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THE STATE HISTORICAL SOCIETY OF WISCONSIN

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CONTENTS

A Polish Pioneer's Story....*Mrs. William F. Allen* 373
The Yankee and the Teuton in Wisconsin
.....*Joseph Schafer* 386
The Grand Army of the Republic..*Hosea W. Rood* 403
An Historic Collection of War Portraits
.....*Louise Phelps Kellogg* 414
A Footnote to the Story of a Great Court
.....*Lucien S. Hanks* 419
Charles Henry Williams—A Sketch
.....*Samuel M. Williams* 424
John Coumbe, the First White Settler in Richland County.....*Camille Coumbe* 435

Documents:
The Speech of Honorable John E. Cashman, Senator from the First District, on Bill No. 108, S. 444

Editorial Comment:
Popular Censorship of History Texts..... 450

Communications:
A Correction..... 462
The Society and the State..... 463
Book Reviews..... 470

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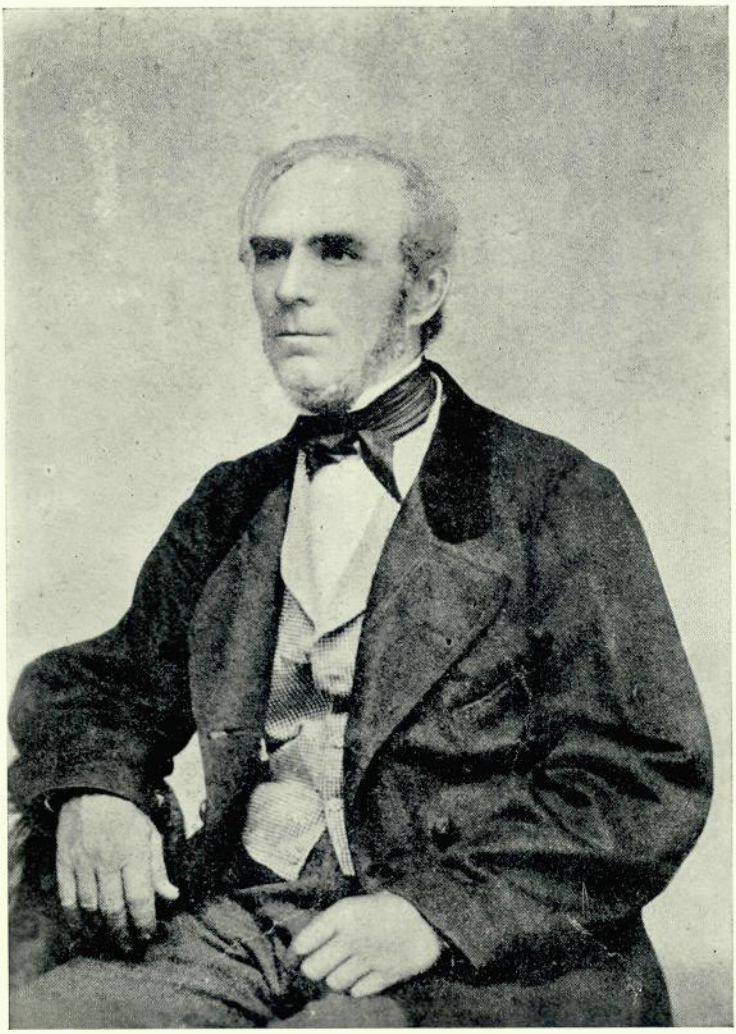


VINCENT DZIEWANOWSKI
After a photograph lent by Mrs. F. E. Walbridge

A POLISH PIONEER'S STORY

MRS. WILLIAM F. ALLEN

It was my good fortune in the later sixties to spend a few days in a Wisconsin log house among the hills a few miles from the village of Avoca. The house was in so lonely a spot that a yellow wolf had come within shooting distance of the door the night before we arrived. The country was both wild and beautiful. A clear stream ran through the valley, so cold that it served as an ice chest, and all the cream and milk was kept in the "spring house." But though the surroundings were charming and the primitive manner of life most interesting to one who had lately come from conservative New England, the family was even more so. And it was by the light of the blazing logs on their hearth in those evenings, that the farmer, Dziewanowski (usually pronounced Dev-a-nos'-ki), gave me this account of his early life in Poland, and of the wanderings that had brought him to Wisconsin in pioneer days. I wish he might have lived to rejoice in the present wonderful rise of Poland since the World War, and in its hope for the future, aided by its many friends—notably the American and English Quakers.

Poland lies like a great prairie, unprotected, save for a short distance on the south by the low range of the Carpathian Mountains. Thus it seemed an easy prize to Austria, Prussia, and Russia, the strong countries that surrounded it. They looked with longing eyes on its fertile grain fields, its rich mines, and its fine harbor of Danzig. They saw in the brave Polish youth good material for their armies. So they divided it among themselves, stole its wealth, took away its freedom, and even tried to prevent the people from speaking their own language. Of course the Poles resisted these robbers, long and des-

perately, but the robbers were too strong for them. Though the Poles won many battles, fighting with scythes and whatever rude weapons they could find, they at last were subdued. Their brave leaders were killed, or exiled from their native land, while the common soldiers were forced to serve in the armies of their conquerors.

Of Kosciusko, who came to this country and fought so valiantly in the Revolution, we have all read, as we have read of his later bloody defeat while fighting for the liberation of his own country. That incident seemed to end all hope of successful resistance. But, although thereafter Poland actually lay helpless in the power of her conquerors, patriots occasionally raised the standard of revolt, and in 1830 a great nationalist insurrection against Russia took place, which lasted more than a year and was put down with terrible cruelty. It is said that five thousand Polish families were exiled to Siberia as a punishment for participation in the uprising. It is the story of one of these Polish revolutionists that I will tell here, as he told it to me sitting by the fireside in his home among the Wisconsin hills.

The Polish troops had fought bravely, though their force was small, and hoped soon to meet reinforcements, when in a long march through the woods the foremost detachment suddenly found itself within the Russian lines. Then the men knew too late that their officers were traitors and had plotted to give them up to the enemy. It was impossible to march back, for their retreat was cut off by the Russian troops, but it was not too late for revenge. The officers were shot dead by the excited soldiers. Now the only hope for the men was to scatter in the woods, each one seeking for himself his place of rendezvous outside the Russian lines. Here a fresh difficulty occurred. Sending out spies to discover the position of the enemy, they found themselves nearly surrounded by a strong Russian guard.

And worse still, this guard must have owed its position to the information given to its commander by the traitor, the Polish general, concerning the exact movements and plans of the Polish troops. Yet night was approaching, and they still had some chance of safety. So they parted in the woods, hoping but hardly daring to believe that they should meet again.

The Pole whose story I tell reached the place of rendezvous and found but twenty-four of the twenty-five who were to unite there. They waited long and anxiously, listening for each footfall, and hearing only, as the wind brought it, the measured tramp of the guard in the Russian camp, which was just beyond the low hills that surrounded them. They had waited till past midnight, and all chance of their companion's coming seemed gone, when Dziewanowski begged his comrades to wait but one hour more while he went back through the wood, between the Russian guards, to search for his friend. It was a dangerous undertaking, for the slightest noise would arouse the sentries, and this would mean certain death. But love for his friend conquered all fear. He crept through the low bushes, and watched the guards approach and pass each other, leaving an open space between them from which each was turned away. Then seizing this moment, he crept in the shadow through the unguarded space and gained the wood. There he searched long and painfully, crawling on hands and knees under the low bushes to feel for his friend, for he dared not call. At last his fidelity was rewarded. He found him quite worn out with fatigue and just ready to give up all hope. Now help had come and all was changed. Together they safely repassed the sentries and reached their comrades among the hills.

Here they held a council, and decided that their best course was to separate, each seeking his own safety, and then to wait for brighter days when there should be some

chance of winning back their country's freedom. So, just as the morning light was coming over the hills, they wandered away by different roads—some to be taken prisoner within a few hours and to be executed before another sun should rise; some to lurk for weeks and months in the woods, nearly starving and yet not daring to come out for food; others, more fortunate, to reach friends who helped them to escape into foreign lands; and still others to fall into the enemy's hands after long months of concealment, betrayed by seeming friends, and led away to languish for weeks and months in Russian dungeons, till their fate should be decided.

But none of these fates was that of Dziewanowski. Traveling by night and hiding by day, he reached the house of a Polish count, a friend of his, who, though a secret helper of the revolt, had never joined it and was unsuspected by the government. The count disguised him as far as was possible, and to render the deceit more perfect, made him his agent and let him attend to the selling of the cattle from his estate. Thus he lived for many weeks. He would go to the city whither the drover took the cattle, sell them, and return with the money to his friend the count.

But one luckless day, while walking in the streets of Warsaw, he met a priest, who was also a government spy and who had come from his native town. Dziewanowski hastily pulled up the long fur collar of his Polish cloak, and drew his hat down over his eyes. But it was too late; the priest had recognized him and followed him from street to street. At length, after many rapid turns through lanes and alleys, he thought he had escaped. So he hurried to the house where he was to spend the night, since he had to wait till the next morning to get the pay for the cattle. But he was mistaken. In the middle of the night he was roused by the officers at his door. He grasped his

pistol, but it was useless to fire, they were too strong for him. He was seized, placed under guard, and hurried out of the city before daylight. On and on he was taken, from station to station, sometimes treated with kindness, then with great cruelty, as suited the whims of his guards. In the course of these journeys he was brought to the house of his friend the count, whom the Russians still supposed faithful to them. But now instead of the pleasant room where he had passed so many hours during the time of his disguise, he was lodged in a dark stone cell beneath the castle, that in old times had been used as a prison, but now for many years had been almost forgotten. Here coarse food was brought him, and here he sat for long hours, his only light and air coming through the grated window above his head.

Through all this time—and they were here for several days—he did not for a moment doubt that the count and the countess were his friends still, and would most gladly help him if they could. He soon had proof of this. On the third night, for several hours he heard no guard in the passage by his door, but he did hear a great carousal in the kitchen over his head, and then all was still. It was soon explained. His cell door was opened in the middle of the night by his friend the count. A swift horse was ready for him in the courtyard. His guards were sleeping in the kitchen above and would not recover for many hours from the effect of the drugged wine which the countess had given them. He was urged to fly. He was told of other true men in the country with whom he could find a refuge before morning. But he refused steadily, because his flight would bring almost certain ruin on his friends. They would without doubt be suspected of aiding him, and the punishments for giving such aid were very cruel in those days. Dziewanowski preferred his allotted fate, hard as it might be, to bringing his friends into trouble. So after

pleading with him long but vainly, his friend parted from him in that dark, lonely cell, never to meet him again, and the next day Dziewanowski was led away beyond the Polish frontier, receiving from his captors harsher treatment than ever.

At length, from his guards' talk, he learned that the Austrian Emperor was near. In his days of prosperity, before the revolt, Dziewanowski had known the Emperor and had been at his court, for he belonged to one of the noble families of Poland and had formerly possessed great wealth. Being sure that the Emperor at least would know him, which his guards did not—since he had given them only his assumed name—he demanded to be taken before him. This was done.[1] He was received with great kindness, but was told he would have to choose between two courses: he must either go to America or he should be sent to Siberia, there to labor in the mines with other Polish exiles. In America there was hope for him, in Siberia there could be none; and I need not tell you which course he took.

After a long and stormy voyage Dziewanowski landed in New York, with just fifty dollars in his pocket—not a friend in the country, and no means of earning his living. He could not even speak our language. He wandered up and down the streets, in and out the lanes and alleys, seeking work. At length a French family took him to board, since he could speak French and so make his wants known to them. Then in another street he found a job of wood chopping. He never had chopped wood, and did not know how. His serfs had done such work for him when he was rich in his own country. His hands were so soft that any work raised great blisters on them. But he must live, and live by whatever work he could find, since he would never beg. So he bought an ax and began his

[1] This may refer to Prince Ferdinand, who was to be crowned emperor in 1835. Dziewanowski's children understand that Ferdinand interceded with the Russian emperor in their father's case.—EDITOR.

job, knowing where there is a will, there is a way. The way here was full of trouble, as he soon found. For after the first few strokes, when he had begun to swing his ax more freely, he missed his aim, and instead of the stick of wood, cut his own foot half through. Here was an end of work, and for many weeks he lay still in the house, while a poor old black woman who lived next door, and who pitied him, came in each day to dress his wounded foot. Long before it was well his money was all gone, and sad but not discouraged he started out again to seek his fortune. Hearing so many people talk of the "Great West" (for by this time he had begun to understand our language), he thought it just the place for him—a place where a man could start with almost nothing, and by hard work build up a fortune. How to get there without money or friends was the question. At any rate he could start. To what fortune it would lead he did not know.

So he went out from the great city of New York, to walk to the "Great West." It was a serious undertaking, but there was nothing else to be done. On he trudged hour after hour; just at evening he came in sight of a hay field where the men were on the point of leaving their work. Was there a chance for him to get work here? He asked, and they readily took him, for they were short of men. That night he slept in the barn with the haymakers, and worked with them till all the hay was in. Then taking to the road again, he went on toward the West, here and there getting a job which helped him to a night's lodging or a little money, till he came to a small town in western Pennsylvania, where he took his first decided step toward success.

He there met a peddler, who took a fancy to him and engaged him as assistant. For weeks and weeks he went the peddler's rounds, selling pins and needles and tape, dishes and plates and forks, at the farm homes, everywhere

meeting with kindness. He spent little, and the money in his pocket steadily increased. But he was not content; he had not reached the "Great West." He told this to his kind friend Mr. Hobbins, the peddler. "Ah!" said he, "there's nothing easier than that. I know a man who will sell you a Canada pony very cheap, and with a little wagon and some small stock like mine, you're all right. You can pay your way and save some besides."

Such a chance was not to be neglected, and soon we see him on the road, cheerily urging on his little pony, and full of hope for the future. In those times there were but scattered farmhouses where villages and towns now stand, and wild prairies where we now see miles and miles of grain fields. There were few stores, in most of that country none, so the peddler readily found a market for his wares with every farmer's wife—and more than that, a hospitable welcome. The farmer also, when he came home from his work, was glad enough to learn from him how Jones's crops were getting on, how Smith's cattle had sold, or how much harm had been done by the fire they had seen reddening the sky to the eastward some nights before. Many were the little bundles and baskets that he carried to a mother or daughter in the next clearing, and many were the acts of kindness the women did him in return.

At length, as winter was approaching, he reached the town of Galena, near the Mississippi. Here were the great lead mines, and the work of this region was mining and smelting lead ore. Dziewanowski knew how hard a peddler's business is in the winter. So, selling his pony and wagon, and the part of his stock which still remained, he engaged as smelter at one of the furnaces. He worked there all winter, trying his best to become expert at his trade, and succeeding so well that soon his services were in demand through all the surrounding country, and he could get as much work as he wanted.

But this was not the life he had meant to lead; he wished to be his own master, to own land and have a home. And as the spring came on, he left Galena and found work in the southern part of Wisconsin, still at smelting lead, but nearer, as he thought, to the home which he sought. He had heard much, through the winter, of the pleasant valleys and hills of Wisconsin; and often at night, after his work was done, he sat dreaming, while awake, of a cozy little home among those hills. Before May was half through, he was on his way to seek that home. For many miles he followed the course of Wisconsin River, thinking from day to day that he had found it in some pleasant valley or among some fair meadow lands. But day by day he was disappointed—the land he wanted had been taken by others, or there was no spring. Fields that looked so fair at a distance proved to be deceitful marshes.

One day, in following the course of a clear, winding brook, he came to a lovely valley. Here the great hills shut off the bleak north wind, the wild strawberry blossoms were white among the grass, and a clear, cold spring bubbled up from a rocky basin shaded by great oak trees. He had found his home. Here he built his log cabin, here he raised his first crops, here he brought his first cows and horses, bought of his nearest neighbor, five miles away, and here he felt that he had at last begun his home. The next year he returned to the place where he had before worked, and brought back with him his fresh young wife, riding behind him on his horse through the narrow forest paths, or among the waving prairie grass.

Everything prospered with them. They were both strong and willing to work, and soon more and more land was added to their farm, and their dairy was noted in all the country round. As years go on, we can imagine their little children feeding the chickens or driving the cows, or in the winter evenings climbing into their father's lap to

hear the wonderful stories of his boyhood in Poland. And as he went on to tell of the great Polish battles for freedom, and of the brave men who fought them, his boys' hearts were all on fire to lead lives like theirs. They little thought that their chance would come. But it did. His brave boy Micolay answered the call for volunteers in our war of freedom against slavery, and the winters from 1861 to 1865 found him by distant camp fires, ready to prove by his own bravery that he had some of that old free Polish blood in his veins. His boy's letters brought back to the aging Wisconsin farmer the days of his youth, and he longed to be with his son, fighting for freedom again. But his strength was not what it had been in the old days, and he had to be content to give a son to the cause.

Later they were all together again in their home among the hills, and the stories of two wars for freedom were told around their winter fires.

The above charming and dramatic narrative is not a memoir but a contemporaneous report of Mrs. Allen's conversation with Dziewanowski. She wrote the paper promptly after her return to Madison from the visit described, and fifty-five years later, at the editor's request, she sought for and found the yellowing manuscript among quantities of old records preserved in her home. The article, therefore, in its historical character, has the validity of an interview carefully written out by an intelligent and interested auditor while the memory of what had been said was still fresh.

By good fortune we are able to supplement the story with other data which were furnished by Mary Esther Dziewanowski, daughter of the Polish refugee, who is the wife of Dr. F. E. Walbridge and lives at River Pines, Stevens Point, Wisconsin. Mrs. Walbridge very kindly supplied material copied and summarized from a diary kept in Polish script by her father, together with other information which he and Mrs. Dziewanowski at various times communicated to their children. From these

sources the following brief digest of facts supplemental to Mrs. Allen's narrative has been compiled:

Vincent Dziewanowski, who was born in Podolia, Russian Poland, April 5, 1804, was the youngest son of that distinguished and wealthy Dziewanowski family with whom as a lad Chopin spent his vacations.[2] His father, Count Dziewanowski, died when Vincent was but two years of age. Thereafter the Countess Salomea, his mother, managed the estate, which had upon it five hundred serfs, and superintended the education of the children. As a student in the university, Vincent was required to perform military service and he was a member of the very guard before which his two brothers-in-law, Polish noblemen who had participated in the Polish revolt begun in 1830, were tried by court martial and exiled to Siberia. That experience induced him to desert and join the Polish revolutionists, with the result so graphically described by Mrs. Allen. In the Polish army he rose to the rank of major, the title by which he was commonly known in pioneer Wisconsin.

A tradition in the Dziewanowski family confirms Mrs. Allen's statement that the major was granted an interview with the emperor of Austria, or more probably Prince Ferdinand, who interceded with Czar Nicholas in behalf of the Polish revolutionists. He induced the Czar to permit four hundred of them to be exiled to America instead of to Siberia. Austria, also, it is said, supplied a fund of $20,000, which was placed in Dziewanowski's charge and which he distributed equally among these men on their arrival at New York, retaining his own share, $50. This shipload of exiles sailed from Trieste, November, 1833, and arrived in New York, March, 1834.

Dziewanowski's diary, parts of which are yet preserved, shows that he remained in New York and in Newark (New Jersey) until May 21, 1835, and that he arrived at Galena, Illinois, November 17, 1835. The diary is explicit with respect to his itinerary, which lay through New Jersey, Pennsylvania, Ohio, and Indiana. Illinois was to him the "land of promise," the government having set aside in that state a body of land for

[2] Frederick Niecks, *Life of Chopin* (London, 1890), i, 47.

the benefit of these Polish refugees, and his hope was to obtain his allotment. But finding an American in possession, being averse to lawsuits, and at best a stranger to the country, he abandoned the quest and went to Galena, where William S. Hamilton gave him work as a lead smelter.

In November, 1836, he was sent by Hamilton to do the smelting in a new establishment which he erected on the Wisconsin River at the present Muscoda (then sometimes called Savannah or English Prairie), which place and its neighborhood became Dziewanowski's permanent home. He appears to have worked for Hamilton until at least 1839, meantime (September 4, 1838) taking up the first of a number of tracts of land which he acquired from the government in township 8, range 1 east, Iowa County. This town, when organized in 1849, was named Pulaski, either at his suggestion or in his honor, for he became a prominent citizen of both town and county. Dziewanowski lived on that farm in that town the balance of his days. He died February 22, 1883.

Dziewanowski was married, February 7, 1843, at Walnut Grove, the home of General Charles Bracken near Mineral Point, to Mary Jane McKown, of Pittsburg, Pennsylvania. Miss McKown, born on a plantation near Martinsburg, Virginia, was a niece of General Charles Bracken, of whose family she was a member at the time of her marriage. Mrs. Dziewanowski died at Milwaukee, May 15, 1890.

Mrs. Allen, in conversation, told the editor about the distinction of Major Dziewanowski's bearing, his courtly manners, and charming courtesy. His daughter, in the notes before me, speaks of his early religious training in the Greek church as influencing his entire life. He and his wife became leaders of Methodism in their neighborhood. He was a lover of music, a good singer, and knew several languages. "He never took a foreign newspaper, but read exclusively in English. He read the English Bible through five times and reached Second Kings in the sixth reading." He became an American in spirit as well as by adoption, and despite his aristocratic upbringing, was an uncompromising partisan of the democratic rule of life.

Dziewanowski received but a single letter from home after his exile. That one was written by the friendly count mentioned in Mrs. Allen's article, and was dated August 1, 1833. It is before me as I write. All his life was overshadowed by the doubt as to the fate of his mother and other members of the family, none of whom could safely communicate with him, a convicted revolutionist. The count's letter was mailed from Brünn, Austria.

In the story of Dziewanowski we have something more than merely a dramatic narrative. It illustrates the richness of the historical and literary treasure which lies just beneath the surface of the pioneer history of our state.—EDITOR.

THE YANKEE AND THE TEUTON IN WISCONSIN

JOSEPH SCHAFER

III SOME SOCIAL TRAITS OF YANKEES

Harriet Martineau, the English traveler who in 1837 published a book entitled *Society in America*, was deeply impressed with New England's concern for education. "All young people in these villages," she says, "are more or less instructed. *Schooling is considered a necessary of life.*[1] I happened to be looking over an old almanac one day, when I found, among the directions relating to the preparations for winter on a farm, the following: 'Secure your cellars from frost. Fasten loose clapboards and shingles. Secure a good schoolmaster.'"

We do not know what almanac Miss Martineau consulted. But a glance at a file of the *Farmer's Almanack*, begun in 1793 by Robert B. Thomas and circulated by him for more than half a century all over New England, shows her quotation to be fully justified in spirit if not in letter. As early at least as the year 1804, Mr. Thomas included in his directions for the month of November, the indispensable item of education in connection with other activities: "Now let the noise of your flail awake your drowsy neighbors. Bank up your cellars. Now hire a good schoolmaster and send your children to school as much as possible."

The nation was young in 1804. Parts of it were new and for that reason had made but meager educational progress; other parts were backward for different reasons. But in the older states of New England popular education had flourished for one hundred and fifty years. This point,

[1] Editor's italics.

stressed by a score of writers, illustrated by legal enactments, court decrees, town records, and anniversary sermons, cannot be over-emphasized in a summary of the social contributions which the Yankees made to the new western societies they helped to build. Notwithstanding all that has been written to prove the priority, in this or that feature of American educational progress, of other social strains or geographical areas, history may confidently assign to the Yankee priority in the attainment of universal literacy on an extensive scale.

Once the Puritan had convinced himself that the temptation to ignorance came from "ye old deluder Satan," whose fell purpose was to keep men from a knowledge of the Scriptures and thus the more readily win them for his own, he hesitated not to require the maintenance of schools in all towns and neighborhoods under his jurisdiction. He was also concerned to recruit an "able and orthodox ministry" to take the places of the aging pastors who had come from England and to supply the needs of new settlements. Harvard College could turn out the ministers, if it had properly prepared young men to work upon. So the larger towns were required to maintain grammar schools in addition to the common schools. Thus we have, as early as 1647, provision for schooling from the lowest rudiments up through the college course.

The original religious motive for maintaining these schools persisted. But other motives were added as the Puritans perceived how notably secular interests, as well as religious, were served by schooling. For one thing, young persons who could read, write, and cipher had a distinct advantage in worldly matters over those who could not. Cheats and "humbugs," of whom every community had its share, made victims of the ignorant, while they fled from the instructed even as their master, Satan, was supposed to flee from them. Many New England stories were

designed to carry the lesson, especially to parents, that the best legacy children could receive was good schooling, without which wealth and property would quickly melt away.[2]

Apart, also, from such negative worldly advantages as we have named, one who had enjoyed good schooling might thereby hope to share in many special social privileges from which the unlettered were debarred. New England life on the religious side centered in the church, on the civic side in the town. Each of the two institutions required a full set of elective officers, ranked according to the importance of the offices filled, and all of these were chosen from the instructed portion of the community. To be a deacon in the church or a selectman on the town board might not be financially remunerative, but it imparted a dignity to the individual and a social status to the family which caused these offices to be highly prized. The older theory was that only good churchmen could fill either type of office. Gradually, the town offices, which paid something in cash and yielded considerable political power, came to be sought with increasing frequency by men who might have no interest in the church. "Jethro Bass" was typical, not unique, in his scheming to be chosen selectman, and the training offered by the district school was looked upon as a minimum basis for such preferment. Said the *Farmer's Almanack* for November, 1810: "Send your children to school. Every boy should have a chance to prepare himself to do common town business."

The great majority were satisfied with the elementary training afforded by the district schools, kept for a few months in winter. But the presence of learned men in every community and the existence of secondary schools and colleges tolled a good many on the way to advanced instruction who had no plans for professional careers. From

[2] An example is in Abram E. Brown, *Legends of Old Bedford* (Boston, 1892).

farm, factory, and counting-room, even from among those before the mast, went boys to academy and college, while female seminaries springing up here and there took care of the educational interests of selected groups of girls. Such schools were not free, but their benefits were easy to attain, the principal requisite being pluck and a willingness to work both at earning money and at the studies. Girls and boys alike could usually earn their way by teaching in the common schools. Thus the educational system propagated itself, with the result that men and women of intelligence, culture, and refinement became widely dispersed through Yankeedom, and learning was recognized as an aid to the good life as well as a guarantee of the successful life. This was a fundamental condition of that literary flowering which marked the middle decades of the nineteenth century. It insured the poets, historians, orators, and novelists an audience which waxed ever larger as province after province in the West was added to New England's spiritual empire.

Let us not, however, picture to ourselves a Yankee society wholly suffused with intellectual and spiritual light. The Yankees had no such illusions about themselves. Listen to Timothy Dwight's description of a class of New Englanders who could not live "in regular society. They are too idle, too talkative, too passionate, too prodigal, and too shiftless to acquire either property or character. They are impatient of the restraints of law, religion and morality, grumble about the taxes by which rulers, ministers and schoolmasters are supported—at the same time they are usually possessed, in their own view, of uncommon wisdom; understand medical science, politics, and religion better than those who have studied them through life . . ." He represents the type as the pioneering or *forester* class, who had "already straggled onward from New England" to far distant settlements, and whose going he was not

disposed to lament. "In mercy," he says, "to the sober, industrious, and well disposed inhabitants, Providence has opened in the vast western wilderness a retreat sufficiently alluring to draw them from the land of their nativity. We have many troubles even now, but we should have many more if this body of foresters had remained at home."[3]

The above citation doubtless contains an element of exaggeration, due to Dwight's ingrained conservatism. He was outraged by the radical views no less than by the erratic and ignorant harangues he heard "by many a kitchen fire, in every blacksmith's shop, and in every corner of the streets . . ." Yet we must not lose sight of the fact that he here sketches for us some Yankee social traits of rather extended application which were important in the building of the West. These people belonged to the outstandingly non-conformist type. They were sufficiently independent—contemptuous, one might say—of established customs and institutions to be willing, with what ignorance or awkwardness soever, to bring about changes, some of which were sadly needed. Religiously they were apt to be *come-outers*. It was largely among this class that were recruited the Millerites, Millennialists, and original Latter Day Saints, together with many other minor sects and factions. In politics, when all orthodox New England was Whig, they were mainly Democratic; many, however, backed the program of Nativism; in the person of John Brown they exemplified the principle of direct action as applied to slavery. The social innovator, the medical quack, and the political demagogue found among them welcome and encouragement, sometimes to the temporary distress of society, often to its ultimate benefit. Not unlike the original Puritans who represented "the dissidence of dissent and the protestantism of the protestant religion,"[4] they constituted a dynamic social

[3] Timothy Dwight, *Travels in New England and New York* (New Haven, Conn., 1821), ii, 459, 462.

[4] Edmund Burke, *On Conciliation.*

element although wanting in the intellectual and religious training, the political morale, and perhaps the heroism which distinguished the original planters of Massachusetts Bay. They had the spirit of the revolutionary New Englanders, who were described, not inaptly, as "hard, stubborn, and indomitably intractable." They were the backbone of Shays's rebellion. In many ways they illustrate the qualities which, at various times in our later history, have served as the fulcrum of revolutionary change.

Dwight's *foresters* were merely the extreme manifestation, the caricature, of a much larger class of heady, self sufficient, opinionated, and troublesome persons who equally with the sober, church going, instructed, conformist type were the product of New England conditions. The cords of restraint were drawn so taut in the parishes and towns, that the person who was determinedly "different" was compelled to break them and become a kind of social pariah in order to gain the freedom his soul craved. It was not an accident that so large a proportion of that class went to the frontier. They found there a less rigorous church discipline, freedom from taxes for the support of the established church, and a more flexible state of society in the midst of which they might hope to function. In western Massachusetts and Connecticut, in Vermont, New Hampshire, and Maine, they were numerous at the opening of the National period. Soon large numbers emigrated to western New York, to northern Pennsylvania, to Ohio, thence throughout the West. They made up an appreciable part of the thronging Yankee immigration which seized upon Wisconsin's prairies and oak openings between 1835 and 1850, and their presence has left its impress upon our social history. Still the experiences of older frontiers, such as western New York, had already modified the type.

When all necessary deductions have been made, however, the church remained equally with the school a domin-

ant note in the Yankee's social landscape. His "meeting house," not infrequently in New England a gem of ecclesiastical architecture, fulfilled his artistic ideal; the congregation was the "household of faith" which claimed his undeviating loyalty; the pastor was "guest and philosopher" in his home whenever he chose to honor it with his presence. To men and women alike, attendance upon the church services was the principal Sabbath day duty and the chief physical and mental diversion of the whole week. It was an old custom to linger after the morning sermon for a social chat either in the church yard, when the weather permitted, or else at a near-by tavern; and while the talk was ostensibly about the sermon, gossip, bits of practical information, and even a shy kind of love making were often interwoven, tending to make this a genuine community social hour.

The tradition that the minister must be a man of learning was of incalculable social importance. His advice was called for under every conceivable circumstance of individual and community need. He assisted about the employment of schoolmasters and was the unofficial supervisor of the school. He enjoined upon negligent parents the duty of sending their children, and he had an eye for the promising boys—lads o'pairts, as the Scotch say—whom he encouraged to prepare for professional life. He fitted boys to enter the academy and sometimes tutored college students. In the rural parish the minister occupied the church glebe, which made him a farmer with the rest. He was apt to read more widely and closely in the agricultural press, or in books on husbandry, than his neighbors, thereby gaining the right to offer practical suggestions about many everyday matters. Some ministers were writers for agricultural journals. Many contributed to local newspapers items of news or discussions of public questions in which their parishioners were interested with themselves.

The home missionary idea was inherent in the New England system both as respects religion and education. Older, better established communities always felt some responsibility for the newer. Since settlement proceeded largely by the method of planting new townships of which the raw land was purchased by companies from the colonial and state governments, it was possible for the larger community to give an impetus to religion and education under the terms of township grants. This was accomplished by reserving in each grant three shares of the land—"one for the first settled minister, one for the ministry forever, and one for the school." Other grants of raw land were made for the support of academies. Here we have the origin of the system of land grants in aid both of the common schools and of state universities, in the western states. The grants for religion necessarily were discontinued after the adoption of the national constitution.[5]

The religious unity established by the Puritans, and maintained for a time by the simple method of rigorously excluding those holding peculiar doctrines, gave way to considerable diversity in the late eighteenth and early nineteenth centuries. Episcopalianism made some progress in the older settlements, and Unitarianism created a great upheaval, while toward the frontiers the Methodists and Baptists flourished more and more. These several elements, by 1820, were powerful enough politically to secure the abolition of the ancient tax for the support of the established (Congregational or Presbyterian) church—a tax which had long caused ill feeling between West and East, and no doubt had contributed to the growth of dissenting churches. These frontier churches had the characteristics of the frontier populations. Their ministers were less learned, their morale less exacting, their religion less formal and

[5] The Ohio Company's grant, 1787, contained a reservation for religion as well as grants for education. Joseph Schafer, *Origin of the System of Land Grants in Aid of Education*, Wisconsin University *Bulletin*, History Series, Vol. 1, No. 1 (Madison, 1902).

ritualistic, their ordinances less regularly and habitually enforced. But there was an emotionalism which in a measure compensated for defects of training, for looseness of habit and negligence in the practice of religion. In a word, the camp meeting type of Christianity prevailed widely along the frontier, and that type entered Wisconsin Territory with the numerous Methodist and Baptist settlers from New York and New England. As early as August, 1838, such a camp meeting was held under Methodist leadership in the woods near Racine; it was attended by hundreds of pioneer families drawn from the sparsely settled neighborhoods for many miles around. Its appointments were of the typical frontier kind, though one would expect less boisterousness in the manifestations of emotion among those people than seems to have accompanied similar gatherings in the Southwest.[6]

The stated religious services in early Wisconsin, as in every frontier region, were apt to be less frequent than in older communities. Ministers were too few in number and neighborhoods too impecunious to justify each locality in supporting a minister. The circuit riding custom prevailed generally among all denominations. One preacher traveled, on foot, six hundred miles, making the round in six weeks. Each group of churches also had its conferences, which were occasions for planning missionary effort, for unitedly attacking special religious or social abuses, and for promoting constructive community effort. The ablest speakers addressed such gatherings; the membership of the churches concerned and others attended, in addition to the delegates; and important religious, social, or moral results sometimes flowed from them.

Another peculiar Yankee institution allied at once to the school and the church, was the lyceum or local cooperative organization for bringing lecturers to the com-

[6] See Edward Eggleston, *The Circuit Rider* and *The Graysons*.

munity. The settlements in southeastern Wisconsin had their lyceums at an early date, and many distinguished public men from the East had occasion to visit this new Yankeeland in the capacity of lecturer. Among them were Horace Greeley, Bayard Taylor, and James Russell Lowell.

Reform movements, however, though usually receiving valuable aid from churches, lyceums, mechanics' institutes, and other permanent organizations of men for public discussion, had a way of creating special organizations to propagate themselves. That was true of the temperance movement, which by the time of the Yankee immigration into Wisconsin was under vigorous headway. Beginning, in serious form, about 1820, the intervening years witnessed the creation of hundreds of local temperance societies in New England and New York, and the federation of these societies into state societies. These central organizations stimulated the movement by sending out lecturers, conducting a newspaper propaganda, and issuing special publications. Some of their tracts are said to have been scattered "like the leaves of autumn," all over New England and New York.

One of these tracts affected the social history of Wisconsin very directly. It is known, traditionally, as "The Ox Discourse," because it was based on Exodus 21:28-29: "If an ox gore a man or woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death." The sermon on this text produced a great sensation and gained many new adherents to the temperance cause. Among these were two brothers, Samuel F. and Henry Phoenix, who were storekeepers in a New York village and sold

much whisky. They publicly destroyed all the liquor they had on hand and became crusaders in the temperance cause. In the spring of 1836 Colonel Samuel F. Phoenix selected in Wisconsin a "Temperance Colony claim," on which he settled that summer. Then he rode to Belmont and induced the first territorial legislature to set off from Milwaukee County a county to be known as Walworth, in honor of the chancellor of the state of New York, who was a noted temperance leader. He named the village begun by him Delavan, in honor of E. C. Delavan, pioneer temperance editor and at that time chairman of the executive committee of the New York State Temperance Society. Colonel Phoenix lectured on temperance, helped to organize early temperance societies, rebuked his neighbors—especially the New Yorkers—for employing whisky at raisings, and, before his death in 1840, had succeeded in giving a powerful impulse to the movement in southeastern Wisconsin.

Another dramatic figure in early temperance annals was Charles M. Goodsell, who in 1838 settled at Lake Geneva and built the first mill operated in Walworth County. He was of Connecticut birth, and his father owned and managed, among other properties, a whisky distillery. Goodsell, however, when he came west from New York State, was a most determined opponent of the traffic in intoxicants. Soon after opening his mill a local company erected in Lake Geneva a distillery for making corn whisky. Goodsell warned them, he says, not to expect him to grind their grain and they installed a grinding apparatus of their own. But, their machinery proving inadequate, they finally sent a grist of corn to Goodsell's mill, demanding, as under the law they had a right to do, that it be "ground in turn." Goodsell refused, thereby producing a tense situation, for the pioneer farmers looked to the distillery as a cash market for their grain. Finally,

the distillers brought suit, won a verdict, and Goodsell appealed. But meantime, he rode to Madison, where the legislature was sitting, and procured the adoption of an amendment to the law regulating milling, to the effect: "Nothing in this section contained shall be construed to compel the owners or occupiers of mills to grind for distilling, or for sale or merchant work." This proviso, adopted in 1841, remained a feature of the statute for many years.[7]

It must not be supposed that pioneer Yankee society, even in Walworth County, was prevailingly of the temperance variety. All testimony, both of the reformers and of others, tends to show that a large majority was at first in the opposition. Frontier history would indicate that excessive indulgence in whisky was apt to be more common during the primitive phase of settlement than later, due perhaps to the looser social and religious organization.

Wisconsin may be said to have been born to the temperance agitation which, in a few years' time, produced societies pledged to total abstinence all over the southeastern part of the state and in many other localities. In March, 1843, a legislative temperance society was organized with a list of twenty-four signers. The house of representatives at the time had twenty-six members, the council thirteen, or a total of thirty-nine. So a decided majority was aligned with the movement. Moses M. Strong was chosen president, which was considered a triumph for the cause, and much interest was aroused by the adherence of William S. Hamilton, who is reported to have addressed one of the society's meetings.[8]

The temperance agitation everywhere received a notable impetus from the adoption in 1851 of the prohibition law

[7] Goodsell, who was one of the founders of Beloit College, removed later to Northfield, Minnesota, and became one of the founders of Carlton College. S. A. Dwinnell, Reedsburg (Wis.) *Free Press*, December 24, 1874.

[8] *Madison City Express*, March 14, March 23, and April 27, 1843. Strong and Hamilton are not reputed to have been total abstainers.

by the state of Maine. Immediately other states moved for the same objective, and in Wisconsin a referendum vote was taken in 1853 which resulted favorably to prohibition, though no enactment followed.[9] In that election the southeastern counties were overwhelmingly for the Maine law. Walworth gave 1906 votes for it and 733 against, Rock 2494-432, Racine 1456-927. Milwaukee at the same time voted against prohibition by 4381 to 1243. This shows where was to be found the powerful opposition to legislation of this nature, which was destined to increase rather than diminish with the strengthening of the German element already very numerous.

From the time of the Maine law agitation the communities dominated by Yankees were generally found arrayed in favor of any proposal for limiting or suppressing the liquor traffic, although, as we shall see in later articles, no large proportion of their voters ever joined the Prohibition party. They did not succeed in abolishing drunkenness, though it became very unfashionable to indulge heavily in spirituous liquors and the proportion of total abstainers among the younger generation steadily increased. Yankees furnished a very small per cent of those who gained their livelihood through occupations connected directly with intoxicating liquors, except as such traffic was carried on incidentally as a feature of the drug business. The disfavor with which saloon keeping, brewing, and distilling have long been regarded among that class of the population is explained by the fervor and thoroughness of the early temperance campaigns.

Because of their attitude on the liquor question, on Sunday laws, and other matters pertaining to the regulation of conduct, the Yankees have always been looked upon by other social strains as straight-laced and gloomy. In this judgment men have been influenced more than they

[9] The vote stood, for prohibition, 27,519; against, 24,109.

are aware by the traditions of Puritanism which it was supposed the Yankees inherited. They recalled the story of how Bradford stopped Christmas revelers and sent them to work; they pictured Puritan children as forbidden to laugh and talk on the Sabbath day; and some may have heard the story of how Washington, while president, was once stopped by a Connecticut tithing man who must be informed why His Excellency fared forth on the Lord's Day instead of resting at his inn or attending public worship.[10]

Two remarks may be made on this point. First, while Puritanism unquestionably had a somber discipline, there was not lacking even among Puritans the play instinct which persisted in cropping out despite all efforts of the authorities at repression. Second, the nineteenth century Yankees register a wide departure from early Puritanism in their social proclivities, and the difference was particularly marked in the West. Even church services were modified to fit the needs of the less resolute souls. Music became an important feature and it was adapted more or less to special occasions.[11] Sunday Blue Laws were gradually relaxed, though never abandoned in principle. Well-to-do city people allowed themselves vacation trips, visits to watering places, and to scenic wonders like Niagara Falls.[12] In town and country alike dancing became an amusement of almost universal vogue, though protested by some religionists, and rural neighborhoods found bowling such a fascinating game for men and boys that the almanac maker thought well to caution his readers against over-indulgence therein.[13] Ball playing, picnicing, sleighing, coasting, skating were

[10] The story was printed in the *Columbian Centinel*, Boston, December, 1789.
[11] See *Diary of Sarah Connell Ayer* (Portland, Me., 1910), 227.
[12] See *Almon Danforth Hodges and His Neighbors* (Boston, 1909), 217-218.
[13] "At sun two hours high," says the *Farmer's Almanack*, 1815, "the day is finished and away goes men and boys to the bowling alley. Haying, hoeing, plowing, sowing all must give way to sport and toddy. Now this is no way for a farmer. It will do for the city lads to sport and relax in this way, and so there are proper times and seasons for farmers to take pleasure of this sort, for I agree that all work and no play makes Jack a dull boy."

among the outdoor sports much indulged in by Yankees, while family and neighborhood visiting, the quilting bee, donation parties, church socials, and the like furnished indoor recreation. The circus and the "cattle show" were events in the western Yankeeland equal in social significance to Artillery Day in Boston.

Thus, while it is true that Yankees were a sober people, of prevailingly serious mien and purpose, they were not averse to the relaxations of play and recreation. The question whether or not the Yankees were fun loving cannot be answered by yes or no. If we mean by fun the rollicking joviality characteristic of irresponsible, carefree folk, the answer is no. Many Yankees found their best fun in work or business. To the David Harum type, which was fairly numerous, a horse trade was more fun than a picnic. Some Boston merchants were so immersed in their business that, though very pious, they nevertheless spent Sunday afternoon going over their books and writing business letters.[14] Being serious minded, they tended to make their chief concern an obsession, and could hardly be happy away from it. But the majority were quite as ready to amuse themselves out of working hours, as are the Italians or other social stocks that have a reputation for fun and frolic.

The Yankees also found intellectual enjoyment in cultivating quickness of retort, in giving utterance to clever if homely aphorisms, and in a kind of whimsical humor. These traits emerge in their vernacular literature like "Major Jack Downing's" *Thirty Years out of the Senate,* and especially Lowell's *Biglow Papers.* "The squire'll have a parson in his barn a preachin' to his cattle one o' these days, see if he don't," said one of "Tim Bunker's" shiftless neighbors by way of summarizing the squire's over-niceness in caring for his Jersey cows. "Ez big ez wat hogs dream

[14] See *Hodges and His Neighbors,* 94.

on when they're most too fat to snore"; "that man is mean enough to steal acorns from a blind hog"; "the coppers ain't all tails"; "pop'lar as a hen with one chicken"; "quicker'n greased lightnin'"; "a hen's time ain't much"; "handy as a pocket in a shirt"; "he's a whole team and the dog under the wagon"; "so thievish they had to take in their stone walls at night"; "so black that charcoal made a chalk mark on him"; "painted so like marble that it sank in water"—the above are all Yankeeisms of approved lineage and illustrate a characteristic type of Yankee humor. The example below is of a rarer sort. "Pretty heavy thunder you have here," said the English Captain Basil Hall to a lounger in front of a Massachusetts tavern. "Waal, we do," came the drawling reply, "considerin' the number of the inhabitants."

About the time that Yankees began to emigrate to Wisconsin a talented French writer, Michel Chevalier, gave the world a brilliant and on the whole favorable characterization of them. "The Yankee," he says, "is reserved, cautious, distrustful; he is thoughtful and pensive, but equable; his manners are without grace, modest but dignified, cold, and often unprepossessing; he is narrow in his ideas, but practical, and possessing the idea of the proper, he never rises to the grand. He has nothing chivalric about him and yet he is adventurous, and he loves a roving life. His imagination is active and original, producing, however, not poetry but drollery. The Yankee is the laborious ant; he is industrious and sober and, on the sterile soil of New England, niggardly; transplanted to the promised land in the west he continues moderate in his habits, but less inclined to count the cents. In New England he has a large share of prudence, but once thrown into the midst of the treasures of the west he becomes a speculator, a gambler even, although he has a great horror of cards, dice, and all games of chance and even of skill

except the innocent game of bowls." Chevalier also says: "The fusion of the European with the Yankee takes place but slowly, even on the new soil of the west; for the Yankee is not a man of promiscuous society; he believes that Adam's oldest son was a Yankee."

The Yankee was not more boastful than other types of Americans, though his talent for exaggerative description was marked. Yet he had a pronounced national obsession and was uncompromising in his patriotism: "This land o'ourn, I tell ye's got to be a better country than man ever see," was put into a Yankee's mouth by one of their own spokesmen and represents the Yankee type of mild jingoism. It is full cousin to that other sentiment which also this writer assigns to him:

> Resolved, that other nations all, if set longside of us,
> For vartoo, larnin, chiverlry, aint noways wuth a cuss.[15]

These are but cruder expressions of ideas dating from the Revolutionary War, and of which Timothy Dwight, who was not a poet by predestination, gave us in verse a noble example:

> Columbia, Columbia, to glory arise,
> The queen of the world, and child of the skies!
> Thy genius commands thee; with rapture behold,
> While ages on ages thy splendors unfold.
> Thy reign is the last, and the noblest of time,
> Most fruitful thy soil, most inviting thy clime;
> Let the crimes of the east ne'er encrimson thy name,
> Be freedom, and science, and virtue, thy fame.

It need not be supposed that all Yankees who came to Wisconsin or other western states were familiar with these glowing lines. But it is almost certain that, in the common schools of Yankeedom, most of them had thrilled to the matchless cadences of Webster's reply to Hayne. What more was needed, by way of literary support, to a pride of country which, if a trifle ungenerous to others, was based on facts all had experienced.

[15] J. R. Lowell, *Biglow Papers*.

THE GRAND ARMY OF THE REPUBLIC[1]

HOSEA W. ROOD

A UNIQUE ORGANIZATION

The Grand Army of the Republic is entirely unlike any society that ever existed before it. Nothing of the kind could come from any but a volunteer army of citizen soldiers—men who fought for principles dear to them. There is no other nation-wide organization of old men. It is now sixty-one years since the beginning of the War for the Union, fifty-seven since our army was disbanded; and a hundred thousand of its members are still compactly bound together, their objects being to perpetuate the spirit of patriotism, to preserve the fraternal relations of those days when as boys and young men they served and suffered together in what was to them a holy cause, to give aid to those who are so unfortunate as to need help, and to honor the memory of their heroic dead. Truly it is a unique organization. And it is as systematically organized today as was the army in which its members served more than half a century ago. To be sure, most of the posts are dwindling away—one by one going out of existence. So it was with our companies and regiments in war times. But while they could be recruited, we cannot. We are not far away from the inevitable. Yet we do not mourn because of it. When an aged good man dies we do not mourn his loss. We attend his funeral and say it was beautiful—beautiful in the memory of what he had been, the good he had done. So may it be with the passing of the Grand Army of the Republic.

OUR ALLIED SOCIETIES

The allied societies of the Grand Army of the Republic are the Woman's Relief Corps, the Ladies of the Grand

[1] For the preceding installment on this subject, see *ante*, 280-294 (March, 1923).

Army, Daughters of the Grand Army, Sons of Veterans and their Auxiliary. At the National Encampment in Denver in 1883, the Woman's Relief Corps was made the auxiliary to the Grand Army, and its members are zealous co-workers in all that interests the Grand Army. The organization is open to all patriotic women. The Ladies of the Grand Army is made up of women who are directly related to Civil War veterans. They, too, are earnest, patriotic workers with the old comrades. The Daughters of the Grand Army are what their name implies. They have a particularly beautiful service for taking in new members. They are zealous in teaching patriotism. The Sons of Veterans are organized to honor in every way their fathers and grandfathers of the Civil War, and their Auxiliary members are their co-workers. In general, these six allied patriotic societies work in harmony, vieing with one another in manifestation of honor and respect and helpfulness for the Grand Army comrades who are slowly marching down the sunset slope and disappearing one by one in the gathering twilight. These patriotic societies have exercised an influence for good not only upon the Grand Army of the Republic, but upon the state and the nation as a whole. Their good deeds have been widespread. We hope they will continue their work after the Grand Army has been mustered out.

MEMORIAL DAY

In the spring of 1868, when General John A. Logan was commander-in-chief of the Grand Army, a letter was received by his adjutant general, N. P. Chipman, from a comrade who had served as a private soldier in the Union Army, in which he said that in his native country, Germany, "it was the custom of the people to assemble in the springtime and scatter flowers upon the graves of the dead." Comrade Chipman was pleased with the suggestion of

this German soldier that "the Grand Army of the Republic inaugurate such an observance in memory of the Union dead." Accordingly, he made a rough draft of a general order upon the subject, and laid it, with the soldier's letter, before General Logan. The commander approved the order and, after he had added something to it himself, it was published, as follows, and sent to every Grand Army post in every state:

HEADQUARTERS GRAND ARMY OF THE REPUBLIC,
WASHINGTON, D. C., May 5, 1868.

General Orders, No. 11.

I. The 30th day of May, 1868, is designated for the purpose of strewing with flowers, or otherwise decorating, the graves of Comrades who died in defense of their country during the late rebellion, and those whose bodies now lie in almost every city, village and hamlet churchyard in the land. In this observance, no form of ceremony is prescribed, but Posts and Comrades will in their own way arrange such fitting services and testimonials of respect as circumstances may permit.

We are organized, Comrades, as our Regulations tell us, for the purpose, among other things, "of preserving and strengthening those kind and fraternal feelings which have bound together the soldiers, sailors and marines who united to suppress the late rebellion." What can aid more to assure this result than by cherishing tenderly the memory of our heroic dead, who made their breasts a barricade between our country and its foes? Their soldier lives were the reveille of freedom to a race in chains, and their deaths a tattoo of rebellious tyranny in arms. We should guard their graves with sacred vigilance. All that the consecrated wealth and taste of the nation can add to their adornment and security is but a fitting tribute to the memory of her slain defenders. Let no wanton foot tread rudely on such hallowed grounds. Let pleasant paths invite the coming and going of reverent visitors and fond mourners. Let no vandalism of avarice or neglect, no ravages of time, testify to the present or to the coming generations that we have forgotten as a people the cost of a free and undivided republic.

If other eyes grow dull and other hands slack, and other hearts cold in the solemn trust, ours shall keep it well as long as the light and warmth of life remain to us.

Let us, then, at the time appointed, gather around their sacred remains and garland the passionless mounds above them with the choicest flowers of springtime; let us raise above them the dear old flag they saved from dishonor; let us in this solemn presence renew our pledges to aid and assist those whom they have left among us, a sacred charge upon the nation's gratitude—the soldier's and the sailor's widow and orphan.

II. It is the purpose of the Commander-in-Chief to inaugurate this observance with the hope that it will be kept up from year to year, while a survivor of the war remains to honor the memory of his departed Comrades. He earnestly desires the public press to call attention to this order, and lend its friendly aid in bringing it to the notice of Comrades in all parts of the country in time for simultaneous compliance therewith.

III. Department Commanders will use every effort to make this Order effective.

By Command of—
JOHN A. LOGAN, Commander-in-Chief.
N. P. Chipman, Adjutant General.

At first some people doubted the wisdom of establishing such an observance. They feared it would tend to keep alive memories of the war, and foster animosities that would better be forgotten; some also objected to the expense that might be incurred for music and flowers. But from that day to this, more and more attention has been paid to Memorial Day and the services connected with its observance. Never has the day been more fittingly, impressively, and universally observed than it was last year. As the comrades of the Civil War are becoming less and less able to take the initiative in preparations for the day, those of the Spanish-American and World wars are taking up the work. All along, the patriotic societies allied to the Grand Army have been active coworkers with us in all memorial services, and they have worked in full harmony with us. Moreover, the boys and girls in both public and parochial schools have taken an essential part in all memorial exercises. They have presented patriotic programs in their schoolrooms on some day just before the thirtieth of May; and everywhere they are chosen to strew flowers on the graves of our fallen comrades. No one can fully comprehend the patriotic influence upon our national life of this sacred custom in which every year millions of our little citizens happily and seriously take part.

There is also Memorial Sunday—next before May 30—when the members of every Grand Army post in the land have for fifty years attended divine service in a body, in some church to which they have been invited, there to listen to a memorial sermon and the best of patriotic music.

For the public exercises of Memorial Day it is the custom everywhere to secure the best speakers and the most impressive music suitable for the occasion. In many cases school children are given places on the program. The procession to the cemetery is as imposing as it can be made, with bands, civic societies, city or village officials, the Grand Army and its allied organizations, veterans of our later wars, and long lines of school children bearing the prettiest posies they can find. Deep and lasting must be the impression made by such observance of Memorial Day.

It is unfortunate that the name of the German soldier through whose suggestion the first Memorial Day orders were issued by General Logan has been lost. It is the custom everywhere to have those orders read as a part of the memorial program, also Lincoln's immortal Gettysburg address.

PATRIOTIC INSTRUCTORS

Every Grand Army post, under the general rules and regulations, has an officer known as patriotic instructor, whose duty it is to help in every way to cultivate, especially in our little citizens, the spirit of patriotism. Over these there is in every state a department patriotic instructor, and over them a national instructor. So far as practicable all these work together for a common purpose. In the same way all of our allied societies have patriotic instructors—local, departmental, and national. Who can estimate the full value of their united efforts!

WISCONSIN VETERANS' HOME

At the Department Encampment in Milwaukee, in February, 1887, twenty-two years after the close of the war, there arose a discussion concerning the needy condition of some of our comrades and their wives; some widows also of our dead comrades were in sore need. Many of those comrades had been disabled by wounds or disease. They had, at their discharge, received nothing in the way of bonus, and very few of them were granted pensions. Such pensions as were granted were small, not at all sufficient for even a scanty support. No general service pension law was made until 1907, forty-two years after Appomattox. Several national homes had been established, one being located at Milwaukee; yet no women could be admitted to them. If a disabled soldier went there, he must leave his wife, which few were willing to do. There was no place for a wife or a widow but the almshouse. In some counties both soldiers and widows were in the poorhouse. The Grand Army posts had done much to aid individual cases, yet they could not care for all. In many communities there were no posts to give needed aid. Because of this, many a war widow who had been braver even than the soldiers at the front in her heroic battle with the wolf at the door, was forced to go to the poorhouse. It was indeed sad that in the country for which a soldier had given his life his widow and children must thus suffer the pangs of poverty. Moreover, it was said that in some of the poorhouses the soldiers and widows were not receiving good treatment. This discussion led to the adoption of the following resolution at that year's encampment:

Resolved, That this Department Encampment take steps at once to establish a Veterans' Home for honorably discharged soldiers and sailors of the Civil War, and their wives or widows who were such during the time of the Civil War, and to secure from the state legislature an annual appropriation depending upon the number of inmates.

It was also provided that a committee of five be elected to have full power during 1887-88 to undertake to get through the legislature then in session a bill providing for an appropriation to aid in the support of such home when once established, to the amount of three dollars a week for every inmate; also to incorporate the home, secure a proper location for it, and do whatever else might seem to them necessary. The following named comrades were elected members of such committee: F. A. Marden, A. O. Wright, B. F. Bryant, James Cumberledge, and J. H. Marston. They were to report at the next encampment.

The following is a summary of this report: During the year they had succeeded in getting an appropriation from the state, though not all they had hoped for. Through the active aid of people in Waupaca, they had obtained possession of Greenwood Park Hotel, four miles west of Waupaca, a beautiful site on the well known Chain-o'-Lakes, with seventy-eight acres of land. There, with $5388.32 contributed by Grand Army posts, the Woman's Relief Corps, and by individuals, they had already opened a veterans' home. The committee closed its report with the following paragraph:

> We now have seventy-eight acres of land on the shores of a beautiful lake, with a group of buildings, consisting of a center building, a chapel, six cottages, and a farm house, accommodating, all told, fifty inmates. This is now the property of the Department Encampment, to be used as a Soldiers' Home. We can make it what we please. We are not obliged to grumble at its management, as we do with the National Home, or as we should be likely to do with this State Home if it were managed by state authorities. We can direct its management ourselves and make it a practical example of what we believe a Soldiers' Home should be. Thus far the Home is in its infancy. Your committee have carried it through the opening of its life and now take pleasure in presenting this institution to you. We ask for it your loving care and thoughtful attention. Our work as corporators is done. It now devolves upon you to elect a board of trustees as a permanent body to govern this Home.

The committee on corporation had indeed accomplished much in a year—established a Wisconsin Veterans' Home

and put it into operation. The encampment, recognizing their valuable service and experience, elected as the first trustees of the home: J. H. Marston and A. O. Wright, for three years; Benjamin F. Bryant and R. N. Roberts, for two years; J. F. Woodnorth and W. D. Crocker, for one year.

So, through the initiative of the Grand Army of the Republic, the Wisconsin Veterans' Home came into being. It still exists, having grown from that small beginning to be one of the finest philanthropic institutions in the state. During the thirty-five years since it was established it has sheltered, fed, clothed, and been a real home to thousands of Civil War veterans and their wives or widows. The place is now a neat, well kept little village of twenty-three large halls, seventy-three cottages and smaller buildings, with twenty-six outbuildings. It carries fire insurance for $456,624. There are ninety-three acres of land, twenty-three of which are a fine large garden. On the thirty-first day of July, 1922, there were six officers, with 140 employes on the payroll. The members of the home that day were: men, 156; women, 296; total, 452. There are a neat chapel for religious services, a large amusement hall, library, and everything else to make the life of the old people there—they average about eighty years of age—pleasant and comfortable. The hospital, with about a hundred patients, is fully equipped and well managed. The halls and cottages are supplied with all the modern conveniences of city homes. Wisconsin people may well be proud of the institution.

All this property now belongs to the state. The governor appoints on the board of managers such persons as are recommended to him by the Grand Army Encampment. The department commander is *ex officio* a member of the board. The present members are: Robert Law, president; Mrs. May L. Luchsinger, vice president; Charles Cowan, treasurer; Hosea W. Rood, secretary; Henry C. Smith,

and Francis A. Walsh; and James F. Carle, *ex officio*. The commandant is Colonel John Turner, Spanish-American and World War veteran.

WISCONSIN MEMORIAL DAY ANNUAL FOR SCHOOLS

It may not be generally known that the *Memorial Day Annual*, sent out from the office of the state superintendent of public instruction to every school in the state, as an aid in patriotic instruction, had its origin in action taken by the Grand Army of the Republic. The following paragraph copied from the proceedings of the forty-third annual session of the Wisconsin Teachers' Association, December 27, 1895, tells how it was done:

> A delegation from the E. B. Wolcott Post, Grand Army of the Republic, consisting of Colonel Jerome A. Watrous, Dr. O. W. Carlson and Lieutenant H. A. Valentin, appeared before the association. Colonel Watrous made a brief address, thanking the teachers for inculcating patriotic sentiments among the children, and asking them to have special services in all public schools and private schools on Fridays before Washington's birthday, Lincoln's birthday and Memorial Day. On motion, Professor A. O. Wright, Hosea W. Rood and W. H. Beach [all Grand Army men] were appointed as a committee to consider the question and report.

The proceedings of the association, December 28, same year, contain the following:

> Committee on the memorial of the E. B. Wolcott Post, Grand Army of the Republic, reported as follows:
>
> "We cordially concur in the suggestion of the memorial. We believe that it would be in the highest degree appropriate and profitable to encourage the sentiments of patriotism in the schools and the homes by special exercises or oratory, poetry and song commemorating the traditions and example of the founders and preservers of this republic. To this end we recommend that all public schools observe the national holidays and the birthdays of eminent men, especially Memorial Day and the birthdays of Washington and Lincoln.
>
> "We also recommend that this committee request the state superintendent to prepare and furnish to schools a list of exercises and recitations appropriate to be used on such occasions."

The recommendations were adopted without dissent.

At that time the Honorable J. Q. Emery was state superintendent, and he was heartily in favor of the proposed

plan of patriotic instruction. He began at once the preparation of a little booklet in harmony with the recommendations of the committee of Grand Army comrades for the teachers' association. Here are two paragraphs of Superintendent Emery's "Foreword" to the first edition of the *Wisconsin Memorial Day Annual for Schools,* published in 1896:

> To the Teachers in the Public Schools:—The Grand Army of the Republic and the Wisconsin Teachers' Association have requested by formal vote of those bodies, that a program of exercises for all public schools on Memorial Day be prepared and distributed, which will suggest suitable means by which pupils in all these schools will unite in observing that day, and become interested in the purposes and sentiments which make the day significant.
>
> In compliance with that request, and in recognition of the value which such exercises may have in promoting the spirit of grateful appreciation of great public service, high and pure ideals of loyalty and patriotism, and a larger and clearer comprehension of the cost by which civil institutions are preserved when imperiled, and when national unity and perpetuity can be preserved only by the bloody arbitrament of war, this circular has been prepared, and is now sent forth to assist teachers and pupils in their preparation to participate in the public observance of the 30th of May as Memorial Day.

From then until now this *Memorial Day Annual* has been published and has gone not only into every school and public library in the state, but to the patriotic instructor of every Grand Army post and every local organization of the allied societies of the Grand Army. Where the *Annuals* have been preserved from the beginning, and bound, they constitute a reservoir of the best patriotic literature from hundreds of authors.

For the last fourteen years the *Memorial Day Annual* has been compiled and edited by the late O. S. Rice, school library clerk in the office of the state superintendent.[2]

NAMES OF COMMANDERS OF THE DEPARTMENT OF WISCONSIN GRAND ARMY OF THE REPUBLIC

James K. Proudfit,* June 7, 1866; Henry A. Starr,* 1867; Jeremiah M. Rusk,* 1868; Thomas S. Allen,* 1869-70; Edward

[2] In the death of O. S. Rice, which occurred January 25, 1923, the state lost an educator of great ability, who had given long and devoted service to our commonwealth.

Ferguson,* 1871-72; Andrew J. McCoy,* 1873; G. A. Hannaford, Boise, Idaho, 1874-75; John Hancock,* 1876; Henry G. Rogers,* 1877; F. S. Hammond, 1878; Griff J. Thomas, Harvard, Neb., 1879-81; H. M. Enos,* 1882; Philip Cheek,* 1883-84; James Davidson,* 1885; Lucius Fairchild,* to Sept., 1886; Henry P. Fisher,* unexpired term, 1886; Michael Griffin,* 1887; Augustus G. Meissert, Milwaukee, 1888 to March, 1889; Leander Ferguson, Brandon, unexpired term, 1889; Benjamin F. Bryant,* 1890; William H. Upham, Marshfield, 1891; Chauncey B. Welton,* 1892; Eugene A. Shores,* 1893; Jerome A. Watrous,* 1894; William D. Hoard,* 1895; D. Lloyd Jones,* 1896; Edmund B. Gray,* 1897; Charles H. Russell,* 1898; Henry Harnden,* 1899 to March, 1900; S. H. Tallmadge,* unexpired term, 1900; David G. James,* 1900; Allen H. DeGroff, Oakland, Cal., 1901; James H. Agen,* 1902; Joseph P. Rundle, Milwaukee, 1903; Pliny Norcross,* 1904; Frederick A. Copeland, La Crosse, 1905; John W. Ganes, Ripon, 1906; John C. Martin, Mineral Point, 1907; Edwin D. Coe,* 1908; Robert B. Lang,* after May, 1909; William H. Grinnell, Beloit, 1909; Frank A. Walsh, Milwaukee, 1910; Hiram J. Smith,* 1911; George W. Spratt, Sheboygan Falls, 1912; Charles H. Henry, Eau Claire, 1913; Samuel A. Cook,* 1914; William J. McKay,* 1915; O. L. Rosenkrans, Milwaukee, 1916; William A. Wyse,* 1917; George D. Breed, Chilton, 1918; Robert R. Campbell, Green Bay, 1919; Walter O. Pietzsch, Madison, 1920; Matthias L. Snyder, Waukesha, 1921; James F. Carle, Janesville, 1922–.

Two of those here named have served as commanders-in-chief—Lucius Fairchild, in 1886; A. G. Weissert, in 1892.

* Deceased. Of the fifty-four, twenty-one are still living.

AN HISTORIC COLLECTION OF WAR PORTRAITS

LOUISE PHELPS KELLOGG

A portrait as an interpretation of character and personality is worth infinitely more to the historian than a photograph. Granting the personal equation of the artist, one finds in a well painted portrait a valuable historical document. It is thus a matter of congratulation to historians, as well as to appreciators of American art, that in 1919 certain American artists were chosen to paint the portraits of the great personalities of the war.

The idea was conceived by a group of artists and art patrons who obtained the coöperation of the Smithsonian Institution and of the American Federation of Arts, as well as that of the American Peace Mission to the conference at Versailles. Eight eminent American artists were chosen, and plans were made whereby they visited Paris and secured sittings from the premiers and generals of the allied nations there gathered to end the war. This collection of portraits is designed to form the basis of an American Portrait Gallery to be assembled at the National Museum at Washington, there to become an historic collection for the benefit of future generations. Several cities of the United States are coöperating by purchasing and presenting to the new enterprise the portraits of their choice. Thus far New York, Chicago, Cleveland, Cincinnati, and San Francisco have responded to the appeal.

The artists chosen by the National Art Committee were Cecilia Beaux, Joseph De Camp, Charles Hopkinson, John C. Johansen, Jean McLane, Edmund C. Tarbell, Douglas Volk, and Irving R. Wiles. The subjects were also assigned by the committee in coöperation with the artists themselves.

To Cecilia Beaux, the eminent Philadelphian, was granted the signal honor of portraying three persons of three nations who were among the chief personalities of the war: Premier Clemenceau, Cardinal Mercier, and Admiral Beatty. Of the first she has made an unusual portrait, showing the man of tempestuous action in a moment of severe restraint. She has given us not "Clemenceau the Tiger," but Clemenceau the Vendeéan Frenchman, powerful and masterful, yet supreme in his love for France. Miss Beaux's Mercier is striking in the extreme; the tall, slim figure in the brilliant robes of the cardinalate, with its background of battered churches and violated cities, arrests and holds the attention vividly. It is, however, Mercier the prelate, rather than Mercier the spiritual leader, that she has portrayed; the fire that burns in the deep-set eyes is the gleam of the ascetic rather than the glow of the humanitarian. It is in the man of the Anglo-Saxon race that Miss Beaux makes her supreme contribution to the portraiture of our day. Her Admiral Beatty is worthy to rank with the world's great portraits. In simplicity and sincerity the admiral stands, the type of the English fighting seaman. From his eyes look out the soul of the heroes of the past from Drake to Nelson. His is the will that believes that "England expects every man to do his duty." Here is the victor of Jutland Bank, unafraid and undismayed. To him plaudits and honors are of no account. The safety of England is his sole concern. By heroic hearts such as his the sea wall was kept intact.

Among the American participants, the typical soldier of our race is presented in the full-length standing portrait of John J. Pershing, holding by the bridle his mettlesome horse. Easily he stands in his uniform of dull khaki, enlivened only by a Sam-Browne belt—a splendid soldierly figure, urbane, self controlled, and masterful. This portrait by Douglas Volk is companioned by one of Albert of

Belgium, finer and more expressive than that of the American soldier. The young king is a figure of splendid altruism as he stands, one clenched hand on the sandbags of a fortified place, with his ravaged country behind him, and on his face a grave look of suffering and determination from which personal passion has been burned away. Volk's third portrait is that of David Lloyd George—a careworn face, in which are graven deep lines of responsibility and effort. It is not the usual conception of the British premier, but probably truer to the facts of his life than the merry, insouciant countenance one usually sees.

John C. Johansen, the eminent Chicagoan, has succeeded best, to our thought, in his portrait of Marshal Joffre. Here we have a new and spiritualized presentation of the French soldier who is more than a soldier. Nor is this the "Papa" Joffre of popular fame. Rather, in this portrait the artist shows us Joffre the idealist and the patriot looking into the future and gravely careful for the fate of the France he has so nobly saved. Johansen's other portraits are those of the Italians, General Diaz and Premier Orlando, both of them somewhat overpowered by ornate backgrounds of sculpture; and Field Marshal Haig, a thoughtful, quiet portrait of a typical British officer. To this artist was also granted the honor of painting the great hall of Versailles, with the treaty signatories and negotiators grouped around the central table. This is a well composed and well grouped ensemble. As portraits, however, the faces are not sufficiently individualized. The artist has therein sought symmetry and subordination rather than personality.

Edmund C. Tarbell was assigned the honor of presenting Wilson, Hoover, Foch, and Leman. The first two of these are purely neutral, being painted from photographs only, not from sittings. They are to be withdrawn and repainted as soon as personal studies can be made. In his Marshal Foch on horseback, with a beautiful French landscape as a

background, Mr. Tarbell gives us an interesting and attractive picture, which is however hardly an adequate interpretation of the famous victor of France. This artist has best succeeded with the portrait of General Leman, of Liége, who has died since 1919. Leman's portrait is half length, seated, in full uniform including visored cap. The face is strong and silent; the lights and shadows are admirably arranged.

Charles Hopkinson, a Boston artist, had the most picturesque of the several subjects to paint, since to him were assigned the premiers of Roumania and Serbia, as well as the prince envoy of Japan. Many consider the portrait of the last mentioned, Prince Saionji, the outstanding success of the entire collection. The inscrutable yellow mask of the Japanese statesman is excellently painted, and the whole conception is simplified to a degree that produces a powerful impression. With the Serb premier, Pashich, Hopkinson has also attained a success, portraying him as the patriarch of a pastoral people. In Premier Bratiano, however, the artist has been more ambitious and less successful. Picturesque the portrait is without doubt; but one may reasonably doubt whether the veneered barbarian Hopkinson has painted fitly represents the Roumanian statesman.

Joseph De Camp has painted the two Canadians, Premier Borden and General Sir Arthur Currie; both are given honest, forthright, uncomplicated treatment. The same may be said of Irving R. Wiles' Admiral Sims, an effective presentation of a candid and sincere character. Elizabeth Queen of the Belgians, Premier Hughes of Australia, and Venizelos of Greece are not yet painted—Jean McLane (Mrs. John Johansen), chosen to portray them, not having as yet been able to secure from them personal sittings.

The collection as it now stands is composed of one large

group picture and twenty individual portraits. It is being shown in various cities of the United States, before final deposit at Washington. Wisconsin was fortunate in having the opportunity of viewing these remarkable portraits, which, during the month of December, 1922, were exhibited at the State Historical Library by the Madison Art Association.

A FOOTNOTE TO THE STORY OF A GREAT COURT

LUCIEN S. HANKS

How interesting, indeed, is *The Story of a Great Court*, under the gifted pen of the distinguished jurist, the late John B. Winslow, chief justice of the supreme court of Wisconsin; an interesting story, an instructive story, an historical story, clothed in delightful diction, reminding us of his endearing personality. As I read on and on, about the several justices, dating back to the spring of 1860, when I first began my stewardship in the old State Bank of Madison as teller, I am reminded how customary, and indeed how necessary, it was in those days for the justices to piece out with borrowed money their meager salaries; some in silent but apparent protest, and others with outspoken criticism of the law respecting their compensation.[1]

I recall a remark made to me by the late Chief Justice Dixon when applying for a loan of $500. "I came to Madison from Portage, easily worth $15,000; there is nothing left now, and I am obliged to rely upon my salary." The loan of $500 was granted because it was hard to refuse. Inasmuch as it could not be considered a prudent loan for any banker to make, and because of his attitude, I (then cashier of the bank) reported it to Samuel Marshall, then president, who at the time resided in Milwaukee. I well remember his reply, that he thought the compensation accorded justices under the law was inadequate, and instructing me to grant credit to Judge Dixon from time to

[1] The constitution adopted in 1848 fixed the salaries of the justices of the supreme court at $1500; in 1852 that sum was raised to $2000, and five years later to $2500. At this figure it remained until 1867, when it became $3500, and the next year $4000. During the decade from 1857 to 1867 prices enhanced rapidly; thus the salary of 1860 was extremely meager in 1865.

time, when applied for, up to $2000, and when the loans reached that extent, to charge the amount to his account and use the letter as a collateral voucher, and further requesting that I mention his action neither to Mr. Dixon nor to anybody else.

But now comes the refreshing sequel, which well reveals Judge Dixon's keen sense of justice. His several loans had reached $1500, when, one morning, finding me alone at my desk in the directors' room, he walked in, saying: "Hanks, at one time, I *did* think you were a good banker, but I have now concluded you are a damn-fool; because any man who would loan me $1500 when I have nothing but my homestead, is not competent to be in the business of banking. I am owing you at this time $1500, and I want $500 more." Whereupon, he handed me his note for $2000, together with a mortgage upon his homestead to secure the payment of the same, duly executed by himself and wife, saying: "This will take care of the past and serve as well for the present. The future will take care of itself."

I also recall memories of the late Justice Byron Payne, whose salary from the state being also inadequate, found it necessary to borrow money to meet living expenses. He was most keenly sensitive concerning his repeated applications for loans, and would shrink from the necessity of them, and I well remember the incident attending our response to his last application. He seemed to be greatly disturbed, and with tense emotion said: "It is a burning shame that the judges of the supreme court of this state are denied a living salary," adding, "Here am I, having nothing but my salary and my little home on the shore of Lake Monona." He was so impassioned in his manner, that his utterance would have thrilled anybody, as it did me.

Whereupon, I suggested that he take out life insurance. To that he replied: "Why do you suggest that, knowing

as you do that I have no money to pay the premium?" It so happened, that at that time I had been recently induced by a former officer of the State Bank to accept the agency, for Dane County, of the National Life Insurance Company of the United States of America, of which he was general agent for the northwest. The situation so impressed me, that I informed Judge Payne that I was an agent of a good life insurance company that allowed me sixty per cent commission on the first year's premium, and I said: "Give me your note for one year without interest for the premium, and let the future take care of itself."

But my offer was declined with most cordial and hearty thanks, whereupon the interview ended. The next morning, however, Judge Payne again called at the bank, and when meeting me said, with a broad smile: "*Mrs.* Justice Payne has 'handed down *her* decision,' that if your offer is still open, it be accepted." Whereupon, his application was taken for $5000, in the National Life Insurance Company, duly accepted, and the policy issued, dated January 12, 1870.

I had noticed at that time, that none of the policies of the National Life recited the *hour* of the day upon which policies would lapse for non-payment of premium. It was usually recited in other companies as twelve o'clock noon, but the matter at that time caused no comment, nor did it again occur to me, until within a short twelve months thereafter, when early in December following, Judge Dixon called, appearing greatly concerned, and informed me that Justice Payne was *very* ill, and inquired if I knew anything about his financial circumstances. I told him of the five thousand life insurance policy, which together with their homestead was all of his property of which I had knowledge.

Late in December Justice Dixon again called, and with a glad smile told me that Justice Payne was much better.

But soon thereafter, sunshine and balmy air in January, I was told, induced Justice Payne to sit out in the hall of his home, which caused a relapse. Justice Payne lingered until the twelfth day of January, 1871, when at twenty minutes past nine o'clock in the evening he passed away.

I had immediately, upon learning of his illness, made provision for the second life insurance premium due January 12, and credited it to my account as agent. The day after the funeral, I wrote the company advising it of the maturity of the policy, and in my letter added a subsequent paragraph, stating that a friend of the deceased (but did not mention my name as the friend) had raised the question that inasmuch as no hour of the day was stated in the policy for its expiration, did not the first premium paid carry the policy until twelve o'clock at night, and inasmuch as Justice Payne died at twenty minutes past nine, should not the subsequent payment of premium which had been made be remitted.

I had just written and signed this letter, when Judge Dixon again called, and inquired if the life insurance which I had before mentioned was still in force. Whereupon I showed him the letter above recited. He read it, and said: "Hanks, you may add down at the bottom of that letter, that 'the remaining judges on the bench concur in that opinion.'" I, of course, made no such addition to my letter, but I wrote a private letter to the general agent, and told him about it. It is perhaps needless to say that the second premium was refunded and the policy paid in full.

I now recall an incident relating to Chief Justice Edward G. Ryan. It was a fiercely hot afternoon in August, 1875, when a message came from Chief Justice Ryan that he would like to see me, if convenient, in his room in the capitol. I immediately went over, and found the judge in his chamber which, it will be remembered, was located in the north

corner of the capitol building—a very large chamber indeed, with a spacious bay window in the north corner. I rapped upon the door, but receiving no reply, quietly opened it, and entered; there was the judge, walking up and down the room, alone, and evidently very much disturbed, sans coat, sans vest, suspenders hanging over his thighs. He immediately turned and greeted me cordially, and after a moment said: "Mr. Hanks, I have sent for you at the suggestion of Justice Cole. I am in trouble, and he said that at times he had found you prolific of ideas.'

His expression amused me exceedingly, but I immediately responded: "Such ideas as I have, are entirely at your service."

Whereupon, he stated that a merchant in Milwaukee had recovered an unfair and unreasonable judgment against him, and that the merchant was in fact indebted to him, but the time had expired to appeal the case, that he had been very negligent regarding his financial matters, but that now he apprehended that possibly his salary from the state might be disturbed.

I suggested that he might appoint some person his attorney-in-fact, to draw his salary from the state treasurer a few days before due. The attorney then could take the money to the bank, receive a draft on New York, payable to E. G. Ryan, while he could use the same as a certificate of deposit, which would surely defeat any garnishee, as there would be no deposit in the bank, nor with the attorney. We were walking to and fro in his room during this conversation. Whereupon, to my surprise, he gave me a sharp rap between my shoulders, and said: "You are right, and you are my attorney-in-fact. Prepare the necessary power of attorney, and bring over for my signature."

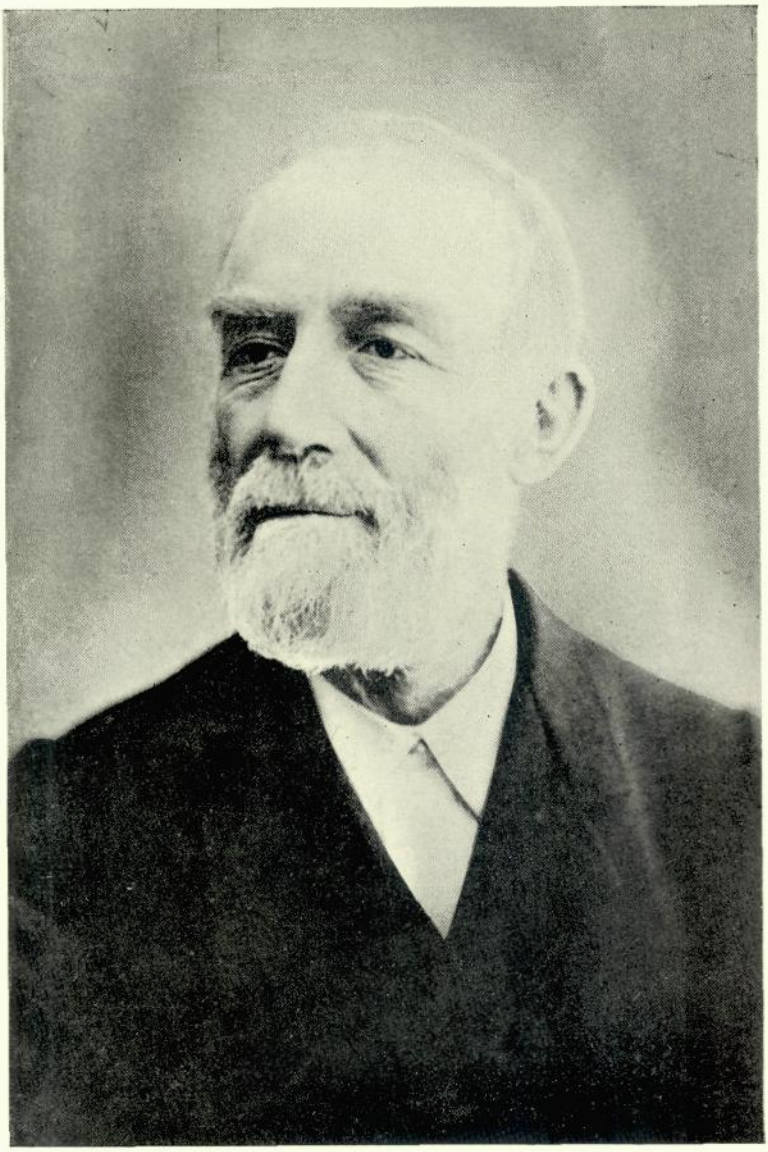
This was done, and the "power of attorney-in-fact" then granted by Chief Justice Ryan remained in force until his decease.

CHARLES HENRY WILLIAMS—A SKETCH

SAMUEL M. WILLIAMS

Charles Henry Williams, of Welsh Quaker parentage, the eldest child of Micajah Terrell Williams and Hannah Jones Williams, was born on the twenty-first of December, 1818, in the city of Cincinnati, Ohio. In the private school conducted by General O. M. Mitchell, a graduate of West Point, he became so interested in mathematics and military tactics as to form a desire to continue his education at West Point, to which his Quaker parents demurred. He then quietly began reading Blackstone's *Commentaries*, with the purpose of becoming a lawyer. This plan also received the Quaker parental negation.

But there were other fields for conquest, and Charles Henry was employed in the Ohio Life Insurance and Trust Company Bank, of which his father was president. During his employment with the bank, he was often directed to carry large sums of currency from Cincinnati to Chillicothe or to Columbus by stage. In later years he entertained his children with an account of what he thought the safest way to carry the money. At the bank it was carefully wrapped and safely tied in a package; the trusted young messenger would then roll it up in an old soiled newspaper tied with common string, put the bundle under his arm, slide out of the rear door of the bank, go around a few blocks, then down to the stagecoach, engage his passage, throw the bundle under the back seat of the coach, and climb up with the driver. When the stage arrived at his destination, the soiled package would be pulled out and he would then go in a roundabout way to the back of the bank, deliver the package, and receive a proper receipt therefor.



CHARLES HENRY WILLIAMS

With the approval of his parents, he selected the profession of civil engineer, beginning as rodman in the surveys being made on the White River Canal in Indiana, under his uncle Jesse L. Williams, of Fort Wayne. He steadily followed engineering until 1837, when all work of that nature upon the canal was suspended, he having by that time risen to the position of assistant engineer. In the wilderness of Indiana, working as a civil engineer, absorbing the ozone and nectar of the natural life, conversing with the settlers, trying out his young strength against hardships, Mr. Williams developed a love for country life that resulted later in his becoming a farmer in the Baraboo valley of Wisconsin, though engineering and the study of its problems interested him to the end of his days.

The early death of his father, in 1844, left him in charge of a large estate chiefly in lands heavily encumbered at Toledo, Ohio, and Milwaukee, Wisconsin. This charge forced Mr. Williams to relinquish his own life plans, to go to Milwaukee, and to devote most of his time to the settlement of the estate in the interest of his mother and her seven children. His duties as executor, however, did not require all of his time, for history records the fact that in 1846 he married Sarah Clark Thomas, of St. Clairsville, Ohio. The marriage was solemnized according to the Quaker or Friends ceremony, the engagement having been announced six months previous at the Friends meeting, and at each monthly meeting thereafter. At the wedding, when the spirit moved them, the bride and groom arose in the presence of their friends and repeated the marriage ceremony. In after years, Mrs. Williams amusingly stated that on the occasion of their marriage, Charles Henry was so serious and reflective that she thought the spirit never would move him, and she "just gave him a little kick with the toe of her shoe" to hasten the moving of his spirit.

In 1849 he was elected to the common council of the city of Milwaukee and was a member of the committee on city grades that cut down Spring Street (now Grand Avenue) fifteen feet at Seventh and Eighth streets. At or about the same time he was appointed receiver of the public land office by President Taylor, with headquarters at Milwaukee. But the yearning for farm or rural life that found root in the heart of the young engineer, while working through the forests of Indiana, was not to be overcome by the attractions of city life, for the Baraboo valley had been visited and Meadow Farm, with its lure of the wild and its natural grandeur, was beckoning to a heart and soul already seasoned with desire.

Meadow Farm was located in the town of Excelsior, Sauk County, Wisconsin, adjoining the farm of Stephen Van Rensellaer Ableman, whose name has been given to the little village nestled among the bluffs at the intersection of Narrows Creek with the Baraboo River. The purchase of land in this valley was made because Mr. Williams understood that the proposed Milwaukee and La Crosse Railroad would pass through it. Instead it turned aside and passed through Kilbourn, fourteen miles farther north. The farmhouse was located in a grove of native black oak forest trees, that stood as a shade and shelter to the home and grounds as long as Mr. Williams owned the farm; but now alas! "Thrift, thrift, Horatio!" The trees have passed into firewood and the grounds to the yield of crops. The farm consisted of nearly a square mile of land, very rolling, in parts rocky, with high-faced bluffs of rock upon which here and there were a few large old white pine trees, but it was redeemed by being well wooded and watered, and by possessing large tillable areas and meadow. Besides being suited to stock raising and a variety of uses, it pleased the eye and charmed the soul with its diversity and sublimity of landscape.

Mr. Williams took great pride in Meadow Farm. It was the place where he first became a tiller of the soil, a breeder of shorthorn cattle, merino and Cotswold sheep, Chester White swine, and Brahma chickens. To this farm in 1853 he brought his young family, rearing them to know the practical side of life and to realize in some degree the hardships of the frontier. Always, in talking about it, he said, "The greatest business of life is in raising good men and women, and in my opinion there is no better place than a farm." When the boys demurred at some kinds of objectionable work, he would say, "I do not mind that kind of work when I am dressed for it," which of course sounded wise to us; but with a twinkling eye, that bespoke the humor of the situation, brother Charles would observe, "Yes, father, but we notice you do not get dressed that way very often."

The farm neighbors then were Americans—John Young, General Starks, Alfred Williams, Moses Chaplin, James Colwell, George Young, Philip Cheek, Edward Watson, who married Colonel Ableman's daughter Laura, Aunt Dolly Pearl, Mr. Ableman's sister who used to go fishing with us children in the Baraboo River, and, neither last nor least, Colonel Ableman himself, weighing 325 pounds in his shirt sleeves. And then a half mile north of Meadow Farm, up a road that passed the Sugar Loaf and climbed to the top of the bluff that holds the Baraboo River on the east, just before it reaches the village of Ableman, two Quakers, Benjamin and Johanna Thomas, from St. Clairsville, Ohio, the father and mother of Mrs. Williams, located a small farm of eighty acres, and with their sons Terrell, Oliver, William, Corwin, and Charles, cleared it up, set out an orchard, and built a little cottage upon it, almost the last of the houses of that early day to fall beneath the power of time and decay. But eighteen months ago it stood in all the quaint charm of its peaceful Quaker origin,

overlooking the magnificent valley reaching out toward Baraboo, and recalling to those who in the past had found comfort, cheer, and welcome beneath its Quaker roof, a feeling of profound respect and tenderness for even the flagstones that led to its threshold. It seemed a part of Meadow Farm to us children, as in the shifting events in the life of the family at Ableman it was home. Here Benjamin Thomas died; here Johanna Thomas, our grandmother, lived with her sons, and when the war broke out in 1861 gave four of them to her country's need.

As a civil engineer Mr. Williams knew about farming only through books, observation, and intercourse with other men, but providence brought to him an experienced English farmer, William Bell, whose practical knowledge of farm labor was as nearly perfect as possible. Every kind of farm work Mr. Bell could do with skill and perfect integrity of workmanship. In butchering, care and handling of stock, management of men, seeding, cultivating, harvesting, he was always proficient, never boastful, never conceited, while his temperament and integrity of character drew him into a relation of mutual respect and coöperation with his employer that continued to the end of their business relations.

In 1858, while operating Meadow Farm with the assistance of William Bell, his farm foreman, Mr. Williams accepted an invitation to return to Milwaukee and become the treasurer of the Milwaukee and Mississippi Railroad, which then extended from Milwaukee to Prairie du Chien, and was the beginning of what is now the great Chicago, Milwaukee, and St. Paul system of railway from Lake Michigan to the Pacific Ocean. In this capacity he served for two years. Often he related with relish that while living in Milwaukee, prior to his appointment as treasurer, and at the time when subscriptions to the stock of the company were first being taken, he was asked to subscribe, to which

he replied, "I am land poor, but I will make a subscription of twenty-five dollars," thereupon pulling the money out of his pocket and paying it in cash; and that, he said was the first cash subscription to what is now the great railway company. As treasurer he rode upon a pass, but when his term ended he refused to accept such favors, maintaining that passes were usually given to those who could afford to pay their fare, while those who could not were compelled to pay. He preferred the feeling of independence, notwithstanding his classification with those who could not afford to pay.

The breeding of thoroughbred Durham or shorthorn cattle was the branch of Mr. Williams' farming to which he devoted the greatest amount of labor and conscientious care, both on Meadow Farm at Ableman, and on Elmwood Farm at Baraboo, beginning at the latter place in 1871. At Elmwood Farm he introduced and carried on a system of public sales of shorthorns that brought together farmers from various parts of the state. At this time—1879—he was the veteran breeder of the state, having bred them since 1853. The beginnings of his herd and all new additions thereto came from Kentucky, except a later purchase from the herd of George Murray, of Racine, and one from W. B. Dodge, of Waukegan, Illinois. In an article by Clyde De Forrest Dopkins, entitled "A History of Shorthorns in Wisconsin from 1850 to 1890," is clearly described Mr. Williams' work in breeding Durham or shorthorn cattle. Mr. Dopkins says:

> In many respects the most important breeder of the period was Charles H. Williams, Baraboo, Sauk County. Mr. Williams, as will be remembered, was an old-time breeder of short-horns, having pure-bred stock from almost the beginning of the period preceding the Civil War. He had a large herd of well bred animals of good quality which he had developed through years of faithful, conscientious selection. His herd was subject to some criticism in that it lacked the blood that would command the highest prices. His animals, however, were just the type that were needed in Wisconsin; that is, well bred animals, of good

quality, which could be purchased at prices favorable to the general farmer and to the small breeder. During all the years of his breeding, Mr. Williams had been tireless in his efforts to impress upon the live stock breeders of the state the advantages to be derived from good cattle. He had been a faithful exhibitor at the various fairs, had written unceasingly about the good points of the breed, and at the same time had always sold his animals at a figure low enough for the poor stockman who had the desire to improve his herd and at the same time benefit his community. Because of these things, it can be said that Mr. Williams was the most important breeder of the time. He was superintendent of cattle at the state fair in 1871. His report to the secretary of the society shows the charitable nature of the man, his love of his state, and at the same time it sums up the live stock situation of the time.

The last paragraph of that report concludes as follows:

Farmers of Wisconsin, our interests and those of our state lie largely in improving our domestic animals, growing the best of its kind is the most profitable. Raise, then, the best only—the best cattle, the best horses, the best sheep, swine and poultry—your means will warrant it; if not, go as many steps toward the best you can, and, by a gradual improvement, you will in time reach the desired goal.

Of Mr. Williams Mr. Dopkins states:

Too much credit cannot be given him, for his thirty years' work with shorthorns in Wisconsin. No one man exerted such a lasting influence toward the improvement of the live stock of the state as did this man. He was a conscientious breeder, possessing unimpeachable business integrity, a good neighbor and a man, who had the interests of his community, his state, and his country foremost in his heart.

When President Lincoln called for "Three Hundred Thousand More," Mr. Williams left Meadow Farm in the care of William Bell, raised a company in Sauk County that was known as Company F of the Twenty-third Regiment Wisconsin Volunteer Infantry, of which Colonel J. J. Guppey of Portage was the colonel, and of which he became the major. In the handling of a regiment of men, without criticism from his superior officers, he grew to doubt his capacity to command a large body of troops under difficult and trying conditions, where the lives of the men were in danger and the peril multiplied. This doubt weighed upon his mind and he resigned his commission as major after eight months of service around Vicksburg, Arkansas Post,

and Fort Heinman; but he always said he would like to have remained in the army just as captain of Company F. There was another side to this army life. While major of the regiment, he fulfilled his duties with such scrupulous care and commanding intelligence that he attained the record of being one of the best regimental majors in the entire army corps, and was in line for early promotion at the time he resigned. Mr. Williams loved to recount the superior quality of the men of the regiment, and to describe the soldierly character they acquired through the military training given them by Colonel J. J. Guppey, for whom he entertained the highest respect and admiration as a soldier.

In an interesting paper written and read by Mr. Williams in 1886 at the reunion of the Eleventh and Twenty-third regiments at Madison, he describes the high character of the regiment and the praise and admiration extended to it everywhere on the journey from Wisconsin to Ohio and through Kentucky, for the soldierly bearing of the men, their military precision of movement, and the absence of disorderly or immoral conduct. In a small plat known as Williams' Second Addition to the city of Baraboo, on the south limits thereof, on the old Devils Lake Road, as a last mark of respect for Colonel J. J. Guppey, Mr. Williams named a street Guppey Street.

In the summer of 1865, at the close of the war, Mr. Williams built a new house at the east end of Meadow Farm. It stood upon an eminence overlooking the road from Ableman to Baraboo, about a mile from the former place, in what would be called "white oak openings." The white oak trees were two and a half to three feet in diameter at the butt, without a limb for fifty to sixty feet—staunch old pioneers, that survived for more than two hundred years.[1] Here the family lived until 1871, when they

[1] It is interesting to note that the old home of Mr. Williams' great-grandfather Richard Williams, in the neighborhood of Guilford Court House, North Carolina, in 1781, had the same setting of grand old white oaks; it was known as the "New Garden Oak." See the *American Review of Reviews*, lxvii, 302 (March, 1923).

moved to Elmwood Farm, south of Baraboo, on the old Devils Lake Road. The writer recalls that here in the white oak openings he learned to drive a yoke of oxen before the drag in seeding time.

In the garden at the rear of this new farmhouse, Mr. Williams conceived the idea, growing out of his ever sturdy advocacy of diversified farming, that we should have a few swarms of bees. Now it is perfectly easy to handle bees, if you know how, and are to the manner born. He had never handled bees; his knowledge came from a book, wherein it was said that as summer waned an examination should be made of the hives, to see in what proportion the honey should be divided between the swarm and the owner. When fall came, he directed each of his elder sons, Micajah and Charles in turn, to make the necessary examination. Usually obedient to parental direction, on this occasion the boys said they would rather split wood, to which their father replied he was sorry, indeed, that he had no son sufficiently courageous to perform the necessary service to the bees, and would do it himself. The boys raised no objection to this. Reference to the book disclosed the information that the time of least hazard for such an enterprise was the night, when the bees were at rest, and suggested the use of a lantern. Mr. Williams selected the night, lit the lantern, and announced his purpose of searching for honey. Mrs. Williams and the boys of course volunteered to bring up the rear of the procession. There must have been some mistake in that bee book, for the bees came out in great numbers, lighting upon Mr. Williams with murderous intent, until the family were soon engaged in search, not for honey, but for a bee more bold than his comrades, that had got inside the major's clothing and was promising a sword thrust. The anticipation of that sting was too much; it temporarily broke up the battle front of the invaders. But a few days later a professional

bee man performed the task with perfect skill and grace. The family thus had a never-failing source of amusement over father's midnight quest for honey, in which he heartily joined, saying that he had got the most honey out of the humor of the situation, and declaring that farming should not be too diversified.

In the spring of 1883 Mr. Williams was appointed a regent of the University of Wisconsin by Governor Jeremiah M. Rusk. During the entire six years of his regency he served upon the standing farm committee, and continuously advocated and urged the establishment of a short course in agriculture that would be adapted to the needs of the average farmer boy of limited time and means. In 1885 this farm committee, comprised of Hiram Smith, H. D. Hill, and Charles H. Williams, prepared and presented a special report on ways and means of conducting farmers' institutes.

Mr. Williams had no political ambitions, nor could he be influenced by purely party or political arguments. It was the right or justice of the thing in hand that gained his approval. However, any needed service to the community met his prompt and devoted response. Always at the caucus, a member of the district school board, the county board, the common council, he gave his best endeavor. In religion he was a Unitarian, in politics a Republican, for many years a devoted reader of the *New York Tribune*, and naturally a disciple of Horace Greeley, until Mr. Greeley joined the Democratic party in order to become president.

In Mr. Williams' later life, when declining years made retirement from the farm necessary, his active mind turned to the study of the great human problems and he devoted many years to the special study of the treatment of oppressed peoples, more especially the negroes. Upon these subjects he wrote, published, and circulated at his own

expense hundreds of brief articles, many of which found their way into the daily papers. This brought letters to him out of all parts of the United States, and some parts of Europe, from people sympathizing with or opposing his views; to these he always replied, writing himself, in longhand, up to within a year before his death. Walking with him on the street in Baraboo, I called his attention to a negro on the opposite side of the street, and said to him, "There, father, is a friend of yours," to which he replied, "My son, he is no more a friend of mine than of yours; I wish it understood that in all I have said and written upon the subject of the cruel and unjust treatment of the negroes, I am the friend of the oppressed man, the world over, no matter what his race or color, and I wish you to remember that."

Mr. Williams died at Baraboo on the seventeenth of October, 1908, within about two months of ninety years of age, perfectly clear of mind, and conscious of all going on about him. The funeral services were conducted by Joe Hooker Post, Grand Army of the Republic.

JOHN COUMBE, THE FIRST WHITE SETTLER IN RICHLAND COUNTY

CAMILLE COUMBE

John Coumbe was born March 25, 1808, in Devonshire, England. A part of his boyhood days was spent in the city of London, where he received his education. Early in life he exhibited a love of adventure, which trait no doubt accounts for the fact that he later devoted his life to conquering the wilds of the territory of Wisconsin, and establishing there an estate, which he modeled after the estates of old England.

In 1828 his parents migrated to America, locating in Gambier, Ohio. From there the young man made frequent journeys by stagecoach and on foot to the unsettled portions of that state. The inborn characteristics of the Anglo-Saxon race prompted him to push on into the unknown regions of the interior to continue "the course of empire." In the fall of 1836 he went to Galena, Illinois, where it was rumored great wealth lay in the lead mines. He worked there until the summer of 1838. Having heard of the rich lands north of Wisconsin River, he at last induced two of his young companions, John La Rue and Frank Hubbard, to accompany him through the pathless wilderness, that they might see for themselves this land of promise. When they reached Wisconsin River near the mouth of the Blue, they obtained an Indian canoe and crossed the swiftly running stream, landing near the place now occupied by the north end of the Blue River bridge.

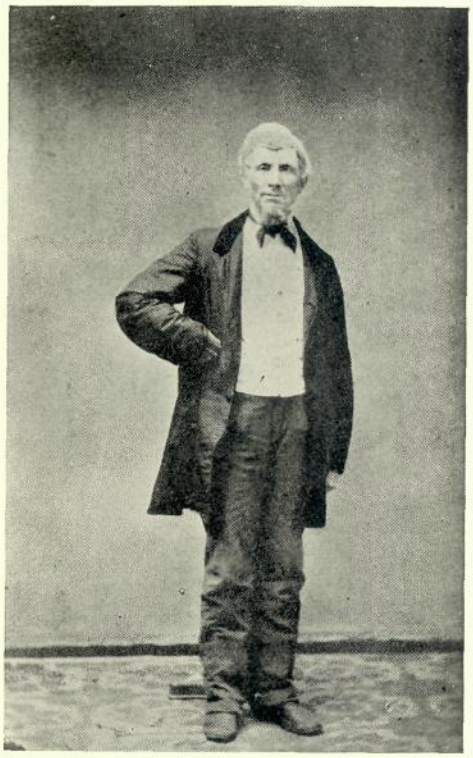
The newcomers were charmed by the beauty of the country. They pushed through the forest to the northward and westward, and just as they climbed over the crest of the hill, where the old Coumbe homestead was later built and still stands, they discovered the tepees of a large Indian village spread out below them in a clearing that sloped down to the river. The smoke could be seen curling out of the tops of the tents, and the bones of animals used for food lay strewn over the ground. Scattered about the clearings were the Indian corn fields, composed of

hills of corn planted at irregular distances apart and without regard to rows. When the corn came through the ground the dirt was scratched or raked about it, making a hill. This, of course, was the work of the squaws. Year after year corn was planted in the same hills. These corn hills may still be seen about the farm in considerable numbers.

The three young adventurers were greatly surprised to find Indians present in such numbers, having supposed that they had been permanently removed to the west of the Mississippi River as a result of the Black Hawk War. In 1837 the Winnebago had ceded to the government all the lands east of the Mississippi, and had agreed to move west of the Father of Waters. The compact had not been carried out. Due to the fact that Richland and other adjacent counties afforded such choice hunting grounds, the natives were loath to leave their old haunts.

For centuries the Indian name of the place had been Tippesaukee, but the young men christened it Trip Knock. Having come with the intention of settling, they built a log cabin about two rods east of the stone bridge in the present village of Port Andrew. The braves, however, became so troublesome and arrogant that the young pathfinders, being in a hopeless minority, resolved to return to the "diggins."

For John Coumbe, however, the new country held a peculiar fascination. He was ever a lover of nature in her more beautiful aspects, and the broad clearings covered with blue grass, which sloped gently down to the banks of the silent and majestic river, formed a picture which was stamped indelibly upon his memory. Thus was the sturdy Englishman again lured to the village of Tippesaukee. He had a rare combination of faculties which made him a practical man as well as a dreamer. He began to speculate upon the possibilities of this new region in the future. Many trading posts had already been established along the river, and he knew the vast extent of the fur industry about the Great Lakes. The possibility of railroads was as remote as flying machines; consequently, he figured that the Wisconsin River with its deep channel, then a navigable stream almost to its source, would be the connecting link between the Great Lakes



JOHN COUMBE

HOUSE BUILT BY JOHN COUMBE, 1861-1862

and the Mississippi. This highway would be the artery draining the rich country of the interior.

In June, 1840, he set out alone from Galena, with two yoke of oxen, and a wagon loaded with household effects and farming implements, blazing a trail as he went. He arrived at the trading post of Muscoda, where he was confronted with the problem of getting his possessions across the river. He finally succeeded in inducing one team of oxen to swim across to a sand bar which extended for some distance into the river, and then the others followed with little difficulty. He constructed a raft on which were loaded all of his possessions. Mr. Coumbe then hired a man to float the raft down the river to the particular site he had chosen, while he drove the oxen across country. After cutting his way through the brush in many places, he arrived at Byrd's Creek. He encountered much difficulty in crossing the stream, because of the marshy condition of the banks. At last he reached the other side safely. The head team of oxen went up the bank with a great burst of speed and just missed a young sapling. The two teams were connected by a heavy log chain. The less fortunate cattle of the second team chose opposite sides of the tree, and were skidded well up the sapling, where they hung suspended a few feet in the air by the yoke, until Mr. Coumbe hurried to their assistance and chopped down the tree.

When he reached his destination, a point about one-half mile north of the village of Tippesaukee, he discovered a large patch of wild strawberries. He attached a bell to one of the oxen and turned them loose to feed upon the rich growth of blue grass, that sprang up wherever the Indians had cleared the timber by allowing the fire to run through it. Without further delay he picked a hat full of delicious berries, which he devoured with expedition, not having taken time to eat anything all that day. He then proceeded to the river, where he expected to join his companion with the raft, but the latter was nowhere to be seen. Feeling some consternation concerning the whereabouts of the rude float which contained all of his worldly possessions, Mr. Coumbe made his way to a clump of tall pine trees on a high part of the bank, climbed one of them, and obtained a view of the river for miles in each direction. He retraced his

steps up the river for a half-mile to another group of pines, which may still be seen rearing their stately heads to a dizzy height on the very brink of the stream they seem to guard. From the top of one of these trees he scanned the shore for miles, but could catch no glimpse of man or craft. All was quiet; nothing broke the tranquillity of the late summer afternoon, save the twitter of a bird in the trees, or the scamper of small game through the wilderness.

He decided that the man must have missed the landing and floated on down the river, in spite of the definite description given him. There seemed to be nothing to do but to go in search of him. So the worthy pioneer set out on foot down the river bank, nothing daunted by the fact that he had already traveled some fifteen miles that day over rough country. A few miles farther on he met the man just starting to walk back up the river. He had drifted by on the south side of the island, following what is known as Big Tiger, instead of keeping to the right as he had been instructed. Finally, realizing that he had missed the place, he came to the bank and tied up the raft at the mouth of Knapp's Creek. The prospect of spending the night alone in a region infested with Indians was not very comforting, and as he caught sight of John Coumbe coming to meet him he exclaimed, "My God, Coumbe, where am I?"

The problem now was to get the raft up the river to the desired landing place. The travelers slept that night at the improvised camp, and arose early next morning to find a brisk breeze blowing up stream. Fortune was beginning to smile upon them. With true frontiersman's sagacity, Mr. Coumbe prepared a rude sail out of blankets, and in a short time was carried up the stream to Tippesaukee as easily as if he had been traveling on one of the finest steamships of modern times.

The cabin which had been erected two years before was still intact, and the settler immediately took possession. One day after he had been out clearing, he returned in the evening to find his cabin a heap of smouldering ruins. The wily savages had visited the place and applied the torch in his absence. Without wasting time in useless repining, he went to work and built another cabin about a half-mile west of the first site. This was

also burned by the savages. Nothing daunted, the white man applied to the military for protection, and requested that the Indians be driven out of the country. The commandant sent a detachment of soldiers under the command of a lieutenant. Upon hearing that the Indians were encamped in force west, near Knapp's Creek, the officer lost his nerve and declared his intention to give up the expedition and return to the settlements. The soldiers were eager to make a forward movement, and when they found that their officer lacked courage, by unanimous acclaim they chose John Coumbe to lead them. From this incident resulted the name by which he was ever afterward known—Captain Coumbe.

The party advanced to the Indian village west of Tippesaukee, near Knapp's Creek. The young leader, acting as spokesman and addressing the Indians in their own language, told them that they would have to move on. By way of illustrating his meaning and securing immediate results, he leaned over and pulled up one of the tent pegs. At this an old Indian squaw flew out of the midst of the dark group of savages, and chattering in a wild jargon, came up to Captain Coumbe with a series of menacing gestures. He picked her up and flung her lightly to one side, where she remained at some distance from the rest of the party, a muttering heap of beads, blankets, and shawls. He then shouted, "Puck-a-chee," which in the language of the Winnebago means, "Get out." The Indians knew him to be absolutely fearless, and gradually gave way before the stern, determined man. As they retreated sullenly and silently through the forest, several of the braves came up to the captain, holding up all of the fingers of their two hands and glowering darkly in his face. This was a threat that they would kill him sometime within the next ten years.

The Indians have continued to return each year during the hunting season up to the present time, but in ever diminishing numbers. Mr. Coumbe always treated them with kindness and fairness, and many times on stormy nights his cabin floor was covered with the forms of sleeping savages. One night a party of twelve or more applied for shelter. He welcomed them, but soon discovered that a few of them were much the worse from

the effects of "fire water" which they had obtained from the traders at Muscoda. He remarked many times that he always got along pretty well with the Indians until they got some whisky, and then they were inclined to be very troublesome.

A brief description of the interior of Coumbe's cabin may be interesting. The walls, of course, were formed of the rough logs which made the framework. The entire house was put together almost wholly without the use of nails, for they were expensive and difficult to obtain. The floor was covered with uneven boards hewn out of the trunks of great trees, for there were no sawmills in those early days. Coumbe built a sort of rude counter across one end of the house, behind which he kept his supplies. At one end was an immense fireplace where logs eight feet long might be burned. There were some pegs driven into the wall to the left of the fireplace. It was here that the pioneer always placed his trusty gun when indoors. On the particular night of which we were speaking, one of the tallest bucks of the party approached the spot where the gun rested. He was twice told by the host not to touch it, but the half-drunken redskin continued to meddle with the flintlock. Quick as a flash the powerful white man sprang upon him, seized him by the hair with one hand and the breech clout with the other, and pitched him head first out into the darkness. The other braves recognized the justice of the action, and expressed their approval by loud shouts of laughter. Afterwards the settler said that if he had discriminated against any of the orderly members of the party, they would all have been upon him in a moment.

Sometime after the incident just related, Mr. Coumbe took his plowshare, or lay, to Muscoda to have it repaired. He crossed the river and took the Indian trail on the south side, which led through tall grass as high as his head. Just as he had covered about half the distance (five or six miles), there in the narrow path directly in front of him stood the very Indian whom he had thrown out of his lodging so unceremoniously but a short time before. He was an unusually large buck of powerful stature, and towered high above the head of the white man. He asked Mr. Coumbe for some tobacco, but the latter said curtly, "Got none!" and walked on without so much as turning around to see

what the Indian was doing, although he fully expected an arrow in his back the next minute. Such bravery could not but strike this savage with awe and admiration. He is reported as having remarked later to another settler: "Coumbe, heap much brave."

During the three years John Coumbe was living a lonely life in his solitary cabin on the site of Tippesaukee, he often made excursions into the wilds north of Wisconsin River. Before starting on these journeys, he always put all of his tools in the cabin and secured them by a strong hasp. This was necessary, for prowling Indians would carry away everything on which they could lay their hands. One day when he was returning from one of these exploring trips, and was within a half-mile of the cabin, he heard a noise below him on the edge of the trail near the river bank. Soon he could see an Indian hiding behind the trees. He called to the Indian to come out, but the savage continued to skulk under cover. At last, after repeatedly commanding him to come forward, Mr. Coumbe succeeded in getting him to show himself. The Indian presented the appearance of having rolled in an ash heap, and the pioneer's suspicions were aroused. He then asked the savage where he had been and what he was hiding under his blanket. The Indian answered, "Me good Injun. Smoke peace pipe." This Mr. Coumbe refused to do until the red man showed what he had under his blanket. The Indian tried all kinds of artful dodges to escape detection; but seeing that his questioner was deeply in earnest and was handling his gun in a threatening manner, he complied with the white man's request and drew forth several loaves of bread. He had climbed to the top of the chimney of the fireplace and had gained entrance through this sooty opening to the room below. Mr. Coumbe gave the Indian a severe lecture on the evil of his way, and then compelled him to return the bread to the cabin. It must be kept in mind that bread was precious to that lone pioneer, for his meal and flour had to be brought from Galena. The journey thither was a long and fatiguing one, which he aimed to take once each year when he hauled his flailed wheat to mill. This usually took place in winter, when the ice afforded a bridge upon which to cross the river. Sometimes, when he was unable to cross the river on the ice, he was obliged to carry his wheat to

mill in the summer. In order to cross the river it was necessary for him to take his wagon-load of grist up stream a mile by ox team. At this point the wagon was unloaded, taken to pieces, placed on two Indian canoes, and poled to the opposite bank. The return trip was then made and the wheat loaded onto the canoes, to be transported in like manner. Then the oxen were forced to swim across the river, where the wagon was again set up and the journey resumed along the blazed trail to Galena. The process was repeated in crossing the river upon his return.

By continuing his practice of always treating the Indian squarely, the young man managed to remain on his claim; he lived alone in his hut and worked constantly, clearing the land and preparing it for cultivation. It was not an enviable situation, to dwell miles from any other white men, alone in the midst of a wild country. Had he not been inspired by a purpose and possessed of indomitable courage and will power, he would soon have given up his project and returned to the comforts of civilization. It was three long years before other settlers followed him to the region. His brother Edward was among the first to come, and soon afterward two of his sisters, Lottie and Mary Coumbe, migrated to the new country. Lottie was later married to Captain Andrews, who operated a large boat on the river and founded the village of Port Andrew, which still bears his name. Mary became the wife of Judge J. T. Mills of Lancaster, a learned and eminent gentleman.

After the burning of his second cabin, Mr. Coumbe built a more pretentious log house not far from his last hut. After having lived in the new country alone for nine years, he was married, May 31, 1849, to Sarah Ann Palmer, daughter of Thomas Palmer, who was also a pioneer of Richland County. In this new house they began their wedded life.[1]

The Coumbe homestead is situated on the hilltop before alluded to, about one-half mile west of the village of Port Andrew.

[1] Seven children were born to them—three girls and four boys. The eldest son, Thomas, a talented young man, died at the early age of nineteen. The youngest child, Lottie, died in childhood. Sarah Sophia, commonly known as "Pet," died at her home in Blue River, Wisconsin. Will Coumbe lives at present in Kansas City, Missouri, where he is engaged in the real estate business. Robert Coumbe, of Blue River, is a banker. Warner Coumbe, a physician, lives at Richland Center. Mrs. Mary Powers, the only living daughter, now occupies the old homestead. She has in her possession many Indian relics and souvenirs of by-gone days.

The beautiful elevation on which it is built affords a splendid view of the Wisconsin River. It needs no stretch of the imagination to picture the noted pioneer sitting on the broad veranda and gazing out over the rippling water of the river studded with green islands, or watching the changing shades on the distant hills. These bluffs, which are often seen through a blue haze that seems to enhance their loveliness, complete the panoramic view. One cannot help thinking of Irving and his immortal pictures of the region along the Hudson, and wishing for some modern dreamer who could gaze into the vistas of former years and crystallize the stories of those brave pioneers.

John Coumbe was a man of high ideals, keen intellect, and nobility of character. He was always on the side of right, and championed the cause of the weak and the oppressed. Many a poor settler has Mr. Coumbe to thank for having rescued his claim from the hands of fraudulent land sharks. He raised his family in a remarkable way, considering the times, for he sent all of his seven children away to school and college. His tastes were those of a cultured English gentleman, and he brought into the home he founded in the new country many of the refinements of the most civilized parts of the world. Music and art found a liberal patron in him. It was a great day when the large, square rosewood piano, the first in the county, was brought into the parlor of the big white house on the hill, and all the neighbors from far and near came to view the wonder. He was always a hard-working man. In later years he rode a fine riding horse when overseeing the estate and his outlying farms.

This venerated pioneer died, at the age of seventy-four, in his home on the bank of the river he loved, having carved for himself a unique and highly honored place in the history of Richland County.

DOCUMENTS

THE SPEECH OF HONORABLE JOHN E. CASHMAN, SENATOR FROM THE FIRST DISTRICT, ON BILL NO. 108, S[1]

PROHIBITING THE USE OF PUBLIC SCHOOL TEXTBOOKS CONTAINING PROPAGANDA FAVORABLE TO ANY FOREIGN GOVERNMENT

The history of a nation is its proudest asset. It includes the record of its great men, their ideals, sacrifices and achievements. To preserve that history in all its original purity and teach it to the rising generations is a nation's first duty.

To pollute that history, rewrite it from a foreign viewpoint, malign the nation's founders and defenders, assail their ideals and question their integrity, and teach that to the children in the schools, is treason to the nation; it poisons the wells where the children drink, destroys their patriotism and love of country.

No nation since time began has a grander or more sublime history than ours. The bravest and most liberty-loving people from out the mother land of Europe laid the foundations of this republic. The Dutch settled New Netherlands, now New York, the English settled many of the colonies, the Swedes settled Delaware, the Germans were numerous in Pennsylvania, the Irish in Maryland and in all the colonies, the French were the trail blazers of civilization.

But all these different peoples braved the long voyage of the Atlantic and the hazards of an unknown wilderness inhabited by wild men and wild animals, in order to escape civil and religious persecutions in the lands where lay the bones of their fathers for a thousand years, in order to be free.

We owe much to the countries whence they came. Back of the common law of England was the civil law of old Rome, adopted in continental countries. To Holland we are indebted for the written ballot, and for town and county representation

[1] Delivered March 1, 1923, in the Wisconsin State Senate.

in a legislature; our free public school system came from Prussia. But the spirit of liberty breathed into the Declaration of Independence was the American spirit, native to American soil and borrowed from no other place.

The broad Atlantic and months of voyage separated and shielded the American colonists from the king-ridden tyrannies they had left, and enabled them to breathe the atmosphere of freedom and stand up free men, willing to kiss the hand of no tyrant or bend the knee to no human power.

So when tyranny followed them here they resisted, not as Englishmen but as Americans, all standing together. The navigation laws enacted by parliament required the Americans to trade only with England and on English ships. The laws of trade and manufacture passed by parliament forbade the Americans to manufacture even the nail for a horseshoe without the consent of parliament. Taxation without representation, the treason act, deporting Americans for trial and imprisonment—all these and others constituted a procession of tyrannies which compelled the Americans to resist, for, be it remembered, they had come here to escape tyranny. They petitioned the king and parliament. The king refused to see the petition, and parliament would not permit it to be read within its walls. The Americans were looked down upon as an inferior class of people, and even the common people of England spoke of the Americans as "our subjects in the colonies."

Then came the War for American Independence, wherein our Revolutionary sires fought, suffered, and sacrificed, as never men fought and sacrificed since Leonidas and his three hundred Spartan heroes braced themselves in the Pass of Thermopylae to win or perish for the liberties of Greece.

And on July 4, 1776, George Washington and the patriot fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. To that proposition and to the new-risen republic they pledged their lives, fortunes and sacred honor, and after eight years of the most heroic suffering and sacrifice on a hundred battle fields from Lexington and Bunker Hill to Valley Forge and Yorktown, they defeated the tyrant enemy of their country,

his Tory and Indian Allies, and brought into being this new nation. Then they wrote, and the states adopted, the supreme law of the land, the American constitution, the most sublime public document that ever came forth from the mind and the soul of man, establishing a system of government based upon the consent of the governed, with religious liberty protected, inherent rights guaranteed, to be written in indestructible letters into the pages of the nation's laws.

That priceless heritage of a free republic and a fundamental law erecting a government based upon the consent of the governed, the patriot fathers founded and transmitted to our keeping with the solemn warning of Washington to keep out of all entangling alliances with foreign powers. That policy of America and that warning of Washington's was the guiding star of the Republic for 140 years, down to the time of Woodrow Wilson. Adhering to that advice and following that policy of minding our own American business and letting Europe mind hers, our country prospered, became the splendor of nations, the home and heritage of the free. American children looked back through the century from the American schoolroom with pride to their country's founders. Patriotism was the natural product of every American school.

Then came the foreign propaganda, aided by the Carnegie treason, the Rhodes scholarships, the enemies within the gates. Then came the new dispensation, the disregard of the advice of Washington and the policy of America for 140 years, the foreign war, and foreign entanglements that tie us up with empires and imperialism.

The dream of Carnegie and Rhodes and Woodrow Wilson must be realized. Professors are subsidized, histories rewritten, and American inspiration poisoned at its source. The republic must be tied up with leagues to guarantee bankers' loans and victors' spoils. The will of the people is forgotten as soon as the votes are counted. The purpose is to undermine the Republic by reaching the future citizen in the schools.

Yesterday American history was written from the American viewpoint. Today so-called American history is written from the British viewpoint. Yesterday American history taught the

glory of the Republic and the pure ideal of its founders, today it maligns them. Yesterday you and I were taught the Revolutionary War was the outstanding struggle of all time for human freedom. Today the revised histories teach our children that the Revolutionary War was a mistake, a quarrel between the Whigs and Tories.

We were taught to look upon George Washington as a patriot soldier and unequaled statesman, the Father of his country. Our children are told in these histories that Washington was a sorehead, sore because he didn't get a job from the British government. In the old histories the minutemen were lauded as firing the shot that echoed around the world. In the new histories our children are taught that the minutemen were cowards and ran away at Lexington, leaving their dead behind. Yesterday we were taught that the men of the Second Continental Congress who formulated the Declaration of Independence and upon the ruins of despotism erected the structure of the Republic, were far-seeing statesmen. Our children are taught that the Second Continental Congress was composed of "narrow minded, office-seeking, office-trading plotters," and that only for them we might still be part of the glorious British Empire.

According to these treason texts the Declaration of Independence was falsehood and the Revolutionary War was a mistake and a farce.

In these treason texts there is no room for Nathan Hale, whose only regret on the British scaffold was that he had but one life to give to his country; no room for Anthony Wayne, who when he fell wounded, ordered his aides to carry him so that he might die at the head of the column; no room for General Francis Marion and the leaders who delivered the Carolinas from the British; no room for Betsy Ross and the birth of the American flag; no room for the words of the dying Lawrence, "Don't give up the ship"; no room for Faneuil Hall, the cradle of American liberty.

Talk about teaching Americanization and deporting reds, while un-American professors head our colleges and write our histories. One of these treason texts can do more harm in ten months than a hundred shiploads of reds could do in ten years.

The security of this Republic does not depend alone upon great battleships and big armies. It depends upon the patriotism that lives in the hearts of the people, implanted there by the history of its great men, and the inspiring story of their noble deeds handed down untarnished to the generations of children as they appear upon the scene.

Rewrite and poison the history that goes into the children's hands and the nation goes down to dependence, serfdom, and death as surely as the sands of Egypt cover the buried glory of its people, as surely as the ruins of Rome are the mute monuments of its ancient greatness.

This priceless heritage of liberty did not come to you and me by accident. It was not the gracious gift of a king, parliament, or kin across the sea.

The barefoot soldiers with Washington in the awful winter at Valley Forge, the crimson footprints of the ragged heroes retreating across the frozen fields of New Jersey, the 2400 picked men crossing the Delaware with Washington amid the drifting ice and blinding sleet of that Christmas night—these are some of the price of the liberty that we enjoy.

The granite walls of Quebec where brave Montgomery fell, the bloody field of Camden where De Kalb died at the head of the Continental regulars, the plains of Savannah where Pulaski laid down his life at the head of his legion, the bloody decks of *Old Ironsides*, whose thunders shook the mighty deep, the shallow trench at New Orleans where Jackson and the Kentucky and Tennessee riflemen stood like a wall of iron defending their country—these are some of the events amid which the nation was born and preserved.

I say to you, Mr. President, if our country is to live, the wells of history must be kept pure for our children.

The taxpayers' money must no longer be used to teach treason and defame the nation's founders and defenders.

We love our schools and spend millions for their support, but we would rather see those schools perish and the grass grow where they stand than that they should become agencies of propaganda to undermine the Republic.

In the name of the patriot founders of this nation who gave us a country and freedom,

In the name of that love of country that is native in every American heart, and which should be transmitted to the coming generations, I ask you to drive these treason texts from the schools of Wisconsin.

EDITORIAL COMMENT

POPULAR CENSORSHIP OF HISTORY TEXTS

Wisconsin has now a unique law on the subject of school history texts. That law provides, section 1:

> No history or other textbook shall be adopted for use or be in any district school, city school, vocational school or high school which falsifies the facts regarding the War of Independence or the War of 1812 or which defames our nation's founders or misrepresents the ideals and cause for which they struggled and sacrificed, or which contains propaganda favorable to any foreign government.

The method provided in other sections of the law for banishing textbooks which have been adopted but which are repugnant to the above provision is as follows: Upon complaint of any five citizens, filed with the state superintendent of public instruction, a hearing shall be arranged, to be held before the state superintendent or his deputy, in the county from which the complaint came. Previous notice must have been given through the press to the public and by mail to the complainants and to the publishers of the textbook complained of. A decision must be rendered within ten days. If the book shall be found obnoxious to the provisions of the law, that fact shall be noted by the state superintendent in the list of books for schools which he publishes annually. Thereafter the book so listed may be used only during the remainder of the year in which the state superintendent publishes it as proscribed. The penalty for retaining it beyond the time limit shall be the loss to the school or district concerned of the state aid normally falling to its share.

The passage of this bill in the senate with only one vote against it, created a good deal of surprise, which changed to admiration for the oratorical powers of its author and sponsor, Senator John Cashman of Manitowoc County,

when it was learned that his impassioned appeal to patriotism figuratively swept senators "off their feet."

History students can have no quarrel with the motive assigned by Senator Cashman for the passage of this law. He says: "The history of a nation is its proudest asset. It includes the record of its great men, their ideals, sacrifices, and achievements. To preserve that history in all its original purity and teach it to the rising generations is a nation's first duty." With every word in that stirring exordium the historically minded man or woman will cordially agree. Thoughtful persons, whether historians or not, will also sympathize with Senator Cashman when he undertakes to rebuke anything approaching levity in characterizing the fathers of the Republic or captiousness in criticizing their policies, motives, and achievements. Unfortunately, there always have been among writers some who display a certain air of "smartness" or superciliousness which hardly comports with the inherent dignity of the historian's office, or with the aim of doing equal and exact justice to all persons and to all causes discussed. Yet it will probably be no light task to convince an impartial umpire that writers of textbooks which have been adopted for use in the schools, after careful scrutiny by boards of education and other school officers responsible to the people, have been guilty of "treason to the nation," as Senator Cashman seems to think has often been the case.[1] The framers of the constitution, with wise prevision, limited the application of the word "treason" in such a way as to exclude that indefinite class of crimes known elsewhere under the name of *constructive treason*, which in England and other countries had provided a favorable soil for plotters of revenge against individuals and in times of high tension always yielded a sinister harvest of oppression and suffering. So they defined treason against the

[1] Speech of Senator Cashman, *ante*.

United States narrowly as consisting only in "levying war against them or in adhering to their enemies, giving them aid and comfort," and they also provided that conviction under a charge of treason could be secured only on the testimony of two witnesses to the same overt act or confession in open court.

This view of the fathers as relates to treason was of course lost sight of during the Civil War, when in the North it used to be fashionable for men to pillory as "fool" or "traitor" (with an emphatic expletive) anyone who had the temerity to vote the Democratic ticket; it was lost sight of in the recent war when men were called traitors because they refused to buy liberty bonds or because they declared the draft a violation of the rights of the individual; and it is likewise lost sight of when we condemn under the term treason opinions on history which we may regard as too favorable to our nation's one-time enemies, or too contemptuous of the characters or the acts of our own distinguished men of a past age. It would be strange if the impulses engendered by the war and the peace were not reflected more or less in editions of books prepared since 1917. It is probably true that some authors have overstressed the "hands across the sea" sentiment, while others perhaps lean unduly in an opposite direction. But that any of them have been guilty of treasonable acts or even intentions is what no one who knows the historical profession can believe without the most explicit proof.

But this question of treason aside, the problem still remains to determine what is the history of our country "in all its original purity." What shall be the test of purity inasmuch as, happily, there is no established list of authorized books or records from which writers must derive their facts? Are they not compelled either to investigate each point for themselves or to accept as probably correct the results of other men's investigations? To be sure, every

important event creates its own legend or tradition, and such legends tend to be preserved and to be handed down from generation to generation. But legends are not history. No one worthy to rank as a careful historian would presume to write the history of the Great War on the basis of legends now crystallizing about it. No more can one write the history of the Revolution on such a legendary basis. This view, that much which once was thought to be history but was in fact mere legend, is not in any sense new. James Russell Lowell, who ranks among the very distinguished Americans of the last generation, wrote, in 1864, that the early reports of the battle of Lexington claimed for the Yankee minute-men a non-resistant attitude.

> The Anglo Saxon could not fight without the law on his side. But later, when the battle became a matter of local pride, the muskets that had been fired at the Red coats under Pitcairn almost rivalled in number the pieces of furniture that came over in the Mayflower. Indeed, whoever has talked much with Revolutionary pensioners knows that those honored veterans were no less remarkable for imagination than for patriotism. It should seem that there is nothing on which so little reliance can be placed as facts, especially when related by one who saw them. It is no slight help to our charity to recollect that, in disputable matters, every man sees according to his prejudices, and is stone blind to whatever he did not expect or did not mean to see. Even where no personal bias can be suspected, contemporary and popular evidence is to be taken with great caution, so exceedingly careless are men as to exact truth, and such poor observers, for the most part of what goes on under their eyes.[2]

It is hardly necessary at this late day to insist that no writer is justified in building his narrative of events on unverified tradition. He must try to penetrate to the truth that lies behind the legend (which in some cases will differ very widely from the legend itself). It is no easy task at best to perform a successful piece of historical research, and the questions on which final agreements have been reached are not numerous. Accordingly, if the law should be so construed as to enforce banishment from the schools of any book which can be proved incorrect

[2] Essay on *The Rebellion.*

in some of its alleged facts without regard to their importance, no textbooks will be left in the schools, for none are impeccable. True, the Cashman law would condemn only for falsifying the history of the Revolutionary War and the War of 1812, leaving four other foreign wars in which our country has engaged, and the great Civil War, to be treated without other restraint than that contained in the last clause of section 1, denouncing propaganda in favor of any foreign government. But under that sole provision it might still prove embarrassing for a writer to tell the truth about the Mexican War and possibly the others also, for the term propaganda—as the whole world has learned lately—is a most elastic one. Presumably, the propaganda test applies as well to other phases of history as to the military phases, wherefore an author of a textbook is apt, under a strict construction of this law, to be haled into court on the charge of propaganda if he should consider it his duty to say a single thing in commendation of any other nation. For, will there not always be found, in any school district, five citizens whose views collide with those of the author; and if so, what is to prevent a case being called? Surely a word in favor of France would be resented by some; a word in favor of Great Britain would be resented by others; a word in favor of Germany would offend still others; and so on through the list. In the present mournful state of general unrest and want of confidence among nations, an author would tread unsafely on any ground outside the "three-mile limit."

It does not follow from the fact that under the law it is easy to bring cases, that convictions would be equally easy. Presumably the state superintendent has had knowledge of all books now in use in the schools and, in effect if not in form, has approved them. This he would not have done had he considered any of them purveyors of treason or excessively faulty in statement. Moreover, as judge in

cases that may arise under this law, the superintendent will be bound to take judicial notice of some things. For example, it is common knowledge that no history text is perfect either on its factual side, in its literary qualities, or in the author's perspective of events; that few writers display at all times perfect taste, and none perfect judgment, in their criticisms of men and their comments on historical actions and movements; that a given textbook may be valuable, despite minor defects in all of the above points, by reason of its superior arrangement, its psychological adaptation to children's needs, and the success with which it communicates to them the main features and the spirit of American history. He will also be obliged to rule that the truth is not malicious propaganda and he is bound to maintain an author's right to liberty of research.

It goes without saying that if a book is palpably and grossly inaccurate; if it gives the child a wholly erroneous view of history; if it is crassly censorious of America's great men; if it is written in a spirit tending to destroy American ideals; if it tends to make boys and girls ashamed of American character and achievements, not in exceptional instances here and there, but generally; then there would hardly be a question about the duty of getting rid of it with all convenient promptness. But would it not be strange if, with the superintendent and other educational experts on guard, such a book had got itself adopted? On general principles one would expect that only in the rarest cases would this law come into operation; for it ought not to be easy for a thoroughly unworthy book to elude the critical eyes of publishers, editors, school superintendents, teachers, and school boards, to be finally detected and exposed by some school patron or other private citizen. No doubt such cases are possible, but one could hardly conceive them to be of common occurrence. Misgivings are aroused, therefore, by the report that at the

legislative hearing Senator Cashman denounced, by name, five well known and widely used textbooks.

If the Senator's historical views, as published in the *Senate Journal* under date of March 1, 1923, are intended to be made the platform in a campaign to purify the history teaching of our schools, the upshot may prove widely different from what is now anticipated; for among those views, the derivation of which is not indicated, are some which it would be difficult to find expressed in any existing textbook. For example, Senator Cashman holds that our country is indebted to Holland "for town and county representation in a legislature." Americans have long been taught that, in the picturesque phrase of John Fiske, "self-government *broke out* in Virginia" in 1619 by reason of the fact that these people were English. We are aware of no investigations which have brought forth evidence compelling the abandonment of that view, though some very extravagant claims have been made for the Dutch influence upon both colonial politics and colonial education. He also holds that "our free public school system came from Prussia." If by this were meant merely that Prussian influence has been felt in the creation of a system of state supervision of education, and in the strengthening of a school system already in existence, we would gladly concur. But the statement is too sweeping to admit of such an interpretation. Wisconsin Germans ought to be very glad to assign to New England colonies and states the chief influence in giving us the public school system because, in the present state of research, that appears to be where the credit belongs. To all that the Senator says about the selection of immigrants for America, the development in the colonies themselves of a new and vivid love of liberty which found expression in the Declaration of Independence, the stupid tyranny of George III, and the heroic sufferings and achievements of patriots in the Revolution, we utter a

hearty Amen; realizing, of course, that his statement is necessarily a crowded summary, cast in oratorical mould, and not designed as a complete exposition of his views. But, in thus concurring we do not yield up our sympathy with the aphorism of Edmund Burke, that in their reaction to tyranny the colonists "are descendants of Englishmen."

The same reservations might be made with reference to Senator Cashman's statement on the constitution. And yet a fair interpretation of what he says on that subject compels us to class him with those extreme worshipers of that document who, like the authors of the New York teachers' test oath, would maintain the constitution, unchanged, at any cost. Speaking of the fathers and their work, he says: "Then they wrote and the states adopted the supreme law of the land, the American constitution, the most sublime public document that ever came forth from the mind and soul of man, establishing a system of government based upon the consent of the governed, with religious liberty protected, inherent rights guaranteed, *to be written in indestructible letters into the pages of the nation's laws.*" [Editor's italics.] It is a well known view of the present progressives, as it was of the framers themselves, that, great as was the original constitution, it was still far from being perfect. Also, most progressives now accept in principle the conclusions of Charles A. Beard, the historian whose recent investigations on this point are now well known, that the constitution represents a partial reaction from the democracy of the Revolution, and was designed in part to set limitations upon the popular will. While venerating the constitution, progressives in the main believe that such restrictions as the legislative election of senators, the appointment and life tenure of judges (some would include the mode of electing the president), were intentionally anti-democratic, and that these and other defects which time has revealed ought to

be subject to modification whenever the people desire the changes. The mode of amendment having been designed to make changes difficult, or impossible (though in recent years several changes have been adopted), leading progressives have long held that that fundamental article ought to be amended first in order to facilitate other changes. This was Justice John B. Winslow's opinion, put forth in 1912; it was the burden of an important plank in the La Follette national platform the same year; that doctrine was preached, at least in spirit, by the late President Roosevelt. In short, it is a progressive principle that the constitution must cease to be a fetish—a dead hand upon the present and the future—and must be adjusted, from time to time, to existing social, economic, and political conditions. The document represents, for the time, a mighty triumph of constructive statesmanship, so progressive leaders believe, and it should not be changed "for light or transient causes," much less revolutionized, but "it was designed for a rural or semi-rural state." The men who made it "however able could not anticipate or solve the new problems of life and government which have come upon us in the last half century."[3]

To follow Senator Cashman's outline of American history into the recent period to the all-engrossing event of the World War and America's participation therein would be fruitless. Not one of us can conscientiously claim to be an impartial investigator with respect to things which have wrenched our souls. We cannot abdicate our own personalities. In treating the war, all that any historian at present could hope to do would be to state his views with becoming restraint and concede that those views may ultimately prove to be quite wrong. A censorship law of fifty years hence (if our people shall then still adhere to the censorship idea) would be sure to condemn the

[3] John B. Winslow, quoted in *La Follette's Magazine*, vol. iv, no. 20, p. 6.

teaching of what some of us now piously believe with reference to this feature of history; just as a censorship law of today, if it included in its scope the Civil War, would condemn the teaching of some things which nearly one-half the voters of Wisconsin sincerely believed in 1864. "Time is the great sifter and winnower of truth," and we must consent to leave these matters to the investigators of our grandchildren's generation. Yet the gravest danger to be feared from the law we are now discussing lies in the psychological probability that every second man's opinion of a given history will be based not on what the author says about the Revolution, or the Constitution, or the War of 1812, but on what he says about the recent war and the League of Nations. In other words, the reader who is prejudiced against an author on account of his last chapter, which is almost sure to be unsatisfactory to many, will find the first, the middle, and all other chapters reeking with faults, and this even while personally he may be unconscious of having imbibed a prejudice at all.

There is a possibility that, as an engine for expelling books now used, the law will become a dead letter, first, because it may prove unexpectedly difficult for a dissatisfied citizen to persuade four others to act with him in making complaint, which however is not probable; second, because of the clamor of those in the district who are not keen for or against the book, but who realize that if it is thrown out all old copies will be worthless and they will have to pay for new books at the opening of the next school year; third, because the first cases brought may go against the complainants and discourage others from multiplying complaints. But, the popular psychology being what it is, there is an equal chance that the law may foster a widespread disposition to attack history books, geography books, civics books, and even readers; that it may keep educational matters in a state of turmoil, engendering much social

bitterness due to the clashing of parties and interests over questions raised in the school-book fights. In such controversies teachers would be the first to suffer, because their opinions would be called for at once, which would place them between two fires; and no surer way could be found to degrade the social influence of our schools than by keeping the teachers in a state of perpetual anxiety.

We have reason to think that Senator Cashman, an acknowledged friend and promoter of education, would deeply deplore such a result. If he had anticipated anything of the kind, doubtless he would have refrained from offering his bill. But laws, like children, when they get out of hand, have a way of surprising their progenitors. However, we have the law and must use it to the best ends.

If every one in position of leadership or authority in relation to it—and among those are members of this Society —shall feel a responsibility for guiding discussion into proper channels; if debate on school-book questions shall be kept not merely free but also parliamentary in form and spirit; if we all insist that differences of view must be treated tolerantly; if we can secure from the public toward the arguments and facts in these cases a measure of that openness of mind which characterizes the American juror sworn to try a case fairly on the evidence, it may be possible to mitigate or prevent the evils apprehended.

And if, without discouraging research, the law shall merely enforce through future adoptions the idea that good taste is as obligatory upon the textbook maker as good manners are upon the private individual, one point will have been gained. We trust this may not be won at the expense of a disposition to whittle down the truth to fit a supposed demand, or that it will result in substituting books written by dishonest or spineless persons for those written by men and women of real character and scholarship.

In the midst of the late war the school supervisors of

a western state discovered what they believed to be propaganda favorable to one of America's enemies, and demanded the expulsion of the book from the schools. The superintendent, being a wise and thoughtful man, prepared and printed a page of corrective criticism, which all teachers were asked to paste in the accused book and to teach to the children with the regular text. By that simple device he saved the people of the state many thousands of dollars which would have been paid for an inferior text, if the book had been expelled. If the law shall permit such a handling of the borderline cases, does it not seem that in a time when we are at peace with all nations, we could act with equal calmness, equal justice to authors or publishers, and equal regard for the interests of the people who have to buy school books?

JOSEPH SCHAFER

COMMUNICATIONS

A CORRECTION

The writer would like to call your attention to a statement made at the bottom of page 255 in the *Wisconsin Magazine of History* for March, 1923, which reads as follows: "But the war record of these Germans, Scandinavians, and other foreigners? In the Civil War 'a Wisconsin regiment was worth a battalion' went the saying in the tents of the generals."

It is hardly flattering to the soldiers of the Civil War to say that it took a regiment of twelve hundred men to equal in fighting ability a battalion of approximately three hundred.

JOHN G. GRAHAM, *Tomah*

The author of the article in question used the term battalion in a general sense, such as is employed by the French *Marseillaise* when urging the formation of battalions. It would have been more exact, from the standpoint of American military language, had he said (as was intended) "a Wisconsin regiment was worth a brigade."

ERRATUM

Our attention has been called by an attentive reader to the misplacement of Bloomfield on page 362 of our March issue. Bloom Prairie church was located in the southeastern part of Walworth County, not in Waukesha County as we inadvertently stated.

THE SOCIETY AND THE STATE

During the three months' period ending April 10, 1923, there were twenty-two additions to the membership roll of the State Historical Society. Two of these enrolled as life members: William F. Funk, of La Crosse; and William H. Pugh, of Racine.

Eighteen persons became annual members, as follows: William H. Armstrong, Racine; Gilbert J. Davelaar, Milwaukee; David H. Flett, Racine; Zona M. Gale, Portage; Carl M. Grimstad, Mount Horeb; Benjamin H. Hibbard, Madison; F. E. Jaastad, Eau Claire; Alvin P. Kletzsch, Milwaukee; Mrs. H. A. Main, Fort Atkinson; Graeme O'Geran, Madison; Merton P. Peavey, Darlington; James L. Sellers, Madison; William B. Shaw, New York City; Lester B. Shippee, Minneapolis, Minn.; John C. Van Dyke, Milwaukee; Frank V. Van Ells, Milwaukee; C. H. Winkenwerder, Milwaukee; Edgar L. Wood, Milwaukee.

Luther College, Decorah, Iowa, enrolled as an institutional member; Concordia College, Milwaukee, became a Wisconsin school member.

The present number of this magazine completes the sixth year of its publication, and the first under the present editorship. Our readers continue to evince their interest in the varied fare we are placing before them. Our aim is not only to interest our readers, but also to recover for our state's records submerged or forgotten episodes and personalities, to present the history of social movements, and incidentally to furnish information concerning all the forces that are working for the conservation of our past.

A brief talk on "Garret Gleanings," urging the search for historical treasures, was prepared by our Superintendent, and broadcasted from the University radio station on the evening of February 27.

The Wisconsin Heights battle field, where the fleeing Indians under Black Hawk were overtaken by the American troops on July 21, 1832, will be marked by the John Bell (Madison) Chapter of the Daughters of the American Revolution in coöperation with our Society and the Wisconsin Archeological Society. Readers of this magazine will find a description of this battle field in volume iv, page 55–60 (September, 1920). The monument will be placed by the roadside on the Mazomanie road, Dane County. At the time of the unveiling, on the afternoon of Labor Day, September 3, a field meeting will be held to which all of our members are invited.

CHURCH ANNIVERSARIES

St. James Episcopal Church of Manitowoc is the oldest of that denomination in that part of the state. Manitowoc River was visited

in 1842 by the Reverend Richard Cadle, Indian missionary at Green Bay. Six years later a church was organized, which in April celebrated its diamond jubilee. The first pastor was the Reverend Gustavus Unionius, a Swedish graduate of Nashotah Seminary.

Rosendale Congregational Church of Fond du Lac County observed in May its seventy-fifth anniversary. This church possesses an unbroken series of records for its entire existence.

St. John's Evangelical Lutheran Church of Racine held a sixtieth anniversary session February 19. This is one of the largest parishes in the Northwest.

St. Paul's Evangelical Lutheran Church of Wausau observed its sixtieth birthday on April 8-11, with music and social ceremonies.

In February last, the Methodist church of Reedsburg celebrated the fiftieth anniversary of its founding.

LANDMARKS

The Landmarks Committee of the Society held an important meeting at the capitol, Madison, February 28, 1923. At this meeting the work of the committee was apportioned among the members, each committee member, except the chairman, H. E. Cole, being made head of a subcommittee on a particular line of landmarking activity, with authority to request assistance of others. The subcommittee heads, and their departments, are as follows: David Atwood, Indian landmarks; O. D. Brandenburg, educational institutions; A. H. Long, religious institutions; John G. D. Mack, industrial institutions; William A. Titus, taverns, courthouses, and other public institutions; Mrs. E. H. Van Ostrand, roads, trails, ferries, bridges.

Chairman Cole has general oversight of all committee work, and was authorized to arrange, if possible, for a field meeting on Labor Day.

The La Crosse chapter of the D. A. R. is planning a memorial for its founder and first regent, Mrs. Angus Cameron, wife of the United State senator from our state. This memorial will be placed in the new Wisconsin room of the Continental Hall at Washington.

Brown County Bar Association has decided to honor some of the pioneers of its profession at Green Bay, by erecting memorial tablets on the sites of their first residences. Henry S. Baird, first practicing lawyer west of Lake Michigan, and Timothy O. Howe, United States senator 1861-79 and member of the cabinet 1882-83, are among those to be so honored. A history of the bar of Brown County is being prepared under the auspices of the same association.

Beloit Historical Society plans a memorial for Alfred A. Ayer, charter member, and later president of the society.

The University of Wisconsin is arranging for a memorial service at commencement in honor of the late Bishop Samuel Fallows, an alumnus of 1859, a regent of 1866-74, and state superintendent of public instruction for Wisconsin 1870-74. In the latter capacity he obtained the first legislation leading to the University's accredited system with

the local high schools and academies. His ideal was a unified system of state education.

Early in January a memorial medallion of the late Dr. Charles McCarthy, of the Legislative Reference Library, was unveiled in the state capitol. The legislature of 1921 made provision for this memorial, which was executed by Merton Grenhagen, an Oshkosh artist, personal friend of Dr. McCarthy.

May, 1923, marks the hundredth anniversary of the advent of the first steamboat on the waters of the upper Mississippi. The first craft larger than an Indian canoe to navigate the Father of Waters was a small sailboat with lateen sails, called a felucca. This was employed in 1700 by Pierre le Sueur, who ascended from the mouth of the Mississippi to the Minnesota River in search of mines. The appearance of this sailing vessel caused great surprise among the Indians. One hundred and twenty-three years later, the natives were still more surprised by the appearance of the steamboat called the *Virginia*, which after some difficulty in passing the rapids at Rock Island, mounted to the newly-built Fort Snelling just below the present city of Saint Paul. The *Virginia* carried supplies and passengers for the garrison at this frontier post.

The city of Racine plans to celebrate in August the seventy-fifth anniversary of its incorporation, together with the entrance the same year of Wisconsin into the federal union.

The movement for state parks continues to occupy the attention of the lovers of Wisconsin's landscape and history. Four miles north of Beloit, on the west bank of Rock River, stands Big Hill, a favorite resort for Beloit College students and the site of many Indian mounds. This site was included in the legislative bill of 1921 with the Northern Lakes Park. Since it was not secured by legislative action, private enterprise is attempting to purchase Big Hill as well as the Northern Lakes site for the state.

The Wausau Kiwanis Club has purchased Rib Mountain in Marathon County, the highest point in our state, and has presented it to the Conservation Commission for a state park.

The activities of the local historical societies contribute largely to the growth of historical interest in the state. Among these, Winnebago County is exceedingly active. Stevens Point in February perfected an organization for a local historical society. At Appleton the Outagamie County Pioneer Association had a well-attended meeting on Washington's Birthday. The Milwaukee Old Settlers' Society met on the same day.

The Vineland Historical Magazine began in its issue for last October the publication of the diary of Dr. Henry W. Cansdell, formerly of

Whitewater. Dr. Cansdell in 1862 was physician in charge of Camp Utley at Racine, and his journal of that period is of great interest to Wisconsin readers.

In the March issue of this magazine Senator W. A. Titus, in his article on the town of Empire, Fond du Lac County, mentioned its earliest settler, Gustave de Neveu. Recent examination into the records of the courthouse of that county has disclosed the naturalization papers of this worthy pioneer. His eagerness to become an American citizen is evidenced by the fact that his first papers were dated July 29, 1838; his naturalization was completed June 5, 1844.

Comrade John Hill, of Eau Claire, the last of the custodians of the famous war eagle "Old Abe," died during the past winter. At Hayward, March 5, a public funeral was held for H. B. Shue, corporal of the guard that was stationed to watch the body of Lincoln, while it lay in state at Washington after he was killed.

A recent visitor to the Historical Library was Mrs. Walter Brennan, of Lancaster, who came in search of records of her forebears the Reverend Samuel Mitchell, one of the earliest Methodist itinerants in southwestern Wisconsin, and his sons James, John T., and Frank F., all like their father in the Methodist ministry. Mrs. Brennan presented to the Society such accounts of the early life of the Mitchells as she possesses.

The Wisconsin Academy of Sciences, Arts, and Letters held at Beloit College, April 6 and 7, its annual session. Several of the papers presented were of interest to historical and archeological students. Professor G. L. Collie, of Beloit, described the Indian mound groups of the vicinity; Charles E. Brown showed Indian pictographs from a cave in Richland County; Dr. N. P. Jipson, of Chicago, the chief authority on the Winnebago, spoke of their Rock River chiefs and villages; followed by a paper on the removal of the tribe in 1833, by Louise P. Kellogg. Mrs. S. T. E. Tyler, of the State University, showed the value of Amerind designs for application to decorative art. H. M. Skavlem, of Janesville, gave a demonstration of the manufacture of Indian artifacts. H. E. Cole, of Baraboo, entertained the Academy with stories of stagecoaching days and the legends of early taverns. E. A. Richardson and Royal B. Way, of the Beloit College faculty, both presented papers of historical interest. These will be published in the Academy *Transactions*.

MUSEUM NOTES

The State Historical Museum has on display three new special exhibits. One of these consists of specimens of dried fish and other sea foods of the Japanese, and was sent from Tokyo by Forest C. Middleton, a former resident of Madison. Some of the small fish are neatly tied together in bunches or impaled on small bamboo sticks.

Some of the smallest, less than an inch in length, Mr. Middleton explains, are boiled in soup; others are pulled apart with the fingers and eaten raw. A squid, or devil fish, is prepared by being warmed on top of a hot stove. It somewhat resembles chewing gum.

Another exhibit illustrates children's scrap picture-books, the specimens which are being shown dating from 1860 to 1890. They bring back pleasant childhood recollections to many adult visitors to the Museum. A third exhibit consists of a collection of pocket and other small and curious atlases.

Near the south end of the corridor of the Museum a second case of World War flags has just been placed on exhibition. In this attractive exhibit are the colors of the 127th, 340th, and 341st Infantry regiments, and of the 120th Field Artillery. There are also the red guidons of Batteries D and E of the 121st Field Artillery, and a guidon of Troop F of the First Wisconsin Cavalry, which was presented to it in 1917 by the city council of Lake Geneva. This troop was afterward transformed at Camp McArthur, Texas, into Battery F of the 120th Field Artillery. At the top of the case hangs a dark blue chaplain's flag bearing a white cross; this was used by Chaplain William F. Hood throughout service of his regiment in the United States and France. On the floor of the case is the flag of the Third Infantry, Wisconsin National Guard, carried by the regiment in Mexican border service, and until mustered into service for the World War, on March 26, 1917. Colonel John Turner of Mauston was its commanding officer.

The spring plowing and cultivation of many farms in Wisconsin and the breaking up of new pieces of land, especially in the vicinity of ponds, lakes, and watercourses, are certain to bring to light numerous Indian clay, horn, bone, antler, stone, and metal implements and ornaments. The State Historical Society asks all citizens who find such specimens to present them to the State Historical Museum at Madison, where they may be exhibited for the benefit of its numerous visitors and made available to students of Wisconsin Indian history. It is important that the state should possess large collections of such specimens from every county, for purposes of present and future historical research and study. Fragments of broken earthenware vessels should be carefully gathered up. Broken and unfinished specimens of stone implements are as desirable for study purposes as are perfect and finished specimens. The presence on the surface of the soil of numerous flint chips and fragments, of cracked and burned stones, broken pottery, animal bones, and other debris often marks the location of a former Indian camp or village site. Collections of such specimens should be made and presented to the Museum. In past years hundreds of generous friends have aided the educational work of the Museum by making donations of such specimens, and it is hoped that many others may do so. Every citizen of the state should be proud to thus help in an important public work. Students of Wisconsin Indian remains may at all times address the Museum for information or assistance.

For the use of students who will attend this year's summer session of the University of Wisconsin the State Historical Museum is publishing two small but interesting leaflets, entitled "Wisconsin Indian Tribes" and "Flower Games of American Children." They are being printed by the University. Last year a similar leaflet, "Paul Bunyan Tales," was issued, and in previous years others entitled "Indian Folk Lore," "Little Walks About Madison," "Lake Wingra Mounds," and "Lake Mendota Historical Excursion," have appeared. The demand for these leaflets from school teachers and libraries has extended far beyond the borders of Wisconsin.

The Wisconsin Archeological Society is about to issue a report on the Indian history, trails, village sites, and earthworks of Waukesha County, prepared by Secretary Charles E. Brown. Part I of this report, which treats of the eight northern townships of the county—Oconomowoc, Merton, Lisbon, Menomonee, Summit, Delafield, and Brookfield—is now ready for distribution. It is illustrated with a map and a number of plates and text figures. Part II, describing the Indian remains in the eight southern townships, is in preparation and will soon appear. These reports will be of special interest to students of Wisconsin archeological history.

Archeologically Waukesha County is one of the richest of southern Wisconsin counties. There Dr. Increase A. Lapham from 1837 to 1850 did some of his best antiquarian research work. The Wisconsin Archeological Society began its researches in this county in 1901, and these have continued to date.

The Winnebago County Archeological and Historical Society is preparing for a state field assembly of Wisconsin archeological and historical societies to be held at Oshkosh on June 8 and 9. The program of the two-day meeting will consist of automobile pilgrimages to places of historical and archeological interest located along the Lake Winnebago shore, between Oshkosh and Neenah-Menasha, and to the westward on the shores of Lake Butte des Morts. Prominent speakers from various cities in the state will deliver addresses. In past years similar state field meetings have been held at Waukesha, Beloit, Menasha, Baraboo, Manitowoc, Two Rivers, Prairie du Chien, Madison, and Aztalan.

The central section of the American Anthropological Association held its second annual session in March at the Milwaukee Museum. Its object is "to advance the study of ethnology, archeology, and all other branches of anthropology in the Middle West, where the field for research is about limitless."

We regret to announce the recent deaths of Professor A. S. Flint, of Madison, and Thomas Bardon, of Ashland, both charter members of the Wisconsin Archeological Society and life members of the State Historical Society.

OUR CONTRIBUTORS

Mrs. William F. Allen ("A Polish Pioneer's Story") came to Madison in 1868 as the wife of a highly esteemed professor in the State University.

Superintendent Joseph Schafer ("The Yankee and the Teuton in Wisconsin") devotes this third article of the series to the social traits of the Yankee pioneers.

Hosea W. Rood ("The Grand Army of the Republic") is state patriotic instructor for the G. A. R., as well as custodian of headquarters at the capitol. In this article he concludes his contribution on this patriotic society.

Louise P. Kellogg ("An Historic Collection of War Portraits"), senior research associate of our Society, has given much attention to the history of art. She has recently completed a course of twelve talks on American art for the Madison Y. W. C. A.

Lucien S. Hanks ("A Footnote to *The Story of a Great Court*") was connected for many years with the State Bank at Madison. He has been since 1900 treasurer of our Society.

Samuel M. Williams ("Charles Henry Williams") of Milwaukee, who gave us a pen picture of his grandfather in the March magazine, adds thereto a sketch of his father, a well-known Wisconsin pioneer.

Camille Coumbe ("John Coumbe, the First White Settler in Richland County") is a granddaughter of the pioneer whose history she has sketched. She makes her home at Richland Center.

BOOK REVIEWS

The Boone Family. A Genealogical History of the Descendants of George and Mary Boone Who Came to America in 1717. Compiled by Hazel Atterbury Spraker (Rutland, Vt., 1922).

This large and handsomely bound book of nearly seven hundred pages is a valuable record of a family which has played a notable part in the history of America, especially of the trans-Allegheny West. While it is now conceded that Daniel Boone was not the first white man to explore Kentucky, it is well authenticated that he represents the type of borderers or frontiersmen who won the West for the new republic by their daring in exploration and their courage in defense of the settlements pushed far beyond the frontier of the first thirteen colonies. Boone was by no means a solitary figure; but upon all his adventures he was accompanied and aided by brothers, sons, sons-in-law, and nephews. Thus a Boone family history is for the most part a history of migrations and of restless pioneering. As its author well says: "In a family so imbued with the spirit of migration and adventure as this one, it is not surprising to find that much data has been lost or never recorded. . . . When, however, young people married and moved West with all their worldly goods on a few pack-horses, it is not strange that they failed to burden themselves with the old family records, and even failed to remember the family traditions, so filled were their later years with arduous labor in a new frontier country. I think we may well be all the prouder of them for this, and thankfully record what little they have left us."

This task Mrs. Spraker, herself a descendant of one of Daniel Boone's brothers, has undertaken and carried out with a thoroughness and carefulness that prove her work to have been a labor of love. She found the greatest possible aid for her work in the Draper manuscript collections of our Society; for Draper, our first secretary, planned to write a biography of Daniel Boone, and in his comprehensive way made a large collection of family and genealogical material. Mrs. Spraker gives ample acknowledgment of this source for her book, and publishes several facsimiles obtained through the courtesy of the State Historical Society of Wisconsin. Among these is a genealogical chart prepared by James Boone of Pennsylvania, which gives invaluable information, otherwise unattainable, of the English antecedents of the Boone family, and of the first emigrants to the early home near Philadelphia.

The volume also includes a careful biographical sketch of Daniel Boone by Jesse Procter Crump, one of his descendants, together with sketches of allied and cognate families.

INDEX

ABLEMAN, Laura, married, 427.
Ableman, Stephen Van R., Sauk County pioneer, 426-427.
Ableman, village of, 427, 429, 431.
Adams, Capt. Robert, in the Revolution, 304.
Adventists, in Beaver Creek valley, 205.
Agen, James H., commandant of Wisconsin G. A. R., 413.
Agriculture, in early Wisconsin, 125-145, 252-253, 261-279; methods, 323-324, 327-328, 330.
Aguinaldo, Emilio, Filipino insurgent, 7, 12, 16-18, 20, 29.
Ahnapee, G. A. R. post at, 290. See also Algoma.
Alabama, captain of, 180.
Albany (N. Y.), emigrants from, 166; road to, 267; port, 320-321.
Albany, canal packet, 345.
Albany Cultivator, founded, 265.
Albany (N. Y.) Normal School, graduate of, 55.
Albert, King of Belgium, portrait described, 415-416.
Albion (N. Y.), passed, 74.
Albion Township, lake in, 66-72.
Aldrich, Nathan B., Wisconsin pioneer, 201; in Civil War, 202.
Algoma, history of, 120-121. See also Ahnapee.
Allen, Gen. Thomas S., Civil War officer, 283; commandant of Wisconsin G. A. R., 412.
Allen, Mrs. William F., "A Polish Pioneer's Story," 373-385; sketch, 469.
Almon Danforth Hodges and His Neighbors, cited, 399-400.
America, canal packet, 345.
American Agriculturist, cited, 268-269.
American Anthropological Association, central section organized, 115.
American Association of University Women, at Lawrence College, 163; at Washington, 316.
American Farmer, founded, 265.
American Federation of Arts, coöperates for war portraiture, 414-418.
American Fur Company, in Wisconsin, 213.
American Historical Association, annual meeting, 350-351.
American Historical Magazine, publications, 347-348.
American Home Missionary Magazine, cited, 49-50.
American Portrait Gallery, plans for, 414-418.
American Review of Reviews, 431.
Ames, Edward T., electrician, 190-191.
Amherst, canal packet, 343.
Amherstburg (Ont.), described, 77.
"An Historic Collection of War Portraits," by Louise P. Kellogg, 414-418.
Anderson, James S., *Pioneer Courts and Lawyers of Manitowoc County*, reviewed, 367.
Anderson, Martin B., letter, 100.
Anderson, Gen. Thomas M., sails for Philippines, 3; commands near Manila, 16, 19-20, 22-26, 33; recommends King's promotion, 29; recalled, 29; letters, 34-35.
Andersonville (Ga.), in Civil War, 203.
André, Maj. John, execution, 118.
Andrews, James, river captain, 442.
Andrick, Jacob, Wisconsin pioneer, 334.
Appleton, Samuel, philanthropist, 154.
Appleton, origin of name, 154-155; electric light system, 189-194.
Appleton Crescent, correspondent, 7; printer, 108; cited, 190-192.
Appleton Paper and Pulp Company, president of, 190.
Appleton Public Library, has Lawrence College charter, 150.
Arellano, Cayetano, Filipino officer, 24.
Arizona, ocean transport, 7-12, 14.
Arkansas, boundary, 314.
Arkansas Post, in Civil War, 430.
Ashburton Treaty, signed, 235.
Ashland County, progress, 105.
Ashtabula (Ohio), on Lake Erie, 76.
Association of Collegiate Alumnae. See American Association of University Women.
Astor, John Jacob, president of fur company, 213.
Astor Battery, in the Philippines, 16-17.
Atkinson, Gen. Henry, superintends Indians' removal, 84.
Atwood, David, chairman Indian Landmarks Committee, 113.
Augur, Gen. C. C., Union officer, 180.
Augur, Robert, Troy pioneer, 228.
Auriesville (N. Y.), passed, 73.
Australia, transport, 13.
Austria, gives aid to Polish exiles, 383.
A. V. Brown, revenue cutter, 179.
Avoca, mound at, 244; farm near, 373.
Ayer, Alfred A., member of Beloit Historical Society, 464.
Ayer, Sarah Connell, *Diary of*, 399.
Aylward, John A., papers, 359-360.

Ayres, R. B., Union officer, 180.
Aztalan, mounds at, 114, 214; campaign for, 357.

Babcock, Benjamin, Aztalan pioneer, 214.
Babcock, Col. John B., in War with Spain, 4.
Baensch, Emil, translates diary, 110, 134; address, 239.
Bailey, Hobart K., army officer, 30.
Bailey, Capt. Joseph, papers, 358.
Baird, Henry S., pioneer lawyer, 464.
Baldwin, Frank D., army officer, 30.
Baltic, lakes steamboat, 344.
Baltimore (Md.), roads to, 178; political convention at, 97.
Banks, in pioneer Wisconsin, 241, 308.
Baptists, on frontier, 393-394; in Beaver Creek valley, 205.
Baraboo, first schoolhouse of, 358; church celebration of, 362; G. A. R. post at, 294; farm residents, 429-434; addition, 431.
Baraboo River, valley of, 425-434.
Barber, Prof. ———, at Utica, 73.
Barber, Hiram, murdered, 73.
Barclay, Robert, *Agricultural Tour*, cited, 268.
Bark River, sawmill on, 84-85, 219; berrying near, 218; crossed, 219; woods near, 344.
Barn raising, described, 210.
Barneson, Capt. ———, commands transport, 9.
Barnett, Col. Charles R., in War with Spain, 8.
Barr, Tim, Wisconsin pioneer, 44.
Barrington (Ill.), precinct, 93.
Barron County, progress, 105.
Barry, T. H., in World War, 185-188.
Bartlett, Col. A. J., Wisconsin G. A. R. officer, 283.
Bartlett, Josiah, signer of Declaration of Independence, 331.
Bascom, John, president of University of Wisconsin, 258.
Bashford, James W., biography, 367-368.
Bass Creek, crossed, 334.
Bateman, Nathaniel P., school teacher, 205.
Batzen, Swiss coin, 320, 323.
Bayard, James, Union officer, 180.
Bayfield County, progress, 105.
Bayliss, L., in Ohio, 307.
Beach, W. H., member of G. A. R., 411.
Beale, Mrs. Lucy Preston, visitor, 109.
Beard, Charles A., historian, 457.
Beardsley, ———, Iowa pioneer, 340.
Beatty, Admiral Sir David, portrait described, 415.
Beaumont, Dr. William, experiments, 339.
Beauregard, P. G. T., Confederate general, 176, 178.
Beaux, Cecilia, war portraits, 414-415.
"Beaver Creek Valley, Monroe County," by Doane Robinson, 195-206.
Beaver Dam, archeology of, 114.
Bebas, ———, storekeeper, 335.
Beebe, Capt. W. H., constructs telephone line, 46.
Beecher, Henry Ward, addresses Lawrence College, 160.
Bees, anecdote of, 432-433.
Beetown, resident of, 44.
Bell, Neil C., Empire farmer, 298.
Bell, William, Sauk County pioneer, 428, 430.
Belmont, territorial legislature at, 396; home of Judge Dunn, 315.
Beloit, in 1840, 94, 208, 222, 224-225; described, 208-209.
Beloit College, founded, 146, 397; jubilee, 113; museum, 114.
Benkard, Lieut. James Jr., in Civil War 172.
Bennett, Emeline, married, 331.
Benson, Bertha, father of, 199.
Benson, Charles, Wisconsin pioneer, 199; in Civil War, 202.
Benson, Fred, Wisconsin pioneer, 199.
Benson, Wilhelmina, husband of, 198.
Berkshire County (Mass.) Agricultural Society, established, 264.
Berkshire pigs, bred, 269.
Berlin, G. A. R. post at, 284.
Berry, John, Empire pioneer, 301.
Beulah Lake, settlement on, 82; described, 83-84.
"Big Ann," race horse, 44.
Big Foot Prairie, in Walworth County, 94, 208.
Big Hill, mounds at, 465.
Big Tiger, bayou of Wisconsin River, 438.
Bigelow, ———, visits Wisconsin, 231.
Billings, ———, Wisconsin pioneer, 341.
Bird, ———, Dane County pioneer, 214.
Birds, in Albion Township, 66-72.
Birge, Mrs. ———, Whitewater pioneer, 218.
Birge, Mrs. Imogene Starin, donor, 73.
Birge, Julius, Whitewater resident, 219.
Birge, William, Whitewater pioneer, 215, 219-221; sells land, 228.
Black Hawk War, relics of, 210; effect of, 309; participant, 314-315; result of, 436.
Black Hills, Indian skirmishes among, 30.
Black River (Ohio), passed, 76.
Black River Falls, railroad terminus, 196.
Blackburn, Esther, Wisconsin resident, 201.

Blackburn, John, Wisconsin resident, 201, 206.
Blackburn, Mrs. John, father of, 200.
Blackburn, Mary, Wisconsin resident, 201.
Blackburn, Robert, Wisconsin resident, 201.
Blackburn, Samuel, Wisconsin pioneer, 201.
Blackburn, Samuel Jr., Wisconsin resident, 201.
Blaine, Gov. John J., at dedication of Jenkin Lloyd Jones Park, 242.
Blake, ———, lakes captain, 342-343.
Blake, Levi, Racine County pioneer, 226.
Blake, William, Appleton pioneer, 155.
Blanton, Mrs. Smiley P., addresses folklore meeting, 243.
Blood, Col. H. L., contractor, 155.
Bloodgood family, immigrate to Wisconsin, 166.
Bloom Prairie, in Walworth County, 86; church abandoned at, 362.
Bloomfield, visited, 86.
Blue Laws, among Yankees, 398-399.
Blue River, bridge over, 435; settlers in valley of, 140-141.
Blue River (village), resident of, 442.
Blunt, George W., resident of New York, 169.
Bluzger, Swiss unit of value, 323, 327.
Boardman, Charles R., in World War, 36.
Book Reviews, 367-369, 470.
Boone Family, reviewed, 470.
"Boots Range," in lead region, 48.
Borden, Sir Robert L., portrait described, 417.
Borglum, Gutzon, sculptor, 242.
Boston, farming near, 266.
Boston University, professor, 161.
Bouck, Gabriel, immigrates to Wisconsin, 166.
Boughton, ———, lakes captain, 230.
Bourke, John G., army officer, 30.
Bourne, E. G., *Essays in Historical Criticism*, 235.
Bovay, Alvin J., founds Republican party, 239.
Bowman, Col. William, Elkhorn pioneer, 216.
Bowne, Borden P., teacher, 162.
Bracken, Gen. Charles, niece of, 384.
Bradley, Mrs. ———, at Whitewater, 342.
Bradley, Charles T., Milwaukee merchant, 166.
Brady, M. B., photographer, 171.
Bragg, Gen. Edward S., honor for, 360; letters, 110.
Bratiano, Joan J. C., portrait described, 417.
Breed, George D., commandant of Wisconsin G. A. R., 413.
Brewster, ———, Appleton resident, 155.
Briggs, ———, Racine pioneer, 227.
Brink, Abram, Jefferson County pioneer, 217.
British residents, in Hawaii, 11, 13.
Bromley, ———, canal captain, 343.
Bronsons, land speculators, 132.
Brown, ———, canal boat captain, 345.
Brown, Abram E., *Legends of Old Bedford*, 387.
Brown, Alexander, "Lynch Law," 305.
Brown, Charles E., addresses folklore meeting, 243; visits eastern museums, 244.
Brown, George, Whitewater pioneer, 220.
Brown County, change in boundaries of, 126.
Brownsell, T., Empire pioneer, 301.
Brucker, Peter, Empire farmer, 298.
Brunson, Alfred, cited, 159.
Bryant, B. F., member of G. A. R., 409-410; commandant of Wisconsin G. A. R., 413.
Bryden, James, of Milwaukee, 360.
Buck, James S., *Pioneer History of Milwaukee*, 309.
Buckner, Simon B., Confederate general, 178.
Buffalo (N. Y.), in 1840, 75-76, 342-343, 345; road to, 267; port, 321.
Buffalo County, pioneer organization, 358.
Buffalo Grove, on Rock River, 74.
Buford, Gen. Abraham, Confederate officer, 178.
Bühler, Bernhard, Swiss immigrant, 323.
Bühler, Christian, in Wisconsin, 332.
Bühler, George, letters to, 318-333.
Bühler, George Jr., in Wisconsin, 332.
Bühler, Jakob, Wisconsin immigrant, 317-318; letters, 318-329; old age, 332.
Bühler, Leonard, Swiss emigrant, 327.
Bühler, Ulrich, in Wisconsin, 318; letters, 329-333; marriage, 331-332.
Bunker Hill, lakes steamer, 75, 232.
Buntley, ———, Beloit tavern keeper, 94.
Burhyte, T. J., in Empire, 301.
Burke, Edmund, *On Conciliation*, 390.
Burnett County, progress, 105.
Burnum, Timothy, Rock County pioneer, 225.
Burret, Josiah, Illinois pioneer, 89.
Buttles, A., Milwaukee pioneer, 312.
"By the Waters of Turtle Lake," by Angie Kumlien Main, 66-72.
Byrd's Creek, in Richland County, 437.

Cadby, John N., aid acknowledged, 245.
Cadle, Richard, Indian missionary, 464.
California, military department of, 6, 9; troops in the Philippines, 16-17, 20.
California Gulf, hydrographic survey of, 182.

Calkins, Col. E. A., Wisconsin G. A. R. officer, 283–284.
Calloway, Col. James, Virginia officer, 304.
Campbell, Henry Colin, obituary, 356–357.
Campbell, J., in Empire, 301.
Campbell, J. B., Wisconsin lead miner, 40.
Campbell, Robert R., commandant of Wisconsin G. A. R., 413.
Canada, lakes steamboat, 344.
Canadians, in Wisconsin, 129.
Canals, in early Wisconsin, 135; in Ohio, 306–307; in Indiana, 425.
Canastota (N. Y.), passed, 74.
Cansdell, Dr. Henry W., physician, 465–466.
Capron, Allyn, at West Point, 170.
Carey, ———, land seeker, 207.
Carle, James F., officer of Wisconsin Veterans' Home, 411; commandant of Wisconsin G. A. R., 413.
Carlson, Dr. O. W., member of G. A. R. 411.
Carlton College, founded, 397.
Carpenter, Capt. Joseph, editor, 305–306.
Carpenter, Justus, Walworth County pioneer, 217, 223.
Carr, J. B., Union officer, 180.
Carroll, Robert W., aid acknowledged, 313.
Carswell, John A., Racine pioneer, 227.
Carter, Robert G., army officer, 30.
Carter, William Harding, major general, 30, 181; at Honolulu, 185.
Cartland, F. G., *Southern Heroes*, 305.
Cary, Dr. L. H., Wisconsin G. A. R. officer, 283.
Case, ———, Racine pioneer, 231.
Cashman, Sen. John, author of textbook law, 450–461.
Cassville, resident of, 45, 314–315.
Castle Rock, in Beaver Creek valley, 195.
Catfish Creek, in Iowa, 335, 340.
Catholic church, at Platteville, 54, 57; celebrations, 112.
Cattaragus County (N. Y.), emigrant from, 195.
Cattle breeding, 268, 427, 429–430.
Cavite Arsenal, in the Philippines, 16, 22.
Cavite Point, in Manila harbor, 15.
Census of 1850, Wisconsin in, 128.
Centre Ville, an early Wisconsin town, 334.
Chad, ———, Racine County pioneer, 228.
Chamberlain, Adeline, school teacher, 205.
Chamberlain, Libbie, school teacher, 205.
Chambers, ———, Iowa pioneer, 338.
Champlain, Samuel de, French explorer, 250.
Chancellorsville (Va.), battle in Civil War, 180.
Chandler, Bob, in Civil War, 172.
Channing, Edward, *History of the United States*, 235.
Chantilly (Va.), in Civil War, 180.
Chaplin, ———, Iowa pioneer, 336–337.
Chaplin, Moses, Sauk County pioneer, 427.
Charlevoix, Pierre François Xavier de, on Lake Michigan, 120.
Chase, Salmon P., candidate, 97.
Cheek, Phil, Wisconsin G. A. R. officer, 292, 413; in Baraboo valley, 427.
Cheney, Hazen, speculator, 132.
Cherbourg (France), naval battle near, 180.
Chevalier, Michel, *Society, Manners, and Politics in the United States*, cited, 263, 401–402.
Cheyenne Indians, hostilities with, 30.
Chicago, business firm, 74; described in 1840, 90–91; letter from, 95; political meeting at, 98, 354; early fire engine, 110–111; port, 220, 230; railway terminus, 196; purchases war portraits, 414.
Chicago, lakes steamer, 75.
Chicago and Northwestern Railway, built, 352–354.
Chicago, Milwaukee, and St. Paul Railroad, beginnings, 427–428.
Chicago Tribune, politics, 99.
Chillicothe (Ohio), stage to, 424.
Chinese, in Hawaii, 11.
Chipman, N. P., G. A. R. officer, 404–405.
Chippewa County, progress, 105.
Chippewa Indians, habitat, 122.
Chopin, Frédéric, friend of, 383.
Churches, in early Wisconsin, 240; anniversaries, 361–362.
Churchill, Richard C., at West Point, 170.
Cincinnati, political conventions at, 97–98; residents, 303–313, 424; purchases war portraits, 414.
Circuit riders, in pioneer Wisconsin, 394.
Citizen, lakes steamer, 120.
Civil War, Beaver Creek valley in, 202–203; Lawrence College students in, 160; Sauk County Company, 430–431.
Claflin, Lee, governor of Massachusetts, 160.
Clancy, Mrs. ———, at dedication of Jenkin Lloyd Jones Park, 242.
Clark, Edward, Wisconsin resident, 200.
Clark, Frances, Wisconsin resident, 200; married, 201, 206.
Clark, James, Milwaukee trader, 310.
Clark, James, Wisconsin pioneer, 48.
Clark, John A., Wisconsin pioneer, 201.
Clark, Lucretia Mosher. See Clark, Mrs. Seth C.
Clark, Mary, Wisconsin resident, 200.
Clark, Oracy, daughter of, 55.
Clark, Seth C., Wisconsin pioneer, 200, 206.
Clark, Mrs. Seth C., Wisconsin pioneer, 200.
Clark, W. Philo, army officer, 30.
Clark County, progress, 105.

Clark Motor Company, in Fond du Lac, 301.
Clemenceau, Georges, portrait described, 415.
Cleveland (Ohio), in 1840, 76, 343, 345; purchases war portraits, 414.
Cleveland, lakes steamer, 90, 120.
Clinton, DeWitt, governor of New York, 148.
Clive, Margaret Ann, husband of, 198.
Clybourn, Archibald, Chicago pioneer, 310.
Coates furnace, used by miners, 42.
Coburn, Eleazar C., surveyor, 334–335, 338–340.
Coe, Edwin D., commandant of Wisconsin G. A. R., 413.
Coeducation, in early days, 156–157.
Cold Spring, in Jefferson County, 84.
Cold Spring Farm, in Empire, 298.
Cole, Felix, in Germany, 316.
Cole, Harry E., cited, 242; author, 244; donor, 245; chairman of landmarks committee, 464.
"Cole, Kate Dewey—An Appreciation," 314–316.
Cole, Orsamus, judge of Wisconsin Supreme Court, 423.
Cole, Theodore, married, 315.
Coleman, Edward, Wisconsin G. A. R. officer, 283.
Colman, Edward, Fond du Lac County resident, 296, 298–299.
Colman, Rev. Henry, alumnus of Lawrence College, 156; address, 157.
Colman, Henry R., Methodist clergyman, 150, 152; resignation, 156.
Colonial Dames of America, president of Wisconsin branch, 110.
Colorado, troops for Spanish War, 7, 17.
Colt family, immigrate to Wisconsin, 166.
Columbia, lakes schooner, 231–232.
Columbia County, described, 213.
Columbian Centinel (Boston), cited, 399.
Columbus (Ohio), stage for, 424.
Colwell, James, Sauk County pioneer, 427.
Comanche Indians, hostilities with, 30.
Commons, John R., economist, 258.
Commons, in New England, 262.
Commonwealth Edison Company, predecessor of, 189; records of, 191.
Communications, 117, 238, 352–354, 462.
Como Lake, visited, 86.
Concordia Estero, in the Philippines, 19, 21–28.
Congregational church, at Platteville, 54, 56–57.
Conklin, Col. Henry, Fond du Lac County resident, 296, 299.
Conneaut (Ohio), passed, 76.
Connecticut Valley, farming in, 264.
Constellation, lakes steamer, 75, 232.
Cook, ———, Wisconsin pioneer, 345.
Cook, Capt. C., on canal boat, 343.
Cook, Edward, president of Lawrence College, 159.
Cook, Samuel A., commandant of Wisconsin G. A. R., 413.
Cook County (Ill.), county seat, 92; convention in, 93.
Cooley, Walter, Milwaukee pioneer, 224.
Copeland, Frederick A., commandant of Wisconsin G. A. R., 413.
Corbin, Henry C., adjutant general of army, 9.
Cornishmen, in Wisconsin, 252.
Cornishville (Ill.), visited, 93; ferry at, 207.
Cornwall family, in town of Sparta, 201.
Cornwallis, Charles, earl, in the Revolution, 118, 304.
Couchman, ———, Wisconsin pioneer, 199.
Coumbe, Camille, "John Coumbe, the First White Settler in Richland County," 435–443; sketch, 469.
Coumbe, Edward, Richland County pioneer, 442.
Coumbe, John, sketch of, 435–443; portrait, 436.
Coumbe, Lottie, marriage of, 442.
Coumbe, Mary, marriage of, 442.
Coumbe, Robert, banker, 442.
Coumbe, Sarah Sophia, death of, 442.
Coumbe, Thomas, father of, 442.
Coumbe, Warner, physician, 442.
Coumbe, Will, father of, 442.
County fairs, origin, 264.
Cowan, Charles, officer of Wisconsin Veterans' Home, 410.
Cozzens Hotel, on Hudson River, 171, 174.
Cramer, William, Milwaukee pioneer, 166.
Crary, Russel, lakes captain, 231.
Cravath, Prosper, Walworth County pioneer, 219; *Early Annals of Whitewater*, 84.
Crawford, Emmet, army officer, 30, 180.
Crocker, Emilie M., at Lawrence Institute, 156.
Crocker, W. D., trustee of Wisconsin Veterans' Home, 410.
Crook, George, Union officer, 180.
Cross, Nathaniel, at Nashville, 347.
"Crouching Venus of the Vatican," presented to the Historical Society, 238.
Crystal Lake, in northern Illinois, 89; tavern at, 93; described, 207.
Cuba, officer in, 30.
Cullum, Gen. George W., at West Point, 170–171.
Culp's Hill, battle in Civil War, 178.
Cumberledge, James, member of G. A. R., 409.
Cummings, ———, Iowa physician, 338.
Cupertino (Cal.), resident of, 64.
Curran, ———, traveling companion, 91.

Curran, William J., in Civil War, 203.
Currie, Gen. Sir Arthur, portrait described, 417.
Curtis, Olin A., teacher, 161.
Curtiss, ———, Whitewater pioneer, 342.
Cushing, Caleb, speculator, 132.
Custer, Gen. George A., Union officer, 180.
Cutler, ———, traveling companion, 85.

Daggett, Col. A. S., letter, 101.
Dagupan railway, in the Philippines, 29.
Dairying, beginnings of, 269-271, 277.
Dames, William, settles in Wisconsin, 138; *Wie Sieht Es in Wiskonsin Aus*, 132, 134.
Damon, S. M., secretary of Hawaii, 11.
Dana, Charles A., letter to, 95-99.
Dane County, lake in, 66; described in 1840, 212; rural population, 106.
Danüser, Anna, greetings for, 329.
Danüser, George, letter for, 329–332.
Danüser, Margaret, greetings for, 332.
Danüser, Zidonia, greetings for, 332.
Darien, population in 1840, 216.
Darling, Mason C., helps found Lawrence Institute, 154.
Dartmouth College, student at, 148.
Daughters of American Revolution, activities, 357.
Daughters of the Grand Army, G. A. R. allied society, 404.
Dauphin, claim to be, 148-149.
Davidson, James, commandant of Wisconsin G. A. R., 413.
Davidson, Dr. William, Wisconsin pioneer, 48.
Davis, Dr. ———, at Lawrence College, 160.
Davis, David, candidate, 95, 97, 99.
Davis, Patrick, Wisconsin pioneer, 200, 205.
Daws, ———, Walworth County pioneer, 217.
Day, George H., Lawrence College founder, 150.
Dayton, Col. Elias, in the Revolution, 117, 119.
Dayton, Rev. Francis S., addresses folklore meeting, 243.
Dayton, Col. Jonathan, in the Revolution, 119.
Dead Lake. See Wingra.
DeCamp, Joseph, war portraits, 414, 417.
Decatur (Ill.), G. A. R. post organized at, 281-282; political meeting at, 354.
DeGroff, Allen H., commandant of Wisconsin G. A. R., 413.
Delaney, Arthur K., school teacher, 205.
Delavan, origin of name, 396; population in 1840, 216; visited, 341, 344.
Dellona, mounds at, 244.
Democratic party, policies, 95–100, 308; early meeting, 341; campaign, 433; in New England, 390; Beaver Creek valley, 202.
Des Moines (Ia.), G. A. R. encampment at, 290.
Des Plaines River, towns on, 91-93.
Dessereau, Robert M., *History of Langlade County*, reviewed, 368-369.
Detroit, in 1840, 77-78, 342, 344-345.
Devils Lake State Park, marker at, 357; road to, 431-432.
Devon cattle, bred, 268.
Devonshire (Eng.), native of, 435.
Dewey, Catherine Dunn, portrait, 314.
Dewey, Admiral George, in the Philippines, 8, 15, 17; King's relations with, 182-183.
Dewey, Nelson, Wisconsin governor, 45, 314; sketch, 315.
"Diary of a Journey to Wisconsin in 1840," by Frederick J. Starin, 73-94, 207-232, 334-345.
Diaz, Gen. Amando, portrait described, 416.
Dick Bill, in Congress, 36.
Dickson, Col. Joseph, Wisconsin pioneer, 46.
Diederichs, Johann F., diary, 110, 134, 137, 144.
Dietrichson, Rev. J. W. C., pioneer pastor, 240.
Dillon, Moses, Ohio resident, 306.
Disbrow, Nathan, Walworth County pioneer, 94, 207.
Dix, Gen. John A., candidate, 96.
Dixon, Rev. Alvon, at Platteville, 49-50.
Dixon, Luther, chief justice of Wisconsin Supreme Court, 419-422.
Documents, 73-101, 207-232, 317-345, 444-449.
Dodge, Henry, signs Lawrence College bill, 150; homestead, 358.
Dodge, Jeremiah, survey for, 219; house raising, 223.
Dodge, W. B., breeder, 429.
Dole, Sanford B., governor of Hawaii, 11.
Doolittle, James R., senator, 5; letter of 1880, 95-99; characterized, 99-101.
Dopkins, Clyde D., "History of Shorthorns," cited, 429-430.
Door, B. F., timber cruiser, 352-353.
Doty, Charles, member of Wisconsin legislature, 298.
Doty, James D., speculator, 132; politician, 296, 335; son, 298.
Douglas, Stephen A. Jr., speech, 98.
Douglas County, progress, 105.
Douglass, Fred, addresses Lawrence College, 160.

Douglass, Maria Greene, "Personal Recollections of Platteville," 56-65; sketch, 55.
Douglass, Truman O., "Platteville in Its First Quarter Century," 48-56.
Dousman, ———, Milwaukee settler, 311.
Downes, ———, Iowa pioneer, 340.
"Downing, Major Jack," *Thirty Years out of the Senate*, 400.
Doylestown (Pa.), museum at, 244.
Draper, Lyman C., collector, 346-349, 355.
Drew Theological Seminary, professor at, 161.
Drift, lakes schooner, 230-231.
Dubuque, Julien, monument for, 340-341.
Dubuque (Ia.), in lead region, 43; surveyors at, 335; in 1840, 335, 340-341.
Duck Creek, in Wisconsin, 155; church at, 241.
Dugdale, R. I., publisher, 242.
Dundee (Ill.), visited, 89, 93.
Dunkirk (N. Y.), port, 76.
Dunn, Catherine, married, 314-315. See also Dewey, Catherine Dunn.
Dunn, Charles, territorial judge, 314.
Dunn, Capt. William, canal officer, 343.
Dunn County, progress, 105.
Dunning, Abel, Dane County pioneer, 211.
Dupage River (Ill.), town on, 92.
Durham, ———, Iowa pioneer, 337.
Durham cattle, bred, 268, 429-430.
Dutch Reformed church, at Milwaukee, 361.
Dwelle and Warren, engravers, 312.
Dwight, Timothy, New England traveler, cited, 264, 266, 268, 389-390, 402.
Dwinnell, S. A., cited, 397.
Dyer, Alexander B., in War with Spain, 183.
Dziewanowski, Mary Esther. See Walbridge, Mrs. F. E.
Dziewanowski, Micolay, in Civil War, 382.
Dziewanowski, Vincent, career of, 373-385.

Eagle, settlement of, 140-141.
Eagle Harbor (N. Y.), passed, 74.
Earl, Mrs. ———, Whitewater pioneer, 210.
Earle, Warren, Whitewater pioneer, 228.
"Early Days in Platteville," editorial, 40-42.
East Troy, pioneers in, 73, 82-84; visited, 344.
Eastman, H. Eugene, Green Bay pioneer, 149.
Eaton, James D., *Life under Two Flags*, reviewed, 368.
Eau Claire County, progress, 105.
E. B. Wolcott Post, of G. A. R., 411.
Edison, Thomas A., inventor, 189.
Edison Electric Illuminating Company, organized, 189; *Bulletin* cited, 193.
Editorial Comment, 102-106, 233-236, 346-351, 450-461.
Education, among Yankees, 386-389.
Edwards, William, in Empire, 301.
Edwin Dean, canal packet, 343.
Eighteenth United States Infantry, in the Philippines, 7, 17.
Eighth United States Infantry, in Wisconsin, 213.
Eggleston, Edward, *The Circuit Rider*, *The Graysons*, 394.
Elberfelt (Germany), emigrant from, 138.
Electoral Commission of 1876, 98.
"Electric (The) Light System at Appleton," by Louise P. Kellogg, 189-194.
Eleventh Wisconsin Infantry, reunion, 431.
Elgin (Ill.), visited, 89, 91, 93; resident, 201.
Eliot, Robert, immigrates to Wisconsin, 166.
Elizabeth, Queen of Belgium, portrait, 417.
Elizabethtown (N. J.), resident of, 165.
Elkhorn, in 1840, 86, 215-216, 344; population, 216; county seat, 220; landmark near, 357.
Elkins, Henry W., painting by, 238.
Ellis, John Q., Wisconsin pioneer, 201, 206.
Elmore, Rev. ———, in Illinois, 91.
Elmwood Farm, near Baraboo, 429, 431.
Ely, Nathaniel, pupil of, 148.
Ely, Richard T., economist, 258.
Emerson, Ralph Waldo, speculator, 132.
Emery, Ben C., Wisconsin pioneer, 200-201; in Civil War, 203.
Emery, Esther, school teacher, 205.
Emery, J. Q., state superintendent of public instruction, 411-412.
Emory, William H., Civil War general, 177.
"Empire: A Wisconsin Town," by W. A. Titus, 295-302.
Empire Cemetery, in Fond du Lac County, 302.
England, agrarian revolution in, 261; emigrants from, 42, 129.
English, William H., candidate, 97.
English Prairie. See Muscoda.
Enix, ———, Illinois pioneer, 225.
Enos, Col. H. M., Wisconsin G. A. R. officer, 291, 413.
Episcopalians, churches, 54, 57; celebration, 112; growth, 393; missionary, 149.
Erie, steamboat burned, 342.
Erie Canal, voyage on, 73-75, 166, 342; inspected, 307.
Erwin, Lieut. Edward K., in the Philippines, 25.
Esch, Rev. Henry, diary, 317.
Eschen, Elias von, Swiss immigrant, 332.

Eschen, Elizabeth von, greetings for, 329.
Eschen, George von, Swiss immigrant, 322.
Eschen family, Swiss emigrants, 319.
Estaing, Charles Hector, Count d', in American Revolution, 300.
Esterly, George, inventor, 221.
Evangelical church, celebration, 112; founders, 317.
Evans, Lieut. Edward, mentioned, 39.
Everett, Edward, speculator, 132.
Ewing, Thomas K., senator from Ohio, 308; candidate, 99.
Excelsior, in Sauk County, 426.
Exchange, price in 1840, 75.

Fairchild, Col. Cassius, in Civil War, 284.
Fairchild, Lucius, commandant of Wisconsin G. A. R., 413; post named for, 285, 292.
Fairport (Ohio), described, 76.
Fallows, Bishop Samuel, educator, 464; obituary, 238; legacy, 239.
Farallones Islands, in the Pacific, 10.
Farm life, in early Wisconsin, 202.
Farmer's Almanack, cited, 386, 388–399.
Farmers' institutes, promoted, 433.
Farragut, David G., admiral, 181-182.
Farragut, Loyal, at West Point, 181.
Favill, Rev. John, at Jenkin Lloyd Jones Park dedication, 242.
Fay, Harrison K., Racine pioneer, 227.
Felch family, in town of Sparta, 201.
Felsburg (Switzerland), emigration from, 317-333; history, 331.
Ferdinand, Austrian prince, 378, 383.
Ferguson, Edward, commandant of Wisconsin G. A. R., 413.
Ferguson, Leander, commandant of Wisconsin G. A. R., 413.
Ferguson, Peter, in Empire, 301.
Ferries, in early Wisconsin, 209, 211, 335, 341.
Fevre River, mining on, 335, 341.
Field, Stephen J., candidate, 99.
Fifth United States Cavalry, officers of, 3-4, 29-30.
Fifth United States Infantry, in Indian wars, 30.
Fifth Wisconsin Infantry, in Civil War, 245.
Fifty-first Iowa Regiment, in War with Spain, 5-6, 16.
Filer, L., Racine pioneer, 227, 232.
Finch family, Jefferson County pioneers, 211, 217.
Finney patch, in lead region, 43.
First California Regiment, in War with Spain, 16; in the Philippines, 20, 23, 25-27.
First Idaho Regiment, in War with Spain, 4, 19, 26-27; commander killed, 28.
First New York Infantry, in War with Spain, 7, 11, 13.
First Tennessee Regiment, in War with Spain, 4, 6, 16; colonel of, 22.
First Washington Infantry, in the Philippines, 19, 21-23, 25-27.
Fisher, Henry P., commandant of Wisconsin G. A. R., 413.
Fitch, Norman D., Wisconsin pioneer, 201; in Civil War, 202-203.
Fitzgerald, Adeline, writes play, 240.
Fleming, ———, Appleton manufacturer, 193.
Fletcher, H., clerk in land office, 217.
Florence County, progress, 105.
Flour, article of import, 76. See also Wheat.
Floyd, John B., secretary of war, 168.
Foch, Marshal Ferdinand, portrait described, 416-417.
Fond du Lac, G. A. R. post at, 290; railroad to, 298.
Fond du Lac Commonwealth, editor, 108.
Fond du Lac County, town in, 295–302; representatives, 298.
"Footnote (A) to the *Story of a Great Court*," by Lucien S. Hanks, 419-423.
Forbes, Elmira. See Pomeroy, Mrs. Erastus.
Forbes, Frank, Wisconsin resident, 201.
Forbes, Lewis, Wisconsin resident, 201.
Forbes, Lorenzo, Wisconsin pioneer, 201; in Civil War, 202-203.
Forbes, Saladen, Wisconsin pioneer, 201.
Forbes, Selucia, Wisconsin pioneer, 201; school teacher, 205.
Ford, Guy Stanton, history professor, 350-351.
Forest County, progress, 105.
Forests, in Wisconsin, 129-131, 135-136, 142; effect on agriculture, 262, 272, 275. See also Lumbering.
Forrer, Samuel, engineer, 307; letter, 309-310.
Forrest, Gen. N. B., Confederate officer, 178.
Fort Atkinson, in 1840, 210-211, 215.
Fort Crawford, site of, 240; preservation of, 357.
Fort Gratiot, passed, 344.
Fort Heinman, in Civil War, 431.
Fort Mackinac, garrison, 342.
Fort Malden, site, 77.
Fort Sheridan, in World War, 186.
Fort Wadsworth, letter from, 101.
Fort Winnebago, events at, 73, 84; visited in 1840, 211-214; ruins to be preserved, 357.
Fortieth Wisconsin Infantry, officer in, 238.
Fortson, ———, Washington state officer, 27-28; in War with Spain, 184.

Forty-ninth Wisconsin Infantry, officer in, 238.
Foster, Dwight, Fort Atkinson pioneer, 210.
Fourteenth Illinois Infantry, in Civil War, 280.
Fourteenth United States Infantry, in the Philippines, 16–17, 19, 22; colonel, 29; in Indian wars, 30.
Fourth United States Artillery, garrisons Mackinac, 342.
Fourth United States Cavalry, in the Philippines, 16-17, 19; officers, 29-30.
Fourth United States Infantry, in Indian wars, 30.
Fox Indians, in Wisconsin, 248.
Fox Lake, mounds at, 244.
Fox River, valley lands purchased, 149.
Fox-Wisconsin portage, in Wisconsin history, 213, 250; landmarks activity, 357.
Fox-Wisconsin waterway, first voyage on, 349.
Fox River (Pishtaka) of Illinois, crossed, 82, 214, 225, 228; towns on, 89, 91, 215; tributaries, 207.
Francis, Eliza, Wisconsin resident, 200.
Francis, George Thomas, Wisconsin resident, 200.
Francis, Mary, Wisconsin pioneer, 200.
Francis, Peter, Wisconsin pioneer, 200.
Francis, William Henry, Wisconsin resident, 200.
Frank, Louis F., *Pioneer Jahre*, 139.
Frankfort (N. Y.), lock at, 73.
Frank's Point, mounds on, 244.
Fraternities, at Lawrence College, 163.
Frederick, ———, photographer, 171.
Freeman, C. B., mentioned, 231.
French, in the Revolution, 118; in Wisconsin, 122-123, 250-251.
French-Canadians, in Wisconsin, 125-126.
Freund brothers, in Empire, 301.
Friends of Our Native Landscape, meeting, 66; member, 357; activities, 111.
Fritsche, G., *Die Evangelische Gemeindschaft in Wisconsin*, 317.
Fultonville (N. Y.), departure from, 73; visited, 343.
Funston, Col. Frederick, in War with Spain, 5-6, 16.
Fur trade, in Wisconsin, 250.

Gale, Zona, delivers address, 242.
Galena (Ill.), in lead region, 40, 42-43, 49, 380, 441; home of Grant, 46, 108; residents of, 49, 435; road to, 93, 317.
Galesville University, principal of, 238.
Gallagher, Charles W., president of Lawrence College, 163.
Gallia County (Ohio), residents of, 195, 198.
Galt, Capt. Patrick H., at Fort Mackinac, 342.
Gambier (Ohio), residents of, 435.
Ganes, John W., commandant of Wisconsin G. A. R., 413.
Garden of Delicacies. See *Hortus Deliciarum*.
Gardiner, Jacob H., death, 231.
Gardner, D. J., "Incidents in the Early History of the Wisconsin Lead Mines," 42-48.
Garlington, Ernest A., army officer, 30.
Gary, ———, Illinois pioneer, 91-92.
General Thornton, lakes vessel, 231.
"Genesee," Kentucky-bred horse, 175.
Genesee County (N. Y.), fair, 268.
Genesee Falls (N. Y.), described, 74.
Geneva (Ill.), visited, 91.
Geneva (Wis.), population in 1840, 216.
Germans, in Hawaii, 11, 13; in Pennsylvania, 154, 314; Wisconsin immigrants, 123, 125-145, 154, 261-279, 301, 398; agricultural methods, 271-279; soldier honors for, 404.
Germond, A. T., Empire pioneer, 301.
Gibbon, Gen. John, Union officer, 180.
Giddings, David, Fond du Lac County resident, 297; in constitutional convention, 298.
Giles, John, lakes captain, 231.
Gloversville (N. Y.), emigrant from, 200.
Godfrey, Edward S., army officer, 30.
Godkin, Edwin L., editor, 18, 184.
Good Templars, in early Wisconsin, 200, 205.
Goodsell, Charles M., temperance leader, 396-397.
Goodwin, Agnes, school teacher, 205.
Goodwin, M. M., traveling companion, 76-78; at Racine, 215, 230.
Governor's Island, in Civil War, 180.
Grafford, ———, Iowa pioneer, 336, 341.
Graham, Billy, of Army of the Potomac, 175.
Graham, Daniel, in Empire, 301.
Grand, ———, canal boat captain, 345.
"Grand (The) Army of the Republic," by Hosea W. Rood, 280-294, 403-413; Baraboo post, 434.
Grand Chute, site for Lawrence College, 152-153. See also Appleton.
Grant, Gen. U. S., president, 95-99; in Wisconsin, 46; centenary of, 109; funeral, 117, 283.
Grant County, origin of name, 42.
Grapes, culture of, 324.
Gratiot's Grove, sketch, 335.
Graubünden (Switzerland), emigrants from, 317-333.
Graves, George P., Milwaukee pioneer, 81, 214, 227.
Graves, Louis, singing-school master, 206.

Gray, Edmund B., commandant of Wisconsin G. A. R., 413.
Grayson, ———, Nebraska soldier, 24.
Great Lakes, voyage on, 322.
Great Western, lakes steamboat, 231-232.
Greeley, Horace, candidate for president, 97, 433; visits Wisconsin, 395.
Green Bay (water), lighthouses on, 179.
Green Bay (city), Indians near, 148; early settlement, 125, 309; resident, 153; on highway, 241; land office at, 309; murder trial, 213. See also Brown County.
Green Bay Advocate, editor of, 172.
Green County, Swiss settlement in, 317; seat, 334.
Green Lake, mounds at, 244.
Greenbush, G. A. R. post at, 290.
Greene, Benoni, daughter of, 55.
Greene, Gen. Francis V., in War with Spain, 3, 5.
Greene, Maria. See Douglass, Maria Greene.
Greene, Gen. Nathaniel, in the Revolution, 304.
Gregory, ———, jockey, 44.
Gregory, John G., aid acknowledged, 313.
Grenhagen, Merton, artist, 465.
Griffin, ———, Illinois pioneer, 88.
Griffin, Gen. Charles, Union officer, 180.
Griffin, Michael, commandant of Wisconsin G. A. R., 413.
Griffon, on Great Lakes, 251.
Grindell, Mrs. W. See McMurray, ———.
Grinnell, William H., commandant of Wisconsin G. A. R., 413.
Groesbeck, William S., candidate, 99.
Grose, George B., *James W. Bashford*, reviewed, 367-368.
Guadeloupe Ridge, in the Philippines, 31.
Guernsey, George M., at Platteville Academy, 63.
Guilford Court House (N. C.), battle at, 303-304; home near, 431.
Gulden, Swiss money standard, 320.
Guppey, Joshua J., in Civil War, 429-430.

Haan, Lieut. William G., at battle of Santa Ana, 26, 183.
Haase, Franz, Swiss immigrant, 328.
Haase family, Swiss emigrants, 319, 322.
Hacket, ———, Whitewater pioneer, 342.
Hagrun, Lieut. ———, in Wisconsin, 232.
Haig, Marshal Sir Douglas, portrait described, 416.
Hale, Rev. Albert, missionary, 49–50.
Hale, Enoch, pupil of, 148.
Hale, Gen. Irving, in the Philippines, 15.
Hall, Abraham, Wisconsin pioneer, 120.
Hall, Capt. Basil, *Travels*, cited, 267, 401; *Forty Etchings*, 270.
Hall, George B., Rock County pioneer, 222.
Hall, Simon, Wisconsin pioneer, 120.
Hall, William Preble, army officer, 80.
Halleck, Gen. Henry W., Union officer, 180.
Hamilton, Alfred K., sketch, 109; papers, 110.
Hamilton, Charles, Whitewater pioneer, 223.
Hamilton, Charles Ap., immigrates to Wisconsin, 166.
Hamilton, Charles H., at Milwaukee, 109.
Hamilton, William S., Wisconsin miner, 341, 384, 397.
Hammond, E. L., Wisconsin G. A. R. officer, 291.
Hammond, F. S., commandant of Wisconsin G. A. R., 413.
Hancock, John, commandant of Wisconsin G. A. R., 413.
Hancock, Winfield S., candidate, 99; Union officer, 180; King's relations with, 171-175, 178.
"Hangtown." See Placerville.
Hanks, John, cousin of Lincoln, 354.
Hanks, Lucien S., "A Footnote to the Story of a Great Court," 419-423; sketch, 469.
Hannaford, G. A., commandant of Wisconsin G. A. R., 413.
Harasztby, Agoston, Sauk County settler, 323.
Hardee, W. J., *Light Infantry Tactics*, 170.
Harding, ———, lakes captain, 231.
Harnden, Henry, commandant of Wisconsin G. A. R., 413.
Harper Brothers, publishers, 35.
Harris, Elisha, governor of Rhode Island, 154.
Harrison, Gen. W. H., in War of 1812, 306; presidential campaign, 78, 226, 308.
Hartland, church at, 361.
Hartsuff, George L., Union officer, 174; at New Orleans, 176.
Haskins, Charles Homer, honored, 350-351.
Hatch, John P., Union officer, 180.
Hathaway, J. L., in Civil War, 172.
Hathaway, John, at West Point, 167.
Hathaway, Joshua, Wisconsin pioneer, 81.
Havre (France), embarkation port, 318-321.
Hawaiian Islands, United States acquires, 11; commandant, 11-14.
Haws, Norris F., Whitewater pioneer, 216.
Hawthorne, Lieut. Harry L., in the Philippines, 16.
Hazelwood, John, demise, 357.
Heart Prairie, in Walworth County, 85, 219; settlers, 221.

Hebert, Paul O., Confederate general, 176, 178.
Heintzelman, Gen. S. P., at West Point, 170.
Helena, shot tower at, 122, 242.
Hendrik Hudson, lakes steamboat, 345.
Henry, Charles H., commandant of Wisconsin G. A. R., 413.
Herman (Dodge Co.), settlers at, 240.
Herring, Peter, German immigrant, 198; marriage, 199; in Civil War, 203.
Heyl, Charles H., army officer, 30.
Hibbard, A. B., at Racine, 232.
Hibbard, George A., mail carrier, 219.
Hibbard, J. A., stage driver, 232.
Hickson (Trempealeau Co.), resident of, 203.
Highways. See Roads.
Hill, Gen. A. P., Confederate officer, 22.
Hill, H. D., University regent, 433.
Hill, John, Illinois pioneer, 85; visited, 89-91, 93, 207.
Hill, Lyman, Mukwonago pioneer, 341-342.
"Historical 'Firsts,' 'Exclusives,' and 'Incomparables,'" by the Editor, 102-104
Hoard, William D., memorial to, 242-243; commandant of Wisconsin G. A. R., 413.
Hobbins, ———, a peddler, 380.
Holford, Castello N., *History of Grant County*, 40.
Hollman, Frederick G., *Autobiography*, 242.
Holway, Orlando, in World War, 36-37; presents flags, 244.
Holy Hill (Wis.), excursion to, 111.
Honey Creek (Green Co.), crossed, 334.
Honey Creek (Sauk Co. town), settlement, 317-333.
Honey Creek (Walworth Co.), settlers on, 83.
Honey Creek Prairie (Walworth Co.), crossed, 215; settlers on, 219.
Hong Kong and Shanghai bank, employe, 28.
Honolulu, troops at, 7-15.
Hooker, Gen. Joseph, Union officer, 180; G. A. R. post named for, 434.
Hoosier, Jacob, Platteville resident, 43-46.
"Hoosier Hollow," origin of name, 142.
Hoosier settlement, in Rock County, 334.
Hoover, Herbert C., portrait described, 416.
Hopkinson, Charles, war portraits, 414, 417.
Hoppin, Richard, Whitewater pioneer, 216, 221.
Horse racing, in early Wisconsin, 43-45.
Hortus Delicarum, presented to Milwaukee, 239.
Houghtaling family, Wisconsin pioneers, 201, 206.
Howard, Oliver Otis, Union officer, 180.
Howel, D., Rockford pioneer, 224.
Hoyt, Samuel, owns Wisconsin land, 201.
Hubbard, Frank, Wisconsin pioneer, 435.
Hubbard, Gurdon S., Chicago pioneer, 110.
Huff, H. D., traveling companion, 75.
Hughes, William Morris, premier of Australia, 417.
Hume's Ferry, in Rock County, 211, 341.
Humphrey, James G., Richmond pioneer, 216, 223.
Humphrey, Joseph, Richmond pioneer, 216.
Hunt, Col. ———, Wisconsin pioneer, 198.
Hunt, Amanda. See Moseley, Amanda.
Hunt, Eunice. See Moseley, Eunice.
Hunt, Jane, Wisconsin pioneer, 198.
Hunt, John, Wisconsin pioneer, 198; in Civil War, 202.
Hunter's Ferry, across the Pecatonica, 335.
Huntley, E. D., president of Lawrence College, 162.
Hurley, ———, Racine pioneer, 229-231.
Huron (Ohio), visited, 76.
Hustis, John, cited, 312-313.
Hutchins, Frank. Wisconsin citizen, 257.
Hutton, Capt. James A., in the Philippines, 27.

Idaho, troops in the Philippines, 4, 17.
Illinois, visited in 1840, 86-93, 107, 207, 224; politics in, 95-99, 354; immigration to, 271; emigrant from, 201; early capital, 314; G. A. R. in, 281-282, 286.
Illinois, lakes steamboat, 231-232, 342-343.
Illustrations:
General H. W. Lawton, frontispiece.
Platteville poster, 40.
Turtle Lake—the Lotus Bed, 66.
Henry Lummis, 125.
Map of Wisconsin in 1836, 126.
Lawrence College buildings, 146.
First Electric Light Plant at Appleton, 190.
Beaver Creek Valley in 1860, 196.
Genius of Wisconsin, 246.
Farm near Rochester (N. Y.), 270.
Catherine Dunn Dewey, 314.
Vincent Dziewanowski, 373.
Charles Henry Williams, 424.
John Coumbe, 436.
House Built by John Coumbe, 436.
Ilo Ilo, in the Philippines, 17.
Immel, J., German immigrant, 301.
Immel, John W., Fond du Lac manufacturer, 301.
"Incidents in the Early History of the Wisconsin Lead Mines," by D. J. Gardner, 42-48.

Indiana, politics in, 97-98; emigrants from, 207, 334; surveying in, 425.
Indians, prehistoric remains of, 243-244, 248, 465; trade centers, 125; trails, 241; in Grant County, 42; Richland County, 435-442; visit Washington, 79; New York, 148; hostilities with, 103-104; ford used by, 207; attend Lawrence College, 154.
Ingalls, Fred M., Fond du Lac County resident, 296.
Inman, Richard, Rock County pioneer, 224.
Insurgents, in War with Spain, 17-31, 182-183.
Internal improvements, importance of, 265; in Ohio, 306-307.
Iowa, immigration to, 271; surveying in, 334-341.
Irish, in Wisconsin, 129, 139, 201, 301; in Virginia, 303-305.
Iron Brigade, officers, 161, 171.
Iron County, progress, 105.
Iroquois Indians, hostilities with, 119-120.
Isaac, J., in Empire, 301.

Jackson, Alice, donor, 245.
Jackson, Allen H., army officer, 30.
Jackson, Andrew, president, 308.
Jackson, John, lakes captain, 231.
Jackson, Gen. "Stonewall," in Civil War, 22.
Jackson (Miss.), Forrest at, 178.
Jackson County, progress, 105; *Banner*, 108.
Jacksonville College, graduate of, 49.
Jambo Creek, monument at, 239. See also Vieau, Jacques.
James, David G., commandant of Wisconsin G. A. R., 413.
Janesville, in 1840, 94, 222; described, 209; road to, 334; railroad to, 298; electric lights in, 363.
Japanese, in Hawaii, 11.
Jarvis, William, importer of sheep, 264.
Jefferson County, pioneer visit to, 84-85, 217.
Jefferson Prairie, in 1840, 94; described, 208.
Jenkin Lloyd Jones Park, dedicated, 242.
Jenkins, ———, Iowa pioneer, 336.
Jennings, L. H., in Empire, 301.
J. H. Stevens, lakes schooner, 363.
Joffre, Marshal Joseph, portrait described, 416.
Johansen, John C., war portraits, 414, 416.
Johansen, Mrs. John C. See McLane, Jean.
"John Coumbe, the First White Settler in Richland County," 435-443.
Johnson, Andrew, administration, 100.
Johnson, Willard B., Whitewater pioneer, 84, 211, 214, 228.
Johnson Creek, railway wreck at, 298.
Johnston, A. K., at Platteville Academy, 63.
Johnston, P. D., engineer, 190.
Johnstown (N. Y.), resident of, 196.
Johnstown, in Rock County, 209, 225, 341.
Joinville, Prince de, visits Green Bay, 148.
Jolliet, Louis, on Lake Michigan, 119; discoverer of the Mississippi, 250, 349.
Jones, ———, Neenah pioneer, 152.
Jones, Aquilla, daughter married, 306.
Jones, David Lloyd, commandant of Wisconsin G. A. R., 413.
Jones, George Wallace, surveyor general, 335.
Jones, Rev. Jenkin Lloyd, Wisconsin home, 242.
Jones, Mrs. Jenkin Lloyd, donor, 122.
Josslyn, Fanny S., at Platteville Academy, 59.
Judd, Edwin U., founds Republican party, 239.
Juneau, Paul, at Milwaukee, 81.
Juneau, Peter, at Milwaukee, 309.
Juneau, Solomon, postmaster at Milwaukee, 81; first settler, 309, 311.

Kakalin. See Kaukauna.
Kalakaua, king of Hawaii, 14.
Kalorama (Wash.), officer at, 180.
Kane County (Ill.), county seat, 91.
Kansas, troops in the Philippines, 4-6, 16-17; university founded, 147.
Kansas City (Mo.), resident of, 442.
Kapiolani Park, troops camp in, 7, 12-14.
Kaskaskia (Ill.), capital, 314.
Kaukauna (Kakalin Lake), on Fox River, 151.
Kaye, B., Empire pioneer, 301.
Kearny, Philip, Union officer, 180.
Kearsarge, in naval battle, 180.
Keefer, Frank R., army surgeon, 15.
Kehl, Jacob, wine producer, 324-325.
Kehl, John, Sauk County farmer, 325.
Kehoe, Rev. Francis, Platteville resident, 52.
Kehoe, Rev. James, Platteville resident, 52.
Keily, William E., aid acknowledged, 189-190.
Kelley, Alfred, cited, 306-307.
Kelley, Mrs. Annie Laurie, at dedication of Jenkin Lloyd Jones Park, 242.
Kellogg, Louise P., "The Electric Light System at Appleton," 189-194; "An Historical Collection of War Portraits," 414-418; sketch, 245, 469.
Kellogg, Romulus O., at Lawrence Institute, 156.

Kelly, Alfred, canal commissioner, 307.
Kelsey, David J., Wisconsin pioneer, 199.
Kennan, Kent K., immigration agent, 123.
Kenney. See Kinney.
Kennicott, William, pioneer dentist, 231.
Kent, Rev. Aratus, at Platteville, 49-50.
Kentucky, purebred cattle from, 429; in the Civil War, 431.
Kepke, Mrs. Georginia J., addresses folklore meeting, 243.
Kerler, Johannes, immigrates to Wisconsin, 139, 276.
Kerns, ———, miner, 48.
Keyes, E. S., Union officer, 180.
Keys, C. W., Empire farmer, 298.
Keys, George, in Empire, 301.
Keys, John, in Empire, 301.
Keyser (Columbia Co.), church at, 240.
Kilbourn, Byron, in Ohio, 307, 310; at Milwaukee, 310; letter, 310-312; home, 311.
Kilbourn, railroad to, 426.
Killip, ———, Racine County pioneer, 228-230.
King, ———, Illinois tavern keeper, 93, 207.
King, C. L., son of, 169.
King, Gen. Charles, "Memories of a Busy Life," 8-39, 165-188; sketch, 116, 245; communication from, 117, 233.
King, Charles Jr., father of, 169.
King, Mary Alsop. See Waddington.
Kings Ferry, in the Revolution, 117-118.
Kinney (Kenney), Azor, Whitewater pioneer, 209, 219, 344.
Kiowa Indians, hostilities with, 30.
Kirby, hand-raking reaper, 203.
Kishwaukee Creek, in Illinois, 225.
Klafter, Swiss unit of measurement, 323-324.
Kleinens, Heinrich, Swiss immigrant, 322.
Knapp's Creek, branch of Wisconsin River, 438-439.
Knight, Albert G., Racine pioneer, 225.
Koenigs, Math, assemblyman, 298.
Kosciusko, Tadensz, Polish revolutionist, 374.
Koshkonong, settlement at, 217-218, 222.
Krupp guns, used by Filipinos, 21, 24-25, 27-28.
Kumlien, Theodore, collector, 114.
Kurz, William D., engineer, 193.

LaBoule, Dr. Joseph S., historian, 356.
Lac du Flambeau, fur trade post, 122.
Lacher, J. H. A., aid acknowledged, 110.
La Clear, Mrs. Emma M., donor, 245.
La Crosse, soldier from, 36.
La Crosse River, branch of, 195.
Ladies of the Grand Army, G. A. R. allied society, 403-404.
Lady Elgin, passenger on, 174-175.
Lafayette, lakes steamer wrecked, 79.
Lafferty, James, assemblyman, 298.
La Follette, Robert M., Wisconsin senator, 257-258, 458.
La Follette's Magazine, cited, 458.
La Grange, in Walworth County, 85, 221.
Laguna de Bay, near Manila, 19, 32.
Lake, Phipps W., Walworth County pioneer, 94, 208.
Lake Emily, mounds at, 244.
Lake Geneva, in 1840, 86; historical pageant, 111; temperance reform at, 396.
Lake Mills, in 1840, 214.
Lancaster, resident, 315, 442.
Ländi, Hans, Swiss emigrant, 327.
Landmarks, committee on, 357, 464.
Lands, public survey of, 81; public sale in 1839, 84; Indians cede, 84; prices, 311; sales office, 352, 426; types of settlement on, 125-145; grants for education, 393; methods of clearing, 269-270, 275-276.
Langlade County, progress, 105; history of, 368-369.
Langstedt, A. C., cited, 193-194.
Lantaka, Filipino artillery, 24.
La Paz (Mexico), Dewey at, 182.
Lapham, Increase A., Milwaukee pioneer, 312.
La Rue, John, Wisconsin pioneer, 435.
La Salle, Robert Cavelier de, on Lake Michigan, 119.
Lathrop, S. E., addresses folklore meeting, 243.
Lathrop. See Lothrop.
Latter Day Saints, in New England, 390.
La Valle, mounds at, 244.
Law, Robert, officer of Wisconsin Veterans' Home, 410.
Lawe, George W., gives land to Lawrence Institute, 153.
Lawler, John, buys government land, 240.
Lawrence, Amos A., philanthropist, 147, 149.
Lawrence, Bishop William, cited, 149.
Lawrence (Kas.), university at, 147.
"Lawrence College," by Samuel Plantz, 146-164; jubilee celebration, 113.
Lawson, Hugh, Wisconsin pioneer, 195, 198, 200.
Lawson, Mary, father of, 198.
Lawson, P. V., chairman landmarks committee, 357.
Lawton, Gen. Henry W., in the Philippines, 29-33; letter, 34; portrait, frontispiece.
Lead mining, in Wisconsin, 40-43, 251-252, 309, 335; settlements in region, 125.
Leatherman, ———, Illinois tavern keeper, 93.
Lebanon, settled, 136.
Le Barron, Thomas K., Rock County pioneer, 222, 342.

Lee, Robert M., in Civil War, 176, 178.
Legler, Henry E., Wisconsin historian, 356.
Leman, Gen. Georges, portrait described, 416-417.
Lenhard family, in Pennsylvania, 314.
Leon, resident of, 203.
Leonard, William Ellery, "Wisconsin," 247-260; *Red Bird*, an historical drama, 112.
Le Sueur, Pierre, explorer, 465.
Lewis, Rev. John, at Platteville, 51, 54, 59, 61.
Lewis, Samuel, near Madison, 211.
Lexington (Ky.), school at, 314.
Liberty, schooner wrecked, 226.
Limestone Hollow, near Platteville, 52.
Lincoln, President Abraham, appointments, 5; campaign, 96, 354; assassination, 100; anecdote of, 360; call for troops, 160, 430.
Lincoln, Robert T., at political meeting, 98.
Lincoln County, progress, 105.
Linn County, in Iowa, 337, 339.
Lippe (Germany), emigrants from, 240.
Lippincott, J. B., publisher, 35.
Litscher, Elsbeth, married, 326.
Little Platte River, in lead region, 52.
Lloyd George, David, portrait described, 416.
Local history, dangers in writing, 103-104.
Lockhart, ———, Iowa pioneer, 339, 341.
Lockport (N. Y.), passed, 74-75, 343, 345.
Lodde's Mill, on Honey Creek, 323.
Logan, Gen. John A., commands G. A. R., 404-406.
Log cabin, described, 51.
London, first electric lighting plant at, 189.
Long, Robert B., commandant of Wisconsin G. A. R., 413.
Longmeadow (Mass.), Indian school at, 148.
Longstreet, Gen. James, Confederate officer, 176, 178-179.
Loomis, ———, Whitewater pioneer, 218.
Lot, Swiss unit of weight, 323.
Lothrop, Rev. Jason, pioneer preacher, 227.
Lothrop (Lathrop), Rev. S. K., patron of Eleazar Williams, 148-149.
Lotus bed, in Wisconsin, 66-72.
Louisiana State Militia, officer of, 177.
Louisiana Territory, formed, 314.
Louisiana, lakes steamboat, 345.
Louisville (Ky.), Sons of the American Revolution visit, 178; resident, 315.
Lowell, James Russell, in Wisconsin, 395; *Biglow Papers*, 400-402; *The Rebellion*, 453.
Loyalists, in the American Revolution, 304-305.
Luchsinger, John, obituary, 108.
Luchsinger, Mrs. May L., officer of Wisconsin Veterans' Home, 410.
Lumbering, in northern Wisconsin, 104-105; in Price County, 123; papers on, 110; cruising for, 352-354.
Lummis, Prof. Henry, at Lawrence College, 162; portrait, 125.
Lutherans, in early Wisconsin, 135, 199; churches, 54, 57, 240; synod organized, 112.
Luzon Island, one of the Philippines, 19.
Lyceums, in pioneer Wisconsin, 394-395.
Lynch, C. E. Jr., engineer, 307.
Lynch, Col. Charles, Revolutionary officer, 304-305.
Lynch, John, Virginia settler, 305.
Lynchburg (Va.), founder, 304-305.
Lyon, Lucius, speculator, 132.
Lyons, David, Empire resident, 301.
Lyons (Ill.), visited, 91.
Lytle, Gen. Robert T., surveyor general, 308.

MacArthur, Gen. Arthur, in Civil War, 5; in the Philippines, 3-5, 15-16, 19, 23-24, 32-33, 35.
McCarthy, Charles, Wisconsin citizen, 257-258; memorial for, 465.
McClellan, George B., presidential candidate, 96; Union officer, 180.
McCollester, ———, Wisconsin pioneer, 195.
McConville, Maj. E., in battle of Santa Ana, 26-27; killed, 28.
McCord, James B., Wisconsin pioneer, 51-52.
McCord, Robert, leads emigrants, 49.
McCord family, in Wisconsin, 48.
McCormick, Joseph, Wisconsin pioneer, 120.
McCoy, Andrew J., commandant of Wisconsin G. A. R., 413.
McCracken, Austin, Walworth County pioneer, 83, 219.
McCrory, John, Empire farmer, 298, 301.
McDowell, Irvin, Union officer, 180.
McGoon, Mrs. ———, Whitewater pioneer, 210.
McGregan, William H., contractor, 155.
McGregor, Alexander, in Empire, 301.
McGregor, Duncan, in Empire, 301.
McIntosh, Mrs. Charles J., donor, 110.
McKay, William J., commandant of Wisconsin G. A. R., 413.
Mackinac Island, described, 79, 342; passed, 344-345.
McKinley, President William, in Civil War, 6; public opinion sought, 18.
McKinney, ———, Iowa pioneer, 336.
McKinney, John A., army officer, 30.
McKonkey, Jacob, at Milwaukee, 214.

McKonkey, James, goes East, 214; home, 341.
McKown, Mary Jane, husband of, 384.
McLane, Jean, artist, 414, 417.
McMillan, Charles, Rock County pioneer, 211.
McMurray, Miss ———, Platteville teacher, 59.
McPheeter, Alexander, in Civil War, 203.
Macy, John B., Fond du Lac County resident, 297-298.
Madison, early visitor, 73; road to, 211, 214; in 1840, 212; legislature meets at, 397; G. A. R. post, 282, 284.
Madison, lakes steamer, 81, 231-232, 344.
Madison Art Association, exhibit, 418.
Magie, ———, Milwaukee tailor, 166.
Magnolia, ocean vessel, 321.
Magonigh, ———, Iowa pioneer, 339.
Magoon, Mrs. Oliver C., Whitewater pioneer, 218.
Main, Mrs. Angie Kumlien, "By the Waters of Turtle Lake," 66-72; sketch, 116.
Maine, emigrants from, 200-201; adopts prohibition law, 398.
Malate, in the Philippines, 15.
Mammoth Cave (Ky.), emigrant from, 42.
Manila, troops sent to, 3-7, 10-13; King reaches, 15; defense of, 15-29; letters from, 34.
Manila Bay, *Olympia* in, 182.
Manitou Islands, in Lake Michigan, 80, 342, 344.
Manitowoc, settlements, 120; lumber port, 226, 230; lawyers, 363, 367.
Manitowoc County, fur trade post in, 239.
Manitowoc Rapids, settler, 110.
Manoa Valley, in Hawaiian Islands, 13.
Mansfield, Gen. S. M., Union officer, 180.
Manzamonekah, Winnebago murderer, 213.
Maple Creek, church at, 240.
Maple forests, in Wisconsin, 129.
Maps:
Wisconsin Territory in 1836, 127.
Beaver Creek Valley, 197.
Maquoketa River, in Iowa, 336, 340.
Marathon County, progress, 105; largest rural population, 106.
Marden, F. A., member of G. A. R., 409.
Marinette County, progress, 105-106.
Marion (Iowa), described, 337; physician at, 338.
Marquette, Jacques, on Lake Michigan, 119; discovers the Mississippi, 250, 349.
Marryatt, Capt. Frederick, English traveler, 300.
Marsh, Cutting, missionary, 361.
Marshall, Samuel, Wisconsin banker, 419.
Marshes, in Wisconsin, 130, 136.
Marston, J. H., member of G. A. R., 409-410.
Martin, James G., Confederate general, 179.
Martin, John C., commandant of Wisconsin G. A. R., 413.
Martin, Margaret, writes play, 240.
Martin, Morgan L., letter, 309; builds house at Milwaukee, 311.
Martin, T. Commerford, cited, 194.
Martineau, Harriet, cited, 386.
Martinsburg (Va.), native of, 384.
Marvin, ———, Illinois pioneer, 92.
Mason, Russell Z., president of Lawrence College, 159.
Massachusetts, farming in, 264.
Mauser rifles, among the Filipino insurgents, 16, 25, 184.
Maxwell, ———, Iowa pioneer, 340.
Mays, William K., Jefferson County pioneer, 217, 222.
Maze, Adele H., query, 121.
Mazomanie, G. A. R. post at, 290.
Meacham, Maj. Jesse, pioneer of Walworth County, 83.
Meachem family, at Racine, 362-363.
Mead, Zerah, surveying, 218; party at home of, 219; visited, 221, 224, 344.
Mead, Mrs. Zerah, Whitewater pioneer, 218.
Meade, Gen. George, at Gettysburg, 178; cited, 171.
Meade, John F., Green Bay resident, 153.
Meadow Farm, in Sauk County, 426-432.
Mears, Helen Farnsworth, statue of "Genius of Wisconsin," 246.
Medina (N. Y.), passed, 74-75.
Meekin, Hamilton, in Empire, 301.
Meiklejohn, George, in Empire, 301.
Meiklejohn, John, assemblyman, 298; in Empire, 301.
Memee, lakes schooner, 231.
Memorial Day, origin of, 404-407.
Memorial Sunday, observance of, 407.
"Memories of a Busy Life," by Gen. Charles King, 3-39, 165-188.
Menlo Park (N. J.), electric light plant at, 189.
Menne, J., in Empire, 301.
Menominee Indians, in Wisconsin, 248.
Menominee, lakes steamer, 81.
Menomonee Falls, settlement, 312.
Menomonee River, at Milwaukee, 311-312.
Mequon, settled, 136.
Mercier, Cardinal Desire Joseph, portrait described, 415.
Meridian (Miss.), in Civil War, 280-281.
Merino. See Sheep.
Merrell, Henry, at Portage, 213.
Merriam, Gen. Henry C., in War with Spain, 6-10; at Honolulu, 10-14.

Merritt, Gen. Wesley, in War with Spain, 3–8, 11; leaves Manila, 14; cavalry officer, 180.
Metairie Jockey Club, at New Orleans, 176, 178.
Metcalf, Ira, school teacher, 205.
Metcalf, William H., Milwaukee merchant, 166.
Methodists, on frontier, 205, 393–394; at Platteville, 54, 57; Racine, 226; establish college, 150-151, 161; celebration of, 112.
Michigan, Republican party in, 239; immigration to, 271; emigration from, 128; Wisconsin a part of, 308; flour exported from, 76.
Michigan, lakes schooner, 226, 230–231.
Michigan Lake, voyage on, 80; east shore history, 119–120; city sites on west shore, 310; lighthouses on, 179.
Michigan Military Academy, instructor, 86.
Middlebury (Vt.), travels to, 266–267.
Middletown (Conn.), school at, 163.
Mierow, Henry, Wisconsin pioneer, 195, 199.
Mierow, Jacob, Wisconsin pioneer, 200.
Miles, Gen. Nelson A., in War with Spain, 6; relations with Gen. King, 180.
Miles, S. C., singing-school master, 206.
Milford, visited, 344.
Militia, mustered in 1840, 221.
Millennialists, in New England, 390.
Miller, Galbraith, at West Point, 167.
Miller, Admiral Joseph, at Honolulu, 11, 14.
Miller, Gen. Marcus P., in War with Spain, 4, 6, 9.
Millerites, in New England, 390.
Milligan, Dr. ———, services of, 202.
Mills, ———, King's orderly, 22.
Mills, J. T., judge, 442.
Mills, Lieut. James, in Civil War, 245.
Milne, George H., query, 117.
Milton, in Rock County, 222.
Milwaukee, before 1850, 73, 81, 140, 214, 220, 224, 228; Lincoln visits, 360; King at, 3, 14, 35–39; McArthur, 23; Grant, 108; Starin, 341, 344–345; conference at, 150; harbor for, 210; land office, 217–218, 426; platted, 303, 309–313; lands owned at, 425; riots in, 117, 233; ball, 227; common council, 426; Swiss immigrants land at, 321–322; in World War, 184–188; presents memorial to Strasbourg, 239; G. A. R. post and encampment, 292, 408.
Milwaukee, lakes schooner, 226.
Milwaukee Advertiser, in 1837, 114.
Milwaukee and La Crosse Railroad, route, 426.
Milwaukee and Mississippi Railroad, built, 140, 428–429.
Milwaukee and Rock River Canal, projected, 135.
Milwaukee County, organized, 126; population of, 126–128; opposes prohibition, 398.
Milwaukee *Evening Wisconsin*, cited, 308.
Milwaukee, Lake Shore, and Western Railroad, built, 352.
Milwaukee Light Horse Squadron, 109.
Milwaukee Sentinel, correspondent, 8; cited, 159.
Milwaukee *Sunday Telegraph*, editor, 108.
Mineral Point, in Lead region, 40.
Mining. See Lead mining.
Ministers, influence among Yankees, 392–393.
Minnesota, troops for Philippines, 7, 17; Sioux uprising in, 317.
Missions, for Indians, 148.
Mississippi River, Indians removed over, 84, 213; lumber on, 213; ferry across, 335; closed to navigation, 196.
Missouri, lakes steamboat, 224, 232, 342.
Mitchell, ———, naval captain, 179.
Mitchell, Alexander, at Milwaukee, 173.
Mitchell, Sen. John L., recommends King, 4; letters, 110.
Mitchell, Gen. O. M., conducts school, 424.
Moffatt, William, in Empire, 301.
Mohawk River, emigrant from, 73.
Molino del Rey, battle, 179.
Monadnock, monitor, 15.
Monger, Edwin, captain on canal, 73.
Monico Junction, railroad terminus, 352.
Monroe, church at, 240; early history, 334.
Monroe County, residents of, 198.
Montana, superintendent of public instruction in, 205; Wisconsin emigrants for, 277; troops in the Philippines, 17.
Montezuma, canal packet, 343.
Montgomery County (N. Y.), emigrants from, 73, 81, 207.
More, Benjamin, Walworth County pioneer, 341.
Morgan horse stock, 269.
Mormons, at Racine in 1841, 229.
Morris, Maj. Edward R., in Hawaii, 14.
Morrison, Phineas F., Fort Atkinson pioneer, 215.
Morrison, Col. William R., candidate, 95, 99.
Moseley, Alonzo, Wisconsin pioneer, 195, 201–202; wife of, 198.
Moseley, Amanda, Wisconsin pioneer, 198, 205.
Moseley, Clarissa, school teacher, 196, 205.
Moseley, Daniel, Wisconsin pioneer, 195, 205; daughter of, 196; wife of, 198; farm of, 200–202; in politics, 203.

Moseley, Eunice, Wisconsin pioneer, 198, 205.
Moulthrop, ———, pioneer Methodist preacher, 226.
Mount Pleasant, in Racine County, 334.
Mowry, Duane, contributes letters, 95, 99–101.
Muir, John, Wisconsin immigrant, 254.
Mukwonago, visited, 223, 341.
Murphy, Dennis, miner, 335, 341.
Murphy, James W., aid acknowledged, 41; lands of, 46.
Murray, George, breeder, 429.
Muscoda, trading post, 437, 440; market, 141; lead smelter at, 304.
Museum Notes, 113–115, 243–245, 363–365, 466–468.
Muskrats, described, 325.
Muzzy, P. C., Whitewater pioneer, 216–217, 220, 228, 344.
Myers, Capt. ———, on canal boat, 343.

Naperville (Ill.), visited, 92.
Narragansett, United States vessel, 182.
Nash, Eva, school teacher, 205.
Nash, Hattie, school teacher, 205.
Nash, Lyman J., honored, 363.
Nashville (Tenn.), early history, 346–348.
National Electric Light Association *Bulletin*, editor of, 193.
National Life Insurance Company of the United States of America, agent of, 421.
National Museum, art collections, 414.
Nativism, in New England, 390.
Nebraska, troops for Philippines, 7, 17, 24.
Neely, F. T., publisher, 35.
Neil, Charles E., aid acknowledged, 193.
Nekoosa, mounds at, 244; town near, 122.
Neveu, Emily de, Empire resident, 301.
Neveu, François Joseph de, in American Revolution, 300.
Neveu, Gustave de, Empire farmer, 300–301; naturalized, 466.
New England, agriculture in, 261–271; social traits of, 386–402; emigration from, 125, 128, 269–271, 315. See also "Yankee and the Teuton in Wisconsin."
New England Farmer, founded, 265.
New Glarus, settled, 317.
New Hampshire, emigrants from, 201.
New Haven (Conn.), road terminus, 266.
New Mexico, Wisconsin town, 334.
New Orleans, police force in, 177; commander at, 180.
New York (state), emigrants from, 125, 128, 195, 201; Indians emigrate from, 148; houses in, 267; barns, 268; dairying in, 269; politics, 95, 97–98; G. A. R. posts, 294.
New York City, electric light plant in, 189; secures war portraits, 414.
New York *Evening Post*, attacks administration, 18; cited, 183.
New York Seventh Regiment, member of, 172.
New York State Temperance Society, 396.
New York Sun, editor, 95.
New York Tribune, subscriber, 433.
Newburg (Ill.), in 1840, 225.
Newhall, Elisha, Rock County pioneer, 341.
Nez Percés Indians, hostilities with, 30.
Niagara, lake steamer, destroyed, 297.
Niagara Falls, visited, 345.
Nicholas I, exiles Polish revolutionists, 383.
Nichols, Adeline, school teacher, 205.
Nichols, Joseph, Walworth County pioneer, 220–221.
Nicholson, ———, lakes captain, 230.
Nicol, Aleck, Wisconsin pioneer, 200.
Nicol, Ann, Wisconsin pioneer, 200.
Nicolet, Jean, Wisconsin landfall of, 249.
Niecks, Frederick, *Life of Chopin*, cited, 383.
Ninth United States Infantry, in Indian wars, 30.
Nippersink Prairie, in northern Illinois, 86.
Nold, ———, Swiss emigrant, 319, 322.
Non-conformists, in New England, 390–391.
Norcross, Pliny, commandant of Wisconsin G. A. R., 413.
North American, contributor to, 161.
North Carolina, natives, 303–305.
North Dakota, troops in the Philippines, 17; immigration to, 103.
Northampton (Mass.), resident of, 148.
"Northern Wisconsin—Revelations of the Fourteenth Census," by the Editor, 104–106.
Northwest Territory, surveyor general, 308–310.
Norwegians, in Wisconsin, 129.
Nozaleda, suburb of Manila, 16, 23.

Oak openings, in southern Wisconsin, 130–131, 134.
Oberlin College, coeducation at, 157.
Ocean, lakes schooner, 231.
Oconto County, progress, 106.
Ohio, exported flour, 76; politics in, 97–98; emigrants from, 125, 128, 195, 266; settlers in, 303–313; canals, 306–307.
Ohio Company, land grant for, 393.
Ohio Farmer, founded, 265.
Ohio Life Insurance and Trust Company, officers, 424.
Ohio State Soldiers' Home, commandant, 35.

Olbrich, Michael, donor, 359–360.
Old Doty Stand (Ill.), on Des Plaines River, 93.
Oliver Newberry, canal boat, 73.
Olson, Elving C., query, 122.
Olympia, warship, 15; in Manila Bay, 182.
Omaha Railroad. See West Wisconsin Railroad.
Oneida County, progress, 106.
Oneida Indians, in Wisconsin, 241, 249; missionary for, 148.
Onondaga, canal packet, 343.
Orchard Lake (Mich.), school at, 36.
Ordway, Rev. Moses, pioneer preacher, 229.
Oregon, troops in the Philippines, 17; Wisconsin emigrants to, 277.
Orendoreff, A., innkeeper, 214.
Orfordville, church at, 240.
Orlando, Vittorio Emanuele, portrait described, 415.
Ormsby Hall, at Lawrence College, 162.
Osage (Iowa), residents of, 56.
Osburn, Samuel, Iowa pioneer, 339–340.
Oshkosh, soldier from, 36; church celebration at, 362; bank, 241; immigrants, 166.
Ostrander, ———, letter to, 96.
Ostrander, Aaron, Whitewater pioneer, 344.
Oswego (N. Y.), training school at, 55, 63.
Otis, Capt. ———, wounded, 25.
Otis, Gen. Elmer S., in War with Spain, 3–4, 6, 14–15, 18, 20, 22, 25; letter, 33.
Otis, Gen. Harrison G., in Civil War, 6; in the Philippines, 3, 6, 15, 35.
Ottawa (Ill.), emigrant from, 46.
Ottawa, lakes schooner, 230–231.
Otter Creek, church at, 240.
Otter Lake, in Walworth County, 85.
Ovenshine, Gen. Samuel, in the Philippines, 15, 19, 22; characterized, 19.
Ozaukee County, settlement in, 136.

Paco, suburb of Manila, 20–23.
Paine, Judge ———, Platteville resident, 44.
Paine, Charles, legacy to Lawrence College, 162.
Paine, Thomas, *Common Sense*, cited, 264–265.
Palmer, John M., candidate, 95–99; G. A. R. officer, 282.
Palmer, Sarah Ann, marriage of, 442.
Palmer, Thomas, daughter of, 442.
Palmyra (N. Y.), visited, 74.
Palmyra (Wis.), founder, 215; visited, 344.
Pandacan Point, in the Philippines, 19, 21–22, 25.
Panics: 1837, 241; 1857, 198.
Parish, John P., at Grand Chute, 155.
Parker, Joel, candidate, 97, 99.
Parkman Club, of Milwaukee, 356.
Pasay, suburb of Manila, 16, 29, 35.
Pashich, Nikola, portrait described, 417.
Pasig (P. I.), captured, 35.
Pasig River, in the Philippines, 19, 27–28, 33, 182; road to, 29.
Pateros (P. I.), captured, 35.
Patten, A. W., Appleton manufacturer, 193.
Patterson, Andrew, clergyman, 179.
Patton, Col. James, murdered by Indians, 109.
Pauquette, Peter, killed, 212–213.
Payne, Byron, chief justice of Wisconsin Supreme Court, 420–422.
Payne, Christopher, Walworth County pioneer, 86.
Payne, Henry B., candidate, 99.
Pearl, Dolly, Sauk County pioneer, 427.
Pearl Harbor, in Hawaiian Islands, 12.
Pecatonica River, branches, 334–335, 341.
Peet, Rev. Stephen D., pioneer preacher, 231.
Pelican Rapids, dam at, 353.
Pelican River, explored, 352.
Pendleton, George H., Ohio politician, 97.
Pennsylvania, troops for Philippines, 7, 17; politics in, 97; emigrants from, 125, 128, 266, 314.
Pennsylvania Farmer, founded, 265.
Pennsylvania Railroad, route of, 165.
Pensions, after Civil War, 408.
Peoria (Ill.), conference meeting at, 150.
Perkins, Prof. ———, mathematician, 73–74, 81.
Perry, A. W., Walworth County pioneer, 82, 217.
Perry, Elizabeth W., in Cincinnati, 306; aid acknowledged, 313.
Perry, Samuel, mayor of Ahnapee, 121.
Pershing, Gen. John J., portrait described, 415.
"Personal Recollections of Platteville," by Maria Greene Douglass, 56–65.
Pfeiffer, Charles, donor, 110.
Phelps, Frederick, Empire farmer, 298.
Phelps, Capt. John S., in Civil War, 281.
Phi Beta Kappa, at Lawrence College, 163.
Philadelphia, political convention at, 96.
Philadelphia, warship, 12, 14.
Philippine Islands, United States operations in, 3–35.
Phillips, ———, Iowa pioneer, 337.
Phillips, E. L., Empire farmer, 299.
Phillips, Lyman H., Fond du Lac County resident, 296.
Phillips, Wendell, follower of, 203–204.
Phinney, James M., at Lawrence College, 156, 160.
Phoenix, Henry, temperance leader, 395.
Phoenix, Samuel F., temperance leader, 395–396.
Pickard, Josiah L., at Platteville, 54, 56–65; manuscript of, 41–42.

Pickett, Gen. George E., at Gettysburg, 178.
Pierce, Joseph, Rock County pioneer, 94.
Pietzsch, O., commandant of Wisconsin G. A. R., 413.
Pigeons, in early Wisconsin, 326.
Pike, Calvin, Whitewater pioneer, 219.
Pilar, Pio del, Filipino insurgent, 32, 183.
Pineries, in Wisconsin, 129, 213. See also Lumbering.
Pishtaka River. See Fox River of Illinois.
Placerville (Cal.), immigrants to, 47.
Plantz, Samuel, "Lawrence College," 146–164; sketch, 245.
Platte Mounds, view of, 335.
Platte River, in lead region, 52.
Platteville, in lead region, 40–41, 242; Grant visits, 46; life in, 42–65.
"Platteville in Its First Quarter Century," by Truman O. Douglass, 48–56.
Platteville Academy, private school, 54, 59–64.
Pletschke, Prof. E. F., at Lawrence College, 160.
Plymouth, postmaster, 110.
Podolia (Poland), native of, 383.
Point Bas, on the Wisconsin River, location, 122.
Poland, revolution in, 373–378, 383.
"Polish (A) Pioneer's Story," by Mrs. William F. Allen, 373–385.
Polk County, progress, 106.
Pomeroy, Chester, death, 200.
Pomeroy, Erastus, Wisconsin pioneer, 200; in Civil War, 202.
Pomeroy, Mrs. Erastus, married, 200; brother of, 201.
Pomeroy, Flora, Wisconsin resident, 200.
Pomeroy, Prof. Henry, at Lawrence College, 160.
Pond, Rev. J. E., at Platteville, 55–56.
Pope, Gen. John, Union officer, 180.
Pope, Nathaniel, Illinois judge, 314.
"Popular Censorship of History Texts," by the Editor, 450–461.
Port Andrew, location of, 436, 442.
Port Huron, passed, 344.
Portage. See Fox-Wisconsin portage.
Portage County, progress, 106.
Porter, Capt. Samuel L., Walworth County pioneer, 219.
Portraits of war leaders, historic collection of, 414–418.
Potomac River, camp near, 171.
Potter, Maj. Carroll H., in the Philippines, 19.
Pound, Thad C., congressman, 353.
Powers, David J., Walworth County pioneer, 215, 217, 218-219; partnership, 219; hotel keeper, 221; survey for, 342.
Powers, Mrs. Mary, father of, 442.
Powers, Joseph, Whitewater pioneer, 220.
Powers, Samuel, Walworth County pioneer, 215.
Powrie, Robert, Wisconsin artist, 360.
Poynette, original name, 212; visited, 212–213.
Prader, John, Swiss immigrant, 333.
Prairie Creek, in Iowa, 336.
Prairie du Chien, early settlement, 125; troops at, 213; railroad to, 428; celebration at, 240.
Prairie du Lac, visited, 222.
Prairie du Sac, residents, 318; described, 322; target shooting at, 333.
Prairie Farm Township, church at, 240.
Prairies, in southern Wisconsin, 130–131, 134.
Prairieville, early name for Waukesha, 223; visited, 345.
Pratt, Asaph, Whitewater pioneer, 84–85, 94, 209–210; land broken in 1840, 217; goes East, 218.
Pratt, Freeman L., Whitewater pioneer, 216, 219, 228, 341–342, 344.
Pratt, Leva, Whitewater pioneer, 344.
Pratt, Norman, Whitewater pioneer, 209–210, 215, 223, 228, 344.
Pratt, Philemon, Whitewater pioneer, 216, 218, 344.
Pray, C. S., in Empire, 301.
Presbyterians, celebration, 112; church at Platteville, 54, 57.
Prescott, E. S., in Chicago land office, 90.
Presidio Heights (Cal.), camp at, 7.
Preston, Gen. James P., of Virginia, 109.
Preston, Col. William, Virginia officer, 304; descendant, 109.
Price, William T., county named for, 123.
Price County, progress, 106; historical sketch of, 122–123.
Prohibition. See Temperance movement.
Proudfit, Gen. James K., Civil War officer, 282; Wisconsin G. A. R. officer, 283, 290, 412.
Pulaski, in Iowa County, 384.
Puritans, migrate to America, 261, 264; attitude toward education, 387–389; toward recreation, 399–400.

Quaife, Dr. M. M., retires from editorship, 107.
Quail, described, 325–326.
Quakers, oppose slavery, 303–305.
Quarter, Swiss unit of measure, 323, 327.
Question Box, 117–123.
Quick, Elwood A., Fond du Lac County resident, 297.
Quincy, Josiah, agriculturalist, 266.
Quinney, Jameson M., Stockbridge chief, 361.

RACINE, pioneer of, 77; harbor at, 210; road to, 334; Starin at, 215, 224–227, 229–232, 334, 341; court at, 225; Whig celebration at, 226–227; incorporation of, 230; county commissioners meet at, 230–231; church celebration at, 361; camp meeting, 394; cattle breeding at, 429.
Racine County, votes for prohibition, 398.
Ragatz, Bartholomew, Swiss immigrant, 317–318, 323.
Ragatz, Christian, Swiss immigrant, 317.
Ragatz, John Henry, Wisconsin pastor, 317.
Ragatz, Katherine Bühler, in Madison, 318.
Ragatz, Lowell J., donor, 245; translator and editor, 317–333.
Ragatz, Oswald, Wisconsin pastor, 317.
Railroads, in early Wisconsin, 140, 352, 428; wreck on, 298.
"Railsplitter," at Waukesha, 360.
Randall, Gov. Alexander W., calls for volunteers, 160.
Rattlesnakes, described, 326.
Rawson, Georgia, school teacher, 205.
Raymond, Bradford P., president of Lawrence College, 162.
Reapers, invention of, 221; use in Wisconsin, 203.
Red Bird, drama of, 112–113.
Red Cedar River, in Iowa, 337.
Reed, Harrison, at Racine, 231.
Reid, Alexander H., in War with Spain, 7.
Reilly, M., Empire pioneer, 301.
Reilly, M. K., member of Congress, 297–298; district attorney, 298.
Remington rifles, among the Filipino insurgents, 16.
Republican party, origin of, 239; policy, 95–100; local support, 202–203, 433.
Rhinelander, early history, 352–354.
Ricarti, ———, Filipino general, 24.
Rice, O. S., edits *Memorial Day Annual*, 412.
Richland Center, resident of, 442.
Richland County, Indians in, 435–442.
Richmond (N. Y.), native of, 55.
Ricketts, Gen. James B., Union officer, 180.
Riddle, Thomas M., Milwaukee County pioneer, 223.
Ridgway, Joseph, Ohio assemblyman, 308.
Rienzi Cemetery, in Fond du Lac County, 296, 301–302.
Rifle matches, in early Wisconsin, 45.
Rindlaub, M. P., cited, 354.
Ripon, Republican party formed at, 239; G. A. R. post at, 290.
Ritchie, Mrs. Robert, in Oakland, 306.
Riverside (Cal.), resident, 32.
Roads, in early Wisconsin, 82, 196, 211, 334; in Illinois, 90–91; Galena and Chicago, 93; state highways, 241, 334.
Robbins, H., Platteville teacher, 59.
Robe, Col. Charles F., in War with Spain, 16, 19.
Robertson, Dr. Felix, of Tennessee, 346–348.
Robertson, Gen. James, founder of Nashville, 346–348.
Robinson, Alice, father of, 198.
Robinson, Charles, at Whitewater, 228.
Robinson, Charles D., in Civil War, 172.
Robinson, Doane, "Beaver Creek Valley, Monroe County," 195–206; sketch, 245.
Robinson, Ella Kate, in Beaver Creek valley, 195.
Robinson, Florence, father of, 198.
Robinson, George, Troy pioneer, 228.
Robinson, George McCook, son of, 195.
Robinson, James Hill, father of, 198.
Robinson, John, Troy pioneer, 228.
Robinson, Josepha Matilda, in Beaver Creek valley, 195.
Robinson, Rhozina Grow, son of, 195.
Robinson, Robert, father of, 198.
Robinson, Samuel, father of, 198.
Robinson, William Charles, in Beaver Creek valley, 195, 199–200, 203.
Rochester (N. Y.), visited, 74, 343, 345; farm near illustrated, 270.
Rochester (Wis.), in 1840, 215, 224–225, 334.
Rock County, seat, 209; vote for prohibition, 398.
Rock Island (Ill.), arsenal at, 8.
Rock Prairie, in 1840, 94, 209, 211, 224–225.
Rock River, residents, 74; journey along banks, 209; crossed, 341.
Rock River Conference, meeting of, 149–150.
Rockford (Ill.), in 1840, 224; G. A. R. post at, 286.
Rockport, in Rock County, 209.
Rockwell's Ferry, on Whitewater Creek, 217.
Roeseler, John S., "The Evangelical Association on Lomira Circuit," cited, 317.
Rogers, H. J., Appleton resident, 190–191.
Rogers, Henry G., commandant of Wisconsin G. A. R., 413.
Rogers, Nathaniel, Racine County pioneer, 214.
Rohr, Henry von, immigrates to Wisconsin, 136.
Rome, United States minister to, 180.

Rood, Hosea W., "The Grand Army of the Republic and the Wisconsin Department," 280–294, 403–413; officer of Veterans' Home, 410; sketch, 365, 469.
Roosevelt, Theodore, writes *Winning of the West*, 348; cited, 458.
Root, Blanche, school teacher, 205.
Root, Elihu, secretary of war, 181.
Root River, Racine on, 215; maple sugar making on, 429; ice breaks up in, 230; hunting on, 230.
Rosenkrans, O. L., commandant of Wisconsin G. A. R., 413.
Roumania, premier, 417.
Round Prairie, in Walworth County, 85.
Round Top, at Gettysburg, 178.
Rountree, John H., Platteville resident, 40–42, 46.
Rountree lode, in lead region, 43.
Rowan, Wallace, innkeeper, 212, 214; visits Whitewater, 219.
Rowe, Frank, Platteville resident, 47.
Rowell, George F., in Civil War, 282; Wisconsin G. A. R. officer, 283.
Rucker, Maj. Louis H., in the Philippines, 19.
Ruffli, ———, French innkeeper, 319–320.
Rumele, ———, engineer, 354.
Rundle, Joseph P., commandant of Wisconsin G. A. R., 413.
Rural Ministers' Conference, at Madison, 244.
Rural New Yorker, founded, 265.
Rusk, Jeremiah, governor, 117, 433; popularity, 238; officer of G. A. R., 283, 412.
Rusk County, progress, 106.
Russel, ———, Iowa pioneer, 336.
Russell, Charles H., commandant of Wisconsin G. A. R., 413.
Rutledge, William J., Civil War chaplain, 280–281.
Ryan, Edward G., chief justice of Wisconsin Supreme Court, 422–423.

Saginaw Bay, sighted, 79, 344; accident in, 224.
St. Charles (Ill.), described, 91, 93.
St. Charles (Mo.), court in, 314.
St. Clair River, voyage on, 78, 344–345.
St. Clairsville (Ohio), settlers from, 425, 427.
Ste Genevieve (Mo.), court in, 314.
St. Joseph (Mich.), lumber port, 230–231.
St. Louis (Mo.), shipping point, 43; court in, 314; political convention at, 98.
St. Mary's College, at Prairie du Chien, celebrates jubilee, 240.
St. Mary's Springs Academy, in Fond du Lac County, 297.
St. Paul (Minn.), church at, 179; western terminus, 196.
St. Peters (Minn.), Sioux massacre near, 317.
Saionji, Prince Kimmochi, portrait described, 417.
Salem (Mass.), commons at, 262.
Salt Creek (Ill.), affluent of Des Plaines, 93.
Sampson, Rev. William, founder of Lawrence College, 149–150, 152; first principal, 155; cited, 147, 150, 154–155.
San Fernando (P. I.), letter from, 34.
San Francisco, during War with Spain, 3–9, 12–14, 16, 32; purchases war portraits, 414.
San Francisco Examiner, cited, 183.
San Pedro Macati, suburb of Manila, 16, 24, 26, 29, 31, 35, 182–183.
Sanborn, Mrs. A. L., donor, 245.
Sand Lake, church at, 240.
Sandford, Henry, Madison G. A. R. officer, 284.
Sanpaloc, suburb of Manila, 24.
Santa Ana (P. I.), suburb of Manila, 16, 21, 24–25, 32; battle of, 26–28, 33, 183; military stores in, 28–29.
Santa Cruz, attack on in Philippines, 34.
Sauk City, letters from, 326, 329, 332; target shooting at, 333; new bridge at, 241.
Sauk County, archeology of, 244; Swiss settlers in, 317–333; farms in, 426–434; in Civil War, 430.
Sauk County Historical Society, erects marker, 358.
Sauk Mission of Evangelical Church, 317.
Sauk Prairie, letters from, 320–333; settlers, 323.
Savannah. See Muscoda.
Sawyer County, progress, 106.
Scandia, transport, 12, 14.
Scandinavians, emigrate to Wisconsin, 123; as farmers, 277.
Schafer, Joseph, "The Yankee and the Teuton in Wisconsin," 125–145, 261–279, 386–402; delivers address, 239, 242; *History of Agriculture in Wisconsin*, cited, 131; issued, 355; "Origin of System of Land Grants," cited, 393; sketch, 245, 365, 469.
Schlaich, Capt. Julius, papers, 110.
Schloss, Hambacher, New York innkeeper, 321.
Schmidt, Mary, Wisconsin pioneer, 199.
Schneller, Jakob, Swiss immigrant, 331.
Schofield, Gen. John M., Union officer, 180.
Schoharie County (N. Y.), emigrants from, 207.
Schools, in early Wisconsin, 196–197, 219–220; at Racine, 225–228, 230.

Schreiber, ———, Swiss immigrant, 323.
Schroeder, Herman, assemblyman, 298.
Schurz, Carl, Wisconsin immigrant, 253.
Schuyler, Walter S., army officer, 30.
Scotch, in Wisconsin, 129, 138, 240, 301.
Scott, Winfield, at West Point, 165; admirer of, 166–167; retired, 168–171; in New York, 180; death, 171.
Scott's Battery, in the Philippines, 26.
"Scripping," in Wisconsin, 132.
Scuppernong Creek, in Jefferson County, 84.
Seaman, Gilbert E., mentioned, 39.
Second Battalion of Engineers, in War with Spain, 7, 11, 13.
Second United States Cavalry, in Indian wars, 30.
Second Wisconsin Infantry, member of, 172, 284; in World War, 186.
Seeley, Col. Sylvanus, in the Revolution, 117–119.
Semmes, Raphael, Confederate naval captain, 180.
Serbia, premier, 417.
Seventh United States Cavalry, in Indian wars, 30.
Seventh United States Infantry, in Indian wars, 30.
Seventy-ninth Highlanders, in Civil War, 180.
Seymour, Horatio, candidate, 96–97; governor of New York, 154.
Seymour, Sarah. See Teasdale, Mrs. John.
Shanghai, news from, 12.
Sharden (Ohio), resident, 74.
Shaw, Dan, immigrates to Wisconsin, 166.
Shaw, William B., communication from, 238, 352–354.
Shawano County, progress, 106.
Sheboygan, resident of, 155; passed, 344.
Sheep raising, in England, 261; in New England, 264; breeding, 269, 427, 429–430.
Shell Creek (Neb.), on westward route, 47.
Shelley, Dan, lakes captain, 231.
Shepardsville (Ky.), plantation at, 314.
Sheridan, Gen. Philip, Union officer, 180.
Sherman, Gen. William T., in Civil War, 180, 280.
Shiels, Surgeon George F., in the Philippines, 25, 32.
Shoemaker, George, in Empire, 301.
Shores, Eugene A., commandant of Wisconsin G. A. R., 413.
Shorthorn cattle, bred, 268, 427, 429–430.
Shot, manufacture of, 242.
Shrader, Otho, Pennsylvania justice, 314.
Shufeldt, W. B. E., donor, 238, 245.
Shullsburg, mining at, 335, 341; D. A. R. chapter, 358.
Siberia, exiles to, 374.
Sibley, Frederick William, army officer, 30.
Sibley, Sylvester, surveyor, 41.
Siebecker, Chief Justice R. G., obituary, 107–108.
Silver Lake, in Walworth County, 85.
Simpson, Bishop Matthew, addresses Lawrence College, 160.
Sims, Admiral William S., portrait described, 417.
Sinsinawa Mound, resident, 335; passed, 341.
Sioux Indians, hostilities with, 30, 317.
Sisters of St. Agnes, own Fond du Lac County property, 297.
Sisters of Notre Dame, school of, 240.
Sixteenth Wisconsin Infantry, officer in, 284.
Sixth Maine Infantry, camp of, 171–172.
Sixth United States Artillery, in the Philippines, 17.
Sixth Wisconsin Infantry, in Civil War, 108, 172.
Sixty-fourth Brigade, in World War, 36–37.
Skinner, John S., agricultural editor, 265.
Skinner's Creek, branch of Pecatonica, 335.
Slocum, ———, Whitewater pioneer, 341.
Smallpox, in Platteville, 50.
Smith, ———, Mormon missionary, 229.
Smith, A. L., Appleton resident, 193.
Smith, Alva, Whitewater pioneer, 342.
Smith, Charles, surveyor, 334, 337, 340.
Smith, Gen. Charles F., Union officer, 173, 180.
Smith, Rev. Daniel, pioneer preacher, 215–216; at Whitewater, 217, 219.
Smith, H. D., Appleton resident, 193.
Smith, Henry C., officer of Wisconsin Veterans' Home, 410.
Smith, Hiram J., University regent, 433; commandant of Wisconsin G. A. R., 413.
Smith, Col. James F., in War with Spain, 16, 29.
Smith, Kenneth G., query, 119.
Smith, O. C., sawmill owner, 334.
Smith, Reeder, clergyman, 150, 152; agent for Lawrence Institute, 155.
Smith, Gen. William F., Union officer, 172, 180.
Smithsonian Institution, coöperates for war portraiture, 414.
Snyder, Frank R., query, 120.
Snyder, Matthias L., commandant of Wisconsin G. A. R., 413.
Society (The) and the State, 107–116, 239–245, 355–365, 463–468.
Sons of the American Revolution, visit Louisville, 178.
Sons of Herman, Milwaukee organization, 187.

Sons of Veterans, G. A. R. allied society, 404.
Sothern, ———, Washington officer, 28.
South Dakota, troops in the Philippines, 17; immigration to, 105.
Southport (Kenosha), harbor at, 210; in 1841, 227, 231.
Spafford, Omri, killed, 335.
Spafford's Creek, branch of Pecatonica, 335.
Spanish War, King's recollections of, 3–39; paymaster in, 108.
Sparta (city), a market, 196.
Sparta (town), location, 195; politics in, 202; in Civil War, 202–203.
Speakes, ———, Iowa pioneer, 338–339.
Speculation, in Wisconsin land, 131–132, 135.
Spelling schools, in early Wisconsin, 206.
Spencer, ———, tavern keeper, 91.
Spooner, Sen. John C., recommends King, 4; importance of, 18.
Spoor, John, Walworth County pioneer, 223.
Spoor, Sylvanus, Walworth County pioneer, 83.
Spratt, George W., commandant of Wisconsin G. A. R., 413.
Spring Prairie, population in 1840, 216; visited, 224.
Springfield (Ill.), G. A. R. post organized at, 282.
Springfield (Mass.) *Republican*, attacks administration, 18.
Springfield rifles, troops armed with, 17.
Springs, described in Wisconsin, 83–84.
Stagecoaches, in early Wisconsin, 196.
Starin, Frederick J., "Diary of a Journey to Wisconsin in 1840," 73–94, 207–232, 334–345.
Starin, Henry, purchases Wisconsin lands, 84, 94, 222, 228; spring on land, 209; breaking land for, 216; arrival, 220; brings goods, 221; visits Illinois, 224; sows wheat, 344.
Starin, John F., in New York State, 73.
Starks, Gen. ———, Sauk County pioneer, 427.
Starr, Henry A., commandant of Wisconsin G. A. R., 412.
State highways. See Roads.
State parks, in Wisconsin, 242.
Staunton, Benjamin, Whitewater pioneer, 225.
Stearns, ———, Rock County pioneer, 94, 209.
Stearns, Lutie, at Tower Hill, 242.
Steele, George M., president of Lawrence College, 161.
Stephens, Mary, donor, 245.
Stephenson, Benjamin F., army surgeon, 280–281.
Stettin, church at, 240.
Stevens, ———, at Racine, 231.
Stevens, Gen. Isaac, Union officer, 180.
Steward, Samuel, Wisconsin pioneer, 74.
Stickney, Gardner P., tribute to Campbell, 356.
Stivers, ———, surveyor, 338–339.
Stockbridge Indians, centennial celebration, 360.
Stone, ———, governor of Connecticut, 154.
Stone, S. M., clergyman, 154.
Stony Hill, church at, 240.
Stout, Dr. A. B., author, 244.
Strasbourg (France), presents manuscript to Milwaukee, 239.
Straub, Christian, proposed Swiss emigrant, 323.
Strong, Moses M., and the temperance movement, 397.
Sugar Creek Prairie, in Walworth County, 85.
Sugar Loaf, in Baraboo valley, 427.
Sugar River, mining on, 341.
Sugar River Prairie, visited, 334.
Sumner, Charles, mentioned, 101.
Swain, James A., tailor, 166–167.
Swamps, in Wisconsin, 196.
Sweet, ———, traveling companion, 74–75; at Chicago, 90.
Swett, B. F., Empire pioneer, 301.
Swett, H. E., Empire farmer, 298.
Swine, breeding of, 427, 429–430.
Swiss colony, in Wisconsin, 108; in Sauk County, 317–333.
Syracuse (N. Y.), visited, 74, 343, 345; explosion at, 342.

Tacitus, *Germania*, cited, 271.
Taft, Samuel, Whitewater pioneer, 218.
Talford, Capt. J. W., G. A. R. officer, 284.
Tallmadge, E., traveler in 1840, 75.
Tallmadge, Isaac S., state official, 298.
Tallmadge, Nathaniel P., United States senator, 296; in Wisconsin, 298.
Tallmadge, S. H., commandant of Wisconsin G. A. R., 413.
Tamins (Switzerland), emigration from, 317, 326.
Tappan (N. Y.), in the Revolution, 117–118.
Tarbell, Edmund C., war portraits, 414, 416–417.
Tau Kappa Alpha, honorary society, 163.
Taverns, in early Wisconsin, 82, 94; in Chicago, 90; in Illinois, 91–93.
Taylor, Bayard, visits Wisconsin, 395.
Taylor, Charles, Wisconsin pioneer, 228.
Taylor, Gen. Richard, Confederate officer, 178.
Taylor, Col. Zachary, builds fort, 240; presidential appointments, 426.

Taylor County, progress, 106.
Teasdale, Howard, resident of Monroe County, 198.
Teasdale, John, Wisconsin pioneer, 196; family of, 198–199; friend of, 200.
Teasdale, Mrs. John, native of Ulster, 198; nurses sick, 202.
Teasdale, Joseph, resident of Monroe County, 198.
Teetshorn, John, Whitewater pioneer, 216.
Telephones, in early Wisconsin, 46.
Teller, Col. ———, Wisconsin lead miner, 46–47.
Temperance movement, in Wisconsin, 395–398.
Tennessee, troops in the Philippines, 4, 6, 16, 17; historical papers from, 346–349.
Terrell, Sarah Lynch, Quaker, 303–305.
Terry, Gen. A. H., Union officer, 180.
Teutons. See Germans.
Thayer, ———, East Troy pioneer, 344.
Thayer, S. W., letter, 101.
The Green Bag, cited, 305.
"The Ox Discourse," effect of, 395–396.
Theresa, church at, 240.
Theta Sigma Pi, honorary society, 163.
Third United States Cavalry, in Indian wars, 30.
Third Vermont Infantry, in Civil War, 173.
Third Wisconsin Infantry, officer of, 25.
Thirteenth Minnesota Regiment, in War with Spain, 4; in the Philippines, 20.
Thirty-second Division, in World War, 36–37; reunion, 243; flags, 244–245.
Thomas, Benjamin, Sauk County pioneer, 427–428.
Thomas, Charles, Sauk County pioneer, 427–428.
Thomas, Colwell, Sauk County pioneer, 427–428.
Thomas, Gen. George H., Union officer, 180.
Thomas, Griffith J., Wisconsin G. A. R. officer, 291–293, 413.
Thomas, Joanna, Sauk County pioneer, 427–428.
Thomas, M. J., Empire farmer, 298.
Thomas, Oliver, Sauk County pioneer, 427–428.
Thomas, Robert B., editor, 386.
Thomas, Sarah Clark, married, 425.
Thomas, Sarah K., in Oakland, 306.
Thomas, Terrell, Sauk County pioneer, 427–428.
Thorp, S. R., cited, 153.
Thünen, J. H. von, *Der Isolierte Staat*, 272.
Thurber, E. L., Appleton pioneer, 155.
Thwaites, R. G., "Ohio Valley Press," 305.
Tiffany, George O., pioneer, 82.
Tiffany, I. H., New York resident, 82, 86.
Tiffany, Dr. Oliver S., Geneva pioneer, 86.
Tilden, Samuel, candidate for president, 95, 98–99.
Tippesaukee, in Richland County, 436, 438, 441.
Titus, George, in Empire, 301.
Titus, W. A., "Empire: A Wisconsin Town," 295–302; sketch, 366.
Toledo (Ohio), estate in, 425.
Tomah, guard company at, 25.
Tonawanda (N. Y.), visited, 75.
Tonti, Henri de, on Lake Michigan, 119.
Toothaker, Charles R., museum curator, 244.
Toppen, ———, land seeker, 207.
Tower Hill, history of, 242; park at, 121. See also Jenkin Lloyd Jones Park.
Townsend, E. Frank, at West Point, 167.
Tradition, as historical evidence, 233–236.
Treason, defined, 451–452.
Treaty of 1837, with Winnebago Indians, 84.
Treleven, John, in Empire, 301.
Trimballe, George W., Walworth County pioneer, 94, 208.
Trip Knock. See Tippesaukee.
Tripa de Gallina, suburb of Manila, 24.
Tripp, Dr. James, in Walworth County, 82–83, 214, 217, 219, 222–223; founder of Whitewater, 84; trip to Fort Winnebago, 211–214; removal to Whitewater, 223, 344.
Troy, pioneers of, 83; population in 1840, 216; wheat grown in, 219; visited, 224, 228.
Trumbull, Judge Lyman, of Illinois, 95, 97, 99.
Tuckerman, Cary, in Civil War, 172.
Turner, Prof. Frederick J., cited, 102.
Turner, Col. John, commandant of Wisconsin Veterans' Home, 411.
Turtle Creek, crossed, 94, 208, 341; as a boundary, 209.
Turtle Lake, described, 66–72.
Tuttle, Charles, Walworth County pioneer, 208.
Tweedale, Edward, Wisconsin pioneer, 120.
Twelfth Wisconsin Infantry, officer in, 282.
Twentieth Kansas Regiment, in War with Spain, 4, 16; colonel, 5–6.
Twenty-fourth Wisconsin Infantry, in Civil War, 5.
Twenty-seventh Wisconsin Infantry, officer, 110.
Twenty-third Ohio Infantry, in Civil War, 6.
Twenty-third United States Infantry, in the Philippines, 17, 20; in Indian wars, 30; colonel, 15.
Twenty-third Wisconsin Infantry, member of, 284; officers, 430–431.

Twin rivers, town on, 81.
Two Rivers, site of, 81.
Tyler, John, elected vice-president, 226.

Ulster (Ireland), emigrants from, 198.
Underwood Observatory, at Lawrence College, 163.
Union Brigade, in War with Spain, 6, 8.
Unitarianism, growth of, 393.
United States bank, branch, 308.
United States Senate, chaplain of, 162; member, 308.
Upham, John J., at West Point, 167, 169.
Upham, William H., in Civil War, 5; commandant of Wisconsin G. A. R., 413.
Upper Iowa River, visited, 337.
Upton, Gen. Emory, Union officer, 180; at West Point, 180–181.
Utah, troops in the Philippines, 17.
Utica (N. Y.), visited, 73, 343, 345.

Valentin, Lieut. H. A., member of G. A. R., 411.
Vallandigham, Clement L., disloyalty, 96.
Van Buren, Martin, signs land grant, 148.
Vandalia (Ill.), early capital, 314; immigrants to, 242.
Vanderbilt, Cornelius, shipping trade, 299.
Van Hise, Charles R., president of University of Wisconsin, 257–258.
Van Hise rock, marked, 357.
Van Horn, Thomas, at Whitewater, 228.
Van Ostrand, Mrs. E. H., donor, 245.
Van Rensellaer, Stephen, imports cattle, 268.
Van Valkenburg, Mrs. Susannah, Civil War nurse, 362.
Vedder, ———, canal boat captain, 345.
Venice, canal boat, 74.
Venizelos, Eleutherios K., portrait, 417.
Vermont, Wisconsin immigrants from, 266, 334; horse breeding in, 269.
Vermont Farmer, founded, 265.
Versailles (France), peace treaty drawn at, 414, 416.
Veterans' Home. See Wisconsin Veterans' Home.
Vicksburg (Miss.), in Civil War, 430.
Vieau, Ethel, unveils tablet, 239.
Vieau, Jacques (Jambo), fur trader, 239.
Vieau, Leona, unveils tablet, 239.
Vilas, Moses, Racine surveyor, 232; in Iowa, 334–341.
Vilas, Col. William F., letters, 110.
Vilas County, progress, 106.
Vineyard, James, Platteville resident, 43–44.
Vinje, A. J., donor, 245.
Vinton, D. H., in Empire, 301.
Virginia, during the Revolution, 304–305.
Virginia settlement, in northern Illinois, 88–89, 93.
Vliet, Garret, in Ohio, 307; goes to Milwaukee, 312.
Volk, Douglas, war portraits, 414-416.
Vulcan Iron Works, in Fond du Lac, 301.
Vulcan mill, at Appleton, 192.

Waddington, Mary Alsop King, brother of, 168.
Wade, John B., Racine County pioneer, 224.
Wadsworth, Gen. James S., Union officer, 180.
Wages, in early Wisconsin, 198.
Waikiki beach, at Hawaii, 12.
Walbridge, Mrs. F. E., aid acknowledged, 382.
Walkers Point, part of Milwaukee, 81, 311-312.
Walloons, in Wisconsin, 251.
Walnut Grove, in lead mining district, 384.
Walrath, Rev. Frederick, in Beaver Creek valley, 205.
Walsh, Francis A., officer of Wisconsin Veterans' Home, 411; commandant of Wisconsin G. A. R., 413.
Walworth, population in 1840, 216.
Walworth County, origin of name, 396; early settlers, 78–94, 207-232; county seat, 215; convention, 220; census of 1840, 216; churches in, 240-241; mill in, 396; votes for prohibition, 398.
Wapsipinicon River, in Iowa, 337, 340.
Warmoth, H. C., governor of Louisiana, 177.
Warren, ———, canal boat captain, 345.
Warren, Samuel, grave of, 245.
Warrenville (Ill.), visited, 91-92.
Warsaw, in Polish revolution, 376.
Washburn, C. C., land speculator, 132.
Washburn County, progress, 106.
Washington, George, letter, 117-118; commander-in-chief, 264.
Washington (state), troops in the Philippines, 17, 19–20, 184.
Washington (D. C.), resident of, 162.
Washington (Iowa), in 1840, 339.
Watrous, Jerome A., in Civil War, 172; in Wisconsin G. A. R., 411, 413; cited, 160-161; obituary, 108; papers described, 358-359.
Watrous, Mrs. J. A., donor, 238.
Watson, Edward, Sauk County pioneer, 427.
Watson, Elkanah, promotes agriculture, 264.
Watson, Rev. William, missionary, 241.
Watterson, Col. Henry, at Chicago, 178.
Waukegan (Ill.), purebred cattle in, 429.
Waukesha, in 1840, 223; Lincoln memorial at, 360. See also Prairieville.
Waupaca, aids G. A. R., 409.

Wausau, land office at, 352.
Wausau Light Guard, officer, 36.
Webster, Lieut. ———, in Wisconsin, 232.
Webster, Daniel, land speculator, 132.
Weed, A. B., Whitewater pioneer, 210, 218; survey for, 219.
Weissert, A. G., commandant of Wisconsin G. A. R., 413.
Weldon, ———, surveyor, 336.
Wells, Bernard, Fond du Lac County resident, 297.
Wells, James, Wisconsin pioneer, 297, 301.
Wells, Owen A., Fond du Lac County resident, 296-297; in Congress, 297.
Welsh, in North Carolina, 303.
Welton, Chauncey B., commandant of Wisconsin G. A. R., 413.
Wesleyan University (Middletown, Conn.), president of, 162-163.
West Allis, in World War, 186.
West Granville, church at, 240.
West Point Military Academy, board of visitors, 165; students at, 167, 181; graduate, 424.
West Wisconsin Railroad, built, 196.
Western Edison Electric Light Company, incorporated, 189; engineer, 190; contract with, 190.
Western Spy, Cincinnati paper, 305-306.
Westmore, Gen. S. M., Civil War general, 178.
"What We Remember," by the Editor, 233-236.
Wheat, methods of cultivation, 89; transportation, 90; large crops, 269-270; failure of crop, 277; price in 1855, 329.
Wheaton, Gen. Loyd, in the Philippines, 32; letter, 34.
Whig party, victory of 1840, 226, 308; in New England, 390.
Whitcomb, Benjamin, Walworth County pioneer, 217; death, 218.
White, ———, Whitewater pioneer, 216–217.
White, B., in Empire, 301.
White, Philo, Racine pioneer, 215.
White River Canal (Indiana), surveys for, 425.
Whitesboro (N. Y.), visited, 74.
Whitewater, founders of, 73, 84-85, 94, 209-221, 228, 341, 344-345; election at, 221; city lots surveyed, 223-225.
Whitewater Creek (Wis.), ferry over, 217; branches of, 224.
Whitewater Creek, in Iowa, 340.
Whitewater Prairie, crossed, 211; burned over, 224.
Whitman, Marcus, missionary, 235.
Whitney, Daniel, Wisconsin pioneer, 121-122.
Whitney, David B., Wisconsin pioneer, 121-122.
Whitney, Emmeline Henshaw, birthplace, 121-122.
Whitney's Mills, location, 121-122.
Wholly, Col. John H., in the Philippines, 23.
"Why an Affidavit?", by the Editor, 346-348.
Whyte, William F., "Settlement of Lebanon," 136.
Wight, William Ward, Milwaukee historian, 356.
Wilbur, ———, murderer, 73.
Wilcox, Elijah, letters from, 90.
Wilcox, Sylvanus, visits Whitewater, 224; in Illinois, 224-225.
Wild, Robert, communication from, 354.
Wilderness Road, route via, 305.
Wiles, Irving R., war portrait, 414, 417.
Williams, ———, Illinois pioneer, 207.
Williams, Alfred, Sauk County pioneer, 427.
Williams, Maj. Charles Henry, of Baraboo, 306, 308; sketch, 424-434.
Williams, Charles Jr., in Baraboo valley, 427, 432.
Williams, Charles R., in World War, 36.
Williams, Eleazar, Indian missionary, 148-149, 241.
Williams, Eunice, descendant of, 148.
Williams, Mrs. Fannie West, cited, 315-316.
Williams, Granville S., of Cincinnati, 306, 308.
Williams, Hannah J., marriage, 303, 306; son, 424.
Williams, James E., teamster, 214.
Williams, Jesse, descendants, 303–304.
Williams, Jesse L., engineer, 307, 425.
Williams, Mary, ward of, 148.
"Williams, Micajah Terrell—A Sketch," by Samuel M. Williams, 303-313; son, 424.
Williams, Micajah Jr., at Baraboo, 432.
Williams, Richard, descendants, 303-304, 431.
Williams, Samuel M., "Micajah Terrell Williams—A Sketch," 303-313; "Charles Henry Williams—A Sketch," 424-434.
Williams, Thomas, ward of, 148.
Wilson, Gen. ———, surveyor general, 340-341.
Wilson, J. H., Union officer, 180.
Wilson, Woodrow, portrait described, 416.
Windham (N. H.), resident of, 198.
Windsor (Vt.), visited, 266.
Wingra Lake, described, 212.
Winnebago County Archeological and Historical Society, celebration, 115.

Winnebago Indians, in Wisconsin, 248; removed, 84, 213; cede lands, 436; kill trader, 212-213.
Winnebago Lake, described, 153.
Winnebago Prairie, in Dane County, 212.
Winslow, John B., Wisconsin jurist, 258; cited, 259; opinion, 408; *The Story of a Great Court*, 419.
Winters, John, Wisconsin pioneer, 198-199; in Civil War, 202-203.
Winters, John Jr., Wisconsin resident, 198.
Winters, Wilhelmina, Wisconsin resident, 198.
Wisconsin, flora and fauna, 324-326; immigration to, 253-254, 317-333; racial elements in, 125-145, 261-279; becomes a state, 349; harbors, 210; canals in, 135; railroads, 140; bridges, 141, 241; northern portion, 104-106; journey to in 1840, 73-94, 207-232; politics in, 97-98, 100; general account of, 247-260; G. A. R. in, 280-294, 403-413; supreme court judges, 419-423; superintendent of public instruction, 450.
"Wisconsin," by William Ellery Leonard, 247-260.
Wisconsin, lakes schooner, 230.
Wisconsin Alumni Magazine, cited, 315.
Wisconsin Archeological Society, activities, 113-115, 357, 365, 467-468.
Wisconsin Central Railroad, promotes emigration, 123.
Wisconsin City, in Rock County, 209.
Wisconsin Electrical Association, meeting of, 193.
Wisconsin Farmer, editor, 215.
Wisconsin Good Roads Association, publishes historical articles, 241.
Wisconsin Heights, battle field to be marked, 463.
Wisconsin Magazine, published, 351.
Wisconsin Memorial Day Annual, origin of, 411-412.
Wisconsin National Guard, officers, 3-4, 25, 185, 188; reorganized, 36; in World War, 37.
Wisconsin Rapids, mounds at, 244; site, 122.
Wisconsin River, portage to, 213; navigation on, 322; dam in, 353; bridge across, 241; lands near, 435, 443. See also Fox-Wisconsin waterway.
Wisconsin State Agricultural Society, officer, 215.
Wisconsin Teachers' Association, action of, 411.
Wisconsin textbook law, 450.
Wisconsin Traction Light, Heat, and Power Company, activities of, 194.
Wisconsin University, regents of, 238, 433; receives memorial, 242-243; summer session excursion, 243; Institute for Research in Land Economics, 278.
Wisconsin Veterans' Home, founded 408-411; commandant, 108.
Wiskonsan, lakes schooner, 231.
Wolcott Post, of G. A. R., 292.
Wolf Creek, branch of Pecatonica, 335.
Wolfenson, Prof. Louis B., addresses folklore meeting, 243.
Wolves, in early Wisconsin, 155.
Woman's Relief Corps, G. A. R. allied society, 403-404.
Wonewoc, residents of, 201.
Wood County, progress, 106.
Woodbridge, ———, surveyor, 336-339.
Woodman, Cyrus, land speculator, 132.
Woodnorth, J. F., trustee of Wisconsin Veterans' Home, 410.
Woodruff, Charles A., army officer, 30.
Woods, Maj. Robert M., Civil War officer, 283, 285.
Woodworking, in New England, 262.
Workman, Sidney S., Whitewater pioneer, 221.
Wright, A. O., member of G. A. R., 409-411.
Wright, C. S., lumber merchant, 230.
Wright, Francis, school teacher, 205.
Wright, George, in Empire, 301.
Wright, Maria, married, 122.
Wyoming, troops in the Philippines, 17; Wisconsin emigrants to, 277.
Wyse, William A., commandant of Wisconsin G. A. R., 413.

"Yankee (The) and the Teuton in Wisconsin," by Joseph Schafer, 125-145, 261-279, 386-402.
Yankees. See New England.
Yellow Thunder, council pipe, 364.
Yorkshire (England), emigrant from, 196.
Young, Mrs. Frank, father of, 43.
Young, George, Sauk County pioneer, 427.
Young, John, Sauk County pioneer, 427.
Young Men's Christian Association, at Lawrence College, 162.