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Wol. 20, No. 2

Your Connection to the Old West

January 23, 2013

Next Issue Wednesday February 6



See Page 2 for Details

This Week's Question:

In what Arizona city can you visit Standin' on the Corner Park? (7 Letters)



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Wild Bill Longley

hile waiting execution for murder, Wild Bill Longley claimed he had killed 32 men during his career as a desperado. Although this homicide total was greatly exaggerated, Longley was nonetheless a belligerent, hard-drinking troublemaker who never hesitated to resort to gunplay or outright murder.

William Preston Longley was born in 1851 on Mill Creek in Austin County, Texas, as the sixth of ten children of Campbell and Sarah Longley. His family moved when he was aged two years and was then liveed on a farm near Evergreen, Texas, in present day Lee County. He learned to shoot as a boy, practicing constantly at a creek near the family farm until he became a crack revolver shot with either hand.

By 1867, Texas was under full military control, with Union forces acting in all capacities including law enforcement, because of the Reconstruction Act. This brought on considerable resentment from the local Texas population. Around this time, Longley dropped out of school and began living a life of wild activities, drinking, and running in the company of other wild youths. As Bill related, "I got started when I was just a fool boy, led off by older heads, and taught to believe that it was right to kill sassy Negroes, and then to resist the military

Longley claimed that he first killed a "burley Negro" when he was just sixteen. Three months later, Wild Bill harassed and killed Green Evans, a former slave who caught a pistol ball in the head while trying to flee from Longley and his malicious

(See Gunfighter on Page 6)

The History of Arizona Kit Carson, The Little Giant

By Thomas Edwin Farish

it Carson, the greatest of the trailmakers, was born in Madison County, Kentucky, on the 24th day of December, 1809. His parents settled in Howard County, Missouri, when he was an infant. When about sixteen years old he was apprenticed to a harnessmaker, but, attracted by the wild stories of the great West, he ran away from home and, in 1826, joined an expedition to Santa Fe. At that time there had been little change in the western country from the time of the explorations of Lewis and Clark and of Zebulon M. Pike, except that the capital of in dispute until 1846.

In the early part of the 1900s writer/historian Thomas Edwin Farish was commissioned by the Arizona Territorial Legislature to write a history of Arizona. This was a mammoth undertaking in its day and took several years to complete. The original volumes of the book were published in 1915-1918.

The Territorial News is publishing excerpts of these volumes over the next several issues. This is an extensive work and, unfortunately, we are not able to publish the complete text on these pages. Every attempt is made to do justice to the author and preserve the integrity of his work in the selections we publish.

Mexico had been transferred from Madrid to the City of Mexico. All that territory comprised in the States of California, New Mexico, Arizona, Utah, a large portion of Wyoming and Colorado, belonged to Mexico. Oregon, Washington, Montana, and the major part of Wyoming and Idaho were claimed by Great Britain, and remained

Carson, for the next five years, was on the plains continually. He made one expedition from Sante Fe to El Paso, and from thence to Chihuahua, and several trips across the continent into California and Oregon. He became familiar with other portions of this comparatively unknown country. He

(See History on Page 4)

Fraternal Organizations Popular in the Old West

Ralph Henderson ©2013

s a testament to the popularity .fraterna1 organizations in the 19th and early 20th century, it is hard to find a main street or town square in almost any town. city or area in any part of the country that does not bear the remnants of the heyday of fraternalism. Many old buildings, long ago abandoned or sold, many still in use, still bear the nameplates and corner stones of once-prominent social groups like IOOF, Elks, Masons, Grange and



The Elks Club in Ouray, Colorado, in 1904

Knights of Pythias. It is not uncommon to find local cemeteries with dedicated fraternal sections or others with tombstones spanning the decades bearing the fraternal seal of the deceased members.

(See Societies on Page 8)

Sun Tracks

The Track of the Sun across the Sky leaves its shining message, Illuminating, Strengthening, Warming, us who are here, showing us we are not alone, we are yet ALIVE! And this fire! Our fire! Shall not die! -Atoni (Choctaw)

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Last Issue's Question: What Arizona city was formerly known as Zenos? Answer: Mesa

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Arizona - Web of Time

Jim Harvey

The Arizona Trail

are the ruins of an American Indian village made of stone 1,000 years ago. It was occupied for two and a half centuries and had 80 rooms.

Tucson protected their U.S. Army soldier who saw

Northeast of Payson paste of flour and water.

A man from California who'd been lost on the desert and was dying of thirst was rescued by an American Indian who brought him on Women in 1853 a horse to Yuma in 1866. A faces from the sun with a the rescued man said he

looked like a survivor of a Civil War prison camp and that he "cried like a child" when he was lifted off the

Part of the 1877 sutler's store at the U.S. Army's Camp Verde south of today's Sedona was a saloon with bottles of whiskey on both sides of a long mirror above the bar. The store's other merchandise was on tables and shelves and included clothes, cloth, frying pans, kerosene lanterns, canned food, flour, coffee and plug tobacco.

A quarrelsome cowboy named Dick Loyd got drunk in 1881, rode his horse into a gambling hall at Fort Thomas, and was shot to death for his trouble. The body was wrapped in a blanket by cattle rustlers and lowered into the grave with lariats. A salute was fired by six-guns.

As part of Prescott's 1907 4th of July observance, a young woman in tights sat on a trapeze hanging from a hot air balloon as it ascended above the town.

Word reached Arizona from Washington, D. C. in April of 1910 that U.S. President William Howard Taft had approved statehood for Arizona after years as a federal territory. Taft said statehood would be granted once a state constitution was written and a governor and other officials elected. His announcement was celebrated in towns all over Arizona. At Williams, south of the Grand Canyon, people built a big bonfire, made speeches and predicted that statehood would guarantee prosperity by attracting investments and increasing the population.

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History: Kit Carson

History

(From Page 1)

explored the headquarters of the Columbia River, the Missouri River, the Arkansas River, and almost every foot of what is now the States of New Mexico and Arizona. Although from 1832 to the time of his death he made his home in New Mexico, yet his

name and fame and exploits are as much a part of Arizona and other of the great Western States as of New Mexico itself. He was the soul incarnate of that spirit of enterprise which carried the American flag across the Alleghanies to the Mississippi, and thence across the great plains and mountains to the Pacific Ocean. The hero of a hundred fights, he never received but one wound; his life seemed to be protected by some unseen power. He touched the spirit that animated the West at every angle. He was the companion and associate of Ewing Young,

Fitzgerald, the Sublettes, Jim Bridger, Bill Williams, and others who have left their mark upon the history of that period. He acquired a knowledge of Spanish, and of the French patois as spoken by the Canadian trappers, besides a knowledge of eight or nine Indian dialects. He was known alike to the Blackfeet, the Cheyennes, the Sioux, the Utes, the Apaches and all the warlike tribes who inhabited this vast region. He knew all their signals, and could follow their trails as

Up to 1834 he trapped through New Mexico, Arizona, California, Oregon, and along all the streams everywhere where beaver abounded. He married first an Indian woman, who died in giving birth to a child, and afterwards, in 1843, married in New Mexico, a Mexican woman of respectable family. He abandoned trapping about



the year 1834, and for eight years thereafter was employed as a hunter, supplying Fort Bent with its forty men with game.

When returning from his first visit to Missouri, he met John C. Fremont upon a boat on the way up the Mississippi with his first exploring party, and entered the Government service under Fremont as official guide of the expedition. Of this incident Fremont says: "On the boat I met Kit Carson. He was returning from putting his

nobody but themselves could. little daughter in a convent school in St. Louis. I was pleased with him and his manner of address at this first meeting. He was a man of medium height, broadshouldered and deep-chested, with a clear, steady blue eye and frank speech and manner-quiet unassuming."

Carson, at this time, was less than thirty-three years

> old, and had already made a national reputation. Imagination would paint him as an athlete, six feet high, with long whiskers and long hair, loud-spoken and boastful, such being the usual physical development characteristics of the trapper. Instead of this, he was a man of five feet six inches tall, under medium size, with little or no beard, a low-spoken voice as soft as a woman's, never boastful indulging in rough speech. One of his biographers, who knew him well, said that in all the years of his intercourse with Carson,

he never knew him to tell an obscene story. Pure in mind as well as in morals, he had become a national character.

From this date until after the close of the Mexican war, Carson was closely identified with Fremont in all his explorations, and to him and not to the general belongs really the reputation of being the "Pathfinder," for it is of record that Fremont found no paths and no trails in the great Rocky Mountain region, except those which were shown him by Basil Lajeunesse and Carson.

In the autumn of 1845, at the earnest request of Fremont, Carson conducted the former's third and most famous expedition into Oregon and California. On this trip the party had several clashes with the Klamath Indians, in one of which Lajeunesse was killed. During this trip Fremont attempted to pass with his pack animals

(See History on Page 18)

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Wild Bill Longley

Gunfighter

(From Page 1)

friends. His body was robbed of \$4.30. Rumors circulated of other killings as Wild Bill and John Wilson, another young hell-raiser, committed a number of depredations.

The army posted a

reward for Longley, who prudently left Texas with a trail drive bound for Kansas. Wild Bill claimed to have shot three men to death separate incidents related to the drive, but no evidence of these killings exists. By May 1870, he had joined a

Cheyenne, Wyoming. The gold mining party traveled into the Black Hills of South Dakota, but a treaty with the Sioux prohibited mining, and the party disbanded when intercepted by a U.S. cavalry unit. On June 22, 1870, Longley enlisted for a five

year commitment in the army, following year. He visited his joining Company B of the U.S. 2nd Cavalry Regiment. His unit was stationed at Camp Stambaugh. Unable to adapt to the strict lifestyle, he deserted two weeks later, but was captured and courtmartialed. He was sentenced to two years hard labor, strapped to a ball and chain,

parents and kept a relatively low profile for a couple of years.

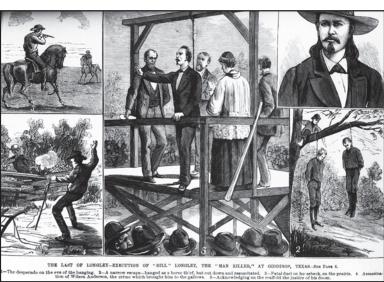
On March 31, 1875, Wild Bill and his younger brother, Jim, rode to the farm of Wilson Anderson to avenge the killing of cousin Cale Longley. Finding Anderson working in a field four miles

> outside Giddings, the brothers killed him w i t h shotguns. They were indicted for murder. Although a jury acquitted Jim in 1876, this killing eventually resulted in B i 1 1 's execution in Giddings.

Wild Bill fled to the

began working as a laborer in McLennan County under an assumed name, but he did not keep a low profile. First, he turned to robbery. Then in another incident, he angrily shot at a man named Seth

(See Gunfighter on Page 12)



Bill Longley meets his fate. Reprinted from the National Police Gazette, October 26, 1878 gold hunting party in and imprisoned at Camp north, and, after a time, he

Stambaugh. He was held for

four months and then released

to return to his unit. His

marksmanship skills were

noticed, and he was assigned

on the regular hunting parties

leaving the post. He deserted

again in May 1872 and

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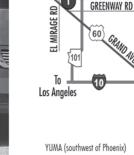


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Fraternal Organizations

Societies

(From Page 1)

It is estimated that by the middle of the 19th century, fraternal orders and benefit societies numbered well over 2000, most leaving no historical record. In fraternal

organizations considered s e c r e t societies or lodges, the role and function of their elaborate rituals were paramount; these rituals were not only secret, but the also principal mode of communicating moral values

of the time. Fraternal benefit societies placed less emphasis on the rituals.

The need for these societies emerged in the 1800s due to the lack of social security or social welfare programs in existence to guarantee any type of financial security. There were no old age pensions, unemployment benefits or insurance provisions in the event of a death or serious injury in the

family. There were no publicly run retirement homes and orphanages were badly needed. These benefit societies were organized for the specific purpose of establishing life and sickness insurance for their working class members. Today,

Woodmen of Modern



The Knights of Pythius, E Clampus Vitus, and Miner's Union Hall in Virginia City, Nevada

America is one of the few surviving fraternal benefit societies still in existence from this era offering any type of financial security. Many of the lodges also offered these benefits as well, although most were formed mainly for the purpose of fellowship and to inculcate in their members' tenets of virtue and morality in the Victorian era. These groups were generally very ethnic, male, segregated and

non-political. The best-known fraternal societies accepted only white men and often only Protestants, so much so that even today most of the remaining organizations from that era such as Elks, Eagles, Masons and Moose are still perceived by many as all white groups existing primarily as

> private clubs. Other ethnic fraterna1 societies sprang up for the excluded to meet their needs.

Α manifest destiny moved farther west, so did the fraternal groups left behind and fraternal organizations

w e r e extremely popular throughout the mining districts of the west. By 1850 two fraternal organizations, the Masonic Lodge and the Odd Fellows (IOOF) were well established in California and virtually all men of influence were members of one or both of these organizations. Both groups were viewed as very strict in nature with

(See Societies on Page 10)

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People the World Over Flocked to Wild West Shows

P.T. showman, Barnum, conducted a "Grand Buffalo Hunt," complete with native American dances, in New Jersey in 1842, while "Tyler's Indian Exhibition" toured the country with circuses in 1855-56. Exhibitions of cowbov

skills were attracting appreciative

spectators in Santa Fe as early as 1847, and by the 1880s, riding and roping events were staged on the Fourth of July many western communities. From such

beginnings sprung the Wild West shows efforts inspired that capitalized on the western mystique even as it was being lived out for real on the frontier.

Appropriate to his name, Wild Bill Hickok was hired as master of ceremonies at an early version of a Wild West show at Niagara Falls in 1872. That same year, Buffalo Bill Cody, a famed frontiersman

merica's premier and longtime friend of Hickok, was persuaded by Ned Buntline to act in the sensationally staged melodrama, The Scouts of the Prairie. Cody earned \$6.000 in six months and demonstrated an aptitude for showmanship.

or less settled in North Platte, Nebraska, which would eventually become the showplace "Scout's Rest Ranch." For the Fourth of July, Cody organized and advertised the "Old Glory Blow Out," which featured a parade and band, horse

> longhorns. The colorfully attired Cody presided over h proceedings, noting the enthusiastic c r o w d

stimulated by the Old Glory Blow Out, Cody immediately began organizing a company that took a Wild West show on the road. The consummate frontier adventurer, Cody had performed numerous heroic exploits in his years as a Pony Express rider, buffalo hunter. trapper, stagecoach driver, teamster, prospector, soldier,

(See Shows on Page 14)

By 1882, Cody had more

racing, and the roping of buffalo and T e x a s

> H i s creative imagination

reactions.

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At the time, he was earning

\$150 a month as an army

scout. He also commanded up

to \$1,000 a month to act as a

guide for hunting parties, for

which he staged horse races

and Native American

exhibitions. Cody continued

this rugged life on the plains

for several years, but after his

service in the Sioux War of

1876, he left the military for a

full-time career as a showman.



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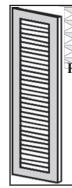
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Fraternal Organizations

Societies

(From page 8)

impressive badges of office, outlandish regalia and very formal attire. The few socially acceptable miners allowed to

join were primarily bachelors and the clubs offered some discourse, entertainment, education and social prestige.

For the married miners the lodge insurance offered through many of these organizations provided both burial insurance and assistance to widows and children if a married miner was killed or physically disabled. The lodges also

allowed the prominent American husband of the time an acceptable way to stay away from home one evening a week. He could shoot pool and talk man-to-

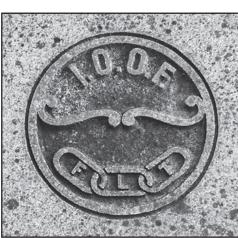
man all in the name some noble cause. For h entrepreneurs,

shopkeepers and merchants, membership in one, if not all, of the local groups was almost mandatory. It was a colorful period in time with many activities such as uniformed color guards, marching bands

territories, the number of these organizations began to grow. A society column from the Telluride, Colorado, *Daily* Journal of 1897 lists eleven separate organizational

and parades. Rumors of and the Ancient and secret initiation pranks Honorable Order of E became legendary.

With thousands of mining camps and towns springing up almost daily throughout the Sierra Nevada Mountains and neighboring



Clampus Vitus came to life in almost every western mining camp, regardless of its lifespan. With an avowed dedication to the protection of "Widows and Orphans"

> (widders), organization became a spoof or mockery of the well known fraternal orders that traditionally shunned the rank and file miners. With lofty sounding titles like "Nobel Humbug" Grand "Clampus Vitrix," and "Roisterous Iscutis" members furthered their mockery by bedecking themselves with badges and self-created awards

fashioned from tin can lids. This practice became known as "wearing the tin." There were no dues, every member was considered an equal and chapters sprang up nearly

> everywhere there mining activity. Almost every man was a

weren't found themselves on the outside of business and social life in the mining camps. E Clampus Vitus became by far the largest charitable organization of the time and certainly the only one assisting the families of killed or injured minors not socially acceptable to the more formal lodges. Mining was a dangerous business and accidents and injuries were common, what was not uncommon was the gifts of money or food that mysteriously appeared, by some anonymous donor. Clamper charity was unique in that, with few exceptions, was always done anonymously, quietly and without fan fare, although there was rarely any question

With the decline of

as to the benefactor's true

(See Societies on Page 12)

The Ancient and Honorable Order of meetings for the first week of member and those who

January alone. For the less

socially acceptable miners

shunned by these segregated

organizations, it was felt

another group was needed.

One not so serious in nature

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In Their Own Words

Some Advice to the Girls **Back Home in Ohio**

was born Massachusetts and at the age of eighteen entered

Harvard where he met and became lifelong friends with Theodore Roosevelt. Later, he moved to Chillicothe, Ohio, where he worked for a local newspaper, the Chillicothe Leader. In the fall of 1884, twentyfive-year-old Lummis set out on a meandering 143day "tramp" to Los Angeles where he was to become the city editor for the Los Angeles Times. Along the way, he wrote a series of articles for the Leader that he dispatched by mail from points along his travels. These articles became the basis for his 1892 book called A Tramp Across the Continent. In the following narrative, Lummis has some advice to the unattached young ladies of Ohio:

There is one thing that I want to ease my mind of, and if I work in a little of my slang, it isn't because I think the mate among them. Now

∀ harles Fletcher Lummis subject a trifling one. It is a perhaps it would be proper to little sermon to the girls of Chillicothe. I have often said, and I believe it now, that the



Charles Fletcher Lummis

old metropolis has a larger proportion of beautiful girls than any other city in the world, and as for their virtues I can say nothing better than that I found my own ideal and

pretend that all these lovable young ladies are besieged with hosts of lovers, but not being

> a society liar, I shall not pretend so. I know, as well as you all know, that the conservatism-English, oldfogyism-of a certain kept class has Chillicothe down so that her boys are driven away from home to make a livelihood, and that the eligible young ladies outnumber the eligible young men about five to one. This is a cruel state of things. and an unnatural one, for the Lord meant that every girl should have one bean anyhow for keeps, and maybe several more for luck. He cut her out, too, for a happy wife and mother; and she knows it. Now get out your

arithmetics and see what sort of a show a girl stands of getting married where she is five next to the boys' one. It isn't very hard to reckon.

(See Chillocothe on Page 14)

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Wild Bill Longley

Gunfighter

(From Page 6)

Robinson. On November 14, 1875, during a late-night fox hunt and drinking party, Longley and George Thomas, a combative young man, engaged in a fistfight. Thomas left the group, but Wild Bill followed and killed him with three shots.

Fleeing south to Uvalde County, Wild Bill came in conflict with rugged Lou Shroyer, who had a contentious past. On January 10, 1876, Longley killed Shroyer near his home. Although some accounts related that Longley shot his adversary in the back of the head, Wild Bill described a fight on horseback in which he fired eighteen rounds and his opponent fourteen. According to Longley, he shot

When Lou killed Bill's horse, the fight continued on foot. Shroyer finally succumbed to the effects of thirteen slugs.

This time Longley escaped to the north, finding work under the alias Bill Black on the farm of Reverend Roland Lav. Bill and Lav began to have trouble, and when Bill was jailed in Cooper, he blamed the preacher. On June 13, 1876, Longley escaped jail and rode to Lay's farm. Longley cut him down with two barrels of turkey shot. Lay identified his killer before expiring, and the governor of Texas offered a \$500 reward for Wild Bill, alias William Black.

The fugitive rode to Oklahoma, then apparently visited his parents in Texas before crossing Louisiana. As Bill Jackson he began working on a farm about

Shroyer out of the saddle. three miles from the border of Texas, outside Keatchie, and he may have killed another former slave. Two Texas lawmen slipped into Louisiana, and forced Longley to return to Texas iurisdiction.

> Sentenced to death, Longley complained that his punishment was unjust because fellow killer John Wesley Hardin had received only a long prison term for his misdeeds. Longlev converted to Catholicism and spent his time writing long, pious letters regret to various of newspapers.

> Longley was executed before a large crowd in Giddings on October 11, 1878. Though he died with courage. it was a grizzly ending. When the rope slipped, Longley's knees dragged to the ground, and he was hoisted up to strangle to death.

Fraternal Organizations

Societies

(From Page 10)

mining activity the popularity of E Clampus Vitus faded until around 1910 it was practically extinct. War veterans from the Spanish-American War and the Philippine-American War joined to form the VFW in 1914 and the returning WWI veterans chartered the American Legion in 1919. The other fraternal orders continued to thrive and develop separate clubs or auxiliaries for women and children of the male members. Ornamentation was popular and included watch fobs, pins, badges and swords. Lilley and Pettibone manufactured most of these items and were featured in a full page of fraternal society and club buttons in the 1917 Sears

Sears catalogue. mainstream America at this time and illustrates the enormous popularity these groups still held at that time. Due to several factors, including the great depression, the beginning of social security and access to new cheaper entertainment such as movies and radio, plus the beginning of prohibition, which severally curtailed the activities of the lodge bar, lodge memberships began to decline around 1920 and only a handful of the original groups continued to add membership and most ceased to exist, although Charles Mertz, writing in 1927, estimated there were still over 800 fraternal organizations in existence at that time with over 30 million people in the United States holding membership.

WWII, Following membership once again never meet.

experienced a renewed popularity and returning vets joined in droves, however membership never again topped the late 1800s and early 1900s.

Today, facing declining memberships again, the few remaining groups in existence are trying to reinvent themselves in a much different society. Rituals and regalia have lost their appeal—to most people they appear absurdthe original benefits of membership are no longer offered and the remaining lodge members that relate to the bygone era are now elderly. Other than the Masons, Odd Fellows, Moose, Eagles, Elks and the Armed Service Organizations, few fraternal societies survive on a large scale except as mutual insurance organizations whose members



Sideshow Display Turns Out to be Outlaw's Corpse

ries of the Wild West involves the story of a hapless bandit named Elmer McCurdy. seems It McCurdy's corpse had a more interesting life than the man did when he was alive.

Born in Washington, Maine, in 1880, McCurdy spent three years in the U.S. Army then traveled to Oklahoma where he fell in with a gang of bank and train robbers. In early October of 1911, the gang had caught wind of a train transporting a safe which held thousands of dollars in government tribal payments. The boys made their plan and waited. However, unbeknownst to the gangmembers, the

money train was delayed for a few hours, and McCurdy's gang actually robbed a passenger train, getting away with the princely sum of \$46 and a few bottles of liquor.

After the robbery, McCurdy headed to farm belonging to Dave Sears, hiding away for two days. After hearing that the law was after McCurdy, Sears loaded the drunken outlaw into his buggy

ne of the stranger sto- and drove him to the ranch of the barnyard. Just before dawn Charlie Revard. Sheriff Harve Freas went to the Sears farm where they questioned Sears about his involvement. Sears, afraid of being implicated in the robbery and proclaiming



his innocence, directed the posse to the Revard Ranch. According to witnesses, McCurdy had bragged that his whiskey was "from the train that was held up from below Okesa."

By the time the lawmen showed up, McCurdy was alert and had assumed a defensive position in the hayshed. This gave him an unobstructed view of part of

on October 7th, Sheriff Freas and deputies Robert and Stringer Fenton and Robert "Dick" Wallace surrounded the hayshed where McCurdy was holed up. At approxi-

> mately 7:00 a.m., Sheriff Freas yelled for McCurdy to surrender. McCurdy responded with a barrage of curses and, according to a contemporary newspaper account, the train robber's last words were: "You'll never take me alive!"

> This led to an hourlong standoff, as the posse wanted to capture McCurdy alive and collect the \$2,000 reward for his arrest and conviction. According to Robert Fenton, McCurdy fired the first shots. "He took a

shot at me first. Then he took a shot at Stringer. After that he took three shots at Wallace before we opened up," he told reporters. The posse's return fire was so intense that the neighbors came out and stood at a safe distance to watch the gun battle. After awhile, the firing stopped and no sound was heard from the hayshed.

(See Corpse on Page 19)





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Wild West Shows

Shows

(From Page 9)

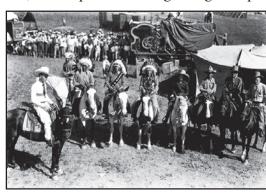
rancher, and army scout. He worked his most famous adventures into his program, along with races.

sharpshooting exhibitions, bucking broncos, exotic western animals, an attack on the Deadwood stage, and other exciting events. In New Orleans 1884, Cody encountered Annie Oakley, who would become the most popular performer ever promoted by Wild

West Shows. When Chief Sitting Bull toured with Cody the next year, he nicknamed her Little Sure Shot.

Careful to distinguish his spectacle from circuses, Cody kept the word "show" out of his title. Buffalo Bill's Wild West, as it was known, attracted large audiences with

a swelling interest in the most successful, Pawnee Bill's romance and color of the West. The show played London in 1887 for Queen Victoria's Golden Jubilee. An enormous success, Cody returned for a four-year European tour beginning in



Pawnee Bill's Wild West Show c.1928

Paris in 1889. At the 1893 World's Columbian Exhibition in Chicago, Buffalo Bill's Wild West enjoyed the most prosperous season in the history of outdoor show business.

Many other Wild West shows, of varying quality, Historic Wild West, began touring in 1888, and two decades later the "Two Bills" merged their shows. Early in the twentieth century, the Miller Brothers 101 Ranch put together a show featuring

> Bill Pickett, the "Dusky Demon," who invented the rodeo event bulldogging. During the 1920s and 1930s, western movie stars often headed Wild West shows. By this time, though, the heyday of these productions had ended, although rodeos were increasing in popularity.

The last big Wild West show, organized by actor Tim McCoy in 1938, folded within a month. But Wild West shows had glamorized the last frontier throughout much of the world, introducing the cowboy hero and opening the way for western novels, were organized. One of the movies, and television shows.

Advice to the Girls Back Home

Chillicothe

(From Page 11)

The West, on the other hand, is full of men-mostly young men-who have come out here from the East, where they were just as good as any of us—and become the makers of this strong, new country. They are men, fine men in body as well as in mind and heart, sturdy, honorable, selfreliant, full of energy and strength, yet tender as only such men can be when it is the time for tenderness, they have become almost a new race. Girls are rarer than other angels, and when one does fold her wings and light down in one of these towns, she can have her pick from the whole population. These men, long separated from mother, sister and home, are not weaned

from the human longing for I was dead sure of a chance womanly sympathy and companionship, and the desire is intense within them for a home of their own. Why, I could show you, right here, one sweet-faced little New England girl who came out to teach the young. . . She taught school just three days, with the whole male population at her feet, and then married a smart young fellow to whom her preference turned. If you will show me a happier little mother and wife than she is today, I'll agree to turn bachelor myself.

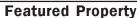
Now I shall not give any impertinent; but if I were a Chillicothe girl without someone that I thought was a powerful sight better than a brother, I'd make a break for the territories too quick. I'd come out to a place where funeral.

to marry a man, and not stay back East and run my slim show of catching on to a dude. Instead of tarrying where the ague would make me shake out of my false teeth when I came to wear them, I'd elope for the finest climate in the world. I'd locate in New Mexicoperhaps right here in Golden-find a man to suit me, let him have me, make him build me a good adobe cottage which I'd fix up as a woman can, and then enjoy life. If he came home some night a millionaire—and that advice, for that might be sort of lightning is apt to strike anvone here at any time-it wouldn't worry me, but if he didn't, we could be happy anyhow. There, that's what I'd do-you can do as you like, it's none of my



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Indian Agents

moved onto reservations, the role of Indian agents changed dramatically. Originally with the War Department, Indian agents moved under the Interior Department in 1849. Whereas they once had been ambassadors and negotiators, they now became tribal administrators of a sort. They responsible were for annuities, distributing maintaining relations between Native Americans and whites in the region, executing federal policy, and helping the Indians to adapt to reservation life. This

s Native Americans last task—the most difficult of all—came in a variety of forms: farming or some other stable economic industry, Christianity,



or formal education, all of which were incompatible with the traditional cultures of the Plains and Southwestern Indians.

Few if any agents achieved long-term success in their efforts. Some were not qualified as administrators or had no understanding of the culture they were dealing with. Others were shamelessly corrupt, pocketing federal monies, selling goods meant to be used on the reservation, or parceling out Indian lands to the highest bidders. The qualified and dedicated agents could really achieve little with the resources given them. Reservation lands were typically poor, and supplies and equipment were often inappropriate, outdated,

tern often inappropri or in disrepair.

From the Chuckwagon
Sponsored by the Little Mesa Cafe

Peachy Black Bean Dip

Julie's Southwestern Meal by Julie Kalar - Waspi Family Cookbook

- 1 15-ounce can black beans, drained and rinsed
- 3 cups diced fresh peaches
- 1 cup chopped red onion
- 2 tablespoons chopped cilantro

2 tablespoons olive oil 2 teaspoons cumin 2 teaspoons lime juice salt & pepper to taste

Combine the beans, peaches, onion and cilantro in a bowl. Add olive oil, cumin, lime juice, salt and pepper and mix well. Serve immediately or chill in refrigerator for 8 hours or longer. Serve with tortilla chips or as an accompaniment to grilled fish or chicken. Substitute 2 chopped fresh mangoes for the peaches for variety.



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Chief Black Kettle Was **Committed to Peace**

have been done me I live in hopes," reflected Cheyenne Chief Black Kettle with what proved to be tragically false

optimism. No western chief lived in more consistent hope of maintaining peaceful relations with whites-and no chief suffered deeper wrongs. More than most of the stories of encroachment, the tale of Black Kettle illustrates the tragic consequences of the white man's policies and prejudices.

Born around 1803 near the Black Hills, Chief Black Kettle (Moke-ta-veto) perceived the enormous power of the white man and was determined to avoid conflict for the good of his people. Whenever white soldiers or hunters arrived in large numbers near his camp in southeastern Colorado, Black Kettle moved his camp to avoid any possibility of

Kettle with an enormous United States flag and he proudly flew it from a pole above his tepee.



Chief Black Kettle

On May 16, 1864, about 100 Colorado Volunteers operating in Kansas imitated an unprovoked fight by gunning down Chief Lean Bear and two other Cheyenne.

1though wrongs hostilities. Government Warriors in the vicinity officials once presented Black numbered at least 500. As large numbers arrived on the scene, the soldiers hastily withdrew toward Fort Larned. Black Kettle rode among his

warriors, restraining them from a general assault that might have destroyed the volunteers.

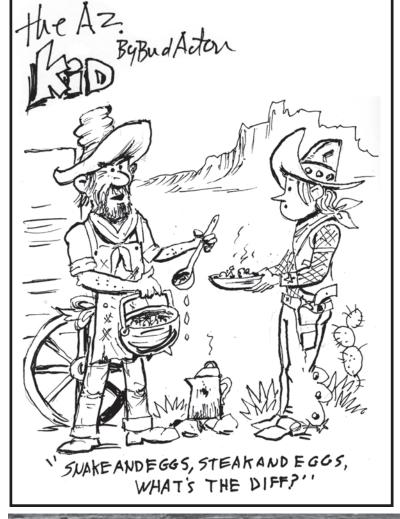
Black Kettle consulted with his old friend, William Bent, who had built Bent's Fort. Bent told Black Kettle that Colonel John Chivington of Denver had ordered his Colorado Volunteers to attack and kill the Cheyenne. "It is not my intention or wish to fight the whites," asserted Black Kettle.

Bent went to Fort Lyon, Colorado, to tell Chivington that the Chevenne did not want to fight. Chivington, however, insisted that Black Kettle was "on the warpath" and that "the citizens would have to protect themselves." Called the Fighting Parson, Chivington had been a Methodist minister since 1844. When the Civil War erupted, he declined a chaplaincy in favor of a fighting commission, becoming something of a military hero. Back in Colorado, he organized nearly 1,000 volunteers who were eager to wage war against mostly peaceful Indians. He urged the killing and scalping of all Indians, even babies. "Nits make lice!" he crudely explained.

In 1864, Colorado's territorial governor, John Evans, officially announced that the war against hostiles would continue. A circular was printed ordering any Native Americans who wished to remain at peace to come to the reservation at Fort Lyon. The Cheyenne and Arapaho were spread across the plains engaging in their summer hunts. It was weeks before

(See Chief on Page 17)

Soups &





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Chief Black Kettle

Chief

(From Page 16)

runners delivered the circulars to the scattered bands. The Indians' delay in responding to the circular made it appear they were defying the order. During this period, military campaigns against the Sioux in the north

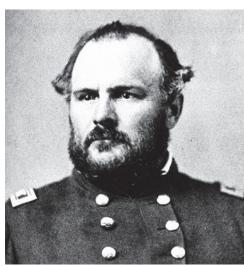
sent Sioux war parties on the rampage against whites. The Cheyenne and Arapaho were blamed for a number of Sioux raids, further inflaming sentiment against them.

In September 1864, the commander of Fort Lyon, Major Edmond W. Wynkoop, led a mounted column of 127 men toward Black Kettle's camp at the headwaters of the Smoky Hill River. Several hundred warriors galloped out to meet the badly outnumbered soldiers.

Once again, Black Kettle and other chiefs managed to restrain the warriors from attacking.

Black Kettle established his camp on Sand Creek, about 40 miles northeast of Fort Lyon, while an Arapaho band moved their camp to the fort. Wynkoop Major was considered too friendly to the command of the fort. Meanwhile, support swelled in Colorado for Chivington's most recent order to the volunteers: "Kill all the Indians you come across."

Chivington prepared for a dawn attack at Sand Creek on November 29, 1884. Black Kettle's tepee was in the middle of the camp. The



Colonel John Chivington

warriors were away on a hunt, leaving about 600 women, children, and old men in the camp. When the soldiers were discovered, Black Kettle raised his big United States flag, then a white flag of surrender. Hundreds of his people gathered around Black Kettle, who assured them they were safe. Elderly Chief White

Indians and was removed from Antelope walked toward the white men, holding up his hands and shouting in English, "Stop! Stop!" White Antelope was gunned down, and the volunteers, many of whom had been drinking heavily during their night march, opened a general fire. Ignoring Black Kettle's flags, the volunteers advanced, and the Indians fled. Black Kettle's wife was

> badly wounded, but the chief escaped up a ravine. Nine white men were killed and 38 were wounded, mostly by their own fire. Chivington reported that 400 to 500 warriors were slain, but in reality 105 Cheyenne women and children were killed along with 28 men. Because of drunkenness, cowardice, and a lack of discipline, the volunteers let a majority escape. However, on orgy of mutilation ensued against the dead.

After dark, Black Kettle returned and found his wife. She was still alive, despite being shot nine times. The chief carried her out on his

The warriors lusted for revenge, and an alliance of Cheyenne, Arapaho, and

(See Chief on Page 19)



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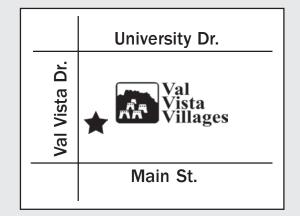
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History: Kit Carson

History

(From Page 4)

over a ridge covered by six feet of snow, and his expedition was only saved from disaster through the skill and energy of Carson.

In 1846, following the preliminary events incident to the California conquest, Carson was sent East as Government special messenger, bearing dispatches from Commodore Stockton to the Federal authorities in Washington. With a party of fifteen men, he started late in the summer, and proceeded to a point near Socorro, in New Mexico, where he met General Kearny in command of the Army of the West, on his way to California. Kearny assumed the responsibility for

dispatches, and ordered him to act as guide for his command to California. The command reached the Rancho Santa Maria, about sixty miles from San Diego, about December 5th, where they were joined by Captain Gillespie and Lieutenant Beale, with 35 men. On the following day, the combined forces fought the bloody battle of San Pascual, in which Carson bravely bore his part. Following this fight, and the ineffective skirmish at San Bernardo, Kearny's command was besieged by a superbly mounted force of Mexican cavalry. They were in a famished condition and immediate relief demanded. A small party had been sent out by Kearny, but they were captured. The

the delivery of Carson's situation was desperate. On the night of December 8th, Kearny sent out Kit Carson, accompanied by Lieut. Beale and a friendly Indian. They traveled at night. Crawling through the enemy's lines, their sufferings were great. They were hungry and thirsty, their feet were lacerated by the cactus needles, but, under the lead of Carson, they San reached Diego, successfully, and secured the desired succor. Beale did not recover his health for more than a year, but in a few days Carson was as good as ever. Nothing seemed to affect the iron nerve and constitution of this little giant.

> Be sure to join us as we recount the history of Arizona and Kit Carson next time in the Territorial News.

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-Anonymous cowboy quoted in *Life* magazine, 1942

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Sideshow Surprise

Corpse

(From Page 13)

boy into the hayshed to investigate. Then local Police Chief William Davies slowly ascended the ladder into the hayloft, the posse's guns transfixed on the ladder's top rung. Davies put his hat on his rifle barrel and poked it into the hay loft. There was response from found dead with a gunshot to the chest.

His body The deputies sent a young subsequently taken to a funeral home in Pawhuska, Oklahoma. When no one claimed the corpse, the undertaker embalmed it with an arsenic-based preservative and allowed people to see "The Bandit Who Wouldn't Give Up" for a nickel. People would place nickels in McCurdy's mouth, which

McCurdy; the outlaw was undertaker would collect later. As increasingly large numbers of people came to view his remains (with each leaving a nickel), McCurdy was said to have made more money in death than in life. Many carnival operators asked buy to mummified body from the undertaker, but he refused.

> Almost five years after McCurdy died, a man showed up from a nearby

> > (See Corpse on Page 20)

Chief Black Kettle

Chief

(From page 17)

Sioux began conducting raids on whites. This belligerent majority moved north to the more secure land of the Sioux, but Black Kettle refused to follow this war trail. A group of about 400 Cheyenne consisting mostly of women, old men, and wounded warriors moved with Black Kettle south of the Arkansas River. There they joined with Southern Arapaho, Kiowa, and Comanche.

Chivington resigned his commission. A government investigation condemned his action, and he spent the rest of his life trying to evade the stigma of the Sand Creek Massacre. Government officials sought out Black Kettle and arranged a meeting at the mouth of the Little Arkansas in Kansas in 1865. October commissioners expressed sorrow over the Sand Creek tragedy, but stated that settlers now claimed Cheyenne lands in Colorado. A new treaty was proposed by which the Cheyenne and Arapaho would live south of the Arkansas in perpetual

peace. "We have all lost our River. Custer organized an way," said Black Kettle sadly. Still, he determined on a course of peace.

The white man permitted Black Kettle to live only three more years. In 1867, Black Kettle was the first of 14 Cheyenne chiefs to sign the Medicine Lodge Treaty, in which the Cheyenne and Arapaho were combined granted a reservation in Indian Territory. He faithfully maintained his agreements while other bands waged war. General Phil Sheridan launched a winter campaign to force all the Cheyenne and Arapaho onto a reservation around Fort Cobb in Indian Territory. Sheridan's favorite officer, Lieutenant Colonel George Armstrong Custer, led the 7th Cavalry toward a village that scouts had discovered on the Washita

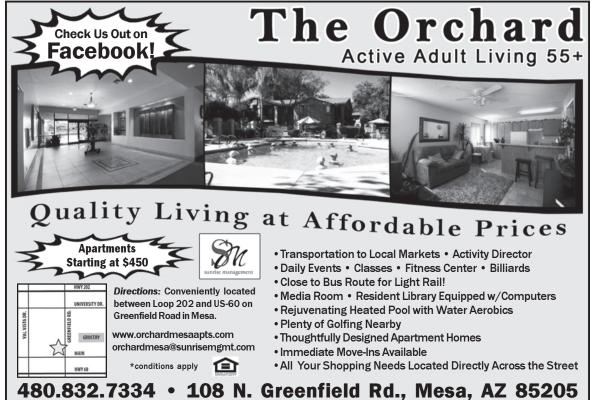
attack from all sides for the frigid dawn of November 17, 1868.

The village was Black Kettle's. When the soldiers charged, Black Kettle immediately fired a warning shot, hoping to avoid another passive Sand Creek disaster. He leaped onto a horse, pulled his wife up behind him, and headed out of camp. Cavalrymen shot Black Kettle and his wife off their horse, and both were killed. In all, 103 Cheyenne were brutally slain only eleven of them warriors and 53 women and children were captured.

No chief west of the Mississippi was more committed to peace with the white man than Black Kettle, but he was victimized by two of the most murderous tragedies ever perpetrated upon Native Americans.



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Sideshow Surprise

Corpse

(From Page 19)

traveling carnival known as the Great Patterson Shows claiming to be McCurdy's long-lost brother. He indicated that he wanted to

remove the corpse to give it a proper burial. Within two weeks, however, McCurdy was featured exhibit with the carnival. For the next sixty years, McCurdy's body was sold

successive wax museums, carnivals, and haunted houses. Over time, the corpse became so seedy that on one occasion the owner of a haunted house near Mount Rushmore, South Dakota, refused to purchase it because he thought that McCurdy's was actually a mannequin and was not lifelike enough.

Eventually, McCurdy's corpse wound up at "The for other clues, he was

Long Beach, California which existed under various names from 1902 to 1979.

In December 1976, during filming at The Pike (by then known as Queens Park), of the television show *The Six* Million Dollar Man episode

A side-by-side comparison of Elmer McCurdy

in life and his corpse

"Carnival of Spies," a crew

member was moving what was

thought to be a wax

mannequin that was hanging

from a gallows. When the

mannequin's arm (some

accounts say it was a finger)

broke off, it was discovered that it was in fact embalmed

and mummified human

remains. Later, when medical

examiner Thomas Noguchi

opened the mummy's mouth

Pike," an amusement park in surprised to find a 1924 penny and a ticket from Sonney Amusement's Museum of Crime in Los Angeles. That ticket and archived newspaper accounts helped police and researchers identify the body as that of Elmer McCurdy.

> H i s remains w e r e examined in 1976 bv forensic anthropologists. McCurdy's remains revealed incisions from his origina1 autopsy and embalming, as well as a gunshot

wound in the right anterior chest.

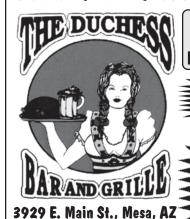
Elmer McCurdy was finally buried in the Boot Hill section of the Summit View Cemetery in Guthrie, Oklahoma, on April 22, 1977. The state medical examiner ordered that two cubic yards of concrete was to be poured over the casket, so that his remains would never be disturbed

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