

HISTORICAL RESEARCH

INCLUSIONARY STORIES OF THE UPPER SAINT ANTHONY FALLS HERITAGE ZONE

Authorized and Sponsored by:

Saint Anthony Falls Heritage Board and the Saint Anthony West Neighborhood Organization

Submitted by:

T'Keyah Adams

Fridley, Minnesota

REPORT

2022

Contents

HISTORICAL RESEARCH.....	1
1.0 INTRODUCTION.....	6
2.0 METHODS.....	9
3.0 AFRICAN AMERICANS.....	11
3.1 Minneapolis vs. St. Paul.....	13
3.2 Institutions.....	14
3.3 Labor.....	19
3.4 Notable People.....	21
4.0 NATIVE AMERICANS.....	27
4.1 Changing of the Seasons.....	27
4.2 Treaties.....	28
4.3 Dakota Landscape Features in the Minneapolis Area.....	29
4.4 Notable People.....	31
5.0 ANNOTATED BIBLIOGRAPHY.....	34
6.0 CULTURAL RESOURCES INDEX/MAP.....	38

Figure 1 Saint Anthony Falls Heritage Zone.....	7
Figure 2 Winslow house, Upton Block, and Jarrett House in St. Anthony 1858. Photographed by Benjamin Franklin Upton. To the left is the Winslow House; the center is a store selling iron and steel nails, groceries; the right is the Jarrett House where Ralph Grey had his barbershop. Photo courtesy of Minnesota Historical Society	12
Figure 3 Inset of "Minneapolis Black Neighborhoods, 1860-1980." Map 4.2 in Taylor 2004.....	14
Figure 4 St. James AME Church locations 1860-Present. Courtesy of Designation Study.....	16
Figure 5 St. James AME Church, 3600 Snelling Avenue S. 1975. Photo courtesy of MNHS collections.....	16
Figure 6 Main dining area of the Guarantee Loan Restaurant. Hennepin County Library.....	17
Figure 7 Northwestern Guarantee Loan Building, ca. 1892. Minnesota Historical Society.....	18
Figure 8 Current Bethesda Missionary Baptist church on left from 2019. Old Bethesda Baptist Church on right year unknown. Photos courtesy of joinmychurch.org.	18
Figure 9 Pullman Porter vacuuming carpet in parlor car, circa 1910. (Source: Great Northern Railway)	20
Figure 10 1895 Census record showing George Carlisle and family at 24 University Avenue SE. Courtesy of MNHS collections.....	21
Figure 11 George H. Carlisle and Harry M. Wellmon.....	22
Figure 12 Portrait of John W. Cheatham. Original source unknown.....	23
Figure 13 Street scene of First Street South in Minneapolis, where the First Street Red Light District was. Photography by C.J. Hibbard, ca. 1895. Minnesota Historical Society collection ..	24
Figure 14 Ida Dorsey’s bordello at 212 Eleventh Avenue S., Minneapolis. Photography by Wikimedia Commons user McGhievers, February 19, 2019. CC BY-SA 4.0	25
Figure 15 Family tree of Emily Goodridge Grey	26
Figure 16 Wanagi Wita in 1870. Photo courtesy of MNHS collections.....	29
Figure 17 Dismantling of Wanagi Wita in 1895. Photo courtesy of MNHS collections.....	30
Figure 18 Close up of carte-de-visite by Joel E. Whitney which reads: “Old Bets – A Sioux...who will long be remembered with gratitude by many of the Minnesota captives, for her kindness to them while among the Sioux in 1862.” Library of Congress.....	32
Figure 19 Oil painting of “Old Bets” by Andrew Falkenshield. Minnesota Historical Society....	33
Figure 20 Map of resources closer view	40
Figure 21 Map of resources collected full view	41
Table 1 Blacks in Minnesota Counties and Major Urban Areas 1880-1970.....	13
Table 2 Total Population in Minnesota Counties and Major Urban Areas 1880-1970	13
Table 3 Compiled by Lizzie Ehrenhalt from data provided by Brown University’s Urban Transition Historic GIS Project as well as the 1880 federal US census.	38

This page intentionally left blank

1.0 INTRODUCTION

In August of 2021 the Saint Anthony Falls Heritage Board (SAFHB) and the Saint Anthony West Neighborhood Organization (STAWNO) through the Minnesota Historical Society (MNHS) contracted with T'Keyah Adams (Researcher) to conduct historical research about stories of underrepresented groups in the St. Anthony Falls Heritage Zone (Heritage Zone) and its surrounding neighborhoods (Figure 1). Research conducted focused on the stories of African Americans, Native Americans, and laborers of the Mill District.

This research was conducted during the COVID-19 pandemic where access to the MNHS library and other State Agency buildings provided obstacles with obtaining primary resources in building. Most of the research was conducted through online searching, looking at references from secondary sources, and Zoom meetings.

The boundaries for this project are located at Hennepin Avenue, Main Street NE, 6th Avenue NE, Plymouth Avenue Bridge, and Second Street North. History is not confined to arbitrary boundaries however, therefore, information within this report could have a connection back to the Heritage Zone but not be within the prescribed boundaries.

This report includes the results of annotated bibliographies, individual/community profiles, and an index of extant/nonextant cultural resources.

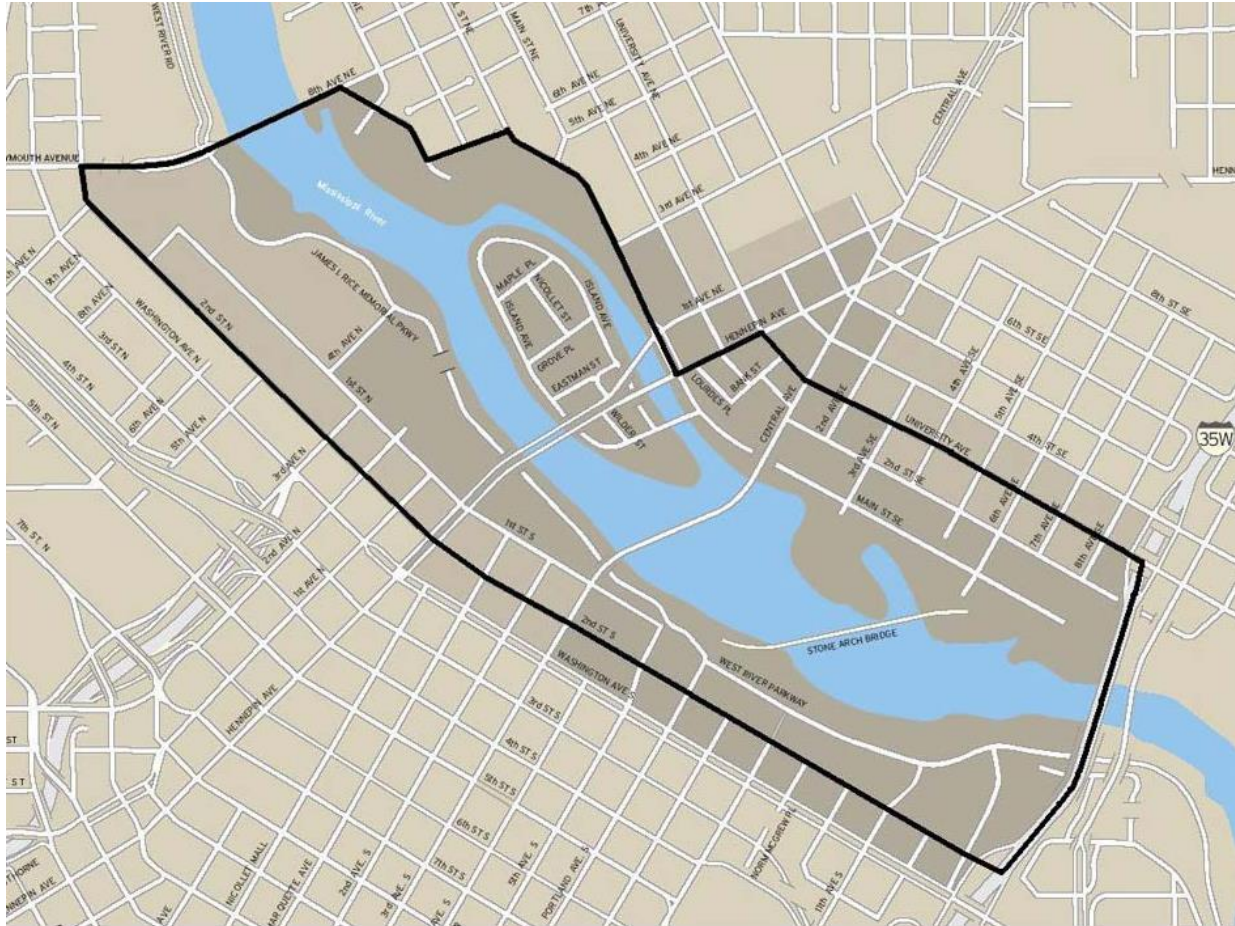


Figure 1 Saint Anthony Falls Heritage Zone

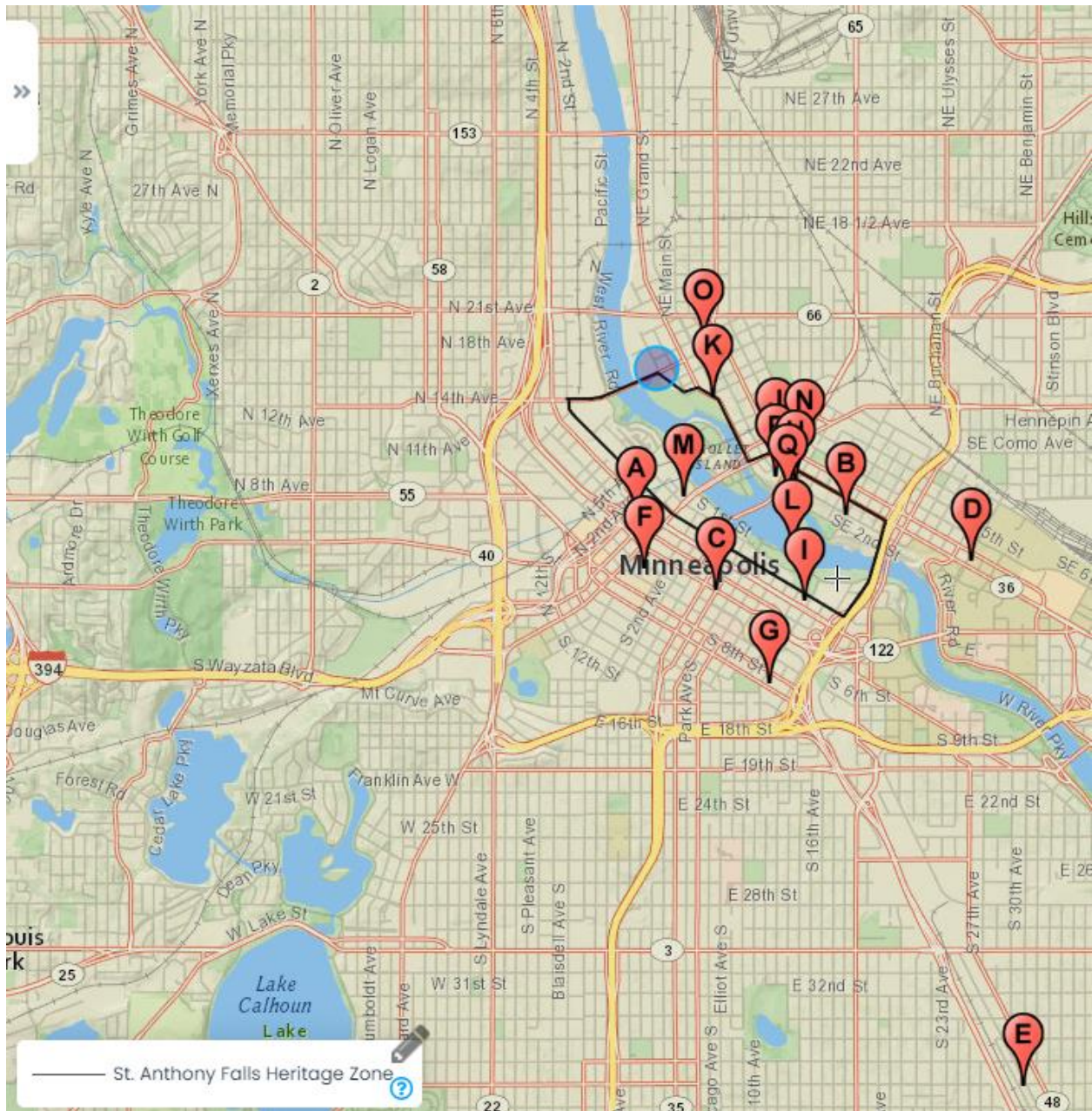


Figure 2 Project area with markers of important resources. See section 6.0 for details

2.0 METHODS

2.1 Research Questions

African Americans

1. Work
 - a. What jobs did they do? What types of work were they not hired to do? Why were some jobs available to African Americans, and some not? Are any of these workplaces identified above in or near the project areas?
2. Residences
 - a. Did African Americans live in or near the St. Anthony Falls Heritage Zone? If not, where did they live? Did this change over time & why?
3. Institutions
 - a. What were some institutions identified with the African Americans within the Heritage Zone?

Native Americans

1. What are Dakota place names for landscape features in the St. Anthony Falls Heritage Zone?
2. What are Dakota landscape features within the Heritage Zone?
3. Did Dakota presence in the project and nearby areas change with the seasons? How?

2.2 Conversations with Individuals

The researcher was also electronically introduced to persons that had specific knowledge of stories within the Heritage Zone, including Edna Brazaitis of the St. Anthony Falls Heritage Board. Through email communication, Edna was able to pass along information regarding George Horace Carlisle (see section 3.4). The researcher reached out to some of her contacts within the Tribal Historic Preservation Office (THPO) to gain information and guidance regarding what Native American stories can be shared given cultural sensitivity. These individuals included Franky Jackson and Noah White of the Prairie Island THPO and Leonard Wabasha of the Shakopee Mdewakanton THPO. Unfortunately, no meeting or further

communication came from contacting them. Amber Annis from the Minnesota Historical Society in the Native American Initiatives department was helpful in gathering information relating to Native Americans in the project area.

2.3 Mapping of Extant/Nonextant Cultural Resources

During research, resources that were identified to have significance in the Heritage Zone and tied to the stories identified were added to an index. See Section 4 for the index of resources identified.

3.0 AFRICAN AMERICANS

African Americans, sometimes referred to as Black Americans, in Minnesota date back to the early 1800's. With enslavement illegal in Minnesota, it became a state where African Americans could come to live, work, and search for a better life outside of slavery.

The earliest record of Black people in Minnesota comes in the form of well-known free Black fur traders Pierre and George Bonga (Bongo). George Bonga is said to be the first Black person born in what will later become Minnesota near the site of Duluth in 1802. George Bonga married an Ojibwe woman and worked as a translator along the fur trade route being fluent in English, French, and Ojibwe. Following 1820 and into the 1860s, officers stationed at Fort Snelling would have enslaved African Americans at the confluence. US Army officers were given extra pay to have a servant during this time so some officers would utilize enslaved labor while adding the extra pay to their overall income. This would happen more often under the First United States Infantry Regiment where the number of enslaved people rose from 7 to 30 or more under the command of Lieutenant Colonel Zachary Taylor. Indian Agent Taliaferro would also go on to import more enslaved people to Fort Snelling, becoming the region's largest slaveholder. Slavery at Fort Snelling continued until the last slave-holding unit, the Tenth United States Infantry Regiment, moved to Utah in 1857.¹ Visitors traveling up the Mississippi River would bring their enslaved African Americans to Minnesota while vacationing. Wealthy Southerners would travel the Mississippi via steamboat to northern states to escape the summer months. These travelers would often bring their enslaved people and stay at the Winston Hotel in St. Anthony. The most well-known case of this is Eliza Winston, an enslaved woman from Mississippi who was freed from her owners while they were vacationing in Minnesota.

¹ "Enslaved African Americans and the Fight for Freedom". MNHS

<https://www.mnhs.org/fortsnelling/learn/african-americans>



Figure 3 Winslow house, Upton Block, and Jarrett House in St. Anthony 1858. Photographed by Benjamin Franklin Upton. To the left is the Winslow House; the center is a store selling iron and steel nails, groceries; the right is the Jarrett House where Ralph Grey had his barbershop. Photo courtesy of Minnesota Historical Society

When Minnesota became an organized territory in 1849, the first census recorded 40 free African Americans where 30 of these people resided in St. Paul. Labor shortages brought on by the Civil War allowed Blacks to come to Minnesota to fill the gaps. It was suggested that nearly 5,000 people were needed to supply dependable labor. Other migration periods of Blacks to Minnesota came from travels up the Mississippi River. In May of 1863, roughly 218 Blacks arrived on the *Davenport* and others arrived on the *Northerner* in St. Paul, the same steamships that would later take exiled Native Americans to Missouri after the Dakota War of 1862.²

Minnesota's African American population historically has remained roughly 1% of the state's total population. During the "Great Migration" of the 1910s-1970s, African Americans migrated to Northern and Western states to the then-largest cities in the US of Chicago, Detroit, and Philadelphia to name a few. African Americans also moved to Minneapolis and St. Paul during this time, however, were not the popular choice of destination during the Great Migration. African Americans migrated from the South due to poor economic conditions, as well as racial segregation and discrimination brought on by Jim Crow laws. With the African American population growing in these states, Minnesota continued to only have 1% of the population be African American during the 1980s. According to the 2020 census, that number has jumped to 7% of the total population in Minnesota.³

The following pages will investigate the connection between Minnesota's African American community and the St. Anthony Falls Heritage Zone.

² Lass, William E. "The Removal from Minnesota of the Sioux and Winnebago Indians," *Minnesota History* 38 (December 1963) 357-359.

³ <https://www.census.gov/library/stories/state-by-state/minnesota-population-change-between-census-decade.html>

3.1 Minneapolis vs. St. Paul

The African American community for Minnesota has strong ties to both Minneapolis and St. Paul. Until the 1920's-1930's, Blacks were more prominent in St. Paul compared to Minneapolis. In 1910, the population of Blacks in Minneapolis was 2,592 compared to St. Paul's 3,144. By 1930, Minneapolis' Black population was 4,175 compared to 3,981 of St. Paul.⁴ This shift is most likely due to the size of Minneapolis's growing population during the time.

	1880	1910	1930	1970
Hennepin Co.	476	2,646	4,257	20,044
Minneapolis	144	2,592	4,176	19,005
Ramsey Co.	491	3,154	4,026	11,525
St. Paul		3,144	3,981	10,930

Table 1 Blacks in Minnesota Counties and Major Urban Areas 1880-1970

	1880	1910	1930	1970
Hennepin Co.	67,013	333,480	517,785	960,080
Minneapolis	46,887	301,408	464,356	434,400
Ramsey Co.	45,890	223,675	286,721	476,255
St. Paul	41,473	214,744	271,606	309,980

Table 2 Total Population in Minnesota Counties and Major Urban Areas 1880-1970

African Americans would both settle along the Mississippi River where the commercial district hub was most prominent during the 1860s. Around the 1900s, both communities in Minneapolis and St. Paul would be pushed in outer directions to not only follow the path of commercial districts which made up most of their employment, but also the growing population and growth of the commercial cores of both cities.

In St. Paul, the 1860s to the end of the century had Blacks along lower Jackson Street and Wabasha Street. By the 1930s, Blacks were moved north and west of St. Paul to mostly occupy the area of Rondo and other streets from Rice to Lexington. This area became the hub of African American life featuring 47.8% of the residents in the area being African Americans.

In Minneapolis, settlement began in the commercial districts of St. Anthony village in 1860s. A free Black resident by the name of Maria Haynes was the first Black resident of St. Anthony. Maria lived and worked in the household of a French-Canadian barkeeper by the name of Alexis Cloutier according to the US census of 1850. Cloutier's saloon was located at the corner of

⁴ U.S. *Census*, 1910, 1930; Minnesota Analysis and Planning System (MAPS)
 Inclusionary Stories of the Upper Saint Anthony Heritage Zone
 Minneapolis, Hennepin County, MN – Report – 2022

Marshall and Fifth Avenue Northeast.⁵ By 1910 the North Side area was becoming a place where African Americans were moving to, which also was the largest Jewish neighborhood in Minnesota at the time. By the 1920's, the area became a slum which led to homes and First-generation synagogues being razed between 1936 and 1938 to create the Sumner Field housing development.⁶ Settling around Minneapolis came from there being a lack of transportation allowing African Americans to commute from where they were living to their places of employment. The commercial center of Minneapolis moved to the west side of the Mississippi River following the growth of the milling district near the St. Anthony Falls.

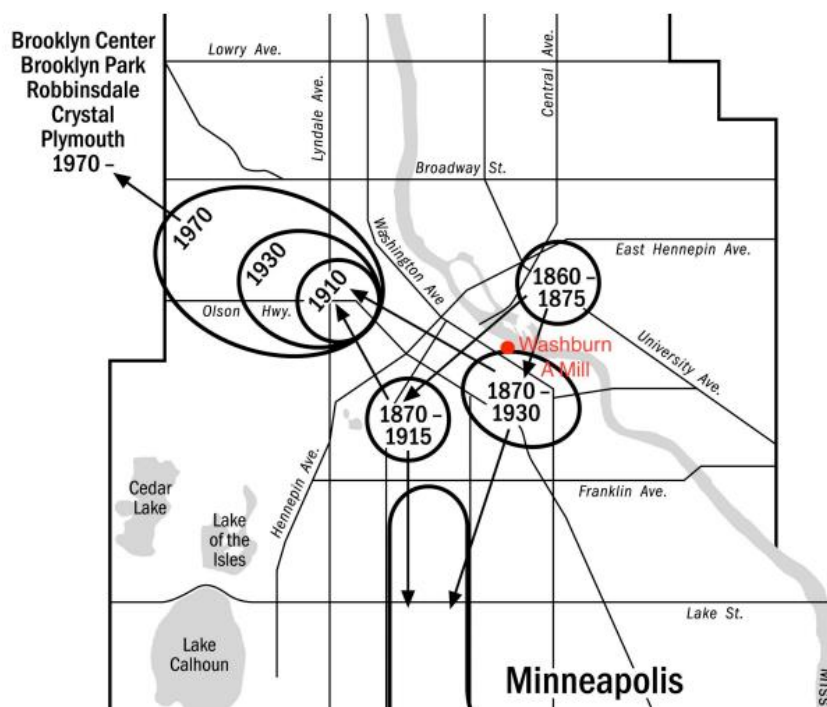


Figure 4 Inset of "Minneapolis Black Neighborhoods, 1860-1980." Map 4.2 in Taylor 2004

3.2 Institutions

St. James African Methodist Episcopal (AME) Church, Minneapolis

Prior to the Civil War, house-to-house prayer meetings were being held by freed men and women of African descent throughout the village of St. Anthony. In 1860, a small group started having these gatherings in the home of Paul Brown. Paul Brown, his wife, their two daughters,

⁵ There is little information for Maria Haynes, but more information about Cloutier's bowling saloon can be found in Bill Lindeke and Andy Sturdevant, *Closing Time: Saloons, Taverns, Dives, and Watering Holes of the Twin Cities* (Minnesota Historical Society Press, 2020), 6–10.

⁶ Weber, Laura. "From Exclusion to Integration: The Story of Jews in Minnesota." MNopedia, Minnesota Historical Society. <http://www.mnopedia.org/exclusion-integration-story-jews-minnesota>

along with Isaac Newton and Mattie Williams would gather at 4th Avenue SE and 2nd Street. By 1863, their membership grew large enough to be formally organized.⁷

The St. James African Methodist Episcopal (AME) Church was formally organized in March of 1863. Formally known as the First African Methodist Church, the congregation found a formal place of worship at 6th Avenue S.E and 2nd Street in the village of St. Anthony before it was annexed to become a part of Minneapolis in 1872. The first congregation was under the leadership of Reverend W. Hedgeman as its pastor. The congregation remained at this location until 1874, after which they then moved around to various locations in the Minneapolis area in the following decades. During the 1880's, it was in a storefront location in Minneapolis at 411 5th Avenue South and in 1892 built a red brick structure at 8th Avenue South and 4th Street. The adjacent property was owned by the Rock Island Railroad and offered to purchase the property. After declining to sell, the railroad then built tracks on the property directly behind the church, making it unsuitable to worship and they were forced to sell the church.⁸ 1918, the church purchased a former synagogue at 314 15th Avenue South where they stayed until 1956 after selling the property. The church then occupied space at the Pillsbury Settlement House.⁹

Since 1959, the St. James AME Church has resided at 3600 Snelling Avenue and has been coined the “Mother” St. James AME Church “acknowledging the fact that all other AME churches in the state are an outgrowth of this congregation” according to the church’s website.¹⁰

⁷ Minneapolis, City. 2022. "St. James African Methodist Episcopal (AME) Church Building". *Www2.Minneapolismn.Gov*. <https://www2.minneapolismn.gov/resident-services/property-housing/property-info/landmarks/alphabetical/st-james-ame-church/>.

⁸ Dorsey, Virgil. “History of St. James African Methodist Episcopal Church, 3600 Snelling Avenue South Minneapolis

⁹ Zellie, Carol. *Snelling Avenue, Minneapolis: Research on the History of the African American Community* (Minneapolis: Hennepin County Community Works, 2009) 8; *Souvenir of the Sesquicentennial Anniversary of St. James A.M.E. Church*, Minneapolis, Minnesota (Minneapolis: St. James A.M.E, 2013) 12

¹⁰ www.motherstjames.com/about.html

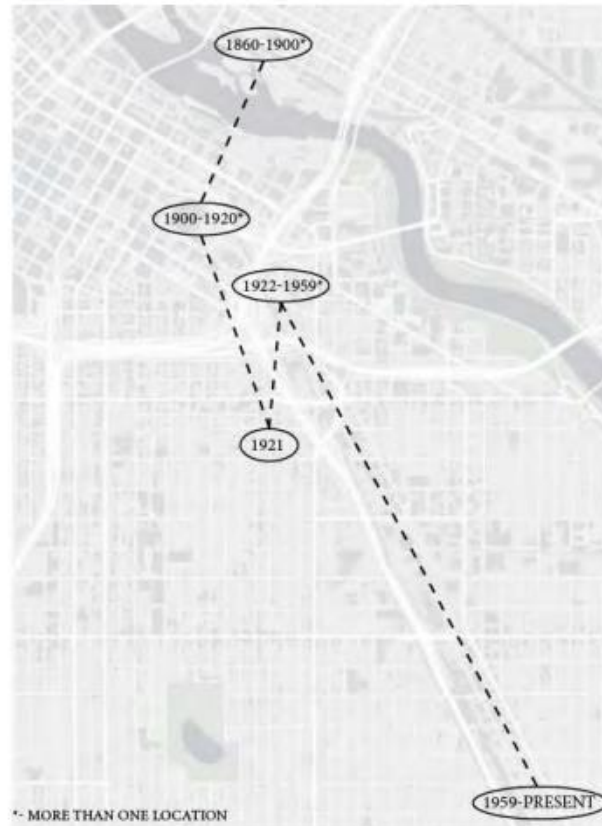


Figure 5 St. James AME Church locations 1860-Present. Courtesy of Designation Study¹¹



Figure 6 St. James AME Church, 3600 Snelling Avenue S. 1975. Photo courtesy of MNHS collections

¹¹ <https://lims.minneapolismn.gov/Download/RCA/3898/St-James-AME-Church-Designation-Study.pdf>

Guarantee Loan Restaurant

The Guarantee Loan Restaurant opened in June of 1890 and ran until its abrupt closure in 1902. It served as a lavish dinner establishment located on 3rd Street North and 2nd Avenue North in Minneapolis, where the 112 Eatery is located today. The proprietor of the restaurant was Jasper Gibbs. Jasper Gibbs (1867-??), born in Kentucky, moved to Minnesota where he became a waiter at the West Hotel. At the age of 26, he became the Guarantee Loan Building Restaurant's new manager in 1890. He went on to marry Ione Woods, a woman from New Jersey and they had 5 children. Their names were Jasper Gibbs, Jr., Hiram, Morris, Mark, and Wendell.¹² The family settled at 14 4th Street South in Minneapolis. Little is known about Gibbs besides him being a Black restaurateur.

The restaurant sat 500 people and was on the top floor of the Northwestern Guarantee Loan Building. Not only did it have a dinner for its richest customers, Gibbs opened up a lunch counter for the poorer patrons and allowed people of every color to eat at his establishment. After its abrupt closure, the building was sold and renamed the Metropolitan Building after its new owner the Metropolitan Life Insurance Co. and used for office space, including the test kitchens for Pillsbury. The building was demolished in 1961.¹³



Figure 7 Main dining area of the Guarantee Loan Restaurant. Hennepin County Library

¹² Rick Nelson, "[A Young Black Man From Kentucky Owned the Minneapolis Restaurant Scene in the 1890s.](#)" *Minneapolis Star Tribune*

¹³ Rick Nelson, "[A Young Black Man From Kentucky Owned the Minneapolis Restaurant Scene in the 1890s.](#)" *Minneapolis Star Tribune*



Figure 8 Northwestern Guarantee Loan Building, ca. 1892. Minnesota Historical Society

Bethesda Missionary Baptist

Formed in 1887, Bethesda Missionary Baptist church was an African American church first gathering in Mrs. Farris' hairdressing parlor at 520 Nicollet then later moved to 505 ½ Washington Avenue South. Formally organized in 1889, the congregation had 25 members. Once formally organized in 1889, the church was located at 1118 South 8th Street. The church stood until 1961 when it was burned down and replaced with its current building. Bethesda became the mother church of Zion Baptist Mission.¹⁴



Figure 9 Current Bethesda Missionary Baptist church on left from 2019. Old Bethesda Baptist Church on right year unknown. Photos courtesy of joinmychurch.org.

¹⁴ <https://housesofworship.umn.edu/bethesda-baptist>

3.3 Labor

Employment for African Americans in both Minneapolis and St. Paul were very similar. Men had jobs as porters, waiter, janitors, cooks, working in restaurants and on railroad lines. A study done by the Minneapolis Urban League in the mid 1920's asked a questionnaire of why employers wouldn't hire black workers. Out of 238 respondents, 145 said they would not hire blacks. 72 responded by saying mixing races was undesirable and the other 46 felt blacks lacked proper skill, mentality, or temperament to work for them.¹⁵ Black women had employment in personal or domestic servants or in hair salons. Another type of employment that was common for African American men were as barbers. According to Tasslyn Frame in her article "The Workers of St. Anthony Falls", African American men did not work in the mills or lumberyards except as nightwatchmen or as unskilled laborers.¹⁶

African American men working as railroad porters were very common during the late 19th century.¹⁷ George M. Pullman began hiring African American men, many of which were former slaves, to work as porters aboard sleeper cars around 1867 after convincing the Chicago, Alton and St. Louis railroad to let him convert two passenger cars into sleepers. The porters would work aboard sleeper cars lugging baggage, shining shoes, and serving passengers. Although George Pullman had racism behind his hiring practices, reasoning the hiring of black porters was because he thought former slaves would know best how to cater to white customers and would work for cheap, the Pullman Company became the largest single employer of Black men.¹⁸ The Great Northern Station where porters came through to Minneapolis was located on Hennepin Avenue near the Hennepin Avenue Bridge.

¹⁵ Frame, Tasslyn. "The Workers of St. Anthony Falls: As Pictured in the Manuscript Censuses of 1895, 1900, and 1910." *Hennepin History* (Winter 1994): 22-35.

¹⁶ *Ibid.*

¹⁷ Observation made while looking at census records for those labeled "black" on 1880, 1895, 1900, and 1910 records.

¹⁸ For more information about Pullman porters, see Larry Tye, *Rising from the Rails: Pullman Porters and the Making of the Black Middle Class* (New York: Owl Books, 2005).



Figure 10 Pullman Porter vacuuming carpet in parlor car, circa 1910. (Source: Great Northern Railway)

Ralph Toyer Grey worked as a barber in the Jarrett House in St. Anthony in 1856. There was another young man that worked with Mr. Grey named John H. Morton. William Armstrong owned a barbershop in the St. Charles Hotel which was located at Marshall and Wood Street.¹⁹ Barbershops in the black community are community staples, an area where people can come together, relax, and speak about community issues. Dr. Quincy T. Mills talks in their book *Cutting Along the Color Lines: Black Barbers and Barber Shops in America* that barbershops are places that the African Americans could escape from the eyes of their white counterparts. Barbershops were also one of the few places where African Americans were welcomed and sought after for their skills.

Another type of work for African American women was sex work. There was a red-light district along First Street South in Minneapolis which became the First Street Red Light District. A famous Madame of this red-light district was Ida Dorsey (See 3.4). The First Street District was able to flourish until 1908 when police started to run sex workers out of the area because of business interests that wanted the area. Most of the people in the First Street District that did not leave the area stayed and had “fronts” such as barbershops and hotels until 1931.²⁰

¹⁹ Grey, Emily O. Goodridge. "[A Black Community in A Memoir.](#)" Edited by Patricia C. Harpole. *Minnesota History* 49, no. 2 (Summer 1984): 42–53.

²⁰ Frame, Tasslyn. “Women Workers at St. Anthony Falls.” *Hennepin History* 53, no. 2 (Spring 1994): 4-17.

3.4 Notable People

George Horace Carlisle (1883-1963)

George Horace Carlisle was born on March 11, 1883 to Horace Carlisle and Elizabeth Cheatham in Minneapolis. In 1895, the family resided at 24 University Avenue Southeast.

Figure 11 1895 Census record showing George Carlisle and family at 24 University Avenue SE. Courtesy of MNHS collections.

His uncle John Willis Cheatham became the first person of color to serve as Fire Captain for the city of Minneapolis. Early on in his childhood, George showed musical talent and by age 19 was revered as the “highest salaried colored musician in Minneapolis” by the *Northwestern Vine*. In 1905, Carlisle and George W. Baker began touring as “The Coloured Aristocrats” Carlisle & Baker with the Orpheum Vaudeville circuit. In 1908, Carlisle and Baker made their way to England under the booking of a Sir Alfred Butt where they would tour England, Austria, and Germany. They eventually split up, staying overseas where Carlisle eventually meets and teams up with a man named Harry M. Wellmon around 1910. In November 1912, Carlisle and Wellmon were amongst the first recorded artists of England Columbia, recording six “sides” of their own compositions including “Kiss Me Right”, “Go Way Meddlesome Moon”, “A

Prescription for Love”, and “Why Do You Wait For Tomorrow?”. George H. Carlisle passed away in 1963 at the Royal Oak Hotel in Ramsgate at the age of 80.²¹



Figure 12 George H. Carlisle and Harry M. Wellmon.

John Willis Cheatham (1855-1918)

John Cheatham was born on January 15, 1855, in St. Louis, Missouri as a slave along with his parents until the Emancipation Proclamation of 1862. After Cheatham and his parents were freed, they made their way to Minneapolis, Minnesota. John and Susie Cheatham lived in Minneapolis at 3020 20th Avenue with their 4 children Ethel, Bertha, Gilbert, and Wesley. The family were involved with Bethesda Baptist Church which was located near the Heritage Zone.²² Susie passed away in 1906.

Shortly after graduation, Cheatham worked as a porter and a church sexton. When he was 33 (1888), he was appointed to the Minneapolis Fire Department. During his time with the Minneapolis Fire Department, he worked as a pipe man and driver and received numerous promotions which eventually earned him Captain in 1899.

²¹ Summers, Johnathan. “Black History Month – Carlisle and Wellmon”, The British Library. October 28, 2021. <https://blogs.bl.uk/sound-and-vision/2021/10/black-history-month-carlisle-and-wellmon.html>

²² AAREG. African American Registry. "Inspiring the Young Minds of our Future" article "John Cheatham, Pullman Porter, and Fireman Born", <https://aaregistry.org/story/john-cheatham-an-early-fireman/>
Inclusionary Stories of the Upper Saint Anthony Heritage Zone
Minneapolis, Hennepin County, MN – Report – 2022

In 1907, Fire Station #24 located at Hiawatha and 45th Street, Cheatham was placed in charge of the fire station that would later become an entirely Black firefighter run station. His appointment, along with two other African American firefighters, was met with resistance. A petition from residents around the station wanted the three men to be replaced by white firefighters, but was opposed by other residents who brought it to the Minneapolis council with their own petition. Some of the Black firefighters that had served at Station #24 include Oscar Clark, James R. Cannon, Frank Harris, Lafayette Mason, and Archie Spence.²³ Cheatham worked at the station until 1911. Fire Station #24 ran until 1941. John Cheatham passed away in August of 1918 from chronic endocarditis.

On March 17, 2022, a street in the Longfellow neighborhood once named Dight Avenue was renamed to Cheatham Avenue after Minneapolis' first Black Fire Station Captain. This action followed a petition to rename the street which received 300,000 signatures.²⁴



Figure 13 Portrait of John W. Cheatham. Original source unknown

Ida Dorsey (1866-1918)

Ida Dorsey was born on March 7, 1866, in Woodford County, Kentucky as Ida Mary Callahan. In 1886, she changed her name and came to St. Paul where she first established herself and her brothel which catered to soldiers from Fort Snelling. After a year in St. Paul, she moved her business to Minneapolis where most of her clientele were more affluent white men. She employed several African American women at her brothel to sell the “interracial sexual experience” that was socially forbidden. With this, she cornered a market for herself, yet was targeted for her race. In 1886 she was sentenced to 90 days in the Stillwater State Prison for running a house of prostitution and selling liquor without a license. Once released, she moved her business to 116 Second Avenue which was within the First Street Red Light District. The

²³ International Leadership Institute. "History Preservation, All Black Fire Station" <https://internationalleadership.org/history/>

²⁴ Nelson, Tim. "South Minneapolis street now honors a pioneer Black firefighter". *Minnesota Public Radio*. Inclusionary Stories of the Upper Saint Anthony Heritage Zone
Minneapolis, Hennepin County, MN – Report – 2022

First Street Red Light District stretched from Hennepin Avenue Bridge to the Third Avenue Bridge today. Most of her clientele were men of the working class.



Figure 14 Street scene of First Street South in Minneapolis, where the First Street Red Light District was. Photography by C.J. Hibbard, ca. 1895. Minnesota Historical Society collection

In 1890, a new bordello was built on Eleventh Avenue South which was the first to be a part of the Eleventh Avenue Red Light District. The Eleventh Avenue Red Light District was established by Minneapolis' madams where there was an agreement between the city officials and themselves. Due to the clientele in this district, there were less raids.



Figure 15 Ida Dorsey's bordello at 212 Eleventh Avenue S., Minneapolis. Photography by Wikimedia Commons user McGhiever, February 19, 2019. CC BY-SA 4.0

After tensions rose against the toleration of prostitution in Minneapolis, Dorsey relocated the brothel to St. Paul on a site that was previously owned by the madam Nina Clifford in 1911. It was public knowledge that she had an affair with Carleton Pillsbury, nephew of the famed Charles Pillsbury, before he passed away in 1910. Dorsey passed away in 1918.²⁵

Emily Goodridge Grey (1834-1916)

Born in York, Pennsylvania 1834, Emily was one of the first African Americans to settle into Saint Anthony (what would later become part of Minneapolis) to join her husband Ralph Grey with their son William. William grew up to work as a porter on the Chicago, Milwaukee & St. Paul Railroad and then later joined the Railway Mail Service. He passed in 1900. Their second son, Toussant L'Ouverture Grey, would become the first Black child born in Saint Anthony in 1859. Unfortunately, Toussant would pass soon after being counted on the 1860 census. After their arrival to St. Anthony, Emily and Ralph also welcome two other children. In 1863, their daughter Harriett "Martie" Martineau was born and in 1866 their son Ralph Banneker would be

²⁵ Scholten, Alexandra. "Dorsey, Ida (1866–1918)." MNopedia, Minnesota Historical Society. <http://www.mnopedia.org/person/dorsey-ida-1866-1918>

born. Martie became a hairdresser and was involved with her church. Ralph worked with several grocers, including the Carr grocery on Grant Street.²⁶

Emily Goodridge Grey is well known for her involvement in the Eliza Winston case but was a well liked woman in St. Anthony by both persons of color as well as the Caucasian. She had a fair complexion, with blue/grey eyes and freckles so it made it easy for her to communicate with people of different races. She took part in civic and religious organizations such as the Territorial Pioneers and the St. Thomas Episcopal Church.²⁷

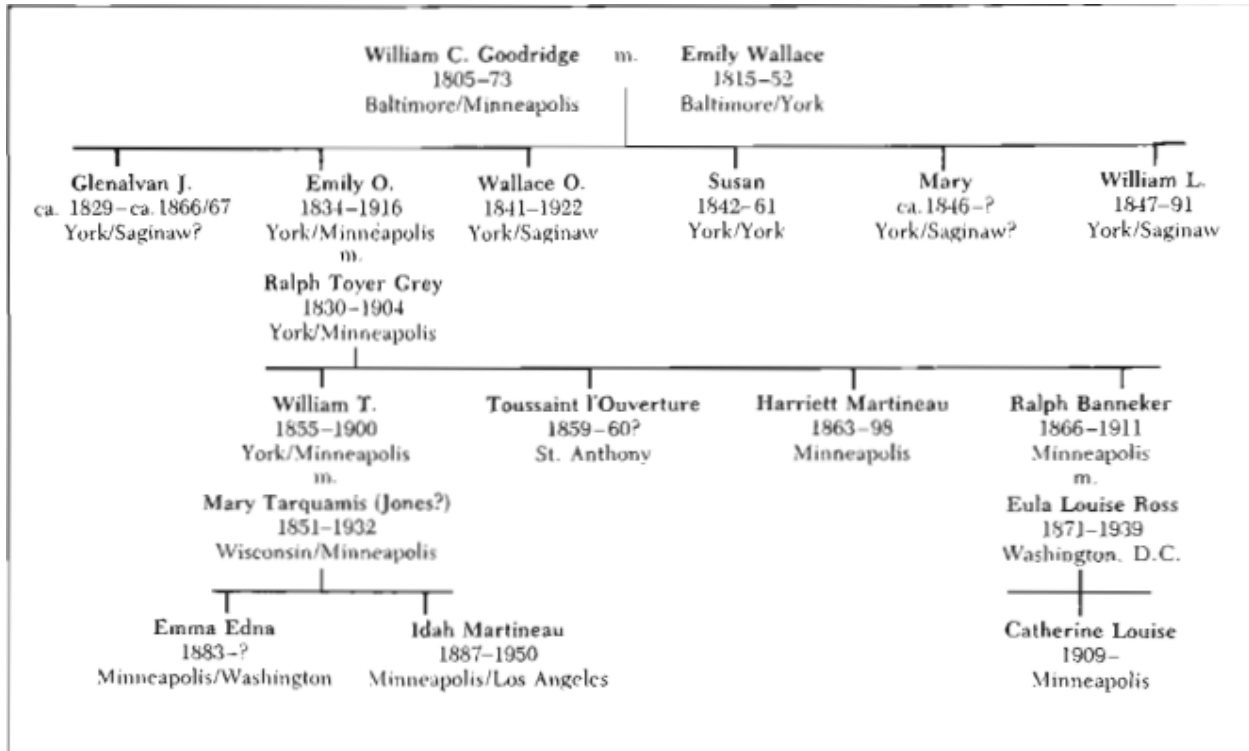


Figure 16 Family tree of Emily Goodridge Grey

²⁶ Grey, Emily O. Goodridge. "[A Black Community in A Memoir.](#)" Edited by Patricia C. Harpole. *Minnesota History* 49, no. 2 (Summer 1984): 42-53.

²⁷ Grey, Emily O. Goodridge. Summer 1984

4.0 NATIVE AMERICANS

Long before the buildings that occupied Minneapolis were built, before Cadwallader Washburn or Charles Pillsbury used the power of the St. Anthony Falls to run their flour mills, and even before Father Hennepin embarked on his journey up the Mississippi, Native Americans recognized the power of the falls. The Dakota call this place Owámniyomni (“whirlpool”, St. Anthony Falls) while the Ojibwe call it Gakaabika (“severed rock”). To Native Americans, the power was not only within the falls, but within water itself. Water is to be considered a sacred natural element by its inherent bond with “mother earth” and its connection to all living things. The confluence of the Mississippi and Minnesota rivers are said to be the place of first creation, where the Dakota came to be created from the mud from the Creator. A French account from 1720 says that the Dakota “say that the first Sciou and the first woman of their tribe came out of the earth, which brought them forth on the prairie below St. Anthony Falls”.²⁸ The area where the Mississippi and Minnesota rivers come together play a very significant role to the Dakota people. Not only does their creation story make this area significant, but the presence of cultural landscapes such as Mni Sni (Coldwater Spring) and Oheyawahi (Pilot Knob), and how the Dakota people flourished within Bdote.

4.1 Changing of the Seasons

During the time Zebulon Pike was making his way to the Minnesota territory, the Dakota and Ojibwe in the area would follow game, fish, and plant resources available at different times of the year. During the summer season, the Dakota would gather along the riverbanks of the Mississippi and Minnesota rivers in semi-permanent villages. During the summer season would be the optimal time for picking berries, building canoes, gathering medicinal plants, fishing and planting gardens. The berries and medicinal plants would be dried and stored for future use.²⁹ The fall was a time to harvest wild rice crops to prepare for colder months where they would move their houses more inland to be closer to the game. During the winter months, butchering and drying of meat was most common. They also had to have their homes mobile so they could follow the game as it moved.

²⁸ Westerman, Gwen and Bruce White 2012. *Mni Sota Makoce: The Land of the Dakota*. Minnesota Historical Society Press, St. Paul. 19

²⁹ White, Bruce 2007. *We Are at Home: Pictures of the Ojibwe People*. Minnesota Historical Society Press, St. Paul. Inclusionary Stories of the Upper Saint Anthony Heritage Zone
Minneapolis, Hennepin County, MN – Report – 2022

4.2 Treaties

There were three major treaties that removed the Dakota people from the Minneapolis area and eventually exiled them from Minnesota. Those three treaties were the Treaty of 1805, Treaty of 1837, and Treaty of 1851.³⁰

Treaty of 1805

In 1805, Zebulon Pike traveled up the Mississippi River to meet with a group of Dakota leaders. Pike's objective was to secure land around the confluence of the Mississippi and Minnesota River, including the St. Anthony Falls, for the creation of a military post as well as garner peace between the Dakota and Ojibwe. Only two of the seven leaders of the Dakota signed the treaty, giving Pike approximately 100,000 acres. This treaty however was never proclaimed by the President but was ratified by the United States Senate. Even without the proclamation from the President, the treaty was understood to be in effect during the construction of Fort Snelling (then Fort St. Anthony). The 1805 treaty would encompass portions of the city located west of the Mississippi River, Bassett's Creek, and east of the "Chain of Lakes" cutting through Bde Maka Ska.

Treaty of 1837

This treaty signed in Washington, DC. would have the Mdewakanton Dakota cede their land between the Mississippi and St. Croix rivers for exchange of annuities to be received over the course of 20 years. The eastern portion of the Mississippi River would be opened through this treaty, giving way to the development of the east side of the falls and the creation of St. Anthony by way of Franklin Steele. Steele had staked claim to the land in the middle of the night after the treaty was ratified.

Treaty of 1851

The remainder of Dakota lands within Minnesota were lost to the United States through treaties signed in 1851. The treaties were between the Sisseton and Wahpeton bands at Traverse des Sioux and the companion treaty with the Mdewakanton and Wahpekute bands. The Santee Dakota in Minnesota were assigned to a reservation along the Minnesota River valley. The reservation was then divided into two portions, lower and upper, at its junction with the Yellow Medicine River and Hawk Creek. The Wahpeton and Sisseton were assigned to the upper reservation while the Mdewakanton and Wahpekute were assigned to the lower reservation. These would become to be known as the Upper and Lower Sioux reservations, each with their own agencies as well. The Upper Sioux Agency is located near present-day Granite Falls, Minnesota while the Lower Sioux Agency is located near Morton, Minnesota.

³⁰ For the full text of these treaties, please see the University of Oklahoma's Indian Affairs: Laws and Treaties website (<http://digital.library.okstate.edu/kappler/index.htm>).

4.3 Dakota Landscape Features in the Minneapolis Area

The area of Bdote (“mouth”) has several significant features and landscapes of the Dakota. The boundaries of what makes up Bdote, however, are not exact. Some of the areas considered to be within Bdote are Mni Sni (Coldwater Spring), Oheyawahi (Pilot Knob) and some Dakota consider Ṭaḱu Wakaḱ Tipi (Carver’s Cave) and Mounds Park. The area of Bdote also includes Dakota landscapes closer to the Heritage Zone such as Owamniyomni (St. Anthony Falls), Wanagi Wita (Spirit Island) and Nicollet Island.

Wanagi Wita (Spirit Island)

Wanagi Wita (Spirit Island) was an island near the falls that is sacred to the Dakota people. Before its disappearance in the 1960s due to the construction of the lock and dam system, it was quarried by early settlers in the area. The island had a Platteville limestone cap which was a sought-after material for building. Structures such as the Stone Arch Bridge, various flour mills along the river including the Washburn A Mill and the Pillsbury Mill were built using limestone building blocks. It is unknown if the limestone from Wanagi Wita was used in these structures as there was no well-kept documentation of where the quarried limestone traveled to.³¹

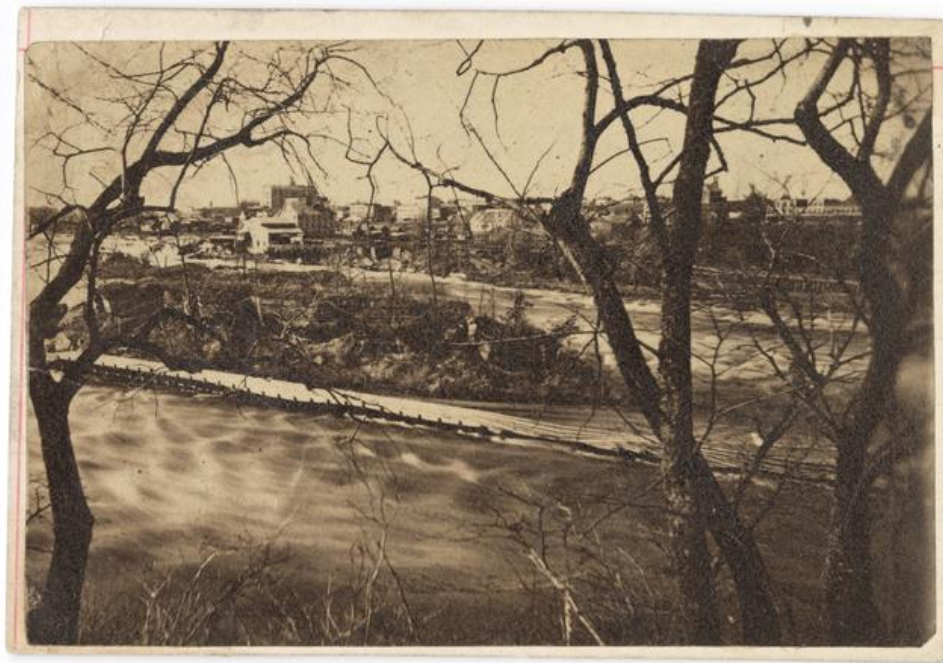


Figure 17 Wanagi Wita in 1870. Photo courtesy of MNHS collections

³¹ Carlson, Andrea. 2018. “On The Uncompromising Hand: Remembering Spirit Island.” *Open Rivers: Rethinking Water, Place & Community*, no. 9. <https://openrivers.lib.umn.edu/article/on-the-uncompromising-hand-remembering-spirit-island/>.

Wanagi Wita was owned by the St. Anthony Water Power company from 1882 until 1957 when it was then ceded to the federal government for the creation of the lock during the 1960's. The United States Corps of Engineers completely dismantled the island in order to build the lock that would allow barges and other boats over the falls to northern parts of the Mississippi River. This lock would then close in 2015, just a mere 52 years after its opening. It is uncertain how exactly Wanagi Wita got its name and significance with the Dakota, but according to Andrea Carlson she states that she can imagine that “places remembered for joy, commitment, tragedy, and loss can become sacred”.³² Unfortunately, there is a romanticized story of a river suicide that potentially gives name to Wanagi Wita, however it is unsubstantiated by Dakota people and seen more as a settler-colonialist romanticization and tourist story.



Figure 18 Dismantling of Wanagi Wita in 1895. Photo courtesy of MNHS collections

Wita Waste (Nicollet Island)

Wita Waste (Nicollet Island) was once the site of maple sugaring for the Dakota people. It was abundant with maple trees and because of the plenty of moisture that is on the island, it made sap

³² Ibid.

abundant.³³ The island was also used as a birthing place for Native American women since the sound of the roaring falls could cover their screams.

Mounds

Burial mounds and earthworks have been situated along the rivers for centuries. However, due to the nature of a rapidly developing metropolitan area like Minneapolis, it is assumed that there are probably more burial mounds near the Heritage Zone that are not properly documented.

Documented archaeological evidence is relatively rare except for the mention of a few mounds along the east side of the river in Northeast Minneapolis.³⁴ Today, burial mounds are protected from disturbance through the Minnesota Private Cemeteries Act (MN 307.08) This act prevents burials 50 years of age or older outside of platted, recorded, or identified cemeteries from any unauthorized disturbance and all agencies whose “activities may be affected, shall cooperate with the state archaeologist and the Indian Affairs Council to carry out the provisions of this section” (M.S. 307.08 subd. 9). In 1870, a lone burial was recorded near Boom Island, however due to its cultural sensitivity, its exact location will be withheld to protect the preservation of the burial mound.³⁵

4.4 Notable People

Azayamankawin (1788-1873)

A Mdewakanton Dakota woman, Azayamankawin (“Berry Picker”), also known as Old Bets or Betsey given to her by soldiers at Fort Snelling. She was born in what the Mdewakanton Dakota village of Kaposia, located on the east side of the Mississippi River near St. Paul, MN. She was married twice in her life.

Her second marriage was to Chief Good Road, where his village resided at the mouth of the Nine Mile Creek, near present day Bloomington. After Good Road sent away his first wife following years of quarreling between the two wives, her children exacted revenge by killing Azayamankawin’s son Shining Iron and wounding one of her daughters that was caught in the crossfire.³⁶ In the early 1850’s, Azayamankawin would ferry people across the Mississippi River in her canoe after placing an advertisement in the *Pioneer* in the spring of 1850 that read “ New Ferry. The subscriber respectfully announce, that having procured from His Majesty Little Crow a license to keep ferry, she is now prepared to carry passengers at the rate fixed by law, and for

³³ Westerman and White 2012.

³⁴ Anfinson, Scott. “Archaeology of the Central Minneapolis Riverfront. Part 1: Historical Overview and Archaeological Potentials”. *The Minnesota Archaeologist*, Vol.48 (1989) No. 1-2.

³⁵ Ibid.

³⁶ Eastman, Mary Henderson (1849). [*Dahcotah, Life and Legends of the Sioux Around Fort Snelling*](#). New York: John Wiley. pp. 52–54.

as much as the public choose to give her. ‘Old Betsey.’ ‘The connecting link between the Indians and the whites.’ N.B – This ferry is in opposition to Goodhue”.³⁷

On November 7 of 1862, Azayamankawin, her mother, her sister Ellen, and her daughters, along with other Dakota non-combatants were sent to the internment compound at Fort Snelling. Of the 39 men set for execution, Azayamankawin’s son in law Round Wind was amongst them. On December 25th, he was given a reprieve from General Sibley due to his age and evidence of his accusers being the actual perpetrators. 38 Dakota men were still executed. Following the Dakota War of 1862, Azayamankawin and her family moved to Faribault to live on a piece of land that Alexander Faribault offered to house an Indian camp, but she returned to St. Paul in 1865. During her time in St. Paul, she would model for photographs where carte-de-visite prints would then be sold to the tens of thousands.

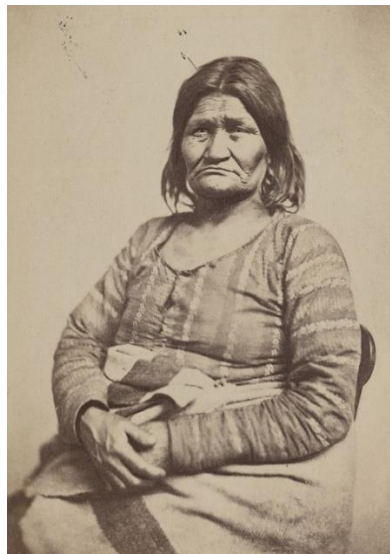


Figure 19 Close up of carte-de-visite by Joel E. Whitney which reads: “Old Bets – A Sioux...who will long be remembered with gratitude by many of the Minnesota captives, for her kindness to them while among the Sioux in 1862.” Library of Congress.

She would also set up her tepee in Mendota and sell fruit and other items. In 1869, her family along with other Dakota that were residing in Faribault, moved to Mendota. In 1870, a former photographer named Andrew Falkenshield, did an oil painting of Azayamankawin which was donated to the Minnesota Historical Society in 1902 by Judge Charles E. Flandrau. In the final years before her death, she was baptized on October 8, 1871 as “Betsey Mary St. Clair” at the Church of St. Peter’s in Mendota. After this, multiple false obituaries in St. Paul newspapers and the *Harper’s Weekly* in New York City. On April 26, 1873 the *St. Paul Dispatch* announced her death while the *Pioneer* waited to publish their own obituary until May 1, 1873.

³⁷ Calvin A. Tuttle et al., “Minnesota Pioneer Life as Revealed in Newspaper Advertisements,” *Minnesota History*, June 1, 1926, pp. 109-110, <http://www.jstor.org/stable/10.2307/20160586?refreqid=search-gateway>.



Figure 20 Oil painting of “Old Bets” by Andrew Falkenshield. Minnesota Historical Society.

5.0 ANNOTATED BIBLIOGRAPHY

4.1 St. Anthony Falls and Minneapolis

Berman, James, editor. *Saint Anthony Falls Rediscovered: The Architectural Heritage of Minneapolis's St. Anthony Falls Historic District*. Minneapolis: Minneapolis Riverfront Development Board, 1980.

Berman's publication serves as a guide for cultural resources within the Heritage Zone. Much of what is included in the book is information from a 1977 study commissioned by the Riverfront Board called "A Restoration/Preservation Research and Planning Study for the Saint Anthony Falls Historic District". Berman includes some historical background of how the built environment impacted the appearance of the falls and historical overviews of the different areas within the Heritage Zone; North First Street, East Hennepin-Central Avenue Commercial District, University Avenue Southeast Residential District, East Side Milling District, and the West Side Milling District.

Kane, Lucile M. *The Waterfall That Built a City: the Falls of St. Anthony in Minneapolis*. St. Paul: Minnesota Historical Society Press, 1966.

Tells the story of St. Anthony Falls, which is the only major waterfall along the Mississippi River and how the power generated by the waterfall gave birth to the milling district which became the nucleus of Minneapolis. It looks at the transformation of the falls to an industrial center and the entrepreneurs who exploited the falls.

4.2 African Americans

Grey, Emily O. Goodridge. "The Black Community in A Memoir." Edited by Patricia C. Harpole. *Minnesota History* 49, no. 2 (Summer 1984): 42-53.

The memoir of Emily Goodridge Grey, one of the first African Americans to move to the Saint Anthony area, provides details of the lives of the Black citizens in the 1850s and 1860s. The memoir lists all of the people of color that lived there in 1857. Included the "other" African American Grey family which has no relation to their family. This family includes Hamilton W. Grey; his wife, Mary S. Grey; and son Joseph S. Grey, who is identified as the "first colored child born on the west side in what is now Minneapolis proper" (52). The memoir has a map of St. Anthony from 1872 which details locations of places mentioned by Grey (49). These locations include churches, the hotel called the Winslow House Hotel where an enslaved woman by the name of Eliza Winston was brought to (the woman Emily Grey helped), as well as the Jarrett House where Ralph Grey had his barbershop and two other African Americans worked.

Green, William D. "The Summer Christmas Came to Minnesota: The Case of Eliza Winston, a Slave." *Minnesota Journal of Law & Inequality* 8, no. 1 (March 1990): 151-177.

Green gives background to the 1860 case of Eliza Winston, an enslaved African American woman who while visiting St. Anthony came across Emily Goodridge Grey and asked her how she could seek her freedom. It details the anti-Black racism on the eve of the Civil War and

shows a violent mob that formed outside the courthouse after a ruling by Judge Charles Vanderburgh recognized Eliza Winston's freedom on Northern soil. When the mob tried to ambush the house of abolitionist William D. Babbitt, it was led by C. W. Mclean who was the owner of the Winslow house.

Taylor, David Vassar. In *They Chose Minnesota: A Survey of the State's Ethnic Groups*, edited by June Drenning Holmquist. St. Paul: Minnesota Historical Society, 1981 (reprint 2004).

The essay lists statistical data of Black people in the Minneapolis and Saint Anthony area including data on employment. The section also highlights multiple individuals from Minneapolis, but not particularly in the Heritage Zone. There is more information about the African American community in St. Paul but that's a reflection on the community activity there compared to Minneapolis. This is a good resource for use of gathering information about the Black population in Minnesota as a whole because of the population data from 1880 and 1910 for every Minnesota county.

Taylor, David Vassar. *African Americans in Minnesota*. St. Paul: Minnesota Historical Society Press, 2002.

This book focuses on the African American community development in Minnesota as a whole and is an extension to his previous writing in *They Chose Minnesota*. The map "African American Neighborhoods in the Twin Cities, 1860-1990" (10) shows settlement patterns and identifies St. Anthony as the first Black neighborhood within the Minneapolis area. It also shows that the African American community began migrating to different areas along the river to the milling district which would later become Elliott Park and Downtown east, and then again to present day Loring Park and Steven Square.

Peterson, Penny A. and Roise, Charlene K. *Emily Goodridge Grey: a life in Saint Anthony*. St. Paul: Hess, Roise and Co., 2004.

This report by Hess, Roise and Co. illustrates life in St. Anthony through the lens of Emily Goodridge Grey. Written for the Mill City Museum to aid in the production of a short interpretive program, this report gives background information of Emily's family origins, the Winslow House Hotel, Ralph Grey, and slavery in Minnesota through the story of Eliza Winston.

4.3 Native Americans

Westerman, Gwen, and Bruce M. White. *Mni Sota Makece: The Land of the Dakota*. St. Paul: Minnesota Historical Society, 2012.

Mni Sota Makece provides an excellent overview of Dakota life in Minnesota from hundreds of years before the exile leading up to today. Within the introduction, there is a pronunciation guide for the Dakota words used within the text. Westerman and White provide an extensive historical context for the Dakota people through the 17th and 19th centuries, including pieces of the Dakota belief of how they came to Minnesota. They go into extensive detail about the treaties that were signed and how it affected the Dakota people and points to the strain of the relationship between

them and government authorities today. Pages 26-29 speak on the area of Owamniyomni (St. Anthony Falls) and the use of the river to navigate to a place called Spirit Lake located in present day Iowa. There is a story about a spirit in the lake that grants the Dakota the knowledge of planting corn and from that day forward the Dakota traveled extensively along the path from Owamniyomni to Spirit Lake. This resource gives insight into the Dakota people in not only the entire state of Minnesota, but also has some areas focusing closer to the Heritage Zone and areas around it, especially along Bdote.

106 Group and James W. Rock. . [American Indian Interpretive Programs - Minneapolis Central Riverfront](#). August 2004.

A report created for the Minneapolis Park and Recreation Board details American Indian information that would be useful for future interpretive programs. Section 4 of “Connecting People and Places” gives background of the Dakota people along the Mississippi River and around St. Anthony Falls dating back 12,000 years ago to present day. Pages 4.2-4.4 speak of the connection to St. Anthony Falls for the Dakota people and gives an account reported by Father Hennepin of a Dakota Man weeping bitterly and praying to Oanktehi (Unktehi). There is also a controversial story known as the Legend of Ampato (Anpetu) Sapa which is a story of a Dakota woman that killed herself and her two children by paddling over the falls in her canoe. This is a story that should be asked about since it perpetuates an unsubstantiated suicide myth.

Two Pines Resource Group, LLC. [Native American Context Statement and Reconnaissance Level Survey Supplement](#). Prepared for the City of Minneapolis Community Planning & Economic Development Department. July 2016

A report prepared for the City of Minneapolis breaks down the contextual history of Native Americans in the Minneapolis area. This document includes archaeological and architectural resources that have been identified as potential areas of significance to the Native American community. It also breaks down the Native American community along Franklin Avenue in Minneapolis. Useful information to be used for future projects from this document include Chapter 2: The Indigenous Cultural Landscape of Minneapolis, Chapter 3: First People of the Minneapolis Area, and Chapter 4: From Contact to Exile (1680-1863).

4.4 Labor and Mills

Frame, Tasslyn. “Women Workers at St. Anthony Falls.” *Hennepin History* 53, no. 2 (Spring 1994): 4-17.

Frame explores the working women in Minneapolis near St. Anthony Falls after the Civil War and into the beginning of the twentieth century. She explores how women in the workplace grew but also analyzes concerns of prostitution as a labor option for women. This article can give insight to the thoughts and tensions regarding sex work along the riverfront, tying into the different Red-Light Districts that were along the West side of the Mississippi River.

Peterson, Penny A. *Minneapolis Madams: The Lost History of Prostitution on the Riverfront*. Minneapolis: University of Minnesota Press, 2013.

The author uses newspaper articles and property records to tell the history and story of the brother district that was along the Mississippi riverfront. This gave me the story of Ida Dorsey and her numerous brothels in Minneapolis. This book also shows the relationship between madams and city political officials.

Frame, Tasslyn. “The Workers of St. Anthony Falls: As Pictured in the Manuscript Censuses of 1895, 1900, and 1910.” *Hennepin History* (Winter 1994): 22-35.

Tasslyn Frame uses census data from 1895, 1900, and 1910 to determine who was working and living around the St. Anthony Falls. This article lists names and occupations she was able to find. With the names she provides, further research can be done to delve into the lives of those individuals. The article also explores how the neighborhoods around the falls varied in class and occupations, including the challenges that African American men and women faced.

Pennefeather, Shannon M. *Mill City: a visual history of the Minneapolis mill district*. St. Paul: Minnesota Historical Society Press.

4.5 Nicollet Island

Hage, Christopher. *Nicollet Island: History and Architecture*. Minneapolis: Nodin Press, 2010.

Zalusky, Joseph. “The East-Side Fire: The Tragic Day, August 13, 1893, When Part of Minneapolis was devastated by Fire.” *Hennepin History* (Spring 1960): 10-12.

Two fires broke out in 1893 which started on lower Nicollet Island and because of high winds and dry weather that day, made its way to Boom Island and part of the mainland. The fire destroyed mills, lumber yards, factories, and homes. The article discusses more on these two fires and how they affected Nicollet Island and generations to come.

6.0 CULTURAL RESOURCES INDEX/MAP

Table 3 refers to people of colored identified in the 1880 census for Minneapolis, their addresses, and their jobs. Highlighted portions of the table are for those that resided near the Heritage Zone.

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	
1	Residence	Street Name	Street Type	Region	Neighborhood	First Name	Last Name	Age	Race	Relation	Job	Birthplace	Father's Birth	Mother's Birth	
2	526	ED 229			St. Anthony	Noah		2	black	son		Minnesota		Kentucky	
3	526	ED 229			St. Anthony	Frederick		5	black	son		Minnesota		Kentucky	
4	526	ED 229			St. Anthony	L		8		daughter		Minnesota		Kentucky	
5	526	ED 229			St. Anthony	Mary		33	black	widowed head	washer woman	Kentucky	Kentucky	Kentucky	
6	436	Fifth	Street	Northeast	St. Anthony	William	Allen	29	black	Head/Householder	hostler	Alabama	Norway	Norway	
7	220	Second	Street	South	Gateway	Woodford	Anderson	50	black	lodger	barber	Mexico	South America	South America	
8	1020	Third	Avenue	Northeast	Beltrami	Phillip	Anderson	54	black	Head/Householder	gardener	Virginia	Virginia	Virginia	
9	421	Sixth	Avenue	South	Mill District	Edward	Archer	22	black	single	patient (sick with dis)	Missouri		Missouri	
10	259	Fourth	Avenue	South	Gateway	---	Baily	0	black	Child		Minnesota	South Carolina	Tennessee	
11	1019	Fifth	Street	South	Seven Corners	Elija	Banks	26	black	Other non-relatives	servant	Tennessee	Missing/blank	Tennessee	
12	101	Washington	Avenue	North	Gateway	John	Bean	29	black	widower	cook	Kentucky	Ohio	New York	
13	310	Fourth	Avenue	South	Gateway	Yancey	Beverly	24	mulatto	Cousin	barber	Ohio	Ohio	Ohio	
14	1128	Third	Avenue	South	Downtown West	George	Boland	26	black	Head/Householder	drives express team	Virginia	Virginia	West Virginia	
15	1128	Third	Avenue	South	Downtown West	Mary	Boland	23	black	Spouse	keeping house	Kentucky	Pennsylvania	Virginia	
16	323	Marquette	Avenue	South	Gateway	Nellie	Brady	5	mulatto	Child	at home	Minnesota	Unknown	Unknown	
17	323	Marquette	Avenue	South	Gateway	George	Brady	22	mulatto	Child	barber	Missouri	Missouri	Missouri	
18	323	Marquette	Avenue	South	Gateway	Franciss	Brady	46	mulatto	Spouse	keeping house	Missouri	Unknown	Missouri	
19	323	Marquette	Avenue	South	Gateway	Mack	Brady	48	mulatto	Head/Householder	laboring man	Missouri	Unknown	Unknown	
20	1817	Third	Street	South	Cedar-Riverside	Theodore	Broden	2	mulatto	Child		Minnesota	Mississippi	Ohio	
21	1817	Third	Street	South	Cedar-Riverside	Albert	Broden	7	mulatto	Child	at school	Iowa	Mississippi	Ohio	
22	1817	Third	Street	South	Cedar-Riverside	Emma	Broden	10	mulatto	Child	at school	Iowa	Mississippi	Ohio	
23	1817	Third	Street	South	Cedar-Riverside	Eliza	Broden	28	mulatto	Spouse	keeping house	Ohio	Louisiana	Virginia	
24	1817	Third	Street	South	Cedar-Riverside	Charles	Broden	44	mulatto	Head/Householder	works in planing mill	Mississippi	Missing/blank	Missing/blank	
25	100	Second	Street	Southeast	St. Anthony	Nellie	Brown	13	black	daughter		Minnesota	Missouri	North Carolina	
26	100	Second	Street	Southeast	St. Anthony	Lydie	Brown	20	black	daughter		Mississippi	Missouri	North Carolina	
27					Southeast	St. Anthony	Nhanda	Brown	36	black	spouse	cook	Missouri	Virginia	DC, VA
28					Southeast	St. Anthony	Paul	Brown	53	black	head	expressman	Missouri	Virginia	Virginia
29					Southeast	St. Anthony	Charlott	Brown	51	black	spouse	keeping house	North Carolina	North Carolina	North Carolina
30	216	First	Avenue	Southeast	St. Anthony	Alonzo	Brown	34	black	head	works in sawmill	Virginia	Virginia	Virginia	
31	258	Hannapin	Avenue		Gateway	Charles	Brunett	30	black	Other non-relatives	sleeping car porter	North Carolina	North Carolina	North Carolina	
32	127	Eighth	Avenue	North	North Loop	Nettie	Buckner	21	mulatto	Child		Illinois	Kentucky	Kentucky	
33	127	Eighth	Avenue	North	North Loop	Rosa	Buckner	57	mulatto	Spouse	keeping house	Kentucky	Missing/blank	Missing/blank	
34	127	Eighth	Avenue	North	North Loop	Alvin	Buckner	20	mulatto	Child	seaming	Illinois	Kentucky	Kentucky	
35	127	Eighth	Avenue	North	North Loop	Luos	Buckner	65	mulatto	Head/Householder	seaming	Kentucky	Missing/blank	Missing/blank	
36	212	Man	Street		St. Anthony	Fannie	Burke	6	black	daughter	at school	Minnesota	Iowa	Missouri	
37	212	Man	Street	Northeast	St. Anthony	Richard	Burke	43	black	Head/Householder	barber	Iowa	Missouri	Missouri	
38	212	Man	Street	Northeast	St. Anthony	Louisa	Burke	13	black	daughter	housekeeper	Iowa	Iowa	Missouri	
39	212	Man	Street	Northeast	St. Anthony	Elsabeth	Burke	36	black	Spouse	housekeeper	Missouri	Missouri	Missouri	

Table 3 Compiled by Lizzie Ehrenhalt from data provided by Brown University's Urban Transition Historic GIS Project as well as the 1880 federal US census.

Legend for following maps

- Guarantee Loan Restaurant: June 1890-1902. Dinner establishment with Black proprietor Jasper Gibbs.
- St. James African Methodist Episcopal (AME) Church: First formal location place of worship for African Americans in 1863. Location here from 1863-1874.
- St. James AME Church location: 411 Fifth Ave S, Minneapolis, MN 55415, USA. Located in storefront location at this address during the 1880's.
- St. James AME Church Location: 314 Southeast 15th Avenue, Minneapolis, Minnesota 55414, United States. Location from 1918-1955
- St. James AME Church Location: 3600 Snelling Avenue South, Minneapolis, Minnesota 55406, United States. Current location of the church since 1959.

- F. Bethesda Missionary Baptist: 520 Nicollet Mall, Minneapolis, Minnesota 55402, United States. First location of the Bethesda Missionary Baptist which met in Mrs. Farris' hairdressing parlor. Location 1887-1888
- G. Bethesda Missionary Baptist: 1118 South 8th Street, Minneapolis, Minnesota 55404, United States. Final location. Location here from 1889 to present.
- H. Ida Dorsey Bordello in First St. Red Light District: 116 Southeast 2nd Avenue, Minneapolis, Minnesota 55414, United States. Bordello owned by Ida Dorsey, a mixed raced madam. Part of the First Street Red Light District.
- I. Ida Dorsey second bordello: 212 11th Avenue South, Minneapolis, Minnesota 55415, United States. New bordello built in 1890 that would become part of the 11th Avenue Red Light District. Still standing today.
- J. Home of George Carlisle 1895: 24 Southeast University Avenue, Minneapolis, Minnesota 55414, United States. Census records has George Carlisle (aged 13) at 24 University Avenue.
- K. Cloutier's Saloon: Marshall and 5th Avenue NE. Maria Haynes, free Black women in St. Anthony, lived and worked at French-Canadian Alexis Cloutier's household/saloon.
- L. Wanagi Wita (Spirit Island): The approximate location of Wanagi Wita. Quarried for limestone in the late 19th century and then dismantled for the construction of the lock at St. Anthony Falls
- M. Great Northern Station: Great Northern Station was a passenger rail station that served Minneapolis. It was built in 1913 and demolished in 1978.
- N. Grey Residence: 119 SE 4th St, Minneapolis, MN 55414, USA. Home of Emily and Ralph Grey on September 10, 1857.
- O. St. Anthony of Padua Catholic Church: 804 NE 2nd St, Minneapolis, MN 55413, USA. Oldest Roman Catholic church in area. On list of potential churches for Emily Grey to consider for religious purposes. According to their website they're on 813 Main Street NE
- P. Winslow House Hotel: Present day Lourdes Square Townhomes. 194 Bank St SE, Minneapolis, MN 55414, USA. Prominent hotel that served visitors from southern states.
- Q. Jarrett House Hotel: Also known as Tremont Hotel. Hotel where Ralph Grey had his barbing business and lived in with other African American men when first arrived

Blue Circle: approximate location of a mound in NE Minneapolis. Archaeological sites containing cultural sensitive information are hidden from the public to help in its preservation.

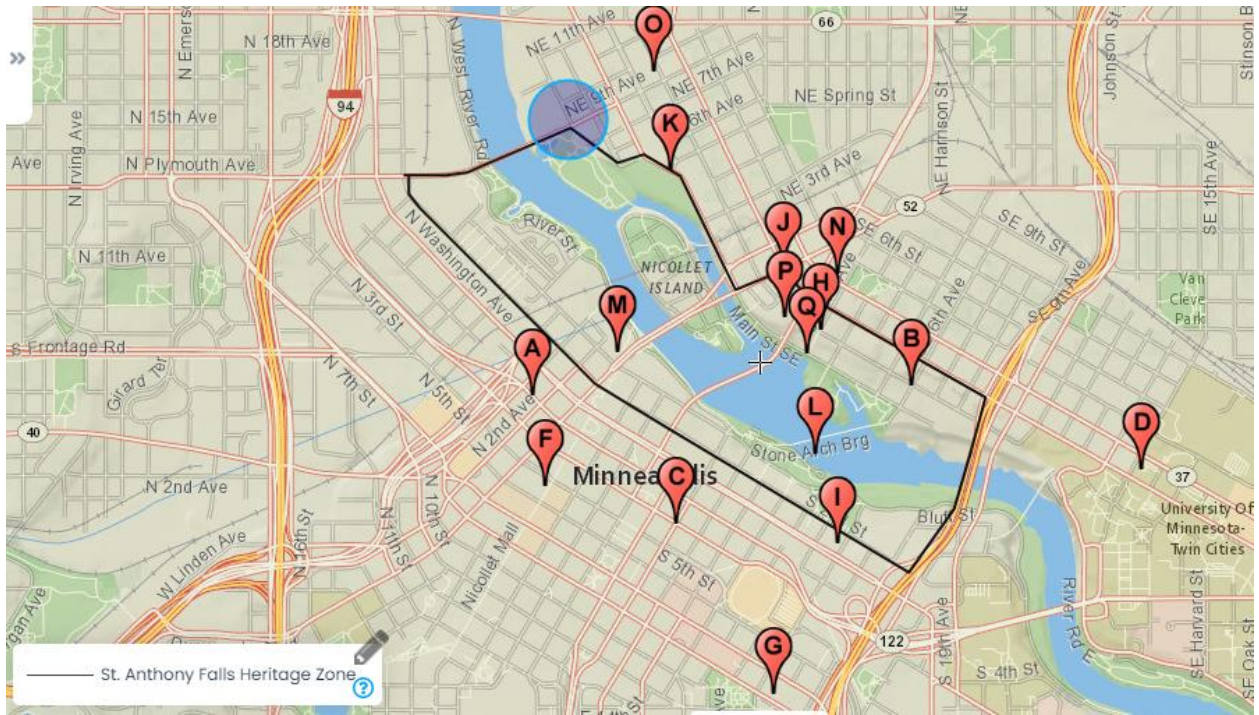


Figure 21 Map of resources closer view

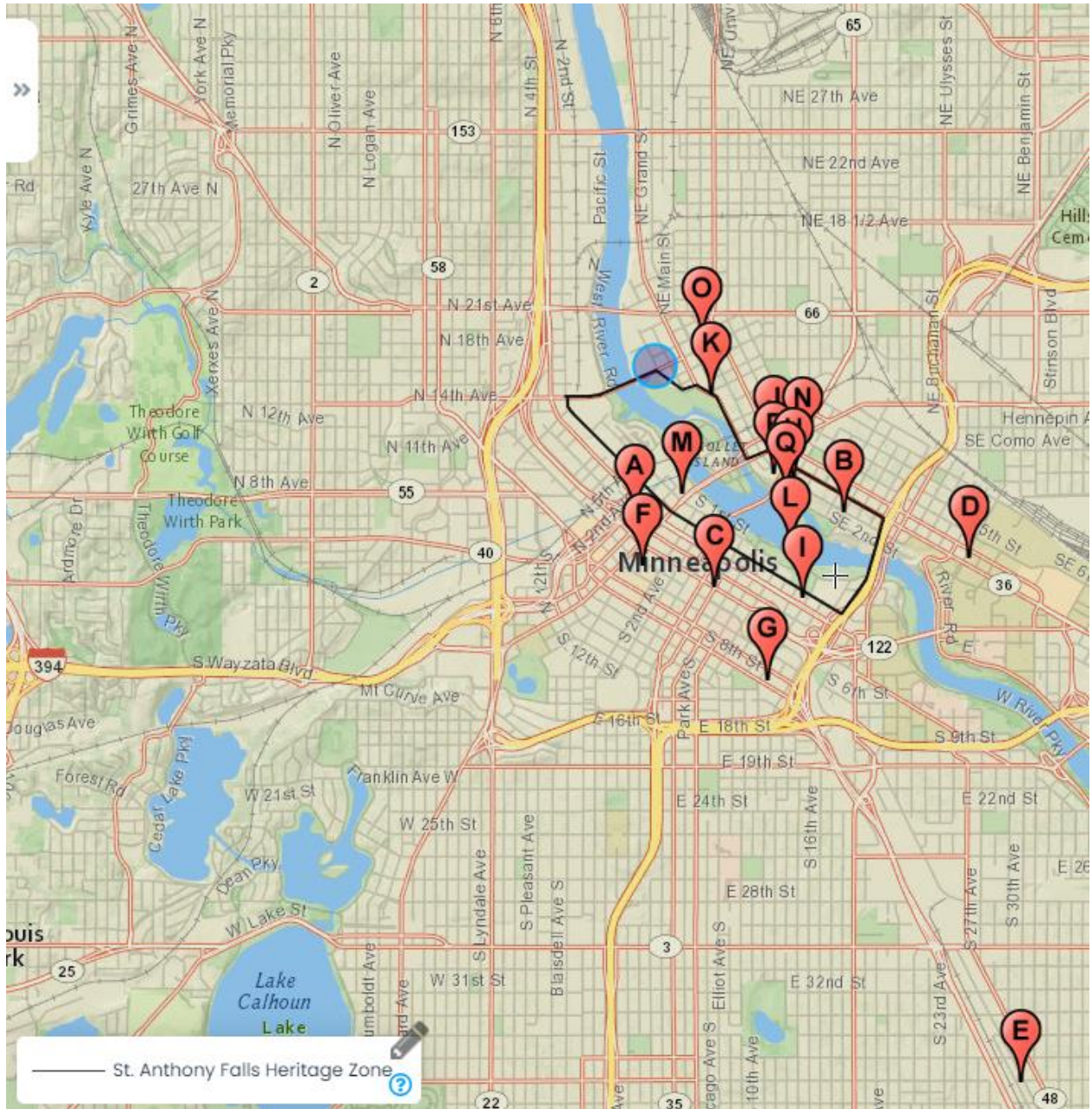


Figure 22 Map of resources collected full view