

Department of History
University of Wisconsin—Eau Claire

”Ethnological” Indian Villages at the Minnesota State Fair, 1920-1945

by
Sean Szydel

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Professor: Oscar Chamberlain
Cooperating Professor: Erin Devlin

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Abstract

Geographically located in Saint Paul near Hamline, the Minnesota State Fair is a place for education, fun, and family. Agriculture is the main attraction and remains the constant reason why the Minnesota State Fair is still in existence and remains popular today. However, there is a side to the fair that has not been discussed in rich detail by many authors and that is the existence and social/cultural impact of Indian Villages starting in 1894. Minnesota participated in the 1893 Columbian Exposition geographically located in Chicago, Illinois. The idea came from Indians playing Lacrosse in the Indian Village at the Columbian Exposition and that sparked the discussion and implementation of an Indian Village as an educational experience for the bourgeois fairgoer.¹ As World Exhibitions and Fairs displayed Indian Villages as progress of western civilization, the Minnesota State Fair also displayed these same type of ideologies in terms of human progress, Colonialism, Enlightenment, and Social Darwinism.

¹ This can be documented by investigating *the Twenty-Six Annual Report Commissioners of the State of Minnesota for the year 1894*.

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Introduction

World Fairs, World Exhibitions, or Universal Expositions have been most prevalent since the mid-nineteenth century. World Fairs have had particular themes such as industry and agriculture. World Fairs & Expositions were made famous for their classical architecture. The Crystal Palace Before 1851 and through the nineteenth century in England, “the fairs were national and blended trade shows with public entertainment.”² *The Great Exhibition* proclaimed by historians to be the first world’s fair. However, the origins and “formation of the Royal Society of Arts, London, England, 1754” had much to do with the success of the *Great Exhibition*. Seven years later, Minnesota’s was initiated Statehood on May 11th, 1858.³ Four years prior, the inaugural 1854 territorial fair was created “to highlight agriculture and encourage farming in region.”⁴ Minneapolis and Saint Paul fought for the right to host the annual agriculture exposition. Minneapolis held the territorial fair in 1855 and has held the Minnesota State Fair to the present date except for five instances. Although limited, there were times of incidents or inconveniences that caused the Minnesota State Fair to close their gates to fairgoers. The first instance was 1861 with the continuation of the Civil War. The second instance was the 1862 United States and

² Ibid.

³ Today in History: May 11: The Star of the North, The Library of Congress: American Memory, accessed November 6, 2014, <http://memory.loc.gov/ammem/today/may11.html>.

⁴ Minnesota State Fair: An Overview, accessed November 6, 2014, http://www.mnstatefair.org/general_info/about_us.html

Dakota War. The third instance was 1893 with the Columbian Exposition in Chicago, Illinois. The fourth instance was 1945 to limit transportation and fuel consumption at state and local fairs. United States Federal Indian Policy during the 19th and 20th Centuries reflected Native Americans as a Vanishing Race.



Highlighted by the Jacksonian Era, Indian Removal Act of 1830, and the Dawes Allotment Act showcased Manifest Destiny⁵. John Gast's painting shown illustrates America's ideology that by moving west and following *Columbia's* lead,

Fig. 1. John Gast, *American Progress*, 1872. Oil on Canvas.
http://picturinghistory.gc.cuny.edu/item.php?item_id=180

Native Americans were being forced into oblivion. For Native Americans, the United States were saving them from their primitive savagery and assimilated Native Americans into “western, civilized Christian norms.”⁶ Manifest Destiny was first mentioned by *Democratic Review* writer John L. Sullivan in the 1845 July-August edition. Specifically on page five, Sullivan wrote the United States had the divine right to expand westward and to promote continental domination over Native Americans and non-whites. Sullivan's article would set the stage for the term Imperialism.⁷ The rationale of Manifest Destiny⁸ would be incorporate into the pure white

⁵ First mentioned by writer John L. Sullivan for the *Democratic Review* in the 1845 July-August edition. On page five, Sullivan wrote the United States had the divine right to expand westward and to promote continental domination over Native Americans and non-whites. Sullivan's article would set the stage for the term Imperialism.

⁶ Christina Welch, “Savagery on Show: The Popular Visual Representation of Native American Peoples and Their Lifeways at the World Fairs (1851-1904) and in Buffalo Bill's Wild West (1884-1904)”, *Early Popular Visual Culture*, 9, no. 4 (2011), 339.

⁷ 1893: Columbian Exposition. Chicago, Illinois. 1939-1940 New York Fair. New York, New York. Imperialism would be viewed by the white, bourgeois in the midway, located in the west end of the fairgrounds. The geographically location of the Indian Villages were purposely placed in the west end of the fairgrounds to show and display the

Roman-Greco architecture design or technological advancements of the western world. Manifest Destiny appearance at United States' World Fairs began in 1876 and declined after World War II.⁹ From 1851 to 1940, one billion people attended World Fairs or Exhibitions.¹⁰ These exhibitions featured fine art galleries, machinery, agriculture, transportation, but the 1851 Crystal Palace, the first exhibition held in London, set the stage for the overall reaching themes for exhibitions to follow in the late nineteenth and twentieth centuries. 1851 was "crucial in the development of both identity formation and popular culture."¹¹ Different ideologies existed such as Social Darwinism, or survival of the fittest. Herbert Spencer, a social Darwinist "believed that the process of natural selection acting on variations in the population would result in survival of the best competitors and in continuing improvement of the population."¹² The 1851 Exhibition displayed Native Americans as civilized savages through introducing them to missionaries and to convert Native Americans to Protestant Christianity. The Crystal Palace's display of the vanishing Indian as "a race in terminal decline, thus reinforcing notions of Manifest Destiny." World Fairs and Expositions began in 1851 with the *Great Exhibition of the Works of All Nations* in London, England on the development of the Industrial Revolution in displaying artifacts and inventions explaining mankind's "industrial and technological progress of Great Britain."¹³

progress of mankind, the savagery of these cabinets of curiosity, and most importantly, Native Americans had conformed to western, civilized cultural norms.

⁸ Dictionary of American History, *Manifest Destiny*, http://www.encyclopedia.com/topic/manifest_destiny.aspx#1 All Rights Reserved. Personal, Non-Commercial use only and abides all Copyright laws and Creative Commons.

⁹ World War II started July 1937, but the United States direct involvement began after the December 7th, 1941 bombing of Pearl Harbor in Hawaii.

¹⁰ Innovations of World's Fairs, CSPAN (Washington D.C.: Washington, 2012), Video Clip.

¹¹ Christina Welch, "Savagery on Show: The Popular Visual Representation of Native American Peoples and Their Lifeways at the World's Fairs (1851-1904) and in Buffalo Bill's Wild West (1884-1904)", *Early Popular Visual Culture* 9, no.4 (2011), 337.

¹² *Encyclopedia Britannica* Online Edition., s.v. "Social Darwinism."

<http://www.britannica.com/EBchecked/topic/551058/social-Darwinism>. Must be logged-in to the University of Wisconsin-Eau Claire McIntyre Library Accounts to access full encyclopedia entry.

¹³ Vaidyanathan, Chella, The Crystal Palace/Great Exhibition of 1851, The Sheridan Libraries Blog. Last Modified October 11, 2011, <http://blogs.library.jhu.edu/wordpress/2011/10/the-crystal-palacegreat-exhibition-of-1851/>

Following the success of the 1851 Exhibition, the United States decided to host these magnificent Exhibitions to advertise specific events in American History or broader themes. Yet, the Expositions were social gatherings for white, middle-class social standing setting the standard for future Exhibitions “to forward the progress of industrial civilization.”¹⁴ “Fair organizers and especially anthropologists, who were moderately in disagreement on the location and how to showcase the indigenous people as savages, beasts, and exotic people made fairgoers excited to see the savage Indians in traditional costumes by displaying the Indians as savages or barbaric. This led to the distinction between the theme of civilization and barbarity.”¹⁵ The Crystal Palace set the standard for World Exhibitions expectations. Those expectations were put to the test in 1876, when the United States held a World’s Exhibition.

Historiography

Robert W. Rydell is recognized by historians as an expert in racial, scientific, and technological ideologies of World Fairs in Europe and the United States during the mid-19th Century to present. Rydell is Professor of History at Montana State University. The theme of empire has been looked upon originating in World Fairs. In his book titled, *All the World’s a Fair, Visions of Empire at American International Expositions, 1876-1916* analyzes the historical significance World Fairs have had in the United States.¹⁶ Rydell gave the impression that world fairs were a “necessity and portrayed to Americans in times of chaos, as a sense of order during times of economic hardships and social issues, which was the direct result of the

¹⁴ Encyclopedia of World’s Fairs and Expositions, edited by John E. Finding & Kimberly D. Pelle. McFarland: North Carolina, 7.

¹⁵ Lisa Munro. Investigating World’s Fairs: An Historiography,” *Studies in Latin American Popular Culture* 28, 81. <http://web.b.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=b5e0733d-5447-4a5c-a357-ee8c1869841c%40sessionmgr114&vid=2&hid=102> 81. To access website, user must search the UWEC McIntyre Library Catalog for the journal article above.

¹⁶ Robert W. Rydell, *All The World’s A Fair: Visions of Empire at American International Expositions, 1876-1916*. (Chicago: University of Chicago, 1984).

Industrial Revolution.”¹⁷ Next, the major reason for the establishment of the world fairs was that most people originated in a middle-class society. The main focus was to promote the values of the upper-class citizens and their efforts and to somehow, translate those ideas to the bourgeois style of life at the fairground.

Second, Karal Ann Marling is “Professor Emerita of Art History and American Studies at the University of Minnesota.”¹⁸ Marling’s monograph titled, *Blue Ribbon: A Social and Pictorial History of the Minnesota State Fair* describes the ethnological village at the Minnesota State Fair as if there was a “a kind of debased¹⁹ Darwinism at work too...smug feeling on the part of the white, middle class visitors who gaped at the canoes and kayaks...mankind had evolved beyond these primitive beginnings, that the industrialized present represented the lofty pinnacle of human progress.”²⁰ Marling made connections to the World’s Fair of 1893 in Chicago, Illinois and how Minnesota learned from the Columbian Exposition in 1893 to set up the “first native village at the Minnesota State Fair in 1896. The decision to bring a band of Ojibway to live on the grounds and compete at lacrosse with a group of Winnebago was based on the fact that the American Indian village had been one of the best drawing cards on [the] Midway during the World’s Fair.”²¹ What relevant information which adds to my thesis statement is that Ethnic Villages were entertainment for the white, middle-class fairgoer is that the “Minnesota teepee village were couched in the pseudoscientific jargon of the world’s fairs, too. The residents were specimens of the noble red men with their squaws and papooses.”²²

¹⁷ Ibid.

¹⁸ Karal Ann Marling, “Irish l’s,” *The American Interest*, June 15, 2014.

<http://www.the-american-interest.com/2014/06/15/irish-is/>

¹⁹ To reduce the quality or value of something, Dictionary.com, <http://dictionary.reference.com/browse/debased>

²⁰ Karal Ann Marling, *Blue Ribbon: A Social and Pictorial History of the Minnesota State Fair* (St. Paul: Minnesota Historical Society Press, 1990), 193.

²¹ Ibid.

²² Ibid.

1876 Philadelphia Centennial Exposition: Manifest Destiny

To commemorate the one hundredth anniversary of the signing of the Declaration of Independence and the United States independence from the British Crown, they hosted the 1876 Philadelphia Centennial Exposition which the Smithsonian hosted an Native American Ethnology Exhibit. Yet, borrowing on the rationale of Manifest Destiny, the Smithsonian exhibit reiterated Native American stereotypes by classified all Indians as Plain Indians, misconceptions of constructing and placing totem poles for non-western United States Indian tribes. Also, the Smithsonian incorrectly labeled Indian tribes that inherited similar customs. Overall, the presentation rationale to fairgoers was the Indian Exhibit promoted savagery. It would be seventeen years later in 1893 until the United States hosted another prestige World's Fair in Chicago, Illinois.

1893 Columbian Exposition: “To See is to Know”

On April 25th, 1890, “in accordance with section sixteen of the act of Congress”, United States President Grover Cleveland signed an act into law approving the bid for the 1893 Columbian Exposition²³. The Columbian Exposition would “provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exhibition of arts, industries, manufactures, and the product of the soil, mine, sea in the city of Chicago, in the State of Illinois”.²⁴ Simon Pokagon, a Potawatami chief was the opening speaker for an audience that encompassed *The White City*, bourgeois the grand opening of the fair in his speech titled, *Red Man’s Greeting*. Pokagon stated he and the Potawatami’s resisted Colonialism²⁵ in the uses at the fair and beyond. Simon Pokagon used his social standing as a non-white, Native American to that the Potawatami’s were “forced” westward from their homeland into U.S. foreign lands because of the United States Federal Government’s stance on Indian Policy. It was not uncommon for World Fairs/Exhibitions to employ indigenous populations to communicate two common goals. First, “to demonstrate the alleged immortality

²³ Grover Cleveland, *Compilation of the Messages and Papers of the Presidents* (1893, The Gutenberg Project, 2004, 14).

²⁴ Ibid.

²⁵ Colonialism is defined as a system of domination whereby an external, sovereign country willfully

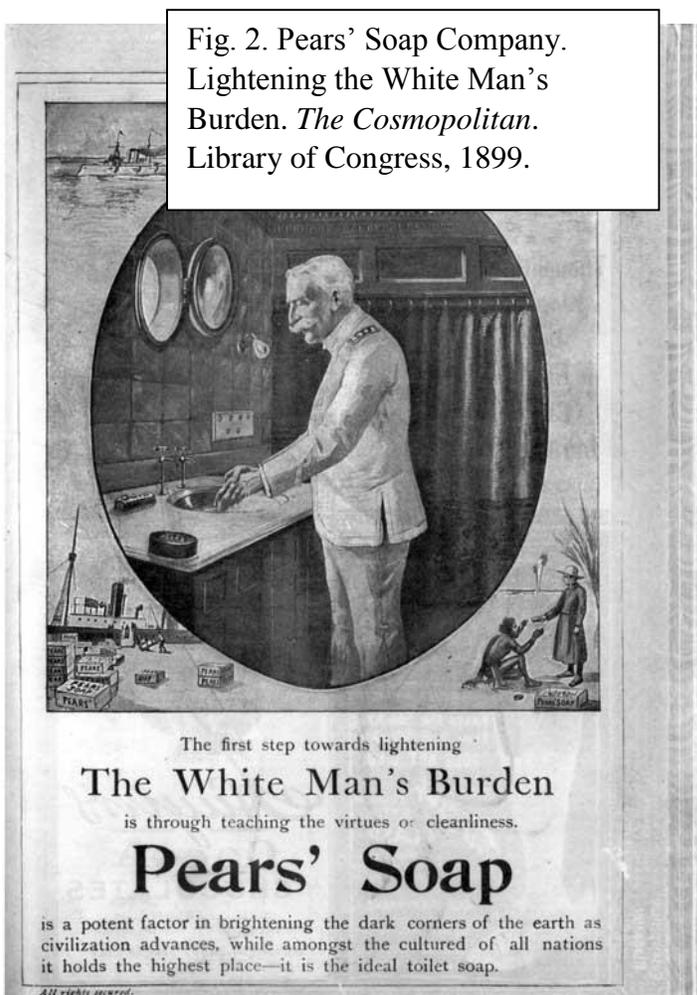
and savagery of the individual, which reinforces visitor's pre-conceived perceptions".²⁶ Second, the display of Indigenous peoples gave them the opportunity to "appreciate the power and influence of the white man."²⁷ Historically, the United States will be at war against Spain during the Spanish-American War in 1898. Five years later, Indigenous populations would reconvene to Omaha, Nebraska to form the Indian Congress. The Pears' Soap photograph signifies western civilization at its finest and promotes Imperialism.

1898 Trans-Mississippi and International

Exposition: Admiral Dewey

Three months prior on February 15th, 1898, the sinking of the United States Battleship the *Maine* in the Havana Harbor instigated the U.S. involvement in Spanish-American War.²⁸ May 1st, 1898, the Battle of Manila gave U.S. Commodore Admiral Dewey fleet victory in the Philippines.²⁹ He would be honored in his return to the United States as a national hero. After the May 1st conclusion of the Spanish-American War, the Trans-Mississippi and International Exposition celebrated opening day on

Fig. 2. Pears' Soap Company. Lightening the White Man's Burden. *The Cosmopolitan*. Library of Congress, 1899.



ons Universelles, Great Exhibitions and World's Fairs, 1851-1939. 100.

[/pdfviewer/pdfviewer?sid=b07b34ed-fe04-461a-9654-](#)

[4185ab9aa79a%40sessionmgr4005&vid=1&hid=4209](#)

²⁸ Naval History & Heritage Command, Battle of Manila Bay, 1 May 1898: Introductory Page, accessed November 20, 2014, <http://www.history.navy.mil/photos/events/spanam/events/man-bay1.htm>

²⁹ Hispanic Division, Library of Congress, The World of 1898: The Spanish-American War, George Dewey, 1837-1917, last modified June 11, 2011, <http://www.loc.gov/rr/hispanic/1898/dewey.html>

June 1st, 1898. Progress and the Power of the Great West was the overreaching theme. It is interesting to note that the theme of **western progress** is more than obvious based on the geographic location of the fair. Omaha, Nebraska represented the steady geographical westward progression from Philadelphia, 1876, Chicago, 1893, and Atlanta, 1895. James Baldwin, official spokesman summed up the fair's real mission; "The Exposition has become the instrument of civilization. Being a concomitant³⁰ to empire, westward it takes its way".³¹ Moore adds that Baldwin's statement fits "within an imperial context and offers the Little White City...as inexorable evidence of America's conquest of its internal colony, the Trans-Mississippi West".³² The development of the Indian Congress was a successful attempt by the United States Government to regulate and emphasize to fairgoers, how far Native Americans had moved away from traditional lifeways toward civilization".³³ The United States Congress appropriated forty thousand dollars to start an Ethnological Indian Congress was "funded by the Bureau of American Ethnology under the guidance of Anthropologist James Mooney."³⁴ Rationale of the Indian Congress was to represent three-five tribes that represented five hundred Native Americans. Apache Chief Geronimo was in attendance".³⁵ The Indian Congress Exhibit was to inform fairgoers as an "educational and cultural experience and detail the current status of Native Americans".³⁶ Notable of the twenty-five Indian tribes were the Chippewa³⁷ and the Sioux from Minnesota and the Dakotas respectively.³⁸ The tribes convened in their "wickiups, tents, tepees,

³⁰ Accompanying. Dictionary.com, Concomitant. <http://dictionary.reference.com/browse/concomitant>

³¹ Sarah Moore, "Mapping Empire in Omaha and Buffalo: World's Fairs and the Spanish-American War," *Bilingual Review* 25, no. 1 (2001): 112.

³² Ibid.

³³ Welch, 341.

³⁴ *Encyclopedia of World's Fairs and Expositions*, 148.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ojibwe.

³⁸ *Trans-Mississippi International Exposition, Omaha, June to November 1898*, The Indian Exhibit, 20, <https://archive.org/stream/transmississippi00tranrich#page/20/mode/2up>

wigwams, and cabins...illustrating their dances, religious rites and savage customs”.³⁹ The Indian Congress was the last time fairgoers would view Native Americans in their natural environment. *The Official Guide to the Trans-Mississippi International Exposition, Omaha, June to November, 1898 art, manufacturing, mechanics, commerce, science, music: illustrating the progress of the West* states:

It is the last opportunity to see the American Indian as a savage, for the government work in progress will lift the savage Indian into American citizenship before this generation passes into history, and the onward march of American civilization and American industry will wipe off the maps of the United States the Indian reservation and wipe off the face of the earth the reservation Indian (Harper & Brothers, 1898).⁴⁰

1901 Pan-American Exposition: Civilization At Its Most Dangerous

United States Congress passed a resolution in July 1898 stating “A Pan-American Exposition will undoubtedly be of vast benefit to the commercial interests of the countries of North, South, and Central America”.⁴¹ However, the United States Little Splendid War with Spain over the territories of Cuba postponed the Exposition until 1901 Pan-American Exposition held in Buffalo, New York detailed the “allegorical significance of the architecture, color, scheme, and sculptural decorations... to show the progress of man in the western hemisphere, especially in the nineteenth century”.⁴² The predominant themes of Imperialism and Western Progress carried over to the 1904 Louisiana Purchase Exposition with Wild West Shows.

1904 Louisiana Purchase Exposition: F.T. Cummins Wild West Shows

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ *Encyclopedia of World Fairs and Exposition*, 161.

⁴² “The Pan-American Exposition”, *The American Journal of Nursing* 1, no. 12 (1901), 859.

<http://www.jstor.org/stable/3401557>. The need to emphasize the architecture as a mainframe in World Fair narrative. In other words, architecture plays a significant role in white supremacy against non-whites in neo-classical, Greco-Roman architecture.

Commemorated westward expansion of the United States to explorers Captain Meriwether Lewis and William Clark and the 1803 Louisiana Purchase land acquisition were centric themes. Saint Louis reiterated Manifest Destiny ideologies in its advancements to expand westward by internally conquering, colonizing, and through assimilation of Native American Indian tribes. Particularly to the United States, this was a symbolic victory for the different number of Indian tribes that tried to resist the United States Government intervention goal of total assimilation. In order for the United States to achieve this continental domination, anthropologists, purposely or not, chose to introduce the savages' behavior as an authentic or real-world view, and to perform traditional cultural practices and to dress in their cultures' attire. Previously, F.T. Cummins' Wild West Show was present at Omaha and Buffalo World Fairs where Indian Congresses were represented. According to the *Louisiana Purchase Exposition, St. Louis, 1904*, the mission of the Indian Congress was to:

Truly represent the different Indian tribes and their primitive modes of living; to reproduce their old dances and games; show their manner of dress; illustrate their superstitions, and recall their almost forgotten traditions...mostly importantly of all, to afford a comparison of the various Indian types, and a study of their characteristic and tribal traits.⁴³

Mysteriously, the Indian Congress Village was geographically located in the Midways' western end of the fairgrounds.⁴⁴ The United States Government appropriated seventy-five thousand dollars for the Indian Congress on forty acres of land. Once inside the Indian Congress Village, activities consisted of games of lacrosse, "burning white captives at the stake, Indian

⁴³ *Louisiana Purchase Exposition*, St. Louis, 1904, Catalogue, <https://archive.org/stream/louisianapurchas01stlo#page/55/mode/2up>

⁴⁴ The 1893, 1898, and 1901 World Fair's had Indian Villages geographically located in the western end. I do not know if this by coincidence or not.

racess...religious ceremonies and dances and every phase of savage aboriginal life, from teepee to the war path.”⁴⁵

Thomas R. Roddy: Originator of the Minnesota State Fair Indian Village

World Exhibitions and Fairs in the United States displayed Indian Villages to show western progress and the depletion of Native cultural identity, the Minnesota State Fair continued the World Exhibitions ideologies of Sioux and Ojibwe Indian Villages. Do to the overwhelming success of the 1893 Columbian Exposition. In September 1899, Roddy became the “head chief of the Winnebago Indians at Black River Falls, Wis.”⁴⁶ When Chief Black Hawk passed away, Roddy was the right selection because he was associated with the Winnebago’s way of life in Black Rivers Falls, Wisconsin for his early life. When Roddy became Chief of the Winnebago’s, unintentionally or not, he displayed the progress of man and “civilization of Native Americans” borrowed from the Age of Enlightenment of the 17th and 18th Centuries.⁴⁷ This will carrying over to the Minnesota State Indian Villages until 1945.⁴⁸

The Dakota War: Fort Ridgley of 1862 Reproduction

The Sioux Uprising of 1862 was restaged at the Minnesota State Fairgrounds upon approval from the Minnesota State Fair Board in 1908. The State of Minnesota was celebrated their semi-centennial⁴⁹ as a Statehood. The Minnesota State Fair Board commemorated and

⁴⁵ *Louisiana Purchase Exposition*, 55.

⁴⁶ Ibid.

⁴⁷ Thomas Jefferson’s Monticello, Thomas Jefferson’s Enlightenment and American Indians, accessed November 20, 2014, <http://www.monticello.org/site/jefferson/thomas-jeffersons-enlightenment-and-american-indians>

⁴⁸ The Historiography of Indian Villages at the Minnesota State Fair is limited. All information is available at the Minnesota Historical Society and their website, <http://www.mnhs.org/> and the Minnesota State Fair Archives website, <http://news2.arcasearch.com/usmnmfs/>

⁴⁹ Fifty Years.

reenacted the Sioux Uprising in a historical and accurate perspective by inviting “three hundred Sioux from the Sisseton⁵⁰ Reservation to participate in the great historical spectacle; “Fort Ridgely in ’62.”⁵¹ Fort Ridgely of 1862 reenactment was situated during the United States Civil War, and the sham battle⁵² featured the “Sioux Indians with their ponies, teepees, war finery, and weapon who are descendants from Little Crow.”⁵³ The placement of the Sioux Indian Village was located “between Machinery Hall and the Mile Track.”⁵⁴ Building exhibits, which occupied the empty space were razed for the Sioux Indian Village. The reenactment was to honor the settler pioneers who roamed across Minnesota in the late 17th to early 19th Centuries. The pioneer’s struggle and the Sioux Uprising reproduction demonstrated “the pioneers’ struggle in the state of Minnesota between savagery and civilization.”⁵⁵ The Minnesota State Fair Board proclaimed the portrayal in the historical accuracy of the reenactment. However, the true rationale to convey the bourgeois, middle class fairgoer was on the progress of mankind and western progress brought Indians closer to assimilating to western cultural and the elimination of Native civilization. Paying particular attention to after all the commotion has settled down and the Calvary charges in to ensure victory, the fairgoers in the grandstand enjoy an exuberant fireworks show. Once nighttime arrived at World Exhibitions and at the Minnesota State Fair, the glimmering lightshow showcased the “whiteness” of the Greco-Roman style architecture.

Indian and Scouting Village at the Minnesota State Fair, 1930-1931

⁵⁰ South Dakota.

⁵¹ “Minnesota’s Forty-Ninth Annual State Fair,” *Commercial West*, July 4th, 1908, 17, <https://play.google.com/books/reader?id=SaYwAQAAAMAAJ&printsec=frontcover&output=reader&hl=en&pg=GBS.RA7-PA17> Logged-in to your Google Account to access free book.

⁵² Something false, fake, or fictitious that purports to be genuine, Reverso Dictionary, <http://dictionary.reverso.net/english-definition/sham%20battle>

⁵³ *Commercial West*, 17.

⁵⁴ Ibid.

⁵⁵ Ibid.

Proclaimed as “the Northwest’s Greatest Scouting Demonstration”⁵⁶, the Boy Scouts of America on its 1930 promotional poster state the Indian Village was to develop “Character-building activities of Scouting and its citizenship training program, by actually seeing Scouts and work and at play. Great values are sure to come from this new enterprise.”⁵⁷ Region Ten consisted of “fifty-four farm scouts”⁵⁸ from all over the United States including “North and South Dakota, Minnesota, Eastern Montana, as well as Western Wisconsin.”⁵⁹ For the fairgoer, the connection between scouting and Indians were modeled as a cultural and educational experience. Yet, the Indian Village was geographically located “at the corner of Como and Snelling Avenues, or near the St. Paul entrance of the Grounds”. Instead of situating the Indian Village in the west end of the Midway to promote imperialism and Manifest Destiny ideologies, the Boy Scouts situated the Indian Village near the Saint Paul Entrance to increase exposure and curiosity. Illustrated in the November 1930 Boy Scouts of America Magazine titled, *Boy’s Life*, the delusion that the personal relationship between the “white” scouts and their “red” brother would show artifacts accustomed to Indian Lore. In return, the “white” scouts displayed agricultural means in adheres “relation to farm and rural life.”⁶⁰ As World Exhibitions displayed Indian Villages, they were usually sponsored by Ethnology Departments that corresponded with appropriation funding from the United States Government. Another interesting part of the Indian

⁵⁶ Scrapbook Materials. 1895-2005. Location Call Number 118.A.3.8F, Box 1. Minnesota State Agricultural Society. Miscellaneous Records. Minnesota Historical Society. State Archives. All Rights Reserved.

⁵⁷ Ibid.

⁵⁸ Boy Scouts of America, Inc., “Indian Scout Village,” *Boy’s Life*, November 1930, 69. All Rights Reserved. Personal, Non-Commercial use only. Adheres to the enactment by the 94th United States Congress effectively on January 1, 1978 of Public Law 94-553 of the U.S. Copyright Act of 1976 and adheres to the enactment by the 105th United States Congress effectively on October 28, 1998 of Public Law 105-304 of the United States Digital Millennium Copyright Act of 1998. <http://boyslife.org/wayback/#issue=pwDw30umqBoC>

⁵⁹ Scrapbook Materials, 1895-2005. Location Call Number 118.A.3.8F, Box 1. Minnesota State Agricultural Society. Miscellaneous Records. Minnesota Historical Society. State Archives. All Rights Reserved.

⁶⁰ *Boy’s Life*, 69.

Village was the physical, symmetrical layout of the 1930 promotional poster. It is divided on the left side discussing the Indian Village and on the right portrays Scouting Demonstrations.

The August 30th to September 6th, 1930 Promotional Poster read:

Real Indians, young and old. Indian Teepees... Wigwams. Indian Cookery... Indian life in reality. Indian Games and Dances. Paint and War Bonnets. Good Medicine. Tom Toms. Ceremonials... Pageants. Canoe construction. Modern boat building. Archery... and many crafts of the American Indian will be demonstrated... Grand Exhibit of Indian Relics and Curios which includes war bonnets, some axes and war clubs, old arrow heads, clothing of old chiefs. Pipes of Peace... modern Indian pottery as well as old, basketry, etc. This exhibit will be housed in special tent 60 feet long by 20 feet wide... see it.

At first glance, it is quite startling to say the least and after further analysis, the conclusion to be made is that the promotional poster divides Native Americans and the Boy Scouts of America as separate entities. The November 1930 issue of *Boy's Life*, the Boy Scouts of America praised the Minnesota State Fair Board for appropriating the Scouting and Indian Village. Interesting to note is that the Bureau of Indian Affairs Commissioner C.J. Rhoades⁶¹ gave his personal assistance and cooperation towards the Scouting and Indian Village. Currently, there is limited scholarly information related to the 1931 Minnesota State Fair Indian Village. However, one source is the December 1931 *Boy's Life* confirms Pipestone, Minnesota and Flandreau, South Dakota from the United States Boarding Schools which implemented assimilation into western culture were represented. The newspaper article down below illustrates the fact that Pipestone, Minnesota and Flandreau, South Dakota Indian Schools were present at the Minnesota State Fair Indian Village sponsored by the Boy Scouts of America.

From the *Pipestone Star* dated September 15th, 1931:

Pipestone Indian Boy Scouts with Scout Master P.W. Lightfoot, have returned to this city after a very interesting week at the Minnesota State fair. Mr. Lightfoot also had under his supervision at

⁶¹ Department of Indian Affairs, Washington. Rhoades served as Commissioner from 1929-1933.

the Indian Village and Scout camp at the fair, 12 boys from the Flandreau Indian School. Scout Master Lightfoot remained there with the boys the entire week.⁶²

United States Indian Policy, 1920-1945

The Board of Indian Commissioners quoted in 1880 about the future of Native Americans and the need to institute Indian Boarding Schools to enforce western progress and Christian Norms.

Board of Indian Commissioners, 1880:

As a savage we cannot tolerate him any more than as a half-civilized parasite, wanderer or vagabond. The only alternative left is to fit him by education for civilized life. The Indian, though a simple child of nature with mental facilities dwarfed and shriveled, while groping his way for generations in the darkness of barbarism, already sees the importance of education...⁶³

The quote is poignant and direct. Native Americans are First Nations of North America, but were not official recognized as Americans until the United States Congress passage on 1924

Citizenship Act. No doubt that World War I⁶⁴ and Native American's involvement in the United States war effort accelerated their path to citizenship. The term "alien" includes "any individual not a native-born or naturalized citizen of the United States, but this definition shall not be held to include Indians of the United States not taxed, nor citizens of the islands under the jurisdiction of the United States."⁶⁵ Otherwise known as the Indian Citizenship Act, the 1924 Citizenship Act stated "that all non-citizen Indians born within the territorial limits of the United States be, and

⁶² "Days Gone By Week of Sept. 18," *Pipestone Star*, September 15th, 1931, <http://www.pipestonestar.com/Stories/Story.cfm?SID=14233>

⁶³ Francis Paul Prucha, *Americanizing the American Indians: Writings by the Friends of the Indian, 1880-1920*. (Lincoln: University of Nebraska Press, 1978), 194.

⁶⁴ Occurred from 1914-1918.

⁶⁵ S Mintz & S McNeil, Immigration Restriction Act of 1924, accessed November 1, 2014, http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=3&psid=1116

they are hereby, declared to be citizens of the United States: Provided That the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property".⁶⁶ John Collier, who served as Commissioner of Bureau of Indian Affairs from 1933 to 1945 instituted United States Indian Policies that had a direct effect on the United States & Native American relations. The U.S. Great Depression of the 1920s and 1930s instituted Franklin Delano Roosevelt to issue New Deal Legislation in way of the 1934 Indian Reorganization Act. Originally, it had three provisions⁶⁷

- 1) Indians living on reservations were allowed to establish local self-government and tribal corporations to develop reservation resources. The United States Secretary of the Interior would then issue out a charter of home rule, granting Indian communities a greater responsibility over its own affairs, and the Indians would vote to accept it in tribal elections.
- 2) United States Federal Government were to train Indians how to manage land, public health, and law enforcement...employment preparedness in the Bureau of Indian Affairs, and scholarships availability for post-secondary education.
- 3) The 1887 Dawes Allotment Act was terminated. Any further allotments of Indian land were ceased. The bill provisions included allotted lands to be appropriated into units for community use and provided two million dollars annually to purchase lands for the recognized tribes. However, any surplus land left over from the allotted lands would be restored to the reservations.

⁶⁶ Nebraska Studies, Native American Citizenship: 1924 Indian Citizenship Act, accessed November 2, 2014, <http://www.nebraskastudies.org/0700/framesetreset.html?http://www.nebraskastudies.org/0700/stories/07010146.html>

⁶⁷ Colin G. Calloway, *First Peoples: A Documentary Survey of American Indian History* (Boston: Bedford/St. Martin's, 2008), 442.

Filling The Gaps: Future Researchers Needed

Thomas Roddy's Indian Village was charged twenty-five dollars in the *Twenty-Six Annual Report Commissioners of the State of Minnesota for the year 1894*.⁶⁸ Next, the *Annual Report of the Minnesota State Agricultural Society for the year 1896* states Thomas Roddy's letter proposition for an Indian Village was motioned by Secretary E.W. Randall and attractions were later.⁶⁹ Roddy's Indian Village was charged two hundred and ninety-two dollars and sixty cents.⁷⁰ Twelve years later in 1908, the Minnesota State Fair hosted an Igorrote and Sioux Indian Village. During the U.S. Great Depression, Franklin Delano Roosevelt's New Deal initiative the Works Progress Administration sponsored a 1935 Indian Village at the Minnesota State Fair, Calumet Indians entertained fairgoers circa 1960. Lastly, records exist of the last Indian Village at the Minnesota State Fair was in 1963. Information is available at the Minnesota Historical Society and their website: <http://www.mnhs.org/> and the Minnesota State Fair Archives website, <http://news2.arcasearch.com/usmnmsf/>

Perhaps there are primary and secondary sources documenting different Indian Bands that have visited the Minnesota State Fair Fairgrounds through the time lapses documented

⁶⁸ *Twenty-Six Annual Report Commissioners of the State of Minnesota for the year 1894*, Saint Paul: The Pioneer Press, 30, <http://news2.arcasearch.com/usmnmsfcd/>

⁶⁹ *Twenty-Six Annual Report Commissioners of the State of Minnesota for the year 1896*, 23.

⁷⁰ *Ibid.*, 32.

above. Future researchers could investigate Minnesota State Fair documented accounts of Indian Villages.

Conclusion

Currently, for the first time since the 1984 Louisiana World Exposition, the state of Minnesota is bidding for the 2023 Exposition. Minnesota's bid is in the process by the Bureau of International Exposition which the United States is no longer associated as of 2002, but can re-join at any time. However, a nation does not have to be associated with the Bureau of International des Expositions to be awarded a World Exposition. If Minnesota is awarded the 2023 World's Fair, it would have been thirty-nine years since the United States has hosted a World's Fair/Exhibition. According to the Minnesota World's Fair official website, their "mission is to host the 2023 World's Fair in Minnesota to celebrate the creative diversity, scientific accomplishments, and economic vitality of our state, region and nation. This World's Fair will elevate Minnesota's worldwide stature by building relationships at the international level and creating cultural, educational, and environmental legacies that promote global cooperation and technological innovation for generations".⁷¹

As fairgoers attending Indian Villages at World Exhibitions and the Minnesota State Fair became inexcusable and ethical morals set in, the elimination of Indian Villages gradually decreased after the Civil Rights Movements of the 1960's. The replacement for Indian Villages are Heritage Centers. Native Americans now barter and sell their items to interested fairgoers

⁷¹ Minnesota World's Fair: Bring the World to Minnesota, accessed May 1, 2014, <http://www.minnesotaworldsfair.org/index.htm> The quote no longer exists on their website.

such as bead embroidery, dream catchers, feathers, and so forth. In all, Indian Villages were educational experiences during the late 19th to mid-20th Centuries at World Exhibitions/Fairs. Yet involved scientific reasoning of the day (ex. Anthropology) in order to prove Enlightenment, Darwinist, and Manifest Destiny ideologies of the day and that the white man held superiority to all other minorities.

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"Days Gone By Week of Sept. 18." *Pipestone Star*, September 15th, 1931.

<http://www.pipestonestar.com/Stories/Story.cfm?SID=14233>

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Gast, John. *American Progress*. 1872. Oil on Canvas Painting. Accessed November 21, 2014.

Note: Creative Commons License URL Link: <http://creativecommons.org/licenses/by-nc/3.0/us/>

Displays America's ideology that by moving west and following *Columbia's* lead, Native Americans were being forced into oblivion.

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<https://archive.org/stream/louisianapurchas01stlo#page/55/mode/2up>

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<https://play.google.com/books/reader?id=SaYwAQAAAMAAJ&printsec=frontcover&output=reader&hl=en&pg=GBS.RA7-PA17>

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Pears' Soap Company. *Lightening the White Man's Burden*. *The Cosmopolitan*. Library of Congress, 1899. Photograph.
http://www.learner.org/courses/amerhistory/resource_archive/zoom.php?unitChoice=16&ThemeNum=1&resourceID=10143

Featured in *The Cosmopolitan* depicting the White Man's Burden and how the western hemisphere, namely the United States, will forward western progress by "brightening the dark corners of the earth."

Scrapbook Materials. 1895-2005. Location Call Number 118.A.3.8F, Box 1. Minnesota State Agricultural Society. Miscellaneous Records. Minnesota Historical Society. State Archives. All Rights Reserved.

Courtesy of the Minnesota Historical Society, a 1930 Region Ten Boy Scouts Poster depicting an Indian and Scouting Village from August 30th, to September 6th, 1930.

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