

FROM THE DIRECTOR

Dear Members & Friends,

Best wishes for the new year from all of us at the Society! I hope you had a wonderful holiday season.

For 2012, your historical society served an audience of 90,000 individuals, answered more than 3,000 research requests, presented 76 public programs and exhibits, and added thousands of artifacts, images, and archival materials to its collection. In addition, we completed the *Our Voices: Hastings State Hospital* oral history project, completed research and oral history collection related to the Rock Island bridge in Inver Grove Heights, transcribed almost 300 hours of audio recordings, hosted five descendants of General William LeDuc, and launched the Heritage Harvest Garden after testing the idea in 2011. We were also selected to be the successor to the wonderful *Minnesota's Heritage* organization – we will be your source for back issues of their publications.

We have been fortunate to work with many wonderful partners this year. A host of living history groups and individuals helped bring to life the Civil War, Victorian-era history, and music from a variety of eras. Our work with Inver Hills Community College expanded tremendously. Instructors and students conducted oral history interviews documenting first-generation immigrants and female veterans, photographed historic locations throughout the county, and completed archaeology work at the site of the now abandoned town of Lewiston as well as locations throughout Lebanon Hills Regional Park. We continued to work with Dakota County to present art and cultural exhibits in various public venues and have been working with the County Parks department to research and plan historic interpretation at parks and greenways county-wide. It has been our pleasure to work with Hastings Family Service to promote healthy eating, the Hastings Prescott Area Arts Council to promote and present the arts, and Hastings Concert Association to deliver free concerts at LeDuc. We completed a large research project on the Rock Island Swing Bridge for the City of Inver Grove Heights and worked with Dakota Electric Association and the Minnesota Historical Society to tell the story of rural electrification in *Over the*

Years and exhibits. We are thankful for these partners and many others – together we are able to more effectively achieve our mission of collecting, preserving, promoting, and presenting the history of Dakota County.

There are a few ongoing projects that didn't quite get completed in 2012 that we are wrapping up over the next few months. The new website had to be delayed but development is in full swing and it will be live in February. The *Going Digital* project to convert old audio tapes into digital files and transcribe our oral history collection will also wrap up soon. Both of the previous projects were funded in part by grants from the Arts and Cultural Heritage Fund administered by the Minnesota Historical Society. This grant program has been a tremendous boon for DCHS and history organizations state-wide.

Finally, 2012 marked the debut of our newest Chapter organization, the Burnsville Historical Society. This chapter has opted to pursue a digital museum strategy and they have focused on collecting oral history interviews and creating videos and photographs that document their fair city's history. You will be able to see their work from the past year in the *Stories of Burnsville* exhibit at the Burnsville Performing Arts Center from January 3 through January 26, 2013. Check out their website for all the latest on their efforts – www.burnsvillehistory.org.

Thank you for a wonderful year, see you in 2013!



Chad Roberts, Executive Director

2013 DCHS KEY PROJECTS & OBJECTIVES

Administration (operations, staff development, long-term sustainability, planning, capital projects)

- Complete Hazel's Kitchen (remodeling LeDuc kitchen)
- Continue to work with SHPO regarding the possibility of a visitor center at LeDuc
- Complete needs assessment/plan capital improvements of Lawshe Memorial Museum
- Expand board membership to better represent underserved communities
- Expand professional development opportunities for staff and volunteers
- Complete preliminary planning for Dakota Engagement project
- Complete planning for Women in Leadership initiative

Collections (preservation, conservation, access)

- Complete *Going Digital* & deaccessioning projects
- Complete inventory and cataloging of Lockheed Martin collection (*Accessioning in View*)

Communications (marketing, website, publishing)

- Complete and launch new website
- Secure publisher for *Son of the Middle Way* (Harold Stassen biography)
- Determine feasibility and plan for Stassen documentary with Twin Cities Public Television

Public Programs (events, tours, exhibits, programs, web-based)

- Maintain public programming at 75+ events, programs, and exhibits
- Update and re-develop summer youth camps (not funded)
- New Exhibits: *Female Veterans of Dakota County*, *Faces of Dakota County*, *Accessioning in View*, *Carroll Simmons*, *Stories of Burnsville*, and miscellaneous community exhibits
- Revise LeDuc tours to focus on Simmons and team tour delivery for 2013
- Add Simmons-related programs (1 authors day, 1-2 antique events, Sunday teas)
- Expand work with partners to present history in parks, greenways, and other locations

Resource Development (fundraising, partnerships, membership, volunteers, audience development)

- Engage more individual donors and members
- Secure new research contracts
- Secure funding for *Legacy of Innovation*, *Son of the Middle Way*, and Dakota Engagement projects
- Leverage and expand existing partnerships, particularly Inver Hills Community College, Dakota County Parks, HPAAC, & chapters
- Continue to improve volunteer program

The Lockheed Martin Valiant workstation is one of the centerpieces of Accessioning in View.



DEACCESSIONING AT DCHS

Your historical society maintains a very large collection, much of which is irreplaceable. We have worked hard over the past four years to create an optimal preservation environment in which to store this collection. As part of that process, we have identified a number of items that should not be in our collection – non-historic exhibit props, items with no connection to Dakota County, duplicate items with no documentation, and items that are in very poor condition that are duplicates. Maintaining these items diverts resources from the artifacts we should be focused on preserving.

In order to remove nonsensical or redundant items from our collection the Society follows a lengthy and formal process called deaccessioning. DCHS has a detailed collections policy that outlines this process. Virtually all museums undertake deaccessioning from time to time as part of their collections management operations.



Among the items deaccessioned by DCHS was this flour bin.

To summarize the DCHS process, staff assesses each item for its historic value and condition then creates a detailed report requesting certain items be removed from the collection. The executive director reviews this report and presents it to the board of directors. Trustees then review the report, ask questions, discuss the staff recommendations, and ultimately either approve or reject the deaccessioning of each item. Items that are approved for removal from the collection are first offered to the donor who gave it to DCHS originally. The next step is offering unclaimed items to other museums that would be more appropriate homes for them. Following those two steps, DCHS offers other non-profits the opportunity to select items they may be able to use. Finally, any remaining items are made available for sale by public auction. Proceeds from the sale of deaccessioned items are used to preserve or expand the remaining DCHS collection.

Deaccessioning is a process we take very seriously and the DCHS process meets or exceeds standards for museums. If you have any questions about the deaccessioning process, please contact Chad Roberts at 651-552-7548 or via e-mail at chad.roberts@co.dakota.mn.us.

WHAT WILL YOUR LEGACY BE?

A legacy gift, also known as a planned or estate gift, can help ensure DCHS has the resources to preserve and present the history of Dakota County for many years to come.

To learn more about Legacy Gifts at DCHS, contact Chad Roberts, Executive Director at (651)552-7548

THE TREATY OF MENDOTA

by Alan R. Woolworth

Some historians have posed profound questions about the fairness of the treaty system used by the United States government from 1789 to 1870. Many treaties of peace and friendship were negotiated after armed conflicts and generally appear to have been open, honest documents to which both parties willingly agreed. More questions can be raised concerning large numbers of treaties by which various Indian tribes ceded large tracts of land to the federal government.

These treaties were usually promoted by traders who sold goods to the Indians as it was the only practical way to be compensated for old Indian debts. Government treaty commissioners were eager to purchase Indian land cheaply in order to open the land for settlement. On the other hand, frequently, the Indian tribes did not wish to sell, but were pressured into doing so because traders would deny them further credit if their old debts were not paid. Few of these Indians were literate, and hence were unable to examine their trader's account books to learn what they really did owe in past debts. Generally, the Indians were in a weak position and were harmed by these land cession treaties.

It was customary to feast the Indians at these sessions and to display large quantities of trade goods for distribution if and when the treaties were signed. Large sums of money were involved and it is doubtful if the Dakota leaders fully comprehended the situation given the massive land area they were selling. These leaders were often given large sums of money to distribute as they saw fit, regardless of their ability to handle the funds. A case could be made that these payments were bribes to induce their agreement and cooperation in these treaties. It was not unusual for the treaty commissioners to chide the native leaders in councils, and state that they were acting like children or spoke foolishly. This form of intimidation was calculated to break down opposition to treaty provisions. The prices paid for Indian land were often modest if not minimal, but these prices can be somewhat justified on the basis that there were often no readily available markets

for these lands.

Such was not the case on the lands conveyed by the Eastern Dakota Indians to the U.S. government by the treaties of Traverse des Sioux and Mendota in July and August of 1851. Immigration had increased into the United States markedly by this time, and there were many eager white settlers seeking lands. Further, many of these settlers moved up the Minnesota River Valley and squatted on Dakota Indian lands illegally. This also occurred at Winona and Red Wing where the Dakota bark lodge villages were burned to clear the way for white men eager to possess the land.¹

Historians have often overlooked the Treaty of Mendota because it was less dramatic and noteworthy than the slightly earlier Treaty of Traverse des Sioux by which the Sisseton and Wahpeton Dakota tribes ceded their lands in Minnesota to the federal government. The Treaty of Mendota, however, was equally significant as the Mdewakanton and Wahpekute Dakota tribes also ceded their lands in Minnesota to the federal government. These tribes agreed to move to reservations on the upper Minnesota River and to adopt farming for their subsistence.

Unprecedented floods swept through the Red River of the North and the valley of the Minnesota River in 1850 and 1851. Philander Prescott who was in charge of the Mdewakanton Dakota farming education efforts, wrote that the flood of 1850 destroyed one-half of the corn crop at Shakopee or Little Six's village; the Lake Calhoun band at Oak Grove and Good Road's band lost their entire corn crop as they persisted in planting in the valley of the Minnesota River.²

Philander Prescott, described the floods of 1851 in these words:

“the great floods of the west have reached the Valley of the Minnesota river; the Indians say the thunder has burst up the fountains, and sent forth great floods of water. The valley of the Minnesota has been overflowed three times in succession since last spring. Tradition gives no account of such an event. Four bands of Sioux planted

in the Valley of the Minnesota river; their corn-fields were all swept away; a fifth lost part of their corn-fields. Three villages only have their corn-fields on high land; their corn is good.

Three bands that have raised some corn will have a yield of about 30 bushels to the acre. One band has lost about half of their crop by high water, and with the other three bands that have lost their entire crops, no doubt will suffer for food the coming winter.”³

This factor may well have had some effect on the minds of Mdewakanton Dakota leaders during treaty negotiations.

BACKGROUND

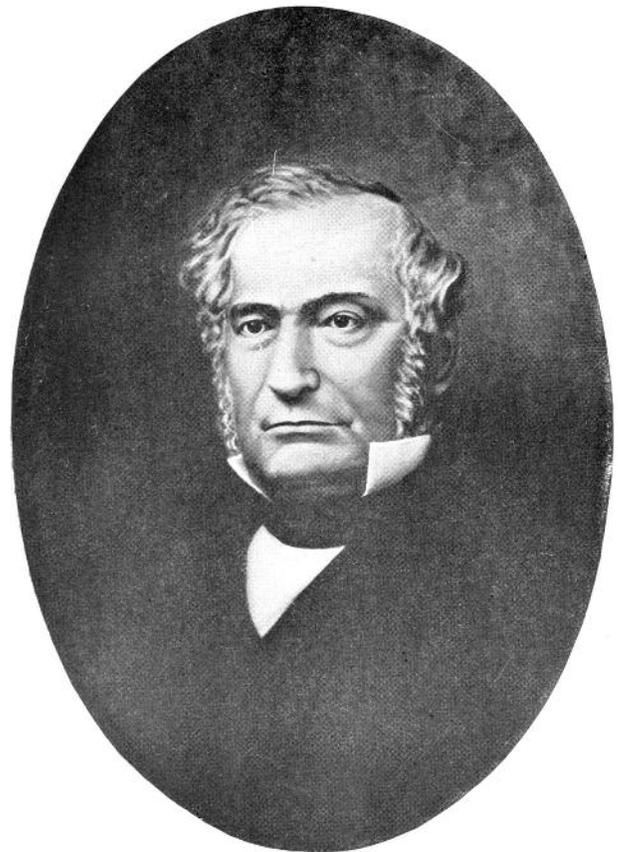
The groundwork for these treaties had been laid years before as the Eastern Dakota Indians gradually fell deeper and deeper in debt to traders who continued to supply them with a wide variety of manufactured goods as payment for the Indian’s furs and hides. Gradually, these Indians became greatly dependent on these imported materials and shipments of pork and corn for their subsistence. By the 1830s, many of the more valuable species of fur-bearers such as the beaver were largely exterminated, and the lowly muskrat and buffalo hides became the dominant fur trade items. Fur prices also declined during the 1830s and the fur trade lost much of its importance as a source of revenue. Then, the Dakota Indians had only their lands left as a resource to barter for their continued survival.

In 1837, the Mdewakanton and Wahpekute Dakota and Ojibway tribes ceded their lands between the St. Croix and Mississippi rivers. The St. Peters’ Agency Indian agent, Lawrence Taliaferro, collected a delegation of some 35 Dakota leaders, interpreters and attendants, and took them by steamboat and stagecoach to Washington, D.C. There, a treaty was negotiated on September 29, by its terms, the Dakota ceded all of their lands between the St. Croix and Mississippi rivers. In return, they were to receive a perpetual annuity, farming equipment and animals. They were also given large quantities of food that served to stabilize their population by preventing the deaths of children and old people. A large sum was given to the mixed-blood Mdewakanton and Wahpekute Dakotas and considerable sums were also given to their traders

for old debts.⁴

On July 31, 1841, Governor James Doty of Wisconsin negotiated a treaty of land cession at Traverse des Sioux with the Sisseton, Wahpeton and Wahpekute bands of Eastern Dakota Indians. The traders of course had great influence on their Dakota customers, as it was customary for them to extend credit for the much needed equipment and supplies that were essential for the Indian’s fall and winter hunting and trapping. These materials were given to the Dakota in the fall of each year, and there was a mutual agreement that they would be repaid in the spring with hides and furs. Generally, the traders and the local St. Peters’ Indian Agent were the Indian’s major contacts with the larger white man’s world. Thus, these men had a great influence on the Dakota Indians. It was largely taken for granted that no treaties for land cessions could be made without the trader’s support.

At times, these men virtually dictated the treaty terms, especially treaty provisions for paying debts to traders and payments to mixed-blood Dakota.



Gov. James Doty of Wisconsin presided over the 1841 Treaty of Mendota, which was never ratified.

MDEWAKANTON SIGNERS OF THE
1837 TREATY

Tah-tape-saah, The Upsetting Wind
Wah-keah-tun-kah, Big Thunder
Mah-zah-hoh-tah, Grey Iron
Tautunga-munne, Walking Buffalo
Eu-hah-kaakow, He that comes last
Mah-kuah-pah, He that shakes the earth
Tah-mah-zah-hoh-wash-taa, The Iron of
handsome voice
Watt-chu-dah, The Dancer
Mah-zah-tunkah, The Big Iron
Mau-po-koah-munnee, He that runs after the
clouds
Tah-chunk-wash-taa, Good Road
Mare-pu-ah-nasiah, Standing Cloud
Koi-moko, Afloat
Mau-pu-wee-chastah, White Man
Mau-pu-ah-mah-zah, Iron Cloud
Tah-chunek-oh-dutah, The Red Road
Wasson-wee-chastish-nee, The Bad Hail
Hoe-yah-pah, the Eagle Head
Annon-ge-nasiah, He that Stands on Both sides
Chaudus-ka-mumee, The Walking Circle
Tee-oh-du-tah, the Red Lodge.

Indian Affairs: Laws and Treaties, Vol. II Treaties,
Compiled and edited by Charles J. Kappler.
Washington : Government Printing Office, 1904.

The traders who were licensed by the federal government to trade with the Dakota at specific locations often went to these locations year after year and had Dakota wives and mixed blood children living with these various bands. Who were these men and where did they trade? A list of licensed traders with the Mdewakanton Sioux, between 1837 and 1851 includes the following:⁵

Francis Labatte, with lower band.
Thomas Odell and [James] McBoal, opposite St. Paul.
Philander Prescott, under [Benjamin] Baker's license.
Henry H. Sibley, at Mendota.
Alexander Faribault, at Mendota.
Jean B. Faribault, at [Little] Six's [Shakopee's] village.
Oliver Faribault, at Six's village.

W.G. & G.W. Ewing, Godfrey's license, at Good Road's village.

R.P. Russell, 1846, at Good Road's village.

Franklin Steele, N.W. Kittson's license, Cold Water.

David Faribault, at Six's village, under J.B. Faribault.

Another list shows the trader's claims for debts accrued by Mdewakanton Dakota Indian bands, 1837-1851.⁶

Henry H. Sibley, \$37,722.07;
Francois Labatte, \$5,000;
Alexis Faribault, \$9,000;
McBoal & Odell, \$639.93;
Philander Prescott, \$1,182.10;
J.B. Faribault, \$13,000;
Franklin Steele, \$7,000;
Estate of O. Faribault, \$2,000,
Joseph Jack Frazer, \$5,000
W.G. & G.W. Ewing, \$3,750.

Madison Sweetser, working for the Ewing Brothers of Fort Wayne, Indiana, tried to get substantial settlements from well-established traders who had traded with the Eastern Dakota Indians for many years. One of his methods was to persuade tribal leaders to repudiate their consent to "Trader's Papers" listing sums owed to them, signed at these treaties. Eventually, these challenges led to a long investigation of Governor and Treaty Commissioner Alexander Ramsey's conduct in making payments from the treaty payments to the Dakota Indians and to their traders. One of the charges against Ramsey was that he used "cruel methods" to force Mdewakanton Dakota leaders to sign receipts for moneys due them under the Treaty of Mendota. Six of the Mdewakanton chiefs, Wah-coo-tah, Little Crow V, Grey Iron, The Star, and Cloud Man later swore that they were forced to wait at Mendota and Fort Snelling from one to two months to receive moneys due them under the treaty.

They were then in a starving condition and signed receipts reluctantly. Their agent, Nathaniel McLean, stated that these Indians did not wait at the St. Peters' Agency more than two or three weeks before they were paid their annuities. He also stated that he did not issue any supplies to them during this time. Lieutenant William T. Magruder who had been stationed at Fort Snelling since October 1851, swore that the Dakotas were about Mendota and Fort Snelling in the latter part of October and the

beginning of November, while awaiting their annuity payments. He frequently visited their lodges. Magruder believed that the Dakotas fared well and had there been a shortage of food, he would have known of it. Further, they had good credit with the pending payments and would have had no problems in obtaining food on credit.⁷

Other allegations were made by the Dakotas that their payments were delayed by Governor Alexander Ramsey because he would not order the release of five young Dakota males from the detention who were confined for killing Ojibway Indians. Little Crow stated that one of them was a cousin, another was the son of The Star, and one was the son of Bad Hail, a chief at Black Dog's village. Other testimony stated that these men were from four Dakota bands, including Kaposia, Black Dog's and Cloud Man's bands. According to several Dakota leaders, Governor Ramsey stated that he was not bound to pay them until they had moved to their new reservation. Alexis Bailly testified that the

chiefs in 'open council' asked Ramsey to release these five men. Ramsey replied that he would do so, once the Dakotas had carried out the terms of the treaty by paying the trader's debts and signing receipts for the \$90,000 involved.⁸

Yet another charge leveled against Governor Ramsey was that he improperly used the fur trade offices of Henry H. Sibley at Mendota as a meeting place to deal with these Dakota leaders and thereby influenced them to pay traders excessive amounts of money for their old debts and by implication, that Ramsey acted in concert with Sibley, Franklin Steele, Hercules Dousman and others to thwart the interests of the Mdewakanton Dakota Indians.⁹ The councils held to negotiate treaty terms have been interpreted in a number of ways by different historians. A moderate, matter of fact treatment of it was written by William W. Folwell, Minnesota's leading historian. A paraphrased version of this event will now be given.

The initial treaty council meeting at Mendota was held on July 29, 1851, and was dominated by the prominent chief, Wabasha, who raised the embarrassing issue of the unexpended educational balance left from the Treaty of Washington of 1837. Although a meeting had been scheduled for the following day, the Dakotas were not prepared to negotiate. On July 31st, Little Crow V, chief of the Kaposia band of the Mdewakanton Dakota, also raised the issue of the unpaid balance due them, and said, "We do not want to talk on the subject of a new treaty, until it is all paid." Territorial Governor Alexander Ramsey, also acting as a treaty commissioner, suggested that an immediate cash payment of an amount equal to the customary cash annuities for three years could be made. The money was on hand and could be counted out for the several bands while the treaty talks continued. Little Crow terminated this council by stating: "We will talk of nothing else but that money, if it is until next spring."

Little Crow, leader of the Mdewakanton Dakota village of Kaposia, had not been idle and had gone to Traverse des Sioux earlier where he carefully watched the treaty negotiations and actions of commissioners Luke Lea and Governor Alexander Ramsey. Many traders were also present and lobbied continuously to receive payment for old debts owed by the Sisseton and Wahpeton Dakota to

*Little Crow, as sketched by
Frank Blackwell Mayer.*



themselves or their firms. In a real sense this treaty with these less sophisticated tribes foreshadowed events at Mendota about a week later. Governor Ramsey for instance, opened the council and noted that with the Treaty of Traverse des Sioux signed, “the Lower Sioux would now have white people all around you if they too, did not sell their lands and move to a reservation on the upper Minnesota River.”¹⁰

Gathered at Mendota in late July, 1851 were treaty commissioners, traders, and mixed blood Dakotas, some of them sought to collect Indian debts from the 1820s, 1830s and 1840s. Four days then elapsed with but one brief session being held. Consultations were held in this interval with individual chiefs and modifications were made in the proposed treaty text with a view to satisfying the Indians. On August 5th, another meeting was held with the commissioners hoping to obtain an agreement without further delays. Wabasha disappointed them. He was accustomed to living in the thick deciduous woods along the Mississippi River and did not wish to remove to the almost treeless prairies of the Upper Minnesota River. Also, he did not want to have money paid to farmers, physicians, traders and half breeds.

He contended that these things had been provided by the 1837 treaty, but had been useless to them. Little Crow, too, liked timbered regions, but would be agreeable to the reservation if it was moved down the Minnesota River to Traverse des Sioux. Shakopee’s brother argued for a reservation extending to Lake Minnetonka, only a short distance from Fort Snelling and Mendota. The influential chief, Wacouta, stated that he preferred the Cannon River area of southern Minnesota where his band was then living. He was pleased with the other treaty terms but insisted that no changes be made in the document after it was in the hands of Congress. Commissioner Ramsey then asked the Dakotas to sign the treaty by suggesting that they select a chief to sign it first. Little Crow was chosen, but when he arose, he again suggested that their reservation should extend down to Traverse des Sioux. The commissioners would not agree to this concession, and commissioner Luke Lea commented that a man could become hungry by talking too long.¹¹

Philander Prescott who had been among the Dakota since 1820, was present during these negotiations and commented about it in these words:

“In making this treaty there was a great deal of private interest brought to bear on the Indians and commissioners [by the traders]. The Wahpekutes were brought in by the traders for a large share of the annuities, although they were not a large band. The other bands opposed this move, and very justly, too, I think. Private interest worked its point, and the Wahpekute were to pay their traders \$100,000, of which Mr. Alex Faribault got \$50,000, if I recollect right, and Mr. Sibley about \$25,000 and the balance was divided in small sums to smaller demands. A large amount had been set apart for the removal of these Indians to their reservations: \$100,000 for the Mdewakantons, \$20,000 for the Wahpekutes. It was a long and tedious piece of work for the commissioners to get all things to suit the traders and Indians.”¹²

Wabasha, the traditional paramount chief of the Eastern Dakota people, spoke bluntly of the threats some young men had made in these words:

“—You have said, young men, that the chief who got up first to sign the treaty, you would kill; it is this that has caused all the difficulty. It appears you have agreed among yourselves to sell the land, and have done it in the dark. I want you to say now, outright, before all the people here, if you are willing to sell the land.” [citation]

Little Six’s or Shakopee’s brother replied: “Wabasha has accused us of something we never thought of. The soldiers [young men] heard the chiefs were making a paper [treaty] and they didn’t like it, for the land belongs to the braves: but they never spoke of killing the chiefs. The soldiers afterwards had got together and agreed to sell the land. They had told him to say so, and now he said it.” Little Crow then spoke saying that he was not afraid of anyone killing him, he would sign first; for a man has to die some time, and could die but once; and it mattered little when his time came or how.¹³

Little Crow signed the document and then Wabasha. They were followed by 63 Mdewakanton chiefs and headmen of the various villages or bands.

The image shows a handwritten signature in cursive script, which reads "Taoyateduta". The signature is enclosed in a rectangular border.

Little Crow V signed his name Taoyateduta, which means His Scarlet People.

During this final session, nothing was said about the funds due them under the 1837 treaty. This source of dissention had been removed by the insertion of an article which stated that the entire \$15,000 cash annuity would thereafter be paid in cash, and that the sum of \$30,000 would be immediately paid them from the education fund. This amount was paid to them the following day and was spent on worn out horses and liquor in St. Paul.¹⁴

The commissioners forwarded the treaty to Washington, D.C., with the comment that it should be promptly ratified. The Treaty of Mendota was ratified by the Senate on June 23, 1852 by a narrow margin of votes. The Indian appropriation bill was approved by Congress on August 30, 1852, and contained \$690,050 to carry out the provisions of the two Sioux treaties. An amendment attached to the appropriations act required that no payments could be made until the consent of the Indians had been obtained to the treaty amendments inserted by the Senate.

Governor Ramsey was instructed by the Commissioner of Indian Affairs to obtain the consent of the Dakotas on August 3, 1852, but by then they had been aroused by the manipulations of the Ewing Brothers' agent, Madison Sweetser. At this crucial juncture, Henry M. Rice, an experienced trader, was secured for the sum of \$10,000 to obtain their agreement to the Senate amendments. Fortunately, Philander Prescott left a detailed, circumstantial account of how this was done. Rice asked Prescott to visit him in St. Paul, Minnesota Territory. Here, Rice told him that he had been hired to try to get the Sioux to sign the amended treaty and that he wanted Prescott to be his interpreter. The Dakota Indians distrusted their traders. Therefore, Rice had to get a disinterested person to work here so the Indians would "not see through the operations." The government was not to pay any of the expenses of assembling the Indians, presents, runners, physicians, etc., so these costs were to be quietly taken from the Dakota Indian removal fund. The fund was intended to pay costs of moving the seven bands from the Mississippi and lower

Minnesota River to their new reservation on the upper Minnesota River, not to fund additional negotiations.

Rice and Prescott sent runners to assemble a few of the principal men and a chief or headman from each of the seven bands. In about a week, they began to come in and "We fed them like gluttons." Then, shrewd Henry Rice began to give them presents. Some received horses, others saddles. One received a fine silver mounted saddle and some got fine coats. After feeding and waiting on them for fifteen days, they were brought together and asked if they would sign the altered treaty. The Dakota met together for three days, but could not make a decision. Wabasha finally arrived and deliberations went on for another day and night. After 20 days, all agreed to sign the document and they drove to Governor Alexander Ramsey's office, but there was more discussion. Finally, on September 4, 1852, 45 chiefs and headmen signed the document; then the governor gave out medals to many participants. When the Dakotas learned that the costs of assembling, presents, and feeding them, some \$25,000 to \$30,000, had been paid from their removal funds, they were angered and hostile towards Rice and Prescott. The traders were the ones who benefited the most as many old debts were paid.¹⁵

Also signed was a document appointing Governor Ramsey their attorney to receive and disburse their money. The Wahpekute Dakota were agreeable to these arrangements and on November 4, 1852, their chiefs signed a receipt for \$90,000 and also authorized Ramsey to pay their licensed traders for past debts, according to a schedule attached to their "trader's paper" of August 5, 1851. On November 6, 1852, the traders authorized Henry H. Sibley to collect their money and a day later he gave Ramsey a receipt for the \$90,000. This closed the transactions with the Wahpekute Dakota tribe.¹⁶

The comments of the treaty commissioners as given in their report are of much interest as they provide revealing insights into their viewpoints on the entire treaty-making procedure, and other areas. They had deliberately chosen to negotiate with the Sisseton and Wahpeton or Upper Sioux first because these people were less experienced with treaties, and in general less sophisticated in their dealings with the white man. The commissioners did find the Mdewakanton and Wahpekute Dakotas far harder to deal with. They attributed this to their more frequent contacts with the white man and consequently a greater understanding of the value of the land; their



Henry Rice

greater experience in the mechanics of treaty-making as they had participated in the process before; and thirdly, their lesser degree of need because they were yet enjoying the benefits of the Treaty of 1837. Ramsey and his fellow commissioners commented on the value of the land purchased from the Mdewakanton and Wahpekute tribes, on “moderate but just terms,” and the provisions that the treaties then would work towards providing for the future happiness, prosperity, and civilization of these Indians.

This was, of course, one step in the implementation of the government policy of concentrating the Indians within fixed and narrow limits, making a “suitable and adequate provision for their civilization”, and forcing the abandonment of their subsistence pattern of hunting for their existence. A second step would be a gradual transition to the steady, settled, and more profitable labors of an agricultural life. In the treaty commissioners’ opinions, this change would be gradual because the Indians would be allowed to hunt and fish over a large portion of the ceded lands for some years until it was required by white settlement.¹⁷

Another consideration was that the government wished to own the lands on which the Indians lived, or the lands surrounding them. Thus, it could far better control their wars. As an example, it would be good if the government owned a wide expanse of country between the Dakota and Ojibway tribes who had been warring against each other constantly.¹⁸ The Senate returned the treaty to the Indians and said that they must relinquish their right to reservations, but that they would be paid for these lands at the same rate as the others sold to the United States in this treaty. Reservations were now provided for them on an indefinite basis or “at the pleasure of the President”.¹⁹

The treaty was concluded at Mendota, Minnesota Territory, at the mouth of the Minnesota River, on August 5, 1851 between Luke Lea, Commissioner of Indian Affairs; Alexander Ramsey, governor of the territory and ex-officio superintendent of Indian Affairs in the territory; and 67 chiefs and head men from the Mdewakanton and Wahpekute Dakota Indian tribes. In its original form, this treaty contained seven articles, but the U.S. Senate amended it by striking out Article 3. The treaty provided for the following:

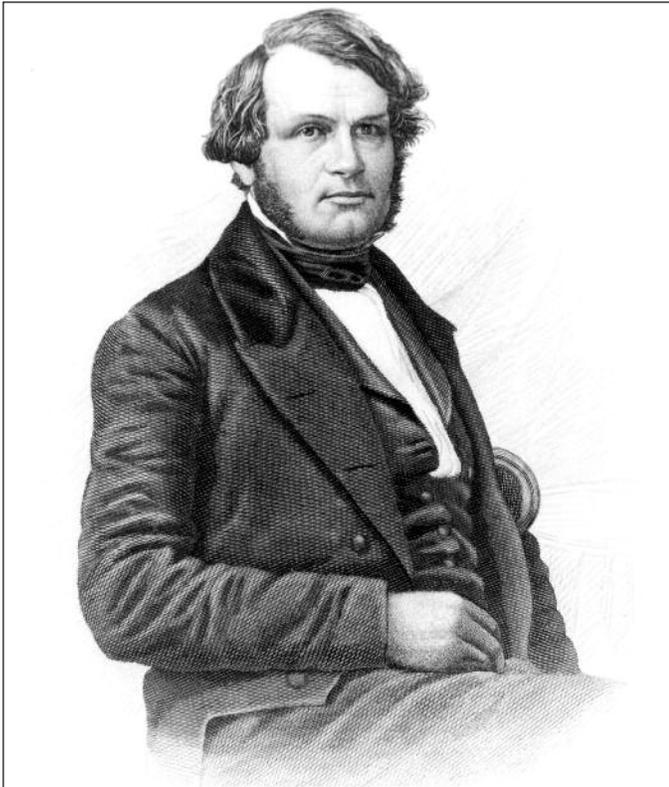
Article 1 was the customary pledge that the United States and the Mdewakanton and Wahpekute Dakota Indian tribes would maintain perpetual peace and friendship with each other.

Article 2 provided for the cession of all lands belonging to these two tribes in the Territory of Minnesota and the State of Iowa.

Article 3 provided for the creation of a reservation, and was stricken by the Senate, replaced with a nominal payment for the reservation land.

Article 4 provided that the federal government would pay these tribes the sum of one million four hundred and ten thousand dollars (\$1,410,000) in the manner set forth below:

1st. The sum of \$220,000 was to be paid to the chiefs of these tribes to allow them to pay their traders’ debts and to move to their reservation on the upper Minnesota River within one year after ratification of the treaty and without further cost or expense to the government. Further, they were to pay for their people’s subsistence during the first year after removal without additional cost or expense to the government. One half of this sum or \$110,000 was to be paid to the chiefs of each tribe in the manner in which they requested it, in an open council, and as soon



Alexander Ramsey

after removal to their reservation as the appropriation had been made by congress.

2nd. The sum of \$30,000 was to be expended under the direction of the President to establish manual labor schools, erect mills and blacksmith shops, to open farms, to break land, to fence, and for other similar projects which would benefit these Indians. The balance of one million, one hundred and sixty thousand dollars (\$1,160,000) was to be held in trust by the federal government and five per cent interest to be paid annually to these Indians for 50 years from July 1, 1852 to July 1, 1901, when full payment would have been made. The annual interest of about \$58,000 was to be expended under the direction of the President for the following purposes:

3rd. Twelve thousand dollars (\$12,000) for general agricultural improvement and civilization purposes.

4th. Six thousand dollars (\$6,000) for educational purposes.

5th. Ten thousand dollars (\$10,000) for the purchase of goods and provisions.

6th. Thirty thousand dollars, (\$30,000), for annuity payments.

Article 5 provided that the entire annuity from the 1st section of the 2nd article of the Treaty of September 29, 1837, including an unexpended balance on hand as of July 1, 1852, should thereafter be paid in money.

Article 6 prohibited the introduction and sale of spirituous liquors in the ceded Indian country.

Article 7 authorized rules and regulations to protect the rights and property of persons living among the Indians on their reservation to be prescribed and enforced as the President or Congress directed.

A supplemental article, added by the U.S. Senate, had two provisions. The first one bound the U.S. government to pay the Mdewakanton and Wahpekute Dakota tribes ten cents per acre for the lands included in their reservation as it was defined in Article 3 of the treaty. This tract lay along the east and west margins of the Minnesota River and was a narrow ribbon of land at least twenty miles wide and approximately sixty miles long. It ran up the Minnesota River from Little Rock Creek above Fort Ridgely to the Yellow Medicine River. Once the acreage in the reservation had been determined and its boundaries were marked, the purchase amount was to be added to the trust fund established by the fourth article of the treaty.

The second provision authorized the President, with the consent of the Indians, to establish a reservation for them outside of the ceded lands.²⁰ When expending the trust and other funds, the government was obligated to act in a manner consistent with fair and honorable dealings.

When the treaties of Traverse des Sioux and Mendota were viewed from the perspective of 1851, they had a semblance of fairness and were considered honorable dealings in that era. Looking at them now, 150 years later, there were many actions of the treaty commissioners and fur traders during the treaty-making process that demand a more critical analysis.

Roy W. Meyer wrote an entire chapter on the treaty making process among these Indians with the title: "The Monstrous Conspiracy." In it, he focused on the unratified treaty negotiated by Governor James D. Doty of Wisconsin Territory in 1841 and the treaties of Traverse des Sioux and Mendota in 1851. The latter two treaties stripped the Mdewakanton and Wahpekute Dakota of all their lands in Minnesota Territory and placed them on a relatively small reservation on the upper Minnesota River in 1853. After nearly ten years of efforts by the white man to change their traditional life styles,

Minisota makloce, Minisota wakpa shwa Biyuwege co-
yapi kin hen, hampapa wi anpetu iwikeemna
nampa hampa yamni, amakla kilitopaiinge wa-
jidaw hampa opaiinge pahdojan hampa waklo-
mna gaptaw hwa wanjidaw, Dantankla Wico-
stayatapi nom, unma Lulle Lea coiyapi, Akce-
wicasta oyate kin awanyakkiyapi kin hwa,
ga unma ip Alexander Ramsey Minisota ma-
kloce en Wicostayatapi ga Akcewicasta en unpi
kin atiyodaw nwa wicayakle xiv, hwa gja hwa-
tanka Wicostayatapi tankla wicayapi, hwa wapi
ga Dakota Warptowaw opate hilitowaw kin
mniyapi ga makloce aiapi, wakloce Kapapi
ga tanjaw yustampi. Achile kin hwa kabitati.

Achde II. Dantankla oyate ga Dakota Warptowaw
ga hilitowaw wicakkiyapi kin hwa akceiyapi
ga odaktonkiyapi kin ohimnaw detawhwa
eante hiciyapi kin e maklocha awantaklas wakli-
coiyapi ga yustampi

A portion of the Treaty in the Dakota language.

they revolted and the Dakota Conflict of 1862 began.²¹

There is much evidence to demonstrate that the Dakota Indians were exploited by their traders and that the treaty making process gradually degenerated into a charade. Their traders coerced them into agreeing to negotiate treaties and then the treaty commissioners bullied and chided them in an unequal contest of wits and wills. When all else failed, bribery was used by government officials to gain the reluctant Dakota Indians' agreement to unfair amendments demanded by the U.S. Senate. Essentially, it was an ignoble, dishonest process.

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For information on the Dakota Conflict, see *Minnesota's Heritage* magazine, volumes 1 through 6, available at the Lawshe Memorial Museum and at minnesotasheritage.org.



MILLER & CZEKANOWSKI GROCERY

by Mary Rivard

My great grandparents entered the United States via Ellis Island at the turn of the 19th century. Escaping the repression of the Russification of Lithuania, they found community in the young boom town of South St. Paul, Minnesota. It was here that they experienced and lived the American dream by becoming business owners and operators of a successful neighborhood grocery.

The packing plants and stockyards were magnets for Eastern European immigrants. The neighborhood grocery was a hub for this community. At Miller & Czekanowski they could order their goods in their native tongue and catch up on the latest national and local news. For their visit they could almost forget that they weren't back in the old country.

145 South Concord Street was not only the address of the grocery, it was their home. Ignac and Karolina Czekanowski raised their family in the apartments above the store, sharing the space with Ignac's brother James and his wife. They rented out the other apartments.

There was no FDA in these days. There was a sense of community pride and offering quality products to their customer base that regulated the quality of food being sold. This mom & pop had ethics which set the standard of their reputation.

Their story is the subject of a radio documentary which will air on Twin Cities' community radio station KFAI. Destination Minnesota will be aired on a MinneCulture broadcast by KFAI 90.3 FM in Minneapolis and 106.7 FM in St. Paul or you can listen on line at KFAI.org. All MinneCulture programs are uploaded to ampers.org.

Support for MinneCulture was made possible by KFAI listeners & the Minnesota Arts & Cultural Fund.

Editor's note: Mary Rivard contacted our research library for information on the Czekanowskis and Millers. Photos courtesy of the author.



Top: Gertrude Lamb, Stella Czekanowski, Mrs. & Mr. James Czekanowski.

Middle: Gertrude Lamb, Bill Miko, Stella Czekanowski,

Bottom: The author's grandmother, Stella Czekanowski, sitting on the delivery wagon.

TWO CIVIL WAR WIDOWS

by Shirley Dalaska

When the Civil War started in 1861 the State of Minnesota was just three years old. Governor Alexander Ramsey promised 1,000 men for the war effort and by war's end the state furnished over 25,000 men to the Union Army. More than 2,500 of these soldiers died in battles, from battle wounds or from disease. This is the story of two of the women left behind. Both women were born in the East and moved to Minnesota. They both lived in Hastings because of the Civil War and Indians. Both husbands were in their 30s when they enlisted and both served in the Dakotas. Both men got sick while serving and made it home only to die within days. Both women moved to other states with their families where they died.

ELVIRA G. LYON WALLACE

Elvira G. Lyon was born May 15, 1831 in Stowe, Vermont.¹ Her parents were probably farmers but records show that the main cash crop in Stowe was potash. They would cut and burn hardwood to clear land, producing ash which they collected to make lye used in producing soap, tanning leather, curing foods and many other purposes.²

Elvira married James W. Wallace on August 19, 1848, in Waterbury, Vermont.¹ They settled on a farm near her parents and had three children, a girl named Corrilla Prudence born about 1849 and twin boys, Wilbur Rodney and Willard Ronson born February 27, 1853.³

About 1861 the family decided to move west and settled south of Hastings on a farm of 40 acres in Marshan.⁴ During the 1850s wheat became the major crop in Minnesota so this is probably what James and Elvira grew.⁵

The Civil War began in April 1861 and James decided to enlist in Hastings. He mustered for three years into Company F of the Second Minnesota Cavalry on December 28, 1863, one of 43 men in the unit from Hastings. James was described as five feet three inches high, fair complexion, blue eyes, sandy hair and his occupation is a farmer.⁶ He probably received a \$100 bounty for enlisting which would have helped his family while he was gone. According to her obituary, Elvira decided to enlist and serve as a nurse beside her husband. Many women were swept by patriotic fervor following the

attack on Fort Sumter, following their husbands into the army. Corrilla would have been 14 and the twins 10. There are no records of where the children stayed or of Elvira's enlistment. James, at age 34, was promptly promoted to Corporal by the men in his unit.

Company F stayed at Fort Snelling until the spring of 1864 when they were ordered to board steamers and head down the Mississippi to New Orleans. However, the order was countermanded and the Second returned to Minnesota, from which they were dispatched to the Dakotas to subdue Native Americans.⁷

Did Elvira stay at Fort Snelling with her husband and start south with his unit? When they were ordered to return to Minnesota did she return home to her children? Records for women are scarce and we don't know the answers.

Company F was engaged in frontier and patrol duty between Forts Wadsworth, Abercrombie, Ripley, and Ridgely. On September 13, 1864, James was thrown from his horse while on patrol, breaking his arm and injuring his right lung. He was sent to the hospital at Fort Ridgely, Minnesota. He had trouble flexing his arm and on December 18 caught typhoid fever in the hospital. He was discharged on December 26, 1864, with the comment in his record that he was not even fit for the Veteran Reserve Corps.⁶

James headed home as quickly as he could get transport and arrived in Hastings on December 31. He died of complications on January 8, 1865, at the age of 35 years 9 months and 4 days.⁶ By the end of the month, the Hastings newspapers were reporting that the body of Corp. James W. Wallace had been exhumed and removed from the graveyard at Pliny Stowell's and its whereabouts were undetermined.⁸ The Pliny Stowell Cemetery, which no longer exists, is now the site of Pioneer Park, at 15th and Pine. I find no mention of the fact that the body was recovered but the 1879 Decoration Day celebrations list him as one of the graves at Stowell's Cemetery.⁹

Elvira's application for a widow's pension was granted in the amount of \$12.00 which she received for the rest of her life.⁶ In July 1867 Elvira filed to be the administratrix of James' estate. He had not made a will and was listed as the owner of land in the southeast quarter of the southwest quarter of section six in Marshan.⁴

On March 11, 1866, Elvira's daughter Corrilla married Abram Barnum at the United Methodist Church in Hastings.¹⁰ In the 1870 census, Elvira and one son, Wilbur, are living in the Barnum household in the third ward of Hastings. Abram is listed as a farmer. Corrilla has two daughters, Augusta and Caroline.¹¹ In the 1880 census, Abram and Corrilla and two girls are still in Hastings but Elvira and Wilbur have left. Abram's occupation has changed to teamster.¹²

I do not find Elvira again until the 1900 census when she is living in Covington, Nebraska, with her son Willard, a widower with two sons, Benjamin and Warren, both born in Washington. Living nearby is her other son Wilbur, his wife Minnie and their two sons James and Chester. Both boys are born in South Dakota but grew up in Iowa.¹³

Elvira died at Wilbur's home in June 1902, after a long illness with dropsy, a swelling caused by excess fluid in body parts. She was buried across the river in Sioux City, Iowa.¹

Corrilla was either a widow or divorced by this time and living in Kalispell, Montana. I find her again in May of 1905 when she married a bachelor named James Hardiman in Victoria, British Columbia.¹⁴ They live for a time at the Port Orchard, Washington, Veterans Home. James is a Civil War veteran from Illinois.¹⁵ They moved to Bellingham, Washington, where Corrilla died on February 8, 1919; James died on February 12, 1931.^{16, 17}

Wilbur and Minnie and two sons are living near Bellingham, Washington, by the 1910 census. Wilbur's occupation was clearing land and the sons were working at a saw mill.¹⁸ Later his son James worked as a forest ranger and died in January of 1921. Wilbur died at age 81 in March 1934. Neither of his sons married.

I don't find Willard again, but both of his sons moved to Bellingham and both served in the military, one in the U.S. Navy and the other as an Engineer. They both married and had children.²¹

AURELIA FRANCES PERKINS MADDOCKS MARS

Aurelia Frances Perkins was born April 6, 1832, in Freedom, Maine, the youngest child of Ephraim and Mary. As a young woman she was called very handsome, having brown hair and eyes and being of medium stature. She was awarded prizes at various fairs for her hand-stitching. At the age of 17 she wove six yards of cloth in one day, which was considered a large amount to execute at the time. At the age of 18 she began teaching school, and also taught painting. In 1857 she went west with her

widowed mother and brother, intending to teach.²²

While living in Princeton she met a young man from Maine named William Maddocks. He arrived at St. Anthony Falls, on the 14th of August 1856 and set out for the "big woods" of Princeton. He worked at lumbering and amassed a large property.²²

They married February 14, 1858, in Princeton, the first white couple to wed in Mille Lacs County.²² Their daughter Abbie Frances was born May 27, 1859, and Mamie O. was born about June 1861.²¹

The Ojibway were in the habit of stopping on their journey down the river in their canoes whenever they saw a settler's cabin. They would go up to make an investigation. As a rule, they were friendly.²³ One has to wonder if William and Aurelia's family were close to the river and if they were visited by curious Ojibway.

William was in Prescott, Wisconsin, on business when he received news of the uprising of the Dakota Indians and the massacre at New Ulm. Knowing that they were likely to attack Princeton, he started at once for home. Reaching the banks of the Mississippi, he was preparing to swim the stream, when an acquaintance came along with a skiff and rowed him over.²²

William moved his family to Hastings and enlisted as a private in Company C, First Regiment of Minnesota Cavalry in the fall of 1862. He was urged by the colonel of the regiment to accept a lieutenancy, but he insisted that he enlisted to fight the Indians and not for honors, and so continued to serve in the ranks. His unit was mustered in for one year and spent their enlistment in the Dakotas guarding the frontier.²²

Mamie came down with the measles and on August 21, 1863, her grieving mother buried the child. She wrote a poem and the *Hastings Independent* published it:

TO THE LADIES!

MRS. A. F. MARS,

Takes this method of informing her old customers and others that she has moved to the east side of Bailey street, between Second and Third, where she will continue the business of making

Dresses, Cloaks, Vests, and Boys Suits

IN THE LATEST STYLE.

She is also prepared to do Stamping for
BRAID AND SILK EMBROIDERY.

*Our little Mamie has gone to rest
where sickness, pain nor death molest;
we cannot wish her back again,
in this cold world of grief and pain.*²⁴

In October of 1863 William caught typhus and camp fever and was sent home to Hastings to recuperate. He died 10 days later, on November 10, at the age of 30 years 1 month and 8 days. Aurelia wrote another poem which was published in the *Hastings Independent*:

*His days and nights of distress, and weeks of
affliction are o'er.
He met with a happy release, And has gone to
be troubled no more.
Yes he has gone his Redeemer to see, And a
pardon for sinners to crave,
He is now where my soul pants to be, When
my body lays low in the grave.*²⁵

His unit lost 31 enlisted men to disease.

Aurelia was living near Third and Bailey in an area that was later bought by the railroad and today the depot sits in that area. John R. Mars, a newspaper publisher, was a neighbor, living with his sister Maria.^{26, 27} On December 25, 1864, John and Aurelia married at her home in Hastings with Irving Todd and Columbus Stebbins as their witnesses.²⁸ Both men were involved with other Hastings newspapers. John was a Civil War veteran who had served in the First Minnesota Infantry.

Newspaper ads in the *Hastings Independent* for February and March of 1865 showed that Aurelia was giving art lessons in the Grecian and Oriental styles and also renting out rooms. John's sister Maria and Aurelia's daughter Abbie are listed living with them in Hastings in the 1865 Minnesota census.

A son, John F., was born November 17, 1866, in Hastings but passed away on December 29th. Again Aurelia wrote a poem which was published:

*No bitter tears for thee be shed -
Blossom of being seen and gone;
With flowers alone we'll strew thy bed,
Thou blessed departed one.*²⁹

A daughter, Mary Belle was born in 1867, in Minnesota and another son William S. was born in May of 1870 in La Crosse, Wisconsin. Sadly, William died before the 1880 census.¹¹

John divorced Aurelia and married Achsah

Styles in Milwaukee, Wisconsin, on April 17, 1884.³⁰ They settled in Tennessee.

The 1893 La Crosse City Directory lists Miss Belle Mars as a teacher living with her mother at 1620 Ferry. Belle's obituary dated February 24, 1893, stated she was the mainstay and principal support of her mother and older sister. She was only 26 when she died.³¹

The 1900 census shows the family still in La Crosse. Aurelia owned her home with a mortgage and her daughter Abbie was single and listed her trade as artist.¹³ In 1906 two of Abbie's oil paintings were sold abroad.³² She was forced to give up her painting when her eyes failed.³³

Aurelia died at 7:00 am on Saturday, April 12, 1919, her obituary listed her as one of the early pioneers of the LaCrosse area.³⁴ Abbie Maddocks died shortly after her mother on April 24, 1919. She was ill at the time of her mother's death with a severe cold, which later developed into pneumonia.³³

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WINTER CAR DRIVING

by Bob Kuehn

The man who drove his automobile in the winter time during the 1920s (and into the 1930s) faced some formidable obstacles. The first autos were “touring cars”, indicating they were not enclosed but open to the weather. The first enclosed cars, or “sedans” made their debut toward the end of the 1920s. Touring cars featured an upholstered rope stretched across the back side of the front seat on which to hang blankets which were used by the passengers to cover up during cold weather. The feature was continued for many years into the sedan era. The only commercially available antifreeze was denatured alcohol. It worked well enough but required constant care and pampering because of its low boiling point and tendency to evaporate. The radiators of that time were unpressurized and there were no thermostats, contributing to the boiling and evaporating problems. Honey and kerosene were also reputedly pressed into service as antifreezes. Permanent antifreeze in the form of glycol first made its appearance at the end of the 1930s. That more or less solved the problem but at a price, since it cost \$1.80 per gallon compared with price of alcohol, 25 cents per gallon.

Motor oil in those days had no magic additives to keep it from congealing and cold weather motorists mixed it half and half with kerosene during the winter. Even then it was sometimes necessary to crawl underneath the vehicle with a blowtorch and warm up the oil pan before the engine could be cranked. Gasoline was low octane and reluctant to ignite when cold so some automobiles had priming cups to facilitate starting. These were small cups, capable of holding about an ounce of liquid, in a row along the top of the cylinder head. Each had its own shut-off valve. When the motorist was ready to start his car, he poured ether in each of the priming cups, quickly turned each valve to “on” allowing it to drain into the cylinders, then had a helper either step on the starter or turn the crank, as the case may be.

The appearance of the enclosed sedan ushered in the beginning of the era of comfortable winter motoring but there were still difficulties to overcome. The first enclosed cars had no provision



Grand Avenue hill in South St. Paul.

for bringing any fresh air into the vehicle and in cold weather all the interior glass surfaces were immediately covered with a thick layer of opaque frost from the moisture of passengers’ breathing. This presented the unusual spectacle of cars coming down the street with perfectly white windshield and windows except for small holes kept clear by constant scraping from the inside, through which the driver and passengers could be seen peering out. A commonly-carried accessory was a small, cloth bag full of salt which when rubbed on the inside of the glass was of some value in preventing frost.

The solution to this annoyance was the frost shield. They were squares of window glass of various sizes with a strip of rubber perhaps a half inch wide and an eight inch thick around the perimeter. The frost shields were affixed to the inside of the windshield and the windows with rubber cement and by virtue of the one eight inch separation between the panes afforded by the rubber strip they almost completely eliminated frost formation.

Tire chains were sometimes used by motorists. They were effective but also expensive and difficult to get on and off the wheels. They also had a habit of breaking one of the links which went around the tire. This would bang against the fender with each revolution of the wheel, which was one of the characteristic sounds of winter in that day.

Editor’s note: The late Bob Kuehn, former president of the Society and editor of Over the Years wrote this article in the 1980s.

AMAZING NEW CAR HEATER HEATS HOT IN 90 SECONDS



Works An Utterly
New, Fast Way

No Waiting For
Motor To Warm Up

HEATS HOT IN
90 SECONDS BY
THE STOP WATCH

An entirely new heater developed by
Stewart-Warner, world's largest maker
of precision automotive equipment.

Guaranteed to Give
MORE HEAT..FASTER!

Consequently, most motorists carried devices called tire straps. They consisted of two pieces of chain long enough to go half way around the tire with a short strap at each end to fasten it on. Tire straps were light, easy to put on and take off and were remarkably effective in providing the increased traction needed to negotiate snowdrifts.

In these years the streets were left unplowed in the wintertime. All traffic, sleds, sleighs, skiers, and pedestrians, went down the middle of the street. Since there were no trucks, automobiles or airplanes about, it was immensely still and quiet outdoors on a winter night, made quieter still by the noise deadening effect of a thick blanket of snow. One of the most poignant memories of those bygone days was the far off jingle of sleigh bells which served as both a warning and a delight to hear to the few pedestrians who ventured out.

However, West St. Paul was a truck farming community and every farmer had a team of horses. Many of them had crude, homemade snow plows made of two heavy wooden planks fastened together in a v-shape, with a third plank nailed across the open end to form a triangle. With such primitive snow plows the farmer would hitch up his team after

a snowfall to open up his own roadway and often continue a few blocks to the nearest grocery store or main street for his own convenience and that of his neighbors.

The first attempts to warm the automobile's interior was done with the aid of a hot air heater. It took the form of a jacket around the exhaust pipe of the vehicle with a pipe leading to a vent in the floorboards. The hot air heater was a lot better than no heater at all, but suffered from the fact that while it could get very hot there was not a great deal of volume or any way to regulate the heat.

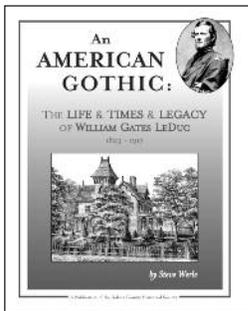
By about 1930 there was a gasoline-burning heater called the "South Wind" which mounted on the interior side of the firewall and connected with the automobile's fuel supply. The South Wind supplied a lot of heat but was an annoyance because it had to be primed and ignited by hand every time a winter trip was contemplated. Within a few more years the radiator and cooling system of automobiles had improved to the point where hot water heaters where universally successful and accepted.

By the middle of the 1930s, technology had improved the automobile so it could cope with winter driving in every respect. In response to public demand every community equipped itself with municipal snow removal equipment and winter driving demanded little more ingenuity or effort than did driving in the summer. But, now mellowed by time and distance, many people still remember with affection the day when setting forth on a trip with an automobile in the winter time was a considerable challenge.

Last but not least among the challenges of winter driving was the matter of snow removal from the streets and roads. Before the advent of automobile the only vehicle commonly used on suburban streets in the wintertime was the horse-drawn sleigh.



Plowing on Grand Avenue in South St. Paul, c.1940.



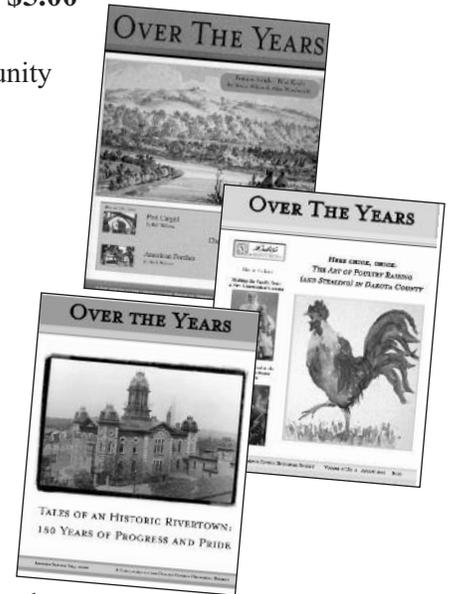
William and Mary LeDuc were one of Minnesota's prominent pioneer families. Steve Werle has written *An American Gothic* to tell their engaging story along with the history of their Gothic Revival house in Hastings that reflects the architectural and landscape ideals of Andrew Jackson Downing. The book sells for \$11.95 and is available at the Lawshe Memorial Museum in South St. Paul, the LeDuc Historic Estate in Hastings or online at www.dakotahistory.org.

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