

— The Hourglass —



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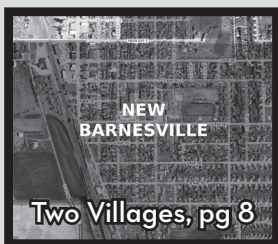
Pangea 2020 Brings a Community Celebration Online

This fall **Pangea – Cultivate Our Cultures** moves online, as we reformat our 2020 celebration into a community video project. We want you to take part by submitting a short video highlighting a piece of your cultural heritage.

For 26 years Pangea, our fall multicultural festival, has shined a light on the amazing diversity of our communities in this stretch of the Red River Valley. In recent years it's taken shape at the Hjemkomst Center on the second or third Saturday in November, and it's clearly become one of the museum's – and the community's – most popular

events. A group of local chefs, musicians, artists, and merchants share the unique traditions that they and their families have brought to Fargo-Moorhead and Cass and Clay counties. Our museum and auditorium become an international market where the flavors of chai and samosas mix with the smells of aebleskiver and lumpia and the sounds of mariachi and indigenous drumming. Entertainers take the Pangea stage in Heritage Hall and demonstrate some unique song, dance, or performance that contributes to the tremendous body of art and

(continued on page 6)



In This Issue

President's Message	2	ND Donor Tax Credit	7
HCSCC News & Events	3	A Tale of Two Villages	8
Letter from the Executive Director	4	Before It Was Gooseberry Mound Park	11
HCSCC Exhibitions	5	HCSCC Event Calendar	15



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President's Message

from Jon Evert



I have been an eager supporter of the Historical and Cultural Society of Clay County and its predecessor, the Clay County Historical Society, since I attended my first Society annual meeting in the mid-1960s.

The historical society has always done a good job of collecting artifacts and archival materials that tell the history of Clay County, Minnesota. I've followed the organization's growth from their location in the basement of the courthouse to their time in the former Great Northern Depot, to the move into the Hjemkomst Center in 1986. Each move has increased the Society's ability to preserve, interpret, and share the histories of our county.

The Clay County Historical Society's merger with the Hjemkomst Heritage Interpretive Center in 2009 set the tone for the Society's maturation and development into an organization that stands out among county historical societies. I am proud of what the organization has become as the Historical and Cultural Society of Clay County, and I have been honored to serve as its president over the last two years. It is now time to pass the baton to a new president.

HCSCC's Board of Directors has elected Dr. Vijay Gaba to be the next president of HCSCC, and he will officially begin working in that capacity in October. Dr. Gaba, a native of India, is an anesthesiologist at Sanford. He and his wife, also a Sanford physician, have been involved in the Fargo-Moorhead community for many years and in many ways. Vijay has also been incredibly active as an HCSCC board director since 2013. He will bring new vision and excitement to the Board and the Society. I look forward to the coming years as the Society becomes an even more important part of the lives of Clay County community members.

Thank you all so much for the memories.

- Jon Evert

Our thanks to the Moorhead City Council, Clay County Commission, and Clay County residents for their continued support of local history, art, and culture at HCSCC.



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www.instagram.com/hcsc_hjemkomst

HCSCC News & Events

HCSCC's Viking Connection Hosts Fall and Winter Lectures Online

Viking Connection, HCSCC's Viking Age arts, history, and heritage outreach program, will host a series of live video lectures this fall and winter. Each monthly lecture or episode will feature a discussion with artists and historians about various Viking Age arts and crafts. The first discussion will be held **Saturday, October 3, at 1:00PM**. Viking Connection director Tim Jorgensen will talk with Kyle Jameson, a Moorhead leatherworker with Jameson Leatherworks and former Viking Connection apprentice, and Jes-Lund-Jacobsen, a Danish leatherworker.

Viking Connection online programs will be shared via Streamyard on Facebook and later archived online at www.vikingconnection.org. Follow HCSCC and Viking Connection on Facebook for updates.

HCSCC Executive Director Presents at NDCA Accessibility Conference

On Thursday, September 24, HCSCC Executive Director Maureen Kelly Jonason presented the final session of an online conference hosted by the North Dakota Council on the Arts and North Dakota Assisted. The conference, or convening, focused on regional arts accessibility and commemorated the 30th anniversary of the Americans with Disabilities Act. Maureen reviewed best practices in arts accessibility and offered an overview of Arts Access for All, an arts accessibility organization founded by accessibility advocates and HCSCC members Sherry and Jesse Shirek. Arts Access for All frequently advises and collaborates with HCSCC.

HCSCC Joins Prairie Public for a History of Local Women Suffragists

HCSCC Operations Director Emily Kulzer will take part in an interview with Prairie Public Television about the histories of women's suffragists in the Red River Valley. Emily will join NDSU professor Dr. Ann Braaten and League of Women Voters of the Red River Valley president Ashley Ladbury-Hrichena. The interview will be broadcast on Prairie Public Television and available on YouTube sometime in November.

The Rainbow Seniors Share Stories of Breaking Barriers in November

In November 2017, the Red River Rainbow Seniors began an oral history project called "Breaking Barriers: Harvesting LGBTQ Stories from the Northern Plains." The project sought to document the perspectives and experiences of older LGBTQ people and their allies in our community. Join us online on **Thursday, November 19, at 7:00PM** to hear from Dr. Mark Chekola, Professor Emeritus of Philosophy at MSUM and a member of the Oral History Committee, who will discuss the project.

The presentation will be broadcast live on Facebook by Lake Agassiz Regional Library and HCSCC.

HCSCC 2020 Annual Meeting on Zoom

HCSCC staff, directors, and members held a socially-distanced annual meeting on Wednesday, September 16. Executive Director Maureen Kelly Jonason discussed HCSCC's year, Dr. Vijay Gaba was elected HCSCC president, Willy Jacobson joined the board, and Senior Archivist Mark Peihl delivered a talk entitled, "Free Land!"

HCSCC and Forum Communications Partner on "Paranormal North" Podcast

HCSCC is partnering with Forum Communications to produce a new, limited podcast series called *Paranormal North*. The podcast will feature HCSCC Communications Manager Davin Wait and WDAY producer Matt Hopper exploring the histories of local paranormal folklore and reports. Davin conducted research for the podcast with HCSCC Senior Archivist Mark Peihl and Program Director Markus Krueger during last year's exhibitions of *Weird FM* and SuperMonsterCity's *America's Monsters, Superheroes, and Villains*. Episodes currently include "The Vergas Hairy Man," "The Val Johnson Incident," "The Horace Mann Elephant," and "The Richardton School Haunting." Future episodes are pending.

Paranormal North debuted on Thursday, October 1, and will continue through October. Download and listen to the podcast at www.inforum.com. Episodes will later be shared and archived at www.hcscconline.org.



Letter from the Executive Director

Maureen Kelly Jonason

Fall is in the air, and that always energizes me. As I was formerly a teacher, the fall traditionally signaled the beginning of the new school year, which was itself a starting gate with a gunshot that launched us all on a relentless gallop that would take us at least to Christmas break if not panting and stumbling all the way into spring. This year, I have no place to canter off to. Fall trips have been cancelled. My husband and I stay at home and watch movies and British TV series on Netflix and Starz, preferably filmed in locations that take us far away from Covid-19 America. We lean toward period dramas that place us in other eras as well. History buffs to the core.

Such programs remind us how much things have changed and yet how much they have remained the same. Our exhibitions remind me of that too. *War, Flu, and Fear* has its interesting take on the misnamed Spanish flu of 1918, WWI, and the anti-immigrant (especially anti-German) sentiment all raging through the country. In the 15 months that plague ravaged the world back then, 650,000-675,000 Americans died. *Quilt National '19* just closed with its boldly colored art quilts, still made of three layers sewn together like traditional quilts, but far from Grandma's heirloom quilts, indeed!

Downstairs we had *Black and White in Black and White: Images of Dignity, Hope, and Diversity in America* until Sept. 27. This striking collection of vintage photographs is believed to be the work of African American photographer John Johnson who captured images of family and friends between 1910 and 1925 in Lincoln, Nebraska. It illustrates how diverse the Midwest was even a century ago.

Our two newest exhibitions have a similar theme of looking forward and looking back at the same time. As we celebrate the 100th anniversary of women winning

the vote in this country, we look at the role of the MN League of Women Voters as well as our local chapter of the League of Women Voters of the Red River Valley in *A Century of Civic Engagement: The League of Women Voters Minnesota* and a Smithsonian poster exhibit called *Votes for Women: A Portrait of Persistence*. We look at emigration from Telemark, Norway in 1861 with *Red River Girl: From Telemark to the Buffalo* that includes the subsequent journey to Clay County in 1870 of some of our founding families in the Buffalo River Settlement. And be sure to check out the coffee-table book, hot off the presses from Norway, that includes the images and text of the exhibition in our gift shop.

Meanwhile, the historians on staff are hard at work researching, writing, and designing the next big local history exhibition to open next winter to commemorate the 150th anniversary of Clay County. Stay tuned for more details in the December newsletter.

We've been open since June 15 and running at about 32% admissions and 25% in the gift shop, so please, keep us in mind for your fall and holiday shopping. We have a gift shop full of fun things, masks are required and the cleaning is frequent. You can feel safe coming to the museum again.

-MJK

P.S. When long-time member Paul Eidbo came in recently, he noticed a need for electric wheelchairs. He promptly offered to pay for one if we raised funds for a second. The Board of Directors moved quickly and we now have two motorized vehicles to help visitors move around the museum with ease. Please come in and use them! Thank you so much to Paul Eidbo and the HCSCC Board!



Consider the Gift of Membership with HCSCC

Are you a member of the Historical and Cultural Society of Clay County? Do you have family or friends interested in museums, festivals, and local history? HCSCC membership makes a great gift, and we have several membership levels to choose from:

- Basic (Individual) - \$40
- Booster - \$85
- Patron - \$250
- Basic+ (Household) - \$60
- Heritage - \$125
- Benefactor - \$500

To sign up or to learn more about what each membership level offers, visit our website (www.hcscconline.org) and click on the "Join & Support" tab at the top menu or give us a call: (218) 299-5511.

HCSCC Exhibitions



Red River Girl: From Telemark to the Buffalo

Saturday, October 10, 2020 - Sunday, March 7, 2021
4th Floor Gallery

In 1859, Norwegian couple Olav Gunnarson and Tone Leivsdotter Songedal purchased a farm in West Telemark called Thortvedt (Tortveit). Two summers later they joined almost 100 fellow Norwegians emigrating to the United States from Fyresdal. After nine years in Houston County, Minnesota, the family moved again to the Buffalo River. They named their new farm Thorvedt and established themselves as one of the earliest families settling in Clay County.

Red River Girl: From Telemark to the Buffalo is a bilingual, Norwegian-American exhibition exploring the tremendous stories of the Thortvedt family, from Fyresdal to Glyndon and the many miles between. The exhibition was produced by the Historical and Cultural Society of Clay County and the West-Telemark Museum in Norway. It contributes to a richer understanding of America's immigrant history, particularly of Norwegian immigration to the Red River Valley.

A companion book is available in Heritage Gift Shop and may be purchased online or at the Hjemkomst Center.

Red River Girl: From Telemark to the Buffalo is funded in part by a grant from the Lake Region Arts Council through a Minnesota State Legislative appropriation. The exhibition is also sponsored by the FM Area Foundation.

A Century of Civic Engagement: The League of Women Voters Minnesota

Saturday, October 10, 2020 - Sunday, January 3, 2021
Heritage Hall

The Minnesota Legislature voted YES on September 8, 1919, to ratify the 19th Amendment to the United States Constitution. The amendment granted women the right to vote and ended the 72-year struggle for woman suffrage, but as distinguished Minnesota suffragist Clara Ueland said that day, "Today is the commencement rather than the end of our work."

The League of Women Voters Minnesota was born, with Ms. Ueland as its first President, to help carry out the new work of empowering voters and defending democracy, with women now at the table and in the voting booth. *A Century of Civic Engagement* explores the fascinating Minnesota history that followed.

The Grand Army of the Republic in Clay County

through Sunday, May 2, 2021
4th Floor Gallery

A year after the Civil War ended, a fraternal organization for Union veterans was established as the Grand Army of the Republic (or G.A.R.). The Men of the G.A.R. left a lasting legacy, establishing veteran pensions, building soldiers' homes, and lobbying for major legislation. This exhibition, originally conceived in collaboration with Siouxland Heritage Museum on *Boys in Blue: The Grand Army of the Republic*, highlights that legacy.

The exhibition features HCSCC panels and artifacts detailing Clay County's own Civil War histories, featuring profiles of local veterans like Luther Osborne, Felix Battles, and George Lamphere.

War, Flu, & Fear: WWI and Clay County

through Thursday, December 31
Heritage Hall

The local front of World War I: casualties, paranoia, armistice, and a global flu pandemic.

War, Flu, & Fear is sponsored by BNSF Railway Foundation.

(Pangea, continued from front page)

cultural heritage in our community, some of which many of us might not otherwise see or hear. As we frequently say, Pangea really is a global experience under one roof – and the colorful, musical, spicy Saturday afternoon is made more fascinating by the fact that it's still completely local. Pangea has been a big, bright, and joyous reminder that our histories, even our local histories, are global. The roots of Clay County, Minnesota, stretch from the Bering Sea and Norway and Mexico and Bavaria and Somalia and Egypt and Vietnam and so much of everything in between.

However, this year we have decided to forego the traditional museum festival in light of the present threat of COVID-19. Instead, Pangea 2020 will take shape as a digital collage or video series that we'll share on **Saturday, November 14, at 10:00AM** across our digital media (website, eNewsletter, Facebook). If you'd like to take part in Pangea 2020, it's pretty simple:

1) Record a 5-10 minute video of an original performance like a song, dance, cooking or art demo, or story that represents you or your family's cultural heritage.

2) Submit the video and complete a short questionnaire online at www.hcscconline.org/pangea2020 by 11:59PM on Saturday, October 31, 2020 (Halloween night).

Your video must include a brief introduction in which you state the following: 1) your name; 2) the culture, region, or ethnic group that you are representing; and 3) a short description of your performance, including a brief explanation or history. In other words, how is this performance significant to the members of the culture, region, or ethnic group that you represent?

The following two paragraphs would serve as a clear, descriptive introduction to a cooking demonstration:

Hello, my name is Finnish Descendant and I'm going to show you how to make pasty (or pastie), a Finnish-American lunch staple that was first introduced to Michigan and Minnesota by Cornish iron, copper, and coal miners in the mid-19th century. The name and recipes were adopted by new waves of immigrant miners from nations like Finland, Sweden, Serbia, and Italy who had grown up with similar food traditions in Europe, like the Finnish piirakka and kalakukko or the Italian calzone.

The pasty is a savory pastry, turnover, or pie filled with meat, gravy, potatoes, onions, carrots, and other savory ingredients like peas, rutabagas, beans, or mushrooms.

Because pasty is portable and easily reheated like a sandwich, it was well-suited for remote, outdoor work like mining and lumberjacking. When miners, lumberjacks, and their friends and family moved from Michigan's Upper Peninsula and Minnesota's Arrowhead Region – to regions like the Finnish Triangle in central Minnesota, as my great-great-grandparents did – they brought the recipe with them. My grandma taught me how to bake pasty when I was a child and I'm making it today because it helps illustrate the history of Finnish immigrants in Minnesota.

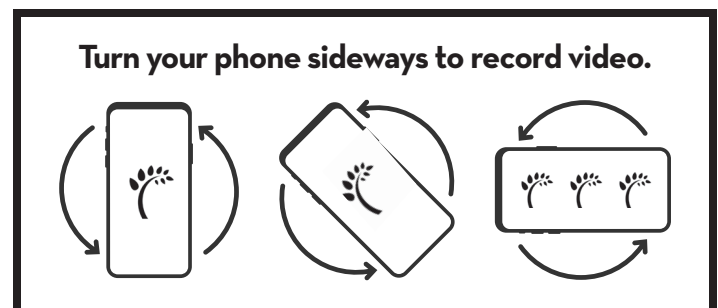
Pangea has always been a celebration of diversity, community, and mutual respect. Please use your video to highlight a custom or tradition that's important to you or your family and friends. Treat it as though you are introducing your friends, neighbors, and coworkers to an interesting piece of your family's history. Where did you come from and what did you bring with you?

We ask that videos do not contain false statements, foul language, cultural appropriation, hate speech, derogatory remarks, nudity, violence, or religious/political recruitment or proselytizing. We want to produce something that can be shared with everyone in our community.

If you're using your cellphone, please turn your camera horizontally to record your video with a wide shot. You might also want to ask a friend or family member to help you record. We prefer that you submit your videos as .mv4, .mp4, or MPEG-4 files, but we will try to accommodate whatever format you have. There is no application fee or cost to participate – we just want you to participate!

Pangea 2020 is sponsored by Lake Region Arts Council and the FM Area Foundation.

If you have any questions, please contact HCSCC operations director Emily Kulzer at (218) 299-5511, ext 6737, or emily.kulzer@hscsmuseum.org.



As you record your **Pangea 2020** video, consider technical adjustments like adding extra light, speaking slightly louder and slower than usual, and turning your phone sideways.

HCSCC Donors in North Dakota Eligible for Charitable Income Tax Credit

North Dakota residents can still claim the ND Charitable Income Tax Credit for donations sent directly to the FM Area Foundation and designated for the HCSCC endowment fund. The minimum gift to qualify for an individual is \$5,000 and the maximum eligible gift is \$25,000. This minimum and maximum amount is doubled for couples filing jointly, and donors have a total of four years to “use up” the tax credit – the year of the donation and three successive years.

However, there has been one change made at the federal level in 2019 that does affect the ND Charitable Income Tax Credit. Before the IRS final ruling issued in June of 2019, if an ND resident gave \$25,000 they could claim the 40%, or \$10,000, on their ND income taxes for the credit and, at the same time, claim a \$25,000 charitable donation deduction on their federal taxes if they itemized deductions. With the 2019 IRS ruling, a ND resident who gives \$25,000 can still claim the \$10,000 amount on their ND income taxes for the credit, but now, if they itemize deductions on their federal income taxes, they must first subtract the \$10,000 tax credit received from their \$25,000 donation and are only allowed to claim a charitable donation deduction of \$15,000 for this gift on their federal taxes.

There is a “safe harbor” provision attached to the ruling that allows a “clawback” of some of the lost tax credit if the individual doesn’t have the total allowable amount of \$10,000 in SALT (State And Local Taxes) to deduct on their federal taxes. Again, this IRS ruling only applies if the taxpayer is still itemizing deductions on their federal income taxes. As statistics are showing, since the more than doubling of the standard deduction in the Tax Cut and Jobs Act of 2017, the number of taxpayers who are currently itemizing deductions on their federal taxes has dropped from 30% in 2017 to 8-10% in 2018.

To make a donation to HCSCC’s endowment fund, please send your check (Note: HCSCC) to the FM Area Foundation at the following address:

FM Area Foundation
409 7th St. S.
Fargo, ND 58103

If you have any questions, please contact HCSCC Executive Director Maureen Kelly Jonason at (218) 299-5511, ext. 6732, or maureen.jonason@hcsmuseum.org.

HCSCC Shines in 2020

Last December the Minnesota Historical Society awarded us a substantial grant to replace the Hjemkomst Center’s gallery lights. We had applied for the grant months earlier following a 2018 assessment, and new lights were installed this summer by Moorhead’s Rick Electric as we navigated reopening. The new LED system features occupancy sensors and dimmers that reduce energy costs and limit light intensity to better preserve our exhibition artifacts. That’s good for local history, local business, and our local environment.

The gallery lighting project was financed in part with funds provided by the State of Minnesota from the Arts and Cultural Heritage Fund through the Minnesota Historical Society.



A Tale of Two Villages

• By Mark Peihl

One of the things I like about this area is the way folks come together in times of adversity and celebration. Sure, we have our differences, but we generally support our neighbors. It wasn't always this way. In years past, bitter rivalries between communities were not unusual. In the 1880s, competing visions of the future, economic self-interest and petty jealousies split Barnesville into two villages, literally. For several years, Barnesville and New Barnesville existed side by side with separate village councils, schools and infrastructures.

Here's how it happened.

Barnesville's been located in a few different places. George S. Barnes, the guy the town is named for, never lived in any of them. The Vermont native moved to Minnesota in the 1860s and started farming. In 1872, he partnered with Luman Tenney of Glyndon in a large farming operation. The Northern Pacific Railway had just built west across Clay County linking Duluth with Moorhead. The NPRy also owned the St. Paul and Pacific Railway. The St P & P had just completed a line running west and northwest from the Twin Cities to the Red River at Breckenridge. They had a second line running northwest from St. Paul to Sauk Rapids heading for St. Vincent, Minnesota on the Canadian border. To link the latter with Manitoba more quickly, the St P & P laid rails north and south of the NPRy line at Glyndon. The tracks ran north past Crookston for 40 miles and south of Glyndon for about 12 miles, ending just southeast of where Downer is located today. In 1873, they ran out of money and stopped building, leaving both the ends of the track in the middle of nowhere.

In 1874, Barnes hauled a boxcar to the track's southern end in which he opened a store. He also bought wheat from local farmers and reportedly shipped thousands of bushels to Duluth the first year.

In 1877, the St P & P tried a different plan. To connect the Cities with Manitoba, the company built a shortcut from Breckenridge northeast to link up with their line south of Glyndon. The new tracks crossed Whiskey Creek northeast of Barnesville's Catholic Cemetery, nearly a mile west of today's intersection of State Highway 9 and

Clay County 2. A spot with water seemed like a better location for his store, so Barnes moved his boxcar to the crossing and hired Peter E. Thompson as clerk. Later that year, the Barnesville Post Office opened in the store with Thompson as first Postmaster. Other business people followed.

Two years later, the little town was on the move again. In 1878, a group of investors headed by James J. Hill, acquired the bankrupt St P & P and called it the St. Paul, Minneapolis & Manitoba Railway (later renamed the Great Northern). The next year, Hill finished the line from St. Paul through Sauk Rapids, Alexandria and Fergus Falls to Barnesville and on to Moorhead. The new tracks crossed Whiskey Creek about three quarters of a mile to the east of the old crossing. As most traffic moved to the new line, Thompson and the other business people moved east, clustering around what's now 3rd St NW, about two blocks northwest of Assumption Catholic Church. (The old shortcut, no longer needed, was abandoned in 1890. Today, State Highway 9 uses the old grade as a base as it runs from Breckenridge to Barnesville.)

In 1881, the residents around the post office decided to incorporate as a self-governing village. This was primarily so the community could regulate and financially benefit from the liquor trade. In those days, incorporating required getting approval from the state legislature. On November 4, the legislature passed an act incorporating the village of Barnesville. The village limits extended from today's Main Ave north to County Road 2 and from about 5th St NE west to the city's sewage lagoons. It also included 80 acres northwest of the intersection of County 2 and State Highway 9. Basically, it covered the north half of what's now the city of Barnesville.

Meanwhile, in Fergus Falls, a dispute simmered, the outcome of which would affect Barnesville for decades. Unlike virtually every town in Clay County, Fergus Falls existed as a little mill town before the railroads arrived. As Jim Hill's St. P, M & M Railway built northwest toward Barnesville and Moorhead in 1879, community leaders tried to convince the railway to build through their village. They even sold bonds to buy a right-of-way through the town. Impressed, Hill and associates rewarded Fergus

Falls. They made it a division headquarters, with a roundhouse, car repair and machine shops and offices, bringing lots of workers and good paying jobs. Soon, however, Fergus residents began encouraging Hill's arch rival, the Northern Pacific Railway, to build through the town as well. Hill was not pleased. In late April, 1882, he began the long process of removing his division headquarters and infrastructure from Fergus Falls to a different town, the newly minted village of Barnesville.

Hill's action electrified Barnesville and kicked off the biggest boom in the town's history. But the new village would not be the beneficiary of Hill's building. To the dismay of many residents (most of whom lived or owned businesses north of Whiskey Creek), the St P, M & M's building occurred a half mile to the south on land owned by the railroad west of Front Street.

In 1880, Peter E. Thompson and his wife Hannah had acquired most of the 40 acres or so between the Creek and Main Street, anticipating that Barnesville would grow to the south. But Hill's new infrastructure leap-frogged Thompson. Now the really desirable property was the 40 acres south of Main, immediately east of the railroad developments.

In December 1881, Allan Manvel, Division General Manager for the St P M & M, tracked down the family of a deceased Nebraska Civil War veteran, Henry Cox. Amendments to the Homestead Act allowed Civil War vets to acquire up to 160 acres of land without living on it for five years. Cox's widow, Deanthia, inherited this opportunity after Henry's death but lost it when she remarried. The inheritance fell to their 10-year-old son, Walter. Manvel convinced Deanthia to seek legal guardianship over Walter and to make Manvel her attorney with power to acquire and sell the homestead in Walter's name. Manvel quietly filed a claim on the forty acres south of Main across Front Street from the railroad developments. In November 1882, Manvel sold the forty to his brother-in-law, Christopher Wheeler, who just happened to be the Division Superintendent for the St P M & M.

Thompson, trying to make the best of a far-from-ideal situation, threw in with Wheeler. The two platted their combined acreage into a townsite of blocks and lots in an effort to more orderly sell off the properties. The new Barnesville Townsite encompassed part of the incorporated Village of Barnesville and the unincorporated land to the south.

Over the next three years or so, as the railroad built side tracks, passenger and freight depots, a twenty-nine stall roundhouse, car repair and machine shops and other facilities, Barnesville witnessed a stampede as, at first, home owners, then businesses, headed south to the new development. In early 1885, the *Glyndon Red River Valley News* claimed that fully two-thirds of the businesses and residents of the old town had moved south.

The changes created hard feelings between those tied to the old town and their southside neighbors. Many



(Above) A current map of Barnesville showing the historical village limits of Barnesville and New Barnesville (HCSCC).

old town residents had made substantial and expensive investments in their properties and were understandably reluctant to abandon them. They watched in frustration as civic improvements long dreamed of popped up on the south side: a bank, meeting hall, various hotels and restaurants, a roller skating rink. But the most bitter disputes were apparently of a personal nature. Local newspapers, including the *Barnesville Chronicle* and *Barnesville Review*, only rarely go into any details about these disputes, suggesting they were not worthy of mention. But they were very real and had a profound effect on the community.

In March 1885, the state legislature changed the process for village incorporation. The new rules required residents to petition the County Commission to set a date for an election on the incorporation. After an affirmative vote, the Commission would approve the change. That November, old-town residents filed a petition asking to expand their incorporated space to include some of the most developed areas of the new town. South side residents howled. Newspapers reported that the old village had incurred a substantial debt. Some new-towners saw this as a ploy to weasel out of that obligation.

The south siders submitted their own petition, asking for the incorporation of "New Barnesville," to be made up of some 900 acres not already included in old Barnesville. The perplexed Commissioners eventually agreed to entertain both petitions.

The old village election went first on Jan 2, 1886. Voters nixed the plan, 30 votes to 20. On January 11, the south siders cast 100 votes, 99 in favor of incorporation. One ballot was blank. The village of New Barnesville was born, beginning three more years of sniping and bickering.

An 1898 publication, *Pictorial Barnesville*, claimed the "feeling between the two villages was more or less acrimonious, and legal documents passing from village to village were always written in red ink, and it was popularly supposed they were written in blood." Bemused area newspaper editors shook their heads at the costly duel governments operating side by side.

The villages did manage to cooperate on a few things. They shared a band and fire department (for a while), and Barnesville let New Barnesville use its jail "when there was room." In September 1886, New Barnesville residents formed a new independent school district and

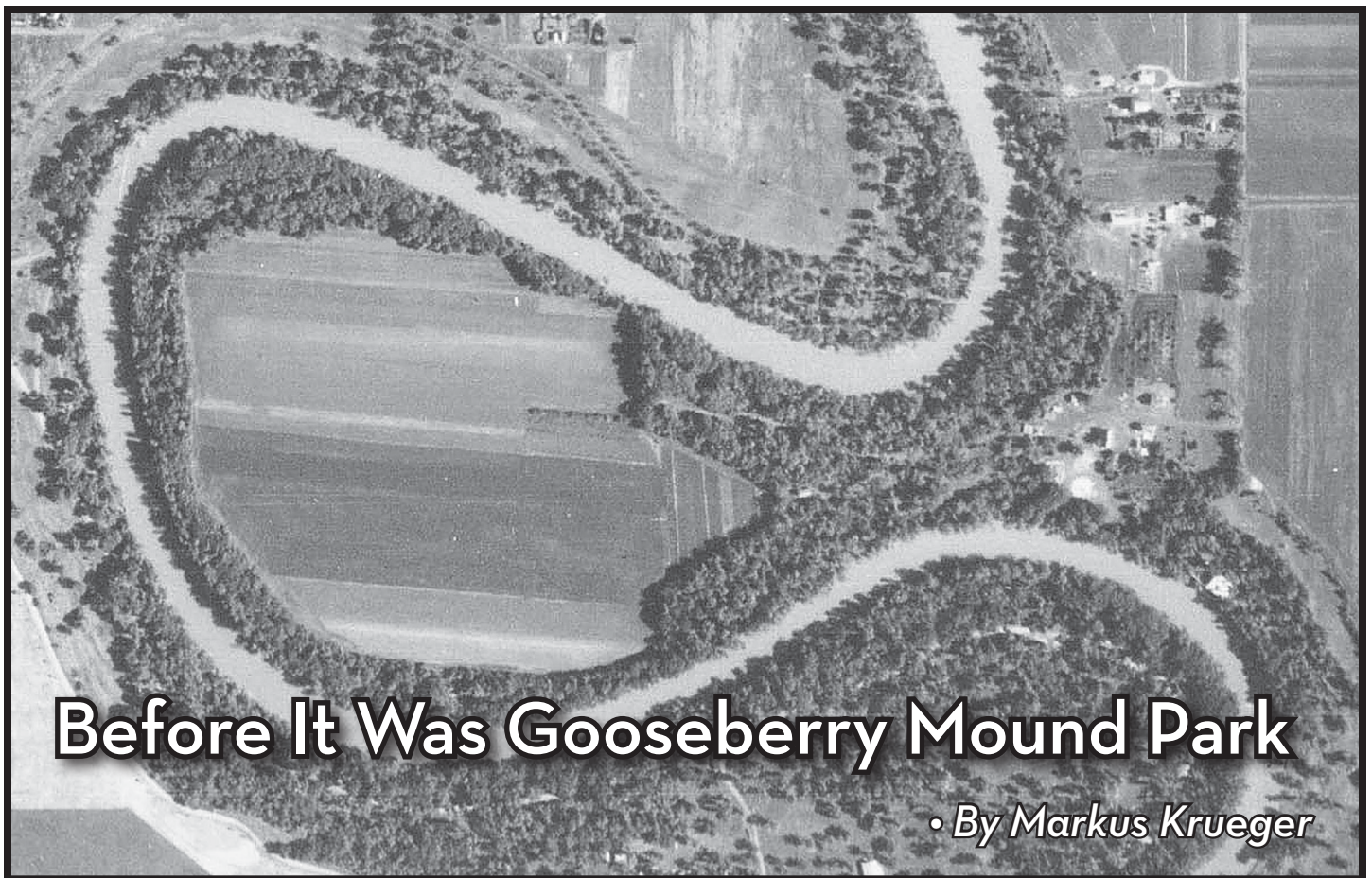
built a new brick school house with multiple teachers. Old Barnesville children continued to use the village's one-room facility.

Eventually, locals began to recognize the folly and absurdity of the situation. In the end, it was the school system that brought the villages back together. In August 1888, Assumption Catholic Church announced plans to start a parochial school on the north side. Old Barnesville residents realized the new school would draw many of their students. They agreed to sell the school building to the church and began plans to build an even smaller school. In January 1889, a letter to the editor of the *Barnesville Review*, signed "A Taxpayer," spelled out clearly how a single school district would not only be less expensive but would provide the children with a better education. *The Review* editor responded, "Would it not be a good time and a nice thing to bury these old animosities and unite, on the school anyway?"

Soon after, the school districts joined and as the *Pictorial Barnesville* put it, "the union of the school district broke the ice." In March 1889, representatives from each village met to discuss a merger. Within a week, they had drawn up a new charter for a single Barnesville. Formalities followed and in early April, Barnesville was reunited.

There is a strange epilogue to the story. Remember little Walter Cox? In Jan 1895, he was a full-grown man with a lawyer. That month, his attorney showed up in Barnesville with a Nebraska court ruling claiming problems with his mother's appointment of Allan Manvel as her attorney nullified Manvel's sale of the land. It still belonged to Walter. Dozens of Barnesville land owners suddenly had clouded titles. Cox's attorney brought suit against one of the land owners, Mat Phillippi. It would serve as a test case, the others following suit. The Clay County District Court judge ruled that the land belonged to Walter Cox. But he also noted the value of buildings and other improvements to be worth \$1900, minus \$166 for rent for the time Phillippi used the land. The *Moorhead Evening News* reported that "The effect of this verdict is that the plaintiffs will have to buy all improvements on the lots and lands affected at the valuation that may be placed on them by a jury or to give such price as can be bargained for with defendants in order to realize." If they did not, the court would perfect the title in 12 months.

Cox and his lawyer went back to Nebraska empty-handed and Barnesville breathed a sigh of relief.



The first aerial photo we have of Gooseberry Mound Park shows crops growing in 1939.
The tree line by the river is almost identical to the park's tree line today (HCSCC).

Gooseberry Mound Park is one of the gems of the Moorhead Parks system. Its 45 acres includes public restrooms, bike trails, playgrounds, a big picnic shelter, expanses of lawn, and a footbridge across the Red River to Fargo's Lindenwood Park. Of course, this oxbow in the river at 22nd Avenue South wasn't always a park.

The First Few Thousand Years

Let's start at the beginning. The park emerged from the waters of Glacial Lake Agassiz around 8,500 years ago, as the lake drained and transformed into the Red River of the North. There were people around, hunting bison, deer, beaver, and other animals now extinct. Sometimes archeologists stumble upon a settlement here or there, and try to read as much as they can into anything anyone left behind - crushed animal bones and seeds by fire rings tell us what was in their bellies, designs on pottery shards tell us they were culturally related to these people over here or those people over there - but prehistoric bison hunters leave few traces on the land. Humans and animals around here have always been drawn to the mile-or-so-wide strip of forest that lined the rivers snaking through

the ocean of prairie grass. The river was their road, and the trees gave them shelter from the prairie wind and weather, fuel for fires, building material, game to hunt, and this particular oxbow at some point became a good place to forage for gooseberries.

We don't know what these first people called themselves so archeologists made up names for them: the Prairie Archaic culture, the Woodland culture, the Prairie Village culture, the Psinomani (a Dakota word for "gatherers of wild rice"). Starting a few centuries back, we recognize their names - the Psinomani likely become the Dakota, the Sheyenne River is so-named because the Cheyenne were local farmers before they adopted horse culture and moved west, the Ojibwe rounded this bend in birch bark canoes, and every so often the screech of wooden Red River Carts could be heard from nearby roads laid out by the Métis that we now call 11th Street/Oakport Road, I-94, and Highways 10 & 75 & 81. The people who lived here then did not have the same ideas of land ownership and boundary markers that we have today, and there would have been many cultures traveling along the river highway

and resting under these trees. Just before transfer of title to the USA, if this land was owned by anyone, it would have been the northern border of the realm of the Northern Sisseton whose high chief was Tatanka Nažin (Standing Buffalo). They used this land for seasonal hunting and returned to their villages along Big Stone Lake to ride out the winter. The oxbow in the river that is now Gooseberry Mound Park became part of the United States of America in the 1851 Traverse des Sioux Treaty between the USA and leaders of the Wahpeton and Sisseton Dakota.

In 1869, two years before Moorhead was founded by the Northern Pacific Railway, a Norwegian pioneer named John Jesten filed a Homestead Claim that included this river oxbow up to 8th Street between 16th Ave S and 24th Ave S. In 1874, Jesten became the first person in Clay County to “prove up” on a homestead, which means he completed the required five-year residency and made the necessary improvements on the land to get his 160 free acres from the government. Ironically, this makes Gooseberry Mound Park, as a homestead, older than Original Homestead Park that surrounds John Bergquist’s still-standing log homestead cabin in north Moorhead. But we will let Bergquist’s park keep the name since it took most of a century for the town to expand to include Jesten’s homestead.

Gooseberry Park was part of Jesten’s farm but it probably was not yet a field that grew crops. The natural landscape of our part of the world was a vast ocean of prairie grass with trees lining only the riverbanks. Jesten likely plowed the flat prairie grassland at the top of the hill and left the low flood-prone forested peninsula as a lumber supply. Later homesteaders who settled the treeless prairies of Dakota Territory had to make houses out of dirt and grass, but Jesten’s woods provided building material, fuel, game habitat, and, we presume, a bunch of gooseberry bushes.

The land changed hands many times before century’s end. John and Betsey Jesten (who were spelling their name Gjestson at the time - Scandinavians didn’t really have set last names yet) sold it to Oscar Elmer in March of 1878. The Elmers sold it to Amanda Demerest, a widow who farmed with her son’s young family, in February of 1879. Amanda sold it to Orley Bolster in February of 1887, and Orley sold it to Herman Bosshard in 1898. Herman Bosshard was a truck farmer, which means he grew fruits and vegetables and sold them either to local grocery stores or at a food stand like modern-day farmers markets. We will come back to the Bosshard family, but first the park’s name.

What’s a Gooseberry and Where’s the Mound?

Alright, at the risk of sounding dumb, I admit I had to ask myself two questions: What is a “gooseberry?” And where is this “mound” they speak of?

I’m not a biologist, but the word “gooseberry” appears to be a blanket term that refers to any kind of berry that someone feels like calling a gooseberry. This commonly includes several species of ribes, such as *Ribes hirtellum*, aka Wild Gooseberry, and a bunch of berries that are not ribes, like the papery-husked Ground Cherry, aka the Cape Gooseberry, aka *Physalis peruviana*. We are not sure which kind of gooseberry gave the park its name, because, unless they’re hiding in the woods somewhere, Gooseberry Mound Park seems to be fresh out of gooseberries. Maybe one of our members knows more.

To be honest, I had never noticed a mound at Gooseberry before, but sure enough, according to Clay County GIS maps, just west of the neck of the oxbow a hill rises 23 feet above the riverbank. I’ll ask HCSCC members from the hilly eastern townships of Clay County to suppress their giggles as I say this, but Moorhead is built on a high ridge that slopes down to the Red River. After experiencing several “Hundred Year Floods” over the past 150 years, Moorheadians have learned to live behind dikes on top of that ridge and we turned much of the low-lying area that lines the river into city parks. This ridge and Gooseberry’s mound are easiest to notice on a bike. Bicyclists feel the thrill of going a bit too fast down the hills that lead into Woodlawn Park or the hill behind the Stave Church or the steep incline that leads to the floating bridge by the midtown dam. That excitement is balanced by the equal and opposite struggle to get back up that ridge on the way home. The descent into Gooseberry Mound Park is more of a dip and the climb back out of the park is not that bad because you are going from the top of the ridge to the only-slightly-lower summit of “Mound Gooseberry.” If you’re feeling adventurous and athletic, you can turn left or right off the paved path onto a series of dirt bike trials along the riverbank, and you’ll see for yourself that there is, in fact, a mound here.

But it wasn’t called Gooseberry Mound when Herman Bosshard bought the place in 1898. In 1942, the famous naturalist Olaus Murie (1889-1963) wrote an article about falling in love with the wilderness as a kid growing up in Moorhead. According to that article, in the opening years of the 1900s he and his friends called this oxbow Bosshard’s Bend, not Gooseberry Mound. It was probably the Boy Scouts who later gave this place its modern name. HCSCC member and former Moorhead mayor Mark

Voxland talked to a lot of old scouts no longer with us back when he was a scout leader. Arnie Strom once told him about how back in his scouting days just before World War II, the highlight of the year would be the annual May hike along the river from Trinity Lutheran Church to Camp Martin in what is now Gooseberry Mound Park. Mr. Strom said the scouts called the place Gooseberry Mountain because there were gooseberries growing along the ridge, and, I suppose, because hills and adventures look a lot bigger when you're a kid. According to Clay County GIS maps, the summit of Gooseberry Mountain is a foot below my front yard two miles away.

Mr. Voxland put me in contact with Jim Lavold, who went there as a scout in 1947, and Jim put me in touch with his friend Dale Anderson, who was five years older and had lots of fond memories of the scout camp, though neither one of them had ever heard it called Camp Martin. It was a small cabin made of rough cut lumber, maybe 10x12 or 12x14 feet, with two small windows. Dale Anderson told me he was just at Gooseberry Park recently trying to figure out where that old scout cabin used to be but could not place it. Both Jim and Dale agreed that it was on the north side of the path, on the hill outside of the treeline. Mr. Anderson recalled spending weekends there learning lessons and camping sometimes in subzero temperatures, with one scout staying up through the night to keep the fire going so they didn't freeze. We don't know when Camp Martin was demolished (or maybe just fell over), but Mr. Anderson believes it was still being used into the 1950s. We are very interested if someone knows more about Camp Martin.

So who was Martin? We have not yet found confirmation of this, but our hunch is it's Martin Murie, one of Moorhead's first Scout leaders who tragically died of tuberculosis at age 30 in 1922. Moorhead's first Boy Scout troops were formed in the early 1920s. The first was organized by Kiwanis, the second by St. Joe's Catholic Church, and the third by Trinity Lutheran. Records for these early troops are scarce, but it seems Camp Martin was constructed by Moorhead's three scout troops probably about 1926 or '27. At the May 1927 Boy Scout annual meeting held at Camp Martin, Herman Bosshard was honored for letting them build the camp and use his woods for free. Two weeks later, the Girls Scouts and Campfire Girls met at Camp Martin, and Martin's sister Clara Murie was listed among their leaders. Martin's surviving two brothers, Olaus and Adolph, were also outdoorsy types, to say the least. As field biologists, Olaus and "Ade" convinced people to look at the big picture in terms of whole ecosystems

of interdependent species, and as conservationists they helped write the rules and draw the boundaries for protecting what remained of America's wild places. All wildernesses benefited from the work of the Murie brothers, but the mountains and parks and camps most associated with Martin's brothers are the Arctic National Wildlife Refuge, the Murie Ranch at Grand Teton National Park, and the Murie Science and Learning Center at Denali National Park (formerly Mt. McKinley National Park).

The Morgans of Gooseberry Park

On December 9, 1903, Herman Bosshard married Marie Morgan. Marie was working at a steam laundry in Fargo. She was born in southeast Ontario to an Irish Protestant dad and an English mom. Marie became an immigrant herself when she moved to America in 1881. In the mid-1890s, her brother William found work as a carpenter in Fargo, and she lived with his family until she got married to Herman at the age of 38 and moved to a farmhouse at the top of the hill that leads down to Gooseberry Park.

Marie and Herman married in their late 30s and never did have children. They relied on family and hired men to get all the work done. Herman's brother Fred worked on the farm for many years and lived next door to them. Around 1928, as Herman neared his 60th birthday, his nephew Lawrence Morgan moved to the farm along with his wife Grace and his young children Don and Margery Sue. Lawrence was the son of Marie's brother William. He was born in Fargo and was three years old when his Aunt Marie moved out of his home to marry Uncle Herman.

There's a stretch of green grass to your right just before you go down the hill into Gooseberry Mound Park. Right next to the modern-day road was a little house where Lawrence and Grace Morgan lived with their children. The next house was Herman and Marie Bosshard's, and then Fred and Alice Bossard's family. We are not sure when the land was logged off, but the first aerial photograph we have of the area shows that by 1939 this oxbow in the river was a farm field surrounded by trees along the riverbank in almost exactly the same pattern as the lawn and treeline today. Lawrence and Grace would have seen their aunt and uncle grow older and slower as they worked on the farm. Marie Bosshard passed away in 1934. At some point, the Boy Scouts no longer visited Camp Martin. In 1949, at the age of 80, Herman Bosshard passed away and this land was transferred to Lawrence and Grace Morgan.

The 1950-60s was a turning point in American agriculture. It was a time when farmers either had to go big or get

out. New machines, fertilizers, pesticides and herbicides increased yields but also greatly increased the expenses of being a modern farmer. More and more, small scale farmers just could not justify the the price. Many families sold their land and moved into town for jobs. The Morgans kept growing crops on this land but starting in 1952-53, the city directory lists Lawrence as a repairman for the Bristol Distributing Company, a radio wholesale company, instead of a market gardener.

Meanwhile, the town was rapidly advancing south toward Gooseberry Mountain. Moorhead was the fastest growing city in western Minnesota, doubling in population between 1940 and 1960. A great post-war economy attracted young families, and the babies were booming. Those babies inevitably became rambunctious kids and rowdy teenagers, and their parents were looking for someplace else for them to run off their energy. We needed another park. A lot of grown-up former Boys Scouts, Girl Scouts and Campfire Girls came to the same conclusion as to where that park should be: Gooseberry

Mountain. Lawrence and Grace were nearing retirement age and were looking to sell the land. In 1964, the City Council approved the expenditure of \$23,000 to buy the land that is now Gooseberry Mound Park from the Morgans.

Lawrence and Grace built a modern brick midcentury rambler on the south side of the entrance to the park, across 22nd Street and a couple lots down from their old farmhouse. That house is gone, too, a recent flood buyout. A bike path now goes through their yard, part of the Moorhead River Corridor Trail that will extend from Oakport to south of Bluestem. A few weeks ago, I was watching Grace and Lawrence's great-great-grandsons play on the living room floor - my little nephews Reese and Gabriel Ruziska. Their mom, Kelly Morgan Ruziska, is my wife's step-sister and one of my favorite people. At one point, Kelly turned her head towards me and asked, "Markus, do you think you could ever find out anything about my family's old farm at Gooseberry Park?"



Lawrence and Grace Morgan's son Don became a teacher and an amateur painter. He painted this scene of his childhood home in 1980. The dirt road in the lower left is 22nd Street leading down into the park. The painting remains in the family (HCSCC).

HCSCC Fall 2020 Calendar

EXHIBITION CLOSING

Quilt National '19

Wednesday, September 30
Hjemkomst Center (Admission)
Heritage Hall

PODCAST DEBUT

Paranormal North, "The Vergas Hairy Man"

Thursday, October 1
Online (inForum subscription)
*Future release dates TBA

TALK

Tim Jorgensen, Kyle Jameson, & Jes Lund-Jacobsen, Viking Age Leather Work

Saturday, October 3, 1:00PM
Online (Free)
*Future presentation dates TBA

EXHIBITION OPENING

HCSCC Collections Showcase: Medical Artifacts

Monday, October 5
Hjemkomst Center (Admission)
Heritage Hall

EXHIBITION OPENING

Red River Girl: From Telemark to the Buffalo

Saturday, October 10
Hjemkomst Center (Admission)
Heritage Hall

EXHIBITION OPENING

A Century of Civic Engagement: League of Women Voters Minnesota

Saturday, October 10
Hjemkomst Center (Admission)
Heritage Hall

BOARD MEETING

Wednesday, October 21, 4:00PM
Online (Free)

ONLINE EVENT

Pangea 2020
Saturday, November 14, 10:00AM
Online (Free)

BOARD MEETING

Wednesday, November 18, 4:00PM
Online (Free)

TALK

Mark Chekola, Breaking Barriers: Harvesting LGBTQ Stories from the Northern Plains

Thursday, November 19, 7:00PM
Online (Free)

BOARD MEETING

Wednesday, December 16, 4:00PM
Online (Free)

EXHIBITION CLOSING

A Century of Civic Engagement: League of Women Voters Minnesota

Sunday, January 3, 2021
Hjemkomst Center (Admission)
Heritage Hall

EXHIBITION OPENING

Sugar Beets: Roots of the Red River Valley

Tuesday, January 12, 2021
Hjemkomst Center (Admission)
Heritage Hall

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Perfect! Go to WWW.HCSCCONLINE.ORG/EVENTS or click on EVENTS at the top of our homepage. You'll find links to event broadcasts via Zoom and Facebook – and don't forget to follow us on Facebook and Instagram!

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To collect, preserve, interpret, and share the history and culture of Clay County, Minnesota.



New Museum Hours

Saturday: 9-5 | Sunday - Friday: 12-5