

Hill turned the company around. With great attention to detail and a grand vision for his new road, Hill expanded and upgraded the system. In 1890 the company was renamed the Great Northern, and it began expanding west. Three years later, the railroad finally fulfilled the promise of its original name, reaching the Pacific at Seattle.

Hill's success meant success for the Dutch investors as well. Just as Veenendaal argued in his earlier study, investors who stayed in American railroad securities for the long haul often reaped handsome rewards. In this case, the Dutch who exchanged nearly worthless bonds in the Saint Paul & Pacific for bonds in Hill's reorganized firm ultimately received healthy profits.

Besides describing the road's corporate history, Veenendaal includes chapters on early Minnesota and the state's first efforts in railroading, as well as sections on company locomotives, traffic, and accidents. Produced in an over-sized format and loaded with photographs, this book should find an audience with those interested in railroads or Minnesota history.

Bernt Julius Muus: Founder of St. Olaf College, by Joseph M. Shaw. Biographical Series, vol. 4. Northfield, MN: Norwegian-American Historical Association, 1999. xviii, 393 pp. Maps, illustrations, notes, index. \$29.95 cloth.

REVIEWED BY J. R. CHRISTIANSON, LUTHER COLLEGE

Like Iowa's Vilhelm Koren (1826-1910), Minnesota's Bernt Julius Muus (1832-1900) was one of those Norwegian-American pioneer clergymen who loomed larger than life. Koren became the Lutheran patriarch of northeastern Iowa, Muus the patriarch of Goodhue County, Minnesota. Both tended to inspire strong feelings. Muus was idolized as a saint and painted as the blackest of sinners. Joseph M. Shaw has succeeded in transforming this semimythical Jekyll-and-Hyde figure into a flesh-and-blood historical person.

Muus and Koren both came from middle-class Norwegian backgrounds and attended the University of Oslo, where they became intensely orthodox Lutherans. Koren was influenced by the Danish philosopher, Søren Kierkegaard, while Muus joined pietistic circles. Koren immigrated to Iowa in 1853 and lived near Decorah until his death in 1910. Muus came to Holden near Zumbrota, Minnesota, in 1859 and was active there until 1899. Both served immense circuits of preaching places in the pioneer years. Shaw devotes two chapters to Muus's numerous congregations and extensive mission travels. Koren

was instrumental in bringing Luther College to Decorah in 1862. Muus started a school for boys and girls at his parsonage in 1869, and St. Olaf's School, a coeducational academy in Northfield, in 1874.

In personality, the two leaders contrasted. Koren was musical, gregarious, a skilled dialectician, and a consensus builder. Muus was moody, introverted, argumentative, and a brilliant preacher. In appearance, Koren was elegant and well groomed. Muus dressed like a plain farmer and was frugal to the point of miserliness in daily life, which eventually caused him big trouble.

Shaw describes Muus's participation in Norwegian-American religious debates of the 1860s over issues of lay preaching (Muus tolerated it), absolution of sins (Muus thought true repentance had to come first), and slavery (Muus opposed slavery but did not believe the Bible condemned it as sinful, and he raged at Pastor C. L. Clausen of St. Ansgar for taking the opposite view). Muus also engaged in public debate over education as an outspoken advocate of coeducation, bilingual education, and school choice.

When his wife, Oline, received an inheritance from Norway in 1869-74, Muus invested it and kept her on a household allowance so stringent that she was forced to pay the grocery bill by "teaching voice, embroidering, sewing, knitting, gathering herbs for medicine, and selling hops" (262). She finally took him to court in 1879 and regained the inheritance. Muus publicly claimed that the Bible made women and children obedient to the father in all things, but Oline replied that women were not "slaves." She sued for legal separation in 1882. In the midst of this highly publicized family feud, their daughter, Birgitte, gave birth to a child out of wedlock in 1881.

At that very time, a theological controversy over grace and predestination was tearing apart the Norwegian Lutheran church in America. Koren led one faction; Muus became the "*enfant terrible*" (as Koren put it) of the other. When the church split, Luther College remained the school of Koren's faction, and Muus's academy was transformed into St. Olaf College in 1887 to serve the other. Muus himself officially remained a member—and a gadfly—of Koren's faction until he was expelled in 1898. Muus went home to Norway to die in 1899 and was buried the following year in the churchyard of Trondheim Cathedral.

Joseph Shaw has produced a fine biography. He is fair-minded in his judgments and gentle but firm in rebutting popular myths about Muus. Less hurried editing would have removed excessive repetition, especially in the early chapters. Nonetheless, the book makes a significant contribution to the religious history of the upper Midwest.

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