

Practical Thinking

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To Bear the Mark: Unwed Motherhood at the Salvation Army's Booth Memorial Hospital (A Work-in-Progress Report)

by Kim Heikkila

The building still stands at 1471 Como Avenue in Saint Paul. Its red brick exterior, gabled roof, and three-story tower reflect the Tudor Revival style of the early twentieth century. A concrete addition from a later era sits at the east end of the structure. Drivers traveling along Como Avenue have to peer beyond a row of hedges to get a good glimpse of the place. If they pass too quickly, they might not hear the echoes of young women's chatter or babies' wails. For sixty years, from 1913 to 1973, the Salvation Army operated this stately mansion as a home and hospital for unwed mothers. Women from across Minnesota fled to Booth Memorial Hospital to hide their pregnancies and deliver their babies out of view of friends, family, and neighbors. Sometimes, they left Booth with their babies; oftentimes, they left Booth empty-armed, heartbroken but hopeful that they were giving their children better lives. "It was hard for me to give him up," said a 19-year-old woman of her newborn son in 1963, "but I realized he would have a happy home." Besides, she explained, she was the one who had erred. "It's better that I bear the grief and the mark instead of the child. It was my mark, not his."¹

I've been conducting research into the history of Booth Memorial Hospital since 2012. In the fall of 2013, I and some of my colleagues in the Minnesota History Researchers Group met with MISF board members to see if MISF could secure a Minnesota Arts & Cultural Heritage Fund (i.e. Legacy) Grant that would help support my research. Mike Woolsey, David Megarry, and I wrote a grant proposal that MISF submitted in October, 2013; by the end of the year, MISF had been awarded the grant and, after accepting bids from other scholars, named me as primary researcher for the project.

These funds have been instrumental to my continuing research, allowing me to examine sources at the Minnesota Historical Society, the University of Minnesota Libraries, and the Salvation Army National Archives in Alexandria, Virginia. The records of private charitable organizations, state and county welfare departments and committees, hospital planning commissions, and the Salvation Army Women's Social Services Department show how the practice of maternal surrender of "illegitimate" children waxed and waned over the course of the twentieth century. As such, they help us contextualize the experiences of the young woman who reluctantly placed her baby for adoption in 1963.

Most of the materials I examined reflect the attitudes and practices of experts who took it as their responsibility to help mend the tear in the social fabric caused by unmarried pregnancy. In Booth's early years, Ramsey County social

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workers and Salvation Army officers alike believed that active motherhood would best redeem the illegitimately pregnant and their offspring. The 1914 annual report for Booth, for instance, emphasized the importance of “keeping the tie between mother and child unbroken.” During the post-World War II era, however, explanations for illicit pregnancy had shifted from the moral to the psychological, and professionals believed (at least for the white middle class) that mother and child would be better off if they started life anew—child with a well-prepared adoptive family and mother with a supposedly clean slate. By 1952, 43% of unmarried mothers who appeared before the Ramsey County Welfare Board were surrendering their babies for adoption. Practices at Booth followed suit: of the 376 babies discharged from Booth in 1967, only 47 went home with their mothers; 189 went to adoption agencies; 140 went to “other” care providers. The trend was reversing itself a mere four years later, however, when 77% of unmarried mothers in Ramsey County chose (or were able) to raise their children.² Booth ceased to function as a home for unwed mothers in mid-1973 as changing attitudes about sex and single motherhood rendered its services unnecessary.

Statistics only part of story

As illuminating as they may be, statistics gleaned from meeting minutes and committee reports tell only part of the story; they don't provide much insight into the experiences of individual unwed mothers. The general paucity of information about actual unwed mothers makes the Gisela Konopka papers at the University of Minnesota Archives a real treasure. Konopka was a sociologist who studied teenaged girls and, with the help of an assistant, interviewed thirty-three “Booth girls” in 1963; her papers include the edited transcripts of these (and other) interviews, which became the basis of her 1966 book, *The Adolescent Girl in Conflict*.

The interviews reveal the struggle these young women faced in deciding their and their babies' futures. Many of them expressed sorrow at losing their babies alongside a hope that adoption was in the children's best interests. Like the 19-year-old who surrendered her son, a 17-year-old girl believed that her daughter would have a better life in an adoptive family: “She always will be my daughter but I realize that it is not fair for me to keep her,” she told Konopka's assistant, Vernie-Mae Czaky. “She is in very good hands and that's what I want for her.” Yet the decisions were not the girls' alone. Many girls surrendered their babies at the urging of parents or pastors, adults who

wielded considerable influence in the lives of dependent teenagers. When they did so, however, they faced public censure, as when Hennepin County court referee Alden Sheffield scolded a young mother for being “unwilling ‘to put forth the effort for her own flesh and blood,’ the result of her ‘selfish gratification’ of desires.” Another 17-year-old summed up the sad dilemma: “Most of us really feel we care for the babies and we love them and if the older people realize we love the babies, then perhaps there will be less hate for the girls who get in trouble.”³

The Konopka interviews show Booth's residents wrestling with painful decisions about their babies, a useful counterpoint to the views of external experts. Yet they are only a drop in the bucket, thirty-three voices from one year out of the more than ten thousand girls and women Booth served over sixty years. The weight of the archival evidence I've gathered tips toward the external, showing us Booth from the outside in. Making sense of the past even with an incomplete record is the historian's task, however. In this case, the job has been made much easier with the support of MISF and the Minnesota Arts and Cultural Heritage Fund. ❁

(Endnotes)

1 Interview #BH 237, Adolescent Girl in Conflict: Individual Interviews-Booth Memorial Hospital (Unwed Mothers) 1963, Folder 2, Gisela Konopka Papers, University Archives, University of Minnesota, Twin Cities. Hereafter referred to as Konopka Papers.

2 Annual Report of the Board of Control of St. Paul and Ramsey County 1914, 144, Ramsey County Welfare Department Annual Reports, Minnesota Historical Society (MNHS) State Archives; Annual Report of the Salvation Army Rescue Home & Maternity Hospital, 1471 Como Avenue, St. Paul, MN, 1914, Brochures/Philanthropy, Salvation Army, Folder 25, Louis W. Hill Papers, MNHS; All That Money! 1952 Annual Report of the County Welfare Board of the City of Saint Paul and the County of Ramsey, n.p., MNHS; Salvation Army Annual Report, St. Paul, MN, 1967, n.p., Vertical File: Northern Division-Greater Minneapolis St. Paul Area, Salvation Army National Archives; Ramsey County Welfare Department Annual Report 1971, 26, MNHS. For more information on national trends regarding single mothers' surrender of babies to adoption, see Regina Kunzel, *Fallen Women, Problem Girls: Unmarried Mothers and the Professionalization of Social Work, 1890-1945* (Yale University Press: 1993); Rickie Solinger, *Wake Up Little Susie: Single Pregnancy and Race Before Roe v. Wade* (Routledge: 1992); Ann Fessler, *The Girls Who Went Away: The Hidden History of Women Who Surrendered Children for Adoption in the Decades Before Roe v. Wade* (Penguin: 2006)

3 Interviews #BH 240, #BH 250, Konopka Papers. Sheffield quoted in Ben Kaufman, “They Give Away ‘Own Flesh and Blood,’” *Minneapolis Star* (August 19, 1965). This article prompted passionate responses from social workers from a number of agencies, including the Salvation Army, that worked

with unwed mothers and their children. They were outraged by such “destructive moralizing,” and called a meeting with the presiding judge to discuss “ways for the agencies to work even more closely and effectively with the court.” T.O. Olson to District Judge, Juvenile Court, et al, August 31, 1965, Hennepin County Community Health and Welfare Council Records, Box 19, University of Minnesota Social Welfare History Archives.

Kim Heikkila teaches U.S. women's history at St. Catherine University. Her first book was Sisterhood of War: Minnesota Women in Vietnam. Heikkila's research was financed in part with funds provided by the State of Minnesota through the Minnesota Historical Society from the Arts & Cultural Fund. Any views, findings, opinions, conclusions, or recommendations expressed in this article are those of the author and do not necessarily represent those of the State of Minnesota, the Minnesota State Historical Society, the Historic Resources Advisory Committee, or MISF.

November 15

Secret Writing Through the Ages

by Bill McTeer

As a boy, I enjoyed reading about heroes stumbling about in slimy, dank caves, where they had been left to rot by villains, only to come across a document (map, deed, stock certificate) that solved a mystery and generated a huge reward. This action-story reading diet was probably the beginning of my infatuation with secret writing. In my professional life with information technology, the topic has periodically resurfaced (for example, I spent several years working on the Illiac IV super-computer, whose design turned out to be optimized for bomb simulations, weather forecasting, and codebreaking). Since MISF is a scholarly organization, I'll put an academic gown on my fun and say (truthfully) that I have a scholarly interest in the history of science and technology, into which “secret writing” fits handily.

This presentation discusses secret writing from early times to the present. It is largely chronological, punctuated by four mini-biographies of people notable in some way. I suspect that secret writing was invented very shortly after humans learned to write. We are a species driven to communicate with each other—but often there are those we want to exclude from the message, whether some schoolmates, our lover's parents, or the leader we plan to challenge. Although computer cryptography will figure in the story, this isn't an in-depth computer tech presentation. There are many experts far more knowledgeable than I on the intricacies of that area (see Further Study section).



Mini-bio 1: Mary Queen of Scots, 1542 to 1586; Secret Writing for the Ruling Class.

Mary became queen of Scotland when her father died at one week old. In 1559, she became queen of France and ruled until her husband, King Francis II died in 1561. She then returned to rule

Scotland, but lost the confidence of her court. In 1567 she fled to England, where Elizabeth I held her as a perpetual captive. Mary enters the history of secret writing because, in 1586, her participation in a conspiracy to assassinate Elizabeth and become queen of England was revealed by her secret writings. As a result, she was beheaded in 1587. Mary's secret messages were concealed in the bungs of beer barrels.

Before electronics, it was common to attempt secrecy by hiding messages. Although hiding is a wonderful dramatic device (it figures in stories from the *Tale of Two Cities* to Sherlock Holmes and Harry Potter), by itself it is a weak method of secrecy because it is easily revealed by espionage. When serious people write things they want to remain secret, they do so by encoding them.

For a thousand years after the time of Julius Caesar, messages were encoded using a technique called alphabet substitution. In this technique, each letter of the message is replaced by a different letter. (For example, all instances of the letter “e” might be replaced by “g.”) Alphabet substitution was secure until about 800 CE, when Muslim linguists observed that each language has its own inherent natural character frequency; therefore messages coded by alphabet substitution could be decoded (broken) by analyzing the frequency and patterns of the encoded characters. (This is the same method we use to solve the newspaper's weekly CryptoQuip puzzle.) It took nearly 400 years for knowledge of frequency analysis to become common in Europe. Once the implications of frequency analysis were understood, various improvements to alphabet substitution were attempted, such as removing spaces, deliberate misspellings, multiple symbols to represent common letters, and extra meaningless symbols (“nulls”).

From 1600 to World War I, a number of improvements in encoding schemes were attempted. Most notable are homophonic ciphers, in which the number of alternate

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symbols for a letter corresponds to its normal frequency, using multiple substitution alphabets. (The Blaise de Vignerère cipher, which used a number of alphabets in a cycle was proposed in 1586 and was known as *la chiffre endéchiffirable*, until Charles Babbage demonstrated how to break it in 1854.) There were also schemes that transposed letters and schemes based on syllables rather than letters. Virtually all of the secret writing schemes through World War I were broken by adversaries.

Mini-bio 2: Alan Turing, 1912 to 1954; Secret Writing for the Machine Age.



Alan Turing was a British mathematician. In 1937, at age 25 while at Cambridge, he published an influential paper "On Computable Numbers" in which he explored the characteristics of a universal computing machine. In 1939, he was invited to join the secret British effort at Bletchley

Park to break the German's Enigma coding scheme. He worked there until the end of the war in 1945. Turing's homosexuality was tolerated in the intellectual community at Cambridge and Bletchley, but not in general British society. In 1952, when he naively revealed his homosexuality as a part of filing a burglary report, he was prosecuted for Gross Indecency and stripped of his security clearance. As a consequence, he committed suicide in 1954.

The Germans had been frustrated by the failure of their writing to remain secret in World War I and strove to correct that failing. Their solution, which outdid the complexity of a manual cipher, was the Enigma machine developed by Arthur Scherbius and adopted by the German military in 1925. Enigma consisted of a typewriter-like keyboard on which the operator pressed the letter to be coded and a lampboard which showed the letter to be substituted. Complexity was created by a system of scrambling rotors whose position changed as each key was pressed and by a plugboard that could be used to swap letters for the duration of the message.

The British initially believed Enigma could not be broken. However, the Poles were more persistent and developed methods to break the 10^5 rotor settings separately from the 10^{11} plugboard settings. Thus the Poles were able to read Enigma messages from 1933 to 1938. In 1938, the Germans significantly increased the complexity of Enigma and shortly thereafter invaded Poland. Polish intelligence quickly shared their breakthroughs with an astonished British intelligence, jumpstarting the Allied codebreaking efforts. Turing was key to using special machinery ("bombes") to search for

patterns ("cribs") in intercepted messages. By 1945, nearly all Enigma traffic could be broken within a day or two.

After World War II, the development of programmable computers and the need to communicate securely between the growing number of them led to a "golden age" of cryptography. Sophisticated techniques were developed:

¶"Standardized Unbreakable(?) Coding" has been a goal of cryptologists since the 1500s. With computers, there is the ability to implement coding techniques that provide few chinks for codebreakers to exploit other than trying all possible keys. In 1977, the National Institute of Standards with involvement of the NSA endorsed the "Data Encryption Standard." In 2001, DES was replaced with the "Advanced Encryption Standard." AES involves mathematically "stirring" blocks of 16 characters with a key repeatedly. It is used throughout the Internet. Some of its variants are certified by the NSA for "top secret communications."

¶"Public Key Encryption" is a technique that allows parties to verify the identity of their correspondent. It is based on a kind of "magic lock," proposed hypothetically in 1975 and implemented in 1977, that has two different, but paired keys. When one of the keys is used to lock a secret message, the message can only be unlocked with the other key. Suppose "Alice" (an arbitrary person often used in discussing secret communication) makes one of her two keys public where anyone can have access to it and holds the other very privately. With this arrangement, anyone can lock a message with Alice's "Public Key," confident that it can only be unlocked by Alice using her corresponding "Private Key." Vice versa, a message locked with Alice's "Private Key" (and therefore unlockable by anyone using her "Public Key") must have come from Alice. This technique is used automatically by Web Browsers to guard against e-commerce imposters.

¶"Secure Key Interchange" is a different kind of magic. "Key management" is a problem for most cryptographic systems. Militaries have devoted significant time and expense to distributing encryption keys by courier worldwide on a timely basis—if the same approach were required for all secure communication, the use of secret techniques would be severely curtailed. In 1976, Whitfield Diffie and Martin Hellman developed a technique that, paradoxically, allows the creation of a shared secret using untrusted communications. The technique involves multiple messages between the parties and is similar to the following scenario: Alice wants to send a secret message to Bob, whom she has never met, through an untrustworthy postal service. She locks the message in a box with her own padlock, keeps her padlock key and sends the box to Bob. Bob cannot open the box, but he adds his own padlock to it, keeps his padlock key and sends the box back to Alice.

Alice removes her padlock and sends the box, still locked with Bob's padlock, back to Bob. Bob removes his padlock and opens the box.

Mini-bio 3: Phil Zimmerman, 1954 to present; Secret Writing for Everyone.



In 1989 ordinary people could get an account giving access to the Internet. The World Wide Web was also first specified in 1989. Two years later, Phil Zimmerman, working from his home in Boulder Colorado, made the "Pretty Good Privacy"(PGP) software publicly available. With PGP, anyone could use the cryptographic tools developed since the 1970s to send and receive secure e-mail. The result was that in 1993 Phil was investigated for violation of the Arms Export Control Act, an investigation which lasted for three years. The era when everyone could have strongly secret writing had arrived. Civil libertarians hailed an advance in personal freedom. Intelligence agencies decried the threat to societal security.

Between 1991 and today, secret writing has migrated from paper form to electronic form. We use secure techniques from public coffee shops to communicate via our smart phones to our bank without a thought (and often without knowing we are doing so). The techniques used are so secure that messages are effectively not vulnerable during transit. The risks now lie in how we store data and in our procedures.

Mini-bio 4: Edward Snowden, 1983 to present; Secret Writing Taken for Granted.



After a seven-year career in network security, at age 30, Edward Snowden advanced to the position of lead technologist for the NSA's information-sharing office in Hawaii in 2012. There, he copied thousands of secret NSA documents and provided them to investigative reporters before landing in asylum in Russia, where he remains at this time.

The significance of Edward's story for the story of secret writing is how blasé we have become about secret writing. The NSA was apparently so confident in the theoretical impregnability of their systems that they failed to take steps most businesses would take to protect against excessive exposure to an "inside job."

We as a society have become careless about secret writing in many ways. Mark Burnett of xato.net has analyzed the passwords revealed when a few large sites were compromised. When sorted by frequency of use, the most

commonly used password is "password." Fourteen percent of users are using one of the most common 10 passwords and 91% of users are using one of the most common 1000 passwords. Many people use passwords that can be guessed from their Facebook profile. User carelessness is not solely to blame, however. Sites often force us to create passwords according to rules that ensure we must write down our creation to remember it (who can remember "bu2ter_Fly" reliably?). It would be far more secure to use a long and memorable passphrase than a shorter sequence of arbitrary characters.

"Social engineering" is also an issue. Why do we provide our passwords to strangers in situations where we would never consider giving out our safety deposit box keys?

To wrap up, Secret Writing has had an interesting "story arc" since 1586. What was a special competence (or incompetence) of the ruling class in 1586 is today used thoughtlessly by everyone who uses the Web. During that time, there has been a see-saw competition between codemakers and codebreakers, with the codemakers generally winning in early history, for awhile before World War II, and finally in the computer age. At this point, secret writing is most often vulnerable only to our frailty in how we use it. ⚙️

For Further Study:

The Code Book: The Science of Secrecy from Ancient Egypt to Quantum Cryptography, by Simon Singh (Anchor: 1999). Very readable overview of secret writing; a major source for this presentation. Also discusses Egyptian Hieroglyphs and Minoan Linear B.

Cryptanalysis: A Study of Ciphers and Their Solution, by Helen F. Gaines (Dover: 1989). More complete than Singh on manual encoding methods.

The Cuckoo's Egg: Tracking a Spy Through the Maze of Computer Espionage, by Cliff Stoll (Pocket: 2005). Very readable (if dated) narrative regarding how network attacks are done.

Liars and Outliers: Enabling the Trust that Society Needs to Thrive, by Bruce Schneier (Wiley: 2012). Schneier is an oasis of common sense regarding real-world computer security (a field with much nonsense).

Ghost in the Wires: My Adventures as the World's Most Wanted Hacker, by Kevin Mitnick (Back Bay Books: 2012). Mitnick perfected social engineering

Cryptonomicon, by Neal Stephenson (Avon: 2002). Cyberpunk science fiction with a big dose of cryptography.

<en.wikipedia.org> Start here for details of computer cryptology. Summaries will either link to deep articles or to the official standards.

Bill McTeer is an independent computer consultant. This is the text of his November 15 address to the Scholars.

Going Clear: Scientology, Hollywood, and the Prison of Belief

by Lawrence Wright

A benefit of reading nonfiction is learning of characters and events so fantastic that no one would dare make them up. A religion founded by a pulp science fiction and fantasy writer? Members of an inner group working under contracts promising a billion years of service? Disfavored adherents being thrown off a yacht into the ocean, stranded on isolated islands, made part of a Rehabilitation Project Force (RPF) wearing black overalls and sleeping on stained mattresses, or forced to play a sinister game of musical chairs to the tune of Queen's *Bohemian Rhapsody*? Or a recruitment program directed at Hollywood celebrities to add luster to the movement? Not possible!

And yet, Lawrence Wright provides convincing evidence that all these things happened and may be happening now. Considering Scientology's destruction by litigation history and possible stalking and harassment of enemies, writing this book was an exercise in courage. Footnotes disclose that the author covered some bases by asking the church and its acolytes to comment on controversial passages. The usual result is flat denials from Scientology spokespersons and lack of recollection from key member, Tom Cruise.

L. Ron Hubbard

The movement began with L. Ron Hubbard, one of the most prolific authors of all time. Although it is difficult to separate truth from fiction in accounts of his life, Hubbard had an ability to command total allegiance. He forced followers to push a peanut across a ship's deck with their noses. The bestseller, *Dianetics: The Modern Science of Mental Health*, left him dissatisfied when he lost control of individuals who cashed in by following its methods and a fickle reading public moved on leaving him with diminished profits. He made no such mistake with Scientology which stayed under his iron control until possibly his final years. At the end of his life he faced the dilemma that a true Scientology adept should not age and decline like a mere mortal. This dilemma and fears, some well-founded and some not, of vengeful enemies turned him into an oracular recluse.

While Hubbard's tale alone seems incredible, the next stage led by David Miscavige is, if anything, weirder and darker. In his twenties when he took control of the movement, he pushed aside Hubbard's closest followers and kept key Scientology members in virtual imprisonment. His publicity campaigns intimidated courts and even the Internal Revenue Service. The movement's self-auditing

program could unearth information for potential blackmail. A polygraph type E-Meter probes followers who can be labeled Suppressive Persons by the analyst. Stars like Tom Cruise receive free labor from movement members and are counseled about who to marry and divorce. Wright can be most chilling when describing insane events as matter-of-fact occurrences in an effort to be fair and balanced in relating them.

This book is probably the best available reconstruction of an organization engaging in obfuscation and intimidation and surrounding itself sometimes literally by walls of silence. Criticisms are minimal. Reference is made to aspects of Scientology being prefigured in Hubbard's fiction. Analyses of specific works and their hints to the later ideology would be helpful. After all Hubbard sold so many works because he is a compelling writer. *Fear, Slaves of Sleep*, and *Battlefield Earth* (the book, not the dreadful John Travolta movie) are fantasy classics. Especially *Slaves of Sleep*, which claims our mundane existences disguise a dream world which is our real life, bears detailed examination. More information on Operation Snow White, an espionage effort directed against the U.S. government for which Hubbard's wife, Mary Sue, was sentenced to five years in prison, would be intriguing.

But these are minor criticisms compared to laying out the incredible origins and activities of Scientology. Although the conclusions and facts are clearly disputed by the movement, the book has a ring of scary authenticity. Truth may indeed be stranger than fiction. ⚙️

Steve Miller

Steve Miller is a member of the MISF History Study Group, which recently read *Going Clear* (New York: Alfred Knopf, 2013).

Book reviews

Jung and Politics

When I blithely agreed to do a book review for *Practical Thinking*, I'd just discovered a copy of an out of print book: *Jung and Politics, The Political and Social Ideas by C.G. Jung*. What could be more pertinent to the times we're in, I thought. But as I tried to wrap my mind around the enormity of the concepts expressed, I realized that I needed to provide my reader with a reasonable path to follow. I decided that the honest thing to do was simply to describe my own path of discovery and let my reader extrapolate from that.

My discovery of the Myers-Briggs Type Inventory happened in a class I took in the late eighties. The class: "Fundamentals of Jungian Psychology" was taught by

well-know local analyst and author, Mary Ann Mattoon. I learned that there were sixteen “Types” and only eight of them could think symbolically! No wonder there was so much conflict in the world! Each person was a product of his or her genetic heritage and each had a predisposition to a learning style based on that heritage. In addition, that heritage, as a species, goes back thousands of years, and resides in a repository called the Collective Unconscious, from which we occasionally get insights through dreams.

As I'd been teaching at the elementary level for some time, I became fascinated with early childhood development, the brain and its neurological connections, and how the effects of environment impact the growing child. The differences I saw in the children I taught began to make more sense as I had additional “frames” for those differences. Since one of Jung's maxims for self-exploration was: “go back to the wound”—I began to reflect on what my wound might be. Could it be the loss of my brother when he was 4 years old and I was 2½? I began to explore this by reading all I could about the needs of early childhood, especially the work of Jean Piaget.

As I continued to explore these concepts and ideas, I began to pay more attention to politics and the issues I saw debated nightly on the television screen. I recognized various viewpoints espoused by commentators and saw that, so often, their differences revolved around issues of power, of money, and of war. These are the concerns that still preoccupy us today. So the problem becomes how to reconcile differences in a world that is shrinking due to technology and that has large populations that still live with a more primitive stage of human development.

Three other books

It was at this point that I decided to pivot my review to three other books that provide extensive background into the political situation of America in the twenty-first century. Each book provides examples of various approaches that can be viewed through a Myers-Briggs lens. The first book is *America: What Went Wrong?* by Donald L. Barlett and James B. Steele (McMeel:1992). This book chronicles the actual history and activities that played a role in changing America with such sections as: Dismantling the Middle Class; Shifting the Taxes—From Them to You; The High Cost of Deregulation; The Disappearing Pensions; and Playing Russian Roulette with Health Insurance—all discussed endlessly on the news each night. Since the book was written in 1992 it's clear that the signs were there for those who could read them.

The second book I'll mention is *Spiral of Cynicism: The Press and the Public Good* by Joseph N. Cappella and Kathleen

Hall Jamieson (Oxford University Press: 1997). This book recounts the 1994 fall election and the meeting of President Clinton and newly elected Speaker of the House Newt Gingrich. They apparently got on well, and listed areas of agreement. Then a member of the press asked: What do you think it will break down over? The authors state that the question “was symptomatic of a widely documented tendency of the press to focus on conflict, not consensus.” The book is a thoroughly researched account of the Clinton White House and its relationship to Gingrich and the press.

And finally, the third book I'll call to your attention is *Analytical Psychology—Contemporary Perspectives in Jungian Analysis* (Brunner-Routledge: 2004). This book is composed of eleven sections, each by a different author. It covers a wide array of topics of high academic quality. Chapter one provides a history of analytical psychology, including material on the relationship of Freud and Jung. It provides the background information needed for a newcomer to Jungian psychology to become familiar with basic concepts and history. In these uncertain times, it's my opinion that individual knowledge of psychology, of how we're alike and how we're different, and how we can minimize the conflicts that arise, may be necessary to our survival as a species. ❁

Shirley Whiting

Shirley Whiting is a member of the MISF board.

A New MISF Project: Scholarly Autobiography

A recent meeting of the Scholars board turned to the question of history—particularly the history of the MISF. We have several initiatives in mind, but one of them is to ask member-scholars to write short auto-biographical essays. The idea is that these essays might tell why the person is a scholar, what drew him or her into scholarship, and what he or she hopes to achieve in the future. We suggest that these essays might be printed periodically in our journal and then (possibly) be gathered into a larger publication. In order to make this project feasible, we need a dozen or so scholars to commit to writing auto-biographical essays of about 1500 words each. They do not all have to be written at the same time, but it would be nice to have them completed in a couple of years. Are you interested in participating in this project? Please let me know if you would like to take part. ❁

Lucy Brusica <lucy@brusic.net>

A Second Look at the Arab Spring

MISF members took a second look at the Arab Spring, Saturday, June 21, when Muhamed Eakklad and Mazen Halabi delivered the second annual Rhoda Lewin Memorial Lecture. (The lecture is named in honor of one of the founding members of MISF and will regularly be the last lecture in the spring.)

Eakklad, who taught at the University of Minnesota in the agriculture department, came to the United States in 1969. He began by explaining that the Arab Spring was a unique revolution. It is unique in that it is not a revolution of hungry or poor people, but rather a revolution of educated people who have been kept from fulfilling what they understand as their potential by the persistent corruption in Egypt.

Moreover, Eakklad reminded us, the Arab Spring was unique in that it used social media to organize; its success is due to technology and technological savvy. In spite of initial success, however, the revolution lacked a dynamic leader and has experienced many setbacks. Generally, the rich people who were in power at the beginning of the Arab Spring have found ways to stay in power and government has remained a tool of the rich and powerful.

The second speaker, Mazen Halabi, grew up in Damascus, and came to this country at the time of the Hama uprising in 1983. He is now public relations coordinator for Watan, a group whose purpose is to improve life in Syria.

Halabi gave a bit more background on the Middle East in general. The Middle East is composed of 22 countries created by the Great Powers in 1906 when the Ottoman Empire ended. Syria, one of the 22 countries, was under a French mandate until 1948. Although there had been presidents and a constitution, in 1949 the military overthrew the president and suspended the constitution. This condition has continued with riots and bombings until the present day. (In response to this situation, over 15,000,000 people have emigrated from Syria and Lebanon.)

In Syria, as in Egypt, the rich are getting richer and the government is run by and for them. Corruption is widespread.

One of the important points that both Eakklad and Halabi made is that most Middle Eastern countries have had no political experience for at least the past 50 years. In addition they have very small economies and in most cases not very much water. Unfortunately, the relative poverty of these countries means that not much gets done for the people.

Only three bridges were built in Egypt during Mubarak's rule. Education deteriorated in that time as well.

The military in almost all the Middle Eastern countries "run" the country. In these conditions, one of the few places where people can meet with some safety is the mosque. "At least you hope that person praying next to you can be trusted." This statement somewhat explains the importance of the Islamic Brotherhood, which figures in Egyptian politics; the Brotherhood is conservative but not extremist, according to one of the speakers.

Most of these countries are allies of the US, but they have not signed on to "the new world order" proclaimed by Bush and Obama. No country has been pressured to reform. In fact, our policy has been to protect our oil interests, to protect Israel, and to stop Iran from developing nuclear weapons. Both speakers felt that the US would probably gain more traction by supporting democratic movements rather than the Islamic Brotherhood.

Along these same lines, the speakers also wondered why we are giving planes and tanks to Egypt and other countries rather than money, which could be used to further education and build infrastructure. "Why not support programs that do not kill people?"

In answer to the question of whether any country in the Middle East was headed in the right direction, Halabi said that eight monarchies had been able to sustain their structure, but that you cannot suppress the "Arab spring" forever. Tunisia is a good example. Tunisia is ruled by an Islamist party, but it has put in place a political structure that recognizes competing political voices. ❁

July 24

Landscape and Change

"What you see is what you get." This aphorism frequently raises the curtain of doubt for many people because it isn't necessarily so. Anyone who has bought a "treasure" at a garage sale or sought to obtain a bargain anywhere has learned that what you see may not be what you get. Lucy and Bob Brusic examined this dynamic in art during a tour last July at the Minneapolis Institute of Art. The tour covered eleven works of art. Entitled "Landscape and Change," the event was especially developed for a group of about twenty-five Independent Scholars.

The theme of the tour was to reflect on the difference between what the artist may have seen and what we see. In art, at least, what you see is hardly ever what you get. The first picture on the tour amply demonstrated the point. In

1848, Henry Lewis painted an edenic scene entitled “Saint Anthony Falls.” The painting depicts a pastoral scene with the falls cascading in a pristine landscape. Trees, rocks, water, and sky are all ideally arranged and combined to show the probable purchaser of the work (then) and subsequent viewers (now) how lovely and untrammelled nature looked. Lewis even painted a Native American sitting on a rock in the foreground contemplating the bucolic scene.

But a search on the web produced a photograph that told a different story. The photo, which was passed around, showed how industrialized the site had actually become by the mid-1800s. Shacks, factories, piles of scattered logs—all products of the lumbering industry—lined the shore, nearly obscuring the falls. Instead of a thoughtful First American, several workmen were sitting on logs, contemplating the roaring mess around them. Lewis may have captured what he believed to be the essence of the place; but the photograph (*see below*) revealed what was the business of the place.



While the focus of the tour was to examine landscape and change, the art itself obliquely raised issues of urbanization, environmental change, politics, and even justice. For example, in 1907, Philip Goodwin painted a picture entitled “A Bear Chance.” It was really a light-hearted advertising piece for Cream of Wheat, the cereal produced in Minneapolis at the time. But behind the bear scrounging for his breakfast was a scene in which scores of trees had been cut down to their stumps. Doubtless the cereal makers (and perhaps even the artist himself) saw a harmless bit of advertising fun. Yet we look at that denuded landscape; and our eyes see a different picture.

The gallery tour engaged in a certain amount of “then and now.” Viewers pondered a romantic view by Robert Koehler of Hennepin Avenue on a rainy evening in 1902. Brusic produced a picture he took of the street corner of 10th and Hennepin as it looks today. Only the steeple of a church remains in that changing urban landscape. And the vehicular traffic today renders the scene anything but romantic.

A colorful and dramatic scene by Charlie Russell also provoked some thought. Entitled “Buffalo Hunt,” the 1893 painting depicts a band of Native Americans scouting the

buffalo-laden landscape before them prior to the hunt. The double irony of the work was not lost on the viewers of today. By 1893 buffalo had been hunted to near extinction. Moreover, Plains Indians had been driven from the open plains into distant reservations. In effect, this dramatic and evocative scene was one that no more existed when it was painted than it does today as it hangs in the museum.

It was once said of Thomas Moran (a painter not featured on this tour) that he always captured the essence of a place. He was in the business of making beautiful paintings and he moved trees, rocks, and other elements in his paintings, bending them, so to speak, to his purpose. As the gallery tour progressed, it became apparent that all the artists on view were doing the same thing. They moved elements of the landscape to suit their purpose. They were not necessarily in the business of rendering an exact pictorial likeness. To some that may suggest the artist was not telling the truth. To others, however, it indicates the inevitable necessity to interpret a scene in order to tell a different kind of truth. What they saw and what we see is not what we get. It actually may be much more than what we thought. ❁

September 20

The Huggins Family Journals

Lois Glewwe gave a well organized presentation to the LMISF membership, Saturday, September 20. The title of the presentation was “Preserving their Personal Past: The Huggins Family Journals.” The Huggins family were part of the Dakota missions at Lac Qui Parle. The journals, which give insight into Minnesota life in the early nineteenth century were purchased by the Minnesota State Historical Society about eight years ago. Glewwe is part of a group of researchers who focus on nineteenth century Minnesota; she has had the privilege of working with these journals for several years under a research fellowship from MSHS.

Glewwe began by reviewing the types of sources that one can find in a collection of family papers. Diaries are daily accounts of what happened in real time; journals contain reflections and emotions and may or may not be kept in real time; memoirs are written years afterward and are not necessarily accurate. The Huggins family collection contains papers of all these types.

Alexander Huggins and Lydia Pettijohn were married in Ohio in 1832. They came to Minnesota in 1835 under the auspices of the American Board of Commissioners for Foreign Missions (ABCFM) of the Presbyterian Church and served as missionary assistants under Thomas S. Williamson at the Dakota Indian missions at Lac qui Parle
continued on page 10

(1835-1846) and Traverse des Sioux (1846-1852). Alex Huggins's journals begin in 1835 when he traveled to Fort Snelling to accompany the Williamsons to Fort Renville for the Dakota Mission. Alex was hired as a farmer by the ABCFM; his job was to produce food to support the missionaries (about 10 adults and 13 children). By 1842, the mission was also feeding some Dakota and Alex was responsible for hiring and paying Dakota farmers (usually women). The Presbyterians felt that it would benefit Indians to learn to read, write, and farm. In general Presbyterian missions were relatively successful with these goals.

In 1852, Alex Huggins asked to be released from service to the ABCFM; the Dakota were being sent to reservations—a decision with which Huggins did not agree. In 1852 he began farming near Traverse des Sioux. In 1857 he had a nervous breakdown and was sent to Columbus, Ohio, for a rest cure. Glewwe suggested that the slavery issue may have been behind this breakdown in some way; that Alex had tried hard to do something for the world and it appeared that nothing had happened. His journals end in 1860. Alex died in 1866.

Alex's son Amos (1833-1862) was farming with him and kept a diary from 1851-1852 while he was away at Knox College in Galesburg, Illinois. Amos returned to Minnesota and became the only white missionary to be killed by the Dakota Indians in 1862. Amos's wife, Josephine, and their children were captured and held for six weeks, until they were "redeemed" by Governor Sibley. Josephine subsequently published a memoir called "Six Weeks in Captivity."

Glewwe illustrated her talk with pictures of nineteenth Minnesota and outlines of the genealogy and background of the diaries. The Huggins collection is on line with more missionary material available at <www.dakotasoulsisters.com>.

Glewwe is a researcher and writer who is the author of several town histories. She has a BA from the UMN and an MA from the University of Pennsylvania. ❁

October 18

Prospect North: City Living for the 21st Century

October 18, 2014, Dr. Dick Poppele addressed the Scholars about his retirement project—to bring twenty-first century living to Prospect North. Prospect North is an area comprising the 100 acres of old industrial property north of University Avenue and between 280 and the TCF Stadium.

Poppele, a professor emeritus of neuroscience at the UMN, is part of a neighborhood coalition who would like to turn the acreage now occupied by grain silos and auto repair yards, into a "catalytic" environment that would be "a living laboratory for twenty-first century sustainable urban living."

Ideas under consideration include a public realm, a science park, an expansion of the Textile Center into an arts complex, housing and work places, a marketplace, and sustainable technologies. This idea has grown in response to the new light rail station in Prospect Park and the very real threat of indiscriminate student housing that seems to be rising along University Avenue.

The developers of Prospect North would like to see the area become a self-sustaining neighborhood in which people would work and live, bike and walk "along a green boulevard" (now SE 4th Street) which would be equipped with water pipes to melt snow. Buildings and offices along this greenway would share a common heating and cooling system. In addition, the plan proposes a pneumatic tube "through which trash would travel from buildings"...to be converted "into energy by an anerobic digester."

Some property owners have been receptive to these ideas; for example, the Surly Brewery is currently constructing a craft brewery which will feature a beer hall, a restaurant, and an event center. The brewery facility, scheduled to open late this year, will anchor one end of the neighborhood that Dr. Poppele and his coalition hope to renovate.

In spite of the splendid cooperation of the brewery, the project faces several large obstacles. The most serious is that some of the property owners in the area are eager to build now, to capitalize on the available student population. Moreover, the property is held by several owners, meaning that development requires cooperation. Further, systems such as the snow melter or the garbage digester are untried technologies and in some cases not permitted by current city regulations.

Still the planners of Prospect North are hopeful that they will be able to create "a city within a city" that will be a model for life in the twenty-first century. ❁

David Juncker assisted in providing information for this article.

In memory of Ginny Hansen (1941-2014)

Ginny Hansen, a longtime member of MISF, died August 10, 2014. Ginny was an editor (aka Pen Doctor) and writing coach. She frequently served on the board of the Minnesota Independent Scholars and helped, especially with the program committee, even when she was not on the board. She often wrote articles for this journal and was one of my go-to authors when I needed something on short notice. The Scholars have made a contribution to Macalester College in her memory and have decided to name our April poetry meeting in her honor. The poem below was read at Ginny's memorial service and seems an appropriate way to memorialize her. lmb

Open Road

I

Before England had history, The Archer
Walked from the Alps to Stonehenge,
The Ice Man fled Austria toward Italy.
In 1903, when paths were as they'd
Always been, for horse-drawn freight,
Horace bet on his Pierce-Arrow, 'Frisco
to newly electric-lamped NYC.
It was just "I can" (and a three-week drive
California to New York is
Still OK now on paved roads).

II

My house (1902) carries all
Its past in night-sounds of river-barges
Floating up the bluff,
And birds tweet of southern states where
The past (still there) has a different pace,
Different food. All I need's a grubstake
And a blacksmith who can haywire a Ford,
And I can fly with them—to Alaska,
To Atlanta, to Montreal or the Anasazi.
I'd have coffee in their diners and hear of
The progress of corn. I can buy a quilt in
Carolina. If I stop a while in St. Paul,
I can hear of 1843.
In Minneapolis across the great
River, they are building and selling,
But here we stop to admire trees.

III

And maybe someday, when I've left
This glorious world, my neighbors from Alsace,
Croatia, Jalisco, Kiev will bury
My bones reverently, like The Archer's,
And they may yet speak to the future.

by Ginny Hansen

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MISF Lecture Series for 2015

All MISF meetings take place at Hosmer Library, 4th and 36th, in Minneapolis, on the third Saturday of the month. A social time begins at 10 A.M.; the speaker begins at 10:30. MISF meetings are always free and open to the public. Guests are welcome.

January 17—Kim Heikkila “To Bear the Mark: Unwed Motherhood at the Booth Memorial Hospital.” Heikkila will give a report on her grant research. Her grant research was funded by a Minnesota Legacy Grant, under the auspices of the Minnesota State Historical Society with MISF as the grant sponsor.

February 21—Bill Jones “Rock ‘n’ Read.” Jones, the director of the Rock ‘n’ Read project, will talk about current and future activities of this program, the object of which is to get children reading at grade level through teaching reading and music together.

March 21—David Megarry will present a work-in-progress. “Shedding Theory: Scalability in the Physical World.” A second part of Megarry’s presentation will tackle the question of how to introduce a new physical concept.

April 18—The Ginny Hansen Memorial Poetry Reading. Moderated by David Juncker, we will read poems by Hansen and others. Participants are encouraged to bring poetry they have written or that they love. April is poetry month.

May 16—David Juncker “Neural Prostheses: A Greatly Expanding Field.” Juncker will describe and discuss new products and services that have arisen through the linking of humans to computers.

June 20—The Rhoda Lewin Memorial Lecture TBA

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