

LANDMARKS IN KANSAS HISTORY:

THE STORY OF KANSAS AS REVEALED BY HISTORIC
PLACES, EVENTS, AND STRUGGLES

870

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By

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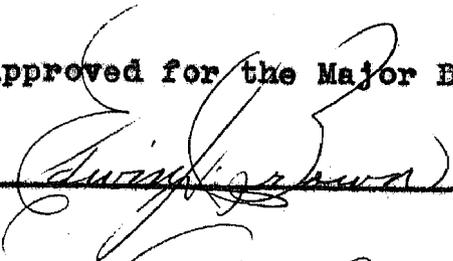
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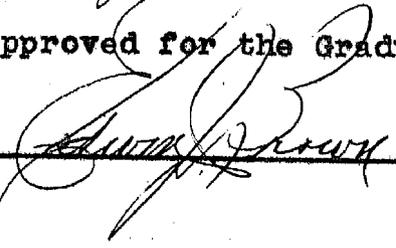
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INTRODUCTION

"Of all the states, but three will live in story;
Old Massachusetts with her Plymouth Rock,
And Old Virginia with her noble stock,
And Sunny Kansas with her woes and glory."

--Eugene F. Ware.

The story of Kansas is a fascinating one. Very few states have a more thrilling history than has Kansas. Yet there is reason to believe that the Kansan knows too little about the romantic events that have occurred in his own state. Scattered here and there over Kansas are places which have stories to tell of the part which they have played in the "woes and glory of Sunny Kansas." People traveling over the state see many monuments, old buildings, and other landmarks of historic interest. Too often the hurrying traveller gives these most historic markers merely casual glances and then hastens on. To him, the markers are rarely worthy of special notice because he frequently does not know the story of the event or events which are thereby commemorated. Because of the feeling that this general lack of knowledge of Kansas history existed, the writer was prompted to make this study of historic places in Kansas.

It has been the primary object in the following chapters to relate in simple manner the story of various historic places in the state. The writer feels that the best way to inspire an interest in the history of the state is to begin with the various monuments which to-day mark historic points, and which the young history student can actually see if he visits the places. Since it is customary in Kansas to teach the state's

history to pupils in the seventh or eighth grades, the following stories pertaining to Kansas have been written for the junior high school level with the thought that these stories could be made usable for supplementary readings.

The places included in the study have been selected for their general interest to Kansas citizens. For this reason, places of purely local interest are omitted. All places which are of more than local interest have found a place in the study if they are marked in some manner. Other places which are not marked, but which, according to the judgment of the writer, are of sufficient importance and interest that they should be marked have been included providing the exact location can be definitely determined. The collection of data has been largely a problem of compilation, and not one of pure historical research. From the vast stock of data which exists, such material has been selected as the writer feels is of interest to the junior high school pupil. The stories have not been tried out on junior high school pupils, and there is a possibility that they may prove uninteresting to this particular group.

In compiling the data, effort has been made to select material which contains as many reliability factors as a study of this type can secure. The places of especial historic interest in Kansas are many. To make the discussion more interesting and readable and to give each place its proper setting in Kansas history, the places have been classified

with respect to movements in the state's history, and the places in each movement have as far as possible been woven into a story. In making the various maps, only such places have been designated as can be definitely located, and which are stated in the various chapters as being of historic interest to-day. To make the stories more interesting and vivid, numerous pictures have been secured, most of which are historic places as they appear to-day.

The sources of data have been many. Primary sources have been used whenever such were available. Secondary material has been used to a large extent. The following are the chief sources of data used:

1. Books.
2. Magazine articles.
3. Kansas State Historical Collections.
4. Theses and other unpublished manuscripts.
5. Newspapers.
6. Actual visits to places.
7. Files of clippings at the Kansas Historical Library.
8. Letters of inquiry.

CHAPTER I

THE EXPLORER AND DISCOVERER IN KANSAS

"Had red men kept their history, as white men so quaintly do, there would have been little for the white explorers to discover. When the white man finally came, he merely gave new names to landmarks which had guided wayfarers for uncounted generations."--R.L.Duffus.

The history of Kansas begins with the coming of white explorers to Kansas. First came the Spanish and French explorers, who were representatives of nations striving for mastery of the region now including Kansas. Finally came the explorers sent out by the United States to gain information about a newly acquired region, the Louisiana Territory. If certain places in Kansas could speak, they could tell interesting stories of what occurred there when the white explorers and discoverers first made their acquaintance. Some monuments have been erected to mark sites visited by these explorers. Other sites have not been marked, but are worthy of such recognition.

CORONADO MONUMENTS.

As the tourist who rolls northward towards Junction City nears the town, he will be attracted by a dense grove of trees and a gate on which is written "Logan Grove." In this grove will be seen an imposing obelisk bearing the inscription:

Quivira and Harahey
Discovered by Coronado
1541.

Just beyond this obelisk there is a small, weather-beaten log cabin that looks as if it might have stood there for a century or more.¹ Over its doorway is painted "Quivira." On the crest

¹ KANSAS CITY STAR, July 5, 1932.

of an isolated hill above the grove is the white figure of an Indian, who is shading his eyes with his hand and looking out over the valley. In the city park at Manhattan can be seen a monument with the inscription:

Harahey
Governed by Chief Tatarrax,
Discovered by Coronado, 1541.

In the small town of Alma is located a monument in memory of the Harahey Indians. These markers have been placed there to remind passers-by of the tale of Coronado, who was undoubtedly the first white man that ever trod the soil of Kansas.²

The story of Coronado takes one back to the year 1540. On February 22 of that year there was assembled at Compostela, on the western coast of Mexico, a military force numbering two hundred fifty mounted men, seventy footmen, and more than one thousand friendly Indian allies. In grand array this band passed before the Spanish viceroy for formal inspection. At the head of the stately band rode Coronado in golden armor.³

At the time of Coronado Spain had established an empire in southern North America, and had named it New Spain. Explorations were made by the Spaniards with the purpose of searching for gold. Reports had reached New Spain of the "Seven Golden Cities of Cibola." Coronado had been placed at the head of an army which was to search for the "Golden Cities."⁴

The gallant army left Compostela on the following day. After months of marching, it reached the first of the "Seven

² John E. Dunbar, "The White Man's Foot in Kansas," KANSAS HISTORICAL COLLECTIONS, Vol. X, pp. 84-87.

³ Ibid.

⁴ George Parker Winship, The Story of Coronado as told by himself and his followers, 1922, p.10; Dunbar, op. cit.

Cities," which was found to be nothing but an adobe Indian village. The army conquered and took possession of several such cities, and then settled down to spend the winter at Tiguex, in what is now New Mexico. While there the disappointed Spaniards heard tales of the "Golden Kingdom of Quivira" to the eastward. These tales were told to them by an Indian captive called "the Turk."⁵

Early the next spring the gold-thirsty Spaniards, led by "the Turk," started out for the land of Quivira. For a month or more they travelled in a southeasterly direction.⁶ Rumors were afloat that the army was lost upon the plains. Finally Isopete, a Quivira captive, threw himself in front of Coronado's horse and insisted that Quivira could be reached only by a right-about-face. This bold act convinced Coronado that the army had been misled.⁷ "The Turk" had led the army out on the plains to die. From this point Coronado sent the army back to Tiguex, took thirty picked men, thirty of the strongest horses, six foot soldiers, and proceeded north to Quivira.⁸

Day by day the small band pursued its way northward until finally it entered the bounds of what is now Kansas. At the head of the band on a white charger rode Coronado in golden armor. Beside him on a lean steed rode his most trusted servant, Captain Jaramillo. Close by the leader followed Isopete, the painted Quivira guide. Beside the riders shuffled a young Franciscan friar, Father Padilla, who had been offered a horse, but in humiliation chose to walk beside the foot soldiers and

5 Winship, op. cit., p. 227, 32-58, 43.

6 Ibid, pp. 66, 72.

7 Paul Jones, Quivira, 1929, p. 64.

8 Winship, op. cit., p. 72.

native servants. "The Turk", bound in chains, followed disgracefully in the rear. His fate was to be determined by what was found at Quivira. If the kingdom was golden, he would be permitted to live.⁹

Coronado and his faithful band crossed the Arkansas near the site of Fort Dodge.¹⁰ After following the stream northeast for a few days, they saw Indians. In surprise and fright the Indians began to yell and to flee. Then Isopete cried to them in their own tongue, and they ceased their flight, and came to Coronado without fear. These Indians were hunters, and were killing buffalo to bring home to their villages for winter food supply. When the Indians returned to their villages, Coronado followed.¹¹

At last Quivira had been reached, but the Spaniards were disappointed in not finding it golden. The region of Quivira probably extended from the great bend of the Arkansas to a point a short distance south of Manhattan.^{12*} The party followed the guides from creek to creek and from village to village.¹³ Twenty-five days were spent in Quivira.¹⁴ Much was learned about the land.

The houses of the Quivirans were made of straw. Most of

⁹ Jones, op. cit., p. 75.

¹⁰ Dunbar, op. cit.

¹¹ Winship, op. cit.

¹² J.V. Brower, Harrahey, 1899.

¹³ Ibid., p. 129.

¹⁴ Winship, op. cit., p. 219.

* There is much disagreement as to the exact location of Quivira. J.V. Brower believes that Quivira extended from the great bend of the Arkansas to the bend of McDowell Creek south of Manhattan. F.W. Hodge and others have located Quivira at approximately the same place. Others have located the region in other places. Paul Jones believes Quivira to have been located in Rice county.

them were round. They had two stories. In the upper story the inhabitants slept and kept their belongings.¹⁵ In the center of the lodge a circle about a yard in diameter was scooped out of the dirt floor for a fireplace. A bank of earth or a low framework bed encircled the lodge. This was a place to sit, recline, or sleep. Several families occupied each lodge. Partitions of buffalo hide divided the apartments. The door of the lodge was a loose buffalo hide. When the Indians left the lodge for any length of time, they locked the door by placing a stick across it.¹⁶ The same type of house was built by the Wichita Indians. It is believed that the Quivirans of the time of Coronado and the Wichita Indians of more recent times are the same tribe of Indians.¹⁷

The Quivirans were industrious, raising corn, beans, and pumpkins in considerable quantity. They tanned buffalo hides for winter clothing. They gathered and dried fruits.¹⁸ The country was of a fine appearance.¹⁹

Coronado learned that the Harahey Indians lived to the north and east of Quivira.²⁰ From the farthest point reached toward the north,* Coronado sent a message to Tatarrax, chief of the Haraheys, asking him to come to the Spanish headquarters in Quivira for a conference. One day a messenger arrived stating

¹⁵ Ibid., pp. 237, 114.

¹⁶ Jones, op. cit., pp. 93-4.

¹⁷ F.W.Hodge, "Coronado's March," in J.V.Brower, Harahey.

¹⁸ Dunbar, op. cit.

¹⁹ Winship, op. cit., p. 236.

²⁰ Brower, op. cit.

* According to Hodge and Dunbar, the farthest point reached toward the north was in Geary county near Junction City.

that the chief was approaching. He finally arrived with an escort of two hundred braves, who were armed with bows and arrows and wore some sort of things upon their heads made of eagles' feathers. Otherwise they were entirely devoid of clothing or armor. The conference with Coronado was dignified. The Spanish explorer was invited to visit the region of the Haraheys. This he declined since he knew that no gold could be found.²¹

In the meantime "the Turk" was plotting more trouble for the Spaniards. He attempted to get the Quivirans to unite with him in killing the entire party. Coronado learned of this and decided to let Spanish custom take its course. "The Turk" was put under guard, and was officially strangled in the night so that he did not wake up.* In this manner occurred the first legal execution by whites in Kansas.²²

After visiting the Quivira villages and conferring with Chief Tatarraz, Coronado was convinced that there was no gold to be found. Since winter would come soon and it would be impossible to spend the winter in Quivira, the Spaniards decided to return to Tiguex.²³ They turned back a distance of two or three days' march, and then provided themselves with picked fruit and dried corn for their return journey. At this place, which was likely at some point on the Smoky Hill River near Salina,²⁴ a cross was erected with the inscription: "Francisco Vasqueth de Coronado, commander of an expedition, arrived at this place." Here Isopete was set free, and five or six other

²¹ Dunbar, op. cit.

²² Winship, op. cit., p. 236; Jones, op. cit., p. 81.

²³ Dunbar, op. cit.; Winship, op. cit., pp. 255-6.

²⁴ Hodge, op. cit.

* Brower believes that this occurred at the first Quivira village visited, near Great Bend.

Indians were taken as guides.²⁵

Coronado and his army retraced their steps to New Spain. The army that returned was not such a stately and proud band as the one that had left there. The ragged, wayworn survivors were returning in disgrace to tell the story that no gold had been found.

Such is the tale of Coronado. The monuments previously mentioned mark spots which are important because of having been connected with Coronado's expedition into Kansas.* The stately obelisk in Logan Grove marks the site of the Quivira village where Coronado established his last headquarters in Kansas.²⁶ It is believed that in this grove the famous explorer conferred with Chief Tatarrax.²⁷ Perhaps some three hundred years after the coming of Coronado, some unknown white man came to this vanished village of Quivira and left as a monument to his stay there, a log cabin. The sign "Quivira" has been placed over the door since it is located on the site of a Quivira village. It is believed to have been built by a trapper perhaps a century or more ago.²⁸ The Indian statue is located on an Indian chief's grave, and is supposed to represent the Indian as he appeared at the time when Coronado visited Kansas.²⁹ The monument in Manhattan is in memory of Tatarrax, chief of the Haraheys. It is thought that the site of Manhattan was the center of the region of Harahey,³⁰ which was located north and east of Quivira.³¹

²⁵ Winship, op. cit., p. 237.

²⁶ TOPEKA JOURNAL, August 12, 1902.

²⁷ KANSAS CITY STAR, July 5, 1925.

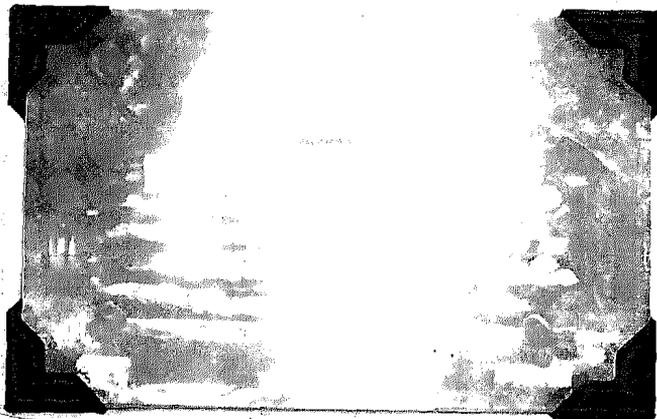
²⁸ Ibid.

²⁹ Ibid.

³⁰ KANSAS CITY STAR, October 28, 1904.

³¹ Brower, op. cit.

* These monuments have been erected by the Quivira Historical Society, of which Brower was first president.



"Quivira Cabin."



"Francisco Vasqueth De
Coronado, Commander of
an Expedition, arrived
at this place, 1541."
(Reprint from History
of Kansas by Arnold)

The town of Alma harbors a monument erected in memory of the Harahey Indians.

There was one of the band of Coronado that saw some value in the region of Quivira. That person was the Franciscan friar, Father Padilla. Father Padilla had returned with Coronado to Tiguex. The following year he returned to the Quivirans, taking as gifts a small flock of sheep, some mules, a horse, and other minor articles to be distributed among them.³² He eagerly retraced the distance of nearly seven hundred miles. The devoted leader, a Portuguese assistant named Andres do Campo, two Indian laymen, and a Negro constituted the working force of the prospective mission.³³ All were dressed in brown, the dress of the Franciscan order.³⁴

When Padilla arrived at Quivira, he found the cross still standing. The mission work was started and proved very successful.³⁵ The Quivirans were soon converted to the Catholic faith.

Wishing to extend his work to other villages, he set out with his companions.³⁶ At a day's distance, he was met by hostile Indians.* The devoted Father urged his companions to flee, and then falling on his knees, he was pierced by arrows.³⁷ Thus the first Christian martyr in Kansas lost his life. The savages

32 Dunbar, op. cit.

33 Ibid.

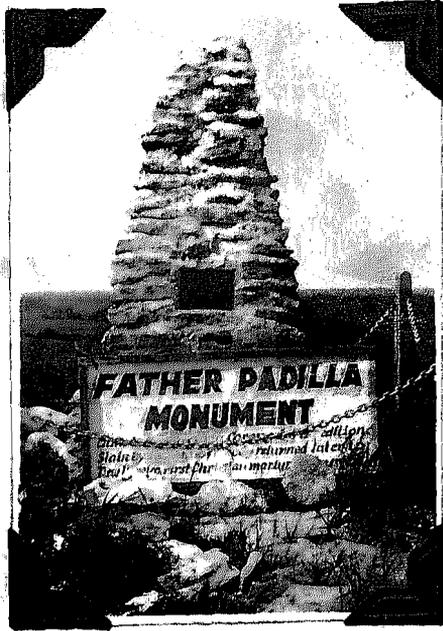
34 Jones, op. cit., p. 154.

35 Dunbar, op. cit.

36 George P. Morehouse, "Padilla and the Old Monument near Council Grove", KANSAS HISTORICAL COLLECTIONS, Vol. X, pp. 472-9.

37 Ibid.

* There are conflicting views as to who killed Padilla. Some believe that he was killed by the Quivirans, who were hostile because he was leaving them. Others believe that he was killed by another band of Indians who did not know him.



Padilla Monument
at
Council Grove.



Padilla Monument
at
Herington.

cast his body into a pit near by, and buried it beneath a heap of stones.*

On a high hill south of the trail in Council Grove stands a stone monument that can be seen for miles around. The monument was noticed by the earliest travellers along the trail.³⁸ Recently it has been reconstructed. This monument is supposed to mark the place of the martyrdom and death of Father Padilla.** The city of Herington also commemorates Father Padilla with a monument***

EL CUARTELEJO MONUMENT.

Twelve miles due north of Scott City in a small state park is a monument marking the site of the El Cuartelejo. The site is a beautiful spot, a cupshaped valley surrounded by high bluffs.³⁹ Through the valley meanders a little spring-fed stream. Flowers, shrubs, and trees are watered by irrigation ditches built centuries ago by the pueblo Indians.

In the middle of the seventeenth century a band of Indians from Taos, New Mexico, became dissatisfied and weary of Spanish rule. They fled to the eastern plains, and built and fortified

38 Ibid.

39 Clara Francis, Historical Landmarks of Kansas, Unpublished manuscript, Kansas State Historical Library.

* This is one view. Another account says that the laymen awaited the coming of night, then returned, dug a grave, and covered the mangled body. The theory that he was buried beneath a heap of stones corresponds with the old stone monument near Council Grove.

** There are also two views as to the place where Padilla met his death. One view is that he was killed near Council Grove.(Morehouse) Another theory is that he was killed near Herington.(Jones)

***This monument was erected by the Quivira Historical Society.

a new place called the Cuartelejo.⁴⁰

The place which they selected for building the pueblo was a well-watered valley in the midst of a hot and dry prairie. Circled by sandstone barriers, the site offered a safe refuge from the enemies. The soil was well suited for adobe and pottery.⁴¹ It was a pueblo of seven rooms, and was strongly built, the outer walls being of stone from one and one-half to two feet in thickness. Irrigation ditches were built to water the fields of corn and squash.⁴² For many years the Indians lived in peace and happiness in their new home. Finally a Spanish governor sent Archuleta to bring them back.⁴³

In 1706 a Spaniard, Captain Uribarri, marched out to the deserted pueblo, took possession of it, and named it Santo Domingo.⁴⁴ Thus the pueblo became an outpost of Spanish civilization.

About twenty years later it came into the hands of the French, who named it El Cuartelejo, by which name it is now known to students of Kansas history.⁴⁵ For a time it was used as a base for French traders.

From this time the history of the Cuartelejo is vague. That it was finally destroyed by fire has been ascertained.⁴⁶ Indian legends have been told concerning the Cuartelejo.⁴⁷ One

⁴⁰ Hubert H. Bancroft, History of Arizona and New Mexico, 1889, Vol. XVII, p. 166.

⁴¹ Jones, op. cit., pp. 173-4.

⁴² S.W. Williston and H.T. Martin, "Some Pueblo Ruins in Scott County, Kansas," KANSAS HISTORICAL COLLECTIONS, Vol. VI, pp. 124-30.

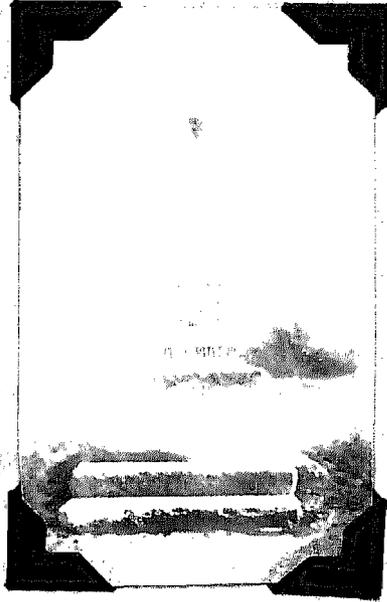
⁴³ Bancroft, op. cit.

⁴⁴ Ibid, p. 229.

⁴⁵ Jones, op. cit., p. 174.

⁴⁶ Williston and Martin, op. cit.

⁴⁷ C. Baron Bleecker, "The Apparition of El Cuartelejo," KAN CITY TIMES, February 18, 1928.



El Cuartelejo
Monument.

Indian legend says that once an Indian maiden and her lover wooed here, and when the moon rose round and full made worship in simple offerings to the Goddess of Love and Tenderness. But there came a time when the jealous chief sent her lover upon a mission from which he never returned. Day after day the maiden waited and watched. Time rolled by, and the maiden grew frail and wan. Her heart was filled with desolation. One night when the moon rose round and bright, a lean figure was seen to dance wildly upon the bald crest of a knoll known as Apparition Mound. She screamed curse after curse upon the chief and his people. Then still screaming in defiance, she flung herself far upon the rocks below. In flesh the girl was no more, but the folklore of the Indian says that every night when the moon shines full, the apparition dances upon the ledge. From that day ill fortune befell the people of the valley. Sickness came. Their crops perished. Then came the white man fighting his way westward. The Indian vanished. The pueblo became an outpost of Spain. Finally the Comanches discovered the old shelter and moved in. One night in a thunderstorm the pueblo was flattened to the ground. The legend says that when the hills were still lighted by the flash that brought the pueblo to the ground, two figures appeared upon the crest of Apparition Mound, the Indian maiden and the stalwart brave. They stood hand in hand and were looking eastward as though at the full moon, but vanished in the subsequent darkness.⁴⁸ Such is one of the legends told regarding the mystic spot of the Cuartelejo.*

⁴⁸ Ibid.

* The site of the Cuartelejo was discovered in 1898.

SITE OF "GRAND VILLAGE DES KANZAS".

The ancient capital of the Kanza Indians in Kansas was situated near the Missouri River upon the present site of Doniphan. It was known as "Grand Village des Kanzas."⁴⁹ This village is of especial interest because it was visited by Bourgmont.

On July 8, 1724, Bourgmont with a few Frenchmen and more than a hundred Indians crossed the Missouri River on rafts. The party landed within gunshot distance of the Kanzas, who immediately flocked to receive their guests. As a token of friendship the chiefs smoked the Pipe of Peace.⁵⁰ This was the beginning of a two weeks celebration of councils and pow-wows.⁵¹

The dusky hosts perhaps did not realize just why these Frenchmen had come. The French had explored and colonized the St. Lawrence region and had claimed the Mississippi Valley for France. Forts and trading posts dotted the valley here and there. Attempts were made by Spain to colonize the Missouri Valley and open up trade with the Indians on French territory. This alarmed the French. Bourgmont was sent to visit and establish friendship with certain border tribes in the hope that this might prevent the Spanish from making further advancements.⁵²

Early on the morning of July 24, 1724, as the drum began to beat, a grand procession marched away from the "Grand Village"

⁴⁹ George P. Morehouse, "Kanza Villages on the Missouri River", KANSAS HISTORICAL COLLECTIONS, Vol. X, pp. 336-42.

⁵⁰ T.A. Andreas, History of Kansas, 1883, pp. 48-9. (Andreas quotes from Bourgmont's journal)

⁵¹ Morehouse, op. cit.

⁵² Ibid.

bound for a Comanche village* to the west. The French commander, Bourgmont, and the Indian chiefs led the procession. These were followed by three hundred warriors, three hundred women, five hundred children, and three hundred dogs, which were used to trail a great deal of the baggage. Besides dragging a load, each dog carried a heavy load on his back.⁵³

But, alas, the procession was not to proceed far. In a few days Bourgmont fell ill, and was forced to return. A messenger and two Comanche slaves were dispatched to inform the Comanches of the delay.⁵⁴

In September Bourgmont again arrived at "Grand Village des Ganzas." This time the village was the scene of a council at which were representatives of seven Indian tribes. Bourgmont explained the wish of the French that all tribes should be on good terms with one another and with the French. Two members of each tribe were asked to accompany Bourgmont to the Comanche village.⁵⁵

The procession that left the village this time was not as large and impressive as the previous one. The party numbered only forty. At the head of the column, flags were displayed. Horses carried the goods which were intended for gifts to the Comanches.⁵⁶

In about ten days the Comanches were observed coming at

⁵³ Andreas, op. cit.

⁵⁴ Ibid.

⁵⁵ Phil E. Chappell, "A History of the Missouri River", KANSAS HISTORICAL COLLECTIONS, Vol. IX, pp. 256-7.

⁵⁶ Andreas, op. cit.

* This village was located in western Kansas, probably in Ellis county. (KANSAS HISTORICAL COLLECTIONS, Vol. IX) The Comanches were often referred to as the Padouca Indians.

full speed to meet the party. Bourgmont thrice saluted the Comanches with his flag. The Comanche chiefs returned the salute by thrice raising their mantles over their heads. Immediately after this ceremony the chiefs smoked the Pipe of Peace. The Frenchmen were well pleased with the meeting. They pitched their camp at a distance of a gunshot from the Comanche village.⁵⁷

The following day the chiefs assembled with the French in solemn council. Two hundred were present. The presents which Bourgmont brought were distributed. Bourgmont then addressed the Indians saying that he had been sent by his sovereign to ask them to live at peace with their neighbors, and to trade with them and the French. He then presented a flag to the Grand Chief, who took it, and said: "I accept this flag which you present to me on the part of your sovereign. We rejoice at our having peace with all the nations which you mention, and promise in the name of our nation, never to make war on any of your allies."⁵⁸

After making a treaty of peace with the Comanches, the party retraced their steps to the "Grand Village des Canzas."⁵⁹ Doniphan marks the site of this village.

SITE OF FORT KANSES.

Along the Missouri River about thirty-five miles above the mouth of the Kansas River is the site of what was perhaps the first permanent white settlement within the bounds of present

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Ibid.

Kansas.⁶⁰ This site is that of old Fort Kansas.* No monument marks this historic spot.

Fort Kansas was one of the French forts and trading posts that dotted the Mississippi Valley in the eighteenth century. It was probably established soon after the visit of Bourgmont.⁶¹

A visit to a French post of this period would have been interesting. It served as a trading post as well as a fort. All of the buildings in the fort were enclosed by a line of palisades. There was a strong house built for the commandant, who had charge of the fort. There were quarters for the soldiers. There was a storehouse where trading took place with the Indians. Here the furs and peltries were received and stored. Here the Indians brought the furs and exchanged them for goods which they wanted such as powder, lead, beads, cloth, and trinkets. There was a trader licensed by the Governor-General of Canada.⁶²

The post at old Fort Kansas was an important one in its time. The annual output of furs amounted to one hundred bales.^{**63} Little is known of this French fort. Its significance to Kansans lies in the fact that "it was here that the stirring morning drumbeat, and the solemn echo of the evening gun marked

⁶⁰ George P. Morehouse, "Kansa Villages on the Missouri River," KANSAS HISTORICAL COLLECTIONS, Vol. X, pp. 336-42.

⁶¹ Ibid.

⁶² Ibid.

⁶³ Bougainville on French Posts, 1757, in STATUTES, DOCUMENTS, AND PAPERS BEARING ON THE PROVINCES OF ONTARIO, p. 81.

* It is doubtful that the site of this fort has been definitely located. George Remsburg has spent years trying to locate the exact site, but without success. However, he believes it to be near the mouth of Salt Creek.

** One hundred bales amounted to one hundred otter skins, one hundred wolf skins or badger skins, or forty deer skins, or five hundred muskrat or mink skins.

the first permanent establishment of white man's authority in Kansas."⁶⁴ The time, not definitely fixed, was likely during the third decade of the eighteenth century.

LEWIS AND CLARK MONUMENT.

In 1804 the Fourth of July was first celebrated in Kansas. A fitting monument has been erected in Atchison to mark the stopping there of the Lewis and Clark expedition on July 4 of that year.

When the Louisiana Territory was acquired by the United States, very little was known about this region. Curiosity and interest led the government to explore the new land. The first expedition was in charge of Captain Meriwether Lewis, who had been President Jefferson's secretary, and Captain William Clark. They were ordered to explore the Missouri River and then to continue on to the Pacific.⁶⁵

The party of about thirty started up the turbid Missouri in three boats. One of these was a large keel boat, which carried a large square sail. The others were small open boats. Day by day the party paddled up the tortuous Missouri making observations on the way.⁶⁶ On the night of July 3 the explorers camped near an old trading house not far from the site of Atchison.⁶⁷

The morning of the Fourth was announced by the discharge of a gun.⁶⁸ They then proceeded up the river. About noon they landed at or near the present site of Atchison. Near there

⁶⁴ Morehouse, op. cit.

⁶⁵ Elliott Coues, History of the Expedition of Lewis and Clark, 1893, Vol. I, p. 1.

⁶⁶ Ibid., pp. 2, 4.

⁶⁷ Ibid., p. 38.

⁶⁸ Ibid.

they named a small stream Fourth of July Creek in honor of the day. About four miles farther up the river they gave the name of Independence Creek to another stream.⁶⁹ This creek still retains its name. The day's celebration included only the firing of an "evening gun," and the giving of an additional gill of whisky to the men.⁷⁰ In this simple way the Fourth of July was first celebrated on Kansas soil. The Lewis and Clark expedition continued its journey up the Missouri and on to the Pacific.

PIKE MONUMENT.

Erected by the state of Kansas,
1901
To mark the site of the Pawnee Republic, where
Lieut. Zebulon M. Pike
caused the Spanish flag to be lowered
and the flag of the United States to be raised,
Sept. 29, 1806.

This is the inscription found on a granite shaft located in the Pike Pawnee Village Park in Republic County.⁷¹ An iron fence encloses about six acres of ground on which the rings of the lodges are plainly visible.⁷² Here at one time two civilizations met in solemn council. From the elevation on which the monument stands, one can view the surrounding region for miles. Across the Republican River, a few miles away to the northeast, the thriving village of Republic City is now situated.

This impressive monument would mean little without the knowledge of the story of Lieutenant Pike. The second expedition sent out to explore the newly purchased Louisiana Territory was under the command of Lieutenant Zebulon M. Pike. He was ordered

⁶⁹ Ibid.

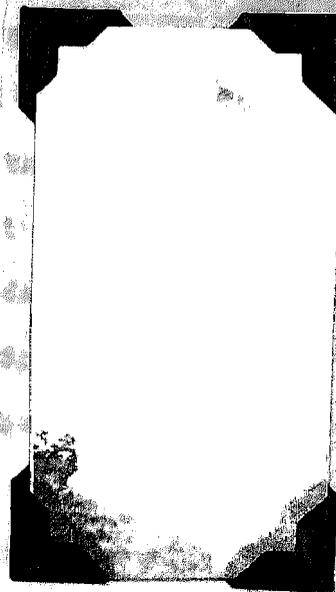
⁷⁰ Ibid.

⁷¹ I.O.Savage, History of Republic County, 1901.

⁷² SPEARVILLE NEWS, November 19, 1931.



Lewis and Clark
Monument.



Pike Memorial.
(Reprint from
History of Kansas
by Arnold)

to visit the Grand Osage and Pawnee Villages, then proceed to the Arkansas, follow that river to the frontiers of New Mexico, explore the Red River Valley, and then follow that river to the Mississippi.⁷³

Pike and his party left their point of departure in July, 1806. At the Osage villages, which were first visited, a number of Osage captives were returned, and horses were purchased for the journey. As the party left the Osage villages headed for the Pawnee villages, it was composed of twenty-three Americans, three Pawnees, six Osage chiefs and one woman, and fifteen horses.⁷⁴

After entering Kansas, very little of interest occurred until the party reached the vicinity of Marion. From there Dr. Robinson and a Pawnee were sent ahead to inform the Pawnees of the approach of the party.⁷⁵

About eleven days later Pike and his party met several Pawnees, who informed them that they had been dispatched to search for the party. Later in the day they were met by several more Pawnees. One of them wore a scarlet coat with a medal of General Washington and also a Spanish medal. These men possessed mules, horses, bridles, and blankets of Spanish origin.⁷⁶ It was evident that the Spaniards had been in the vicinity.

When arriving within three miles of the village, the party was curtly requested to halt as the ceremony of receiving the Osages into the village was to be performed there. The Pawnees

⁷³ Dunbar, op. cit.

⁷⁴ Elliott Coues, The Expeditions of Zebulon M. Pike, 1805, Vol. I, p.393.

⁷⁵ Ibid, p.401.

⁷⁶ Ibid, p. 408-9.

advanced within a mile, divided into two troops, and encircled the party. The chief advanced in the center and gave his hand to the Osages, who were seated before a circular spot clear of grass. One of them came forward and presented a pipe to the chief, who took a whiff from it.⁷⁷

Following this ceremony, the explorers proceeded until they arrived on a hill above the town. Here the Osages seated themselves in a row, and the Pawnees presented them with horses. Lieutenant Wilkinson then proceeded with the party to the river above the town and encamped. Pike was invited to the chief's lodge to eat. Here he learned of the recent visit of the Spaniards.⁷⁸ When the Spaniards first heard of the expedition of Pike, they fitted out an army of five hundred men to intercept him. The army had missed Pike, but had visited the Pawnee villages before Pike arrived there.⁷⁹ The recent visit of the lordly Spanish army no doubt accounted for the lack of welcome to Pike and his dusty footmen.

In order to keep a watchful eye on the unfriendly Pawnees, the party pitched its camp the next day on a beautiful eminence from which the men could view the town and all that was going on within it.⁸⁰ Each Pawnee lodge was a perfect circle except where the door entered, at which place there was a projection of fifteen feet. The entrance was about six feet wide with walls on each side. Inside there were numerous little apartments. In them the members of the family slept. The roof of the lodge was

⁷⁷ Ibid., p. 409.

⁷⁸ Ibid., p. 410.

⁷⁹ Ibid.

⁸⁰ Ibid., p. 414.

in the village, the march began. As a measure of precaution the party marched by a road around the village instead of passing through it. The village appeared to be all in motion.⁸⁴ Pike with a soldier and interpreter galloped to the chief's lodge. This was a personal challenge to the chief to meet him as friend or foe. Pike found that there was no immediate danger so the party proceeded on its way.⁸⁵

It seems strange that Pike could have escaped with scarcely more than a score of men. Perhaps the answer lies in the fact that the Pawnees were overawed by the coolness of the little band.⁸⁶ The party continued on its way without many events of importance until it reached the Arkansas at or near Great Bend. From this point Wilkinson and five of the command went down the Arkansas to bring word to those at home of the results of the trip thus far. Pike and the remainder of the party continued their journey up the Arkansas and on into Colorado, where Pike discovered the mountain which to-day bears the name of Pike's Peak.⁸⁷

COW ISLAND AND KONZA VILLAGE SITE.

A familiar landmark to those who travelled up the Missouri River in the early days of steamboat traffic was Cow Island.* It was a favorite night harbor for boats.⁸⁸ This once historic island has ceased to exist. Nature has so worked that the island has become attached to the mainland. But the land that

⁸⁴ Ibid.

⁸⁵ Dunbar, op. cit.

⁸⁶ Ibid.

⁸⁷ Coues, op. cit.

⁸⁸ George J. Remsburg, "Isle Au Vache," KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 436-45.

* Located directly opposite the village of Oak Mills.

was once the island remains shrouded in historic memories.

Cow Island was named by the French, who discovered it. The story goes that a lone cow was wandering about the island when it was first seen. Originally it was an island of more than a thousand acres.⁸⁹

Chief of its historic memories is that connected with Long's expedition. The object of this expedition was to obtain a scientific knowledge of the country.⁹⁰ In August, 1819, the main expedition, under command of Major Long, steamed up to Cow Island on the *Western Engineer*, the first steamboat to be used on the Missouri. The *Western Engineer* was well armed, and carried an elegant flag representing a white man and an Indian shaking hands. The steam passed out through the mouth of the figurehead of a serpent.⁹¹

Cow Island had been the wintering post of Captain Martin's detachment, which had arrived in the fall of 1818 with the intention of resuming march early the next spring, but was detained until Long's arrival because of lack of supplies. Between two thousand and three thousand deer had been taken during the winter.⁹²

Accompanying the Long expedition was Major O'Fallon, the Indian agent. He held a council with the chiefs of the Konza Indians at Cow Island on August 24. There were present at the council one hundred sixty-one Konzas and thirteen Osages. Major O'Fallon addressed the Indians and told them of their

⁸⁹ *Ibid.*

⁹⁰ Andreas, *op. cit.*, p. 53.

⁹¹ H.M. Chittenden, *The American Fur Trade of the Far West*, 1902, p. 567.

⁹² Major Stephen Long, "Extracts from Long's Report of his Expedition," KANSAS HISTORICAL COLLECTIONS, Vol. II, pp. 280-301.

repeated insults and attacks on the whites. He warned them of the approach of a military force. The council had the desired outcome since the chiefs gave their consent to the terms of peace proposed by the agent.⁹³ The following day the Western Engineer with the Long party on board steamed up the Missouri and soon passed beyond Kansas lands.⁹⁴

Another point in Kansas has become historically significant because of its connection with the Long expedition. That place is the site of a Konza village located about two miles east of Manhattan on a neck of land between the Kansas and Big Blue Rivers.⁹⁵ The situations of the lodges can still be found.

A detachment, under command of Professor Say, with three packhorses and provisions for ten days left Fort Osage on August 6 with instructions to cross the Kansas River at the Konza village, thence proceed to the Platte, and follow that river to the Missouri.⁹⁶

As Mr. Say and his party approached the Konza village, they saw the one hundred twenty lodges red with the crowds of the natives. The chiefs and warriors came rushing out on horseback, while great numbers followed on foot. On entering the village, the members of the party were escorted to a lodge. The crowd followed them into the lodge. Say and his comrades seated themselves on beds, and were protected from the pressure of the crowds by the chiefs, who sat down on the ground direct-

⁹³ Hensburg, op. cit.

⁹⁴ Long, op. cit.

⁹⁵ Ibid.

⁹⁶ Edwin James, Long's Expedition, 1823, Vol. I.

ly in front of them. After the ceremony of smoking, Say explained his object in passing through the territory. At the lodge of the principal chief they were given dried bison meat and broiled corn, and were afterwards invited to six feasts in immediate succession.⁹⁷

The Konza lodges were of interest to the exploring party. The lodge was circular. The roof was supported by a series of poles arranged in circles. There was a hole in the middle of the roof to give exit to the smoke. Around the walls series of mats were suspended. Medicine bags were carefully attached to these. Several reeds were usually placed upon them, and a human scalp served for the fringes. Bedsteads extended in uninterrupted line around three-fourths of the lodge. Bison skins furnished a comfortable bedding. The fireplace was in the center of the lodge.⁹⁸

After a short visit the members of the party prepared to leave. They purchased a number of articles such as dried bison meat, pounded maize, bison fat put up like sausages, moccasins, leggings, and spoons made of the horn of bison. About seven miles above the village they were met by a Pawnee war party, robbed of their horses and baggage, and forced to return. Finding it impossible to buy horses, they hired some on credit, and proceeded to Cow Island hoping to meet Long there.⁹⁹

With the passing of Long and all of his party from Kansas go the last of the explorers and discoverers that have helped

⁹⁷ Long, *op. cit.*

⁹⁸ *Ibid.*

⁹⁹ *Ibid.*

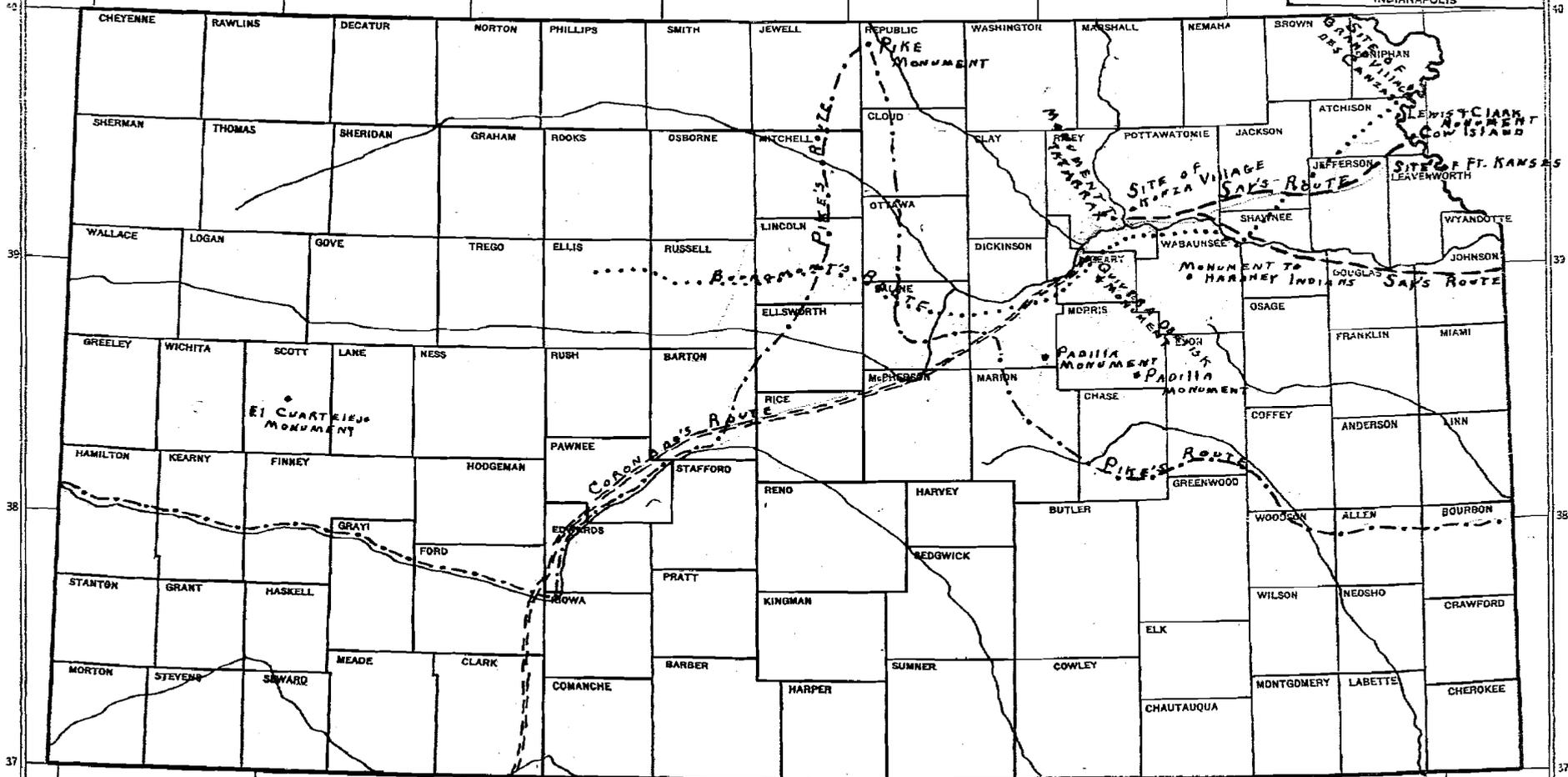
make Kansas history. It is a noteworthy fact that all of the American explorers agreed that the region which included Kansas was nothing but a desert and thus unfit for use. For a time it was known as the "Great American Desert."¹⁰⁰

¹⁰⁰ Walter Prescott Webb, The Great Plains, 1931, pp. 152-60.

CRAM'S
8 1/2 x 11 Outline Map
KANSAS

SCALE
0 5 10 20 30 40 MILES

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HISTORIC PLACES CONNECTED WITH EARLY EXPLORATIONS IN KANSAS

Longitude West of Greenwich

CHAPTER II

KANSAS AS A PATHWAY

"Westward the Star of Empire takes its course."
--Bishop Berkeley.

The American people were ever moving westward. The Missouri River was finally reached. Beyond the Missouri was the supposed "Great American Desert." There it was thought that white people could not live, but farther west in Oregon, California, and New Mexico were things calling the adventurers. To reach those lands the "Great American Desert" had to be crossed. Eager adventurers set out across the plains. Pathways were made which became trails followed by thousands of westward-moving people. Several trails crossed Kansas soil, and for many years Kansas was a pathway to the West.

FORT LEAVENWORTH.

Fort Leavenworth to-day is a beautiful spot. To the east winds the Missouri River, and to the west lies a series of wooded hills. The fort is laid off in the manner of a city, with officers' residences and soldiers' barracks along the streets. There are golf links and parade grounds. Fine shade trees dot the landscape here and there. At the foot of the hills on the west lies the National Cemetery.¹

Magnificent though the fort may be to-day, it would not be as interesting to Kansas history students were it not for the existence there of an old stone wall. In the wall are port-holes, and on the wall has been placed a plaque on which are

¹ Jesse A. Hall, and Leroy T. Hand, History of Leavenworth County, 1921, p. 172.

the following words:

"This wall was built in 1827
as a
Defense against the Indians."

This inscription reminds one that Fort Leavenworth was founded over one hundred years ago. For many years it stood as a "guardian" of the westward-moving caravans that were passing over the trails.

The fort was established for the protection of the Santa Fe traders from the Indians.² Colonel Henry Leavenworth was directed to take four companies of his regiment and select a point on the west bank of the Missouri River which would be suitable for a permanent post. He selected the present site of Fort Leavenworth, which was established in September, 1827. It was first known as Cantonment Leavenworth.³

The original fort was a simple one. It was an open square with log blockhouses on each of the four corners. In the blockhouses were square openings called portholes, from which the occupants of the blockhouse could fire down upon the stealthy Indian. Within the square were located the quarters, stables, and warehouses, all of which were made of logs.⁴ Just south of the camp a rough stone wall was built for protection from the Indians.⁵ From these meagre beginnings Fort Leavenworth grew gradually. As the post grew, buildings of stone were constructed. In 1854 the fort presented quite a beautiful appearance.⁶

The number of troops stationed at Fort Leavenworth varied

² T.A. Andreas, History of Kansas, 1883, p. 419.

³ Ibid.

⁴ Ibid.

⁵ KANSAS CITY JOURNAL, May 10, 1927.

⁶ Andreas, op. cit., p. 418.



Old Stone Wall
at Ft. Leavenworth.

from two to seven companies.⁷ Until 1833 infantrymen were the only soldiers there. They were depended upon to pursue and punish the Indians. A part of the First Dragoons came in 1834.⁸ With the coming of the dragoons, a cavalry unit, Fort Leavenworth was better prepared to protect the trails. The dragoons spent a great deal of the time in the saddle. A few times escorts were sent to accompany the annual caravans going to Santa Fe.⁹ During the years of heavy traffic on the trails, the dragoons made annual summer campaigns along the trails in order to drive off the Indians and to protect the travellers. Generally the Indians made very little resistance when the dragoons came.¹⁰ Thus the dragoons spent the greater part of each summer on the march and in camp on the open prairie. They sometimes travelled between two thousand and three thousand miles during the season.¹¹

At the end of the campaign the weary horses and soldiers were usually glad to get back to the fort. Life in the fort during the winter was simple. One of the dragoons who spent the winter of 1851-52 at Fort Leavenworth has left an account of the life there. There was an hour's drill every forenoon and one every afternoon except on Saturday. In the forenoon there was mounted drill and in the afternoon drill on foot. In case of rain or snow there was drill on foot in the quarters. Every morning and evening the horses were ridden to the river for

7 NEW YORK TRIBUNE, 1854, quoted in KANSAS HISTORICAL COLLECTIONS Vol. II, p. 263.

8 Elvid Hunt, History of Fort Leavenworth, 1926, pp. 84-5.

9 Ibid, p. 32.

10 Percival G. Lowe, Five Years a Dragoon, 1906, p. 103.

11 Ibid, p. 95.

water.¹²

A great deal of the domestic service was done by Indian women. The wood for fuel was cut from the north end of the reservation. Bedding was very meagre. Bed sacks refilled at frequent intervals with prairie hay were used for mattresses. An overcoat served as a pillow, and a pair of soldiers' blankets were the only covers for the bed. A barrel sawed in two furnished a very satisfactory bath tub. The soldiers amused themselves as best they could. They organized a dramatic club called the "Thespian Society." The plays given by the club furnished an interesting amusement. A ball was also held during the winter.¹³

The history of Fort Leavenworth is interwoven in the history of the trails. From Fort Leavenworth dragoons were sent out to protect the trails. From it started the Army of the West, which was sent to aid in the Mexican War.¹⁴ From this fort started expeditions to Oregon and Utah.¹⁵ Many emigrants on the way to Oregon and Utah passed through the fort.¹⁶ Fort Leavenworth served as a depot from which supplies were sent to more western forts that guarded the trails. The history of Fort Leavenworth is a long one.* A part of its history will be told in the discussion of the Santa Fe Trail. Fort Leavenworth, at the head of the trails, can rightfully be called "The Guardian of the Trails."

¹² *Ibid.*, pp. 95-6.

¹³ *Ibid.*, pp. 96-7.

¹⁴ Hunt, *op. cit.*, p. 75.

¹⁵ *Ibid.*, pp. 82, 116.

¹⁶ *Ibid.*, p. 97.

* The history of the fort covers a wide period including the struggle for statehood, the dissension at the Civil War, and the training of officers for the World War. In this chapter only its part in the history of the trails is discussed.

SANTA FE TRAIL.

Except in history the old Santa Fe Trail has ceased to exist. To-day on the route of the old trail, instead of the rattle of yokes and harness, squeak of axles, and crack of whips, are heard the whir of fast-moving cars, the staccato buzz of speeding airplanes, and the puff and rear of mighty steam engines as they hurry by on the iron rails. Many markers have been erected on the route of the old trail.* The traveller passing along the old trail to-day will notice many points which are of outstanding interest in the history of the trail.

Perhaps the place richest in historic memories of trail days is the town of Council Grove. Hundreds of homes are hidden in the forest of timber which served as a camping place for numerous caravans. In east Council Grove on the north side of the main highway stands the majestic Council Oak. It bears the following inscription on a plaque:

Council Oak,
 Aug. 10, 1825 was the birthplace
 of the Santa Fe Trail, Treaty with
 Osage Indians and the U.S. Commissioners
 opening route. Tree past 300 years old.

A little farther west stands the old Postoffice Oak, which reminds passers-by of a custom of old trail days. In a cache in the tree letters and messages were left for later travellers who were to pass that way.

Still farther west on the same highway in Council Grove will be seen a small stone building, now used as a residence.

* Ninety-six markers have been erected along the trail in Kansas by the D.A.R.



Council Oak.



Last Chance Store.

On it is a plaque which says:

Last Chance Store.
Built by Tom Hill, 1857. Used as
gov't store and postoffice. Hill,
first postmaster. Last store be-
tween Council Grove and Santa Fe.

Still other interesting landmarks could be pointed out in Council Grove.

The next place of interest is that of Diamond Springs, which is located about four miles north of the present village of Diamond Springs. This spring, which watered the wayworn travellers, is still sending forth a clear stream of water. A monument marks the place where once stood a well-known stage and relief station.¹⁷

The inscription on the marker six miles south of McPherson shows it to be of special importance.¹⁸ It reads:

Sera-Kansas Creek.
Near this spot a council was held
with Kaw Indians, and a treaty made
for right of way of Santa Fe Trail.

About two and one-half miles east of Great Bend travellers see on a prominent place not far from the railroad an old Spanish war cannon mounted on a pedestal of stone.¹⁹ This marks the home of old Fort Zarah, which was built to help protect the trail from the Indians. No building of the old fort stands to-day.

One of the most thrillingly historic spots on the old trail is that of Pawnee Rock.²⁰ It is to-day a state park of five acres. On the top of the rock stands a granite monument,

¹⁷ George F. Morehouse, "Diamond Springs, 'The Diamond of the Plain'", KANSAS HISTORICAL COLLECTIONS, Vol. XIV, pp. 794-804.

¹⁸ Mrs. T.A. Cordry, Marking the Santa Fe Trail, 1915, p. 117.

¹⁹ Ibid, p. 119.

²⁰ Ibid, p. 120.

which rises to a height of thirty feet. On one side of the shaft is the head of a buffalo gazing out over the plains. One seems to see in the eyes a lonesome regret that he alone remains of the thousands that once made Kansas their home. On the other side of the shaft is carved an Indian head. Both are fitting emblems on Pawnee Rock.²¹ From the crest of the rock one can see twenty miles to the east and south along the valley of the Arkansas.²²

Eleven miles west of the town of Larned is old Fort Larned. This fort is to-day a square of weather-tanned sandstone buildings.²³ It is the headquarters for a three thousand acre grain and stock ranch. "Everywhere broods the spirit of the past. Blooded Percherons browse amid the ghosts of cavalry steeds. Tired farm hands eat and sleep in the quarters of army officers. Alfalfa meal is stored in the old messrooms. Harvesting machines clutter what used to be the arsenal. A dinner bell has taken the place of the reveille."²⁴ On the old parade ground is a marker giving a brief history of the fort.²⁵

Fort Dodge is the site of an old soldiers' home.²⁶ Several of the old fort buildings are to-day being used by the soldiers. Perhaps there could be no more fitting use for old Fort Dodge.

In Dodge City, now a thriving city of ten thousand inhabitants, is located a stone memorial built somewhat in the

²¹ *Ibid.*, pp. 155-8.

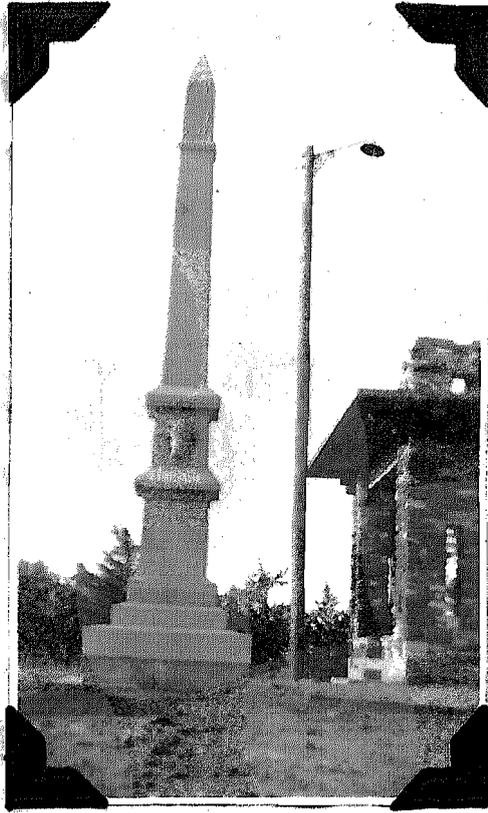
²² TOPEKA DAILY CAPITAL, August 26, 1923.

²³ Rolland R. Jacquart, "Old Fort Larned," KANSAS CITY STAR MAGAZINE, April 11, 1926.

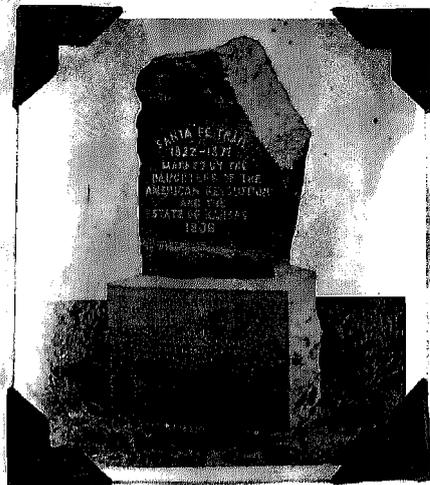
²⁴ *Ibid.*

²⁵ Cordry, op. cit., p. 131.

²⁶ Glenn Bradley, "Fort Dodge", SANTA FE EMPLOYEES MAGAZINE, Vol. VI, October, 1912, pp. 41-3.



Monument on
Pawnee Rock.



Old Fort Larned
Marker.

fashion of a wayside shrine, bearing an ox yoke beneath which is a medallion with the features of Major Robert Chilton, who for several years played an important part in the trail's history.²⁷

About six miles above Dodge City is a monument marking the site of Fort Atkinson and a place known as the Caches. The Caches, which were merely a group of pits in the ground, served as a landmark along the trail for many years.

Another very historic point along the trail is that of Cimarron Crossing. Here the trail divided. One route followed the Arkansas into Colorado and the other led across the desert to the Cimarron River. The old crossing is a few miles west of the town of Cimarron.

These landmarks tell a vivid story of the old Santa Fe Trail. This trail linked two opposing civilizations. Spanish civilization had pushed northward into New Mexico about the time the English were making their first foothold on the Atlantic seaboard.²⁸ Gradually American civilization trekked westward. The Americans, however, knew very little about the civilization in New Mexico until 1807 when Pike brought back reports of the possible markets there.²⁹ Eager American traders set out across the plains, but instead of finding riches at the end of the trip, they found themselves thrown into prison by the Spaniards.³⁰

In the late autumn of 1821 William Becknell with four

²⁷ KANSAS CITY KANSAN, November, 1931.

²⁸ Frederick L. Paxson, History of the American Frontier, 1924.

²⁹ Ibid.

³⁰ Josiah Gregg, Commerce of the Prairies, 1845.

companions set out on packhorses from Missouri bound for New Mexico. The following spring he returned with rawhide packages filled with silver dollars and the joyful news that the trade was open.* The same year with a party of twenty-one he again set his face toward New Mexico. Besides packhorses, three wagons were taken.³¹ On this trip Becknell passed along the general route later to be followed by the traders. To Becknell has been given the title of "Father of the Santa Fe Trail."³² He started the rolling of wagons across the plains.

Thus the Santa Fe Trail came to be a trail followed by traders to Santa Fe. For several years a caravan went annually to Santa Fe and returned. The earliest caravans consisted mostly of packmules. A caravan of this type was made up of from fifty to two hundred mules. About three hundred pounds of goods were packed on each mule.³³ After 1824 wagons became more common although packmules continued to be used to some extent for many years. The journey of this annual caravan to Santa Fe was an interesting one. In May most of the wagons left Independence, Missouri.** Very soon after leaving there, they entered Kansas. Wagons of all descriptions could be seen. There were heavy wagons, carts, and light carriages.³⁴ The

31 R.L.Duffus, The Santa Fe Trail, 1930, p. 77.

32 H.M.Chittenden, The American Fur Trade of the West and Far West, 1902, p. 501.

33 Duffus, op. cit., p. 134.

34 Chittenden, op. cit., p. 525.

* In 1821 the Mexicans gained their independence from Spain. They were willing to admit traders.

** Franklin, Missouri, was the cradle of the Santa Fe trade. About 1831 Independence became the outfitting point.(Gregg)

wagons were usually drawn by eight mules or oxen.³⁵ In the wagons were to be found such things as silks, hardwares, calicoes, velvets, and shirtings, but fully half of the cargo consisted of cotton goods.³⁶

About the last of May most of these wagons rolled in to Council Grove, which at this time consisted of a strip of timber half a mile in width skirting the Neesho.³⁷ This place received its name from a council held there between the Osage Indians and United States commissioners on August 10, 1825.* As a result of the council the Indians were to receive eight hundred dollars in return for which they were to allow the traders peaceful passage through their domains.³⁸

At Council Grove the caravan was organized. Before this the wagons had travelled in detached bands. Josiah Gregg has left an interesting account of the starting of the caravan from Council Grove in 1831.** A "grand council" was held at which leaders for the caravan were selected. There were 'office seekers' and their 'political adherents'. There was much bickering and wordy warfare before the Captain of the Caravan was chosen. Frequently, someone who did not even want the job was elected. It was the duty of the captain to direct the order of travel during the day and to select the camping place at

³⁵ Gregg, op. cit.

³⁶ Chittenden, op. cit., p. 517.

³⁷ Gregg, op. cit.

³⁸ Duffus, op. cit., pp. 89-90.

* In 1825 Congress sent surveyors to survey the trail. They threw up piles of earth to mark the trail, but these soon vanished. They made treaties with the Osage Indians at Council Grove and the Kaw Indians at Turkey Creek. (Duffus)

** Josiah Gregg made several trips across the plains. He has left a good account of his trip to Santa Fe in 1831.

night. After the captain was chosen, the wagons were divided into four divisions, and a lieutenant appointed for each division. All able men had to respond to guard duty at night.³⁹

While encamped at Council Grove, all of the wagons supplied themselves with wood for wagon repairs because west of Council Grove there was no wood fit for that use. Finally the time drew near for the starting of the caravan. The familiar sound of preparation, "Catch up! Catch up!" was given by the captain. There was a confusion over the entire camp. Each teamster tried to be the first to be ready. "All's set!" was finally heard from some teamster. "All's set!" was soon responded from every quarter.⁴⁰

"Stretch out!" shouted the captain. Then were heard the cracking of whips, the trampling of feet, creaking of wheels, and the rumbling of wagons.⁴¹

"Fall in!" commanded the captain, and the wagons strung out in long lines.⁴² The line of wagons often stretched out for more than a mile in length. There was a continuous creaking of wagons, cracking of whips, and shouting of the drivers.⁴³

Fifteen miles from Council Grove the caravan came to Diamond Springs. This was a favorite camping place. Of this place it has been said: "The most enchanting spot ever depicted by the pen of the eastern romancer, possesses not more charm for youthful imagination, than do the groves, and the fine,

³⁹ Gregg, op. cit.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Chittenden, op. cit., p. 526.

gushing, transparent Diamond Springs for the thirsty wayworn traveller of the plains."⁴⁴

On and on plodded the caravan. It usually did not average more than fifteen miles a day. The distance travelled usually depended upon the location of springs and streams.⁴⁵ At Turkey Creek in McPherson county there was no wood with which to build a fire.⁴⁶ It was at a point on Turkey Creek that the United States commissioners had smoked the Pipe of Peace with the Kansas chiefs on August 16, 1825.* Near Turkey Creek the caravan which Gregg accompanied sighted a herd of buffalo. There was intense excitement. Every horseman was off, and some of the wagoners took their guns and joined the race on foot. A few buffalo were killed, and when camp was pitched that night, fresh meat in the form of buffalo steak comprised the principal item on the evening meal's menu.⁴⁷

The kitchen and tableware of the trader usually consisted of a skillet, a sheetiron camp kettle, and coffee pot, and each man was provided with a tin cup and butcher knife. After the meal was prepared, the pan and kettle were placed on the ground, around which all took a seat, and with his hands each took the food from the kettle. A limited amount of food was usually taken along for each man during the trip. It consisted of about fifty pounds of flour, fifty of bacon, ten of coffee, twenty of

⁴⁴ John T. Hughes, Doniphan's Expedition, 1847, p. 20.

⁴⁵ Chittenden, op. cit.

⁴⁶ Hughes, op. cit.

⁴⁷ Gregg, op. cit.

* The terms of peace with the Kansa Indians were the same as those with the Osages. That is, the Indians received \$800 in return for which the traders should be allowed to pass through their domains. At that time Turkey Creek was known as Sora-Kansas Creek. (Duffus)

sugar, and a little salt.⁴⁸

Day after day the caravan lumbered on. Difficulty was sometimes encountered in crossing streams. When streams were to be crossed, it was the custom for several men to go ahead with axes and spades and to make temporary bridges. A bridge was made over a quagmire by crosslaying it with brush and covering it with earth.⁴⁹

Pawnee Rock was finally sighted. This was a well-known landmark to travellers. Upon the surface of the rock were carved numerous dates and names of travellers who had passed that way.⁵⁰ This huge rock was named Pawnee Rock from the siege of a small body of Pawnees by Comanches at that place.⁵¹ It had been the scene of many conflicts between Indians of the plains. When the Santa Fe trade was at its height, the traders rarely escaped a skirmish near this rock with the Pawnees.⁵² It was at this rock that young Kit Carson killed his first "Indian." When a mere lad of seventeen, he joined a trapping expedition. One night while encamped at Pawnee Rock, the guards gave the alarm "Indians." The men gathered to await further developments. Young Kit soon came running in stating that he had killed an Indian. The next morning all wished to see Kit's dead Indian, but instead of finding a painted Pawnee, they found Kit's riding mule shot dead. Kit was terribly mortified over his blunder.⁵³ More tales could be told of old

48 Ibid.

49 Ibid.

50 Ibid.

51 Chittenden, op. cit., p. 538.

52 Henry Inman, The Old Santa Fe Trail, pp. 404-5.

53 Ibid., p. 460.

Pawnee Rock. As was stated on page 41, the site of Pawnee Rock is now a beautiful state park.

As the caravan lumbered on farther west, the danger from Indians increased. Camp was made so as to furnish protection. The wagons were formed into a hollow square with each of the four divisions forming a side. This square was used as an enclosure for animals and fortification from the Indians. Campfires were lighted outside the enclosures. The beds, which consisted of buffalo rugs and blankets, were spread outside. In case of rain the travellers resorted to the wagons. The mules were tethered around the wagons by ropes twenty-five to thirty feet in length.⁵⁴

Another important landmark was that of the Caches. The origin of the Caches goes back to the year 1822. Late in the fall of that year Beard and Chambers set out from Missouri headed for Santa Fe. They were overtaken by a heavy snowstorm and forced to take shelter on a large island in the Arkansas. They were kept there for three months. Most of the animals died so that they could not continue their journey with the goods. They made caches* on the north side of the river, where they stowed away most of their goods. They then went to New Mexico, where they procured mules and returned for their hidden property.⁵⁵ For a quarter of a century these caches served as

⁵⁴ Gregg, op. cit.

⁵⁵ Ibid.

* The term cache (pronounced kash) means a place of concealment. A cache is made by digging a hole in the ground somewhat in the shape of a jug which is then lined with dry sticks or grass. After the goods is put in the turf is laid back. (Gregg)

a landmark to travellers.⁵⁶

At Cimarron Crossing the trail divided. The caravan could follow the Arkansas westward, or it could cross the desert to the Cimarron River. The latter was the shortest route, but there was danger of becoming lost in the desert and of dying from thirst. If the desert route were chosen, the captain usually gave orders to fill up the water kegs. The cooks prepared food to last for two days.⁵⁷

The caravan plodded on past the present boundary of Kansas and on to Santa Fe. When it returned, the loads were much lighter being made up of specie and furs. Nearly always half of the wagons had been sold.⁵⁸

Many were the experiences of these annual caravans that went to Santa Fe, but of all the perils that faced them, the deadliest was that of the Indians. There were literally hordes of savages. Indians would surround the caravan and sometimes follow it for miles.⁵⁹ The first grim tragedy occurred in 1828. In the fall of that year a party of traders, including two men named Munroe and McNees, were approaching the Cimarron. These two young men had carelessly lain down to sleep on the banks of a stream. They were fatally shot with their own guns by the Indians. One was dead and the other wounded. The wounded trader was carried forty miles to the Cimarron, where he died. Just as he was being buried, six or seven Indians appeared on the other side of the Cimarron. Most of the trading party were

⁵⁶ Duffus, op. cit.

⁵⁷ Gregg, op. cit.

⁵⁸ Katharine Coman, Economic Beginnings of the Far West, 1912, Vol. II.

⁵⁹ Gregg, op. cit.

burning for revenge. The Indians saw the warlike attitude and wheeled around attempting to escape. All of the Indians except one were killed or mortally wounded.⁶⁰

Another tragic incident occurred the same year on the Cimarron. A party of twenty-five with five wagons, one hundred and fifty mules, and some specie were coming back from Santa Fe. They were surrounded by Indians, who ordered them to halt for the night, but they continued on their way. Behind the wagons rode three men. The Indians fired on them. One was shot off his horse and scalped before he had time to draw his last breath. The other two escaped. The Indians then charged upon the main party. Finally the traders were forced to abandon their wagons and slip away at night. They travelled all night and all the following day carrying their goods. On the second night they reached the Arkansas, where they cached their silver and started across the plains on foot. Five of them reached Independence, where a rescue party was sent out for the others, who were found nearly dead from exhaustion and starvation.⁶¹

Another tragic incident occurred in 1831. A caravan was proceeding to Santa Fe and became lost upon the Cimarron desert. One of the party was Jedediah Smith. He declared that he would find water or perish in the attempt. He set out alone. He followed a buffalo trail until he came to the Cimarron River. The river bed was dry, but he stooped to scoop out a hollow in which the water could collect. While he was stooping, some

⁶⁰ *Ibid.*

⁶¹ Duffus, *op. cit.*, pp. 117-8.

Gomanches shot him. He arose and killed two of them before he died.⁶²

The traders petitioned the government for escorts for the caravans. In 1829 Major Riley with three companies of infantry and one of riflemen was sent out from Fort Leavenworth to accompany a caravan to the Arkansas near the place where this river crosses the present western boundary of Kansas. Beyond this the trail passed through Mexican territory. At this point on the Arkansas Major Riley waited for the return of the caravan from Santa Fe. When it returned, it was accompanied by an escort of Mexican troops. The Americans hospitably received the Mexican troops. Three days were spent together. "It was a remarkable scene-this gathering of the military forces of two nations in protection of an international commerce."⁶³ On October 14 the caravan bade farewell to its Mexican escort, and placed itself under the protection of the National troops.⁶⁴ In 1834 about sixty dragoons accompanied a caravan, and again in 1843 large escorts accompanied two caravans as far as the Arkansas.⁶⁵ Most of the caravans had to depend upon their own men for protection from the Indians. Despite the numerous bands of savages, the fatalities along the trail were few until the time of the Mexican War.⁶⁶

The passing of the years was to bring a change on the old trail. Travel over the plains was ever increasing. No more

⁶² Chittenden, op. cit., p. 552.

⁶³ Ibid, p. 511.

⁶⁴ Ibid, p. 512.

⁶⁵ Ibid.

⁶⁶ Duffus, op. cit., p. 125.

did the white-topped wagons come and go only twice yearly across the plains. The wagons were coming thicker and thicker.. The old trail was losing the elements of the mysterious and romantic.⁶⁷

No longer was the trail being used only by the traders. Down this trail in the summer of 1846 went General Kearny's army, which had been ordered to aid in the Mexican War. The army started from Fort Leavenworth. It stretched over miles of level plains and wound around the hills. Guns and sabres glistened in the sun.⁶⁸

Huge wagons carried bread and flour for the soldiers. Wagons went ahead of the soldiers, and more wagons followed. Each of the wagon trains consisted of from twenty-five to thirty vehicles. These army supply wagons continued to traverse the trail until it ceased to be used, about the year 1870.⁶⁹

In the summer of 1848 over three thousand wagons were counted going over the trail. Even greater numbers were to come. In 1849 stage coaches started rolling over the trail. In that same year gold seekers hurried past the ox-teams of the traders.⁷⁰

As travel increased, a few buildings were erected along the trail. At Council Grove a few houses and a blacksmith shop were built for the use of the government.⁷¹ After the establish-

⁶⁷ *Ibid.*, p. 221.

⁶⁸ Hughes, *op. cit.*, pp. 18-19.

⁶⁹ Duffus, *op. cit.*

⁷⁰ *Ibid.*

⁷¹ Hughes, *op. cit.*, p. 20.

ment of a mail route to New Mexico, Council Grove became the most important station.⁷² Other buildings were put up in Council Grove. The Last Chance Store was one of these. Here and there along the entire trail were located the relay stations of the stages.

As the people hurried across the plains, the Indians became more restless. There were too many white men. They were killing off the buffalo. Commencing in 1846, there were repeated depredations upon the trains of wagons. The Pawnees and Comanches repeatedly killed men and drove off the horses from the trail.* It was estimated that in the year 1847 the Indians killed forty-seven American traders, destroyed three hundred thirty wagons, and ran off and butchered sixty-five hundred head of stock.⁷³ The region along the Arkansas and Cimarron was the scene of constant skirmishes with the redmen. Thus the situation remained for many years.

Dragoons were sent out from Fort Leavenworth to guard the trail. Trains were sometimes compelled to corral their stock and wait until relieved by the dragoons.⁷⁴ At times there were conferences and attempts to treat with the Indians. During the summer of 1853 a great pow-wow was held at or near Fort Atkinson.** There were thousands of Indians, including Kiowas, Comanches, and Apaches, present. The Indians camped south of

72 Lalla Brigham, Story of Council Grove on the Santa Fe Trail.

73 Duffus, op. cit., p. 220.

74 Lowe, op. cit.

* Since the Pawnees and Comanches did not own any land along the trail but merely used it as hunting ground, no treaties had been made with them.

** Fort Atkinson was established in 1851 to guard the trail. It was located about six miles above Dodge City. It had been preceded by Fort Mann and Camp Mackay.

the river, and were allowed north of it only by permission. The pow-wow lasted for two months during which time Major Chilton, who was in charge of the cavalry forces at Fort Leavenworth, had a great many talks with the leaders of the various tribes. After presents had been distributed to the Indians, they went south, and thus ended the depredations for the year.⁷⁵ Major Chilton's task was that of guarding the Santa Fe Trail from the Indians. Because of his success in doing this between the Mexican and Civil Wars, he has become known as the "guardian of the trails."^{*} It is in his honor that the memorial has been erected in Dodge City.⁷⁶

A string of forts was built along the trail to further protect the travellers. In 1859 a fort was established called Camp on the Pawnee Fork. The following year the name was changed to Fort Larned. The first buildings were of adobe. A more sheltered spot in the bend of Pawnee Fork was selected for the fort in 1867. The buildings at this place were constructed of sandstone around a hollow square.⁷⁷ The military forces at Fort Larned were detailed to guard traffic along the trail. For a time this fort had a garrison of about a thousand men.⁷⁸

The year 1864 saw the founding of two other forts along the trail. One was founded by Colonel Henry Dodge and was located on the north side of the Arkansas about four miles below

⁷⁵ *Ibid*, pp. 133-5.

⁷⁶ KANSAS CITY KANSAN, November 21, 1931.

⁷⁷ Glenn D. Bradley, "Fort Larned," SANTA FE EMPLOYEES MAGAZINE, Vol. VI, June, 1912, pp. 23-6.

⁷⁸ Duffus, op. cit., p. 249.

* The writer has taken the privilege of applying this same title to Fort Leavenworth.

the site of Dodge City.⁷⁹

Until 1867 the soldiers lived in dugouts because high winds made it impossible for them to live in tents. These dugouts were merely cellars four or five feet deep. There were about seventy dugouts, each occupied by from two to four men. Fort Dodge stood at the foot of a range of limestone bluffs.⁸⁰

Fort Zarah, which was located near Great Bend, was established in 1864 by General Curtis. For some time there had been need of a fort at this place because many caravans had been attacked near there. The fort was built of brown sandstone.⁸¹ These forts were a welcome sight to many a traveller. Neither the dragoons nor the forts could make the trail entirely safe from the Indians. This was not accomplished until the redmen were subdued and placed on reservations.*

But the depredations of the Indians did not stop the travellers. Onward and onward rolled the wagons. The time was fast approaching when the caravans were to come no more. The plains resounded with the hammering on steel rails. The Union Pacific and Santa Fe railroads were steadily thrusting their snub-nosed engines farther to the westward. In 1872 the Santa Fe Railroad crossed the state line.⁸² It followed closely the line of the old trail. The ruts of the trail could still be

⁷⁹ Andreas, op. cit., p. 1560.

⁸⁰ Bradley, "Fort Dodge," op. cit.

⁸¹ Glenn D. Bradley, "Fort Zarah," SANTA FE EMPLOYEES MAGAZINE, Vol. VI, February, 1912, pp. 65-7.

⁸² Duffus, op. cit., p. 262.

* These forts will be discussed at greater length in a later chapter.

seen winding across Kansas, but no wagons were plodding in the dust.⁸³ The trail had vanished not to be revived again until speeding automobiles, guided by vividly colored markers, followed forty years later the general direction of the old trail. The trail of deep ruts could not compete with the trail of steel.

EMIGRANT TRAILS.

* Many were the motives that led the people west to Oregon, California, and Utah. Thousands of westward-bound emigrants crossed territory which is now Kansas and in so doing were well-defined trails. Of these emigrant trails the one best known is the Oregon Trail.* Here and there along the route of this old trail is found a granite monument, reminding travellers that they are passing along what was once the busy Oregon Trail. In some places the deep-worn tracks may yet be seen.⁸⁴ Travellers can to-day camp on some of the places where the weary emigrants stopped for the night. One of the scenic spots of to-day which was a stopping place for caravan after caravan of emigrants is Alcove Springs, located seven miles south of Marysville. The spring is about twelve feet below an overhanging cliff which presents the appearance of an alcove. Upon the cliff grow evergreen and hardwood trees. The stream which begins at the spring winds its way to the Big Blue

⁸³ Ibid.

⁸⁴ KANSAS CITY STAR, April 6, 1930.

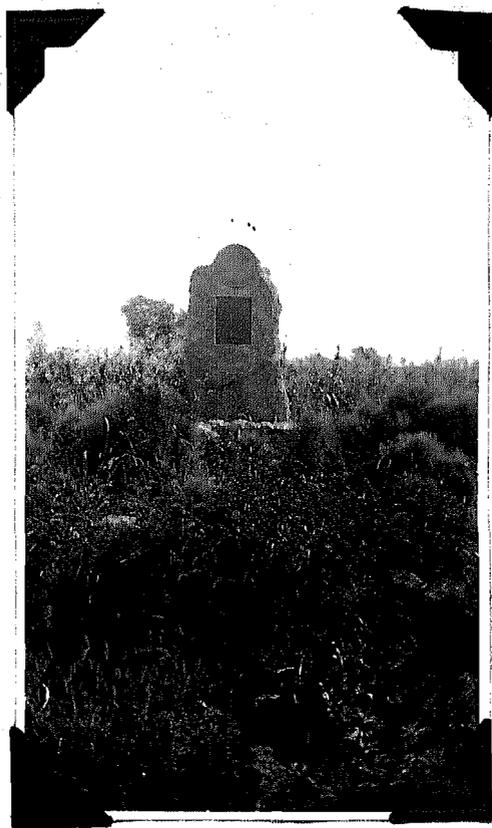
* The Oregon Trail left the Santa Fe Trail at Gardner, and went northwest, crossing the Kaw River at Topeka. Some Oregon emigrants followed trails in northeast Kansas which started from Leavenworth, Atchison, and St. Joseph. These trails are sometimes designated as Oregon Trails.



Oregon Trail Marker.



Oregon Trail Marker.



Oregon Trail Marker.

River.⁸⁵

The fur trappers and traders were the originators of the Oregon Trail. Profitable trade led them to Oregon. The goings and comings of these trappers and traders made a well-defined trail.⁸⁶ The traders were followed by the missionaries, who in turn were followed by those who went to Oregon to till the soil.⁸⁷

The latter emigration started about 1842. In that year Elijah White led a party of one hundred thirty persons to Oregon.⁸⁸ The next year came what was known as the "Great Migration." This consisted of a caravan of about one thousand people with one hundred twenty wagons.⁸⁹ For several years after this the emigration gradually increased. It is said that in 1852 a column five hundred miles long in unbroken ranks moved over the trail.⁹⁰ This immense travel carved the trail into deep furrows, often with several parallel tracks making a total width of a hundred feet or more.⁹¹

The wagons rolled along the Santa Fe Trail until a few miles past the site of Gardner. There the travellers saw a signboard bearing the simple legend "Road to Oregon."⁹² At this place the wagons turned northwest, wound past the site of Lawrence, crossed the Kansas River at the site of Topeka, and then proceeded northwestward.⁹³ They crossed Big Soldier Creek, the Big and Little Vermillion Rivers, and finally came to the site of Marys-

85 TOPEKA DAILY CAPITAL, December 19, 1931.

86 Chittenden, op. cit., p. 457.

87 Owen C. Coy, The Great Trek, 1931, p. 46.

88 Paxson, op. cit., p. 336.

89 Joseph Schaffer, History of the Pacific Northwest, 1918.

90 Florence C. Fox, Notes on the Oregon Trail, EDUCATION BULLETIN, No. 27.

91 Chittenden, op. cit., p. 461.

92 Ibid, p. 464.

93 W.J. Ghent, The Road to Oregon, 1929, pp. 122-6.

ville, where the Big Blue River was crossed. After crossing the Big Blue, the wagons followed the valley of the Little Blue River into Nebraska.

The wagons banded themselves into caravans for protection. The size of the caravan varied from fifty to two hundred wagons.⁹⁴ A court of elders was chosen to govern the caravan. It made rules and, if necessary, revised and repealed them. At times it acted as a court to hear and settle private disputes and grievances. Its sessions were usually held on days when the caravan was not moving.⁹⁵

The wagon of the emigrant served the purpose of a house for a time. It was a boxlike cart, nearly as long as an ordinary bedroom, and wide enough for a person to stretch out at full length across. The top and sides of the wagon were covered. The front and a small windowlike space at the rear were left open. Underneath the wagon were hung buckets, churns, lanterns, waterkegs, and farming tools. Along the walls on the inside were pots and pans, towels, clothing, baskets, and rifles. A sheetiron stove was carried on a small platform at the rear of the wagon. Plates and cups were usually of tin.⁹⁶

At two miles an hour the ox-drawn wagons lumbered along. Some days they made twenty miles, but other days only five or ten. Then there were some days when the caravan did not move at all.⁹⁷ Sometimes there were winds that ripped the covers

⁹⁴ Schaffer, op. cit.

⁹⁵ Jesse Applegate, "A Day with the Cow Column," OREGON HISTORICAL QUARTERLY, Vol. I, pp. 371-83.

⁹⁶ James Otis, Martha of California, quoted in Fox, Notes on the Oregon Trail.

⁹⁷ Ghent, op. cit., p. 73.

from the wagons.⁹⁸ Other times there were clouds of dust that were almost unbearable.

The jolting over the road was trying. Sometimes it was necessary to hold firmly to the seat to avoid being thrown off.⁹⁹ The women of the caravan were busy supplying their families with food and clean clothing. Now and then the wagons stopped at a stream, where the washing was done. One emigrant relates that at the Little Vermillion the women did their washing. They had no ropes on which to hang the clothes so they hung them on the wheels and tongues of the wagons.¹⁰⁰

The setting up of camp in the evening was interesting. All of the wagons in the caravan were drawn up in a circle so that the tongue of one came close to the tailboard of the other. Inside this ring of vehicles, small tents were set up. Horses were picketed inside this row of tents, but before night came, they were fastened out upon the plain, and the oxen, cows, and sheep turned loose with a few guards to watch them.¹⁰¹ A glimpse into the evening camp can be obtained from the account given by Jesse Applegate.

It is not yet eight o'clock when the first watch is to be set; the evening meal is just over, and the corral now free from the intrusion of cattle, groups of children are scattered over it---. Before a tent near the river, a violin makes lively music, and some youths and maidens have improvised a dance upon the green--. But the time passes; the watch is set for the night; the council of old men has been broken up, and each has returned to his own quarters; the flute has whispered its last lament to the deepening night, the violin is silent and the dancers

⁹⁸ *Ibid*, pp. 102-3.

⁹⁹ Otis, *op. cit.*

¹⁰⁰ James Otis, Antoine of Oregon, quoted in Fox, *op. cit.*

¹⁰¹ Otis, Martha of California, *op. cit.*

have dispersed; enamored youth have whispered a tender good-night in the ear of blushing maidens, or stolen a kiss from the lips of some future bride.--All is hushed and repose from the fatigues of the day, save the vigilant guard and the wakeful leader, who still has cares upon his mind that forbid sleep.¹⁰²

In passing through Kansas, the trail crossed what was known as Indian Country. The caravans rolled by Indian villages, and now and then passed by an Indian mission. Usually no serious trouble with the Indians was encountered in Kansas. They sometimes caused stampedes of the cattle, and at other times attempted to commit thefts.¹⁰³

One of the most hazardous aspects of the trip in Kansas was the crossing of streams. The Kansas River was the first difficult one to cross. A ferry had been established in 1842 upon the site of Topeka by the Papin brothers, two half-breeds.¹⁰⁴ The approach to the ferry was through a timbered bottom. The ferry consisted of two boats, which were large enough to transport two wagons each. The wagons were lifted and pushed into the boats by the united strength of the men. They were then pushed across the river by means of two long poles handled by the half-breeds. The cost of ferrying was one dollar per wagon. All horses, oxen, and loose stock had to swim over.¹⁰⁵ It is easy to imagine how the long line of wagons were eagerly seeking their turn to be taken across the ferry. Oxen became restless, and the women and children were nervous at the thought of crossing. Other ferries were later established to aid the

¹⁰² Applegate, *op. cit.*

¹⁰³ Otis, *Martha of California*, *op. cit.*

¹⁰⁴ Andreas, *op. cit.*, p. 532.

¹⁰⁵ Edwin Bryant, *What I Saw in California*, 1849, p. 44.

travellers. After crossing the Kansas River, the emigrants usually rested and reorganized.¹⁰⁶

Big Soldier Creek sometimes caused difficulty. The banks were steep. One traveller relates that the oxen had to be unyoked, and the wagons let down by means of ropes. The ford was shallow, but the banks on the other side were like cliffs. All oxen had to be yoked in one team, and even then it required the united strength of the men to force the vehicle up the bank, which was almost straight into the air.¹⁰⁷

The next difficult streams to be crossed were the Big and Little Vermillion Rivers. The banks of these rivers were so steep and high that ropes had to be used in letting down the wagons and in taking them up from the valley.¹⁰⁸ One emigrant relates that the channel of the Big Vermillion Ford was so muddy that small trees and branches had to be used to fill up the bed of the river before the wagons could go across.¹⁰⁹

The travellers had varied experiences in crossing the Big Blue. This river was usually forded. Ferryboats were sometimes made to carry the wagons.¹¹⁰ At times the best wagons would be made watertight and used as flatboats. Ferries were eventually made to aid the emigrants. The Big Blue Crossing was always a resting place for a day or two. There were repairs to be made, clothing to be laundered, and much work to be done.¹¹¹ After leaving the Big Blue, the caravans soon left Kansas.

¹⁰⁶ Ghent, *op. cit.*, p. 125.

¹⁰⁷ Otis, *Antoine of Oregon*, *op. cit.*

¹⁰⁸ Coy, *op. cit.*, p. 128.

¹⁰⁹ Otis, *Antoine of Oregon*, *op. cit.*

¹¹⁰ Bryant, *op. cit.*, p. 65.

¹¹¹ Ghent, *op. cit.*, p. 128.

9 In the "Californian" of March 15, 1848, there appeared the following bit of news: "Gold mines found."¹¹² This news brought a new class of emigrants upon the trails. In 1849 there was a rush for the gold fields. There were many possible ways of getting to California, but the most popular was the Oregon Trail.¹¹³ It was sometimes known as the California Trail.*

| In April, 1849, twenty thousand persons were camped along the Missouri River preparing to start on the long journey.¹¹⁴ The usual mode of travel was in groups of from ten to twelve wagons.¹¹⁵ In each company were persons who travelled on horseback or on foot driving the ox-teams or herding the loose stock.

Most of the emigrants travelled in wagons called "Prairie Schooners." It was no doubt interesting to see the wagons as they rolled over the trail with the women and children peering out through the canvas tops. The wagons often had flaring inscriptions as "Lone Star", "Wild Yankee", "Rough and Ready", and "Gold Hunters".¹¹⁶

The experiences of the "Forty-Niners" were practically the same as those of the Oregon emigrants. In the night the wagons were formed into a square. The same plan was followed at the approach of Indians. The Indians were sometimes hostile and

¹¹² Coman, op. cit., p. 255.

¹¹³ Ghent, op. cit., p. 157.

¹¹⁴ Ibid.

¹¹⁵ Robert E. Riegel, America Moves West, 1930, p. 359.

¹¹⁶ Coy, op. cit.

* According to Hulbert, the California Trail left the Oregon Trail at Coon Point, west of Lawrence, went west, and crossed the Kansas River near Rossville. "Forty-Niners" were to be seen on every trail in Kansas. Some entered Kansas near the southeast corner, went northwestward until they reached the Santa Fe Trail in McPherson county. This trail was known as the Fayetteville Trail.

sometimes friendly. At times they gathered around the wagons trading and begging. They looked into the wagons with curious eyes.¹¹⁷

The "Forty-Niners" started in the midst of a cholera epidemic. Many fell victims to the disease and were buried in lonely graves by the trail.¹¹⁸ In spite of sufferings, the caravans kept rolling on through the Indian Territory of the Shawnees and Kaws, across the Kansas River, and up the well-worn trail through the Pettawatomie Territory, then across the Big Blue, and on beyond Kansas lands.

There was yet another motive which led people westward. A certain group of people sought a place where they would be permitted to worship as they believed to be right. In 1830, under the leadership of Joseph Smith, a group of people in New York banded themselves together and formed the Mormon Church.¹¹⁹ The Mormons did not get along well with their neighbors so they moved to Kirtland, Ohio. But the people in this place did not look kindly on them so again they moved. This time they moved to Independence, Missouri, and later to Nauvoo, Illinois. Even here the old trouble was repeated. The Mormons again sought another home. The region around Great Salt Lake was finally selected.¹²⁰

In 1847 the Mormons by the thousands commenced crossing the plains.¹²¹ Most of them followed a trail north of Kansas, but

¹¹⁷ Ibid., p. 298.

¹¹⁸ Ghent, op. cit., p. 157.

¹¹⁹ Riegel, op. cit., p. 318.

¹²⁰ Ibid., p. 324.

¹²¹ Ibid.

many of them streamed across trails in Kansas. The Mormons usually established parallel trails to the other trails because they preferred to be alone.¹²²

One of the most outstanding of these routes was the one that left the Santa Fe Trail at 110 Mile Creek, crossed the Kansas River at the site of Fort Riley, and then proceeded northwestward, leaving Kansas in the western part of Washington county.¹²³ This trail was used only by the Mormons. It consisted of about eight parallel roads, some deeply gullied.¹²⁴ About three miles south of the present city of Washington, in Washington county, was a spring near a high sand rock wall. Upon this rock many Mormons carved their names.¹²⁵ This place was called Mormon Springs.

An interesting feature of the Mormon migration was the establishment of temporary settlements to serve as stations. One such station is known to have been set up in Kansas. It was located just east of Shannon, in Atchison county. This station was called Mormon Grove. It was enclosed by trenches and stockades. Corn, potatoes, and other crops were planted, and were to be used for migrating travellers who passed that way. After the cholera epidemic of 1849, the station was abandoned.¹²⁶

¹²² W.F.Pride, History of Fort Riley, 1926, p. 51.

¹²³ Ibid.

¹²⁴ Ibid., p. 162.

¹²⁵ Charles Dawson, Pioneer Tales of the Oregon Trail, 1912.

¹²⁶ William E. Connelley, Kansas and Kansans, Vol.I, p. 161.

OVERLAND STAGE ROUTES.

With the passing of thousands and thousands of people beyond the "Great American Desert", there came a demand for some means of overland communication with the distant settlements. The use of the stage coach was the first attempt to meet this need. Some of the stage coach routes had their eastern terminals in Kansas.

At the river's brink in Atchison stand in dignified decay several old buildings that date back to the time of the overland stages.* Atchison was the starting point for stages which ran to California.¹²⁷ It was in 1861 that the stage coach route between Atchison and California was opened.** For some time the stages were operated by a firm known as Russell, Majors, and Waddell, but in 1862 the firm became bankrupt.*** The operators were forced to sell. The stage line was bought by Ben Holladay, who for a period of about four years was a leader in overland traffic.¹²⁸ When Holladay took charge, the United States mail was given to him to transport.¹²⁹

A California-bound stage could be seen daily drawn up in front of the stage headquarters in Atchison. The United States mail was carefully stowed away in the coach. Passengers entered

¹²⁷ KANSAS HISTORICAL COLLECTIONS, Vol. IX, p. 565.

¹²⁸ Riegel, op. cit., p. 418.

¹²⁹ Henry Inman and Wm. F. Cody, The Great Salt Lake Trail, 1898.

* As far as the writer knows, the building in which the actual headquarters were located is not standing today.

** This was the first to run direct to California over the central route. The terminus was at St. Joseph for the first three months. In 1858 John Butterfield had opened a route to California. This stage route ran south of Kansas.

*** It was the Pony Express that was the chief factor that caused the bankruptcy of the firm.

and prepared to start on the hazardous trip. Nine passengers could find places inside the coach, and one or two others could sit beside the driver on the high seat in front. Each passenger was allowed twenty-five pounds of baggage on the coach, and if any more than this were taken, one dollar a pound extra was charged. The fare amounted to a little less than twelve cents per mile.¹³⁰

In a short time the stage was off for California. The four or six horses kept the stage rolling along at a fairly good rate of speed. With eager eyes the passengers peered out through the windows of the coach. An east-bound coach was met daily. Day and night the coach jolted along the road. Sleep, if there was to be any, had to be snatched while the coach rolled onward.

Upon the driver rested the responsibility of getting the passengers safely to the next station. These drivers were interesting persons. Usually they were reticent and punctuated their driving only to chew or spit.¹³¹ Nearly every driver had a nickname as "Bishop West", "Bill Trotter", or "Happy Jack".¹³² All classes of men from college graduates to border desperados were to be found as drivers.¹³³ On the coach was always a conductor or messenger, who rode on the front seat beside the driver. His beat was about two hundred miles.¹³⁴

At intervals of from ten to fifteen miles there were relay stations at which horses were changed. Many of these stations

¹³⁰ Frank A. Root and Wm. E. Connelley, The Overland Stage to California, 1901, pp. 40, 64.

¹³¹ Riegel, op. cit., p. 419.

¹³² Frank Root, "The Overland Stage", THE CHAMPION, Dec. 14, 1879.

¹³³ Inman and Cody, op. cit., p. 217.

¹³⁴ Riegel, op. cit.

had odd names. In Kansas the stages rolled into such stations as "Log Chain", "Frog Town", and "Lone Tree".¹³⁵

About every fifty miles there was a home station. The buildings at these places were usually very crude. Sometimes they were built of rough logs, and in other cases they were simple frame buildings. Besides the central building, there were ordinarily a blacksmith shop and the living quarters for the drivers.¹³⁶ Each driver would go on an average of twenty-seven miles each way daily.¹³⁷

Here and there along the line were eating stations. Usually they were equipped so that they could get up a good meal on the shortest notice. Farther west the meals were poor, but in Kansas eggs and chickens, milk and cream, fresh butter, and plenty of vegetables were the common everyday diet. Occasionally, instead of buying meals on the way, a passenger before starting would fill his pockets and grip with crackers and cheese, dried beef, herring, and "Bologna".¹³⁸ Eating places in Kansas were found at Kennekuk, Seneca, Guittards, and Marysville.¹³⁹

Marysville was the largest place along the route in Kansas west of Atchison.* The stages used to stop at the Barrett Hotel**, where horses were changed, and occasionally the passengers

¹³⁵ Root, op. cit.

¹³⁶ Riegel, op. cit.

¹³⁷ Root, op. cit.

¹³⁸ Root and Connelley, op. cit., p. 94-5.

¹³⁹ Root, op. cit.

* Some stages did not go to Marysville, but cut off before arriving there. These went through Oketo north of Marysville.

** The old Barrett Hotel was torn down in 1899, and a new modern building erected upon its site.

would stop for meals.¹⁴⁰ At Marysville the Big Blue River had to be crossed. When the river was low, it was forded, but other times a rope ferry was used. The charge for ferrying was four dollars.¹⁴¹

Many were the experiences of these stage coaches. Now and then a "hot box" occurred. In this case the wheels became clogged and would not turn. This occurred unless the axles were greased at every home station. It is related that in one instance when a "hot box" occurred there was no grease along but one of the passengers had some cheese in his grip. A little was sliced off and applied, and it worked sufficiently well that the coach could get to the next station.¹⁴²

One incident is related of a stage coach that became stuck in crossing Walnut Creek west of Kennekuk. The wheels sunk to the hub in the soft mud. The driver unhitched his horses and went to the nearest station for help, but he did not return until morning. There were no passengers in the coach, but the messenger spent the night in the stage coach listening to the howling of prairie wolves, barking of dogs, screeching of owls, buzzing of mosquitoes, and the occasional yelling of a drunken band of Indians.¹⁴³

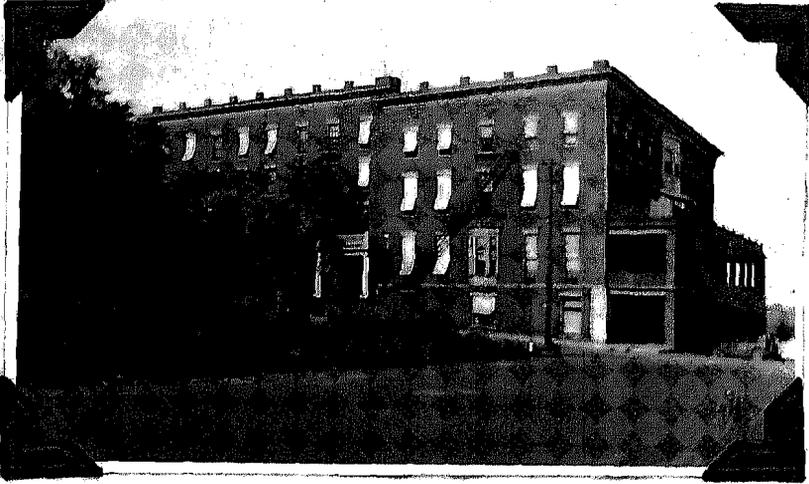
In passing through Kansas, the coaches occasionally passed by an Indian cabin or village. No serious dangers from the Indians occurred until the coaches passed up the Little Blue Valley into Nebraska.

¹⁴⁰ Root and Connelley, op. cit., p. 529.

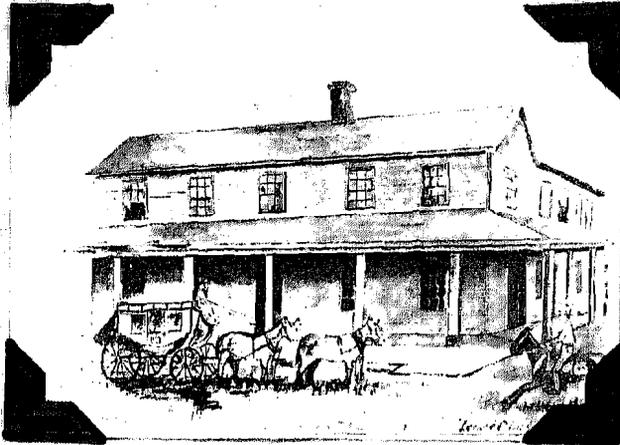
¹⁴¹ Ibid, p. 199.

¹⁴² Ibid, p. 91.

¹⁴³ Ibid, pp. 537-8.



Old Planters Hotel
as it appears today.



Barrett Hotel, Marysville,
in Overland Stage Days.
(Reprint from The Overland
Stage to California by
Root and Connelley)

On the banks of the Missouri River in Leavenworth there stands in good repair a building which serves as a reminder of another stage route. This building is the old Planters Hotel, in which were located the offices of the Leavenworth and Pike's Peak Express.¹⁴⁴ Many and many a stage coach has started from this hotel. It is to-day being used as an apartment house.

The Leavenworth and Pike's Peak Express was opened in 1859 to meet the demands of a more direct route to the new gold mines in western Kansas.*¹⁴⁵ Starting at Leavenworth, this route crossed the entire length of Kansas. It served as an express and stage route. In 1859 the road was lined with white covered wagons.¹⁴⁶ About six days and nights of jolting along the road brought the traveller to Denver.¹⁴⁷ The route was later changed so as to go via Atchison and over the route of the California stage through Kansas. In 1862 Holladay also secured control of this route. The California stage line and this one were consolidated and called the Central Overland and Pike's Peak Express.¹⁴⁸

Atchison was the headquarters for another stage line. In 1865 a stage route known as the Butterfield Overland Despatch was opened between Atchison and Denver. It followed the Smoky Hill River, and was sometimes known as the Smoky Hill Route. In eighteen months it succumbed and was taken over by Holladay.¹⁴⁹

Of all the stage routes which passed across Kansas, this one suffered more from the Indians than did any other. It was

¹⁴⁴ Ibid.

¹⁴⁵ KANSAS HISTORICAL COLLECTIONS, Vol. IX, p. 576.

¹⁴⁶ Root and Connelley, op. cit., p. 151.

¹⁴⁷ Inman and Cody, op. cit., p. 212.

¹⁴⁸ Root and Connelley, op. cit., p. 41.

¹⁴⁹ Ibid.

* Present Colorado.

sometimes known as the "trail of horrors." Stations were built so as to give the best possible protection from the Indians. They were often built of stone. The Indians would sometimes set fire to hay and other combustible materials. To guard against such an emergency each station had a dugout. This was usually located a few yards from one of the corners of the stable. It was about four feet deep and could accommodate six people. It resembled an ordinary mound of earth. There were loopholes a few inches above the level of the ground on all sides. An underground passage led from the dugout to the interior of the stable. In the Indian wars of the sixties many of the stations were burned, the occupants killed and scalped, and many of them horribly mutilated.¹⁵⁰

Holladay had secured control of all of the stage routes having their eastern terminals in Kansas. The consolidated line was known as the Holladay Overland Mail and Express Company.¹⁵¹ For four years he was practically the "stage king". After a splendid rule of four years, he foresaw the end of the stage coaches, and in 1866 he dropped out of the picture. His place was taken by Wells, Fargo, and Company.¹⁵² The last route over which stages ran in Kansas was the Smoky Hill. But even this route was to have an end. With the completion of the branch of the Union Pacific to Denver in 1870, this route ceased to exist.¹⁵³ Thus ended the era of stage coaches in Kansas.

¹⁵⁰ George Custer, *My Life on the Plains*, 1874, p. 80.

¹⁵¹ Root and Connelley, *op. cit.*, p. 19.

¹⁵² Riegel, *op. cit.*, p. 420.

¹⁵³ Root and Connelley, *op. cit.*, p. 45.

PONY EXPRESS ROUTE.

One of the most daring ventures in communication between the Missouri River and the Pacific coast was the Pony Express. The Pony Express traversed a part of Kansas. Here and there along the route are bronze plaques having the slightly elevated figures of a pony and its rider. Settlers in several places along the route are proud to relate that at one time a Pony Express station was located there. At Marysville, which was a home station on the route, the original Pony Express barn still stands and is being used as a produce house.¹⁵⁴

The period of the Pony Express was brief, but thrilling. Mail was being carried by the stage, but the trip to California required a long time. The Pony Express was started to meet the demand for a faster mail line.* On April 3, 1860, the first rider left St. Joseph amid the applause of a great crowd of people. He crossed the Missouri River on a ferryboat. The gangplank had scarcely been lowered to the Kansas shore before the pony and Johnnie Frey, the rider, dashed over it and were gone.¹⁵⁵

The route in Kansas ran first west and south to Kennekuk, in northwest Atchison county, and from there it followed the route of the California stage through Kansas. It would have

¹⁵⁴ TOPEKA DAILY CAPITAL, August 22, 1931.

¹⁵⁵ Glenn D. Bradley, Story of the Pony Express, 1913.

* The Pony Express was opened by Russell, Majors, and Waddell. It was the Pony Express that caused the company to become bankrupt. Bradley says that the Pony Express was started in order that California might be retained for the Union. It was thought that if war should break out the South might gain control of the southern mail routes. The Pony Express could keep the East and West in close contact with each other.

been interesting to have seen one of the riders as he sped across the plains. The riders were young men, and seldom weighed more than one hundred twenty-five pounds. Their costume consisted of a buckskin shirt, ordinary trousers, which were tucked into high leather boots, and a slouch hat or cap.¹⁵⁶ Each rider was armed with a revolver and knife.¹⁵⁷

The mail bags were two pouches of leather, and were sealed and then strapped to the rider's saddle before and behind.¹⁵⁸ The average weight of mail did not exceed fifteen pounds. Light tissue paper was usually used for the letters. They were wrapped in oilskin for protection. The pockets of the mail bag were carefully locked after the mail had been placed in them.¹⁵⁹

There were stations located every ten or twelve miles along the route. At these stations fresh horses were kept. It was an important duty of the station keeper to have a fresh horse saddled and bridled half an hour before the Express was due.¹⁶⁰

If the rider came in the day he was usually seen in a cloud of dust, and if at night he announced his coming by a few lusty whoops. Just before the rider arrived, he loosed his mail bag and tossed it ahead for the keeper to adjust on the fresh horse. Perhaps his only words were, "All's well along the road." The rider jumped off of his tired steed and mounted his fresh horse, and then he was off. Only two minutes were allowed for changing horses. The average run of each rider was about

¹⁵⁶ Ibid.

¹⁵⁷ Wm. L. Visscher, The Pony Express, 1908, p. 28.

¹⁵⁸ Ibid., p. 26.

¹⁵⁹ Bradley, op. cit.

¹⁶⁰ Ibid.

seventy-five miles, the men coming and going over their respective routes every other day.¹⁶¹ The horses were fed and housed with the greatest care.¹⁶²

Ever onward hurried the riders. At times there were dangers from the Indians. Night and day, sunshine and storm the brave riders sped on.¹⁶³ Many important government dispatches were carried by the riders. Over the route passed Lincoln's inaugural address, which travelled faster than did any other message over the route.¹⁶⁴

Only eighteen months did the Pony Express riders hurry across their routes. The Pacific telegraph was being built by Edward Creighton, and when on October 24, 1861, messages could be sent by wire from coast to coast, the Pony Express formally ceased to exist.¹⁶⁵

The Pony Express failed to bring any financial profits to the company which operated it. Instead, it caused the bankruptcy of the firm. But the financial sacrifice had played a great part in assisting the Federal government to retain the Pacific coast.¹⁶⁶

UNION PACIFIC RAILROAD.

The Santa Fe, Oregon, California, and Mormon Trails, and the overland stage routes eventually ceased to exist. Their places were taken by something more permanent, namely, the "iron trails". The first "iron trail" across Kansas was the

161 Ibid.

162 Inman, op. cit., p. 166.

163 Ibid.

164 Bradley, op. cit.

165 Ibid.

166 Ibid.

Union Pacific.* Perhaps the best monuments to the Union Pacific are the steel rails that wind across Kansas, and the modern trains that speed over the rails. A typical reminder of the era of Union Pacific Railroad construction in Kansas is the monument located a short distance west of Victoria, in Ellis county. This monument, which stands directly south of the tracks, has the following inscription:

This marks the burial place
of
Six track laborers
who were in the employ of the
Union Pacific Railway, Eastern Div.,
and while on duty about one mile
west of here were massacred
by a band of Cheyenne Indians.

As early as August 30, 1855, the Union Pacific in Kansas was chartered as the Leavenworth, Pawnee, and Western Railway Company.¹⁶⁷ Lack of funds made it impossible for work to be done on the road for several years. Under an act of Congress in 1862 it was given right of way through the public lands, a grant of odd-numbered sections for twenty miles on each side of the road, and a loan of government bonds of \$16,000 per mile. The Leavenworth, Pawnee, and Western Railway was to be built as a branch line of the Union Pacific.¹⁶⁸ The name was changed to Union Pacific Railway, Eastern Division.¹⁶⁹

On September 7, 1863, the first ground for the Union

¹⁶⁷ Mrs. Frank Montgomery, Union Pacific Railroad, Unpublished manuscript, Kansas State Historical Library, p. 27.

¹⁶⁸ N.H.Loomis, "Kansas and the Union Pacific", OLD PAWNEE CAPITOL, Kansas State Historical Society Pamphlet.

¹⁶⁹ Montgomery, op. cit.

* This was not the main Union Pacific Railroad, and was not consolidated with it until 1880. For a time, it was known as the Union Pacific Railway, Eastern Division. In 1869 the name was changed to Kansas Pacific Railway.

Pacific, with its eastern terminus at the mouth of the Kansas River, was broken at Wyandotte. The felling of two trees marked the first work of construction. Then the foreman drove a post into the ground at the state line. Upon the Missouri side he wrote with red chalk the word "Slavery" and on the Kansas side the word "Liberty".¹⁷⁰

The first rail for the system was laid without pomp or ceremony at the foot of Minnesota Avenue in Wyandotte on April 14, 1864. A few days later the first locomotive was brought to Wyandotte. She was an old wood-burner, and was fixed up and used to draw a small push car. In a short time she was run too near the edge of the river, and plunged in up to the headlight, the rear end remaining on the bank. It required several days work to get her out and again put her to use.¹⁷¹

The road was thus started westward. In about seven months it reached Lawrence, which was a distance of about forty miles from Wyandotte. On November 28 an excursion train went from Wyandotte to Lawrence. Even the Kansas legislature adjourned to attend the excursion.¹⁷² The laying of rail after rail brought the road farther west. It followed closely the north side of the Kansas River.

The building of the Union Pacific gave rise to a number of "wild towns". Every temporary terminus of tracklaying became for the time being a city, wicked, but shortlived.¹⁷³

¹⁷⁰ Loomis, op. cit.

¹⁷¹ John D. Cruise, "Early Days on the Union Pacific", KANSAS HISTORICAL COLLECTIONS, Vol. XI, pp. 529-49.

¹⁷² Montgomery, op. cit., p. 11.

¹⁷³ KANSAS CITY TIMES, March 14, 1928.

Many towns can claim the distinction of having been one of the "wild towns" of Union Pacific days. Some of these towns are Manhattan, Junction City, Abilene, Ellsworth, Russell, and Hays. Ellsworth, which was the terminus in 1867, may be taken as being typical of these towns. It was almost wholly a town of tents and small, rough frame buildings. There were about a hundred business houses, many of which carried on their trade in tents. Gambling halls and dance houses were very numerous. Shooting scrapes were frequent. It is said that it was often impossible to get any sleep until morning, when drunken revelry had somewhat ended.¹⁷⁴

Several towns grew up as temporary terminals, but as new terminals were established farther west, they ceased to exist. In July, 1868, the road reached Sheridan.¹⁷⁵ This town was built up in a month. Before a single street had been surveyed, a graveyard was located, and within a week three were buried there. Before the following spring the number had increased to twenty-six. In 1869 Sheridan consisted of large houses engaged in Santa Fe trade, a few hotels, several railroad buildings, and more than fifty saloons and gambling houses.¹⁷⁶ Sheridan remained the terminus for more than a year. When the terminus moved farther west, the entire town was loaded on flat cars and transported to the new terminus.¹⁷⁷

During the building of the railroad, the Indians opposed the graders, tracklayers, and surveyors.¹⁷⁸ A string of forts

¹⁷⁴ Root and Connelley, op. cit., p. 143.

¹⁷⁵ Montgomery, op. cit.

¹⁷⁶ KANSAS CITY TIMES, March 14, 1928.

¹⁷⁷ UNION PACIFIC CLIPPINGS, Kansas Historical Library, p. 143.

¹⁷⁸ Cruise, op. cit.

was built to help protect the workers. In 1853 Fort Riley was built in view of the coming of the railroad. During the sixties Fort Harker, Fort Hays, and Fort Wallace were established.¹⁷⁹ The Union Pacific Company had its men armed for protection. Six or seven guns belonged to the equipment of each section gang. They were called railroad guns, and were carried by the men when they went to work.¹⁸⁰

Many stories could be told of the exciting times which the workers had with the Indians. In 1867 several railroad graders were killed twelve miles east of Hays by the Cheyennes. They were buried by the tracks, and later a monument was erected to mark their burial place.¹⁸¹ Another tragic incident occurred near Russell. Seven men who were working near Russell in May, 1868, saw large numbers of savages approaching. The workers reached the handcar before the Indians could overtake them. They hurried eastward. As they rounded a curve, another division of the band attacked them. In the fight which followed, two were killed. A monument was erected by one of the wounded.¹⁸² These are only two of the many encounters with the Indians.

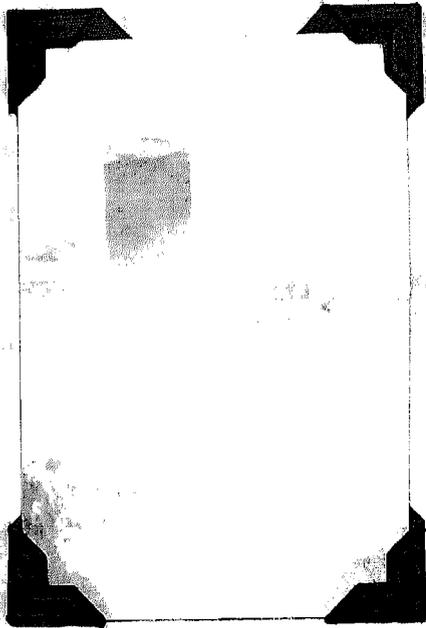
Exciting times were experienced even after the trains started running over the road. The railroad was at first very crude. The maximum speed of passenger trains was eighteen miles per hour, and that of freight trains was nine miles.

¹⁷⁹ Montgomery, op. cit.

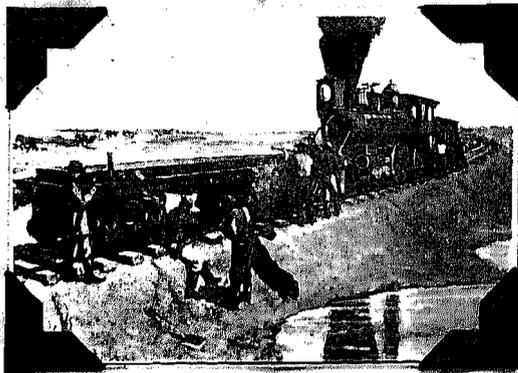
¹⁸⁰ Adolph Roenigk, "Railroading among the Indians", KANSAS HISTORICAL COLLECTIONS, Vol.VIII, pp. 384-9.

¹⁸¹ Montgomery, op. cit., p. 38.

¹⁸² Roenigk, op. cit.



Monument marking burial
place of laborers killed
by Indians during building
of the Union Pacific.
(Near Victoria)



A familiar scene during the
building of Union Pacific.
(Reprint from History of
Kansas by Arnold)

The buffalos and Indians relieved the monotony of the trip. In those days buffalo herds roamed the prairies. Passengers shot at them from the car windows. Sometimes the buffalos would get on the tracks, and the engineer would have to stop the train. Occasionally the trains would stop, and the passengers and train crew would get off and hunt buffalo for an hour or two. This could be done since there were no connections to be made, and no close-running schedule to be followed.¹⁸³

Grasshoppers also stopped trains out on the plains of Kansas. At times millions of them obscured the sun, and huge swarms alighted on the tracks. Crushed by the locomotive wheels, they greased the rails so that the engine could not get traction, and the sand box soon became empty.¹⁸⁴

When the Union Pacific trains started running, the Indians were very hostile, and there was a constant fear that they would wreck the trains. An interesting and, from the train man's viewpoint, humorous incident is related by an engineer on the line. It occurred near Fort Wallace. As the train came near a large patch of sunflowers which grew on both sides of the track, more than one hundred Indians rose up and stretched a strong rope across the track, braced themselves, and prepared to receive the shock of the locomotive. It was learned later that they had braided rawhide strips together, and with a force of fifty on each end they thought that they could stop the train. When the locomotive struck the rope, the Indians were

¹⁸³ UNION PACIFIC CLIPPINGS, op. cit.

¹⁸⁴ Ibid.

thrown in all directions. More than a dozen were killed or seriously wounded.¹⁸⁵

In 1869 the name of the road became the Kansas Pacific. By 1870 it reached Denver.¹⁸⁶ The only possible eastbound traffic for the road to receive west of Salina was Texas cattle and buffalo bones. Westbound traffic included emigrants, mining supplies, and equipment for railway construction.¹⁸⁷ In 1880 the Kansas Pacific was consolidated with the main Union Pacific line. A short time after the Union Pacific had been completed across Kansas, the Atchison, Topeka, and Santa Fe Railroad crossed the state line and entered Colorado. Thus the pioneer days of Kansas as a pathway were at an end.

¹⁸⁵ KANSAS CITY TIMES, March 14, 1928.

¹⁸⁶ Loomis, op. cit.

¹⁸⁷ UNION PACIFIC CLIPPINGS, op. cit.

CHAPTER III

KANSAS AS INDIAN COUNTRY

"Here lived and loved another race of beings. Beneath the same sun that rolls over your head, the Indian hunters pursued the panting deer.---Here, too, they worshipped; and from many a dark bosom went up a fervent prayer to the Great Spirit."--Charles Sprague.

A century ago the region which is now Kansas was known as Indian Country. As early as 1825 steps were taken to give the Indians permanent homes on the great plains lying west of the state of Missouri and the territory of Arkansas.¹ This was followed by laws in 1828 and 1830 which provided definitely for the organization of the Indian Country. The Great Plains was selected for this purpose because it had been declared to be the "Great American Desert" and, hence, unfit for white habitation.² Treaties were made with the Indian tribes claiming this region whereby they agreed to surrender all of their land except limited reserves.* This was followed by the making of treaties with the eastern tribes, who agreed to move to reservations in the Indian Country.³ This land was to belong to the Indians "as long as grass should grow or water run."⁴ No white settler should be allowed in the Indian Country without a license from the government.⁵ With the moving of

¹ Frederick L. Paxson, History of the American Frontier, 1924, pp. 276-7.

² Ibid.

³ Ibid.

⁴ Anna H. Abel, "Indian Reservations in Kansas and the Extinguishment of their Title," KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 72-109.

⁵ Paxson, op. cit.

* Kansas was a part of this great Indian country. In Kansas the Osage and Kansa Indians claimed the region wanted for this purpose. These tribes were given large reserves along the Neosho and Kansas Rivers.

these Indians, Kansas became the home of many Indian tribes. Two classes of white settlers, namely, the fur traders and missionaries followed the Indians to their new homes. These early white settlers were destined to play a significant part in Kansas history for almost four decades.

TRADING POSTS.

Many places in Kansas can claim the distinction of having been the site of one of the trading posts that dotted Kansas during the time when it was known as Indian Country. Most of these trading posts were located along the banks of rivers.* To-day some of these sites are almost forgotten. The trading post buildings have been destroyed, and in most cases not even the simplest monument marks the site. Because of the large number of posts, accounts will be given of only a few of the more important ones.**

The most important chain of trading posts in Kansas was that established by the Chouteau brothers.*** Most of their trading posts were located along the Kansas River, and were established for the purpose of trading with the Shawnee, Delaware, and Kaw Indians.⁶ With the building of these posts came the dawn of commercial activity on the Kansas River. Keelboats were used for transporting goods to and from the

⁶ Oliver Gregg, History of Johnson County, in Heisler and Smith, Atlas of Johnson County, 1874.

* See map on p.97. This map does not include all of the posts, but a large proportion of them.

** See Appendix for list of additional posts.

***The Chouteaus were agents of the American Fur Company, which was organized in 1813.(Andreas) The base of operations of the American Fur Company was at St. Louis.(Ohittenden)

trading posts. These keelboats of the Chouteaus were the earliest boats, aside from the Indian canoes, that navigated the waters of the Kansas River.⁷ A keelboat was cigar-shaped, pointed at each end, and propelled by a square sail and oars. In cases of necessity a tow line could be used. The length of the boat varied from forty to seventy-five feet, the width from eight to eighteen feet, and the depth from three to six feet.⁸ As the Chouteaus paddled up the river, they no doubt were fascinated by the majestic forests that lined the river's banks. The greater part of the trader's time, however, had to be spent in some lonely trading post.

One of the most important of the Chouteau trading posts was that known as "Four Houses." It was so called from its being built on the four sides of an open square.⁹ The city of Bonner Springs is now situated on the site of the famous "Four Houses." This post was built about 1820 by Francis and Cyprian Chouteau.¹⁰ Bands of Indians came to the post to trade their furs and peltries for such things of the white man's stock as they might want. The trader's stock usually consisted of such things as tobacco, whisky, blankets, and trinkets of various kinds. Between the times when the Indians came in to the post to trade, life there was dull, uninteresting, and lonely. Once or twice a year newspapers came. These were read, reread, and finally worn out by the handling. The greatest

7 Andreas, op. cit., p. 292.

8 Albert R. Greene, "The Kansas River, its Navigation," KANSAS HISTORICAL COLLECTIONS, Vol. IX, pp. 317-58.

9 Andreas, op. cit., p. 49.

10 Reminiscences of Frederick Chouteau, from notes taken by Franklin G. Adams, KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 423-34.

amusement of those living at the post was that of hunting.¹¹ Some of the long winter evenings were spent in playing games and in telling familiar yarns. In the spring the accumulation of furs and peltries was loaded on a keelboat and taken farther down the river to headquarters. To the headquarters came a steamboat from St. Louis to bring a new stock of goods and to carry away the furs.

Ten miles up the Kansas River from its mouth was located one of the headquarters for these traders.*¹² This was one of the important posts engaged in the fur trade. To the fur traders of the Mississippi Valley it was known as the Kansas Post or as Chouteau's Post.¹³ This post was maintained for many years.¹⁴ The most notable event in the life of a trading post of this sort was the arrival of the annual steamboat from St. Louis.** When the steamboat arrived, the post fired such artillery as it had, and then the whole population rushed down to the banks to bid the visitor welcome. The steamboat brought news of the past year's events. It brought a new stock of supplies for the traders to use for their trade with the Indians. The furs and peltries were then loaded on the steamboat and sent back to St. Louis. This was the time when the old year's business was closed up and that of the new year was begun.¹⁵

11 H.M.Chittenden, History of the American Fur Trade of the Far West, 1902, p. 48.

12 Greene, op. cit.

13 Chittenden, op. cit., p. 948.

14 Ibid.

15 Ibid.

* This was probably the post located about opposite the site of Muncie on the south side on the river.

** These were undoubtedly the first attempts to navigate the Kaw with steamboats.(Greene)

On the west bank of Mission Creek in Shawnee county* there was a trading post built by Frederick Chouteau in 1830.¹⁶ This was the farthestmost post from the mouth of the Kansas River. In August Frederick loaded his keelboat with a stock of goods, and then started up the river. He travelled on his keelboat at the rate of about fifteen miles a day.¹⁷ When he arrived at the post, he sold his goods to the Indians on credit. In September the Indians started out on the hunt. They returned about Christmas and gave Frederick his pay in otter or beaver skins and buffalo robes.¹⁸ At his trading post Frederick employed an Indian medicine man as soldier or policeman. This medicine man was supposed to have the power to kill or save as he might choose. Most of the Indians were afraid of him. He could whip anyone whom he chose, and no one dared to strike back at him. He was always ready to whip anyone who was careless about settling up his accounts with Frederick.¹⁹ Thus was the first banking business with its attendant law enforcement set up in Kansas.

During the winter when the cold winds and snow beat down upon the trading house, Frederick was to be found there spending his time as best he could. Parts of the days were spent in hunting. Then there was always wood to be cut for fuel with which to keep warm. Long though the winter no doubt seemed to Frederick, spring finally arrived. It was with joy in his

¹⁶ Andreas, op. cit.

¹⁷ Chouteau, op. cit.

¹⁸ Ibid.

¹⁹ Ibid.

* It was located near Valencia, Shawnee county.

heart that he loaded his keelboat with the valuable skins which he had obtained from the Indians, and started down the Kaw to take to headquarters the furs which represented his year's work. From headquarters the furs would be sent to St. Louis. The rate of travelling down the river depended upon the water. If the water was low, it sometimes required a month to get to the mouth while at other times, the trader tells one, it could be made in a day.²⁰ This post on Mission Creek was continued until 1845.²¹

This is but a brief glimpse of the Chouteau Posts along the Kansas River. The Chouteaus did a thriving business until they withdrew from Kansas in 1852.²² In speaking of this fur trading, one writer has said:

Considering the activity in trafficking with the Indians for their robes and peltries which characterized the first half of the last century, it is reasonable to suppose that the Kansas River was recognized as an important artery of commerce in those days of the keelboats, with their square sails spread to the breeze, and the shores resounding with the boatman's song.²³

As the tourist motors northward on the main highway through Linn county, he comes to the thickly wooded valley of the Marais des Cygnes. Rounding a curve in the road and crossing a bridge over the river, he finds himself in the quaint village of Trading Post. This place alone in Kansas of all the early trading posts retains its name. On the south side of the highway and adjacent to the river is a slightly elevated piece of land. This, inhabitants of the

²⁰ *Ibid.*

²¹ *Ibid.*

²² D.M.Bone, Annual Review of Greater Kansas City, 1908, pp.15-18.

²³ Greene, *op. cit.*

village inform the tourist, is the site of the early trading post.*

In 1835 French trappers took up their abode here. It is not certain who the first trader was. Tradition says that his name was Jean Baptiste. It is definitely known, however, that in 1842 the proprietor of the little trader's store was Michael Giareau. For many years after this the post was known as Giareau's Trading Post.²⁴

Giareau was not alone at the post. In fact, the inhabitants of the post formed a small colony. With Giareau was a slave named Gabe, who raised good crops of corn and vegetables on a small farm adjacent to the post. Adjoining Giareau's trading house, a Frenchman with his wife and daughter lived in a one-room log house. Directly on the other side of the river, also in a one-room log house, lived another Frenchman with his wife. These comprised the little colony. The houses of the Frenchmen, though small, were neat and clean. Gay red blankets and trinkets from Giareau's stock of Indian goods decorated the cabins.²⁵

To this post came the red men with their furs and skins. They traded their furs for such things as tobacco, trinkets, and whisky.²⁶ The furs and skins collected at the post were later taken to some point farther east.

The most exciting event in the otherwise quiet life of the trading post occurred in 1845. In that year a flood

²⁴ William A. Mitchell, History of Linn County, 1928, pp.197-8.

²⁵ Ibid.

²⁶ Andreas, op. cit., p. 1101.

* The site of the post is to be marked soon.

had caused high water in the river, making it possible for a steamboat to visit the little establishment to bring Giareau a stock of goods and to carry away his accumulation of furs. Settlers in western Missouri were notified of the coming of a strange boat by excited Indian runners who had seen it coming down the river. People came straggling over the prairies on horseback to see the unusual visitor. About one hundred fifty backwoods people gathered on the banks of the Marais des Cygnes to inspect the mysterious boat.²⁷

The curious crowd soon discovered that the engineer of the boat was very sick. Supposing that he had smallpox, of which they had a very real fear, they ran away and were much alarmed until they were informed that he had only a fever. The poor engineer never recovered, but died and was buried in a lonely grave near the trading post.²⁸

The steamboat stayed at the post for several days. After it had departed, the post settled down to its usual quiet routine. In 1848 Giareau sold out his establishment to Philip Chouteau.²⁹ In 1856 more whites settled in and around the trading post. This beautiful spot where the French traders had settled was soon to experience more tragic events. These will be related in succeeding chapters.

In the small village of Shaw, in Neosho county, is a monument which reminds one that at this place once flourished Canville Trading Post. If an old road is followed for a

²⁷ Mitchell, op. cit.

²⁸ Ibid.

²⁹ Ibid.



Site of Canville Trading Post.

short distance south of the monument, one will arrive at a ford across the Neosho River. To one who knows the story of Canville Trading Post, this monument and ford will bring thoughts of days when the Indians followed the pathway which led past the post and across this ford of the Neosho. The trading post house has been destroyed, but here and there around Shaw can still be found some of the old logs that once filled a place in the old trading post house.³⁰

This post was established in 1844 by Major A.B.Canville for the purpose of trading with the Osage Indians.³¹ It was the first permanent settlement made by a white man in Neosho county.³² Major Canville was an independent trader with the Indians.³³ He was not affiliated with any fur company as the Chouteau brothers were.

The trading post house was a one-story log house, covered with clapboards. There were three rooms, each of which had one door and two windows. The rooms were each twenty feet square.³⁴

This was a most suitable location for a trading post. At this point the tired Indian found a fine ford across the Neosho. The trails of the Indians stretched toward and away from the ford.³⁵ Over these trails passed numerous Indian bands coming and going to the hunting grounds farther west.

30 T.F.Morrison, Letter to the writer dated August 9, 1932. (Mr. Morrison has done research work on this post)

31 Ibid.

32 T.F.Morrison, "Osage Treaty of 1865", KANSAS HISTORICAL COLLECTIONS, Vol. XVII, pp. 692-708.

33 CHANUTE DAILY TRIBUNE, October 5, 1925.

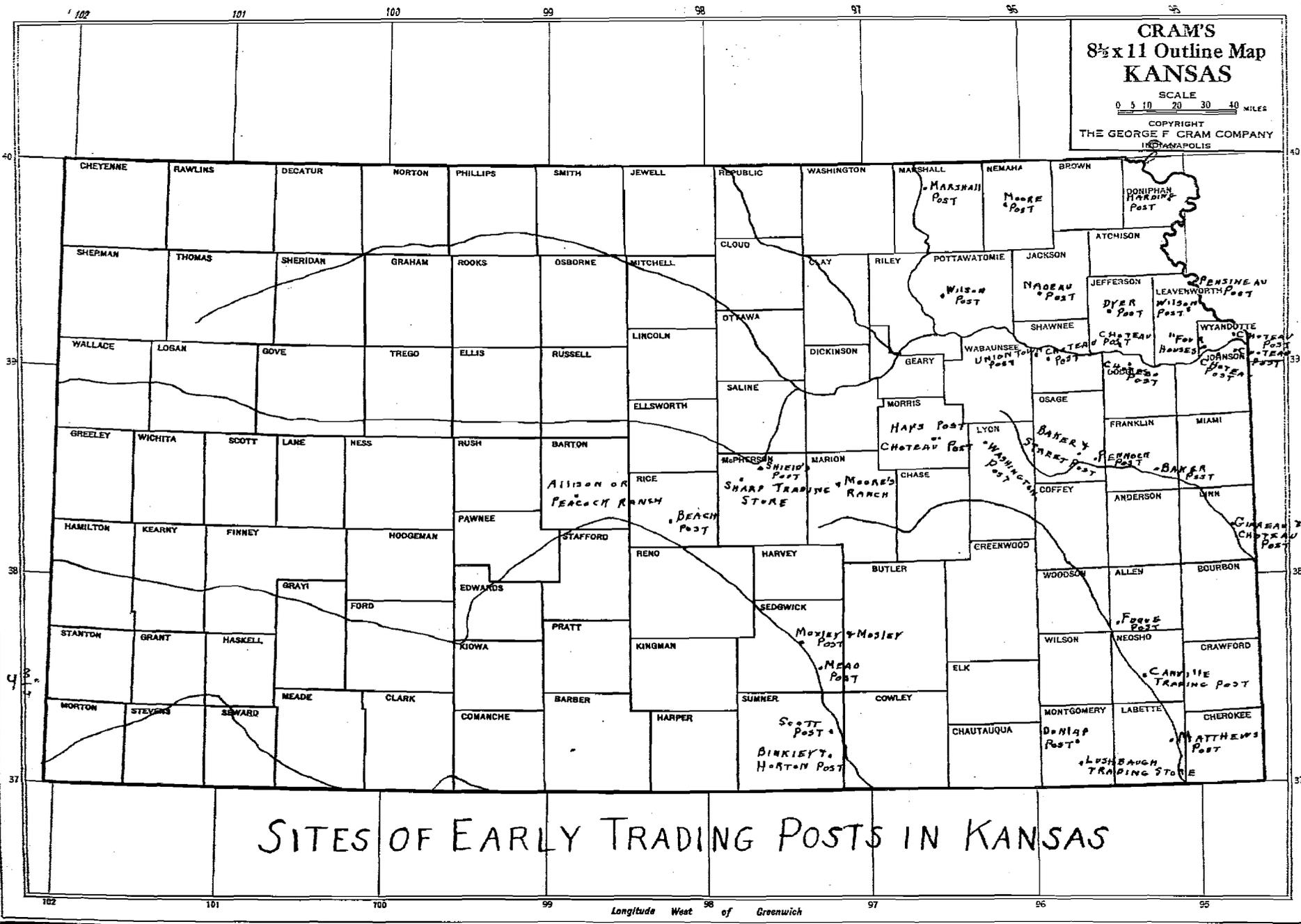
34 Morrison, "Osage Treaty of 1865", op. cit.

35 L.Wallace Duncan, History of Neosho and Wilson Counties, 1902, pp. 108-9.

CRAM'S
8 1/2 x 11 Outline Map
KANSAS

SCALE
 0 5 10 20 30 40 MILES

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SITES OF EARLY TRADING POSTS IN KANSAS

Longitude West of Greenwich

At the trading post the Indians stopped. Here they traded their furs or other commodities which they had for goods from the general stock of supplies and provisions which Major Canville had at the post.³⁶ The furs collected were taken to Westport or Independence, Missouri, and from there were taken to St. Louis.³⁷

On September 29, 1865, Canville Trading Post was the scene of a conference at which a treaty was made whereby the Osage Indians relinquished their rights to Kansas lands.* Two years later most of the Osages moved to reservations in Oklahoma.³⁸ With the moving of the Indians, Canville Trading Post, having played its part in Kansas Indian history, was merged into the background of the historical picture, and saw no more of the bartering between the redman and his exploiting white brothers.

MISSIONS.

No people were more intensely interested in the welfare of the Indians than were the missionaries. These devoted people moved to the so-called "Great American Desert" in order that they might live with the Indians and teach them better ways of living. More than a score of missions were established in Kansas by these faithful workers. Five denominations--the Catholics, Methodists, Presbyterians, Baptists, and Friends were actively engaged in this mission work.

The first missionary in Kansas was the Catholic priest, Father Padilla, who accompanied Coronado on the journey which

³⁶ Morrison, "Osage Treaty of 1865", op. cit.

³⁷ Morrison, Letter of August 9, 1932.

³⁸ Morrison, "Osage Treaty of 1865", op. cit.

* The Osages were given a diminished reserve in Labette county.

brought him to Kansas.* The first Protestant mission in Kansas was established before the time that Kansas became a part of the Indian Country. This mission was established in 1824 by the Presbyterians, and was located near the present site of Shaw.³⁹ Other missions were soon founded among the various Indian tribes which inhabited Kansas. To-day most of these missions have nothing to mark their location. Fortunately, a few of the mission buildings are still in existence, and in a few other instances the sites are marked in some manner.

The Old Methodist Shawnee Mission Park is to-day one of the most historic shrines of Kansas. Situated in a small valley near Rosedale, in Johnson county, are three brick buildings surrounded by trees and shrubs. These are all of the buildings that remain of the once flourishing mission. The grounds and buildings that were once ringing with the lively voices of Indian boys and girls are to-day silent except for the low talk of visitors as they stroll over the pathways and into the buildings where once hurried eager Indian lads and lassies.

The visitor at the old mission grounds sees many things to remind him of the time when the mission was a busy place. The road passing by the mission is the route of the old Santa Fe and Oregon Trails. On the north side of the road stands the long, rambling, old dormitory. South of the road the visitor sees two buildings. One of these was used as the

³⁹ KANSAS HISTORICAL COLLECTIONS, Vol. IX, p. 571.

* See p. 12.

boarding house and residence of the missionary. The other was the principal mission building. The latter is a large, rectangular building. It has one large room, which was used as the assembly room or chapel, and also several smaller rooms.⁴⁰

On entering this building, the visitor finds several interesting relics. There is the old bell that hung in the chapel calling the pupils to school and to prayer. The original chapel Bible and pulpit used by the Rev. Thomas Johnson, founder of the mission, are among the relics. The leaves of this Bible were turned many times by the faithful Thomas Johnson. There is also a huge iron kettle which was a part of the kitchen equipment, and which was used in making soup for the children who lived at the mission. Several pieces of furniture used by Rev. Johnson and his family are among the relics to be found at Old Shawnee Mission.

On the top of a hill a quarter of a mile southeast of the mission buildings is the old mission cemetery. It is enclosed by a stone wall. Several graves are there, but of all of them the most conspicuous is that of the Rev. Thomas Johnson. It is located near a clump of evergreens, and is marked by a marble shaft. Near him are buried his wife and children.⁴¹

Shawnee Mission is indeed a historic shrine. To realize the significance of the place one must know the story of the mission. Shawnee Mission was started soon after the moving of

⁴⁰ Edith Connelley Ross, "Old Shawnee Mission", KANSAS HISTORICAL COLLECTIONS, Vol. XVII, pp. 417-435.

⁴¹ J.J.Lutz, "Methodist Missions among the Indian Tribes in Kansas", KANSAS HISTORICAL COLLECTIONS, Vol. IX, pp. 160-229.

the Shawnee Indians to Kansas. It was founded in 1830 by Rev. Johnson, and was located near the present site of Turner.*⁴² It was to a simple log cabin that Thomas Johnson brought his bride in 1830. In this cabin they lived for some time.⁴³ The work at this place was the beginning of a successful mission among the Shawnees.

In 1838 the mission was moved to its present site. Twenty-four hundred acres of land were given by the government for the use of Shawnee Mission. A manual labor school was built, and the mission became known as the Shawnee Manual Labor School. Rev. Johnson began work on the new buildings in February, 1839. By this time he had four hundred acres of land enclosed. One hundred seventy-six acres were planted in corn, and twelve acres in apple trees. This was the first orchard planted in Kansas. About forty workers were employed in constructing the buildings. Some of the bricks and lumber were shipped in from farther east, but many of the bricks were made in brick kilns at the mission, and many of the boards were hewn with hatchets and knives from the trees of the forest.⁴⁴

In October, 1839, there came a happy time in Rev. Johnson's life. It was in that month that the Shawnee Manual Labor School opened its doors. The school had the appearance of a small village. On the south side of the road were two brick buildings. One was used as the schoolhouse, dormitory for

⁴² *Ibid.*

⁴³ Ross, *op. cit.*

⁴⁴ Lutz, *op. cit.*

* This place is marked by a monument.



Principal Building at
Shawnee Mission.



Old Dormitory at
Shawnee Mission.

boys, and as a home for the superintendent. The chapel was also located in this building. The other building served as the boarding house. It had a large dining hall and a table which could accommodate between two hundred and three hundred people at one time. In addition to these brick buildings, there were log houses, blacksmith shops, wagon shops, shoemaker's shops, barns, granaries, tool houses, a brickyard, a saw mill, and a steam flour mill capable of grinding three hundred bushels of meal per day. In 1845 a large dormitory on the north side of the road was added to the number of buildings.⁴⁵

The Shawnee Manual Labor School came to be a little world of its own. Past its doors lumbered the caravans bound for Santa Fe, the Oregon emigrants, and the "Forty-Niners". While the caravans hurried westward, the inhabitants of the mission watched, but continued to carry on the daily tasks of their little world.⁴⁶

During the first year seventy-two pupils were enrolled in the school. Four teachers assisted Rev. Johnson. Two of them taught the pupils while in the schoolroom, and the others taught outdoor manual work. As the enrolment grew, the number of teachers was increased. The school soon had over a hundred pupils on its attendance roll. At times the number approached two hundred. Although most of the pupils were Shawnees, the names of children from several other Indian tribes appeared upon the roll of attendance.⁴⁷

45 Ibid.

46 Ross, op. cit.

47 Lutz, op. cit.

The Shawnee Manual Labor School was a boarding school. The pupils lived there while they attended school. Each child paid seventy-five dollars a year, and this paid his tuition, board, and washing.⁴⁸

In spite of the strenuous life which they led, the pupils at the school were busy and happy. Each morning at five o'clock they were awakened by a bell. After arising, they did light work around the farm until seven, which was the hour for breakfast. At nine o'clock a bell summoned them to their school work. With the exception of a short interval for recess, this was continued until noon. Twelve o'clock was the hour for dinner. At one studies commenced again and lasted until four. At six came the evening meal. Then until eight o'clock in the evening the pupils were expected to study the next day's lessons. Between eight and the hour of retiring at half-past eight there was a period of indoor recreation. Each Saturday forenoon was spent in manual work, and the afternoon was a half holiday.⁴⁹

For five days each week the pupils spent six hours a day in the schoolroom. The boys were divided into four sections or classes, and the girls into three. The boys were taught such subjects as the following: the alphabet, writing, spelling, reading, declamation, arithmetic, geography, grammar, Latin, and philosophy. To the girls were taught the alphabet, reading, needlework, writing, geography, arithmetic, and grammar.⁵⁰

The manual work done by the pupils was an interesting

48 Ibid.

49 Ibid.

50 Ibid.

feature of the school. Six hours a day were spent in manual work. The girls did the cooking for the entire school and for any other persons that might be working on the farm. They were also taught to spin and weave. The boys fed the stock, milked the cows, and helped on the farm. They were taught the different trades such as farming, carpentering, shoemaking, and brickmaking. It was a large farm which the Shawnee Manual Labor School had. Reports show that the first year there were one hundred thirty cattle, one hundred hogs, and five horses on the farm. Two thousand bushels of wheat, four thousand bushels of oats, thirty-five hundred of corn, and five hundred bushels of potatoes were raised during the first year.⁵¹

In spite of the busy days, the religious instruction was not neglected. Just preceding the morning and evening meals, there was reading of a chapter from the Bible, followed by prayer. On Sunday there was more extensive religious instruction.⁵²

Ill health compelled Rev. Johnson to leave the mission in 1841, but in 1847 he was able to return again to the school. During his absence his place was ably filled by the Rev. Jerome Berryman. The school continued to grow and prosper.⁵³

In 1854 the peacefulness and progress of the school was somewhat disturbed. In that year the Shawnees made a treaty with the U.S. government by which they agreed to take small tracts of land each and sell the remainder to the government.

51 Ibid.

52 Ibid.

53 Ibid.

This same year saw the closing of the manual labor feature of the school. The shops soon disappeared. From this time on there was a rapid decline in the school.⁵⁴ During the next few years this mission was to witness the struggle in Kansas between the free and slave states.*

Either late in 1863 or early in 1864 the school forever closed its doors to the Indian youth.⁵⁵ Thus Thomas Johnson witnessed the close of the school which he had worked a lifetime to build and maintain. It was with sadness that he saw the doors close. The classrooms became quiet and forsaken. No more were to be seen happy Indian faces in the dormitories. Grass grew up in the paths, and weeds found a place on the lawns.

Another of the most successful mission schools was the Osage Catholic Manual Labor School. This was located on a slight elevation on the prairie close by the east side of the Neosho in what is now Neosho county. "Passionist Retreat" at St. Paul, Kansas, is to-day located on the site of this manual labor school.⁵⁶

It was some time before 1820 that the Osage Indians first pitched their tents by the beautiful Neosho.⁵⁷ At a very early date the "black-gowned" Catholic priests visited the site which later became Osage Mission. The earliest available

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ Mary Alice Bordenkircher, Mission Schools in Early Territory now Comprising Kansas, Unpublished thesis at K.S.T.C., Emporia, Kansas.

⁵⁷ W.W.Graves, Early Jesuits at Osage Mission, 1916, pp.124-5.

* The territorial legislature met at Shawnee Mission a part of the time.

records show that as early as 1822 some Osage Indians were baptized by Father de la Croix. Within the next ten years Rev. Van Quickenborne visited the place several times and performed baptisms. In 1830 three marriages are also recorded as being performed by him.⁵⁸ After 1839 the place was visited regularly each year by the Catholic priests. Finally the Osage Indians requested that a school be opened there.⁵⁹

Not until 1847 was such a school established.⁶⁰ By this time the Osages had a small settlement of about twenty-five wigwams located there. In April Father Schoenmakers, accompanied by Father Bax and three lay brothers, arrived.⁶¹ On May 10 Father Bax collected a small group of Osage children, brought them in, and thus started the Osage Manual Labor School.⁶² Father Schoenmakers was the first principal, and has been properly called the "Founder of Osage Mission."

A short time later four Sisters of Loretta arrived to take charge of the girls' school.⁶³ Mother Bridget was at the head of this school. She was a very devoted character, and lovingly cared for the little Indian girls.⁶⁴ The Indians always held these Sisters in the highest esteem, and were ever ready to protect them from all harm.⁶⁵ The girls' school

58 Bordenkircher, op. cit. (Miss Bordenkircher quotes from original sources)

59 Father Paul Ponziglione, Letter of June 10, 1863 to publisher of Osage Mission Journal, quoted by Brewster.

60 Bordenkircher, op. cit., p. 20.

61 Graves, op. cit.

62 Ponziglione, op. cit.

63 Bordenkircher, op. cit.

64 S.W. Brewster, "Father Paul Ponziglione", KANSAS HISTORICAL COLLECTIONS, Vol. IX, pp. 19-31.

65 Graves, op. cit., p. 275.

opened exactly five months after that of the boys' school.⁶⁶ Thus had commenced both branches of the Osage Manual Labor school.

The first years were trying ones for those having charge of the schools. The buildings were made of logs. There were two buildings, but they were so small that only twenty pupils could be taken care of comfortably in each.⁶⁷ The year after the school opened, the buildings were unfit for comfortable living. Forty-three pupils had been crowded into a building capable of holding only twenty. The plastering in one building had fallen down from the ceiling as well as from the walls. One of the chimneys had fallen, and others were in danger of falling. It was said that the rooms were "swimming places" after every storm.⁶⁸

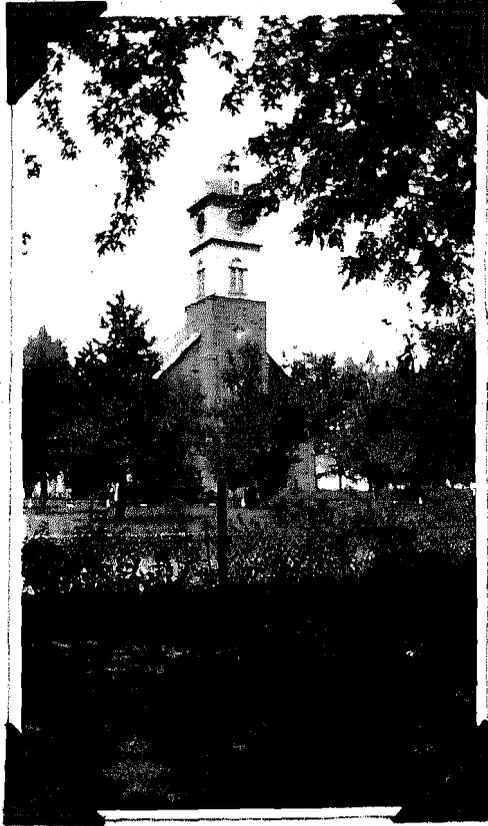
But the school was to see better days. In 1849-50 the buildings were repaired. A two-story building capable of accommodating sixty-three was built. A meat house, wash house, and a bake house were added to the girls' school.⁶⁹ Other buildings were later built, and the school grew to have the appearance of a small town.

During the first year the school was attended by twenty-six boys and nine girls. Each year the enrolment increased so that by 1861 there were one hundred ninety in attendance. In 1853 children from other Indian tribes were admitted to the school. This proved to have a stimulating effect on the progress of the pupils. It tended to build up a friendly

⁶⁷ Bordenkircher, op. cit., p. 20.

⁶⁸ *Ibid*, p. 20.

⁶⁹ *Ibid*, pp. 25-6.



Site of Osage
Catholic Mission.

rivalry among them. In five months some of them commenced to speak and write English.⁷⁰

Most of the pupils who enrolled in the school were between the ages of ten and twelve years, but occasionally there were some older or younger. They were urged to remain in school throughout the twelve months, but very often they were taken out for a time by their parents. While in school they were boarded and cared for entirely by the Societies having charge of the school. Both the boys and girls were taught reading, spelling, arithmetic, writing, geography, grammar, and "Christian Doctrine". In addition to these subjects, the girls were taught music, sewing, baking, laundry, and housekeeping. Three hours each day were spent in doing domestic duties or in working on the farm.⁷¹

Thus the little Indian boys and girls in this mission school by the Neosho were learning to become useful people. The girls were being taught to become useful housewives and mothers, and the boys to earn a living in a good way. The life of the Osage Indians showed that the school was having an influence on them. By 1858 some of them were already commencing to fence in their land, and were proving successful in raising hogs, cattle, and crops.⁷²

While the school was growing, missionary work was being carried on among the Osages. The first mission church was a log building with a puncheon floor. The pews were split logs with peg legs. The altar was also home made.⁷³ In this

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

⁷³ Graves, op. cit., p. 271.

church the Osage Indians gathered faithfully for worship. In this church the devoted Fathers taught the listeners the ways of Christianity. It seems that the Catholic Church had a strong appeal to the Osage Indians.

The Fathers at the mission also visited the adjacent tribes and established several missionary stations among them. These stations were visited from time to time by them, but Osage Mission was always considered as the mother-house.⁷⁴

To Osage Mission in 1851 came Father Paul Ponziglione. During the remainder of the days of the mission, Father Paul played an important part in its work. He was revered by all members of the tribe. It was Father Paul who performed their baptisms and marriages. He was always the guest of honor at their feasts. No event occurred among them but he was soon informed of it. When he went on his journeys, they accompanied him to protect him.⁷⁵

Father Paul's missionary work brought him into all of southeast Kansas. Within a period of forty years he and his coworkers had established eighty-seven missions in southern Kansas. But the Osage Mission always remained the headquarters.⁷⁶ The best monument to Father Paul's work in Kansas is the imposing Catholic Church of St. Francis, which stands to-day as staunchly as the day when it was completed.* It stands not far from the original log church. Its belfry tower is visible for many miles.

⁷⁴ Ponziglione, op. cit.

⁷⁵ Graves, op. cit., p. 10.

⁷⁶ Brewster, op. cit.

* Father Paul remained at Osage Mission after the Osages left. This building was completed in 1884.

With the withdrawal of the Osages from Neosho county, the mission and school closed its doors for the Indians. It was continued as a school for white children.

Amidst an abundance of trees in the progressive town of St. Marys are located the beautiful and well-kept buildings of a Jesuit monastery. This monastery is situated on the site of the Pottawatomie Catholic Mission.

Some time before 1838 a Pottawatomie chief invited the Jesuit missionaries to establish a school among them. In 1838 a church was built on the present site of Centerville, Kansas, and two years later a school for Indian boys and girls was opened there.⁷⁷ The boys were taught by the Jesuit priests, and the girls by the Sisters of the Sacred Heart. In 1842 the enrolment of girls was about fifty, and that of the boys was sixty-six.⁷⁸

In the year 1848 the mission and school were moved to the site of St. Marys, on the banks of the Kansas River, to which place the Pottawatomie Indians had moved.⁷⁹ At this place the school was continued. Two school buildings and several residences were erected.⁸⁰ In 1851 Bishop Miege built a church of hewn logs. This was the first Catholic cathedral in Kansas.⁸¹ A stone boulder marks the site of this first cathedral.

77 Thomas Kinsella, A History of Our Cradle Land, quoted by Bordenkircher.

78 Ibid.

79 Ibid.

80 John Murphy, "A Sketch of St. Marys Mission among the Pottawatomies", THE DIAL, April, 1890, pp. 5-6.

81 James A. McConigle, "Right Reverend John B. Miege, First Catholic Bishop of Kansas", KANSAS HISTORICAL COLLECTIONS, Vol. IX, pp. 153-9.

At the school the boys and girls had their regular times for study, manual labor, recreation, and prayer. The religious activities of the school were very impressive. Each morning at the first sound of the bell the boys and girls proceeded in silence to the church where morning prayers were recited together. The holy sacrifice of the mass was then offered, at which all took part with great devotion, singing canticles in their own language. Each evening at the sound of the Angelus all again faithfully went to the church for evening prayers and instruction. These morning and evening services took place every day. Every Saturday the pupils went to confession, and on Sunday they assisted at high mass, received Holy Communion, heard a sermon in their own language in the morning, and in the evening attended vespers.⁸²

The pupils were taught the regular school studies. In addition to these, the girls were trained in domestic duties such as making their own clothes, mending, washing, and cooking. The boys were given training in manual labor. When the boys had finished their courses, they were piously married. They then moved out, selected their farms, and commenced their life's work.⁸³

This successful mission school developed into St. Marys College and High School, and later into the Jesuit monastery which to-day marks the site of the mission.⁸⁴

⁸² Murphy, op. cit.

⁸³ Ibid.

⁸⁴ Kinsella, op. cit.

About four miles northeast of Ottawa is situated a small graveyard. This marks the site where once stood the Ottawa Baptist Mission. In this simple graveyard lie buried several of those who worked in the mission.

This Baptist mission was established in 1837 for the Ottawa Indians.⁸⁵ It grew to be one of the most successful Baptist missions in Kansas. There were perhaps no more devoted missionaries among the Indians than were Rev. Jotham Meeker and his wife, the founders of Ottawa Baptist Mission.

For the first four or five years Mr. Meeker and his family lived in a small log house. Later a two-room log house was built.⁸⁶ One of Mr. Meeker's converts, a half-breed, known as "Ottawa" Jones built and presided over a church. These buildings and a few smaller ones comprised the mission premises. On land surrounding the mission, Mr. Meeker had a farm on which he raised crops to aid in supporting his family.⁸⁷

To this mission came the little Ottawa boys and girls. It was not a boarding school. Instead, the Indian boys and girls were boarded and clothed by their parents, and came to the mission school in the daytime to be taught.⁸⁸

At first the pupils were taught in their own language by a system of spelling worked out at the Shawnee Baptist Mission. By the second year Mr. Meeker began teaching them in the English language.⁸⁹ The school continued to grow so

⁸⁵ Joseph Tracy, History of American Missions to the Heathen, 1840, p. 545.

⁸⁶ Andreas, op. cit., pp. 69-70.

⁸⁷ Ibid.

⁸⁸ Tracy, op. cit.

⁸⁹ Ibid.

that in 1854 sixty pupils were enrolled.⁹⁰

Mr. Meeker was busy during his spare moments doing other work for the benefit of the Indians. He was a printer by trade, and had brought his printing press with him to Kansas. This was the first printing press brought to Kansas Territory. On this press Mr. Meeker published several books in the Ottawa language, a code of Ottawa laws, a hymn book, and several Sunday School books.⁹¹

Rev. Meeker died at the mission in 1854. After his death the school was conducted by John Early, a full-blooded Ottawa.⁹² Both Mr. and Mrs. Meeker lie buried near the site of the mission which they struggled so hard and faithfully to maintain. Great was their devotion to the cause of Christianity. The little cemetery four miles southeast of the thriving town of Ottawa is to-day sacred ground.

Amidst a grove of trees on the west bank of the Neosho in north Council Grove is situated a quaint old stone building with green shutters. The long, rectangular shape of the building with its two large chimneys in each gable mark it as a mission building. This building has weathered the storms of eighty-three years. It is now being used as a residence.

The Kaw Methodist Mission was founded in 1830 while the Kaw Indians still resided along the Kansas River.* When they moved to the vicinity of Council Grove, the mission was also moved. The building was erected in 1850, and school opened

⁹⁰ Andreas, op. cit.

⁹¹ Ibid.

⁹² Ibid.

* Located near Valencia, in Shawnee county.

the following year.⁹³

The pupils enrolled in the Kaw Mission were mostly orphans and dependents. About thirty boys attended the mission school. There were no girls attending because the Kaw Indians absolutely refused to let them do so. The Kaw Mission was never a very successful one because of the fact that the Kaw Indians thought it degrading to adopt the education of the whites.⁹⁴ The pupils were taught only spelling, reading, writing, and arithmetic.⁹⁵

Even though this Kaw Mission was not successful as a school for the Indians, it yet remains a historic shrine. It represents the efforts of the missionaries to improve the civilization of the untutored Kaw Indians. This mission building also has the distinction of being one of the earliest, if not the earliest, school for white children to be established in Kansas. In 1851 a department for white children was opened for the benefit of those residing in Council Grove at that time. Between twelve and fifteen attended.⁹⁶ The mission work among the Kaws ceased in 1854. Since that time the building has been used for many purposes.

Credit is due the Friends Church for operating at least one mission in Kansas. A mission was opened by them in 1837 for the Shawnee Indians, and was located a short distance west of the Shawnee Manual Labor School. The mission house was a

⁹³ Lutz, op. cit.

⁹⁴ George P. Morehouse, "Probably the First School for White Children in Kansas", KANSAS HISTORICAL COLLECTIONS, Vol. IX, pp. 231-5.

⁹⁵ Lutz, op. cit.

⁹⁶ Morehouse, op. cit.



Old Kaw Methodist Mission Building.



Baptist Pottawatomie
Mission Building
as it appears to-day.

frame building, located on a hillside.⁹⁷

The pupils numbered about forty. They were fed, clothed, and educated entirely at the expense of the church. An interesting account has been left in regard to the entering of the pupils into the school.

The service to the new pupil was to trim his hair closely; then, with soap and water, to give him or her the first lesson in godliness, which was a good scrubbing, and a little red precipitate in the scalp, to supplement the use of a fine-toothed comb; then he was furnished with a new suit of clothes, and taught how to put them on and off. They all emerged from this ordeal as shy as peacocks just plucked. A new English name finished the preparation for the alphabet and English language.⁹⁸

Pupils were kept in school six hours a day. When not in school, the boys did necessary work around the farm, and the girls worked in the sewing room, kitchen, or dining room. Each day the whole mission family assembled for Scripture reading and prayer, and three times a week for regular church service.⁹⁹

About five miles west of Topeka stands a granite boulder commemorating the Baptist Pottawatomie Mission, which was located there.* A quarter of a mile farther north are the remains of the chief structure of the mission. This is a two-story stone building which is to-day used as a barn.

This mission was opened in 1848.** It was a boarding school, and, as was done at the other mission schools, the pupils were taught manual labor, the regular school studies, and were also given religious instruction.¹⁰⁰

⁹⁷ Wilson Hobbs, "The Friends Establishment in Kansas," KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 250-71.

⁹⁸ Ibid.

⁹⁹ Ibid.

¹⁰⁰ Andreas, op. cit., p. 94.

* On highway No. 10.

** Before this it had been located at Osawatomie.

The most successful Presbyterian mission in Kansas was the Iowa, Sac, and Fox Mission. Highland College stands to-day as a fitting memorial to this mission. The site of the mission is two miles west of the college campus.¹⁰¹

The mission was founded in 1837 by Rev. S.M.Irwin, and some time later a school for Indian children was opened.¹⁰² In 1855 it became an academy for white children. This academy was the nucleus for the present Highland College.¹⁰³ Thus this Presbyterian mission was the nucleus of a school which is to-day a thriving institution of higher learning.

These are accounts of some of the many missions in Kansas.* Other missions also played an important part in Kansas history. The missions and trading posts continued to dot Kansas until the Indians again moved. Even though the Indians had been promised that they might retain the land permanently, not many years elapsed before they were again moving. The white people had discovered that the so-called "Great American Desert" was not a desert. Beginning in 1854, treaties were made with the various tribes by which their reservations in Kansas were given up. With the departure of the Osages in 1870, the plains of Kansas were forever legally closed to the Indians.**104

101 KANSAS HISTORICAL COLLECTIONS, Vol. IX, p. 566.

102 Ibid.

103 A.B.MacDonald, "An Educational Crusader Rebuilds a Kansas College on a Foundation of Faith", KANSAS CITY STAR, Dec. 22, 1929.

104 Abel, op. cit.

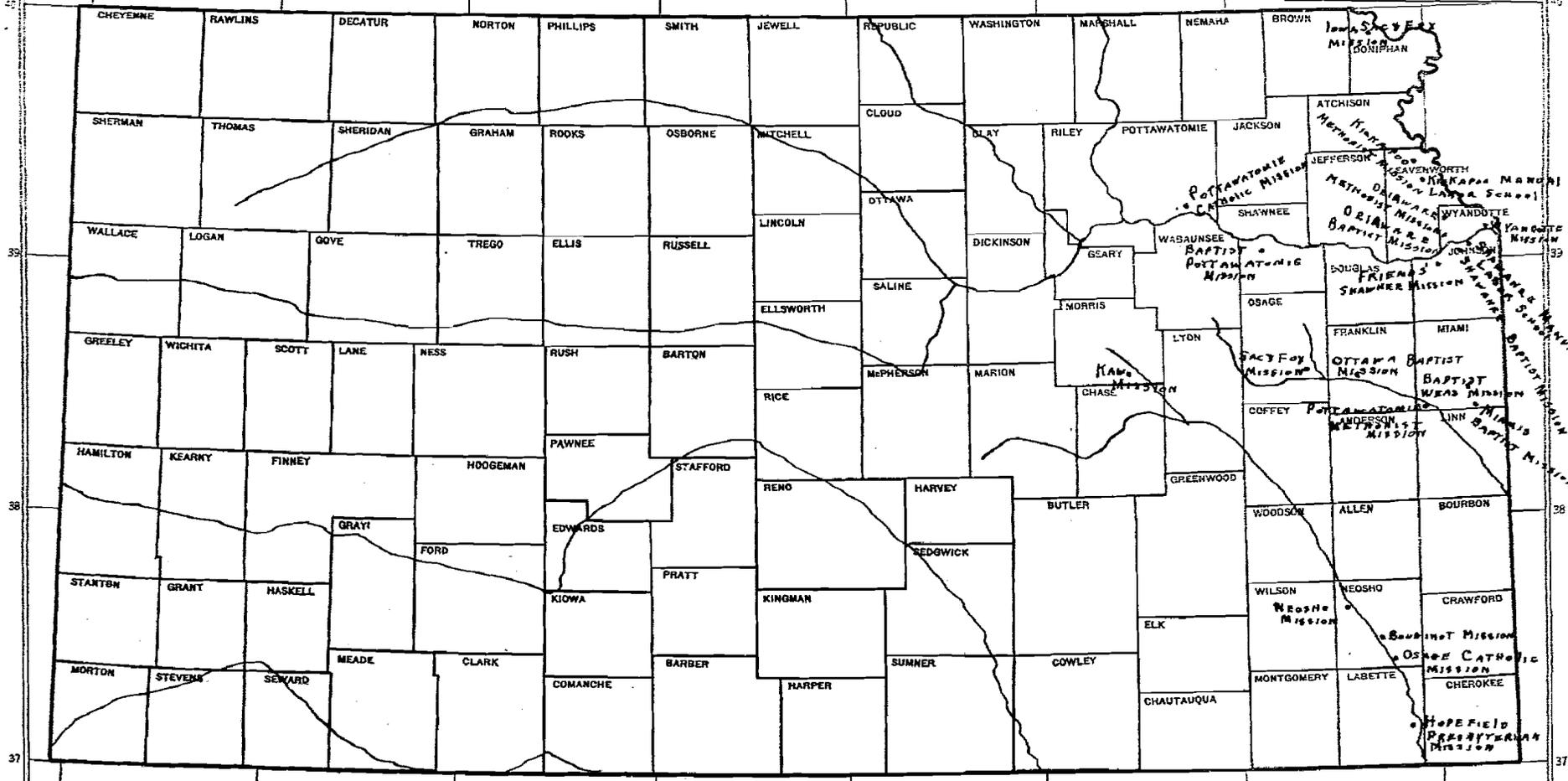
* See map on p.120; also Appendix.

** Remnants of three tribes--the Pottawatomies, Chippewas, and Kickapoos remain in Kansas, but their identity is almost obliterated.(Abel)

CRAM'S
8 1/2 x 11 Outline Map
KANSAS

SCALE
0 5 10 20 30 40 MILES

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SITES OF EARLY MISSIONS IN KANSAS

Longitude West of Greenwich

CHAPTER IV

KANSAS IN THE STRUGGLE FOR STATEHOOD

"To the stars through difficulties."--
State motto.

The year 1854 marks the beginning of a period in which slavery was a live issue in Kansas. Slavery had existed in America from very early colonial days. In the southern states it grew to be a thriving institution. Slave labor was in great demand on the large cotton plantations there. In the northern states, on the other hand, slavery did not thrive. It was abolished in these states during the generation following the Revolutionary War.¹ On the slavery question the states thus became divided into two sections, the North and the South. The South wished to extend slavery to new territories, while the North was equally determined that slavery should not be extended. As years passed, dissension between free and slave states increased. Slavery became an important issue in Congress. So intense did the bitterness become that it became customary to keep a "balance of power" in the Senate between free and slave states. In order to do this, free and slave states were admitted alternately so as to keep an equal number of senators from each section.²

According to the Missouri Compromise, which was passed in 1820, slavery was to be forever excluded from Kansas.* For a period of over thirty years after this, Kansas was free from

¹ David S. Muzzey, History of the American People, 1929.

² Ibid.

* The Missouri Compromise provided that slavery should be excluded in all of the Louisiana Purchase north of thirty-six degrees and thirty minutes except Missouri, which should be admitted as a slave state.

the slavery struggle. In 1854 the Kansas-Nebraska Bill was passed. This bill provided that two territories, Kansas and Nebraska, should be organized,* and that the slavery question should be left for the people of each territory to decide for themselves.** It was taken for granted that Nebraska would become a free state, but both the North and the South wanted Kansas. The result was that the slavery strife was extended to the plains of Kansas. For several years Kansas was a "battle-ground" between free and slave forces.³ Many places in Kansas played a part in this struggle which culminated in the admission of Kansas as a state.

Several Kansas towns date their origin to the days immediately following the passage of the Kansas-Nebraska Bill. No sooner had the bill become a law than both the North and the South made determined efforts to win Kansas to their respective ranks. The honor of being the first to occupy land in Kansas belongs to the proslavery people. This was simple for them, since the proslavery state of Missouri bordered Kansas. The Missourians were determined that Kansas should be a slave state. As soon as the president had signed the bill, companies of Missourians rushed into Kansas and staked out claims. Many of them merely notched a few trees or laid out rails to represent a house, and then returned to Missouri.⁴ In many cases, however, actual settlements were made. The first land occupied or even

³ Ibid.

⁴ L.W.Spring, Kansas, 1885, p. 26.

* These territories were carved out of what had been known as the Indian Country.

** This, of course, meant that the Missouri Compromise had been repealed.

claimed by them was within the present bounds of Leavenworth. As early as June 10, 1854, the various squatters who had taken claims in Leavenworth held a meeting for the purpose of forming a town association.⁵ Thus originated the first proslavery town in Kansas. Others soon appeared, the most important of which were Atchison and Leecompton.⁶

In spite of the fact that Kansas was not easily reached by the free-state people, they were soon making settlements there also. The pioneer in the movement to settle Kansas with free-state people was the New England Emigrant Aid Company. Through lectures, newspaper accounts, and other publicity means, it encouraged people to go to Kansas. It assisted emigrants by organizing them into parties. To aid in attracting settlers to Kansas, the company established mills and hotels in the territory, and it encouraged the establishment of schools and churches.⁷ Several parties of settlers came to Kansas through the auspices of the Emigrant Aid Company, and many settlers who came independently were influenced to come by advertising which it did. From the ranks of the emigrants which the company sent out came many of the leaders of the free-state movement in Kansas. Several towns originated through its efforts. Lawrence, Topeka, and Osawatomie, all of which were leading centers of free-state activities, were creations of the Emigrant Aid Company. It also had a part in the founding of Manhattan and several towns of lesser importance. Most of the free-state

5 T.A.Andreas, History of Kansas, 1885, p. 26.

6 Spring, op. cit.

7 Samuel A. Johnson, "The Emigrant Aid Company in Kansas," KANSAS HISTORICAL QUARTERLY, November, 1932, pp. 429-441.

settlers, however, did not come under the auspices of this company. Many came entirely on their own initiative, and some were sent out by other companies. But the Emigrant Aid Company pioneered the movement, and in several ways played an influential part in the efforts to make Kansas free.⁸ It was the most outstanding of the companies organized to send free-state settlers to Kansas.

The first free-state town to be established and the one that became most hated by proslavery people was Lawrence. It became the very heart of free-state activities.⁹ As early as June, 1854, the Emigrant Aid Company sent two men to explore the territory and select a site for a colony. The site selected was a beautiful place along the California Road. On August 1 the first party, which consisted of twenty-five persons, arrived on the site which later became Lawrence. The journey from Kansas City had been made on foot. The baggage was transported from there by ox-team. Upon arriving at their destination, the members of the party ate their first meal on a hill. On this hill they held a meeting and organized, and here they had their camp pitched for a day or two. They named the hill "Mount Oread",^{*} and since then it has always been known by that name.¹⁰ The buildings of the University of Kansas are to-day located on this historic hill where the founders of Lawrence first camped. After leaving the hill, the party moved down and camped near the river a short distance west of the place where the bridge crosses that stream. For several days the members of the party

⁸ Ibid.

⁹ Ibid.

¹⁰ Richard Cordley, History of Lawrence, 1895, p. 3.

* Named after Oread Hill in Worcester, Massachusetts.

spent their time "claim hunting." After selecting their claims, some of the party returned east with the intention of bringing their families in the spring.¹¹

The second party which arrived in Lawrence consisted of one hundred fourteen. Among this group were eight or ten ladies and several children. This party, which was led by Charles Robinson and Samuel Pomeroy*, arrived on September 9.¹² A few days later the town was organized, and was given the name of Lawrence in honor of Amos A. Lawrence, who was the principal financier of the Emigrant Aid Company.¹³

A writer of this period described Lawrence as it appeared soon after the arrival of the second party.

A few tents were pitched on high ground overlooking the Kansas and Wakarusa valleys; others were scattered over the level bottom lands below, but not a dwelling besides could be seen. It was a city of tents alone.-- Two very intelligent ladies from Massachusetts had united their forces and interests and taken boarders. In the open air on some logs of wood, two rough boards were laid across for a table, and on washtubs, kegs, and blocks, they and their boarders were seated about it. This was the first boarding house in the city of Lawrence.¹⁴

The attention of the people of Lawrence was immediately directed to the preparation of some sort of homes for the winter. The first house built was a log cabin about fourteen feet square. Very few of the first houses were log houses, however. The style of house that was most common during this first winter was called the "hay tent." A house of this sort was built by setting up two rows of poles, which were brought together at the top. The

11 Ibid.

12 Ibid., p. 7.

13 Ibid., pp. 9-10.

14 Ibid., p. 12.

* Both of these men later played an important part in Kansas history. Robinson was one of the leaders in the free-state movement, and later became the first governor of Kansas. Pomeroy was one of the first U.S. Senators.

top and sides were thatched with prairie hay. This type of house was all roof and gable. The windows and doors were at the ends. The Pioneer Boarding House was built in the same manner. This building, as well as being the boarding house, served as a meeting place for all public gatherings. In this building the first sermon in Lawrence was preached. Trunks served the purpose of a pulpit, and the beds and boxes of the boarders were used as seats. The Pioneer Boarding House burned in the fall, and the "St. Nicholas" was erected in its place. This was built in the same manner except that it was banked up with sod to a height of three or four feet, and was lined inside with cotton cloth. Only one frame house was erected during this first year. A church, several newspapers, and a school were organized before the following spring.¹⁵

Thus the historic town of Lawrence had its beginnings. The founders of Lawrence are fittingly commemorated by a huge boulder which is located in Robinson Park. This park is named in memory of Charles Robinson, who was one of the leaders in the founding of the town. Robinson Park is located by the Kansas River directly west of the main highway.

While the people of Lawrence were preparing for the coming of winter, Fort Leavenworth witnessed the arrival of the first territorial governor,* Andrew H. Reeder. He arrived on October 7, and was greeted with the national salute by the officers of the fort.¹⁶ The proslavery partisans greeted him with a fine public

¹⁵ *Ibid*, pp. 12-13.

¹⁶ Andreas, *op. cit.*, p. 86.

* The governor, secretary, and judges of a territory were appointed by the president, but the territory elected a legislature and a delegate to Congress.



Monument commemorating
the founders of Lawrence.



Lawrence in 1855
(Reprint from History
of Kansas by Prentiss)

reception.¹⁷ Governor Reeder's first offices were established in a one-story stone building. This historic landmark was destroyed long ago, and the site is to-day occupied by "Pope Hall."¹⁸ From the governor's headquarters at Fort Leavenworth went out the proclamation for the election on November 29 of a delegate to Congress.¹⁹ Not deemed important by many of the settlers, this election created very little excitement in Kansas. The proslavery candidate was unanimously elected. Many of the votes were cast by Missourians.²⁰ Fort Leavenworth did not remain the capital for a very long time. On November 24 the governor moved his offices to Shawnee Manual Labor School.²¹

The Shawnee Manual Labor School thus became the headquarters for the governor.* With him were several other United States officers. All were given lodging and office rooms in the mission buildings.²² During this first winter the executive duties of the governor seem to have been light. The most important act was the call for an election to be held March 30, 1855. At this election members to the territorial legislature were to be chosen. It would be the task of this legislature to make laws for the territory, and therefore there was an intense interest in the election. Both free-state and pro-slavery parties saw the importance of winning.²³

On election day a mob of five thousand Missourians with

17 Spring, op. cit., p. 37.

18 Henry Shindler, "The First Capital of Kansas," KANSAS HISTORICAL COLLECTIONS, Vol. XII, pp. 331-7.

19 Franklin G. Adams, "The Capitals of Kansas," KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 331-51.

20 Spring, op. cit.

21 Adams, op. cit.

22 Ibid.

23 Spring, op. cit., p. 43.

* See p. 99.

guns over their shoulders and revolvers in their belts marched into Kansas determined to vote. Missourians went to every election district so as to make certain that the proslavery candidates would be elected. There were not quite three thousand qualified voters in the territory, and many of these were kept from voting. In cases where the judges of election refused to let the Missourians vote, the judges were promptly set aside and others put in their places. Of all of the votes cast on this memorable day, eighty per cent were cast by Missourians.²⁴ After stuffing the ballot boxes with illegal votes, the Missourians returned home satisfied with the results.

The election had been illegal and openly fraudulent. Both sides wondered what would be done about it. Attention to the fraudulent election was directed to the executive offices in Shawnee Mission. Free-state people demanded that the election be set aside and a new one called. The Missourians threatened to take Governor Reeder's life if this were done. Six days after the election, Governor Reeder heard protests against the election. Well-armed men from both parties were present in his office on this day. The governor finally announced his decision, which became unsatisfactory to both sides. Candidates against whom protests had been filed were thrown out, and a new election called to choose members in their places. All other cases of fraud were ignored.²⁵

The center of attention was next transferred to Pawnee, a small town near Fort Riley. This town was located far from any

²⁴ Ibid, pp. 43-8.

²⁵ Ibid.

other settlement except Fort Riley. The life of the town of Pawnee was destined to be short. Governor Reeder and some of his friends owned town lots there. In January, 1855, the governor informed the town association of his intention to convene the legislature there if a suitable building for its accommodation would be erected. Soon there was bustling activity in Pawnee. A building forty by eighty feet and two stories high was built of stone for the use of the legislature. It was then provided with seats and writing tables. Several other buildings were erected. There was a boarding house capable of accommodating forty persons. Two other places could take care of twenty people each. A man living at Fort Riley, which was two miles distant, could accommodate fifteen. He had arranged to run a bus to and from Pawnee for the accommodation of his boarders.²⁶

To this place Governor Reeder moved his offices on June 27. The "Governor's Mansion" was a two-room log cabin.²⁷ To Pawnee the newly elected members of the legislature also turned their ways. The trip to Pawnee required three or four days.²⁸ Members went on horseback, muleback, in wagons, or in buckboards.²⁹ Upon arriving there, tents were pitched, and preparations made for camping. The boarding houses were entirely ignored.^{*30}

On July 2 both houses assembled. The house met on the

²⁶ Andreas, op. cit.

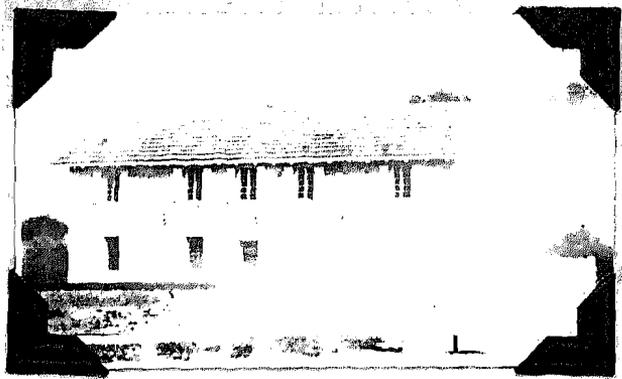
²⁷ THE OLD PAWNEE CAPITOL, KANSAS HISTORICAL SOCIETY PAMPHLET, 1928.

²⁸ Adams, op. cit.

²⁹ THE OLD PAWNEE CAPITOL, op. cit.

³⁰ Andreas, op. cit.

* Pawnee was not the choice of the members of the legislature. It was far from their homes and from proslavery Missouri.



Old Pawnee Capitol.

lower floor and the council on the second.³¹ There were eleven free-state members. All of these except two were promptly unseated, and their places filled by those who had been elected in the first election. As one of the free-state men arose to leave, he said: "Gentlemen, this is a memorable day and may become more so. Your acts will be the means of lighting the watchfires of war in our land." Of the two not unseated, one never took his seat, and the other soon resigned.³²

The other important work of the legislature at Pawnee was the passage of an act which provided for the adjournment to Shawnee Mission. This was vetoed by the governor, but promptly passed over his veto. On July 6 the legislature adjourned to meet again at Shawnee Mission. Of this adjournment it has been said:

This procedure concluded, the legislature hastily piled together its various personal property, mounted horses, and climbed aboard wagons and buckboards, and dispersed. A straggling, partially inebriated procession trailed east across the prairies toward civilization and Missouri. The governor perforce went along.³³

Thus ended the brief glory of Old Pawnee Capitol. The old Capitol building stands to-day as a reminder of the brief episode at this place. The building has been repaired and is open to visitors. In it are to be found many relics of these early Kansas days.

Thus Shawnee Mission became once again the capital of Kansas Territory. There, where the little Indian boys and girls were busily engaged in their work, the legislature assembled.

31 THE OLD PAWNEE CAPITOL, op. cit.

32 Andreas, op. cit.

33 THE OLD PAWNEE CAPITOL, op. cit.

Its meetings were held in the principal mission building, while the executive offices were located in the dormitory on the south side of the old trail.³⁴ Governor Reeder was removed soon after the adjournment to Shawnee Mission. Within the walls of these otherwise peaceful mission buildings was heard the loud talking of men who were determined to make Kansas a slave state. The laws enacted were practically a copy of those of Missouri. All of the laws were for the benefit of the proslavery people.³⁵ Shawnee Mission served as the capital until the spring of 1856, at which time it was moved to the proslavery town of Leecompton.³⁶

This first legislature, which was assembled at Shawnee Mission, was called the "Bogus Legislature" by the free-state people. The whole affair had been so openly fraudulent that it enraged them. A movement which was in opposition to the "Bogus Legislature" was started by the free-state people. Charles Robinson, James Lane, and ex-governor Reeder were the leaders of this movement. Several assemblies were held at Lawrence by the free-state people after the election. These were, however, only local meetings.³⁷ It was finally decided that a convention should be called in which all localities in the state would be fairly represented. This convention was to be held at Big Springs, which was located west of Lawrence on the California Trail. At this time Big Springs consisted of a hastily built hotel, two or three cabins, its blocks marked by stakes, and its

³⁴ Edith Connelley Ross, "Old Shawnee Mission," KANSAS HISTORICAL COLLECTIONS, Vol. XVII, pp. 417-35.

³⁵ Spring, op. cit., pp. 56-7.

³⁶ Adams, op. cit.

³⁷ R.G.Elliott, "The Big Springs Convention," KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 362-77.

street the Old California Road.³⁸

On September 5, 1855, Big Springs had a "population greater in number than it has ever since attained." People arrived on horseback, covered wagons, and conveyances of every variety, with tents and camping outfits.³⁹ There were one hundred delegates and about three times as many spectators.⁴⁰ The proprietor of the hotel had prepared a shaded platform and ample seats. Free tickets for dinner had also been provided for the delegates by him. Many of the visitors pitched their tents on the open prairie. The surrounding cabins also opened their doors to the visitors.⁴¹

At this convention the free-state people of Kansas united to resist the "Bogus Legislature," which represented the pro-slavery party. It was here that the Free-State Party of Kansas had its origin. A platform for the party was drawn up, and it was agreed that this party should form a government of its own. The free-state people left Big Springs with renewed courage and hope in the work to make Kansas a free state. After this convention, meetings were held openly in almost every community.⁴²

Never again has Big Springs seen such a large crowd assembled as was there on September 5, 1855. To-day, at a point along the maintravelled road between Lawrence and Topeka are situated a few houses and business establishments that bear the name of Big Springs. It is a small place, yet historic.

38 *Ibid.*

39 *Ibid.*

40 Spring, *op. cit.*, p. 64.

41 Elliott, *op. cit.*

42 Andreas, *op. cit.*, pp. 108-9.

The next step in the movement in opposition to the "Bogus Legislature" centered in Topeka. Soon after the Big Springs Convention, the free-state people turned their footsteps toward this town. On September 19 a convention was held there which issued a call for a convention the purpose of which was to draw up a constitution for the state of Kansas.^{*43}

On October 25 the delegates assembled in Topeka. Their meetings were held in a two-story stone building which became known as Constitution Hall.⁴⁴ For sixteen days the delegates stayed in Topeka. There were forty men in the convention, and they represented all occupations and professions found in the territory. In regard to politics, they differed greatly. Eighteen gave their party as Democrat, six as Whig, four as Republican, two as Free-soiler, one as Free-state, and one as Independent. The convention drew up a constitution which said that slavery should be prohibited in Kansas. This constitution was later submitted to the people and approved by them by an immense majority. Of course, only free-state people voted. The proslavery people considered the movement to be illegal. The constitution was sent to Congress with the request that Kansas be admitted as a state under it. The bill providing for the admission of Kansas as a state under the Topeka Constitution failed to pass Congress. Nevertheless, in January, 1856, "state" officers were elected by the free-state people. Charles Robinson was chosen as governor.⁴⁵

43 Charles Robinson, "Topeka and her Constitution," KANSAS HISTORICAL COLLECTIONS, Vol. VI, pp. 291-306.

44 Andreas, op. cit., p. 541.

45 Robinson, op. cit.

* The call for this convention was issued at Lawrence on August 15, and endorsed by the Big Springs Convention.

On March 4, 1856, the first legislature under the Topeka Constitution met at Old Constitution Hall in Topeka. A few laws were passed, and Andrew Reeder and James Lane were elected as U.S. Senators. After remaining in session about eleven days, the legislature adjourned to meet again on the following July 4. Immediately after adjournment, it was learned by the free-state leaders that there was a movement under way to break up the Topeka government. The territorial courts were to indict all persons connected with it. Plans were immediately made by the free-state people to resist the attempts to break up their government. The officers were to avoid arrest by absenting themselves from their homes. The governor-elect, Charles Robinson, attempted to escape arrest by making a tour to the East. He was, however, captured at Lexington, Missouri, and brought back to Kansas, where he was held a prisoner for some time.⁴⁶ Ex-governor Reeder escaped to the free states in the disguise of a woodchopper.⁴⁷ Plans had been made to call the legislature together before July 4 in order that preparations could be made to defend the government. This, however, never occurred because the printing presses in Lawrence were destroyed and no proclamation for convening the legislature was issued.⁴⁸

As the time drew near for the opening of the legislature, all parties were more or less agitated. The proslavery party was determined to break it up. United States troops had been called out by order of the president and territorial governor to disperse the legislature. July 4 finally arrived. Flags

⁴⁶ *Ibid.*

⁴⁷ Cordley, *op. cit.*, p. 89.

⁴⁸ Robinson, *op. cit.*

floated from every public building in the small free-state town of Topeka. In front of Constitution Hall some eight hundred people had gathered for a Fourth of July celebration and to witness the opening of the legislature. At least five hundred of these were armed.⁴⁹ About noon, which was the time set for the opening of the legislature, Colonel Sumner with his dragoons, with loaded carbines and revolvers, approached the town. Up Kansas Avenue towards Constitution Hall marched the dragoons. As Sumner approached, the convention in front of the hall went peaceably on. Discussion continued even after the people were surrounded by troops. A drum was beating when Sumner entered town and continued to do so until the drummer was requested to cease by Colonel Sumner. The dragoons were stationed in three divisions in front of Constitution Hall.⁵⁰ Two cannon were planted two hundred yards up the street and pointed at the hall.⁵¹ It was evident that the dragoons expected armed resistance.

The dragoons being stationed in line, Colonel Sumner, with his sword hanging by his side, entered the chamber of the house. His expression was stern, but agitated. There was deep silence in the room as he entered. He seated himself on the platform. At noon the roll was called as calmly as if Sumner had been at Fort Leavenworth. Soon Colonel Sumner arose from his seat, and said, "Gentlemen, I am called upon this day to perform the most painful duty of my life. Under the authority of the president's

⁴⁹ James Redpath, in CHICAGO TRIBUNE, quoted in KANSAS HISTORICAL COLLECTIONS, Vol. IX, pp. 543-5.

⁵⁰ *Ibid.*

⁵¹ Andreas, op. cit.

proclamation, I am here to disperse the legislature, and I therefore inform you that you cannot meet. I, therefore, in accordance with my orders command you to disperse. God knows that I have no party feeling in this matter, and will have none as long as I reside in Kansas." After a few moments a member said, "Are we to understand that the legislature is dispersed at the point of the bayonet?" Colonel Sumner replied, "I shall use all the forces under my command to carry out my orders." He then sat down, and the house dispersed. He entered the senate chamber, where the same words were repeated.⁵² Since they did not wish to resist the U.S. army, both houses of the legislature quietly dispersed without any resistance.

The legislature having dispersed, Colonel Sumner mounted his horse, and ordered his dragoons to march. As he left, three cheers were given for him to convince him that he was not regarded as responsible for the act, but that he was merely obeying orders.⁵³ For some time after this, the Topeka government remained inactive.⁵⁴

Thus the small town of Topeka had witnessed a part of the attempts to make Kansas free. Old Constitution Hall, which was located on the west side of Kansas Avenue between Fourth and Fifth Streets, stands no more. It has been replaced by larger buildings which to-day help make Topeka one of the largest cities of Kansas. The site where the historic Constitution Hall stood is marked by a tablet in the sidewalk. Its inscription gives a brief history of the old hall.

⁵² Redpath, op. cit.

⁵³ Ibid.

⁵⁴ Robinson, op. cit.

While the affairs connected with the free-state government were taking place in Topeka, other events were occurring in Kansas which centered in and around the hated free-state town of Lawrence. Anticipating that they would at some time be attacked, the people of Lawrence had made entrenchments, and had supplied themselves with arms. The proslavery people were waiting for an opportunity to strike a blow at the hated town. In fact, they tried to provoke the free-state people to commit some act which would be an excuse for making an attack. This chance appeared to have come in the fall of 1855. The nucleus for the trouble at this time occurred at Hickory Point, located ten miles south of Lawrence.⁵⁵

At Hickory Point, Charles Dow, a free-state man; and Franklin Coleman, a proslavery man, held adjoining claims. Frequent quarrels occurred between them. On November 21 as Dow was passing Coleman's house on his return from the blacksmith shop, he was shot by Coleman.⁵⁶ That night Coleman fled to Westport, Missouri, to be under the protection of his friends. Free-state men became indignant. Soon a friend of Coleman claimed that his life was threatened by Jacob Branson, who was a friend of the murdered Dow. He swore out a warrant for Branson's arrest and placed it in the hands of Samuel J. Jones, who had been appointed sheriff of Douglas county by the "Bogus Legislature." Jones was a resident of Westport, Missouri, and had been appointed sheriff of Douglas county only to provoke resistance from the free-state people.⁵⁷

⁵⁵ Gordley, op. cit., pp. 46-77.

⁵⁶ John H. Gihon, Geary and Kansas, 1857, p. 50.

⁵⁷ Gordley, op. cit.

Five days after the murder, Jones with fifteen men went to arrest Branson. The men arrived at Branson's house at ten o'clock in the evening. They knocked, but there was no response. They broke the door, and then rushed in. Branson was dragged out from his bed, and placed on a mule. The party then started toward Lecompton.⁵⁸

In the meantime, plans had been made by some free-state men to rescue Branson. Fifteen men had gathered in a friend's house in the neighborhood. These men were undecided as to how to rescue him, since none of them knew which road Jones would take. Soon someone rushed in stating that Sheriff Jones and his party were coming down the road. Branson's friends dashed out. After a fiery conversation with Jones, Branson was rescued, and Jones and his party rode away.⁵⁹

The rescuers were undecided as to what next to do. Finally, they decided to go to Lawrence and tell Dr. Robinson of the affair. At dawn they arrived at Lawrence. Robinson was afraid that this act would serve as a pretext for an attack on the town. It was Robinson's view, as well as that of the other members of the committee of safety, that since only three Lawrence men were members of the party, the town could not be held responsible for the act. Preparations were made, however, to defend Lawrence against the probable attack.⁶⁰

This was the excuse for marching against Lawrence for which the proslavery people had been waiting. Sheriff Jones immediately sent a dispatch to Governor Shannon claiming that

58 Ibid.

59 Ibid.

60 Ibid.

there was an organized effort to resist laws, and that the Kansas militia must be called out to aid in putting down the free-state rebellion. At the same time a dispatch was sent calling for the Missourians. The Kansas militia was called out, but very few responded. Fifteen hundred troops, however, were soon assembled along the Wakarusa. Of these, all except two hundred were Missourians. They ransacked the country for supplies and kept the whole community in terror. They were anxiously waiting for an order to march on Lawrence.⁶¹

Meanwhile Lawrence was preparing for resistance. Free-state men from all over the territory came to its defense. Five hundred soon arrived. The Free State Hotel, although not quite finished, was used as the headquarters for the men. The town was entrenched on every side. Every day there was parade and drill with bands playing and flags flying. All of the free-state people saw the need of saving Lawrence. If Lawrence should fall, the free-state cause would be lost.⁶²

These conditions started December 1 and lasted about a week. During this time the free-state people had communicated with the governor, and had presented to him their side of the case. Learning that he had been misinformed as to the true state of affairs, the governor set out to the scene of the trouble to investigate. He visited the Wakarusa camp and also Lawrence. He succeeded in getting a treaty of peace made between the two parties. With much protest, the Missourians went home, disappointed at not getting a chance to destroy the

61 Ibid.

62 Ibid.

hated Lawrence.⁶³ The so-called Wakarusa War had ended, and remained only an incident in the history of Lawrence and of Kansas.

Lawrence did not have many months of peace before another excuse was found by the proslavery people for marching on the town. The pretext this time had its origin in the indictments of the grand jury of Douglas county. This grand jury indicted several leaders of the government which had been set up in Topeka; and it also declared that two papers in Lawrence, namely, the "Herald of Freedom," and the "Free State"; and also the newly completed Free State Hotel* were being used for the free-state cause, and hence should be removed in some way. Sheriff Jones, who was eagerly waiting for an excuse to attack Lawrence, took these as orders of court, and proceeded to carry them out.⁶⁴

United States Marshal Donaldson issued a call for a body of armed men to assist him in arresting several men of Lawrence who had been indicted by the jury. "There is every reason to believe that an attempt to execute these writs will be resisted by a large body of armed men," read his proclamation. The response to the marshal's proclamation was prompt. Armed men gathered around Leecompton. Again the surrounding country was in a state of terror. Houses were robbed and stock driven off. Since these armed men were assembled in the name of the United States government, Lawrence made no effort to resist. Attempts

⁶³ Ibid.

⁶⁴ Ibid., pp. 87-103.

* The Free State Hotel had been erected by the Emigrant Aid Company. It was well built and well equipped. It would attract free-state settlers to Kansas, and hence was hated by proslavery people. The proslavery leaders claimed that its real purpose was to serve as a fort.

were made by the free-state people to settle the affair peacefully, but the attempts were without success.⁶⁵

On the morning of May 21 the marshal and several hundred men, with several pieces of artillery, appeared on Mount Oread. The deputy marshal rode into the quiet Lawrence about eleven o'clock. Since he represented the U.S. government, no resistance was made. He proceeded to the Free State Hotel, where he summoned a number of citizens to assist him in making some arrests. After the men were arrested, he ate dinner at the Free State Hotel, and then proceeded to the camp on Mount Oread. The task of the government had been completed, and immediately the marshal dismissed the men. Sheriff Jones, who was also on the hill, immediately summoned the men to act with him. Thus the town, after having peaceably submitted to the U.S. marshal, was immediately in the hands of the proslavery mob. The plot had been well planned.⁶⁶

The sheriff rode to the Free State Hotel and ordered the committee of safety to give up all of the ammunition and arms. Sheriff Jones said that if these arms were not given up, he would bombard the town. After a hurried consultation, the committee decided to give up the only cannon and all of the arms in the hands of the committee. The cannon was hidden under a building and could never have been found by the mob. The committee, however, was so anxious to save the town that General Pomeroy crawled under the building where the cannon was hidden, dragged it out, and gave it to Jones. As soon as

65 Ibid.

66 Ibid.

Jones had obtained possession of the arms, he commenced his work of destruction.⁶⁷

He gave the inhabitants of the hotel until five o'clock to get out, and then he turned his cannon on the hotel and fired.* He later attempted to blow up the hotel with a keg of powder, but this failed. Every failure brought a shout from the citizens on the street. Finally, he burned the building. As the walls fell, Jones said: "This is the happiest moment of my life." Meanwhile, the two newspaper offices had been ransacked, the presses broken, and the type scattered on the streets and thrown into the river. Houses were entered and many of them rebbed. Clothing and other things were stolen from the houses. Finally Governor Robinson's house was set on fire and burned. Their work of destruction finished, the mob left. The estimated loss of the people amounted to nearly \$200,000. The sack of Lawrence and also another episode in the history of Lawrence had ended.⁶⁸ Upon the ruins of the Free State Hotel was built a four-story building which was called the Eldridge House. The present Eldridge House in Lawrence is built on the same site.⁶⁹

Three days after the sacking of Lawrence, an event which attracted much attention occurred along the Pottawatomie River in Franklin county. This event has long been connected with

⁶⁷ *Ibid.*

⁶⁸ *Ibid.*

⁶⁹ KANSAS CITY STAR, February 24, 1924.

* In view of the question at issue and the interstate character of the attacking party, which included Col. Buford's battalion from Alabama and a South Carolina company flying the state flag, this may be considered the first shot fired in the Civil War-five years before Fort Sumter.

the name of John Brown, who came to Kansas in the fall of 1855. Five sons had preceded him and had settled on the north side of the Pottawatomie River near the present site of Lane. This was in the midst of a proslavery settlement. John Brown came to Kansas, not to make a home for himself nor to aid his sons, but to strike a blow at slavery.⁷⁰ He felt that Kansas could be made free only by the shedding of blood.⁷¹ This view was in opposition to that of the free-state leaders in Kansas.

When John Brown first arrived in Kansas, he spent most of his time with his brother-in-law, Rev. S.L. Adair, who lived one mile west of Osawatomie.⁷² To-day, in the John Brown Memorial Park in Osawatomie is a log cabin which once stood on the farm of Rev. Adair. In this cabin Brown is said to have had his headquarters when in Kansas.* Much of his time, however, was spent in carrying on guerrilla warfare.

Before the Wakarusa War, no acts of violence were committed on the Pottawatomie, although the proslave and free-state settlers would hardly speak to each other. After the so-called war, affairs grew more exciting in this neighborhood. John Brown, Jr., a son of the old John Brown, organized a force of men known as the Pottawatomie Rifles.⁷³ Threats were made against the free-state people by their proslavery neighbors,

⁷⁰ Spring, op. cit., pp. 137-8.

⁷¹ Rhodes, History of the United States, Vol. II, p. 162.

⁷² S.J. Shively, "The Pottawatomie Massacre", KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 17-87.

⁷³ Ibid.

* Several other cabins with which John Brown had some connection have become known as John Brown's Cabin. However, none of them belonged to him. This is the only one still in existence.

and the free-state people in turn made threats against the proslavery settlers.⁷⁴ Thus affairs grew to be far from peaceable on the Pottawatomie.

On May 21 news was brought of the attack on Lawrence. John Brown, Jr., immediately got his company of Pottawatomie Rifles together and started for that place.⁷⁵ Old John Brown accompanied them. On the way they were informed that the sacking of Lawrence had been completed.⁷⁶ Since their services would not now be needed there, they went into camp at Palmyra.*⁷⁷ The news of the sacking of Lawrence made a deep impression on the elder Brown. He figured that since and including the murder of Dow, five free-state men had been killed. On May 23 Brown called for volunteers to go on a secret expedition for the purpose of avenging the killing of the free-state men. Four of his sons, a brother-in-law, and two other men agreed to accompany him.⁷⁸

About noon on that day the party of eight set out for the Pottawatomie. In the evening they camped between two ravines on the edge of the timber about one mile above "Dutch Henry's Crossing." They remained in camp there until the following evening of May 24.⁷⁹ On that night the band of eight proceeded to perform the secret mission. Old John Brown and his men went first to the home of a man named Doyle, and at that place they compelled the father and two of his sons to accompany

⁷⁴ Rhodes, op. cit.

⁷⁵ Andreas, op. cit., p. 131.

⁷⁶ Rhodes, op. cit.

⁷⁷ Shively, op. cit.

⁷⁸ Rhodes, op. cit., p. 162.

⁷⁹ Andreas, op. cit.

* Palmyra was located on the site of Baldwin.

them. A short distance from the house these three men were brutally killed. The band then went to the house of Wilkinson, at which place they arrived about midnight. They forced Wilkinson to open the door and go with them. His wife, who was sick, begged the men not to take her husband away, but her prayer was of no avail. Wilkinson met the same fate as had the three Doyles. A little later in the night the party took William Sherman, brother of "Dutch Henry", as their victim. He was killed and thrown into the river. The night's work ended when the last of these five men had been killed.⁸⁰

The following morning the five victims of the massacre were found dead. The elder Doyle was found about two hundred yards from his house. He had been shot in the head and stabbed in the breast. The two sons were found near by. One of them had his fingers and arms cut off and his head cut open. The other son had holes in his head and sides. Wilkinson and Sherman were found similarly disfigured.⁸¹ As the news of the killings spread, a cry of horror went up through the territory. The settlers on the Pottawatomie River, without distinction of party, denounced the outrage. The free-state leaders in Kansas did not approve of such warfare. Governor Shannon sent a military force to the Pottawatomie to try to find those who had been engaged in the massacre and if possible to arrest them. The Pottawatomie massacre made the struggle in Kansas more

⁸⁰ Rhodes, op. cit., p. 162.

⁸¹ Ibid.

bitter.*82

Immediately after the Pottawatomie massacre, the border ruffians took the field to avenge the murder of their proslavery friends. Captain H.C. Pate set out for Osawatomie with the intention of capturing old John Brown, whom he felt certain was the leader of the outrage.⁸³ Pate could not find Brown, so he took two of his sons as prisoners. Then he went into the vicinity of Prairie City** and camped at Black Jack.⁸⁴

In the meantime, old John Brown was in hiding. On May 26 a man from Prairie City had come to request Brown's assistance against border ruffians who were bothering settlers in southern Douglas county. Brown consented to go to the aid of these settlers. With his company of ten men he went to a hiding place on Ottawa Creek. The party spent several days at this place.⁸⁵ On May 31 word was brought to Brown that a large company of Missouri Militia had gone into camp at Black Jack, a camping place on the Santa Fe Trail. Later on the same day reports were brought that a raid had been made on Palmyra.⁸⁶

The following morning Brown and his men marched to Prairie City, at which place there was to be a meeting. When they

82 Ibid, pp. 165-6.

83 Ibid; Andreas, op. cit.

84 Andreas, op. cit.

85 August Bondi, "With John Brown in Kansas," KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 275-89.

86 Ibid.

* Rhodes, Spring, and other historians say that there was no justification for the murder of these five men, and that the massacre was not an advantage to the free-state cause, but rather a detriment. There are other writers who take the opposite viewpoint and justify the killings. Among the latter group is Shively.

** Located one and one-half miles west of present Baldwin.

arrived, large numbers of people were gathering about the principal building. The men were armed with all sorts of guns.⁸⁷ Religious services finally commenced. In a short time several men were observed galloping toward the village. They evidently intended to make a raid. Services were hurriedly brought to a close and firing commenced. Two of the attackers were wounded and captured, but the rest escaped to Pate's main command at Black Jack.^{*88}

About ten that night Captain Brown, Sr., with his men and Captain Shore with his Prairie City Rifles started for Black Jack. Early the next morning they found Captain Pate's forces by a small stream in a grove. The Missourians under Pate were seventy-five or eighty in number. They were drawn up behind their wagons, which were used for breastworks.⁸⁹

Brown's and Shore's men dismounted between two hundred and three hundred yards from Pate and advanced in a curved line. Brown was in the center in advance. When within range of the Missourians, all of the thirty-one guns went off at once. The men then charged down the hillside. The order was soon given to lie down in the grass, which was from one to two feet high. The shots of the Brown and Shore forces were met with volleys of shots from the Missourians. For some time firing was promiscuous and continuous from both sides.^{**90}

After several hours of firing, it was noticed that Pate's

⁸⁷ Ibid; Spring, op. cit.

⁸⁸ Spring, op. cit., p. 154.

⁸⁹ Andreas, op. cit., p. 132.

⁹⁰ Ibid.

* Accounts vary. Andreas says that all the attackers escaped. Bondi states that three were captured.

** Accounts of the battle vary in details.

men were one by one leaving and mounting their horses. Captain Brown ordered one of his men to stop this by shooting down the horses. In six shots he brought down six of the horses. This increased the anxiety of the Missourians.⁹¹

Captain Pate finally sent out a flag of truce. Old Brown refused to consider any terms except those of unconditional surrender.⁹² Pate was thus forced to surrender himself and twenty-eight of his men. The remainder of the Missouri gang had escaped.⁹³ Pate later said: "I went to take old Brown, and old Brown took me." Pate and his men were conveyed to Brown's camp on Ottawa Creek.⁹⁴

Missourians and free-state men were now rushing to arms. Governor Shannon became alarmed and ordered all armed and illegal organizations to disperse. Colonel Sumner with fifty dragoons was sent to break up the camps of both parties. He visited Brown's camp and forced him to release Pate and the other prisoners he had taken at the battle of Black Jack. A force of two hundred fifty Missourians was also ordered back.⁹⁵

The ground on which the battle was fought is to-day marked with a monument. It bears the following inscription:

Battle of Black Jack
First Battle
between free and
slave states fought
on these grounds
June 2, 1856.

91 Ibid.

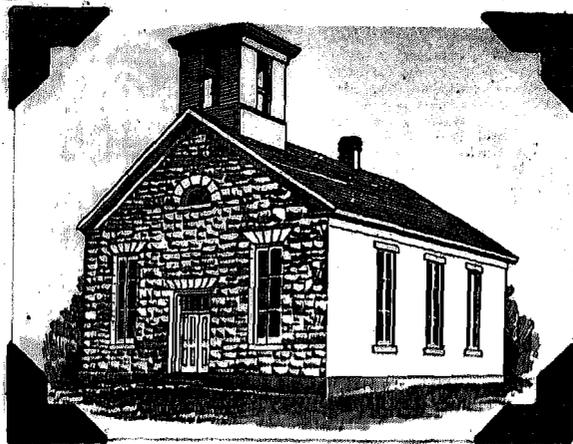
92 Spring, op. cit.

93 Ibid., p. 156.

94 Ibid.



Black Jack Monument.



Beecher's Bible Rifle Church.
(Reprint from WABAUNSEE
COUNTY TRUTH, August, 1932)

The hardships of the free-state people in Kansas aroused the sympathy of the northern people. Speakers and papers in the North stirred up an interest in increasing migration to Kansas. During the spring and summer of 1856, there was a constant movement of people toward Kansas.⁹⁵ Among those migrating to Kansas were those known as the "Rifle Christians" from New Haven. This group of emigrants brought into being the town of Wabaunsee.⁹⁶

Early in the spring of 1856 a company was organized in New Haven for the purpose of helping make Kansas a free state. A short time before the company was ready to leave, a meeting was held in which the president reminded the audience that no provision had been made for weapons for the company. Rev. Henry Ward Beecher informed the audience that if it would furnish half of them, he would supply the others. When forwarding his share of them, he also sent a Bible and hymn book for each member of the company. This company was called the "Beecher's Bible Rifle Company."⁹⁷

When the members of the company crossed into Kansas in March, 1856, they were supplied with thirty yoke of oxen and a number of wagons. They stayed at Lawrence until the arrival of the party which had been sent to select a site for the colony.⁹⁸

The present site of Wabaunsee was selected, and at this place the company arrived on April 28, 1856. A large tent

⁹⁵ Ibid., pp. 63-4.

⁹⁶ Andreas, op. cit.

⁹⁷ Ibid.

⁹⁸ Ibid.

twenty feet long was soon set up. This served as a store, meeting house, and home for several members. Other tents were soon erected. In a short time log cabins were built, land was surveyed, claims staked off, and a town company organized.⁹⁹

Church services began in Wabaunsee while the people were still living in tents. A church was organized in 1857, and a church building was immediately erected. Years of hardship and privation followed the founding of the colony. Most of the company consisted of city men, tradesmen, music teachers, tutors of Yale College, politicians, and preachers. Very few of them were farmers or wanted to be, but they were willing to give their lives for the cause of freedom.¹⁰⁰

Wabaunsee did not grow to be one of the thriving towns of Kansas. In fact, it is to-day only a small hamlet. Nevertheless, one of the historic buildings of Kansas is located there. This building is the Old Beecher's Bible Rifle Church. It is a quaint little stone church which was erected in 1862. Services are no longer held in the old church, but it stands as a reminder of these early Kansas days. The church remains practically as it was at the time of its founding. The pews are the style of the early New England churches. They are family sized and grouped on each side of two aisles which divide the floor space into three sections.¹⁰¹

A route which many of the Kansas bound emigrants followed was that known as Lane's Trail. Most of the earliest settlers

99 Ibid.

100 KANSAS CITY STAR, August, 1932.

101 DEARBORN INDEPENDENT, December 15, 1923.

that came to Kansas came through Missouri. The proslavery people finally became alarmed at the rapid inflow of people into Kansas. They resolved that emigration must stop. The Missouri River and the state of Missouri were closed to free-state migration. Free-state merchandise was seized, and many Kansas travellers arrested and sent down the river. Overland traffic fared no better.¹⁰² As a result the free-state people had to find some other way to get to Kansas. The result was the establishment of a route which led through Nebraska and Iowa. In July, 1856, a party of almost four hundred persons was coming down towards Kansas. This was known as "Lane's Northern Army," although Lane had raised and armed only one-fourth of it. This "army" followed the route which later became known as Lane's Trail. As the "army" moved down the line, it founded two towns in Kansas, namely, Holton and Plymouth. The members of the party who did not stop at one of these places reached Topeka on August 13.¹⁰³

This trail was followed by many others coming to and leaving Kansas. When laid out, it was marked by piles of stone built on elevations. These piles could be seen from one valley to the next. They were known to the early settlers as "Lane's Chimneys."¹⁰⁴ Nothing marks the trail to-day except the towns which had their origin during the days of travel over it. It is followed in a general way by U.S. Highway 75.

¹⁰² Spring, op. cit.

¹⁰³ Ibid.

¹⁰⁴ Wm. E. Connelley, "The Lane Trail," KANSAS HISTORICAL COLLECTIONS, Vol. XIII, pp. 268-79.

Lawlessness throughout the territory increased. Pro-slavery people surrounded Lawrence and Topeka so that they were practically in a state of siege. This was especially true of Lawrence. Three blockhouse forts had been built around the town by the proslavery people. These forts were eventually captured by the free-state men. Both proslavery and free-state guerillas became active. It is impossible to say which side committed the most misdeeds. Towns and homes were plundered, men killed, and settlers of both parties impoverished. The successes of the free-state people and the arrival of "Lane's Northern Army" aroused the men along the border. Hordes of armed men gathered, but paused on the Missouri line. Governor Shannon refused to give an order for them to march in. Luckily for them, however, Shannon soon resigned, and Daniel Woodson became acting governor. He was in sympathy with the proslavery people, and immediately opened the territory to the invasion.¹⁰⁵

Osawatomie was one of the objectives of the ruffians. General Reid with four hundred men took the responsibility of destroying this town. As he and his army were approaching the town on August 30, 1856, they met Frederick Brown, who was on his way to Lawrence. He was shot by them and killed. Messengers hurried to Osawatomie to inform the people that an army was approaching. As two men attempted to escape and give the alarm, they were pursued and one was killed and the other wounded.¹⁰⁶

¹⁰⁵ Spring, op. cit.

¹⁰⁶ Andreas, op. cit., pp. 876-7.

Old John Brown immediately collected his men, who numbered only forty-one. They placed themselves in the timber along the south side of the Marais des Cygnes facing south. The Missourians placed themselves farther south and immediately fired three guns as a signal for the men to surrender. Brown had ordered his men not to fire until the order was given, but the men became impatient and disobeyed these orders.¹⁰⁷

General Reid's army placed a cannon within four hundred yards of the timber where Brown and his men were located. At each successive shot it was moved farther east to scour the timber. The cannon shots passed over the heads of the men. The free-state forces constantly returned the fire of the enemy, who finally made a charge into the timber. Brown and his men were then compelled either to surrender or retreat. Most of them fled across the Marais des Cygnes. One man was shot as he attempted to swim his horse across the river.¹⁰⁸

The Missourians pillaged and then burned the town. Only four houses remained standing when the enemy departed. A total of six free-state men had been killed and three wounded. Seven prisoners had been taken. The Missourians left the town with twelve covered wagons, two of which were filled with wounded men and a large part of the remaining wagons were filled with plunder. The attack had been made on this particular town which was hated so intensely. After the enemy had left, the free-state men who remained assembled in a log house north of town.¹⁰⁹

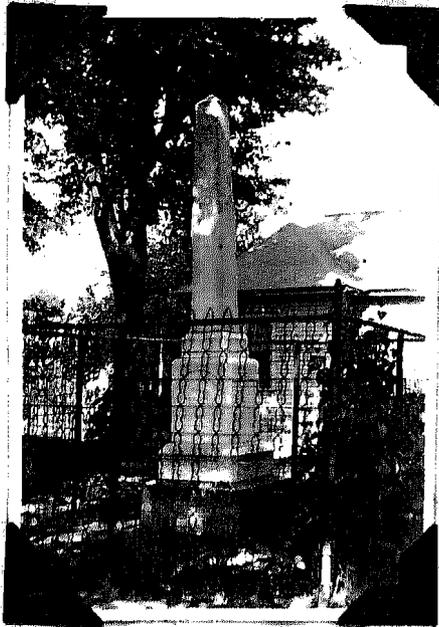
107 Ibid.

108 Ibid.

109 Ibid.



John Brown "Battleground."



John Brown Monument.

This historic place where John Brown and his men for a brief time resisted the forces of General Reid is to-day the John Brown Battle Ground Memorial Park. In what is now this park the so-called battle of Osawatomie was fought. A short distance east of the park is located the John Brown Memorial Monument. On one side of the monument is the inscription: "In commemoration of the heroism of Captain John Brown, who commanded at the Battle of Osawatomie, Aug. 30, 1856, who died and conquered American slavery on the scaffold at Charleston, Va., December, 1859."*

On September 13-14, 1856, a skirmish occurred at Hickory Point, in Jefferson county. From the very earliest settlement, there had been a contest as to whether county affairs should be controlled by proslavery or free-state men. When General Lane, who was a leader of the free-state forces, heard that the proslavery people had burned Grasshopper Falls,** he took about a hundred men and marched to Hickory Point, which consisted at this time of three log buildings, a store, hotel, and a blacksmith shop.¹¹⁰

Lane found one hundred proslavery men assembled there. All of them were well armed. Preparations were immediately made for attack. The cavalry were formed in line on an elevation about four hundred yards southeast of the buildings. The infantrymen were also formed in line, and soon their captain ordered them to march. He intended to make an assault on the

¹¹⁰ Ibid, pp. 501-2.

* This monument is also in commemoration of those killed in the battle. Four of them are buried beneath the monument.

** Present Valley Falls.

log buildings. Hardly had they advanced fifty paces before an order was given to halt. Lane had concluded that too many of the men would be killed in an attempt to drive out the pro-slavery people and that it would be necessary to secure more men and artillery.¹¹¹

A dispatch was immediately sent for Colonel Harvey to bring more men and a cannon. The infantrymen piled into wagons and went to Ozawkie to spend the night. They were followed in a short time by the cavalry. In the evening a message came from Governor Geary ordering the men to disband. Lane, accordingly, disbanded his men and sent a message to Colonel Harvey countermanding the order.¹¹²

The latter message was not received by Harvey so he arrived at Hickory Point the following morning. Colonel Harvey was second only to Lane as leader of the free-state military forces in Kansas. When he received the message from Lane, he had just returned from a plundering expedition in which much property such as horses, guns, and dry goods had been taken from the proslavery people.¹¹³ Immediately upon arriving at Hickory Point, he made preparations for firing. The wagons were drawn up for breastworks, the cannon was placed, and then firing commenced. The firing appeared to have little effect. Finally Harvey ordered a wagon loaded with hay backed up to the blacksmith shop. His plan was to set the hay on fire

¹¹¹ George A. Root, editor, From the Diary and Reminiscences of Samuel James Reader, "First Days Battle at Hickory Point," KANSAS HISTORICAL QUARTERLY, November, 1931, pp. 28-49.

¹¹² Ibid.

¹¹³ J.C. Malin, "Colonel Harvey and his Forty Thieves," MISSISSIPPI VALLEY HISTORICAL REVIEW, June, 1932.

and then burn the shop. The plan worked excellently until the men with the hay rack were near the shop when they were shot in the legs by the proslavery men and forced to take refuge on the tongue of the wagon. They finally set fire to the hay and escaped under cover of the smoke.¹¹⁴

Soon after this a white flag was sent out from the shop. A compromise was arranged whereby each party was to retire peacefully, give up all plunder, and all non-residents were to leave. Afterwards both parties came together for a celebration. One proslavery man had been killed and four wounded, and four free-state persons had been wounded.¹¹⁵

Colonel Harvey and his men camped for the night on the present site of Oskaloosa. Captain Wood, who had been sent from Leocompton in pursuit of Lane, came upon the camp and arrested one hundred one men, of whom eighty-nine were later indicted for murder. Harvey was not in camp when the arrests were made. He with nine others returned to Lawrence in the evening of the following day.¹¹⁶

Such is the account of the skirmish at Hickory Point. About six miles north of Oskaloosa on U.S. Highway 73, there is a rural school house which bears the name of "Hickory Point School." This marks the place where occurred the "battle" of Hickory Point.

¹¹⁴ Charles Smith, "Battle of Hickory Point," KANSAS HISTORICAL COLLECTIONS, Vol. VII, pp. 534-6.

¹¹⁵ *Ibid.*

¹¹⁶ Mallin, op. cit.

While these events were occurring at Hickory Point, a large force of about twenty-five hundred Missourians was approaching Lawrence. Immediately upon arriving in the territory, the new governor, John Geary, issued a proclamation ordering all armed organizations to disperse. This order was not immediately obeyed.¹¹⁷

Shortly after midnight on September 13 a report was brought to the governor that Lawrence was armed and fortified for an expected attack from the Missourians. The adjutant-general was ordered to communicate with the Missouri force and to order it to disband. Governor Geary with Colonel Cooke and three hundred cavalrymen set out for Lawrence immediately. He arrived there about daybreak and soon learned that the danger was not as great as had been supposed. The governor addressed the citizens and assured them that he had ample men to protect them. In the afternoon he returned to Leecompton.¹¹⁸

On the following day messengers from Lawrence reported to the governor that a large force of Missourians was encamped on the Wakarusa, and was expected to attack the town at any hour. Messengers were immediately sent by Geary to the Missourians to order them to disband. The arrival of the governor's emissaries seemed merely to incite the Missourians to make an immediate attack. As soon as the governor's messengers left the camp, the proslavery force moved closer to Lawrence. At five in the afternoon the Missourians had crossed the Wakarusa and were within two miles of the town. Armed parties from

¹¹⁷ Andreas, op. cit.

¹¹⁸ Ibid.

Lawrence were sent out to check the advance. They took up their position on an elevated ridge of land, and as the enemy advanced, they opened fire. The Missourians, finding that their advance was hotly contested, retired to Franklin for the night.¹¹⁹

A dispatch telling of the seriousness of affairs was sent to the governor. He at once made a second forced march to Lawrence, where he found the citizens sleeplessly watching and awaiting the expected attack which was certain to come in the morning. About three hundred were armed and determined to fight to the end. Geary assured them that they would be protected. As the first light of morning dawned on Lawrence, the Stars and Stripes were seen floating on Mount Oread. Several cannon and the white tents of the U.S. troops dotted its summit. Lawrence was saved.¹²⁰

Early on that morning of the 15th, Governor Geary left Lawrence bound for the Missouri camp. He soon met an advance guard of the proslavery force proceeding toward Lawrence. He ordered the officer in command to escort him to the main line. This order was reluctantly obeyed. The governor found the army in battle line prepared for immediate advance. He called the officers together and addressed them at length and with great feeling. He showed them the tragic consequences which would occur if the contemplated attack were made. Again the proclamation of dispersal was read. Grumblings were heard in the Missouri line, but the principal officers obeyed, and the

¹¹⁹ Ibid.

¹²⁰ Ibid.

army disbanded. The determined action of Governor Geary had saved the free-state stronghold of Lawrence from destruction. This was the last organized military invasion from Missouri.¹²¹

The period in which attempts were made to make Kansas either free or slave by means of violence had ended. The two parties had resorted to political schemes. As has been previously stated, the proslavery people had secured control of the legislature. The proslavery stronghold was at the town of Lecompton, which had been the capital since the spring of 1856.¹²² At this place the governor and other officers had their headquarters. Here sat the proslavery legislature, making laws for the benefit of the proslavery people. To this place also were brought all of the free-state prisoners.

This proslavery town of Lecompton reached the height of its prosperity in 1857-8. At this time it was quite a flourishing place. There were a number of large hotels, four churches, the U.S. Court, and the land office. It had a population of about one thousand persons. Town lots were high and business was very prosperous.¹²³

The legislature met in a two-story frame building known at that time as Rowena Hall. The erection of a large stone building for the legislature was commenced. Congress had appropriated \$50,000 for this purpose. When the foundation and the walls up to the height of one story had been built, the money appropriated by Congress was exhausted. As a result

¹²¹ *Ibid.*

¹²² Adams, *op. cit.*

¹²³ Andreas, *op. cit.*, p. 351.

the work ceased. This structure was later used as a fort. Still later Lane University was built on the foundation.¹²⁴

On October 19, 1857, a constitutional convention was held at Lecompton. The delegates assembled in the building where the legislature usually met. This convention was the last feeble effort of the proslavery people to win Kansas. The free-state settlers were much in the majority by this time, and the proslavery people saw that their only hopes lay in proposing a constitution and attempting to get Congress to admit Kansas under it. The constitution was drawn up, but the leaders realized that if the people were allowed to vote upon it, it would be rejected. A scheme was consequently devised whereby the entire constitution should not go before the people, but only the slave article. The people were to vote for the constitution either "with slavery" or "without slavery." No free-state people voted in this election. They called an election the following month for the purpose of voting for or against the constitution. The constitution was eventually sent to Congress with a request that Kansas be admitted as a state under it, but this procedure failed. The proslavery hopes had faded.¹²⁵

On December 7, 1857, there was a free-state jubilee in the old proslavery stronghold. From all parts of the territory came throngs of free-state people to take part in the celebration. The occasion for the jubilee was the meeting of the third territorial legislature, which was predominantly free-

¹²⁴ Ibid, pp. 351-2.

¹²⁵ Ibid, pp. 162-3.

state.¹²⁶ Upon having been promised a fair election the previous October, the free-state people had decided to participate.

As a result the majority of their candidates had been elected. The regular session began the following month, at which time the legislature promptly adjourned to free-state Lawrence.*¹²⁷

X With the downfall of the proslavery party began the downfall of Lecompton. Dwelling houses were removed, and some of them fell to decay. Fences fell down and sidewalks broke up. Work upon public buildings was suspended. The price of lots fell, and the population diminished rapidly.¹²⁸ Lecompton is to-day but a small village of some two hundred fifty people. It, however, harbors one of the historic buildings of Kansas. The old two-story frame building in which the legislature met, and in which the Lecompton Constitution was made is located there. This building has become known as Constitution Hall.

While the Lecompton Constitution was yet in Congress, free-state delegates met in proslavery Leavenworth to draw up a constitution. The town of Minneola had been first selected as the meeting place.** A scheme had been introduced for locating the capital at Minneola, which at this time existed only on paper. It was a scheme to further the fortunes of the members of the legislature who had interests in the town.

¹²⁶ Spring, op. cit., p. 227.

¹²⁷ Ibid.

¹²⁸ Andreas, op. cit.

* The same was done in the case of the fourth legislature in 1859.

** Minneola was located about a mile east of the present village of Centropolis, in Franklin county. It must not be confused with the present Minneola in Clark county.

Minneola was also designated as the meeting place for the constitutional convention. The delegates therefore assembled at this place, but as soon as they had organized, they decided to adjourn to Leavenworth. This affair has become known in history as the "Minneola Swindle."¹²⁹

On March 25, 1858, the eighty-four members of the convention assembled at Melodeon Hall at Leavenworth. A constitution was agreed upon. In general features this Leavenworth Constitution was the same as that of the Topeka Constitution. It was approved by the people, and eventually sent to Congress, but there is no record that it was ever brought to a vote in that body.¹³⁰

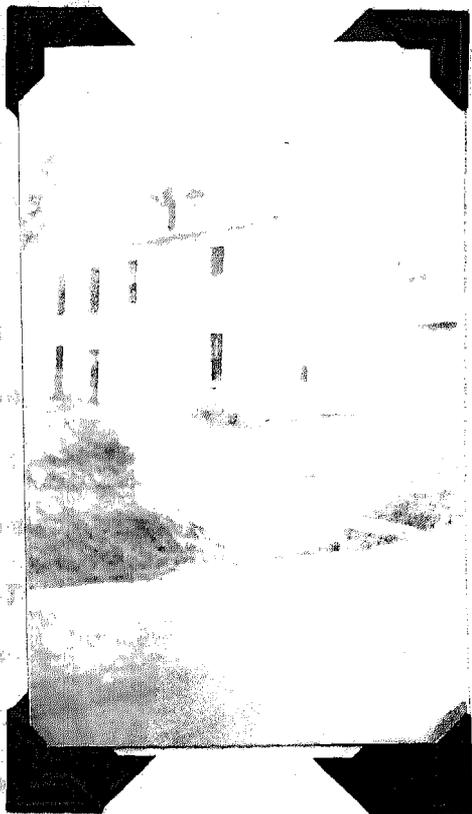
In 1858 an event which had a far-reaching influence occurred at Trading Post, in Linn county.* This event is what is known as the Marais des Cygnes Massacre. The events which led up to the massacre are also interesting. Ever since the arrival of the first settlers to southeastern Kansas, there had been constant trouble between free-state and proslavery settlers. In 1856 a proslavery captain named Clark marched a hastily organized band of proslavery sympathizers through Linn county, captured free-state men, and sent them bound to Westport, Missouri. To protect the free-state settlers, James Montgomery organized a band of fifty men known as "Jayhawkers." The "Jayhawkers" came to be much feared by their enemies.¹³¹

¹²⁹ Dwight Thacher, "Leavenworth Constitutional Convention," KANSAS HISTORICAL COLLECTIONS, Vol. III, pp. 6-15.

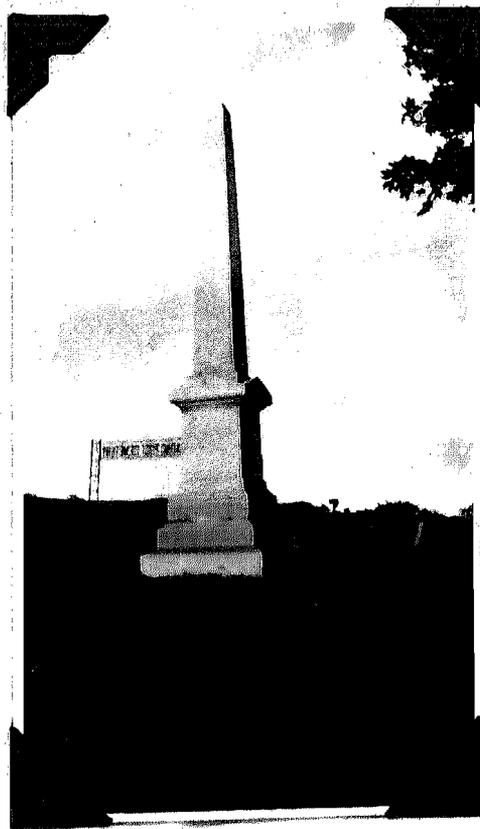
¹³⁰ Andreas, op. cit., p. 167.

¹³¹ Ed R. Smith, "Marais des Cygnes Tragedy," KANSAS HISTORICAL COLLECTIONS, Vol. VI, pp. 365-70.

* See p. 92.



Lecompton
Constitution Hall.



Marais des Cygnes
Massacre Monument.

Montgomery was in constant danger of losing his life. After his house had been burned by the proslavery men, he built a house of logs. The upper story was fixed so that when the logs were pulled in a certain way, there were portholes for rifles. In the house was a crude tunnel which could be secretly opened. Usually Montgomery had someone stationed at the top of the hill for lookout. His house was known as Fort Montgomery.¹³²

One day Montgomery and his men quietly rode into Trading Post and emptied into the road the contents of several whisky barrels. They also ordered the proslavery people to leave the territory because "there was not sufficient room for two parties." Several of the proslavery people left Kansas and moved into Missouri.¹³³

Chief of the proslavery people in this community was Charles Hamelton. He was a bitter hater of the free-state men. He was one of those who moved into Missouri for fear of a visit from the "Jayhawkers." On the morning of May 19, 1858, Hamelton with thirty men rode into Kansas. They crossed the Marais des Cygnes at a point south of Trading Post. It was about nine o'clock when they rode into the village. Several prisoners were taken there, but all were released except a clerk named Campbell. The party then left the post. About a mile farther north they came upon a free-state settler who was talking with a man from near Mound City who was on his way to Kansas City for a load of goods. With them was a young Irish-

¹³² W.A. Mitchell, Linn County, Kansas, 1928.

¹³³ Smith, op. cit.

man. All three were taken prisoners. The party next went to the cabin of Amos Hall, who was sick in bed. He was ordered out, and marched with the other prisoners. Two more homes were visited in which three more prisoners were secured. An old man named William Hairgrove and his son were next captured while at work in their cornfield. The next victim was Austin Hall, who was returning from the blacksmith shop. These prisoners were hurried on almost at a trot. They were ordered not to talk under threat of being shot if they did.¹³⁴

Into a deep ravine the eleven victims were hurried. Then they were ordered to fall in line facing east. Hamelton next ordered his men in line on the side of the ravine to the east. Old man Hairgrove, who understood what they were intending to do, without a tremor in his voice said, "If you are going to shoot us, take good aim." As Hamelton was forming his men into line, one of his men wheeled out of line and declared that he would shoot men in a battle, but that he would not shoot a man defenseless. With some difficulty Hamelton finally got his men stationed into line.¹³⁵

The order was at last given to shoot. The men fired and all of the eleven victims fell. Hamelton noticed that some of them were not dead. A few of his men were ordered to finish the work. Several of the free-state men were again shot and then robbed. Hamelton and his command rode away. Of the eleven free-state men, five were dead, five seriously wounded, and one, Austin Hall, had not been touched, but had fallen with

¹³⁴ Ibid.

¹³⁵ Ibid.

the rest and successfully feigned death.¹³⁶

Hall ran for help. He soon met four men who were coming near by, and the five then hurried to Trading Post. A short distance out they met two women with a wagon, on which they had bedding and water. They had suspected Hamelton's intentions and had immediately yoked a pair of oxen to the wagon, filled it with bedding and water, and set out. When the men arrived from Trading Post, the women had placed the wounded on the wagon, and had started home with them. The dead were then brought by the men to a cabin near Trading Post.¹³⁷

In the meantime Hamelton had escaped and was never heard of again. As far as is known only one of the murderers was ever brought to justice. In 1863 he was sentenced to be hanged. The execution occurred just outside of Trading Post. The executioner was an old man. His white hair hung down over the collar of his old soldier coat. His face was stern and grim. This man was old Mr. Hairgrove, one of the eleven defenseless men who had been seized on the memorable day of May 19, 1858.¹³⁸

When the massacre occurred, John Brown was in quiet retreat in Canada. As soon as news of the massacre reached him, he returned to Kansas and went to Trading Post.¹³⁹ He built a two-story cabin in a little enclosed valley about a quarter of a mile from the scene of the massacre. There were numerous portholes in the house. Brown usually had about half a dozen

¹³⁶ Ibid.

¹³⁷ Mitchell, op. cit.

¹³⁸ Ibid.

¹³⁹ Joel Moody, "The Marais des Cygnes Massacre," KANSAS HISTORICAL COLLECTIONS, Vol. XIV, pp. 365-70.

men with him there, and all along the Missouri line sentries were posted who reported to him regularly. No one was permitted to cross the border without giving promise of good intentions. Frequently prisoners were brought in for trial. If the prisoner was judged all right, he was released; but if there was some doubt about him, he was brought to the Missouri line and told to travel east. The sentinels were withdrawn towards the latter part of the summer.¹⁴⁰

It was while at Trading Post that he with two parties went over into Missouri and captured eleven slaves. This act created much excitement in Missouri and Kansas. He then wrote what has become known as his "Parallels," in which he compared the capture of these eleven slaves with the eleven victims of the Marais des Cygnes Massacre. For some time these slaves were hidden in Kansas.¹⁴¹ John Brown finally set out over Lane's Trail to take the slaves to Canada and to freedom. Thus John Brown forever left Kansas.

At Trading Post stands a beautiful marble monument commemorating the eleven victims of the Marais des Cygnes massacre. Under the monument four of them lie buried. ^xOn one side of the monument is the following inscription: "On the 19th day of May, 1858, the men whose names appear on this monument were taken from their daily avocations by a band of armed border ruffians and marched to a deep ravine four miles east from this place and there shot and left for dead. Their only offense was that they were free-state men." Northeast of

¹⁴⁰ Mitchell, op. cit.

¹⁴¹ Ibid.

voluntary servitude, except for crime, whereof the party shall have been duly convicted." The site of the building in which the constitution was made is to-day occupied by the Chicago and Great Western Grain Elevator in Kansas City.

The constitution was sent to Congress and on January 29, 1861, the bill making Kansas a state became a law. Kansas was thus admitted as the thirty-fourth state in the Union, and became the thirty-fourth star in the flag. Perhaps the words which best express the sentiment of this event are those of the state motto:

"Ad Astra per Aspera"

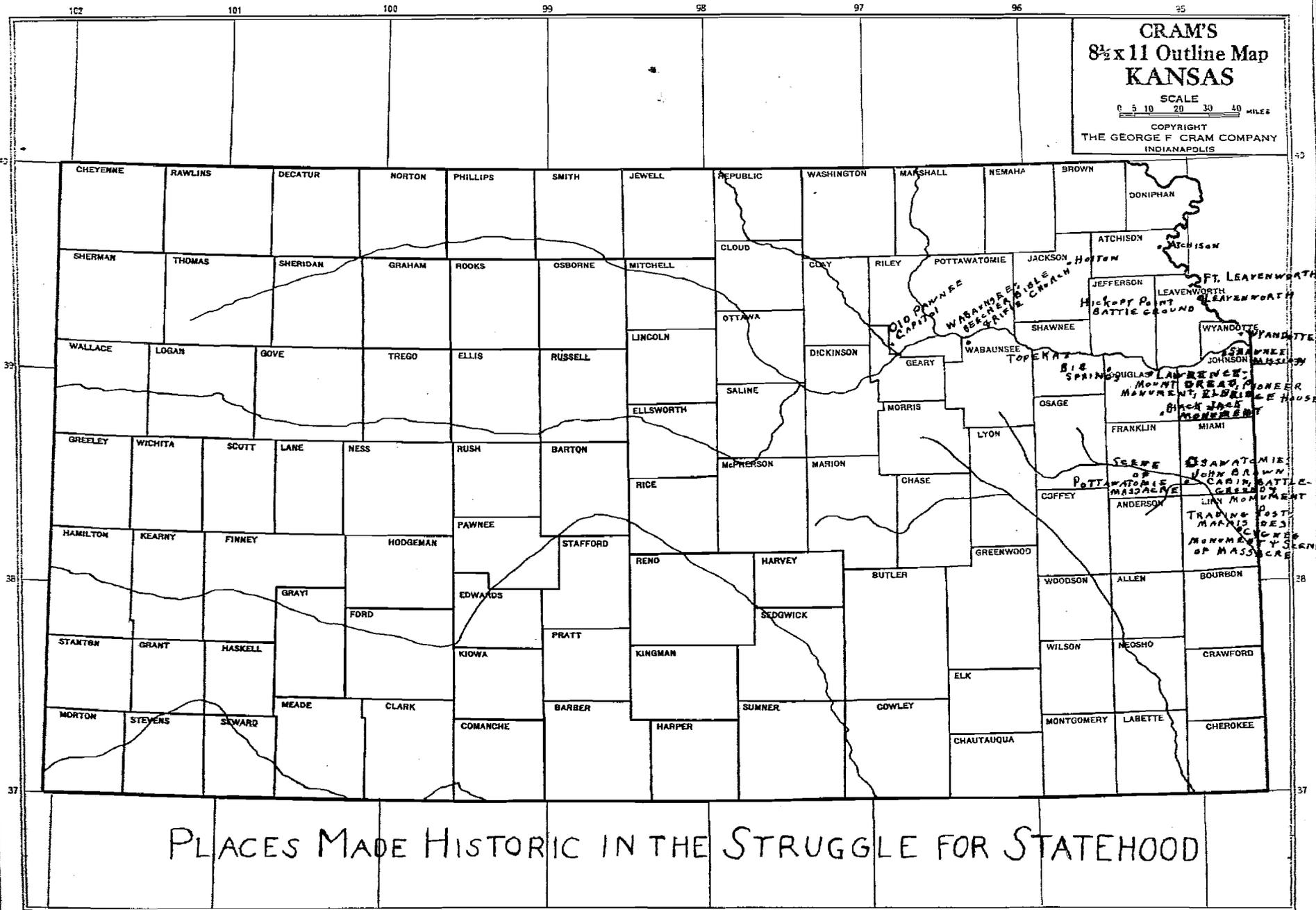
meaning

"To the stars through difficulties."

CRAM'S
8½ x 11 Outline Map
KANSAS

SCALE
 0 5 10 20 30 40 MILES

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PLACES MADE HISTORIC IN THE STRUGGLE FOR STATEHOOD

Longitude West of Greenwich

CHAPTER V

KANSAS IN THE WAR FOR THE UNION

"'A house divided against itself cannot stand.' I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect it will cease to be divided."
--Abraham Lincoln.

The years of struggle in Kansas did not end when statehood was attained. Less than three months after Kansas had been admitted "to the Stars," the country was plunged into civil war. It appeared as if Lincoln was right when he said; "this government cannot endure permanently half slave and half free." Several of the slave states had seceded and had formed a union of their own called the "Southern Confederacy." The constitution of the Confederacy was similar to that of the United States. It differed only in a few details, one of which was the clause which definitely sanctioned slavery.¹

On April 15, 1861, President Lincoln issued a call for 75,000 militia to put down the rebellion of these slave states, and thus save the Union.² Kansas, even though she had just completed seven years of struggle, was willing to take up arms for the cause of freedom. Governor Robinson in a message to the legislature said: "Kansas though last and least of the states of the Union will ever be ready to answer the call of her country." Throughout the Civil War this promise was loyally kept.³ During the four years of the war, Kansas troops played an important part. Over 20,000 Kansans volunteered their

1 David S. Muzzey, History of the American People, 1929.

2 Ibid.

3 L.W. Spring, Kansas, 1885, p. 272.

services as soldiers.⁴ These troops made an honorable record in the battles in which they fought.⁵

Kansas was in danger of being invaded by the regular Confederate army and by the guerrilla bands. Of these dangers the latter was the most real. The method of fighting called guerrilla warfare was adopted at an early date by the pro-slavery Missourians. The guerrilla bands were not regular troops, but were bands of men who robbed and murdered settlers and kept the country in constant terror. They had their hiding places in the hills and forests of Missouri. Many of the settlers in this region fed and in other ways aided these guerrilla bands.⁶ The guerrillas were mounted upon the very best of horses. They were well armed, having at least two revolvers each. Some of them carried four, some six, and some even as many as eight revolvers.⁷

Every possible means was taken to protect Kansas from these Missouri guerrillas. Union troops were stationed ten or fifteen miles apart along the border. There were scouting parties whose duty it was to pick up the trails of the guerrillas.⁸ In spite of the fact that efforts were made to protect the people, the sly tactics of the guerrilla bands made raids into Kansas possible. Solitary persons and small groups of individuals were sometimes killed by these border desperados. Several Kansas towns were plundered.⁹ Private homes

4 Richard Cordley, History of Lawrence, 1895, p. 178.

5 Spring, op. cit.

6 Cordley, op. cit.

7 Wm. Connelley, Quantrill and the Border Wars, 1910.

8 H.E. Palmer, "The Lawrence Raid," KANSAS HISTORICAL COLLECTIONS, Vol. VI, pp. 317-25.

9 Spring, op. cit.

were robbed, and the inhabitants mistreated. Life near the border was far from safe. The most distinguished leader of these Missouri guerrillas was William C. Quantrill. His name became a terror to Kansans.

Guerrilla raids, however, were not made only by proslavery Missourians. Perhaps equally as terrorizing were the raids made into Missouri by pre-Union Kansans. Gangs of men hanged proslavery people, robbed homes and stores, and committed other atrocious acts.¹⁰ The chief guerrilla bands feared by the Missourians were the "Redlegs" and the "Jayhawkers." The "Redlegs" were a band of men who had their headquarters at "Six-Mile House" between Wyandotte and Leavenworth. They received their name from the fact that they wore red yarn leggings. This, apparently, was the badge of the organization.¹¹ At intervals the "Redlegs" dashed into Missouri, plundered villages and homes, and often murdered proslavery sympathizers.¹²

The "Jayhawkers" were a band of men organized by Colonel James Montgomery during the struggle for statehood. This band seems never to have been entirely disbanded, but continued its raids and work of destruction during the Civil War. For a time the name of Dr. Charles Jennison struck terror into the people of Missouri. He led a band of men known as the "Independent Mounted Kansas Jayhawkers." With this group he dashed into Missouri at several times and committed atrocious acts. Stores and private houses were robbed. Horses and cattle were

¹⁰ History of Clay and Platte Counties, Missouri, 1885, pp. 708-9.

¹¹ CONFEDERATE VETERAN, April, 1917, p. 155.

¹² G.P. Deatrage, Early History of Greater Kansas City, Vol. I, 1927, pp. 633-4.

driven into Kansas. Houses were burned, and many persons killed.¹³

Similar atrocities were committed by James Lane with his men known as the "Kansas Brigade." The outstanding misdeed done by his men was the plundering and burning of Osceola, Missouri. In Missouri, Lane's men were considered as being nothing but a band of robbers. Depredations were committed by Lane and his men indiscriminately.¹⁴ In time the names of "Redleg" and "Jayhawker" came to be general terms on the border applied to any band of pro-Union Kansas guerrillas.

Such were the conditions along the border during the Civil War. Guerrilla bands from both sides plundered, burned, and killed. The Missouri guerrillas in their invasions of Kansas made especially two raids which are worthy of notice. In both cases monuments have been erected to commemorate the events.

In the Old Pioneer Cemetery at Lawrence there is a beautiful monument with the following inscription: "Dedicated to the memory of one hundred fifty citizens who, defenseless, fell victims to the inhuman ferocity of border guerrillas, led by the infamous Quantrill in his raid upon Lawrence, August 21, 1863." This monument stands as a constant reminder of Civil War days, which, as far as Lawrence is concerned, reached their most tragic moments in the above mentioned raid.

The free-state town of Lawrence had for a long time been

¹³ Hildegrade Rose Herklotz, "The Jayhawkers in Missouri," MISSOURI HISTORICAL REVIEW, Vol. XVIII, pp. 64-101.

¹⁴ Ibid.

very much hated by proslavery people. For many years it had been the desire of the Missourians to destroy the place. Several such attempts had been made, all of which ended in failure. After the Civil War commenced, the people of Lawrence were afraid that the Missourians would again make an attempt to fulfill their desire. An attack eventually came on August 21, 1863.^{*15} It was made by a guerrilla band which was led by the noted leader, Quantrill. Quantrill had at one time lived in Lawrence. At that time he had been a free-state sympathizer, but later had changed his loyalty to the proslavery banner.^{**16}

Quantrill and his men crossed the Kansas border about five o'clock on the afternoon of August 20. The guerrillas had been assembled the day before and had been organized into four companies under four captains. Roll call had shown that nearly three hundred men were preparing to march to Lawrence with Quantrill.¹⁷ After crossing the border into Kansas, they passed in plain sight of a camp of United States troops, who made no attempt to stop them. It would have been useless to do so as the raiders outnumbered them four or five to one. Captain J.A.Pike, the commander, immediately sent word to Kansas City. After marching a short distance farther, the guerrillas stopped to rest their horses and to eat supper. Then they again mounted their horses and cautiously proceeded towards Lawrence. At about eleven o'clock in the evening, they

15 Cordley, op. cit.

16 Connelley, op. cit.

17 Cordley, op. cit., pp. 199-200.

* Proslavery people claimed that the raid on Lawrence was made in retaliation for the burning of Osceola, Missouri, by Lane's men.

** Quantrill committed crimes and fled from the jurisdiction of the court. He fled to Missouri and from then on identified himself with the proslavery people.

very much hated by proslavery people. For many years it had been the desire of the Missourians to destroy the place. Several such attempts had been made, all of which ended in failure. After the Civil War commenced, the people of Lawrence were afraid that the Missourians would again make an attempt to fulfill their desire. An attack eventually came on August 21, 1863.^{*15} It was made by a guerrilla band which was led by the noted leader, Quantrill. Quantrill had at one time lived in Lawrence. At that time he had been a free-state sympathizer, but later had changed his loyalty to the proslavery banner.^{**16}

Quantrill and his men crossed the Kansas border about five o'clock on the afternoon of August 20. The guerrillas had been assembled the day before and had been organized into four companies under four captains. Roll call had shown that nearly three hundred men were preparing to march to Lawrence with Quantrill.¹⁷ After crossing the border into Kansas, they passed in plain sight of a camp of United States troops, who made no attempt to stop them. It would have been useless to do so as the raiders outnumbered them four or five to one. Captain J.A.Pike, the commander, immediately sent word to Kansas City. After marching a short distance farther, the guerrillas stopped to rest their horses and to eat supper. Then they again mounted their horses and cautiously proceeded towards Lawrence. At about eleven o'clock in the evening, they

¹⁵ Cordley, op. cit.

¹⁶ Connelley, op. cit.

¹⁷ Cordley, op. cit., pp. 199-200.

* Proslavery people claimed that the raid on Lawrence was made in retaliation for the burning of Osceola, Missouri, by Lane's men.

** Quantrill committed crimes and fled from the jurisdiction of the court. He fled to Missouri and from then on identified himself with the proslavery people.

passed Gardner on the old Santa Fe Trail. At this place a house or two were burned and a man killed.¹⁸ About ten miles southeast of Lawrence, they took a little boy from a house and compelled him to guide them to Lawrence. They kept him during the destruction of Lawrence, and then dressed him in a new suit of clothes, gave him a horse, and sent him home.¹⁹

In the early morning of August 21 the guerrillas were approaching Lawrence. They commenced to travel faster because it was growing light, and they wanted to reach Lawrence before it was broad daylight. In the meantime the people of Lawrence were slumbering peacefully. Not a word had reached them of the coming of Quantrill's band.²⁰ The intended raid on Lawrence had become known to some United States officers at eleven o'clock the evening before the raid, but because of misunderstandings and conflicting reports, no soldiers and not even a messenger had reached Lawrence.²¹

When the guerrillas were near the town, two horsemen were sent in advance to see that all was quiet. They rode through the main street without exciting any suspicion. When the way was reported clear, the guerrillas marched in to the doomed town.²² When they came to the high ground facing Massachusetts Street, the command was given, "Rush on to the town!" Instantly they rushed forward. Eleven hurried up to Mount Oread, from which all of the roads leading into the town could be seen.

18 *Ibid.*

19 Andreas, *op. cit.*, p. 321.

20 Cordley, *op. cit.*, p. 201.

21 Palmer, *op. cit.*

22 Cordley, *op. cit.*, p. 203.

These men were to watch the country so that no people would come in on them unawares.²³

The main body of guerrillas dashed toward the Eldridge House. They first came upon a camp of unarmed recruits belonging to the Kansas Fourteenth regiment. These recruits were mostly boys just old enough to enlist. The guerrillas trampled down the tents and shot the recruits. Seventeen out of twenty-two were killed.²⁴ This work completed, the main squad dashed farther up the street, yelling continuously and shooting every straggler that they saw. In front of the Eldridge House, they stopped. Here they seemed to expect resistance. In a few moments Captain Banks, provost marshal of the state, opened a window and displayed a white flag. He called for Quantrill, who immediately came forward. Banks then surrendered the hotel, but asked that the occupants, who were mostly strangers, be protected. This request was granted. The boarders gathered at the head of the stairs, and were then marched out of the hotel and across to Winthrop Street. Here Quantrill appeared and told them to go to the City Hotel, where they would be safe. Quantrill said that he had boarded at that place when in Lawrence and had been well treated, and therefore, it would be spared.²⁵ The Eldridge House was then ransacked. As the guests had come out they had been robbed of all of their valuable personal property.²⁶

After the surrender of the Eldridge House, the men scatter-

²³ Andreas, op. cit.

²⁴ Connelley, op. cit.

²⁵ Andreas, op. cit.

²⁶ Ibid.

ed in small groups to all parts of town. The order was to "burn every house and kill every man." Women and children were not to be molested.²⁷ The guerrillas went in bands of six or eight, taking street by street and house by house. Almost every house was visited and robbed, and in many cases the men killed.²⁸

Along the business street they did the most thorough work. They robbed the buildings, shot the occupants, and then set fire to the buildings. In a short time smoke hung like a cloud over the town. Bits of charred paper and burned cloth floated in the air.²⁹

The treatment of the occupants of the other hotels was very different from that of those at the Eldridge House. The next largest hotel was the Johnson House. As soon as the raiders entered it, they ordered all of the men to surrender. This the men immediately did, thinking that they would be safe. They were then marched across the street to an alley, at which place they were shot and all except one killed.³⁰

The history of the raid is one of many brutal murders and many remarkable escapes. Most of those killed were peaceful citizens and were killed simply because they were found in Lawrence. Age made no difference. Both old men and young boys were killed. Many were called out of their houses and shot. Others met death when they attempted to escape. Many instances of cold-blooded murders could be related, but only

²⁷ Ibid.

²⁸ Gerdley, op. cit., p. 205.

²⁹ Ibid., p. 210.

³⁰ Ibid., pp. 210-11.

a few will be mentioned as examples of the whole. One man was standing by a fence when a raider drove up and demanded his money. The raider took the pocketbook with one hand and shot the man with the other. Another man, who was sick in bed, was ordered out by a group of ruffians so that they could burn the house. He was carried out on a mattress and placed on the ground. A little later another group came along and shot him. An account is told of a man who ran into the cornfield carrying his child with him. The child finally began to cry, and the attackers rushed in and killed the man, leaving the child alive in his arms.³¹

A very shocking murder was that of Judge Carpenter. Several gangs came to his house, but he succeeded in getting rid of them. Finally another gang came. One of the ruffians drew his revolver, and Carpenter ran into the house. The man followed. Finally Carpenter ran into the cellar. He was already badly wounded, and blood lay like a pool where he stood. His hiding place was soon discovered, and then he ran into the yard. Again he was shot, and fell, mortally wounded. His wife threw herself over him to protect him, and then a ruffian walked around her to find a place to shoot once more. He finally raised her arm, thrust his revolver under it, and fired.³²

Another equally brutal case was that of a man who was called to his door and immediately shot. He was evidently killed the first time, but the ruffians continued to shoot

³¹ Andreas, op. cit.

³² Cordley, op. cit.

until they had placed six or eight bullets in his body. They then came in and set fire to the house. The murdered man's wife tried to drag his body out, but the ruffians forbade her. She then attempted to take his picture from the wall, but this was also forbidden. She was finally forced to watch the fire consume her husband and home.³³

All possible means of escape were used by the citizens. Many escaped into the deeply wooded ravine which ran almost through the center of Lawrence. Others escaped to the cornfield west of town.³⁴ Near the center of town was a sort of outdoor cellar with an obscure entrance. A woman stationed herself near the cave and directed several fugitives to this hiding place. In this way eight or ten were saved.³⁵ A rather amusing escape was that of one of the officers in the camp of recruits. He ran for his life, and several horsemen gave chase. Finally he dashed into the shanty of a colored family, seized a dress and threw over him, and then put on a woman's sunbonnet, walked out the back door, and escaped. Ex-governor Robinson, one of the men whom the guerrillas especially searched for, viewed the entire massacre from his stone barn on the hill. He had gone there to get his team just before the first charge was made. When he saw what was going on in the town, he decided to remain where he was. General Lane slipped out the back way and escaped into the cornfield.³⁶

The attack was such a surprise that there was no organized

³³ Ibid.

³⁴ Andreas, op. cit.

³⁵ Cordley, op. cit., p. 222.

³⁶ Ibid.

resistance. There were a few individual attempts to fight the guerrillas, but most of them ended disastrously. About nine o'clock the guerrillas began to leave all parts of town at once and come together at the center. Warning had come from the detachment on Mount Oread that soldiers were approaching. As the ruffians left the town, they continued their work of destruction by burning farmhouses and murdering farmers.³⁷ They were pursued by United States troops and forced to change their course. A running fight was kept up for about ten miles. The guerrilla band, however, escaped into Missouri with the plunder.³⁸ The guerrillas had lost not even one man.³⁹

After the departure of the guerrillas, the people of Lawrence came out from their hiding places. The sights which they saw were sickening and sad. The buildings on Massachusetts Street were all burned except one. The fires were still glowing in the cellars. The dead lay all along the sidewalks. Many of them were burned so that they could not be recognized. Here and there among the embers were the bones of those who had been killed and burned. One of the first sights was an almost frantic father looking for the remains of his son among the embers of his office.⁴⁰ At one corner of the street lay seventeen bodies. Back of a livery stable five bodies lay in a heap. The dead lay everywhere. About thirty had been left wounded and about one hundred fifty dead. The women went around carrying water to the wounded and covering the dead with

³⁷ Ibid.

³⁸ Palmer, op. cit.

³⁹ Cordley, op. cit.

⁴⁰ Andreas, op. cit.

sheets. The men who remained were hurrying around gathering up the dead. Now and then a mother and her children could be seen watching their dead by the ashes of their home. About one hundred homes had been burned and most of the others robbed.⁴¹

The burial of the dead began at once. Coffins were made from boards fastened together with burned nails. Fifty-three bodies were laid side by side in one long trench. At least a week passed before all were buried. Religious services were held for the dead whenever possible. Sometimes this was in the homes, sometimes on the street corner, and sometimes by the grave in the cemetery. On the Sabbath after the raid a memorial service was held for the dead. The congregation consisted mostly of women and children. Most of them wore clothing which they had put on the morning of the raid. Practically nothing else had been saved. The service was short, consisting only of the reading of a Psalm and a prayer.⁴²

After the burial of the dead the people had to think of other things. Two-thirds of the people had no homes. Not many of the men had a complete suit of clothes and few had any money. There were only four sacks of flour left for sale. The total estimated loss to the town was one and one-half million dollars. The people of Kansas responded loyally to aid the stricken Lawrence. The process of rebuilding began. New buildings were soon erected.⁴³ A four-story Eldridge House was built on the site of the old one. This building stood

41 Cordley, op. cit.

42 Ibid.

43 Ibid.

until 1925. At that time it was replaced by the present Eldridge Hotel, the fourth hotel to stand on the same historic site.* On its stationery, the Eldridge Hotel gives a brief history of the four hotels which have stood on that site. Thus it keeps alive the rich history of the place.

The town of Baxter Springs is another of the historic places in Kansas connected with Civil War days. A monument has recently been erected there. Its inscription informs one that the guerrilla leader Quantrill had been active there also. The inscription on the monument reads: "In memory of General James G. Blunt and his escort, who defenseless fell victims to the inhuman ferocity of guerrillas led by the infamous Quantrill in his raid upon Baxter Springs October 6, 1863, in which 135 Union soldiers were slain and are now sleeping in the Baxter Springs National Cemetery."

At intervals during the Civil War, troops were stationed at Baxter Springs as a protection for wagon trains passing along the old military road which ran from Fort Leavenworth to Fort Gibson, in Indian Territory.⁴⁴ The fort at Baxter Springs consisted of some log cabins with a total frontage of about one hundred feet. Directly back of the fort was a large space enclosed by embankments of earth thrown up against logs. This embankment was about four feet high.⁴⁵ Inside this enclosure tents had been pitched along the ends and sides. In the center was located a blockhouse. The cooking department was situated near the creek about seventy-five yards southwest of camp.

⁴⁴ J.J. Jones, "Account of Baxter Springs Massacre," BAXTER SPRINGS NEWS, October 1, 1931.

⁴⁵ Connelley, op. cit., pp. 421-434.

* See p. 144.



Quantrill Raid Monument
at Lawrence.
(Reprint from History
of Kansas by Arnold)



Quantrill Raid Monument
at Baxter Springs.

Directly east was a heavy timber, while to the north there was a gradual rise of ground for about a quarter of a mile. Beyond this was the broad prairie. There was an open prairie in every direction except on the east.⁴⁶

On the morning of October 6, 1863, a foraging party had been sent out from the fort at Baxter Springs. Only twenty-five cavalymen and about seventy colored troops remained at the camp.⁴⁷ Immediately before noon all was quiet at the fort. Both the cavalry and the colored infantry were standing around the fire at the cooking department while dinner was being taken up. Suddenly men were observed galloping toward the camp from east, west, and south. These men were the advance guard of Quantrill's guerrilla band.⁴⁸ Immediately there was confusion in the camp. The guerrillas were shooting right and left and demanding that the soldiers surrender. Those at dinner were completely cut off from their guns because the attackers had placed themselves directly between the cooking department and camp. They ran for their guns, but in so doing had to run through the guerrilla blockade. Luckily only one soldier was killed in this procedure.⁴⁹ In a short time there was a rattle of musketry and revolvers and booming of cannon.⁵⁰ Firing became lively on both sides. The guerrillas began to scatter and retreat, but in a few moments made another charge only to be driven back again. Seeing that

46 Jones, op. cit.

47 Andreas, op. cit., pp. 1152-3.

48 Ibid.

49 Jones, op. cit.

50 Andreas, op. cit.

success could not be easily attained, they finally retreated.⁵¹

While this was occurring, the main body of guerrillas had galloped from the woods on the east and formed a line on the summit of the hill towards the north. Apparently, they intended to make a charge on the camp. In a short time they galloped back to the woods and then advanced as if undecided as to whether or not to make an attack. Suddenly, they withdrew and marched westward to the military road. The loss at the fort had been seven killed and several wounded.⁵²

As the guerrillas marched out, they raised the Stars and Stripes, and dressed themselves in Federal cavalry uniforms.⁵³ In this disguise Quantrill and his men were soon to gain a great victory.

On the prairie just north of Baxter Springs, Union troops were approaching. These troops were under command of General James Blunt, who was on his way to Fort Gibson.⁵⁴ When they saw Quantrill and his men coming to meet them dressed in Union blue, they supposed that they were a detachment from the garrison at Baxter Springs coming to escort them into camp.⁵⁵

General Blunt halted his men. The band was called to the front, and preparations made by it to start playing. The general wished to enter Baxter Springs' camp with colors flying. The band members were equipped in elegant uniforms, with side-arms, fancy swords, and revolvers made for show only.⁵⁶

51 Jones, op. cit.

52 Andreas, op. cit.

53 Jones, op. cit.

54 Connelley, op. cit.

55 Andreas, op. cit.

56 Ibid.

When Quantrill and his men had arrived within about sixty yards of the Union troops, he ordered the guerrillas to rush forward and fire. In a few moments they were in the midst of the Union men. There could be no organized resistance now. Each man had to try to save his own life as best he could.⁵⁷ Some of the Union men were shot down immediately, while others galloped away, but were pursued by the guerrillas. Every now and then a Union soldier was shot and killed and then robbed of his valuables. The greatest slaughter took place about a quarter of a mile from the military road. At this place there was a deep ravine, and many of the horses could not leap across it.⁵⁸

Immediately after the first guerrilla charge, the band wagon commenced to retreat. It was followed by about twenty guerrillas, who were fast being left behind. Suddenly, to the horror of the members of the band, one of the axles broke and the wagon stopped. The band members were thus left to their fate. They immediately surrendered to the guerrillas, and were then lined up and shot. The bodies were later robbed of valuables and thrown into or under the wagon. The torch was then applied, and the wagon and bodies burned almost beyond recognition. Even fourteen year old Johnny, the drummer boy, was not spared. He, too, was shot and burned with the rest. Such was the fate of the band of which General Blunt was very proud.⁵⁹

General Blunt himself escaped death by a narrow margin.

⁵⁷ Ibid.

⁵⁸ Cennelley, op. cit.

⁵⁹ Jones, op. cit.

He had one horse shot from under him, but mounted another horse and headed for an opening in the enemy's ranks. The horse ran at full speed and finally reached the woods, and Blunt was saved.⁶⁰

After completing the work on the prairie, Quantrill and his guerrillas returned to the fort and formed a line on the south bank of the creek where the city of Baxter Springs is now located. This was about eighty yards southwest of the camp. The garrison prepared to resist another attack. For about half an hour they waited. Suddenly Quantrill's band turned and marched south never to return again.⁶¹

Late in the afternoon and evening of this fatal day, the wounded from the prairie came straggling one by one into the camp. Very few of General Blunt's men ever reached the fort. Most of them were lying dead on the prairie. On the following day the dead Union soldiers were laid to rest at Baxter Springs. The number of soldiers that had been killed by the guerrillas at Baxter Springs was about one hundred.^{*62} Thus the plains of Kansas had witnessed another tragic event of the Civil War.

Two miles south of Pleasanton, in Linn county, is located the battleground on which occurred the battle of Mine Creek. This was one of the most important battles ever fought on Kansas soil.⁶³ No monument marks the battleground, but in the National Cemetery at Mound City there is a monument which

⁶⁰ Ibid.

⁶¹ Andreas, op. cit.

⁶² Jones, op. cit.

⁶³ Samuel J. Crawford, Kansas in the Sixties, 1911, p. 157.

* Statements vary. Jones gives the number killed as one hundred two, and Andreas as ninety-three of Blunt's command.

stands as a tribute to the soldiers who lost their lives in this battle, which took place on October 25, 1864.

For two weeks before the battle General Price, a Confederate, had led his army on a raid through Missouri. He was eventually forced to retreat and in so doing entered Kansas with his army of about fifteen thousand soldiers.⁶⁴ His great ambition was to reach Fort Scott, where stocks of ammunition and other military supplies were stored. The Union men were equally determined to keep him from reaching Fort Scott.⁶⁵

The Confederates spent their first night in Kansas at the village of Trading Post.* On the following morning Union troops under General Pleasanton caught up with the Southerners. Firing immediately commenced, and General Price retreated, leaving a large amount of provisions. In passing through Kansas the Confederates robbed, plundered, and burned houses and barns. Much property was thus destroyed by them.⁶⁶ This was a practice which was customary in war times. The Federals when making raids in the South laid waste wide strips of land.**

When the Confederates reached Mine Creek, a part of the army halted. The north bank of this creek for a mile or more was very steep, thus making it impossible for the soldiers to cross it except at a narrow ford.⁶⁷ On the northern bank of Mine Creek, Confederate troops under General Marmaduke were placed in two lines in preparation for battle. The rear guard

64 Andreas, op. cit.

65 Crawford, op. cit., p. 157.

66 H.E. Palmer, "Company A, Eleventh Kansas Regiment in the Price Raid," KANSAS HISTORICAL COLLECTIONS, pp. 431-443.

67 Henry Trinkle, "The Price Raid", quoted in Mitchell, History of Linn County, p. 239.

* See p. 166.

** An outstanding example is "Sherman's march to the sea."

formed in line on the hill to the north for the purpose of keeping the Union troops back while the main line was being formed. They stood there just a moment until the advancing Federal troops drove them on.⁶⁸

The Union troops also prepared for battle. Their lines were formed a short distance north of the Confederate battle line. When all of the preparations had been made, the Union troops along the entire line charged at once. A few moments later Federals and Confederates were mixed in a life-and-death struggle. This continued for fully twenty minutes. During this time the sights and sounds were terrible. There was a roar of musketry, rattle of rifles and pistols, clash of sabres, and shriek of the wounded.⁶⁹

Gradually the Union soldiers cut their way through the compactly organized and well-armed Confederate lines. The shouts of triumph were at last heard above the battle sounds. The Union troops had won a great victory. One by one the Confederate officers and troops laid down their arms and passed to the rear as prisoners of war.⁷⁰ The capture of General Marmaduke is of especial interest because it was a sixteen year old boy who compelled him to acknowledge his surrender. The following are the boy's own words:

When I got within a short distance of them (Confederates disguised in Federal uniform) General Marmaduke saw me shooting at the 'Butternuts' and he mistook me for a rebel and started toward me, cursing me for shooting at him. I saw he was mistaken, and that I had all the advantage of him, so I let him come up within about thirty

68 Crawford, op. cit., p. 160.

69 Ibid, p. 160.

70 Ibid.

steps of me when I leveled my carbine upon his breast and ordered him to surrender. He was riding rapidly and before he could rein up was close by my side. He had no arms except a revolver; this he turned in his hand and presenting the breech to me said: 'I surrender myself a prisoner of war', at the same time telling me he was General Marmaduke and requesting me to take him to General Pleasanton.⁷¹

Within thirty minutes after the Confederate lines were broken, General Marmaduke and the greater part of his division were prisoners of war. The remainder of his troops were fleeing as rapidly as possible. They threw away their guns and fell over each other while crossing Mine Creek. Some of these fugitives were captured by the Union troops who pursued them.⁷² In addition to the men killed, the loss to the Confederates consisted of several major officers, about eight hundred troops, and nine guns, all of which were captured by the Union men. The Federal loss was about one hundred fifty killed.⁷³

The scene on the field after the battle was terrible. The dead and wounded soldiers were lying about here and there. Many terribly wounded horses were running over the field. The Union dead were later taken to Mound City for burial, and the Southern troops were buried on the battlefield.⁷⁴

The part of General Price's army that had not taken part in the battle at Mine Creek had retreated toward Missouri. Nearly every house on the line of retreat was pillaged of most that it contained. The Confederates forced the women to

⁷¹ James Dunlavy, Letter to H. Dunlavy on October 29, 1864, quoted in Mitchell, History of Linn County, pp. 122-3.

⁷² Crawford, op. cit., p. 161.

⁷³ Andreas, op. cit., p. 207.

⁷⁴ Trinkle, op. cit.

cook for them. A story is told of a seventy-year-old woman living a short distance south of Mine Creek who had fed the Southerners until she had nothing left but a little corn meal. Finally a few of them ordered her to make some cakes out of this remaining meal. While they were eating she informed them that "Our boys are coming" and that they had better hurry if they wanted to escape. Before going, however, they attempted to make her give up a blouse which she had put on to prevent it from being taken. This last act proved tragic for them because the Union troops came up and shot the Confederates.⁷⁵

Pursuit was continued to the Little Osage River, where there was another skirmish. Finally Price escaped into Missouri without reaching Fort Scott.⁷⁶ The Confederates had suffered a heavy loss during this day which had been spent in Kansas. Nine pieces of artillery, fifteen hundred men, and a large amount of stock, stores, and ammunition had been captured by the Federals.⁷⁷ Thus the plains of Kansas had witnessed a little of the actual fighting between Confederate and Union troops. With the retreat of General Price and his army from Kansas, the Civil War as far as fighting on Kansas soil was concerned was over.

During the Civil War, old Fort Scott played a prominent part in Kansas. This fort had its origin in the days when Kansas was a part of the region known as Indian Country. It

⁷⁵ Andreas, op. cit., p. 1107.

⁷⁶ Crawford, op. cit., p. 164.

⁷⁷ Andreas, op. cit.

was built for the purpose of guarding Missouri and the frontier settlers from the depredations of the Osage Indians.⁷⁸ However, it was in the Civil War that it played its most important part in Kansas history.

Fort Scott was established in 1842 and for some time was known as Camp Scott. A military road had been made to connect Fort Leavenworth and Fort Gibson.* This road passed near the eastern boundary of Kansas.⁷⁹ Upon the completion of the road, two United States commissioners were sent out to locate a military post about midway between the two above mentioned forts. With one hundred twenty troops and three officers they marched north along the new road and finally found a place which they thought desirable. They inquired about the land and discovered that it was owned by an Indian, who, thinking it a chance to make some money, asked four times as much for it as the government had allowed for the purchase.** The commissioners were thus forced to seek another site. Again they marched onward. Some distance farther north they selected a high and dry elevation on which later was built Fort Scott.⁸⁰

The site was immediately occupied by troops. Temporary quarters consisted of one-story log buildings, which were daubed with mud and were without floors.⁸¹ Preparations were soon made for building the permanent fort. The days during the building of the fort were busy ones for the soldiers. A mill was erected by the government on Mill Creek, about two

78 Ibid., p. 1065.

79 Mary Barlow, The Why of Fort Scott, 1921.

80 Ibid.

81 Ibid.

* Fort Gibson was located south of Kansas in Indian Territory.

** This was the present site of Baxter Springs.

and one-half miles west of the fort. The lumber for the government buildings was sawed at this mill. A brick yard was also put up, and in it the brick used in the buildings were made. The fort buildings were completed in the year 1843.⁸²

The fort presented quite an imposing appearance. The buildings were built around an open square called the parade ground. This open square consisted of about two acres. On the north side were located the officers' quarters and the bakery, in which as many as fifteen hundred and two thousand loaves of bread were baked in a day, the kneading and mixing all being done by hand. On the other sides of the parade ground were located the barracks, stables, guard house, hospital, and other fort buildings. In the center of the parade ground there was an octagonal building used for storehouse for military supplies. A little farther north was located a deep well. This was the only source of drinking water at the fort.⁸³ Surrounding the parade ground was a stockade about twelve or fourteen feet high. An iron gate led out from it on the northwest side.⁸⁴

For a period of about ten years after the completion of the fort, soldiers were stationed there. There was, however, very little for them to do. The Indians gave practically no trouble. Except for an occasional scout, the guarding of supply trains, and the daily drills, the soldiers were free to do almost anything that they pleased.⁸⁵ To pass away the

⁸² Andreas, op. cit.

⁸³ T.F. Robley, History of Bourbon County, 1894, p. 16.

⁸⁴ Barlow, op. cit.

⁸⁵ Robley, op. cit., p. 16.

time, they did several things. They traded with the Indians, fished in the near-by creeks, hunted turkey and deer, and had social entertainments in the fort.⁸⁶ In spite of these daily activities, time grew long and tiresome.

Fort Scott was abandoned as a military post in 1853.^{*87} It had not played an important part in the frontier defense of the Indian.⁸⁸ The place was again occupied during the Civil War, at which time it played a more active part in events.^{**} At that time garrisons were stationed there to protect eastern Kansas from the invasions of the guerrillas from Missouri.⁸⁹ Some of the old fort buildings were again put to use.

Fort Scott was also made a depot for military supplies.⁹⁰ In 1863 there were nearly a million dollars worth of supplies stored there.⁹¹ These military stores were desired by the Confederates, and consequently, there was danger that raids would be made for the purpose of securing them. As a protection from possible raids, fortifications were erected consisting of breastworks, stockades, and blockhouses.⁹² Three blockhouses were built at different places in Fort Scott.^{***} Each blockhouse was surrounded by an embankment outside of which was a

86 Andreas, op. cit.

87 Barlow, op. cit.

88 Marvin H. Garfield, "The Military Post as a Factor in the Frontier Defense of Kansas", KANSAS HISTORICAL QUARTERLY, November, 1931, pp. 50-62.

89 Ibid.

90 C.W. Goodlander, Early Days of Fort Scott, 1889.

91 TOPEKA DAILY CAPITAL, December 4, 1904.

92 KANSAS CITY STAR, June 30, 1907.

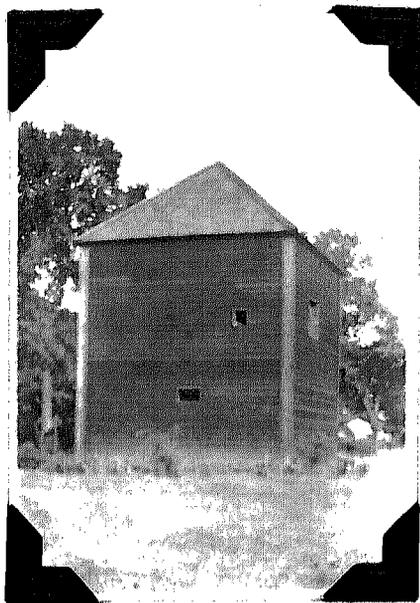
* The buildings were sold in 1855 for about \$5,000.

** A town named Fort Scott had been built around the site of the fort. Fort Scott when mentioned in connection with the Civil War ordinarily refers to the town, although several of the old fort buildings were used for military purposes.

***The names of the blockhouses were: Fort Blair, Fort Henning, and Fort Insley.



Officers' Quarters at Fort Scott.
(Now used as apartment house)



Old Blockhouse
at Fort Scott.

moat. Within each enclosure was placed a twenty-four pound cannon.⁹³ Thus were the military supplies at Fort Scott protected during the war.

Fort Scott served yet another purpose. It was a refugee camp, and also a camp for soldiers in this section who were on sick leave.⁹⁴ To fulfill these various purposes served by Fort Scott, the soldiers stationed there were sometimes called into active service. Fort Scott was twice threatened by Price, a Confederate general. In both instances troops were called out to aid in driving him away.⁹⁵ The first threat came in September, 1861. A detachment from General Price's main army came within two miles of Fort Scott and captured a number of government mules. About five hundred cavalry and infantry were sent in pursuit. They met the Confederates at Drywood, where a lively skirmish took place. The ammunition of the Union men gave out, and they were forced to retreat. An attack on Fort Scott was expected on the following day, but it never came. The second threat came in 1864 when Price was retreating from Missouri. One thousand soldiers were sent out from Fort Scott and with other Union troops met the Confederates at Mine Creek.* Price and his army were forced to retreat into Missouri. Fort Scott was saved.⁹⁶

To-day in the city of Fort Scott are to be found several things of historical interest. Fort Blair, one of the three

⁹³ Barlow, op. cit.

⁹⁴ Goodlander, op. cit.

⁹⁵ Barlow, op. cit.

⁹⁶ Ibid.

* See p. 192.

blockhouses built in 1863, is still standing. It is now located on the plaza or parade ground of the old fort. Several of the buildings which were erected in 1843 are also standing. The officers' quarters are now being used as apartment houses. The old bakery is to-day a very dilapidated old building, but is interesting because of the purpose which it served. South of the parade ground is the old government hospital. All of these buildings are marked with bronze plaques. On the old parade ground is still found the government well which was made in 1843. A fountain at this well furnishes water to visitors to the old fort.

The accounts of important events of the Civil War that occurred in Kansas have been related. The plains of Kansas saw very little of the actual fighting. During the war Kansas troops served on many fields of battle. The battles in which were concentrated the greatest number of Kansans were fought in Missouri, but near the Kansas border. In October, 1864, General Sterling Price with about 15,000 men went on a raid into Missouri and made an attempted invasion of Kansas. Kansas militiamen were called out to aid in defending the Kansas border and in driving Price back. Over 12,000 were enrolled in the militia. Valiant fighting was done by the Kansans at the Little and Big Blue Rivers. The battle of the Little Blue lasted eight hours, and then the Union men were forced to retreat. The next day the battle of the Big Blue was fought. Fighting continued during the entire

day. At sundown the Union troops retired to Westport. On the morning of October 23 the Kansas militia and other Union troops moved out of entrenchments, and met the foe in the battle of Westport. Price and his army soon began to fall back and retreated southward.*⁹⁷ This ended most of the fighting for Kansas regiments. When the war closed in 1865, the people were glad to settle down and not be disturbed by warfare. The war had closed, the Union had been saved, and slavery abolished from America.

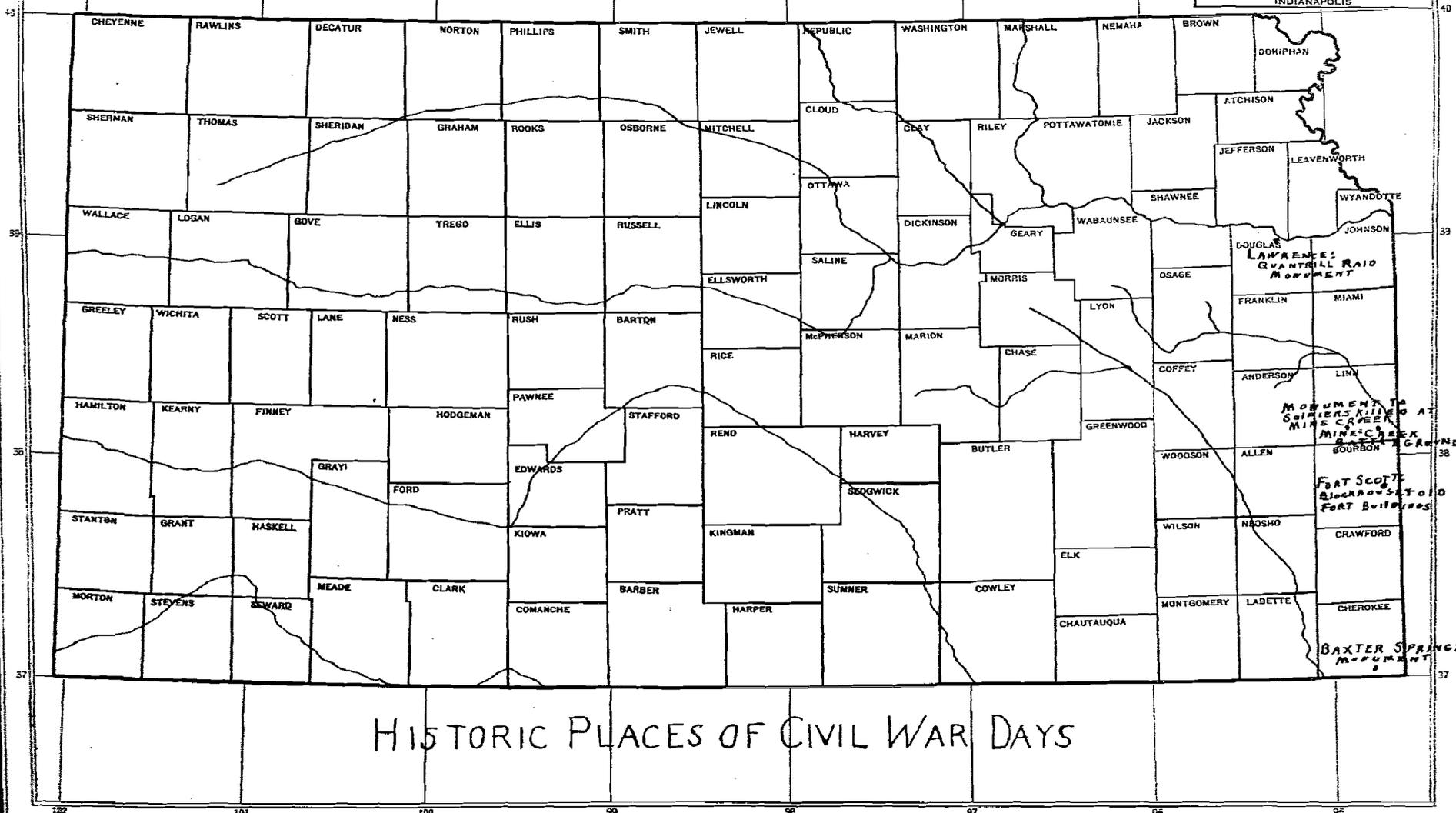
⁹⁷ Andreas, op. cit.

* It was when he was retreating southward that he led his army into Kansas and the battle of Mine Creek was fought. See p.192.

CRAM'S
8 1/2 x 11 Outline Map
KANSAS

SCALE
0 5 10 20 30 40 MILES

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HISTORIC PLACES OF CIVIL WAR DAYS

Longitude West of Greenwich

CHAPTER VI

THE INDIANS' LAST STAND IN KANSAS

"Here and there, a stricken few remain; but how unlike their bold, untamable progenitors. As a race they have withered from the land."--Charles Sprague.

The danger from Indian raids was a constant source of terror to the pioneers in western Kansas. The white men were encroaching on land which the Indians had always claimed as theirs. For many years the Indians had watched the westward advance of the whites. Except for an occasional attack on the westward-moving emigrants, the red men had patiently kept peace. A historian of the West has said: "The scalped and mutilated pioneer, with his haystacks burning and his stock run off, is a vivid picture in the period, but is less characteristic than the long-suffering Indian, accepting the inevitable, and moving to let the white man in."¹ Finally the red men saw the approaching end of their ownership of the hunting grounds, and they fought valiantly to defend their rights and to keep the prairies where they had hunted buffalo from passing into the hands of the whites.² They were making their last stand on the plains.

After the Mexican War, the caravans lumbering towards Santa Fe were often attacked by hostile Indians. The treacherous red man also caused the Oregon and California emigrants to have far from peaceful journeys. Indian raids became most numerous and terrible during a period of four years beginning

¹ Frederick L. Paxson, The Last American Frontier, 1910, p. 245.

² Ibid, pp. 245-9.

in 1865. The Indian wars had commenced. The red men roamed the plains searching for somebody to kill or something to steal. They made raids on overland trains, railroad grading parties, and frontier settlers. Men, women, and children were murdered and scalped. Many of them were horribly tortured before death.³ The whites sometimes committed equally as atrocious acts.* During the Indian raids, hundreds of settlers lost their lives. Here and there in Kansas are monuments dedicated to the memory of the whites who lost their lives in the Indian raids. One of the most commanding of these monuments is that located at Lincoln, Kansas. This is a granite monument which rises to a height of fourteen feet, and is built in memory of those killed by the Indians in Lincoln county. This stately monument stands there to remind the younger generation that there was not always the same security and comfort that they of the present day enjoy.⁴ Other monuments in Kansas have stories to tell of how white persons were brutally murdered as they were advancing westward.**

To protect the pioneers from the Indians, a series of forts were established. Several of these were located in

³ Samuel J. Crawford, Kansas in the Sixties, 1911.

⁴ C. Bernhardt, Indian Raids in Lincoln County, 1910.

* An outstanding example is the Chivington massacre, on Sand Creek in Colorado. An Indian camp of five hundred Indians was attacked, and one hundred fifty were killed, two-thirds being women and children. It is said that the atrocities practiced by the soldiers were fully as bad as those of the Indians in their raids on the whites.

** Monuments commemorating whites killed by the Indians are found at Oberlin, Arkansas City, and near Victoria. There perhaps are still others.

Kansas. On the sites of these forts there are various markers which serve as reminders of the fact that at one time the forts played an active part in Kansas history. To-day, the places where the forts once stood are among the historic landmarks of Kansas. The forts were of two types; the permanent fort, and the temporary outpost or camp.⁵ The permanent forts were the most important ones.* Nearly all of these were built to serve as guardians of the great highways to New Mexico and Colorado. The earliest fort to be built in Kansas was Fort Leavenworth. It stood at the head of the trails, and served as a base from which supplies and troops were sent to forts farther west.^{6**}

Four forts stood guard over the Smoky Hill Route to Denver.⁷ As early as the spring of 1853, a camp was established on the present site of Fort Riley called Camp Center because it was known to be near the geographical center of the United States.⁸ A few months later the camp was officially named Fort Riley.⁹ In 1855 Congress decided to prepare Fort Riley for a cavalry post. New quarters, stables, warehouses, and other necessary buildings were erected out of stone from the near-by quarries.¹⁰ Major E.A.Ogden was chosen to supervise the construction of the buildings. On horseback or on foot,

⁵ Marvin H. Garfield, "The Military Post in the Frontier Defense of Kansas," KANSAS HISTORICAL QUARTERLY, Nov., 1931.

⁶ Ibid.

⁷ Ibid.

⁸ Mrs. Frank Montgomery, Union Pacific Railroad, Unpublished manuscript at Kansas State Historical Library.

⁹ T.A.Andreas, History of Kansas, 1885, p. 1300.

¹⁰ W.F.Pride, The History of Fort Riley, 1926, p. 65.

* For list of temporary posts, see Appendix.

** Fort Leavenworth and Fort Scott have been discussed in other chapters.They did not play a great part in the Indian wars.

Major Ogden constantly and carefully superintended the building. He was ready at any time to call attention to neglect of work.¹¹

In August the work on the fort was interrupted by an epidemic of cholera. Many of the soldiers and workers fell victims to the dreaded disease.* Among those who died was Major Ogden. Work was suspended for a time in order that the sick and dying might be cared for. After the epidemic had run its course, the work of building was continued. More men were sent from Fort Leavenworth to take the place of those who had died.¹² A monument was erected in memory of Major Ogden.** It stands on the site of an old quarry where the stone for the building of the fort in 1855 was prepared.¹³ This memorial to Major Ogden is also known as marking the geographical center of the United States.

Fort Riley played an important part in the Indian wars of the sixties. Its chief function was for organizing and drilling troops, and as headquarters for military supplies.¹⁴ To Fort Riley belongs the distinction of being the place where the Seventh U.S. Cavalry was organized. It was in the fall of 1866 that the Seventh came into being. General George A. Custer was its lieutenant-colonel.¹⁵ The name of the Seventh Cavalry is mentioned in connection with many of the important campaigns against the Indians. For four years and six months

¹¹ *Ibid.*

¹² *Ibid.*, p. 80.

¹³ *Ibid.*, p. 87/

¹⁴ Garfield, *op. cit.*

¹⁵ Pride, *op. cit.*, p. 153.

* It has been estimated that from seventy-five to one hundred died during the epidemic.

** The original monument was replaced by a new and more lasting one in 1923.

the Seventh remained in Kansas. During this time it acted as escort to surveyors and commissioners, and also pursued and fought the Indians,¹⁶

On the site of this old fort are located the large and beautiful buildings which comprise the Fort Riley of to-day. The present Fort Riley is not the Fort Riley that was built in 1855. New buildings have been erected from time to time. Some of the old ones have been torn down and others remodeled.¹⁷ Fort Riley is a lasting monument on the site of the fort which was originally built to protect the pioneers from the Indians.

Another fort which served as a guardian of the Smoky Hill Route was Fort Harker. It was established in June, 1864, and was at first known as Fort Ellsworth.¹⁸ Two years later a new site for the fort was selected about three-fourths mile to the northeast, and at that place a larger fort was built. When the fort was moved to this new site, it became known as Fort Harker.¹⁹

Old Fort Harker was a typical western fort. The buildings were located around an open square. There were barracks for the soldiers, headquarters for the officers, stables for horses, and other buildings such as the guardhouse, hospital, bakery, chapel, and storehouse.²⁰ Furniture at the fort was very meagre. All that one found in the barrack rooms were

¹⁶ Mrs. Frank Montgomery, "Fort Wallace and its Relation to the Frontier", KANSAS HISTORICAL COLLECTIONS, Vol. XVII.

¹⁷ Pride, op. cit., p. 89.

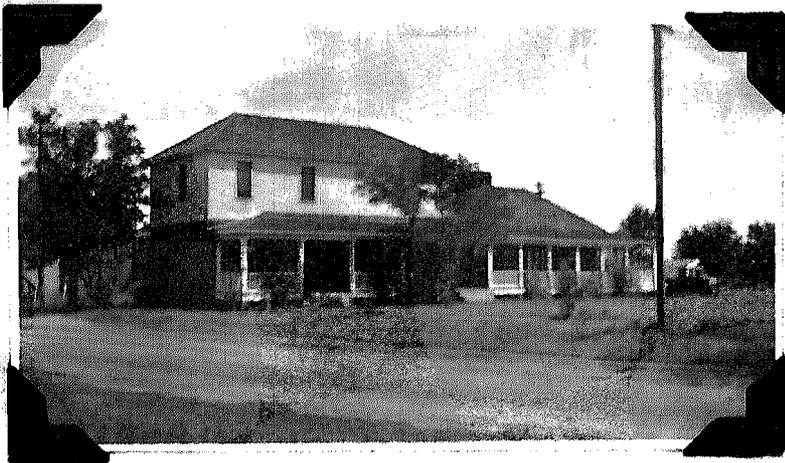
¹⁸ Montgomery, Union Pacific Railroad, op. cit.

¹⁹ Andreas, op. cit.

²⁰ War Department, Surgeon Generals' Report, 1870, pp. 290-8; Andreas, op. cit., p. 1274.



Old Fort Harker
Blockhouse.



One of the buildings
formerly a part of Fort Harker.

bunks, benches, and racks for rifles, pistols, and sabers. The bunks were provided with bedsacks filled with hay.²¹ Day and night careful watch and guard was kept against attacks from the Indians.²²

Old Fort Harker was one of the most important military stations west of the Missouri River. It served as a distributing point for military posts farther west.²³ Many of the outstanding leaders in the Indian wars have a place in the history of the fort. Several of the buildings of Fort Harker are still standing. The most interesting of these is the old stone blockhouse, which is to-day used for social purposes in the small town of Kanopolis.*

Fort Hays, another of the western forts, had its beginning in 1865.²⁴ It was at first located on level ground completely surrounded by a deep ravine. The men's quarters were built in the form of a square on the edge of the ravine.²⁵ In the spring of 1867 the fort was submerged during a flood, and several soldiers drowned. As a result it was moved to higher ground about fourteen miles to the northwest.²⁶

The buildings at Fort Hays were also built around an open square called the parade ground. It seems that not more than six companies of soldiers were ever stationed regularly

21 Surgeon Generals' Report, op. cit.

22 Alice B. Baldwin, Memoirs of the Late Frank D. Baldwin, 1929, p. 127.

23 Andreas, op. cit.

24 James H. Beach, "Old Fort Hays," KANSAS HISTORICAL COLLECTIONS; Vol. IX, pp. 571-81.

25 Henry M. Stanley, My Early Travels and Adventures in America and Asia, 1895, p. 83.

26 Beach, op. cit.

* Kanopolis is located on the site of Fort Harker.



Fort Hays Blockhouse.



Fort Hays Guardhouse.

there. At times the garrison dropped to a single company. When Indian expeditions were being fitted out, large numbers of soldiers were in camp on the reservation.²⁷ The famous Seventh was quartered at Hays from 1867-70. Near Hays stands a monument on what is known as Custer's Island. It was at this place that Custer and the Seventh are supposed to have camped.

Old Fort Hays is to-day a state park. Two buildings, the blockhouse and guardhouse, are the two chief shrines to be seen in the park. They are indeed historic places. In the old guardhouse, awaiting his death sentence, was imprisoned many an Indian who had been a murderer of the pioneers.²⁸ On the old parade ground at the fort many of the leading generals have commanded.

Fort Wallace was the last and the most western military post to be established in Kansas. It was established as Camp Pond Creek in 1865. The next year the name became Fort Wallace. The garrisons at Fort Wallace took part in more actual engagements with the Indians than those of any other Kansas fort.²⁹

Fort Wallace, in its far western position, played an important part in the defense against the Indian. On all sides there were dangers from Indian raids. The flag was unfurled high over the parade ground at sunrise, and lowered at sunset with the booming of guns and notes of the bugle. About five

²⁷ *Ibid.*

²⁸ KANSAS CITY STAR, March 17, 1929.

²⁹ Montgomery, "Fort Wallace", *op. cit.*

hundred men could be quartered at Fort Wallace, but the garrison was usually very low because many were out scouting for Indians.³⁰

During the years 1865-9, surveyors, graders, tie-choppers, track layers, and quarrymen were attacked or killed within the territory defended by Fort Wallace. Just a few of the skirmishes occurring near Fort Wallace will be related. On June 21, 1867, between two hundred and three hundred Cheyennes, led by Roman Nose, attacked a station three miles west of the fort. The same Indians attacked the fort on the following day. Four officers and about ten soldiers drove off a party of fifty Indians. The Indians soon returned with a larger force, trampled over the soldiers, and were about to scalp them when they were driven off by other soldiers. The mounted men fought for an hour and a half. In the fight two soldiers were killed and two wounded.³¹

On the same day there was an attack on the road to the stone quarry about three miles away, but in plain sight of the post. Three men were quarrying stone, and other men with six teams were hauling it for the fort buildings. They lived there in huts and tents. These were all burned by the Indians. In the attack two of the men were killed and two wounded. The mules were out loose and the wagon upset.³²

One of the worst encounters with the Indians occurred on June 26, 1867. Company G of the Seventh went out to meet the the Indians. The Indians then fell back to the brow of a hill

30 Ibid.

31 Ibid.

32 Ibid.

two miles from the fort, and then turned and awaited the attack. The cavalry charged at a gallop and were met by a counter charge. A hand-to-hand fight followed. The soldiers were driven back to the fort with seven men killed, several wounded, and half of the horses captured or killed. The soldiers stationed at Fort Wallace engaged in many more encounters with the Indians. From 1865 to 1878 Fort Wallace bore the brunt of the contest with the Indians.³³

The site of the old fort is located about one and one-half miles southeast of Wallace. None of the buildings of the fort are standing, but the old Fort Wallace cemetery remains. There are many old tombstones there. In the center is a large monument erected in 1867 by comrades of the dead soldiers.³⁴

The first of the forts built to guard the Santa Fe Trail was Fort Larned.* This was a quaint western fort. The buildings were of sandstone and were built around a square.** Water for the entire post was drawn in a wagon from the creek and poured into barrels standing at convenient places about the grounds.³⁵ The fort was a model of neatness. Every activity was carried on according to military rule. Guard mount, inspection, and dress parade were announced by the familiar sounds of the bugle, fife, and drum.³⁶

33 Ibid.

34 TOPEKA DAILY CAPITAL, January 22, 1927.

35 Glenn D. Bradley, "Fort Larned," SANTA FE EMPLOYEES MAGAZINE, Vol. VI, June, 1912, pp. 23-6.

36 Stanley, op. cit., pp. 27-8.

* See p. 57.

** This description is of the post in 1867, after having been moved to its present site. Before this the fort was located farther northeast and the buildings were of adobe.

The garrisons at the fort were called upon to protect caravans attacked by the Indians. A terrible massacre occurred near there in the summer of 1864. A government train which was passing by there was attacked by the Indians. A group of volunteers accompanying the caravan were in camp a mile away and quietly watched the attack. Only after the massacre did the commander order an advance. Early on the morning of the attack the soldiers at Fort Larned had been sent out to follow the trail of the Indians. They followed it to the scene of the massacre. They found dead men lying everywhere. An ambulance was summoned from the fort, and the victims prepared for burial. Only one showed signs of life. He was a youth, who was brought to the fort, and later recovered to tell the story of the horrible massacre.³⁷ As was stated in a previous chapter, the buildings of old Fort Larned are to-day being used on a large grain and stock ranch. The site of the fort is about eleven miles west of Larned.

Old Fort Zarah* stood on a slight eminence, nearly surrounded by a shallow creek.³⁸ It consisted of two buildings made of adobe and brown stone, roughly hewn. The buildings had low flat roofs.³⁹ The main building was quite large and contained seven rooms. Along the north, west, and south sides were loopholes. At the southeast and northwest corners were two-story towers containing loopholes for rifle firing. A little from the southeast corner of the fort stood the guard-

³⁷ Bradley, op. cit.

³⁸ Bernard Bryan Smyth, The Heart of the New Kansas, 1880, p.83.

³⁹ Stanley, op. cit.

* See p.58.

house. About half a mile to the southeast was the old cemetery, which at one time had more than twenty graves marking the last resting place of these sturdy men of the Pioneer West.⁴⁰

Several soldiers were quartered at Fort Zarah to guard the Santa Fe Trail. There had long been a need of a fort at this place because of the many attacks by the Indians. One tragic incident occurred in the fall of 1867. The Indians attacked a mule train enroute for New Mexico. In the running fight which followed, the Indians cut off an ambulance in which an old man and his wife were riding. These aged people were at once murdered and scalped. Fort Zarah was erected too late to be of a great and lasting military service.⁴¹ Yet it played its part in the defense against the Indians. Its site can now be located by an old Spanish war cannon, which can be seen about two and one-half miles east of Great Bend.

[Fort Dodge,* located on the banks of the Arkansas four miles below Dodge City, was for a time different from other forts in Kansas. It was impossible for the soldiers to live in tents on account of the strong winds. As a result the soldiers had to resort to dugouts before permanent quarters could be built. These dugouts were roofed over with poles, gunny bags, brush, and earth to a height of about two feet above the ground. Each dugout had one door, a hole for a

⁴⁰ Glenn D. Bradley, "Fort Zarah," SANTA FE EMPLOYEES MAGAZINE, Vol. VI, February, 1912, pp. 65-7.

⁴¹ Ibid.

* See p. 57.



Old Fort Dodge Hospital
as it appears to-day.



Old Fort Dodge Barracks.

window, a sod chimney, and a fireplace. Banks of earth were left for bunks. For a time there were seventy of these dug-outs. Stone buildings were later erected.⁴²

There was very little furniture in the fort, and what there was had been made from rough lumber at the fort. Drinking water was obtained from wells, while the Arkansas River was officially designated as the bath tub, laundry, and fire extinguisher for the entire community.⁴³ To supplement the regular army diet, fish, buffalo, antelope, and rabbit were used.⁴⁴

Fort Dodge was built to guard the Santa Fe Trail. It did its greatest work as a military post in the campaign of 1868. As has been previously stated, Fort Dodge is the site of the State Old Soldiers' Home. To-day on the site of the fort and in some of the buildings, the "gray-haired veterans, while watching the sunset hours of life draw near, love to sit and recount these stirring days of a misty long ago, when their hearts beat strong in the service of their country."⁴⁵

The soldiers stationed in these western forts had varied experiences. Life in the fort was usually long and dreary. The early morning call was sounded by the drum and the bugle. After breakfast the soldiers had time to ramble about for a while. Nine o'clock was announced by the tap of a drum. In ten minutes a squad of men from each company filed off towards

⁴² Surgeon Generals' Report, op. cit., pp. 301-3.

⁴³ Glenn D. Bradley, "Fort Dodge," SANTA FE EMPLOYEES MAGAZINE, Vol. VI, October, 1912, pp. 41-3.

⁴⁴ Ibid.

⁴⁵ Ibid.

a guard tent, where they were formed into line and inspected. A portion of the new guard now relieved the old guard.⁴⁶ A part of each day was ordinarily spent in such routine duties as drilling, target practice, wood cutting, building construction, and policing the grounds. The hours not spent in these daily duties were usually hard to fill. Sometimes the married men held parties or dinners. Cards served to pass away many weary hours. Sometimes there were athletic contests.⁴⁷ A glimpse into the tents of the soldiers is given by one who visited the forts. He says:

On looking into the tents we see one where there are five soldiers. One is ransacking a knapsack hunting for fouled clothes to wash, two are engaged in mending and patching, one is reading a Bible, and the other is reading a yellow-colored novel.

In one tent soldiers are piled on the ground engaging in the gossip of the camp. In one tent there is a banjo playing and fiddling. In another tent a soldier is writing a letter-----.⁴⁸

When the day was worn out, the soldiers dropped all work and play and hastened to roll call. Eight o'clock came, another roll call, and all were dismissed for the night. Some retired at once. Nine o'clock came, and then "taps" was sounded. The lights were put out, and the soldiers had gone to rest. The deep silence of the night was broken only by the watchful sentinel, who passed his beat with the cry "All's well."⁴⁹

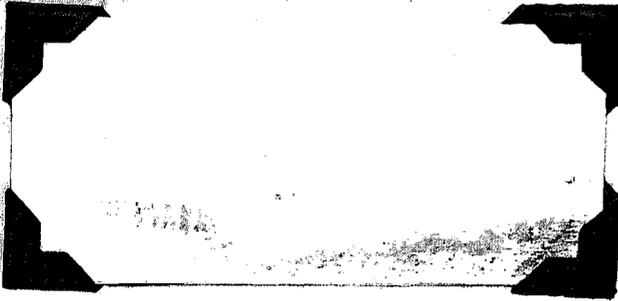
The greater part of the soldiers' time was spent in active duty. Now and then a detail would be sent to guard a group of emigrants or a surveying party. The soldiers did not enjoy this work very much. It meant slow traveling without much

46 Stanley, op. cit., p. 54.

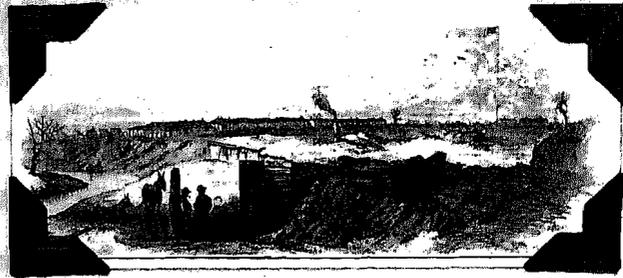
47 Robert E. Riegel, America Moves West, 1930, p. 472.

48 Stanley, op. cit.

49 Ibid.



Fort Wallace in 1867.
(Reprint from KANSAS
HISTORICAL COLLECTIONS,
Volume XVII)



Fort Larned in 1867.
(Reprint from KANSAS
HISTORICAL COLLECTIONS,
Volume XVII)

excitement. Much more interesting were the orders to follow Indian trails and to settle trouble with the Indians. In all kinds of weather the troops had to march on if so ordered.⁵⁰

While on the march the troops had to camp out in the open, sometimes where there were dangers of Indian attacks. These cavalry camps were interesting places. In the early morning the men of the companies were engaged in caring for the horses while the cooks were preparing breakfast. Immediately after breakfast the first bugle call for march was sounded. This was the "General," and was the signal for the tents to be taken down and everything packed. A few minutes later the bugler sounded, "Boots and saddles!" at which time the horses were saddled and the wagon train put in readiness for pulling out. Five minutes later came the command, "To horse!" and the men of each company led their horses into line. At the words "Prepare to mount!" each trooper placed his left foot in the stirrup; and at the command "Mount!" each man placed himself in the saddle. As soon as the command was mounted, "Advance!" was sounded, and the troops marched out, not knowing what the day would bring forth, or whether they would be at camp the next night to answer roll.⁵¹ The part played by the western forts can best be shown by giving accounts of the leading campaigns and battles in which soldiers from the forts participated. Campaigns were made with the purpose of subduing the Indians and forcing them to live on reservations.

⁵⁰ Riegel, *op. cit.*

⁵¹ George A. Custer, My Life on the Plains, 1874, p. 51.

The first important campaign was that made by Hancock, in 1867. General Hancock marched an army to the plains of Kansas with the hope of frightening the Indians into making permanent peace.⁵² He marched first to Fort Riley, where he was joined by General Custer and a part of the Seventh Cavalry. From thence he went to Fort Harker, where two more troops of cavalry were added. After getting his army assembled, he marched to Fort Larned, where a council was to be held with the Indians. General Hancock's expedition was a large and impressive one. There were eight troops of cavalry, seven companies of infantry, and one battery of artillery. There was a total number of fourteen hundred men.⁵³

Late in the evening of April 12 two chiefs and about a dozen warriors came to Fort Larned to hold a conference with General Hancock. Since more chiefs had not come, General Hancock decided that in the morning he would march to the Indian village and there meet the chiefs. The Cheyennes and a band of the Sioux were encamped on the Pawnee Fork about thirty miles west of Fort Larned.⁵⁴ It was toward this place that Hancock led his army the following day.

The next morning the army was on its way westward. The snow was nearly a foot deep, and fodder for horses was scarce.⁵⁵ To the Indians, the troops as they marched onward had a war-like appearance. During the day several parties of Indians were seen in advance watching the movements of the troops. After marching twenty-one miles, camp was pitched. A short

⁵² Paxson, op. cit.

⁵³ Custer, op. cit., pp. 22-3.

⁵⁴ Ibid, pp. 23-4.

⁵⁵ Paxson, op. cit.

time later several chiefs came to see General Hancock. It was agreed that on the following morning all of the chiefs in the village should come to Hancock's headquarters for a council. Morning came and the chiefs did not arrive at the set hour. After some time Bull Bear came to the camp and informed Hancock that the chiefs were on the way, but that it would take some time before they would arrive. Hancock then told Chief Bull Bear that he would move his army farther up the stream and nearer to the village. At eleven o'clock the march was resumed. After traveling a few miles, the troops saw an Indian battle line drawn directly across the route of march. Most of the Indians were mounted. They were dressed in the brightest colors, with their heads crowned with brilliant war bonnets. There were several hundred Indians in the line of battle, while in the rear were bodies acting as reserves. Hancock's troops were also arranged in line of battle. Thus facing each other in battle array were the representatives of two peoples. One group was wearing the same war dress and carrying the same weapons which had been used by their ancestors for many generations back. The members of the other group were supplied with implements of war which represented the most advanced stages of civilization.⁵⁶

There were a few moments of painful suspense. Then General Hancock, accompanied by a few other officers, rode forward and invited the chiefs to meet them midway. To this request the chiefs consented, and thus halfway between the two

⁵⁶ Custer, op. cit., pp. 26-7.

battle lines representatives of both armies met and shook hands. Hancock was granted permission to march his expedition nearer to the village, and there to establish his camp. As soon as camp would be pitched, the chiefs were to come for a council.⁵⁷

The Indian village was situated in a beautiful grove on the banks of a stream. The lodges, which numbered about three hundred, were located on a high level plateau. To the north and west rose high bluffs. Scarcely had the Hancock expedition pitched camp when some of the chiefs came in with the information that the women and children had all fled from the village in terror. The general insisted that all should be brought back. In the evening it was reported that the chiefs and warriors were also preparing to leave.⁵⁸

Plans were immediately made to surround the village and prevent the departure of the inhabitants. After the troops had encircled the village, Custer and three others proceeded on hands and knees toward the village to determine whether or not it had been abandoned. The only sign of life was the barking of dogs, but it was feared that the Indians might be in hiding. After cautiously entering the village, the men decided that the Indians had fled. The first lodge entered was dimly lighted by the embers of a small fire. Buffalo robes were spread like carpets over the floor. In fact, the whole lodge was arranged as if the Indians intended to be gone only a short time. Some of the lodges had brush or

57 Ibid.

58 Ibid.

timber piled up in front of the doors as if to preserve the contents. Only two people were found in the village. One was a little girl who had been shamefully mistreated, and the other was an old man who had been deserted because he was unable to travel.⁵⁹ The Indians, fearing a massacre by the army, had fled in terror.

General Custer with eight troops of cavalry was sent in pursuit. Upon leaving the village, the Indians had taken many different trails, which finally united. The troops gained on the Indians, and soon lodge poles and other property were strewn along the trail, showing that the Indians were abandoning some of their things so that they could travel faster. About three in the afternoon it seemed as if only half an hour would be required to catch the Indians. The sly red man also realized this, and all of a sudden the broad path separated into hundreds of indistinct paths. Custer knew not which trail to follow. A central one was selected, and this soon became so indistinct that eventually it was lost.⁶⁰

On the following day the cavalry came to the Butterfield Overland Route. Since the trail of the Indian had been lost, Custer and his men started toward Fort Hays. As they rode on, they saw the trail of destruction which the Indians had left behind them. The stage stations were in ruins. Many were in ashes, and at some places were seen the mangled bodies of the station keepers. At Fort Hays a report was dispatched to

⁵⁹ Ibid.

⁶⁰ Ibid., pp. 35-7.

General Hancock. When he heard of the outrages committed on the Butterfield Overland Route, he ordered that the village on Pawnee Fork be burned in retaliation.⁶¹ Hancock then marched to Fort Dodge, where he remained several days before going to Fort Hays.⁶²

After the destruction of the village on Pawnee Fork, there was open war upon settlers, emigrants, and railroad workers. Through the Republican, Solomon, and Smoky Hill Valleys, and in Marion, Butler, and Greenwood counties, the settlers were constantly in danger of Indian raids.⁶³ The red men were especially numerous along the Smoky Hill Route. During the summer many depredations were made on whites west of Fort Harker. To protect the railroad workers, travellers, and settlers, the Eighteenth Kansas Cavalry was organized. During its four months of service the cavalry was stationed at various forts. It was while at Fort Hays that it saw its most active service. A part of it took part in the battle of Beaver Creek, which, though not a decisive defeat for the Indian, had the effect of breaking up Indian concentration on the Smoky Hill and Republican.⁶⁴ Late in the fall the Indians, being out of ammunition, retreated southward,⁶⁵ and once again peace reigned in western Kansas.

Shortly after the burning of the village on Pawnee Fork, General Custer went north in pursuit of the Indians. Young

61 *Ibid.*

62 Marvin Garfield, "Defense of the Kansas Frontier-1866-7," KANSAS HISTORICAL QUARTERLY, August, 1932, pp. 326-44.

63 Andreas, op. cit., p. 209.

64 Garfield, op. cit.

65 Crawford, op. cit., p. 264.

Lieutenant Kidder with ten troopers was sent in search of him with important dispatches. He missed the trail of Custer and started towards Fort Wallace. When Custer learned that Kidder had been sent and had not fulfilled his mission, he started in search of him. On Beaver Creek the troopers were found lying in a circle.* Each individual of the party had been scalped and his skull broken. The bodies were disfigured and mutilated beyond recognition. Even the clothes of the party had been carried away. Some of the soldiers were lying in beds of ashes, which showed that some of them had been put to death by fire. The sinews of the arms and legs had been cut away, and the nose of each man hacked. Each body was pierced with from twenty to fifty arrows. Such was the terrible tragedy which occurred to Lieutenant Kidder and his ten troopers. The bodies were buried by Custer and his command.⁶⁶ General Custer proceeded to Fort Wallace, where he found the garrison exhausted by the recent Indian attacks.⁶⁷ The coming of Custer and his command was a relief to the weary garrison at Fort Wallace.

As the Indians retreated southward in the fall of 1867, they were invited by a peace commission to a council at Medicine Lodge. This was joyful news to the red men because most of them were without provisions and they knew that now they would receive food and clothing, and perhaps be pardoned

⁶⁶ Custer, op. cit.

⁶⁷ Montgomery, "Fort Wallace," op. cit.

* The site of the Kidder massacre has been located by the Fort Wallace Memorial Association. It is in Shermanville township, Sherman county.(Montgomery)

for all of the atrocities which they had committed.⁶⁸ Five thousand or more Indians pitched their tents by Medicine Lodge Creek.* The scalps of white people were still dangling on their belts. This vast throng of Indians had also brought their ponies, dogs, stolen horses and mules.⁶⁹

The peace commission, their friends, and U.S. soldiers pitched their camp on the north bank of Medicine Lodge Creek. In huge piles lay large amounts of provisions which were to be given as gifts to the Indians. There were large amounts of coffee, sugar, flour, dried fruits, arms and ammunition, and a large herd of cattle. For a month before the time set for the powwow the Indian Bureau had been assembling these goods.⁷⁰

The peace commission representing the "Great Father" at Washington, and the commissioners representing the "Red Men of the Plains" assembled for their powwow in a large tent. After shaking hands and smoking the pipe of peace, one of the U.S. commissioners explained the purpose of the council. This first speech was received in silence, and was immediately followed by a grunt from the red men. Then there was a brief silence, after which Bull Bear, warchief of the Cheyennes, arose, drew his blanket around him carefully to conceal his weapons, and delivered a speech in which he said that the Indians were on the warpath to prevent Kansas and Colorado

⁶⁸ Crawford, op. cit., p. 264.

⁶⁹ Ibid, p. 272.

⁷⁰ Wm. E. Connelley, "The Treaty Held at Medicine Lodge," KANSAS HISTORICAL COLLECTIONS, Vol. XVII, pp. 22-3.

* There were five tribes of Indians: Kiowa, Comanche, Apache, Cheyenne, and Arapahoe.

from being settled by the palefaces. He also said that the Indians did not want railroads built through their hunting grounds to scare away the buffalo. After Bull Bear had finished his speech, several other chiefs gave talks, in which they agreed to what Bull Bear had just said. When all who wished to talk had done so, the council adjourned to meet on the following day.⁷¹

The next morning the council met again. Talks were given, and practically the same ground covered as on the previous day. This farce was repeated from day to day for about a week. Then Satanta of the Kiowas arose, made a vicious talk, walked out, and was followed by the other chiefs.⁷²

This action foreboded evil. The United States soldiers were ordered in readiness. There were less than five hundred soldiers, while the Indians had about three thousand warriors. The following morning several of the chiefs did not attend the council. Bands of mounted men were seen scouting around. No women or children were seen on the council grounds. These warlike signs caused uneasiness among the white men. An attack was feared. In a day or two the Indian chiefs came back to the council as if nothing had happened. They had intended to make an attack, but were restrained by the sight of the U.S. troops.⁷³

After three weeks of powwowing, treaties were made with the various tribes represented there. According to these treaties the Indians were to give up their claims to land

⁷¹ Crawford, op. cit., pp. 275-6.

⁷² Ibid.

⁷³ Ibid., p. 277.

between the Platte and Arkansas, and were to cease bothering the construction of the Pacific Railroads. As a reward for giving up these things, they were to receive large reservations, an enormous amount of supplies, and the right to hunt south of the Arkansas for some time.⁷⁴

After the treaties had been made, the Indians were given the large piles of provisions. They could not carry away all that were given them so some were left to rot. The red men were promised that they might have more ammunition when what they had had been used.⁷⁵ The powwow concluded, the Indians went south, and thus quiet reigned on the frontier for a time.⁷⁶

In the town of Medicine Lodge is located a memorial commemorating the peace treaty made there. This memorial stands on the high school grounds. The main part of the monument consists of a life-size soldier clasping the hand of an Indian in token of friendship. On a bronze plaque is an inscription, which reads: "To commemorate the signing of the peace treaties between the United States Government and the Five Tribes of plains Indians at Medicine Lodge, Kansas, October 21-8, 1867."

The Medicine Lodge treaties did not bring peace to the western plains. The spring following the peace council the Indians came north again and encamped near Fort Larned and Fort Dodge. Immediately they demanded more ammunition and

74 Garfield, op. cit.

75 Connelley, op. cit.

76 Crawford, op. cit.

arms, which had been promised them. Not until August were the promised guns, ammunition, and arms given them. Within three days after these had been distributed from the forts, the Indians went north on their work of murder and destruction. Settlements along the Smoky Hill, Solomon, and Republican were attacked.⁷⁷ Men, women, and children were murdered indiscriminately. Many were scalped and their bodies mutilated. Some women and children were carried away as captives. Houses were burned and stock stolen. The few surviving settlers in Mitchell county had taken refuge in a stone corral.⁷⁸ General Sheridan, who had succeeded General Hancock, had taken headquarters at Fort Hays.⁷⁹ A report was brought to him that a band of hostile Indians was encamped on the western border of Kansas.

Colonel Forsythe received orders to form a company to pursue the Indians. His company was selected at Fort Harker. The troops made a forced march to Fort Hays and from there to Fort Wallace, on the western border of the state. They remained at Fort Wallace one day and two nights, where they were supplied with ammunition, rations, packmules, and horses. The trail of the Indian was then picked up and followed to the Arickaree. In the evening of September 16, 1868, Colonel Forsythe and his scouts formed camp on the north bank of Arickaree opposite a sandy island. The packmules were unloaded and turned out to pasture. Horses were unsaddled and picketed. Camp fires were kindled and rations distributed. Guards were

⁷⁷ *Ibid.*

⁷⁸ Andreas, *op. cit.*, p. 210.

⁷⁹ Paxson, *op. cit.*, p. 314.

stationed in every direction to be on the lookout for the Indians.⁸⁰

Two of the scouts inspected the island to see if it would be a good retreat in case of attack from the red men. The island was about one hundred twenty-five yards long and fifty yards wide, and was situated in the middle of Arickaree Creek, about one hundred yards from either bank.* It was composed entirely of sand, the elevation being about two and one-half feet above the dry bed of Arickaree. The Arickaree at that season of the year contained no water.⁸¹

The Indians were also busy. Early in the evening they discovered the location of the scouts' camp, and all during the night preparations were made for an attack. Thus while the scouts were sleeping soundly, the Indian warriors were putting on their war paint. During the night they stampeded the stock and ran off most of the mules and a number of the horses.⁸²

Just as day was breaking the alarm of Indians was given by the guards.⁸³ The plain to the west was literally covered with Indians ready to attack. The squaws and papooses were placed on the north hill, where they would be able to watch the fun of massacring the scouts.⁸⁴ In a short time the Indians, led by their war chief, came down the hill with terrific speed.

⁸⁰ Winfield Freeman, "The Battle of Arickaree," KANSAS HISTORICAL COLLECTIONS, Vol. VI, pp. 346-57.

⁸¹ *Ibid.*

⁸² *Ibid.*

⁸³ *Ibid.*

⁸⁴ Sigmund Schlesinger, "The Beecher Island Fight," KANSAS HISTORICAL COLLECTIONS, Vol. XV, pp. 538-47.

* Located about five or six miles west of the Kansas line and seventeen miles south of Wray, Yuma county, Col. (Montgomery)

Dull Knife's leadership the Indians again swept down the hillside. The scouts concentrated their fire on the chief, who fell to the ground about one hundred feet from the island. The Indians immediately retreated and in so doing were met with the wild and dismal wailings of the squaws for their dead chief. The scouts now had time to count their dead and help the wounded. The braves returned on foot to recover the body of their dead chief. They marched down the valley in a solid column, singing their woeful death song. As they marched, their ranks grew thinner under the volley of shots from the island, but still they marched on. They carried away their dead chief, and when they returned to the top of the hill scarcely half of them remained. Many Indians lay around the island.⁸⁹

The battle ended with the rescue of Dull Knife by his companions.⁹⁰ Throughout the battle about half of Forsythe's scouts had been killed or wounded. Forsythe himself was the first man wounded, but, nevertheless, he continued to direct the fire of his men.⁹¹ A hole was dug to shield his body, and it was from there that he commanded and encouraged his men. Young Lieutenant Beecher was wounded and died during the night.⁹² During the day's battle there had been a total of two men dead, two mortally wounded, twenty more or less wounded, and all of the horses killed.⁹³

When night spread over the bloody battleground, the Indian

⁸⁹ Ibid.

⁹⁰ Ibid.

⁹¹ Crawford, op. cit.

⁹² Freeman, op. cit.

⁹³ Schlesinger, op. cit.

war-whoop died away, and everything was still except for the groans of the wounded and the howling of wolves. During the night the Indians kept a strong guard around the island.⁹⁴ The scouts had been without food or water the entire day. In the evening trenches were dug connecting the pits. A hole about six feet deep was dug, which furnished muddy water enough to fill the canteens.⁹⁵

Before midnight of this day, a council was held on the island, at which it was decided that relief must be obtained immediately. Two of the scouts volunteered to attempt to get past the Indian guard and proceed to Fort Wallace. It was NAME eighty-five miles to the fort in a direct line, but to avoid Indians the messengers would have to travel a much greater distance.⁹⁶ The scouts, in the dress of Indians, left the island at midnight. By daybreak they were three miles from Arickaree, and there they stayed in hiding during the day.⁹⁷ The two scouts travelled on as fast as they could. When about fifteen miles west of Fort Wallace they met two men who were on their way to Colonel Carpenter, who was scouting southwest of Arickaree. The two men were carefully informed as to the location of Colonel Forsythe and his scouts. It was on the evening of September 20 that the scouts arrived at Fort Wallace and begged that aid be sent to Arickaree at once. At midnight of that day troops, wagons, ammunition, and supplies left Fort Wallace and hastened to Colonel Forsythe's aid.⁹⁸

94 Crawford, op. cit.

95 Freeman, op. cit.

96 Crawford, op. cit.

97 Freeman, op. cit.

98 Crawford, op. cit.

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94 Crawford, op. cit.

95 Freeman, op. cit.

96 Crawford, op. cit.

97 Freeman, op. cit.

98 Crawford, op. cit.

In the meantime the brave scouts on the island suffered from want of food, water, and medical attention. The Indians continued the siege, but fired only at long range. On the third night two more volunteers left the island and started towards Fort Wallace. On the morning of the ninth day which the scouts had spent on the island, the men on guard cried, "Indians!" The scouts felt that the end had come. Over the distant hill was seen a line of mounted men riding at full speed. Each soldier who was able grasped his rifle preparing to fight to the end. Soon the warriors were recognized as United States troops. Relief had at last come. Cheer upon cheer came from the island. The wounded looked up trying to get a view of their deliverers.⁹⁹ 20

These troops were led by Colonel Carpenter, who had started for Arickaree immediately after the two messengers brought the report. A short time later the wagons and provisions from Fort Wallace arrived. As the rescuers came to Arickaree, they saw an impressive sight. Colonel Forsythe, who was lying in the sand suffering intensely, greeted the rescuers with the words: "Welcome to Beecher's Island."¹⁰¹ All of the horses belonging to the scouts lay dead in a circle around the pits dug in the sand. As the rations had given out, the only available food had been horsemeat. Bacon and hardtack were at once distributed to the hungry men.¹⁰² Thus most of these 21

⁹⁹ Freeman, op. cit.

¹⁰⁰ From the Diary of Chauncey B. Whitney, in KANSAS HISTORICAL COLLECTIONS, Vol. XII, pp. 299-302.

¹⁰¹ Montgomery, "Fort Wallace", op. cit.

¹⁰² Whitney, op. cit.

* From this incident the island received its name.

fifty-one scouts who had driven off the attacks of about a thousand Indians were rescued.* The dead scouts were buried on the island.¹⁰³ In this battle the Indians paid dearly for the arms and ammunition which they had received at Fort Larned.¹⁰⁴ Many Indians had been killed and many more wounded.

On the site of the battle there is a monument erected to the memory of the brave scouts who gallantly withstood the attacks of the Indians. This monument, as well as marking the site of the battle, is a tribute to the soldiers from the western Kansas forts. The fighting and endurance of these fifty-one men have never been surpassed.¹⁰⁵ To the Indians the monument marks the place where occurred one of the most tragic events in frontier warfare.

During the same fall in which occurred the battle of Arickaree, General Sheridan, at his headquarters in Fort Hays, was preparing for actual war against the Indians.¹⁰⁶ The plans were to make a fall and winter campaign. General Custer was called upon to aid in this. He went to Fort Hays and from there to Fort Dodge. At Fort Dodge he spent some time in drilling his troops and getting them in fighting order. Since Fort Dodge was too far north to successfully serve as the base for supplies, a temporary base was selected about one hundred miles farther south. This base was named Camp Supply. At this place Custer was met by General

¹⁰³ Montgomery, "Fort Wallace," op. cit.

¹⁰⁴ Crawford, op. cit.

¹⁰⁵ Montgomery, "Fort Wallace", op. cit.

¹⁰⁶ Paxson, op. cit., p. 318.

* Estimates of the number of Indians vary from 450 to 2,000. Forsythe numbered the Indians approximately 450. (Garfield)

Sheridan and his staff.¹⁰⁷ To aid in the campaign against the Indians, the Nineteenth Kansas Cavalry was organized. It was made up of twelve hundred men, led by Governor Crawford. The cavalry was ordered to meet General Sheridan at Camp Supply.¹⁰⁸

General Custer was eager to get into action so he started out on the campaign before the Nineteenth Kansas Cavalry reached the camp. Custer with his famous Seventh Cavalry left Camp Supply on November 23. After a few days' march the Indian villages were located. Plans were made for an attack. It was decided to make the attack in the morning. While it was yet dark, the troops surrounded the village. All was quiet there because the inhabitants were still slumbering peacefully. As the first shot was heard, the band commenced playing the tune of battle, "Garry Owen." At once the entire command dashed for the village. In an instant the napping Indians seized their rifles, bows and arrows, and sprang behind the nearest trees, while some leaped into the stream and from there began a vigorous defense.¹⁰⁹ Indians rushed under cover wherever possible, but only to be prodded out again.¹¹⁰

The troops were soon in the center of the village. For a time there was a bloody hand-to-hand battle. The warriors were eventually driven from the village and the fighting continued on the countryside. The interpreter, Romeo, was sent back to the village to assemble all of the squaws and children. While the battle was still raging, a group of

¹⁰⁷ Custer, op. cit.

¹⁰⁸ Crawford, op. cit.

¹⁰⁹ Custer, op. cit.

¹¹⁰ Faxon, op. cit.

Indians collected on a knoll about a mile below the village. Custer was informed that the villages of all the hostile southern plains Indians were located in succession down the valley. An attack was feared at any moment. About two hundred of the soldiers were ordered to pull down the Indian lodges preparatory to burning. After everything was collected and piled up, it was set on fire. This enraged the Indians, and they attacked vigorously. About three in the afternoon the Indians were forced to abandon the field. Warriors collected on the highest hills surrounding the site of the village. They were anxiously watching the next move.¹¹¹

Eight hundred and seventy-five ponies had been captured, and since they could not be brought back to Camp Supply, four companies of cavalymen were ordered to shoot most of them. The squaws and children that had been captured numbered about sixty. After they had all been assembled, Custer informed them what he intended to do. Now he learned for the first time that it was Black Kettle's camp that had been attacked. Black Kettle himself had been killed almost the moment the attack had been made. It was he who fired the first shot as a rally signal to his warriors. About one hundred of the Indian warriors had been killed in the battle.¹¹²

Custer now prepared for march. The men started out with colors flying and band playing. The prisoners, under guard, brought up the rear. The loss had been two officers and nineteen enlisted men killed, and three officers and eleven

¹¹¹ Custer, op. cit., pp. 161-9.

¹¹² Ibid.

enlisted men wounded. On December 3 Custer and the Seventh returned to Camp Supply with the band playing gayly the tune, "Garry Owen."¹¹³

The attack and destruction of Black Kettle's camp had a far-reaching effect. It was the decisive blow that broke the power of the southwest Indians.¹¹⁴ There has been much discussion as to whether or not Black Kettle's band deserved what befell them. Some people have called it a massacre of innocent Indians.¹¹⁵ About a week later General Sheridan with Custer's regiment and the Nineteenth Cavalry started on a campaign towards the south. The Indians fell back as the command moved on, and on December 24 they made a complete surrender. They agreed forever after to keep peace.¹¹⁶ Thus ended the winter campaign by troops from Kansas. On the battlefield at Washita is located a monument which is a tribute to the Seventh Cavalry.

The troops proceeded to Fort Hays, where the Nineteenth was mustered out of service. The captive squaws and children had been sent to Fort Hays and confined in a large stockade. Three chiefs who had been captured were also brought to Fort Hays. They were placed in the stockade with the women and children, but later it was decided to move them to the guard-house. When the chiefs were being taken out of the stockade, they supposed that they were to be tortured and killed. A scrimmage resulted, in which two of the chiefs were killed.

¹¹³ *Ibid.*

¹¹⁴ Paxson, *op. cit.*, p. 318.

¹¹⁵ Marvin H. Garfield, "Defense of the Kansas Frontier-1868-9," KANSAS HISTORICAL QUARTERLY, November, 1932.

¹¹⁶ Andreas, *op. cit.*, p. 210.

Late in the summer of 1869, all of the prisoners were released and returned to their reservation in the Indian Territory.¹¹⁷

The next and last great Indian raid in Kansas occurred in 1878. A band of northern Cheyennes had been moved to the reservation of the southern Cheyennes, in Indian Territory.¹¹⁸ In the two years spent on the reservation, fever and disease had reduced their number immensely.¹¹⁹ They resolved to make an effort to return to their old home. Soldiers were stationed as guards about one-half mile from the camp, but in spite of this, the little band of Cheyennes escaped and started northward.¹²⁰

In the band were eighty-nine warriors, one hundred and twelve squaws, and thirty-four children.¹²¹ Scouts were sent ahead continually to capture and bring in fresh horses and to be on the lookout for soldiers who might be searching for them. At the head of the column rode Dull Knife, the leader of the band. Directly behind him came the Cheyenne warriors. Then came the ponies dragging the lodge poles. Finally came the women and children. The women and older children rode spare ponies, while the infants were strapped to their mother's backs. All were determined to fight their way until the last of them dropped.¹²²

From September 14 to October 2 the band roamed over

¹¹⁷ Hill P. Wilson, "Black Kettle's Last Raid," KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 110-17.

¹¹⁸ Montgomery, "Fort Wallace," op. cit.

¹¹⁹ Paul Wellman, "The Winning of the West," WICHITA BEACON, October 13, 1929.

¹²⁰ Ibid.

¹²¹ Montgomery, "Fort Wallace," op. cit.

¹²² Wellman, op. cit.

Kansas, making raids on settlers. They crossed the Arkansas at Cimarron Crossing and hurried northward. Detachments of troops from the forts were sent out to intercept the Indians. Fighting occurred at several places. At Beaver Creek the Indians fortified themselves in a ravine, the approaches to which were rocky and hilly. They constructed rifle pits concealed by stones, earth, and grass. Fighting lasted from five until dark. The Indians then proceeded northward. They had lost fifteen of their number in the battle.¹²³

As the Indian band hurried northward, they killed men and boys, outraged women and children, and pillaged and burned every home in their path. The settlers in Decatur county suffered the greatest loss.* There the Indians swept down on a peaceful community, and when they moved on they left behind them the mutilated corpses of twenty settlers. The raiders soon escaped into Nebraska, where they were later captured. After nine soldiers and fifty-five Indians had been killed, nine Indians were taken captives. Dull Knife escaped to the Sioux reservation. The next year seven of the captive Cheyennes arrived in irons at Fort Leavenworth, where they were to appear in court. The cases against them were eventually dismissed because of lack of evidence and witnesses.¹²⁴ At Oberlin is a large granite monument erected in memory of the settlers who were murdered in this raid, which was the last stand of the Indians in Kansas.

¹²³ Montgomery, "Fort Wallace," op. cit.

¹²⁴ Ibid.

* In other counties the loss was as follows: Rawlins-11; Comanche-4; Meade-1; and Clark-1.

At Fort Riley are two memorials commemorating events which did not occur in Kansas, but which are very intimately connected with the history of that fort. After 1871 the Seventh was for a time stationed north and west of Kansas.¹²⁵ In 1876 Custer with two hundred twenty-five men of the Seventh was ordered to follow the trail of the Sioux.* The trail was followed up the Big Horn. On June 25 Custer and his men attacked a Sioux village in Montana. They rode into battle with the swift dash and pomp that ever distinguished them. The whole force of Indians concentrated on Custer, and at five in the afternoon not one of the men remained.¹²⁶ Custer and his men had made the supreme sacrifice. In the campaign which followed, the Sioux were defeated.¹²⁷

The sole living thing found on the Little Big Horn massacre field two days later was "Comanche," the clay-bank horse ridden by Captain Keogh. The horse was severely wounded, but was cared for and soon restored to health. A man was detailed as his keeper. Upon all occasions of ceremony for the Seventh, Comanche was saddled and bridled, draped in mourning, and led by a mounted trooper.¹²⁸ In 1888 the Seventh was stationed at Fort Riley again, and there in the winter of 1891-2 the famous Comanche died.¹²⁹ Old Comanche was mounted and placed in the museum at Kansas University, at which place he can be seen to-day. A monument has been erected at Fort

¹²⁵ Ibid.

¹²⁶ Wm. S. Brackett, Contributions to the Historical Society of Montana, 1903, pp. 259-83.

¹²⁷ Riegel, op. cit.

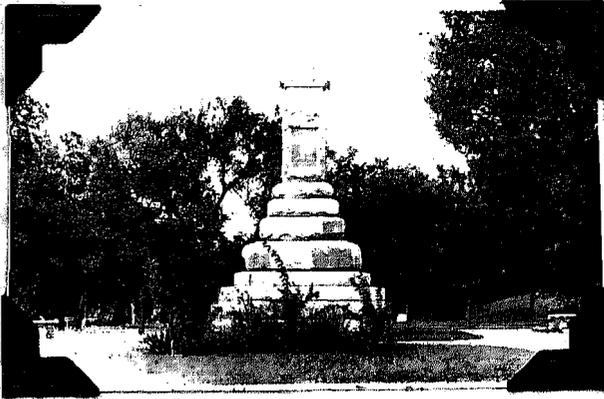
¹²⁸ Homer W. Wheeler, The Frontier Trail, 1923, pp. 210-20.

¹²⁹ Ibid.

* The U.S. troops at this time were attempting to bring the Sioux in to the agency.



Monument commemorating
the last Indian raid in Kansas.



Wounded Knee Monument.

Riley in memory of General Custer and the two hundred twenty-five men who lost their lives in the massacre on the Little Big Horn.*

Even after the defeat of the Sioux, the Indians continued to give some trouble. Late in December, 1890, some of the Sioux went on a raid, and several troops of the Seventh, led by General Forsythe, were ordered to the scene. The Indians came to camp under cover of a white flag and practically surrendered, but did not give up their guns. They were ordered to disarm. At first they said that they had no guns, but on searching the village about forty guns were found. When the search began, the red men threw off their blankets and opened fire. A battle followed, in which about one hundred forty Indians and forty of the Seventh were killed.¹³⁰ The command returned to Fort Riley in January, 1891. The soldiers of the Seventh erected a monument to the memory of their comrades who lost their lives in the battle of Wounded Knee.¹³¹ This battle crushed the last resistance of the Sioux, which was the last tribe of Indians to submit to the rule of the whites.¹³² No more were the soldiers from Kansas called out to fight the red men. ^{**}The Indians had at last been forced to see their hunting grounds become settled by white people. To-day the Indians are living peacefully on their reservations on their farm homes,

¹³⁰ Pride, op. cit.

¹³¹ Ibid.

¹³² Riegel, op. cit., pp. 491-2.

* Perhaps it has not been erected yet, but is to be very soon.

** The forts were one by one abandoned with the exception of Fort Leavenworth and Fort Riley.

or in the cities and towns. Many of the younger generation are in college at Haskell Institute or at the Chilocco Indian School, just across the Kansas line in Oklahoma. The time when the Indians roamed at will over the plains is but a memory.

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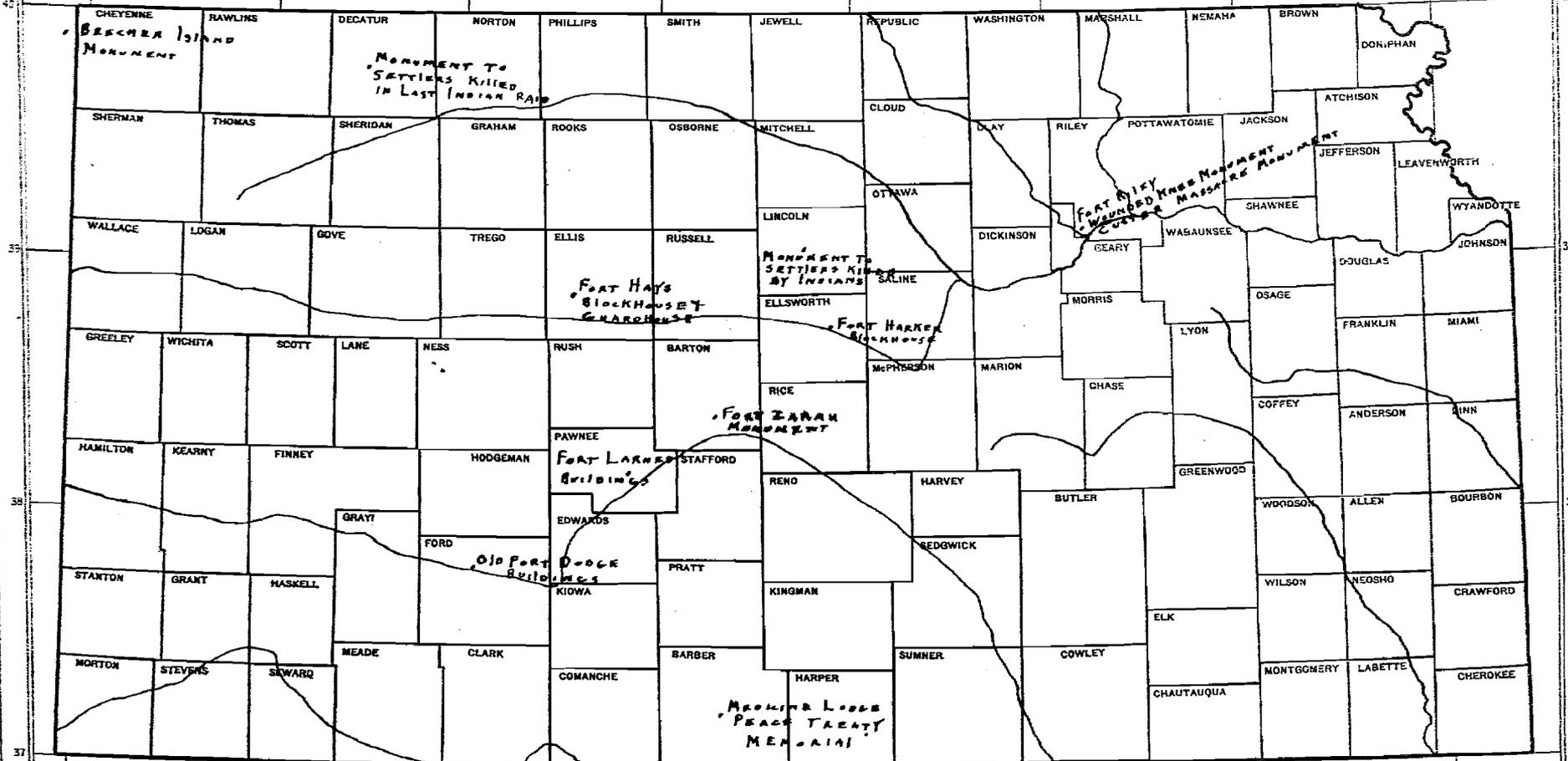
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CRAM'S
8 1/2 x 11 Outline Map
KANSAS

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MONUMENTS COMMEMORATIVE OF THE INDIANS' LAST STAND IN KANSAS

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Longitude West of Greenwich

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CHAPTER VII

KANSAS AS COW COUNTRY

"The cattle kingdom was a world within itself, with a culture all its own, which, though of brief duration, was complete and self-satisfying."---Walter Prescott Webb.

For a period of about twenty years immediately after the Civil War, there was a vast stretch of land in the West known as the Cow Country. It had as its boundaries the Rockies on the west, central Kansas on the east, Canada on the north, and the Rio Grande on the south. This region was the scene of a gigantic industry which has had a great influence on American life.¹ It was the lot of Kansas to play a prominent part in this industry.

For several years before the cattle industry entered Kansas, it had been important on the plains of Texas. At the close of the Civil War, the southwest ranches were overstocked with cattle. A good animal which would bring only five or six dollars in Texas would sell for ten times that amount in the North.² Thus what the Texas ranchman needed was a market in the East and North to which he could send his cattle. He sought here and there for such a market, but for some time was unsuccessful.³ It was as a connecting link between the Texas cattleman and the Eastern buyer that Kansas entered the picture. For a number of years the cowboy, with his wide-brimmed hat, his jingling spurs, and his six-shooter, was a common figure on the western Kansas plains. Cattle trails wound their ways

1 John Rossel, The Chisholm Trail, Unpublished thesis at the University of Wichita, 1931, pp. 1-2.

2 Edward Everett Dale, The Range Cattle Industry, 1931, p. 31.

3 Rossel, op. cit., p. 19.

into Kansas and terminated at what became known as "cow towns." Several towns in Kansas played a part in the romantic history of this cattle industry. In some of these towns there are monuments to remind one of the part that this particular town played in the cattle trade. Other towns have no markers, but should have them to keep alive the memories of past days.

Baxter Springs was the first town in Kansas to attain prominence as a cattle center.⁴ In 1866 Texas drovers commenced driving cattle eastward. Many of them were driven to Baxter Springs, but when they arrived there the drovers found that they could drive them no farther. There were organized mobs of Missourians who stopped the herds on the pretext that Texas fever would be spread to the native cattle. Their main object, however, was to rob the drovers.⁵ During the summer of 1866 the whole country about Baxter Springs was alive with blockaded cattle. The drovers tried all possible means of getting through southwest Missouri to some shipping point. If the drover had two or three dollars to give for each head that he wished to pass through, he had no trouble to arrange matters with the leaders of the mob.⁶ If attempts were made to drive herds through without making arrangements with the mob, some means was found for robbing the drover of his cattle or money. Sometimes the drover was killed and robbed of his entire herd. Some of the drovers turned west until they reached a point west of the settled portion of Kansas, then they went north various ways,

4 Dale, op. cit., p. 50.

5 Joseph McCoy, Historic Sketches of the Cattle Trade of the West and Southwest, 1874, pp. 20-22.

6 Ibid., pp. 28-9.

but finally east to St. Joseph.⁷ Others placed their herds in winter quarters at Baxter Springs, but many of the cattle did not survive the cold winter snows. Many of the drovers sold their cattle to strangers who came to the region. These strangers were swindlers, crooks, and thieves who gave bogus checks to the drovers as payment for the cattle. Before the drovers found that the checks were worthless, the crooks had departed.⁸ Very few of the drovers who had cattle at Baxter Springs made successful deals. The history of Baxter Springs as a cattle center is not a very bright one, but it marks the beginning of the cattle trade in Kansas. This year of 1866 was one of disaster to the southern ranchmen, but "it is said that the darkest hour is the one just before the break of day."⁹

The glimmer of hope to the Texas cattleman was to be seen in the beginning of the Chisholm Trail. Joseph McCoy, a wealthy Illinoian, determined to solve the problem of a market for the Texas cattle.¹⁰ With this object in view, he bought the town site of Abilene, and in July, 1867, began the building of a shipping yard, large and strong enough to hold three thousand head of wild Texas cattle. He also built a large three-story hotel and a barn capable of holding over a hundred head of horses.¹¹ Abilene was selected for this purpose because the country was entirely unsettled, was well watered, and had excellent grass. Furthermore, the Kansas Pacific Railroad

7 Ibid, p. 29.

8 Ibid, p. 37.

9 Ibid, p. 38.

10 Ibid.

11 Ibid, p. 52.

passed through there. Within sixty days after the building had commenced, the yards were ready to receive cattle. A man was immediately sent into southern Kansas and Indian Territory with instructions to hunt every straggling herd possible and to direct them to Abilene. The messenger had a lonely ride of about two hundred miles, but the news of Abilene was joyous news to the drovers.¹² A great scheme of advertising Abilene was commenced. Circulars were sent to all Texas cattlemen whose address could be obtained. Two men were sent to Texas to tell the ranchmen that Abilene was open to receive cattle. Advertisements were placed in northern newspapers urging buyers to come to the new cattle center.¹³

McCoy also sent a civil engineer with compass and flagman and a detail of laborers with spades and shovels to locate a trail. The laborers threw up mounds of dirt to mark the route located by the engineers. After this had been done, McCoy placed a watchman at the mouth of the Little Arkansas to direct the cattle herds over the new trail.¹⁴

In the fall of 1867 herds began coming into Abilene and in the following spring more came.* The Chisholm Trail, having been defined, was well on the way to becoming a busy highway.** Each year there was an increasing number of cattle brought up the old trail. It received its name from Jesse Chisholm, a trader, who

¹² *Ibid.*, pp. 50-1.

¹³ *Ibid.*, pp. 114-5.

¹⁴ *Ibid.*, p. 121.

* About 35,000 head of cattle came to Abilene in 1867, and 75,000 in 1868. The number increased each year afterwards.

** The Chisholm Trail was the main cattle trail, but there were others. The Old Shawnee Trail led to Baxter Springs, and the West Shawnee Trail left the Old Shawnee near the Canadian River, went north, and finally ended at Junction City. (Harger) There were also trails which led to Great Bend, Ellsworth, and Dodge City.

in 1865 opened a trading trail from the present site of Wichita to a point in Indian Territory.*¹⁵ His trail was followed by the early cattlemen to Wichita, at which point it joined the trail laid out by McCoy. The entire cattle trail from Texas to Abilene was subsequently called the Chisholm Trail. This trail has a romantic history. A writer in speaking of the trail has said: "---the Long Trail lay like a vast rope connecting the cattle country of the South with that of the North."¹⁶†

The journey of a herd of cattle up the trail was an interesting, though routine one. Many were the experiences of the cowboys. Day after day the herd wound up the old Chisholm Trail. The line sometimes reached a length of from one to two miles, but was but a few hundred yards in width.¹⁷ The number of cattle in one of these great herds usually varied from twenty-five hundred to four thousand.¹⁸ Each herd was placed in charge of a boss. With each herd were also eight or ten cowboys, a provision wagon, and a cook.¹⁹ Each cowboy had one or more extra horses. These were called the "cavvie yard" and were driven behind the camp wagon. One or more yokes of oxen were used to pull the camp wagon, which was often a cumbersome rude cart.²⁰

The cattle had their respective places in the long line.

¹⁵ T.A. Andreas, History of Kansas, p. 1385.

¹⁶ E. Hough, The Story of the Cowboy, 1914.

¹⁷ Ibid., p. 139.

¹⁸ Joseph Nimmo, "The American Cowboy," HARPERS MAGAZINE, Vol. 73, November, 1886, pp. 880-4.

¹⁹ Ibid.

²⁰ McCoy, op. cit., p. 86.

* There is considerable dispute as to how the trail received its name. Some say that it was named after John Chisholm, a cattleman, who was the first to drive cattle over it. The best evidence seems to show that it was named after Jesse Chisholm.(Rossel)

Certain cattle took the lead and certain ones brought up the rear. Others selected certain places in the line, and the same cattle could be seen at their posts every day during the entire journey.²¹ During the day the cowboys rode at certain intervals along the line to control the herd.²² Each cowboy also had his regular place in the line. The post of honor on the drive was that of directing the herd, to prevent a mix up with other herds, and to instantly check any tendency to run. This post was usually given to the old and experienced cowboys. The most disagreeable task was that of "bringing up the drag." This place was usually assigned to the young and inexperienced men.²³ As the herd marched onward, there was an intermingling of many sounds. There was a lowing and bellowing of cattle, bleating of calves, rushing of hoofs, clinking of hocks, and clashing of horns. Frequently above all this noise could be heard the sharp and shrill call of the cowboy as he urged the cattle along and brought the drags into place.²⁴

One of the problems of daytime travel was that of crossing streams. This had to be done by wading or swimming. Sometimes it would take hours or days before a herd could be gotten across a swollen stream.²⁵ Upon arriving at a stream, the cattle lumbered down to its banks until they stood knee deep in the water. Then the skilled cowboys selected from the line of drinking beasts one or two leaders, and rode quietly into position behind them. As the cattle raised their heads, the

²¹ *Ibid.*, p. 95.

²² *Ibid.*

²³ Dale, *op. cit.*, p. 100.

²⁴ Hubert E. Collins, *Warpath and Cattle Trails*, 1928, pp. 38-9.

²⁵ Hough, *op. cit.*, p. 143.

cowboys urged them farther out into the stream and tried to prevent them from taking anything but a straight line across. Other cattle followed the leaders and after some time the dripping bodies reached the opposite shore. By that time two cowboys had already reached the other shore and were clearing it of clogging cattle and starting them out in a marching line. Unfortunately, the herds would not always go across without difficulty. Sometimes they started swimming around in a circle and it was with difficulty that the whirling mass could be broken and the cattle headed in a line for the shore.²⁶ Quite often some cowboy would lose his life in this whirling mass and would be buried in a grave by the banks of the stream.²⁷

Day after day and week after week saw the herd moving farther and farther northward. Each morning the cattle were permitted to graze for an hour or two. Then they strung out in a long line and continued lumbering on until noon. In the meantime the cook had gone ahead and selected a place to stop for dinner. By the time the cattle had caught up with him, dinner was ready. At noon the herd grazed for an hour or two and then again strung out in their usual long line.²⁸ The average day's drive was about twelve miles.²⁹

By nightfall the cattle were weary enough to be willing to stop. In the evening they grazed a little and soon after dusk began to lie down. By eight or nine o'clock they could all be "bedded down" by the cowboys into a fairly compact body

²⁶ Phillip Ashton Rollins, The Cowboy, 1927, pp. 268-71.

²⁷ Collins, op. cit.,

²⁸ Dale, op. cit., p. 100.

²⁹ Stuart Henry, Conquering Our Great American Plains, 1930, p.43.

so that they could be easily watched.³⁰

After the cook had served his supper of bacon, beans, camp-bread, and coffee, with perhaps some tinned vegetables, arrangements were made for the night's herding. The boys not on duty lay down to sleep, each with one of his horses picketed near him.³¹ The cowboy slept in the open, and had for his bed only a pair of blankets.³² All through the night men worked in shifts of from two to four hours. They rode around the animals and serenaded them so as to keep them quiet.³³ The way in which the cowboys told time is interesting. The stars were used for timepieces. The dipper swung completely around the North Star every twenty-four hours. When the boys on the first guard went to work, they noted carefully the position of the "pointers" in their relation to the North Star. Then when these "pointers" had marked off a third of the night, a man was sent to camp to awaken the next guard.³⁴

Very little trouble with the herd was encountered until about midnight. Then from twelve until two the cattle became restless and it was often difficult to get them to lie down and remain quiet until dawn. If the guards did not watch their business at this time, the whole herd would soon be "drifting." The guards had to ride around the herd and turn back the strays. If this were not done, trouble was almost certain to come.³⁵

The great danger at night was that of stampedes. Any

³⁰ Hough, *op. cit.*, p. 140.

³¹ *Ibid.*, p. 142.

³² McCoy, *op. cit.*, p. 137.

³³ Rollins, *op. cit.*, p. 254.

³⁴ J. Frank Dobie, *A Vaquero of the Brush Country*, 1929.

³⁵ Homer W. Wheeler, *Frontier Trails*, 1923, pp. 87-8.

startling noise might cause a stampede, but the greatest danger of one came during storms. When a storm was approaching, the whole force was ordered on duty.³⁶ The guards rode slowly around the herd, perhaps singing cowboy songs to soothe the cattle.³⁷ Oftentimes these efforts could not stop the herds. Without a moment's warning a frightened steer would dash through an opening, and then there was a roar and a crash, followed by the thundering of thousands of hoofs and the clashing of horns.³⁸

The cowboys were soon racing at top speed through the night, depending upon the eyesight of the horses to avoid accidents. The cattle would go over bluffs and banks which sometimes resulted in broken backs, necks, or limbs.³⁹ Out of the darkness of the night during one of these stampedes might come the death scream of a mangled horse.⁴⁰ The cattle sometimes stampeded twenty, thirty, or forty miles at a stretch.⁴¹

With great speed the cowboys tried to get near the leaders and if possible start them going in a circle or "milling."⁴² The cowboys would then start singing. This had a quieting effect on the herd and soon they would stop running.⁴³ On the morning after a stampede there was a counting of human faces.⁴⁴ Very often someone was missing. Perhaps he had ridden over an embankment and been killed, or perhaps his horse had fallen

³⁶ Nimmo, op. cit.

³⁷ J.H.Cook, Fifty Years on the Old Frontier, 1923, p. 103.

³⁸ Ibid.

³⁹ Ibid., p. 104.

⁴⁰ Rollins, op. cit., p. 26.

⁴¹ Nimmo, op. cit.

⁴² Cook, op. cit., p. 104.

⁴³ McCoy, op. cit., p. 99.

⁴⁴ Rollins, op. cit., p. 257.

in front of the herd of cattle and he had been trampled to death.⁴⁵ Had someone lost his life, there was a brief funeral the next morning.⁺ About the open grave would gather a small group. The body, wrapped in a saddleblanket, would be lowered quietly to its resting place. Then there was a brief pause. Each wished that some appropriate statement might be made. In silence they filled the grave and overlaid it with rocks.⁴⁶ Sometimes a rude headboard with the cowboy's name, if it were known, was placed on the grave. This grave by the side of the trail was soon to become another of the many forgotten and unattended graves that lined the side of the busy cattle trail.⁴⁷ After the brief funeral service, the cowboys remounted their horses and continued the onward march.

One of the important persons on the cattle trail was the camp cook. It was the duty of the cook to get up each morning and prepare breakfast before sunrise, and then go ahead of the herd, select the camping places, and have dinner and supper ready by the time that the long line of cattle caught up with him. The fare was usually the same three times a day, but yet the cowboys were always eager to answer the call to meals. The cowboys had to take turns at helping the cook. As soon as camp was made at noon or night, the cowboy helpers had to rustle water and wood for his use. It was not an unusual sight to see a cowboy riding his pony at full speed, dragging a log or bundle of wood at the end of his rope. Another cowboy would be seen racing after water. If a stream or pond was

45 Cook, op. cit., p. 105.

46 Rollins, op. cit., p. 260.

47 Collins, op. cit.

not near, the cowboy rode to the nearest one, dipped up a bucketful of water, and raced back to the cook with it.⁴⁸

After days and days of marching the end of the "long trail" was finally reached. A spot for the permanent camp was then selected as near the village as good water and plenty of grass could be found. The wagon was then drawn up and the contents unloaded upon the ground. The cattle were carefully herded during the day, and at night rounded up and held near the camp.⁴⁹ The life of the cowboy in camp was routine and dull. While not on duty, the cowboys would go to town, learn all the news, and get such articles as the cowboys needed. While in town they had a hilarious time. At times they would get too much whisky and would ride around recklessly, shooting at anything in sight.⁵⁰

After the herds were sold, the cowboys were free. They then received their pay and immediately went to town to have a jolly time. First the cowboy went to the barber shop and cut off from three to six months growth of hair. Next he went to the store and bought a complete new outfit of clothes. Then he was ready to take an active part in the amusements. He went to the saloon, theatre, gambling house, and dance house. After a few days frolic the cowboy often had not a dollar left of his summer's wages. He was then ready to start down the long trail to Texas.⁵¹ The following year the cowboy again set out on the long drive to Kansas.

The millions of cattle passing over the trail wore it into

48 Ibid.

49 McCoy, op. cit., p. 132.

50 Ibid., p. 134.

51 Ibid., p. 141.

deep grooves.* It usually consisted of from twelve to twenty parallel smooth tracks. These tracks eventually grew into grooves a foot or more deep.⁵² Here and there by the side of the trail was a lonely grave or the bones of animals that had died before the end of the long drive had been reached. A writer has very vividly pictured the Chisholm Trail in the following words:

From two hundred to four hundred yards wide, beaten into the bare earth, it reached over hill and through valley for over six hundred miles a chocolate band amid the green prairies, uniting the North and South. As the marching hoofs wore it down and the wind blew and the waters washed the earth away it became lower than the surrounding country and was flanked by little banks of sand, drifted there by the wind. Bleaching skulls and skeletons of weary brutes who had perished on the journey gleamed along the borders, and here and there was a low mound showing where some cowboy had literally died "with his boots on." Occasionally a dilapidated wagon frame told of a breakdown, and spotting the emerald reaches on either side were the barren circlelike "bedding grounds," each a record that a great herd had there spent a night. The wealth of an empire passed over the trail, leaving its marks for a decade to come.⁵³

But the old Chisholm Trail also had an end.**This came when settlers moved in, fenced in the lands, and commenced farming. Such is the history of the Chisholm Trail--"that legendary highway acclaimed in song and story as the most celebrated of the old West's premier cowland."⁵⁴

Time has practically removed all traces of the old cattle

⁵² Henry, op. cit., pp. 42-3.

⁵³ Charles Moreau Harger, "Cattle Trails of the Prairies," SCRIBNERS, Vol. II, June, 1892.

⁵⁴ Collins, op. cit.

* It is estimated that between five and six million head of cattle were driven from Texas over the trail. (Rossel)

** The original Chisholm Trail had its northern terminus at Abilene. As the Union Pacific and the Atchison, Topeka, and Santa Fe Railroads were built farther westward, the terminus moved. The northern terminus shifted in succession to Newton, Wichita, Caldwell, and Dodge City. (Rossel) After 1872 the trail to Abilene was known as the Abilene Trail.



Boulder marking the northern terminus of the Chisholm Trail.



Familiar scene on the Chisholm Trail during the days of the Long Drive. (Reprint from McCoy, Historic Sketches of the Cattle Trade)

highway. It is said that in the vicinity of Clearwater, Kansas, the course of the trail can yet be recognized.⁵⁵ As far as is known to the writer, only one marker for the old Chisholm Trail has ever been erected in Kansas. This marker is a massive, red, granite boulder and is located in Abilene. On this marker are the following words: "This boulder marks the northern terminus of the Texas Cattle Trail, over which in 1867-71 journeyed herds numbering more than three million head." To many, the historic Chisholm Trail has been forgotten. While other trails have been marked through Kansas, this one has been left to be forgotten as the last traces of it disappear. Yet the Chisholm Trail stands out as the only trail that reached from north to south, and the only important trail that had a terminus in Kansas.

Abilene was the first northern terminus of the Chisholm Trail. To the cowboy, Abilene was a large and much talked of place. It is said that one morning a newly arrived Southern drover arrived in the village of Abilene and inquired how far and in what direction it was to Abilene. He was, of course, told that he was then in that place. He could scarcely believe his informer, and broke forth saying: "Now look here, stranger, you don't mean this here little scatterin' trick is Abilene." He was again assured that it was and said: "Well, I never seed such a little town have such a mighty big name."⁵⁶

When Abilene was first selected, in 1867, as the terminus of the cattle trail, it was a small dead place, consisting of

⁵⁵ Rossel, op. cit., p. 146. (Mr. Rossel quotes an old settler)
⁵⁶ McCoy, op. cit., pp. 203-4.

about a dozen log huts. The business of the little hamlet was conducted in two small rooms. At that time the place had only one saloon.⁵⁷ Two or three years later the business of Abilene had increased immensely.

Beginning in the fall of 1867 Abilene became an out-and-out cowboy town. In the spring of 1868 little, one-roomed, frame, rude places of business sprang up on Texas Street, the principal business avenue. Small merchants with flimsy, high-priced stocks of goods arrived. There were a large number of saloons, in which drinking and gambling represented the open order day and night. The cowboys and drovers went about fully armed. All of the business places patronized by the Texans had six-shooters handy under the counters.⁵⁸ Often a cowboy would drink too much whisky and go on the "warpath." At such times he would mount his horse, ride up and down the street, and shoot at anything or everything.⁵⁹ There was always a hurry on Texas Street. A group of cowboys would drink, gamble, dance, and shoot. In a short time they would be gone, only to be followed by another gang of the same variety.⁶⁰

During the spring and summer the streets were crowded from early morning until late at night. At Drover's Cottage a large number of drovers and cattle buyers assembled. The stockyards were a busy place. Cattle were being brought in from the prairie for shipment; others were being yarded; others weighed; and still another group were being loaded on the trains. Empty cars were arriving, and others, heavily loaded, were heading

⁵⁷ *Ibid.*, p. 66.

⁵⁸ Henry, *op. cit.*, pp. 51-2.

⁵⁹ McCoy, *op. cit.*

⁶⁰ Henry, *op. cit.*, p. 52.

eastward. In every direction around the stockyards could be seen cowboys hastening at full speed to perform some duty.⁶¹

In the fall when the last cattle for that season had been shipped, the Texans, merchants, saloon keepers, and gamblers vanished down the trail or to some city farther east. The business buildings became empty, and the town settled down to a quiet winter.⁶²

Each year saw an increase in the prosperity of Abilene. By 1870 the town had grown immensely. The permanent population was likely three hundred or four hundred adult residents. Buildings sprang up away from Texas Street in order to get away from the shooting of the cowboys. New streets became faintly outlined. Houses were of every size and shape, thus giving the village a very ragged appearance. Texas Street extended out for about two city blocks. More business establishments were there than ever before. Most of the buildings on Texas Street were frame and were propped up on stones or blocks of wood as if ready to be moved away at any time. Each building had a front flare on which was painted the name of the proprietor or establishment. These business houses were characterized by cheapness. Some of them were painted; some were not. Some of them had board awnings out over the sidewalks. Sidewalks in front of the buildings varied as much as did the shape and condition of the buildings themselves. In front of many of the buildings there were no sidewalks, while in front of some they were two feet high and before the adjoining

⁶¹ McCoy, op. cit., p. 204.

⁶² Henry, op. cit., p. 53.

building the walk might be only twenty inches in height. The walks shrank into various conditions and shapes. Nails often stuck up and proved very annoying.⁶³ Most of the buildings had side and back doors. These were often welcomed by some person who wished to escape for fear of being shot or captured.⁶⁴

The most marked features of Texas Street were the saloons and gambling houses. These were visited by the cowboys more than any other place. Texas Street buzzed with excited people, the Texans being in the foreground. The cowboys, with their jingling spurs and six-shooters, raced up and down the street on their ponies. Drunken or half-drunken men were too many to be singled out. The pistol and knife were the guardians of life and possessions. Shooting was common on Texas Street, and now and then someone was the victim of a bullet. There was no law or order.⁶⁵

In the spring of 1870 there were attempts to bring order to lawless Abilene. The village had been incorporated the previous fall. Ordinances had been published and the office of marshal created to enforce them. Several tried the office, but the task was so great that they were forced to resign. Knowing that attempts were made to establish order, the Texans made themselves especially annoying.⁶⁶

An event occurred which made the effort to bring order seem hopeless. A small stone oalaboose was being built on the center of Texas Street. This angered the Texans, and they tore

⁶³ Ibid., p. 110.

⁶⁴ Ibid., p. 111.

⁶⁵ Ibid., pp. 112-3.

⁶⁶ Ibid., p. 123.

it down, but it was rebuilt under a day and night guard. The first occupant was a Negro cook from a cattle camp. The Texans resented even having one of the Negroes from their gang in jail. Early the next morning they forced the door of the jail open and released the prisoner, who immediately fled. The Texans then ordered the business houses to close, and whirled up the street and buried shots in the mayor's building. Finally, they disappeared to the prairie.⁶⁷

The citizens determined that the law should not be thus ignored. They procured guns and pistols and set out in every direction to bring back the Negro offender. Wives and children were given hasty farewells. Stores and offices closed and stood unguarded. The women and children were left at home wondering what would happen. Armed residents came and went at all hours of the day. Now and then cowboys galloped up and down Texas Street shooting in the air. The women were in terror. At any moment they expected the Texans to ride in and destroy the town. At last the dreadful day drew to a close. The men returned, but without the Negro. It appeared that the Texans had won.⁶⁸

The jail was hastily repaired, and the empty building patrolled day and night. After the victory the cowboys became very bold. Another outbreak was looked for any day. The mayor received threatening letters. The blinds of his office were torn down and the windows broken.⁶⁹ It was under these situations that Tom Smith appeared to take the office of marshal.

⁶⁷ Ibid, p. 126.

⁶⁸ Ibid, pp. 127-9.

⁶⁹ Ibid, p. 132.

He took the oath of office one evening on a small pine platform below the door of the mayor's office. After Smith had taken the oath, the mayor said, "This is a grave moment for me as well as you. I'm giving the town over to you." The silver badge was put on and then the marshal, on his large gray horse, marched away up Texas Street.⁷⁰ The mayor, with a feeling of sadness, closed his office door and walked slowly home. He felt certain that Smith would be dead within forty-eight hours.⁷¹

Marshal Smith immediately ordered the reposting of the ordinance ordering every person to disarm on coming to town. The storekeepers, saloon keepers, and hotel proprietors consented to stow into their safes the pistols of drovers and others. He persuaded them to do this by telling them that business would be greater if the town would be safe for strangers to enter.⁷² Smith was then on hand to see that all obeyed these orders. Throughout the day, the marshal could be seen riding his gray horse up and down the street. He rode in the middle of the street so that he could easier spy on anyone waiting to shoot.⁷³

Very soon a cowboy desperado, "Big Hank," wearing a belted revolver, approached the new marshal and asked him if he was the man who proposed to run the town. Smith replied that he would try to maintain order and enforce the law. Very calmly he asked "Big Hank" to hand over his gun. This was twice

70 Ibid., pp. 136-7.

71 Ibid., p. 137.

72 Ibid., p. 141.

73 Ibid., p. 143.

refused. Instantly Marshal Smith sprang forward and with a terrific blow placed the cowboy on the ground. Then he took his pistol and ordered him to leave for camp immediately.⁷⁴

The news of this event passed over many miles. "Wyoming Frank," a member of another camp, boasted that he would go to town without surrendering his gun. Promptly the next morning "Wyoming Frank" was in town to fulfil his boast. As usual Tom Smith came down the middle of the street and soon confronted the boastful cowboy. He immediately demanded that the cowboy's gun be surrendered. This was refused. The demand was continued and finally the two backed into a large saloon. The cowboy gave an insulting oath, and then quick as a flash Smith gave him a blow, and thus sent him to the floor. After beating "Wyoming Frank", Smith said: "I give you five minutes to get out of this town, and don't you ever again let me set eyes on you."⁷⁵ All present in the saloon were impressed by the nerve of Tom Smith. In a few moments all who were there offered him their guns. He quietly thanked them and said: "Hand your guns to the bartender to keep until you want to go out to camp." From this time on Marshal Smith was the master.⁷⁶

Tom Smith had many experiences in Abilene. Perhaps the most noted one occurred one night in the Old Fruit Saloon. The saloon was lighted by several kerosene lamps. On this particular night the marshal came in there to get a Texan law-breaker. The cowboy in question retreated toward the rear. Smith followed

⁷⁴ T.O. Henry, "Thomas James Smith of Abilene," KANSAS HISTORICAL COLLECTIONS, Vol. IX, pp. 526-52.

⁷⁵ Ibid.

⁷⁶ Stuart Henry, op. cit.

and he in turn was followed by the other cowboys in the saloon. Suddenly someone threw a lamp at Smith. The cowboys, fearing an explosion, ran for the door, but Smith very coolly walked over to the Texan, disarmed him, tossed him upon his shoulder, marched out the front door and over to the jail. No one dared shoot for fear of hitting the cowboy. This event became known as Smith's oil lamp exploit.⁷⁷

Day after day the marshal patrolled the street until midnight. Order had come in Abilene. Quite a number of Texans were found in the calaboose. Quick trials were held by a local court.⁷⁸ The citizens marvelled at how Tom Smith, single-handed, could conquer the town. To them, he appeared as a great defender. On November 2, 1870, a great blow fell on Abilene. On that day Tom Smith was slain out in the country by two men who were not Texans. The people fell in despair. It was not yet six months since Smith took the oath which made him marshal. Funeral services were held in the little Baptist Church. Up Texas Street, where the marshal had patrolled, wound the funeral procession. Behind the hearse walked Silverheels, the marshal's gray horse. A large crowd of people followed to the cemetery to give their last honors to their protector. As the body was being lowered into its final resting place, all were silent. Many felt that the end of things had come to Abilene.⁷⁹ On Marshal Smith's grave in Abilene, stands a monument on which is inscribed: "Thomas J. Smith, marshal of Abilene, 1870. Died a martyr to duty, Nov. 2,

⁷⁷ Ibid.

⁷⁸ Ibid., p. 149.

⁷⁹ Ibid., pp. 206-7.

1870; a fearless hero of frontier days, who in cowboy chaos established the supremacy of law." Tom Smith was the first marshal to master the first of the western cow towns.[#]

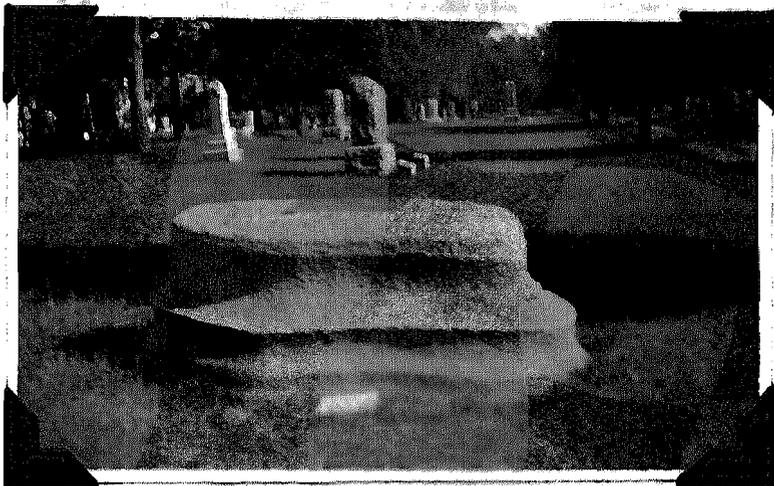
The year 1871 was the year in which Abilene was in its glory. In that year more Texas cattle herds surrounded Abilene than had ever been seen there before.⁸⁰ One by one these herds were moved to the busy stockyards, where they were loaded on cars eastward bound. At Drover's Cottage by the railroad tracks were to be seen Eastern cattle buyers, wealthy drovers, and other strangers. Additional buildings, most of which were saloons and gambling houses, had gone up on Texas Street. On their fronts glared forth such names as Alamo, Lone Star, Bull's Head, Long Horn, and the Old Fruit. Abilene had become a curiosity throughout the nation. Rich men, curiosity seekers, business men, and others came to Abilene. Newspaper correspondents sent out accounts of the town.⁸¹

In this year the marshalship was given to the famous Wild Bill Hickok. He was known as one of the best gunmen in the West. Many tales were told about his fighting exploits. He, too, maintained order in Abilene, but with entirely different tactics than those of Marshal Smith. Wild Bill's headquarters were in the Alamo Saloon. There he spent most of his time gambling. He employed one or more assistants to watch proceedings in the town. If the marshal was wanted, he had to be looked up in the Alamo.⁸² He controlled Abilene with his pistols. Everyone was afraid of Wild Bill and his pistols

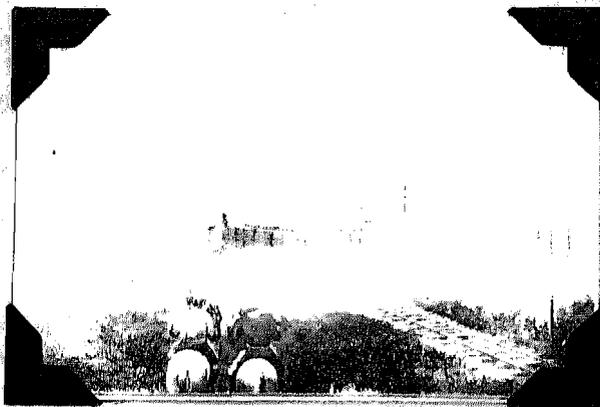
⁸⁰ Ibid, p. 264.

⁸¹ Ibid, pp. 264-7.

⁸² Ibid, pp. 272-4.



Tom Smith Monument.



Abilene in its Glory.
(Reprint from McCoy,
Historic Sketches of
the Cattle Trade)

and it was through this fear that he kept order in the town. He would much rather kill the offender than bring him to jail. However, while he was marshal of Abilene, he killed only two men. These killings occurred in October, 1871. As Wild Bill was entering a saloon with some cowboys, he heard a shot in the street. He turned and saw his enemy Phil Coe in the street. Each raised his pistol toward the other and fired. Wild Bill's shot struck Coe, who fell. Coe's shot, however, missed its mark. A special policeman at one of the theatres ran out to see what the trouble was. Bill saw someone running in the dusk, and he fired and killed the policeman, who was also his friend. Bill's life was afterwards sought by friends of Coe. Such was life on the frontier.⁸³ Wild Bill reigned supreme in Abilene until it ceased to be a cattle town. Then he sought a livelier place.⁸⁴

The year 1871 marked the end of the cattle trade in Abilene.⁸⁵ By this time settlers who opposed the cattle trade had moved in to the prospective farming community. A petition was sent to the Texas drovers asking them not to bring any more cattle to Abilene and the surrounding community.⁸⁶ In a few months after Abilene ceased to be a cow town, four-fifths of her business houses became vacant, rents fell, and many of the leading hotels closed. Property became unsalable. The whole village appeared deserted.⁸⁷ The glory that had been Abilene's was moved to another town. To-day the town of Abilene

⁸³ *Ibid.*

⁸⁴ T.C.Henry, *op. cit.*

⁸⁵ McCoy, *op. cit.*, p. 230.

⁸⁶ T.C.Henry, *op. cit.*

⁸⁷ McCoy, *op. cit.*, p. 231.

is a prosperous farming town. Few people know of the spectacular part played by this town in days gone by. There are several monuments in Abilene which mark places which were well known in cowboy days. Among the places marked are the old shipping yards, Drover's Cottage, and famous Texas Street.

In 1871, which was the last year of Abilene's glory as a cow town, the village of Newton, located south of Abilene on the Santa Fe Railroad, became the shipping point of immense herds of cattle.⁸⁸ In a brief time buildings sprang up, half of which were saloons. They had such names as "Do Drop In" and the "Side Track."⁸⁹ Newton thus for a brief period became one of the "wild" towns of the West. It gained a national reputation for disorder and bloodshed.⁹⁰ Several were killed and several wounded before the cattle trade departed from Newton.

A competitor of Newton was Ellsworth, forty miles west of Abilene on the Kansas Pacific Railroad. For a brief period of six months Ellsworth divided honors with Newton as being the wildest cow town of the West.⁹¹ During this period Ellsworth bustled with activity. Some twenty or thirty saloons and gambling houses opened their doors.⁹² Day and night, the business street was lined with ponies tied to the hitching rails. Along the walks roamed hundreds of Texas men.⁹³ No less than ten

⁸⁸ Andreas, op. cit., p. 773.

⁸⁹ Ibid.

⁹⁰ McCoy, op. cit., p. 229.

⁹¹ Harger, op. cit.

⁹² Stuart N. Lake, "Tales of Kansas Cow Towns," SATURDAY EVENING POST, November 8, 1930.

⁹³ Ibid.

persons were shot and killed in the street or in the saloon during the brief period of cowboy days in Ellsworth.⁹⁴

In 1872 Wichita became the principal headquarters in Kansas of the Texas cattle trade.* In that year cattle came there by the thousands. Wichita was on the way to become one of the typical cow towns of the West. At the four conspicuous entrances to the town were posted notices with the following words: "Everything goes in Wichita. Leave your revolvers at police headquarters and get a check. Carrying concealed weapons strictly forbidden."⁹⁵ It is needless to say that difficulty was encountered in enforcing these orders. Saloons and gambling houses were in full operation. A brass band played on the business street from early in the morning until late at night. The purpose of this band was to attract customers to the gambling dens.⁹⁶

By 1873 the streets were thronged with Texas cowboys. The jingling of their spurs could be heard at any time, day or night. Music pealed forth from saloons and gambling houses. Fighting, shooting, and killing were common occurrences. The streets were patrolled by half a dozen policemen.⁹⁷ Wichita became a typical cow town in appearance. The hastily built business houses and sidewalks were of a ragged appearance. Hitching posts were continually lined with cow ponies.⁹⁸

94 Andreas, op. cit., p. 1277.

95 Ibid, p. 1390.

96 Ibid.

97 WICHITA EAGLE, November 4, 1875, quoted by Rossel.

98 Stuart N. Lake, "The Frontier Marshal," SATURDAY EVENING POST, November 15, 1930.

* Cattle were also driven to Great Bend and Hays.

One of the outstanding marshals of Wichita was Wyatt Earp. He proved to be one who could conquer the cowboys. Several incidents show that he had a strong will and great nerve. Once trouble started over a drunken man named Shanghai Pierce. Earp forced him to give up his gun and get off of the street. An hour later when Earp returned to the same place, a score of cowboys rushed out of a saloon door. Shanghai, still drunk, was in their midst supported by two of his friends. After exploding some fiery words to the marshal, they sauntered down the street. When the last one had disappeared, Wyatt Earp ran through an alley, procured a shotgun, and got ahead of the group of Texans. As they were passing by a door, he darted out and pointed his gun at the leader of the gang, whose guns immediately dropped to the ground. The other cowboys were ordered to drop their guns, which they did. Earp then lined them up along the roadside, and just then Marshal Smith and a group of citizens reached the scene. The latter picked up the guns and gunbelts of the prisoners, who were brought to the judge, who fined each one hundred dollars, which Shanghai paid for all.⁹⁹

Some of the Texans of the camps at Cowskin Creek began to organize for the purpose of reestablishing cowboy supremacy. They planned to make an expedition into Wichita for this purpose. Mannen Clements was the leader of the gang. One morning about eight o'clock half a hundred men led by Mannen started towards Wichita. Their intention was to enter town before very many would be up, which was ordinarily the case

at this time in the morning. Wyatt Earp, however, had commenced to spend twenty-four hours a day on duty so when he was informed that the cowboys were really coming, he was ready to head a reception committee. He quickly placed his men across the street about one hundred yards from the river.^{100*}

When the Texans marched on to the far end of the bridge, they saw Earp's ten men strung across the street. The leaders halted until all of their followers had crossed the bridge. Then the cowboys decided to fight on foot and, accordingly, left their ponies in charge of ten of their men. Mannen then took the lead and the forty cowboys marched toward town. Suddenly, the marshal slipped out from his hiding place, faced Mannen, and said: "Put up your guns and take your men back to camp." Immediately Mannen and his men turned their backs on Wichita and started for Cowskin Creek. Wyatt Earp stood alone in the middle of the street until the last of the gang of cowboys had recrossed the bridge. Then he turned and walked back to his men.¹⁰¹

Early the following year, which was 1875, Wyatt Earp sent word to the incoming Texans that gun play in Wichita would not be tolerated and that the ordinance against carrying guns would be strictly enforced. Most of the cowboys took him at his word, and during this year very little trouble was experienced in the town.¹⁰²

Wichita, like other cow towns, found that the cattle trade would not go on forever. Settlers who opposed the Texan cattle

100 Ibid.

101 Ibid.

102 Ibid.

trade were moving into Wichita. By 1875 the business began to decline.¹⁰³ In a short time the town realized that her prosperity had been due to the cattle business. Early in 1876 a group of citizens met in Eagle Hall to discuss the Texas cattle trade and to see if they could find some way to once more lure the cattle trade to their town. Their efforts failed, and the "dead line" was moved west of Wichita.¹⁰⁴ The town had to settle down and play its part in the growing farming community. Wichita, the one-time wild cow town, is to-day the second largest of the cities of Kansas.

After the downfall of Wichita as a cow town, the Ghisholm Trail for a brief period terminated at Caldwell, near the southern boundary of Kansas.¹⁰⁵ This place, like other cow towns, was for a time lawless. The conditions which existed in the other towns which engaged in the Texas cattle trade found their places also in Caldwell. Perhaps the most fearless and courageous marshal was George W. Flatt. He succeeded in bringing order to the town, and as soon as this had been done, the mayor fired him and ordered him to give up his guns. Marshal Flatt refused to do this, and the mayor, knowing of his reputation as a gunman, was afraid to insist. One evening as Flatt was walking down the street with two of his friends, someone slipped up behind him and fired a shotgun into the back of his head, killing him instantly.¹⁰⁶ Caldwell did not hold the center of attention for a long time because the terminus of the cattle trail was destined to move farther west.

103 Rossel, op. cit., p. 126.

104 WICHITA EAGLE, January 27, 1876, quoted by Rossel.

105 Rossel, op. cit.

106 Ibid., pp. 133-4.

In 1875 cattle commenced being driven to Dodge City, which became the last and most famous of the cow towns in Kansas. Young Dodge City was well on the way to become a "wild" town even before any herds of Texan cattle were driven there. Beginning in 1872 the town had become a center for the shipping of buffalo hides. Business increased rapidly. Each day hundreds of wagons could be seen on the streets, and around the city were camps in every direction. A spirit of lawlessness resulted. The nearest court was at Hays City, located ninety-five miles to the northeast. Most of the men, however, preferred to settle their disputes with their six-shooters.¹⁰⁷

With the beginning of Dodge City as a cow town, matters became even worse as far as lawlessness was concerned. Many types of people came to the town. There were both respectable men and reckless bad men. The bad men were given the south side of the railroad track, while the more respectable people resided on the north side.¹⁰⁸ Early Dodge City had two burying places. One was known as "Boot Hill" and was located near the center of the town. At this place were buried those who died "with their boots on", or, in other words, those who were shot to death.¹⁰⁹ As soon as someone was killed, he was hustled out to Boot Hill by the authorities, wrapped in a saddleblanket, and lowered into a grave.¹¹⁰ The other burial ground had no particular name, but it was supposed to contain the bodies of

¹⁰⁷ Robert M. Wright, Dodge City, the Cowboy Capital, 1913, pp. 9-10.

¹⁰⁸ Ibid, p. 141.

¹⁰⁹ Ibid, pp. 143-4.

¹¹⁰ LITERARY DIGEST, August 22, 1925.

those who died "with a clean sheet on their beds." This, of course, meant those of the more respectable class.¹¹¹

Business was very prosperous in Dodge. There was no article sold for less than a quarter. A drink cost a quarter, a shave was a quarter, and even a paper of pins or needles was a quarter. In fact, a quarter was the smallest change. It appeared that people had money to throw away.¹¹²

The amusement houses typical of all cow towns were also busy places in Dodge City. On the business street there was a bustle of activity. Practically every line of business found a place there.¹¹³ The saloons and gambling houses were busy places day and night. Dances were the highlights of an evening's entertainment. The dance halls were arranged at convenient distances along the streets. Men of all types and descriptions were found on the dance floors. Reasonably good order was kept there, however. The dancers were not permitted to wear guns, and when anyone got drunk enough to be a nuisance, he was promptly told to leave the floor.¹¹⁴

During the early days of Dodge City as a cow town, it was a typical "wild" town of the West. The first man killed was a big, tall, black Negro by the name of Tex. He was standing in the street below a platform during some excitement. There was a crowd gathered and shots were fired over the heads of the crowd. Suddenly someone fired at Tex and he fell dead. No one knew for a long time who fired the fatal shot, but it was learned

¹¹¹ Wright, op. cit.

¹¹² Ibid, p. 140.

¹¹³ Ibid, p. 145.

¹¹⁴ Ibid, p. 143.

later that the murderer was a gambler named Denver.¹¹⁵

The first big killing occurred on a dance floor between some gamblers and a few soldiers from Fort Dodge. Three or four were killed and several wounded.¹¹⁶ The first calaboose in Dodge was a well about fifteen feet deep. Into this well the drunkards were thrown and kept until sober. Sometimes several occupied it at one time. Even this simple jail served its purpose well.¹¹⁷

Disorder in Dodge City continued for some time. The victims of shooting scrapes the first year numbered twenty-five killed and perhaps twice that number wounded. All those killed were put to rest on Boot Hill.¹¹⁸ Barrels of water served a splendid protection in several of these shooting scrapes. These barrels were placed along the principal streets for protection from fire, but, apparently, they did their most useful service in protecting some intended victim.¹¹⁹

For protection of persons and property, a Vigilance Committee was organized. The best citizens enrolled and for some time it was successful. Bad men, however, kept creeping in until they outnumbered the good men, and when they felt that they were in power, they used it to carry out their ends. The last straw was the cold-blooded murder of an inoffensive Negro. While the Negro was in the store making purchases, several drunken men got into his wagon and started to drive off with it. When he ran out and tried to stop them, a man named Scotty

115 Ibid., p. 169.

116 Ibid.

117 Ibid., p. 141.

118 Ibid., p. 171.

119 Ibid.

shot him and he immediately fell. Even after he had fallen, several of the drunken men kept putting lead into him.¹²⁰

To establish peace and safety in Dodge City, men were employed as marshals who were just as tough as the cowboys themselves. Most of these marshals were very skillful with their pistols. The cowboys tried to run the town a few times. The last such attempt was made late one afternoon when all was quiet. The marshal usually took his rest at this time of the day because it was the most quiet time in busy Dodge. On this particular afternoon, the cowboys jumped on their horses, rode recklessly up and down Front Street, shooting their guns, and firing through doors and windows. Finally they made a dash for camp. Before they got to the bridge, however, Jack Bridges, the marshal, was out with a big buffalo gun. He fired a shot at the gang, and one of them immediately fell from his horse. The other cowboys rode away and never again did they attempt to shoot up the town.¹²¹ One of the most successful means of keeping the cowboys peaceful was to take their guns away from them just as soon as they entered town. The guns were brought to a certain store, where receipts were given for them. When the cowboys wished to return to their camps, they could call for their guns. At times guns were piled up by the hundred. As long as this plan was continued, the keeping of peace in Dodge was a grand success.¹²²

Innumerable stories might be told of Dodge City during cowboy days. Most of these humorous and tragic incidents

¹²⁰ Ibid, pp. 171-2.

¹²¹ Ibid.

¹²² Ibid, p. 175.

centered around the saloons and gambling houses. The story is told of one justice of the peace who greatly antagonized the citizens because he was so very proud, but exceedingly ignorant. One day a man named Spangler brought him the head of a dead Negro in a gunny sack for an inquest. This horrid find caused the justice of the peace to resign and hastily leave town.¹²³ It is said that sometimes when a man would get very drunk, the boys would secure a coffin, attire the drunkard in a conventional shroud, powder his face so as to give him the appearance of death, tie his jaws together, and place him in the coffin. The coffin was then placed on a table between two doors, and there the drunkard lay in full view of those passing by.¹²⁴

Dodge City was known throughout the country as a very wild and wicked town. Strangers from the East who came through the town entered with fear and dread, and left with a sigh of relief. The following rather amusing letter written by a boy from the East shows somewhat the reputation which the town had.

Dear Father:

As I've a little time, I'll drop you a card so you can see we are all well and headed west. Have laid over here to wait for a larger crowd so as to be perfectly safe going through Dodge. There are nine teams now and will be three more in the morning. ---
Herbert.¹²⁵

It is said that when President Hayes visited the town in 1879, he refused to show himself. The cowboys kept calling for the president, but he persistently refused to go outside of his car. Finally, General Sherman, who was along, went out to talk

¹²³ Ibid.

¹²⁴ Ibid.

¹²⁵ Ibid., pp. 153-4.

to them. He had at first refused also, but the cheerfulness and hilarity of the cowboys at last induced him to go out and crack jokes with them. When the train carrying the presidential party at last pulled out, the cowboys cheered General Sherman, but their estimation of President Hayes was not very high.¹²⁶

The cattle business in Dodge City grew year by year. Each summer the plains around the town were dotted with thousands of longhorn Texas cattle.¹²⁷ Cowboys were galloping here and there among the vast herds. The population of the town was growing at quite a rapid rate. As time went on lawlessness decreased and fairly good order was maintained. The more conservative and law-abiding forces had conquered in Dodge. The rough element was forced to go to the background. One of the institutions of which Dodge City was proud was the famous "Cowboy Band." This band had a membership of eighteen. The members wore the uniform of the cowboy. The "Cowboy Band" travelled over the country, and thus advertised Dodge City.¹²⁸

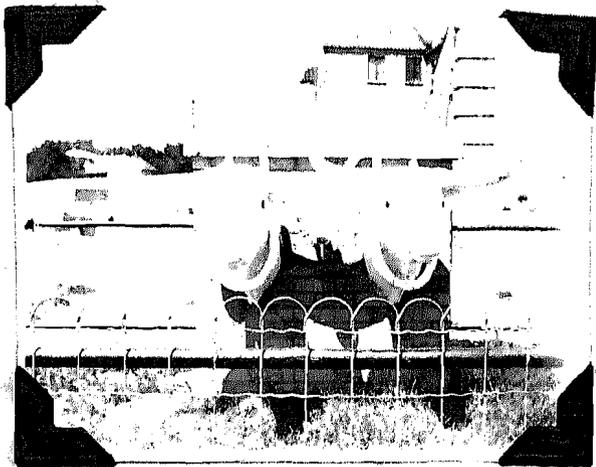
The cattle trade lingered in Dodge City longer than it had in other cities that had preceded Dodge as cow towns. But eventually the cattle trade drew to a close even there. The "dead line" was moved to the state line, and Dodge was reduced to poverty.¹²⁹ Property went down, business houses closed, and people would not pay taxes. That was in 1885, but since then Dodge City has grown to be a fine city, surrounded by a prosperous farming community.

¹²⁶ Robert M. Wright, "reminiscences of Dodge," KANSAS HISTORICAL COLLECTIONS, Vol. IX, pp. 66-72.

¹²⁷ KANSAS CITY TIMES, May 28, 1877, quoted by Wright.

¹²⁸ Wright, Dodge City, the Cowboy Capital, op. cit.

¹²⁹ Ibid.



Longhorn Monument.



Cowboy Statue, in
Dodge City.



Dodge City in Cowboy Days.
(Reprint from Wright, Dodge
City, the Cowboy Capital)

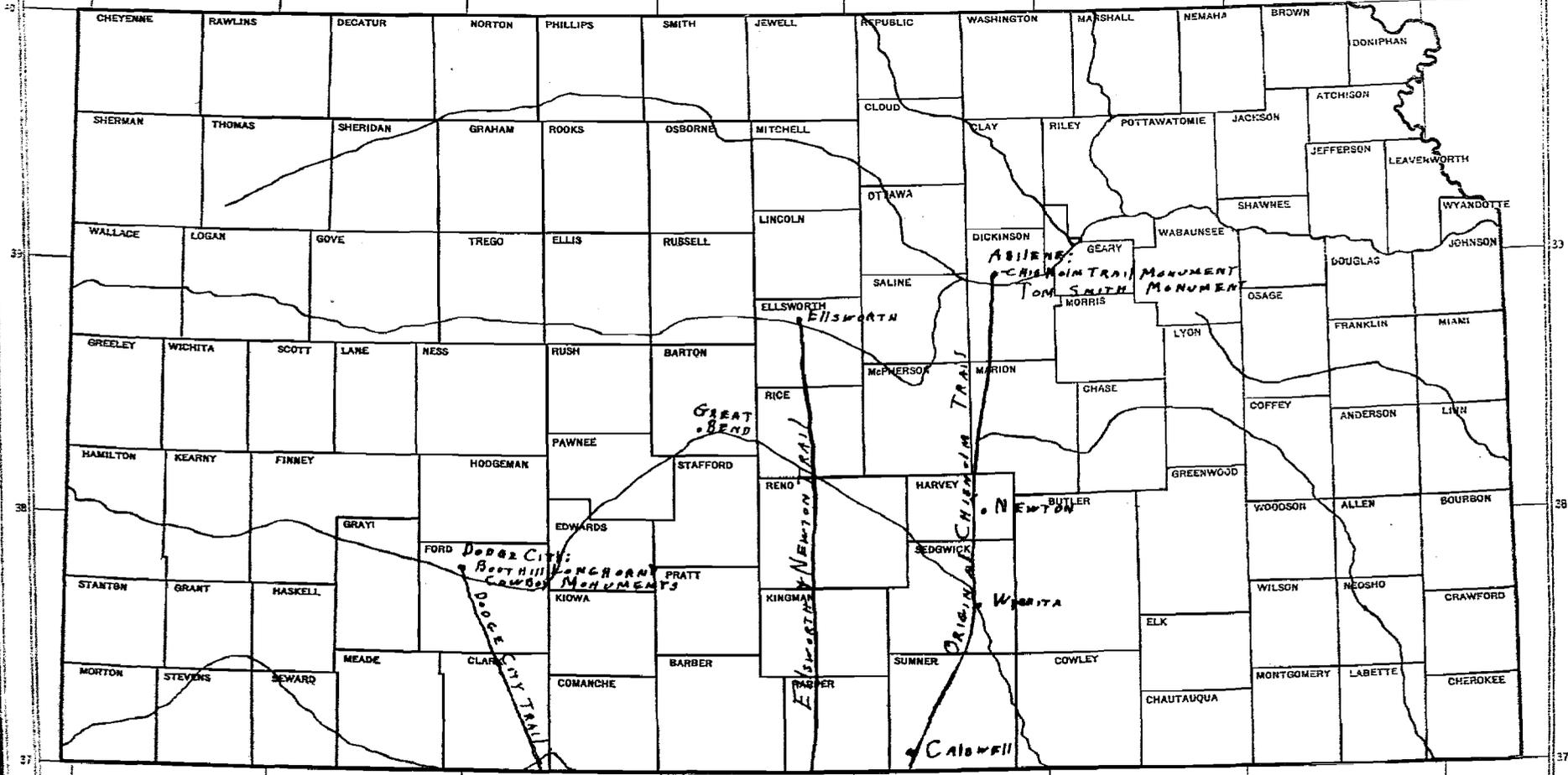
Dodge City to-day has some reminders of cowboy days. Boot Hill, located near the center of the town, is one of the most historic spots in Dodge. A large public building to-day adorns this historic hill. On the hill is also located the statue of a cowboy, which is indeed a fitting marker on old Boot Hill. There is also a monument with the heads of two Texas longhorns. At the base of the monument a plaque reads: "Our trails have become your highways. Seven million longhorns were marketed from Dodge City during the '70's and '80's. Lest we forget." Spots which were of interest in Dodge during cowboy days are but memories. "Old Tin Can Alley," where in days gone by the horses, oxen, and dogs were parked, is the Chestnut Street of to-day. Now the best of motor cars are parked on this historic street.¹³⁰ Many other historic spots can be pointed out by some of the old settlers.

Dodge City was the last of the cow towns in Kansas. The cowboy, with his wide-brimmed Stetson hat, his jingling spurs, his long leather cattle whip, his loosely coiled riata, his gaily colored neckerchief, and his Colts six-shooter, became a thing of the past. In place of the Texas longhorns on the Kansas plains were to be seen prosperous farms. With the passing of the cowboy from Kansas went a personage who was a distinctive product of the West. The nature of the life which he led made courage, resourcefulness, and self-reliance indispensable qualities of his character. Hamlin Garland in speaking of the end of the Texas cattle trade fittingly said: "The cowboy slid from his horse, hung up his spurs, and laid his hand to the plow."

CRAM'S
8 1/2 x 11 Outline Map
KANSAS

SCALE
0 5 10 20 40 MILES

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HISTORIC PLACES OF COWBOY DAYS

Longitude West of Greenwich

CHAPTER VIII

THE FOREIGNER IN KANSAS

"There has always been something very interesting in the coming of different peoples to Kansas, and the blending of all of them into a community of interest and language."--

Noble L. Prentiss.

One of the factors that have played a great part in making Kansas what she is to-day is the foreign element in her population. People of many different nationalities have found homes in Kansas. Here all of these people have mingled together until they have become true Kansans and loyal Americans. The contributions of the foreigners to Kansas have been many. It is only fair that they should receive due credit for the part which they have played in the history of the state. Many places in Kansas have been made historic by the foreigner, but it is possible in this chapter to note only a few of them.*

In 1874 a special train of the Atchison, Topeka, and Santa Fe Railroad Company stopped at Newton, which was then but a small town. A group of immigrants disembarked from the train.¹ The men wore full beards, fur hats, and sheepskin coats. The women had queer, bulky clothes, and had bonnets or handkerchiefs tied over their heads. They carried their belongings in bags, bundles, and iron pots.² These immigrants were taken to the prairies north of Newton, where temporary immigrant houses had been built for them. They were a group of Mennonites who came

¹ A.J. Graber, Back of Bethel College-The Mennonite Story, 1932.

² KANSAS CITY STAR, July 4, 1915.

* Effort has been made to get the most important or characteristic settlement of each nationality. The places selected, however, have been determined to a large extent by available published material. There are many foreign settlements in Kansas about which nothing has been written.

to make their homes on the sunny plains of Kansas.³ They had left their homes on the far distant plains of Russia in order that they might live in a land where they could worship as they believed to be right.⁴

The history of the Mennonites starts in the early years of the sixteenth century. At that time a group of people in Germany formed a religious sect with beliefs that were different from those of the existing churches. Because their beliefs differed, they were persecuted. Leader after leader was arrested, tortured, and killed. Many were forced to flee from one country to another. Finally, they were invited to Russia and promised special privileges there. They were granted permission to use their own language, to govern themselves, and were exempt from military service. For some time they lived in peace and contentment in Russia, but at last the special privileges were withdrawn. The Mennonites, in despair, sought another home. Several men were sent to seek a place in the land of America. They visited Kansas and there selected the future home of the Mennonites. The joyful news was brought back to their people in Russia.⁵

Efforts were made by the Santa Fe Railroad Company to aid them in migrating to Kansas. The railroad company was eager to sell the land which it owned, and felt that the Mennonites would be valuable settlers along its line. Agents were sent to Russia to induce the Mennonites to come. Land was sold to them at from two to five dollars per acre. The immigrants,

³ Graber, op. cit.

⁴ Ibid.

⁵ Ibid.

their household goods, and farm implements were brought to Kansas free of charge by the company.⁶ As the immigrants arrived in the East, they were carried across the country in special trains. It was thus that the group of Mennonites came to Newton, went to the prairies north of there, and formed the nucleus of the Mennonite settlements in Kansas.⁷

When they arrived at their future home, there was nothing but bare prairie. For a time they lived in the temporary immigrant houses, but as soon as possible commenced building homes of their own. They established small villages. The houses in each village were built in a long row. Most of them were of sod and thatched with long prairie grass. There were a few frame houses furnished with brick ovens of Russian origin. The people lived in these small villages and owned and farmed the land surrounding them.⁸ When they came, they brought the rude agricultural implements which they had used in Russia.⁹

The Mennonites thus made a beginning on the plains of Kansas.* They had gained one of their great desires, that of freedom to worship as they wished. Very soon after arriving, they assembled for worship on the prairies north of Newton. Simplicity was the keynote of their religion. Plain clothes and furniture were used. Things such as lace curtains, hardwood floors, and musical instruments were considered as vanities.¹⁰

6 Ibid.

7 Ibid.

8 Noble L. Prentis, "A Day with the Mennonites," in Kansas Miscellanies, 1889, pp. 155-167.

9 Graber, op. cit.

10 KANSAS CITY STAR, July 4, 1915.

* It is estimated that by 1877, 6,000 Mennonites had settled in Kansas. Immigration continued for several years. Settlements were made in Marion, Harvey, McPherson, and Reno counties.

The equipment in the homes was mostly of Russian origin.¹¹

The Mennonites started life in Kansas with meagre beginnings, but they soon prospered. Within three years, they abandoned the "village system", and each family moved out to its own farm. The old sod houses were replaced by frame houses, which were sometimes painted white and had wooden window shutters.¹² Some built their houses of adobe exactly like those in Russia.¹³ Trees were planted, and within a short time the houses which once stood on the bare prairie were surrounded by shade. Apricot and mulberry trees brought from Russia were planted. The plains became the scene of prosperous farms.¹⁴ The Mennonites adopted the modern farming methods of the Americans. They were primarily tillers of the soil, and it was in the field of agriculture that they made the greatest contribution to Kansas.¹⁵

When they first arrived, very little wheat was raised in Kansas. The only wheat in the United States was spring wheat, and efforts to grow this in Kansas had not been very successful. One of the Mennonite immigrants, Bernhard Warkentin, imported some hard winter wheat from Russia. This wheat was called the Turkey Red Wheat. It was planted in the fall as had been done in Russia. The Mennonites eagerly watched it grow. The plan of growing this type of wheat was successful. Soon all of the Mennonites raised it. Before long the millers discovered that this Turkey Red Wheat was superior to spring wheat for making

¹¹ Prentis, op. cit.

¹² Ibid.

¹³ KANSAS CITY TIMES, June 20, 1932.

¹⁴ Prentis, op. cit.

¹⁵ Graber, op. cit.

flour. Other Kansans commenced raising it, and thus Kansas was on the way to become one of the leading wheat-producing states in the Union. Such was the great contribution made by the Mennonites to Kansas. The fields of wheat waving over Kansas to-day are of the wheat originally brought by them.¹⁶

The Mennonites were also interested in education. Schools were established at an early date. The culmination of their educational efforts was the establishment of Bethel College, which is located at Newton, the place where the first immigrants stepped off the train and near the place where the Mennonites first settled in Kansas. Bethel College is itself a monument to perpetuate the memory of the Mennonites.¹⁷ The place where the Mennonites first settled is of historic interest particularly because it was the nucleus of the later settlements. There is nothing now to indicate a Mennonite settlement unless it be the well-painted buildings and carefully improved farms.¹⁸ The Mennonites have become a permanent part of Kansas.

In the spring of 1866 a group of seventeen young Swedes filed claims for land along the Smoky Hill River on the site of the present thriving town of Lindsborg. This was the beginning of a town which has become the cultural and social center of the Swedes in Kansas.* A few more settlers soon arrived in the vicinity. During those first years, crops were scanty, and

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ KANSAS CITY STAR, July 4, 1915.

* This was not the first Swedish settlement in Kansas. The first settlement was a Mariadahl, in Pottawatomie county, and was made in 1855.

the settlers had a difficult time to make a living. Droughts, grasshoppers, and herds of Texas cattle played havoc with the crops. Corn and wheat were ground into flour at a windmill a little south of what was then the small town of Salina. Turkeys, buffalos, and antelopes were plentiful and were an essential part of the diet.¹⁹

Not until 1868 was there any great influx of settlers to the Smoky Hill Valley. In that year a large number of Swedes had migrated to America because of crop failures in their home country. Early in the spring the Swedish Agricultural Company of Chicago was organized for the purpose of aiding the Swedes to find permanent homes. The company bought a large amount of land from the Kansas Pacific Railroad. The land was located in southern Saline and northern McPherson counties. To this place about three hundred fifty settlers migrated. The members of the Agricultural Company were not all located in Chicago, but many were yet in Sweden. In 1869 about two hundred fifty came direct from the home country. This party was led by Dr. Olof Olsson, who is known as the founder of Lindsborg. Upon arriving in Kansas, they secured temporary homes in the large immigrant house which had been built for them by the company.²⁰

These colonists were sincerely religious. All of them were earnest Lutherans and desired above everything else to establish their church in the place where they were to make their home. Everyone admitted to the company was required to

¹⁹ Alfred Bergin, "The Swedish Settlements in Central Kansas," KANSAS HISTORICAL COLLECTIONS, Vol. XI, pp. 19-46.

²⁰ Ibid.

be a sincere Christian of the Swedish-Lutheran faith. Scripture reading and prayer always had its place in the program of the day. Hardly had they begun the erection of their huts before they commenced building a house of worship. Their first church was built out of stone from the bluffs and in it the first service was held at five A.M. on New Year's morning, 1870.^{*21}

In the fall of 1868 the Galesburg Colonization Company was organized, and soon brought another large migration to Kansas. The Galesburg Company bargained for twenty-two sections of land from the Kansas Pacific. It was located northwest, west, and southwest of the Chicago land. With the settlements by these two companies, a large Swedish colony had been founded with Lindsborg as the central city. The settlers homesteaded the land in the region which was not bought from the railroad.^{**} Thus they secured control of practically all of the land in that vicinity. Several smaller towns were built around Lindsborg, and each established a church of its own.²²

Most of the Swedes were poor, and had come to America for the purpose of making homes. They were honest, trustworthy, and law-abiding. The life of the early Swedish settlers was simple. Their first houses were usually of sod, and in these they lived until time and money permitted them to build something better. The type of the clothing worn was that of the common American pioneer.

The early trading point for the people in the valley was

21 Ibid.

22 Ibid.

* This first church was not located on the site of Lindsborg.

** When the railroads were built across the country, the government granted them certain sections of land along their lines.

Salina. To that place the people had to go when they needed provisions. The journey to Salina was often made by ox-team. Two days were required to make the trip. It was a long journey and was made only when absolutely necessary. Oftentimes one settler would make the trip and buy provisions for himself and many of his neighbors.²³

In the year 1869, the first store in the Swedish colony was opened in a log house just west of Lindsborg. The supplies carried were limited, consisting of coffee, sugar, flour, pork, and tobacco. The following year the first store was built in the town of Lindsborg, which had been laid out the previous year. The store was owned by the Swedish Agricultural Company and the surrounding farmers. It was known as the Colony Building. It was a large frame building two stories high. The store was conducted on the first floor, while the upper floor was used for various gatherings for the colony. Religious services were held in the building for some time. The stock of merchandise carried in the store was small. It is said that in 1872 the boot and shoe department consisted of six pairs of boots brought from Salina. The dry goods department was made up of only a few bolts of pink calico. These were the beginnings of business on the town site of Lindsborg. From this time on business grew quite rapidly. In a short time other stores were opened, and Lindsborg was on the way to become a prosperous town.²⁴

Lindsborg to-day has a population of over two thousand.

²³ Ibid.

²⁴ Ibid.

Nearly all are of Swedish descent. It is the central city of a settlement which covers a territory thirty miles north and south and twenty to twenty-five miles east and west. About twenty thousand Swedes or their descendants are found there to-day.* The town harbors Bethany College, which is supported by the Swedes of the Lutheran faith. The college is well known for its schools of music and art.²⁵ Each year it presents "The Messiah," a presentation for which it has become famous. Lindsborg has a statue erected in honor of Rev. C.A. Swensson, founder of Bethany College. It is made of marble and stands on a pedestal five feet high, while the statue itself is over six feet high.²⁶ The Swedish colony owes a great deal of its prosperity and success to the brilliant Dr. Swensson. His influence in Kansas was great.²⁷ The Swedes have made many cultural contributions to Kansas, and they are among the prosperous farmers and business men of the state. The Swedish language is rapidly giving way to that of the country which the colonists chose for their home. From its very humble beginnings, the Swedish colony has grown to become very prosperous. The Swedes have truly been an asset to the state of Kansas.

The year 1876 saw the founding of Catharine, the first of a group of settlements made in Ellis county by the German-

²⁵ *Ibid.*

²⁶ KANSAS TEACHER, April, 1929.

²⁷ Bergin, *op. cit.*

* Swedish settlements are found in many places in Kansas. The one which has Lindsborg as its center is by far the largest one.



Swensson Monument.

Russians.* This group of immigrants were of the Catholic faith.** They originally lived in Germany, but migrated to Russia in the middle of the eighteenth century upon being promised special privileges there. One of these privileges was that of exemption from military service. In 1874 this privilege was withdrawn, and these German colonists, who were opposed to military duty, sought another home.²⁸

Upon coming to Kansas, they remained in Topeka until they could find a place for a permanent settlement. Land was shown them along the Smoky Hill River in Ellis county. They bought this land at from two to two and one-half dollars per acre. On March 1, 1876, a group of families arrived in Hays and rented Krueger's store for a temporary dwelling place. Each morning for a period of a month and seven days they drove to their future home on the present site of Catharine. During those days, they worked at building their houses of lumber, which was hauled from Hays. When the dwellings were finished, the colonists moved to their future home. Other immigrants soon came to Catharine and to the other settlements in the county.²⁹

When the settlers arrived, there was no Catholic Church on the Kansas Pacific west of Salina. In spite of this fact, religious services were not neglected. A cross of wood was

²⁸ Francis S. Laing, "German-Russian Settlements in Ellis county," KANSAS HISTORICAL COLLECTIONS, Vol. XI, pp. 489-528.

²⁹ Ibid.

* The German-Russians made five settlements in Ellis county. The settlements were named after the towns and cities in Russia from which they migrated. The settlements were: Munjor, Catharine, Pfeifer, Schoenchen, and Herzog (now Victoria).

** Except for their religion, they were of the same group as the Mennonites.

erected, about which the people gathered for devotions on Sundays and holidays. This cross stood about two hundred feet from the first dwellings. Each Sunday a procession was formed at the homes, and then marched to the large cross of wood. Prayers were recited and songs sung on the way, and at the cross a litany was recited. In this simple way the first settlers of Catharine worshipped. After a church had been erected in the adjoining town of Herzog(now Victoria), which was located eight miles from Catharine, the procession terminated at that place, where mass was attended.³⁰ Eventually the time came when the people of Catharine had the joy of having a church of their own. This occurred in 1892.³¹

The early settlement at Catharine was interesting. The dress of the German-Russians was very different from that of the Americans. The very earliest settlers wore long hair from the crown to the neck. In the winter the men wore large coats lined with sheepskin. The upper part to the waist was tight fitting, but the lower part was attached at the waist in folds, causing it to spread below. Throughout the year, the men wore boots with shafts into which the trousers were put. The women and girls wore neither hats nor bonnets, but small, black shawls.³²

The German-Russians adopted the "village system" as did the Mennonites. The land on which Catharine was built was school land and was bought at three dollars per acre. An

³⁰ Ibid.

³¹ B.M. Dreiling, Golden Jubilee of the German-Russians in Ellis and Rush Counties, 1926.

³² Laing, op. cit.

entire section of land was purchased. Each head of a family contributed toward the purchase of the land and received shares in it. The land other than that on which the village stood was not to be plowed, but used for grazing purposes. The business of the village was cared for by the St. Catharine Town and Grazing Company. No property could be purchased, sold, or transferred except on two-thirds vote of the stockholders. The pasture land was held in common until 1908, at which time it was divided by the casting of lots.³³

The earliest dwellings of these settlers were board tents. Sod houses and dugouts were later built, and as soon as possible houses of stone or lumber were constructed.³⁴ The life of these early German-Russian settlers was simple. Cooking utensils were few, consisting mostly of iron or copper kettles. Furniture was the simplest. There were wooden bedsteads, tables of rough lumber, and benches four to eight feet long.³⁵

For a time these settlers clung to the Russian customs. Married children remained in the homes of their parents, thus forming one large family. The land was inherited by the boys. A present in the form of a dowry at marriage was usually the only portion of the girls.³⁶ In spite of the fact that many Russian customs were used, the settlers used almost exclusively the German language. Even though they had lived in Russia over a hundred years, the mother language had been retained.³⁷ For

³³ *Ibid.*

³⁴ *Ibid.*

³⁵ Dreiling, *op. cit.*

³⁶ Laing, *op. cit.*

³⁷ Jacob C. Ruppenthal, "The German Element in Central Kansas," KANSAS HISTORICAL COLLECTIONS, Vol. XIII, pp. 513-34.

many years this was the common language spoken by these colonists in Kansas.

Time has brought a change to the German-Russian settlement. The Russian customs have been abandoned to some extent, and the English language has taken precedence over the German. The people of Catharine cling faithfully to the Catholic religion. To-day in the town of Catharine is found a large Catholic church, and a large, strong, and well-attended parochial school. The same conditions exist in the other German-Russian settlements in Ellis county.³⁸ The German-Russians have found Kansas a land of promise.

Wilson, in Ellsworth county, was the first and the central Bohemian settlement in central Kansas. Francis Swehla, a Bohemian-American, conceived the idea of planting a Bohemian colony in Kansas. The place selected by him was the site of Wilson, where he arrived in May, 1874. The first homestead entry of government land ever made in the Salina land office by a Bohemian was that of Mr. Swehla. There, on his homestead, in the summer of 1874 he commenced breaking the prairie, camping by a pond on the newly selected site for his home.³⁹

As soon as the site of the colony had been selected, the founder wrote up accounts of the advantages of the new location, and sent his reports to the Bohemian-American papers. Attention was soon directed to the place, and enquires commenced coming to him. Mr. Swehla saw that the Bohemian colony of which he

³⁸ Laing, *op. cit.*; Ruppenthal, *op. cit.*

³⁹ Francis J. Swehla, "Bohemians in Central Kansas," KANSAS HISTORICAL COLLECTIONS, Vol. XIII, pp. 469-512.

dreamed would no doubt come into being. In the late summer he went to Nebraska to get his family. When he returned to Kansas, all of the crops were in ruins. Trees were nearly all bare of leaves, and the grass was eaten short. The grasshoppers had invaded Kansas and had done their work well. In spite of the discouraging prospect, Mr. Swehla was determined to plant his colony. His family was the only one that spent the winter in the proposed colony. The winter was a mild one fortunately, and the family suffered no particular hardships.⁴⁰

As soon as the spring of 1875 opened, emigrants began to flock in from all directions. They came from many different places. Quite a number of members from the Chicago and New York Bohemian Clubs came as settlers. The earliest of the immigrants came by railway, but in the late spring, a caravan of prairie schooners arrived from Minnesota. As settlers continued to come, the available homestead land in the vicinity of Wilson grew scarce, and the newcomers had to find homes farther from the central settlement.⁴¹

The Bohemians adopted the American methods from the first. Land was bought individually and not collectively, as was the practice of the German-Russians. There was no attempt to settle in villages as was done in Europe. Societies were organized in the colony from the first. The first local organization of Bohemian-American settlers was organized in the fall of 1875. The object was mutual aid in sickness and distress, the cultivation of fraternal feeling, mental,

⁴⁰ Ibid.

⁴¹ Ibid.

moral, and physical cooperation, and aid in burial of the dead. The society was open to all Bohemians regardless of religious faith. For a time there was no public building, and the meetings were consequently held in the homes. Other organizations soon played an important part in the life of the community. Among these were a library club, local lodge, and an athletic association. All of these were essential in the social life of the settlement.⁴²

Many of the early settlers preferred to speak their mother tongue, and in the town the merchants employed clerks of Bohemian nationality. The Catholics of the settlement organized a church at an early date.⁴³

As time has passed, the settlement has spread far and wide from the little nucleus that was made by the settlement of one family at Wilson in 1874.* Of course, at this time all of the people in the region are not Bohemians, but persons of other nationalities are scattered about here and there.⁴⁴ The Bohemians have formed an active part of the population of Kansas. To-day they mingle freely with the Americans and use the language of their adopted country.

Situated near the banks of the Solomon River in eastern Graham county is the quaint village of Nicodemus. This place had its beginnings in the year 1877.⁴⁵ In June of that year, a

42 Ibid.

43 Ibid.

44 Ibid.

45 T.A. Andreas, History of Kansas, 1885, pp. 291-2.

* The settlement reaches to Ellsworth, Kanopolis, Geneseo, Luray, Lorain, Holyrood, Dorrance, Lucas, and Sylvan Grove. Other settlements are found scattered over Kansas.

few Negroes came to Kansas to select a site where a number of their race might establish homes. The present site of Nicodemus was selected.⁴⁶ Every freedman was promised a portion of United States land for five dollars.⁴⁷ Reports of the place were sent to Tennessee and Kentucky and soon large numbers of colored people prepared to come. In September the advance column of some fifty or sixty came with their scanty household goods. They were strangers in Kansas, but cheerful. The colony finally numbered about three hundred.^{*48}

Almost all of these immigrants had once been slaves in the South.⁴⁹ It was an industrious and energetic group of people that settled at Nicodemus.⁵⁰ Perhaps none of the immigrants who settled in Kansas had less money and belongings than had these Negroes. Upon reaching the site of the colony, they located on homesteads. Their dwellings were dugouts or sod houses, roofed with poles and brush. The only lumber used was for the door and its frame and one window. A fireplace took the place of a stove.⁵¹

During the first winter, this colony of Negroes suffered great want. Since they had come in the fall, no crops could be raised for several months. Few had any money or provisions. In order to live through the winter, the new settlers had to appeal to the charity of the people of the state. After this first trying winter, it appeared as if the little colony could

46 GRAHAM COUNTY CLIPPINGS, Kansas Historical Library, p. 4.

47 Andreas, op. cit.

48 GRAHAM COUNTY CLIPPINGS, op. cit.

49 NEGRO CLIPPINGS, Vol. I, Kansas Historical Library, p. 198.

50 GRAHAM COUNTY CLIPPINGS, op. cit., p. 13.

51 Ibid, p. 7.

* Andreas says that the colony numbered six hundred.

be a success. In 1878 efforts were made to cultivate as much land as possible.⁵² At first there were but three horses in the entire settlement, and consequently most of the work was done by hand. Crops were put in with hoes and mattocks.⁵³ Each family cultivated an average of six acres.⁵⁴

Since the early settlers at Nicodemus had no wagons, it was not unusual to see a man walk to the nearest town of Ellis, which was a distance of thirty miles, and carry home a sack of flour and other provisions. The first years were trying ones for the little colony. One bad season after another visited the remote region, but yet the colonists stayed.⁵⁵ They were determined to remain. Nicodemus grew to be quite a flourishing place. It is to-day a distinctively Negro settlement. The village consists of a few business establishments, a church, and a school. The surrounding farms are owned by descendants of the original slaves. The colony of Nicodemus is an example of where black men, once slaves, tried the experiment of settling on the public lands of the United States.*

Perhaps the most characteristic Danish settlement in Kansas was founded in 1859 at Denmark, in Lincoln county.⁵⁶ The settlers in Denmark took homesteads, built log cabins or

52 *Ibid.*

53 *NEGRO CLIPPINGS*, *Op. cit.*, p. 202.

54 *GRAHAM COUNTY CLIPPINGS*, *op. cit.*, p. 7.

55 *Ibid.*, pp. 32-3.

56 Thomas F. Christensen, "The Danish Settlements in Kansas," *KANSAS HISTORICAL COLLECTIONS*, Vol. XVII, pp. 300-5.

* Other Negro colonies were planted in Kansas. One was located near Baxter Springs; one near Dunlap; one in Chautauqua county; and one in Hodgman county.

dugouts, and broke the wild prairie with plows drawn by oxen.⁵⁷ The first homesteads were taken in February, 1869.⁵⁸ Scarcely had the first settlers built their homes when the settlement was attacked by about sixty Indians. In this raid three Danes were killed.⁵⁹ Two of the Danish settlers fought the Indians all day, and escaped with their families, eventually reaching Fort Harker. Later they went to Junction City, where they remained until 1871.⁶⁰

Another start was made in Denmark. More settlers came and soon a distinctive Danish settlement came into existence. An outstanding feature of the settlement was the cooperative creamery, which was an institution transplanted from the home country to the new Denmark in Kansas. One of the interesting customs brought from Denmark was the large amount of community singing. People sang when they visited, as well as at more general gatherings.⁶¹

A congregation which was organized in 1877 served to keep the Danes united in one group. Various societies were organized in connection with the church. These organizations did much to help the immigrants preserve their social heritage. During the summer months Danish school was held in the church. The purpose of this was to maintain the Danish language among the youth.⁶²

Denmark is a settlement of between six hundred and eight

57 Ibid.

58 Elizabeth N. Barr, Souvenir History of Lincoln County, 1908.

59 Christensen, op. cit.

60 Barr, op. cit.

61 Christensen, op. cit.

62 Ibid.

hundred people.⁶³ The Danes have well-improved farms. They are industrious and make good citizens. It is as farmers and mechanics that they have contributed most to the upbuilding of the state. Many of the customs brought from the native land are still retained by the people in the Danish settlement. However, the Danish descendants who to-day live in the community of Denmark think of themselves as Americans rather than as Danes. The Danish-Americans love their Kansas home.⁶⁴

The small village of Aurora, in Cloud county, is one of the distinctive French-Canadian settlements in Kansas. About the year 1875 a group of French-speaking people who were living in Illinois became dissatisfied with their economic conditions. The rich fertile plains of Kansas appealed to their fancy.⁶⁵ To Kansas these energetic people turned their footsteps. Most of them selected Cloud county for their homes. They forded the shallow Republican River, and thus made their way to their new place of abode.⁶⁶ One of the community centers established by these French settlers was Aurora.* The ancestors of these French-speaking people came to America before the French Revolution.⁶⁷ They lived in Canada for many years, but finally migrated to the United States. During all this time they clung lovingly to the French language.

Upon arriving on the site for their settlement, they built

63 TOPEKA JOURNAL, October 12, 1915.

64 Christensen, op. cit.

65 Rev. S. V. Fraser, Letter to writer dated December 20, 1932.

66 KANSAS CITY STAR, November 10, 1911.

67 Ibid.

* Other outstanding French-Canadian settlements are: Clyde, Concordia, and St. Joseph. Cloud is the French-Canadian county of Kansas.

their first homes as best they could. Some had sod houses or dugouts as their first Kansas dwelling places. Stone houses were built in places where stone was available and could be easily quarried. Still other of the settlers erected frame houses.⁶⁸ The early village of Aurora was distinctively French. Had one visited the place, he would have been impressed by the French appearance of the stores and people. The clothing worn by the people was of French design. Signs and advertisements on the stores and in the windows were written in the language of their forefathers. In the streets and stores the people conversed almost entirely in French.⁶⁹ They clung faithfully to the religion which their ancestors had brought from France.

To-day the village of Aurora has lost some of its distinctively French character. The French language to which the settlers clung lovingly for many years is gradually being replaced by English. Even yet, however, French is quite frequently heard in the streets and stores, but is no longer used in public gatherings.⁷⁰ Most of the inhabitants of Aurora and the surrounding community for a radius of five miles are of French-Canadian origin. These people still tend to mingle together as a group. Language, relationship, religion, and unity of purpose have caused them to cling together.⁷¹ A large Catholic church and convent are to-day found at Aurora.⁷² These are lasting tributes to the energy and zeal of the French-Canadians

68 *Ibid*; Fraser, op. cit.

69 KANSAS CITY STAR, November 10, 1911.

70 Fraser, op. cit.

71 *Ibid*.

72 KANSAS CITY STAR, November 10, 1911.

of this place.

Kansas has the honor of having at least one Norwegian settlement. In September, 1846, about one hundred Norwegians set sail from their home country of Norway.⁷³ They were dissatisfied with conditions there and hoped to find better homes in America.⁷⁴ They landed at New Orleans, where yellow fever caused a number of deaths among them. The survivors eventually came north and for a time farmed near St. Joseph, Missouri.⁷⁵ Finally, in 1856, they began coming to Doniphan county and settled at the present site of Moray.⁷⁶ For a time the settlement was known as East Norway.*

These Norwegians were an extremely peaceful group of settlers. They became prosperous farmers. After some time, a church building was erected. These Norwegian settlers adhered to the teachings which were brought from their "fatherland." A group of descendants of the original Norwegian colony reside at Moray to-day.⁷⁷

In May, 1873, an English settlement was made at Victoria, in Ellis county. The life of this English colony at Victoria was short, but interesting. George Grant, a Scotchman, conceived the idea of planting a colony in Kansas. For this purpose, he bought a large amount of land from the Kansas Pacific Railroad. He then sold this land to lords and ladies

⁷³ Doniphan County, Supplement to WEEKLY KANSAS CHIEF, May 5, 1916.

⁷⁴ ATCHISON GLOBE, June 30, 1909.

⁷⁵ Ibid.

⁷⁶ Doniphan County, op. cit.

⁷⁷ Ibid.

* The name was changed to Moray by the railroad.

of England and Scotland. He told them that Kansas would be a good place for their sons.⁷⁸

The Victoria colony consisted of about sixty young Englishmen. The railroad had erected a large building for their temporary use. These young English settlers found life different than they expected. Grant wanted them to settle down and raise cattle, but the young Englishmen of noble birth were not interested in such things. They spent money lavishly and were willing patrons of saloons and dance halls. They spent a great deal of time in hunting, but made no effort to earn a living.⁷⁹

The parents in Great Britain finally reduced the allowances of the young men. These English sons of the idle rich were not willing to endure hardships, so the colony dissolved. Many of them returned home. Grant, the founder of the colony, died almost penniless.⁸⁰ His venture had been a failure. Victoria was one of the unsuccessful colonies made by the English in Kansas.*

About twenty miles north of Junction City is the little Welsh village of Bala. The origin of Bala goes back to about the year 1870. In that year a Welsh colony was organized under the name of "Welsh Land and Emigration Society of America."⁸¹ It was organized especially for the Tory-ridden

⁷⁸ ELLIS COUNTY CLIPPINGS, Kansas Historical Library.

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ RILEY COUNTY CLIPPINGS, Vol. I, Kansas Historical Library, pp. 49-60.

* Interesting English settlements were also planted at Wakefield, in Clay county, and Runnymede, in Harper county.

farmers of Wales, but was open for all Welsh in the United States.⁸² A large amount of land was bought from the Kansas Pacific Railroad. To this place came the Welsh settlers. They were an industrious people and the settlement soon prospered. Bala was established as the colony town.⁸³ It became Welsh in its characteristics. The native language of the settlers was spoken there. This little Welsh village of Bala made rapid progress and became a flourishing place. It had a population of about four hundred.⁸⁴ The Welsh were lovers of song and poetry, and had good church-going habits.⁸⁵

Bala is to-day only a small hamlet. Descendants of the original settlers live there and in the surrounding community. As is true of almost all other towns founded by the foreigners, Bala has lost its distinctively foreign characteristics.

These are only a few of the many places in Kansas which have been made historic by the foreigner. They are perhaps the most outstanding ones. Other nationalities than the ones so far mentioned have planted colonies in Kansas. A Scotch colony purchased a large amount of land in Dickinson county from the Kansas Pacific.⁸⁶ A few settlements have been made by the Irish.*

Among outstanding groups of foreigners which have made settlements in Kansas are the Germans. People of German nationality are found in almost every township and community

⁸² Westons Guide to Kansas Pacific Railway, 1872, pp. 49-50.

⁸³ *Ibid.*

⁸⁴ *Ibid.*

⁸⁵ HILLY COUNTY CLIPPINGS, op. cit.

⁸⁶ Noble Prentis, History of Kansas.

* The Irish have made settlements in Sumner county, Marshall county, and Doniphan county.

in Kansas. From early territorial days, they have taken a strong part in the building of the state. They were profoundly interested in the contest to organize Kansas and to make her free. The Germans have not come in such large colonies as have other nationalities. Instead, they have come in small groups and have scattered over the whole state.⁸⁷ Thus it is difficult to find a distinctively German settlement. One of the early German settlements was that at Zeandale, in Riley county. This place was settled during the struggle for statehood by a group of Germans who came under the auspices of the Emigrant Aid Company.

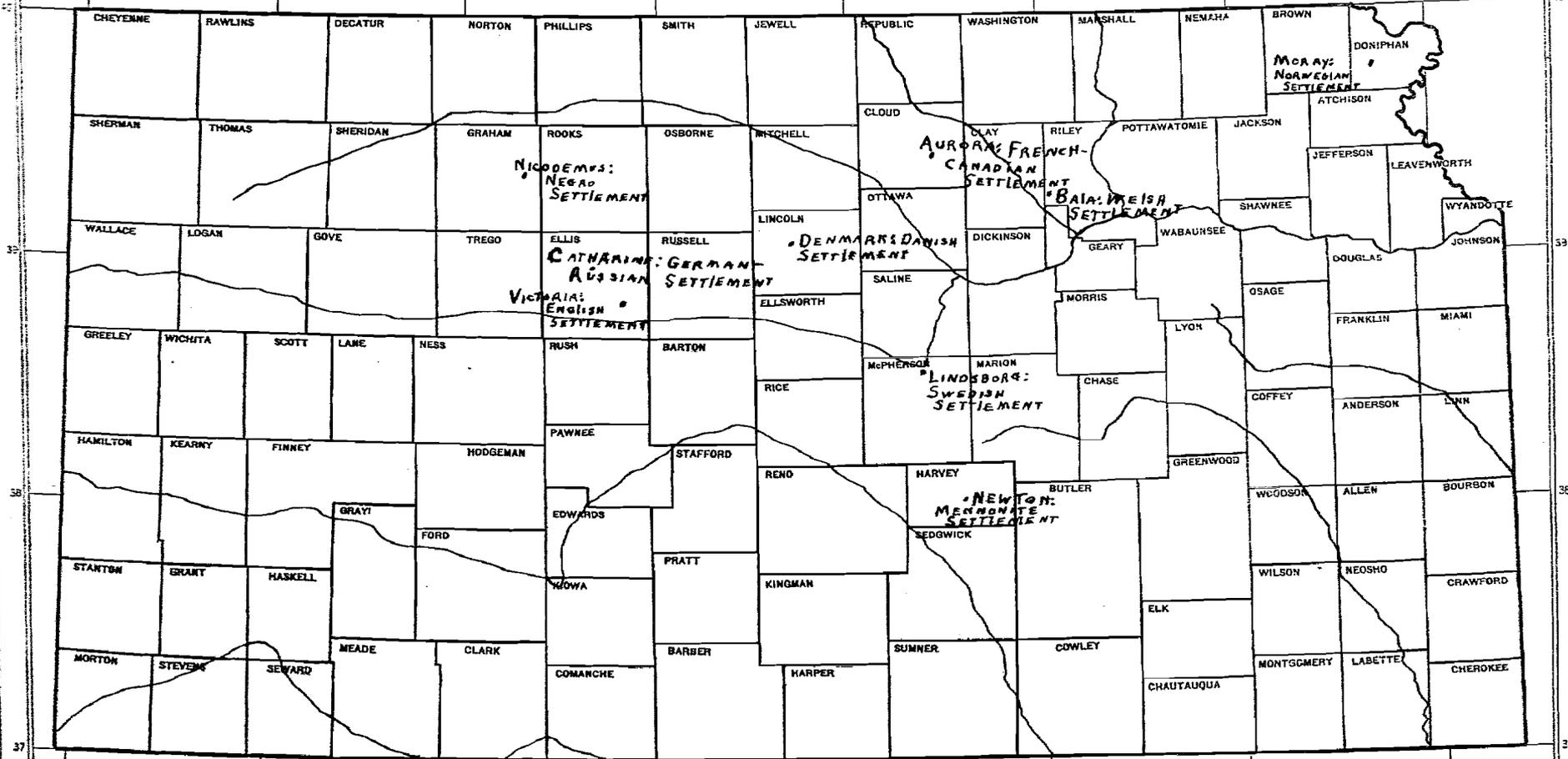
Of the many places in Kansas that were once distinctively foreign in characteristics and language, practically all have lost their outstanding foreign nature. In many places the native language of the foreigners is still used to some extent, but is rapidly disappearing. Many foreign customs are yet retained. However, it can truthfully be said that all people in Kansas regardless of nationality have been blended into one community of interest and language.

⁸⁷ Ruppenthal, op. cit.

CRAM'S 8 1/2 x 11 Outline Map KANSAS

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PLACES MADE HISTORIC BY THE FOREIGNER

CHAPTER IX

HERE AND THERE IN KANSAS

There are several historic places in Kansas which cannot be grouped under any of the preceding chapters, but which are worthy of note. It is the purpose of this chapter to mention briefly some of these places.

In the heart of the business district of Kansas City, Kansas, there is a vacant piece of land of about two acres. It rises to a height of twelve feet above the level of the streets. Long rows of business houses and public buildings almost completely surround the place, which is shaded with natural forest trees. This is the Old Wyandotte Burial Ground. Many of the tombstones are crumbling and decaying. Only a few are so well preserved that one can read the inscriptions.¹

This burial ground represents an interesting bit of history. In the treaty of 1855 by which the Wyandotte Indians ceded their land to the United States to be subdivided and deeded back to the members individually, Article 2 reads: "The portion now enclosed and used as a public burying ground shall be permanently reserved and appropriated for that purpose." Since then the old burial ground has not been disturbed. The Indians could never be persuaded to sell the sacred plat of land, and public opinion has seen that it remained undisturbed.²

1 Perl W. Morgan, History of Wyandotte County, 1911, p. 81.

2 Ibid.

There was one old trail in Kansas which was not as well known as other trails, but which was perhaps one of the most romantic of them. This was the old Kaw Indian Trail, which started near the mouth of Big John Creek, four miles south-east of Council Grove, and ended at the forks of Cow Creek, about three miles south of the present town of Lyons. This was once a well-defined trail, and was used by the Indians when they went to their hunting grounds.* At the forks of Cow Creek the Indians pitched their teepees. Here they dried their meat and cured their furs and robes. They prepared great quantities of "buffalo jerk". This was done by jerking buffalo meat into convenient strips, and hanging it on poles out in the sun. When the meat was dry, it was baled up and packed home on ponies.³

The Indians went out over the trail in the early fall, some taking their families with them. They often stayed all winter because of the good pasture for the ponies. Late in the fall some of the Indians returned home laden with fresh and dried meat. It was no doubt interesting to catch a glimpse of the Indians as they returned from their hunting grounds. They ordinarily travelled in single file. Pack ponies were heavily laden with plunder. Some tugged at loads borne on two long poles fastened to their sides and which extended back like long shafts, dragging on the ground. Frequently, on top of a load of meat, a squaw and papeose would be perched⁴

³ George P. Morehouse, "Along the Kaw Trail," KANSAS HISTORICAL COLLECTIONS, Vol. VIII, pp. 206-12.

⁴ Ibid.

* The Kaw Indians moved to a reservation at Council Grove in 1847, and it was then that the trail had its beginning.

To the Indians this old pathway was sacred. Along the trail were graves, which were often covered with slabs. On the highest points, the Indians had erected crude monuments of piles of rock visible for long distances. The old Kaw Trail has many historic memories of the time when the Indians passed back and forth over it.⁵

In Council Grove are several places of historic interest. One of these is the Custer Elm, which received its name from the fact that General George A. Custer camped under it in 1867. Surrounding this tree, Custer owned one hundred sixty acres of land. This land was still owned by him at the time of his death in the Little Big Horn massacre.*⁶ Custer Elm is one of the largest and oldest trees in Council Grove.⁷

The "Madonna of the Trails" monument stands near the Neesho River on the north side of the main highway that passes through Council Grove. It was erected in 1928 by the Daughters of the American Revolution. The main part of this monument consists of a mother clasping a child in her arms, while one child clings to her skirts. This is a memorial to pioneer mothers of covered wagon days who endured the hardships of early modes of travel and braved the dangers of Indian attacks to become the homemakers of the western frontier.

Another of the historic places of Council Grove is the

⁵ Ibid.

⁶ Lalla M. Brigham, The Story of Council Grove on the Santa Fe Trail, 1921.

⁷ TOPEKA DAILY CAPITAL, June 7, 1931.

* See p.244.

"Hermit's Cave." In 1863 a mysterious character took up his abode in a cave on the hillside. For five months he lived there with his dog, "King." This man was the hermit priest, Matteo Boccacalini. He had at one time been a priest in sunny Italy, but eventually disobeyed the orders of priesthood. This caused his disgrace. He was deposed as priest and became a wanderer upon the earth. It was thus that he happened to come to Council Grove. In his cave on the side of the hill, the hermit priest lived in solitude. Very seldom did he engage in conversation with anyone. He had very few possessions, but among his belongings were several crucifixes, religious mementos, and other trinkets. His chief comfort was received from a half dozen volumes, which he often read. One other article which he owned was a rude mandolin. In the evenings his fingers would sweep the strings, and tender, sweet music would peal forth.⁸

It is said that this deposed priest was loyal to the Catholic Church, but he believed that the Jesuits had plotted to destroy him. He was constantly afraid that someone would come to take his life. The story says that one day he saw a stranger whom he feared had been sent by the Jesuits. Saying that he could not tarry longer, the hermit went down the trail and took up his abode in a cave in the mountains of New Mexico. Two year later rumor carried the story that a hermit priest had been murdered. Thus Matteo Boccacalini had at last met the fate which had been his life-time fear. For years after he

⁸ John Maloy, "The Hermit Priest 'Matteo Boccacalini'", quoted in Brigham, pp. 127-131.

left, the cave was a place of interest. Upon the rocks were scratched the priest's name and a cross.⁹ The "Hermit's Cave" is to-day a historic spot in Council Grove.

On the banks of Black Kettle Creek near Halstead is an elm known as Kit Carson Tree. This tree served as a marker for the Indian hunters and the early white pioneers. A local story says that Kit Carson* and a band of emigrants camped there one night. At three o'clock in the morning, yells of Comanche Indians were heard. Kit led in the defense against the foes. Finally the ammunition of the group ran low. As the Indians were forming in line for the final charge, a company of United States cavalry commanded by General Custer rushed to their relief.¹⁰ It was from this incident that the tree received its name.

Near Baldwin is the old Signal Oak. It was by the use of this tree that the pioneers were able to spread the alarm of an invading foe, and thus save the town from being raided and destroyed by proslavery men.**¹¹ In those early border days, a smoky lantern hanging in the top of Signal Oak meant that help was needed.¹²

On the corner of the court house grounds in Atchison stands a monument. The inscription on its plaque reads: "To commemorate an address given near this corner by Abraham

⁹ Ibid.

¹⁰ TOPEKA DAILY CAPITAL, April 22, 1927.

¹¹ Ibid.

¹² TOPEKA DAILY CAPITAL, February 14, 1932.

* Kit Carson was a famous hunter, scout, and guide of the West.

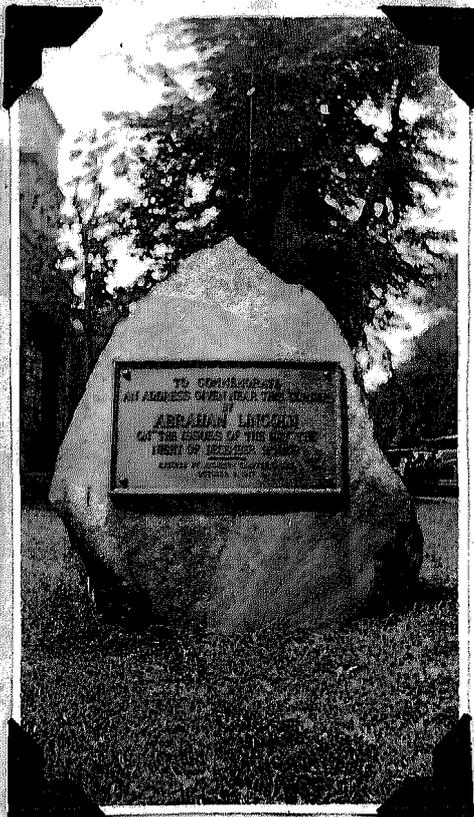
** Baldwin was a free-state town.

Lincoln on the 'Issues of the Day' the night of December 2, 1859."

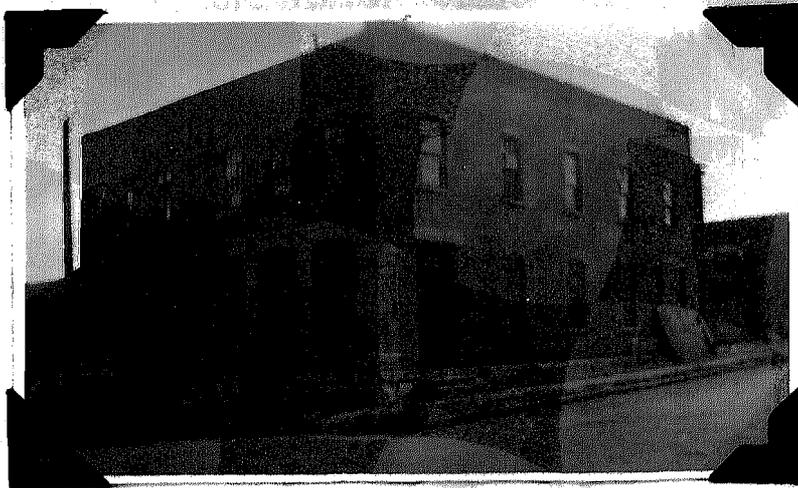
Near the banks of the Missouri River in Leavenworth is an old building which is of especial historic interest because of its connection with Abraham Lincoln's visit to Kansas in December, 1859. Lincoln had been interested in the Kansas Territory since its organization.¹³ He came into Kansas directly from the slave state of Missouri. He spent one evening in this building. Citizens of the city believe that on that evening in the northeast room on the second floor, Lincoln assembled material which was to have an important connection with later American history. This material, they say, was used in his famous Cooper Union speech, given at New York on February 27, 1860. This speech gained many friends for Lincoln and made possible his nomination for president by the Republican Party. While in Leavenworth, Lincoln made a speech from the verandah of the Planter's Hotel, which is located near the other building just mentioned.

Some distance north of Fort Riley on the east side of the main highway, there is a large monument. Upon looking at the inscription on it, one will find that it marks the site of Camp Funston, the place about which so much was heard during World War days. This monument is all that marks the site of the camp which once boasted of having one hundred thousand soldiers within its boundaries.

¹³ Noble L. Prentiss, A History of Kansas, 1919, p. 125.



Lincoln Memorial
at Atchison.



Where Lincoln is said to have assembled
material for his Cooper Union Speech.
(Leavenworth)



Custer Elm.



Camp Funston Monument.

Camp Funston was established in May, 1917, and was named in honor of General Frederick Funston, a Kansan who gained recognition in the Spanish-American War. It required six months to build this camp, in which about one hundred thousand men were housed. The 10th, 89th, and 91th Divisions were organized there.¹⁴ During the days when our country was a participant in the World War, Camp Funston was a busy place.

In Wichita is the Carry Nation Memorial Fountain. The name of Carry Nation takes one's thoughts back to the time when prohibition was a burning issue in Kansas. The prohibition amendment was adopted by the people of Kansas in 1880. Nevertheless, numerous saloons continued to keep their doors open. Many people favored the repeal of the amendment. It was under these conditions that Carry Nation took as her mission that of forcing the saloons to close their doors. Her chief method of doing this while in Kansas was by visiting the saloons and smashing as much property as possible. The career of Carry Nation is an interesting one. Time and again, she was arrested and put in jail, but as soon as released, she continued her work. The memorial fountain at Wichita stands on the place where she was first arrested.¹⁵

Carry did her most outstanding work in Kansas during the years 1900 and 1901, but for several years before this she had attempted to further the cause of prohibition in her home county. At first she was content merely to give speeches

¹⁴ Mrs. Frank Montgomery, Union Pacific Railroad, Unpublished manuscript at the Kansas State Historical Library.

¹⁵ KANSAS CITY STAR, October 6, 1929.

against the saloons. Later she began to serenade them and held prayer meetings in front of their doors. Eventually, she decided that more drastic measures were necessary. After some time she succeeded in forcing all of the saloons in her home town of Medicine Lodge out of business.¹⁶

Her next place of work was Wichita. Immediately upon arriving there, she surveyed the situation and noted the location of the saloons. When she returned to her hotel in the evening, she secured some heavy twine and bound a cane and iron rod together. Early the next morning, with this concealed beneath her cape, she went to an alley and picked up half a dozen large stones, which she wrapped in a newspaper. Then she was off to her work. She proceeded to the saloon at the Hotel Carey. Upon entering, she hurled two stones at a large picture. The bartender protested, but before he could interfere another stone went hurtling against a mirror valued at fifteen hundred dollars. Her remaining stones whizzed into an orderly line of bottles and glassware. In an instant she drew the rod and cane from beneath her cape and whirled it wildly about her head. The men who had been drinking rushed out through the rear door. Bottles and glassware fell to the floor. In a short time she was arrested and placed in jail, where she remained for some time.¹⁷

As soon as she was released, her work was continued. Carry with a hatchet and accompanied by three other women proceeded to James Burne's Saloon. After they had entered, she prayed

¹⁶ Herbert Asbury, Carry Nation, 1929.

¹⁷ Ibid.

for a moment and then ordered the women to smash. A hail of stones struck the bar and sideboard. Carry's hatchet shattered the plate glass windows and the long panel on the front door. Within fifteen minutes the four women had thoroughly wrecked the saloon. Whisky and beer seeped from the pile of wreckage. Carry faced her companions, slowly raised her right hand, and gave the customary benediction. This task completed, the women started towards another saloon and again commenced smashing things. The proprietor calmly placed a revolver against Carry's head. This quieted the smashers, who soon left the saloon and raced to Hotel Carey.¹⁸

The women created great excitement in the town. At least three thousand people had assembled by the time that Carry and her comrades arrived at the hotel. The smashers were brought to police headquarters, but released upon promising not to do any more smashing before noon of the next day. After their release, they went to the various saloons, where they held prayer meetings before the doors.¹⁹

Carry Nation soon left Wichita and proceeded to Enterprise, in Dickinson county, where she continued her saloon smashing. From there she went to Topeka. In these towns she used the same methods as in Wichita. She was arrested time and again. During her stay in Topeka, she was in jail seven times. Carry gained many sympathizers, as well as many opponents, in her work. After leaving Topeka, she went on a lecture tour which brought her to many states in the Union. For several years,

¹⁸ Ibid.

¹⁹ Ibid.

she continued her crusade against the saloon.²⁰

As souvenirs, Carry used little pewter hatchets. These were sold to the people for a small sum. Carry called these hatchets her "defenders" and her "messengers." By selling them she obtained money to pay railroad fares, hotel bills, and other expenses. The hatchets also carried the message which she was attempting to spread. These hatchets were in great demand, and played their part in Carry Nation's crusade against the saloon.²¹ People disagree as to whether or not Carry Nation's method of furthering the cause of prohibition was a good one. It is no doubt true that she created an agitation against the saloon. The little memorial fountain at Wichita is a reminder of Carry Nation, particularly of her work in Wichita.

In Baldwin stands the "Old Castle," which is said to be the oldest college building in Kansas. It was in a simple log cabin at Baldwin that the members of the Kansas-Nebraska Methodist Conference agreed to establish Baker University. In this same cabin, in July, 1854, the first sermon to white settlers in Kansas Territory is said to have been preached under authority of the Methodist Church.²² This cabin is no longer standing, but its site is marked with a stone boulder. In February, 1858, the charter for the establishment of Baker University was granted by the territorial legislature. The "Old Castle" was erected that same year, and stands to-day as a monument to the educational efforts in early Kansas.

²⁰ Carry Nation, Use and Need of the Life of Carry Nation, 1908.

²¹ Ibid.

²² KANSAS CITY TIMES, February 11, 1933.

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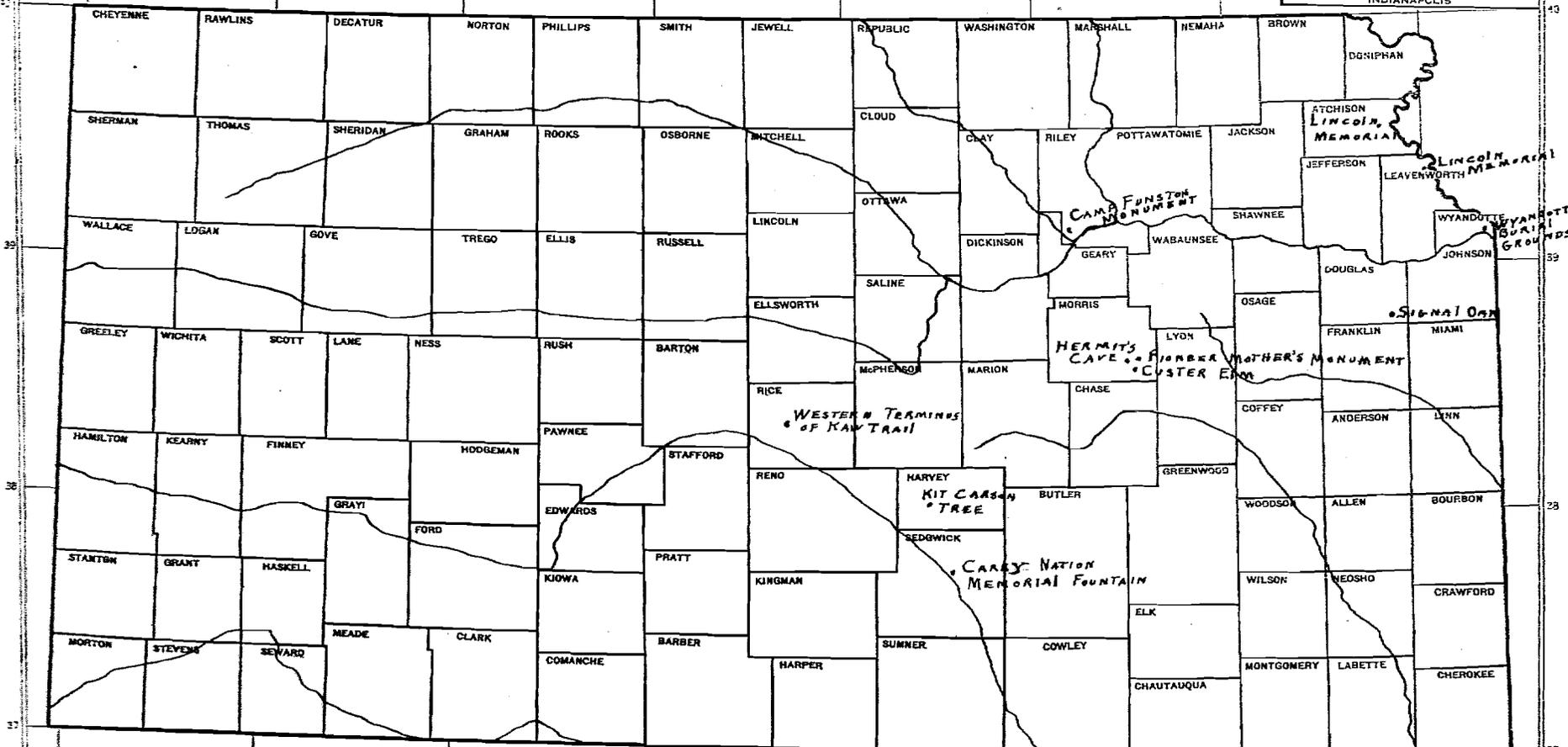
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CRAM'S
8 1/2 x 11 Outline Map
KANSAS

SCALE
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HERE AND THERE IN KANSAS

Longitude West of Greenwich

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APPENDIX

TRADING POSTS.*

Allison or Peacock Ranch. Built by Allison in 1857. Located on the north side of the Santa Fe Trail about one hundred yards east of Walnut Creek Crossing, in Barton county. After Allison died, Peacock rented the ranch. (KANSAS HIST. COL., Vol.X, pp. 664-5)

Baker Post. Established by Isaac Baker for the Sac and Fox Indians about twelve miles west of Ottawa. (Notes of J.S. Chick, October, 1906)

Baker and Street Post. Located at Greenwood, Franklin county. Later moved to Quenemo, Osage county. Owned by Baker and Street of Westport, but kept by a man named Case. (Andreas, p. 1530)

Beach Post. Located one mile south of Lyons, in Rice county. Built about 1859. Sometimes known as Cow Creek Ranch. (KANS. HIST. QUARTERLY, May, 1932, p. 199)

Binkley and Horton Post. Built in 1869 on the site of Wichita. It was a log trading store. (Andreas, p. 1494)

Chouteau Posts. One was built on the site of Lake View, in Jefferson county, by Frederick Chouteau in 1829 and abandoned in 1831. (KANS. HIST. COL., Vol. IX.) One was established in Douglas county in 1827 or 28. Later moved to Mission Creek in Shawnee county. (KANS. HIST. COL., Vol. IX, p.568) One was built on the north side of the Kansas River at the old Grinter Ferry, six miles west of the Missouri state line, for trading with the Delawares and Shawnees. (Morgan, History of Wyandotte County.) Another post was built on the south side of the Kansas River about a mile from the old Methodist Mission. (HIST. COL., Vol. IX, p.574) Another was established at Council Grove in 1848. (Brigham, Story of Council Grove)

Dunlap Post. Located on Drum Creek a few miles southeast of Independence, in Montgomery county. (Andreas, p. 1583.)

Dyer Post. Built by George Dyer and Wm. Dyer on the site of Ozawkie, Jefferson county. (Andreas, p. 500.)

Fuqua Post. Built by Richard Fuqua in northwestern Allen county. (Andreas, p. 667.)

Hays Post. Established in Council Grove in 1847. Hays traded with the Kaws. (Brigham, Story of Council Grove.)

* These are posts not mentioned in the discussion on pp. 88-98. This is not a complete list of trading posts, but is a representative enough list to show the location and importance of them.

Harding Post. Established in 1852 by Benjamin Harding at Wathena, Doniphan county. (Andreas, p. 941)

Lushbaugh Trading Store. Located in Montgomery county at Glymore (Coffeyville). (Andreas, p. 1574)

Marshall Post. Located at Marysville. Established by F.J.Marshall in 1849. (Andreas, p. 914.)

Matthews Post. Established in 1840 at Oswego, in Labette county. (Andreas, p. 1453.)

Maxley and Mosley Post. Located a short distance above the present site of Wichita in 1863. (Andreas, p. 1384.)

Mead Post. Established by J.R.Mead in 1863 on the site of what is now Wichita. (Andreas, p. 1384.)

Moore's Ranch. Located at Cottonwood Crossing on the Santa Fe Trail in Marion county. Established in 1859. (Andreas, p. 1255.)

Moore's Post. Located at Moorestown near Baker's Ford. Later it became Urbana, Nemaha county. (Andreas, p. 941)

Nadeau Post. Established by Eli Nadeau at Nadeau, Jackson county, for trading with the Pottawatomies.

Penneck Post. Established at Centropolis, a mile west of the Minneola town site, about 1857. About 1859 he removed his trading store to the Sac and Fox Agency near Quenemo and was associated with Peter Fuller in trade. (KANS. HIST. COL., Vol. X, p. 213.

Pensineau Post. Established in Atchison near Mount Pleasant in 1839. (Andreas.)

Pensineau Post. Located in Leavenworth county a little above Fort Leavenworth and opposite Weston, Missouri.

Sharp Post. Built by Isaac Sharp on Sharp's Creek, in MCPerson county, in 1859-60. (Andreas, p. 811.)

Scott Post. Located on present site of Oxford, in Sumner county. Established by C.M.Scott.

Shields Post. Established in 1866 by Sam Shields on the banks of the Smoky Hill near Lindsborg. (Bergin, "Swedish Settlements in Kansas".)

Uniontown Post. Located in Shawnee county about half a mile east of Willard on a ridge of sixteen acres overlooking the town. Established in 1855. There were fifty or more buildings in the post. (Richerter, History of Silver Lake, Kansas; and King, History of Shawnee county.)

Wilson Post. Established in 1844 in Salt Creek Valley near the Salt Creek bridge in Leavenworth county. Sold in 1852 to Maj. M.R. Rively. (KANS. HIST. COL., Vol. IX.)

Wilson Post. Built on the site of Louisville, Pottawatomie county. (Andreas.)

Withington Post. Established by Charles Withington in Lyon county a short distance south of what is now the Allen postoffice. Built in 1854. Another post was located in Council Grove. (Andreas, p. 845.)

MISSIONS.*

Boudinot Presbyterian Mission. Established by Rev. Nathaniel Dodge in 1831 on the east bank of the Neosho near its junction with Four-Mile Creek, in Neosho county. Abandoned in 1837. (KANS. HIST. COL., Vol. IX, note on p. 20.)

Delaware Baptist Mission. Commenced in 1833 by Dr. Johnston Lykins. (Andreas, p. 73.) Located near the present town of Edwardsville, in Wyandotte county. (Connelley, Kansas and Kansans, Vol. I, p. 250)

Delaware Methodist Mission. Established near the present town of White Church, about eight miles from Kansas City, Kansas. Opened in 1832. (KANS. HIST. COL., Vol. IX, p. 203)

Hopefield Presbyterian Mission. Located on the west banks of the Neosho River about five miles south of the present town of Oswego, in Labette county. Started in 1830 and discontinued in 1837. (KANS. HIST. COL., Vol. IX, p. 570.)

Kickapoo Catholic Manual Labor School. Located near the junction of Salt Creek with the Missouri, near Ft. Leavenworth. Established in 1836 and closed about 1840. (Andreas, p. 73.)

Kickapoo Methodist Mission. Located near Fort Leavenworth. Organized in 1833 and continued work until 1841. (Lutz, "Methodist Missions in Kansas".)

Miamis Baptist Mission. Located about ten miles southeast of present town of Paola. Established in 1847, and was a successful mission for some time. (KANS. HIST. COL., Vol. IX, p. 570.)

Neosho Presbyterian Mission. Established in 1824 by Rev. Benton Pixley, and closed in 1829. Located near Shaw, Kansas. (KANS. HIST. COL., Vol. IX, p. 571.)

* This list includes only such missions as were not discussed on pp. 98-119.

Peoria and Kaskaskia Methodist Mission. Established in 1833 and continued for several years. Located on northern banks of Osage River. (Lutz, "Methodist Missions in Kansas.")

Pettawatomie Methodist Mission. Established in 1837 and discontinued when the tribe moved in 1847-8. Located on the site of Osawatomie. (Lutz, "Methodist Missions in Kansas.")

Sac and Fox Mission. Located on the Osage River about six miles east of Osage and Franklin county line. Opened about 1860. Moved to about one mile southwest of Quenemo, in Osage county. (KANS. HIST. COL., Vol. IX, pp. 568-72.)

Shawnee Baptist Mission. Established by Dr. Lykins in 1831. Located at approximately Fifteenth Street in Kansas City. The first newspaper published entirely in the Indian language was published here in 1834 and called the "Shawone Sun." (Tracy, History of American Missions to the Heathen.)

Weas Baptist Mission. Located a mile east of Paola, and was established by Dr. Lykins about 1840. It was in successful operation for many years. (KANS. HIST. COL., Vol. IX, p. 570.)

Wyandotte Methodist Mission. Church built in 1844. Located at Washington and Eighteenth Street in Kansas City. The old mission developed into the Washington Avenue Methodist Episcopal Church. (Lutz, "Methodist Missions in Kansas.")

FORTS.*

Fort Downer. Located about fifty miles west of Fort Hays. It was a military outpost in 1867-8. Used by General Guster as a base for Indian operations in Trego county in 1867.

Fort Monument or Fort Pyramid. Located near some monument-shaped rocks in Gove county. Established in 1865.

Fort Aubrey. Located sixteen miles west of Chouteau's Island. Established in 1865 and abandoned the next year.

Fort Kirwin. Established in 1865, but soon abandoned. Located on North Solomon River in Phillips county.

Fort Lookout. Located on a high bluff in Republic county. Guarded military road from Fort Riley to Fort Kearney, Nebraska.

Camp Beecher. Located at junction of Little and Big Arkansas Rivers. Built after Indian scare of 1868.

Camp Ogallah. Located about one mile west of Wakeeney. Came into existence about 1867 or 68.

* These forts were of lesser importance than those discussed in Ch. IV. Data are taken from Garfield, "Military Post As a Factor in the Frontier Defense of Kansas." KANSAS HISTORICAL QUARTERLY, November, 1931, pp. 50-62.

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