The Tuve Family, left to right: Merle Anthony Tuve, Ida Marie Larsen Tuve, George Lewis Tuve, Anthony Gulbrand Tuve, and Rosemond Tuve, about age six.

Dear Papa and Mama:

I thought I would write a few lines to you, since Aunty Lottie is sending a letter, too. I cannot find my pencil anywhere. I think when I let papa use it he stuck it in his pocket and ran away to Canton with it.

I am going to buy me a nickels worth of pen-points to put in my pen-holder, because I haven't anything but a stub-pen at scool, [sic] Lillie Graneng gave to me. I hope the cow will come in soon.

Rosemond

Rosemond recalled her father's influence: "My father said long passages of Shakespeare and Tennyson and the New Testament as we hoed the peas, or tried in the face of my stubborn docility to make me willing to do my arithmetic the 'prettier' way by algebra instead of following the book, and for years on Sunday afternoons told me a story (indifferently concerned with the fortitude of St. Polycarp martyr or the floods from which my grandmother rescued my uncles) which I was allowed to rework into a 'composition,' after supper."[4]

Rosemond remembered: "I was brought up on everyone in the family of six (but especially my mother) reading aloud to all the others who had 'things they had to do,' and vast terrains, summer and winter, of leisure that was completely unscheduled—except for Shakespeare 'on Chautauqua' in July."[5]

Canton was a small town in the early 1900s, about 2,600 people, but a surprisingly sophisticated community. By the turn of the century there was a courthouse, a church, two public school buildings, and Augustana College. Many farmers had moved into town, as a second generation had taken over the farming. They were ready to enjoy their prosperity and increase their social and cultural opportunities. Canton's position as an educational center, and its size, undoubtedly attracted the touring company of Chautauqua.

Chautauqua began in 1874, at Chautauqua Lake, New York, as a summer school to train Methodist sunday school teachers. By 1904, its programs had become so popular that traveling circuits blossomed out to remote parts of America, bringing music, lectures, drama, and other entertainment to a public starved for culture. Each summer the

company set up its tents in any town large enough to support it. The festival lasted for a week or ten days. Plays, mostly by Shakespeare, lectures, and concerts of classical music, trios and quartets, were the usual fare. William Jennings Bryan, Madame Schumann-Heinck, Edgar Bergen, Alben Barkley and Enrico Caruso all appeared in Canton. Popular music and dancing were banned in Lutheran homes, so these performances would have appealed to young and old alike. It was an oasis in their lives in which the total otherness of music, literature, and the world of ideas was experienced. Rosemond discovered "what it means to transcend this small and transitory life, how a man can get past being 'confined and pestered in this pinfold here.'"[6]

Rosemond remembered "endless hot afternoons without sight of a person, 'staking the cow' along the road-edges where the grass outlasted the dry Dakota summer, and training her to stay content with one staking per chapter of a book."[7] There, where the earth extends to infinity, she read and reread the Arthurian legends. Later, it was Thomas à Kempis's *The Imitation of Christ,* a book "my father put in my way," she wrote, that gave "me a perception of something beyond what I understood, especially regarding union with something higher than one's petty self."[8]

Merle Tuve, two and a half years older than Rosemond, recalled their early life in Canton: "There was nothing stuffy about it. We weren't aware we were being exposed to culture except we were rather mystified by the lack of books, magazines, and papers in a lot of homes around us. I suppose we were snooty in a sense that that wasn't really a good way to live. The way to live was to be *connected* with things."

Yet all was not culture. Each child was assigned a chore. By 1910 the family had acquired two cows. This, of course, was the cheapest and best way to get milk for a growing family. Lew milked the cow, which he disliked. His mother, eager for him to learn business skills, encouraged him to raise parsley in their garden to sell to the Canton restaurants. The hotel paid him two cents a bunch for his parsley. And, of course, Rosemond helped her mother in the kitchen and supervising Richard. Occasionally, the entire Tuve family could be seen dining at the Rudolph Hotel on a Sunday noon, after church,

enjoying beef, roast pork, or fricasseed chicken. Like the pattern of their lives, the menu rarely varied.

"As the third child among four," Rosemond wrote, "I chiefly did what my three brothers thought was important, such as learning the Morse code to take down their wireless messages, and playing in neighborhood gangs, but I learned without noticing it before I was ten to care about most of the things I have since thought or written about—and no doubt was equally inescapably made ready to miss the rest."[9]

Almost nightly, the dinner table was the scene of loud and impassioned arguments, and no one gave her less attention because she was a girl. In fact, it was Rosemond and Merle who took "hammer and tongs" to the floating fray. They were not angry arguments; mostly they illuminated things. "They didn't end up with disagreement—we had a debate," Merle recalled. At the end of his life Merle expressed it philosophically: "There are many facets of truth. Even a single truth looked at from different viewpoints is all the colors of the rainbow, it's so varied. And truth itself, if we talk about the whole truth, that's an infinite body of knowledge, most of which we haven't acquired."

What was implanted in Rosemond's mind was a way of looking at the world and its infinite body of knowledge.

In 1912, with the arrival of Dick Tuve, the family was complete. Their life fell into a comfortable rhythm, complemented by the changing seasons of the natural world around them and the ever-revolving academic procession of semesters. Enrollment had grown to 250 students in 1915, and there were now twelve members on the faculty. A majority of the students who graduated had taken most of their courses in the Normal School, a strong division of the college. President Tuve's focus had become a practical one, though he never forgot that "in both vocational and classical courses, students saw their subjects within the frame of reference of a theo-centric philosophy of life."[10]

In 1915, after twenty-five years as president, Anthony Tuve, now fifty-one years old, decided to unburden himself of the heavy duties of his presidency and return full time to his first love, classroom teaching. It was to Rosemond that he confided his plan to write what had been

forming in his mind for many years—a book on algebra. Before the academic year was out he had tendered his resignation to the Augustana College Association. It was accepted only on the condition that he continue as president until his successor could be found and serve as treasurer of the school and principal of the commercial department. On June 2, 1915, President and Mrs. Tuve held a reception at their home for faculty, students, and alumni to mark the occasion of his twenty-fifth anniversary as president, and the couple's twenty-second wedding anniversary. This was followed by a banquet, given by the Augustana College Association and the alumni in honor of President Tuve, at nine o'clock at the Rudolph Hotel. By the fall of 1916, he had initiated a short business course of eighteen weeks for farm boys who could not attend college until the harvesting season was over.

By 1917 there were disquieting undertows beneath the ebb and flow of their lives. On the surface, also, there were gradual changes. Lew had left home two years earlier to attend the University of Minnesota; Merle and Rosemond were both excelling in high school; and Dick was growing under the loving care and guidance of his mother and Rosemond. However, it was this same year, in June, four hundred years after Luther had nailed his 95 theses to the castle door at Wittenberg, at the annual meeting of the general church body, that three synods—the United Norwegian Lutheran Church, the Hauge Church, and the Norwegian Evangelical Lutheran Synod—merged to form the Norwegian Lutheran Church of America. In 1889, the Norwegian Evangelical Lutheran Synod had established a school, the Lutheran Normal School, in Sioux Falls, South Dakota, for the purpose of training teachers. In the 1917 merger, both Augustana College and the Lutheran Normal School were brought under the control of the new synodical organization. A movement began within the newly created structure to combine the two schools, for political and economic reasons, at the Sioux Falls location.

On June 2, 1918, the day Ida and Anthony celebrated their twenty-fifth wedding anniversary, another festive party was held at the Tuve home, which by now was a town landmark and the social center of Canton. It was also to be a triumphant send-off for the former president and his successor, President Paul Glasoe. They were leaving

for the general church assembly at Fargo the following day, filled with the confidence resulting from having raised a half-million dollars with which to persuade the synod that the college should remain in Canton. Again, Anthony Tuve and the citizens of Canton had struggled to keep the college in their town.

On the spacious lawn outside their imposing Victorian home, the many young trees planted fifteen years earlier were luxurious in their maturity and the rhododendrons abounded. Merle recalled this scene: "big, long tables, planks on sawhorses, gallons and gallons of ice cream, strawberries, and cake."

At seven o'clock on the morning of June 3, Anthony Tuve boarded the train for Fargo, having given his wife and children a confident farewell. But the machinations of church politics, and a few uncompromising individuals, were overpowering. Despite the fact that enrollment had now grown to 324 students; despite the enormous support and the dedication of the citizens of Canton; and despite Anthony Tuve's persuasive arguments, the synod voted to merge the Lutheran Normal School and Augustana College at the Sioux Falls site. The new institution, which opened in the fall of 1918, was named Augustana College and Normal School, but later was changed to Augustana College, which it remains today.

The strain on Anthony Tuve to preserve a life's work had a crushing effect, both emotionally and physically. He contracted what is now known as Asian flu. Returning home, he had to be removed from the train at Minneapolis and was taken to Fairview Hospital. For six weeks he struggled for his life, during which time he seemed to be recovering, when a new and more virulent virus struck—spinal meningitis. He succumbed as much to the despair he felt at the loss of "his" college and the life it symbolized as to his illness. On July 21, 1918, he died at the hospital.

Later, Eleanor Lincoln observed that for Rosemond, not yet fifteen, her father's death was a hideous "blow from which she never recovered." She had been devoted to her father, and he adored her. A simple entry in Merle's diary, written when he was twelve and Rosemond just ten, reveals the quiet intimacy of their relationship: "Went to the library and read with Papa and Rosemond."

Whatever bitterness Rosemond harbored against the church politics that so abruptly and cruelly ended her childhood, she remained a Lutheran and a friend of the college for the rest of her life. On the occasion of the centennial convocation of the division of humanities at Augustana College, in 1961, she was invited to give the keynote address.