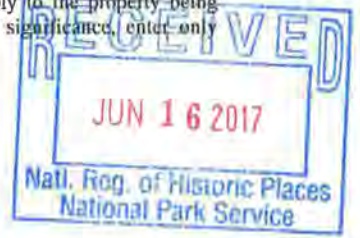


United States Department of the Interior
National Park Service

56-1402

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.



1. Name of Property

Historic name: First Presbyterian Church and Cemetery
Other names/site number: Wakpaipaksan Okodakiciye
Name of related multiple property listing:

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 22712 SD Highway 13
City or town: Flandreau State: South Dakota County: Moody
Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide X local

Applicable National Register Criteria:

X A X B C D

<u>Jay D. Vogt</u>	<u>05-24-2017</u>
Signature of certifying official/Title:	Date
<u>SD SHPO</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)


Signature of the Keeper

7/3/17
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>1</u>	<u>1</u>	structures
<u>0</u>	<u>0</u>	objects
<u>3</u>	<u>1</u>	Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: religious facility

FUNERARY: cemetery

Current Functions

(Enter categories from instructions.)

RELIGION: religious facility

FUNERARY: cemetery

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

LATE VICTORIAN: Gothic

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD: Weatherboard
ASPHALT
STONE: Sioux Quartzite

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The First Presbyterian Church is a Gothic Revival, nave plan, frame church with a central bell tower projecting from the façade. It is located just over a mile north of the city of Flandreau on S.D. Highway 13. It sits on a rise overlooking the Big Sioux River, which runs between the church and the city of Flandreau and flows to the east and back to the northwest in a wide loop around the church. This was the wakpaipaksan, or bend in the river, that became the church's namesake. A short unpaved road leads from the highway to the church, and two brick gate markers at the highway are set at either side of the entrance. The church sits on the eastern part of the church grounds and faces south. The associated cemetery is located immediately to the north and west of the church. The cemetery covers a rectangular section of ground, but the vehicle paths are not strictly rectilinear and curve at the corners. The graves are generally laid out in rows but are oriented north-south or east-west in different sections of the cemetery. Near the front entrance, south of the drive leading to the cemetery, there is the Dakota Akicita Wokisuwe (Dakota Soldiers Memorial) with a posted American flag. South of the nominated property is located a separate church hall building that was constructed in the 1970s.

The church building has a gable roof with asphalt shingles, wood clapboard siding, and lancet arch windows. The central bell tower has a double-leaf entrance, a fanlight transom window,

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

and two gooseneck lights set above the front doors. The open belfry has a lower pent roof with small gable peaks centered along edge, square wood posts with a low railing and scrolled brackets at the eave, and an octagonal steeple with a metal finial at the peak. On the eastern elevation of the church, there is a one-room office addition which dates to the 1930s or 1940s. During a major restoration effort in 2002 and 2003, non-historic stucco on the exterior and dropped ceilings on the interior were removed from the church, clapboard siding was re-installed, original windows and pews were restored, and the decaying wood of the belfry was replaced and rebuilt to match the historic design. At the time, changes were made to improve wheelchair access. The entrance doors were replaced with wider doors, and a wooden ramp and deck was built to provide access to the front doors and office door.

This church is one of the earliest extant buildings associated with the settlement of the Flandreau Santee Sioux colony at Wakpaipaksan and, with the cemetery, is a highly significant piece of their religious and community history. Restoration projects have preserved surviving original materials and reintroduced others that were lost or deteriorated; the church and cemetery have good integrity of design, location, setting, feeling, and association to represent this important history.

Narrative Description

First Presbyterian Church (1873)

Contributing

The First Presbyterian Church is a Gothic Revival, nave plan, frame church with a short bell tower centered on the façade. The church has a stone foundation, clapboard siding, and a gable roof with asphalt shingles and flat wood soffit and fascia. A cement sidewalk leads up to recently-constructed wood front steps that extend around the east side of the church to create a small deck in front of the entrance to an office addition. A wheelchair ramp extends from the east side. On the façade, to either side of the centered bell tower, there are single-hung Gothic lancet arch windows in wide surrounds. The windows have two panes in the lower sash and a splayed muntin in the upper sash that creates three sections of glass. The bell tower has a double-leaf entrance with wood paneled doors that were inserted in about 2002. Above the doors, there is a historic fanlight transom window and two gooseneck light fixtures. Above a pent roof with small gable upticks along the eave, there is an open belfry. The belfry has square unpainted wood posts with a low railing and scrolled brackets at the eave, and it has an octagonal steeple roof with a metal finial at the peak.

On the east elevation, there is a single Gothic arch window on either side of the church office addition centered on that elevation that dates to the 1930s or 1940s. The addition has a hip roof, a single-leaf door on the south (front) elevation, and single one-over-one wood windows with wood storm windows on each elevation. On the north elevation of the church, there is no fenestration. On the west elevation of the church, there are three evenly-spaced Gothic-arch windows.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

During a major restoration effort in 2002 and 2003, non-historic stucco on the exterior and dropped ceilings on the interior were removed from the church, clapboard siding was re-installed on the exterior, original windows and pews were restored, and the decaying wood of the belfry was replaced and rebuilt to match the historic design. At the time, the entrance doors were replaced with wider doors, and a wheelchair ramp and deck was built to provide access to the front doors and office door.

Upon entering the church, there is a small narthex at the base of the bell tower with wood walls, beadboard wainscoting, and wood plank flooring. Another set of double doors leads into the sanctuary. The wood walls and beadboard wainscoting continue throughout the sanctuary, but the floor is carpeted. During the 2002-03 restoration, the current wood panel ceiling replaced an earlier non-historic dropped ceiling. The ceiling has circular air vents and recessed lighting. Replica gas lamps were installed along the side walls between each window. There are two columns of painted wood pews with a center aisle. The historic pews have scrolled ends. Each pew has a folding seat on the end along the center aisle. These "jump seats" were used for visitors because regularly-attending families often filled the existing pews.¹ The church altar extends across the front of the church and is raised two steps from the main floor. Altar pieces, lectern, and baptistry are stained wood with brackets, integrated columns, carved crosses, trefoil, and Gothic arch motifs. The communion table features the carved inscription: "This do in remembrance of me." On the east end of the front aisle, a door opens into the office addition. The office has plastered walls and ceiling with beadboard wainscoting. Inside, there are currently meeting tables, an office desk, and a tall unit of built-in shelving.

Cemetery (1878)

Contributing

To the northwest of the church is the associated cemetery. The cemetery at First Presbyterian Church was formally organized in 1878, though the first recorded burial there was Wichahincamaza, a leader of the church who had died in 1871.² The cemetery covers a rectangular section of ground, but the vehicle paths are not strictly rectilinear and curve at the corners. A line of mature, tall evergreens extends across the south edge of the cemetery and there are intermittent evergreen and deciduous trees and shrubs through the cemetery.

The graves are generally laid out in rows but, in irregular segments, are laid either east-to-west or north-to-south. North-to-south alignment is considered a Dakota Sioux tradition and east-to-west is considered traditional Christian practice. Most gravemarkers are narrow marble or granite headstones with squared or rounded tops. There are several square shaft markers of varying heights, the tallest of which typically incorporate the names of multiple family members. In the southeast corner of the cemetery, behind the church, there are several graves marked with crosses of stone with beveled corners and names engraved on metal plates mounted to the center of the

¹ William L. Bean, *Eastman, Cloud Man, Many Lightnings: An Anglo-Dakota Family* (Lincoln NE: W.L. Bean, 1989), vii.

² Linda Hallstrom, ed. et al. *History of Moody County, South Dakota* (Sioux Falls, SD: Jack Kilgore & Associates, 1986), 22.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

crosses. The most recent gravestones tend to be tall narrow or short rectangular polished granite markers. There are a few graves marked with blocks of traditionally-quarried, red-colored pipestone and wood crosses. When the cemetery was documented as part of the Graves Registration Project in 1941, there were 342 graves recorded.³ In 1998, a magnetometer survey of the cemetery was undertaken by the Augustana College Archaeology office out of Sioux Falls to research and map many unmarked graves in the cemetery.⁴ In 2001, ninety-one people were repatriated at the First Presbyterian cemetery from the collections of the Denver Museum.⁵

The cemetery includes the graves for several people of notable significance to the community. The adjoining graves and markers for Reverend John Eastman and his father Jacob are located off the northwest corner of the church. Jacob Eastman's marker was erected by his family in 1891.⁶ John Eastman's large granite marker from 1924 includes a cameo image and the bible verse John 15:17 inscribed in Dakota. The grave for Taoyateduta is located near the northwest corner of the cemetery. The stone includes his date of birth, death, and burial, as well as the phrase "Therefore I'll die with you" in English and Dakota. A large marker for the Westman family is carved to resemble a tree trunk with bark and vines and individual shorter family markers are also carved to be tree trunks.

Entrance Gate Markers

Contributing

The wide unpaved entrance road is marked near the highway on either side by thick brick piers with concrete bases and caps. The pyramidal caps of the markers are topped with concrete spheres. Their precise date of construction is unknown, but their materials and design are consistent with the period of significance.

Dakota Akicita Wokisuwe / Dakota Soldiers Memorial (1987)

Non-Contributing

The Dakota Akicita Wokisuwe was placed at First Presbyterian in 1987 to honor deceased soldiers from the 1862 U.S.-Dakota Conflict, World War I, World War II, the Korean Conflict, and the Vietnam War. The memorial includes a concrete medicine wheel laid out on the ground with marker stones at its center. There is also a carved bison at the base of the central stone. That main stone features inscribed images of a traditional sacred pipe and the "End of the Trail" sculpture. It also features an inscription in Dakota and English that reads, in English, "Dakota Soldiers Memorial / Remember this / This is my land / I loved my land / Therefore I went to / fight for it." The back side of the stones includes a plaque with the names of those who died in the 1862 conflict, while the names from other wars were inscribed directly into the stones.

³ First Presbyterian Cemetery File, Moody County Historical Society.

⁴ *Moody County Enterprise* (Flandreau, SD), October 21, 1998; *Argus-Leader* (Sioux Falls, SD), August 4, 1998.

⁵ *Argus-Leader* (Sioux Falls, SD), May 10, 2001.

⁶ Bean, *Eastman, Cloud Man, Many Lightnings*, 57.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Areas of Significance

(Enter categories from instructions.)

Religion
Ethnic History

Period of Significance

1873-1971

Significant Dates

1873
1875
1971

Significant Person

(Complete only if Criterion B is marked above.)

John Eastman
Taoyateduta / Little Crow

Cultural Affiliation

N/A

Architect/Builder

N/A

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The First Presbyterian Church at Flandreau is nominated to the National Register of Historic Places at a local level of significance under Criterion A in the areas of Religion and Ethnic History and under Criterion B for its association with Reverend John Eastman, minister and community leader from 1875 to 1906, and Taoyateduta / Little Crow, a Mdewakanton Dakota leader during the 1862 U.S.-Dakota Conflict.

The church was built in 1873 by a congregation that had been established after a group of Mdewakanton Dakota traveled from the Santee Reservation in Nebraska to take up homesteads at Wakpaipaksan, or the Bend in the River, in 1869. It was the first and largest of two churches built by the Flandreau Santee Sioux as they established their new colony of homesteads. The First Presbyterian Church was also had a key role in the Dakota Presbytery and was a source of lay missionaries to other Dakota reservation churches. In 1965, it was determined to be the oldest, continually-used church in South Dakota, and it is still used by the local congregation.

First Presbyterian Church sits on a rise inside a bend of the Big Sioux River about a mile north of Flandreau. The church is set toward the eastern end of the lot and is oriented to the south. To the northwest of the church lies the associated cemetery. The church is a frame building with a simple nave plan and a central bell tower on the façade. The church underwent restoration in 2002-03 to remove non-historic stucco siding and repair deteriorated wood around the building. It has a small church office addition on the east side elevation and a wooden deck and ramp built onto the façade. Despite these changes, the church retains essential integrity to convey its significance under Criteria A and B.

The church is also associated with two particularly significant individuals, Reverend John Eastman and Taoyateduta / Little Crow. John Eastman came with his father to Wakpaipaksan from Santee in 1869. He was sent to boarding school and college and eventually was ordained in the Presbyterian Church. He was the longest-serving pastor at Wakpaipaksan, being there from the time of his installation in 1876 until 1906 when he left for a posting at another synod church on the Sisseton Reservation. He assisted with synod development across the state, trained missionaries to other Sioux mission churches, was appointed supervisor of the Flandreau Sub-Agency, ran the Flandreau Indian School, and served as an advocate for the Flandreau Santee with the U.S. government. Taoyateduta was a prominent Mdewakanton leader who led akicita (soldiers) during the 1862 U.S.-Dakota Conflict in Minnesota. After being killed in 1863, his scalp was prominently displayed and then put in storage in Minnesota until his identifiable remains were finally gathered and returned to his descendants for burial at Flandreau in 1971.

The First Presbyterian Church and Cemetery meet Criteria Consideration A for Religious Properties because of the church represents the earliest settlement of the Flandreau homestead colony by Mdewakanton Dakota and the leadership of the Reverend John Eastman not only in the religious life of the community but its social and political life as well. The property meets Criteria Consideration C for Graves because Taoyateduta was a significant leader of the

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Mdewakanton during the 1862 U.S.-Dakota Conflict, and it could not be determined that there was another extant place associated with his particular significance to those events. The historic Lower and Upper Sioux Agencies in Minnesota are listed in the National Register, in part for their association with the history of the conflict, but not specifically for their association with Taoyateduta's contributions. Additionally, the repatriation of his remains to his people after being held in Minnesota for a hundred years was a highly significant event for the Mdewakanton and all his relatives. The period of significance for First Presbyterian Church extends from the construction of the church in 1873 through this important repatriation event in 1971.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Historical Overview of the Mdewakanton Dakota / Flandreau Santee

The Mdewakanton Dakota traditionally lived in the woodlands of Minnesota.⁷ They were documented as living in the area of St. Anthony Falls in 1760.⁸ During the War of 1812, the Dakota, particularly the Mdewakanton, allied with the British, but the British abandoned the territory to the American government when they signed the final peace treaty with the United States.⁹ In 1834, the people's first contact with American missionaries occurred at the village of Heyatatonwan (Village Back from the River), which was under the leadership of Mahpiya Wicasta (Cloud Man) and located on the shore of the lake now called Lake Calhoun in Minneapolis.¹⁰ Missionary Jedediah D. Stevens established a mission and school nearby on Lake Harriet that taught reading and writing in the Dakota language and provided religious instruction.¹¹ Missionaries also tried to convince the Dakota to shift from their agricultural traditions to American plow-based techniques.¹² Despite the missionary presence, the Dakota remained largely autonomous and stable in their social, political, and religious life, while selectively appropriating material culture from Euro-Americans through trade.¹³

Nonetheless, settlement pressure continued to build following the establishment of Fort Snelling in 1821, increasing numbers of Christian missions established through the 1830s, and greater demand for agricultural settlement within an American territory established in 1849. In 1837 and 1851, Dakota leaders signed treaties that ceded lands east of the Mississippi River and established upper and lower agencies out of land reserved for the four tribes of the Dakota

⁷ William L. Beane, *An Experiment of Faith: The Journey of the Mdewakanton Dakota Who Settled on the Bend in the River* (Flandreau: First Presbyterian Church, 2003), 1.

⁸ Clifford Allen, *A History of the Flandreau Santee Sioux Tribe* (Flandreau, SD: Flandreau Santee Sioux Tribe, 1971), 14.

⁹ Allen, *A History*, 15.

¹⁰ Beane, *An Experiment*, 1.

¹¹ *Ibid.*, 1-2.

¹² Allen, *A History*, 24.

¹³ *Ibid.*, 14.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

people.¹⁴ The Sisseton and Wahpeton resided at the Upper Agency reservation, while the Mdewakanton and Wahpekute lived primarily on the Lower Agency.¹⁵ In 1852, a missionary estimated that the Mdewakanton had a population of about 2,000 people, the Sisseton had 2,500, the Wahpeton had 1,200, and the Wahpekute had 500-600.¹⁶ Through the 1850s, the Dakota faced hard years for agriculture, the decline of the fur trade, limits on hunting and trapping because of the limited lands, broken treaty promises and delayed annuities from the American government, and prejudice from new American settlers.¹⁷ These hardships contributed to the subsequent 1862 U.S.-Dakota Conflict.

In 1862, a Dakota leader, Taoyateduta / Little Crow, demanded the promised treaty annuities from the new federal Indian agent, Thomas J. Galbraith, who had received treaty goods but was holding them at the agency until the monetary annuities arrived.¹⁸ A council of elders had been convened and Taoyateduta agreed to lead akicita (soldiers) to open the agency storehouses by force even though much of the Upper Agency and many communities of the Lower Agency were opposed to violent action.¹⁹ The ensuing conflict spread across the area from the city New Ulm north to the Upper Agency at Yellow Medicine, and it lasted thirty-seven days before the akicita finally went west into Dakota Territory and Canada to seek help from allies.²⁰ Minnesota's Governor Ramsey had appointed a former trader, Henry H. Sibley to lead volunteer forces against the akicita and Sibley eventually took 1,700 Dakota men, women, and children prisoner.²¹ Many of the remaining Sisseton and Wahpeton people moved west to the Lake Traverse and Big Stone Lake areas at the border with Dakota Territory, and they later petitioned for special reservation status.²² In short order, Sibley appointed a five-member commission to hold trial at Camp Release for 393 akicita who had been arrested, and the commission sentenced 303 to death.²³ While the military marched the hundreds of other captives to Fort Snelling and the condemned to a log prison in Mankato, white residents took notorious retaliatory action against the captured as they passed through settlements like Henderson and New Ulm.²⁴ Missionaries petitioned for the federal government to intervene before sentences were carried out. After reviewing trial records, President Lincoln commuted many of the death sentences, but thirty-eight akicita were simultaneously executed by hanging in Mankato on December 26, 1862,

¹⁴ Beane, *An Experiment*, 2; Allen, *A History*, 16-19.

¹⁵ Allen, *A History*, 19.

¹⁶ S.F. Riggs, *Grammar and Dictionary of the Dakota Language* (Washington D.C.: Smithsonian Institution, 1852), vii.

¹⁷ Beane, *An Experiment*, 2-3; Gary Clayton Anderson and Alan R. Woolworth, eds., *Through Dakota Eyes: Narrative Accounts of the Minnesota Indian War of 1862* (St. Paul: Minnesota Historical Society, 1988), Chapter 1.

¹⁸ Beane, *An Experiment*, 3; Allen, *A History*, 27.

¹⁹ Beane, *An Experiment*, 3; Allen, *A History*, 28.

²⁰ Beane, *An Experiment*, 3-4; *Star-Tribune* (Minneapolis), April 12, 2013.

²¹ Beane, *An Experiment*, 4.

²² Allen, *A History*, 36; Riggs, *Grammar*, vii.

²³ Beane, *An Experiment*, 4; Allen, *A History*, 33.

²⁴ Beane, *An Experiment*, 4.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

the largest mass execution in U.S. history.²⁵ In 1863, Congress annulled their treaties with the Dakota, dispossessing them of all lands within Minnesota.²⁶ During 1863 and 1864, Sibley's army sent out continued campaigns to "kill or capture" remaining Dakota who had fled west and north.²⁷

At the prison in Mankato and at the detention camp at Fort Snelling, Presbyterian and Episcopalian missionaries continued their work through religious instruction, teaching reading and writing, and carrying letters between the imprisoned Dakota.²⁸ Their efforts finally met with greater success than they had before the conflict. The Dakota people had faced a "morale-shattering defeat," were forced into confinement, and experienced starvation, oppression, and fear for months on end.²⁹ With the recent tragedy and an uncertain future, many looked for hope and power in the teachings of the missionaries and were baptized.³⁰ Some used the literacy skills they were learning and their conversions in order to petition missionaries and American officials for a release from prison, for provisions, and for information on the location of family members.³¹

*Last summer we left death behind and with no freedom to do what we wanted, we were like dead men... We are serious about wanting peace, that's why we've written twice.*³² -- Four Lighting/David Faribault Jr. to Gen. H.H. Sibley, Davenport, Iowa, May 18, 1863

In 1863, the men pardoned at Mankato were sent in chains by steamboat to Camp Kearney (part of Camp McClellan) in Davenport, Iowa, and more than 1,200 women, children, and elders held at Fort Snelling were sent to the Crow Creek Agency in Dakota Territory.³³ The military took another group of about ninety prisoner at Pembina on their way to Canada and brought them to Davenport also.³⁴ Hundreds in both locations died of disease or inadequate provisions.³⁵ At Davenport, there were wooden barracks in poor condition with insufficient protection against the

²⁵ Allen, *A History*, 33; Beane, *An Experiment*, 5.

²⁶ Allen, *A History*, 34.

²⁷ Beane, *An Experiment*, 5; Includes map: Minnesota Historical Society, "Aftermath," *The U.S.-Dakota War of 1862*, <http://www.usdakotawar.org/history/aftermath>.

²⁸ Beane, *An Experiment*, 5; Allen, *A History*, 34-35; Bruce David Forbes, "Presbyterian Beginnings in South Dakota, 1840-1900," *South Dakota History* (1977), 119.

²⁹ Allen, *A History*, 18.

³⁰ Bonnie Sue Lewis, *Creating Christian Indians: Native Clergy in the Presbyterian Church* (Norman: University of Oklahoma Press, 2003), 43; John Peacock, "Introducing the Dakota Letters," in Clifford Canku and Michael Simon, *The Dakota Prisoner of War Letters: Dakota Kaškapi Okicize Wowapi* (St. Paul: Minnesota Historical Society Press, 2013), xxii.

³¹ Peacock in Cantu and Simon, *The Dakota Prisoner*, xxvi-xxvii, 213.

³² Four Lighting/David Faribault Jr. to Gen. H.H. Sibley, Davenport, Iowa, May 18, 1863 translated in Cantu and Simon, *The Dakota Prisoner*, 11-12.

³³ Beane, *An Experiment*, 5-6.

³⁴ *Ibid.*, 11.

³⁵ *Ibid.*, 5-6, 12.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

cold, all enclosed by a high fence.³⁶ About a third of those imprisoned died there.³⁷ Eventually, some prisoners were hired out to work on surrounding farms. The Reverend J.P. Williamson traveled with the other group of prisoners, taken to Crow Creek from Fort Snelling. They took the steamboat *Northerner* to Hannibal, Missouri, where they were packed in freight cars and taken to St. Joseph.³⁸ From there, they joined with another group of 771 and traveled up the Missouri River to Crow Creek on the steamboat *Florence*.³⁹ Many became ill on the journey, and Williamson compared the conditions of the trip to the transatlantic slave passage.⁴⁰ At Crow Creek, the Fort Thompson Presbyterian Church was established in 1863.⁴¹ Crow Creek was an isolated, arid, and treeless landscape eighty miles from the nearest town.⁴² Attempts at agriculture there largely failed, and most rations sent to the people there were late and/or rotten.⁴³ Many died at Crow Creek, and Rev. Williamson expressed particular concern about the death rate for babies and young children.⁴⁴ There were also Sisseton and Wahpeton Dakota at Crow Creek who tried to get to Lake Traverse, as well as Winnebago (also expelled from Minnesota) who eventually went to the Omaha Reservation.⁴⁵

Eventually, advocates, including the Williamsons and other missionaries, prevailed in their petitions to create another reservation for the Mdewakanton. Groups of survivors from Davenport and Crow Creek were brought together and families were reunited at the Santee Sioux Reservation near Niobrara, Nebraska.⁴⁶ At Santee in July 1866, they combined the congregations of the Prison Church from Davenport and Fort Thompson Church from Crow Creek to organize the Ohnihde Okodakiciye (the church of going from place to place, or the Pilgrim Church), with Rev. John Williamson and other missionaries present for the occasion.⁴⁷ The church met under a canwapatipi (willow branch arbor) like they had traditionally used in Minnesota.⁴⁸

In 1868, Dakota leaders from the Santee signed on to the Treaty of Fort Laramie in hopes for stability.⁴⁹ Several signers of the treaty were later part of the Flandreau community:

- David Weston / Owanca duta (red all over)
- Jerome Big Eagle / Wambdi tanka, who was buried at the Upper Sioux community

³⁶ Bean, *Eastman, Cloud Man, Many Lightnings*, 48; Cantu and Simon, *The Dakota Prisoner*, 81.

³⁷ Bean, *Eastman, Cloud Man, Many Lightnings*, 48.

³⁸ Allen, *A History*, 38.

³⁹ *Ibid.*, 38

⁴⁰ *Ibid.*, 38-39.

⁴¹ Forbes, "Presbyterian Beginnings," 119.

⁴² Allen, *A History*, 39.

⁴³ *Ibid.*, 42.

⁴⁴ Hallstrom, *History of Moody County*, 7.

⁴⁵ Allen, *A History*, 40, 43.

⁴⁶ Beane, *An Experiment*, 6.

⁴⁷ *Ibid.*, 13.

⁴⁸ Beane, *An Experiment*, 13; Bean, *Eastman, Cloud Man, Many Lightnings*, 50.

⁴⁹ Beane, *An Experiment*, 7, 14; Allen, *A History*, 50-55.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

- Peter Robinson / Ta shunka maza (His iron horse, Iron dog) who was buried at Flandreau
- Jonah Flute / Cotankainape (flute player) who was buried at Flandreau as well

Despite the treaty, land allotments and citizenship promised to them were slow to come, and life on the Santee reservation was weighed with uncertainty.⁵⁰ The soil there was also poor and agricultural efforts were largely unsuccessful.⁵¹ The Mdewakanton people began negotiating with the American government for other possible reservations. On hunting trips into Dakota Territory, groups looked for land they could settle, where they could have control of their own lives. Several groups organized new settlements in the Big Sioux River Valley and Minnesota.⁵² One group traveled up the Cankasdeco (Big Sioux River) past the big falls, Fort Dakota, and the osmaka (dells) to Wakpaipaksan (the bend in the river) where they found fertile ground, plentiful animals, and many trees, as well as a location closer to the sacred pipestone quarries.⁵³ They returned to Santee to tell their families about what they found on their journey and to plan their move to Dakota Territory.⁵⁴ In February 1869, many families of Mdewakanton and Wahpekute Dakota left the reservation traveling on foot with sungwakinihupa (ponies to drag lodge poles) that carried their supplies to Wakpaipaksan, near the abandoned Dakota Territory townsite called Flandrau, where they planned to take homesteads.⁵⁵ In a sudden blizzard near Fort Dakota (at the settlement of Sioux Falls), the party scrambled for shelter, but an elder kungsi (grandmother) named Owancatowin did not survive the storm.⁵⁶ When they arrived at Wakpaipaksan, they erected temporary tipis, dugouts, and canvas tents from the old agency until logs could be cut for standing houses.⁵⁷ As the first homes were built and timber supplies ran low, newcomers expanded into another settlement called Titankahe about twenty to thirty miles above the river bend.⁵⁸

When the Wakpaipaksan settlement was established, Rev. J.P. Williamson interceded for the new colony with the Dakota territorial government so that the settlers could petition for homestead claims.⁵⁹ In order to file for homesteads, a group of men from Wakpaipaksan traveled south to Dakota Territory's capitol at Yankton to meet with the territorial governor.⁶⁰ Twenty-five of them signed a manifest paper on June 6, 1870, declaring their renunciation of tribal associations in order to become U.S. citizens, after which they traveled to the land office at Vermillion to file on their claim titles.⁶¹

⁵⁰ Beane, *An Experiment*, 7, 14.

⁵¹ Bean, *Eastman, Cloud Man, Many Lightnings*, 51.

⁵² Hallstrom, *History of Moody County*, 7.

⁵³ Beane, *An Experiment*, 15-16; Bean, *Eastman, Cloud Man, Many Lightnings*, 51.

⁵⁴ Beane, *An Experiment*, 17.

⁵⁵ Beane, *An Experiment*, 18; Allen, *A History*, 10.

⁵⁶ Beane, *An Experiment*, 19.

⁵⁷ *Ibid.*, 20, 22.

⁵⁸ *Ibid.*, 23.

⁵⁹ Allen, *A History*, 62.

⁶⁰ Beane, *An Experiment*, 24.

⁶¹ *Ibid.*, 24.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

By 1872, the population at Wakpaipaksan had doubled.⁶² There was a great deal of fluidity as people moved between the Santee Reservation, the Lake Traverse Reservation/Sisseton Agency, the Flandreau settlement, and groups still in Minnesota.⁶³ The settlement was stretched along the river, and people traveled on the river before roads were built. On the homestead claims, families tended to have a log cabin house, a stable, an improved field, perhaps a pigpen or chicken house, and some had tipis erected as well for family members who preferred them.⁶⁴ The people supported themselves through agriculture, trapping, and fishing.⁶⁵ Their agricultural efforts were funded partly through the American Board of Commissioners for Foreign Missions, the Office of Indian Affairs, and the Sisseton Agency to the north.⁶⁶ They grew wheat, corn, potatoes, turnips, and beans.⁶⁷ Some also started working as couriers for freight and mail services, cut wood for neighbors, and made items to sell out of pipestone from traditional quarries eighteen miles to the east.⁶⁸ In 1878, the population of Dakota at Flandreau was 364, and they cultivated 755 acres of land for wheat, corn, oats, barley, potatoes, and beans, and stocked horses, oxen, other cattle, swine, turkeys, and chickens.⁶⁹ Community members built several religious institutions. They organized the Wakpaipaksan Okodakiciye (First Presbyterian Church) in September 1869, an Episcopal Church in 1871, and a chapter of the Young Men's Christian Association in Flandreau called Koska Okodakiciye in April 1879.⁷⁰

Although he was in residence at Greenwood on the Ihanktonwan reservation, Rev. J. P. Williamson served as special government agent to the Flandreau Santee colony from 1873 to 1878, during which time he worked with the Wakpaipaksan church and sent requests for farm and home equipment to the federal government. However, he discouraged the collection of annuities because he thought them a tool of dependency.⁷¹ In 1879, Flandreau was made a sub-agency under the Sisseton Agency and First Presbyterian's Reverend John Eastman was positioned as the government supervisor for the sub-agency.⁷² In 1882, the people received animals and implements as compensation for their land in Minnesota that was taken after the 1862 conflict.⁷³

Their settlement of homesteads at Flandreau was held up as an example by U.S. politicians who supported the Dawes Allotment Act and the Quaker Peace Policy—American efforts to

⁶² Allen, *A History*, 66.

⁶³ *Ibid.*, 57, 88.

⁶⁴ Stephen Riggs, *Iapi Oaye* (May 1874), First Presbyterian Church file, Moody County Historical Society.

⁶⁵ Allen, *A History*, 65, 67-68.

⁶⁶ *Ibid.*, 66.

⁶⁷ *Ibid.*, 71.

⁶⁸ *Ibid.*, 71, 120.

⁶⁹ *Daily Press and Dakotian* (Yankton SD), September 14, 1878.

⁷⁰ Beane, *An Experiment*, 34; Allen, *A History*, 66, 80; *The Word Carrier* (Santee NE), Apr-May 1886, and Jul-Aug 1922.

⁷¹ Allen, *A History*, 67, 76.

⁷² Allen, *A History*, 73; *The Word Carrier* (Santee NE), June 1887.

⁷³ Allen, *A History*, 81.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

assimilate tribal members through land ownership and religious conversion respectively.⁷⁴ Despite serving as a model, the Flandreau colony was never under the “jurisdiction” of a particular denomination in the way that missionaries were assigned to other Sioux reservations under the Peace Policy.⁷⁵ In 1902, the Indian School Service (within the U.S. Department of the Interior) commissioned a sociological study of the Flandreau Santee that concluded they were “highly acculturated” and lived in similar status and conditions to their white neighbors.⁷⁶ Although socio-economically integrated with surrounding white settlers, they nonetheless remained culturally distinct.⁷⁷ Many traveled to visit family in other communities and reservations where more traditional lifeways were still actively taught and practiced.⁷⁸ A traditional economy of sharing with members of the community, instead of accumulating possessions, prevailed.⁷⁹

A major institution in the tribal community has been the government boarding school. Congressional legislation in 1891 provided appropriations for the establishment of the Riggs Institute (later Flandreau Indian School), in response to lobbying by Senator R.F. Pettigrew and Reverend John Eastman. The federal school opened with ninety-eight students and twelve staff.⁸⁰ Students came from states all around the region; they spent half their time in general courses and half in industrial/vocational training.⁸¹ In 1901, the role of Indian agent was integrated into the job description of the Flandreau Indian School superintendent.⁸² In the 1930s, the school started adult education classes, established a nursery school, provided space for a garment factory to create local jobs, and set out ten-acre subsistence farms for its employees.⁸³ In 1956, the federal government closed the garment factory and the tribe could not find a private manufacturer to take over its management.⁸⁴ Although the school suspended its farm program at the same time, it expanded its enrollment, which provided alternate staff jobs for some of the former factory workers.⁸⁵ In the 1970s, the school focused on prevocational and home economics programs, and 45% of the staff were tribal members.⁸⁶

After the Flandreau colony’s initial homestead claims, land ownership for the tribe fluctuated. In 1890, the Flandreau Santee were included in an amendment to the 1889 Sioux Agreement, which

⁷⁴ Allen, *A History*, 10.

⁷⁵ *Daily Press and Dakotian* (Yankton SD), September 14, 1878.

⁷⁶ Allen, *A History*, 11, 114.

⁷⁷ *Ibid.*, 63-64.

⁷⁸ Collette A. Hyman, *Dakota Women’s Work: Creativity, Culture, and Exile* (St. Paul: Minnesota Historical Society Press, 2012), eBook, unpaginated.

⁷⁹ *Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior* (Washington DC: GPO, 1881), 128.

⁸⁰ Allen, *A History*, 81-82.

⁸¹ *The Word Carrier* (Santee NE), Jul-Aug 1909.

⁸² Allen, *A History*, 82.

⁸³ *Ibid.*, 98.

⁸⁴ *Ibid.*, 105.

⁸⁵ *Ibid.*, 106.

⁸⁶ *Ibid.*, 122.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

gave them rights to regular annuities and rations, as well as a right to an allotment, or compensation for an allotment, a measure that some used to place their lands in trust status in a time when high mortgage interest rates were causing many to lose title to their land.⁸⁷ In 1917, after much lobbying, the U.S. restored the provisions of the 1837 and 1851 Minnesota treaties that had been terminated after the 1862 Conflict.⁸⁸ Although many used allotment payments to purchase land, the 1920s agricultural recession followed by the 1930s economic depression hit the community hard. By 1933, only two of the original homesteads were still intact.⁸⁹

In 1929, the Flandreau Santee formed a tribal council and requested reservation status.⁹⁰ After the 1934 Wheeler-Howard (Indian Reorganization) Act was passed, the Flandreau Santee organized a tribal government that was “involved primarily in general discussions of pending and past Indian legislation, school affairs, and local welfare measures,” and the tribe overwhelmingly voted to accept the Indian Reorganization Act in 1935.⁹¹ The Flandreau Santee approved a new constitution in April 1936, and ratified their charter that October.⁹² The tribe bought up available land in the area (primarily defaulted mortgages from life insurance companies), set up a revolving loan program for farm improvements, and coordinated projects with the Civilian Conservation Corps for tree-planting, fencing, soil conservation, and fighting grasshoppers.⁹³

During the Great Depression, many Flandreau Santee worked as farm hands, or took up trades like carpentry, masonry, or auto mechanics, while others left for cities like Sioux Falls, Minneapolis, or Chicago to look for work, either temporarily or permanently.⁹⁴ During World War II, many men joined the Armed Forces, the Garden Club worked on victory gardens, a branch of Veterans of Foreign Wars (VFW) was started in 1946, and a VFW auxiliary formed in 1948.⁹⁵ When Congress tried to terminate the Bureau of Indian Affairs in 1953, the Flandreau Santee began their pursuit of outstanding claims against the U.S. government through the Indian Claims Commission.⁹⁶ In 1962, the Flandreau Santee held a large Siouxtennial commemoration and celebration, which became an annual event.⁹⁷ In 1964, the old farm lands at the Flandreau Indian School were turned over to the tribe and, in 1971, the land was used for a park, powwow grounds, rodeo grounds, and a refurbished community building.⁹⁸ In 1971, the Bureau of Indian

⁸⁷ Allen, *A History*, 82-83, 116; *The Word Carrier* (Santee NE), Sep-Oct 1890.

⁸⁸ Allen, *A History*, 87.

⁸⁹ Ibid.

⁹⁰ Ibid., 89.

⁹¹ Ibid., 95-96.

⁹² Ibid., 96.

⁹³ Ibid., 97.

⁹⁴ Allen, *A History*, 87; Hyman, *Dakota Women's Work*, unpaginated; *The Word Carrier* (Santee NE), Nov-Dec 1929.

⁹⁵ Allen, *A History*, 99-100.

⁹⁶ Allen, *A History*, 103, 108; Hyman, *Dakota Women's Work*, unpaginated.

⁹⁷ Allen, *A History*, 110.

⁹⁸ Ibid., 110.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Affairs offered to set up a full-time post for a federal official at Flandreau, but the tribe rejected the offer and has continued to manage its own tribal and business affairs.⁹⁹

History of First Presbyterian Church / Wakpaipaksan Okodakiciye

In late September 1869, the missionary Reverend John P. Williamson and Reverend Artemas Ehnamani visited the Mdewakanton Dakota people at their new community at Wakpaipaksan, and there, Williamson received new members and offered communion services, likely at one of the new homes or under a traditional arbor.¹⁰⁰ A short time later in October, more than forty of the Mdewakanton who homesteaded near Flandreau met in a log house near the river to celebrate the official organization of a Presbyterian church, which they named Wakpaipaksan Okodakiciye, or Church at the Bend in the River.¹⁰¹

They did not immediately elect a pastor, but did elect three elders, Mahpiyawicasta, Owancamaza, and Wichincamaza, to lead worship services through the first winter.¹⁰² The next September, the congregation elected and installed Wichincamaza (Iron Old Man, Joseph W. Graham) as church pastor.¹⁰³ Wichincamaza had lived at Heyatatonwan (Cloud Man's village) in Minnesota until the 1862 Dakota Conflict.¹⁰⁴ He was incarcerated at Mankato, during which time he converted to Christianity, and he served as an elder while his people were taken to Camp McClellan in Davenport, Iowa, moved with them to the Santee Reservation near Niobrara, and eventually settled at Wakpaipaksan in Dakota Territory.¹⁰⁵ In April 1871, before his election could be confirmed the following summer, Wichincamaza and another man, Wanwakankida, both passed away after being caught in a blizzard during an elk hunt near Fort James to the west.¹⁰⁶ Wichincamaza was the first member buried at the church.¹⁰⁷ In June, after a Dakota Presbytery meeting held at Wakpaipaksan, the congregation held another election and voted for Owancamaza (Williamson Rogers) as their pastor.¹⁰⁸

With seven hundred dollars in contributions from outside benefactors, the congregation built a frame tipiwan (house of worship) using milled lumber they brought in by wagon from Windom, Minnesota.¹⁰⁹ The first tipiwan was a small frame building with a gable roof, three windows on each side elevation, a central chimney, and a small open cupola.¹¹⁰ It was

⁹⁹ Allen, *A History*, 10, 63.

¹⁰⁰ Beane, *An Experiment*, 21; Bean, *Eastman, Cloud Man, Many Lightnings*, 52.

¹⁰¹ Beane, *An Experiment*, 7, 22; Allen, *A History*, 65.

¹⁰² Beane, *An Experiment*, 23.

¹⁰³ *Ibid.*, 25.

¹⁰⁴ Beane, *An Experiment*, 26 quoting *Iapi Oaye* (Santee NE), June 1871.

¹⁰⁵ Beane, *An Experiment*, 26 quoting *Iapi Oaye* (Santee NE), June 1871; Lewis, *Creating Christian Indians*, 112.

¹⁰⁶ Beane, *An Experiment*, 27.

¹⁰⁷ Hallstrom, *History of Moody County*, 22.

¹⁰⁸ Beane, *An Experiment*, 28.

¹⁰⁹ *Ibid.*

¹¹⁰ *Ibid.*

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

reportedly the first frame building erected in the county.¹¹¹ By 1873, the congregation had grown to about 130 and needed a larger structure, so the first tipiwan was sold to the federal government for a thousand dollars.¹¹² It was subsequently used as a day school for Indian children, but classes were also held there temporarily for white children, then it was used as a voting precinct, a temporary worship space for local non-Indian churches, a ration house, and temporary housing.¹¹³ In 1893, the government had opened the Riggs Institute school and ceased day school operations in the former tipiwan.¹¹⁴ In 1916, the structure was moved onto school property to be used again for education to help ease classroom crowding; in 1931, it was converted into a residence and named Building 59.¹¹⁵ The land of the former church eventually became Anna Hardin Park.¹¹⁶ In 1989, under threat of its demolition, a group organized the Historical Building Preservation Society to organize the removal and restoration of the structure on the grounds of the Moody County Museum.¹¹⁷

In 1873, the First Presbyterian Church congregation constructed a second church building under the encouragement and supervision of Rev. John Williamson.¹¹⁸ The church site was selected by the congregation on the highest hill overlooking Wakpaipaksan and fifteen acres was purchased for thirty dollars from members Francis and Anna Hawley.¹¹⁹ Williamson traveled to Winona, Minnesota to purchase the lumber for floor timbers, wall framing, roof, floor, shingles, siding, eight milled arch windows, wainscoting, pine paneling for walls and ceiling, and bell tower, as well as kegs of square nails.¹²⁰ Eighteen members contributed four hundred dollars' worth of labor to transport materials eighty miles from the rail station at Marshall, Minnesota, and then to build the structure itself with the support of the government school teacher, P.A. Vannice, and a local carpenter hired by Williamson.¹²¹ They dug a trench for a concrete base and a masonry foundation of field stone and quartzite.¹²² Church members donated \$175 for the 400-lb. bell that Williamson ordered from Troy, New York.¹²³ The church was outfitted with kerosene lanterns, a wood stove, and makeshift seating that was used until another \$200 was raised to purchase pews.¹²⁴ The dedication service in October 1873 included several Dakota hymns.¹²⁵

¹¹¹ Katherina Blilie, *Some Recollections of Moody County History* (Twentieth Century Study Club, 1961), 8.

¹¹² Beane, *An Experiment*, 28-29; Allen, *A History*, 67.

¹¹³ Beane, *An Experiment*, 28-29.

¹¹⁴ *Ibid.*, 29.

¹¹⁵ *Ibid.*, 35, 37.

¹¹⁶ Hallstrom, *History of Moody County*, 15.

¹¹⁷ Beane, *An Experiment*, 37.

¹¹⁸ *Ibid.*, 1.

¹¹⁹ *Ibid.*, 30.

¹²⁰ *Ibid.*

¹²¹ *Ibid.*

¹²² Beane, *An Experiment*, 31.

¹²³ *Ibid.*, 32.

¹²⁴ *Ibid.*

¹²⁵ Beane, *An Experiment*, 32, 36.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

The congregation adopted the name, First Presbyterian Church, in 1879. In 1898, the church did a series of repairs for two hundred dollars.¹²⁶



Wakpaipaksan Okodakiciye congregation, date unknown. Subject File: First Presbyterian Church, Moody County Museum, Flandreau, South Dakota.

In 1875, Reverend John Eastman (Mahpiyawakankida / Worshipping Cloud) was licensed by the Dakota Indian Presbytery; he served as stated supply at Wakpaipaksan until ordained and installed by Rev. John Williamson in 1876.¹²⁷ Eastman served First Presbyterian Church until 1906 when he left for Goodwill Church on the Sisseton Reservation.¹²⁸ Eastman was by far the longest-serving pastor of the church during its formative years and also had a leading role in the nearby federal Flandreau Indian School, the two leading institutions of the Flandreau Sioux community. Other pastors of long duration included Harry C. Jones (October 1935-April 1947), Solomon G. Gruneich (January 1964-September 1972), and Peter Vanderveen (November 1973-September 1981). A full list is included in the church's published history, "An Experiment of Faith: The Journey of the Mdewakanton Dakota Who Settled on the Bend in the River."

The church also had an active women's society, a group for youth called "Little Helpers," and a young men's meeting. As in many churches of the Dakota Presbytery, the women's society

¹²⁶ The types of repairs were not specified. *The Word Carrier* (Santee NE), February 1898.

¹²⁷ Beane, *An Experiment*, 34.

¹²⁸ *Ibid.*, 34.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

gathered to sew items for sale, including “patchwork, beadwork, and other things.”¹²⁹ The Ladies’ Aid was started in 1871 and funds raised went partly for the native missions of the Presbyterian Church and partly for foreign missions.¹³⁰ They met for an afternoon or all-day event with a prayer meeting and time working on quillwork and other sewing projects. It was hard for the women to meet, they often walked long distances with infants to the church or hostesses’ houses, and their family members did not always understand the amount of effort they put into working for charity.¹³¹

As the Dakota Boom brought more white settlers to eastern Dakota Territory in the 1880s, the population of the Flandreau colony, and therefore the membership of the church, declined because members lost their land to banks or sold it to new settlers.¹³² Rev. Eastman took an active role in making sure that the Flandreau Santee were included within the 1890 amendment to the Sioux Agreement in hopes that their land base would be more secure against encroachment.¹³³

The Flandreau congregation proved to be an important training ground for native missionaries that would work within the larger mission field.¹³⁴ In the late-nineteenth and early-twentieth century, First Presbyterian sent missionaries to the Pine Ridge Reservation, the Sisseton Agency, Granite Falls in Minnesota, Fort Peck in Montana, and other native communities.¹³⁵ Young men from the congregation also went out to serve as assistants for Presbyterian, Congregational, and Episcopal mission churches to the Dakota.¹³⁶ Certainly many became missionaries as a religious calling, but it also provided the benefits of education and employment.¹³⁷

According to the church history, “An Experiment of Faith,” Will Robinson as Secretary of the S.D. State Historical Society conducted an inquiry in 1965 to determine the oldest church in the state.¹³⁸ Through correspondence, Reverend Solomon G. Gruneich provided Robinson with information on the date of construction and dedication for the church, leading Robinson to conclude in a letter in February 1966 that Wakpaipaksan Okodakiciye was the oldest church in

¹²⁹ *The Word Carrier* (Santee NE), Jul-Aug 1906.

¹³⁰ Oliver Moore, history of the church, First Presbyterian Church file, Moody County Historical Society.

¹³¹ Hallstrom, *History of Moody County*, 8.

¹³² *Forty-Ninth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.* (New York: Mission House, 1886), 16.

¹³³ *Fifty-fourth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.* (New York: Mission House, 1891), 111.

¹³⁴ *The Word Carrier* (Santee NE), February 1898.

¹³⁵ Allen, *A History*, 88; *Forty-Eighth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.* (New York: Mission House, 1885), 13.

¹³⁶ *Fiftieth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.* (New York: Mission House, 1887), 15.

¹³⁷ Hyman, *Dakota Women’s Work*, unpaginated.

¹³⁸ Beane, *An Experiment*, 35.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

continual use in the state.¹³⁹ On October 3, 1969, the centennial service at First Presbyterian Church was conducted by Rev. Gruneich with Holy Communion and presentations by elders Grace Moore and R. Keith Wakeman.¹⁴⁰

In 1978, the church built a detached fellowship hall under the direction of Walter Jones.¹⁴¹ The steel building named Wakpaipaksan Hall was built with a main room that could accommodate 150-200 people, two meeting rooms, two bathrooms, two furnace and air conditioning units, storage space, and a kitchen to serve all kinds of celebrations, meetings, and church functions.¹⁴² The hall is located south of the property being nominated.

In 2002-2003, the congregation began a major restoration of the church building using funds provided by a state grant from the administration of Governor William Janklow, support from the Flandreau Santee Sioux Tribe, and other donations from individuals and organizations.¹⁴³ Under professional direction, volunteers and inmates from the state penitentiary removed exterior layers of non-historic stucco, re-installed clapboard siding, repaired and refinished historic windows, and refinished the pine pews.¹⁴⁴ Additional work included the installation of recessed overhead lighting and kerosene replica wall sconces, a new furnace with air conditioning, the addition of carpeting over non-historic floor materials, the removal of layers of paneling and wallpaper from the walls and replacement of pine boards and wainscoting, and the replacement of deteriorated roof materials with architectural asphalt shingles.¹⁴⁵ The Flandreau Santee Sioux Tribe provided funding to replace deteriorated materials in the bell tower and Victor Allen worked to sandblast and repaint the bell before reinstallation.¹⁴⁶ The church members presented the inmates who had worked on the restoration with star quilts.¹⁴⁷ Additional exterior projects included the construction of an exterior deck on the southeast corner with steps and a wheelchair ramp, exterior lighting, landscaping, and a cast bronze commemorative marker.¹⁴⁸ In July 2003, the painting of the church was completed with help from volunteers from the North Presbyterian Church of St. Paul who taught vacation bible school in the mornings and helped with work projects in the afternoons.¹⁴⁹ The re-dedication was held on August 24, 2003.¹⁵⁰ The congregation continues to meet at the church.

¹³⁹ Beane, *An Experiment*, 36.

¹⁴⁰ *Ibid.*, 36.

¹⁴¹ *Ibid.*, 36-37.

¹⁴² *Ibid.*, 37.

¹⁴³ *Ibid.*, 1.

¹⁴⁴ *Ibid.*, 1, 38.

¹⁴⁵ *Ibid.*, 38.

¹⁴⁶ *Ibid.*, 38-39.

¹⁴⁷ *Ibid.*, 39.

¹⁴⁸ *Ibid.*, 39.

¹⁴⁹ *Ibid.*, 33.

¹⁵⁰ *Ibid.*, 39.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Reverend John Eastman

John Eastman was born on March 1, 1849 as Mahpiyawakankida / Worshipping Cloud. John's mother was Wakantankawin / Great Spirit Woman / Nancy Eastman, who was the daughter of Seth Eastman, an Army officer posted at Ft. Snelling in Minnesota, and Wakaninajinwin / Stands Like a Spirit, who was in turn daughter of Canpadutawin / Red Cherry Woman and Mahpiya Wicasta / Cloud Man, a prominent Mdewakanton leader.¹⁵¹ As a child, John lived with his family in his grandfather Cloud Man's village and in Mahato's village near Redwood Falls.¹⁵² After the 1862 U.S.-Dakota Conflict, John's father, Jacob Eastman / Tawakanhdiota / Many Lightnings, a Wahpeton Dakota, was taken prisoner at Ft. Pembina in Winnepeg in January 1864 and was held at Davenport where he converted to Christianity and learned to read and write.¹⁵³ John was with other family members in Canada for two years, then he came south to live near his father in the camp established near the prison at Davenport by relatives of the imprisoned.¹⁵⁴ After his father was released to the Santee Reservation, John attended classes taught by Reverend John P. Williamson at Bazile Creek, Nebraska, and Williamson became an influential mentor.¹⁵⁵ Jacob Eastman brought John and one of his brothers to Flandreau with the first group of settlers in 1869 and believed that education would be the avenue by which his sons would serve their people.¹⁵⁶ In December 1870, John went back to Nebraska to attend and then work at the newly-established Santee Normal School.¹⁵⁷

In 1872, John's father went to Canada to collect his youngest brother, Ohiyesa / Charles who had been with relatives there since 1862.¹⁵⁸ John and Charles both eventually attended Beloit College in Wisconsin.¹⁵⁹ Charles became a doctor and advocate who worked on various Dakota and Lakota reservations.¹⁶⁰ John Eastman was licensed to preach in 1875 and served Wakpaipaksan Okodakiciye as stated supply until officially ordained and installed on September 16, 1876, with both Thomas S. and John P. Williamson participating in the ceremony.¹⁶¹ At

¹⁵¹ Lewis, *Creating Christian Indians*, 139; *Minneapolis Journal* (MN), July 30, 1903; Bean, *Eastman, Cloud Man, Many Lightnings*, 27, 30.

¹⁵² Bean, *Eastman, Cloud Man, Many Lightnings*, 47.

¹⁵³ Allen, *A History*, 64; Lewis, *Creating Christian Indians*, 139; *The Tomahawk* (White Earth, MN), October 20, 1921; *Minneapolis Journal* (MN), July 30, 1903; Bean, *Eastman, Cloud Man, Many Lightnings*, v, 32, 45, 49.

¹⁵⁴ *The Word Carrier* (Santee NE), Nov-Dec 1917.

¹⁵⁵ *Ibid.*

¹⁵⁶ Lewis, *Creating Christian Indians*, 141.

¹⁵⁷ Daniel F., Littlefield, Jr. and James W. Parins. *Biobibliography of Native American Writers, 1772-1924: A Supplement* (1985), unpaginated; Bean, *Eastman, Cloud Man, Many Lightnings*, 53; *The Word-Carrier* (Santee, NE), Sep-Oct 1921.

¹⁵⁸ Bean, *Eastman, Cloud Man, Many Lightnings*, 54.

¹⁵⁹ Littlefield and Parins, *Biobibliography*, unpaginated; Charles A. Eastman, *From the Deep Woods to Civilization: Chapters in the Autobiography of an Indian* (Boston: Little, Brown & Company, 1916), 51-57.

¹⁶⁰ Eastman, *From the Deep Woods*.

¹⁶¹ Beane, *An Experiment*, 34; *The Presbyterian Monthly Record* 28(2) (February 1877), 50.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Flandreau, he typically preached in the Dakota language.¹⁶² He trained young men from his congregation to serve as missionaries on other reservations, oversaw the government school called the Flandreau Indian School, and served as a government representative for Flandreau while it was put under the Sisseton Agency.¹⁶³ He helped organize a church at the Lower Brule reservation on the Missouri River and traveled west about four times a year to administer ordinances to the church there.¹⁶⁴

Reverend Eastman considered himself a traditional Mdewakanton in the legacy of his family as leaders, and “he saw no conflict between being a good Christian and a good Dakota.”¹⁶⁵ He believed in accommodation to Euro-American lifeways so that his people would have harmony and acceptance, and could find a self-sufficient place in that society.¹⁶⁶ He looked for and promoted commonalities between the Flandreau and Christian value systems.¹⁶⁷ Eastman also had a significant political role. He was appointed supervisor of the Flandreau sub-agency in 1879. He advocated for the tribe to be included in the 1889 Sioux Agreement, and he went to Washington D.C. to advocate for the Flandreau and their claims against previous treaties on multiple occasions through 1916.¹⁶⁸

Reverend John Eastman was the longest serving pastor at Wakpaipaksan Okodakiciye.¹⁶⁹ Eastman served at Flandreau until relocating to the Goodwill Church on the Sisseton Reservation in July 1906.¹⁷⁰ He later served as a general missionary (a supervisory position) for North Dakota, South Dakota, Montana, and Minnesota.¹⁷¹ He passed away on October 5, 1921, at

¹⁶² *Forty-Ninth Annual Report of the Board of Foreign Missions*, 16.

¹⁶³ *Fiftieth Annual Report of the Board of Foreign Missions*, 15; Lewis, *Creating Christian Indians*, 142; *The Word Carrier* (Santee NE), June 1887 and Jun-Aug 1893.

¹⁶⁴ *Fifty-first Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.* (New York: Mission House, 1888), 13; *The First 50 Years: Dakota Presbytery to 1890* (Freeman, SD: Pine Hill Press, 1984 [Reprinted from: Goodwill, SD: Goodwill Mission Indian Industrial Training School Press, 1892]), 44.

¹⁶⁵ Lewis, *Creating Christian Indians*, 175-176.

¹⁶⁶ *Ibid.*, 175.

¹⁶⁷ *Ibid.*, 41.

¹⁶⁸ *Fifty-fourth Annual Report of the Board of Foreign Missions*, 111; *Claims of Flandreau Band of Sioux Indians*. 64th Congress, House of Representatives Report No. 995, July 18, 1916; *Catalog of the Public Documents of the Fifty-Fifth Congress, July 1, 1897 to June 30, 1899* (Washington DC: Government Printing Office, 1901), 339, 1003; Eastman, *From the Deep Woods*, 152-158; *The Word Carrier* (Santee NE), March 1889, Sep-Oct 1890, February 1891, and March 1899.

¹⁶⁹ Beane, *An Experiment*.

¹⁷⁰ Beane, *An Experiment*, 34; Lewis, *Creating Christian Indians*, 193.

¹⁷¹ Allen, *A History*, 74; Lewis, *Creating Christian Indians*, 142, 193.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Sisseton and was buried at Wakpaipaksan.¹⁷² A monument at his gravesite was erected during the annual meeting of the Dakota Presbytery at Flandreau in April 1924.¹⁷³

Taoyateduta / Little Crow

The Mdewakanton and other Dakota tribal lands were constricted to two reservation agencies in western Minnesota. After hard winters and delays in promised treaty annuities, the Dakota faced desperate circumstances. In 1862, Taoyateduta / Little Crow, as a leader of the Mdewakanton, demanded the promised annuities from the new agent, Thomas J. Galbraith, who had received treaty goods but was holding them at the agency because the monetary annuities were late.¹⁷⁴ At a council of elders, Taoyateduta agreed to lead akicita (soldiers) to open the agency storehouses by force.¹⁷⁵ Other Dakota communities disagreed with the choice of violent action.¹⁷⁶ When the Americans defended the storehouses and then retaliated against the Dakota, the ensuing conflict spread from New Ulm north to the Upper Agency at Yellow Medicine and lasted thirty-seven days before the Taoyateduta and the akicita finally went west into Dakota Territory and Canada to seek help from alliances.¹⁷⁷ Their appeals to allies were unsuccessful, and American forces pursued them.

In 1863, Taoyateduta returned to Minnesota from Canada with his teenage son, Wowinape.¹⁷⁸ Taoyateduta was killed in July by Nathan Lamson and his son Chauncey, who were out hunting and wanted the bounty being offered by the state of Minnesota for native scalps.¹⁷⁹ When Lamson brought a party into the woods to collect Taoyateduta's body, they cut off his hair and scalp, took his body into the town of Hutchinson where it was decapitated and mutilated.¹⁸⁰ The Lamsons were paid a \$575 bounty by the Minnesota legislature for Taoyateduta's death.¹⁸¹ A few weeks later, Wowinape was captured by a military scouting party and taken to Fort Snelling.¹⁸²

By the name Little Crow, Taoyateduta was made notorious in the American media as a "ruthless" orchestrator of the "massacre" of white settlers.¹⁸³ This was in contradiction to other

¹⁷² Littlefield and Parins, *Biobibliography*, unpaginated; *The Tomahawk* (White Earth, MN), October 20, 1921; *The Word-Carrier* (Santee, NE), Sep-Oct 1921.

¹⁷³ *The Word-Carrier* (Santee, NE), Mar-Apr 1924.

¹⁷⁴ Beane, *An Experiment*, 3; Allen, *A History*, 27.

¹⁷⁵ Beane, *An Experiment*, 3.

¹⁷⁶ Allen, *A History*, 28.

¹⁷⁷ Beane, *An Experiment*, 3-4; *Star-Tribune* (Minneapolis), April 12, 2013.

¹⁷⁸ Beane, *An Experiment*, 6; *Star-Tribune* (Minneapolis), April 12, 2013.

¹⁷⁹ *Star-Tribune* (Minneapolis), April 12, 2013.

¹⁸⁰ *Ibid.*

¹⁸¹ Beane, *An Experiment*, 6.

¹⁸² *Ibid.*, 6.

¹⁸³ For instance: *The Jeffersonian* (Stroudsburg, PA), May 10, 1866; *New Orleans Crescent* (LA), April 17, 1868; *Sacramento Daily Record-Union* (CA), May 25, 1889; *The New Ulm Review* (MN), April 30, 1902; *Saint Paul Globe* (MN), May 22, 1904.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

accounts, like that of his brother Big Thunder / John Wakeman in 1897, which gave a far more nuanced portrayal of Taoyateduta, his reluctance to initiate a war, and the limited extent of violence during the conflict.¹⁸⁴ In 1868, Taoyateduta's tanned and mounted scalp was put on display in the office of the state adjutant general until it was discarded and a janitor brought it to the Minnesota Historical Society.¹⁸⁵ His skull and some of his other remains were recovered and also stored with the Minnesota Historical Society.¹⁸⁶ The preserved skull and a forearm bone were eventually displayed with the scalp in a case in the Minnesota State Capitol building.¹⁸⁷

When Jesse Wakeman, a grandson of Taoyateduta, filed a complaint with the state of Minnesota in about 1920 regarding the display of his relative's remains at the capitol, the display was removed to storage.¹⁸⁸ In 1971, the chief archaeologist with the Minnesota Historical Society, Alan Woolworth, brought up the matter of repatriation with director Russell Fridley and later drove the remains himself to a funeral home in Flandreau.¹⁸⁹ Jesse Wakeman was there to examine the remains before they were finally put to rest in a private family ceremony at First Presbyterian Church.¹⁹⁰

A Brief History of the Early Presbyterian Church and Missions in South Dakota

The Presbyterian Church has a long history in South Dakota. Missionaries first came into South Dakota, in the spring of 1839, from the Synod of Minnesota to the area around Big Stone Lake.¹⁹¹ The first Presbyterian buildings were constructed in the southeastern part of the territory, one of the earliest being Father Martin's Church, a log structure built in Vermillion in the summer of 1860 shortly after the territory was legally available to general Euro-American settlement.¹⁹² In the 1870s, there was a concerted effort from the synod in Iowa to form Presbyterian churches in Dakota Territory, but growth was slower than other denominations because the Presbyterian Church favored installed clergy instead of more flexible itinerant or circuit postings, and they focused on starting churches where there were existing communities of

¹⁸⁴ *The New Ulm Review* (MN), August 18, 1897.

¹⁸⁵ *Star-Tribune* (Minneapolis), April 12, 2013; *New Orleans Crescent* (LA), April 17, 1868.

¹⁸⁶ *Star-Tribune* (Minneapolis), April 12, 2013; *Cleveland Morning Leader* (OH), August 27, 1863.

¹⁸⁷ *Star-Tribune* (Minneapolis), April 12, 2013.

¹⁸⁸ *Ibid.*

¹⁸⁹ Alan Woolworth was born in Clear Lake, South Dakota and worked on the staff of the Minnesota Historical Society as a curator and archaeologist from 1960 until his retirement in 1998, though he continued on as a research fellow until 2014. A great deal of his research focused on the Dakota and on the 1862 conflict. *Star-Tribune* (Minneapolis), April 12, 2013; *Pioneer Press* (St. Paul, MN), August 27, 2014; Minnesota Historical Society, Finding Aid "Alan R. Woolworth: An Inventory of His Papers at the Minnesota Historical Society, 1774-2008 (bulk 1830-2000)," last updated 2013.

¹⁹⁰ *Star-Tribune* (Minneapolis), April 12, 2013.

¹⁹¹ Donald Dean Parker, *Founding Presbyterianism in South Dakota* (Brookings, 1963), 1, 5-6.

¹⁹² Parker, *Founding Presbyterianism*, 15.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Presbyterians rather than converting those outside the denomination.¹⁹³ By the 1890 census, Presbyterians made up about 6.4% of those South Dakotans claiming one of the major Christian denominations, still a relative minority in comparison to 34.2% who were Catholic or 31% who were Lutheran.¹⁹⁴

With other Christian denominations, the Presbyterian Church was also long-invested in mission postings among native tribes, including the Dakota. The Dakota Mission of the Presbyterian Board of Foreign Missions was started in 1835 and its first church was organized by T.S. Williamson at Lac Qui Parle (Minnesota) in 1837.¹⁹⁵ The Dakota (Indian) Presbytery was established in 1844 to serve churches at Fort Snelling and Lac Qui Parle with support from the American Board of Commissioners for Foreign Missions, a joint effort of the Presbyterian and Congregational churches.¹⁹⁶ They considered their jurisdiction to stretch from the Wisconsin border to the Pacific Ocean, and the Canadian border to the border of Iowa and Missouri.¹⁹⁷ The Dakota Presbytery joined the Presbytery of Southern Dakota in 1881, and all were under the Synod of Minnesota until the Synod of Dakota was established in 1884.¹⁹⁸ Quilting and other needlework by women from the Indian churches was used for fundraising; it comprised about seventy percent of the funds raised to donate to foreign missions that first year (1884-85) and twenty-five percent of mission funds over the first fifty years.¹⁹⁹

The Dakota Presbytery ran missions at the Upper and Lower Sioux Agency reservations in Minnesota and the missionaries followed those imprisoned after the 1862 conflict to the various prison locations and subsequent reservations.²⁰⁰ In 1865-1868, they provided support to two congregations around the Lake Traverse/Sisseton reservation called the Scouts Church and Washtekicidapi that moved around with the people.²⁰¹ In 1868, they began putting effort into building permanent church buildings in the area.²⁰² Within the Presbyterian Church, different missions were supported and operated by different organizations within the church, including the Board for Home Missions, the Board for Foreign Missions, and the Native (or Dakota) Missionary Society, the latter of which was organized in 1876 and funded missionaries from native communities to go out to churches on other reservations.²⁰³

¹⁹³ Forbes, "Presbyterian Beginnings," 129, 134-138.

¹⁹⁴ *Ibid.*, 133.

¹⁹⁵ *Forty-Eighth Annual Report of the Board of Foreign Missions*, 12.

¹⁹⁶ Forbes, "Presbyterian Beginnings," 117.

¹⁹⁷ *The First 50 Years*, 5.

¹⁹⁸ Forbes, "Presbyterian Beginnings," 132; Parker, *Founding Presbyterianism*, 35, 77.

¹⁹⁹ *Forty-Eighth Annual Report of the Board of Foreign Missions*, 14; Ethel Burkeholder, *Presbytery of South Dakota* (Martin SD: Robert Reynolds, 1976), 1-2; *The Word Carrier* (Santee NE), Sep-Oct 1911.

²⁰⁰ Forbes, "Presbyterian Beginnings," 117.

²⁰¹ *The First 50 Years*, xvii-xviii.

²⁰² *Ibid.*, 19.

²⁰³ *Forty-Eighth Annual Report of the Board of Foreign Missions*, 13; Forbes, "Presbyterian Beginnings," 126; *The Word Carrier* (Santee NE), Oct-Nov 1891.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

In 1887, the Presbyterian Board of Foreign Missions had posts at Devil's Lake, Lower Brule, Yankton, Flandreau, and Pine Ridge in Dakota Territory, and Poplar Creek and Wolf Point in Montana.²⁰⁴ At the time, they had three ordained ministers, two "ordained natives," three female mission teachers, five native teachers and assistants, three churches, and six day schools. In 1889, the Dakota Presbytery had 1,043 adult members.²⁰⁵ Later in 1892, the Presbyterian Church had mission churches at Yankton, Flandreau, and Lower Brule, and mission "outstations" at Pine Ridge and Poplar Creek, Montana.²⁰⁶ Although numbers fluctuated, statistics for mission staff counted ordained ministers, "ordained natives," single "lady missionaries," married "lady missionaries," and native assistants and teachers.²⁰⁷ The Presbyterian and Congregational missions to the Dakota held joint convention gatherings for all their members on a regular schedule, rotating between different churches, and the Presbytery was affiliated with the Santee Normal School in Nebraska.²⁰⁸

Nineteenth-century missionaries encouraged conversion of the Sioux tribes to their respective denominations of Christianity and the adoption of what they considered civilized life in terms of occupations, marriages, language, and appearance. The Presbyterian Board of Foreign Missions intentionally suppressed traditional dances and other crafts and practices with the goal to create an "open door for civilization and Christianity."²⁰⁹ However, they found religious teaching more effective in native languages than in English, so several pastors taught and preached in Dakota and protested federal efforts to force the use of English in mission schools.²¹⁰ In one writing, J.P. Williamson considered teaching the Dakota language to be the "straight road to both the heart and understanding," but he also thought that the work of turning Dakota into a written language gave it "civilized form" and believed there would eventually be a day that the Dakota language no longer existed.²¹¹ Because of their language skills and the time they had spent with the tribes, missionaries of many denominations were often recruited as intermediaries or emissaries between tribes and the U.S. government. There were also cases when missionaries defended some tribal communities against paranoia from neighboring American settlements and attempted to keep the U.S. government accountable to treaty promises.²¹² In these ways, churches in Dakota and Lakota communities and their clergy had a high potential for influence

²⁰⁴ *Fiftieth Annual Report of the Board of Foreign Missions*, 9-15.

²⁰⁵ Forbes, "Presbyterian Beginnings," 120.

²⁰⁶ *Twenty-Second Annual Report of the Board of Home Missions of the Presbyterian Church in the U.S.A.* (New York: Presbyterian House, 1892), 145.

²⁰⁷ *Twenty-Second Annual Report of the Board of Home Missions*, 150.

²⁰⁸ Forbes, "Presbyterian Beginnings," 125, 131.

²⁰⁹ *Forty-Eighth Annual Report of the Board of Foreign Missions*, 12; *The First 50 Years*, 30; Amos E. Oneroad and Alanson Skinner, *Being Dakota: Tales and Traditions of the Sisseton and Wahpeton* (St. Paul: Minnesota Historical Society Press, 2003), 12-13.

²¹⁰ *Forty-Ninth Annual Report of the Board of Foreign Missions*, 15; Winifred Williamson Benton, *John P. Williamson: A Brother to the Sioux* (1919), 154-155; *The Word Carrier* (Santee, NE), October 1887.

²¹¹ J.P. Williamson, "The Dakota Mission: Past and Present," in *The First 50 Years*, 5.

²¹² Forbes, "Presbyterian Beginnings," 120-123.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

on their communities. Christian missionary efforts among the tribes of the United States have left a complicated legacy that is a significant part of South Dakota history.

Ecclesiastical Architecture in South Dakota

Ecclesiastical architecture followed identifiable trends in South Dakota. *First generation* church buildings were typically small frame, log, or sod structures similar to the early homes that settlement communities were able to build. As communities became more established, *transitional* churches were larger frame buildings with more stylistic features like Gothic arch or stained glass windows, steeples or bell towers, more elaborate altarpieces and other furnishings, and taller sanctuary ceilings.²¹³ Sometimes log or stone was used depending on available materials and the choices of the church members. The simple nave plan layout was most common with a central entrance leading into a narthex room, which in turn led directly into the sanctuary nave, a rectangular room with a central aisle and the altar positioned at the far end.²¹⁴ Many smaller and rural churches continued to use their frame buildings, adding space with exterior additions, basements, or adjoining buildings as resources permitted. The next major phase of *second-generation* church-building, particularly for town churches, was marked by the use of architect-designed brick or stone buildings.

A survey through the photographs in the South Dakota Archives Digital Collections and Donald Dean Parker's 1963 state history of the Presbyterian denomination show that their churches often used Gothic architecture with square corner towers for both frame and brick structures, although a significant quantity of early frame churches had steeples centered on the primary façade.²¹⁵

Most early mission churches in eastern South Dakota were small frame structures of the first or transitional eras. Also at Flandreau, St. Mary's Episcopal Church (SHPO ID# MO00000032) was built 1879 and was later moved to a location just south of the Flandreau Indian School. The Episcopal congregation had formed in 1871 and this was their first building. St. Mary's is a nave plan church with a projecting gable entrance centered on the façade and a bell tower mounted to the roof peak. Additional space was built into an extension at the rear of the south elevation to create an L-shaped floor plan. It has two-over-two windows with full-pane stained glass in the upper sashes and triangular transom windows to fill the peaked surround. St. Mary's was determined eligible for the National Register of Historic Places under Criterion C in 2001.

Erected in 1877, the Brown Earth Presbyterian Church (also called the Brown Earth Indian Church, GT00000021) was the first church built in Grant County, in the Big Stone Lake area of northeastern South Dakota. In parallel to the Flandreau colony, the Brown Earth colony consisted of Santee Sioux who had taken up a section of homesteads south of the Sisseton Reservation in 1875. The Reverend Daniel Renville was the founding pastor there. In 1884, the colony was largely abandoned as families moved back to Sisseton. Other churches used the building until 1905 when it was deeded to the county. The nave plan church was built with

²¹³ Megan Eades, *Churches in South Dakota* (Pierre: South Dakota State Historic Preservation Office, 2002), 18-19.

²¹⁴ Eades, *Churches in South Dakota*, 20.

²¹⁵ Parker, *Founding Presbyterianism*, 7, 17, 27, 37, 47, 57, 67.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

hand-hewn log walls and a frame roof. The church has a central projecting frame bell tower and rectangular six-over-six windows from the 1920s that had replaced earlier four-over-four windows. The Brown Earth church was listed in the National Register in 1984.

On the Sisseton Reservation in northeastern South Dakota where other groups of Dakota had settled after the 1862 conflict, there were six mission churches with associated cemeteries that were surveyed by Leroy N. Meyer in June 1983 for the State Historic Preservation Office, including: Tawačín Wašte / Goodwill Presbyterian Church (RO00000107), the Iyakaptapi / Ascension Presbyterian Church near Ortley (RO00000112), Kaksizahanska / Long Hollow Presbyterian Church at the Long Hollow Settlement (RO00000111), the Mayasan / White Bank Church (RO00000110), St. James Episcopal Church north of Waubay (DA00000010), and St. Mary's Episcopal Church at the agency at Sisseton (RO00000109). The surveyor recorded that congregations at Iyakaptapi and Kaksizahanska were formed in 1868 and built their churches in about 1870. The Mayasan congregation was organized in 1872. St. James was organized later in 1886. The Tawačín Wašte, Iyakaptapi, Mayasan, and St. James churches are frame buildings with a nave plan with a steeple and bell tower. The Kaksizahanska church has a steeple with a cross and a bell mounted separately on the grounds. St. Mary's Episcopal Church at Sisseton was organized in 1881 and, in 1882, built a frame church with a central bell tower, a stained glass window in a wood cross on the tower, one-over-one windows in peaked surrounds along the sanctuary, an exterior brick chimney, two rear additions, and wooden buttresses to provide support after the church was damaged by strong winds in 1894. The present buildings at St. James Episcopal and Tawačín Wašte Church were built in the 1920s and 30s respectively to replace edifices from the 1870s that had burned down. No evaluation for eligibility was recorded for the newer Tawačín Wašte Church, but the others were surveyed in 1983 as eligible for the National Register. Since the time of survey, Tawačín Wašte Church has had new applied siding and smaller replacement windows, and the entrance at St. James church has been remodeled. From recent aerial maps online, all are still extant.

Early History of Flandreau, Moody County

The bend of the Big Sioux River had long been a trading point in the decades before American settlement stretched that far west.²¹⁶ The Dakota Land Company from St. Paul, Minnesota first came to the area in 1857 and started a settlement called Flandrau, named for a St. Paul judge named Charles E. Flandrau, but the settlement only lasted about a year.²¹⁷ The Mdewakanton Dakota from Santee arrived in 1869 to establish homesteads at Wakpaipaksan and soon a trading post was set up nearby by C.K. Howard, a merchant from Sioux Falls to the south.²¹⁸ F.W. and M.D.L. Pettigrew arrived in 1872 and platted the town of Flandreau in 1873.²¹⁹ The first post office was run from F.W. Pettigrew's homestead and called "West Bend" until one at Flandreau

²¹⁶ Blilie, *Some Recollections*, 2; Hallstrom, *History of Moody County*, 14.

²¹⁷ *History of Southeastern Dakota: Its Settlement and Growth* (Sioux City, IA: Western Publishing Company, 1881), 123-124.

²¹⁸ *History of Southeastern Dakota*, 127.

²¹⁹ *Ibid.*, 128.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

was established in 1873.²²⁰ Although town growth was slow because of the agricultural and economic conditions of the 1870s, the town was incorporated by special act of the territorial legislature in 1879.²²¹ In 1878, the first newspaper published was the *Moody County Enterprise* and the first railroad to reach Flandreau did so on January 1, 1880.²²² Churches for white settlers were built in quick succession. The Second Presbyterian Church was organized in 1878, the Methodist church in 1879, the Lutheran church in 1880, and the Catholic church in 1881.²²³ In 1881, Flandreau was elected county seat for Moody County and built their first courthouse in 1882.²²⁴ Commercial and residential growth continued, and the population of Flandreau rose from 471 in 1880 to 1,929 in 1920. Since 1920, the town population has grown only slightly, to 2,341 in 2010.

Conclusion

The First Presbyterian Church is nominated to the National Register of Historic Places under Criterion A in the areas of Religion and Ethnic History, and under Criterion B for its association with Reverend John Eastman and Taoyateduta / Little Crow. The church was established by the Mdewakanton in the first years of their arrival at Wakpaipaksan, the Bend in the River, where they hoped to establish sustaining homesteads apart from the tenuous reservation life they had endured following their expulsion from their homelands in Minnesota. The church was a core institution for the Flandreau Santee Sioux at Wakpaipaksan. Missionaries like John Williamson, local leaders like John Eastman, and the Presbytery system had a great influence on the social, economic, and political life of the community, the resources they could bring in, and their relationship with the U.S. government. The present church has served its congregation since its construction in 1873 and is a key physical landmark of the community's early history. The associated cemetery holds the remains of Reverend John Eastman, who led the congregation in its formative years, and Taoyateduta, who was a Dakota leader during the 1862 Conflict and was finally laid to rest with his relatives at Flandreau in 1971.

²²⁰ Blilie, *Some Recollections*, 3.

²²¹ *History of Southeastern Dakota*, 129.

²²² Hallstrom, *History of Moody County*, 11; Blilie, *Some Recollections*, 5.

²²³ Blilie, *Some Recollections*, 10.

²²⁴ Hallstrom, *History of Moody County*, 6, 15.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Allen, Clifford. *A History of the Flandreau Santee Sioux Tribe*. Flandreau, SD: Flandreau Santee Sioux Tribe, 1971.

Anderson, Gary Clayton and Alan R. Woolworth, Eds. *Through Dakota Eyes: Narrative Accounts of the Minnesota Indian War of 1862*. St. Paul: Minnesota Historical Society, 1988.

Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior. Washington DC: GPO, 1881.

Bean, William L. *Eastman, Cloud Man, Many Lightnings: An Anglo-Dakota Family*. Lincoln NE: W.L. Bean, 1989.

Beane, William L. *An Experiment of Faith: The Journey of the Mdewakanton Dakota Who Settled on the Bend in the River*. Flandreau: First Presbyterian Church, 2003.

Benton, Winifred Williamson. *John P. Williamson: A Brother to the Sioux*. 1919.

Blilie, Katherina. *Some Recollections of Moody County History*. Twentieth Century Study Club, 1961.

Burkeholder, Ethel. *Presbytery of South Dakota*. Martin SD: Robert Reynolds, 1976.

Canku, Clifford and Michael Simon. *The Dakota Prisoner of War Letters: Dakota Kaškapi Okicize Wowapi*. St. Paul: Minnesota Historical Society Press, 2013. "Introducing the Dakota Letters," by John Peacock.

Catalog of the Public Documents of the Fifty-Fifth Congress, July 1, 1897 to June 30, 1899. Washington DC: Government Printing Office, 1901.

Claims of Flandreau Band of Sioux Indians. 64th Congress, House of Representatives Report No. 995, July 18, 1916.

Coleman, Michael C. "Problematic Panacea: Presbyterian Missionaries and the Allotment of Indian Lands in the Late Nineteenth Century." *Pacific Historical Review* 54(2) (May 1985), 143-159.

Eades, Megan. *Churches in South Dakota*. Pierre: South Dakota State Historic Preservation Office, 2002.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Eastman, Charles A. *From the Deep Woods to Civilization: Chapters in the Autobiography of an Indian*. Boston: Little, Brown & Company, 1916.

The First 50 Years: Dakota Presbytery to 1890. Freeman, SD: Pine Hill Press, 1984
[Reprinted from: Goodwill, SD: Goodwill Mission Indian Industrial Training School Press, 1892].

Forbes, Bruce David. "Presbyterian Beginnings in South Dakota, 1840-1900." *South Dakota History* (1977), 115-153.

Hallstrom, Linda, Ed. Et al. *History of Moody County, South Dakota*. Sioux Falls, SD: Jack Kilgore & Associates, 1986.

History of Southeastern Dakota: Its Settlement and Growth. Sioux City, IA: Western Publishing Company, 1881.

Hyman, Collette A. *Dakota Women's Work: Creativity, Culture, and Exile*. St. Paul: Minnesota Historical Society Press, 2012, eBook.

Lewis, Bonnie Sue. *Creating Christian Indians: Native Clergy in the Presbyterian Church*. Norman: University of Oklahoma Press, 2003.

Littlefield, Daniel F., Jr. and James W. Parins. *Biobibliography of Native American Writers, 1772-1924: A Supplement*. 1985.

Minnesota Historical Society, "Aftermath," *The U.S.-Dakota War of 1862*,
<http://www.usdakotawar.org/history/aftermath>.

-----, Finding Aid "Alan R. Woolworth: An Inventory of His Papers at the Minnesota Historical Society, 1774-2008 (bulk 1830-2000)," last updated 2013.

Oneroad, Amos E. and Alanson Skinner. *Being Dakota: Tales and Traditions of the Sisseton and Wahpeton*. St. Paul: Minnesota Historical Society Press, 2003.

Parker, Donald Dean. *Founding Presbyterianism in South Dakota*. Brookings, SD: 1963.

Riggs, S.F. *Grammar and Dictionary of the Dakota Language*. Washington D.C.: Smithsonian Institution, 1852.

Moody County Museum, Flandreau, South Dakota.

Subject Files: River Bend Meeting House, First Presbyterian Church, First Presbyterian Church Cemetery, John Eastman.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Research Files: From William L. Beane for *An Experiment of Faith*.

Published Reports

Fiftieth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. New York: Mission House, 1887.

Fifty-first Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. New York: Mission House, 1888.

Fifty-fourth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. New York: Mission House, 1891.

Forty-Eighth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. New York: Mission House, 1885.

Forty-Ninth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. New York: Mission House, 1886.

Twenty-Second Annual Report of the Board of Home Missions of the Presbyterian Church in the U.S.A. New York: Presbyterian House, 1892.

Periodicals

Argus-Leader (Sioux Falls, SD), August 4, 1998 and May 10, 2001.

Cleveland Morning Leader (OH), August 27, 1863.

Daily Press and Dakotaian (Yankton SD), September 14, 1878.

The Jeffersonian (Stroudsburg, PA), May 10, 1866.

Minneapolis Journal (MN), July 30, 1903.

Moody County Enterprise (Flandreau, SD), October 21, 1998.

New Orleans Crescent (LA), April 17, 1868.

The New Ulm Review (MN), August 18, 1897 and April 30, 1902.

Pioneer Press (St. Paul, MN), August 27, 2014.

The Presbyterian Monthly Record 28(2) (February 1877).

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Sacramento Daily Record-Union (CA), May 25, 1889.

Saint Paul Globe (MN), May 22, 1904.

Star-Tribune (Minneapolis, MN), April 12, 2013.

The Tomahawk (White Earth, MN), October 20, 1921.

The Word-Carrier (Santee, NE), April 1886-December 1929.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
 previously listed in the National Register
 previously determined eligible by the National Register
 designated a National Historic Landmark
 recorded by Historic American Buildings Survey # _____
 recorded by Historic American Engineering Record # _____
 recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other

Name of repository: First Presbyterian Church, Flandreau
Moody County Museum

Historic Resources Survey Number (if assigned): MO00000086

10. Geographical Data

Acreege of Property 6 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

- | | |
|--------------|------------|
| 1. Latitude: | Longitude: |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or
UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|-------------|----------------------|------------------------|
| 1. Zone: 14 | Easting: 693209.6584 | Northing: 4882426.2850 |
| 2. Zone: 14 | Easting: 693367.3709 | Northing: 4882429.1948 |
| 3. Zone: 14 | Easting: 693371.0794 | Northing: 4882258.7677 |
| 4. Zone: 14 | Easting: 693212.1116 | Northing: 4882254.5358 |

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary of the nominated property is restricted to the First Presbyterian Church and Cemetery and their immediate setting, within the southwest quarter of the southwest quarter of Section 15, Township 107 North, Range 48 West.

Boundary Justification (Explain why the boundaries were selected.)

The National Register nominated property includes land from SD Highway 13 east inclusive of the church building and north inclusive of the church cemetery.

11. Form Prepared By

name/title: Liz Almlie
organization: South Dakota State Historic Preservation Office
street & number: 900 Governors Drive
city or town: Pierre state: South Dakota zip code: 57501
e-mail shpo@state.sd.us
telephone: 605-773-3458
date: April 3, 2017

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: First Presbyterian Church and Cemetery

City or Vicinity: Flandreau

County: Moody

State: South Dakota

Photographer: Liz Almlie

Date Photographed: November 12, 2014, unless otherwise stated

Description of Photograph(s) and number, include description of view indicating direction of camera:

SD_Moody County_First Presbyterian Flandreau_0001
View of church façade, camera facing north.

SD_Moody County_First Presbyterian Flandreau_0002
View of east elevation of the church and addition, camera facing northwest.

SD_Moody County_First Presbyterian Flandreau_0003
View of east and north elevation of the church, camera facing southwest.

First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State

SD_Moody County_First Presbyterian Flandreau_0004
View of west elevation of the church, camera facing east.

SD_Moody County_First Presbyterian Flandreau_0005
Interior view of church entrance, camera facing southwest.

SD_Moody County_First Presbyterian Flandreau_0006
Interior view of sanctuary, camera facing north.

SD_Moody County_First Presbyterian Flandreau_0007
Detail view of church pews, camera facing northwest.

SD_Moody County_First Presbyterian Flandreau_0008
Interior view of church sanctuary and entrance, camera facing south.

SD_Moody County_First Presbyterian Flandreau_0009
Interior view of church addition, camera facing east.

SD_Moody County_First Presbyterian Flandreau_0010
Interior view of church addition, camera facing south.

SD_Moody County_First Presbyterian Flandreau_0011
View of cemetery from near church, camera facing northwest.

SD_Moody County_First Presbyterian Flandreau_0012
View of cemetery looking towards the church, camera facing southeast.

SD_Moody County_First Presbyterian Flandreau_0013
View of Rev. John Eastman grave, camera facing northeast.

SD_Moody County_First Presbyterian Flandreau_0014
Grave of Taoyateduta, camera facing northwest.

SD_Moody County_First Presbyterian Flandreau_0015
View of Dakota Akicita Wokisuwe / Dakota Soldiers Memorial with church in background,
camera facing east.

SD_Moody County_First Presbyterian Flandreau_0016
General view with church entrance pillars, camera facing northeast.
Date Photographed: February 5, 2016

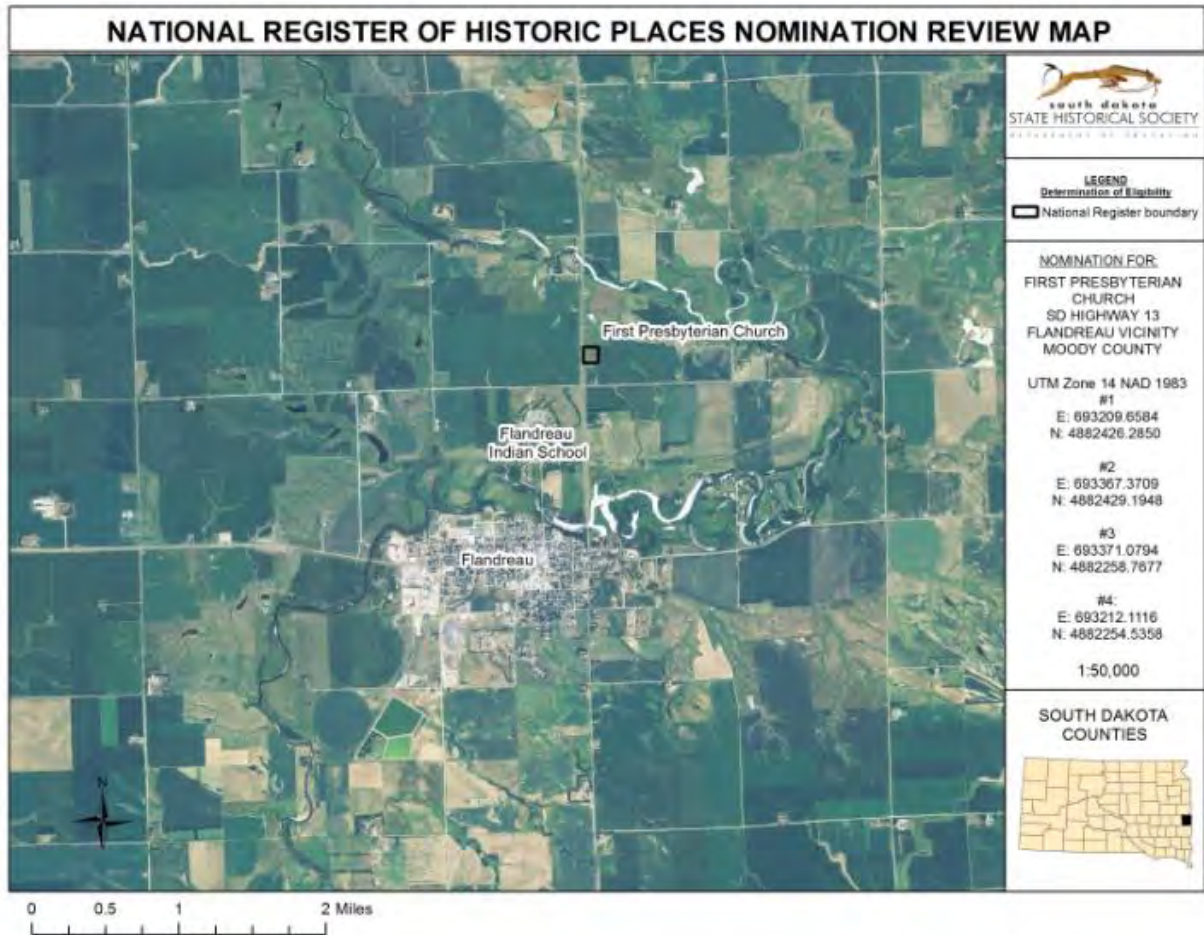
First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State



First Presbyterian Church and Cemetery, Flandreau
Name of Property

Moody County, South Dakota
County and State



Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



























EASTMAN





TAOYATE DUTA
SNOW AS CHIEF LITTLE CROW
OF THE WIDE WAKANZONG
BORN [] DIED [] BURIED []
[] JULY 3 1863 SEPT 25 1900
"SOTA HOCI WASE KTE"
THEREFORE LET DIN WITH YOU





UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 6/16/2017 Date of Pending List: 7/18/2017 Date of 16th Day: 8/2/2017 Date of 45th Day: 7/31/2017 Date of Weekly List: 8/17/2017

Reference number:

Nominator:

Reason For Review:

- | | | |
|---------------------------------------|--|--|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input type="checkbox"/> TCP | <input checked="" type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 7/31/2017 Date

Abstract/Summary
Comments:

Recommendation/
Criteria

Reviewer Alexis Abernathy Discipline Historian

Telephone (202)354-2236 Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

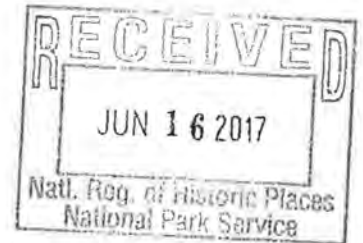


south dakota
STATE HISTORICAL SOCIETY
DEPARTMENT OF EDUCATION



12 June 2017

Keeper of National Register
National Park Service
National Register of Historic Places
1849 C Street, NW, Mail Stop 7228
Washington DC 20240



Dear Keeper:

Please find enclosed seven National Register of Historic Places nominations including: *Stadum-Green House, First Presbyterian Church, Arthur and Ellen Colgan House, American Legion Community Hall, Mortimer Cabin, Port and Helen McWhorter House, and C.W. Parker Carousel No.825.*

Please email chrisb.nelson@state.sd.us with any questions.

Sincerely,

Chris B. Nelson
Historic Preservation Specialist