site located on his farm at Good Hope on the upper Milwaukee River, in the northeast quarter of section nineteen, Milwaukee Township, Milwaukee County. It consists of nearly eight hundred specimens of Indian stone and metal implements. Among

these are celts, grooved axes, hammers, sinkers, scrapers, gorgets, knives, perforators, arrow and spear points, and pipes. The site from which these specimens were obtained is described in the "Archeological History of Milwaukee County" (*Wisconsin Archeologist*, xv, 84-85, July, 1916). A Menominee Indian camp was located on this site when Werner Bertram, the father of the collector, settled here about the year 1843. The trail from Chicago to Green Bay crossed these lands.

Winfield W. Gilman of Milwaukee has deposited in the museum his archeological collection made by himself years ago from former Indian camp and village sites largely located in the Lakes Monona-Waubesa region at Madison. As some of these sites are now occupied by buildings and other improvements, and the implement yield of others is now nearly exhausted, this local collection is a valuable one for study purposes.

Samuel R. Titus of Lindsey, Wood County, has presented to the museum a scale and lancet used during the War of the Revolution by his great-grandfather, Dr. Lenington of Kittanning, Pennsylvania, also a lancet used by his father, Dr. Lenington Titus, in 1860. Mrs. William H. Mayhew of Milwaukee has presented a medicine chest formerly belonging to Dr. Benjamin West, the father of Benjamin West, the early American portrait painter. Dorothy W. Brown of Milwaukee has given an official indoor uniform used by reconstruction aides in government hospitals during the World War. From Mrs. John W. Manning of Janesville there was received a fine camel's hair shawl, over one hundred years old, which belonged to a granddaughter of Jonathan Edwards.

In the January, 1926, issue of the *Wisconsin Archeologist* Charles E. Brown has described the Indian caves in Wisconsin, and some of those located in the Mississippi River region in Minnesota and Iowa. Nearly all of the Wisconsin caves described are in the southwestern quarter of the state. Some of these were in use by the early Indians as shelters or as more or less continuous habitations, and some as burial places. Interesting pictographs of men, animals, and objects are cut into the walls and roofs of some of these caves and rock-shelters. The most recently discovered cave, in Forest Township, Richland County, was investigated by Mr. Brown and H. E. Cole in November, 1920. This small cave located at the top of a high ridge has some interesting carvings on its walls. Some of the most interesting caves of Wisconsin have in past years been badly mutilated by vandals, who have broken and carried away the stalagmites and stalactites with which these caverns were lined, and have done other damage. An effort is being made by several state societies to secure the cooperation of the owners of other caverns to protect them against such destructiveness.

A unique and interesting art exhibit made by the Madison Art Association in the museum auditorium during the month of March consisted of several hundred specimens of small sculptures in white soap. These formed a part of the second annual competition for the Proctor

and Gamble prizes, and were first exhibited at the art center in New York during the month of December, 1925. These soap carvings were the work of professional artists, and of senior and junior students located in many cities of the country. The exhibit proved of special interest to the local public and parochial schools, and a number of classes from these educational institutions came to see them at different times during the month. At the same time an exhibit of oil paintings, water colors, and prints by a group of eleven Chicago artists was shown.

The Wisconsin Archeological Society celebrated its silver anniversary with a largely attended public meeting held Monday evening, March 15, in the auditorium of the Milwaukee Public Museum. The principal number on the program was an address by Dr. Edward Sapir, the distinguished authority on American Indian languages, now a member of the department of anthropology at the University of Chicago. His subject was "The Anthropological Viewpoint." George A. West, a vice-president and one of the organizers of the society, gave a talk on "The History of the Wisconsin Archeological Society," which he illustrated with a large number of lantern slides showing its early members and activities. Dr. Samuel A. Barrett, director of the Milwaukee Public Museum, gave the history of the Lapham research medal, which was coined by the society in memory of the early services to anthropological research of Dr. Increase Allen Lapham. At this meeting the Lapham medal was awarded to ten members of the state society for distinguished services in anthropological research in Wisconsin during the past twenty-five years. The members so honored were: George A. West and Dr. S. A. Barrett, Milwaukee; Charles E. Brown, Madison; H. E. Cole, Baraboo; George R. Fox, Three Oaks, Michigan; Dr. Alphonse Gerend, Milladore; John P. Schumacher, Green Bay; H. L. Skavlem, Janesville; Dr. George L. Collie, Beloit; and Dr. W. G. McLachlan, McFarland. Vice-president Winfield W. Gilman delivered the presentation address. Members of the society from nearly every part of Wisconsin attended the anniversary meeting.

The Lapham medal is coined in Lake Superior copper. The obverse bears a profile of Dr. Lapham facing to the right. At the left of the profile are the words "Wisconsin Archeological Society," and at its right the dates "1836-1875," these being the years of Lapham's services to Wisconsin archeological science. The profile and legend are encircled by a string of wampum. On the reverse is the legend "Awarded to —— for Distinguished Service in Anthropological Research"; above it is a representation of the Indian thunder bird typifying the duties of the upper world, and below it a representation of two panthers (water spirits), the spirits of the lower world. A string of wampum encircles all. A copy of this medal has been presented by the society to the State Historical Museum.

OUR CONTRIBUTORS

Grant Showerman ("Charles Durwin Parker") is professor of classics in the University of Wisconsin. In 1915 he published as volume eleven of the *New Hampshire Historical Collections* a history of "The Indian Stream Republic and Luther Parker." His own experiences as a Wisconsin lad appeared in *A Country Chronicle* (1916) and *A Country Child* (1917). He is a nephew of Mr. Parker.

Louise Phelps Kellogg ("The Origins of Milwaukee College"), a member of our staff, was a student at the college in the days of Professor Farrar.

Clara Lyon Hayes ("William Penn Lyon") presents in this number the final installment of the interesting biography of her distinguished father. This biography, supplemented by a body of illustrative documents, is now to be produced in book form.

Kate Everest Levi ("The Wisconsin Press and Slavery") embodies in this article some of the studies she made while a member of our Society's staff.

Senator W. A. Titus ("Historic Spots in Wisconsin: Voree") gives us another of his interpretations of places connected with curious and remarkable events in our history.

Bruno Vinette ("Early Lumbering on the Chippewa") is a pioneer resident of Eau Claire.

THE SOCIETY'S HOMECOMING

Saturday, August 14, 1926

At the midsummer date indicated the campus will be deserted, the great library relatively quiet. It has been decided to use this opportunity to give members and friends of the Society, with their families, a chance to see some of the state's treasures in print and script. The staff will prepare an exhibit from the library to supplement the permanent exhibits of the museum, which alone justify a trip from any part of Wisconsin. We have forty Old-World imprints dating from the fifteenth and sixteenth centuries; priceless volumes of Americans; early seventeenth and eighteenth century newspapers; a copy of the first printed edition of the American Constitution; significant old maps and manuscripts; the famous Draper Collection of Autographs of signers of the Declaration of Independence, one of the few complete sets in existence; the first book printed in Wisconsin. These and many other interesting items will be on exhibit. All should bring lunch and picnic together on Muir Knoll, University grounds. There will be speaking by President Cole and others. Judge Burr W. Jones will act as toastmaster. The exhibits will open at 9:00 A. M.

BOOK REVIEWS

The French Régime in Wisconsin and the Northwest. By Louise Phelps Kellogg. (State Historical Society of Wisconsin, Madison, 1925. Illustrated. $3.50). xv, 474p.[1]

This is an attempt to tell, with more fullness than has been attempted by previous writers, the story of French exploration and occupation of that part of the West now embraced in the state of Wisconsin. The viewpoint of most previous accounts of the French in America has been that of the centers of population in the valley of the St. Lawrence. Here it is that of the western outposts. Earlier histories have for the most part been mainly concerned with Canada proper, the Canada of Quebec and Montreal and Three Rivers, and perhaps Detroit, and the country southwest of the Great Lakes has had only incidental mention. Here the story of New France, or to be more precise the story of the exploration of New France, the gradual unfolding of the valley of the Great Lakes, becomes a background for the carefully worked-out story of the French in Wisconsin.

This may be said to date from the expedition of Jean Nicolet 1634-35. For nearly twenty years thereafter the western expansion of the French was interrupted by tribal wars, and particularly by the overwhelming success of the Iroquois and their fierce enmity for the French. Then in 1654 two traders, Radisson and his brother-in-law Chouart, accompanied the Ottawa on their long journey back from the St. Lawrence to Green Bay, and laid the foundation of the fur trade of Wisconsin. Six years later Father Ménard went west to preach the gospel to the western tribes. In attempting to make his way inland from Chequamegon on Lake Superior to the Huron village he lost his way and perished. Allouez, Marquette and Dablon, André and Albanel, followed.

Miss Kellogg's comments on the influence of the Jesuits on the Indians of Wisconsin seem on the whole very just. While praising unreservedly their enthusiasm and unselfish devotion, she is forced to the conclusion that the permanent results were very meager. "The Indian was very proud and independent, and was deeply satisfied with his own condition, customs and beliefs. He showed no desire for imitation of a higher civilization, nor envy for the white man's mode of life. His invariable reply was that the Great Spirit had made the white man and red man different; that what was good for the former was not good for the latter; let each go his separate way and preserve his own traditions. . . . The fierce independence and proud complacency of the Wisconsin tribesmen proved a barrier which the Jesuits could not overpass.

[1] We print this review by courtesy of the *Mississippi Valley Historical Review.*

The missions came and went, and the religion of the tribesmen was comparatively unchanged."

In succeeding chapters, Miss Kellogg tells the story of the annexation of the West by France, the picturesque ceremony at Sault Ste. Marie in 1671, when François Daumont Sieur de St. Lusson, in the presence of a swarm of representatives of fifteen different tribes, took formal possession on behalf of Louis XIV of Lake Huron and Lake Superior and of "all the other countries, rivers, lakes, and their tributaries contiguous and adjacent thereto, those discovered and to be discovered." Then follow the stirring events of the exploration of the Mississippi Valley in 1671-82, the Iroquois War 1682-89, the evacuation of the West by the French 1689-1701, the first Fox War 1701-16, the reoccupation of the western posts 1714-27, the second Fox War 1727-38, attempts at lead and copper mining, the fur trade in Wisconsin, intercolonial rivalry, and the last phase of the French régime in the Northwest 1752-61.

A particularly interesting chapter is that which tells the story of the evolution of the fur trade in Wisconsin, the system of congés or licenses, the leasing of the posts to creatures of the governor, fur-trading methods, how the fur trader traveled and traded and lived, the mutual reactions of white man on red and red on white.

In the last chapter we find such stirring incidents as Braddock's defeat and the mustering of the western tribes by Langlade and Repentigny to aid in the defense of Quebec, and the pathetic picture of Beaujeu leading his little remnant of French officers and traders for the last time over the Fox-Wisconsin portage to make their final stand at Fort Chartres. "Thus quietly and without the dramatic pomp and ceremony with which they took possession in 1671 and 1689, the French departed from the northwestern posts. . . . As long as heroism is prized and memories of brave men remain, the names of the French explorers and exploiters of Wisconsin will be remembered. . . and as long as men wish to recall the past and the development of great ideals, so long will the French projects for expansion in North America fascinate the imagination and enlarge the mind."

It is the duty of a reviewer to point out the weaknesses as well as the points of strength of a book, but it would be difficult to find any serious fault with Miss Kellogg's work. She would not be human if she did not make an occasional slip, such as ascribing Duluth's rescue of La Salle's men in one place (p. 207) to an excess of generosity, and in another (p. 212) to the fact that he must rescue them to safeguard his own plans. But having thus done his duty as a critic, this reviewer wishes to pay his tribute to a very fine piece of historical work, well constructed, scholarly, and readable; altogether an admirable study of an important period, effectively illustrated, and equipped with an excellent index.

LAWRENCE J. BURPEE

The Jesuit Relations and Allied Documents. Selected and edited by Edna Kenton. (Albert and Charles Boni, New York, 1925. $5.00). 527p.

The idea that the monumental edition of the *Jesuit Relations*, edited by our late secretary Reuben G. Thwaites, in seventy-three volumes, can be compressed into a single volume of five hundred pages seems at the first thought preposterous and beyond the range of usefulness. The need, however, for some such edition was manifest. Dr. Thwaites's Cleveland edition of the *Relations* was issued only in sets whose price was prohibitive to all but the larger libraries and richer collectors. Moreover, these seven hundred and fifty sets are now all sold, and only occasionally may one be found in market. Meanwhile, interest in the French régime in Canada and the American Northwest has grown by leaps and bounds, and there is constant need on the part of others than professional historians to consult what those trained observers, the Jesuit missionaries, had to say about discovery, topography, archeology, ethnology, and early settlements along the Great Lakes and the upper Mississippi region. Thus this inexpensive, condensed, and carefully selected volume of documents is a valuable source book and must be welcomed as one of great utility.

The choice of documents seems to be well done. Dr. Thwaites's valuable historical introduction is retained entire; with it is coupled in the introductory section a letter of 1697 describing in moving terms the hardships and difficulties of the missionaries' lives—all that must be suffered from cold, hunger, thirst, lack of cleanliness, and the ordinary comforts of civilized life, to say nothing of the indifference and persecution that might be expected from the savages. With this for preface the volume is divided into five sections: first, the Beginnings of the Jesuit Missions in North America (1611-1634); second, the Development of the Huron Missions (1635-1642); third, the Huron Martyrs and Iroquois Warfare (1642-1659); fourth, the Expansion Westward of New France, and the Jesuit Missions (1659-1763); fifth, the Banishment of the Jesuits from the King's Domain (1763). In each of these sections selections have been made of the briefest and best accounts of the several activities, repetitions have been avoided; yet the documents have not been mutilated, but in most cases are given entire (in the English translation, of course). For example, in the fourth section, that of western expansion, are reproduced Lalement's account of western conditions in 1659-1660, including references to Radisson's journeys; Allouez's first Lake Superior journal; Dablon on the pageant at the Sault; the two voyages of Marquette, with the account of his death; letters on the Illinois and Mackinac missions of later date; one each on the Louisiana and Detroit missions; Coquart's summary of 1750; and extracts from the "Journal of the Jesuits" 1645-1668. This, while not all the information to be obtained on the westward movement from the *Relations*, is none the less a very good working collection of representative documents. With these in hand the student may derive most valuable information for several studies. We note with approval that Miss Kenton emphasizes both in her "Foreword" and in her choice of documents their value for economic

history and for ethnology, folklore, mythology, and all that pertains to the vanishing race of our North American aborigines.

The notes on persons and places are not many, as becomes a popular collection of this sort. Those that are given are reproduced without change from the Cleveland edition. Since during the quarter-century which has passed from the time of this latter publication much research has supplemented and changed the conclusions therein offered, it would have added considerably to the value of this volume if the editor had indicated the discoveries and interpretations of recent scholars in this field.

This one-volume edition must be acclaimed as a success. Its physical appearance is good, its illustrations well chosen, the index well made, and serving as a glossary for the whole. The end sheets and jacket are reproductions of the colored map which Jolliet made in 1674 for Frontenac. We bespeak for this useful edition a warm reception and a wide perusal by all interested in the beginnings of civilization on the North American continent.

History of the Lindsay Family. By E. J. Lindsay. (Milwaukee, 1925.) Privately printed. 291p.

This volume is not in any sense of the word a genealogy; most of its pages record by original letters the migration in 1841 of a Scotch family from Dundee to America, and its settlement in 1843 on the northern edge of Dodge County, Wisconsin, not far from the city of Fox Lake. David Lindsay was a Scotch merchant, whom misfortunes of fire and panic forced to try his fortunes in the United States. He crossed the Atlantic in 1840 in the first steamship of the Cunard line, and established himself in New York in mercantile enterprise. During all the winter of that first year in the metropolis the emigrant wrote constantly to his wife and children left in the old country—letters which have fortunately been preserved, and are printed *extenso* in the third, fourth, and fifth chapters of this volume. We hardly know of a more interesting account of the impressions New York of the early forties made on a European resident than is to be found in these letters of David Lindsay; although a man of culture and refinement, circumstances forced him to live among the industrial classes, among whom he found many matters to reprobate. With true Scotch thrift he remarks: "I wonder often at the people here how they spend their money so freely, use cabs and omnibuses on all occasions, concerts, lectures, and any get-up attracts crowds. A dollar or half a dollar, if it can be had, goes for a few hours gratification. Dress and flare up to the very limits of ability. We must not do so, my dear." And again: "The Americans think a good deal like the Chinese, that there is no country nor people nearly like theirs and them. Everything is right,—their language, their institutions as they say, thus everything is unparalleled; very curious to foreigners as they term us all."

Into this atmosphere of the New World—extravagant, self-satisfied,

boastful, as it seemed to the father—was projected in 1841 the Lindsay family of mother and six children. The son, Edmond J., the author of this volume, was at the time of migration not quite three years old, but he recounts his vivid recollection of seeing his father approach the ship in a small boat as they entered New York harbor. The business of a merchant, on which David Lindsay had entered, not proving profitable or hopeful, it was decided in 1843 to remove to Wisconsin and there begin life anew on a western farm. The letters sent to the relatives in Scotland, and here gathered and printed for the first time, give a vivid picture of the removal, and of the impressions frontier Wisconsin made upon the minds of its future citizens. "The country we have gone to," writes David in September, 1843, "is the loveliest I ever saw. We had had very glowing descriptions of it, and I certainly expected much and have not been disappointed. The best idea I can convey to you of it is to desire you to imagine a nobleman's pleasure grounds of 20 or 30 miles extent, and then you have an approximation. I have bought 40 acres of the best of it. On this lot there are beautiful clumps of trees with two beautiful streams running through them. Between these streams I am building the house." He then continues his paean of praise with the account of his livestock that cost nothing for keeping except the exertion of making hay, of his intention to purchase sheep; in fact, of all a new farmer's hopes and plans.

The reality somewhat dimmed the roseate expectations. Never before having been a husbandman, David Lindsay was somewhat opinionated and unwilling to accept neighborly advice. "The second summer in August he proceeded to plow or break 20 acres on the west part of his second 40, and was told . . . that it was unwise to do so, that the only proper time to break the new prairie sod was in June when the roots were tender and full of sap. They told him the sod would not rot and that it would be many years before it became mellow and fit for cultivation." "Father," says our author, "disregarded this advice and proceeded with the breaking, and for some years this 20 acres was the torment of our lives. . . . Our father never seemed able to adapt himself to the new life. He was awkward in attempting to drive oxen, and he was never able to acquire the usual vocabulary or guide his team. He could never learn to swing an axe. He also missed the companionship of educated people, and the comfort of religious services." For the latter need he held Sunday services in his own house; and aided by his vigorous, growing sons, eventually made the farm pay and got a satisfactory start in the New World. Then, when in 1849 he died, the widow and children were able to "carry on" without severe hardships. Wheat was their chief crop, and marketing tours to Sheboygan with two yoke of oxen and two wagons, where forty cents a bushel was paid for their product, took the boys a week or more. They carried their food with them, slept under the wagon beds, and came home jubilant over the bargains they had made. This was in the fifties, when wheat growing began to break up. They tried several varieties of seed—"Hedgerow," "Black Sea," "Club," and

"Fyfe." The latter proved the hardiest, and with threatenings of war in Europe prices took an upward turn and farming became profitable. These Scotch boys soon added teaching to their accomplishments, and finally a country store supplemented the farm earnings and aided the younger children to an education.

It was not until the close of the Civil War that the Lindsay brothers finally sold the farm, and began a career of selling farm implements, which led to the foundation of the great firm of Lindsay Brothers at Milwaukee, which has aided in the development of our Wisconsin metropolis. And here we must leave their account, only hoping that many Wisconsin people may have the privilege of reading a true story of life and adventure in early-day Wisconsin.

Edmond J. Lindsay passed away in December, 1924, at the ripe age of eighty-six. His life and character were valuable assets for Wisconsin's upbuilding, and in this volume he has given us a typical story of an Old-World family transplanted to our soil, and of the contributions made by its sons and daughters to the well-being of the community.

Lucy Louisa Flower: Her Contribution to Education and Child Welfare in Chicago. (Chicago, 1924). Privately printed. 42p.

Mrs. Flower had the signal honor of having the first technical high school for girls in Chicago named the Lucy L. Flower School, this because of her unwearied activities in behalf of children and youth of that city for over thirty years. Her first teaching was done in Madison, Wisconsin, in pre-Civil War days, when as Miss Lucy Coues she taught in the village high school; and when that was suspended for lack of funds, carried on her educational work in her own name until her marriage in 1863 to the brilliant young lawyer James M. Flower. The Flowers for ten years thereafter made their home in Madison, and there established a reputation for culture and philanthropy, which they took with them to the larger community. Wisconsin people have always marked with especial pride the many activities of Mrs. Flower, and have never ceased to be interested in her career. This small volume, prepared under the auspices of her daughter, Mrs. John V. Farwell, in order that all the descendants of the Flower family might have a permanent record of good deeds, is replete with interest for Wisconsin readers. The volume is small only in compass; in reality it concentrates an account of the sympathetic, volunteer services of a remarkable woman, who touched thousands of lives for betterment. In her was the essence of the modern spirit; she was not content with merely alleviating the evils and sorrows of her fellows, but desirous of putting the ax at the root of the evil and cutting it out of the body politic. The friend of the friendless, pitying especially dependent and delinquent children, she was the propounder of Illinois's juvenile court law; and when the state refused appropriations successfully to carry the law into execution, Mrs. Flower by her own efforts raised a fund for probation officers and a detention home. Judge Lindsay

of Denver declared that without her efforts at Chicago he could not have accomplished his great work in Colorado.

A list of her activities is not in place here; but it is evident that her early experiences in Wisconsin prepared the way for her fine social services in Illinois. The book is well written and well printed. It is not a eulogy but a statement of facts, which in themselves constitute a tribute of which any family may be proud. A more extended sketch of Mrs. Flower's life would be a contribution to the history of the Northwest.

Stories of Early Minnesota. By Solon J. and Elizabeth Hawthorn Buck. (The Macmillan Company, New York, 1925). 96. vii-233.

The authors of this excellent small book for both children and adults had exceptional opportunities for the production of this work, since Dr. Buck is the well-known superintendent of the Minnesota Historical Society, and Mrs. Buck was formerly instructor in the State University. It is, however, one thing to have access to and knowledge of one's facts, and another to put them in so simple, readable, and fascinating form as Dr. and Mrs. Buck have done in this volume. The chapter entitled "Three Centuries Ago," picturing primitive Minnesota in all its early beauty, is most excellently done, and nothing can make clearer to modern readers the great changes brought about by its conquest for civilization. Enough of Indian life and legend is introduced to make a picturesque background for the French discoverers and explorers, Radisson, Duluth, and Hennepin. The chapter on the "First Indian Mission" might equally well have been the first French occupation, nor is it certain that Michel (not Louis) Guignas was the first Jesuit missionary. background for the French discoverers and explorers, Radisson, visits, but otherwise they have handled this highly controversial subject commendably. The chapter on Hennepin is especially well worked up, not merely relying upon the friar's own account, as most writers do, but correlating that with other contemporary narratives, notably that of Duluth.

Then follow several chapters on the early British visitors, Jonathan Carver and Peter Pond, something of the fur trade centering at Grand Portage, and then the voyage of Lieutenant Pike and the opening of Minnesota to Americans. After these come the Red River colony and the first immigrants therefrom; the coming of the steamboat, the exploration of the headwaters of the Mississippi, and the early military, missionary, and fur trading activities of the Americans. The chapters on the missions are especially new and original. The volume closes with the Sioux outbreak of 1862, and several adventures of the frontier Minnesotans during that exciting time.

The volume is finely illustrated with unusual and illuminating pictures adequately explained. The maps are particularly interesting,

showing natural objects and the places to be located, while omitting non-essential features. Altogether this is a state history of unusual excellence, and one which the youth of Minnesota are fortunate to possess.

SOME PUBLIC DOCUMENTS

A Brief Outline of the Geology, Physical Geography, Geography, and Industries of Wisconsin. By W. O. Hotchkiss and E. F. Bean. Published by the State, Madison, 1925. Bulletin No. 67. Educational Series No. 9. Wisconsin Geological and Natural History Survey. 60p.

As a background for a knowledge of Wisconsin and a brief summary of the physical features which it bears, this little pamphlet, written by experts in these fields, is invaluable. In simple, terse, and vigorous language the reader is shown how to read "the great stone book of nature," and learn for himself how Wisconsin has been made. He may learn of the oldest rocks of the state—among the most ancient in the world—along the upper Wisconsin; how the Baraboo Hills and Rib Hill near Wausau grew; the origin of the Niagara escarpment; and finally of the glacial drift, the making of our small lakes, and the causes of the driftless area.

Professor Bean describes the surface features of the state, Devils Lake and the Dells, the military ridge, and the mounds of the western upland. He then outlines the drainage systems, the means and extremes of temperature, and the value of the soils.

The latter third of the work is an inventory of the relation of geography to the industries of the state, giving tables showing the population growth, the values of agricultural products, and the development of manufacturing.

For a compendium of much information in a very small compass we recommend this bulletin of the Geological and Natural History Survey to our readers and to all residents of Wisconsin.

The History and Accomplishments of the Wisconsin Cheese Producers' Federation. By William Kirsch. Bulletin, Department of Markets, vol. 6, no. 5. Madison, Nov. 15, 1925. 23p.

Wisconsin is the most important cheese producing state, seventy-five per cent of the American cheese being made here, in 2400 factories, of which about one-third are cooperatively owned. The problem of marketing became acute some fifteen years ago; the agitation was taken up by Senator Henry Krumrey of Plymouth, and June 22, 1912, a movement began to organize the producers for marketing. There was opposition on the part of the middlemen and the storage owners. Aided by the investigations of Charles McCarthy of the Legislative Reference Library, and the State Board of Public Affairs, a cooperative law was passed in 1911 (revised in 1921), and under that law the Wisconsin Cheese Producers' Federation was organized at a meeting of farmers

at Plymouth, February 7, 1913. The federation was obliged to build its own warehouse and cold-storage plant, which was completed March, 1914. Other warehouses are now placed at Wausau, Green Bay, New Richmond, and Cumberland. The *Federation Guide* and the *American Cheese* are also published by this association, which has stabilized prices, improved the quality, and reduced expenses to producers and consumers. It has a federation brand and now markets from sixty to seventy per cent of Wisconsin's entire cheese output. This is a notable forward step in cooperative progress.

Child Health in Wisconsin: A Six-Year Summary. By Mrs. Mary P. Morgan. Published by the Bureau of Child Welfare of Wisconsin in the State Board of Health. Sept. 1, 1925. 16p.

The year 1918 was denominated the Children's Year because of the awakened interest taken in the health and mortality of mothers and their offspring. The war draft revealed that nearly one-third of the nation's youth had some physical defects; it was also argued that the high rate of mortality among mothers and babies during their first year was preventable. The Child Welfare Bureau was therefore organized in 1918, and placed under the efficient care of Mrs. Morgan, who had been chairman of the Woman's Branch of the Council of Defense during the war. The program of the new Bureau of Child Welfare was to hold child health conferences at county centers, to teach infant hygiene in the schools, to standardize public health nursing, to arrange an advisor system for public health nurses and an annual institute for workers. Part of the accomplishment has been a mandatory law for county public nurses; an advisor and director in the field; a special child welfare truck with a physician and nurse to tour the state; baby health centers established; and 34,354 children examined. The statistics show the value of the service, for since the campaign began Wisconsin's mortality rate has dropped from 80.9 to 63.9 per thousand births. Thus the state provides for the improvement of its future citizens.

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