

HISTORY OF WATERLOO

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History of Waterloo by Daughters of the American Revolution Wisconsin. Maunsha Chapter

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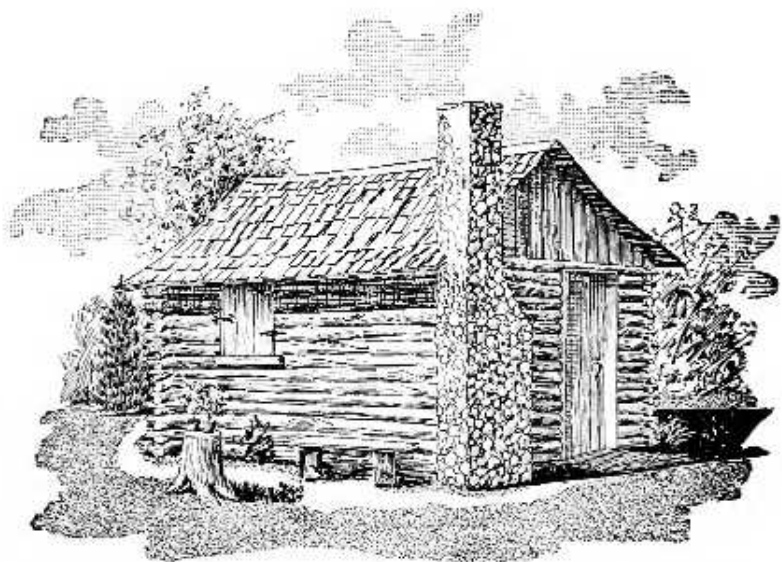
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**DAUGHTERS OF THE AMERICAN
REVOLUTION WISCONSIN. MAUNESHA CHAPTER**

HISTORY OF WATERLOO



Pioneer log cabin

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Published by

MAUNESHA CHAPTER



Daughters of the American Revolution

WATERLOO, WISCONSIN

June, 1915

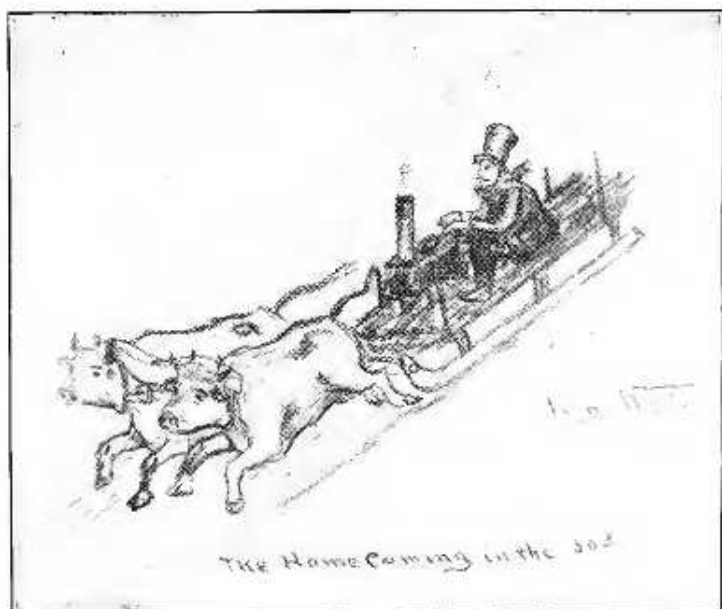
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FOREWORD.

A short history of Waterloo was issued by P. H. Bolger in 1897, and after the Home Coming in 1905, a more comprehensive one was written by Mr. and Mrs. J. A. Sheridan and published in the *Waterloo Democrat*. We are very largely indebted to those two sources for our material, copying much of the text just as it was written, thereby preserving the facts and incidents which they took so much pains and trouble to get together. We thank them for their work, and to all others, who helped us in any way, we are very grateful. A brief sketch of the history of the town of Waterloo is first given because the town and village were one until 1850.

The pleasures of life are not all of the present and future. Much enjoyment comes from the ability to see, and hear, and know of the days and their events, long gone by. Knowing this, we ask all who are interested in Waterloo and its history, to join us in retrospect for a short time and,

“See the same scenes
And view the same sun
And run the same course
That our fathers have run.”



Homecoming in the '50's

CHAPTER I.

PREHISTORIC WATERLOO.

Prior to the coming of the European, nothing is known of the events that transpired on Wisconsin soil. Its groves and prairies were the home of the Indian in the same sense that they were the home of the badger and the deer. Permanency of settlement was not a fixed habit of the red man. Each Indian tribe usually established its village in some locality favorable to the growing of corn and at some considerable distance from its neighbor, especially where hostile relations existed. The surrounding district was the tribes hunting grounds. Constant warfare often caused villages to be removed to distant parts. In such an event a forfeiture of hunting grounds followed.

Indian Occupation.

In 1634 Jean Nicolet visited Wisconsin territory. He was the first white man to ride upon its rivers and to traverse its hills and prairies. The Indians nearest to the present site of Waterloo were located in villages on the Fox river northeast of Portage. Near the site of the city of Green Bay were the Winnebagoes; farther to the southwest, near Oshkosh, were the Sacs and Foxes; and still farther to the west, on the Fox, were the Mascoutens and Kickapoos. On the south, the nearest Indians were the Illinois whose village was north of the present site of Peoria. Waterloo is in the great intervening space. It is probable that the dusky huntsman from the prairies of Illinois

shared the game of its groves and streams with the sterner tribes of the Fox. No doubt mischievous bands of the fierce Sioux from beyond the Mississippi often lit their camp fires upon its hill tops. Any attempt to ascribe this locality to the sovereignty of a particular tribe would be purely conjectural.

Mounds in the Vicinity.

The mounds in the neighborhood of Waterloo village are evidence of the permanency of settlement at some remote period antedating by centuries the coming of the Europeans. Some of them still exist, though greatly diminished in size, and may be seen on the east of the highway leading south from the village and now on lands partly owned by John Neupert, and others may be examined near the west line of the Hugh Stokes' farm. Some have disappeared because of the plow and the elements. No trace remains of the several mounds which once stood on the present site of the Catholic church and the cemetery to its south. Further cultivation will deprive future generations of an acquaintance with these mute reminders of a vanished race whose customs, religious emotions or other characteristics led to their formation. The mounds were of Indian origin. They may have been burial places of chiefs or may have served some place in the observance of religious rites. The frequency of their occurrence in this immediate vicinity indicates a settlement hereabouts of their builders. The level stretch separating the groups specified was treeless when the settlers of the forties took possession of it. This was good soil for the growing of corn, pumpkins, squash and beans, all of which were grown by the Winnebagoes. The proximity of the Mauneha offered the advantages of a water supply. These argue that this was once the site of an Indian village of considerable numerical strength. In such case the site of this community was covered with wigwams of the savage and was teeming with Indian life. Troups

of resident Indian children may have bathed in the waters of the Maunessa, and lustily cheered with childish glee upon discovering the ripened grape peeping in great bunches from beneath the wealth of vine which grew upon its banks. Frequently a squad of bucks returning from the chase may have forded it where now it is spanned with bands of iron for our accommodation. However this may have been, Bradford Hill, the first white settler in the village, discovered no other traces of such occupation and nothing but the mounds justify the hazard of a guess that such was true.

The Indians of the Forties.

Prior to the settlement of Waterloo, the government attempted to remove the Indians to localities west of the Mississippi. Famished bands of the Winnebagoes wandered back to Wisconsin, the beloved hunting ground of their fathers. The Indians met by the early residents were mostly the pathetic remnants of this noble tribe. D. Ostrander, in his instructive letter, says: "Our neighbors in those days were seldom permanent. Most of them consisted of the wild Indians, who were always moving on. They caused us no trouble and we pursued our daily avocations without fear of the untutored savage. He was as honest as most of the whites and much safer in his lawless life than a large part of the population of large cities. I cannot recall in our long experience with them a single act of violence or inhumanity." This is a grand tribute to the Indian. The Indian was prone to beg and on his visits he would learn of the family's presence by peeping in at the window. Mothers and children often suffered fright upon suddenly seeing a half dozen blanketed natives gazing in upon them. The rapid arrival of immigrants left no hunting grounds for the Winnebagoes. Years come and go but no red man with blanket and moccasin is seen upon the streets of Waterloo.