RAMSEY COUNTY
History
A Publication of the Ramsey County Historical Society

Winter 2007

Volume 41, Number 4

"*A Great Experience*"
Villaume Builds Gliders in World War II
Page 22

"If It Can Be Manufactured from Wood, We Can Make It"
A History of the Villaume Family and the Company They Built
— *Page 4*

Eugene Villaume. Portrait by Nicholas Brewer (1857–1949), one of America's finest portrait artists. Minnesota-born, Brewer trained in New York and later moved back to St. Paul. He painted presidents and official portraits of governors from Minnesota and ten other states. Brewer also painted portraits of a number of prominent Minnesotans, including Theodore Hamm, Ignatius Donnelly, George Dayton, and Archbishop John Ireland. Photo courtesy of Nick Linsmayer and Villaume Industries.

Ramsey County History is published quarterly by the Ramsey County Historical Society, 323 Landmark Center, 75 W. Fifth Street, St. Paul, Minn. 55102 (651-222-0701). Printed in U.S.A. ISSN Number 0485-9758. Fax 651-223-8539; e-mail address admin@rchs.com.; web site address www.rchs.com

RAMSEY COUNTY

History

Volume 41, Number 4 Winter 2007

THE MISSION STATEMENT OF THE RAMSEY COUNTY HISTORICAL SOCIETY
ADOPTED BY THE BOARD OF DIRECTORS IN JULY 2003:

The Ramsey County Historical Society shall discover, collect, preserve and interpret the history of the county for the general public, recreate the historical context in which we live and work, and make available the historical resources of the county. The Society's major responsibility is its stewardship over this history.

CONTENTS

3 Letters

4 "*If It Can Be Manufactured From Wood, We Can Make It*"
A History of the Villaume Family and the Company They Built
Steven C. Trimble

22 *"A Great Experience"*
Villaume Builds Gliders in World War II
John M. Lindley

28 *An Encounter at Kaposia*
The Bishop and the Chief
Leo J. Harris

33 Book Reviews

Publication of *Ramsey County History* is supported in part by a gift from Clara M. Claussen and Frieda H. Claussen in memory of Henry H. Cowie Jr. and by a contribution from the late Reuel D. Harmon

A Message from the Editorial Board

This issue of Ramsey County History showcases the significant history of Villaume Industries, formerly the Villaume Box and Lumber Company, which is celebrating 125 years as a continuously operated family owned business. Steve Trimble tells the fascinating story of this company, which Eugene Villaume, a French immigrant, started in 1882. The firm initially specialized in making commercial boxes and installing fine interior woodwork, such as can still be seen in the art deco interior furnishing of the St. Paul City Hall and Ramsey County Courthouse. During World War II, as John Lindley explores in a separate article, the Villaume Company helped defeat the Axis enemy by building glider floors and wings for the Army Air Forces. After the war, Villaume diversified into manufacturing roof trusses and custom wood packaging. The Winter issue concludes with a short article by Leo J. Harris about a little-known meeting in 1839 at Kaposia (now South St. Paul) between Bishop Mathias Loras and Dakota leader Big Thunder.

The Society is grateful to Villaume Industries and its president, Nick Linsmayer, for giving authors Steve Trimble and John Lindley access to the company archives, providing photos, and arranging for interviews with individuals who could tell the Villaume story based on their own experiences with the company. We hope that other local businesses will follow the example of Villaume and share their story with us.

Anne Cowie,
Chair, Editorial Board

An Encounter at Kaposia
The Bishop and the Chief

Leo J. Harris

This short article is a snapshot in time and place of two men who met in July 1839 at Kaposia, a Sioux (Dakota) Indian village located in what was then Iowa Territory. They were never to meet again. There are many such encounters in history that, upon reflection, do not amount to much. Yet, the simple facts of the encounter are of interest. There are also related circumstances and events surrounding the meeting that provide a historic insight into the times.[1]

The Place

Early settlers and traders traveled through Kaposia[2] on their way to Fort Snelling, missionaries were active there, and the Sioux people[3] who occupied it were passing through a period of cultural changes and upheavals. This turmoil within the Indian community at Kaposia subsequently led to their relocation elsewhere after the Treaty of Mendota in 1851 and then, in 1862, to war with the settlers. Historians differ about the various locations of Kaposia village prior to 1837, the sites of which seemed to have depended upon success or failure in hunting and timber depletion. After that date, however, Kaposia moved to a site twenty miles below the Falls of St. Anthony, in what is now South St. Paul, on the west bank of the Mississippi River.[4]

Kaposia was one of five Mdewakanton Sioux villages along the Minnesota and Mississippi Rivers, and some 400 persons resided there. Other villages, each headed by a chief, were located at Wabasha (below Lake Pepin), at Red Wing, at Black Dog, and at Shakopee.

George Catlin, the noted artist and engraver, commented upon the Sioux peoples residing in this area:

> The Sioux in these parts, who are out of reach of the beavers and buffaloes, are poor and very meanly clad, compared to those on the Missouri, where they are in the midst of those and other wild animals, whose skins supply them with picturesque and comfortable dresses. The same deterioration is also seen in the morals and constitutions of these, as amongst all other Indians who live along the frontiers, in the vicinity of our settlements, where whiskey is sold to them, and the small-pox and other diseases are introduced to shorten their lives.[5]

The Chief

Big Thunder (Wakoyantanke), also known as Little Crow III (1765–1845), was the chief of the Kaposia band of Sioux for many years. He was described as a man below common size but brawny and well proportioned. Big Thunder was one of the Sioux chiefs who journeyed to Washington in September of 1837 for treaty negotiations. These negotiations led to the treaty sale of some five million acres of land that the Mdewakanton held east of the Mississippi River. Big Thunder died accidentally, in the fall of 1845, when his gun discharged while he attempted to prevent it from falling from a wagon.

The Bishop

Although Father Hennepin's journey through the lands of the Sioux and Chippewa (Ojibwe) has been widely publicized, and the names of Archbishop Ireland, Bishop Cretin, and other Roman Catholic leaders are likewise known, the name and writings of the first Catholic bishop responsible for Minnesota Territory are less familiar.

Pierre Jean Mathias Loras was born in Lyon, France in 1792. His father and uncle were guillotined in the reign of terror during the French revolution. He was ordained a priest in 1815 in France. Recruited to serve in the United States, he was first sent to Mobile, Alabama, where he became Vicar General of the Cathedral Church of Mobile, and he founded, and served between 1830 and 1832, as the first president of Spring Hill College. Loras was then called to serve in a newly created, very large, Midwestern diocese whose area had been recently opened to white settlers. He was consecrated Bishop of Dubuque on December 10, 1837. Bishop Loras died on February 28, 1858.

The diocese of Dubuque, established on July 28, 1837, reached from the northern line of Missouri to the boundary of British North America, and westward from the Mississippi River to the Missouri River. It included what is now the state of Iowa, most of Minnesota, and large portions of the Dakotas. At the time of its establishment there were only three chapels in the entire diocese and a solitary Dominican priest, Samuel Mazzuchelli, who ministered to a scattered population of less than 3,000 of the faithful.

Prior to his consecration Loras sought information from Bishop Joseph Rosati of St. Louis about his new diocese, including the nationalities of its inhabitants, whether Irish, American, French, or "Savage." He asked whether there were any Catholic Indians, and did they speak English?[6]

The chief interest of Loras was said to be the "hope of converting the Red man." Father Thebaud, S. J., wrote in 1843 that, "the Bishop of Dubuque has more Indians under his jurisdiction than any other prelate in North America, next to the Bishop of St. Louis. There were about, it is estimated, thirty thousand."[7]

During 1839 Bishop Loras apparently spoke of his plan to visit the more northwesterly part of his diocese, ". . . namely St. Peter's, where a great number of

French and other Catholic families have settled. From there he will make an excursion into the wilderness, where the Indians are located in different places, for the most part Siouxes, who for some time have expressed the desire to have amongst them a Catholic clergyman."[8]

Fort Snelling, the trading posts nearby, and the Indian Agency were collectively termed "St. Peter's" at that time. St. Peter's is now known as the present-day town of Mendota, Minnesota.

By September 25, 1840, in a report to the Propagation of the Faith (the Church organization assisting the missionary priests), in Lyon, France, Bishop Loras noted more precisely that the religious population of Iowa was 3,100 Catholics, 2,500 Protestants, 25,000 Heretics, and 28,500 Indians.[9]

On June 18, 1839, Bishop Loras wrote to certain priests of Marseille:

> We are going first directly to St. Peter, an excellent fort near the mouth of the river of that name which follows into our great river. It is 400 miles from here. After visiting the many French families who live in the area, we shall go downstream in easy stages, by land and by water in Indian canoes, to visit three principal villages composed of Sioux. Of all the Indians, they are the most agreeable and the easiest to domesticate or civilize. They have a profound respect for black robes and especially when they are worn by Frenchmen. We have every reason to believe be they will hear us with attention and respect.

Later, in the same letter, Loras spoke of his aspirations for the Indians:

> They all say that in a few years there will be no more Indians on our territory. That may be; but while there are any, we must try to save them. Moreover, what stops us from following them in their retreat, even as far as the Rocky Mountains? Tradesmen follow them, eating-houses swindle them, attracted by the money they have received for their lands; and would we not do for the eternal salvation of their souls what these wicked and self-seeking men do not fear to do for their ruin and destruction?[10]

Big Thunder (Little Crow III). From Plate No. 18 in James D. Horan, North American Indian Portraits *(New York: Crown Publishers, 1972).*

The Encounter

Two letters, written by Bishop Loras to his sister in France, describe his visit to St. Peter's and the surrounding area.[11] The first letter, dated July 26, 1839, notes that, traveling north by steamboat, he was accompanied by Abbé J. Anthony M. Pelamourgues and an interpreter. The party spent thirteen days in St. Peter's, where religious instruction was provided and the sacraments of baptism and communion were given to the faithful. Then, in a canoe made from a single tree, the three men continued on for seven miles to Kaposia:

> On our arrival, all the Indians met upon the banks, and conducted us to the chieftain's palace, where none but the warriors were admitted to the audience. A fire was lighted in the middle of the house and a pipe presented by the chief, by whom it was handed to me. With my interpreter's assistance we spoke on various subjects: I asked him what a Protestant missionary, who received a large sum from the bible society, was doing amongst them? The chief's answer was, that he was doing no good—it had been agreed upon that he should cultivate the fields of the savages, (for the latter are exclusively employed in hunting and in war,) and instruct their children, but he neglects both the one and the other; besides, he observed, a minister of prayer ought to have neither wife nor children otherwise there is no difference between us . . .
>
> . . . When I was leaving those savages, I made them a present of a few pounds of tobacco,

which they value more than anything else; I shook hands with each of them in silence, the usual manner of salutation. We were already in our canoe, when one of the savages was dispatched in haste by the chief, with a present for us, which is granted only to persons of the highest rank. It consists of a long pipe, made of flat wood, painted all over, and ornamented with ribbons, feathers, hair dyed red, and curious hieroglyphics . . .

. . . At about nine o'clock, it being a very dark night, we were alarmed by a confused noise from the right bank of the river, and which we found proceeded from the inhabitants of an Indian village, who were dancing a war-dance, for a late victory obtained from their enemies. At the noise of our approach the dance was interrupted, and some warriors were sent to know who we were? The interpreter replied, "Travellers." I confess a sentiment of alarm seized me, for it struck me, that perhaps we might be taken for Chippewas—I urged on the rowers, and assisted them with all my strength, and whether it was, that the Sioux were too much engrossed by attention to their dance, or rather that Heaven watched over us, we escaped the danger.

The second letter, dated simply July 1839, noted that war had broken out between the Sioux and Chippewa. The latter had come to St. Peter's to receive annuity payments for land recently surrendered by treaty on the eastern bank of the Mississippi River. There, the two tribes met and the chiefs proposed to conclude a treaty of peace:

It was a sight entirely new to us to see two hundred of those half naked savages, armed with bows, axes, lances, and muskets, seated together, and looking fiercely at each other, at a moment when they were about to conclude a peace . . .

In turn, orators of each tribe spoke and the peace pipe was passed around. When the ceremony concluded the warriors of both tribes ran foot races. On the following day (July 2, 1839) on their return home the Chippewas met a Sioux hunting with his son. He was scalped and killed while the son escaped. Loras wrote:

As soon as the Sioux were informed of this horrible murder, transported with fury, they cried aloud for war, assembled their warriors, and exhorted each other to punish the traitorous violators of peace, so lately and so solemnly ratified. In the space of a few hours, an army was assembled and marched without delay in pursuit of the enemy . . .

As for me, having offered up my prayers to heaven for peace, I begged the commander of the fort to interfere in this unfortunate affair, but he told me that he could not . . .

A Dakota encampment at Kaposia. Courtesy of the Minnesota Historical Society Collections.

On Thursday July 4, 1839, Bishop Loras was at prayer when he was disturbed by a sudden noise:

. . . I perceived through the windows a band of savages, all covered with blood, executing a barbarous dance, and singing one of their death-songs. At the top of long poles brandished fifty bloody scalps, to which a part of the skulls was still attached, the horrible trophies of the previous hard fight of the preceding days.

. . . It is impossible to convey an adequate idea of the fury with which the Sioux were animated; they pursued the Chippewas along the western bank of the great river to a distance of twenty leagues from this, and killed a hundred of them: of the number twenty-two only were warriors; the other were women and children. All the scalps taken by the Sioux from their vanquished enemies are to be carried in triumph through the neighbouring villages, for the space of three months, as a proof of the vengeance they have wrecked upon their foes.

. . . It is very probable that the Chippewas, enraged at the massacre of their bretheren, will not fail to attack the Sioux in superior forces. May the sentiments of hatred, which this frightful war has awakened, present no insurmountable obstacle to the progress of our Missionaries amongst these unfortunate people.

Comments as to the Bishop

Referring to the visit of Bishop Loras, J. Fletcher Williams commented that:

With whisky as an element of traffic, making brutes of the white men and demons of the red men—making St. Paul—i.e., the little hamlet which was its nucleus—a by-word, even among the savages, there is no knowing what depths of abasement might have awaited it, had not a mighty and powerful moral influence been thrown into the scale against rum—and that way, a Christian church.[12]

Bishop Loras understandably was proud of the number of sacraments given during his brief visits to the area. The Bishop baptized 226 people on June 28 and July 8 and 9 of 1839. Nearly all, however, were of French origin.[13] They included French fur traders and their

métis (children). Only two Indian names appear on the list.

Bishop Loras expressed reservations about activities of the Protestant missionaries in the area. Referring to the Indians, he said:

> . . . They cannot tolerate the protestant ministers whom the Biblical Society sends into all the villages to hold school and preach Scripture. As soon as they see us, they dog our footsteps and probably they drive away the others. . . .[14]

The Catholic press seemed to mirror these thoughts:

> . . . On his return to Dubuque our bishop will direct his course toward the north of his diocese to visit St. Peter, where there are many French families and other Catholics, and then he will come back by land, visiting several villages of Indians, most of whom are Sioux, and who express a vehement desire of seeing some Catholic ministers, whom they by far prefer to all others. . . .[15]

During the time that the Dubuque diocese included Dakota and Minnesota territories, Loras was able to send only two priests to the area. In selecting priests for the work he sought men fluent in French, English, and the language of the Sioux, and two were recruited in France. They were Lucien Galtier and Augustine Ravoux.[16]

Clearly Bishop Loras had to spend a significant amount of time in fund-raising activities and was more deeply involved with the growth of services in his diocese to the Euro-American settlers than to the Indians:

> . . . But because there will be an increase in immigrants, colonists, farmers, and squatters . . . the population of this district will increase to a degree which will seem extraordinary. What kind of responsibility will the Catholic bishops then have in the region? The Protestants will do everything possible to win these new settlers. For my part, at least, I will leave nothing undone which will contribute to the retention of the Catholic immigrants for our holy faith. But to accomplish this we will need to purchase plots of land, build churches, chapels, and schools install missionaries in them, and erect orphanages and other educational institutions so that we will not lose any of the tender and innocent descendants of our people.[17]

Bishop Mathias Loras. From M. M. Hoffman, The Church Fathers of the Northwest. Loras and Cretin and other Captains of Christ *(Milwaukee: The Bruce Publishing Company, 1937).*

The Bishop and his two priests were among a greater number of Protestant missionaries who were very active at that time in the territory. Other missionaries took a more hands-on approach to their work, residing permanently in the area. During the spring of 1834, for instance, Major John Bliss of Fort Snelling advised missionary Samuel Pond that the Sioux at the village of Big Thunder had a plow and several oxen, but they did not know how to use them. Pond volunteered to show them how to plow. He drove the two oxen while two Indians alternately held the plow.[18]

Another missionary, Thomas S. Williamson, had "a school for Indian children and many of them read well." Mary Eastman reported that, "There are four schools sustained by the Dahcotah mission; in all there are about one hundred and seventy children. . . ."[19]

Among other Protestant missionaries among the Chippewa and the Sioux were Edmund F. Ely and William R. Boutwell (arriving in 1833), Samuel W. and Gideon H. Pond (1834), Jedediah D. Stevens (1835), David King (1837), and S. Spates (1839).[20] Also of note were Mary and Stephen Riggs, who were active among the Sioux people for nearly forty years, commencing in 1837.[21]

In the spring of 1837 the Reverend Alfred Brunson of the U.S. Methodist Episcopal Church established the Kaposia Mission, which included a mission house, a school, and a store. The succeeding Mission superintendent, the Reverend Benjamin T. Kavanaugh, took over in 1839, but unfortunately he developed bad relations with Big Thunder and was forced to move his activities across the river.[22] He is the missionary Big Thunder referred to in his meeting with Bishop Loras.

Was Bishop Loras discouraged? Had he lost his hope for conversion of the Indians? In a January 9, 1842, report to the Propagation of the Faith in Lyon, France, he stated:

> . . . Then there are the poor Indians, excessively numerous in our diocese. In fact, we do not know how to deal with them. For four or five months of the year it is almost impossible to live among them because of the harsh climate. During the rest of the year we have to contend with the fur traders, who introduce to these unfortunate people all the vices of civilization, especially drunkeness.[23]

With the exception of a single pastoral visit in the area near Milwaukee, but outside of his diocese,[24] Bishop Loras never again ministered to the Indians. The new diocese of St. Paul was established in 1850, covering the Minnesota and Dakota territories, and it assumed the missionary activities previously handled from Dubuque. For the next two decades these missions among the Indians included those to the Winnebago, at Long Prairie, 1851; the Ojibwe, at St. Paul, 1851; the Ojibwe, at Crow Wing, 1852; the Winnebago, at Blue Earth, 1856; and the Ojibwe, at Grand Portage, 1865; and Ojibwe, at White Earth, 1867.[25]

Bishop Loras was a keen observer of events, and his letters give exquisite detail of happenings. Especially vivid were his descriptions of ceremonies and fighting. As to the latter, Samuel Pond noted that, "the massacre of Ojibways by the Sioux, which occurred July 3, 1839 . . . is without a parallel in authentic annals of intertribal warfare occurring within the boundaries of the present state of Minne-

sota."[26] What brought about this carnage? The Chippewa and Sioux tribes feuded considerably in the late 1830s and early 1840s. Possible causes were the speaking of a different language, rivalry over encroachment on their lands and hunting grounds, vengeance and reprisals for attacks, and the distrust of a nomadic people (the Dakotah) for those who led a more settled life (the Ojibwe).[27] Late in June 1839 the Chippewa believed they were to receive annuities at Fort Snelling, and they met with Indian agent Major Lawrence Taliaferro. Among other activities, the Chippewa and Sioux signed a truce at that meeting. On their return home two Chippewa men killed a Sioux hunter. There were several ensuing battles of revenge. One was at Rum River on July 2, 1839. The other, on the following day, in which the Sioux were led by Big Thunder, left 95 Ojibwe and 17 Sioux dead.[28]

Comments as to the Chief

Clearly the settlers were on the ascendancy, and as a result the pages of history are virtually blank for the achievements of Big Thunder, except for his participation in treaty negotiations in Washington, D.C., and what occurred at his deathbed.

Some twenty-seven chiefs, representing a number of Sioux bands, attended the treaty negotiations. His importance among the other chiefs present is indicated by the fact that the engraving (Plate No. 1) of Big Thunder was made from a painting done from life by renowned artist Charles Bird King.[29] The painting was exhibited for many years in the Smithsonian Institution, until destroyed by fire in 1865.

Under discussion was Lawrence Taliaferro's proposal of that the Sioux give up their lands east of the Mississippi River in exchange for cash payments spread out over several years.[30] Talks commenced in September 1837. The government proposed rather small payments to the Sioux for their traditional lands. "I see that all your people are well dressed—we are obliged to wear skins," Big Thunder complained, and "when the amount is divided among our peoples it will not be much for each." But the oratory of the assembled chiefs was no match for the fast-talking white men, who often included bilingual fur traders. The final settlement agreed upon was to include payment of food, farm tools, and other occasionally useless goods, annually for twenty years, and a cash annuity payable yearly from a trust fund. Paid first from the fund were the traders who were compensated for debts owed by the Indians. Delays in the ratification of the treaty by the Senate caused great unease and hunger among the tribes. Additional delays in the eventual distribution of the promised annuities caused further distress, leading ultimately, in a few short years, to the disastrous U.S.–Dakota war in the summer of 1862.

As he lay dying in 1845, Henry H. Sibley brought the Fort Snelling surgeon to Big Thunder's bedside. Sibley witnessed Big Thunder's charge to Taoyateduta, his oldest son and chosen successor. "The father urged his son," writes historian Rhoda Gilman, "to abandon his wayward lifestyle and reckless habits and set an example for the tribe. He also urged the inevitable need for accommodating the ways of Euro-Americans."[31] Taoyateduta took the ancestral name of Little Crow (IV), and was thereafter active in the affairs of the Sioux people.

Leo J. (John) Harris, an international lawyer and a small press publisher, writes for a hobby. He has authored books and articles on law, philately, and postal, local, and regional history. This is the third article he has published in Ramsey County History.

Notes

1. The research underlying this article was undertaken following the purchase of a curious booklet found in a used bookstall, entitled *Annales de la Propagation de la Foi. Recueil Périodique.* No. LXXII. Lyon, France: Chez L'Editeur des Annales (Septembre 1840), which contained various letters of Bishop Mathias Loras and other missionary priests. The letters were translated into English and published in various periodicals and books.
2. Kaposia is translated as "light-footed," possibly in reference to the expertise of its inhabitants in the game of lacrosse. Rhoda R. Gilman, *Henry Hastings Sibley: Divided Heart* (St. Paul: Minnesota Historical Society Press, 2004), 49.
3. The Sioux are now referred to as the Dakota.
4. Mary Eastman, *Dahcotah, or, Life and Legends of the Sioux around Fort Snelling* (New York: John Wiley, 1849), ii.
5. George Catlin, *Letters and Notes on the Manners, Customs, and Condition of the North American Indians* (London: Tosswill & Myers, 1841), 131.
6. Mathias Martin Hoffman, *The Church Founders of the Northwest: Loras and Cretin and other Captains of Christ* (Milwaukee: The Bruce Publishing Company, 1937), 47.
7. Rev. Wm. M. Holub, "Through Cathedral Doors," (May 13, 1933).
8. M. M. Hoffmann, "New Light on Old St. Peter's and Early St. Paul," *Minnesota History* 8 (March 1927): 28.
9. *Foundations: The Letters of Mathias Loras, D.D., Bishop of Dubuque,* translated and edited by Robert F. Klein (Dubuque: Loras College Press, 2004), 366. See the recent book review by Julien G. Plante, in *Ramsey County History* 41:3 (Winter 2007): 27.
10. *Foundations,* 257, 259.
11. *Acta et Dicta* 1:1 (1907): 13–21 (St. Paul: St. Paul Catholic Historical Society), where they were translated from the original French.
12. J. Fletcher Williams, *A History of the City of Saint Paul, and of the County of Ramsey, Minnesota* (St. Paul: Minnesota Historical Society, 1876), 108.
13. Hoffman, "New Light on Old St. Peter's and Early St. Paul," 30, 31.
14. *Foundations,* 258.
15. In *The Catholic Advocate,* June 29, 1839, quoted in *Foundations,* 259, 261.
16. As to Galtier, see "The Chapel of St. Paul, The Cradle of the Catholic Church in Minnesota." *Acta et Dicta,* 60-70; and for Ravoux, see Monsignor A. Ravoux, V.G., *Reminiscences and Memoirs* (St, Paul: Brown, Treacy & Co.,1890).
17. Letter to a German Archbishop, quoted in *Foundations,* 455, 456.
18. "Glimpses of Kaposia—The Village of Little Crow," *Over the Years,* 266: 3 (1986), a publication of the Dakota County Historical Society.
19. Eastman, iv, 75.
20. Williams, 46.
21. Stephen R. Riggs, *Mary and I: Forty Years with the Sioux* (Chicago: W.G. Holmes, 1880).
22. "Glimpses of Kaposia—The Village of Little Crow," 4.
23. *Foundations,* 443.
24. Letter dated July 24, 1840, from Bishop Loras to the Secretary of the Central Committee of Lyon, France, contained in Rev. Wm. M. Holub, "Through Cathedral Doors," (June 13, 1933).
25. Archival information of Archdiocese of St. Paul and Minneapolis, published 1984; revised 2003. The date of establishment of each mission is indicated in the text.
26. Samuel W. Pond Jr., *Two Volunteer Missionaries Among the Dakotas; or, The Story of the Labors of Samuel W. and Gideon H. Pond* (Boston: Congregational Sunday School and Publishing Society, 1893), 139
27. Major Lawrence Taliaffero, U. S. Indian Agent at Fort Snelling, quoted in "Glimpses of Kaposia," 4.
28. Thomas Hughes, *Indian Chiefs of Southern Minnesota; Containing Sketches of the Prominent Chieftains of the Dakota and Winnebago Tribes from 1825 to 1865,* 2d ed. (Minneapolis: Ross & Haines, 1969), 35 and Pond Jr., 146.
29. Prior to the exhibition these portraits were reproduced as engravings and published in *The McKenney-Hall Portrait Gallery of American Indians* (1836), which is in James D. Horan, *North American Indian Portraits* (New York: Crown Publishers, 1972).
30. These negotiations are discussed in detail in Gary Clayton Anderson, *Kinsmen of Another Kind: Dakota-White Relations in the Upper Mississippi Valley, 1650–1862* (St. Paul: Minnesota Historical Society Press, 1997), 148 et seq.

This late-afternoon photograph taken in the 1960s shows a supply of building trusses with their "Gizmo Gussetts," or metal connector plates, ready for shipping on a Murphy Trucking Company flatbed trailer in the yard at Villaume Box & Lumber Company. In the background is the Villaume sign, complete with hundreds of light bulbs, mounted on the bluffs on the West Side. Various residences are just visible beyond the sign and above the bluffs. Photo courtesy of Nick Linsmayer and Villaume Industries.
See Steve Trimble's article on page 4.

R.C.H.S.
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Published by the Ramsey County Historical Society
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