

## Kansas historical quarterly

### Section 608, Pages 18211 - 18240

The quarterly journal of the Kansas Historical Society from 1931-1977, the Kansas Historical Quarterly succeeded the Kansas Historical Collections, 1875-1928, (also available as unit 221606) and preceded Kansas History: A Journal of the Central Plains, 1978 - present.

Creator: Kansas State Historical Society

Date: 1931-1977

Callnumber: SP 906 K13q

KSHS Identifier: DaRT ID: 221562

Item Identifier: 221562

[www.kansasmemory.org/item/221562](http://www.kansasmemory.org/item/221562)



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flitted into the room and then out again before the poet could close the window. In this poem Ware used the Poe technique of a monotonous accent on certain words in the last line of each stanza—variations of his “blue-eyed little princess looking for a home.” But the last line of the final stanza broke the circling thought: like the princess he had been reading about, “You’d be unhappy were you not a roaming, rambling, useless wanderer with no home.”

Among the reviewers of the second edition of the *Rhymes of Ironquill* (1889) Ware’s friend, D. W. Wilder, did notice “The Raven” effect on “Ioline”—“It is in the same strain of music that is found in Poe’s ‘Raven.’” This reference was casual and indefinite and certainly was not intended to be derogatory.<sup>9</sup>

As a promotional feature for the second edition of the *Rhymes of Ironquill* (1889), Arthur C. Grissom prepared a “Prospectus” in praise of the new book. In so doing he singled out several poets, each of whom, he alleged, would look with favor upon specified Ware verse:

“Politics,” “Ioline,” and “Retrospective” would have pleased Poe. Hood would have laughed at “The Reason,” “Pass,” “The Lovest,” “Keefe vs. Gillon” and the latter part of “The Short-haired Poet.” Bret Harte has written worse than “Hic Jones” and seldom approached it in humor. Walt Whitman would “Yawp” merrily to hear “The Old Pioneer.” Longfellow would have praised “The Holy War.” Mrs. Browning, “The Minnesong.”<sup>10</sup>

Grissom did not elaborate upon what he meant by the verbs in this paragraph. If he meant imitative in the sense that Ware’s “Ioline” imitated Poe’s “Raven,” the generalization could not be valid. Neither would that generalization be acceptable if limited to Thomas Hood, Bret Harte, Walt Whitman, and Elizabeth Barrett Browning. The last named seems least likely to praise Ware’s verse, even “The Minnesong.” Except for Whitman’s “Pioneers! O Pioneers,” beyond the titles there is no resemblance between the two poets.

Thomas Hood’s (1799-1845) poems had been collected by 1874, the humorous pieces listed separately in the “contents.” No instance has been found, however, in which Ware imitated Hood, but both men used common devices of puns and other play on words and situations, and on surprise endings.

By 1880 Bret Harte’s (1836-1902) poems had been collected, the editor arranging them in descriptive groups, one of which was

9. *Brown County World*, Hiawatha, December 27, 1889.

10. Eugene F. Ware, “Scrapbooks,” v. D-16, “Abby Ware Nies Collection,” Kansas State Historical Society.



poems in dialect, and another "Parodies, etc." Again no Ware "parodies" of Bret Harte have been found. The most that can be said about the relationship of this poetry of the three men, Hood, Harte, and Ware, is that many of their characteristics were similar, especially some of their traits of humor.

The inclusion of Longfellow on Grissom's list requires some correction and explanation. Grissom was in error in putting Ware's "Retrospective" (1882) in the Poe group. It belonged in the Longfellow group, and, along with "The Holy War," is set to "Hiawatha" music.

Except for "Politics" and "Retrospective" most of Ware's major rhymes enumerated by Grissom have been accounted for. "Politics" was first published in the *Daily Monitor*, June 11, 1882, while Ware was becoming embittered by the injection of the prohibition issue into Kansas politics. Classed according to literary form, this was the first instance of Ware's use of Poe's "Annabel Lee" rhyme form. Besides using "Hiawatha" rhyme form, "Retrospective" was Ware's acid commentary on the outcome of the election of 1882, published in the *Monitor*, November 11. This was followed in the *Monitor*, December 3, by a rhymed reply to rhymed criticism of Ware. Both of Ware's pieces were in bad taste, especially as they abused the romantic cadences of Longfellow's "Hiawatha."<sup>11</sup>

Viewed as a whole, the debt of Ware to Longfellow fell into two classes; the rhyme schemes of "Hiawatha," and of "The Children's Hour." The chronological sequence of the former is "Decoration Day" (1875, 1877, 1889), "The Holy War" (1877), "Quivera-Kansas" (1879, 1894), "Retrospective" (1882), "Respect-ive" (1882). The main entry in "The Children's Hour" rhythm is Ware's "Neutralia" (1871 ?, 1883, 1885), especially chapter 19, the apostrophe to Laura.<sup>12</sup>

The first stanza of Longfellow's poem "The Children's Hour" reads:

Between the dark and the daylight,  
When the light is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the Children's Hour.

11. "Respect-ive" was reprinted in the second edition of the *Rhymes of Ironquill*, reduced in length from ten to six stanzas. Thereafter, Ware deleted the poem from his *Rhymes*. In the book edition of 1889 it was named "The Spring Chicken."

Other aspects of literary form are involved, but they have been discussed elsewhere.

12. For a discussion of the history of "Neutralia," see the present author's article, "Eugene F. Ware: 'Journeyman Poet,'" *Kansas Historical Quarterly*, v, 31 (Winter, 1965), pp. 422-431. A certain interest is attached to Ware's choice of the name "Laura" for his heroine—pure chance, or the "Laura" of Petrarch, or the "Beatrice" of Dante? Ware was highly sentimental however much he pretended to be otherwise. Frequently he seemed deliberately to resort to devices to disguise his deep feeling and to mislead or to mystify his readers.





Chapter 19 of "Neutralia" opened with these lines:

When the work of the day is ended, and the evening  
shuts the skylight,  
When the Northern Crown and Hydra stands transfigured  
in the twilight, . . .

Oft I go to read these pamphlets, in the alcove where  
I store them;  
In the parlor of my memory, I one by one look o'er  
them.

Late in life Ware published an eight-line poem in tribute to Longfellow. Its first appearance in book form was in the 1909 edition of the *Rhymes of Ironquill*. A curious fact should be mentioned here, even though it may not be significant, Longfellow was the only literary personality so honored.<sup>13</sup>

Evidence of the wide range of Ware's acquaintance with literature is cumulative, and, on occasion, contains surprises. The ancestry of his humorous rhyme "Mono-line" reached back in time to Edmund Spenser (1552-1599) and his sonnet:

ONE DAY I WROTE HER NAME UPON THE STRAND

One day I wrote her name upon the strand,  
But came the waves and washed it away:  
Again I wrote it with a second hand,  
But came the tide and made my pains his prey.  
Vain man (said she) that dost in vain assay  
A mortal thing so to immortalise;  
For I myself shall like to this decay,  
And eke my name be wiped out likewise.  
Not so (quod I); let baser things devise  
To die in dust, but you shall live by fame;  
My verse your virtues rare shall eternise,  
And in the heavens write your glorious name:  
Where, when as Death shall all the world subdue,  
Our love shall live, and later life renew.<sup>14</sup>

Ware did not deal with Spenser in kind, but on February 4, 1877, he offered 30 lines, or six stanzas of five lines each:

13. In fact, Ware rarely used named individuals as subject matter of poems. Three exceptions were "On a painting by Leemputten," "John Brown," and "Dewey." Of course, Longfellow himself was indebted in turn to H. R. Schoolcraft and others for Indian lore and to the Finnish epic "Kalevala" for the meter of "Hiawatha."

14. *Harvard Classics*, edited by Charles W. Eliot, v. 40, p. 256.





POETIC DEBTS OF EUGENE F. WARE

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MONOLINE

I sadly strolled on Yellow Paint Creek's strand  
The loud waves flailed the boulder-drifted shore;  
In absent-minded way, with listless hand,  
I wrote MA-RI-ER's name upon the sand  
—Her cherished name upon the sanded flore.

Ere had i written came a bilious [bilious] wave—  
Remorseless, fiend-like, cussedly it came—  
—Fain would i brest it off; fane would I save;  
But overwhelmingly into a grave  
Of senseless sand it slung that sacred name.

I sat me down upon prymeval rock;  
Still flailed in waves the boulder-drifted shore,  
It seemed as if me troubled heart would knock  
Itself to pieces since the sorrow shock  
That wrung me writing from that sanded shore.

I'll take a pine from Alpine summit stript—  
A pine—me said—whose size will shadow all;  
And down in Etna's burning lava diped,  
I'll make a torch titanic, terror-tipped  
While horror wraps this mundane with a pall.

On heaven's blue dome ore [o'er] nebulus & star,  
Where all the terror-stricken world can see  
Distinct & clear, my Monoline Ile char,  
In words of fire the zones can read from far—  
MA-RI-ER's name that monoline shall be.

Col durn youre picchur—rise as thou hast rose,  
Houl, Paint Creek, houl—the waves may rore—may moan,  
May flale the boulders & such things as those,  
But ile bet you some 14 dollar clothes  
That you just leave that monoline aloan.<sup>15</sup>

As first published, "Mono-line" was not signed, but the subject matter of the first and the sixth stanzas identified it with Paint Creek. As revised for book publication, Ware removed that association from the first and the sixth stanzas. After the second edition, "Mono-line" was dropped from the book:

15. Fort Scott *Daily Monitor*, February 4, 1877.



MONO-LINE

I straid, I strode upon the ocean strand,  
The loud waves flaled the bolder-drifted shore;  
I stopt, I stoopt, and with dejected hand  
I wrote Ma-ri-er's name upon the sand—  
Her cherished name upon the sanded flore.

Ere had I written, came a bilious wave—  
Remorseless, fiend-like, ruthlessly it came—  
Fane would I brest it off, fane would I save;  
But overwhelmingly, into a grave  
Of senseless sand it slung that sacred name.

I sat me down upon primeval rock;  
Still flaled the waves the bolder-drifted shore  
It seemed as if me troubled heart would knock  
Itself to pieces, since the sorrow shock  
That wrung me writing from that sanded flore.

I'll take a pine from Alpine summit stript—  
A pine, me-said, whose size will shadow all;  
And down in Etna's burning lava diped,  
I'll make a torch, titanic, terror-tipped,  
While horror wraps this mundane with its pall.

On heaven's blue dome, o'er nebula and star,  
Where all the terror-stricken world can see,  
Distinct and clear, my mono-line I'll char,  
In words of fire the zones may read from far—  
Ma-ri-er's name that mono-line shall be.

Rise, ocean, rise! Rise as thou hastest rose!  
Houl, ocean, houl! Thy waves may rore, may mone—  
May flale the bolders, and such things as those;  
But Ile bet you some 14-dollar clothes  
That you just leave that mono-line aloan.

Ware's poem called "Politics" has already been given attention in its "Annabel Lee" context, but that rhythmic form is only one aspect of his debt to others. Combined in this verse is a debt to Edward Lear's "Nonsense" poems, particularly "The Owl and the Pussy Cat" and "The Jumblies," with emphasis on the latter.

THE OWL AND THE PUSSY CAT

The Owl and the Pussy Cat went to sea  
In a beautiful pea-green boat,  
They took some honey, and plenty of money,  
Wrapped in a five-pound note.



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The Owl looked up to the stars above  
And sang to a small guitar,  
'O lovely Pussy! O Pussy, my love,  
What a beautiful Pussy you are,  
You are,  
You are,  
What a beautiful Pussy you are!"

Pussy said to the Owl, 'You elegant fowl!  
How charmingly sweet you sing!  
O let us be married! too long we have tarried:  
But what shall we do for a ring?'  
They sailed away, for a year and a day,  
To the land where the Bong-tree grows  
And there in a wood a Piggy-wig stood  
With a ring at the end of his nose,  
His nose,  
His nose,  
With a ring at the end of his nose.

'Dear Pig, are you willing to sell for one-shilling  
Your ring?' Said the Piggy, 'I will.'  
So they took it away, and were married next day  
By the Turkey who lives on the hill.  
They dined on mice, and slices of quince,  
Which they ate with a runcible spoon;  
And hand in hand, on the edge of the sand,  
They danced by the light of the moon,  
The moon,  
The moon,  
They danced by the light of the moon.

THE JUMBLIES

They went to sea in a sieve, they did;  
In a sieve they went to sea:  
In spite of all their friends could say,  
On a winter's morn, on a stormy day,  
In a sieve they went to sea.  
And when the sieve turned round and round,  
And every one cried, "You'll all be drowned!"  
They called aloud, "Our sieve ain't big;  
But we don't care a button, we don't care a fig:  
In a sieve we'll go to sea!"  
Far and few, far and few,  
Are the lands where the Jumbles live:  
Their heads are green, and their hands are blue;  
And they went to sea in a sieve. . . .





And in twenty years they all came back,—  
In twenty years or more;  
And every one said, "How tall they've grown!  
For they've been to the Lakes, and the Terrible Zone,  
And the hills of the Chankly Bore."  
And they drank their health, and gave them a feast  
Of dumplings made of beautiful yeast;  
And every one said, "If we only live,  
We, too, will go to sea in a sieve,  
To the hills of the Chankly Bore."  
Far and few, far and few,  
Are the lands where the Jumbles live:  
Their heads are green, and their hands are blue;  
And they went to sea in a sieve.<sup>16</sup>

In its original six-stanza form Ware's "Politics" follows:

POLITICS (1882)

Ever so many of the childhood friends  
That started ahead of me,  
With fearless ignorance, fearless hope,  
To sail on the Vitriol Sea.  
Little they knew of the depth or the scope  
Of the treacherous Vitriol Sea.

Some of them sailed in boats of wood—  
Think of it!—sailed with glee  
In boats of wood—yes, painted wood,  
Out on that Vitriol sea.  
It eat them right up—wood was not good,  
To sail on a Vitriol sea.

Many in iron and copper and tin,  
Thought they could stand the test;  
A few tried glass and many tried brass,  
But the glass alone was the best.  
They all corroded and sank, but the glass,  
It was better than all the rest.

Few the survivors in glass that sailed  
Far out on the Vitriol Sea  
They had to be lonesome, and as a fact,  
As useful as they could be.  
If the boats came together they bumped and cracked,  
And then sank in the Vitriol Sea.

16. Edward Lear, *The Complete Nonsense Book*, edited by Lady Constance Strachey (New York, 1912), pp. 61-65, 134-137.



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Stormy and restless, and rough the sea  
And many a golden whale  
Did seem to enjoy with sullen pride  
Upsetting a boat when frail,  
Or spouting the vitriol far and wide  
Over a deck or sail.

Where were they going, I hear you ask,  
That sailed on the Vitriol Sea,  
Well, that is something I do not know,  
It's a mystery yet to me.  
But still they did go and determined to go  
And sail on the Vitriol Sea.

The revised four-stanza book version:

POLITICS (1885)

Many the childhood friends of mine  
That started ahead of me,  
Fearless in ignorance, bouyant in hope,  
To sail on the vitriol sea.  
Little they knew of the depth or the scope  
Of the treacherous vitriol sea.

Some of them sailed in painted boats,  
Most beautiful things to see:  
Gossamer boats of ephemeral wood,  
As fragile as ever could be;  
Soon to discover that wood was not good  
In the cankering vitriol sea.

Many tried brass, and some tried glass,  
To sail on the vitriol sea;  
Mindless alike of corrosion or storms  
They sailed with hilarious glee,  
Happy to-day, but to-morrow in swarms  
To be sunk in the vitriol sea.

"Where did they wish to go," you ask,  
"That sailed on the vitriol sea?"  
That is a something I never shall know,  
A mystery even to me.  
All that I know is, they wanted to go,  
And to sail on the vitriol sea.

Time passed and possibly revision made better verse of the poem in a literary sense, but scarcely made of it a humorous poem. It was written as occasional verse and revision had removed the circumstances that had inspired it without quite converting the remainder into abstract humor without a particular time and place.

More than a decade after Ware's three prohibition-politics rhymes of 1882, he again borrowed some features of the Poe "Annabel Lee" rhythm in his poem "Thalatta," first printed in March, 1893.<sup>17</sup> The poem was peculiarly constructed: nine stanzas arranged in three numbered groups of three stanzas each. Within the three groups the stanza pattern was uniform; four, four and three lines. The unmistakable Poe rhythm of "Annabel Lee" was used in the three-line final stanza of each group:

I

\* \* \* \*

There had come a new dream to me,  
It's a dream of the sea—  
A dream of the midnight sea.

II

\* \* \* \*

Every once in a while to me  
Comes a dream, a strange dream of the sea—  
A dream of the midnight sea.

III

\* \* \* \*

Perhaps there may come to me  
Strange dreams of the stellar sea—  
Of the interstellar sea.

This poem was inspired by a storm at sea during the summer of 1892—Ware's first Atlantic voyage. In a letter to D. W. Wilder, Ware described his reactions: "For the first time in my life, I have had a feeling of absolute helplessness." Again, later in the letter Ware repeated himself in a somewhat different context: "I never felt helpless before; so utterly helpless. The feeling was a strange one to me. Don't like it; want a show for my 'White Alley.' But it has given me a glimpse at feelings that others have had—so—I know more." Although the Atlantic ocean caused such terror, the subject matter of the stellar and interstellar sea of the third part of the poem was taken in stride. Indeed, Ware was quite familiar with the idea of inhabited star systems and their planets. A number of his poems, including "Ioline," played freely with the idea of the atom, the universe, and immortality.<sup>18</sup>

17. *The Illustrated World's Fair*, Chicago, March, 1893. "Thalatta" was reprinted in the *Daily Monitor*, May 7, 1893.

18. Extracts from Ware's letter to Wilder were printed in *The Lance*, Topeka, September 17, 1892. Ware's poems and other writing on this theme will be dealt with at another time and place.



Another and less satisfactory use of both ideas, stellar space and the "Annabel Lee" rhythm of Poe is found in "Threne." The exact date of its first publication is not determined, but it first appeared in the fourth book edition (c1895) of the *Rhymes* along with "Thalatta." In imagination the poet stood on the nebula El Triune

I saw in the distance below the triangular planet of Threne  
The triclinate planet of Threne  
The beautiful planet of Threne

In 1892, when the third edition of Ware's poems appeared,<sup>19</sup> it was reviewed by E. M. Lawton, the editor of *The Electric Spark*, who was adversely critical of two poems, "The Now" and "Tarpeia," on account of imitations:

"The Now" bears palpable evidence of having been formed directly upon the material framework of Richard Realf's exquisite and immortal poem of "Indirection," while "Tarpeia" bears so close a constructive resemblance to Thomas Buchanan Reed's "Drifting," that there is little pleasure in reading it.<sup>20</sup>

"Indirection" is a poem of five stanzas, four lines each. Conspicuous in the structure of most lines was a two-part character interrupted by the conjunction "but":

Fair are the flowers and the children,  
but their subtle suggestion is fairer; . . . .<sup>21</sup>

"The Now" is a rhyme of six stanzas, four lines each, using a similar technique in most lines, except that the "but" is only implied:

The charm of a love is its telling,  
the telling that goes with the giving; . . . .

The philosophy of Ware's rhyme differed from that of Realf especially in the fifth stanza which is out of place in this poem.<sup>22</sup>

Lawton's commentary on "Tarpeia" is less convincing. Both poems have an Italian setting and a strong resemblance in form, but their subject matter differs as well as their spirit. Reed's tone is romantic, while Ware's tone is pessimistically didactic. The striking aspect of Reed's "Drifting," and the essential one that Lawton did not recognize, is the pervading rhythm of Shelley's "The Cloud." In Ware's "Tarpeia" most, but not all, of the Shelley

19. *Some Rhymes of Ironquill* (Chicago, A. C. McClurg and Company, 1892).

20. *The Electric Spark*, Chicago, April, 1893, a clipping in the E. F. Ware "Scrapbooks," v. H, pp. 90, 91, "Abby Ware Nies Collection," Kansas State Historical Society.

21. "Indirection" is included in Edmund Clarence Stedman, ed., *An American Anthology, 1787-1900* (Boston, c1900), p. 343.

22. The first publication of "The Now" has not been determined, but it appeared in the fourth edition of the *Rhymes of Ironquill* (c1895), and in all subsequent editions.



music is missing. It may be that Ware had followed Reed rather than Shelley, but regardless of the channel of transmission, the Shelley factor cannot be ignored.<sup>23</sup> Another contemporary recognition of instances of Ware's poetic debts is found in a review of the third English edition of *Rhymes of Ironquill*—"The Sunset Marmaton" bore a resemblance in form to Tennyson's "Ballad of Oriana," and "Grizzly Gru" to Poe's "Ulalume."<sup>24</sup>

Ware's poem "The Washerwoman's Song," more than any other, was responsible for his reputation as a poet. It was published in the *Daily Monitor*, January 9, 1876. Its frank but tolerant agnosticism was the focus of subsequent public discussion. Many, if not most, of the comments printed in the newspapers were favorable. Ware's verses had struck a responsive chord among men of his religiously disturbed generation. A substantial body of folklore accumulated concerning the circumstances of the poem's publication and about the allegedly unfavorable effect it had upon his political career. Most of this was partially or wholly in error, or not subject to documentation. Such a response, however, both immediate and extending for nearly a generation afterwards, is emphatic evidence of how deeply the public of the late 19th century was moved by the social implications of theological and religious questions. Under these circumstances probably there is nothing remarkable in the fact that the form of the poem escaped notice.

In the context of poetic debts, to a certain extent, Ware was a product of his time in the form as well as in the substance of his poetry. Like many problems which long seem obscure, a solution, when it comes, is obvious and quite simple. So far as Ware had a model for "The Washerwoman's Song," consciously or unconsciously, he was under the influence of William Wordsworth's poem, "The Solitary Reaper." The resemblances lie both in the rhythm and in the idea of a woman absorbed in her work, singing:

23. Reed's poem "Drifting" is included in Stedman, *An American Anthology*, pp. 252, 253. The first publication of "Tarpeia" has not been determined, but it appeared in the first edition of the *Rhymes of Ironquill* (1885) and in all subsequent editions.

One other example of Ware's use of Shelley, though not altogether successful, was "The Serenade," not dated except that it was prior to 1885 because it was included in the first edition.

24. Ware "Scrapbook," clipping. This clipping is not identified by the name of the paper and the date, except that it is a review of the third English edition, 1899.





POETIC DEBTS OF EUGENE F. WARE

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THE SOLITARY REAPER

Behold her, single in the field,  
Yon solitary Highland Lass!  
Reaping and singing by herself;  
Stop here, or gently pass!  
Alone she cuts and binds the grain,  
And sings a melancholy strain;  
O listen! for the vale profound  
Is overflowing with the sound.<sup>25</sup>

The first stanza of Ware's famous poem is sufficient for the present comparison with Wordsworth's:

THE WASHERWOMAN'S SONG

In a very humble cot,  
In a rather quiet spot,  
In the suds and in the soap,  
Worked a woman full of hope;  
Working, singing, all alone,  
In a sort of undertone:  
"With the Savior for a friend,  
He will keep me to the end."<sup>26</sup>

Differences as well as resemblances are in evidence; enough of the former to acquit Ware of a slavish imitation either in form or in substance. Even with the Wordsworth model and the Ware poem in evidence the resemblances are not really obtrusive. Otherwise, the heritage from Wordsworth would surely not have awaited the present identification.

By means of the assignment of his poetic debts, the secretive and evasive Eugene Ware is made to reveal some of the artistic and other ideals that inspired his life. And whatever the quality of the verse, a similar generalization could be applied to other local poets in Kansas and elsewhere. Interpreted in this fashion local poetry is no longer merely "local" either in literary form or in social content. Whether or not generally realized, American culture possessed in varying degrees a tangible evidence of continuities in its heritage from Western Europe.

25. *Selected Poems of William Wordsworth*, The World's Classic series (Oxford, 1921); p. 302. In some collections of Wordsworth's poetry the title of this poem is simply "The Reaper."

26. Except in the editions of the *Rhymes of Ironquill* issued in England, "The Washerwoman's Song" always occupies the first place.—James C. Malin, "Ironquill's 'The Washerwoman's Song,'" *Kansas Historical Quarterly*, v. 25 (1959), pp. 257-282; "Eugene Ware's Concern About a Woman, a Child, and God," *ibid.*, pp. 402-406.



## Recent Additions to the Library

Compiled by MRS. RUTH GLEASON, Cataloger

IN ORDER that members of the Kansas State Historical Society and others interested in historical study may know the class of books the Society's library is receiving, a list is printed annually of those accessioned in its specialized fields.

These books come from three sources, purchase, gift, and exchange, and fall into the following classes: books by Kansans and about Kansas; books on American Indians and the West, including explorations, overland journeys, and personal narratives; genealogy and local history; and books on United States history, biography, and allied subjects which are classified as general. The out-of-state city directories received by the Historical Society are not included in this compilation.

The library also receives regularly the publications of many historical societies by exchange, and subscribes to other historical and genealogical publications which are needed in reference work.

The following is a partial list of books which were received from October 1, 1967, through December 31, 1968. Federal and state official publications and some books of a general nature are not included. The total number of books accessioned appears in the report of the Society's secretary printed in the Spring, 1969, issue of *The Kansas Historical Quarterly*.

### KANSAS

- ADAMS, ROBERT E., *The Hardships of a Kansas Homesteader*. (New York, Vantage Press, 1967.) 85p.
- ABILENE, FIRST BAPTIST CHURCH, *Centennial of the First Baptist Church, Abilene, Kansas, 1867-1967*. (No impr.) 11p.
- AMBROSE, STEPHEN E., *Eisenhower and Berlin, 1945; the Decision To Halt at the Elbe*. (New York, W. W. Norton and Company, 1967.) 111p.
- ANDERSON, TYSON V., *The Elements of Oral Reading*. (New York, Vantage Press, 1967.) 170p.
- Arts at the Grass Roots, Edited by Bruce Cutler*. (Lawrence, University Press of Kansas, 1968.) 270p.
- Authentic Man Encounters God's World: Great Thinking in Historic Addresses, Edited by James Edward Doty*. (Baldwin City, Kan., Baker University Press, 1967.) 146p.
- BAILES, KENDALL, *From Hunting Ground to Suburb, a History of Merriam, Kansas. Revised Edition*. (Merriam, Kan., Merriam Chamber of Commerce, 1968.) 44p.



## RECENT ADDITIONS TO THE LIBRARY

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- BAXTER SPRINGS, FIRST UNITED PRESBYTERIAN CHURCH, 1868-1968, *a History of the First United Presbyterian Church, Baxter Springs, Kansas*, by Ruth Thomas. (No impr.) 22p.
- BEALS, CARLETON, *The Great Revolt and Its Leaders, the History of Popular American Uprisings in the 1890's*. (London, Eng., Abelard-Schuman, 1968.) 367p.
- BELL, JESSICA (LAFORGE), *Ward's Land, a Story of the Wards in Kansas in the Days of the Civil War*. (San Antonio, Tex., Naylor Company, 1967.) 272p.
- BETHANY-HILLSIDE, EVANGELICAL UNITED BRETHREN CHURCH, *Home Coming Anniversary*. (N. p., 1965?) 24p.
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