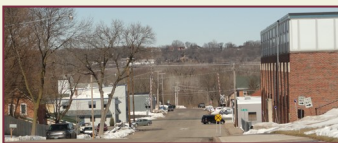


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Read about the namesake behind Scott Street on page 4.



Dave Schleper's presentation on "Murder, Mystery, and Mayhem" to a full house at Šakpe ti Lounge.

Spring Membership Meeting

Saturday, April 21, 2018, 1 p.m.

Shakopee Public Library
235 Lewis St. S.

"Murder, Mayhem, and Mystery" by David R. Schleper following the meeting.

Bring a friend!

"We Were Fierce!" Women in Early Shakopee Published

The Shakopee Heritage Society is pleased to announce a new book, *"We Were Fierce!" Women in Early Shakopee* by David R. Schleper, is now for sale.

The book focuses on ten early women in Shakopee, including Wakan Yanke, Mar-pi-ya-ro-to-win II, Cordelia Eggleston Pond, Jane Lamont Titus, Mahala Conklin Shumway, Florence Courtney Melton, Mary Brown Griffin, Catherine Neafsey O'Conner, Elizabeth Gerdesmeier Lenzmeier, and Minnie Josephine Otherday Weldon.

Thanks to the generous funding of the book by the Operation Round Up by Minnesota Valley Electric Cooperative, the book was given to every school, the Scott County Historical Society, the Shakopee Library, and the Shakopee Community Center Šakpe ti Senior Lounge.

The book is now available for sale, with the proceeds used to continue to print the book in the future. It costs \$17, and if you are a member of the Shakopee Heritage Society, the book costs \$14.

In the future, other books, including more books about early women in Shakopee, will be published.

Ferdman's Bargain Store

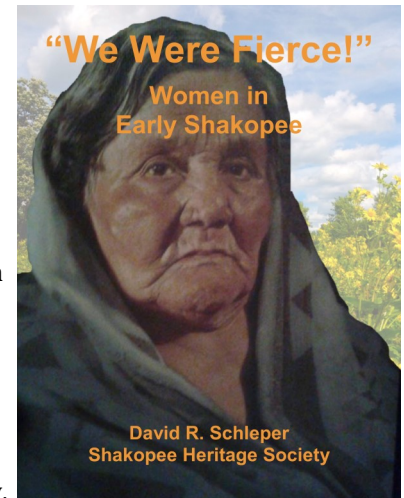
A Jewish Shop Owner in Shakopee (1933)

By David R. Schleper

Ferdman's Bargain Store was located on the south side of First Street. The Ferdmans lived upstairs in an apartment. Samuel Ferdman, his wife, Anna, and their two children, Lucille and Max, lived there. This was probably one of the first Jewish families in Shakopee.

On a Sunday in September 1933, a low explosion, followed by a roar of fire shattered the Ferdman Bargain Store at 3 a.m. The fire siren wailed, and the roused people of Shakopee stared at the mounting flames. They hurriedly rushed to the scene in various stages of dress and undress.

The Ferdman family, including Sam, Anna, and their children, barely escaped with their lives. Also in the apartment was Sam's aged mother, Mrs. Rebecca Sherrin, and Miss Gladys Price who had to escape quickly with only their night clothes on. Miss Price was the one who aroused the other people in the house, and they left the building though the First Street entrance. The fire had already made great headway in the store room at the south end of the building, and filled the entire rear of the brick structure with flames. The area inside stairs leading to the Ferdman apartment on the second floor



Book cover of "We Were Fierce!" Women in Early Shakopee

Ferdman's Bargain Store continued on page 8

Editors' Notes

- Welcome to our new member: Billy Wermerskirchen!
- David Schleper will be the guest speaker following the April 21 membership meeting. His presentation, "Murder, Mayhem, and Mystery," will include information about murder, mayhem, and mystery in early Shakopee.
- If you have not paid them already, 2018 membership dues are now past due. This will be the last newsletter for those who are not current on dues. Dues are the same rates as last year: Individual, \$10; Family, \$15; Supporting, \$25; Corporate - Silver Club, \$100; Corporate - Gold Club, \$500. If you're unable to attend the April 21 membership meeting, dues may be mailed to treasurer Melissa Whiting at 520 Third Ave. E. Please put "2018 dues" in the memo. Any questions pertaining to dues may be directed to Melissa at melwhiting62@gmail.com or 952-657-5623 (please leave a message).
- Board trustee elections were held at the January annual membership meeting. Lois Wendt was elected president; David Schleper was elected to fill the vacant vice-president position; Wes Reinke was elected as secretary; Jody Brennan and Donna Lane were elected to board trustee positions. We welcome Jody and Donna to the board!
- Senior Research Chair David Schleper's History of Shakopee series continues to be a hit at the Šakpe ti Lounge, located in the Shakopee Community Center. See page 5 for more information.
- To receive future issues of the Shakopee Heritage Society newsletter in color via email, instead of receiving a black and white paper copy, please send your name and email address to newsletter@shakopeeheritage.org.
- If there's anything in particular you'd like to see included in future newsletters, please let a board member know or send an email to newsletter@shakopeeheritage.org. We would love to hear from you!

Grace Faribault Manaige

Granddaughter of Oliver Faribault and Wakan Yanke

By David R. Schleper

Grace Manaige, daughter of Charles A. and Pelagie Eliza Faribault Manaige, and granddaughter of Oliver Faribault and Wakan Yanke, was planning to marry. But she went to South Dakota to be with her sister, Isabelle, during the birth of a child.

It was a difficult delivery, as the baby came breech and couldn't be turned. In order to save Isabelle, the doctor cut off an extremity of the baby, and the baby died.

When Grace returned home, she broke off the engagement with the man she was to marry. She said she would not go through that for a man!



Grace Faribault Manaige

Kahoton "Makes Noise by Striking" John Mooers

(In Tinja-otonwe or Prairieville from March 1849-Spring 1853)

By David R. Schleper

Kahoton Mooers was the son of Hazen Mooers and a Mdewakanton Dakota woman Wakanditaniwin, or Lightning Appears Woman. Kahoton, also known as John, was born in 1822 near Red Wing's village at the mouth of the Cannon River and lived there with his mother until he was about fifteen years old. He then joined his father and learned about the fur trade, including in Prairieville, later named Shakopee.

Kahoton's parents may or not been married in the Christian or cultural way. A few years after Kahoton was born, Hazen Mooers married Mar-pi-ya-ro-to Aird Anderson, also known as Grey Cloud Woman II, in 1825. Although Kahoton was Mar-pi-ya-ro-to's stepson, he made close ties to both of his parents and their extended families. Kahoton was raised among his mother's family and community. He was a member of the Sacred Lodge (Waken wacipi), an organization whose members were sworn to secrecy. According to Thomas Robertson, the Waken wacipi "had been handed down from time unknown."

On June 30, 1845, Kahoton Mooers married Rosalia Fernier at Grey Cloud Island. Rosalia's parents were Francois Fernier and a Sisseton woman, Wyantociyewin, called Mary Helen. Francois was a long-time trader with a trading post near Lac Traverse. Her grandfather was Charles-Jacques Fernier (Lafreniere) and a Sisseton woman whose father was Tokokotipexni, or He Who Fears Nothing. He was a trader on the Rivière Saint-Pierre in the 1780s.



Kahoton "Makes Noise by Striking" John Mooers

Kahoton, also known as Makes Noise by Striking, and Rose lived with his parents in a house not far from the Samuel and Cordelia Eggleston Pond cabin in Tįŋta-otoŋwe (later Shakopee) starting in 1846. The cabin was north of the mission house, between there and the Rivière Saint-Pierre. When Hazen and Mar-pi-ya-ro-to Aird moved out in the spring of 1849, Kahoton continued to live in Tįŋta-otoŋwe, and was an Indian farmer for the government until the spring of 1853.

In 1853, Kahoton accompanied his father and Andrew and Thomas Robertson up the Minnesota River to establish the new Indian Agency. In August of that same year, Kahoton and others witnessed the first government payment to the Dakota at the mouth of the Redwood River.

By 1856, Kahoton and Rose had four children: Moses, twins Mary Ann and Jane Ann, and James. At some point after that, Rose either died or the couple separated, and John eventually re-married Mary, a sister of Thomas Robinson.

It was at this location in 1853 that Kahoton settled and opened a trading post. Kahoton was a clerk for James W. Lynd in 1855. In May 1858 the probate court of Brown County took up the matter of appointing a guardian for the three children, James, Mary, and Moses Mooers. Jane Ann had already died. A guardian was needed, according to the *Brown County Journal*, to clear the title to property owned by the Mooers' children, "half breeds residing at the lower agency."

Kahoton became a scout for the army from 1863-1867, then settled near Lake Benton in Lincoln County, Minnesota. His friend and scout, Tom Robinson, also moved there. Although Kahoton farmed, and according to the *Early History of Lincoln County*, his "mode of dress and manner of living were very similar to those of the white people," Kahoton's mother, Wakanditaniwin "lived in a tepee placed just a short distance" from his son's house. When she died, Wakanditaniwin was buried in a "sheltered place among the trees."

Kahoton "Makes Noise by Striking" John Mooers died on Jan. 1, 1899. He was survived by his second wife, Mary, and his three children, who, according to her own obituary, moved back to Minnesota after her husband's death to "spend the rest of her days near her childhood home" and died "at the reservation" in November 1905.

References: Anderson, Garry Clayton and Woolworth, Alan R., *Through Dakota Eyes: Narrative Accounts of the Minnesota Indian War of 1862*, p. 216, endnote 10; Tasker, A. E., *Early History of Lincoln County, Lake Benton News Print*, reprinted 1973, p. 294; Tyler Journal, 6 Jan. 1899; Minnesota Historical Society, "Snana and Mary", usdakotawar.org/history/snana-and-mary; *Narration of a Friendly Sioux*, Collections of the Minnesota Historical Society, vol. 9, pp. 426-430, 1901; Kenney, Dave, *Untold Stories of the U.S.-Dakota War*, *Northern Lights: The Stories of Minnesota's Past*, pp. 188-191; *The History of Renville County, Minnesota*.

Joe Jenn (1907-1999)

By David R. Schleper

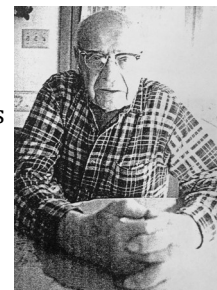
Joe Jenn was orphaned as a child. He worked on road construction crews and for Union Carbide before he became in charge of maintenance for the K-12 Shakopee school. He lived in Shakopee for 66 years. Clifford Thibodeau remembered, "Joe was a great guy! I remember being in fifth grade, if I remember right. Me and some other boys were asking him about his job. I don't know if he was supposed to, but he showed us areas of the school that may have normally been off limits to students, like the boiler room, and the pretty big basement the school had. In all the years I went to that school, he was always such a good-humored guy!"

Barb Stein also remembered Joe. "He was so cool, he would let us play with his retractable key chain, zing, zing, zing, the patience of a saint." "When we talk about Joe I always smile. I remember when we moved to Shakopee my sophomore year, my parents just had me walk to school and register myself. Joe was out cleaning the sidewalk and could tell I was lost. He took the time to walk me to the office," said Marilyn Rein.

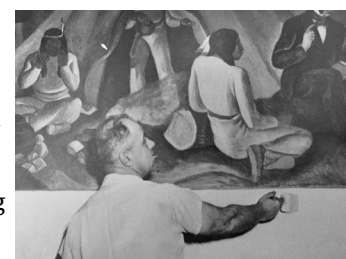
Joe recalled growing up in Shakopee. "Shakopee was really a community by itself, cut off by the Minnesota River and the river bottoms. Back in the 1930s, the town was a little Las Vegas. We had 33 beer joints at one time and notorious nightclubs like Rock Springs and the Riviera. People, including gangsters, came here for booze, women, and gambling; the mayor, sheriff, and city councilmen went along with it all."

Joe said, "A garage was established on Lewis Street. In the rear door off the alley was a receiving depot for boxes of liquor." According to Joe, "There was also a bottling works in town; they'd deliver bottles of pop to St. Paul and return with bottles of whiskey."

(Some information from *Midwest Highways and Byways* by Alice M. Vollmar, Summer 1999.)



Joe Jenn



Painting under the mural at the now Central Family Center.

General Winfield Scott (Along with His Wives, Lucy Baker and Maria DeHart Mayo) and Scott Street

By David R. Schleper

Scott Street appeared on the plat of Shakopee on file in the office of the Register of Deeds. This plat is a substitution of the original one made in 1853. The street was probably named by the surveyors after the county in which Shakopee is located.

The county was organized by the territorial legislature by an act approved March 5, 1853. It was named for General Winfield Scott, of the United States Army. The present plat of the city was recorded Dec. 27, 1855, about two years after the organization of the county. The name of the county was pretty new at this time, so it was one among a few that the surveyors thought of when they selected names for the streets.

Winfield Scott was born on June 13, 1786 to William Scott (1747-1789) and Anna Mason (1748-1803). His father was a successful head of the Laurel Branch, the family plantation in Dinwiddie County, Virginia. His father had served in the Revolutionary War. The Scott family hailed from the Buccleuch Clan of Scotland. James Scott, the grandfather of Winfield and Ann, was the son of landed gentry but fought against the English Crown at the Battle of Culloden. He was smuggled to America by friends from a ship sailing from Bristol. His son William became a captain during the American war for independence. During the War Between the States, Winfield remained with the North, and the rest of the family strongly supported the South. This was probably partly because the family had several slaves. From 1790 to 1860, Dinwiddie County had one of the largest slave populations in the state (7334 in 1790; 12,774 in 1860). Winfield's mother came from a wealthy Virginia family.

His father died when Winfield was just six years old. Winfield was given a good education. When he was twelve he entered the boarding-school of James Hargrave, a worthy Quaker. When he was 17 he entered the school, of high-school grade, conducted in Richmond, Virginia, by James Ogilvie, a talented Scotchman. Here he studied Latin and Greek, rhetoric, Scotch metaphysics, logic, mathematics and political economy. Winfield's mother died when he was 17 years old.

A large and imposing figure, Scott as a young man stood six feet, five inches tall and weighed 230 pounds. By 1861, Winfield had served in the military for more than 50 years and under 14 US presidents. He had been severely wounded in battle, avoided several wars with his diplomatic skills, and commanded the army that conquered Mexico City in 1847, all of which made him the most admired and famous soldier in America. Less well known is the fact that Scott was convicted by court-martial for conduct unbecoming an officer, was investigated by a court of inquiry, once was accused of treason, and several times offered his resignation from the army.

In 1838, Scott was placed in charge of removal of the Cherokees to the "Indian Territory" (now Oklahoma). He designated May 26, 1838 as the beginning date for the first phase of the removal. The first phase involved the Cherokees and slaves in Georgia. The Cherokees suffered from terrible abuses, especially at the hands of lawless rabble that followed on the heels of the soldiers to loot and pillage.

Within months, Scott captured or killed every Cherokee in north Georgia, Tennessee, and Alabama who could not escape. His troops reportedly rounded up the Cherokee and slaves and held them in rat-infested stockades with little food. Private John G. Burnett later wrote, "Future generations will read and condemn the act and I do hope posterity will remember that private soldiers like myself, and like the four Cherokees who were forced by General Scott to shoot an Indian Chief and his children, had to execute the orders of our superiors. We had no choice in the matter." (Actually, you do have a choice!)

Winfield married his first wife, Lucy Baker, in 1812. They had one son. Lucy died in 1816. In 1817, Winfield married Maria DeHart Mayo. They had four daughters and two sons.

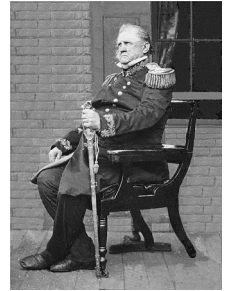
Old, overweight, and suffering from rheumatism, Winfield Scott retired, and shortly died at West Point on May 29, 1866.

Scott County in Iowa, Scott County in Tennessee, Winfield, Tennessee, and Scott County in Minnesota were all named for Winfield...as well as Scott Street in Shakopee! Of course, Winfield never actually WAS in Scott County.

Great Scott!! The American Civil War commander-in-chief of the US Army, General Winfield Scott, who was known by his troops as Old Fuss and Fathers, weighed 300 pounds on his later years, and was too fat to ride a horse. A May 1861 edition of the *New York Times* included the sentence: "These gathering hosts of loyal freeman, under the command of the great Scott."

In the July 1871 issue of *The Galaxy*, in a story, "Overland," the expression was used once again, by author J.W. DeForest:

"Great—Scott!" he gasped in his stupefaction, using the name of the then commander-in-chief for an oath, as officers



Gen. Winfield Scott

sometimes did in those days.”

So, take time to stop in Scott County, at Scott Street in Shakopee. And yell it out: “GREAT SCOTT!” And see what happens!

References: “How Scott Street Obtained Its Name,” *Scott County Argus*, 5 Nov. 1909. “Winfield Scott.” *Wikipedia*, 20 Feb. 2018, en.wikipedia.org/wiki/Winfield_Scott. “Winfield Scott (1786-1866).” *Encyclopedia Virginia*, 2 Jan. 2014, encyclopedia.virginia.org/scott_winfield_1786-1866.

Thomas A. Holmes’s Wives

Last issue, we talked about the first wife of Thomas A. Holmes, Ursula Kennedy Holmes. In this issue, the second wife is discussed.

Witch-e-ain: The Second Wife of Thomas A. Holmes

By David R. Schleper

Witch-e-ain was around 15 years old in early 1840s. Her father was another chief named Mock-ah-pe-ah-ket-ah-pah. (Although some people said that Witch-e-ain’s father was Wah-pa-sha.)

The name Witch-e-ain is closest to the Dakota word *wicíte*, “the human face,” although like some of LaFayette Houghton Bunnell’s other names, it is highly corrupted. The name “face” could allude to her beauty and seductiveness. The name may also be a corrupted front formation from *Wicítokapa*, “the eldest born,” although this posits such a degree of corruption as to defy probability.



Thomas A. Holmes

In the early 1840s, a special celebration was happening in Wah-pa-sha’s band. It assembled, and after elaborate preparation and sanctification of the ground by invocations and incense, the chief speaker came forward, and in a sonorous address lauded the virtues of chastity and warned against the sin of bearing false witness.

Wah-kon-de-o-tah, the great war-chief of the band, addressed his warriors in a quiet and affectionate manner, and told his braves to maintain the truth as sacred, and not offend the spirits of their ancestors. Wah-pa-sha then called for the virgins and matrons to come forth, and for some time there was the silence of expectation.

Again the call was made for any virgin to come forward and receive her reward. Two maidens came partly forward, but, upon reaching the line of denunciation, faltered and turned back, probably from modesty. We-no-nah, the wife of the speaker, and eldest sister (or cousin) of Wah-pa-sha, motioned to her youngest daughter, Witch-e-ain, to come forward.

After repeated calls by the crier of the assembly, Witch-e-ain came modestly forward and was crowned goddess of the feast that immediately followed. Her head was encircled with braids of rich garniture and scented grass, and presents of colored cloths, calicoes, yarns, beads and ribbons were lavished upon her as the tribe’s representative of purity.

Wah-pa-sha said that Witch-e-ain could pick either LaFayette Houghton Bunnell or Thomas A. Holmes, as both allowed royal alliance for the family. Witch-e-ain said she did not like the trader, and preferred LaFayette. When Bunnell declined her offer, Witch-e-ain’s withering, silent contempt was clear.

During the feast, Thomas was so enchanted that he decided at once to make Witch-e-ain his wife.

Witch-e-ain was allowed to marry European American traders, like Thomas A. Holmes, in the fashion of the country. This means that these marriages were not recognized by law or religion. The French-speaking traders of Canada’s term for this is “*a la façon du pays*.” Some people would call them “country wives.” While many marriages brought loving couples together for the rest of their lives, other marriages were very short-lived or violent. Many traders married native women, but also had other wives back home. Sometimes when the men retired from the fur trade, they returned to their legally married wives.

These marriages came with the expectation that trade between the woman’s relations and the trader would be secured, and that aid would be mutually provided in times of need. It was also the hope of the woman’s family that the trader’s generosity would increase after the marriage took place. The marriages between these two groups would lead to the creation of the Métis people, who would be considered the offspring of the fur trade.

So Thomas gave Wah-pa-sha an offer that he accepted. Based on this, Witch-e-ain then picked Thomas.

Thomas then married Witch-e-ain *a la façon du pays*. They were married in the fashion of the country and lived together. But Witch-e-ain did not like living with Thomas. Like a caged bird, she soon pined for her Dakota prairie home. By the spring, while flowers bloomed, Witch-e-ain died of consumption.

References: Bunnell, *LaFayette Houghton, Winona (We-No-Nah) and Its Environs on Mississippi in Ancient and Modern Days*, Jones & Kroeger, 1897; *History of Wabasha County: Together with Biographical Matter, Statistics, Etc.: Gathered from Matter Furnished by Interviews with Old Settlers, County, Township and Other Records, and Extracts from Files of Papers, Pamphlets, and Such Other Sources as Have Been Available: Also a History of Winona County*, H.H. Hill & Company, 1884.

Members' Corner

We would like to feature memories from our members. In each newsletter, we will pose a prompt/question and would like you to email us with your memories at newsletter@shakopeeheritage.org, or complete a response form at the next general membership meeting.

In the following newsletter, we will select members' responses to include in the newsletter, as well as pose another question to the membership. We may also include some responses on the website.

If you have suggestions for future prompts, please let Dave or Wes know at newsletter@shakopeeheritage.org, or on a response form at the membership meeting.

With this newsletter coming out near Easter, this issue's question is: ***What are some of your holiday-related memories that relate to Shakopee?***

In our last issue, we posed the question, ***What memories do you have of something no longer in Shakopee?*** Here are some of our members' responses:

Jody Brennan: "My two oldest children were born at St. Francis Hospital located on Fifth Avenue. My third was born at the new hospital on Marschall Road."

Donna (Miles) Lane: "When I was in high school there was an empty building on the alley side of where they just took down City Hall, I think it was the old telephone office. Somehow I was able to get use of it and somewhere I found a jukebox we could use and I turned it into a spot where teens could gather. We danced and visited and just had a good time, I remember many fun afternoons and evenings there. If I remember right someone donated pop for us to have too."

Lois Wendt: "Rock Spring Bottling Works—Each day on the walk home from St. Mark's on Third Street (it was Street then) we could watch what kind of pop they were making as the bottles filled. The Scott County Drug Store—Building is now Shakopee Valley Sports, but gone is the Bridgeman Soda Fountain."

A Word from Our Former Mayor

The Shakopee Heritage Society was recently in receipt of the following handwritten letter from our former mayor (1949-1951) and current Shakopee Heritage Society member, Clarence J. Czaia:

"On Feb. 11, I celebrated my 97th birthday. I'm still in good health, have no major medical problems. I still drive my car. In fact, last week, I received my renewed driver's license for an additional six years. I still receive the weekly Shakopee paper. I believe I only know 4 or 5 persons in my hometown."



The Night Watchman (July 1, 1893)

According to *The Diary of Daniel M. Storer*:

"The night watchman got shot at in the night. He saw a couple of fellows in an alley, and he called to them to halt, and they shot at him and ran. The ball went through his hat."

Reference: *Shakopee Heritage Society, The Diary of Daniel M. Storer from 1849 to 1905: A Pioneer Builder and Merchant in Shakopee, Minnesota, 2003, p. 197.*



St. Mary's 1929 Cookbook Recipe

Frozen Rolls

1 pint potato water, 2 cakes yeast foam, 1 tablespoon sugar, 2 tablespoons lard, 2 eggs, salt.

At noon put sugar and yeast foam in 1 pint potato water. Let stand in warm water place about 5 o'clock add flour and lightly beaten eggs to water and yeast and make a sponge. Let rise (about one hour). Then add more flour and work like bread. Let rise and then knead it down. Let rise again and set out in very cold place over night. Next morning make in rolls. Let them raise and then bake. A light frost will not hurt the dough.

Mrs. Ed Schesso

History of Shakopee Series

Senior Research Chair and Vice-President David R. Schleper continues to present a free History of Shakopee series for Shakopee Parks and Recreation, one of our partners in the Pathways of Shakopee History project, at the Šakpe ti Senior Lounge located in the Shakopee Community Center. Attend as many of these sessions as you would like, but please be sure to sign up ahead of time at the Shakopee Community Center front desk or online at parksandrec.shakopeemn.gov.

Upcoming presentations for Shakopee Parks and Recreation include:

A Place for Women: The Minnesota Correctional Facility in Shakopee

Tuesday, April 17, 1-2 p.m.

Please register for program CD 417 by Thursday, April 12

The woman who convinced a group of men to build a reformatory for women, the place as it looked at then and now, a few stories about growing up near the reformatory, and the prisoners who lived here, and those who escaped, are discussed in this program.

Home Sweet Home: Dwellings in Early Shakopee

Tuesday, May 22, 1-2 p.m.

Please register for program CD 522 by Tuesday, May 15

From the tipi tanka (bark lodges) of the Dakotas, to the Faribault Trading Post, to the Pond Mission House, to the beginning houses of early Shakopee, this presentation will describe some of the shanties, hewed log cabins to beginning houses with board floors and shingle roofs that formed the beginning of Sha K' Pay, Minnesota Territory.

"This is a most beautiful place!" Writers in Early Shakopee

Wednesday, June 13, 1-2 p.m.

Please register for program CD 613 by Wednesday, June 6

Diaries, letters, and books written by people in Shakopee are presented, including Florence Courtney Milton, Eleanor Gates, Susan Maria Hazeltine Adams, and Daniel M. Storer. Examples of some of the writing will be discussed.

So Jazzy! Shakopee in the 1920s, 1930s, and 1940s

Tuesday, July 31, 1-2 p.m.

Please register for program CD 731 by Tuesday, July 24

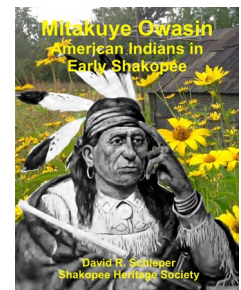
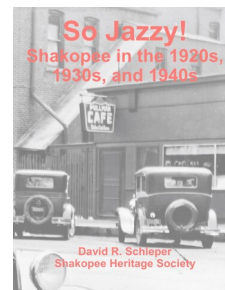
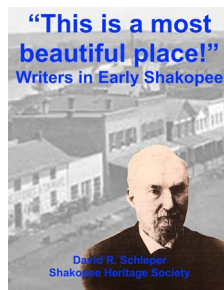
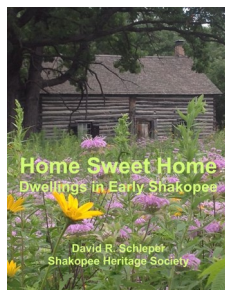
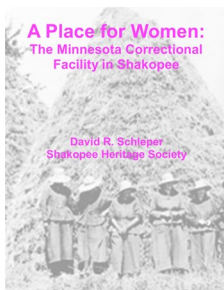
Shakopee was known as Little Chicago. Learn about what life was like back then during the Prohibition and beyond in this presentation.

Mitakuye Owasin: American Indians in Early Shakopee

Tuesday, Aug. 14, 1-2 p.m.

Please register for program CD 814 by Thursday, Aug. 10

Learn about some of the American Indians who lived in the area later called Shakopee, including Šakpe II, Šakpedan or Little Six, Thaóyate Dúta (Little Crow), Jane Lamont Titus, Charles A. Manaige, Shoto, and Kahoton "Makes Noise by Striking" John Mooers, among other early Dakota and other Indians who lived here.



Ferdman's Bargain Store

Continued from page 1

was ablaze before the family was awakened by the dense smoke. They exited the store on First Street, almost cut off by roaring fire and acrid smoke.

Apparently, the fire started in the storeroom. There was a stock of rubbers, socks, gloves, woolen goods, groceries, flour, and bulk food stuff which all started burning, and then it spread rapidly to the second story and over the first floor. According to the Argus-Tribune on Oct. 4, 1934, "Windows burst from the building and the liberated flames leaped up the walls sending pillars of smoke and sparks towering skyward. The tin roof, which covered the structure, made it a veritable furnace.

"Power wires leading to the building caught fire and stretched glowing streaks across the smoke-heavy sky. Fallen wires endangered firemen and hundreds of spectators.

"Three streams of water were played on the fire from as many fire pumps. Immediately realizing the difficulties and dangers the blaze offered, Leo Siebenaler, Shakopee fire chief, summoned the Chaska fire department. From 3 o'clock until 6 the departments fought the blaze. Their job was a big one, and the manner in which they handled it won nothing but praise. The prompt response and efficient work of the Chaska department earned for its members no small amount of compliments. There is little doubt that it was the thoroughness of both departments that kept the fire from becoming a more devastating configuration."

It was not until the eastern sky reddened with the dawn before the fire got under control. By that time, the Ferdman building was burned out, and the adjacent store of R.C. Kline was damaged.

Samuel Ferdman's loss was estimated at \$20,000. It was partly covered by insurance. Damage of the building was estimated at \$6,000. The building was owned by James Condon of Minneapolis.

Samuel placed a roll of bills in his trouser pocket before he retired Saturday night for bed. After the fire, he went with the fire department into the building to search for his glasses. No trace of the spectacles was found. But a small portion of the trousers, containing the pocket and the money was found!

(Some information from The Shakopee Story by Julius A. Collier, II; Blaze Demolishes Ferdman Store, Argus-Tribune, October 4, 1934.)

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