

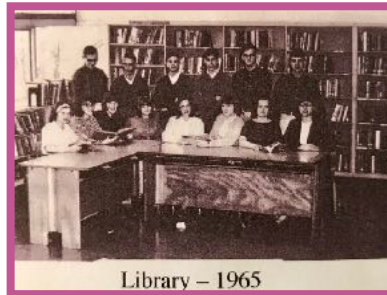


SHAKOPEE HERITAGE SOCIETY

NEWSLETTER



Annual Meeting on January 20, 2024
Chris Kiecker will present on the Union School in Shakopee



The annual meeting will be on Saturday, January 20, 2024 at the Shakopee Library from noon until 2 pm.

After a short meeting where the Shakopee Heritage Society will elect the president, treasurer, and a least one trustees, **Chris Klecker** will present on Union School (also known as Central Elementary School or the Family Resource Center.)

Please attend, and invite friends! This will be a great presentation!



Presentations

Monthly presentations are free and available for anyone who is interested in the history of Shakopee.

	<p><i>"We Were Fierce!" Women in Early Shakopee</i></p>		<p><i>Disease, Decrepitude and Death: Darkness in Early Shakopee</i></p>
<p>January 9, 2024, 1-2 pm at Shakopee Community Center</p>	<p>June 11, 2024, 1-2 pm at Shakopee Community Center</p>		
	<p><i>"We Were Smart!" Even More Woman in Early Shakopee</i></p>		<p><i>Bold, Bright, and Brainy! Brilliant Women in Early Shakopee</i></p>
<p>February 13, 2024, 1-2 pm at Shakopee Community Center</p>	<p>July 9, 2024, 1-2 pm at Shakopee Community Center</p>		
	<p><i>"We Were Strong!" More Women in Early Shakopee</i></p>		<p><i>For the Good of the Women: The Minnesota Correctional Facility in Shakopee</i></p>
<p>March 12, 2024, 1-2 pm at Shakopee Community Center</p>	<p>August 13, 2024, 1-2 pm at Shakopee Community Center</p>		
	<p><i>"Stay Strong. Stand Up. Have a Voice." Clever Women in Early Shakopee</i></p>		<p><i>Astute, Adept, and Adroit! Amazing Women in Early Shakopee</i></p>
<p>April 9, 2024, 1-2 pm at Shakopee Community Center</p>	<p>September 10, 2024 1-2 pm at Shakopee Community Center</p>		
	<p><i>Honor, Respect and Sacrifice: Military in Early Shakopee</i></p>		<p><i>Hospitals, Doctors, and Patients: Healthcare in Early Shakopee</i></p>
<p>May 14, 2024, 1-2 pm at Shakopee Community Center</p>	<p>October 15, 2024, 1-2 pm at Shakopee Community Center</p>		

Scott County Expo



On left is a display at the Scott County Expo, with members Donna Lane and Sandy Olson welcoming people and explained about the Shakopee Heritage Society.



Brochures

The Shakopee Heritage Society brochures will be sent shortly. It includes 24 new brochures. The brochures are on-line, and available for schools and others. So far, the SHS 294 brochures, including half women and half men, and 40% people of color.



Cemetery Tours

During the summer, cemetery tours will happen at four cemeteries in Shakopee. The Shakopee Heritage Society have been doing this for five years with lots of excitement! The dates will be on the second Saturday on the month, from 10 am to noon. Make sure to bring a lawn chair!

Catholic Cemetery: Saturday, June 14, 2024

Calvary Cemetery: Saturday, July 13, 2024

Valley Cemetery: Saturday, August 17, 2024

Marystown Cemetery: Saturday, September 14, 2024



Cemetery Cleaning at Valley Cemetery

Starting in late spring, the Daughters of the American Revolution and the Shakopee Heritage Society will continue to clean tombstones at Valley Cemetery. It's fun! We start at 9:30 am and work for about 2 hours twice a month. If interested, let David Schleper know at schleper@comcast.net.





Santa Claus

William Francis Bill Marschall

1888-1969

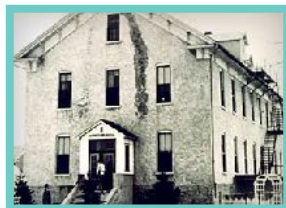
William Francis Bill Marschall was born on April 2, 1888, son of Anton Marschall (1857-1945) and Catherine Siebenaler Marschall (1863-1902). He was born on the family farm in Eagle Creek Townshi[p near Shakopee.

On October 7, 1913 at St. Hubert's in Chanhassen, Bill married Lauren Klein, the first daughter and third child of Emil Eugene Klein (1861-1937) and Angela Pauly Klein (1861-1948.) Bill and Lauren were the parents of Vincent, Rita, Esther and Raymond. Laura enjoyed sewing, family visits, her church, and baking, especially her apple pie. She was deeply religious, attended mass daily and was a member of St. Mark's Christian Mothers, Catholic Order of Foresters, and the Third Order of St. Francis, according to **A Marschall Family History 1784-2007** by Dorothy T. Klein, edited and published by Raymond W. Marschall and updated in 2007 by Katherine R. St. Clair.

Bill and Lauren first lived in a rented farm near Riley's Lake, and then they lived in a house near Shakopee, and then rented a farm, near Bill's parents' place. While Bill grew up farming, he moved back to Shakopee and operated the Mobil gas station n Lewis Street, and with his son, Vince, operated a farm implement business. The family bought a house near by, and Bill enjoyed being in Shakopee and being around others.

For many years, Bill Marschall acted as Santa Claus at private homes, schools, and Shakopee's annual Children's Christmas Party. In the **Shakopee Argus Tribune** on December 27, 1945, an article, *Shakopee Christmas Carol* noted "If some wise guy told you there isn't any Santa Claus or that Christmas is just a day for kids, you can tell him he's wrong on both; and you can call upon some 30 shut-ins at St. Francis Home and Hospital to back you." The St. Francis Home and Hospital was the second hospital in Shakopee. The Sisters of St. Benedict erected a large two and a half-story limestone building at the corner of Fourth and Atwood Street, south of St. Mark's Church. It became St. Gertrude's Convent and Academy from 1862-1880, this first school for women in Shakopee. Later it became the Poor House. In 1938, the Franciscan Sisters of the Blessed Virgin Mary of the Angels bought and remodeled the Poor House and called it the St. Francis Hospital and Home for the Aged.

The old hospital continued to be used as a nursing home for 26 beds and convent. before it was torn down, and now is a parking lot. After further expansions, St Francis Hospital the was changed to St. Francis Regional Medical Center. St Francis Hospital (the third hospital in Shakopee) was opened in 1953. In 1996, this hospital was torn down, and is now a parking lot. In 1996, a new, comprehensive and high quality regional medical center was established. It was a new campus for St. Francis Regional Medical Center at 1455 St. Francis Avenue in Shakopee.



The four hospitals in Shakopee. Bill visited the second hospital in 1945.

“That typical hospital quiet that folks the afternoon visiting hours when all the patients are resting, had settled as usual in the institution Saturday afternoon. The sisters and nurses were busy and out of sight. The long first floor corridor was empty and still.”

“Quietly the north door opened and the stillness was gently disturbed by the small and measured tinkle of merry bells. Heads turned own white pillows, tired, searching eves peered through open doors and caught just a glimpse of a rotund and beaming figure in red and white; they knew he’d be back and their happy ears listened intently as the tinkle faded as the far end of hall where the steps rise to the second floor and the home of the aged.”

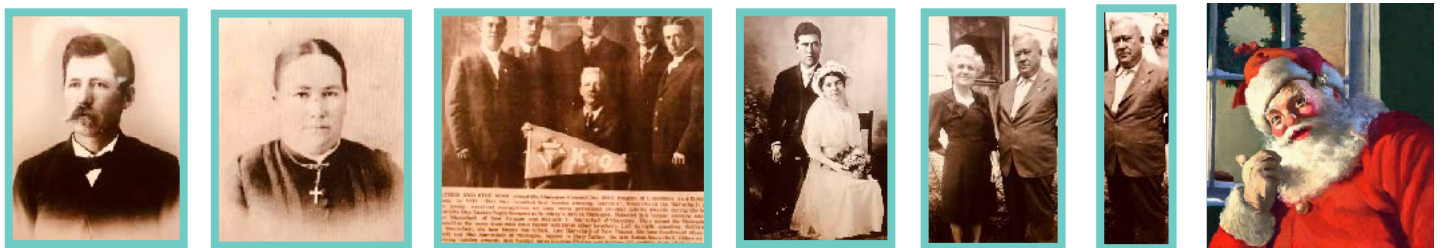
“...These were some of the residents of the home; these were the women who in years passed had helped to make other happy at Christmas time. Now they were convinced the story that had been told was really true. As each received a simple paper bag encasing candy, peanuts, an apple and an orange, their smiling eyes grew misty; some drew frail hands before their faces and quickly retired to their rooms; some folded slight arms on their bosoms and literally hugged themselves in joy and gratitude.”

“...Back down the stairs two graying ladies, bed-ridden for many months, could only turn their heads and fairly nod their thanks while happiness shone in their wrinkled faces. From door-to-door went the bells ringing and bringing joy to the men and women who were not to be home for Christmas. Their momentary misfortune was forgotten and in its place was a memory that will remain long after their pain and sugaring has passed.”

Bill Marschall smiled and thought, “This was more fun!”

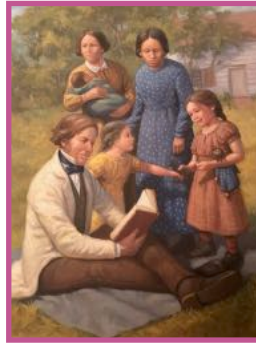
Bill served as Shakopee city alderman from 1943 to 1949. At the same time he was on the Scott County Fair Association Board. He was president of St. Mark's Men's Club from 1938 to 1940. In 1920-23, he served as president of the Eagle Creek Township Club, and was vice president and director of the Scott County Farm Bureau in 1935-39. He was president of the Shakopee Sportsmen Club. From 1930-32, Bill was Grand Knight of the Knights of Columbus Council, and was a member of the Third Order of St. Francis. His last activity was in the Golden Age Club.

William Francis Bill Marschall died at the age of 81 years on December 2, 1969. Laura Christine Klein Marschall moved to Friendship Manor and died of pneumonia at the age of 85 years on November 21, 1975. She was buried near her husband at the Shakopee Catholic Cemetery.



On left is Anthony Anton Marschall (1857-1945) and Anna Katherina Siebenaler Marschall (1863-1902), parents of Bill. In the middle is Anton and his five sons, including Bill. The last two pictures are of Bill and Laura Christine Klein Marschall on their wedding day and several years later.





My Bits and Pieces

By Lisa Ferguson

Lisa Ferguson, a descendent of Jane Lamont Titus and Cloudman and Sam & Gideon Pond, shared her story. From <https://bde makas-ka.net/people/language/ponds/>.

We don't just exist. We are the result of existence. And, all I've ever known are bits and pieces of who and where my existence comes from. I've been told I'm Scottish, Italian, German and 1/64 Native American. At least, that's what I remember my mom telling me when I was a young child. I just ordered a DNA test yet to confirm those bits and pieces, but, in the meantime, I carry with me 40 years of paperwork that connects me to my Dakota lineage, to two missionaries from Connecticut, Samuel and Gideon Pond (also known as the "Pond Brothers") and to Bde Maka Ska.

Cloudman (*Maḥpiya Wiçašṭa*) is my 5th Great Grandfather. His daughter, Hushes the Night (*Haḥyetu Kihnyaye Winj*), is my 4th Great Grandmother and, her daughter, Jane Lamont, is my 3rd Great Grandmother. So, I am the 8th generation down from Cloudman (*Maḥpiya Wiçašṭa*).

I was told by a historian I met many years ago about a concept called the "7th generation". As he told it, it's to re-tell a story again. That stuck in my head so I did some research and found out that there is something called the Seventh (or 7th) Generation Principle in which the idea is that those who make decisions today must consider how it will affect our descendants seven generations into the future.* So, my relation to Bde Maka Ska, is a direct result of the choices made by my 4th Great Grandmother, Hushes the Night.

According to Grandma Jane's obituary, Hushes the Night, asked Samuel Pond and his wife, Cordelia, to care for Jane at the age of 10 or 11 for reasons that have not been confirmed. They graciously took her in and she followed their missionary lifestyle. Eventually, she became a teacher at missionary schools around the area. So, my family's existence continues to live in the local area of the Lake, is due to Jane's existence living with the Pond family.

Grandma Jane is the person I know the most about as there are many written texts about her and her life on the Lake and other places as well as with the Pond brothers, Sam and Gideon. I have one photo of her with her family.

I feel lucky to say I can visit my Grandma Jane's in-the-ground headstone to this day at an old Shakopee cemetery alongside with my other Great Grandpa, Jane's husband, Starr Titus (who is a Pond descendent). Recently, I was able to "unearth" her headstone and bring her back to life after many years hidden beneath two inches of grass and dirt.

She was born in 1827 and died in 1899. Today, that's 119 years since her death! When I visit, I continue to clean her headstone and say "hello". Then I don't really say much else. I say hello to my Grandpa Titus too. His tombstone is above ground and is big and withering away from the exterior elements. The cemetery is ridiculously old and so quiet even among the busy Shakopee roads that surround it.

New seal will feature Dakota name for Minnesota

By BRIANA BIERSCHBACH
bbierschbach@startribune.com

Minnesota's state flag and seal have drawn criticism for decades because of their controversial depiction of Native Americans.

Soon, the state seal will feature the Dakota language.

Members of the State Emblems Redesign Commission adopted changes to their chosen state seal design this week and revealed the final product on Friday. A red-eyed loon poses on a Minnesota lake surrounded by pine trees, the North Star and sprigs of wild rice. Above the image are the words: "Mni Sóta Makocé," Dakota for the "land where the waters reflect the sky."

"If we are going to include a language within the seal,

really thinking about the first language of this land, paying respect to that," said Kate Beane, a member of the commission and a Dakota woman who spent years as director of Native American Initiatives for the Minnesota Historical Society.

Minnesota's original seal—created when the state was still a territory—features a white settler plowing a field in the foreground while a Native American man on horseback rides off into the sunset. At the time of its creation, the still-developing nation celebrated the idea that white settlers were destined to take over.

The change to the design came after hours of debate over whether to include the state's motto—"L'Etoile du Nord," or "the Star of the

North"—in its original French or another language. Some members argued the commission couldn't change the language of the official motto. Others said the motto didn't need to be on the seal at all.

Instead, the commission favored leaving the state motto off the seal and instead adding the Dakota words from which Minnesota derived its name.

Some members pushed back, concerned that adding the language could violate the state law creating the commission, which said they cannot adopt any "symbols, emblems, or likenesses that represent only a single community or person."

"This is a longer version of the name of the state," said Rep. Mike Freiberg, a Democrat who sponsored the legis-

lation last session to create the commission and serves on it as a nonvoting member. "I don't think it's a clear-cut case."

But a majority of members supported the change, which will be featured on official government documents and around state buildings.

"As a teacher, I see the benefits, because people will look at our seal and say: 'What is that, what is Mni Sóta Makocé?'" said Anita Gaul, a commission member and a college history professor from southern Minnesota. "That's a teaching moment right there."

Unless the Legislature vetoes the design, it will become the official seal of the state of Minnesota in 2024.

Briana Bierschbach • 651-925-5042
Twitter: @bbierschbach

Traditional Medicines

- Cañdi — Tobacco
- Pezihota — Sage
- Mañtesa — Cedar
- Wacanga — Sweetgrass

The four medicines are gifts from Mni Sóta (Grandmother Earth) and used in honor of Wakpa Tapa (the Great Spirit). They are all considered sacred to the Dakota and other Native nations.



Minneapolis Star-Tribune, December 17, 2023.

From Hoçokata Ti

Dakota Language Byway Tour

Mni Sota Wakpa (Minnesota River) flows through Dakota homeland. The river valley and surrounding landscape is a region to which Dakota people have always been connected. The depth and importance of these connections is reflected in Dakota names for natural features and places along the riverway. Dakota stories and traditions are also related to some of these places. Using Dakota names as you visit these places or spot wendidi (eagle) flying in the sky is a way to maintain and honor Dakota ties to the river valley and the places that we share along the byway.

Dakota is an oral language. Beginning in the 1830s, Christian missionaries developed a Dakota alphabet, dictionaries, and grammar guides for the purpose of translating the Bible and other writings into the language. Much of these language studies and a translation work took place along the Minnesota River valley—particularly at the Lac qui Parle Mission.

In the Dakota language the emphasis is most often placed on the second syllable of a word. Phonetic guides to help with pronunciation are provided in parentheses in the checklist. Syllables are separated by dashes. The stressed syllable is CAPITALIZED.

FOR MORE BYWAY INFORMATION, VISIT [WWW.MNRIVERVALLEY.COM](http://www.mnrivervalley.com) OR CALL 1-888-463-9856.

NATURE CHECKLIST

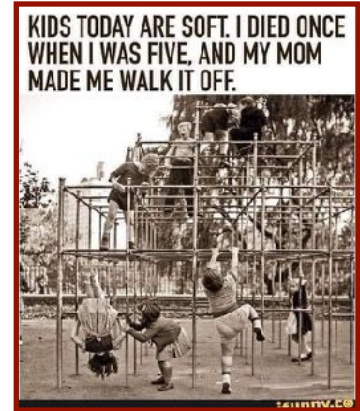
- ahdeska (ah-DAY-shkah) salamander or lizard
- Cañ (chahn) tree
- čapunka (cha-POON-kah) mosquito
- četañ (chay-TAHN) hawk
- inyan (IEN-yahn) stone
- kimamana (kee-MAH-mah-nah) butterfly
- pezi (pay-ZHEE) grass
- psipsičadan (p'see-P'SEE-cha-dahn) grasshopper
- pte (p'TAY) buffalo cow, also buffalo (general)
- prezičadan (p'ray-ZHEE-cha-dahn) buffalo calf
- tañča (TAHK-cha) deer
- tatanjka (ta-TAHN-ka) buffalo bull, also buffalo (general)
- tinja (TEEN-cha) prairie
- wahnča (wahk-CHA) flowers
- wahnčidi (wahn-I'DEE) eagle
- wahnčosha (wah-Ū'DO-sha) red-winged blackbird
- zitka (zee-TKAH) birds

Dakota Language Byway Tour from the Guide to Discovery Sits: Minnesota River Valley National Scenic Byway from mnrivervalley.com (888) 463-9856.

Shakopee Heritage Society
2109 Boulder Pointe
Shakopee, MN 55379
President: David R. Schleper
Past-President: Lois Wendt **Vice-President:** Joanne Musick
Treasurer: Liz Lundin
Secretary: Donna Lane **Trustees:** Sandy Olson, Dave Regan

Talk to Us!

Facebook: [shakopeeheritage](https://www.facebook.com/shakopeeheritage)
Web: shakopeeheritage.org
Email: newsletter@shakopeeheritage.org
Phone: 952-693-3865



Don't forget annual membership renewal (and thanks all who did!). Cost is \$20 a year for the newsletter, 96 brochures, and more! Send check to SHS at 2109 Boulder Point, Shakopee