

## EARLY HISTORY OF PINE CITY.

The earliest authentic record of white men who visited this area is given in a report by the French explorer Gresolondou Lhut. It was in 1680 that he traveled by canoe with Indian paddlers and other Frenchmen from Lake Superior up 20 miles on what may have been the Brule river in Wis. then by portage to the head waters of the St. Croix river. They went down this river to its mouth to where it joins the Mississippi. At that place a member of his party was drowned, Monsieur St. Croix. It was for him that the St. Croix R. was named. Reference to this was made later three years in 1683 when Father Hennepin and the explorers La Salle and Le Sueur when traveling along the Mississippi almost to its source reported knowing of a large river to the east called the St. Croix.

Before this a few missionaries had arrived at the Apostle Islands across from Bayfield Wis. coming from the East by way of the Great Lakes. The first of these was a Jesuit priest Claude Allouez, who in 1665 erected a bark chapel at La Pointe on Madeline Island. The present town of Allouez Wis. near Superior is named for him. Before long The American Fur Co. established a trading post nearby, and so La Pointe became an important stopping place. During the next 200 years and more many Protestant and Catholic missionaries worked among the natives in that vicinity. Many Presbyterian missionaries and their wives labored to Christianize and civilize the natives. The first was Rev. Sherman Hall who established a <sup>mission</sup> at La Pointe in 1830. He visited the mission at Pokegama Lake in 1837 which had just been established by Rev. Frederick Ayer and Rev. Wm T. Boutell. Other missionaries at Pokegama were Rev. Ely and Rev. Seymour. These workers were all sent out to <sup>the</sup> Northwest by The American Board of Commissioners for Foreign Missions. Rev. Hall organized a church of 7 members, baptized 8 people and performed 2 marriages.

### POKEGAMA MISSION

Rev. Frederic Ayer who later helped to frame our state constitution and Mrs. Ayer and Miss Crooks arrived at Yellow Lake Wis. Sept. 16, 1833 and founded a school. This was the first school in the St. Croix valley. About 25 families camped near the school. They showed much interest in plans for gardening and schooling. Their chief Gis-kil-a-way or Cat Ear had visited Pres. Adams in Washington and was friendly to the white people. But another chief Wai-ing-gus The Wolf was suspicious and treacherous.

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He ordered Rev Ayer and Rev. David Lowry to leave the country at once or he would burn the school and living quarters. The Ayers and Miss Crook knew there was danger to all so they moved to Pokegama Lake 18 miles on the Snake River. A band of 35 or 40 families lived there and the chief gave permission to build on his land and to use his wood water and fish. Living conditions were an improvement over Yellow Lake. More wild rice grew along the river, the lake was larger and there were more fish. The soil was more suitable for growing vegetables and the missionaries reasoned these advantages would lead the Indians to settle down and lead a more stable life.

After the mission was established they found themselves hampered by having no literature in the Chippewa language. A printing press was brought in and the new testament was translated into their language. This was the first printing press set up in Minnesota. The press is in the Historical building in St. Paul.

#### Battle Of Pokegama

In 1841 a large band of Sioux Indians attacked the Chippewas living at the Mission farm. They came to avenge themselves for the killing of two sons of their chief Little Crow. On the appointed night a large number of warriors hid among the trees and bushes back of the Indian gardens. Forwarned the women and children had been taken to an island a half mile out in the lake. When the battle began in the morning the Chippewa warriors were barricaded in the chief's house. Gunfire was exchanged but not a single Chippewa fell, but two young girls were killed paddling a canoe, caught in the cross fire. A number of Sioux fell and their bodies carried away in a canoe that had been made by Rev. Ely. This encounter so disheartened the villagers that in fear of reprisals they soon packed up and moved away. The mission remained another year, and visited the scattered families miles away. Then they too moved to other locations. Rev Ayer went to the Red Lake Mission where he stayed until 1865. He died in 1867 in Atlanta Ga. Rev. BOUTELL went to Stillwater where he lived and preached the remainder of his life, after staying at Pokegama until 1848.

1831 by Rev. Wm T. Boutell was born in New Hampshire in 1803. After graduating from college he came to the Northwest as a Presbyterian missionary. In preparation for this he spent one year at Mackinaw learning the Chippewa language at a school established by earlier missionaries. This was the only school within hundreds of miles and children were sent there from great distances, as far away as Winnipeg. Many were the halfbreed children of white traders who had married Indian women. Rev. Boutell later married a girl Miss Crook, a teacher in Rev. Ayer's school at Pokegama who received her schooling here. Her father was a white trader and her mother was part Indian.



When the mission was started at the N.E. side of Lake Pokegama Jeremiah Russell had already a few years before cleared some land at the south end of the lake for a small farm. It was located on a high point with the lake on one side and the Snake river on the other. He raised vegetables and also provided a stopping place for travellers. The Snake river became an important means of travel for traders lumbermen and settlers as well as Indians. A number of miles up the river where far-spreading swamps had filled in during the ages, there were now vast meadows of tall grass. At Brunswick Elam Greeley of Stillwater established another farm. These meadows became an essential part of lumbering as they furnished feed for the oxen and horses used to draw the logs, and much hay was put up each year. IN 1841 Pokegama was named a voting precinct and Jeremiah Russell was appointed Judge of Election. His nearest neighbor was a Frenchman living on the banks of the river at what was later named Jarvis Bay About 1840 Wm. Holcombe living in St. Croix Falls realizing the need for something wider than an Indian trail through the wilderness built the first road in this county. Driving a wagon and a team of horses and leading a few cows he made a road from St. Croix Falls to Sunrise and then to Rush Lake and then on to the Russell farm on Pokegama lake. Returning home he became active in all civic affairs. He was secretary of the first convention called to form Minn. Territory, in 1848. He was elected the first lieutenant governor of Minn. in 1857.

Another earlier settler on the Snake river two miles west of Pine city was Thomas Connor a Canadian fur trader. Records show that he built a trading post here in 1804-5, where he lived with his Indian wife. The post burned down but the charred remains buried in the ground have been uncovered. The state Historical Society has gained possession of the grounds. He spent 60 years in this area, locating at various places. The writer of "50 years In The Northwest" W. H. C. Folsom talked with him near Taylor's Falls in 1847.

To W.H.C. FOLSOM we are indebted for these accounts of our earliest history. For over 40 years he kept records of his own life after coming to the St. Croix valley from Maine in 1836 as well as of the events transpiring around him. He was a very active civic leader taking part in everything that promoted progress in developing the wilderness. He settled in Taylor's Falls where an uncle and nephews ran the village newspaper.

In 1847 he was elected sheriff. He at once had to set out for Ann River at Brunswick for witnesses in a murder trial. Two Indians had been captured who had shot a trader at Groundhouse river near Mora. Folsom walked from Stillwater to the Russell farm in three days by way of Sunrise, Rush Lake, no doubt over the road Holcombe had built. He stopped the second night at the birch shack of Trader Tom Connor at Sunrise. The trader was  
Snake

an intelligent and genial man, and told him many incidents pertaining to Indian history, and adventures of traders, lumbermen and missionaries. From the Russell farm Folsom paddled a canoe to Ann river where he found the witnesses of the murder. He learned that Rev. Boutell had taken the body to the mission on lake Pokegama where it was buried. The two Indians were tried at Fort Snelling but were freed as whiskey had incited the braul. Nodin the older Indian that he had been treated so kindly he would show Folsom a copper mine on the Snake River. He died soon after his arrest so the copper mine remained unknown. But it was finally discovered and about 50 years later was mined for a few years. Not enough was found to make it pay so it was abandoned. It was a mile below the Chengwatana dam.

In 1841 a company in Quincy Ill. wished to plant a colony near the mission. Mr. Kirkland their agent selected a location on Cross Lake on the present site of Pine City. The unrest between the Indians discouraged the project so the village was not started until almost 28 years later, when the railroad was put through.

The original Pine City was at Chengwatana where the Snake river leaves Cross Lake. Chengwa-tana in the Chippewa language means pine town. When Pine County was organized Chengwatana was named the county seat. The river was called Kennebec by the Indians and it means Snake. Also in the very early days the Chippewas were known as the Ojibways. At Chengwatana The Indians lived in a village there from times unknown. In the early 1800's white men, traders and wanderers lived there with their Indian wives. Traveling on the Mississippi, St. Croix and the Snake, explorers, missionaries, traders, lumbermen and settlers came in increasing numbers as soon as the treaty was signed with the Chippewas at Fort Snelling in 1837. They came in canoes and in bateaus, which were huge row boats manned by several paddlers, and loaded with supplies and trade goods. in 1848

After lumbering became big business Elam Greeley built a dam at Chengwatana to raise the water ten feet higher for sluicing logs. The rushing floods of water carried the pine logs on to the St. Croix river down to saw mills at Stillwater. In 1854 the government road was finished on the east side of Chengwatana. It extended from St. Paul to Superior, and in 1854 weekly mail was delivered. A post office was established a hotel was built and some log houses put up, and in 1856 a saw mill was built. An attempt was made to plat the settlement and the name of Alhambra given to it. But the name was never accepted. By 1872 a new settlement was made on the west side of Cross Lake on the present site of Pine City, which then was near the new railroad and by popular vote became the county seat.

Julia Peterson

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The old government road followed Indian trails from Lake Superior to Fort Snelling. In 1853 starting from Superior the trail was widened by a large crew of able-bodied men with axes and shovels who worked on it for 60 miles to the St. Croix river to make it wide enough for wagons. In the mean-time crews had been working on the southern part connecting it with St. Paul. That winter three business men from Superior walked the whole distance of the road to St. Paul, previous to that men had traversed the trails on snow shoes and dog sleds.

The first lumber camp was that of John Boyce at the mouth of the Snake river, in 1837. He came from St. Louis by boat with 11 men and 6 oxen. But he was forced to abandon the camp by Chief Little Six who came with 200 warriors and ordered him to go away. The next year Boyce came back. He paddled up to the mission at Lake Pokegama to ask the aid of missionaries. The Rev. A. A. Ely, Seymour and Boutell came down the river with him to meet with Little Six and finally convinced him that the Chippewas no longer owned the land through the treaty of 1837. Having received the first allotment from the government the chief was satisfied and there was no further trouble between him and lumbermen.

And so, due to the location of the railroad, Pine City grew up on the west side of the lake instead of the east side. In 1869 school was being taught and it was named District #3. Chengwatana was Dist #1 and Hinckley was #2. In a few years Chengwatana became a ghost town and Pine City became a boom town with saw mills stores, churches, banks and a hotel and other business places, and court house, and in time resort hotels on the lakes.

FIFTY YEARS IN THE NORTHWEST

W.H.C. FOLSOM

THE HISTORY OF THE ST. CROIX VALLEY

AUGUSTUS B. EASTON

*Julia D. Peterson*

## HENRY RUST

In May of 1847 the sheriff at Stillwater made a trip to Ann and Groundhouse Rivers to get statements from witnesses concerning the murder of Henry Rust. The two criminals Nodin and his son-in-law Ne-She-ke-o-ge-ma were being held in the basement of the post office at Stillwater, they were to be tried at Fort Snelling.

The sheriff W.H.C. Folsom gives this account.  
"The first night I stopped with a family at what is now Taylors Falls. The next night I stopped at the trading post on the Kennebec River of an old Indian trader Tom Connor. Two miles from there at the Russell farm I got a canoe and paddled to the Groundhouse River., and then went by foot to the logging camp on Ann River where I found my witnesses, Greely, Colby, and Otis. On my return journey, about Two miles from the mouth of the Groundhouse river, I saw the ruins of the trading house in which Henry Rust was killed."

## THE CHENGWATONNA DAM

The first dam at Chengwatonna was built by Elam Greely of Stillwater in 1848. This was washed out by a flood June 6, 1898. That fall a new dam built by the Munch brothers took its place. A good number of farmers near the Snake river protested that the dam was flooding hundreds of acres meadow and plow land. The Munch brothers said that the dam's charter was granted for the express purpose of sluicing logs down the river and claimed it was still in effect. An attempt was made in 1902 to blow it up but failed because the men did not know how to handle dynamite. The next year at midnight May 31 1903 the deed was carried out by 30 masked men all farmers of the area, 15 on each side of the river. Noiselessly some of the masked men broke into the cabin of the two guards, Tom O'Brien and Frank Madden who were slightly wounded when struck by a revolver. They were held under guard.

Eight charges, 200 pounds of explosives, stuck in gallon jugs, were put in position and the fuses fired and all men ran for the tall timber. Five of the eight charges exploded and two gates and three piers badly damaged. Direct damage to the dam was \$850 and the loss in sluicing tolls was \$2500. No arrests were ever made although the guards positively identified several of the conspirators.

In 1912 a court order forced the dam to be taken out. A new one was built a quarter of a mile down-stream by The Eastern Minn. Power Co. at that time, for power only.

# History of Pine City

People of the Wilderness - Indian & Fur  
Water ways - Great Lakes, Rivers,  
French Explorers - Great Lakes,  
St. Croix R.  
Miss R.  
Missionaries,  
Snake River, Pokegama L., Yellow L.  
Early white settlers - Russell Farm  
Expeditions - locate source of Miss, L. St. Croix

First attempt by white men to locate  
settlement at P.C. 1835

Chingwatana - Indian village - School<sup>th</sup>  
Copper mine  
Military road

Dredge Dam - Muench Dam  
Blown up.

1837 Lumbering - Log drives in rivers.  
Saw Mills

Pine City 1869 - railroad located (W. of Cross L.  
white settlers in Chingwatana  
refused right of way to R.R.

Brunswick Road to Mora  
1st brewery on B. Road  
2nd brewery on Cross Lake  
Saw mills Stave factory  
Boarding houses  
Election Cross house  
County Seat

1870 Pioneer Settlers 1870 To 1910  
Origins, ~~from~~ Vermont, Germany, Ireland, Sweden  
& Eastern States Canada

1880's - 1890's Bohemians

Professionals - Nurses,  
travelling Dentist

Trades men - General Stores, rd goods  
Store keepers, shoe store, Groceries  
Saloons harness shop Barber  
black smiths Jeweler  
Court House - officers, judge  
Jail marshals Sheriffs  
Hanging - jail at mill  
Cokegama Indians moved to reservation

### Schools

Eighth grade grads. Debates  
H.S. grads 1903

### Entertainment

Dances Madquerades, Basket Socials  
over saloon Quartets  
Church programs + school plays  
Medicine shows Fourth of July  
Local talent plays Decoration Day  
Sports Co. Fairs Races  
Baseball Sleigh Rides  
Swimming Skating  
Log skipping Boating - lakes + river  
Picnics Annual S. School  
Saunches - motor boats  
Ice boats

Hotels + Boarding houses  
Lake Resorts Lake cottages  
Public Bath House, Hodges Point

### Churches

Programs Easter  
Rally Day June  
Evangelists Xmas.  
tents  
Chautauques

# History

There were many fur traders in northern  
Minn in the first half of the 1800's <sup>aged before</sup> <sup>that time</sup>.  
Among them was Tom Connor an agent of  
the Northwestern Fur Co. of Canada. He  
may have been the first white man to  
live in the vicinity of Pine City. In 1804  
he hired Indians to build a trading post  
in the wilderness a mile west of the  
future site of Pine City, on the south  
bank of the Snake River. He lived there  
two years with his Indian wife and  
children. The trading post later burned  
down but it is not known when. Its  
existence quickly became forgotten and  
for 165 years was unknown to those  
who came later and settled all around.

Then about 1969 the charred stumps  
of the stockade were discovered by a young  
neighbor under the plowed ground of a  
farmers cornfield. This young man had  
long been interested in Indian lore and  
had explored miles of river banks and  
lake shores finding hundreds of arrow  
heads, bits of pottery and stone relics con-  
nected with ancient Indian life. His curiosity  
about the outline made by the charred  
stumps in the corn field led him to consult  
over

Cooper a professor of archeology at  
Hamline U. in St. Paul. Prof. Cooper  
came to study the site and became very  
much interested. He organized a project  
whereby ~~some~~ <sup>several</sup> students in his classes  
and a few young people from Pine City  
spent the following two ~~years~~ <sup>summers</sup> excavating  
the site. A complete outline of ~~the~~ <sup>a</sup> stockade  
was uncovered as well as the ~~foundations~~ <sup>of a building</sup>  
~~inside~~ <sup>and</sup> walls and fireplaces with fire pits in  
front of them for roasting meat. In ~~the~~ <sup>sitting</sup>  
~~through~~ <sup>the</sup> ground many artifacts came  
to light. The Minn. Historical Society was  
given possession of the site in 1972 and  
they undertook the reconstruction of ~~the~~ <sup>the</sup> stockade  
and ~~the~~ <sup>the</sup> large log building in every detail.

Tom Connor lived in Pine and Chisago Counties in Minn. and across the St. Croix River in Wis for about 30 years, carrying on his fur trade. Folsom of Taylors Falls Minn. the author of a fascinating book "Fifty Years in the Northwest" a history of these counties written in 1885, tells of visiting with Connor in his home on Sunwise River. Connor recounted many interesting experiences about his life as a fur trader. Connor saw that his children received what schooling was available. Mrs. Ayer who with others conducted a mission at Pokegama Lake tells in her memoirs of teaching his children.

In 1832 a mission was established on a few miles west of the Connor site on Pokegama Lake. The workers at the mission were sent out from the missionary headquarters of the Pres. Church in Philadelphia. A great world missionary movement had just begun among the Protestant churches following in the footsteps of the Catholic priests who had long been missionary among the Indians. A priest who spent his life among the Chippewas was Father Allouez. His mission was on Madeline Island and it became a well known stopping place for traders on Sun Lake (over)

The town of Allouez near Superior  
Wis. is named for him.

The missionaries came west by way of the Great Lakes on sailing vessels. A fort had been built on Macinac Island between Lake Mich. and Lake Superior for an outpost against Indian uprisings and also to protect the U.S. against the English in the War of 1812. A school had been established there for the children of the men garrisoned there. The school also served the children of the French <sup>traders and</sup> voyagers and their Indian wives. A number of half breed children from as far away as Winnipeg came there for their education. The missionaries also stopped there long enough to learn the Chipewya language. Among them were Mr. + Mrs. Ayer and Mr. Boutell. After preparing <sup>at Macinac</sup> there for their work they came down into Wis. to Yellow Lake. A young teacher came with them who was part Indian and educated in the school at Macinac Island. She and Mr. Boutell later were married. With Indian <sup>the help of</sup> guides along the numerous rivers with ~~easy~~ portages between them the journey was easily accomplished and they arrived <sup>at their</sup> first settlement on Yellow Lake.

But it was not to be for long. After building their log cabins, the local Indian chief Wolfe ordered them off his land  
(over)

They had never been able to win his  
friendship. He said they were intruders  
on his hunting grounds and he  
threatened to burn down their cabins.

An Indian chief living at Pokegama Lake <sup>in Minn.</sup> with his tribe sent word that he would welcome them to his land as he was anxious for his children to receive an education. He offered them the right to take all the fish they wanted <sup>and</sup> he <sup>would</sup> give them all the wild rice they needed.

So The Ayers and the Boutells loaded canoes with their possessions and with Indian guides paddled down the Yellow R. to the St. Croix <sup>a few miles</sup> <sup>away</sup> and then entered the Snake R. and travelled on about ten miles to their new location. They settled on a high bluff on the northeastern shore of the lake, where ~~there~~ <sup>had</sup> a plot of cleared land had been cultivated by Indians and was known as The Indian Gardens.

There ~~was~~ <sup>arose</sup> No trouble among the natives and the school prospered for five years, until 1837. To aid them in their work they wrote a Chippewa-English dictionary and set up a printing press, the first one in Minn. It is now in the state historical building in St. Paul.

The two Indian tribes at war with each other near Pine City were the Sioux from the western plains of the Dakotas and the Chippewa from the eastern regions of the U.S. The Chippewa were a branch of the eastern Iroquois nation and at that time were called the Ojibway. The Great Lakes offered a convenient means of travel and in time the Ojibway migrated west and settled along the shores of the lakes in Wis. Minn and Canada. The Sioux being in possession of Minn when the Chippewa arrived took steps to try to drive them back. In this they never succeeded and about by the year 1880 the Chippewa became more powerful all through northern Minn and forced the Sioux to retreat back into N. + S. Dakota.

But long before this took place the two tribes met in battle in 1837 at the mission on Pokegama Lake. The Chippewas had received a warning and the women and children paddled to an island a half mile out in the lake. They were all saved except two young girls in a canoe who were killed. The Sioux lost one warrior and the battle was over. They put their dead comrade in a canoe with them and paddled away out of the lake.

Mr. and Mrs. Ayer left the mission on Pokegama and went to Prairie Island in the Miss. R. below St Paul to carry on their work. Mr. and Mrs. Boutell stayed a year longer and then went to Stillwater where he became minister of a Cong. Church. There they raised a family of 8 children, and lived there until their deaths.

The Chippewas at Lake Pokegama fled in panic, some of them going to eastern Pine Co. near the Kettle R. east of Sand. Others disappeared entirely. A few families returned to their camping grounds at Pokegama and lived there until about 1895 when they were sent to the Indian reservations at Mill Lake, Lake and Red Lake.

It should be noted that there were other missionaries who joined the workers at Pokegama, <sup>for a short time</sup> among them Ely and

In 1835 a newcomer arrived and explored the land that is now the site of Pine City. He was Kirkland. He represented a land company based in Indiana that was looking for suitable land for new homes for settlers. With a mission on friendly terms with the Indians nearby it was considered safe from attack. The Indian village of Chingwatana was less than a mile away on the east side of Cross Lake that bordered Pine City, and it became a stopping place for traders and timber cruisers. The prospects looked good for extending the frontier of the nation ever farther inland. But upon learning from the travelers that hostilities were becoming threatening between the two tribes, Kirkland became frightened and returned to Indiana. Nothing ever came of his venture.

By 1837 there had been a great rush of Easterners to the part of the State surrounding St. Paul and Stillwater and villages along the main rivers. Most of them came by steamboat by way of the Ohio, and the Mississippi and St. Croix R. Folsom <sup>the historian</sup> travelled <sup>from Vermont</sup> part way by water and also by walking and on horseback. They were attracted by the <sup>prospects of</sup> wealth and opportunities that were soon to open up with the development of the huge lumber industry and that could only begin after treaties were signed with the Indians and the U.S. Gov't

One of the signers was the Indian Chief from Yellow Lake -- Wolfe who had driven the Ayers and their outells away from his land in Wis. He went to Wash for the event.

From then on the lumber industry grew rapidly. Numerous companies were organized in St. Paul and Stillwater and lumber camps were set up in the depths of the forests. Sawmills were built in Stillwater that drew their supplies of timber from the forests of Pine Co. and surrounding counties. The many streams and rivers were highly important in transporting the logs to the mills. The crews of men or lumberjacks as they were called who cut the trees during the winter spent four or five months living in the large long huts made of logs, many miles from any other settlement. When spring came and the ice melted in the rivers the logs were soon being carried downstream by the current of the river and by being pushed along by the men who were called river pigs. The Snake River was then known by the Chipewa name of Wennebec, which means snake. It was the largest river in this area and its channel crossed directly through Cross I. and the lake was often crowded with logs from shore to shore.

At the place where the Snake became the outlet of Cross Lake the early travelers came upon the Chippewa village of Chingwatana on the low flat land on the north bank of the river. It no doubt had been an Indian camping ground for many centuries, as much of land near the river and lake had been low ground and swampy and free of large trees. When the lumber industry started to develop, travelers, traders, explorers and timber cruisers came up the St. Croix and Snake rivers and Ching- became a well known stopping place. Those who settled there permanently, built log cabins, stores, and a small hotel. Soon a school was built the first one in Pine Co. The Indians continued to live there on friendly terms and were employed in the life of the community. They told of a place a mile east on the Snake river where they had found copper. About 75 years later a company was formed interested in mining it but it proved to be of little value.

By 1848 lumbering had become a thriving and extensive business providing employment for thousands of men. A part of the system of transporting logs was to be able to regulate the flow and amount of water. And so E. Lam Beely of Stillwater undertook the building of a dam at Chenguwatana. The dam had gates 10 feet high which held the water back into Cross lake and far up the Snake R. making them very wide and deep.

In the spring an event took place that was quite exciting that involved every town along the river. It was "The Drive". It was not just the laborious job of driving the logs along toward their destination at the mill at Stillwater. There was a different feeling about it that intoned something of importance. To the lumberjacks and river pigs it meant the end of a long winter of isolation in "The Woods". There was a special meaning also to referring to the pine forests as "The Woods". to the families whose men went there to work. Now the men would soon be home again and with money in their pockets. The hardships of the winter months when some days were bitter cold and the snows were deep and sleeping on the hard bunks of long (over)

12  
log hats were over. Most of the lumber-  
jacks were discharged but about 10 or 12  
were kept at work on the drive.

Many of the lumberjacks came from the villages along the way of the log drive and they were glad to sleep at home. Others stayed at boarding houses but they all ate their meals furnished by the lumber company, in a clumsy roughly made houseboat that accompanied the drive. The Indian name of it was the wannigan. It was presided over by a cook and his helper who gave the men good hearty meals. As the wannigan moved slowly down the river or came to a stop, farmer's wives who lived nearby came down to sell eggs and milk and vegetables and sometimes a few chickens. There were also one or two large roughly made row boats by the French name of bateau which held 8 or 10 men that were used to carry men to distant sections of the far reaching masses of logs.

The river pigs with their free spending <sup>habits</sup> were a welcome invasion of any town along the way. Saloons especially filled their coffers and much money changed hands at the gambling tables. But there were others who took their earnings home to be used for personal expenses as there were houses to <sup>be</sup> built and clothes to buy.

Money earned in the lumber camps gave much needed employment and income to men who had no other steady work. Farmers especially welcomed the chance to earn money during the months their farm income was low. It enabled them to pay for machinery and stock <sup>and</sup> other living expenses.

When The Drive reached Chenguwatana the 10 foot high gates of the dam were opened and the logs went tumbling through with a great rush of water and a deafening roar. They leaped into the air like giant toothpicks and then fell in heaps below the dam. Here they piled up into log jams which were at once attacked by strong men with long poles <sup>with</sup> iron spikes on the end called pike poles. Other men loosened the logs with peevies which were shorter poles with large hooks on the end. Water came pouring thru the dam and the current was swift and the loosened logs were <sup>rapidly</sup> carried along.

By 18 newcomers from eastern states and new settlers from Europe had come to live at St. Paul and Stillwater and to the smaller towns along the rivers. Many of them bought land for homesteads in the surrounding areas. Business had been started. The Lake Superior region had also become important both to new settlers and to the U.S. government. People continued to travel West by way of the Great Lakes and Superior became a growing lake port. Indian trouble was always impending and U.S. soldiers were stationed there. A road that would connect Superior and St. Paul became a necessity. As the result a Military Road was cut through the wilderness passing along at the eastern edge of Chongwatana. It was built entirely by manual labor by crews of men cutting down trees to make the trail and other men with their shovels to level the trail. One crew began at St. Paul and the other crew began at Superior and they worked their way along until they met.

After the Military Road was finished travelers moved between Superior and St Paul in stage coaches in wagons and on horseback. Chengwatana became one of the stopping places along the way ~~and it became a thriving village. Streets were laid out.~~ There is an old map of the village showing the plotted town with streets named for trees. The small stores and the inn and school served their purposes and it became a thriving village. There is an account of a conducted tour bringing a group of men and women in a stage coach and spring wagons up the Military Road from St Paul on a sight-seeing trip. They brought their own tents and army cots ~~and food~~ and cook and camped out at Chengwatana. It was stated that they considered it a great luck.

There were logging interests west of Chengwatana in Kennebec Co on the way to Mora. A road was started ~~that followed~~ <sup>south</sup> along the east shore of Cross Lake ~~south~~ and then west that soon connected Chengwatana with the Burn R. and Mora. It became the Brunswick Road on which the small village of Brunswick near Mora still exists. The road also gave a name to the section of farmland, where many homesteaders soon started moving in to clear the land for their homes and thriving crops "out on the Brunswick Road!"

After leaving the narrow ridge of land that separates the south end of Cross Lake from Devils Lake the road follows the curves and the up and down lay of the land along South Avenue and on west through the present golf course. Its general direction followed the Snake river but it kept to higher ground due to the swampy shore line in many places. The road made it possible for Chingwatana to spread out. At the southeastern side of the lake a <sup>small</sup> brewery and tavern were built. They were well patronized both by the lumber-jacks and travelers.

But Chingwatana's days were numbered. Its death came with the coming of the railroad that was built less than a mile away on the west side of Cross Lake. The P.R. Co. had wanted to buy the right of way along the military road near Chingwatana but the voters claimed the price offered was too low and voted it down. By 1869 the railroad tracks extended as far as Snake R. but came to an end there until a bridge was built. But business and settlers did not wait for that. They arrived with the first train and stepped off at a depot that was only a platform of boards and an empty box <sup>for a</sup> <sub>depot.</sub>

An agent was already there who  
lived nearby in a log house.

It wasn't long before Chenguwatana became a ghost town deserted by all its inhabitants who even took <sup>him</sup> its name with translated from the Chippewa lang to English meaning Pine town. This Pine City became to new town at the site of the railroad station.

Many people from the eastern States and thousands of immigrants arrived in Minn after the Civil War coming west to the land of opportunity. From St Paul they spread out in all directions some of them coming to Pine City the first year of its existance. It was the end of the R.R. and seemed to be a good place to settle down. The first homes and business places were built along the dirt streets cut through the land now littered with pine stumps left by a recent logging company. The streets started near the depot and ended a few blocks away at the river.

The first few years the cut over land was soon bought for claims at 4 an acre and homesteads were started on them. Farming was begun where stumps and small trees could be cleared out. A mill for cutting lumber was built on the river on a point on the west side of town,  
(over)

a small mill was built on the shore of Cross Lake where barrel staves were cut and sent away to a barrel factory. Near the stave mill a brewery was built by brewers who had come from Germany.

By 1873 a newspaper was started.

By 1875 there were businesses of all descriptions and types including two large boarding houses for the saw mill workers, general stores, shoe store, harness shop, hardware, drug, several saloons and a school house a block <sup>west</sup> of the depot.