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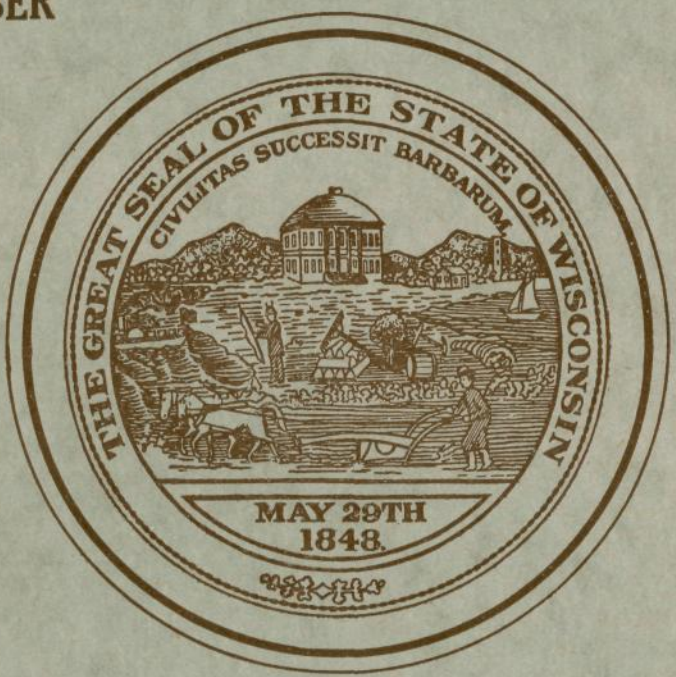

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THE STATE HISTORICAL SOCIETY OF WISCONSIN

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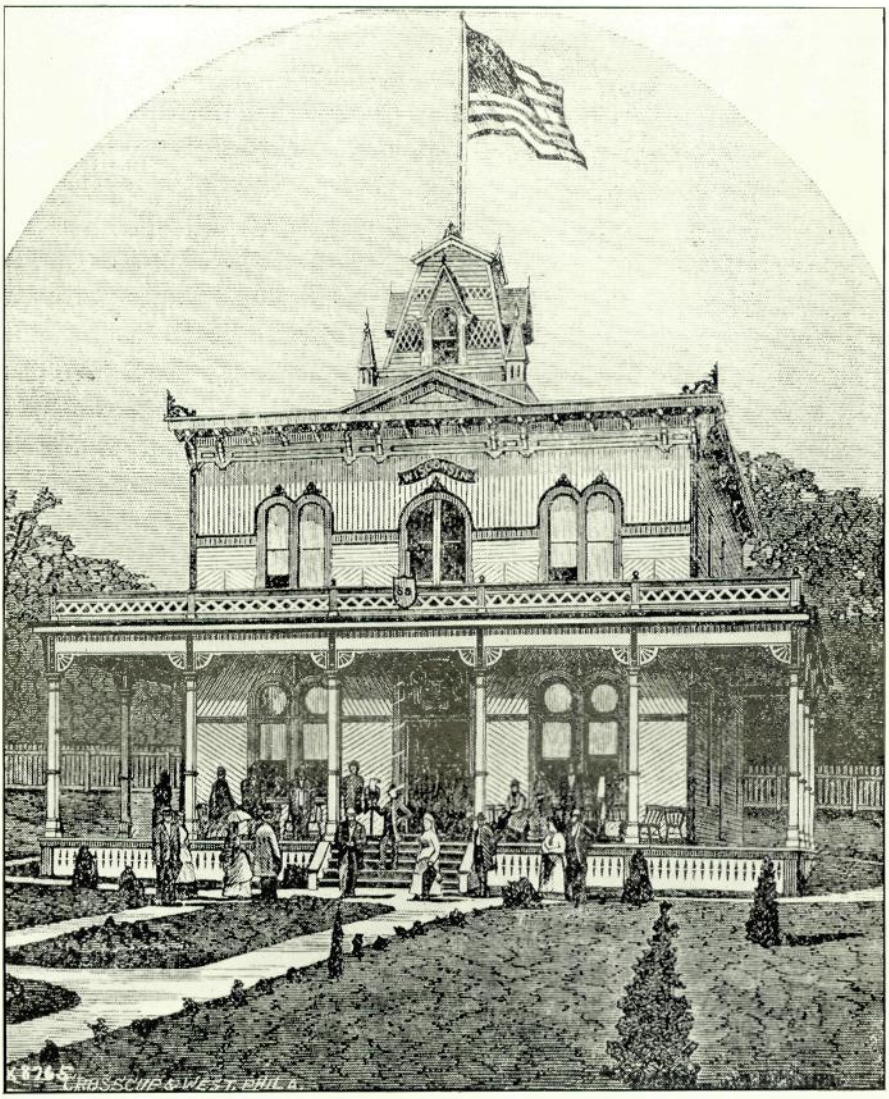

WISCONSIN BUILDING, CENTENNIAL EXPOSITION,
PHILADELPHIA

VOL. X, No. 1 September, 1926

THE WISCONSIN MAGAZINE OF HISTORY

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

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WISCONSIN AT THE CENTENNIAL

LOUISE PHELPS KELLOGG

The Sesqui-Centennial Exposition, now being held at Philadelphia, inevitably recalls the celebration of fifty years ago and the special part that Wisconsin had in its exhibits and attendance. The United States of America is now somewhat blasé with regard to international expositions, but in 1876, when the nation was coming to consciousness concerning its historic significance, the interest and excitement attendant upon the centennial celebration spread to every corner of the country and kept its citizens in a state of pleasing excitation for many months.

In July of 1873 President Grant issued a proclamation announcing this national celebration and commending it to the attention of the world. Thereupon several foreign countries responded signifying their intention of being represented. In his annual message for 1873 Governor Washburn recommended to the legislature the expediency of taking action to promote Wisconsin's part in the International Exhibition to be held at Philadelphia in 1876, for which the national government had made provision by an act of two years previous; and again January 15, 1874, Governor William R. Taylor called upon Wisconsin to show its interest by legislative action, a recommendation not acted upon by that year's legislature.

Meanwhile a National Centennial Commission had been chosen, of which the Wisconsin member was General David Atwood, the veteran Madison editor, with E. D. Holton, Milwaukee merchant, as alternate. Mrs. William P. Lynde of Milwaukee was about the same time appointed Wisconsin member of the National Women's Board. They at once began to agitate through the press and on the platform for an adequate state representation at the Exposi-

tion, and succeeded in 1875 in obtaining two acts from the state legislature: the first created a Board of State Centennial Managers, the second a Women's Centennial Executive Committee, the former with an appropriation of two thousand dollars, the latter with half that sum. Thereupon the governor in accordance with the terms of the act appointed John B. Parkinson, Madison, Eli Stilson, Oshkosh, E. A. Calkins, Milwaukee,[1] J. I. Case, Racine, and Thad C. Pound, Chippewa Falls, as the state board, for which W. W. Field consented to act as secretary. Mrs. J. G. Thorpe was appointed chairman of the State Women's Committee with power to organize in the several communities, and thus to choose her own committee.

Among the first acts of the Board of Managers was the issuance of *An Address to the People of Wisconsin by Some of Her Prominent Citizens on Their Interest and Duty toward the Centennial Celebration and International Exhibition to Be Held in Philadelphia in 1876.* This pamphlet gave pictures of the Exhibition building, the art gallery, horticultural hall, and the centennial medal. It urged Wisconsin people not to "forget the patriotic duty they owe to the nation, whose birth and grand achievements they are asked to unite in commemorating in the year 1876"; it also asked for investment in the stock of the commission, and explained the status of the enterprise to date.

The Board of Managers also prepared and issued a circular which, under forty-three heads, indicated the lines of exhibits for which they were prepared to demand space. The first fifteen of these classes were for natural objects, such as rock, stone, slate, soils, minerals producing metals, minerals not producing metals, vegetables, fruits, grains, specimens of flora, fauna, etc. The remainder of the classes were for manufactured articles, including dairy products,

[1] After a few weeks Colonel E. A. Calkins resigned in order that a representative of the German-Americans might be appointed, and Adolph Meinecke was selected in his place.

patents, railroads, educational exhibits, etc.[2] These classifications were later modified to correspond with those of the national commission, and some classes were taken over and supplied by the Smithsonian Institution.

All throughout 1875 there was an increasing interest in the project of the Exposition and a real desire that Wisconsin's share should adequately represent the interests of our young but growing state. The activities of the Women's Centennial Committee contributed largely to this result. The chairman, Mrs. Thorpe, immediately began plans to awaken a general interest in the approaching celebration. The basis of her plan was to promote large social gatherings, first at the capital, then in the other communities of the state.

Not long before the opening of the Exposition the Women's Centennial Committee published a substantial volume of two hundred pages entitled *Centennial Records of the Women of Wisconsin,* edited by three outstanding women of Madison, whose husbands were associated with the University: Mrs. Anna B. Butler, Mrs. Emma C. Bascom, and Mrs. Katharine B. Kerr.[3] The earlier part of this volume describes in some detail the benevolent and charitable institutions of Wisconsin. These were not all founded by or under the management of women; in fact, several were state institutions, such as the hospital for the insane and the school for the deaf. However, the National Women's Committee had suggested that reports of this character should form part of the contributions from each state.

The second part of the *Centennial Records* reports the activities of the State Women's Committee, and with these we are most concerned. On March 30, 1875, Mrs. Thorpe opened her storied home in Madison, now the Executive Mansion, for a large social assemblage which resulted in the

[2] Circular in Lapham Papers, Wisconsin Historical Library.
[3] Printed by Atwood and Culver, Madison, in the early part of 1876, and sold for $2.00 a volume.

organization of a Women's Centennial Club. Addresses were made, music enjoyed, and many joined the new club by the payment of an initiation fee of one dollar. The same day Mrs. Thorpe issued an appeal through the state press entitled "What We Mean to Do."[4] In this she urged that women should send in to the committee specimens of their own industry, of which only the *very best* would be selected. She particularly appealed for art specimens and also for the formation of clubs in as many communities as possible, the fees to go into the general treasury. She also announced her intention of obtaining poems and pictures from the greatest artists of the time to represent Wisconsin. At the first meeting in Madison a note was read from John G. Whittier, declining a request for a poem but expressing his sympathy with the movement.

The second Madison reunion was held early in May at General Atwood's home, at which representatives from Beloit and Milwaukee were present. This led to the organization of clubs in these two cities, each of which contributed its quota to the cause. At the Atwood reception Colonel William F. Vilas made the startling suggestion that a national costume should be adopted by American women: "We do not mean a *Bloomer dress,* or *any sort* of unwomanly dress; we include the idea of drapery, as suited to the propriety and elegance of womanly apparel. We simply mean, a more general conformity and simplicity of style, suited to the health, taste and convenience of women." So far as appears, the Centennial clubs did not take up the eloquent speaker's idea with any enthusiasm.

The June meeting (1875) of the Madison club was in the form of a reception tendered the club by Mrs. Governor Taylor at the Park Hotel; the Fourth of July celebration was a costume party in which fathers and mothers of the republic were represented by prominent citizens of the state capital.

[4] *Wisconsin State Journal,* March 30, 1875.

This social activity spread to other cities; in July Mrs. Thorpe organized a Centennial club at Waukesha, where, as appropriate for a health resort, it was planned to provide for a colossal statue of an angel of healing—a project never carried out. Green Bay also formed its club; Appleton and Oshkosh were organized; while Racine and Milwaukee made substantial contributions. In all these and several other cities social events paved the way for a general interest in Wisconsin's contribution to the great exhibition.

Meanwhile the Board of Managers went ahead with its plans for presenting the resources of the state. It was not until February, 1876, that the legislature made a substantial appropriation of twenty thousand dollars for the board's activities; but before that the managers had obtained the consent of Dr. I. A. Lapham to prepare the specimens for the geological and natural history sections. Dr. Lapham's sudden death in September, 1875, interrupted his work; but the state early in 1876 purchased his collections for the University, and these were made the basis of the Wisconsin section of rocks, soils, and archeology, which was placed in charge of E. T. Sweet, who had been for some years with the State Geological Survey. Dr. Lapham's son, also, continued his father's plans by making models of the effigy mounds, which were called "extremely satisfactory" by the national commission of ethnology.[5]

The preparations for the Wisconsin exhibit of archeological specimens were arranged by the State Historical Society under the superintendence of Secretary Lyman C. Draper and Professor James D. Butler. In the course of their plans they visited the home of Frederick S. Perkins of Burlington, who had long been a collector of stone artifacts manufactured by our aborigines. Moreover, in October, 1871, he had obtained a piece of prehistoric copper which aroused his desire for metal artifacts. "He now began to systematize his mode of collection. He would spend

[5] Letters in the Lapham Papers. The Lapham Collection was burned in the Science Hall fire of 1884.

many weeks at a time on a tour of thorough canvassing—taking a county and going carefully through it by townships and sections, missing scarcely a house. . . . Thus, in all weather, with the thermometer sometimes as low as fifteen or twenty degrees below zero, or during the extreme heats of summer he would push forward on his journey with varied success."[6] The equally indefatigable Draper was determined to obtain this unique collection, containing considerably over one hundred copper specimens, for the museum of the State Historical Society. The Perkins collection had already been accorded fame by being described in a recent work on *Pre-Historic Races of America,* and more than one organization was bidding for it.

Draper and Butler decided to make a bold move; the former visited Burlington and obtained the promise of the collection on terms never made public, but only just before an offer was made by the Smithsonian Institution.[7] The latter prepared a paper on "Prehistoric Wisconsin," which he read before the Society, February 18, 1876,[8] and distributed widely to scientists in Europe and America. Among the replies which this paper, with its description of the forthcoming exhibit, called forth was one from Sir John Lubbock, the great English scientist, who wrote: "It is interesting to see how much the forms [of the artifacts, shown in photographs] resemble those of Europe."[9] Sir William Wilde, curator of the Irish Academy at Dublin, which had a notable collection of European prehistoric implements, wrote expressing his interest. Professor Giuseppi Bellucci of the University of Perugia desired to exchange European for American specimens; while Dr. Schmidt of Essen, Prussia, asked permission to reproduce

[6] *Wisconsin Historical Collections,* vii, 71-72.

[7] MSS in Butler Papers, Wisconsin Historical Library; *Wis. Hist. Colls.,* vii, 98.

[8] *Wis. Hist. Colls.,* vii, 80-101.

[9] Letter in Butler Papers, dated London, May 11, 1876.

the Wisconsin specimens in his forthcoming work on the Bronze Age.[10]

Perhaps the most interesting communication was that written by Dr. Heinrich Schleimann, then engaged in archeological work in Greece. He wrote from Athens, July 23, "I regret not being able to see your pre-historics in the Philadelphia exhibition. But next week I am to commence excavating Tiryns. Later in the season I will also dig up the treasury of Minyas. . . . Sooner or later I shall give myself the pleasure of seeing your pre-historic collection at Madison."[11]

Dr. Butler went to Philadelphia as special commissioner to arrange the archeological specimens. He placed the Wisconsin exhibit, comprising 2890 stone implements and weapons, 154 copper pieces, and 39 fragments of pottery in two large upright cases in the Main Building, where they received much attention.[12]

Encouraged by the increasing interest and the enlarged appropriation, both the Board of Managers and the Women's Committee pushed energetically the plans for Wisconsin's exhibit. A Wisconsin building was erected for headquarters, at a cost of over four thousand dollars. It was thrown open on June 9, and under the genial care of Colonel Elisha Starr, an old settler and a Civil War veteran, it became the Mecca for Wisconsin visitors to the exposition. On its walls were portraits of two of Wisconsin's oldest settlers, Joseph Crelie, and Mushuebee, both supposed to have been born before the Declaration of Independence. There were also on the walls an oil painting of the first log cabin at Madison, and other Wisconsin scenes. Current Wisconsin newspapers were kept on file at this place and the register at the Wisconsin Building was signed by over fourteen thousand persons.

[10] Letters, Paris, September 1, and Madison, October 7, 1876, in Butler Papers.

[11] *Wisconsin Journal of Education*, 1876 (vi, N.S.), 279.

[12] *Wis. Hist. Colls.*, viii, 30.

It was at first planned to have "Old Abe," the living war eagle of the Eighth Wisconsin, who by special legislative enactment was lent to the Centennial, shown at the Wisconsin Building. His popularity, however, was so great that he was placed in Agricultural Hall to attract attention to the state's exhibit there. John F. Hill of Eau Claire, a veteran raftsman, was given charge of the eagle.

The farm products shown were arranged on a pyramidal scaffolding and comprised samples, between three and four hundred in number, of wheat, rye, buckwheat, and other grains. Tobacco, corn in the ear, wool, hops, peas, and other vegetable products were also shown. With this exhibit were samples of Wisconsin woods, mounted and polished, the gift of the Wisconsin Central Railway. In the Dairy Building Wisconsin's exhibits, shipped by the Dairymen's Association, were preëminent. Wisconsin's butter and cheese took several first prizes.[13] In Horticulture Hall the State Horticultural Society exhibited fruit, comprising over two hundred varieties of apples. Wisconsin livestock was also remarked; in the draft horse class George Murray's Clydesdale from Racine took first prize. The Sheep Breeders' Association made an excellent showing and its members won several awards.[14]

A large map illustrating the different types of lands, the number of acres under cultivation, with statistical information on the state's population, was prepared and shown with the agricultural exhibit. This map does not appear to have been preserved, although much of the material which composed it is embodied in the *Atlas of the Geological Survey,* 1881, wherein the soil maps prepared by T. C. Chamberlin are dated 1876.

The exhibit of the department of education, prepared

[13] The late Mrs. E. G. Updike, when a girl, made butter which received a medal, awarded in the name of her father, Stephen Favill. The latter's brother, A. D. Favill, was awarded a medal for fine cheese.

[14] Wisconsin State Agricultural Society *Transactions,* xv, 368-370, gives the list of awards. Several of the medals are now in the Wisconsin Historical Museum.

under the direction of the superintendent, Edward Searing, and in charge of Willard H. Chandler, attracted more than ordinary attention. Although not large in extent, the exhibit was noticed for the quality of the work shown, especially that of the Milwaukee public schools, then under the able superintendence of James MacAlister. This portion of the exhibit so engaged the attention of Monsieur F. Buisson, head of the French Educational Commission, that in September he paid a personal visit to Milwaukee to consult with the superintendent and to study the system in more detail.[15]

Another valuable feature of this exhibit was the educational map, showing the location of every school in the state, with views of the University and the four normal school buildings on the margin. The state coat of arms was drawn at the top by the artist James R. Stuart, and the wide margins were used for statistics of the growth and present condition of the school system. This map was prepared by Professors William J. L. Nicodemus and Allan D. Conover of the State University and was "acknowledged to be the finest of the kind on exhibition."[16] It still exists in our Society's library and is a valuable source of material for educational history. The State University, the normal schools, and the cities of Watertown, Monroe, Black River Falls, Wauwatosa, Galesville, and Sparta sent specimens of the pupils' work. Awards were made to Milwaukee, the University, and the state department.

Meanwhile the work of the Women's Centennial Committee proceeded apace. Mrs. Thorpe prevailed upon the poet Longfellow to write the following apostrophe to the Four Lakes of Madison:

> Four limpid lakes—four Naiades
> Or sylvan deities are these,
> In flowing robes of azure dressed;

[15] *Wisconsin Journal of Education*, 1876 (vi, N.S.), 374-375, 429.
[16] State Superintendent of Public Instruction, *Report*, 1876, 36-38.

Four lovely handmaids, that uphold
Their shining mirrors, rimmed with gold,
To the fair City in the West.

By day, the coursers of the Sun
Drink of these waters, as they run
Their swift, diurnal round on high;
By night, the constellations glow
Far down their hollow deeps below,
And glimmer in another sky.

Fair lakes, serene and full of light,
Fair town, arrayed in robes of white,
How visionary ye appear!
All like a floating landscape seems
In cloud-land or the Land of Dreams,
Bathed in a golden atmosphere!

In order to illustrate this poem, and to reveal the beauty of the Four Lakes region she engaged an American artist then living in Paris, Colonel Fairman by name, to paint four landscapes for the Memorial Art Gallery, to be Wisconsin's contribution to that department. May 17, 1876, General Atwood wrote from Philadelphia that the paintings had arrived and would be in place in ten days. They were said to be "magnificent in design and execution" and had been accepted by the Parisian committee of the Exposition. But alas for the hopes of the Wisconsin women, the Fairman pictures when unpacked and surveyed proved to be absolutely unsuited to the intention of the committee. The artist had taken the poet's poem as his model and instead of landscapes they were composed of symbolical figures of the lakes—"Naiades and sylvan deities" taken literally. Mrs. Thorpe unhesitatingly rejected the four pictures, and immediately made plans to replace them.[17] She hastened to New York and secured the services of the eminent landscapist Thomas Moran. He agreed to go to Madi-

[17] *Wisconsin State Journal*, May 17 and 31. It was rumored that Mrs. Thorpe promised the artist one thousand dollars apiece for the pictures and that he later, without success, attempted to collect four thousand dollars by legal means. The pictures were exhibited in Madison after the close of the Centennial; several old settlers remember to have seen them.

son and paint the lakes from nature. He and Mrs. Moran passed some weeks at our capital,[18] and from the sketches that he made the artist was able to present two fine landscapes to the art collection before the close of the season. The picture of Third Lake was a pastoral scene representing the south side with the capitol's dome in the distance; that of Lake Mendota was a sunset view. Sartain, chief of the Art Bureau, pronounced them "supremely good." After the closing of the exhibit the two pictures were brought to Madison, and money was raised to purchase them for the state. Ole Bull gave a large concert for this purpose and Governor Ludington contributed a generous share. The landscapes were placed in the gallery on the fourth floor of Science Hall, and were lost in its fire with other valuable pictures.[19]

Another attractive work of art in the exhibit was a statue by Vinnie Ream, entitled "The Spirit of the West." This statue after the close of the Centennial was presented to the state by the artist's husband, General Richard L. Hoxie, and now stands in the new capitol in the rotunda at the West Washington Avenue entrance.

Wisconsin women's contribution to the Woman's Pavilion consisted of a Memorial Shrine and a Cabinet, presented by the state committee. The shrine was of ebony four feet high with paintings on the doors; these when opened revealed the names of the Women's Centennial Committee; on the back was a silver plate with the names of all the Centennial clubs that had contributed; mounted above was a century plant of burnished gold, with the motto of the committee: "Love and Faith in each other, our

[18] August 3, 1876, Mrs. Sarah F. Dean wrote to her brother, Lucius Fairchild: "I had a lovely time with Thomas Moran the artist and his wife, who is something of an artist too. They were consigned to me by Mrs. [Alexander] Mitchell and I drove or sailed with them all the time they were here." Fairchild Papers, Wisconsin Historical Library.

[19] The writer is indebted to Mrs. J. M. Boyd for calling attention to the interest awakened by these landscapes of Moran. She and her friend Mrs. E. R. Curtiss made copies before it burned of the Third Lake picture; Mrs. Boyd's copy was burned, but Mrs. Curtiss' had been removed before the fire; it is now in the lobby of the Y. W. C. A. building at Madison.

Country and God." The cabinet was also of ebony with several panels painted by Mrs. J. O. Culver. It contained the literary works of the women of Wisconsin. Longfellow's Centennial poem engrossed on parchment, mounted and illuminated by Mrs. Lydia Hewett of Milwaukee, stood near by. Racine was represented by a large art easel; and Beloit by a medallion containing the seal of its college embroidered on satin—the work of Sarah T. Bodtker, employing a year for its production. It is described as "wrought in silk and chenille. The foundation is satin, gros-grain silk and velvet, all white as snow. Its diameter must be at least three feet. . . . The central figure is an open Bible with the surmounting dove and radiating light. Blue forget-me-nots surround this center; and this lovely wreath is in turn surrounded by the Latin college motto, lettered in chenille; these letters in turn surrounded with the most delicate wreath of beautiful flowers, the sentiment of the flowers standing for the sentiment of the motto. A bullion embroidered band separates this circle from the next, which gives the name of the college, etc.; these letters bearing tiny flags of all nations, inwrought in their construction."[20] General Atwood wrote home from Philadelphia in May that Wisconsin has just reason to be proud of its share in the exhibits of the Woman's Pavilion. The articles are not numerous but elegant.[21] The mounting of the Longfellow poem was denominated "the crowning glory" of the women's work.

The above enumeration relates to the organized work of the Wisconsin exhibitors—the Board of Managers, the Women's Committee, the State Departments of Education and of Agriculture, the State Historical Society, and the Dairymen's, Sheep Breeders', and Horticultural associations. During the exhibition the Board of Managers prepared and published a small volume entitled *The State of*

[20] *Centennial Records*, 143-144.
[21] *Wisconsin State Journal*, May 17, 1876.

Wisconsin, which gave a brief history of our commonwealth, a description of its natural resources, and of its institutions and industries. This was followed by fifty pages of county histories, and these by a catalogue of the Wisconsin exhibits under the several heads, as arranged by the state and its organizations. There were in addition many individual exhibits, especially in the manufacturing section. General Atwood wrote:[22] "The individual exhibits from Wisconsin were quite numerous and attractive. Agricultural implements of all kinds, mill, and various articles of other machinery; leather, and many other interests were fully represented by superior specimens. This is shown by the larger number of awards given to our state." Among these awards were those to J. I. Case of Racine and George Esterly and Son of Whitewater for harvesting and threshing machines; to E. P. Allis of Milwaukee for sawing and milling machines; to the Eclipse Wind Mill Company of Beloit for their product; and to several others for fanning mills, farm wagons, and miscellaneous manufactures.

This is not the place to attempt an estimate of the effect of the Centennial Exposition upon the progress and development of our state. Notwithstanding the apparent bombast and sentimentality evoked at the preparatory meetings, it must be conceded that an earnest spirit of patriotism and of interest in our nation's history was an undeniable product of these gatherings and the publicity they awakened. An increased appreciation of the fine arts and of the resources of Wisconsin dates from these collections and the visits of thousands of Wisconsin people to the grounds in Fairmount Park. The Exposition also attacked the provincialism of our citizens; seeing with their eyes the products and art works of other nations aroused a desire for emulation and a real appreciation of civilizations different from our own. Feelings of state and national pride were tempered by the excellence and beauty of the ex-

[22] "Wisconsin at the Centennial," in Wisconsin State Agricultural Society *Transactions,* 1876-77 (Madison, 1877), 367.

hibits of other people, a new internationalism was born, and Wisconsin saw its true relations to the outside world.

More than aught else the Centennial served to bring together again the divided sections of the nation. Glorying in a common heritage of independence and revolution, the war-torn North and South forgot their grievances and vindictive hatreds in a national pride that lifted them above the recent battle fields, and formed a basis for reconciliation.[23]

The unifying influence of the celebration was typified in the Fourth of July exercises, when Richard Henry Lee of Virginia, grandson of the Revolutionary patriot of the same name and kinsman of General Robert E. Lee, read from the original scroll to the great audience the Declaration of Independence, proposed June 7, 1776, by his ancestor and adopted one hundred years before.

[23] An interesting account of a Wisconsin flag captured by the Confederates, recaptured by Pennsylvanians, recognized at the Centennial, and restored to Manitowoc is in Wisconsin Historical Society *Proceedings*, 1925, 62.

EARLY DAY ARCHITECTS IN MILWAUKEE

ALEXANDER CARL GUTH

> No person, who is not a great sculptor or painter, can be an architect. If he is not a sculptor or painter, he can be only a builder.—*Ruskin.*

Every time an old landmark in Milwaukee is being demolished, one hears the remark, "Well, I wonder who the architect of that building was." Or better yet, "I wonder whether that building was designed by an architect." There always seems to be a doubt as to whether or not there were architects in Milwaukee in its early days to design these buildings. One occasionally hears of the old-time doctors who practiced their profession here when this town was in its infancy. Many people know the name of that early-day civil engineer Increase A. Lapham, and now and then we hear some one speak of a pioneer lawyer. But who has ever heard the name of a single early-day architect mentioned? Even present-day members of that ancient profession cannot give a satisfactory answer.

There are many structures standing that bear dates which show they were erected prior to the year 1870. They appear to be structures that one could hardly expect a builder to erect without plans. They attest the skill of some professional architect. So all things being equal, it seems quite reasonable to expect that while the old homeopathic doctor cured the ills of the early settler and the attorneys settled their land claims, so the structures that were designed for them were the product of the skill and knowledge of a trained architect.

Carl F. Ringer, Sr., can well lay claim to the fact that he is today the dean of Milwaukee architects, having practiced his profession here since 1881. Even his memory does

not go back to the days of Milwaukee's first architects. The olden-time architects were evidently quite as modest about signing their buildings as the modern architect is. Even though some of these first buildings may still be standing, it is difficult to trace the names of the early architects. Much investigation in old-time histories of the city and diligent inquiry amongst the older settlers revealed but little. The quest seemed almost hopeless when the thought suggested itself that possibly the first city directories might give a clue, and a visit to the office of the Wright City Directory Company more than fulfilled the fondest hopes of your amateur antiquarian. In an almost forgotten cabinet was found a complete file of the Milwaukee city directories. The very first issue, bearing the date of 1848, is a book about the size of an ordinary second-grade reader. This did not seem so voluminous but what it could be paged through from cover to cover without much trouble and eye strain. A casual glance through it revealed the fact that besides the local ordinances there was also to be found a list of "all the home holders, heads of families, business and professional men, mechanics and laborers." So with high hopes that possibly under one of these headings the name of a mere architect would be revealed, a search was started. In other words, the entire list of persons residing in Milwaukee in 1848 was gone over very carefully. The quest was not in vain, for it was found that in that year there were listed the names of two who called themselves architects, and for want of more authentic data we shall have to call them "Milwaukee's First." One of them was Samuel B. Welch and the other John F. Rague. This first directory also contained many of the usual advertisements that are found in the directories of today, and John F. Rague contracted for a one-third page advertisement. His name appears in prominent type, likewise the fact that his office is to be found over Noyes's Grocery Store and also that "after twenty years of practical building in the city of New York,

he will draw plans and specifications and contracts for all types of buildings." With this as a cue or lead, much further search was made but absolutely nothing has been found concerning these two early-day architects. When they came here, what buildings they designed, or when they died is as much of a mystery as ever. The old directory is the only proof that they ever existed, and this is assumed to be authentic. It is interesting to note also that James Douglas, who later became a prominent architect, was listed as a carpenter contractor.

The 1854 issue of the directory was next paged through and it was found to contain the names of three architects: Bingham and Palmer, a firm, and the other, J. French, listed this year as a house builder. Victor Schulte, who was destined to do some of the outstanding architectural work in later years, was also listed in this issue as a builder. The 1856 directory had the names of five architects. This time it was Palmer and Bingham instead of Bingham and Palmer, as in 1854. A. C. Nash, Mygatt and Schmidtner, and Boyington and Mix grace the classified list of trades and professions. Mygatt and Schmidtner had an advertisement in this issue of the directory which stated that "they made plans in the most modern style, furnished at short notice and warranted correct or no pay."

In 1857, besides the architects as listed in the previous year, one finds the name of E. Townsend Mix as practicing alone. Schulte is now also engaged in the practice of the profession of architect. Under the various headings in the classified index we find listed candle-stick makers, omnibus lines, attorneys; but alas, for some reason or other, the architects are not listed as professional men, in fact they are not classified at all. And Douglas still maintains a carpenter shop.

In 1859 Milwaukee was quite a place. It boasted of 32 carpenters, 10 dentists, 73 lawyers, 64 doctors, 202 saloonkeepers, and 9 architects. The list included Welch, Rague,

Bingham, Palmer, French, Schmidtner, Boyington, Mix, and Douglas, the last-named having branched out as James and Alexander Douglas, Architects and Builders, their shop being located on Oregon Street between Grove and Monroe streets.

The Civil War naturally found some of the architects at the front. So in 1863 the list is rather meager, including only five; namely, Mix, Mygatt, Nash, Schmidtner, and one John Dillenberg. Alexander Douglas has gone back to the carpenter business and James's name is not to be found.

In 1870 the directory included the names of seven architects. Each year there seems to have been a newcomer or two. The list included Mix, Mygatt, Schmidtner, Scheard, Karl Holz, Kremper, and a new firm by the name of Koch and Hess. The year 1875 brought out some names that are quite familiar today. The list includes eight, as follows: E. Brielmeier, William Davelaar, H. C. Koch, H. C. Messmer, Richard Schoedde, as well as Mix and Mygatt. In 1880 there were twelve listed, including James Douglas, C. A. Gombert, Andrew S. Landguth, Thomas N. Philpot, Howland Russel, and Frederick Velguth. In 1885 the list swelled to eighteen and there appear such names as Coldewe, Ellison, Kirsch, Ringer, and Peege. Likewise does the name appear of a firm which was destined to exert a strong influence over Milwaukee architects and architecture, Ferry and Clas.

As was stated before, the work of the first architects is lost in antiquity. It includes that of Welch, Rague, Bingham and Palmer, and French, all of whom practiced before the year 1856. Of buildings designed by Mygatt some are still standing, the most prominent one being the old portion of the Scottish Rite Cathedral. This was built in 1850 and was then known as Plymouth Church. Mygatt's most successful student was H. C. Koch, the father of Armand D. Koch, a well-known architect of today.

From all that can be learned, Mix had a most extensive practice. One of his earliest commissions was the designing of Music Hall, which is today known as the Academy of Music, located on Milwaukee Street. This building, commenced in 1864, is now such a dilapidated structure that hardly any attention is paid to it. But it bears closer study. It is in a modified Italian Renaissance style, with a certain originality and freshness that is altogether most interesting and shows that the designer had a real conception of some of the finer points of architecture. The old Exposition Building was another one of Mix's commissions. This structure, completed in 1881, was described as being in the "modified Queen Anne style of architecture, in which the Norman and Gothic elements blended together" and in its time was considered a model of architectural skill and beauty. Mix likewise designed the Mitchell Building, the Plankinton House, the Iron Block (1860), the Chamber of Commerce, and the Light Horse Squadron Armory. He is also credited with many of the city's early churches.

Without a doubt the best piece of work of any of the old-time architects so far as design is concerned is St. John's Cathedral. This edifice, with a very stunted sort of tower, was started in 1847 from plans drawn by Victor Schulte. But this statement is rather confusing, because it was related before that Schulte did not engage in the practice of architecture until 1857, or just ten years after the laying of the corner stone of the cathedral. The early directories refer to Schulte as a builder up to 1857, so he probably made these plans while still engaged as a carpenter contractor. Mr. Schulte was undoubtedly a man of culture, as the entire design of the lower portion of the cathedral shows the hand of a master designer. The work has all the characteristic marks of the late German Renaissance style of architecture, and no doubt reflects Schulte's early environment and training. The building inside and out is one of the outstanding pieces of work in the entire city.

Somehow or other when speaking of the cathedral we have formed the habit of referring to the tower only. This evident slight of the rest of the building is quite uncalled for, because the superstructure forms a most fitting base and in no way detracts from the crowning triumph—the tower.

The only other known buildings designed by Schulte and still standing today are St. Mary's Church, on Broadway and Biddle, and the St. Francis Seminary.[1] It is interesting to recall that Schulte was born in Germany but was reared in Pennsylvania, where he learned the carpenter trade. He later settled in Milwaukee and built the first swing bridge across the Milwaukee River (Division Street Bridge). After designing the cathedral and numerous other Catholic churches, he forsook the profession for farming, and lived to a ripe old age on a farm immediately south of the city.

From an old-time history of Milwaukee it was learned that James Douglas came to the city in 1843, and in 1847 with his brother he founded the firm of J. and A. Douglas, Builders. Later on (1859) we find this same firm listed in the city directory as architects and builders. For many years they did a large and lucrative business. In 1863 James obtained other employment and then reëstablished himself as an architect in 1872. We learn further that "with so much acceptance did he develop original ideas of building that he became recognized as the founder of a distinct architectural style." A residence district in which many houses were built after his designs became popularly known as "Douglasville." His plans gained a vogue that extended as far south as Florida and as far west as California. Throwing aside traditions unfitted to the construction with American materials of buildings suited to American needs, he devised new combinations and erected houses which, while pleasing to the eye, were also models of utility. Members of the profession united with the public in ap-

[1] See also in this connection the letter of Bishop Henni, Milwaukee, January 14, 1851, printed *post*, especially p. 79.

preciation of his contribution to the development of the first of the arts. The history account goes on to say that he spent his later years in the development of real estate enterprises.

It is interesting to recall that Douglas was Schulte's superintendent on the St. John's Cathedral job. Ever after he was proud of the framing of the roof and never lost an opportunity of telling about it. It seems that Douglas was a very emotional man, likewise was he very pompous and always on his dignity, both in manner and in dress. The story is related that one time a stranger came to his office looking for a prominent architect by the name of Koch. Douglas straightway disclaimed all knowledge of such a man and informed the stranger that he was now standing in the presence of the most eminent architect of the day and that he had better take due heed of same. It is needless to say that this stranger was none other than a prospective client for Koch, but Douglas made such an impression on the man that he rightway engaged him as his architect. Of the works of Douglas still standing are the Milwaukee Orphan Asylum at the corner of Prospect and North avenues, and the David Adler and T. L. Kennan houses on Prospect Avenue.

Buck's voluminous *History of Milwaukee* refers to James Madison Dillingham as a "master of his profession and a builder of hotels." He was the architect of the Albany, which preceded the Newhall House. It is of special interest to know this because all the early-day histories of the city mention the Albany. This hostelry evidently played an important part in the development of the city, in that it contained the hall in which many of the first gatherings were held, gatherings that were making history for the then stripling of a town.

Architect Albert C. Nash was another who practiced his profession with due credit to himself and the fraternity. He is chiefly recalled as the architect of the Rogers mansion

located on the southwest corner of Grand Avenue and Fifteenth Street. Today this is known as the John Plankinton homestead. It was built in 1857 and was without exception the most elegant and the most expensive residence in Milwaukee if not in the Northwest. It represented an outlay of upwards of sixty thousand dollars. Rufus King, then editor of the Milwaukee *Sentinel,* penned the following at the time the place was about finished:

ARCHITECTURAL

While the streets are in such a fluid state, and the clouds shedding a copious effusion of rain, it is pleasant to enter the establishment of any of our city architects and take a stroll over the city mentally, seeing its beauty, prosperity and magnificence. Stamping the mud from our boots and closing our dripping umbrellas, we yesterday ascended the flight of steps on the corner of East Water and Michigan Streets, over Mitchell's Bank, and entered the room where A. C. Nash and his corps of architects are busy in giving visible form and color to the ideal mansions which are born in the minds of our wealthy citizens. We were agreeably entertained by Mr. Nash, who escorted us from cellar to attic of the beautiful residence—that is to be—of Jas. H. Rogers on Spring Street hill. Ah! gentle folks, who contemplate dwelling in the retirement of your own cottages or palaces—as your taste or funds may determine. We have entered the portals of your dwellings, pried into every nook and corner, upstairs, down stairs, in the ladies' chamber, into the playroom of the children, where they are to romp and be glad in their young hearts, into the playroom of the big children where they wish to handle the cue without going to the places of public resort—still we hope we don't intrude. The garden, the shrubbery, the cool, shady vine bowers, we entered, admired and scarched them all through—the hedges, the gateways, the sweet scented fine flowers were spread and displayed to our entranced view. There, now, that will do.

The question might well be asked: Why do our houses bear such a close resemblance to the colonial work of New York, Pennsylvania, and Massachusetts? It should no longer be a mystery why our streets and the arteries leading into Milwaukee are dotted here and there with these quaint houses that have all the earmarks, the very character and charm of the best work that flourished in the before-mentioned states. The answer to this is that all our early-day architects were raised, educated, and trained midst the en-

vironment where the best traditions existed. They had the feeling of the English and colonial born right into them. As proof of all this the names of Welch, Palmer, French, Bingham, Boyington, Mix, and Douglas are certainly all English, and it is an established fact that Milwaukee was settled by the Anglo-Saxons. True, there are two exceptions, as Schulte and Schmidtner, the two outstanding early-day architects, were both Teutons, but both received their training in the eastern states.

This ever serious business of making plans was even in the by-gone days not entirely confined to those who called themselves architects. History tells us that William Payne and N. C. Prentice built the First Presbyterian Church and likewise furnished the plans. All of this happened in 1854, and if there is any doubt in the readers' minds as to the skill of these gentlemen, they should go to the corner of Martin and Milwaukee streets and see for themselves. D. D. Sibley was another carpenter-architect. The old Carey house that stood up to a few years ago at the northwest corner of Jefferson and Oneida streets was a sample of what he could do. It is recalled that this was one of the most charming houses of that period. John Rugee, who came to Milwaukee in 1851, was still another of those "that came to the front as a mechanic of more than ordinary ability." He became prominent as a successful "masterbuilder architect." He is credited with having built the ill-fated Newhall House, though we do not know whether it was designed by him.

By far the most prominent and largest commission to be awarded in the early days of the city was that of the courthouse. A diligent search of the early histories has not revealed just how this commission was awarded to Architect Schmidtner. This structure was completed in 1873 and cost six hundred and fifty thousand dollars. Though classic in design it shows that Schmidtner had no hesitancy in deviating from the rules of Vignola. The building is much

criticised today, especially by the architects. This is probably due to the porticos that dominate the four elevations so very prominently. They are most unfortunate in design as well as in the choice of materials, being of cast iron. The interior is much more interesting. That Schmidtner should have taken such liberties with the recognized rules of architectural design and proportion is rather a mystery. His father was the royal architect of Russia. Schmidtner came of noble stock, his real name being Baron von Kowalski. He was educated in the Universities of Warsaw and Munich. He emigrated to America in 1848 and remained in the eastern states for some years before settling in Milwaukee. Besides the courthouse he designed the Miller Block at the southwest corner of Third and State streets, St. Stanislaus Catholic Church on the south side, and best of all, the Old Insurance Building at the corner of Broadway and Wisconsin streets. This latter building is of a peculiar type of Gothic architecture that flourished about the time of the Civil War. Schmidtner died in 1875 at the early age of fifty years.

Another question often asked, especially by the architects of today, is whether or not the old-time practitioners were trained architects. In other words, were they the product of some other office or were they merely graduate carpenters? It must be recalled that schools for architects were still unheard of at least until the early sixties. The big four, namely, Schulte, Schmidtner, Mygatt, and Mix, were only architects, whereas one is led to believe from the early advertisements that many of the other architects were builders as well. We know that Schulte was a builder before he came to Milwaukee to practice architecture. Of Schmidtner we have written in detail before. Mygatt's early days seem to be shrouded in mystery. An old biographical sketch revealed the fact that Mix was a trained architect. For six years he diligently pursued his studies in the office of Richard M. Upjohn, a renowned New York

architect. He often recalled that he had to pay Upjohn five hundred dollars for this privilege. And he, Mix, never did anything but practice his profession, which was quite unusual in those days. We know that Douglas was a carpenter with no training whatsoever as an architect, that Davelaar was a plasterer, Velguth a stair builder. It is still recalled that Douglas was very much amused when Howland Russel opened his office in 1880. He called that young man "a down east school architect" and predicted that he would not earn his office rent. Parker, who commenced to practice in 1881, was a Cornell graduate. He was so ethical that he believed all commissions should come to an architect much as a doctor's patients do; in other words, just walk in. Consequently for more than two years he was entirely out of work.

In one history the name of G. A. Ardsley appears as a Milwaukee architect. This is erroneous, as he was a London architect and never practiced in Milwaukee. He was, however, the architect of the Layton Art Gallery, which he designed in 1886. History tells us that Frederick Layton met the architect's brother on board ship while they were fellow passengers bound for England. Mr. Layton broached the subject of the art gallery, and it was therefore quite natural that he should meet the architect on his arrival in England. Mix was the associate architect and looked after the superintending.

Such, then, is the brief history of that small group of individuals who played so important a part in the building up of the "Cream City." It has been the aim in this brief monograph to investigate and record the architects of yesterday only. The history of the architects of today—and by that is meant those that embarked upon the practice of their profession beginning in the early eighties—is still to be written. As for the architects of yesterday—well, the famous epitaph of one of the most famous architects of all time, Sir Christopher Wren, comes to mind: "If you would

seek his monument, look around you." And so let it be with the early-day architects of Milwaukee.

Note: The quest for information has led the amateur antiquarian to many sources. Due acknowledgment is made to the librarians of the Milwaukee *Journal*, the First National Bank, and to the reference librarians at the Public Library for the many courtesies extended. Practically all of the older architects of the city were interviewed at one time or other. Much information concerning Schmidtner was obtained from his son-in-law Victor Schlitz. Otto J. Schoenleber, one of the older boys of the city, was kind enough to place his extensive library of Milwaukee histories at the disposal of the writer. His vast amount of ready and first-hand information and his constant encouragement have been of material assistance and a constant inspiration.

THE SHOPIERE SHRINE

Home of Louis P. Harvey

THE SHOPIERE SHRINE

MAY L. BAUCHLE

One of the least known of Wisconsin's interesting landmarks is a charming old-fashioned cottage in the village of Shopiere. It was the home of Wisconsin's war governor, whose untimely death, while upon an errand of mercy, struck the darkest hour in the state's history.

Early in 1848 Louis Harvey brought his bride, Cordelia Perrine, to Waterloo, a settlement on Turtle Creek, the embryo water power being the lure. A man named Turner had recently built a frame house on the Indian trail, facing the creek. In this the Harveys set up housekeeping and to it the widow returned, bowed with grief.

The records of East Haddam, Connecticut, show that the Harvey family were residents in 1732 and there, nearly a century afterward, Louis Powell Harvey was born. Although early members of the Harvey family in America were mill-owners and manufacturers, the particular branch in which we are interested seem to have been extremely poor. Probably not only the long, weary, up-hill struggle for education which preceded the boy's entrance into Western Reserve College at Hudson, Ohio, but the lack of books and clothing, together with the ill-health which finally drove him permanently from school, had much to do with the seriousness of his demeanor in later years.

After working awhile at book-binding, young Harvey taught school and in 1841 settled at Kenosha, where he opened an academy. Two years later he became editor of a Whig newspaper, and took his first faltering steps into politics when he received the appointment as postmaster from President Tyler. In 1847 he moved to Clinton and from there to Waterloo. The beautiful valley banked by high bluffs, the water power already under control, and the

settlers' need of flour and a general store led Louis Harvey to choose this location. The place had been nameless, we are told, until the autumn before, when hay cutting time arrived and the Meeks, who lived on one side of the creek, became rivals of the Yankees who lived on the other, for the possession of the wild hay which grew upon the creek bottoms. Arming themselves with pitchforks, the five Meek women—big, husky women—routed the enemy. As a result of this battle the place received the name Waterloo.

Mr. Harvey was a temperance man, and to rid the community of an existing distillery he bought it and tore it down, using some of the material in the four-story flour mill which he immediately built. A few years later J. H. Randall joined him in the enterprise. The mill ground about fifty thousand bushels of grain annually, most of which went into the manufacture of flour. Three sets of buhr stones were in operation, and the old mill enjoyed a fine custom trade, the farmers bringing in their own wheat to be ground into flour, meal, and feed. From the same water power Harvey and Randall ran a sawmill, cutting one hundred and fifty thousand feet of lumber each year. Realizing that the name of Waterloo kept the old distillery days fresh in the minds of the people, Harvey was instrumental in having it changed to Shopiere, which is a French name meaning limestone, in which the country abounds.

Louis Harvey was a leader in the community from the first. He was always interested in politics and was a delegate from Rock County to the convention at which Wisconsin's constitution was written. From county delegate to state senator was but a step for a man as brilliant as Louis Harvey; and then, after a term as secretary of state, he was elected governor.

Both Governor and Mrs. Harvey were deeply moved by the Civil War. A company of volunteers was named "Harvey Zouaves" and to each of its members Mrs. Harvey gave a Testament. In the spring of 1862 Governor Har-

vey went south to get first-hand information as to the condition of the hospitals caring for Wisconsin soldiers. Major Jonas M. Bundy, who was with the Governor, says: "Although pressed with a thousand cares, he made it his duty to visit our wounded in the hospital boats, taking them each by the hand and cheering them more than can well be described. As he came around among them, his heart full of kindness, and his face showing it, tears of joy would run down the cheeks of those brave fellows who had borne the battle's brunt unmoved, and they lost at once the languor that had settled upon them. Then, at Mound City and Paducah, in the hospitals and on the hospital boats, it would have moved a heart of stone to witness the interviews between the governor and our wounded heroes. There was something more than formality in those visits, and the men knew it by sure instinct. When we went ashore at Savannah for a few hours, on our way to Pittsburg, these scenes became still more affecting. Over 200 of our wounded were there, suffering from neglect and lack of care. The news of the governor's arrival spread as if by magic, and at every house those who could stand clustered around him, and those who had not raised their heads for days sat up, their faces aglow with gratitude for the kind looks, and words, and acts, which showed their governor's tender care for them. At times these scenes were so affecting that even the governor's self-control failed him, and he could not trust himself to talk." On the nineteenth of April he wrote from Shiloh, "Thank God for the impulse that brought me here. I am well and have done more good by coming than I can tell you." This proved to be his last message to his wife.

Having done all that time permitted, Governor Harvey bade farewell to the soldiers at Pittsburg Landing and after visiting Savannah, ten miles below on the river, retired for the night, expecting to take the *Minnehaha* on the following morning for Cairo. At ten o'clock that night, however, the *Minnehaha* came alongside, and in the darkness and

rain, while attempting to step from one boat to the other, he missed his footing and fell between the steamers. Dr. Wilson of Sharon reached down with his cane, but the governor grasped it so suddenly that it was wrenched from his hands. Thereupon Dr. Clark of Racine jumped into the water, but all efforts were useless. On May 3 the body was discovered by children sixty-five miles down the river and was buried by the residents of the neighborhood. A Union soldier happened upon some of the personal effects of the governor which had been divided among the men who had buried him, and recognizing the governor's watch, at once informed General Brodhear, who caused the remains to be sent to Madison. Lieutenant-Governor Edward Salomon ordered that all public buildings be decked in mourning for three days and that a day of rest and cessation from all work be set aside in commemoration of the man who had lost his life in service for the state.

While this tragic event was taking place, his wife was busily engaged in collecting money for the relief of the soldiers' families. When the dispatch was received by Adjutant-General Gaylord, Mrs. Harvey was at the capitol, and she understood at once, by the faces of the men present, that some bad news had been received. While they were attempting to conceal the truth she stopped and said, "Tell me if he is dead!" Before Mr. Gaylord could reply she fainted and was taken home, where for a short time her grief unsettled her mind.

The home life of the Harveys at Shopiere was ideal. There are still living near the home several people who remember the cozy, homelike atmosphere of their living room, the motherly affection of Mrs. Harvey for all children, and the just business methods of the governor. Both were prominent in the work of the Congregational Church and both taught Sunday-school classes. Mr. Harvey occasionally took the place of an absent teacher in the public school and of the superintendent of the Sunday-school on the Sab-

bath. It was from this quiet life the two went out into the turmoil of war.

Mrs. Harvey was not a woman to spend her life in mourning, and when the intensity of her grief had lessened, the feeling took strong possession of her that it was her duty to finish the work which her husband had left undone. With her, to will was to act, and she went at once to Madison. Governor Salomon sent her early in the fall of 1862 to St. Louis as sanitary agent. She found the medical department poorly organized and hampered by many incompetent surgeons. She was firm in her opinion that conditions must be radically changed, even if the sacred red-tape of government rules had to be cut. She stayed for several weeks at St. Louis, where she visited the hospitals at Benton Barracks and Fifth Street, which were overcrowded with men from southern battle fields. From all accounts she was not beautiful, although possessed of a strong personality and charming manners. Her tact was unusual, therefore she succeeded in accomplishing undertakings in which other people had failed. Although she was agent for Wisconsin she paid little attention to state lines, and her motherly heart and sympathetic nature caused all men to call her the "Wisconsin angel." She also knew how to approach those in high official positions as well as the humblest private, as is proved by her experiences with President Lincoln. Heartsore and weary with her long vigils at death beds, Mrs. Harvey carried her pleas for "her boys" to Washington. The story of her interviews with the President has been told many times. As a result three convalescent hospitals were established in Wisconsin—at Madison, at Milwaukee, and at Prairie du Chien. The Harvey United States Army General Hospital, as it was called, was established at Madison in October, 1863.

During the last two years of the war Mrs. Harvey had been considering the establishment of a home in Wisconsin for the orphans of soldiers. When she returned from the

South in 1865, she brought with her six or seven orphans of the war whom she had found there, not inquiring on which side their fathers had fought.

Through the generosity of interested friends in Madison and other places the Harvey Hospital was purchased for such a home. Repairs were immediately begun, and the building was ready by January 1, 1866, to receive soldiers' orphans. The personal exertion of Mrs. Harvey and the liberality of her friends thus resulted in starting a charitable enterprise which was conducted as a private institution until March 31, 1866, when its maintenance was assumed by the State. During the year that Mrs. Harvey was superintendent, she gave personal supervision to even the smallest details and took the trouble to learn the name of every child, although the number soon increased to three hundred. In May, 1867, she resigned, and retired to Clinton to make her home with her sister, often visiting Governor Harvey's parents, who occupied the Shopiere home.

Today in this Wisconsin shrine lives William T. Wheeler, who knew and loved its early ill-fated occupant and who welcomes visitors who are interested in the historical spot.

THE INVENTION OF THE TWINE BINDER[1]

F. B. SWINGLE

We are quite likely to forget the inventors of the common, useful things of life—just go along and make use of them and little note nor long remember who brought such devices out of nowhere into here. The men who invented door knobs or buttons or hairpins or pins and other things that do so much to help hold things together are not known. Their names are not taught in school. The only way to show their real importance would be to try to get along without these little devices for a few days. Even the men of brains to invent bigger things than pins and needles are soon forgotten. We use the inventions and lose the men.

The men who first built threshing machines, the pioneers who first drew loads on wheels, the old genius who started the plan of using belts to transmit power from pulley to pulley, all are gone and are scarcely remembered for all the good work they did. This is the reason for the following story:

"I'm going to Chicago to find John F. Appleby," I declared to a friend one day a few years ago.

"Who is he? Didn't know that he was lost."

"Your first question proves that the people have lost him. He is the man who made the first device that would tie a knot in a string and who built the first twine binder in the world."

"Why haven't folks known about this before?"

"Well, up here in Wisconsin they do know about it. They point with pride to that same little old knotter now in their Historical Museum at Madison. They can show you that

[1] This article first appeared in the *Wisconsin Agriculturist*, July 14, 1928, under the title "Unbending Backs at Harvest Time." We reprint it by courtesy of the author.

same little attic room at Beloit where he built that first twine binder. John F. Appleby, though, was not a talker. He did the trick and left it to others to talk about it."

"I should like to see him."

"All right. We'll try to find him."

We went to Chicago and found John F. Appleby, a stockily built old gentleman who might have been taken for fifty-seven if we had not known that he was seventy-seven. He had a face which might have looked like General Grant's if he had worn whiskers. After the first introductions and greetings were over we saw at once why the story of this man's work had not been shouted abroad, for he was one of the most modest and retiring men we had ever met. When we had surrounded him and he had settled himself in the chair resignedly, he asked quietly, "What is it that you would like to know?"

We told him that we should like to hear the story of his life, particularly up to the time when he built the first twine binder.

"Yes," he said, "we built the first twine binder. My partners, Charles H. Parker and Gustavus Stone, built and sold the first twine binder. This was sold from our shop in Beloit, Wisconsin, and shipped to Travis County, Texas, in May, 1878. I used on that machine the knotting device which I had made when a boy in 1858 at a gunsmith's shop in Walworth County, Wisconsin."

"Won't you begin at the very beginning, Mr. Appleby?" we entreated, for we feared that he was going to cut the story too short.

"Well," he said, "I was born in New York in 1840. Five years later my father brought me to Wisconsin, where we settled on a farm. As I grew older, I remember taking a great interest in the work done at a small machine shop where grain headers and other farm machines were made by George Esterly, who afterwards became a manufacturer of

JOHN F. APPLEBY

self-binders. It was at this place that I probably developed the desire to invent labor-saving machinery.

"The reaper had come to us then but served only to cut the grain and leave it loose upon the field, and farmers must either stack it loose or bind it into sheaves by slow, back-breaking labor. I liked neither the slow pace nor the back-breaking process and so I began to dream of a binding machine. I dreamed of it at night and I dreamed of it during the day, and in 1858 I made a knotter, probably the first one ever made that would tie a knot in a cord. This knotter was almost identical with the ones used all over the world on a million binders this season, and that first old knotter I have kept for many years.

"Well, the Civil War broke out and I had not made a binder. I simply had the little device in my possession which might some day tie a knot if it were properly applied to the reaper. I enlisted and served throughout the war, and it was ten years later before harvesting machinery had made much progress. Harvest hands were still at the back-breaking process of binding by hand. About this time the American farmers began to look toward the West and to wish that those great rolling prairies could be made to produce harvests. But help was scarce, for the boys who went down in battle could not be replaced, and even though more grain could be sowed, not hands enough could be secured to harvest the grain before it crinkled down and was spoiled. The farmers of America needed a machine which would take the place in the grain fields that Whitney's cotton gin had taken in the cotton fields of the South seventy-five years before; but the invention of a binding machine was a tremendous task compared with the simple cotton-seed separator.

"In the early seventies harvesters were invented which bound grain into bundles with bands of wire. We thought at first that this invention would revolutionize the work of harvesting, and in 1874 from our little shop at Beloit we

put out an excellent type of wire binder, the planning of which had been in my hands. One afternoon we made a successful trial of our wire binder in the field of John Dates out on the old-time stage route to Madison. It worked well and we were highly pleased at the prospect of a growing business in wire binder building. At noon after we had unhitched and were about to start home, we told the farmer that we would be back after dinner to make a further trial, when to our utter dismay we were informed by him that he did not wish us to continue. He said, 'Your binder works all right, but this wire will kill my stock and I don't want it in the straw.' You can imagine how glum and despondent we were during the dinner hour; and afterward, when we met at the shop, no one had anything to say. Finally I broke the silence and asked, 'Well, what are we going to do?'

"Said Mr. Parker, 'I'll be dashed if I will make binders the farmers won't use.'

"I stood up then and said, 'I can make a twine binder'; but they replied, 'No! We have spent money enough.'

"You might call that the end of the first chapter, but the next year complaints from farmers in counties where wire binders had been used told of thousands of dollars lost by those whose cattle had been killed by the wire swallowed with the straw. Explosions in flour mills were also caused by the pieces of wire in friction with machinery. These conditions opened our eyes; finally Mr. Parker and Mr. Stone agreed to aid me financially in the building of a twine binder, and I had the working parts in order within two months. This was the first complete model of a twine binder that ever tied a knot. The knotter was the same old bird-bill type that I had made when a boy in the little shop back in Heart Prairie. But still the task remained of mounting the binder in such a manner as to take the cut grain and bind it by the use of power applied from the wheels of the harvester. This took more thinking and plan-

ning than the making of the knotter itself. I hit upon the U frame, planned elevators to carry the grain to the binder, packers to keep the bundle in shape, and a butter to form the square base of the bundle. The needle was so shaped as to compress the bundle before tying. The tripping device gauged the size of the sheaf, and all parts received power from one gear wheel. This took a tremendous deal of planning, but after I had seen the needs of the entire scheme I set myself to carrying them out, and little real change has been made to this day except in the way of small improvements.

"I took the model up into the garret above the shop and worked alone for months. One of the members of the firm grew impatient and naturally wanted to see results. 'Where is Appleby,' he would ask, 'and what is he doing?' One day he went up to the attic to see for himself. My first model lay on the floor covered with dust. He came downstairs and declared, 'Appleby hasn't done a thing.' However, my new machine had just been placed in the polishing room—the binder was done.

"This first machine was tried out at Beloit in Parker and Stone's rye field and, as eye witnesses declared, worked perfectly and cunningly, not missing a bundle. I promised my partners to make three more that year, and the war was on between wire and twine as a material for grain bands. The next year we made one hundred and fifteen of the twine binders, and threshermen who threshed the grain harvested by these first machines sent us voluntary statements recommending the work done by the Appleby binder.

"The larger harvester companies began to investigate. Gammon and Deering sent experts into the grain fields of Texas and other states to watch and report to them of the success of this Appleby twine binder, with the result that the wire binders soon were driven from the field, and in 1879 this firm began to manufacture twine binders under a license granted by our firm. Many of these early twine

binders show splendid records which prove their durability, and although manufacturers of wire binders declared that the crickets would eat off the bands, the twine users were triumphant and in four years manufacturers all necessarily turned to the little Wisconsin firm for the right to build twine binders. Farmers wanted thousands of harvesters, and it was now plain that they would want those that used twine, not wire. There was some difficulty in securing good material for the making of the necessary small, smooth, strong grade of twine, but William Deering gave his personal attention to the task after his company had secured of us the right to manufacture twine-using machines.

"You boys may be interested to know that the first shop-right was granted to Hoover, Allen and Gamble of the Excelsior Harvest Works at Miamisburg, Ohio, Mr. Deering having previously recommended the Appleby binder to them. Then we built one each for several other firms and sold licenses to manufacture under a royalty of six dollars on each machine. The next year, 1882, the McCormicks paid us thirty-five thousand dollars for the right to manufacture twine binders. We finally sold out our entire plant to one of the larger firms and laid the foundations of what later grew to be the International Harvester Company. I worked for the Deerings for many years, but upon the consolidation of the larger firms I concluded that my work was done and retired from the harvest field.

"You may be interested in our cotton picker which I have been working on, but that, of course, is another story."

We thanked John F. Appleby, left his office, and left Chicago, my friend jubilant at having heard these facts from the lips of one of the most wonderful men in all that great, busy city.

"Wasn't that a good story?" I asked him.

"One of the best stories in America," he vowed, looking out of the car window at the binders working in the fields

along the way. "Are all these harvesters using Appleby's knotter?"

"Every binder in the world," I assured him. "Nobody ever made a better one."

On another visit I persuaded Mr. Appleby to give that first little old knotter to the Wisconsin State Historical Museum at Madison, and there it is today.[2]

[2] Mr. Appleby died at Chicago, November 8, 1917.

THE SWISS CHEESE INDUSTRY IN WISCONSIN[1]

J. Q. Emery

It goes without saying that in the preparation of this paper I do not, as I cannot, speak from personal knowledge, although the period is coincident with that of my lifetime in Wisconsin. My sources of information, however, are almost exclusively Swiss.

Whence the Swiss cheese industry of Wisconsin? This inquiry is made in the spirit of Milton's lines:

> Grateful to acknowledge whence his good
> Descends.

The question implies, "From what place, source, material, causes came the Swiss cheese industry of Wisconsin?"

It is but trite to remark that causes are very subtle, not to say elusive, forces or agencies. Do you say that the Swiss cheese industry of Wisconsin had its origin in the purchase by Nicholas Duerst and Fridolin Streiff on July 17, 1845, of twelve hundred acres of land in what afterward became the town of New Glarus—a location chosen among the roughest hills of Green County after months of weary travel through nearly all of the northern states, past the broad, rich prairies of Illinois, Indiana, Iowa, and Missouri, for a colony of twenty-seven families of Swiss immigrants who started in March, 1845, on their voyage for a new home—a location most resembling their beloved Switzerland and hence most likely to allay homesickness? I grant that was the seed of the Swiss cheese industry, which, having matured in the fatherland, was planted in Wisconsin soil to be cultivated by those expert in the industry, and

[1] Address at the sixteenth annual convention of the Southern Wisconsin Cheesemakers' and Dairymen's Association, Monroe, December 4, 1925.

nourished by the sunlight and atmosphere of Wisconsin liberality, freedom, and liberty. Yet this was but one of the sources of the present Swiss cheese industry in Wisconsin, some of which are remote and some near both in time and in space.

In the language of Mrs. Hemans concerning the Pilgrim Fathers it might be asked concerning the Swiss agents: "What sought they thus afar?" The answer is, they sought a favorable location for this colony of German Swiss people to be sent hither by the Council of Canton Glarus, of the famous mountainous country of Switzerland, an emigration made necessary because of overpopulation, crop failures, and extreme poverty.

The founding of this Swiss colony in the town of New Glarus in 1845 is a vivid, forceful, and romantic reminder of the founding of the town of Schwyz, of the town of Stanz, and of the town of Altdorf, the beginnings of the Swiss Federation so stirringly told by Schiller in *William Tell*:

> Hear what our ancient herdsmen have narrated.
> There once lived in the north a mighty people,
> By famine sore-oppressed. In their distress
> It was resolved that each tenth citizen,
> By lot, should leave his Fatherland.— 't was done;
> And wailing—men and women—forth they fared—
> A numerous host—into the farther south,
> Slashing their battle-way through Germany
> E'en to the forest-mountains and wild vales,
> Where swift Muota joins the lake below.—
> No traces of humanity were there,
> No haunt or sign of man, save one rude hut,
> Where a lone fisher sat to watch for the ferry;
> But the lake rag'd and was impassable.
> —Thus check'd, the wanderers gaz'd around, and seeing
> Promise of future plenty, noble woods,
> And crystal rills, and many a pastoral scene,
> Recalling to their souls sweet thoughts of home,
> *There* fix'd their habitation—there built up
> The town of Schwyz, and clearing far away
> Dank fen, deep rock, and root-entangled brake,
> Call'd forth that Garden in the Wilderness.

Meantime the people grew in numbers, till
The land sufficed no longer to sustain them:
So part once more moved southward—crossing now
The lake, to the high mountains, and hoary peaks,
Where—behind everlasting snows entrench'd—
Another people spoke another tongue.
—Thus rose the town of Stanz, beside the Kornwald;
Thus *Altdorf*, in the Valley of the Reuss.
Yet still, howe'er by lake or mountain parted,
We all remain'd in heart and blood the same,
Distinct in both from all surrounding folk.

But what was to come of this colony in New Glarus was dependent, primarily, upon the character, the habits, the traditions, the life experiences, the capabilities, the initiative, the hopes, and the ambitions of the colonists; in other words, upon their inheritance from the fatherland. The Swiss people have an intense love of country, of freedom, and they hold in sacred memory the struggles whereby for hundreds of years they have maintained a republic in the central portion of Europe, managing their own affairs, providing for their own safety though surrounded by kings, and "by many fierce battles have kept their beloved mountains free from the feet of invading tyrants."

True as the Alp to its own native flowers,
True as the torrent to its rocky-bed,
Or clouds and winds to their appointed track,—
The Switzer cleaves to his beloved Freedom.

God-fearing and with love of country and of freedom that forms the bond of union among her people, they are aptly and truthfully described as "a contented people, quite satisfied with what they have of their own, desiring to take nothing from a neighbor, and with minds fully made up that a neighbor shall take nothing from him." They hold in sacred memory the legend of the story of William Tell; they never forget the victory won at Morgarten; they revere the memory of the little hero Peter, of Lucerne; they are proud of the chivalry of their men at Soleure; they recount the victory at Sempach, where Arnold von Winkel-

ried "made way for Liberty," died and won immortal fame in song and story; they treasure the mental images of the noble scenery of their country, "whose wondrous beauty is wealth"; they treasure her legends, romance, song, and story, are thrilled by her majestic glaciers, charmed by her beautiful lakes. They have tender memories of the Alp-horn, that huge wooden trumpet used to call the cows home at milking time as well as at the hour of sunset, to proclaim the vesper hour, when the herdsman sends pealing along the mountain side the first few notes of the psalm "Praise ye the Lord," and from crag to crag is echoed the solemn melody, the signal for evening prayer and for repose. Ineffaceable are their memory and love of their mountain meadows where in truth "Alps on Alps arise."

The Switzer does not need to be told that the term "Alps" as applied to the mountain peaks and ranges of Switzerland is derived from the real alps, i. e. the terraces, the luxuriant summer mountain pastures "bordering the mountain fields of eternal snow," rich with the "lush, tender, sweet, luxuriant grass, starred with myriads of flowers" which, growing in the pure mountain atmosphere, watered by crystal pure mountain springs and streams, are by the foster mother of the human race transmuted into a pure nectar fit for the gods, which furnishes the raw material from which the Swiss manufacture their cheese.

Nearly every Alpine village has its own alp, while around the village are meadows for supplying hay for the long winter. "Above the meadows is the belt of woodland. Far aloft between the woodland and the snow fields stretch the alps which supply the herds and the flocks with the best of summer grazing." Of the alps or terraces, the lower are the cattle alps, above these are the sheep alps, and still higher up the goat alps.

Finnimore describes the upward march in the spring for the Alpine pastures as a great event in the Swiss year: "On the morning of the journey, the whole village is astir

before the dawn. The animals are as full of joy as any among the merry crowd, for they hear the sound of the bell which is always borne before them. They know quite well what it means. They leap and frisk in their delight as the herd sets out in long procession for the pleasant upland meadows. The finest animals lead the way, and from their necks hang the great chiming Swiss bells, while their horns are decked with flowers. Happiest of all are the boys who are now old enough to go aloft for the first time and help the herdsmen on the pasture lands. As they go they sing a favorite song, which begins: 'On the alps above there is a glorious life';" and a glorious life they find it. The chalets dotting the alps, where the herdsmen sleep and the milk of the cows is made into cheese, are the simplest of dwellings.

Here on these alps, with their cool, pure mountain air, their luscious grasses, and their fresh pure milk, was the beginning and has been for centuries the paternal home of the Swiss cheese industry. Here the Swiss cheese makers "idealized the real" as well as realized their ideals as they wrought into their cheeses the legends, the romance, the songs, and other joyous Alpine experiences, together with the stern realities of the fatherland. "Joy was duty and love was law." Here on these Alpine pastures stay all summer long, animals and men, herdsmen and cheese-makers, until driven below by approaching winter to the sheltering village, perhaps even a two days' journey. When the snow storms of early September announce the sad day of return, great loads of cheese are carried down into the valley on the backs of men. In *William Tell* Schiller puts into the mouth of the herdsman for this occasion the following song:

> Farewell, ye green meadows,
> Farewell, thou bright shore!
> The Alpherd must leave you,
> His summer is o'er.
>
> Yet again will he greet you, again he'll be here
> When the snows melt away, and the flowers reappear,

When the cuckoo invites him, and songs wake the day,
And warbling brooks swell the sweet music of May.

Any lengthy account of this life on the Alps would be irrelevant; but merely to make reference to it is to awaken joyous memories in the mind of every Switzer who has experienced that life.

The Swiss legends, traditions, and glories; an intense love of the fatherland and its dearly bought and maintained freedom; familiarity with the conditions and processes of Swiss cheese making; the characteristic habits of industry, economy, and frugality; the desire to take nothing from a neighbor and the firm resolve that a neighbor should take nothing from them; the lesson of loving thy neighbor as thyself and a steadfast religious faith—all these realities, all these legends and romances, permeated the minds of the Swiss colonists who came to New Glarus in 1845; and what a splendid inheritance it was!

The seed of the Swiss cheese industry, matured in the fatherland, was planted in the little valley of New Glarus on the arrival of this group of Swiss immigrants and their beginning the usual work of pioneer settlers. The late Honorable John Luchsinger has told the story as recorded in the *Wisconsin Historical Collections*:[2] how on arrival here among strangers, ignorant of the language, manners, customs, and mode of farming of the country, with scarcity of clothing and the bare necessities of life, with winter approaching, the outlook for these settlers was very dark, and if it had not been that the sum of one thousand dollars to meet their necessities had arrived from the old home and been made available it would have gone hard with the colonists; how in the following spring the land was portioned off into sixty lots of twenty acres each and, according to the arrangement made in Switzerland, each colonist who was the head of a family received twenty acres of tillable or meadow land, the location being determined by lot; how the

[2] viii, 411-439; xii, 335-382.

timber lot was for eight to ten years held in common, each using, under certain rules, what he needed; how after the division had been made each colonist began to till and break up his lot in a small way, in which labor the women rendered assistance, most of them being accustomed from childhood to outdoor work; how most of the first breaking was done with spades and shovels, as teams and plows had not yet been obtained; how sometime during the spring of 1846 drovers brought a great many cows to a mining town eight miles east of New Glarus, and how the colonists hearing of it at once set out to purchase some and, being excellent judges, soon selected the best animals of the herd in sufficient number to give each family one; how as soon as the settler owned a cow the germ of knowledge of cheese making which he had brought with him began to sprout; how infinitely small the growth was at first, a pailful of milk, a little copper kettle, and a wooden hoop split from a sapling being the beginning of the industry; how cheeses no larger than a saucer, which could be held by a child, were the precursors of the two-hundred-pound Swiss cheese now standard; how the little kettle used for cooking purposes and hung in the fireplace of the log cabin was the antecedent of the present-day cheese factory with all its conveniences; how the wife and daughter were the first cheese makers because the men could spare no time from the work of clearing, breaking, and fencing; how they went at this work with what poor means were at their command; how their cheeses became larger and better as increase in number of cows and experience came and a steady and remunerative market was created for what could be spared; how up to 1870 cheese was not made by any factory system, but each cheese dairy used only the milk produced on one farm; and how a spirit of emulation arose and it became a matter of pride to produce better cheese than others.

In "The History of a Great Industry"[3] Mr. Luchsinger

[3] Wisconsin Historical Society *Proceedings*, 1898, 226-230.

wrote: "It is now acknowledged that Wisconsin-Swiss cheese is the equal of that made in Switzerland. It has captured the American market; it is regularly quoted in the markets of all our cities; it has come to stay. Why not? With Swiss farmers, Swiss cheesers, Swiss merchants, the best of grasses and water, and intelligent management, it cannot fail to produce an article which has reduced importation of foreign cheese to a minimum." Elsewhere he states that the quality of Wisconsin-Swiss cheese had reached so high a standard that it had been exported even to Switzerland.

In an address before the Wisconsin Cheesemakers' Association at Milwaukee in 1913, Joseph Willman, then cheese factory, dairy, and food inspector in the Dairy and Food Department of Wisconsin, made the following statement: "I shall take a positive stand against the prevailing opinion that the imported Swiss cheese is better than our domestic Swiss, for it is not, providing we proceed in the process of making and curing the same as the fundamental principles of Swiss cheese making require." He concludes a somewhat argumentative paper with the following statement: "It seems to me, if they over there on land nearly double the price of our land can buy milk, make cheese, cure it for about a year, which implies great capital, then pay transportation and duty to America, and still realize a good profit, why cannot we equal this foreign product in quality and in consequence realize a greater profit?"

History sums up the material possessions of the Swiss colonists of New Glarus in 1847 as follows, the population being 104: There were 2 horses, 1 bull, 16 oxen and steers, 37 cows, 15 heifers, 25 calves, 193 hogs, and 109 acres of land "broke." Such were the meager and feeble conditions seventy-eight years ago. What a contrast between those and present conditions!—With the landscape throughout Green and Lafayette and parts of Grant, Iowa, Dane, and Rock counties, commonly called the Switzerland of Amer-

ica, dotted with Swiss cheese factories, countless farms with well fenced and well cultivated fertile fields, these farms equipped with magnificent barns filled with abundant and varied farm products; large, sleek, and well-cared-for dairy herds everywhere abounding; beautiful and in some instances almost palatial houses elegantly furnished adorning these farms as homes, in which dwell happy families of children educated in the public schools of the state, standing and visible monuments of the remuneration and profits of the Swiss cheese industry! Right in these homes the families may, and many of them do, listen to the world's choicest music. Nor is it wholly improbable that in those same homes the Switzer families may yet hear over the radio the melody of the Alp horn's signal for the vesper hour, the call for evening prayer and for repose. Romance, this! Wonderful! Aladdin-like!

All this affluence, abundance, prosperity, all these necessities, conveniences, and luxuries, have come because in this state of liberty and freedom the Swiss colonists and their descendants found congenial environment, and an opportunity to make use of their rich inheritance from the fatherland, of the Swiss characteristics I have portrayed, and wrought into the domestic Swiss cheese their self-reliance and loyalty to their own intelligence, their own skill, integrity, and sense of honor. Since these romantic achievements have resulted from the agencies I have portrayed, is it not most reasonable to conclude that the greatest assurance of a continuance of these wonderful successes lies in a continuance of loyalty and faithful adherence to the same agencies, the same forces, the same leadership?

In a paper I prepared entitled "The Wonderful Story of Wisconsin's Dairy Industry" attention was called to the liberal manner in which Wisconsin has dealt with the various dairy organizations of the state and the dairy industry as a whole. Naming these organizations—the Wisconsin Dairymen's Association, the Southern Wisconsin Cheese-

makers' and Dairymen's Association, the Wisconsin Cheesemakers' Association, the Wisconsin Buttermakers' Association—I said: "The State encouraged the pioneer missionary, educational activities of these associations by granting a moderate annual bounty as an aid and stimulus to those activities. To these different dairy organizations the State's modicum bounties bestowed were veritable lifesavers cast to them on stormy seas. To the State, the bestowal of these bounties was a casting of bread upon the waters, which has returned to the state with the artesian effect of the widow's cruse of oil; namely, the fruits of good citizenship manifest in the industry, frugality, affluence, sobriety, progressiveness, vast contribution to the general prosperity, public spirit, and patriotism of those who comprise the magnificent dairy industry of the state; for it is as true today as it was twenty-three centuries ago when uttered by the great Athenian Thucydides: 'Where the rewards of virtue are the most liberal, there will be found the best citizens.'" With the liberal rewards of virtue accruing to the citizens of Wisconsin engaged in the dairy industry, with her liberal and protective laws guaranteeing equal rights to all and special privilege to none, the State may reasonably expect and anticipate a loyalty and obedience to her laws equal to the love and devotion of the Swiss people to their fatherland.

Do you recall that in the legendary history of the Swiss people and in the beginnings of Austrian tyranny it is related how one Stauffacher, a respected peasant of Steinen in Schwyz, was sitting outside his newly built house one day, when Gessler came riding by and disdainfully asked whose house it was? Receiving from Stauffacher the answer that it belonged to their common lord, the Emperor of Austria, Gessler sneered, calling out he was there in the Emperor's place and would not tolerate the peasants' building themselves such fine houses and behaving as if they were the lords of the land. Has it ever occurred to

you that, surveying with avaricious eyes the fine farms, the elegant homes, the splendid dairy herds of the Swiss colonists and their descendants, which I have portrayed as the transmuted results of the revenues and profits of the Swiss cheese industry, some Gessler, representing corporate and predatory wealth and greed, and assuming oligarchic power, may deny that you are entitled to these conditions and assert, if not in words, yet in schemes and actions, that these should be the possessions only of the overlords he represents? He is not, however, likely to employ the crude methods of the Austrian Gessler. Instead, his schemes and devices will be more cunning and crafty. If the attempt be made by some such would-be overlord who dwelleth not among you, to hang an Austrian hat of foreign domination over the Swiss cheese industry, will you submissively uncover in its presence? Rather is it not most reasonable to conclude, I repeat, that the greatest assurance of a continuance of the wonderful and romantic successes of the Swiss cheese industry of Wisconsin lies in a continuance of loyalty and faithful adherence to the same agencies, the same forces, the same leadership, by which they have been wrought.

HISTORIC SPOTS IN WISCONSIN

W. A. Titus

PRAIRIE DU CHIEN, THE SENTINEL OF THE OLD BORDER

Ye say they all have passed away,
That noble race and brave;
That their light canoes have vanished
From off the crested wave;
That mid the forests where they roamed,
There rings no hunter's shout;
But their name is on your waters,
And ye may not wash it out.

—*Mrs. L. Sigourney.*

In the days of the early French exploration of the Wisconsin region, the most important physical feature of the wilderness territory was that much-traveled route of savage and trader, the Fox-Wisconsin waterway. As Green Bay marked the entrance to this historic and prehistoric avenue of barter and warfare, so the Prairie du Chien region was its Mississippi River terminal, the *ultima thule* of the voyager. Up or down the Mississippi he might steer his frail canoe, but into the wilderness west of the Father of Waters even the most venturesome hesitated to penetrate.

That the angle formed by the confluence of the Wisconsin and Mississippi rivers once supported a large prehistoric population is evidenced by the numerous mounds and earthworks found in the locality; several hundred of these aboriginal monuments have been listed in Crawford County alone. The earliest white visitors noted that the Indians were wont to congregate for trade or in council on the neutral ground at the mouth of the Wisconsin, but the records of the period make meager mention of the locality

and then in a vague and indefinite way. It has been both asserted and denied that a large aboriginal village occupied the "prairie" at the time Jolliet and Marquette passed it on their voyage that resulted in the discovery of the Mississippi; they make no mention of an Indian town at the outlet of the Wisconsin, but it is a reasonable assumption that some one or another of the savage tribes would not at any period overlook the advantages of this location for a village.

Dr. Lyman C. Draper, after a careful examination of the records of the period, concludes that La Salle planned to establish a trading post at the mouth of the Wisconsin River not much later than 1680, and that an Indian village occupied the "prairie" before that time. In concluding his statement in regard to the La Salle post, Draper says: "It would seem highly probable that La Salle's 'Establishment at the Wisconsin' was *at the mouth of the river,* where he was anxious to send messages, no doubt to persons connected with his 'establishment,' and where Hennepin and his fellow travelers were destined, and it would appear also that there was an Indian village there at that early period. As the locality of Prairie du Chien was confessedly the most fitting place for trading purposes of any point in the Wisconsin country, we may well judge that La Salle, with his long experience and observation, was not slow to fix his trading establishment at that favorite locality, and he deserves the credit of having in all probability been the primitive trader at that point so far as we have any recorded evidence."[1] Louise P. Kellogg, however, concludes that no such fort was ever built.[2]

Draper in his articles shows a preponderance of evidence in favor of the location of Nicolas Perrot's Fort St. Nicolas on the Prairie du Chien site rather than at

[1] *Wis. Hist. Colls.,* x, 322-323.
[2] *French Régime in Wisconsin and the Northwest* (Madison, 1925), 213, note 58.

some point below the mouth of the Wisconsin. Fort St. Nicolas was built by Nicolas Perrot sometime between 1685 and 1687. How long the post was maintained is uncertain. The last definite knowledge we have of it is the record that Boisguillot was in command in 1689. The post was probably abandoned when Perrot was ordered to withdraw from the Mississippi River country about 1692. Penicaut made no mention of the post when he ascended the Mississippi in 1700. Maps of the period indicate the former site of Fort St. Nicolas but mark it "destroyed." The location of this Perrot post has been one of the hotly contested points in the history of the region.[3] In this connection it may be mentioned that all the early maps except one show the location of the post on or near the site of Prairie du Chien. During the Fox Indian Wars of the early part of the eighteenth century a band of refugee tribesmen of the Fox nation fled to the Mississippi, and seems to have built a village on the site of Prairie du Chien. It was probably at this time or soon after that the prairie received its name, for a Fox chief whose name in French was *Le Chien*.[4]

Jonathan Carver, who visited the Prairie du Chien region in 1766, writes of the locality at that time as follows: "About five miles from the junction of the rivers [Wisconsin and Mississippi], I observed the ruins of a large town in a very pleasing situation. On enquiring of the neighbouring Indians why it was thus deserted, I was informed, that about thirty years ago, the Great Spirit had appeared on the top of a pyramid of rocks, which lay at a little distance from it, towards the west, and warned them to quit their habitations; for the land on which they were built belonged to him and he had occasion for it. . . . The Indians obeyed. . . . Soon after their removal [they] built a town on the bank of the Mississippi, near the mouth of the Ouisconsin, at a place called by the French La Prairies [*sic*] les Chiens,

[3] *Wis. Hist. Colls.*, x, *passim.*
[4] Kellogg, *French Régime*, 329.

which signifies the Dog Plains; it is a large town, and contains about three hundred families; the houses are well built after the Indian manner, and pleasantly situated on a very rich soil, from which they raise every necessary of life in great abundance. . . . This town is the great mart, where all the adjacent tribes, and even those who inhabit the most remote branches of the Mississippi, annually assemble about the latter end of May, bringing with them their furs to dispose of to the traders."[5]

For the period of the Revolutionary War flashes of light from the documents of traders and military agents are occasionally thrown on the historic background of the old trading post and its people, although the story is much less complete than we might wish and expect. From the journal written by Charles Gautier we learn that in his travels to incite the savages of the Wisconsin region against the colonists he arrived at Prairie du Chien, January 27, 1778. There he found detachments from a number of the tribes, all of whom were on the verge of starvation in their winter quarters. That a trading post was located on the "prairie" when Gautier visited it, is clear from his statement that he had to secure food and clothing for some of the natives "who had been in Canada, as they left their things at la baye and were sick tired and nearly frozen." After visiting the Sioux to the northwestward, Gautier returned to Prairie du Chien (April 26) to await the gathering of his savage recruits. He notes further in his journal: "26th, Arrived at prairie du Chien where I expected the natives and prepared to receive them. I bought food, drink and some merchandise that I thought necessary, Indians arrived every moment from winter quarters."[6]

In 1780 the British planned an attack on St. Louis, then held by the Spanish, who had become allies of the Americans. As Prairie du Chien was the British post nearest

[5] *Travels through the Interior Parts of North America in the Years 1766, 1767, and 1768* (London, 1781), 49-50.
[6] *Wis. Hist. Colls.*, xi, 105.

to their objective, the attacking force used this strategic point as a base of operations. There they assembled their savage allies and collected a sufficient number of canoes to make the journey down the river. The attacking party was repulsed and retreated in two groups, one up the Illinois River to the vicinity of Chicago, the other up the Mississippi to Prairie du Chien and thence across Wisconsin to Green Bay and Mackinac. At this time British traders had considerable quantities of furs stored in "a log house" at the old trading post on the "prairie." It was feared that the Americans from Kaskaskia or the Spanish from St. Louis would take advantage of the British retreat and capture the stores at the mouth of the Wisconsin. Accordingly an expedition was sent out from Mackinac to remove the valuable peltries from Prairie du Chien. Long, who accompanied the expedition as interpreter, states that three hundred packs of furs were loaded in the canoes and taken to Mackinac over the Wisconsin-Fox-Green Bay route; sixty packs that they were unable to provide boats for were burned to prevent them from falling into the hands of the enemy. According to Long, the Americans arrived at the deserted post only five days after the British party had started back for Mackinac. While Long does not so state, it is probable that the trading post was burned with the surplus furs. This may have given rise to the oft-repeated legend that a "British fort" at Prairie du Chien was burned in 1780 to prevent it from falling into the hands of the Americans.[1]

Land titles at Prairie du Chien date from 1781. In that year Basil Giard, Augustin Ange, and Pierre Antaya came to the old post with their families, purchased land and had their titles confirmed, and lived in the vicinity for many years; they with the Cardinal family and Michel Brisbois

[1] *Wis. Hist. Colls.*, xviii, 404-411.

may be accounted the first permanent settlers of whom we have any record.[8]

In 1805 Prairie du Chien was visited by Lieutenant Zebulon M. Pike, who later by discovery gave his name to one of the highest peaks of the Rockies, and finally at York, Canada, during the War of 1812, gave his life for his country. Lieutenant Pike in his charming *Exploratory Travels* several times mentions the Prairie du Chien locality. He states that in 1805 in the village proper he noted "eighteen dwelling houses arranged in two streets; sixteen in Front street, and two in First street," and "in the village and vicinity [are] thirty-seven houses; which it will not be too much to calculate at ten persons each, making the population three hundred and seventy souls; but this calculation will not answer for the spring or autumn, as there are at those seasons at least five or six hundred white persons resident here."[9]

In a communication dated 1811 to William Eustis, secretary of war, Nicolas Boilvin, Indian agent at Prairie du Chien, states that the French-Canadians who have settled in the neighborhood are generally married to Indian women; that they are occupied in cultivating the soil, which is very fertile and produces much corn and wheat. The latter is manufactured into flour, and Boilvin reports that as much as eighty thousand pounds of this commodity, all produced in the vicinity, is sold annually to Indians and traders. He also says that during the preceding year the Indians mined and smelted four hundred thousand pounds of lead, which they brought in and exchanged for goods. It thus appears that in 1811 Prairie du Chien was the commercial center of what is now Wisconsin.

It must be kept in mind that during the period from the Treaty of 1783 to the beginning of the War of 1812,

[8] Cardinal may have been at Prairie du Chien as early as 1764. See *Wis. Hist. Colls.*, xviii, 264. See also *ibid.*, xi, 249, note.

[9] Zebulon Montgomery Pike, *Exploratory Travels through the Western Territories of North America* (London, 1811), 20-21.

the Prairie du Chien region, while nominally American territory, was almost wholly under the influence of British sympathizers, both white and savage, and during all the early years of the Second War with Great Britain, Prairie du Chien was a recruiting ground for British officers. In June, 1814, Governor William Clark of Missouri Territory accompanied Lieutenant Joseph Perkins with a force of one hundred and fifty men to Prairie du Chien and aided Perkins in erecting a blockhouse surrounded by a stockade, to which he gave the name of Fort Shelby. The miniature fort mounted six cannon and was reinforced on the river side by a gunboat armed with fourteen cannon. After its completion Clark returned to St. Louis, leaving Perkins to hold the fort against any attack. This fort-building on the part of the Americans greatly disturbed the British officers at Mackinac, as it was a direct challenge to their control of the Indian tribes of the upper Mississippi region. Plans were immediately made to capture the post at the mouth of the Wisconsin. The British forces were assembled at Mackinac and Green Bay; and when all was ready, Colonel William McKay at the head of a motley force of one hundred and twenty white soldiers and volunteer civilians and one hundred and fifty savage allies started from Green Bay on the long journey to invest the American post. The imposing flotilla, the largest military force ever seen since the French régime on the inland waters of Wisconsin, moved up the Fox River to the portage, where another band of Indians was attached to the expedition. A few days later the entire force floated down the Wisconsin River and appeared before Prairie du Chien on July 17, 1814. Colonel McKay promptly demanded the unconditional surrender of the garrison, to which Lieutenant Perkins replied that he would defend the fort to the last man. As the combined American forces within the stockade and on the armed boat equaled in numbers the white forces of the enemy, and as the fort and boat mounted twenty can-

non while the besiegers had only one three-pounder, the confidence of the defenders seemed well founded. McKay first attacked the armed boat with his single field piece and within three hours more than fifty shots had penetrated the hull. The reply from both fort and gunboat seems to have been weak and ineffectual. Just why twenty cannon were unable to silence one small field piece has never been satisfactorily explained. The gunboat, much disabled, cut loose and drifted down the river. McKay then turned his single piece of artillery against the fort, and much ammunition was expended on both sides with a surprisingly small list of casualties. The battle lasted two full days, and the attacking force had only a few rounds of ammunition left when the Americans raised the white flag above the fort and surrendered. They were allowed to march out with the honors of war and were guaranteed protection. After a heroic and wholly successful effort on the part of Colonel McKay to prevent a massacre of the defeated garrison by the Indians, the Americans retired down the river to St. Louis.[11] This was the only battle ever fought on Wisconsin soil by the armies of civilized nations; the engagement was not creditable to the Americans, who had all the advantage of position and an overwhelming superiority in artillery. It marked the final effort of Great Britain to dominate the upper Mississippi valley. Fort McKay, as it was renamed by its conquerors, was held until the end of the war, when it was voluntarily abandoned, and the garrison retired to Canada by way of Green Bay and Mackinac.[12]

After the Treaty of Ghent in the closing days of 1814 had officially ended the second of our wars with Great Britain, the War Department ordered a military occupation of the Wisconsin region; and thus 1816 saw the beginnings of Fort Howard at Green Bay and Fort Crawford at Prairie du Chien. The latter was built on the site of Fort

[10] *Wis. Hist. Colls.*, xi, 249-253.
[11] *Ibid.*, xi, 254-287.
[12] *Ibid.*, xiii, 118-126.

Shelby, also known as Fort McKay during the British occupation of 1814-15. The early history of Fort Crawford is meager and fragmentary. The military records are available as a matter of course, but they are merely a compilation of facts and figures. From this source we learn that in June, 1816, Brigadier General Thomas A. Smith brought four companies of regulars from St. Louis to Prairie du Chien to serve as a permanent garrison at the latter place. It does not appear that General Smith was in other than temporary command as he returned to St. Louis in a few days and left Colonel William Southerland Hamilton in charge, with the task of building the proposed Fort Crawford. In August of the same year Captain Willoughby Morgan succeeded Colonel Hamilton. In the meantime the erection of the fort went on without interruption. A rectangular stockade protected at the corners by heavy blockhouses formed the outer defenses. Within were the barracks, warehouses, stores, etc. This first Fort Crawford was so constructed that, barring fire, it was easily able to withstand any Indian attack that might be directed against it.

In 1817 Colonel Talbot Chambers was placed in command of the post. He was long remembered for his severe discipline and tyrannical treatment, not only of his soldiers, but of the unfortunate civilians who happened to find themselves within his assumed military jurisdiction. From 1815 to 1820 courts of justice for civilians were far distant and there was little check on the caprice or cruelty of military despots in these remote posts. Colonel Chambers was superseded in 1818 by Captain Llewellyn Hickman, who inaugurated an era of good will with the villagers and surrounding settlers. From his time military despotism at the post was less in evidence, and finally ceased altogether as courts of justice were provided. From August, 1819, until June 20, 1821, Major Peter Muhlenberg, Jr., of the Fifth Infantry, was commandant. In 1820 the records

show Captain John Fowle in command, probably during the absence of Major Muhlenberg; a year later Colonel Willoughby Morgan was ordered back to take command of the post of which he had been in charge several years before. Colonel Morgan died at the fort and is buried in the old military cemetery.

The first Fort Crawford was evacuated in 1826 by orders from the War Department, and the garrison was transferred to Fort Snelling. Then came the trouble with the Winnebago Indians, and Fort Crawford was regarrisoned in 1827. Major John Fowle was again in command of the rehabilitated post for a few months, but in 1828 was succeeded by Major Stephen W. Kearny, the General Kearny of later years, who conquered New Mexico and became governor of California during the Mexican War. Major Kearny selected a site for a new fort on the banks of the Mississippi, but before he could proceed with the work of construction he was relieved by Colonel Zachary Taylor, under whose direction the last Fort Crawford is said to have been completed. The date of the arrival of Colonel Taylor at Fort Crawford is apparently open to dispute. In *The Presidents of the United States,* by James Grant Wilson, occurs the following: "In 1832 he [Taylor] became colonel of the 1st Infantry, with headquarters at Fort Crawford." General O. O. Howard, in his *Life of General Zachary Taylor,* says: "The years 1829, 1830, 1831 and the early part of 1832 according to the Register, were passed in the Northwest; his headquarters were at Fort Snelling." Also by the same author: "Lieut.-Col. Taylor received his promotion to a colonelcy April 4, 1832, and passed to the command of the 1st Infantry. . . . His new military station was Fort Crawford whose postoffice address was Prairie du Chien." In the *Life of Jefferson Davis,* by A. C. Gordon, we find this reference to the date in question: "In 1831 he [Davis] was again at Fort Crawford where Col. Z. Taylor had succeeded to the command

of his regiment, the 1st Infantry." Against this array of somewhat indefinite evidence, we find in "Reminiscences of Wisconsin," *Wisconsin Historical Collections,* v, 240, the positive statement that Colonel Taylor arrived and took command at old Fort Crawford in 1829. Colonel Taylor, destined to become one of the great military leaders of the country and president of the United States, had a few years before been in command at Fort Howard. He remained at Fort Crawford until 1837, when he was ordered to take command of the troops in Florida during the Seminole Indian War.

When Colonel Taylor came to Prairie du Chien he brought with him his family, consisting of Mrs. Taylor, their three daughters—Anne, Sarah Knox, and Elizabeth—and their son Richard, who many years later cast his fortunes with the Southern Confederacy and became the noted General "Dick" Taylor of the southland. It was at Fort Crawford that Sarah Knox Taylor, then a girl of eighteen, met and loved Jefferson Davis, a young lieutenant in her father's military establishment. It is generally conceded that Colonel Taylor was irrevocably opposed to Davis' attentions to "Knox," as she was familiarly known in garrison circles. The real basis for this parental objection has ever remained a mystery, although many explanations have been offered. Out of this frontier romance have grown many versions of the affair, most of them appealing and beautiful, but wholly mythical. The future prominence of both families is largely responsible for the interest that has been displayed for almost a century in this simple and far from unique love affair. Not many years ago there was published and widely circulated a story in which it was stated that Miss Taylor escaped from an upper-story window of her father's headquarters, and with Davis fled across the river, where they were married. The facts appear to be that when Davis had been forbidden to visit the home and it became apparent that the obdurate father would not relent,

Miss Taylor without undue display of disappointment asked permission to visit her aunt at Beechland, Kentucky, near the ancestral home. In a short time Lieutenant Davis resigned his commission in the army, joined his betrothed in Kentucky, and they were married at the home of the relative where Miss Taylor was visiting. Jefferson Davis' own statement in regard to his first marriage follows: "In 1835 I resigned from the army, and Miss Taylor being then in Kentucky with her aunt, the oldest sister of General Taylor, I went thither, and we were married in the presence of General Taylor's two sisters, of his oldest brother, his son-in-law and many other members of his family." Critics still point out discrepancies in this statement, but in the absence of any proof to the contrary, it is only fair to accept without question the accuracy of Mr. Davis' version.

After their marriage Davis took his bride to Warren County, Mississippi, where they began life on a cotton plantation. Within a year both were stricken with malarial fever and the young wife died. Theirs is a story of mutual devotion that never fails to arouse the interest of the reader. Forsaking kindred and friends, the beautiful girl who had been the pride of the garrison spent the few months of her married life a stranger in a strange land. General Taylor never again saw his favorite daughter; and it is said that she died unforgiven by her father.

One of the novel accompaniments of military occupation was the limited existence of negro slavery in Wisconsin. Jefferson Davis brought with him a slave, James Pemberton, who served the young officer during the six years he was in Wisconsin, and who later went with him to the Mississippi plantation. Other army officers from the South followed the same rule. The seed was thus planted in Wisconsin soil for the Dred Scott decision almost a generation later.

General George M. Brooke succeeded Colonel Taylor in 1837 and was in command at Fort Crawford until 1843,

when he was relieved by General Henry Wilson, who remained until 1845. Colonel William Davenport then commanded until the garrison was withdrawn for service in the Mexican War. After the close of the war, preparations were made for the final evacuation and the post was abandoned in 1850.

It is to be regretted that the old post, so rich in frontier history, has been allowed to fall into decay until little of it is left. As this is written word comes that the Prairie du Chien Chapter of the Daughters of the American Revolution is making an effort to acquire the site on which the ruins are located and to preserve the little that remains.

DOCUMENTS

LETTERS OF THE RIGHT REVEREND JOHN MARTIN HENNI AND THE REVEREND ANTHONY URBANEK

The *Berichte* of the Leopoldine Association (Leopoldinen-Stiftung), Vienna, 1831-1868, contain much valuable material bearing on the history of the western states as well as other sections. We have identified therein certain documents which possess peculiar interest to the general student of the social history of Wisconsin; and some of these are presented below in English translation, the originals being in German.

The only set of the *Berichte* known to be in this state is at the library of St. Francis Seminary, St. Francis, Wisconsin. Through the generous cooperation of the Reverend Peter Leo Johnson aided by several of his confrères of the seminary faculty, and especially by Father Nellen, an excellent translation was made to which Father Johnson has appended careful and scholarly editorial notes. We are happy to be able to present these fundamental documents to our readers in the present issue of the magazine.

The citations are to numbered reports, each of which includes a group of documents. For example, the first two reports cover the year 1831. In the first of these are eleven distinct items, in the second five. The report for the year 1846 (No. XIX), which includes two of the Henni letters herewith presented, contains twenty-six distinct items. Usually there is only one report for each year, though in several cases a variation from this rule occurs.

THE EDITOR

REPORT XIX, 1846, P. 60-61. COPY OF A LETTER OF THE RIGHT REVEREND BISHOP HENNI, AT MILWAUKEE, WISCONSIN TERRITORY, TO P. ADELBERT INAMA, MISSIONARY AT SALINA [NEW YORK].[1]

MILWAUKEE, July 21, 1845.

Your Reverence:

Your letter, which came to hand yesterday, afforded me, indeed, a twofold pleasure, on the one hand because I had considered your resolution, made known to me some time past, as abandoned, and on the other hand because I had entertained the highest hope of seeing not only your esteemed self but also your respected Order established in my diocese. May heaven grant me the fulfilment of this hope and very quickly realize your plans and the wishes of your superiors. On my part I shall do everything that lies within my office and power to promote your aims. I, therefore, open to you and to your Order not only the diocese, with permission to locate where you consider it most advisable, but I am further fully disposed to assign to you the country immediately surrounding the Monastery which you are to erect, that by this grant your mission and work may be supported. *(Salvis Canonibus et Juribus ac Privilegiis Ordinarii.)*[2] Your house is, therefore, to enjoy the undisturbed privileges which the Canons of our Holy Church concede your Order in Europe. I give you every assurance that all the rights of your esteemed Order will be sacred to me.

I wish to urge you but to carry out your project as soon as possible; for, as I learn, the German immigration to that section which you have wisely chosen is extraordinarily large and there is no priest far or near to administer the consolations of religion to the ever-increasing number of the faithful. I pray you write me soon and let me know when I may expect you; for I have received

[1] John Martin Henni was born June 18, 1805, at Obersaxen, Switzerland; studied philosophy and theology in Rome, where he was interested in the American missions by the Very Reverend Frederic Resé, vicar general of Cincinnati; arrived at New York in 1828; was ordained February 2, 1829; worked in Ohio until 1844; bishop of Milwaukee 1844; archbishop 1875; died September 7, 1881.

Adelbert Inama was born December 26, 1798, at Kaltern, Tyrol; studied at Botzen; entered the Premonstratensian Monastery at Wilten near Innsbruck; came to the United States in 1843; spent three years in New York State; established a foundation of his order at Sac Prairie (Roxbury), Wisconsin, and labored there and in its vicinity for many years, dying October 15, 1879, at the ripe age of eighty-one.

[2] Except when church law or the rights and privileges of the bishop contravene.

a number of German priests and am to receive additional ones in the near future but would like to reserve the section indicated for you.

In the meantime let us pray to the Father of Light, for whose service we have, indeed, girded ourselves, that He may bless and prosper your excellent undertaking to the end that your Order may become in America what it has become in the Old World.

JOHN MARTIN, missionary priest,
Bishop of Milwaukee.

REPORT XIX, 1846, P. 39-44. COMMUNICATION OF THE RIGHT REVEREND JOHN MARTIN HENNI OF MILWAUKEE, TERRITORY OF WISCONSIN, U. S. A., TO HIS LORDSHIP THE MOST REVEREND ARCHBISHOP OF VIENNA.[3]

MILWAUKEE, December 18, 1845.

Your Lordship and Grace!

I have duly received your valued and kind favour of June 20 of this year. I am unable to thank your Grace sufficiently for the 3000 gulden which you sent me to help carry on my work. May Heaven reward the gracious donor for his generosity. As yet I cannot state the exact equivalent of the 3000 gulden in American money, since the net proceeds of the order depend very much on the money markets of New York and London, and to date exchange reports have not arrived. As soon as this is done, I shall without further delay make proper acknowledgments to the general Foundation.[4]

I have much reason to be thankful to Divine Providence for His blessings during the past year, which are far richer than I had expected. He has sent me some excellent missionaries to join my little band of priests, and in addition He has provided me with some that I sorely needed.

Among the missionaries who arrived recently I mention the Reverend Rehrl of the diocese of Salzburg,[5] the Reverend Inama of the Premonstratensian Monastery at Innsbruck,[6] and the Reverend Kandeler,[7] a native of Hanover, who was affiliated with the diocese

[3] Archbishops of Vienna during the period covered by the letters in this issue of the *Wisconsin Magazine of History*: Leopold Maximilian von Firmian, 1822-32; Vincent Edward Milde, 1832-53; Joseph Othmar Rauscher (Cardinal 1855), 1853-75.

[4] 3000 gulden, equal to about $1200.

of Philadelphia for over ten years. There were also two Irish and one French priest.[8] Hence there are in all eighteen priests, including the Reverend Schraudenbach, whom I am expecting daily from Bavaria.[9] I am in most urgent need of five more priests, especially English-speaking priests.

The Reverend Rehrl has charge of the mission on the east shore of the beautiful Winnebago Sound [Lake Winnebago]. His parishioners are exclusively from the diocese of Treves and Cologne, a good stock of people, who are arriving continuously and settle around Milwaukee or in the different settlements to the north. As soon as they build a few huts to shelter their families and clear and plant a little land, they erect frame chapels. At present they are working on chapels in four places, for the building of the church is their first concern. The Reverend Inama, who is as circumspect and discreet as lovable, recently located at Sack Prairie, which

[5] Casper Rehrl, born December 31, 1809, at Aigen, Salzburg diocese; ordained September 20, 1835; worked nine years in Salzburg diocese. *Berichte*, Report XVIII, in its annex of expenses for 1844 lists 400 florins as passage money for Rehrl from Salzburg. He arrived in Milwaukee January 8, 1845. The *Catholic Almanac* lists about twenty places where he worked beginning 1847; the principal charges were Barton, West Bend, Fond du Lac, Sheboygan, and Green Bay. He retired to Barton, where he had established a convent (Sisters of St. Agnes, mother-house now at Fond du Lac), where he died September 3, 1881. Harry H. Heming, *Catholic Church in Wisconsin* (Milwaukee, 1895-98), 1042-1044.

[6] See *ante*, note 1.

[7] Spelled "Kendeler" in the *Catholic Almanac and Records of Philadelphia*. Francis Kandeler was appointed temporary pastor at Burlington. *Records*, viii (1896), 22. Parentheses indicate the year of the *Catholic Almanac*. He served as follows: (1847) Holy Cross near Port Washington; St. Joseph's, Prairieville (Waukesha); St. Austin's at New Diggings (Lafayette County); (1848) St. Stephen's, Howell's Road; (1849) assisted Dr. Salzmann at St. Boniface's, Germantown; (1850-52) St. Martin's at Franklin, with visits to St. Louis's, Caledonia; St. Andrew's, Yorkville; St. Thomas', Waterford; (1853) St. Peter's, Milwaukee; (1855) St. Dominic's at Sinsinawa Mound.

[8] William Quin, Thomas Morrissy (from Detroit), James Causse (St. Thomas', Potosi, 1841). *Catholic Almanac*, 1845, 115-116; *Memoirs of Father Mazzuchelli* (Chicago, 1915), 234.

[9] Charles Schraudenbach. *Catholic Almanac*, (1846) St. Boniface's, Germantown; (1847) St. Sebastian's, Burlington, visiting Waterford, Otowa, Spring Green; (1848-49) St. Lawrence's, Town 10, and three other congregations; (1850-51) St. Ignatius', Racine; (1852-55) St. Andrew's near Potosi, with (1853) stations at Lancaster, Beetown, Cassville, and (1854) at Platteville; (1856-57) St. Alphonse's, Wheatland (New Munster, Kenosha County), also St. Kilian's, Hudson; (1858) West Bend, St. Matthias' and St. Mary's; (1859) St. Mary's, Beaver Dam, also St. Malachy's, Horicon, and Lomira; (1860) St. Peter's, Beaver Dam, and Horicon; (1861) St. Wendelin's, Mosle (Sheboygan County), and St. Magdalene's, Sheboygan, St. George's, Wilson; (1870) under spelling "Shroudenbach," St. Mary's, Metamora, Illinois; (1873) Immaculate Conception, Menominee (Grant County); (1876) Cassville; (1878-81) Boscobel; (1882-83) Boscobel, sick, living there privately.

lies on the Wisconsin River in one of the most romantic spots in the West. I cherish the hope that a good religious institution will be established in this district, which is some distance from Milwaukee, to send out its light and warmth.

I have sent the Reverend Kandeler to Burlington, which is situated about 30 miles southwest of Milwaukee. A very neat church constructed entirely of stone, will be opened at that place by Christmas. A similar church of stone, 45 feet by 30 feet, was blessed on the second Sunday of Advent of this year at Mineral Point, where a priest had been residing for only two months.[10] In the course of my visitation in the western parts of my diocese during the past summer, I blessed two other neat frame chapels, one at Shullsburg, the other on Sinsinawa Mound;[11] the latter in care of some members of the Order of Preachers who are opening a Conventual Chapel. On the 15th of August I solemnly consecrated a beautiful brick church at Southport, which is situated on Lake Michigan.[12] Immigrants from both the German and the English-speaking countries of Europe, as well as from the other States of the Union, are arriving in such large numbers that the little churches, some of them still under construction, can scarcely accommodate all who come to worship. This is particularly true of Milwaukee. I am now forced to build a separate church for the Germans at Milwaukee, who, as I have already reported to you, have been obliged to worship in the same church as the English-speaking congregation.[13] A subscription list is being circulated, and the building site has already been secured. The church will be of brick, which is excellent in quality in Milwaukee; it will be constructed as simply and economically as possible, and will be 80 feet long (exclusive of 16 feet for the sanctuary) and 44 feet wide. The heavier materials ought to be brought here during the winter at the latest, so that work can be started with the opening of spring. I have succeeded in making a beginning with a seminary, which I have placed under the patronage of St. Francis de Sales; I have expended about $9000 and fitted up a fairly spacious frame building

[10] Victor Jouanneault. *Catholic Almanac* (1846), 176.

[11] St. Matthew's, Shullsburg, was built in 1841 under the direction of Father Samuel Mazzuchelli. *Memoirs*, 277-278; *United States Catholic Magazine*, June, 1848, 324. St. Dominic's, Sinsinawa, *ibid.*, Cornerstone of Sinsinawa College laid May 24, 1846, *ibid.*, August, 1846, 460.

[12] Kenosha, St. Mark's Church.

[13] St. Mary's Church (German); St. Peter's Church. Cf. *post*, note 33.

for seminary purposes.[14] Moreover, I bought seven lots or building sites,—the usual size is 60x120—adjoining the present frame Cathedral, which is built at the farthest end of the same block. At present the diocese possesses in perpetuity very desirable grounds for every extension of the seminary, and a plot for a garden. It is high time that real estate for ecclesiastical purposes be purchased, as land in and around the city is rising to fabulous prices. Accordingly, I have in mind the possibility of using my present church, which is a little outside of the city proper, for a seminary chapel.[15]

[14] On p. 255 of Joseph Salzbacher, *Meine Reise nach Nord-America in 1842* (Wien, 1845), preface signed July 27, 1844, it is stated that Bishop Henni wished to build a seminary.

Dr. Joseph Salzmann shortly after his arrival in Milwaukee from Austria in 1847, was appointed on October 8 pastor of St. Boniface's, Germantown. What he called a seminary was a room added to his two-room rectory, which served to prepare two theologians for Holy Orders, Mathias Gernbauer and Francis Fusseder, who came to the United States with Salzmann, and to whom Peter Deberge was added in 1848. Sisters of the Third Order of St. Francis settled at Nojoshing (St. Francis, Wisconsin) after their arrival from Bavaria in 1849. The location of the seminary was influenced by them, for it would offer them a suitable employment if built near their settlement. They possessed thirty-eight acres of land, the deed of which was held by Bishop Henni, who in July, 1853, bought forty acres and with the consent of the Sisters consolidated the two properties for seminary purposes. In 1851 a temporary seminary existed near the old cathedral (St. Peter's) and property near by was deeded to it. At Easter, 1854, when Bishop Henni removed to his new residence near the cathedral, students were transferred to his vacated house, where classes were started May 10, only to be broken up shortly by cholera. In the fall three theologians, Jerome Bergmann, Francis P. Weinhardt, and Joseph Minderer (*Catholic Church in Wisconsin*, 278), took up their studies in the Brothers' House (Men of the Third Order of St. Francis, who came with the Sisters in 1849 from Bavaria). The corner stone of the seminary was laid July 15, 1855; it was dedicated January 29, 1856. The details may be found in Joseph Rainer, *A Noble Priest* (Salzmann), translated by Joseph Berg (Milwaukee, 1903).

The following statistics, gleaned from the *Catholic Almanac*, regarding the seminary may be interesting: (1846) the seminary is listed at Milwaukee with 7 seminarians, (1847) with 5, (1848) with 6; (1849) it is mentioned; (1850) it is closed because the bishop is absent (Europe), and 5 seminarians are at Notre Dame, Indiana, one (J. M. Norris) at the Propaganda, Rome, and 2 at Maynooth; (1851) students at Notre Dame and Maynooth; (1852) seminary at Milwaukee; (1854) located on Jefferson Street, Milwaukee, with several candidates for the priesthood. Spacious seminary is to be erected this summer at Nojoshing, four miles south of the city on the point, 88 acres for seminary uses; (1855) all preparations are completed for building a spacious seminary; 12 seminarians at Jefferson Street, 4 of whom are theologians; spacious building in course of erection at Nojoshing; (1856) Rev. Michael Heiss is rector; (1857) seminary opened January 27, 1856, with 43 pupils, the greater part studying the classics and philosophy.

[15] The old cathedral, St. Peter's, stood on the northwest corner of Martin and Jackson streets, and the property referred to was on Jefferson in the block known as No. 78, which was bounded by Martin, Jackson, Division, and Jefferson streets. There were twenty-two lots in the block. The original

I have now seven seminarians (five of whom are of German parents), who are enjoying the advantage of being educated in two languages, both of which are necessary. If this could be done on a larger scale, greater care than has been given in the past could be devoted to the missions among the immigrant population. Long experience, and even the recent incidents in Cincinnati, show that this is not a biased policy. During the past summer I ordained as priests two seminarians, who had completed their theological studies elsewhere; one was a Milanese, the other an Irishman. I am expecting other candidates for ordination next spring.[16]

Still, I am saddened by the fact that the missions among the aborigines of the diocese do not develop as rapidly as I should like to see them. This is due chiefly to the lack of missionaries who have a special vocation for this work. The Reverend Baraga, whose fame has spread far and wide, has been working during the past two years in districts which belong to the diocese of Detroit. He writes me under date of August 14, that "all Indians there are converted to our holy religion," and that he is thinking of returning to La Pointe by Christmas. After a brief stay he will go to Fond du lac [near La Pointe, on Lake Superior] where the contract with the local trading company has already been made, and he will set up a new mission. This information from our successful apostle to the heathens on Lake Superior fills me with great joy and hope, for Fond du lac lies west of La Pointe, and consequently the mission falls under my jurisdiction. Moreover, I am certain that most splendid results will be achieved for the cause of religion in that district, inasmuch as he told me in conversation that the Indians he had met were kindly disposed to him.[17]

donation of Solomon Juneau consisted of two lots in block 73, lots 10 and 11. Rev. David J. O'Hearn, *Fifty Years at St. John's Cathedral* (Milwaukee, n.d.), 18-20; map, *City Directory*, 1851-52; *City Directory*, 1876.

[16] Francis Mazzuchelli was ordained June 29, 1845, according to the *United States Catholic Magazine*, October, 1845, p. 673, and in July according to *Catholic Church in Wisconsin*, p. 270. It is inferred that he was a Milanese on the supposition that he was a relative of Father Samuel Mazzuchelli, originally of Milan. The *Catholic Church in Wisconsin* states that Francis Mazzuchelli was the first ordained in Wisconsin, and that Patrick McKernan was the second. He was ordained at Easter, 1846. *Ibid.*, 270. This does not correspond with the letter. Two of the expected candidates may be those mentioned *ibid.*; namely, John Moran and Francis Xavier Obermueller, who were ordained on Pentecost Saturday, June 6, 1846.

[17] Frederic Baraga was born 1797 in Carniola; studied law at Vienna; attended the seminary at Laibach; was ordained in 1823; arrived in New York in 1830; in 1831 began his labors, which for nearly forty years covered Upper Michigan and northern Wisconsin; noted for his work among Indians, especially

Within the past few weeks I learned from Reverend Skola that Reverend Baraga had left Makinack and had come to L'Anse [Keweenaw]; that from thence he had been sent to La Pointe because, as he said, the quarters at L'Anse were entirely too small for two missionaries. By the presence of Reverend Skola and the assistance he can render in the missions that are already well established, Reverend Baraga will be free to take up work in the new missions.[18] From now on I consider the new mission as belonging to my diocese. May God preserve it for many years to come, this new outpost of His Holy Cross.

There is an established mission nearer to Milwaukee, which is located on the Wolfe River or on Lake Pawagan [Poygan], somewhat to the north of the Ninah [Neenah] or Fox River. This mission serves tribes of Menominee Indians. I have just received a letter from the Reverend Vanderbrock, who attends this little mission from Little Chute. He writes that he has baptized 60 persons, and among them two chiefs. The Catholic families of this tribe now number 120, which is about one-half of the entire tribe. They are fairly well advanced in civilization; nearly all of them cultivate their own fields and in this way provide themselves with the most urgent needs of life. Nearly all of them have horses and cows, but none are without hogs and chickens. Within a short time two schools have been built in the settlement, and a very modest frame church, which has been placed under the patronage of St. Francis Xavier. These missions, which are far removed from the contaminating influences of the outside world, would surely make great progress if I could only send them an active and vigorous missionary

noteworthy in their literature as an author. Sixty-five of the 483 letters in the *Berichte* (1831-68) are from his pen.

[18] Otto Skolla, O.S.F., was born in Dalmatia; led to the missions from accounts of Baraga; arrived in New York 1841; worked in Detroit 1841-43; Mackinac 1843-45; spent eight years at La Pointe and vicinity, until 1853. That year the Indians moved to Minnesota at the request of the government, leaving ten families at La Pointe, and Father Skolla wrote to Bishop Henni for another Indian mission. He was sent to Keshena; left there in 1857 due to lack of support, which was caused by malicious and superstitious Indians. It seems he returned to a monastery of his order in Carniola. He appears to have been still living in February, 1891. Cf. Chrysostom Verwyst, O.F.M., *Life and Labors of the Right Reverend Frederic Baraga* (Milwaukee, 1900), 393-409; *Catholic Historical Review*, i, 182; *Records* (Philadelphia, 1910), xxi, 142; *Berichte*, Report XXXVII (1855), 43, 47.

to replace Reverend Vanderbrock, who is too advanced in years to do effective work.[19]

In this summarized report of the status of my missions I respectfully submit to you in the barest outline a picture of my chief concerns, my needs, our consolations, my activities and expectations. I beg your Highness to accept my warmest thanks as well as those of all the members of the diocese for the financial assistance you have kindly sent us. To our thanks we add the promise of remembering you, Your Grace Lord Archbishop, and our benefactors in our prayers to the Father of Light and of every good gift.

Your Lordship's and Grace's
Most Obedient and Grateful Co-laborer
JOHN MARTIN HENNI, missionary priest
Bishop of Milwaukee.

P.S. You are probably aware that Count von Haraszthy of Hungary together with his large family is living in my diocese at Sack Prairie. He has just made his first personal call on me to confer about matters pertaining to the welfare of the church. He has signed over to me and to my successors two lots in his settlement; and a foundation of 100 acres lying on this side of the Wisconsin River to Reverend Inama for the use of his order.[20]

REPORT XXIII, 1851, P. 54-57. LETTER OF THE RIGHT REVEREND DOCTOR J. M. HENNI, MILWAUKEE, WISCONSIN, TO HIS

[19] Theodore J. von den Broek, O. P., a Hollander. He was stationed for some time at Alkmar, Holland. In 1832 he is found at two houses of his order, St. Rose, Kentucky, and Somerset, Ohio; July 4, 1834-36, Green Bay; residence at Little Chute 1836 onwards, and he looked after Green Bay until 1838. Among other places he attended in Wisconsin were Hollandtown, Butte des Morts, Fort Winnebago, Fond du Lac, Prairie du Chien, Poygan, and Calumet. In 1847 he went to Holland and induced many of his countrymen to accompany him back to Wisconsin. He died November 5, 1851, at Little Chute. Cf. Verwyst, *op. cit.*, 423-428. [See also Wisconsin Historical Society *Proceedings*, 1916, 148.—EDITOR.]

[20] Count Agoston Haraszthy arrived in 1840; purchased a farm on Rock River near Koshkonong; lost his home through fire; ran a boat on the Rock, Wisconsin, and Mississippi rivers; founded Haraszthy, now Prairie du Sac; 1846, member of the committee for drafting the state constitution; wrote for the Milwaukee *Banner* (German); went on the gold-hunt to California in 1848; held a government position under Pierce; in 1871 he was still in California. Cf. Rud. H. Koss, *Milwaukee* (Milwaukee, 1871), 112-114. [See also Wisconsin Historical Society *Proceedings*, 1906, 234-245.—EDITOR.]

LORDSHIP AND GRACE, THE MOST REVEREND ARCHBISHOP OF VIENNA.

MILWAUKEE, March 7, 1850.

Your Lordship and Grace!

Since the calamitous events which befell the Austrian Empire during 1848 have passed, I venture again, by these presents, to proffer to your Grace my deepest respects, and also to describe briefly for you the progress and future needs of my extensive diocese, which is as yet in its infancy. In doing this, I am not unmindful of your generous support in the past, and of the kindness and hospitality shown me during my last visit in Vienna.[21]

The influx of immigrants, especially German, into the State of Wisconsin, has continued uninterruptedly for the past two years, and at present they are coming in larger numbers. There is also immigration from Canada and the other States. In Milwaukee, for instance, I found on my return from Europe that the number of Catholics had increased to such an extent that I made up my mind at once to build two new churches that very summer.

St. Gall's Church for the English-speaking was opened on the Feast of the Blessed Virgin, December 8 of the past year, and Holy Trinity Church, which is intended for the Germans, a structure measuring 120 ft. by 54 ft., will be opened, I hope, next summer.

In the meantime, I shall have to suspend the building of the Cathedral, the corner stone of which I laid three years ago, and in order more quickly to meet the needs of my people, I had to repair my pro-Cathedral, a very simple building, which at best may suffice hardly two more years.

The growth of the Catholic population in villages and settlements in the interior of the State has been in proportion to the growth in Milwaukee, so that during the last summer 23 new chapels or churches have been either begun or completed. Most of them of course are only board or log buildings, only a few are of stone.

Sinsinawa College, situated at the southwest end of my diocese, near the Mississippi River, with the coming of the Dominican Fathers, who are to have charge, gives promise of a fair future,

[21] In 1848 the Right Reverend Bishop Henni, while in Vienna, had received 4000 florins C.M. from the Leopoldine Foundation in response to his request for aid for his needy diocese. This is equal to about $2000. "C.M." is an abbreviation for *Conventions Munze,* which possibly means the exchange value according to the market.

especially since it overlooks from its charming elevation five parishes, all in the immediate vicinity and all supplied with good churches.[22]

A splendid site has been purchased in Milwaukee for a second college, to be in charge of the Jesuits, through the aid of a generous Belgian nobleman, I hope to open it next fall. There is a spacious brick building on the site which can be used as a temporary school building.[23]

Last summer the cholera visited the State, especially Milwaukee, and though not as death-dealing here as in St. Louis and Cincinnati, it caused many sad vacancies in families.

Our small hospital, the only one at present in the State, has made a great name for itself, due to the recognized, untiring care of the Sisters of Charity. This institution, exerting a beneficent influence upon all, Catholics and Protestants, ought to be enlarged, but whence take the means, since a considerable debt rests on the building.[24]

Moreover, orphanages must now be erected, since so many children became orphans through the cholera. I have rented a house to care for the little boys, and the Sisters with tender solicitude have provided for a few orphan girls in their small house.

I see many more needs than I am able to meet, needs which everyone else can forget easily, but not a bishop. I continue to live cheerfully and contentedly in a frame cottage, fully satisfied if I see arise about me and prosper churches, ecclesiastical institutions, hospitals, and schools. For this alone I pray most incessantly to Heaven, and God be thanked, who during the short span of a few years, has so signally and substantially aided my diocese.

It is my wish, and that of my clergy and flock, that God, the

[22] The five parishes were: St. Dominic's of the Mound; St. Francis', Hazel Green; St. Patrick's, Benton; St. Augustin's, New Diggings; and St. Matthew's, Shullsburg. Cf. *United States Catholic Magazine*, June, 1848, 324.

[23] Bishop Henni bought a substantial brick house and eight lots on Van Buren Street, August 8, 1849, to be used by the Jesuit Fathers for a dwelling and as a site for a college. Cf. *Catholic Church in Wisconsin*, 271.

[24] Sisters of Charity of St. Joseph's Convent, Emmitsburg, Maryland, were established in 1809 by Mrs. Elizabeth Bayley Seton. Bishop Henni invited them to Milwaukee by letter January 1, 1845. As a result three sisters under the guidance of Father Martin Kundig arrived in Milwaukee, August 20, 1846. A hospital was established in the summer of 1848 called St. John's Infirmary, which stood on the southeast corner of Jackson and Oneida streets. The beginning of an orphanage took place May 9, 1848. Cf. Elinor Tong Dehey, *Religious Orders of Women in the United States* (Chicago, n.d.), 44ff; O'Hearn, 33-34.

shield of His Church, and the powerful Protector of her servants, may not deprive us of the favor of Your Grace, and that He may ever protect the reigning house of Austria, so venerable in antiquity, and so well known and deserving of high merit for its service to the Church.

I and all my subjects shall continue to pray for the spiritual and temporal salvation of all our benefactors.

As the chief pastor of the diocese, I remain, with deepest veneration and gratitude towards Your Grace,

Your very obedient and grateful brother in Christ,

JOHN MARTIN, missionary priest
Bishop of Milwaukee.

REPORT XXIV, 1852, P. 36-42. COMMUNICATION OF THE RIGHT REVEREND BISHOP, DR. JOHN MARTIN HENNI OF MILWAUKEE, IN THE STATE OF WISCONSIN, IN THE UNITED STATES, TO HIS EXCELLENCY AND GRACE, THE MOST REVEREND LORD-ARCHBISHOP IN VIENNA.

MILWAUKEE, Jan. 14, 1851.

Most Reverend Lord-Archbishop,
Most Reverend President of the
Leopoldine Central-Direction in Vienna:

I consider it one of my most sacred duties to offer to Your Excellency and Grace not only my deeply felt thanks for the mission gifts kindly bestowed, but also to comply with Your Excellency's wishes, and transmit a delineation of my situation and affairs. It may not be disagreeable to Your Excellency and the readers of the Reports of the Leopoldine Foundation, if I begin with the physical features and topographical location of Milwaukee, the episcopal city.

Milwaukee is situated on the shore of Lake Michigan, in the valley of Michigan [Milwaukee] River, the waters of which are hardly pure and are inhabited by numerous frogs. The place upon which the city stands is marshy, and hence cellars cannot be constructed. The streets are, for the most part, not graded, and show numerous gaps for houses. The houses are mostly wooden barracks erected on posts about two feet above the ground, so that the hogs can comfortably wade around under them. Of stone houses [brick

houses] there are but few.[25] The price of the city lots, or building plots, has already been forced up through speculation from 200 to 1000 dollars each.[26] To build a simple wooden one-story house costs 700 dollars. One would suppose that in this building of houses many men would find employment, but such is not the case. From base to ridgepole everything comes finished from the factory. One gets boards for the floors already planed, windows with frames and glass, doors with locks,—in short, everything is prepared by machinery, and only a few laborers are needed to erect a complete building out of the several parts. In general, there are no carpenters in North America, because the joiners can easily build and join the houses with this ready finished material. Such wooden houses are often seen "traveling" through the streets. This means that, if to an American the place where his house stands seems no longer sufficiently desirable, he has it placed on rollers and pulled to a better location; he has "moved," as ordinary parlance has it. However, during this jaunty trip (which sometimes lasts eight days) the owner lives in the building, quite comfortable. Rents are rather high. For an unfurnished room one pays, ordinarily, a dollar and a half. Furniture is very expensive; a table costs from four to six dollars, a bedstead, from six to eight dollars, and a chair, from one half to two dollars. The price of food is cheap—twelve to fifteen cents a meal (1 and ½ Kreutzer, C. M.). A cup of coffee costs nine cents, but only three cents if one prepares it himself.

There are many Germans here, so that one may speak German in nearly every store or inn.

Life in this city is very provincial, since everybody concerns himself about the financial condition, family relations, and religious profession of every other inhabitant, and tries to know all of them. For this purpose questions which seem proper are directed to new arrivals. There are about twenty churches and houses of prayer here, belonging to different denominations, such as the Methodists, Episcopalians, Lutherans, Evangelicals, Bible Christians, etc., etc.

The factories here are interesting on account of their simple and sensible machines. In these, as in the entire field of American

[25] P. 87, text is "Der steinernen Hauser [brick houses] gibt es nur wenige." Koss, p. 129, states that the first stone building in Milwaukee was erected in 1840. It was a small, one-storied house of Sivyers, and stood near the corner of Mason and Jackson streets.

[26] An acre of government land in Wisconsin in the early forties could be purchased for $1.25. Cf. *Meine Reise*, 254, and Koss, *Milwaukee*.

activity, it must be admitted that there prevails a certain perfunctory way of doing things, which admits of no comparison with German exactness and solidity. But there is here a progressive, inventive spirit; and what is new with us in Germany has here been discarded long since, or improved. While with us a machine is built to last twenty years, it is here unserviceable in a few years; and the American builds another, applying on it all the knowledge gained by using the old one.

Taste for art is still in its infancy. Artists do not stay here, and they would be disappointed if they did. Of architecture there is also not a trace; building is done hurriedly, not beautifully nor solidly. In three weeks an American completes a two-story frame house, that is, a cabin of boards and planks; and in six weeks an even larger brick house. Since, as mentioned before, the ground is quite marshy, water is reached by digging two or three feet down; hence cellars are found only on elevations. Now, upon this marshy ground planks are laid, and the masonry is erected on the planks. As a result, seams and cracks—running vertically and horizontally —are often found in these houses when completed only three weeks. But the American does not mind this—as long as the building holds together all is well. Of architecture proper they have no idea, although every house is built according to a certain style. A frieze, or a few Doric half-columns nailed on a frame house, is considered an ornament in Grecian, Italian, or East Indian style. To class yourself as an architect here, you have to be, at the same time, a building contractor; this means that you must have sufficient money to take over the contract for the erection of the building. Generally speaking, only two classes of builders do good business here: the man who is supplied with capital for his enterprises; and the craftsman who, having some property, establishes himself independently.

The peasant, or farmer, here feels happy if only he has sufficient to live upon, possesses a few head of cattle and a frame cabin. Usually he cannot exchange his products for cash, but finds a customer who will make an exchange in trade—a quite customary practice here. By making cash payments a buyer always obtains a discount equivalent to one-third the value of the goods purchased. While on this subject I will insert a few words on taxes.

The people here praise the low and insignificant taxes as a particular reason why business can grow rapidly and the farmers

grow wealthy. Many entertain a conception of freedom from taxes, which in reality does not exist. In our American state of Wisconsin the following conditions prevail: The citizens are taxed according to property and income. An alderman or councilman comes during the month of July each year, to the individual citizens, and has them report on good faith their annual receipts; he then appraises the real estate and buildings. According to this finding, every business man or property owner is taxed at the rate of 4 or 5 per cent within the city limits, and the farmers 1 to 2 per cent. Ordinary storekeepers who possess, aside from this business, a small piece of property pay an annual tax of nearly thirty dollars. Our druggist paid nearly a hundred dollars (250 fl. C. M.) on his business, dwelling, and grounds. Of these taxes one-twentieth is spent for the president and other officers, one-twentieth for the military (which, in all the states amounts to only 10,000 men); and the remainder is used for the maintenance of streets, bridges, schools, hospitals, etc.

It may not be entirely without interest to know the prices of various provisions, necessaries of life, implements, and the like—in order to enable one to compare them with the cost of such commodities in Europe. In Milwaukee board in an "eating" house,[27] for example, costs 2 to 3 dollars a week, living in a lodging house[28] costs 10 to 16 dollars a month. A pound of rice costs 5 cents (100 cents equal one dollar, or 2 fl. 30 kr. C.M.); a pound of coffee 8 to 12 cents, a loaf of bread 5 cents; a quart [*Seitl*] of beer 5 cents; one lemon or orange, 5 to 7 cents; a pound of beef, 6 cents, a pound of pork, 4 cents, a pound of veal 3 cents; a peck of wheat, 40 to 50 cents; a pound of sugar, 6 to 12 cents, a pound of butter,15 cents; a load of firewood, three-fourths to one and one-half dollars; 1000 bricks (4 inches wide and 2 inches high) 4 to 7 dollars; 1000 shingles, 2.25 dollars; one barrel of lime, 43 cents; one hundredweight of cast iron, 4 to 5 dollars. A day's wages for a mason is 1 to 2 dollars; for a helper, 1 dollar; for a cigar maker, ¾ to 1 dollar; for a laborer at a machine 1 and ½ to 2 dollars; for a clerk in a store, 1 to 2 dollars, for a conveyance with two horses, 2 dollars.

With respect to the ecclesiastical situation and the conditions of pastoral care in the city of Milwaukee, there is a Catholic population of 20,000 souls or more, and already four Catholic churches,

[27] P. 40, text is "die Kost in einem Speisehause [boarding house]."
[28] P. 40, text is "die Wohnung in einem Lodginghouse"; the cost doubtless includes board and lodging.

with a fifth soon to follow.[29] It is my endeavor to make Milwaukee a Catholic city. Five years ago I undertook, under most adverse circumstances, to build the beautiful St. Mary's Church in the First Ward; and, with God's protection and blessing, we completed it. German immigrants streamed into Milwaukee, so that at the end of one year this church could not, even then, accommodate more than half the number of the faithful hastening thither. It therefore became necessary to build a second House of God (a frame building), St. Gall's. I chose for this the Fifth Ward, for the reason that the settlements here were, as yet, quite rare, and the grounds for the erection of a church, as well as for purchase by every immigrant, were still tolerably cheap. The result was that here also a considerable number of the faithful very soon settled, and affiliated themselves with the new parish. Then the need for a new church—that of the Blessed Trinity—became apparent. The building was commenced and completed, the length being 220 feet and the breadth 80 feet.[30] It is built of bricks. The necessary lots cost 700 dollars, and the total cost to completion was estimated at 9000 dollars. To meet this I depended upon the donations of my Catholics, since no other funds were available; and these contributions did flow in. The construction has actually progressed so far that the building could be blessed for divine service. But, beside the pressing debt of 4000 dollars, the interior is furnished only with an altar, and is without organ, steeple, and even a bell to announce the call of redemption to those dwelling around. The visitor entering the church is greeted by naked whitewashed walls. Hence, all anxiously await help from abroad.

The fourth church, which is my episcopal, or cathedral church of St. John the Baptist,[31] has been two years in course of construction. It demands my entire attention, as it also consumes the voluntary contributions of the diocesans, whose sacrifices are demanded for the standing of our holy religion, amid the various denominations and in a city daily increasing in population and wealth. To all this must be added the building of two orphan asylums—one for boys

[29] St. Joseph's.

[30] The figures seem too great. In the letter "foot" is "Schuh." Cf. Henni's letter of March 7, 1850, p. 75, where the dimensions given are 120 x 54. In the original letter of March 7, 1850, is used "120 *Fusz* x 54"; in that of January 14, 1851, "220 *Schuhen* x 80."

[31] P. 41, text is "S. Johannis B." There is a possibility that the printer mistook "E" or "EV" for "B." *Meine Reise*, p. 255, gives S. Luke as the name for the cathedral.

and the other for girls—which I must build, since even now fifty-three orphans were left homeless by the cholera last summer; and I must not expose these little ones to the danger of being drawn away by Protestants. Besides, I fear much from the epidemic mentioned above, and also from dysentery, which has robbed several children of their parents—especially at Westpoint, the most unsanitary ward of the city.

As for the rest, all is well with our holy religion in this part of the United States. I dare say Wisconsin is distinguished for its Catholicity. In the wide limits of my diocese eighteen churches have been opened to divine service during the past summer. Of these some have been built of stone, others of brick; three more are being enlarged, and twenty-nine chapels are being built at stations. For attending these houses of God I have fifty-five priests, of whom eighteen are from Austria alone. Kind Providence has also of late sent me a colony of poor School Sisters from Munich, who arrived here a few days ago. They will assume charge of a large school in this city; and they are even considering a plan to transfer their mother-house from Baltimore to Milwaukee, unless means shall be wanting. God grant that I may obtain Fathers of the Society of Jesus, to whom I may entrust the educational institution for young men, a very pressing want.

May Heaven further reward Your Excellency and the Most High Imperial House with its rich blessing! This is the prayer of all my clergy and diocesans, offered with the most faithfully devoted, very sincere assurance of our reverential love, to the Father of Light and Grace.

Your most gratefully devoted, most obedient
servant and colleague,
JOHN MARTIN, M. P.,
Bishop of Milwaukee.

REPORT XXV, 1853, P. 95-109. REPORT OF THE MISSIONARY PRIEST, THE REVEREND A. URBANEK,[32] OF THE DIOCESE OF MILWAUKEE, IN THE STATE OF WISCONSIN, OF THE NORTH AMERICAN UNION, PRESENTED TO THE ARCHBISHOP OF VIENNA, THE MOST REVEREND VINCENT EDWARD MILDE, REGARDING THE MAKE-UP AND

[32] Anthony Urbanek, curate at Maria Lah, arrived in the United States September 12, 1847, with the Reverends Casper Rehrl, Michael Wisbauer, and Joseph Salzmann. He became pastor of St. Anthony's, Fussville. Due to trouble with some parishioner he was transferred to the pastorate of St.

CONDITIONS OF THE EPISCOPAL CITY, MILWAUKEE, AND ALSO OF THE DIOCESAN POPULATION.

Your Excellency and Grace!

A report from the Far West, so named also in America, hereby reaches the capital of the Eastern Empire, as a small survey to show the rapid and sturdy growth of the heavenly Father's plantation, upon which Your Lordship and Grace, as the head of the Leopoldine Society, has at all times bestowed your protection. Not in vain, indeed, have alms reached these distant parts of the Lord's vineyard; though the diocese is not eight years old, they have borne surprisingly rich fruits. The honorable and pleasant task was conferred on me to present to your Lordship and Grace a resumé of the truly wonderful progress of the Catholic Church in this young diocese. Every Catholic heart must beat more joyfully when the past is compared with the present, and this "renovata facies terrae" is made to offer comparison.

When the first and present bishop of this diocese began his apostolic labors there were four priests. One-half section of the present St. Peter's Church, at that time steepleless, a frame building used as a Cathedral, easily accommodated the Irish and German Catholics of Milwaukee.[33]

Through the superhuman zeal and complete self-sacrifice of the

Mary's, Milwaukee, but returned to Fussville at Pentecost, 1849, after Bishop Henni on his return from Europe had straightened out the difficulty. After March 1, 1851, he was chaplain of the Notre Dame Sisters to June 18, 1858, when he lost his life near Memphis in an explosion on the steamboat *Pennsylvania,* upon which he was returning to Milwaukee from New Orleans, whither he had accompanied Mother Caroline on a visitation. Three hundred and forty individuals lost their lives in this accident. Father Urbanek composed music, especially for hymns and sequences, and taught music at the convent. Cf. *A Noble Priest,* 32ff; P. M. Abbelen, *The Venerable Mother Caroline Friess,* translated from the German (St. Louis, 1893), 145ff.

[33] St. Peter's Church. Cf. *ante,* note 15. The Reverend Patrick O'Kelly, who came from Detroit in 1837 and left because of sickness late in 1841 or early in 1842, built the church, which was ready in 1839 and was dedicated to the honor of St. Peter after the baptismal name of Bishop Lefevre of Detroit. The church served as a procathedral until 1853, as a children's chapel to 1863, as a provisional church for Bohemians to 1868, then as a Sunday-school. Msgr. Batz purchased the property upon which it stood, and when he sold the property in 1889 the church was moved to Bradford and Cramer streets within the grounds of SS. Peter's and Paul's Church. Cf. O'Hearn, 18-20. It still stands as a memorable witness of early days.

Vicar-General, Reverend Kundig,[34] the forerunner of the bishop, small log churches, about thirty feet in length, floor-less and without plaster, were built here and there at great distances apart, which hardly gave protection against the wind and the rain, and wherein any piece of cotton cloth, or a few strips of wall paper, were deemed magnificent decorations if put on the altar wall.

Five and one-half years ago when the undersigned arrived here and took charge of St. Anthony's parish,[35] in which, on July 16, 1843, the miraculous apparition occurred, often before Mass he was obliged to wipe off rain water from the altar which had copiously trickled through the logs during the night. Whatever your Lordship and Grace has ever read in missionary reports about the shabbiness of parishes in forests and of their log churches, found a full application in Wisconsin, then a territory, now a state, shortly vacated by the Menominee Indians. Our bishop, upon arrival, literally did not know where to lay his head, for on the very first day a rented place was cancelled by the demand, "Will you buy the house?" and was let to him only through consideration of an immediate payment of 475 dollars, his entire cash supply.

German and Irish Catholics were scattered here and there throughout the vast area of the diocese without resident priests, and were at best remembered at the annual or semi-annual visits of some priest; and where a priest established a residence, his stay was only temporary. Thus affairs stood seven years ago, nay, even four years ago. What a danger of apostasy existed for Catholics! With agony the bishop looked upon the misery of immortal souls, unable at the time, in spite of his most ardent wishes and restless activity, to remove it satisfactorily. Churches were needed, and where they existed priests were lacking, for the few on hand were insufficient for a diocese unlimited to the north and west.

Such a condition was not to continue. The guardian angel of this new church province measured the secret and frequent tears

[34] Martin Kundig came to the United States in 1828; completed his theology in the seminary at Bardstown; was ordained February 2, 1829, in Cincinnati by Bishop Fenwick; worked in Ohio to 1833, Detroit to 1842 (late 1841), Milwaukee diocese to his death in 1879. His letter to Henni, December 28, 1842, is most interesting on Catholicity in Wisconsin. He writes: " . . . erlaube mir dich mit den Gemeinden bekannt zu machen, die ich seit dem Juni gebildet hatte," and then he lists twenty congregations. Cf. *Der Wahrheits-Freund* (Cincinnati), Jahrg. VI, No. 21, 26 Januar 1843, Ganze Nro. 281, ss. 162-163; reprint in *United States Catholic Magazine*, February, 1843, 123-124; *Records* (Philadelphia, 1896), vii, 226-231; *ibid.*, viii, 21-23.

[35] Fussville.

of our bishop, who had been transferred by apostolic order to this veritable wilderness. The signs of distress, the call for co-laborers, penetrated to the Far East, and priests came to Milwaukee from everywhere, beginning with the Green Isle and including every German diocese, indeed also from Posen and Russia, and these now number 64, who are working with their bishop in the young vineyard, which indeed has altered almost completely its former rude make-up.

Further, it will give your Lordship and Grace joy to learn that most of the German priests of this diocese are Austrians, of whom there are above twenty, and one has been sent to another diocese. These are men for whom the Leopoldine Foundation made the coming possible, or at least easier, among whom the undersigned lists himself with the deepest sense of gratitude. The first four priests have therefore been increased by sixty. Where might there be manifest a similar growth? "Dextera Domini virtutem fecit et est mirabile oculis nostris." Psalm 117, 16, (23). "The right hand of the Lord hath wrought strength: and it is wonderful in our eyes."

The latest example is the call to the growing diocese of Milwaukee which allured to this far country even a Franciscan of Posen, the Reverend Bartosch,[36] and a former Basilian, the Reverend Mann[37] of Russian Poland, and also a priest of Hungary, the Reverend Bekéh.[38] We are always hoping for recruits from the old fatherland to fill up the ranks of the warriors of Christ, thinned by cholera, and if it hadn't happened, we would number about 80.

Besides at times the Right Reverend Bishop has ordained young theologians, most of whom were Austrian.

Thus the workers have increased, and labor there was and still is in great plenty. Now the harvest ought not to be so meagre, nor so many souls remain in a danger to their eternal salvation. Under the direction of the ever-increasing number of missionaries, churches

[36] Bartosch. "S. (Simon) Bartosz" in the *Catholic Almanac.* (1853-54) St. James's between the Milwaukee River and the lake (Mequon); (1854) St. Anthony's, Fussville; (1855) St. Mathias', Beloit Road, and St. Barnabas', Muquonago Road; (1856) St. Peter's, and Mother of Dolors, Ozaukee County; (1857) St. Mary's and St. Peter's, West Bend, and Farmington once a month; (1858-59) St. George's, Kenosha; (1868-73) St. Joseph's, La Porte, Indiana. Under "1872" he is called Simon.

[37] Mann. "Leo" in the *Catholic Almanac.* (1853) St. Mary's ad Portum, Ozaukee (Port Washington) once a month; St. Francis Xavier's, near Crafton (Grafton), also St. Joseph's, Crafton.

[38] Variously in the *Catholic Almanac:* Debeek, Debek, Debecke, Maximilian, a former chaplain in Kossuth's revolutionary army, according to Msgr. Rainer. Debecke worked in many places in the diocese (1852-79): first place (1852) St. Nicholas', Fredonia; last place (1879) Seymour.

and chapels arose, as if by magic, everywhere in the diocese, so that hardly a parish was without a priest, and no important settlement was left unvisited. Besides, a wise division and arrangement made by the bishop provided concentration places for many scattered farm cabins, where opportunity was afforded to look after the salvation of their souls, and which could be reached from outlying parts, or from which a priest could start on his circuit to refresh the sick, the old, or weakened flock with the consolations of religion, and to instruct the children in Christian doctrine.

An old observation, not infrequently made, is that those who live nearest to the concentration points often stay away from church, either because of the influence of radical doctrines or infidelity, and leave the blessings of our Holy Mother to those who live farther off.

What an encouraging sight it is to witness crowds of young and old on Sundays coming from all sides out of the woods, as though they arose out of the ground, onto the main roads and often the side roads, which throughout the countryside are plotted in squares about a twenty-minute walk apart; and a European can hardly form an idea of the interest and devotion of these people closely packed into churches not large enough. After about an hour's travel, or at most two or three, a cross looms up to the right or left on some steeple or church roof, indicating characteristically a Catholic Home of God, which is significant considering that this is in America. Near some churches a mission cross rises to the height of forty feet in memory of a holy mission conducted there by the great missionary of German Catholics in America, Father Weninger, S.J. At this writing his work in the diocese is not half finished, but he will resume his missions here when spring comes.[39] Here and there, especially in cities, which develop astoundingly fast, stone churches are built on a larger scale, intended indeed to provide for the future, but which soon are outgrown.

The situation of Catholic schools which insure future generations is not as good as that of the churches. One cause is the provision by law in all the Union States for public schools, the support of which falls on all alike, and hence Catholics, if they wish to

[39] Francis Xavier Weninger, S. J., born 1805 in Austria, died 1888 in Cincinnati. Revolution of 1848 made usefulness at home less attractive, so he came to the United States. He visited nearly every state during forty years of missionary work. Father Weninger was invited to the diocese by Bishop Henni when the latter was on a trip in the interests of the cathedral.

preserve their children from Yankee-ism, are obliged to pay a separate contribution for their own schools, which are therefore established at a great sacrifice and with extraordinary effort and are a rather temporary and uncertain system.

Attempts are made in places, especially in Catholic school districts, to harmonize the State schools, in which English is the only medium and religious instruction banned, with the purpose of the Catholic school. School committees have full control over schools, and even though made up of Catholics, the missionary's relation to them is at best unsteady, since the officers are changed yearly, a hybrid creation which soon deteriorates into heathenism. In consequence a school combined with a church remains the best expedient, but must rest as a "pium votum" [a cherished hope], and be listed as "ad acta" [something to be effected] for most parishes because of their scant resources.

Therefore German Catholic schools are the crying need in this country, because German children, if Anglicized, by some strange fate generally become alienated from Catholic life. On the other hand, Irish children, if well instructed by their priest in any English Catechism, generally are saved to the Catholic faith.

However, School Societies have been organized, at least in Milwaukee, which by means of a monthly contribution have established Catholic German Schools, and thanks be to God, these have thrived very well, as well as anywhere in Germany; but at best only provisional measures can be taken to maintain the Catholic School System through the cooperation of the Societies, which are: St. Joseph's Society of St. Mary's Church, St. Aloysius' Society of Trinity Church, and St. Jerome Aemilian's Society for orphans.[40] German school sisters,[41] located here a year ago, and the Sisters of Charity,[42] by taking over schools for girls, have afforded great though far from sufficient relief. They cannot live on air alone, and therefore they too must depend on general support and special contributions, and lacking permanent funds, they must live from day

[40] School Society. Cf. *ante*, note 34, letter of Kundig. Dr. Salzmann in a letter dated October 9, 1849, tells of a school society just formed, the finances of which he and Heiss, both of St. Mary's, Milwaukee, kept up. Salzmann started an orphan society about this time. Cf. *A Noble Priest*, 70-72.

[41] The Notre Dame School Sisters came to the United States in 1847 from their mother-house, Munich. Bishop Henni invited them to settle in Milwaukee. Mother Caroline came from Pennsylvania to Milwaukee October 10, 1850. Cf. *Religious Orders of Women in the United States*, 168ff.

[42] Cf. *ante*, note 24.

to day and plan to struggle through the vacuum. The chief task of missionary activity is not to grow weary, is to hope against hope, indeed the impossible of realization except with help from above, from the "Consoler."

A thrill runs through me, as though a miracle confronted me, when I see the Catholic Church in a state of high development notwithstanding its very serious difficulties, and on the other hand, this joyous feeling of the moment is dampened only by the thought of how much is still to be done to meet by a half-measure the needs of souls, and both sensations must be recorded if one wishes to judge the conditions in this country correctly.

Catholic schools, properly speaking, are only oases touching upon material and spiritual things. Culture touches wilderness in America. Where it is good, it is better than anywhere in Europe, but at present the good is merely sporadic, and to view the entire situation, or to get an insight into particulars, a panorama must be projected. This is the object of this report.

Briefly the situation can be put in two words: much has been done, much must be done, in order to save innumerable souls.

There are at present in the diocese of Milwaukee 81 completely built churches and 4 chapels; 29 churches, not counting the cathedral, are under construction. There are 49 stations in sparsely settled districts where churches should be erected.

In the sphere of the education for young people a future harvest is promised by the College and Convent of the Dominicans at Sinsinawa Mount, and by the Sisters of the Congregation of St. Bridget at Kenosha,[43] formerly Southport, on Lake Michigan, a day's journey southward from Milwaukee.

A settlement of Tertiaries, Brothers and Sisters, was organized into separate communities, at a two hours walk south of Milwaukee, under the direction of two Augsburg priests, the Reverends Keppeller and Steiger, who had been pastor and chaplain, respectively, in the same church in Germany, and of which the Brothers and Sisters had been members.[44] Within a short time the settlement suffered an irreparable loss through the sudden death of both spiritual fathers. To them may indeed be applied the text, "quomodo in vita sua dilexerunt se, ita et in morte non sunt separati," "Even as

[43] Sisters of St. Bridget from Tullow, Ireland, opened St. Mark's School, Kenosha. Cf. *ante*, note 12.

[44] From Bavaria in 1849, at Nojoshing (St. Francis). Cf. *A Noble Priest*, 86.

they loved in life so in death they were not divided," II Kings, I, 23. They died of cholera, victims of charity. God had granted sufficient time to establish the convent, to bless the chapel and God's acre, when after a few weeks interval they were the first to be buried therein.

More than half the population of Milwaukee is German, of which Catholics comprise a full third, numbering 8-9000, which is remarkable in America where there are innumerable sects. For a long time I had estimated them at half this number, until the Right Reverend Bishop corrected my false impression. The diocese, bounded on the northwest by the new diocese of St. Paul, numbers 85-90,000 Catholics, of whom the majority are Germans, Irish, French, Hollanders, and Indians, with small fractions of other nations.

The German Catholics are represented mostly by those from Westphalia, Rhenish-Prussia, Baden, Rhenish-Bavaria, Hesse, and Bavaria, less by other German States, and least of all by Austrians. It will be useful and surely not uninteresting to present a panorama of these nationalities through a simultaneous comparison, which is possible only in America. Surely it is an odious task and remains such after completion, but if all is said, an impartial opinion must be expressed upon it.

Nearly all of the priests, including the Austrian, think that the Low Germans from Münster, a robust stock, are the best and most thorough Catholics, whose faith is strong, and to whom religion is first. The influence of the Blessed Bernard Overberg upon these is general and lasting, and to my knowledge this unassuming reformer of Northwest Germany has had no other kind of memorial. On the other hand, perhaps Kossuth, or Kinkel,[45] or some self-styled benefactors of people will receive one [memorial]; even if they do not deserve one they will surely shout themselves into one; for in America, whoever can make a great noise and stir up a row, no matter how stupid he may be, is the "genuine stuff."[46]

No one from Münster, nor any good Catholic, will wear out his shoes for Kossuth and Company. I mention this because "Kossuth" has become an intellectual shibboleth, by which the good and the doubtful Catholics may be known. This is all the more significant because the Hungarian clown, despised by sober-minded Americans,

[45] *Cf.* Koss, *Milwaukee*, 348.
[46] "The right leather."

acts at the same time in the role of grandmaster of Protestantism; and also because positive Protestants, and in general, the better sort of Americans, especially in Washington, do not side with him; in fact, they repeatedly upbraided him on the record of his sins.

Luxemburgers, of a rather blunt but iron faith, like Rhinelanders, especially of the Cologne Archdiocese, hold a worthy place beside the people from Münster. Bavarians are at times lukewarm and perfunctory, but often exhibit a deep piety of heart, still they are far inferior to the people mentioned above in a thorough knowledge of religion, and are less inclined to pride and arbitrary power than these, being on the contrary more humble and unassuming. There are indeed Bavarian settlements, for example the parish of St. Ambrose near Milwaukee,[47] which could be placed as a model for all nationalities. Wherefore this description does not claim to be absolute.

The people from Baden, if Catholic, are usually as good Catholics as one can wish for, and furthermore, as characteristic of Southern Germany, they are good natured and cordial. Integrity and constancy go along with Northern Germans, but they have rather awkward, stiff manners. However, an intolerable indifferentism, combined with a strongly rooted desire for domination in ecclesiastical affairs, generally marks the people from Baden and Rhenish Bavaria, to some extent the Hessians, and not infrequently too those of Treves and the rest of Rhenish Prussia; this has shown itself in Cincinnati, Buffalo, and other places, where open revolt was raised against Bishops and priests. Every one desires to rule, no one wishes to obey.

This is brought about by extreme factions, who, like the adherents of Neo-platonism of old, and those of Jansenism, Febronianism, and what not, covet identification with the true membership of the church.

The church eliminates those alien members by simply allowing them to talk themselves into silence, and by going her way quietly, she completely ignores their boisterous petitions. Usually those who swell the noise of violent demands gradually come to their senses and desert the ringleaders, who perhaps join the Freemasons, Oddfellows, Sons of Herman, Druids, or other secret societies, or become pilgrims of the Workmen's Republic *(in spe)* of Weitling, the tailor, thereby renouncing the Church.

[47] Elm Grove.

If the clergy in Baden, Rhenish Bavaria, and other places were as resolutely Catholic as they are in Westphalia, Luxemburg, and elsewhere, laymen would be better both there and here, but as it is—!

It must not be forgotten that such rotten elements have stolen into this country in larger numbers since 1848 with the crowd of troublesome fugitives, and caused annoyance to Church and State, for to certain people even Washington is a despot, so how can the Catholic Church with its Pope find favor in their eyes?![48]

Followers of Hecker[49] and Kossuth are most annoying and disgusting to Catholics when they present Protestants or notoriously infidel "good friends" as sponsors at Baptism; or when they come to contract a mixed marriage, or to attend the funeral of some good-for-nothing, and they are most ridiculous when, confronted by a blunt refusal of ritualistic cooperation, they threaten to remain Catholic no longer, as if they still were! It seems as though the time approaches ever nearer when the fermenting elements will be sifted and clarified, and when the Church will triumph.

I do not refer to the Austrians because of their small number.

We possess four churches and four chapels in the city of Milwaukee. St. Peter's and St. Gall's Churches are for the Irish, and St. Mary's and Holy Trinity Churches for the Germans. Since a short time ago special services are held for the French and Dutch in St. Gall's Church, and probably in the course of time they will establish parishes of their own.

Holy Trinity Church, though unfinished, conducts divine services regularly, and is going to buy an organ with the aid of the rather weak St. Cecilian Society. The other churches possess pipe-organs of eight to twelve registers built by a skilled organ builder who resides here.

St. John's (Evangelist) Cathedral is under roof.[50] Its style is Byzantine-Roman, and it is 179 feet long and 79 feet wide. As our future Ecclesia Matrix, it is at present the main object of effort for both bishop and diocese. It overlooks the city and its environs, being situated on the highest, most beautiful, and central spot of

[48] "Radicalism," "radical elements," "free-thinkers," "Friends of Liberty," are used to express ideas, principles, and to characterize men that attacked Catholicity. The men of 1848 often identified the Catholic Church with the government against which they fought. The Bible and Catholic beliefs were opposed. Mere rationalism dominated some of the men who were against the church.

[49] A revolutionary from Baden.

[50] Corner stone laid December 5, 1847; consecrated July 31, 1853.

the city, and when (indeed when!) its steeple shall have been completed, it will be, without gainsay, the principal ornament of this young, blossoming town. God grant strength, courage, and perseverance to our all-sacrificing bishop, in order that soon the center of apostolic unity also may be solidly grounded in this diocese, for at present only the masonry and roof are built.

The bishop intends to build a residence near the Cathedral, which is fitting, and which furthermore will allow him to establish at his present dwelling and grounds a contemplated seminary for boys and clerics, in which event St. Peter's Church will likewise serve them.[51] This is an excellent plan, and one which will benefit the entire diocese, for its realization alone makes possible a supply of priests, because we cannot forever, or at any rate with certainty, count on an unceasing flow of European priests.

As schools are a guaranty for the continuance of the Catholic faith among the laity, so, nay more so, seminaries must secure recruits for the clergy. The present roomy house of the bishop is very well suited for such an institution, but of course it cannot be vacated for this purpose until another episcopal residence is built.

The following charitable institutions are grouped to the right and left and back of the Cathedral,[52] a boys' orphanage, St. John's hospital and chapel, a convent, which includes a chapel, a girls' English School, a girls' orphanage, all in charge of the Sisters of Charity. The teaching Sisterhood from Munich have owned their convent for a year, and in it have two school rooms for girls, English and German, to the number of about 100; furthermore, they conduct a girls' school, numbering over 200 children, at St. Mary's Church, and lastly a boarding school. At this time these Sisters number 9, who, with 15 candidates, are being educated, as is customary in Motherhouses, for work in convent and school.

Lack of room and other circumstances prevent the acceptance of many girl boarders at present. There are now 8 here, two of whom are half Indian, whose education has been completely European, and one of these plays the piano. We have a pretty little

[51] Cf. *ante*, note 15, also note 14. When Bishop Henni vacated his old residence (near St. Peter's) for seminary purposes, he moved into the Martin house on Van Buren Street just off the northwest corner of Van Buren and Biddle streets (the Matthew Carpenter home later), and then in the fall of 1853 (or Easter, 1854, according to note 14 mentioned above) he moved to his new residence on Jackson Street south of the cathedral.

[52] Right is north, left is south, back is east (Van Buren Street).

chapel dedicated to St. Mary of the Angels in the convent, which has two side choirs for the Sisters.

Thus everything has progressed very well in Milwaukee, and has rapidly developed into the present state. This development is wonderful considering the shortness of the time, but it does not by far meet the present needs. Hence we yearn for very many necessary things, for there lies before us an immense, uncultivated field, which becomes vaster as spiritual and religious civilization advances. Very recently a small contribution has been made to advance the cause of this culture.

After wearisome conferences, varied sacrifices, and a great risk, we have founded the *See-bote*, a Catholic newspaper, which, after the manner of the Augsburg *Post*, will offset for the Catholics of Wisconsin the worthless and flowery radicalism of other publications, and as in a political organ, questions of the day will be treated impartially from a Catholic standpoint.[53]

From the foregoing statements it is clear that the Catholic Church on this continent must walk in a singular path. She is benefited, it is true, by the freedom which all denominations enjoy here, but the advantages of freedom for the Church do not always appear in the desired light, because evil, infidelity, and wickedness stalk about under cover of this same freedom, and unfailingly misuse "freedom as a cloak for malice," to the detriment of the Catholic Church.

Overseas cabals of the court, cabinet intrigues, and the like are much talked of; here party intrigues, cabals of the devil, and denominational hatred exist, sublimated to the second and third power, especially on the part of the radicals, a pretty kettle of fish, which Europe so industriously sends over. This makes the task of the Church difficult, since her children are estranged from her by the deceits (called humbug here) of these false apostles of liberty.

[53] *Seebote* was founded by Salzmann to counteract the anti-Catholic press of Milwaukee. He states that the German press as conducted by revolutionaries was very filthy. *Berichte*, XXVII (1855), 84. The *Seebote* was at first a weekly and then a daily. Its first number was dated January 27, 1852. F. Fratny, an Austrian political refugee, waged war against the *Seebote* in the *Volksfreund*. Fratny was sick with lung trouble in 1853 and died April 5, 1855. Votja Naprstek, a Bohemian, published the *Flugblaetter* (1852-54), which was very anti-Catholic and was called by some *Fluchblaetter*. Naprstek returned to Bohemia. The *Banner*, a German daily like the *Volksfreund*, was anti-Catholic. Some details of both sides of the question may be found in Koss, *Milwaukee*, and Rainer, *A Noble Priest*. The Milwaukee *Herold* is the successor of the *Seebote*.

To preserve Catholics from this poison, to present the Catholic Church to them as she really is, namely as the sole dispenser of true happiness among men, is the most essential task of missionary priests among German immigrants, who otherwise become a prey of the worst sort of infidelity and Radicalism.

The Church must also at this time impress the universally gentleman-like Americans and their varied denominations with her entire, venerable greatness, especially by counterbalancing their efforts in regard to material things, their rich equipment, for they value external elegance too highly, "That's beautiful." The Church must prevent them from turning contemptuously away where they do not find this.

If, therefore, the thought is entertained in Europe, "What's the use of beautiful churches over there? A log church or one of wood more than suffices for missionary conditions," and so on, this would mean a denial of life to the Catholic Church in America, for here particularly, though beginnings are frequently pitiable, the expansion of the Church as such depends essentially upon the foregoing propositions.

Pray do not take it amiss if we turn to the fatherland for help, for we live here and know the conditions of the country only too well. We do it not for any individual interest, but for the Church, whose essential work is to expand.

May my presentation of the truth and facts find the favor of the kind attention of your Excellency, and if possible, receive a wider circulation, in order that a full and correct estimate of American church affairs, particularly of this diocese, may be gained thereby.

Recommending myself and colleagues to your Excellency's kindness and to the prayers of the Society, I remain, very respectfully,

Your most obedient and grateful Servant,
ANTHONY URBANEK, Missionary Priest
Confessor for the German School Sisters.

MILWAUKEE, January 30, 1852.

EDITORIAL COMMENT

TREASURES IN PRINT AND SCRIPT

The art of printing from movable types, known to have been discovered sometime during the fifteenth century, ought to have a clear and unquestioned history. That was the case in the days when book-lovers read Pearson's *From Cabin to Castle* (published in 1888), which was the story of Gutenberg and his supposed invention. It was a story that laid hold on the emotions, as the subjoined summary shows:

Sometime during the year 1455, four hundred and seventy-one years ago, there appeared in Paris a man of some distinction named Dr. Johann Fust, who belonged to the German city of Mainz. This man had Bibles to sell. One he sold to the king, another to the archbishop. Thereafter, exposing one at a time in the little shop he rented for the purpose, a new copy was sold almost every day, until, by comparing notes, the Parisians discovered he had sold some fifty Bibles. That fact aroused their suspicion; for no private person was able to employ scribes enough to produce fifty copies of the Bible, when the executing of a single copy was practically the work of years. Besides, these Bibles were all exactly alike. The writing was indeed beautiful, in the manner of the most artistic penmen, but no merely earthly artist could make his letters all uniformly the same. Clearly then, the devil must have had a hand in the business.

So poor Dr. Fust was arrested and thrown into a hideous prison, where he lay in sleepless agony all night planning how he might extricate himself from the situation into which his too great success in selling Bibles had brought him. So far he had kept the secret of the way in which the books had been produced. He allowed everyone to as-

sume that they had been written in the usual manner, laboriously by hand with ink and pen. But he now realized that, if he was to clear himself of the charge of witchcraft—of being in league with the evil one—it would be necessary to tell the truth. Next day, therefore, when haled before the magistrate, he boldly denied the charges against him and told a straightforward story of the invention of printing from movable types.

It was in this way the great world first learned about John Gutenberg, scion of an aristocratic family of Mainz, whose fate was to be impoverished and driven a political exile to Strasburg, where for some years he practiced the art of a lapidary and glass polisher. Gutenberg was a genius whose love of experimentation sometimes distressed his good wife Anna, because it threatened to rob them of the means of livelihood. But a matchless discovery was destined to result from his efforts. He began by studying so simple a thing as a playing card, the symbols on which, he discovered, were uniformly the same, proving that they must have been painted through a form or stencil, cut probably out of wood. Then he examined a cheap picture of St. Christopher, and decided it had been produced from an engraved block. Next he began to engrave blocks of wood, finding that of the apple tree best suited to the purpose, and to print little things like the picture of St. Christopher, of which he produced a considerable number. Anna sold some of them in the shop, and he sold others to the monks in the cathedral of Strasburg. Later, with the aid of several apprentices he printed from blocks a whole series of pictures, making a book called the *Bible of the Poor,* copy for which the abbot lent him.

One day, when on the point of ending the long labor of making a block of letters, the wood split and all his work upon it was lost. In a spirit half of desperation, half of experimentation, Gutenberg cut the block into as many sections as there were printed letters. Then he placed the letters

of a word together, tied the sticks firmly, applied ink to the ends, and made words on paper.

The great invention was in sight, but not yet achieved. It took years, marked by heart-breaking disappointments, before a book like the Bible could be produced. First he made wooden types; then he had to invent a frame in which they could be held firm and true while printing from them. The press was easy, a modification of the wine press. But the ink and the dabber gave much trouble. Then it was found that the ink softened the ends of the wooden types so that they would blot and blur, which made it necessary to discard wood. Lead, as a soft metal which could be cut readily, was next used. But when the press was turned on a case of lead type it mashed down. That would not do. They must have a harder metal. Another period of anxious experimentation. Finally one of his assistants, a young man named Peter Schoeffer, suggested an amalgam of lead and antimony—three parts to one. That worked, and type metal had been found.

Thereafter the work on the great Bible went on apace. Schoeffer designed and carved the letters on the ends of the sticks of metal, illuminating certain letters to make the beginnings of paragraphs. Gutenberg and Fust busied themselves with other parts of the business. At last, Schoeffer, who became very weary at his job, thought of the idea of casting or molding the type. This was the final early invention.

Now the work proceeded regularly until the Bible was printed. Then the sheets of vellum had to be bound, the bindings tooled and made artistically beautiful. It was that edition of which Fust sold the copies in Paris. We speak of it, properly, as the Gutenberg Bible, although the other printers—especially Dr. Fust—had forced the inventor out of the firm before the book was completed. The city of Mainz, on the Rhine, was the first publication center.

So much for the history of printing as written forty

years ago. Since that time the whole subject has been elaborately investigated by the most searching bibliographic methods. The results are contradictory. German scholars adhere to the Gutenberg tradition. Dutch scholars are champions of the view that L. J. Coster of Haarlem invented printing. The distinguished English researcher John Henry Hessels, who ought to be impartial, takes the Dutch view. After an elaborate discussion of the evidence (*Ency. Brit.* XIth Ed.) he "has no choice but to repeat that the invention of printing with movable types took place at Haarlem between the years 1440 and 1446 by Lourens Janszoon Coster." He thinks the Mainz printers received the art from Haarlem, improved it, and disseminated it over the most of Europe. Before the end of the century there were printers in almost every important continental city.

Works which came from the earliest presses, up to 1500, are so rare and so interesting as showing how the printer's art began, that they are collectively called "The Incunabula," meaning books of the cradle period. Book lovers are always searching for specimens of incunabula, which fortunately were printed on such excellent paper and so permanently bound that a good many copies still remain. But it is exceedingly rare that one comes into the market, and when that happens the bidding is always brisk and sometimes reckless.

Many of the works printed in the sixteenth century are likewise nearly as precious as the incunabula.

The State Historical Library has been engaged in collecting books for almost three-quarters of a century. We have bought, almost exclusively, books that were needed by scholars and researchers, paying very little attention to the question of mere rarity. It has been known that some very unusual specimens of the printer's art are to be found among our half-million volumes, though few aside from our library staff, who have specially examined into the matter, realized what treasures were right here in Madison.

We have no copy of the Gutenberg Bible, greatly to

our regret, and can only hope that some good friend will give us a copy. But we have a copy of *Sermones de Tempore et de Sanctis* of the celebrated Schoolman Albertus Magnus. The date of that book is 1474. Five years later was printed a work by Savonarola, the Florentine reformer heroized by George Eliot in *Romola*. Of that we have a copy. The last and most remarkable of our incunabula is the great *Nuremberg Chronicle* of 1493, the year after the discovery of America. This marvellous folio bound in hogskin leather, beautifully tooled, contains 2500 woodcuts executed largely by Wohlgemuth, the teacher of the German artist Albrecht Dürer. Many of them are fancy pictures of men of the Bible record beginning with Adam. But there are also numerous engravings of cities, castles, monasteries, etc., some of which at least must represent approximately what was the reality. At the end of the chronicle (which is a kind of world history) is a notice of a recent voyage of discovery toward the west that antedates Columbus and has sometimes been interpreted as referring to a voyage supposed to have been made in 1483 by Martin Behaim. When Dr. Draper bought this particular copy forty-one years ago, he paid not more than $125 for it. Later sales have been made at varying prices, one as high as $525. The forty oldest books in our library would be worth a pretty figure in the market.

There is a beautiful copy of one of the works of Apuleius printed on the Aldine Press at Venice in 1521. It is interesting to compare the typography of this book with one of those printed in Germany. The early printers, as already stated, followed the hand copyists in the design of the letters. Northern scribes employed a form of letter which is called Gothic, somewhat like the small letters of our alphabet still used in current printing. Those of Italy, on the other hand, formed a shortened slanting letter and their style was known as the Italic. From this our *italics* is derived. The Italian scribes, however, used Roman let-

ters in their headings, as did those of other lands. These Roman letters became the models printers followed in printing titles, chapter heads, first letters of paragraphs, etc.

We have in the Historical Library a manuscript copy of the Bible which may have been executed as early as the twelfth century, making it eight hundred years old. The material on which it is written is parchment. This has been finely lined and the writing—in a clear, but very small design of letters—is measured by the spaces between the lines. First letters of paragraphs are in the Roman form and in two colors. This is called illumination and was sometimes very elaborate.

This library makes no pretense of possessing a collection of ancient or medieval manuscripts. But it does have a notable collection of manuscripts relating to American and particularly western history. Examples are the letters of George Rogers Clark. Among these is his peremptory demand for the unconditional surrender of Fort Sackville (Vincennes), which thereupon was given up by the British general Hamilton. We have in another extensive series of manuscript volumes the personal correspondence of the great pioneer of Kentucky, Daniel Boone. One of these letters, written late in life to an aged relative, gives what has been called the "pioneer's confession of faith"; for therein he discusses his personal views of religion.

There are examples of the correspondence of the fathers of the republic, autographs of all the signers of the Declaration of Independence and of the Constitution, and many other manuscripts which persons interested in historical matters and in the noted men of our country and state would be glad to see. For their preservation these valuable documents as well as the precious printed volumes already described must be kept under lock and key, and ordinarily our staff have not the time to exhibit them to visitors. But see page 119 for an account of the Society's first annual Homecoming.

JOSEPH SCHAFER

COMMUNICATIONS

AN OFFICER AT FORT CRAWFORD

Last winter while reading Lockwood's narrative in volume two, *Wisconsin Historical Collections*, I noticed his reference to the regarrisoning of Fort Crawford by United States troops in 1819, and the statement that the commandant was Major Peter Muhlenberg, Jr. Thinking that he was in all likelihood a son of the Revolutionary general of that name, the sesquicentennial of whose dramatic entry into the American army was celebrated at Woodstock, Virginia, last January, I wrote to Washington for further data regarding him. Since the Muhlenbergs are one of America's most distinguished families, with eminent soldiers, the first speaker of Congress, a United States Senator, a minister to Austria, Congressmen, governors, educators, clergymen, authors, scientists, etc., among their numbers, our Society may wish for the account of the Muhlenberg who commanded one of the pioneer forts of Wisconsin.

Major General Robert C. Davis, adjutant-general of the United States, reports that Peter Muhlenberg, Jr., born in Pennsylvania, was appointed from that state, December 12, 1808, a first lieutenant in the Sixth United States Infantry; was promoted to captain October 1, 1810; appointed major in the Thirty-first United States Infantry, May 1, 1814, in the period of the War of 1812. He was honorably discharged June 15, 1815, at the time of the reduction of the army at the close of the war; was reinstated in the army January 1, 1816, when he was captain in the Fourth Infantry with the brevet rank of major; was transferred to the Fifth Infantry as major February 24, 1818; and was honorably discharged at the reduction of the army June 1, 1821, but continued on duty throughout that month. He was reinstated in the army February 2, 1835,

as major and paymaster; and he died August 21, 1844. There is a statement on file that he was the son of Brevet Major-General Peter Gabriel Muhlenberg of the Revolutionary War. The records show that Peter Muhlenberg, Jr., served in Canada in the War of 1812, was wounded at York April 27, 1813, and reported among the killed at the battle of La Cole Mill, March 30, 1814, which report was subsequently proved to be erroneous. He also served in the war against the Seminoles in 1817 and 1818. He was in command at Fort Gratiot, Michigan, October 31 to November 30, 1818, and again from January 31 to March 31, 1819. He was in command at Fort Crawford from August 31, 1819, to June 30, 1821. No particulars concerning his activities at Fort Crawford have been found.

J. H. A. LACHER, *Waukesha*

THE SOCIETY AND THE STATE

By Louise Phelps Kellogg

During the quarter ending July 10, 1926, there were sixteen additions to the membership of the State Historical Society. Three persons enrolled as life members: Horace Bonser, Cincinnati, Ohio; J. B. Fishburn, Roanoke, Virginia; Sister M. Rosalita, Monroe, Michigan.

Eight persons became annual members: Bernice Cadman, Waterloo; Eleanor Dobson, Washington, D. C.; Finley M. K. Foster, Madison; G. R. Kremers, Kenosha; William Ellery Leonard, Madison; Ellis Roberts, Oshkosh; Otto M. Schlabach, La Crosse; Harold T. I. Shannon, Green Bay.

Five Wisconsin libraries became members: Beloit, Evansville, Fort Atkinson, Ripon, and Waukesha.

The sum of one thousand dollars comes to the Society by the will of Mrs. Hattie T. Fisk of Green Bay. This bequest is without conditions and will be appropriated by the Board of Curators. This body has adopted the principle that all the private funds of the Society should be used for enlargement of service to the state, not as a substitute for legislative appropriations.

The Colonial Dames of America for the State of Wisconsin have recently appropriated one hundred dollars for the Society's use. This will be employed to initiate a new and important line of investigation into the subject of American immigration into and emigration from Wisconsin. This is to be done by canvassing the records of churches for the names of those who brought recommendations to membership from other states; and conversely for those dismissed from Wisconsin churches to other states—usually farther west. It is hoped, if the results of this primary research prove valuable, that a cooperative effort may be made to obtain a considerable body of material of this type.

ACQUISITIONS

Miss May B. Young of Bloomington, Grant County, has recently presented a collection of letters, day-books, ledgers, etc. assembled in the course of about ninety years in the family of her grandfather, Jared Warner, and of her father, Henry Falls Young. Jared Warner, born in Canfield, Ohio, Trumbull County, engaged for some years in the fur trade and also in the river trade to New Orleans. Several of the record books of the year 1834 are flatboat books. They contain accounts of his share in certain flatboats, the produce he had on board, and the prices for and kinds of produce sold. In 1838 Mr. Warner together with his uncle, Elisha Warner, emigrated to Wisconsin, going by river—the Ohio,

Mississippi, and Wisconsin—to Millville, Grant County, where land was taken up for a farm. Soon afterwards a sawmill, grist mills, blacksmith shop, store, and other industrial and commercial ventures were started, and Mr. Warner developed a large and prosperous business, from which he retired after forty years to Patch Grove, where he died in 1880.

Henry Falls Young was for a time in the employ of Mr. Warner at Millville and afterwards was the owner of a mill near Cassville. When the Civil War broke out Mr. Young helped to raise a company in the vicinity of Beetown and Tafton (now Bloomington) and secured a commission as second lieutenant. He was promptly promoted to a first lieutenancy and then to the captaincy of Company F, Seventh Wisconsin Volunteers, and served until the end of the war. This regiment formed part of the famous Iron Brigade. Mr. Young's wife was Delia Warner, to whom, during the entire course of his service in the war, he usually addressed weekly letters, which have been preserved and which constitute an admirable collection of Civil War letters. Another set of Civil War letters is those Mr. Young addressed to his father-in-law. Mr. Warner himself carefully kept in touch with most of the men who were in his service from time to time as loggers, farmhands, millhands, raftsmen, or in any other capacity. He had the faculty of coming into close friendship with his employees. In consequence there are numerous letters from men scattered widely over the West, some in California, others in the prairie states, one or two in Kentucky and Tennessee. These, it is believed, will prove of considerable historical interest, as will also the business records which illustrate the varied and extensive operations carried on by Mr. Warner in the "pocket," as Millville was called by the men who had worked there.

From the same vicinity Otto Geiger has sent to the Society the business letters, ledgers, and letter books of the firm of Raffauf and Geiger, of Cassville, chiefly for the period of the Civil War and later; included in this collection is the register for 1866-67 of school district number one, town of Cassville.

The *Pharmacopoeia Augustana*, edition of 1564, is known only in two originals, one of which is at the University of Wuerzburg. Dr. Joseph Schneider, Milwaukee's noted physician, alumnus of that university, bought for his alma mater a complete equipment for reproduction, and has presented to our Society a fine photographic copy of the pharmacopoeia, a rare source for the history of medicine and pharmacy. It is our purpose to publish this in facsimile, under the editorship of Professor Edward Kremers, head of the University School of Pharmacy. This publication will be produced by the Hollister Fund, given our Society for such purposes.

When the government established our territory's boundaries in the early forties of last century, the topographical engineer sent to survey our northeastern border was Captain (later General) Thomas Jefferson Cram. His reports were printed and were very influential during the

recent boundary dispute between Wisconsin and Michigan in deciding the question in Wisconsin's favor. Since this decision Captain Cram's niece and two nephews have presented to our Society the original manuscript drafts of his reports, which we have had bound into a handsome book. The manuscript is very well written, perfectly legible, with wide margins for binding. Accompanying the papers is a manuscript map of Lac Vieux Desert, the source of Wisconsin River, the location of which played a large share in determining our northeastern boundary.

LANDMARKS AND PAGEANTS

Under the auspices of the Landmarks Committee the Society placed a marker at the remains of the old Perrot-Linctot French post in the Perrot State Park at Trempealeau, which was unveiled on September 6 (Labor Day). A more extended account of this ceremony will appear in our next issue.

The Sauk County Historical Society held on June 22 the unveiling exercises for a tablet in Ochsner Park reading: "On this site in 1839 first permanent home in Baraboo was erected by Abraham Wood, who, with Wallace Rowan, built nearby in 1840, the first sawmill and dam on the Baraboo River." The exercises were postponed from Flag Day on account of rain. A. C. Kingsford spoke briefly on the life of Abraham Wood, picturing him as a type of frontiersman; and without unduly eulogizing him, showed his place in the community's beginnings. Dr. Louise P. Kellogg presented the facts of Wallace Rowan's life, a descendant of whom was present for the unveiling ceremony.

The Cushing Memorial Park at Delafield was turned over this spring by the Conservation Commission to the care of the Grand Army of the Republic and its allied societies. May 7 was chosen for the public transfer, and General Charles King was officer of the day. Governor Blaine, on behalf of the state, presented the eight-acre tract to the veterans, which was accepted by Commander Henry Hase. The cadets of St. John's Military Academy took part, and the chief address was given by their commandant, Colonel Roy F. Farrand. Wreaths were placed at the foot of the monument by the past president of the Woman's Relief Corps and others. Trees have been planted in the area, which will be named for distinguished veterans of the Civil War: among those so honored are A. G. Weissert, J. A. Watrous, and Mrs. Susan Van Valkenburg, the noted nurse. The valor of the three Cushing brothers was commemorated by the erection in 1915 of a solid granite shaft fifty feet in height, under the auspices of the Waukesha County Historical Society. See our Society's *Proceedings*, 1915, 70-71.

The Milwaukee County United Spanish War Veterans on May 1 placed a tablet on the Gilpatrick Hotel, on Third Street, reading: "On this spot, October 14, 1912, an attempt was made upon the life of Theodore Roosevelt." E. G. Juneau, junior vice-commander, presided, and

James Maxwell Murphy made the address. A letter from Theodore Roosevelt, Jr., was read.

At Burlington, Racine County, was unveiled on May 17 a unique memorial to the pioneers of that city, in the form of a four-foot shaft of Peekskill granite surmounted by a bronze replica of a ship—an ancient galleon, with sails set and ropes taut before the wind. This vessel ever forging forward into the unknown typifies the spirit of pioneerdom. The artist was Thomas Jones, of Rome and New York. The dedication services were conducted by Mrs. Charles Dyer Norton, who told the school children and other attendants that this monument stands on the site of the first house built in Burlington eighty years ago.

On Memorial Day, Wisconsin's monument to her dead lying in the national cemetery at Marietta, Georgia, was unveiled in the presence of a delegation sent by the state and the Wisconsin G. A. R. for that purpose. The shaft is of Wisconsin granite, bears the arms of the state, and is surmounted by a bronze badger. General John G. Salsman, who represented the governor, introduced E. B. Heimstreet, a member of the Union forces in Georgia. Charles B. Perry of Wauwatosa delivered the address, and the unveiling was performed by Charles M. Hambright. The Confederate veterans were there in force, and the entire city of Marietta honored Wisconsin's delegation.

The Woman's Club of Marion unveiled on May 28 a marker in the Indian burial ground to the memory of an early chief. On the boulder is written "Chief Waupaca, Tribe Potowatomies." F. M. DeVaud was personally acquainted with the chief and identified his burial place.

On May 27 a group of University professors and other Madisonians visited the schoolhouse where John Muir taught while a student in the University, and in the schoolhouse grounds planted a tree. The exercises were arranged by Professor W. D. Frost, who hopes before long to place a bronze tablet in these grounds and to have the school named for the distinguished naturalist.

The Kiwanis Club of Superior is planning soon to mark the famous Brule-St. Croix River portage route, first traversed from Lake Superior to the Mississippi in 1680 by the explorer Duluth.

A tablet, in which Wisconsin is interested although erected beyond the borders of our state, is that placed on May 9 at Fairmont, Minnesota, to mark Fort Fairmont, which was commanded during the Sioux Indian uprising of 1862 by Major "Jerry" Rusk, who had just been commissioned an officer of the Twenty-fifth Wisconsin Volunteers. At the news of the outbreak the newly enrolled Twenty-fifth was ordered to the scene, and Company A under command of Rusk garrisoned the fort from September to November, and protected the settlers. The marker reads: "This boulder marks the site of Fort Fairmont built during the Sioux Indian uprising 1862 by Co. A 25th Wisconsin Volunteers under Major Jeremiah M. Rusk and is dedicated to the pioneers

who faced the dangers of pioneer life to establish homes in Martin County."

The editor of the *Mississippi Valley Historical Review* in the June number, p. 182, notes that the tablet erected to Jacques Vieau in Mitchell Park, Milwaukee, last October, contains two historical errors in the statement that Vieau was the first trader and his home the first permanent house in Milwaukee. "Milwaukee had a resident trader," says this note, "more than twenty years before Jacques Vieau was domiciled there. There is documentary evidence indicating that his period of residence was several years, and some reason for supposing it may have been for a much longer time. Since civilized men do not live unhoused in the climate of Wisconsin, it follows that Milwaukee's first house must have antedated by many years the cabin built by Vieau in 1795." This emphasizes the importance of subjecting all proposed historical inscriptions to rigorous historical criticism.

The Ahdawagam Chapter, Wisconsin Rapids D. A. R., plans to restore the old Lefebvre tavern, and to refurnish several of the rooms in pioneer style. They will then be used as a meeting place for the chapter, and for a yearly exhibit of historical relics. We commend this effort to visualize our pioneer days as one worthy of emulation by other communities.

Several ancient landmarks have yielded to the hand of progress during the last quarter. At Manitowoc the old Salak store, built in 1852, was razed in June. At Washburn the old town hall, built in 1887, is doomed to replacement. On the other hand the ancient Dryfoos tavern, at Hale's Corners, west of Milwaukee, is to be preserved, and a description thereof finds place in a recent work on old taverns being prepared in New York City. It is also mentioned in J. H. A. Lacher's article in Wisconsin Historical Society *Proceedings*, 1914, 142.

Fond du Lac County Rural Normal School presented a pageant of history at a community picnic held in mid-June. The pageant depicted in vivid form the days of the primitive Indians, those of discovery, settlement, and strife. It also showed the development of industry and education, and proved of absorbing interest to a large body of spectators.

Merrill, under the auspices of the American Legion, arranged a pageant of historical events on the upper Wisconsin for the Fourth of July.

LOCAL HISTORICAL SOCIETIES

At the annual meeting in June of the Green Bay Historical Society the former officers were reëlected with Arthur C. Neville, one of our Society's curators, as president. The placing of new markers was discussed and arrangements therefor will be made sometime this year. The society continues to publish its excellent *Historical Bulletin;* the first number of volume two is a description with maps and pictures of the

village of Astor, by A. C. Neville; and the borough of Fort Howard, by Deborah B. Martin.

The Waukesha County Historical Society held its twentieth annual meeting May 15 at the county seat. President D. J. Hemlock was re-elected, and the announcement of medal awards constituted an interesting part of the program. The Hemlock medal was assigned to Jane Ganfield for her history of Carroll College; the Hoyt medal to Cordelia Klug for an essay on Trinity Church, Brookfield. Several historical papers were read and the growing museum in the courthouse was visited.

The Chippewa Valley Historical Society invited a delegation from Chippewa Falls to attend the annual banquet at Eau Claire in May. William Irvine, one of the guests, declared that the meeting renewed the days of his youth, when as a boy of thirteen he first mounted the Chippewa River in 1865 in the steamer *Monitor;* he also gave several reminiscences of Frederick Weyerhauser and early French lumbermen. The president of the society, W. W. Bartlett, entertained the company with a sketch of early days in the valley; while Mrs. Bartlett told Paul Bunyan tales and other folklore of the lumber camps. The program came to a happy close with the singing of "Lizianny Quirl."

In our last issue we mentioned the historical essay contest arranged for rural and high school pupils by the La Crosse County Historical Society. The prize essays, published in the La Crosse *Tribune,* are of excellent quality and preserve many pleasing incidents of pioneer days.

The Winnebago County Society continues to hold monthly meetings at the Sawyer Foundation, the Oshkosh Public Museum. The museum has been enlarged by several new collections, notably articles belonging to Chief Oshkosh, such as his flag, medals, bear trap, etc. The ambition of the museum directors is to have more visitors than the city's population. In its first year thirty-six thousand people saw its exhibits.

ANNIVERSARIES

The Kenosha *Telegraph-Courier* celebrated its eighty-sixth birthday on June 17, making a remarkable record of continuity for a newspaper in one community. Founded as the Southport *Telegraph,* it was edited at first by C. Latham Sholes and Michael Frank, two names interwoven with our state's most vital history. In October, 1888, the *Telegraph* united with the Kenosha *Courier,* attaining its present name. Among its other editors known to Wisconsin journalism were Loring Guild, James Densmore, Hays McKinley, Eugene Head, and Samuel Simmons. In its early days it was a Free-Soil paper, advocated temperance reform, and took what would be today termed a radical attitude.

Merrillan was a new community when nearly fifty ago the *Wisconsin Leader* was commenced at that place under the editorship of B. J. Castle, now of the State Civil Service Commission. As Mr. Castle went to Prairie du Chien in 1876 to take over the *Union,* he met Leander

G. Merrill, who persuaded him that the new town of Merrillan had a promising future. The next year the young editor removed to Merrillan and started the *Leader*, which from 1878 to 1909 was owned by R. H. Gile. Congratulations will be due the *Leader* next April for its golden anniversary.

The Twenty-first Regiment Association held its thirty-ninth meeting on June 24 at Oshkosh. Only five members were able to attend, but nine sent acknowledgments by letter. The Woman's Relief Corps was in charge of the anniversary.

CHURCH ANNIVERSARIES

Wiota, in Lafayette County, has a Norwegian church which was organized seventy-five years ago and is still in constant use.

St. Paul's Evangelical Lutheran Church of Grafton celebrated its three-quarters of a century on June 28. Many of the Lutherans of the vicinity, especially those in Ozaukee County, attended the anniversary exercises.

St. John's Evangelical at Jefferson aroused so much interest by its diamond jubilee early in June, that thirty-five hundred persons were said to be in attendance. The celebration lasted for two days and exercises were held in both the German and English languages.

St. Anne's Catholic Church of the town of Russell, Sheboygan County, was organized in 1851. Its seventy-fifth anniversary was celebrated in June, when Bishop Paul Rhode of Green Bay officiated at high mass, assisted by thirty priests of the diocese.

St. Mark's Episcopal Church at Oconto celebrated in April the feast day of its patron saint, at the same time keeping the anniversary of its own birth, which early records prove to have been in 1861. It was not, however, until 1869 that the corner stone of its first edifice was laid; while in 1900 the present beautiful structure was begun.

The Lutheran church of Argyle held in May a three days' commemoration of its golden jubilee. Several of its former pastors were present and added to the interest of the celebration.

Our Saviour's Lutheran congregation of Eau Claire was organized April 24, 1876, and on its fiftieth birthday recalled its history and progress. Four charter members are still in the church.

Only three of the original members of St. John's Lutheran Evangelical Church at Merrill were present at the golden jubilee services last April.

The fortieth anniversary of the Saron Lutheran Church of Ashland extended over two days, May 16 and 17, when the young people of the church aided in the celebration.

The Frieden's Evangelical Church of Fort Atkinson was one-quarter of a century old in May, and on the sixteenth of that month had especial services in honor of the anniversary.

WISCONSIN HISTORY IN NEWSPAPERS

The Wisconsin Farmer in the numbers for January 28 to April 8 (consecutively) printed a serial under the title "This Side the Gully," by Elizabeth Moore Wallace and Lillian Wallace Maynard. It is a story, for which the memory of Elizabeth Moore Wallace is the source, of the settlement and the history up through the Civil War of a neighborhood known as "Irish Hollow" in the town of Exeter, Green County, Wisconsin. Elizabeth Moore Wallace was born in Knockahollet, County Antrim, Ireland, in 1843. With her parents she came to America in 1851, and in the spring of 1852 they settled in the town of Exeter. There they were joined by relatives to the number of about thirteen families, who peopled the Hollow quite effectively. Elizabeth Moore married, in 1864, William Wallace of the same Scotch-Irish connection, on the eve of his departure for the front as a newly enlisted soldier. Now, at the age of eighty-three, she is residing near her daughter in Hawarden, Iowa. The portion of the story which deals with the period prior to emigration is particularly interesting and well written. This is contained in the numbers for January 28, February 4, and February 11. The American phase of the story is also interesting, though perhaps not quite as thrilling as some of the incidents narrated in the earlier portion. On the whole, it is a very creditable account of the pioneer period in a distinctive southern Wisconsin neighborhood. An article by Mrs. Wallace on this group of settlers was printed in this magazine, viii, 415-422 (June, 1925).

The Sheboygan *Press* for April 23 published a series of articles on the history of the prominent business firms, banks, and corporations of its city. This paper is continuingly historical, giving each month a portion of its edition to the Sheboygan *Pioneer*, the organ of the county historical society.

The La Crosse *Tribune* also specializes in historical articles. In addition to the prize articles noted above, we observe personal sketches of early residents in the number for June 27; memories of lumbering and logging days by Charles P. Crosby on July 3; the history of the Old Settlers' Association on May 2; several Civil War articles; and Lieutenant Colonel G. W. Garlock's "Tales of the Thirty-Second," which were copied by the Oshkosh *Northwestern*, the Jefferson *Banner*, and several other state papers.

Further rafting reminiscences appeared in the Menomonie *News* of May 15, sponsored by John Flick, a veteran riverman of the Chippewa.

The Eau Claire *Leader* in April printed a series of letters from Captain John E. Perkins, of the Eighth Wisconsin or Eagle Regiment, from the war area, describing "Old Abe" in action.

The Eau Claire *Telegram* for April 8 reprinted an article on the visit to Eau Claire of Izola Forrester, a child actress, and her recollections of that city in the spring of 1887, when she and her mother played there for six weeks in a stock company. The same paper April 29 printed an illustrated article on the history of Elk Creek, by Curator W. W. Bartlett.

The Fond du Lac *Commonwealth* for April 3 gave an incident in the history of the Fourteenth Wisconsin before Vicksburg—the regiment organized at Fond du Lac, and rendezvoused there at Camp Hamilton. May 5 the same journal gave the reminiscences of the Selle family, who migrated to Wisconsin in 1856.

"The Recollections of Appletonians," by Edward P. Humphrey, made a feature of the Appleton *Crescent* in June. That for the thirteenth gave an appreciation of the veteran lawyer and editor Judge Sam Ryan.

In the Richland Center *Observer* for April 9 appeared a letter written from Arizona by its former editor O. G. Munson, recalling the days of fifty years ago in that community.

"Glimpses of Waukesha in 1889" were culled by the *Freeman* from an ancient weekly called *The Fountain House News*, printed to promote the social interests of that resort.

The northern resorts of Vilas County have had a romantic history, which was in part collected and related in the Vilas County *News* and reprinted May 22 in the Merrill *Herald*.

Washburn boasts a "deserted city" in an addition planned in 1918 for the Dupont Powder Company. The Superior *Telegram* of June 26 describes and pictures the ruins of this suburb.

The Milwaukee *Wisconsin News* of May 8 gives a well written account of Milwaukee's "War of the Bridges," that occurred in 1845 when Byron Kilbourn's daughter lay dead at her home, and the east-siders dragged out cannon to smash the Menomonee bridge.

Among the feature articles appearing in the Milwaukee *Journal* we note the following of historic interest: May 28, the shipwreck of the *Toledo* and *Niagara* off Manitowoc in 1856; July 4, incidents of the loss of the *Lady Elgin*, and some of her passengers; April 18, May 9, and June 27, Sturgeon Bay history of the Irish colony on St. Martin's Island, the Belgian settlers at the southern end of Door County, and the career of Edward Decker in Door and Kewaunee counties; April 25, an old landmark of Trempealeau valley is described as the "Castle of Ronceval," whose owners were the Markham family. In the same journal for April 28 Charles E. Andrews, the oldest living president of the Merchants' Association, recalls President Cleveland's visit to Milwaukee October 6, 1887.

HISTORICAL NOTES

The sesquicentennial of the Declaration of Independence has awakened new interest in the life of Thomas Jefferson, author of the famous document. A movement is under way to purchase Monticello, Jefferson's home for many years, where he died a century ago on July 4, in order to make it a national shrine.

In our issue for December, 1925, we mentioned the historical expedition undertaken last year by the Great Northern Railroad to honor the discoverers and explorers of the trans-Mississippi West. This year in July a Columbia River Historical Expedition was arranged under the same auspices for a much more extended time and itinerary. Monuments were dedicated at Bonner's Ferry in Idaho, at Wishram overlooking the Celilo Falls of the Columbia, and at Astoria, in honor of the Lewis and Clark and Astorian expeditions. The finale, after a sojourn at Glacier Park, was a trip down the Mississippi, along which "many historical spots of interest and the wonderful scenery that is unfolded as the train speeds along the banks of the Father of Waters" made a fitting end for a great historical excursion.

A Madison newspaper is responsible for the statement that the "first home of the Wisconsin Historical Library at 337 West Washington Avenue, is being dismantled." This is true only in a limited sense. The building in question housed for a time the private library of our first secretary, Lyman C. Draper, which was bequeathed to the Historical Society upon his death in 1891. The collections of the library proper were first kept in the basement of the Baptist Church, where the Wisconsin Telephone Company's building now stands. In 1866 the library was removed to the south wing of the capitol, and there remained until our present building was ready for occupancy in the fall of 1900. Nevertheless, as the Draper Manuscripts form the *sancta sanctorum* of the present manuscript collection, a certain sentiment attaches to their first home on West Washington Avenue, now being demolished.

We mentioned in the last number of this magazine the proposed removal of the remains of Chief Oshkosh to the city which bears his name. This was accomplished on May 25 with imposing ceremonies. The mayor proclaimed the date "Chief Oshkosh Day," business was suspended, a parade occurred which was, to quote a local paper, "a shining, glittering, picturesque proof of civic sentiment and municipal patriotism." It was in reality a presentation of the city's progress, nearly two hundred floats and a corresponding number of marchers taking part. The crypt of the chief was white, banked with flowers and ferns, with a guardian angel watching over it. In its rear marched the tribesmen accompanied by their Keshena Indian band. Reginald Oshkosh, grandson of the chief, was in full Indian costume and wore a fine war bonnet. The remains were finally deposited in Menominee Park at the foot of Trentanove's idealized statue of the chief. The day closed with a banquet at which the

Menominee were honored guests. Alice, great-granddaughter of the chief, spoke at a luncheon of the Kiwanis Club on the traditions of the family. On the tomb was placed the inscription: "A Man of Peace—Beloved by all." Preparatory to the removal of the bones from the Wolf River grave, the tribesmen and kinsmen of the old chief performed the appropriate ceremonials to appease the spirit of the departed. In all probability no Wisconsin Indian has ever had so magnificent a funeral.

Ernest Oshkosh, present chief of the Menominee, has called a peace meeting for August to be held somewhere on the upper Wisconsin. He has invited delegates from all the Indian tribes to aid in celebrating the extension in 1924 of the franchise to all redmen in the United States. Oshkosh's purpose is to form a peace league, in Menominee *Mah-Nop-Poose*, similar to the League of Nations for the whites. One exercise will be a literal burial of the hatchet, performed with much pomp and ceremony; after which the delegates will smoke the calumet, decorated with white peace feathers. A considerable number of tribes have responded to the invitation, including youth from Carlisle, Haskell, and other schools, who will participate in athletic games.

H. L. Skavlem of Koshkonong, having learned by experiment the art of chipping flint arrow-heads with a bone implement, as the primitive Indians did, is known far and wide as Wisconsin's "Arrow-Maker." Meanwhile most modern tribesmen have forgotten the art. George Overton of Winnebago County is also said to be a master of this handicraft, and of other Indian arts, having practised copying the artifacts found in great numbers on his farm near Butte des Morts. He is known as the "Stone Age Man" of his county.

What will probably be the last great log drive in Wisconsin occurred in the spring on the Flambeau River, when fourteen million feet were floated to Ladysmith to be made into lumber at its mills. Nearly one hundred experienced lumberjacks were engaged, part of whom were Chippewa Indians from the Court Oreilles reservation, and a large number of spectators turned out to watch the drive, the skill with which the men broke up the jam, hunting the key logs, yanking them loose, and jumping hardily from log to log as the mass began to move. With the passing of the lumber industry, the picturesque, hazardous life of the men of the woods also passes from our midst.

The nation has recently paid its tribute of honor to John Ericsson, inventor of the *Monitor*, which on March 9, 1862, met and defeated the hitherto formidable *Merrimac*—or *Virginia*, as she was called by the Confederates. It will interest our readers to know that the flag which the *Monitor* mounted on the day of its crucial conflict is now in Wisconsin, the possession of S. A. Hussey of Spooner, who received it from his great-uncle, second in command of the *Monitor* on the fateful day. This battleflag carries but thirty-five stars, that being the number of states then in or out of the Union. It was borne in the Memorial Day parade at Spooner by members of the American Legion.

Menomonee Falls, Waukesha County, has a flouring mill that is still in use after seventy-five years of activity. The local paper traces the changes in its machinery somewhat as follows: The first operation by a massive overshot water wheel supplemented by a slide-valve steam engine, was superseded about forty years ago by a turbine water wheel with a Corliss engine. Next the buhr stones became obsolete and were replaced by chilled iron rolls. About twenty years ago the gear-driven hexagon bolting reels, which occupied most of the second floor of the mill, were replaced by a swing type, eight-section sifter for bolting the flour. Recently the Corliss engine and sifter bolter have been exchanged for an electric engine and the Berrian process of milling, by which the flour is immediately separated from the chaff after passing the rolls by means of a strong air suction, and bolting is done on reels clothed with fine Swiss silk, handmade for this purpose. This milling produces a pure, bright, fine flour of the highest quality.

June 8, the day of the opening of the first air-mail route from Chicago to Milwaukee and across Wisconsin to Minneapolis, was marked by serious casualties. One pilot was killed and three others forced down in a violent gale. This has not discouraged the argonauts of the air, who continue to build up a pioneer service of great value to the Northwest.

MUSEUM NOTES

The State Historical Museum has received from Dr. Oscar Lotz, of Milwaukee, a large collection of historical and archeological specimens made by his father, Dr. Louis Lotz. This collection consists of about five hundred specimens and includes Indian stone and native copper implements from the state, and articles of dress, weapons, and household articles collected by its late owner from Indian tribes in Arizona, New Mexico, Montana, the Dakotas, Minnesota, and Wisconsin. Other specimens are old-fashioned jewelry, watches, clocks, guns, tools, knives, spectacles, and keys. Dr. Lotz was for many years the proprietor of a pharmacy located on lower Chestnut Street in Milwaukee. He was a man of broad education and well known as an investigator in the fields of mineralogy, history, and archeology, and his drug store was famous throughout the country because its owner sold only pure drugs. No cigars or tobacco, cameras, writing paper, candy, or soft drinks were ever sold in this unique pharmacy. Many of the articles in the present collection are old pharmaceutical supplies and implements from this establishment. These will be added to the old-style pharmacy exhibit now installed in the state museum, which is not duplicated in any other museum in the United States, and is the special pride of members of the Wisconsin Pharmaceutical Association, which assisted in its founding. Other specimens have been transferred to the University biology and geology museums. Many rare pharmaceutical books included in the Lotz gift have been turned over to the University Library. Dr. Louis Lotz was a member of the Wisconsin Archeological Society and during his life-

time made many other gifts to the State Historical Museum. Among these are the two models of the Pueblo of Acoma in New Mexico, and the famous Cliff Palace, in Colorado, which he himself prepared and presented.

Edward Arthur Boerner, of Port Washington, a student in the course of applied arts of the University of Wisconsin, has prepared for the State Historical Museum of Wisconsin as his graduation thesis for the degree of bachelor of science, an artistic miniature model representing an early "Dwelling Group of Wisconsin Indians." This group contains five figures, each engaged in a characteristic activity: a young squaw tanning a deer skin, an old squaw grinding maize in a wooden mortar, a boy and man returning from the hunt, and a papoose bound to a wooden cradleboard. Accessory to these figures are a birchbark covered wigwam, a tree, a fireplace, various dishes and implements, a small body of water, and a background of trees and hills. A case for this model is now being built and it will soon be placed on permanent exhibition in the Indian history hall of the state museum.

The annual meeting of the central section of the American Anthropological Association, the president of which was Charles E. Brown, our Museum director, was held at Columbus, Ohio, May 14-16. The last day a pilgrimage to the famous Ohio mounds, Fort Ancient, the Serpent Mound, and the Seip Mound near Chillicothe, now being excavated, gave the members interesting data on prehistoric problems.

During the University summer session a tour of the museum and a series of lectures on early Wisconsin history and antiquities were arranged by Curator Brown. A leaflet was published for the use of the students, giving a brief but accurate description of the museum and its most important contents.

OUR CONTRIBUTORS

Louise Phelps Kellogg ("Wisconsin at the Centennial") is research associate on the Society's staff. The University of Wisconsin on June 21 conferred upon her the honorary degree of doctor of letters.

Alexander Carl Guth ("Early Day Architects in Milwaukee") is a member of the firm Buemming and Guth, Architects, in our metropolis.

May L. Bauchle ("The Shopiere Shrine"), of Beloit, presented this paper at a joint meeting of the Wisconsin Academy of Sciences, Arts, and Letters, the Wisconsin Archeological Society, and the Whitewater Normal School, held April 9-10 at Whitewater.

F. B. Swingle ("The Invention of the Twine Binder") is associate editor of the *Wisconsin Agriculturist.*

J. Q. Emery ("The Swiss Cheese Industry in Wisconsin") was for eighteen years Wisconsin's state dairy and food commissioner, from which position he has only recently retired.

W. A. Titus ("Historic Spots in Wisconsin: Prairie du Chien") is a curator of the Society and a frequent contributor to this magazine.

BOOK NOTES

Steamboat Days. By Fred Erving Dayton. Illustrated by John Wolcott Adams. (Frederick A. Stokes Co. 1925. $5.00). 436p.

Wisconsin, lying between the Mississippi and the upper Great Lakes, is concerned with anything that describes water transportation in the nineteenth century. "Without steamboats the West might never have been the West," quotes this author in his chapter on "Western River Steamboats." A considerable amount of research appears to have gone into the making of this book, and for those who love "first things" the initial chapter on "Two Thousand Years of Steam" will be a revelation of the suggestions of its use by ancient philosophers and medieval thinkers. Still more suggestive is the second chapter on the "Early Development of the Steamboat in America," which gives due credit to James Rumsey, John Fitch, and other predecessors of Robert Fulton. For our purposes, however, chapters seventeen and twenty-one are most useful, describing respectively the river and lakes traffic of interior waters. Without any critical apparatus of footnotes, bibliography, or even an index, the author has succeeded in packing into these chapters a considerable amount of information not easily accessible elsewhere, in many instances giving in his text the sources for his statements. Upon the matter of rates, both for passengers and freight, his few figures are illuminating; as well as the accounts of nautical accidents and their causes. Some of the famous races upon the Mississippi are vividly described, while his narrative of the early cooperation and later rivalry between river steamboats and the first railroads is suggestive.

In the chapter on Great Lakes steamboating the author mentions several built at Manitowoc, and others that long served our east coast ports. Like the other chapter on interior navigation, this one is suggestive rather than complete; nevertheless it compresses into small space much useful and somewhat inaccessible information. The illustrations add much to the value of the volume.

A book by Konrad Bercovici, published by the Century Company, 1925, is entitled *On New Shores.* It deals with America's immigration elements in a manner partly historical and partly descriptive. The book is especially interesting for its literary snap-shots of immigrant settlements, some of those described being settlements in Wisconsin. It contains a chapter on the Danish community in Askov, Minnesota, on the Bohemian settlement near Ashland in Wisconsin, the German-Russians of North Dakota, the French settlement near Fargo, North Dakota, Italians in the United States, the Finns of Embarrass, Minnesota, the Polish farmers in the United States, Jugo-Slavs in the United States, Rumanian settlers, Dutch farmers in the United States, German settlers in the United States, the Jews in the United States, the Lithuanians in the

United States, Swedish and Norwegian farmers, and Japanese, the Chinese, Spaniards, and "other nations."

The historical setting in which the writer places the various groups is of a "hit and miss" kind, and consequently of comparatively little value. However, the characterizations are not without their interest. The author visited the settlements specifically described, interviewed leading men, and obtained on the ground information and impressions which are a contribution to our knowledge of the ways of these foreign peoples. His picture of the Bohemian settlement near Ashland, for example, and of the Danish settlement at Askov, Minnesota, will be helpful to students of those two races in Wisconsin and Minnesota. There are also some generalizations about the Germans, the Norwegians, and the Swedes which will be useful, though the author gives no such close analysis of these peoples as he gives of the Bohemians and Danes.

The book abounds in sweeping statements, such as that the whole of Wisconsin was once covered with pine forests, which of course must be taken with many grains of allowance. It is a book which should be used with caution but which can be read with considerable interest and profit.

Mrs. Georginia Koepke of Madison is publishing a historical novel called *Tie Loose,* founded on the lumber-rafting days of the Wisconsin River valley. The author in past years lived and taught school in the region about the old river town of Newport (now non-existent) near Kilbourn, and was intimately acquainted with the raftsmen, their families, and the other pioneer residents of this interesting region. She makes good use in her book of their history and folklore.

Don C. Seitz in *Uncommon Americans* (The Bobbs-Merrill Company, Indianapolis, 1925) links together such notables as Brigham Young, Peter Cartwright, Susan B. Anthony, Red Jacket, Tecumseh, Mrs. Mary Baker Eddy, and James McNeill Whistler. In the third chapter the author relates the career of Captain Martin Scott, who in pre-territorial days was commander of two forts within our borders, and the maker of portions of the old military road, a sketch of which appeared in this magazine for September, 1925. Captain Scott was an eccentric character, the hero of some great hunting tales. We are glad to have a recent sketch of his career.

Emil Baensch, president of Manitowoc County Historical Society, has recently privately published a pamphlet entitled *A Boston Boy: The First Martyr to American Liberty.* This is an account of a son of a German immigrant to Boston, Christopher Snider, who was murdered February 22, 1770, by a British informer in Massachusetts colony. Write to Judge Baensch at Manitowoc for a copy of this interesting bit of pre-Revolutionary history .

Newspapers in Community Service (McGraw-Hall Press), by Norman J. Radder, associate professor in journalism at Indiana University, is dedicated to Willard G. Bleyer, head of the journalism course at the University of Wisconsin. Ten Wisconsin newspapers are singled out

for mention of specific services, among which the Baraboo *News*, H. E. Cole publisher, is cited for preservation of the Man Mound Park and for influential activity in creating Devils Lake State Park.

The Illinois State Historical Library has published as volume nineteen of the *Illinois Historical Collections* the second volume of the *George Rogers Clark Papers 1781-1784*, edited by James A. James of Northwestern University. This volume is of especial interest to Wisconsin people, not only for its story of the American capture and retention of the Northwest during the Revolutionary War, but also because a very considerable number of the documents are from the Draper Manuscript Collection of our Society, and are herein printed for the first time. This volume, with the one previously edited on George Rogers Clark, combined with our Society's volumes on the Revolutionary activities in the upper Ohio region, will make possible an adequate understanding of the Revolution in the West, and its effect upon the Treaty of Paris in 1783.

FIRST ANNUAL HOMECOMING

A special exhibit day, observed under the above designation Saturday, August 14, inaugurated what promises to be a significant new service on the part of the State Historical Society.

As elsewhere explained (see Editorial Comment, *ante,* page 95), the rarest treasures possessed by the Society in the form of manuscripts, early imprints, newspapers, and maps associated with historic episodes like the Revolutionary War and the adoption of the Constitution, cannot be shown to visitors under the ordinary conditions of the daily use of library and museum. By placing many of these in show-cases for the day, and by providing through a large volunteer staff lectures and explanatory talks about them —at the same time manning the museum so fully as to render all of the exhibits dynamic—the visitors gained a new insight into the kind and amount of treasure which the State Historical Library conserves for the people of the state.

The experiment proved so successful that plans for a more elaborate exhibit next year are being discussed with enthusiasm. The attendance, while not large—numbering 365 persons,—represented the state's leading groups of historically interested men and women. Exactly 150 came from places at a distance from Madison. Milwaukee sent the largest single delegation, 17.

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