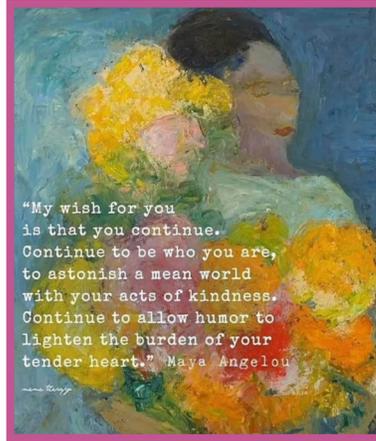




SHAKOPEE HERITAGE SOCIETY

NEWSLETTER



Elizabeth A. Hidden 1834-1855

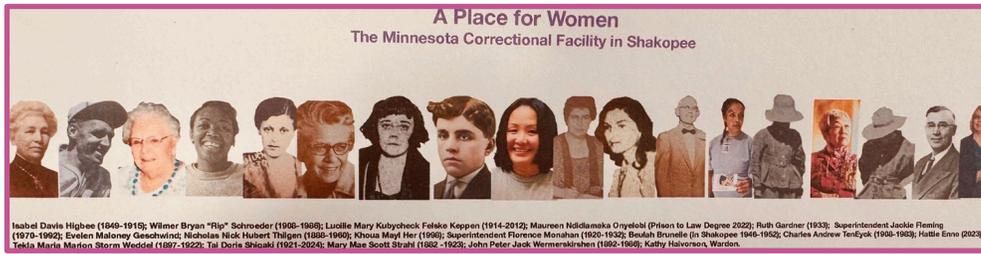
Elizabeth A. Hidden was born on October 3, 1834 in Delaware, Ontario, Canada, daughter of Joel R. Hidden (1802-1843) and Lyman Laura Stone Hidden (1800-1882.) By age 16, Elizabeth was living in Ann Arbor, Michigan, where she had a child, Judith Hidden Bennett Bandy Doty (1851-1926) who was born on February 18, 1851. Three months later, Elizabeth married Francis Gardner Bennett on May 21, 1851.

Elizabeth A. Hidden's great great great great grandmother, Mary Rowe Day, was accused of witchcraft in Massachusetts.

In the 17th Century, witch hunts began in the American colonies, particularly in Massachusetts and Connecticut. About 80 people were accused of practicing witchcraft in a witch-hunt that lasted throughout New England from 1648-1663. Thirteen women and two men were executed. Some twenty years later, the Salem Witch Trials, a pivotal event in American history, occurred in colonial Massachusetts between 1692 and 1693. Over 200 individuals were accused of witchcraft, with 20 ultimately executed. The trials were fueled by a combination of religious beliefs, social tensions, and widespread hysteria.

The trials began in Salem Village (now Danvers), Massachusetts, after a group of young girls began exhibiting strange behavior and accusing local women of witchcraft. A special court was established to hear the cases, and accusations spread rapidly, leading to the arrest and imprisonment of many.

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Presentations

- May 29 5-6:30 pm at Shakopee Library: **For the Good of the Women: The Minnesota Correctional Facility-Shakopee**
- June 10 1-2 pm Community Center: **Sparkling! Industry in Early Shakopee**
- July 15 1-2 pm Community Center: **2416 People & 27 Bars...I'll Drink to That! Shakopee in the 1930s**
- August 12 1-2 pm Community Center: **Diners, Drive-Ins & Dives: Restaurants in Early Shakopee**
- September 9 1-2 pm at Community Center: **Wonderful! German Americans in Early Shakopee**

Rhythm on the Rails



6-9 pm June 18, June 25, July 9, July 16, July 23 and July 30, 2025 in downtown Shakopee. Stop by the booth and visit with the Shakopee Heritage Society and the Scott County Historical Society.

Cemetery Tours 10 to Noon

- June 14 Valley Cemetery
- July 19 Calvary Cemetery
- August 9 Catholic Cemetery

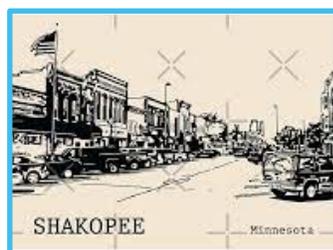


Please bring a lawn chair and join the Cemetery Tours from 10 am to Noon. Learn about some of the people who are buried in Shakopee.

Valley Cemetery Cleaning



Valley Cemetery Cleaning has happen twice a month during the summer for the last four years. The cleaning happens from 9 am to noon on the following dates: June 12, June 26, July 10, July 24, August 14, August 28, September 11, and September 25. The Daughters of the American Revolution and the Shakopee Heritage Society are there, and are always welcoming new members. Bring a lawn chair. We have supplies. Learn how to clean the tombstones, chat about what we are learning, and learn about the people in the cemetery.



Shakopee Tour. August 16, 2025 10 to Noon at Shakopee Library.

The annual tour of people in downtown Shakopee happens soon August 16, 2025 from 10 am to Noon. Starting at the Shakopee Library, outside on Lewis Street, we will be stop at several places during the 4-block tour. Bring a lawn chair. Learn about the nurse who became blind, and was part of the Shakopee Book Club (which started in 1904 and is still happening today!), the Paul Revere of Shakopee, the girl who was born in Shakopee, but died in the Holocaust, the African American family who help build a steamboat and ended up taking it to Shakopee, and more!

Wacipi August 15-17



The SMSC's Wacipi attracts thousands of visitors each year to honor the history of a strong group of people. We invite you to be a part of this celebration with us here at the Shakopee Mdewakanton Sioux Community (SMSC) for our annual wacipi in Shakopee, Minnesota, over the weekend of August 15-17, 2025.

The Magistrates, Ministers, Jewries, and all the People in general, being so much enraged and incensed against us by the Delusion of the Devil, which we can term no other, by reason we know in our own Consciences, we are all Innocent Persons.

— John Proctor, written on July 23, 1692, while he was imprisoned. He was hanged in Salem Towne on August 19, 1692

Puritan society held strong beliefs in the devil and the power of witchcraft, which were exacerbated by a growing sense of religious doubt and schism within the church. Also, long-standing disputes between Salem Village and Salem Town, economic anxieties, and political turmoil contributed to a climate of suspicion and resentment. The young girls' accusations, which included claims of possession and interactions with unseen spirits, fueled a wave of mass hysteria that spread rapidly through the community.

The accused, often marginalized or eccentric individuals, were easy targets for accusations, including women who were outspoken or stood out from their neighbors. Xenophobia and prejudice spread. According to Rebecca Beatrice Brooks, on February 6, 2012, not all of the accused witches of the Salem Witch Trials actually lived in Salem. Several of the accused also came from nearby towns such as Salisbury, Ipswich, Andover, Topsfield, and Gloucester. In fact, Andover and Gloucester had more accused witches than any other towns outside of Salem.

A total of nine Gloucester women were accused of witchcraft during the hysteria of 1692: Esther Elwell, Margaret Prince, Elizabeth Dicer, Joan Penney, Phoebe Day, Mary Rowe, Rachel Vinson, Abigail Rowe, and Rebecca Dike.

Not much is known about these cases since many of the records have been lost. What we do know is that the accusations began in September of 1692, when Gloucester resident Ebenezer Babson asked some of the afflicted Salem village girls to visit his mother, Eleanor, who was complaining of spectral visions of Indians and French soldiers. Upon visiting Eleanor, the girls accused Margaret Prince and Elizabeth Dicer of bewitching her. Around the same time, three more women were accused: Mary Rowe, Phoebe Day, and Rachel Vinson, although it is not known who accused them.

It's interesting to note that, much like the accused of Salem, the accused women of Gloucester were also either prominent, wealthy citizens or troublemakers or relatives of other accused witches. "Not much is known about these cases since many of the records have been lost. What we do know is that the accusations began in September of 1692, when Gloucester resident Ebenezer Babson asked some of the afflicted Salem village girls to visit his mother, Eleanor, who was complaining of spectral visions of Indians and French soldiers. Upon visiting Eleanor, the girls accused Margaret Prince and Elizabeth Dicer of bewitching her. Around the same time, three more women were accused: Mary Rowe, Phoebe Day, and Rachel Vinson, although it is not known who accused them." The accused women of Gloucester were either prominent, wealthy citizens or troublemakers or relatives of other accused witches.

"Fortunately for the accused, it appears that these cases never went to trial because the use of spectral evidence was banned in October of 1692, giving prosecutors little evidence to go on, and the special court set up to hear the Salem Witchcraft cases was disbanded. In November, public officials set up the Superior Court of Judicature to hear the remaining witchcraft cases. According to court records, Margaret Prince and Elizabeth Dicer were released on their own recognizance on December 15th. It is not clear what happened to the other Gloucester women, but between January and May of 1693, most of the remaining accused were either released due to a lack of evidence or tried and found not guilty."

On September of 1692, hysteria started to subside as public opinion turned against the trials. The Massachusetts General Court officially declared the trials unlawful and began granting indemnities to the families of the victims in 1711. Twenty-two of the 33 individuals convicted were exonerated, and the state of Massachusetts formally apologized in 1957.

The Salem Witch Trials had a profound and lasting impact on American history, serving as a cautionary tale about the dangers of intolerance and mass hysteria. The trials are still remembered today as a stark reminder of the potential for injustice and the importance of protecting individual rights and freedoms. The abuses of the Salem Witch Trials led to changes in U.S. court procedures, including the right to legal representation, the right to cross-examine accusers, and the presumption of innocence.

Elizabeth A. Hidden Bennett and Francis Gardner Bennett, along with their daughter, Judith, headed to Shakopee, Minnesota sometime after 1852. On August 17, 1855 Elizabeth died, and was buried in Valley Cemetery. She was just 21 years old. Francis Gardner Bennett headed back to Pennsylvania, where he died in 1900.

Judith, Elizabeth's daughter, married married to John Oscar Bandy on July 4, 1870 in Meeker County, Minnesota. Ten children were born to this union. John was Civil War Veteran - 1st Minn. Artily Co. K. He enlisted at age 18 (or so he claimed - actually 14 or 15). He mustered in on February 13, 1865, and mustered out on September 27, 1865. John Oscar Bandy went out in quest of deer, and no one was heard of him since, according to the Brainerd Dispatch, December 1, 1893. In another article on Brainerd Tribune, January 26, 1894, Suspects Foul Play, "John Bandy lived at Gull Lake and in company with two companions went to the Stony Brook country to hunt during the deer season. After the season closed his companions returned, but Bandy has not been seen since. The men who were with him stated that the day before the season closed Bandy took a rifle and compass and started out in quest of game, but did not return to the camp that night, and the next day they packed up and came home. Nothing was thought of the occurrence for two or three days, but when a week or two had gone by and he did not return to his family they became uneasy and made inquiries, but all search has been fruitless, and his whereabouts is still a mystery...."

A few months later, the Brainerd Dispatch, May 11, 1894 noted what happened next. "On Tuesday the body of a man was found in the woods five miles from Stony Brook station by E. M. Osterlund and his wife who were hunting cattle. Their attention was called to the place by a terrible stench, and an investigation showed them that some human being clad in a black goatskin overcoat had met his death in that secluded spot. The authorities were notified and Deputy Coroner Losey went to the scene on Wednesday morning accompanied by several persons from Stony Brook. The remains were found as indicated by Mr. Osterlund, but in a bad state of decomposition. The man had evidently been overcome by illness and had endeavored to make himself a bed as a quantity of pine boughs had been gathered and placed beside a stump near the place where the body was found. A Winchester rifle lay some feet away, and a revolver was in the coat pocket. Nothing was discovered on the body that would lead to identification, although it was the general opinion of those present that the remains were those of John Bandy who disappeared in December of last year from a hunting camp in that vicinity."

After John died in 1892, Judith Hidden Bennett Bandy Doty married William Hector Doty, Jr. (1866-1940) in Eagle Bend, Minnesota. In 1926 Judith moved to California with her daughter, and Judith died in 1926.

Elizabeth A. Hidden (1834-1855)
 Father: Joel R. Hidden (1802-1843)
 Grandfather: Otis Lathrop Hidden (1774-1860)
 Great Grandmother: Dorcas Day Hidden (1746-1805)
 Great Great Grandmother: Ruth L. Rowe Day (1671-1736)
 Great Great Great Grandmother: Mary Rowe Day (1697-1757)



This tombstone of Elizabeth A. Hidden at Valley Cemetery. She died in 1855 at age 21.



Fallout Shelters

In the 1950s and 60s, during the height of the Cold War, fallout shelters were a prominent feature of American civil defense efforts. These shelters were built to protect residents from the effects of nuclear fallout in the event of a nuclear attack. Many families built or converted existing spaces like basements into fallout shelters.

Here's a more detailed look:

- **Purpose:**
Fallout shelters were designed to protect against the harmful effects of radioactive fallout, which is the debris and debris laden particles that are scattered after a nuclear explosion.
- **Government Initiatives:**
The US government promoted the construction of fallout shelters through various campaigns, including the "Duck and Cover" drill for schoolchildren, and the distribution of pamphlets like "The Family Fallout Shelter".
- **Types of Shelters:**
Shelters ranged from simple basement modifications to commercially manufactured, backyard shelters. Some families even created elaborate, underground shelters.
- **Supplies:**
Fallout shelters were typically stocked with essential supplies, including water, food, first aid equipment, and a battery-powered radio for emergency broadcasts.
- **Popularity:**
While the fear of nuclear war was widespread, not everyone built a fallout shelter. However, many families, particularly in suburban areas, did construct shelters, often with the help of do-it-yourself kits or existing basement spaces.
- **Legacy:**
Many fallout shelters have since been repurposed or abandoned. However, they remain a poignant reminder of the Cold War era and the anxieties surrounding nuclear conflict.

In Shakopee, fallout shelters were built in several areas, including at Central Elementary School and Rahr. Do you have any recollections about the fallout shelters? Did you have one in your house? Let us know at schlepone@comcast.net!





Duck and Cover

"Duck and cover" was a civil defense drill used in the 1950s and 1960s to teach children how to protect themselves from the effects of a nuclear explosion. The drill involved crouching down and covering the head to minimize exposure to flying debris, heat, and radiation.

Elaboration:

- **Context:**
"Duck and cover" was a prominent feature of Cold War civil defense programs in the United States. It was part of a broader effort to prepare the public for the possibility of a nuclear attack by the Soviet Union.
- **Purpose:**
The drill aimed to maximize survival chances in the immediate aftermath of a nuclear blast. By ducking and covering, individuals could potentially minimize exposure to the heat, shockwave, and flying debris.
- **Procedure:**
In schools, students would often practice ducking under their desks and covering their heads. Outside of school, they would be instructed to find shelter against a wall or any available cover and protect their heads.
- **Bert the Turtle:**
A popular animated character, Bert the Turtle, was used in films and other educational materials to promote the "duck and cover" safety strategy.
- **Decline of the Drill:**
"Duck and cover" drills gradually faded in popularity as the Cold War ended and concerns about the effectiveness of the strategy arose.



Do you remember Duck and Cover? What do you remember? Let us know at schlepone@comcast.net.



People of Sha K' Pay brochures (more than 400 of them) are available on line at: <https://shakopeeheritage.org/people-of-sha-k-pay>

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