

THE MINNESOTA LUMBERJACKS¹

This is a rather difficult subject to write a story about, for the lumberjacks we have known were composed of all kinds of men — good, bad, and indifferent — from all walks of life, and they represented many phases of human character. As a class or type they were unique and peculiar to the lumber industry; their general traits were similar, but they differed individually in intelligence, morals, and habits as much as do men in other lines of endeavor. In the Northwest they were known as lumberjacks, but in Maine and eastern Canada, where lumbering was first carried on in America in a large way, they were called shanty men or woodsmen, and the forests or lumber regions were known as the bush.

In the early days of logging in Minnesota, Wisconsin, and Michigan, the lumberjacks who worked in the woods, on the drives, and in the sawmills were largely of Scotch, Irish, or French extraction, but in later years Scandinavians were added to this list. The Scandinavians were a beneficial adjunct to the lumber business here, as lumbering was almost an hereditary occupation with them. They were descended from a long line of ancestors who had lived for centuries in northern Europe, where it was necessary to endure the hardships of a rigorous climate and to understand woodcraft from its many angles.

The old-time lumberjacks were mighty men in many ways, mighty of bone and sinew, hardy, alert, self-reliant, resource-

¹ This paper was read on January 19 at the seventy-sixth annual meeting of the Minnesota Historical Society. The author derives his knowledge in part from personal contact with the lumber industry and in part from interviews with old lumbermen, particularly Mr. Fred W. Bonness of Minneapolis, who has been in the lumbering business in Minnesota since 1876 and has been connected with the industry since 1868. An extensive list of old-time lumber firms which logged on the Mississippi and its tributaries, compiled by Mr. Orcutt in connection with the present study, is in the possession of the Minnesota Historical Society.

ful, and they possessed great courage and endurance. Nothing was too hazardous or difficult for them to attempt and they knew the forests as well as the husbandmen knew their farms.

These men were bound together in a sort of fraternity with no written code or ritual, but with an understood bond of brotherhood. They would fight at the drop of the hat for each other, or in defense of the weak, or for what they conceived to be the right, and they were a bad lot to have as enemies. They had great respect, amounting almost to reverence, for a good fighter or for a man of great physical prowess. Almost every camp had a bully of whom the men were very proud. As a rule they were loyal to their employer and they were above the average in honesty.

A logger after securing, either by purchase or under contract, a desirable tract of timber proceeded in the early fall to make his arrangements for a winter's logging. In the early days there were no graveled or paved highways leading away into the north woods. The roads then were mere trails and hard to travel over. Instead of automobiles and motor trucks run by gasoline, the motive power was either the horse or the ox, and the faithful ox team (Buck and Bright) was the lumberman's stand-by. Oxen could be depended upon to haul loads over almost any bad road even to a greater extent than could horses. The oxen were "slow but sure," as the saying goes.

The next move after securing the stumpage, as the tract of timber was called, was for the operator to hire his crew of usually fifteen to thirty men, buy his temporary supplies, assemble them, load his wagons, bid good-by to civilization, and wend his way toward the land of the lofty and majestic pine. The supplies consisted of necessary equipment — provisions, grain for the teams, "wanagan" supplies, and blankets. The equipment was composed of logging sleds, carpenter tools, axes, saws, chains, bolts and clevises, necessary iron for repairing sleds, horse and ox-shoe nails, and usually

a complete blacksmith outfit. Provisions or "grub" consisted of *plenty* of navy beans, salt pork, corned beef, brown sugar, flour, blackstrap or New Orleans molasses, dried apples, tea, coffee, and vegetables — when they could be had — such as potatoes, rutabagas, cabbage, and beets. The wanagan supplies were Mackinaw clothing, pants and jumpers, cotton overalls, underclothing, socks, mittens, boot packs, larrigans, rubbers, smoking and chewing tobacco, pipes, and the like. "Wanagan box" was the name of the store of merchandise described above. This merchandise was generally in charge of, and dispensed to the men by, either the foreman or the cook. The keeper of the wanagan was called the "wanaganeer." An account of the purchases of each individual was accurately kept and the amount of the purchases was taken out of the time checks at the end of the season. Only enough provisions and grain for the teams to last until sleighing was taken on the first trip in, for after that time these things could be hauled up river by "tote-team" for much less expense. (The tote-team was the team that made regular trips a couple of times per week down river and back, hauling provisions for the crews and grain for the teams at the camps.) With this slow-moving caravan it took several days for the outfit to reach its destination.

The crew generally "hoofed it" along with these loaded ox teams, and it was a bedraggled and tired company that finally landed at the proposed site of the lumber camp. Upon their arrival these hardy men of the forest discovered that they were not the first adventurers to invade this wilderness, for others had preceded them during the summer months and put up sufficient wild or marsh hay to supply the stock with coarse food for the coming winter. This item of hay was not at all unsatisfactory to the crew, for a portion of it could be and was utilized to advantage for making their bunks or beds more agreeable places to sleep in.

The first and most essential thing to be done was to build a comfortable and roomy camp for the crew to live in and to

erect hovels for the horses and oxen. The walls of all these buildings were made of even-sized logs, cut to the right lengths, smoothed up or sometimes barked or peeled. These logs were placed one on top of another until the required height of the wall was reached. The logs were saddled at the corners of the buildings so that they would lie firmly and they were placed as close together as possible so that there would not be much of a space between them. The spaces were then chinked with pieces of split wood and over these chinks and all around them the spaces between the logs were pointed up with sticky or adhesive clay mortar mixed with marsh hay. This mortar would become dry and seal the cracks so well that the cold winter winds could not penetrate into the camp or hovel. After the walls were up, if there were no boards to be had, which was usually the case, the roof was made of poles covered with marsh hay and a goodly layer of earth. Sometimes pine or cedar "shakes" or splits about three feet long were made and fastened on top of poles running lengthwise of the building, the roof being given the necessary pitch and care always being taken to have the shakes lap well at the ends and the breaks between them well covered, somewhat in the same way that shingles are usually put on roofs; there were no roof boards such as are required for shingles, however. These shakes were split with a tool called a frow. Roofs were also often made of troughs. The troughs were made by splitting a log in two, hollowing out the flat side, placing the first troughs side by side with the trough or hollowed-out side up, and covering the space between them by the same kind of troughs with the hollow side down so the cracks were completely covered. This kind of roof was protection against rain but it was not so easy to calk it up so as to keep the cold out.

The floors were usually made of what were called "punchings" (puncheons). Punchings are made by splitting straight-grained logs and edging them up nicely. They are then laid down on stringers, the flat side up and the top or

flat surface adzed off so as to make the floor smooth. Floors were sometimes made by putting straight poles down on stringers and adzing off the top side to make the floor level. The tables and the benches for seats were often made out of these punchings in the same way, that is, by adzing off the top surface to make it smooth. Of course in later years sawed lumber was used for all these purposes. The sleeping quarters or bunks were made out of poles placed lengthwise along the sides of the camp and divided into spaces large enough for two men to sleep in, uppers and lowers, like Pullman sleepers. Possibly Pullman got his idea for his sleeping cars from some old-time lumber camp.

A big cast-iron or sheet-iron stove in the center of the camp together with the cook stove at the back end of the camp furnished plenty of heat to keep everybody comfortable during the coldest weather. The walls, roofs, and floors of the hovels for the stock were built in practically the same manner as were those of the camps, except that less care was taken in their construction. The hovels, however, were made roomy and warm. A good teamster would not stand for a poor place in which to stable his team. The water supply was generally taken from a nearby brook or lake, but if this was not practicable a well was sunk close to camp and the water was either pumped or brought up with a large bucket attached to an old-fashioned sweep by a chain or rope. The sweep was suspended over the well between two crotches such as were commonly used by the early settlers.

After the camp was completed the real business began. The crew comprised a foreman who had charge of the works; the cook, who was the "king bee" around camp and who had full charge of the cooking and the store of provisions (he often kept a little toddy hid away in some hollow log or stump in a convenient place so he could nibble at it when no one was looking); the "cookee," who was the cook's helper and upon whom the supply of stove wood depended; the teamsters, who took care of and drove the teams; the choppers,

who felled the trees; the sawyers, who sawed the trees into log lengths; the "swampers," who cut the brush, trees, old logs, and stumps out of the way to make the necessary roads to the landing and in the "choppings" so the logs could be got out; the loader, who supervised loading logs on the logging sleds; the sled-tender, who handled the skids and the parbuckle or chains used to roll the logs high on the sleds; the landing man, who helped unload the sleds, marked the logs with the company's identification brand, and between times cleared the brush away along the bank so as to provide more space for logs; the blacksmith, who repaired tools, sleds, and other implements, and attended to shoeing the horses and oxen; and finally the utility man or stable boss. He was a jack-of-all-trades, doing everything from picking over beans for the cook to barbering. The barbering was usually done on Sundays. He had a monopoly on the barber business but foolishly did not accept pay for his work. His barbering was done gratis and he was very proud of his work in this line. Some of his hair cuts were unique, to say the least, and the faces of some of the men, after being shaved by him with his dull razor, looked like raw beefsteak.

One of the first things the cook provided, after the camp was completed, was a "bean-hole." A bean-hole was a hole or trench dug in the ground either in the cook shanty or out in the open. This hole was made large enough to hold a large cast-iron bean kettle and a bed of live coals. Before putting the kettle of beans in this hole or trench, the cook or cookee would build a big fire of hardwood logs, usually birch or maple, in and over the hole, keeping it going until a good supply of live coals was made and the ground thoroughly heated. The beans, after being thoroughly soaked in cold water, were put into the kettle together with a goodly supply of salt pork and quite a portion of blackstrap; salt was added to get the right flavoring, and the kettle was filled nearly to the top with water. The regularly provided cover, which

made the kettle dust and ash tight, was securely fastened over the top and the kettle was placed in the bed of coals in the trench. It was completely surrounded with these coals, and more wood was added to the fire. The beans were usually started in the evening, and by the time breakfast was ready in the early morning there was a bounteous supply of the most delicious baked beans that were ever served on any table. No one knows what real baked beans are until he has eaten them cooked in this way.

A story about a French lumberjack used to be told which ran somewhat like this. It seems that he had been fed upon beans so long and so regularly that he became "clide" (cloyed), or tired of them, so he thought he would quit his job at the camp and go down the river. The foreman wanted to know his reason for quitting and he said, "John, ze cook he make-a-ma tire, she think we not know what is ze good grub and she have ze bean and ze doughnut on de tab every d——n day so I leave-a ze whole d——n camp and go home to me Rozie." It was unusual for the men to tire of either the baked beans or the doughnuts, and they both were on the "tab" (meaning table) nearly every meal all winter.

The rules around camp had to be obeyed to the letter. One was that the crew "turn in" promptly at nine o'clock every night but Saturday; another was that they get up promptly when the cook called in the morning. The teamsters were called every morning except Sunday at four, so that they could feed and take care of their teams and have them ready to hitch up as soon as breakfast was over at five or five-thirty during the winter. The rest of the crew were called about one-half hour later. Everybody was supposed to be in the woods and ready to go to work at daylight. Sometimes the woods were a couple of miles from camp and that meant starting pretty early. At noon lunch was provided at the works by the cook or cookee or both and was partaken of around a big camp fire which was also used to boil the coffee.

The men stayed at the woods until dark and then made their way to camp and had supper, which was usually served about six o'clock.

Evenings were spent around the faithful old heating stove in drying wearing apparel which had become wet during the day, and in visiting, singing, or telling stories; but when the hour of nine came, silence reigned supreme. On Saturday evenings there were no restrictions, and the boys almost always had a "stag" dance, the music for which was supplied by some one of the crew, usually a Canadian Frenchman who could play old-fashioned jig tunes and hornpipes on a violin. Some of those Frenchmen could dance, clog, or jig "to beat four of a kind."

The choppers were the men who felled the trees and they had to be expert in their line for the trees had to be felled so they could be got at easily with the logging sleds or, if they were being skidded out, so they could be got at with the "go-devil." Besides this the trees had to be felled so they would not lodge in other trees standing nearby, and so, when they struck the ground, they would not break in two and spoil a saw log. These choppers knew how to fell the trees and they could make them fall in any direction. This was done by cutting a notch or "calf" in the tree on the side towards which they wished it to fall, and then by sawing into the opposite side with a crosscut saw until the blade of the saw was far enough into the tree so that an iron wedge could be driven in the gap behind the saw. They would saw awhile and then drive the wedge further in, keeping at it until the tree was lifted over toward the side where the calf had been cut. When the tree was sawed nearly through it would fall just where the men wanted it to.

The go-devil mentioned above was usually the crotch of some hardwood tree. The front end was where the two branches had grown together and these branches were cut off about six or seven feet from the crotch, forming runners. A beam was fastened across from one prong to the other two

or three feet from the front end so logs could rest on it. An auger hole was made through the front end of the go-devil so a log chain could be securely fastened to it. These go-devils were extensively used in handling logs in the woods for shore timber and short hauls, but they were not practical for long hauls. For such hauls what was known as logging bobsleds were used.

The logging sleds were from six to six and one-half feet wide, with runners five to six feet long and about three inches thick. In the early days, if shod at all, they were shod with maple or other hardwood shoes; but later on these shoes gave way to malleable cast-iron shoes flat on the bottom, and eventually the iron shoes were made half round. The bobs were fastened together by a short tongue in the back bob and a hook-like iron, called a goose-neck, which was attached to a ring or clevis at the back of the center of the bunk of the front bob. The front bob was provided with a long tongue so the pole team could guide the sled. On good roads the average load of a four or six ox team from the stump to the landing was about three thousand feet.

The modern sleighs were more pretentious, as they were used to haul from "skidways" instead of direct from the stump; consequently there was more attention paid in making good roads from these skidways to the landings, and much larger loads could be hauled. When this was done logs were hauled from the stumps on go-devils to central yards called skidways, rolled up on stationary skids, and loaded onto the logging sleds off of these skids. This was a great improvement over the old way and facilitated the handling of logs. The logging roads to the landings were better constructed for hauling large loads after this innovation; the ruts for the runners were cut out and made smooth and when necessary were iced by sprinkling water in them at night and letting it freeze. If they filled up too much with ice it was cut out with a horse-drawn machine provided with knives shaped somewhat like an old-fashioned gouge. This machine was made

for the purpose of doing this work. It left the ruts shaped like the half-round steel or iron shoes on the runners of the logging sleds. The newer sleds were seven to seven and one-half feet wide and the runners were about seven feet long. The bunks or bars were about nine feet long and the so-called rockers on each bob from twelve to fourteen feet long. The bobs were attached to each other by cross chains extending from the back part of the front bar to the noses of the runners of the hind bob. These chains were hooked into eyebolts on the front bar and fastened to the runner by a sort of clevis. They could be lengthened or shortened so as to accommodate any length log, and they took the place of the old-style short tongue and goose-neck.

At the skidway the road and "round turn" for the loading team were called a "cross haul." Extra sleds were provided so the loads of logs were always ready for the teams on their return from the landings. This prevented the delay of the teams in having to wait for loads to be put on the sleds. Where the road to the landing was mostly down grade, trailers were sometimes used so that a team could haul two or more loads at once. On reaching the landings with the loads of logs the landing man supervised the unloading. The landing man had to know his business pretty well, for it was up to him to expedite the unloading and pile the logs as high as possible so as to conserve space on the landing. All the logs put on the landing had to be scaled by the state. The surveyor-general supplied a deputy who attended to this scaling and he had to make daily reports to the foremen of all the companies unloading at the landing and also make reports to the head office in St. Paul. The scalers were supposed to be on the landings nearly all the time, especially if more than one company was landing there.

The logging operations were kept up all winter until the ice broke up in the spring, after which time arrangements for driving were begun. Much of the equipment used in the woods could also be used on the drive. The drivers would

often occupy the camps used in the winter until the upper ponds were cleared of logs.

Many dams were constructed upon the small streams where logging was done. These dams were necessary, for without them there was no way of holding and conserving the water when the freshets came in the spring. The dams were built along the lumber streams a few miles apart. They caused ponds to form above them and the logs were sluiced through the gates of the dams and driven down stream to the next pond, the process being repeated until the logs were got into the big streams like the Mississippi. The dams were watched night and day by men selected for the purpose.

The tools used for driving consisted mostly of "pick-poles" and "cant-dogs" or "peevies." The drivers were provided with warm clothing and driving boots. The driving boots were of heavy calf or cowhide with thick soles. The soles were made thick in order to hold firmly the calks which were inserted into them. The calks were little steel pegs about three-quarters of an inch to an inch long, one end being sharp-pointed, the other blunt and either square or round. Holes were made in the thick soles of the boots and the blunt end of the calks driven or screwed in. These calks prevented the driver from slipping and falling into the "drink" when he was riding the logs.

After the main body of logs was sluiced out of a pond there were always some stragglers which perhaps were grounded and did not float out. These had to be brought out by the drivers, who waded out to deep water dragging the logs along to where they would float. This was the clean-up or "bringing in the rear," and was called "sacking." This was not pleasant work, for wading in that ice-cold water for hours together was very disagreeable. It often happened that a coating of ice nearly an inch thick formed over the water in the pond during the night. The men could not wait for the sun to melt this ice, so they broke it with their peevies or cant-hooks ahead of them as they were towing

straggling logs out to deep water. Such logs as these were apt to be "drummers," that is logs of over size, and it took a good depth of water to float them.

Some of the drivers were very dexterous in riding logs. They could get on top of a log that but little more than carried their weight, start it revolving, and cuff it with their feet until it made many revolutions per minute, then stop it from revolving almost instantly and hold it stationary in the water, keeping their equilibrium during the whole performance. Another favorite stunt was to ride a log through the sluiceway, where, as it descends, it stands, part of the time, at an angle of from thirty to forty-five degrees. Some drivers were about as dexterous in performing their tricks on logs as the western cowboys are in riding bronchos.

If water were scarce and the ponds low, the crews could work only an hour or two each day in sluicing; the rest of the time was spent in waiting to get another head of water. What were called log jams were sometimes formed in the rivers. The logs would pile up on top of each other so high and so tight together that they would almost dam the stream and cause the water to rise several feet and back up for long distances above the jam. It took experts to locate the key logs and release them so the drive could continue down river. Sometimes dynamite had to be used to accomplish the purpose. Lunches were carried out from camp during the driving by the cook and cookee and served about in the same way as during the winter months in the works.

Drives ended when the logs were delivered in the boom on the big river. The northern limit of the boom on the Mississippi in the old days was at Lily Pond near Monticello. It was afterward extended to Brainerd and then to Grand Rapids. The boom company took charge of the logs after they were in the boom; it handled them and delivered them to the "sorting gaps," where they were taken over by the sawmills. The sorting consisted of identifying the different markings that were made on the logs at the landings up river, separating

them into different groups, and placing them in their respective gaps. The logs were all scaled again at the sawmills to ascertain the amount of shrinkage since the scale was taken in the woods. There was apt to be shrinkage, for many of the logs became water-soaked and sank to the bottom of the Mississippi. They were called deadheads, and the bottom of the Mississippi River even now is lined with these dead-head logs.

The sawmills either bought the logs outright or they manufactured them into lumber under contract. In early times the sawing was done with circular saws, which meant running the log forward and back for every board taken off of the side of a log; but some ingenious fellow eventually invented the band saw which would cut several boards at every trip of the carriage. The manufactured lumber was sorted into grades and placed in the yards near the mill in great high piles and later sold and shipped to dealers all over the country, some of it probably even going to foreign countries.

The manufacturing of lumber was a wonderful business at one time in Minneapolis, Anoka, and other points farther north; but this industry now is practically a thing of the past, as the supply of timber in this state is approaching exhaustion. In Minnesota the annual cut of lumber in the old days ran into the hundreds of millions of feet. The only large bodies of timber now standing in the United States are on the Pacific coast and nearly all these are owned by large lumber corporations, many of which gained title to their property by questionable methods and at very low prices. Like many of the natural resources of our country, the ownership of timber slipped away from the government into corporate or private hands, and the people today are paying the penalty for their carelessness in allowing this to be done by having to pay exorbitant prices to these monopolies. Many of the natural resources would have supplied the needs of our people for many years to come, had they been conserved and

cherished as they should have been. The waste in lumbering in the old days was simply enormous, for only the finest timber was taken and the rest of it was usually destroyed by forest fires or otherwise.

In later years when logging firms had large bodies of pine timber to get out they would build railroads from the main streams or from the sawmills to these bodies of timber and haul the logs out with trains of cars run by steam power. These roads were called "steam logging roads" and in some cases afterward became part of some railroad system. Within the last few years caterpillar tractors have been used by some loggers for motive power in hauling logs from the skidways in the woods to the landing or the sawmills. A ten-ton tractor can haul about thirty to thirty-five thousand feet of lumber to a load on level iced roads, taking several sled loads at one time. All but the first sleighs are called trailers. These tractors will make four round trips per day on a five-mile road, whereas a four or six horse team can make but two round trips per day and haul only about five thousand feet to the load.

The old-time lumberjacks were a homogeneous class of beings. Their kind has practically become extinct in this part of the country. As a rule they were illiterate and of mediocre intelligence; yet they were quite proficient in their line of work, canny, and generally trustworthy, industrious, generous, and dependable. Their lives were as much of an annual routine as is the work of a bank teller. They were faithful workers, but insisted upon fair and humane treatment. They demanded that they be well housed and fed while in the woods, but they would stand any hardship when occasion required it. It was not infrequent for some of them to go up river in the early summer to help put up hay, cutting the marsh hay with scythes, carrying it together with poles, and putting it in small stacks. The process of gathering the hay together was called poling. After haying season they would help build the camps and hovels when necessary; they

would put in dams and swamp out the main roads to the landings. They would continue at this work until the ground and swamps froze and the logging could begin. They then took their places in this work and were still on the job when the ice broke up in the spring and the driving season was at hand; then they would help drive the logs down river to the boom.

All these months they would practice thrift and not patronize the wanagan more than was actually necessary. By the time the logs were safely in the boom they had fat bank rolls, sometimes amounting to as much as several hundred dollars, although the wages were small, ranging from fifteen to thirty dollars per month in the woods and around a couple of dollars per day on the drive. Instead of putting their money in the bank or investing it in good securities they spent most of it for liquor. They would remain full of liquor usually until their money was all gone and then away up river they would go and follow the same routine the next year. Their idea of enjoyment during the few weeks they spent down river was to stop at some cheap lodging and boarding house and keep full of liquor as long as they had a cent. Unscrupulous saloon keepers helped to keep them full so that it would be easier to filch their money from the poor fellows. After their money was exhausted they were kicked out of the "joints" where they had spent it. They presented a sorry spectacle with their bewhiskered, dirty faces, their swelled heads, and their depleted purses. Their fair-weather friends had deserted them and they felt, if they had any sense of feeling, as though they were nothing but warts on the face of society. About the only thing they could do was to go back to the woods and hate themselves for another eight or ten months, and then repeat the operation.

A story used to be told about a lumberjack who quit his job in the woods and came to the Twin Cities. One day he was on an interurban street car traveling from St. Paul to Minneapolis. The street car conductor asked him for his

fare and the lumberjack said he had no money. The only thing then was to stop the car and put him off. A gentleman who was standing on the back platform heard the conversation, and as the lumberjack was getting off this gentleman said he would pay the fare, which he did. The lumberjack was a likely looking sort of fellow, and so the gentleman said to him, "How is it, with so many jobs to be had, that you are not working and in possession of some money?" The lumberjack replied: "Well, stranger, I will tell you how it is. I left Cass Lake yesterday morning and I had \$62.65 in my pocket; before getting on the train I bought a couple of quarts of good liquor and paid two dollars for them. I drank this on the way down. I got into a poker game on the train and lost ten dollars. I went to sleep after finishing the liquor and did not wake up until I got to St. Paul. I got off the train there, went up town, met some good fellows, and that evening I spent fifty dollars with them and I'm broke." "Yes," replied the gentleman, "you said you had \$62.65 to start with; you paid two dollars for liquor, lost ten dollars playing cards, spent fifty dollars with your friends; this makes sixty-two dollars. What did you do with the sixty-five cents?" "Well, by gosh," he said, "I must have spent that foolishly."

Not all the so-called lumberjacks were of this type, for many of them were homesteaders or farmers who worked in the woods winters and on the drive springs, to replenish their exchequers in order to make improvements on their farms. Then there were others, the urban laborers with families, who followed this business to support their families at home. Far too many, however, were of the first type.

The lumber industry has been a very important one in Minnesota's history and many of those engaged in it have become big men in the state's commercial and political life. The laborers or lumberjacks were a necessary part of this industry and contributed in a large way to the development

of our commonwealth. They are worthy of recognition and there should be some plan set in motion for this recognition.

In the Capitol grounds at Austin, Texas, a bronze statue of the cowboy to immortalize his memory is being erected. It would seem that to erect a statue on the grounds of our state Capitol in memory of the lumberjack would be a fitting thing for Minnesota to do and in keeping with other sentiments we hold sacred. It would be in memory of a class of men who did a great deal towards building up Minnesota and her institutions. The cowboy is no more typical of the cattle industry of Texas and the western plains than is the lumberjack of the lumber industry of Minnesota and the Northwest. They each represent a phase of frontier life, and such monuments, with the proper inscriptions, will do more than almost anything else to teach future generations the importance of these great industries at the time that our early history was in the making. No doubt the lumbermen of Minnesota would help finance such a project.

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MINNEAPOLIS, MINNESOTA



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