Kansas historical collections

Section 324, Pages 9691 - 9720

This seventeen volume series is the first serial published by the Kansas State Historical Society from 1875 until 1928. The publication of the Kansas Historical Quarterly followed in 1931. Volumes 1-10 were officially titled the "Transactions of the Kansas State Historical Society." The title changed to "Collections of the..." beginning with volume 11. The series contains addresses and papers delivered at the annual meetings, biographical sketches, compiled historical information, and transcriptions of select collections in the Historical Society's holdings. The first seven volumes contain biennial reports of the board of directors. Beginning with volume 8 the biennial reports were published separately. Searchable tables of contents and indexes for each volume are forthcoming.

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the Democratic party was complete. The party nominated Bryan for President and accepted his Democratic running mate.[123] The two parties met in state convention at Fort Scott and nominated a mixed ticket of Populists and Democrats, headed by John W. Breidenthal for governor. David Martin, who had once been elected chief justice by the Republicans, was now a follower of Bryan and was nominated for a place on the supreme court. The state ticket was stronger than the national. The Republicans carried the state for President by 23,000, for governor by 17,000 and for the first time since 1888 had a large majority in both branches of the legislature.[124]

The opportunity had now come for the enemy to deal the Populist party a knock-out blow. The party had never had a majority in Kansas. In a three-cornered fight, it would probably never have accomplished more than to elect a few members of congress and perhaps held the balance of power in the legislature. Its state-wide victories had been won by combination with the Democratic party. The two parties would nominate the same candidate, and the voter could vote for him either as a Populist or a Democrat as he chose. The method had shown a certain progress, from 1890 when the Democrats "indorsed" Populist nominees, to 1900 when the two parties had made an equal division of places. But all this custom of voting was now forever brought to an end by some simple provisions in the election law which the new Republican legislature framed. "No person shall accept more than one nomination for the same office." "The name of each candidate shall be printed on the ballot once and no more."[125] Henceforth, fusion was a crime, and if the two parties kept up separate organizations and nominated separate tickets, they divided their vote and played into the hands of the enemy.

Achilles, the champion of the Greeks, was vulnerable in one spot—in the heel—and sudden death was his portion when the enemy found his weakness. This Populist Achilles was unconquerable in its principles but was slain, not by a stroke directed at its vitals but at a detail of the election law. The Democratic party was now in the ascendant and would not give way to a decadent organization like the Populist party, and the final outcome was that the Populist and Democratic parties agreed upon a state ticket in 1902 which went on the ballot under the Democratic name; the People's party name, under which for ten years more than a hundred thousand Kansas voters had ranged themselves, disappeared from the ballot, and the party ceased to be a factor in politics.[126] The party dissolved into its elements; most of the Populists went into the Democratic party, and took control of it; some became Republicans; a few followed the middle-of-the-road movement, with the fiery Tom Watson as its candidate for President;[127] and the more radical fellows

123. The national convention nominated Bryan for President and Charles Towne for Vice President. In the convention some one asserted that this action was necessary in order to preserve the organization of the party. In reply, another speaker pointed out the absurd side of the act—keeping the Populist party intact by nominating a Democrat for President and a Silver Republican for Vice President. (Writer's personal recollection.) The Democratic convention later nominated Bryan and Adlai E. Stevenson. Towne declined the nomination and the Populist national committee put Stevenson on the ticket.

124. McKinley electors 185,955; Bryan electors, People's party ticket, 102,416; Bryan electors, Democratic, 60,185. For governor, Stanley 181,893, Breidenthal 164,793. The Republicans had thirteen majority in the state senate and forty-nine majority in the lower house. Populists elected congressman third district.

125. Statutes of Kansas, 25-306, 25-602.

126. It lasted on for some time, in places, as a local party. For instance, a Populist county ticket was successful in Graham county in 1904.

127. Tom Watson afterward became a Democrat, and at his death September 26, 1922, was United States senator from Georgia.

went into the Socialist party in numbers sufficient to make that organization at once the leading third party in the state.[128]

XI. POST MORTEM.

At the national convention at Sioux Falls, S.D., in 1900, Gov. Andrew D. Lee, of South Dakota, said: "The Populist party is not a revolutionary party; it is a last attempt to make present conditions tolerable." The convention cheered the sentiment and seemed quite satisfied with itself because it was not revolutionary.[129] But perhaps in this incident we can get a glimpse of the reason why the People's party did not endure. If a political party is to be permanent, displace its rivals, and win its place in the sun, it must be revolutionary; but the People's party had little in its platform which other and older parties could not take up without violating the law of their being.

The Populists were looking backward rather than forward; to them silver was "the dollar of our daddies," and the greenback was the money which had won the Civil War and saved the Union; the fight on monopolies harked back to a time before monopolies existed, when the road was free to all and Uncle Sam was rich enough to give us all a farm. The subtreasury and government loans to farmers were a bit more radical, but it is to be noticed that they were soft pedaled and practically dropped after the first campaign.

The party intended to become less radical every year. It was not a young man's party; it was noticeable that in its conventions gray heads and bearded faces predominated; the young men went elsewhere and, to their grief, Populist fathers found their sons being stolen away by other parties. A party which cannot attract and hold the young men cannot last. If the Whig party in the fifties could or would have taken up the abolition doctrine, the Republican party would never have been born. Perhaps the Socialist party or the Labor party will be revolutionary, and its time will come when the country is ready for it.

"The strongest positive force exercised by the Populist party was a 'permeating' influence—an effect upon the policy of the two old parties."[130] "Populism educated the grass roots and bequeathed to posterity a knowledge of politics and government such as has probably never been in the possession of so large a mass of people in the history of civilization." The above is written by a friendly critic who enumerates some twenty measures or policies of importance which have been enacted into law in recent years and "all found the will of the political Samson who slew more Philistines at his death than he ever did in his life."[131] A decade after the Populist party had passed away came an explosion in the Republican party and Theodore Roosevelt ran for President and polled several million of votes on a platform that was more populistic than Populism itself. His following was especially strong in Kansas, among the Philistines who had persecuted Samson. It was time to make a new confession of faith—and they made it. A few samples from the political literature of the time:

128. Socialist vote for President in 1904 was 15,869. In 1900, it was 2,742.
129. Personal observation of the writer.
130. *Review of Reviews*, vol. 10, page 8.
131. Elizabeth Barr: "The Populist Uprising." (In Connelley's "Kansas and Kansans," 1916.)

"Ten years ago this great organ of reform wrote a piece entitled 'What is the Matter with Kansas?' In it great sport was made of a perfectly honest gentleman of unsual legal ability who happened to be running for chief justice of the supreme court of this state, because he said in effect that 'the rights of the user are paramount to the rights of the owner.' Those were paleozoic times; how far the world has moved since then. This paper was wrong in those days and Judge Doster was right; but he was too early in the season and his views got frost-bitten. This is a funny world. About all we can do is to move with it." [132]

The philosophic T. A. McNeal, dean of Kansas editors and former foe of the Populist party, has had a change of heart. To a correspondent who called his attention to the fact that he wrote now in a very different strain, "Old Tom" made the obvious and conclusive answer, "I think I know more now than I did twenty years ago."[133]

A writer in a Republican paper during the "Bull Moose" campaign of 1912 gives the following opinion of Populism as it looked to him then:

"We are almost far enough removed from the scene of the first conflict over these Populist issues to overlook the personal features of the fray. The leaders of the movement who are alive have gone into the Republican and Democratic parties, where they still are engaged in the reform business, and are running these two parties. They left their imprint on the statute book and elsewhere, but it has worn off. No one now cares who invented the initiative and referendum or the subtreasury thing. But the future historian must recognize the issues raised by the Populists as of sufficient importance to stir up the entire country and keep it stirred up for nearly a quarter of a century. Regardless of their ultimate success or failure, these issues will be recorded in history as representing the spirit of reform which prompted the political action of all parties in the United States from 1890 to 1912 and possibly for a longer period."[134]

Out of the financial legislation of recent years, we may select the federal reserve act, which makes Uncle Sam the master of his own financial soul, instead of the bankers. Gone are the days when the bankers could corner gold and manipulate credit; and it would not be hard now to get rid of the gold standard altogether if any one cared to do so. We had government ownership of railroads during the World War, and it was a success, considering the fact that its operation was confided to unfriendly hands which did their best to sabotage it. The farmer is not getting money direct from the government at one per cent per annum; no, we are not ready yet to accept Populism in its purity; but he gets it at six per cent through the banks or through federal land banks which he organizes himself. We have got near enough to the subtreasury idea that farmers are encouraged to "pool" their product and borrow government money on it—through private banks as intermediaries—at considerably less than the ordinary commercial rate of interest. Which leads to the conclusion that like John Brown's body, the Populist party lies mouldering in the grave, but its soul goes marching on.

132. Emporia *Gazette*, quoted by Annie L. Diggs, in "The Story of Jerry Simpson."
133. T. A. McNeal in *Mail and Breeze*, Topeka.
134. J. F. Jarrell in Kansas City *Journal*.

THE EARLY SETTLEMENT AND RAID ON THE "UPPER NEOSHO."

Written by FLORA ROSENQUIST GODSEY,[1] for the Kansas State Historical Society.

IN 1854, at the passage of the Kansas-Nebraska bill, Illinois, in and about Galesburg and Knoxville, became a great political arena, with some of the country's most wonderful oratorical gladiators in the field. The little balcony of the old courthouse at Knoxville and the streets about it, was the stage for many a show that would doubtless now furnish thrills to movie managers.

It was at this place one afternoon, while Stephen A. Douglas, the "Little Giant," was going through his characteristic movements of throwing his tie to one attendant and his collar to another, that one young man in the crowd was rapidly learning what the United States of America was really like.

MRS. T. B. GODSEY,
Emporia, Kan.

All about him on the edges of the crowd, as the speaker advanced his arguments, began a series of smaller discussions; these soon gave way to hand-to-hand and fist-to-jaw encounters. No police were able to handle that crowd, whose outskirts soon became a wriggling mass of arms, legs and human forms, a dozen deep.

The young man was John Rosenquist, whose ancestors had been with Napoleon and had come away from their native country, Holland, when that general had placed one of their relatives on the Swedish throne. Perhaps it was the fighting blood of his forbears that made the young man enjoy the

1. Flora Rosenquist Godsey was born near Neosho Rapids, Kan. She had the school advantages of her locality in her childhood and later attended the University of Kansas, where she was graduated with the class of 1897. At the University she won a Latin scholarship and received "honorable mention" for research work in that department. She spent a year in the University of Chicago, 1903-'04, in research work. For twelve years Miss Rosenquist taught in high schools and colleges in Kansas, Oklahoma, Nebraska, and California. In 1911 she married Mr. T. B. Godsey, and since that time has been associated with him in the real-estate business in Emporia. Mrs. Godsey is a life member of the Kansas University Alumnæ, and of the Kansas State Historical Society. She likewise maintains membership in the following organizations: Kansas State Author's club, Association of University Women, and Classical Association of Western Missouri and Kansas.

spectacle. During that fall, he heard many prominent speakers and became interested in Kansas.

The winter following he spent on a farm near Abingdon and attended the church of which Thomas J. Addis was pastor. Addis was planning to come to Kansas, and during that winter held many conferences with the young man, whom he finally persuaded to come with him.

So in the spring of 1855, early in March, might be seen wending its way to the west, one of the little caravans characteristic of those times. At the front a covered wagon drawn by four yoke of oxen; on the seat was John Rosenquist, who was a good driver. Next followed two good horses pulling another wagon in which were the preacher's three sons, Tom, John and Joe, and the daughter, Margaret. Bringing up the rear, in a one-horse buggy, sat the preacher in state; beside him was the meek-faced little wife.

On their way they stopped to see the preacher's married daughter. In the morning, Rosenquist was waiting outside with the wagon, ready for the journey, when he heard a great uproar within. The women were weeping, and the preacher, in stentorian tones, was consigning them to the dark realms of Hades if they did not change their religious belief. While this was going on, the son-in-law, a Baptist minister, slipped out and addressed the startled young man. "John," said he, "have you any money?" "Yes," he answered. "Look sharp, or the old man will have every penny before you get to Kansas," said the young minister.

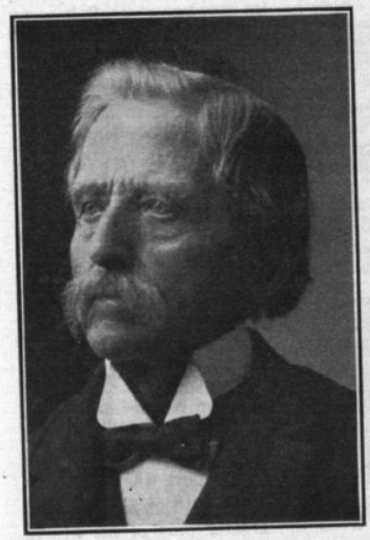
This was an eye-opener, but there was no time to think. Before the son-in-law stopped speaking, the preacher had seated himself in his buggy and they went on to Quincy. Here Mrs. Addis became ill, and the older people decided to go to Lawrence by boat. A good thing it was, too, for the young people, who made the trip across Missouri much easier without the old man's presence, coming through many questioning groups with safety.

Arriving at Lawrence, they met the older people and were directed down to the "Upper Neosho" settlement. Following the old Santa Fe trail, they came to Charles Withington's place.

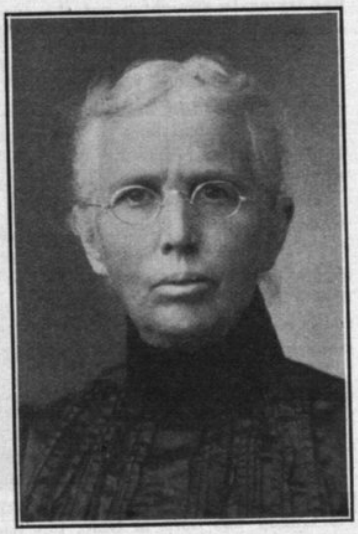
Charles H. Withington was, without doubt, the oldest settler in Lyon county, having established his trading post with the Indians in June, 1854. He also kept a post office and the earliest settlers got their mail addressed Allen, Kansas Territory. He was then, and for several years after, the directory and historical society for the county. When the Addis party came down the trail, Mr. Withington told John Rosenquist that there were three other men beside himself in the unnamed county; Oliver Phillips had arrived March 2, 1855, and Christopher Ward had come the next day after. Both these men had settled in the north part. Down on the Cottonwood, some two miles above the junction of that river with the Neosho, they would find, so Withington said, John Cottingham, a Kentucky gentleman, who had come down the trail horseback the seventh of March. He had already started his cabin and was scouting the woods, when Rosenquist found him the twentieth of that same month. When they came, he told them there was no other settler on either river, a fact which they soon verified. Nor was there any trace of a cabin, except two log foundations on the Neosho. Withington said that two men from Jackson county, Missouri, had laid these, but as they never returned their names remained unknown.

Rosenquist soon picked out a claim a little below the "Junction," as this part is now called, on the Neosho, and began building a cabin. This gives him the distinction of being the first settler on the Neosho, in this county. The claim was rich in walnut and oak timber.

The older man scouted around awhile, but soon located in the bend across the river. Rosenquist, who was always good in woodcraft, turned in and helped him complete his cabin first that the family might have shelter. A little after this, finding a good ford near, he blazed a wagon trail to it, on both sides of the river, so they could cross from one cabin to the other. This was the first wagon ford in the county, off the Santa Fe trail. There were numerous fords along the river, but they were Indian trails and single file.



JOHN ROSENQUIST.



MRS. JOHN ROSENQUIST.

In a few days, two bright young free-state men, Joe and Jeff Pigman, arrived and picked out claims, the one about four miles above the Junction, and the other the same distance below it. Thus the little colony began with four free-state men and one southern gentleman, who, by his dignity and good comradeship, soon became one of the best loved in the neighborhood. He was a young widower who had left a little daughter in Westport and had come out to find a home for her. He was a real frontiersman and his funnel fish traps are still used by his neighbors' children and grandchildren.

The time was now divided between working on their claims and an occasional trip to Independence for supplies. On such a trip, John Rosenquist brought the first breaking plow to the county. When he stopped at Withington's on the return trip, he plowed a garden patch and was told that this was the first furrow plowed in the county.

On another trip, Addis borrowed fifty dollars from Rosenquist and proceeded to get gloriously drunk. This was a serious thing for the party, as he began to berate the South in general and the Missourians in particular. As Rosenquist was well known then at Gregg's store in Independence where they usually traded, they advised and helped him to get the old man out of town. Coming out, they met three men, who, with their families, were going down to the Junction—a Mr. Lowery, H. B. Elliott, and James Hendricks. When they camped the last night, Addis tied his dog to the wagon wheel. As Rosenquist started up rather suddenly the next morning, the dog got wound up in the wheel and was killed. Addis, who had been drinking and was hard to deal with all the way, commenced to swear at him. This aroused the other men, who asked him to come with them. The last they saw of the preacher, he was trying to straighten out the oxen which he did not know at all how to drive. This break between Rosenquist and Addis was never mended and, needless to say, the debt the preacher owed him was never paid.

About this time a young doctor, the son of Gregg who kept the store at Independence, came in to find a location and took a claim near Rosenquist, with whom he had become somewhat acquainted at his father's store. The claims now were nearly all taken just below the Junction, but there were many others quite as good farther up, on either river.

Young Tom and John Addis, after waiting all this time, now decided they would take claims. Instead of going up the river and getting into undisputed territory, John placed his cabin too near that of John Rosenquist on the one side, and Doctor Gregg on the other. Tom, in the meantime, had placed his only a little way from Doctor Stiggers, who had located in the adjoining bend, south of the river. It began to look as though the Addis family were not going to respect the rights of their neighbors.

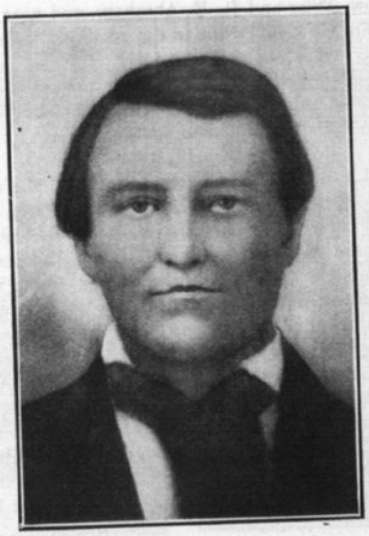
While this was going on in the settlement, David and Isabel Van Gundy with their six children, Sarah, Frank, Rachel, John and two smaller ones, were on their way to the Junction. With them came two young men, John Bland and Christian Carver, who had promised them to help drive their herd of young cattle and stay until they had located. At Westport, they were directed to the Upper Neosho, where they arrived the eighteenth of May. David Van Gundy was born in Ohio, but had lived the greater part of his life in Indiana. They stopped the first night in a cabin which was unoccupied and which they found later had been built by a young prospector, who permitted them to remain until they found a claim. He stayed there till the following August. In the meantime, he found that Rosenquist wished to move. Young John Addis was continually stirring up trouble, cutting down trees on his neighbors' claims and making himself generally annoying. Whenever any difficulty arose, the old man would appear with his gun and seemed to have appointed himself censor-general of the whole neighborhood. So Rosenquist, tired of fussing with his neighbors, relinquished his rights to Van Gundy and went further down the river near Joe Pigman.

About this time occurred the first death in the settlement. Mr. Lowery, who had just built his cabin and moved into it, died only a few weeks after his arrival. They buried him on the upland near his claim. Mrs. Lowery returned to her home in Missouri.

In the early part of the summer, promoters from Council Grove—Hays,

Huffaker, Simcock and Columbia—started the town of Columbia, southeast of the present town of Emporia, on the Cottonwood. This became the meeting point for the settlers at the Junction and those who came in later south and west of the present Emporia townsite. The store was built and Seth Hays looked after it. Before August David Van Gundy had hauled the goods for the first store in the settlement. A little later Hays sold out to Dr. Stiggers.

A little later on, in the summer of '55, Jeff Pigman and a man by the name of Cobine tried to lay out a townsite, which later became Neosho Rapids. They called it Florence, and before September Carver had hauled the goods to this store, but in a short time Cobine fell sick and was taken to Addis'



JOHN COTTINGHAM.

house. Here he grew rapidly worse and died soon after. Addis had the goods hauled to his house, and there were rumors when Mrs. Cobine left the settlement that she had much less money than she should have received. Pigman now bought Stiggers out at Columbia, and placed it in the hands of John Fowler, who had located a claim near there.

About this time, two of the young men who had been with the settlement from the beginning, fell victims of the malaria, so prevalent then in the new country. John Cottingham and Joe Pigman were both stricken with the fever, and though they were nursed and cared for by the entire neighborhood, their efforts were to no avail. They buried John Cottingham on the claim, which he had given his life to hold. His little daughter, Emily, came on later to secure his rights, but her claim was jumped by an undesirable citizen and lost to her. No other thing had happened which caused so much indignation in the neighborhood. Joe Pigman was placed in the upland burial ground beside Mr.

Lowery. Jeff Pigman, broken hearted, went back to his old home and stayed the entire winter there, leaving John Fowler in charge of his store at Columbia.

By late '55 the settlement west of Columbia was growing, and by the early spring of '56 we find the following names there: Charles Johnson, Joseph Hadley, William H. Eikenberry, Joel Haworth, Joseph Moon, Moses Puckett, Milton Chamness, James H. Pheanis, and S. G. Brown. Near the present site of Emporia, east and west of it on the Neosho, were Lemuel Johnson, John Connell, and G. D. Humphrey, who left after a month and started a sawmill, the first in the country, late in '55 on the Addis claim. He sold his claim near Emporia to Campbell. All of these men with the exception of Connell were free-state men. A little farther north in the county, we find the names Lorenzo Dow, Tyler and R. H. Abraham, and near Americus, Heasley, D. Swim and William Grimsley, while in the northeast were the Richard Miller family and probably a few others.

The Junction neighborhood also had several more free-state families, Bert, Bill, and Bob Cowden, Matthew and Nathan McCormick, Samuel McVey, Jasper and William Goodwell and two southern men, T. H. Paine, and Gus Steed.

In the north part, near the Santa Fe trail, were still the three men who had come early, Charles Withington, Oliver Phillips and Ward.

Practically all of these men, with the exception of those who lived so far north that they did not come to the Junction much, and perhaps three Quaker families west of Columbia, took part in the stirring events which follow.

In April of '56 two men from Jackson county, Missouri, came to look for claims and stayed all night at Dr. Stiggers' house in the Junction neighborhood. They brought three fine horses with them. In the early morning, they were awakened by the barking of the dog and went out to see what was the matter. Two of the horses had a front leg broken. The third was somewhat injured, but the work had been interrupted. Tom Addis' cabin was not very far away, and while they were looking at the horses they saw him throw something in it. Later a delegation of the neighbors found there an ax and maul, covered with blood and hair. John Rosenquist recognized the ax. It belonged to T. J. Addis.

That day the settlement, thoroughly aroused at the horrible crime, sent men to every cabin on the rivers, urging the settlers to come together. As a result, thirty men met that night to investigate the matter. They decided that Tom and John Addis had done the work, but they exonerated the boys, recognizing the elder Addis' initiative in the crime. Then, these thirty men, a fair representation of every faction in the entire district, voted, with one exception to hang Addis to the nearest limb.

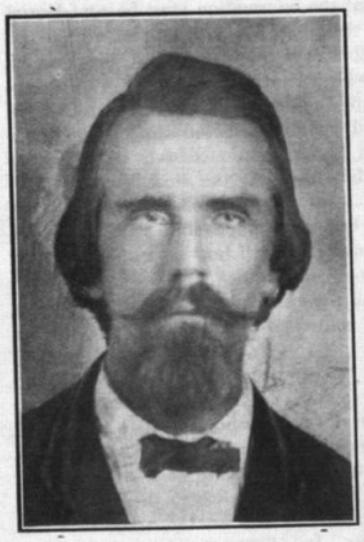
The one man who had not voted for this, was the man who had suffered most at his hands, John Rosenquist, always for moderation, begged them to reconsider; he felt that this would cause Mrs. Addis to suffer, and he knew her to be a good woman. His plea won with the men and they cast a second vote. This time they decided by a unanimous vote that he must leave the neighborhood within ten days or be hanged. Then they appointed Rosenquist to deliver the message, and, at his request, another man to go with him.

The next morning Rosenquist and Elliott started down the river to deliver the message. It was Sunday morning, and they met Addis with a Bible under

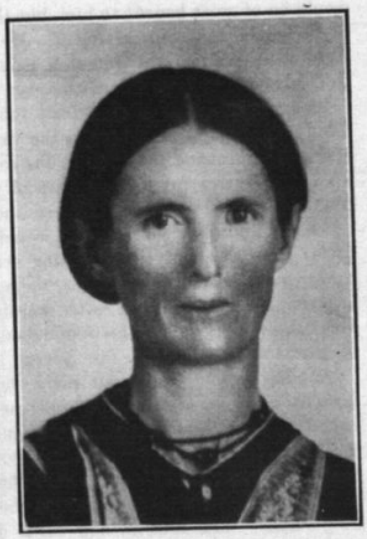
his arm, going up the river to preach. When they told him what was on, he began to swear and told them he wished they had reached his house where he had his gun and he would have finished the affair on short notice.

After the notice was given, John Fowler, who had voted against him because, as he said, Addis was always stirring up trouble, went to him and told him he had better get out. He went to Miami county. There he told his own story, that this was a proslave community, and that he had been driven out because he was an Abolitionist, neither of which statements were true.

After he left, he sold his claim to William Goodwell, who became associated with Humphrey in his sawmill.



DAVID VAN GUNDY.



ISABEL VAN GUNDY.

Now life flowed on peacefully for awhile in the Junction neighborhood. Early that March, Christian Carver and Sarah Van Gundy were married and went to their little cabin, which was on the river near her father's home. The young couple were popular and there was much merrymaking and an old fashioned charivari.

The community now had a minister who had taken a claim near Emporia and promised to stay with them. Solomon G. Brown was a strong man with a most wonderful voice and went everywhere preaching and singing. He was a great help in the social life of the neighborhood, and later organized the first Christian church in Emporia. John Fowler was still keeping the store at Columbia and a little later had a post office there. Again a town company was formed for the purpose of resurrecting Florence. Dr. Gregg's brother Josiah had built a store and with Jeff Pigman and Christian Carver laid out a townsite consisting of three hundred fifty acres, and later on the name was

changed from Florence to Neosho City. Everyone was busy putting in the crops, which afterward proved to be good. Humphrey was busy at his saw mill. Altogether it bade fair to be a prosperous settlement, with now no disturbing element.

While the little stores were prospering, the men still went for supplies to Independence. Returning from one of these trips, David Van Gundy who had detoured from the Santa Fe trail because he had been told that it was dangerous for any stranger to go that way, fell in with a man who had ridden a long way and was utterly exhausted from his journey. Van Gundy aided him the best he could, giving him some of his supplies. The stranger was very grateful, and in return told him that he would tell him something that would be of great benefit to him, but that the information must be confidential or he might suffer for giving it. He then told Van Gundy that within ten days every man in the Junction neighborhood would be killed, but that he would try to save the life of the man who had helped him.

Arriving at home after a hard journey off the main trails, he found his family and nearby neighbors in the yard, anxious on account of his prolonged absence. Throwing the lines to his son Frank, he immediately began telling of the massacres in the east part of the state. At the close he said, "We, too, within a short time, will see the same things here." Carver and the other neighbors argued that this would be utterly impossible, since they were so far from the border. Not being permitted to tell how he had secured his information, he did not convince them.

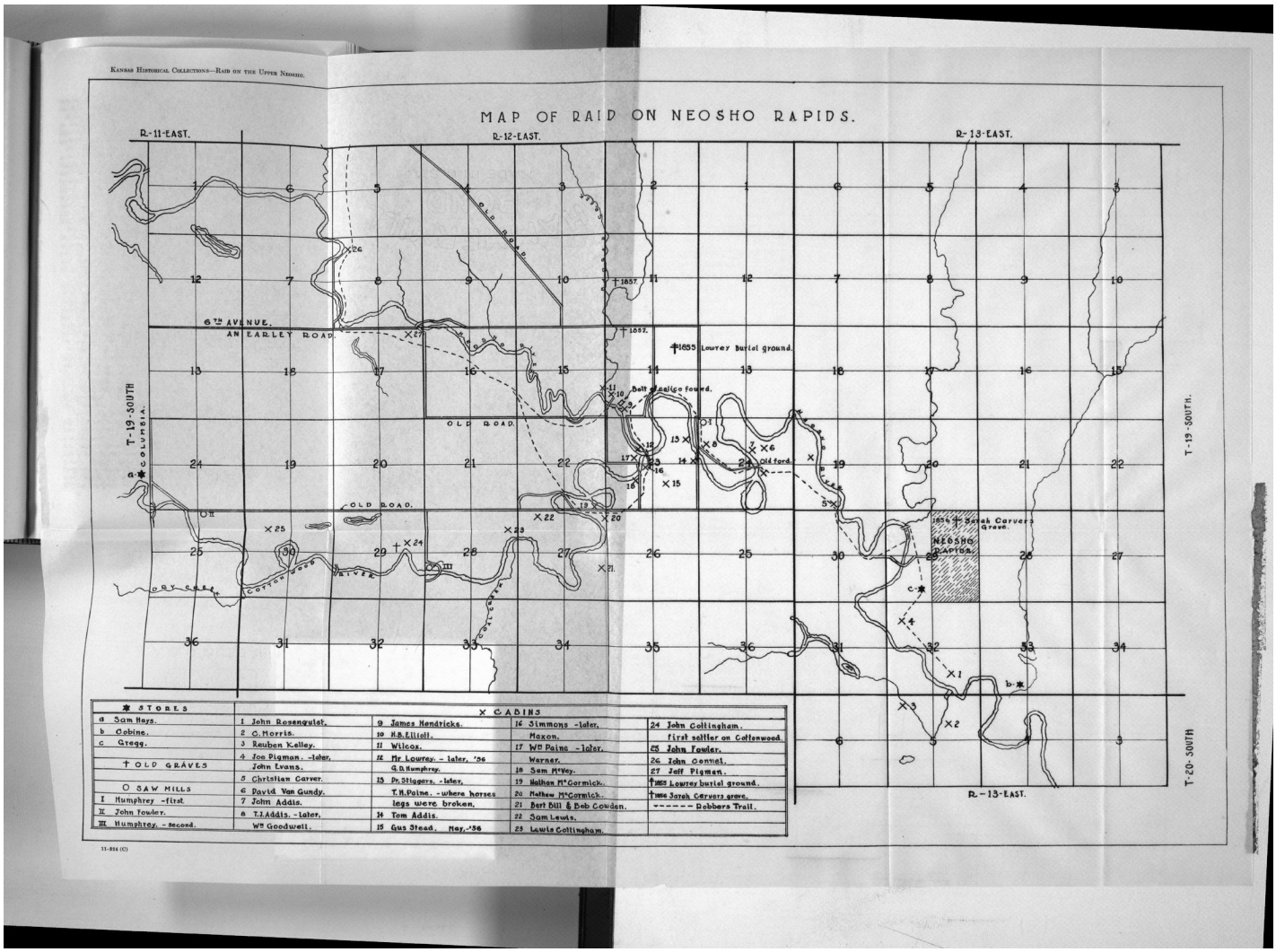
Strange as it may seem, after warning others, he turned in early that evening, and forgetting that his roundabout route had consumed the time allotted by the stranger, was soon fast asleep.

About eleven o'clock that night, he was awakened by a man who came horseback, saying, "A woman sent me to tell you that robbers have come; that they have bound her husband and are now robbing Gregg's store."

This store, you will see by the accompanying map, was down the river at the far end of the settlement, near the present townshite of Neosho Rapids. Some campers were on the river on the flat rocks near where the river bridge now stands. The robbers had come up the Neosho on the north side and started in the lower part of the settlement. It is likely they visited the cabin of John Rosenquist first, but as he was up the river about eight miles at the home of John Connel, who was sick, they went direct to the home of John Evans. Since Josiah Gregg was sick at his brother's home, Evans was taking care of the store temporarily. They raided Evans' house, bound and gagged him and made him go with them and open the store. While they were going through the store, Mrs. Evans ran to the immigrants and begged them to warn the settlers. She had told them of Carver's cabin, but the stranger lost his way and came straight to Van Gundy's cabin, which was next. When he had made known his errand, he was directed back to Carver's, but had gone only a little while, when shots were heard. He probably fled back to his camp frightened and left the neighborhood, for no one heard of him afterward.

Van Gundy started out immediately to warn and try to organize the settlers. He first went to Doctor Gregg's cabin, then wading the river at the old ford was soon at James Hendricks, where they decided to meet, then on to Elliott's and others up the Neosho. Elliott and his hired man went on

Kansas historical collections



horseback to warn the settlers on the Cottonwood. Old settlers as far as Columbia say they were all warned and alarmed.

This midnight ride was of no avail, however, for the robbers were too close on Van Gundy's heels. He had just come back to the meeting place at Hendricks when he saw the robbers coming. As yet, none of his neighbors had appeared, so he dropped into a plum thicket.

They had first gone to Christian Carver's cabin, which was almost hidden in the bend, which shows plainly that someone familiar with the country was leading them. It was before midnight, Sunday evening, September 14, 1856, when the robbers arrived and demanded that Carver should appear. The inmates were totally surprised and helpless. Carver had only a small hunting rifle, which was out of fire, borrowed from his young brother-in-law to shoot squirrels. James Parish, his hired man, had only a jackknife. When called on to come forth, Carver looked out through the unchinked cabin and saw fully a dozen men standing in the bright moonlight, all armed with Sharp's rifles. Naturally he hesitated about opening the door.

Mrs. Carver, hearing the noise, was sitting up in bed near an opening in the logs, intended for a window in the unfinished cabin. One of the raiders, becoming impatient, inserted his gun in this opening and fired. He was only a few feet away from her and the bullet hit her in the side, entering the abdomen. She cried out, "I am shot; I am killed!" Then Carver who was lighting a lamp, threw open the door, and the robbers entered.

As they came in, a man stepped up to Carver, threw up the rim of his hat and looked him in the eyes. Later, Carver recognized him as a preacher in the lower settlement, whom he did not then know. Others came crowding in the dimly lighted room. One put his fingers in some honey that stood on the table, saying, "Come boys, let's eat this honey." But another said, "D—n him and his honey too, let us kill him," at the same time poking a gun in Carver's ribs. But one who seemed to be the leader said, "Leave him alone, we will be back in three days. If he is not out then, we will hang him." In the meantime, Mrs. Carver was crying piteously and the men were led away.

As soon as the robbers were out of sight, James Parish went to Van Gundy's cabin for help. Isabel Van Gundy was caring for an infant that was very ill, and could not go to her daughter. The men were gone. Only the boy John, ten years old, and Rachel, barely thirteen, were with her. So the thirteen-year-old daughter followed a cattle trail through the tall grass, with the robbers plainly discernible in the bright moonlight, as they were hunting for Gregg's horses. She spent the rest of the night caring for her wounded sister, who was taken to her mother's house when daylight came.

True to the promise of David Van Gundy's informant of the road, his cabin was not visited. The robbers went next to Doctor Gregg's, near the old ford. Van Gundy had been ahead of them. Mrs. Gregg had raised a loose puncheon from the floor and had put the most of her money under it, keeping out a little to deceive the robbers. Doctor Gregg was given permission to go unmolested to Carver's, where they told him they had accidentally shot a woman. Josiah Gregg was sick with the ague at his brother's house. The Gregg family seemed to be game. After inviting them to play a tune on his violin, Josiah told them to help themselves. They asked about the horses, and were told they would find them lying somewhere in the commons. They

were with Van Gundy's cattle, and were within a few rods of the robbers as Rachel went by them to her sister. The robbers did not find them.

Next they crossed the ford and passed by the Addis cabin, which now belonged to William Goodwell, Humphrey's partner in the sawmill. He was a free-state man. Here nothing was molested. Following along the river for a time, they cut across the next bend and came to Hendricks. He was awaiting his neighbors, expecting them to come to the defense of the settlement there. In the meantime he had concealed himself in the woods. As yet no one had arrived except Mrs. Elliott and her children. Both families were up and dressed, so the robbers could see plainly that word was ahead of them. Both of the women were questioned as to the whereabouts of the husbands. They maintained stoutly against all insults and abuse that they knew nothing. This was a fact, for even Van Gundy, who had hidden in the plum thicket near by, did not know till later that Hendricks was only a few feet from him, both of them intending to come to the defense of the women if necessary.

One other settler appeared, a Mr. Wilcox, who was a close neighbor of these families. He came on horseback, but seeing his neighbors had not arrived, escaped through the brush on his fast mount, while the robbers were crying for him to halt.

While they were bothering the women, Mrs. Hendricks recognized Tom Addis in the crowd and spoke to him, but they tried to pretend that she was mistaken. They did not visit Elliott's cabin. Mrs. Elliott had left the light burning and it is possible they thought the neighborhood was gathering there, since they had found word was ahead of them at every place.

After this the path is uncertain for awhile, but it is probable the gang was divided for a time. A bolt of calico was found the next day northwest of Hendricks' house, so a part of the gang must have crossed the ford near Badger creek. Also there was, according to one of the daughters of Mathew McCormick, some whisky concealed that night in the bayou, nearly in his dooryard. He was indignant, but could not help it. He was one of the free-state men who had voted against Addis.

They followed the river on the south side up to the present Sixth avenue trail, and crossing the river somewhere there next appeared at the home of John Connel, who was sick. John Rosenquist who had been digging a well, was here spending the night. Here they aroused the family and called for Connel. A daughter came to the door and told them that her father was sick and not able to see them. Rosenquist and young Connel were looking out from a doorway of an adjoining room where they could hear plainly everything that was going on. They recognized young John Addis in the crowd and heard the robbers say, "What shall we do? Go in and kill him?" "No," was the answer, "he is old and sick, he will probably die anyway. We had better go on before the rest get away." Then they started south toward the river.

As soon as they were out of sight, Rosenquist and Jim Connel took their guns and started by a short cut to warn the Junction, thinking the raiders had come from the north. They had just crossed the ford and started down the south side of the river, when they had met a larger bunch than they had seen before, coming back toward Connels. Probably the raiders who had gone by McCormicks had joined them. Knowing that it would be absolutely

foolhardiness for two poorly armed men to attack twelve or fifteen, the boys dropped in the grass and the men went on a second time to Connel's. This time, the old man had managed to be up and out. Connel had eight head of horses and one mule. One lead mare they kept lariated, so the others would stay by. All these the robbers took with them. A saddle was hanging in an outside chimney corner. This also was carried along. The next day the lead mare came back with a new saddle and bridle. Miss Rilda, Connel's daughter, kept her hidden in the woods for several days, but the robbers did not return.

This was the last appearance of the robbers, known to the settlers at the Junction, until two years ago, when a son of Oliver Phillips disclosed the fact that the robbers camped that night across the creek from their cabin, but did not molest them. The next morning after the raid they left one of their number who was sick at Phillips' house, and later A. I. Baker, a free-state man from Council Grove, came and took him away.

Oliver Phillips later told Jacob Stotler, Emporia's first pressman, that it was John E. Cook that led the raid. G. B. Humphrey told G. W. Brown that they were John Brown's men. John Rosenquist always maintained that the raid was devised by the elder Addis, which was likely to be true since his sons were there. John Brown did not conduct the gang there, for he was seen in Lawrence that day. But, no doubt, both of these surmises were correct, being merely another case where the "hand was the hand of Esau, but the voice that of Jacob." Addis had gone into John Brown's territory, had misrepresented the facts, stirring up indignation against innocent people.

The morning after the raid, Sarah Carver was taken to her father's home, where she died three days later. She had always been taught that revenge was wrong. Before she died, she called both her husband and father to her bedside and asked them not to take revenge on her slayers.

The settlers, terrified, conferred together, but all waited while their young neighbor was dying. Each night the men hid in the brush near their homes. It was the third night, a little before daybreak, before the men could be called to her bedside, with only her mother and the young sister and brother by her, that she passed away.

The next day G. D. Humphrey was asked to make the coffin for his young neighbor, out of the stately walnut grown on the old claim. As soon as all was ready, in the morning of September twentieth, the body was taken to the home of John Evans, where a large proportion of the Junction citizens had gathered with their effects, to leave the neighborhood.

So terrified were they, that neither the mother nor the little sister followed the body to the grave, which was among the wild grasses at the north end of the Rapids townsite. Only her sorrowing young husband, her father and the older brother Frank, with a few of their men friends, laid her to rest. Brief were the words spoken. Then they came back to get ready for a drive to Fort Scott.

That afternoon, a minister came up and looked the crowd over. Then Carver hunted for his gun, for he recognized instantly the man who had tipped his hat brim back the night of the raid. This preacher belonged a little farther down, almost out of the Junction neighborhood. Carver would have killed him, but David Van Gundy and John Rosenquist held him back, although they

were sure he had his man located. David Van Gundy had promised his daughter never to seek revenge, and no one ever knew him to break his word.

The next morning after the funeral all the closest neighbors, about twelve families in all, started for Fort Scott to seek protection in the old government fort there. Party lines were not drawn. There were more southerners who went this way, but the crowd grouped because of proximity and friendship. Also some of these men expected to return to their claims and the fort furnished the closest refuge. John Rosenquist and David Van Gundy went with them.

When they arrived at Fort Scott, their destitute condition aroused the pity of everyone, and they were fed and cared for by the people there. So sorry were they for their plight that all were much aroused over the circumstances. Men from the border came in and begged them to show them the way to the Junction. But Van Gundy would not listen to them. He told them the men they were wanting to slay were his neighbors and friends, and in no way responsible for the outrage. They did not succeed, even with Carver, who was heard telling Mr. Van Gundy that he would never disgrace his father by joining a gang of outlaws.

The families for the most part went farther east after a few days rest. Carver, later, left for his old home in Texas. Before going he gave his little sister-in-law Rachel a beautiful earthenware pitcher which had been one of her sister's most treasured housekeeping possessions and which is still cherished as a relic of the raid, and Gregg's store, where it was bought.

After a stay of about three weeks in the old fort, three families, Van Gundy, Rosenquist and Elliott, decided to go back to their claims, and in about a week, they were on the hills east of the Neosho valley. As they were looking over their homes from the distance, Elliott, bursting into tears said, "John, if we go back they will kill us all." But the other men encouraged him, and he came on with the rest.

Arriving at his home, David Van Gundy found his chickens and cornfields had been visited. As he drove up, a man by the name of Colyer, a newcomer, was digging his potatoes, but was generous enough to divide, when he saw the rightful owner returning.

After the exodus to Fort Scott, some of the remaining free-state people at the Junction were terrified by the report that a band of Missourians were coming to get them. This report proved untrue, but had the desired effect. It looked very much like a part of Addis' plan to rid the settlement of the rest of the men who had voted against him. About eighteen wagons went up the Lane trail to Nebraska, and very few returned. Matthew McCormick stayed in Nebraska for a year. When he came back his claim was jumped. He contested and lost. His daughter, Mrs. Milton Frost, now resides in Emporia, and is authority for this part of the story.

The winter of '56 was a hard one, especially for those who had come back after the raid. After a good crop of sod corn, gathered mostly in their absence, the first families had only the barest necessities. The family of David Van-Gundy would not allow him to go to the river for flour, as he wished. Instead they got along with parched corn and hominy for breadstuff. They did not mind this as long as the dread trips to the border were not made. Being a

true pioneer and a good shot, David Van Gundy saw to it that his family had many a wild turkey and fine roast of venison.

From that time on the worst struggles of the colony were over. Later on, when the government survey was made, Neosho City was again laid out by G. J. Tallman, Forest Hill and Hiram Sleeper. Its name, which had at first been Florence, was now changed to Italia, and was called that for several years, until it finally received its present name of Neosho Rapids. A little after this Emporia's townsite was laid out, Columbia's postmaster, John Fowler, giving way to the new town.

Of these early settlers of the Junction district, David Van Gundy, John Rosenquist, John Fowler and Jeff Pigman were residents for half a century on their old claims. All of these good men and true have passed on to the invisible realms.

The boy, John Van Gundy, who for years has owned a part of the Addis' claim at the Junction, and the girl Rachel, then thirteen, but now in her eighty-first year, are the only eyewitnesses of the raid still living. Though old in years, they are young in spirit, and still keep fresh in mind the joys and terrors of pioneer life on the "Upper Neosho."

THE PAWNEE AMERICANS.

Written for the Kansas State Historical Society, by MARK E. ZIMMERMAN,[1] of White Cloud.

IT WILL be our aim in this paper to present to the public the archæological history of the Pawnee who built the stone cists, mounds, and the largest of the ground houses in northeastern Kansas, and southeastern Nebraska.

This tribe of the Pawnee confederacy were not of the common Mongoloid Indian stock, but were "long heads" of either the white, or Negroid races. They were the so-called "Nebraska loess men."

The Pawnee: "A confederacy belonging to the Caddoan family. . . . The people call themselves Chahiksichahiks, 'men of men.' In the general northeastwardly movement of the Caddoan tribes the Pawnee seem to have brought up the rear. . . . The Pawnee tribes finally established themselves in the valley of Platte r., Nebr., which territory, their traditions say, was acquired by conquest, but the people who were driven out are not named. . . . The earliest historic mention of a Pawnee is that of the socalled 'Turk,' . . . who by his tales concerning the riches of Quivira . . . allured and finally led Coronado, in 1541, from New Mexico over the plains as far as Kansas, where some Pawnee . . . visited him. The permanent villages of the tribes lay to the n. of Quivira, and it is improbable that Coronado actually entered any of them during his visit to Quivira, a name given to the Wichita territory. . . . Nor is it likely that the early French explorers visited the Pawnee villages, although they heard of them, and their locality was indicated by Tonti, La Harpe, and others. . . . How the term Pani, . . . or Pawnee, as applied to Indian slaves, came into use is not definitely known."[2]

The above extract from Bureau of American Ethnology Bulletin 30 refers to the Pawnee of the Platte and Loup rivers in Nebraska, who were Caddoan stock, and does not refer to the Pawnee of northeastern Kansas and southeastern Nebraska, who were the remnant of the Tallegwi of Ohio.

In this "Handbook of American Indians," is a linguistic map made by Dr.

1. For biographical sketch of Mr. Zimmerman, see Kansas Historical Collections, vol. 14, p. 471.
2. Handbook of American Indians, Part 2, p. 213, *et seq.*

J. W. Powell, which shows northeastern Kansas and southeastern Nebraska as Siouan territory. Since that map was made it has been discovered that northeastern Kansas and southeastern Nebraska were inhabited by ground-house tribes before the advent of any Siouan tribe.

From the Platte river down to the Kansas river, and from the Missouri river west to the Blue river, was Pawnee territory when Coronado was at Quivira in 1542. It was the province of Harahey at that time, and was the territory around which Dr. F. M. Putnam, of Peabody museum, directed Fred H. Stearns, in 1915.

Stearns and his party, who had been investigating and exploring the "loess man" field in southeastern Nebraska for three years, found the pottery and other phenomena on their journey around Harahey, as we said it would be, viz., Quivira-Pawnee.

It will be our aim to discuss certain cist, mound and ground-house phenomena which have been identified as Pawnee since July, 1914. This stone cist, mound and ground-house culture of northeastern Kansas and southeastern Nebraska influenced certain Caddoan and Siouan tribes, who have since inhabited the region after the destruction and extermination of this band of Pawnee.

In a reprint from the *American Anthropologist*, volume 5, No. 1, January-March, 1903, called "Discussion as to Copper from the Mounds," by Moor, McGuire, Putnam, Dorsey, Moorehead, and Willoughby, we find that these leading archæologists were not in accord relative to the origin of *sheet copper* found in the largest mounds and stone box graves, in the region south of the Great Lakes.

One side held the opinion that sheet copper was of European origin, and obtained from European traders since America was discovered in 1492; the other side claimed that the Indians made the sheet copper and embossed and engraved it with stone tools before the Columbian discovery was made.

We at this time are of the opinion that the sheet copper was made by Europeans in America before Columbus made his great discovery.

These immigrants from western Europe made the sheet copper out of copper from the Lake Superior mines, and used it at their "Golden City" on the Wabash.

"Coronado while on his way to Quivira, in 1541, learned from some Indians on the staked plains of Texas, of a long string of provinces or settlements along a very large river over toward the rising sun." . . . The first of these settlements was Haxa, or Harahey. Coronado did not mention ground-houses in any of his reports concerning Quivira; ethnologists for that reason do not think that Coronado actually entered the Pawnee villages which were finally established in the valley of the Platte river in Nebraska.

Much has been written and much data gathered by the Kansas, Nebraska, and South Dakota Historical Societies relative to the Caddoan tribes. The history of the Pawnee, Skidi and Arikara are well written.

This White Pawnee who organized the Caddoan ground-house tribes or settlements into the Pawnee confederacy is the Pawnee without a written history.

During the early part of the year 1912 we became interested in the archæolcgical remains of the ground-house cultures in Doniphan county, Kansas. We found that there were three types of ground-house in this locality.

The one called "buffalo wallows" was the largest of the three. This particular type was built upon the high hills near the Missouri river. One not far from White Cloud was more than 100 feet in diameter, and the saucer shaped depression was four feet deep when Fowke saw it, in 1914, and Sterns tried to photograph it, in 1915. The Iowa Indians call these ground-house ruins "Pawnee forts." The Pawnee who built this type of ground-house also built stone cist graves and mounds.

It was from the top of one of their mounds, in latitude 39-55-56, that

STONE BURIAL CHEST OF THE PAWNEE INDIANS.

Captain Clark took lunar observations, July 11, 1804. The captain remarked that these mound builders buried their dead like those of Ohio.

This band of Pawnee, or Slaves, have been traced back to Ohio, and on back to New England, by their stone box or cist graves. Fowke traced these stone cist builders from a point above Kansas City, Mo., through central and southeastern Missouri. The report of these investigations was published as Bureau of American Ethnology Bulletin 37.

David I. Bushnell, Jr., found stone boxes in Cahokia mound, and in Ste. Genevieve county, Missouri.

After we discovered stone cists in this county on the bluffs along the Mis-

souri river, between the Wolf and Nemaha rivers, we wrote to Mr. W. H. Holmes of the Smithsonian Institution, to send a qualified archæologist to this locality to verify our claims of discovery. As Mr. Fowke was an authority on stone graves he was sent to Kansas. He arrived during the first part of July, and went over the ground-house field from Troy, Kan., to Omaha, Neb. While he was here at that time we decided that the stone graves of Kansas and Missouri were built by the Pawnee instead of the Osage, or some unknown tribe, as he suggested in Bulletin 37.

On the old Kansa village site on Independence creek, where the tribe was living in 1724 when the Frenchman Bourgmont visited them, does not show any ground-house ruins of Caddoan and Pawnee types, nor any pottery other then the common sand-tempered ware made by the Arikara and Skidi tribes. The Kansa village of Fool Chief on the Kansas river does not show the type of ruins which we class as Caddoan and Pawnee. The evidence indicates that no Siouan tribe penetrated further up the Missouri river into Pawnee territory than the Independence site, while the Pawnee were residing at the Wolf river village and before the Kansa tribe was driven south in 1776.

The first Siouan tribes that we have any history of, west of the Missouri, are the Escansaques and Aijos, who went to fight the Quivira Panis, with Juan de Onate, in 1601. The Escansaques are said to be the Kansa tribe of the Siouan family. From 1601 to 1776 the Kansa tribe was striving with the Pawnee for possession of the region between the Wolf and Nemaha rivers, where the last stone cists were built by the Tallegwi-Pawnee in America.

Our investigations show that the Pawnee who resided at the Wolf and Nemaha villages were suddenly destroyed. It was so sudden that the food in the large earthen cooking pots was left and skeletons with flint arrows among the bones were lying on the floors of the house ruins. Three skeletons with pink flint arrows among the bones have been found buried in the ashes and soil of the demolished ground-house. These old ground-house ruins on the Nemaha site are the mounds which Captain Clark referred to as "mounds on the low ground."

It was this long-headed Pawnee who built the stone cists, mounds and "Pawnee forts," and which were suddenly destroyed by the band of White Slaves from whom the Pawnee of the valley of the Platte river, Nebraska, derived their name. This Caddoan Pawnee was subject to the Pawnee chief Tatarrax, and obtained the Hako calumet ceremony from him. We took sixty-seven skeletons of this long-headed race from the Taylor mound in Doniphan county. Some of them were sent to Topeka, to our state museum. The others were sent to Peabody museum by Fred H. Sterns, in 1915. They were of the same race as the skeletons taken from Long's hill, and classed as similar to the Neanderthrals of western Europe and the Trenton Man, which was considered an immigrant from western Europe.[3]

WERE THE TALLEGWI-PAWNEE CELTIC STOCK?

The Tallegwi were the prehistoric Americans who resided in the region south of the Great Lakes and built the original stone box graves in that region, and from whom the Alleghany region derives its name.

It was back in 1889 that Fowke and Thomas became interested in the cist

3. Bureau of American Ethnology, Bulletin 33, p. 45.

grave builder, and Doctor Thomas wrote his "Problem of the Ohio Mounds," in which he gave the Tallegwi the credit for the original American stone boxes. He tried to show that the Tuscarora, Shawnee and Cherokee were descendants of the Tallegwi because stone cists have been found in localities where those tribes have lived.

The Lenni Lenape of the Algonquin family of Indians, and from their painted and engraved bark record called Walum Olum, formerly came from the Yellowstone country, down through the buffalo land, and the bare hills of the Snakes, to the Mississippi river, which divided the land. This route from the Yellowstone was probably through Nebraska and Missouri. The bare hills of the Snakes were the ground-houses of the original Caddoan tribes in Kansas and Nebraska. The Tallegwi land was beyond the bare hills of the Snakes and the river that divided the land.

The Lenni Lenape historian, or pictograph recorder, began his record with *Fir* land. The word *fir* is an old Celtic term meaning *men*. It is not improbable that the Delaware pictograph recorder who kept the Lenni Lenape Walum Olum, was a half breed Welshman. The record shows that it was made after the Tallegwi were driven out of the Tallegwi land south of the Great Lakes, and east of the Mississippi river. It also shows that the Lenni Lenape learned to build lodges after they had seen the bare hills or ground-houses of the Snakes, and that they were joined by other Indians in a war against the Tallegwi.

The Lenni Lenape arrived at the Mississippi and were joined by the Iroquois, or Northern Nations about 1300 A. D. The Tallegwi empire at this time controlled all of the Red Indian tribes south of the St. Lawrence river, and the Great Lakes down to the Gulf of Mexico, and east of the Mississippi to the Atlantic. The Tuscarora, Shawnee and Cherokee and other tribes were subjects of the Tallegwi emperor, and helped to build the mounds and "forts in all of his dominions," which alarmed the Northern Nations and caused them to burn a council fire on the banks of the St. Lawrence and send a delegation to the "Golden City" to protest against the fortifications. "The delegation from the Northern Nations received no satisfaction from the emperor, and a war was declared, which continued for one hundred years before the empire fell, and the forts left in heaps and ruins, and many of the slain Tallegwi were buried under the mounds south of Lake Erie."

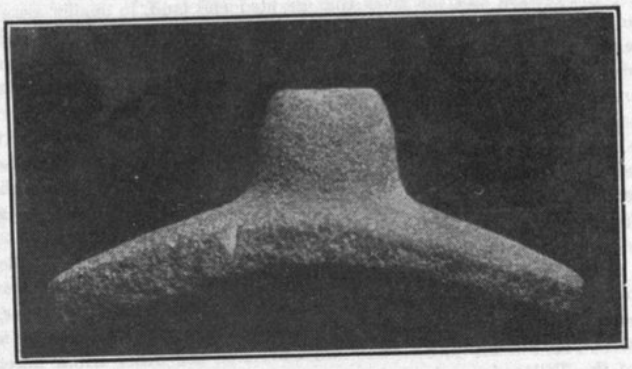
The above Iroquoian legend and Delaware tradition shows that the Tallegwi were a powerful empire about 1300 A. D., and that at the end of the hundred years' war the earth works and fortifications of the Tallegwi in the region south of the Great Lakes were left in heaps and ruins, and that the slain Tallegwi were buried under the mounds south of Lake Erie.

It was after this war of extermination that the Tallegwi who built the original cist graves in America were called Slaves, or Pawnee.

Tallegwi is probably another way of spelling "Tallaght," which is the name of an artificial mound near Dublin, Ireland, that marks the funeral site of the remnant of Partholon's colonists. The Tallegwi mound and stone cist culture was a civilization of short duration. The mounds show this to be so. It began to flourish in the region south of the Great Lakes, about 1230 A. D., and fell about ninety-two years before the "Native of Genoa sailed from Spain new countries to explore." After the Tallegwi empire fell the Tuscarora, Shawnee

and Cherokee moved south and the Lenni Lenape moved east, and the Iroquoian league, or Northern Nations, remained in charge of the Tallegwi mound region in Ohio.

From Sioux pictograph records we learn that "the first Sioux was a Lenni Lenape warrior living on the Delaware, made a marvelous 'cut-throat' record of going alone to the village of Chief Miami's band of Indians, then enemies of the Lenni Lenape tribe, and returning every few days with a dozen or more Miami scalps." He kept this up during the summer, and single handed slew more than a hundred of the warriors of the Miami band. So great was his success that he was looked upon as a "medicine man" of marvelous power. He was then given the name "Sioux" which means "cut-throat," "Si" for "cut" and



UNFINISHED MOUND BUILDERS' PIPE.

"oux" for "throat." It is not improbable that this Delaware Sioux was a son of an Algonquin father and a Tallegwi mother. This sort of a mixture would account for the "blue eyes" and "red hair" of the Mandans, whom George Catlin believed were descendants of the Welsh Madoc colonists. Will and Spinden claimed that the Mandans came from the Tallegwi region of Ohio. The "Old Mandan language" was not the same as that of historic time, it is said. The mother tongue was probably Tallegwi. An investigator has recently declared that the name Sioux is an ancient Nordic word "si" say, and "oux"—"Say-Axe."

Ethnologists now claim that the Iroquoian league was organized about 1550. The Mohawk, Onondaga, Oneida, Cayuga and Seneca were the five nations in the league. Deganawida, the prophet statesman, and Djigonsasen, a noted chieftainess, were the leading spirits in the league. Its purpose was to work for peace, and to stamp out the "blood feud system" which was killing off the bravest Indians of the nations." This was most remarkable, says Hewitt, in an age when fighting was fashionable. The Iroquois were also under the influence of their women when this peace league was organized in 1550. It was after this time that the Tuscarora, who were former subjects of the Tallegwi, joined the Iroquoian peace league.

John Cusick, a chief of the Iroquois, had a legend belonging to his family that shows that the Northern Nations were the principal actors in the war of

extermination against the Tallegwi. Evidently the Iroquois took many female captives during and at the end of the "hundred years' war." It was to these Tallegwi women that we should give the credit for the Iroquoian peace league, organized about 150 years after the fall of the Tallegwi empire.

The reader may wonder what the Iroquois, Sioux and Lenni Lenape have to do with the Pawnee. We want to establish the fact that during the fifteenth century, and probably during the fourteenth, there was unrest among all the nations of the earth, similar to the unrest since the World War began, in 1914. The Indians were in a bad state caused by the war between the Red Indians and the White Tallegwi who built the mounds and fortifications in the regions south of the Great Lakes. They built truncated pyramids, as symbols of the "Sky mother" who was mother of the real men of foursquare dimensions. She was not unlike the "City foursquare" of St. John's vision from Patmos.

The serpent mounds were symbols of the evil principle trying to swallow the seed of the Sky-mother, which would be his ultimate death. The coils in their tails indicate final death of a snake. The rings and angles are signs used by the priests of the ancient Hebrew Wisdom cult. The "Man Mounds" of Wisconsin were symbols of a Man-of-Man—a Jehovah made man-perfect, absolutely upright and on the level. The Pawnee called themselves "Men of Men" —and *fir* is a Celtic word meaning *men.*

PAWNEE AND TALLEGWI STONE BOXES.

The Pawnee and Tallegwi built a string of these stone cists of Celtic type from Harahey back to Maine. Wherever the Tallegwi and Pawnee have lived there are two types of these stone boxes left to tell the Celtic story. One is the type of ancient Scotland and the other is a Druidic structure. The first have walls formed of slabs of stone set on edge. Cists of this type have been discovered in Scotland during the past year. This Pict type is the type built by the Quivira tribe of the Pawnee confederacy. They were probably the sort used by the Prince Riryd clan of the Celtic immigrants to America. The other type was a "laid up wall" box. Some of this type were large and some were little ones with slabstone covers. The type with the stones set on edge have been found in Tennessee, Kentucky, Missouri and Kansas. This type has also been found in the Cahokia mound in Illinois.

It is now known that certain ancient Celtic tribes practiced tattooing with blue colors. Skinner and Harrington have been much interested in the Iowa tribe recently, because some one informed them that the Iowa formerly used a calumet pipe in the tattooing ceremony. I shall suggest that the Siouan tribes were more or less related to the Tallegwi, and it was through the Tallegwi that the Oglala band of Sioux derived their name.

This type of stone cist with the stones set on edge was the sort which the pioneers of Kentucky and Tennessee thought were graves built by Madoc colonists which were finally destroyed at the Falls of the Ohio. The Skidi tribe of the Pawnee confederacy once lived at the mouth of the Wabash, on the Ohio. This Skidi tribe were the Riryd clan who built the Scottish type of cist. The other type of stone box had laid up walls without mortar. Mr. Fowke in his "Archæological History of Ohio," and Bureau of American Ethnology Bulletin 37, shows all sorts and sizes of these stone boxes of Celtic types.

The first mention of a discovery of a stone cist in Doniphan county is that of Prior Plank, of Eagle Springs. Mr. Plank and a geologist from Nebraska were exploring an old Indian village west of Wolf river when they dug into the "walled up pits to store grain in" as they called them. This discovery was made by Mr. Plank forty years ago.

The first stone box that we examined was in the same locality where Mr. Plank found his "walled up pits." The cist that we investigated in the same locality was eighteen feet long east and west and nine feet wide. It had a partition through the middle, forming a double box of equal size. The walls were laid up. In the east box were human skeletal remains untreated by fire. In the west one were human skeletal remains treated by fire before interment. This grave indicated builders with two religious ideas of immortality.

The Israelites believed that the human bones would be resurrected. The calcined bones in this stone grave would last for ages, while those untreated by fire would not withstand the elements more than a century or two. White persons buried fifty years in the loess were found returned to ashes and dust when the cemetery was ordered moved. There were no artifacts of any sort in this double cist. The next stone cist that we examined was on a high hill northwest of the town of Iowa Point. It was a little one, with laid up walls and covered with large, flat stones. It contained calcined human remains and no artifacts. About three feet north of this little box was another cist with the stone walls set on edge, forming a sort of pear-shaped vault, with bottom paved with flat stones. This cist contained only one large piece of an animal bone. These two stone boxes were of the two types of cists that have been found wherever the Tallegwi have resided. These show that the two bands were residing near each other at the time these boxes were built. We suggest that the builders of these cists were the Skidi and White Pawnee bands of the Pawnee confederacy.

Another stone box with laid up walls was discovered on the Iowa Indian reservation in 1865. Bob White Cloud, son of old Mahaskah, and brother of the present chief, James White Cloud, related a story in which this stone box was mentioned. According to his narrative, "Some of the Iowas having some bundles of bones of their relatives (picked up under the scaffold after the flesh was removed) and wishing to bury them, dug down by the side of the wall of this old cist grave, and something from within it frightened them away."

Bob, after telling the story of the spooks in the old stone box, imparted the information that "the builders of the cists were Welshmen, who came up the Missouri river and buried their dead in that manner." These Welshmen were the White Pawnee of the long-headed race. Old Bob White Cloud is buried in an Iowa graveyard on the slope of the hill upon which the mound was built from which Captain Clark took lunar observations July 11, 1804.

INDIAN RECORDS AND TRADITIONS.

The bark record of the Lenni Lenape, called the Walum Olum, is the best red Indian record of events that we have of any tribe north of Mexico. It was obtained in Indiana in 1822. It was translated by E. G. Squire, and published in "Drake Indians." It is a record of the tribe from the time they left fir land, to their seeing ships on the Atlantic. It tells about the war between the Tellegwi and the Lenni Lenape. The Iroquoian legend tells the same story about the empire of the south. These Tallegwi were the ancestors of the white

Pawnee with long heads, who built the stone box graves in Harahey. The Iowa traditions say that the Iowa and Otoe tribes of Siouan stock exterminated the Pawnee who resided at the Nemaha village where Captain Clark found their ruined and deserted village in 1804.

The Mormon record taken from a stone box in Tallegwi territory south of the Great Lakes in 1823, or a year after the Walum Olum was obtained in Indiana, is a record of the same people and events. It shows that the Lamanites subdued the Nephi, and that the person who buried the "copper sheets" in the stone cists considered himself the last of the Nephi. Had he been aware of the fact that some of the Nephi had escaped the slaughter and were hiding in the bare hills of the Snakes, probably the "engraved sheets of copper" would have been buried in a stone box grave in Harahey instead of the Tallegwi region south of Lake Ontario.

The Pawnee Hako ceremony was evidently derived from the old Celtic religion and mythology. The truncated pyramids were used as temples, from the flat tops of which the "White Sons of the Sky" worshiped Jehovah, the Father of Light.

Fowke, in his "Archæological History of Ohio," on page 45, says: "Not all such structures are sepulchral in character; many owe their origin to a religious instinct. In Wiltshire, England, are prehistoric remains of great extent supposed to be the work of the Druids." The work referred to is the temple of Karnac, built of ten thousand stones weighing from one hundred to one hundred fifty tons each, set on end in seven parallel rows, extending in serpentine curves thirteen miles. It is the greatest serpent symbol in the world. In Scotland were built stone serpent symbols with oval-shaped objects before their open jaws, exactly similar to the earth-serpent symbols in Ohio. Recent researches into the "Mysteries of the Druids," and the "Mythology of Ancient Britain and Ireland," show that these symbols were Celtic work.

Cahokia, according to American mythology, was formerly known as "Namah at the Wedlock of the Waters." The *New Age Magazine* for December and January, 1922 and 1923, show that the builders of Cahokia understood the principles of the ancient sacred geometrical measure of space and time, and that the gorget with two holes was used as compass to make two certain sizes of circles, in which a certain form of triangle was obtained. This form of triangle was the symbol of Jehovah. Her builders were high priests, worshiped Jehovah, and understood the symbolism of ancient Freemasonry.

The Caddoan tribes with whom these Tallegwi-Pawnee made their home after the fall of the Tallegwi empire south of the Great Lakes, were the aborigines of Kansas and Nebraska. They were the "bare hill" Snakes referred to in the Lenni Lenape Walum Olum. The Lenni Lenapes had seen many prairie-dog towns while on their way to the Mississippi, in which dogs, snakes and owls lived in the same hill; so when they came to the ground-houses, which were bare of vegetation and resembled the hills of the dogs and snakes, the Lenape just naturally called these Caddos, Snakes, and their ground-houses bare hills in which the Snakes hid themselves because they were weak.

The white Pawnee ground-house was larger and set in the ground deeper than the Caddoan ground-houses. George Catlin traced these Pawnee down the Missouri river to St. Louis, Mo., and up the Ohio river to the Wabash,

by their ground-house ruins of this particular type. They were similar to the Caddoan Pawnee ground-house and the Mandan earth-lodge.

Catlin did not know anything about the Tallegwi-Pawnee, and yet he was on the trail of these people. The Mandans have been classed as Siouan because their modern lingo resembled the Sioux, and they came from Ohio. The Skidi tribe of the Pawnee confederacy also came from Ohio, and they are classed as Caddoan. The Handbook of American Indians shows sixty-five different ways of spelling Skidi, or the name of this tribe who formerly lived at the mouth of the Wabash river, where it is said the "Golden City" of the Tallegwi was situated; and classed as Caddoan of the Pawnee confederacy. Since there are sixty-five ways given, it is probable that neither one is correct. The evidence indicates that the real and true name of this band of the Tallegwi was "Caer Sidi," or "Sidhe," which was Celtic for the "Fairy Mound Dwellers." No one doubts that this tribe of the Pawnee were ground-house dwellers. Mr. E. E. Blackman, of the Nebraska Historical Society, has been investigating and excavating some of the old Skidi ground-house ruins in Nebraska this season, and will talk to the people over the radio from Omaha, Neb., the evening of the 13th of September, 1924.

The Skidi were the ancestors of the Quivira band of the Pawnee confederacy. Prof. Jacob V. Brower traced the Quivira pink-flint culture from Quivira down into the Ozarks of Missouri and Arkansas. In his "Harahey and Quivira," the professor pictured the types of artifacts which he classed as Quivira and Harahey knives, arrow points, etc. On the Du Pratz map, made in 1757, he has placed the "White Panis" on White river, Arkansas. It was on the White river, Arkansas, where M. Ramond Harrington found in the caves in the bluffs along the river, the White Pawnee culture—pottery, knives and arrow points, etc., during 1923. This is the same culture that we have here in northeastern Kansas and southeastern Nebraska which was pictured as Quivira-Harahey by Professor Brower, and which we call white Pawnee because they were long heads, instead of Indian.

The Skidi, or Saer Sidi, tribe or band of the Pawnee resided at the old village site on "Loup" or Skidi river in Doniphan county (where Mr. Plank found their old stone graves) when Coronado was at Quivira, 1542, or they were driven from the Wichita country after that time and made their home with the White Pawnee, because both of these bands of the Pawnee have resided in this locality and built the two types of stone cists within three feet of each other. These Pawnee of Harahey were the tribe which Father Padilla had learned were "Christian Indians" and whom he thought were survivors of the "lost army of Florida"—and lost his life trying to visit them. It has always been a mystery why he was murdered by the Quivira Pawnee for wishing to visit another tribe.

The "Turk," whom Coronado found down in the Pueblo country of New Mexico, was a native of the Harahey settlement, and the record shows that he was strangled because he tried to prevent Coronado's visit to his home province. Ysopete was a Quivira Pawnee, and between the two they were successful in their efforts to prevent the Spanish expedition's "actual entry into any of the Pawnee villages" of ground-houses. Coronado never saw a ground-house while he was at Quivira, 1542. The Caddoan ground-houses of the Caddoan

Snakes were strung along the Missouri-Mississippi, from the Platte river down to the Arkansas, when Coronado was at Quivira. This long string of settlements, the first of which was Harahey, was ruled by Tatarrax, which was derived from the Gaulish name "Toutiorix." This Tatarrax, high priest of Harahey, "White Son of the Sky" and "High King of Namah" (Tara), held his court under a sacred tree and used a sacred arrow point, or flesh piercer, like those used by the builders of Cahokia, or "Naham at the Wedlock of the Waters."

It is no mystery longer why the "Turk" and the Quivira Panis prevented the Spanish invasion.

These White Pawnee made pottery tempered with shells, and decorated with geometrical designs. The villages where the White Pawnee were dwelling when they were suddenly destroyed, and where the stone cists were built, are the only sites along the Missouri, from Kansas to Mandan, North Dakota, where shell-tempered earthenware was used by prehistoric tribes.

It was between these two Pawnee village sites that we took sixty-seven skeletons of the long-headed race, of the same stock as the long-heads taken from the Long's Hill mound in Nebraska. Some of these skeletons were sent to our state museum at Topeka, and the major part were sent to Peabody museum by Fred H. Sterns when he was here in 1915.

These long heads were the remnant of the Ohio mound and stone box grave builders, there is no doubt of that fact, and there never has been any account of a Negroid race having lived on the Missouri, but there have been many accounts of White and Welsh Indians on the Missouri.

It is this band of white Indians of Harahey, and known as Slaves or Pawnee, that belonged to the white race and buried their dead in two types of stone boxes, and in mounds. This band of stone cist builders were a long, narrow-skulled race, with low brows, and resembled the Neanderthrals of western Europe.

"The little, dark race, with long, narrow skulls, low brows and black, curly hair, were the race which built the 'long mounds' and 'barrows' in ancient Britain. This race influenced the early Celtic immigrants, and were absorbed by the Goidels, Brythons and Belgæ."

We have traced the stone cist builder back to the Atlantic, by his stone box graves. We have shown that sheet copper was used by the Mound Builders. We have shown that it was engraved, and that the Tallegwi were the original stone box builders in America, and that a copper record engraved on sheet copper was taken from a stone box in Tallegwi territory, said to have been the work of a man by the name of Mormon, of the Nephi nation.

It seems that the evidence shows that the man who engraved those sheets of native copper was Prince Modoc, of Wales, who, with his brother Riryd sailed from Wales as the commanders of a colony composed of Welsh, Irish and Picts, in 1170 A. D., and that they landed about the mouth of the St. Lawrence river, and finally established the Tallegwi empire with its capital on the Wabash in Ohio. And that the red Indians began a war against the Celtic immigrants about 1300 A. D. with the intent to absolutely destroy every vestige of the white culture. The evidence shows that the Tallegwi culture was not influenced by the Mayan Mongoloid culture of Mexico or the Inca culture

of South America. These American cultures and the red Indian cults of North America are older than the Tallegwi mound and cist culture.

The Tallegwi practiced the ancient Hebrew Serpent Cult, that was practiced by Moses and Aaron on the King of Egypt. This ancient Wisdom Cult was brought to Britain by the "King's Daughters" 587 B. C., and was practiced as the Celtic religion, until the fifth century A. D., when the "Snakes were driven out of Ireland." These old Snakes worshiped the Sky as the mother of the White Sons and the High Kings of Tara—"Hill of the Law." The builders of Cahokia, or Namah, worshiped the Sky, in their Hako ceremony, and used the same form of arrow points as those used by the White Pawnee, and the Skidi and Ree (Arikara). It has been said that "there was a long time in Europe when the knowledge of Freemasonry was mostly confined to the Druids, and in Wales this order was the most generally found. It was their home. Modoc, the son of a king and surrounded by heroic bands of men, could not be ignorant of the principles of Freemasonry, and when they landed in America they brought those principles with them."

Mr. Charles E. DeLand, in volume 4, South Dakota Historical Collections, and Dr. Ruben T. Durrett, Louisville, Ky., in his "Earliest Visits of Foreigners to North America," have published much Madocian data.

The following account, published by both of the above writers, shows that the Pawnee were visited by a Welshman and five Shawnee Indians, 1765. The account is as follows:

"Maurice Griffeth, a Welshman and five Shawnee Indians of Virginia, went up the Missouri to explore its head waters. They were taken prisoners by Indians and carried to the principal villages of these Indians, which were about fifteen miles apart. The men of these villages were white and spoke the Welsh language. They had no European tools and procured their living like their Indian subjects."

This account of Griffeth agrees with the Wolf and Nemaha village sites in northeastern Kansas and southeastern Nebraska. Griffeth estimated the Indian subjects of these Welshmen at 50,000, which were scattered along the Missouri river for fifty miles. These villages were more than a mile from the Missouri river and could not be seen by any one going up or down the Missouri river in a boat. The Iowas claim that they and the Otoe tribes exterminated these Pawnees while they were living in Missouri and Iowa. It is evident that they were gone when Lewis and Clark stopped and ascended the Nemaha July 11, 1804. If Griffeth visited them in 1765 they disappeared between those dates.

From the state in which we found the skeletal remains of those buried in the Taylor mound, which were of the long-headed race, we are certain that they had not been buried in the loess to exceed 150 years.

George J. Remsburg, who was a member of the Quivira Historical Society organized by Jacob V. Brower, and who was compelled to leave Kansas and go to California on account of poor health, turned over his collection of prehistoric Indian relics and data to us before he went away. He was an active archæologist and writer while he lived at Potter, Kan., and is still interested in Doniphan county archæological history, as the following poem plainly shows:

"ANTIQUARIAN LONGINGS."

By GEORGE J. REMSBURG.

O, how I'd like to be once more
Upon the old Missouri's shore;
And with my old time fervor scan
The Indian fields of Doniphan.
With Doctor Dinsmore by my side,
As my preceptor, scout and guide,
To point out as he did of yore,
The spots most rich in Indian lore.
O, how I'd like again to seek
For relics on Mosquito creek;
Or list to legendary things,
As told about old Eagle Springs.
I'd like to see what's yet concealed
Within the soil of Kelly field,
At Fanning, where the grim Pawnee
Once dwelt in grass-thatched earth tepee.
I long to tred the time-worn clay
Of Tatarrax and Harahey,
With Messrs. Zimmerman and Park,
And dig and delve from dawn to dark.
I'd like to glimpse, with pensive awe,
The ancient domain of the Kaw.
I long again to wind my way
Where long have lived the Iowa;
Or, at Wathena cast my view
On scenes where lived the Kickapoo
And, if I live, I'm going back
And tramp the old-time beaten track,
To gratify my longing soul
In that rich antiquarian's goal.

PORTERVILLE, CALIF., Aug. 4, 1924.

The village site on Kelley Farm, near Fanning, Kan., is where the same sort of pottery was used as that at the Nemaha village site, where Captain Clark took lunar observations, 1804. These villages are where the White and Freckled Pawnee, or the Quivira and Harahey Pawnee were living when they were visited by Maurice Griffeth and his Shawnee companions in 1765. This was where the remnant of the Tallegwi were hiding in the bare hills of the Snakes, or Caddoan tribes. This is where the people lived who worshipped the Feminine principle in heaven which is to be the "Mother of us All." They practiced the principles of Freemasonry which were obtained from the Celtic Druids of Britain. They were related to the so-called "ape man" of Western Europe. This "ape man" was the extinct Constatt race—the aborigines of Britain.

All that remains of this "little, dark race, with long, narrow skulls, low brows, and black, curly hair, are the long mounds and barrows, and the black freckles and black curly hair found among the Celtic stocks of Scotland and Ireland."

It was some of this long-headed Celtic stock that we have traced to Harahey, and was ruled by Tatarrax and the "Turk." These White Welshmen were the last of the Tallegwi-Pawnee.

It was declared nearly 2,000 years ago that "Ye shall know the truth, and the truth shall make you free."

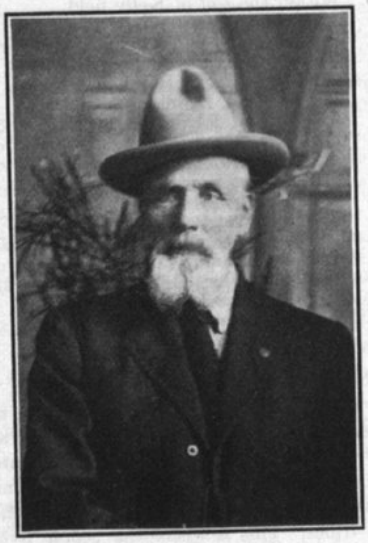
The above is the truth as I see it concerning the Pawnee.

RECOLLECTIONS OF WILLIAM SCHUTTE.

By Grace G. Arnold.

RUSH COUNTY, KANSAS, has three citizens who were helping to make history when the Indian and buffalo were as commonplace as the motor car and radio are to-day. Two of these men, William Schutte and A. J. Bellport live in La Crosse, while the third, A. W. Copeland, is a resident of McCracken.

Mr. Schutte and Mr. Copeland belonged to the same division of the United States army, in service against the Indians, but did not know each other until years later, when both were Kansas pioneers.



WILLIAM SCHUTTE.

The eldest of the trio is William Schutte, who was born in Prussia, February 24, 1843. He attended school until he was fourteen years old, and later worked in a linen factory at Blyfeldt, Prussia, which at that time, was the largest in the world.

His father, Henry Schutte, came to America in 1851 and settled in St. Louis. Later, with three companions, Peter Rhodes, Crapine and Guttenberg, he went up the Mississippi river in a small boat and landed in Clayton county, Iowa. The men drew straws to see who should name the new settlement, and Guttenburg, being the winner, gave his name to the embryo town.

After nine years of working and saving, Henry Schutte was able to send for his family, and in the summer of 1860, when William was seventeen years old, the family came to join the father in Iowa. In September, 1862, William