right, the top hat on his head, and the cane resting across his left arm. This was Lucious, "Lucy" O'Brien... the magnificence.

No one will ever deny that "Lucy" was a showman and during the height of his career in Crookston, he hit upon an idea undoubtedly triggered by the mummified body found in the state at an earlier date. His idea, he hoped, would net him the always elusive jackpot.

"Lucy," with a "friend," retired to the attic of his home.

Here, "Lucy" and "friend," with plaster, cement, burlap, old bones, a few jugs of chemicals, and a lot of imagination, set out to build a Minnesota Man Number Two. "Lucy" and his "friend" went to work on their masterpiece, spending many long hours fashioning the body and its wrappings. The body was molded from cement and plaster, and to add realism to the creation the two covered the form with wet burlap. Acid and an alcohol torch "aged" the skin to attain the look of an ancient mummy. It is said by some that "Lucy" made a "facial mask" casting, taking it from the face of a domestic who was working in Crookston. If he did, "Lucy" took the secret with him to his grave.

When the creature was completed, "Lucy" was ready for the shroud to complete his masterpiece. Again the acid and the alcohol torch went to work aging the wrappings that were to look like those used in the final entombment. When the job was completed, "Lucy" and his friend had a very impressive looking display. After the cement and the plaster had been given sufficient time to dry, the time was at hand for the dummy to be transported to the place where it would be discovered. Late one evening under the cloak of darkness, a rubber-tired hack was brought along side of "Lucy"s" home. "Lucy" and friend loaded the dummy into the back for transportation to a nearby farm, where it later would be "discovered."

Time passed and one day the "Great Discovery" was made. "Lucy," the entering man that he was, "obtained the rights" to the mummified creature. Quickly the word spread of the unbelievable discovery that was made "right here in our valley."

"Lucy," the master showman, again "timed" the whole affair to obtain the maximum yield from the publicity he received. He wrote every newspaper for miles around, telling them of his "scientific discovery." He built the whole story, as only "Lucy" could, and soon the mummified creature was the only subject being discussed throughout the whole Red River Valley. When the time was right, "Lucy" allowed himself to be "talked into" putting the mummified creature on display. He rented a vacated room on Second Street, near the hotel, and he and his friend made arrangements to have the mummified man placed on display. The Great Day was at hand, and the creation was placed on exhibition. People lined up by the hundreds to buy tickets, and to have a look at the mummified man.

For weeks everything was going well for "Lucy," until too much of his own publicity caught up with him.

"Lucy" had sent out publicity notices to all the newspapers. An article describing the "great scientific find" appears in the St. Paul Pioneer Press. The article got "Lucy" the publicity he was seeking, and also the attention of a University of Minnesota professor, who had been involved with the "Original Minnesota Man." The professor's interest in the matter was so great that he telegraphed the newspaper in Crookston and found, to his delight, that the mummified man was currently on display and could be viewed at any time. He picked up two additional members of the "Minnesota Man," studied and together the trio bought passage to Crookston, arriving on the early morning train from Minneapolis. The trio signed in at a Second Street Hotel, just doors from the exhibit. After having breakfast at the hotel's cafe, they set out to find the proprietor of the exhibit.

He wasn't far away, and the trio introduced themselves to our local P. T. Barnum. "Lucy" was reluctant to give permission to examine the mummified creature, but finally did so. It took the trio less time to examine the mummified corpse than it did to eat their breakfast. It was pronounced as a Fake, by the first; by the second, an outright fraud; and the third cried "Hoax!" The trio checked out of the hotel by noon, walked to the Northern Pacific depot, purchased tickets and were on their way back to Minneapolis by one-thirty o'clock the same afternoon of the day they arrived.

The word spread rapidly of their findings, and soon "Lucy" was out of customers. The exhibit was closed down, and from time to time it was shown at various exhibits around the state. The first impact was gone, the word Hoax echoed in "Lucy"s" ears. He knew he was out of business. "Lucy" tried from time to time to cash in on "other promotions," but none ever achieved the impact of his "Minnesota Man, Number Two." As all things seem somehow to fade into the shadows of time, so did "Lucy." His image passed from the Crookston scene, and gone forever was Lucius "Lucy" O'Brien.

The last that was ever heard of the "mummified man" was that it rested in the basement of a cardroom, known as the Museum, located, ironically enough, on Second Street, the place where the dummy for a few brief days came to life. This establishment, too, has faded from the scene, and the only part of this story still living is the memory of my mother, who told this story many times when we were children growing up in Crookston.

It is interesting to note that Lucy O'Brien's home still stands in Crookston. It is located at 123 East Fifth Street, and Mr. and Mrs. Ray Horton reside there. The house has a complete renovation of the interior, with some changes on the exterior: but the building is in the same location and the structure is much the same!

THE OLD CROSSING TREATY
by Albany J. Capistran

The Chippewa Indians Drive the Sioux Out of the Northern Territory

In the last Sioux settlement all were killed near Thief River, called river of thieves. There were some minor battles between the Chippewa and the Sioux, but the last major battle was the "Battle of the Sandhills." History does not know the exact spot where this battle was fought but it is thought it was along the river near Nielsville, where there is a historical marker. The Sioux were driven out for good by their mortal enemy, the Chippewas.

Sioux country was to the west of the Mississippi River in a line from Stillwater west to where Moorhead and Fargo are today. Everything east and north of this was considered Chippewa country. In 1834, the American Fur Company changed hands, and John Jacob Astor went bankrupt. Ramsay Crook was Cooke's new president with the west division to deal with the Sioux and the north division to deal with the Chippewa. The fur trade was big and fortunes were made by dealing with both the Sioux and Chippewas. Treaties were made with the Indians to put trading posts and military forts in different places in the territory. The early pioneers wanted Indian land and timber but all the land belonged to the Chippewas and the Sioux. In 1837, the Chippewas was sold the land between the St. Croix and the Mississippi River as far as the mouth of the Crow Wing River to the United States. This was the first treaty made with the Chippewa Indians. The Indians still owned all the land west and north of the Mississippi River.

In 1844, Joe Rolette and Norman Kittson blazed the new all-season trail now known as the Pembina Trail, which crosses the Red Lake River at Huot, formerly called Douglas. This trail was on higher ground, which was a great advantage during wet and rainy spells.

In 1849, Minnesota became Minnesota Territory. It comprised what is now part of North Dakota. Also in 1849, the great seal of Minnesota was made and used on all territorial documents. The great seal showed a white man holding a plow, an ax on a stump and an Indian riding a pony into the western sunset. The seal was cut out of metal and symbolized: "The farmers coming to plow the land; an ax in the stump meant that lumber would be cut; and the Indian riding a pony into the sunset meant that the Indian must go." In later years the state seal was changed to show a bundle of wheat.
The First Steam Boat on the Red River 1859

The chamber of commerce of St. Paul wanted faster transportation than ox cart from Fort Gary, to St. Paul. The chamber of commerce of St. Paul offered $2,000 for any one putting a steam boat on the Red River. A young man by the name of Anson Northup had a boat on the Mississippi. He wanted to work the money he made from it first to put a boat on the Red River. He sailed his boat up the Minnesota River as far as Crow Wing. Here he dismantled the boat and hired 64 ox-teams, 34 wagons and 60 men to transport his boat to the Red River. The boat hull was 90 feet long with 24-foot wide ribs. It took 21 days to make the trip from Crow Wing to a place called Lafayette at the mouth of the Cheyenne River. They were lost several times but reached the Red River April 1, 1859. The boat was assembled with the aid of hand-powered whip-saws and a large amount of labor. After 10 days Northup’s boat was first trip to Fort Gary but proved that steam boats could be used on the Red River. Northup sold his boat for $8,000, bought four more steam boats and went into business. In 1862, Northup raised a company of militia men to protect the unprotected settlers of the frontier from Indian massacres.

At the peak of the steam boat days on the Red River there were six different boat lines. Some made as much as 65 trips a year. There were steam boats on the Red Lake River from Grand Forks to Fisher’s Landing and for five years, 1871 to 1876, to Crookston. During this time freight was hauled to Crookston instead of Moorhead and then transferred to steam boats. Crookston became head of navigation and over 1,000 tons of freight were hauled by the two steam boats, “The Dakota and The Independence.”

Jim Hill and Norman Kittson had boats on the Red Lake River and the Red River. These same men gained control of almost all the boatng on both the Red Lake River and the Red River. After the steam boats had time to operate they were bigger. They were the flag-ship of the line on the Red River and the acquisition of improvement of the boat line of the Red River.

Boat lines on the Red River were operated between Red River and Grand Forks, on the Red Lake and between Red Lake and Lake Superior.

Steam boats were built at Lafayette landing and a few at Moorhead, mostly sawed by hand-powered whip-saws. Fort Gary docks built and repaired steam engines. The steam boats ran into problems in times of low water level and sometimes cut off the line of steam boats. Sometimes the steam boats went dry and had to find any account of steam boats going up the Red Lake River from Crookston to Thief River Falls. But at Thief River Falls there were five steam boats of the smaller size that went up river on the Red Lake River.

In 1861, government land surveying was in full swing in Minnesota and Polk County. The Detroit Station, now Detroit Lakes, was one of the headquarters for survey crews in Minnesota, and Old George Town. The men who started the boat building were the same men that ended it.

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In 1862, the Homestead Act was passed by Congress and any person could get government land under the three different options that were available. Steam boats were on the Red River. This made people come and demand land in the Red River Valley even though the land still belonged to the Indians. Indians were molesting the French families that lived along the Red River and where trappers cut wood for the steam boats and raised a garden for a living. Indians were demanding tolls for steam boats on the Red River, they wanted $10,000 a year for damages, claiming that boats frightened their game and ruined their fishing. The biggest complaint of all was that boat noise and whistles bothered their dead so they could not sleep.

1862 - Treaty of Old Crossing of Red Lake River That
Was Never Held (Old Crossing by Fisher)

Superintendent Clark Thompson who was head of Indian affairs in Minnesota notified the Chippewas of Red Lake and Pembina to gather at Old Crossing of the Red Lake River on the twenty-fifth of August, 1862. The Chippewas were to meet commissioners appointed by the government to negotiate for their lands and the right of navigation on the Red River of the North. William P. Dole was Commissioner of Indian affairs. John G. Nicolay, President Lincoln’s private secretary, reached Minnesota late and found they had eaten all they had to negotiate a treaty with the Indians. He was authorized by Congress. A train of 30 wagons of supplies and about 200 cattle were sent ahead for food and gifts during the treaty negotiations. This train reached Fort Abercrombie about August 15, 1862.

Clark Thompson, commissioner for the government, started from St. Paul and reached St. Cloud on August 19, 1862. The next day, August 20, 1862, they received word of the great Sioux uprising of the year and also learned that Chief Hole-in-the-Day and some other Chippewa chiefs were acting angrily and threateningly towards the commissioners. The Indians wanted $10,000 ransom goods to let Clark Thompson's government commissioners pass and would not guarantee safe passage for military personnel or anybody else. The commissioners feared for their lives and would not go any further into the Indian country at this time, and went back to St. Paul.

The Chippewas waited at the Old Crossing to make a treaty. They waited for 20 days until they had eaten all they had and all they could get in the surrounding vicinity. Then they hijacked Mr. Kittson's ox cart train, enroute from St. Paul to Pembina, with 114 carts carrying $25,000 worth of goods. Part of this belonged to the Hudson’s Bay Company and some to British subjects. The starving Indians took everything that was eatable on the train: flour, canned goods, pork, beans and peas. They said they had no quarrel with Kittson, and he was their friend but that the Indians should be getting paid for their thoroughfare cart trains going through their country. The Indians offered to pay for food and damages. If the Great White Father would make a treaty with them this year 1862 or next year 1863, they would pay out of the land sold.

One of the reasons for getting a treaty in 1863 was the strategic location of the Pembina Chippewa Indians. It put them in a position from which they could control four travel routes: West Trail, East Trail, Woods Trail and Steam Boat Trail. The military reasons were to get and travel to protect business interests and pioneer settlers. With the growth of the Red River Valley trade protection from Indians raids was needed; therefore locks, hinges, ammunition and tools were needed for this protection.

On August 24, 1863, an advanced party with 13 wagon loads of Indian goods and 55 oxen left St. Paul for Fort Abercrombie. September 2, 1863, Alexander Ramsey, Ben Thompson, and the honorable Ruben Otten left St. Paul to organize for Red Lake treaty. Mr. Wheelock, who later started the St. Paul paper, describes Ben Thompson as a very efficient commissioner of the expedition. J. G. Morrison, special interpreter, and military officers and members of the cavalry completed the company. At Richmond two companies of Sibley’s mounted men joined the escort train. Wheelock (in “diary notes”) describes it as looking like a great pageant train and 60 armed men supplied by wagons from commerce, buildings and carts of supplies. They were traveling in Indian goods and four to five passenger coaches, with their escort of three companies of mounted men. On September 7, misfortune touched the treaty party as a farmer was murdered within 100 yards of the military camp by Indians while he was protecting his barns.

Bishop Whipple’s carriage tipped over near Sauk Center and his hand was crushed so badly that he could not come on to the treaty council. Bishop Whipple, who was an Episcopal bishop, was to be a spokesman for the Indians. The Indians called him the straight-tongue-pipe-smoker and they loved him. The Indian chiefs had asked Bishop Whipple what they should do when the Great White Father comes and wants to buy their land. Alexander Ramsey kept a day-to-day diary which tells that they had trouble bringing heavy wagons across some small streams because of steep banks. They had to build several bridges and at times the whole escort was needed to pull wagons across. Ramsey’s diary also tells that the train was caught in a terrible prairie fire. All help, including over 300 military men, fought fire and built a back fire. It is thought that some spiteful Indians started the fire. The year 1863 was a year of terrible drought and many bogs, lakes and small streams dried up (“Everything is so dry that it will all burn”).

The trail of the treaty cavalcade was from St. Paul, through Sauk Center, Alexandria, Chippewa Lake, Fort Pomme-de-terre crossing the Otter Tail River and reaching Fort Abercrombie September 12, 1863. At Fort Abercrombie the caravans met with the advanced units of the caravan and loaded on 25 tons more of Indian goods that were stored at the fort since 1862, the year previous when the treaty was called off. Ramsey’s caravan going from Fort Abercrombie to the Red Lake River consisted of 290 army men, 340 mules, 180 horses, 55 big oxen, and 90 vehicles and wagons winding on toward the Red Lake River. While traveling over the level prairie they shot many wild ducks, prairie chicken, snipes and plovers giving them banquets fit for a king. (“We met the Indians on the plains as we were bearing northwest. They were about six miles from the Crossing. We reached the Crossing September 21, 1863, at 10 o’clock in the morning”).

Ramsey’s party pitched his big meeting tent on the higher knoll on the east side of the Red Lake River. The soldiers set a Gatling gun facing west on higher ground overlooking the tent encampment. Several pit stoves were set up for baking bread, cooking, heating, and for cooking the three thousand pounds of big oxen to have fresh beef to feed the Indians and people at the treaty. The Red Lake band of Chippewas with Ashley C. Morill, agent for the Chippewas, and the commissioner to negotiate with the Red Land and Pembina Chippewa, who were already there and had their tents pitched. The Indian commissioner came by way of Leech Lake and Red Lake. The Indian chiefs from Red Lake were: Moose Dung (Med-au-ag-onin) meaning he is spoken to; Little Rock, their spokesman; Broken Arm and Leading Feather. The next day, September 22 the Pembina Indians arrived with Red Bear, chief of the Pembina Indians; and Little Shell, chief of the Turtle Mountains, as their head men.

Charles Bottineau, who escorted the Pembina Indians to the treaty, brought not only the chiefs and head men as directed but also almost the whole body of Indian and half breeds. He submitted a bill for $1,800 to Ramsey for the cost of supplies and other things on their journey from Pembina to the treaty ground. On September 23rd. On September 23rd. In government, there were present from Red Lake: 579 Indians; 34 half-breeds; and from Pembina 352 Indians; and 663 half-breeds. With 1,618 guests and their horses and numerous dogs to feed and provide for; Ramsey wanted to dispatch the business quickly and get a treaty made before the stock of provisions was exhausted.

In the big tent, Ramsey and his group occupied one side of the tent; and the Indian chiefs and their spokesmen the other. The Indians had just finished a big meal of white man’s food. Hand shaking between chiefs and head men with Ramsey and the United States commissioners had just taken place. All were given liberal amounts of smoking tobacco and the chiefs sat on the ground in front of their people and smoked in silence. Ramsey opened the meeting by condemning their common enemy, the Sioux, and praising the Chippewas for never violating the solemn faith of treaties, in good faith, in good faith, in good faith.

Chief Hole-in-the-day appeared at the council and Little Rock, their spokesman, refused to talk because of the fear of the hijacking of the ox-cart train of Kittson in 1862. Then Ramsey promised the Indians that they could talk freely and that the squeeze from the happenings of 1862 would not be held against them. Ramsey saw that the half-breeds would be the hardest to deal with, because they wanted large annuities of land and money and goods. The Indians were more interested in horse racing than in making a treaty with Ramsey. Everyone of the chiefs was a horse-racing fan and it was important. Speeches were given a few sentences at a time and had to be translated; so things went slowly. Ramsey told the Indians that the government wanted to purchase a right-of-way through Indian country for $20,000. The Indians spent the
afternoon and night thinking about it and the chiefs sent word the next morning that they would meet the commissioners at noon. The Indians rejected Ramsey’s offer, because from their point of view the offer was too small. It would postpone a land treaty and would lessen the claims of Indian jurisdiction over the land so the Indians would not be able to levy tolls on merchants and steamboats.

Little Rock’s speeches created a great challenge to the government representatives. He disposed of the right-of-way problem in short terms when he said, “If you wanted a thoroughfare, you would have asked before going through.” He also made speeches saying that the Great Spirit gave the Indians the land, water, animals, etc., and that they should own the soil for an inheritance.

Ramsey saw that in the opinion of the Indians it was of much less consequence what the Indians were selling than what they were obtaining in exchange for their surrender. Therefore Ramsey was charged on the point of the chiefs of the land of the Indians. Ramsey’s answer to the Indians was that thousands of Red River carts would pass through the region where only a few pass now and that steamboats were on the Red River and more would come. Soon they would hear the whistle and see the smoke of the railroad trains. Then a telegraph line from Pembina to St. Paul would be constructed and an extension line from Pembina to the Pacific Ocean. Ramsey stated that the Indians had lands they had never seen and were getting nothing from. If the white man had it, the Indians could get food, blankets, and whatever else they needed. If they sold their land they said they could still occupy it and hunt on it for a long time; also, if a treaty were made, their halfbreed friends should have homes upon the ceded lands. Negotiations were going slowly partly because the Indians wanted more than just a money exchange for their land. They wanted the government to pay Indian liabilities and the Indians would receive more government goods. Ramsey made a speech telling the Indians that the white settlers would come and fill the land and that it could not be stopped any more than the stars and the moon could be stopped. He also said that the Indians had better sell now and get a better deal than they would get at any other time. Ramsey became irritated because of the slow progress and made a threatening speech in an irritated tone. He said “If the Indians refuse to make a treaty, he would hold them responsible for the wrongs they have done.” He accused the Pembina Indians of harboring the Sioux. He said both Pembina and Red Lake Indians ceded by different historians are that the Sioux owned, and that they were asking ten times as much as it was worth. Little Rock replied to Ramsey saying that Ramsey was putting a terrible pressure on the Indians and that they wanted to keep their lands.

On October 1, Ramsey said “Today looks like all hopes of success for a treaty are gone.” That night Pierre and Charles Bottineau and Frank and Peter Roy, with Robert Fairbanks and others of the chiefs were present. They discussed the psychology they used on the chiefs is not known for the council was reduced to negotiating with just the chiefs. October 2, fourteen days after negotiations began, and after three and a half hours of council, Moose Dung stepped forward, took a pen and made his “X” on the treaty. The other chiefs and warriors did the same except one, a Red Laker named May-dwagun-on-ind meaning he that is spoken to. This chief would not sign until he could talk with his friend, Bishop Whipple because he opposed the terms of the treaty. The other Indians felt bad about selling their lands but signed the treaty anyway. October 3, 1863 treaty goods and provisions were distributed while medals and flags were given to all chiefs. Ramsey and his party then started for St. Paul.

The land ceded in the treaty of 1863 measures 180 miles long north to south and 127 miles wide at its extreme width. It is estimated to have contained 11,000,000 acres. For this the United States government paid $510,000; 2,000,000 acres of this was rich farmland in the Red River Valley. Differences in size of the treaty lands and history by different historians are 11,000,000 by Upham, 9,750,940 acres in meters and bounds by McCall, 9,750,000 acres as surveyed by Hawkinson and Roberts, 7,000,000 acres by Dean Blegen. The land ceded would be larger than the states of Connecticut, Delaware, and the District of Columbia combined. With the treaty, the United States acquired all or part of the present day Minnesota counties of Roseau, Kittson, Marshall, Pennington, Red Lake, Polk, Norman and Mahnomen as well as a comparable tract in North Dakota extending from the Canadian border to the Cheyenne River. This territory acquired embraced all the Red River Valley in Minnesota and North Dakota.

The treaty negotiated the treaty of 1863 was: Alexander Ramsey, governor; Commissioners H. B. C. Morrill, representing the United States. Chiefs from the Red Lake band of Indians were: Moose Dung, Crooked Arm, Little Rock, and Leading Feather. Principal warriors of the Red Lake band were Red Robe, Big Man, Four Skies, Falling Wind and Berry Hunter. Representing the Pembina band were Chiefs Red Bear, and Little Shell. Warriors of the Pembina band were: Wolverine, Joseph Gornore and Joseph Montreault, the last two being mixed-bloods. In 1864 the Red Lake Indians who would not sign the treaty, along with other chiefs and Bishop Whipple negotiated with the United States government to amend the treaty of 1863. The total consideration cost in the treaty of 1863 was modified by the supplemental treaty of 1864 was $612,000, a total of $102,000 more money. The treaty with certain amendments was ratified by the senate on March 1, 1864, and the Indians assented to certain amendments on April 2. President Lincoln confirmed it and signed it on May 4, 1864. The terms of this amended treaty are:

Article 1: The peace and friendship now existing between the United States and the Pembina bands of Chippewa Indians shall be perpetual.

Article 2: Outlined the boundaries of lands ceded to the United States which includes the whole drainage basin of the Red River of the North in the States of Minnesota and North Dakota excepting in the basin of the Red Lake retained for the Red Lake Indian Reservation: also a cession of land for the Pembina Indians north of Devils Lake known as the Buffalo Pastures.

Article 3: Modified to read in 1864. Instead of $20,000 per year for six years the United States was to pay $15,000 per year, $10,000 to the Red Lake band and $5,000 to the Pembina band. The following was the new provision in the 1864 treaty: The U.S. shall expend $12,000 per year for 15 years for materials, $8,000 for the Red Lake band and $4,000 for the Pembina band. This included twine to make fish nets, lead sinkers, calico cloth, linsey cloth, blankets, farming tools and blacksmithing tools.

Article 4: The U.S. was to furnish to each band for 15 years one blacksmith, one physician, one miller and one farmer. Along with this $1,500 worth of blacksmith materials, tools, iron and steel; $100 was granted for carpentering and tools. A saw mill was to be provided with millstone placed for grinding into flour. Modified in 1864 to read: Instead of $100,000 for damages and debts after an audit by a commissioner and the chiefs, the residue was to be added to annuity funds.

The government acknowledged Indian debts to traders to be paid in full for all claim and debts to 1859. There was $25,000 of the $100,000 mentioned in the first treaty was to be paid to chiefs of the bands to enable them to purchase provisions and clothing to be used as presents for their people on their return home. To the chiefs of said bands $20,000 each, except May-dwa-gwa-on-in-who was to get $5,000.

From the $75,000 remaining, the injured traders and steamboat people were to be paid and then if any further sum remained, to be paid for the purchase of property of Indians which had occurred after January 1, 1859.

Article 5: For a road from Leech Lake to Red Lake $5,000 charges were levied against annuities: $300 for each chief to build a house the first year, and $150 per year each additional. Complete of all offenses. Modification — Instead of 160 acres to each male half-breed or mixed-blood, scrip (government certificates redeemable for cash) was issued in lieu of all future claims of annuities. It was their choice to take this if they wanted to.

A 640-acre plot near the mouth of Thief River was to be given to Moose Dung and 640 acres north of the Pembina River was to be given to Red Bear, Chief of the Pembina band.

Article 6: "The law of the U.S. now in force or that may hereafter be enacted prohibiting the introduction and
the sale of spirituous liquors in the Indian country shall be in full force and effect throughout the country hereby ceded until otherwise directed by congress or the president of the U. S.” Note that no provision was made barring beer, malt liquors, or wine.

The preamble to the treaty states this treaty was made at the Old Crossing, yet the treaty was not held at the Old Crossing but at the crossing of the new trail up near the site of Huot in Red Lake County. At that time the Old Crossing was located at Fisher. The new trail was best known and probably that was the reason for its use. Proof that the treaty was held near the site of Huot was confirmed by a soldier named Benjamin Dolbec, a mounted ranger, who was present at the treaty of 1863 and also present at the celebration June 8, 1914. On this day Polk and Red Lake County celebrated the treaty events with appropriate exercises.

Congressman Selvig introduced a bill HR5271 in April, 1930, for $5,000 for the erection of a memorial at the Old Crossing. The bill was passed. Carl G. Mose of Washington D.C. made an Indian statue and bronze plate which was set at Huot Park. June 25, 1933, the statue was put up and the park was dedicated. The park is 8.8 acres on the west bank of the Old Crossing. Also at this time 100 acres of land, which included portions of the Pembina Trail which led to the east bank of the Old Crossing, and a tract of land on both sides of the river north of where the bridge stood was bought by citizens of Polk and Red Lake Counties.

A PIONEER BURIAL

He stood there alone on a plot of ground in the wilderness of northwestern Minnesota on a warm day in August.

To the east of him were thickets of poplar and oak inhabited by large numbers of crows. To the west were prairie lands so far as the eye could see.

Erick John was not a robust man to look at as you would expect an early settler to be, but he was quick and wiry and what he lacked in weight and brawn he made up for in ingenuity and perseverance.

He looked down at the mound of damp earth to the right of him and measured the depth of the hole with his eye. He shook his head when he discovered it was not deep enough.

Perhaps the grave diggers didn’t have time for they had a small patch of oats ready for cutting or maybe they thought it was the right depth.

After a moment he turned and looked toward the wagon to his left and said audibly, as if the still figure in the wooden box could hear him.

“Well, Karl, I’ll see that you get buried right as far as it is in my power to do so. You bet I will! You helped me hew the logs and build my house this spring. And I’ll never forget how you helped me when Johanna and the children were seasick on our voyage to America last fall. Now it’s my turn to help you who are all alone in this new country.”

He reached into the wagon and pulled out a shovel. There was no time to lose. He must finish the burial and return the team before dark. Hoglund was going to cut his oats in the morning and had to have his horses properly taken care of that night.

Erick John jumped into the hole and began throwing shovels of clay to the surface. It was hard work for the clay was packed hard. He realized then why the grave diggers had not gone deeper. He kept on digging and wiping his brow until he struck a vein of sand. The digging became easier. Shovel after shovel of sand was thrown to the surface until he discovered that his head was about three inches below the surface of the ground.

He knew then that he had reached the six foot depth. He thrust the shovel into the side of the grave in several places and made ledges in the clay, by which he climbed out.

It was pleasant to sit and rest on the damp cool earth and feel the earth warming him dry. He lit his pipe and inhaled deeply for he knew the most difficult work was still to be done. How was he to get the box into the grave? He had to do the work that six pallbearers usually do. He had a long rope and two planks. That comforted him. But there wasn’t enough manpower.

As he sat pondering a curious little chipmunk came closer and closer. He raised up on his haunches and seemed to wonder why everything had become so quiet. He wanted more activity. But he scampered away like lightning when Erick John rose up suddenly as though he had just solved the problem and was anxious to carry it out.

He knocked the ashes from his pipe and chuckled it into his pocket. He picked up the shovel.

“It means more digging, Karl, but I’m going to do it,” he said, as he began to dig an incline at the end of the grave.

When that was done he dug away some earth from the back wheels until the wagon box was at the right slant. He placed the planks on the incline just meeting the wagon box and there he had a straight gently sloping chute to the grave. Then we wound the rope around the box and holding the two ends in his left hand pushed with the other.

His plan worked! It was heavy pushing but he preferred that to the risk connected with steeper incline.

When the box was in its right place, he removed the rope and threw it into the wagon box. Then he lifted the planks and threw them in.

“Caw, Caw,” came from almost every tree as the crows protested against this unusual disturbance of their domain.

Erick John sat down for another brief rest. But thoughts of the religious rites of a burial came surging through his mind. The fact that the only minister in that section of the country had refused to conduct a service rankled in his mind.

There is a rumour circulating among the settlers that the minister had said, “that Karl might have been intoxicated when the accident occurred and he was not a religious man! No one knows whether he even had sent up as much as a sigh to God before he died. So you see, I haven’t the authority to bury him.”

“Well,” thought Erick John, “neither have I but I am going to do my best. Who am I to sit in judgment of any man. I believe God hears the prayers of any one if it comes from the heart. So I am sure he will hear me.”

Texts of funeral sermons he had heard came to his mind. There was the favorite one about “In My Father’s House are Many Mansions” and “Through Faith Ye Are Saved” and “The Hour Cometh Ye Know Not When.” Then he recalled the old one “The Wages of Sin Is Death” which ministers liked to use in order to frighten people into becoming religious.

He rose, picked up the shovel, and went to the head of the grave. Quietly he placed the shovel into the soft earth so that it stood upright. He removed his hat and with bowed head he fervently but softly repeated the Lord’s Prayer. Then he reached for the shovel and threw a little earth into the grave. It struck the box with a thud. “From dust thou art” — another thud — “To dust shalt thou return” — another thud — “Blessed be the name of the Lord, Amen.”

This ended the ritual and even as a minister would have done it.

Erick John looked around him. Everything was so still. The wind had died down, the crows were silent, and the little chipmunk was standing upright nearby unafraid.

A calmness had come over Erick John, too. He felt that what he had done was evidently right.

He began his last task, that of filling in the grave. It was much easier to fill than to dig. When he had shaped the mound to suit him, he rested on the shovel for a brief moment and felt the satisfaction that comes with work well done and especially when facing such odds.

He hitched the horses to the wagon and they pulled the wheels up the incline. Then he leveled the ground, threw the shovel into the wagon and climbed in. The horses started on immediately for they were headed towards home, and it was near their feeding time.

As they sped away a big black crow flew down from a tree, swooped low and circled the grave, then silently returned to the tree. Erick John turned towards the grave for his last look and called softly, “Goodbye, Karl, I did the best I could. May you rest in peace.”