

NOTES AND DOCUMENTS

"CHIEF STUMBLING BEAR PASS"

HISTORICAL MARKER HONORING A GREAT KIOWA CHIEF
AND PEACEMAKER

The dedication ceremony held on April 23, 1967, for the historical marker at the old pass in the hills overlooking the valley north of the Wichita Mountains was an event in Southwest Oklahoma and Comanche County. The pass was known and used by the Kiowa over 150 years ago, and on through the seasons of a century, even after the final settlement of this great Indian tribe of the Plains following the founding of Fort Sill in 1869. History is filled with stories emphasizing the lives of Indian warriors. Many memorials have been erected and named for them yet little mention has been made about the Indian chiefs and leaders for peace. Now, however, the pass on the old Indian trail into the beautiful valley north of Mount Scott is named in honor of the Kiowa Chief and Peacemaker, Stumbling Bear, with the erection of the historical marker. This also commemorates the centennial of the Medicine Lodge Treaty of 1867, which provided for the settlement of the Kiowa and other Plains tribes — Comanche, Apache, Cheyenne and Arapaho — in Western Oklahoma.

The Stumbling Bear marker is on State Highway 58 near the north boundary of Comanche County. It stands on the south side of what is known locally as "Prickly Pear Hill," about 1,000 feet from the top of the hill, in special turn-out provided by the State Highway Department on the east side of the highway. From here there is a fine view across the valley to Mount Scott and other peaks of the Wichita Mountains, south and southwest several miles away. In the region to the southwest, Chief Stumbling Bear was born about 1830. One can look down on the site of his home, about a mile or two away, and the sites of houses of other Kiowa leaders living along Canyon Creek in 1877. The historical marker was paid for by contribution from descendants and relatives of Chief Stumbling Bear, through a special committee representing the family. The chairman of this committee was the Reverend Robert V. Pinezaddeby, Superintendent of the Southwestern Indian District, Indian Mission (Conference) of Oklahoma, the Methodist Church. Other active members of the committee were Mrs. Alice A. Zepella (granddaughter of Chief Stumbling Bear) and Mr. Scott Tonemah (great-grandson). Most active in study of Kiowa history and providing the memorial to Stumbling Bear has been Mr.



KIOWA CHIEF STUMBLING BEAR

The leader for peace and signer of the Medicine Lodge Treaty, 1867



CHIEF STUMBLING BEAR PASS. HISTORICAL MARKER

Dedicated April 25, 1937, on State Highway 58 overlooking the Wichita Mountains, Comanche County.

Gillett Griswold, Director of the U.S. Army Artillery and Missile Center Museum at Fort Sill, who gave his interest and efforts to promoting the Stumbling Bear historical marker. In his recommendations for this project, the Oklahoma Historical Society and the Great Plains Historical Museum in Lawton were in full accord. Mr. Griswold as a historian provided the following biographical sketch of Chief Stumbling Bear:

CHIEF STUMBLING BEAR

Chief Stumbling Bear, who was outstanding as a leader and representative of his people, the Kiowa Indian Tribe, is inseparably identified with the area of the road and pass [north of Mount Scott]. Indeed, thousands of settlers in the Southwest of his day owed their lives to his steadfast leadership in the cause of peace; yet nothing in this country commemorates his role in the history and development of western Oklahoma.

Chief Set-Inkka, or Stumbling Bear was born about 1830, and was one of the infants that was almost miraculously saved from the massacre of a Kiowa village by the Osages in 1833 at Outthroat Gap. He was thus about 4 years old when the first Americans to reach this area, the soldiers of the Dragoon Expedition of 1834, met the Kiowas and Comanches at the Wichita Mountains. The principal chief of the Kiowas from that time to his death in 1868 was the celebrated Tohauwon, and it was under his personal tutelage that Set-Inkka became one of the most fearless and distinguished warriors in the history of the tribe. After winning his laurels, young Set-Inkka married Tohauwon's daughter. (The name Stumbling Bear, incidentally, is a mistranslation, his name more properly meaning *Brag-that-runs-over-a-man*, or *Pushing-bear*; in other words, a bear that overthrows or pushes over all obstacles in his way. But "Stumbling Bear" is what the whites called him and that is how his name has come down.)

At the Medicine Lodge Council of 1867 Chief Stumbling Bear took a leading part in negotiations with the Government for a permanent treaty and, with his cousin Chief Kicking Bird (his brother in the Indian way) was one of the ten Kiowa signers of the Medicine Lodge Peace Treaty concluded in October of that year. This treaty assigned to the Kiowas and their allied tribes reservations in Southwest Oklahoma, their ancient and present homeland; authorized the building of roads and military posts within the area (and thus Forts Sill and Reno came into being); and formed the basis for all future relationships between the South Plains Indians and the Government.

From the time of the signing of this treaty, and unlike most of the other chiefs, Chief Stumbling Bear never forgot "the white's road," no matter how adverse the conditions nor how unpopular his stand. His word was his bond, and such men as Generals Sherman, Sheridan, Hancock, Miles, and Mackenzie were proud to call him their friend. With rare foresight and understanding he recognized that the Indian's ancient way of life was irrevocably passing.

During the first Indian outbreaks in the Red River War of 1874-75 he and Chief Kicking Bird held three-fourths of the Kiowa Tribe in peaceful camps at Fort Sill, and at the request of the Army took custody of the hostile elements as they surrendered. At the end of the war, in the spring of 1875, Chief Kicking Bird died suddenly, an object of the wrath of the medicine men of the resistance groups. He was given a Christian burial in the Post Cemetery at Fort Sill, with the entire garrison turning out for the funeral, and a stone vault was erected over his grave.

With Kicking Bird gone and the old war chiefs discredited, Chief

Stumbling Bear was left alone to guide his people toward a new way of life. That summer he led them north from Fort Sill through the gateway of the Wichita Mountains and established their camps along Canyon Creek, in the precise area where the new section of State Highway 66 runs today. Two years later, in the fall of 1877, the Government built houses here for ten of the most prominent chiefs. These were the first Indian houses ever built upon the reservation except for two erected by the military, and the first of these was constructed for Chief Stumbling Bear. His house was near the gap for which the name Chief Stumbling Bear Pass is proposed. The foundations of the old house are still visible, and a number of the Chief's descendants continue to reside in the vicinity.

This area, then, became the first permanent settlement of the Kiowa Tribe. It was founded by Chief Stumbling Bear and was the locus from which various Indian bands scattered out to settle the lands that eventually developed into Hobart, Carnegie, Verden, Lone Wolf, Gotebo, Mountain View, and other present-day communities.

For the remainder of his life Chief Stumbling Bear devoted himself to encouraging his people in the paths of peace, education, and progress. He served as a delegate to Washington. Despite strong opposition from the medicine men and many of the older Indians he granted permission to the missionaries to establish themselves on the Kiowa Reservation. He became a faithful Christian. He sent his beloved daughter Virginia across the continent to Carlisle Indian School, Pennsylvania, as an example to the tribe, and she became the first Kiowa girl to attend that famous institution. When she returned she became active in mission work.

In 1890, when the Kiowas were preparing to celebrate their usual annual sun dance, a new Indian agent determined to prevent it on the erroneous assumption that the tribal ceremony might erupt into an outbreak. At his request, the Army was ordered to dispatch troops from Fort Sill to halt the sun dance. The Kiowas, assembled in their great tribal circle of tipis, with the center pole of the medicine lodge already erected, were not at all disposed to yield, and bloodshed was imminent. News that the troops were on the way was brought by Quannah Parker, Chief of the Comanches, to Stumbling Bear, who had remained at home on account of the death of his son. Chief Stumbling Bear at once sent messengers to the sun dance camp and through his great influence induced his people to halt preparations for the dance and for resistance and to disperse in peace. This was an accomplishment of the first magnitude, for many of the Kiowas still believed that the health and continued existence of the tribe depended upon holding the annual sun dance renewal ceremonies. However, after the events of 1890 they never again attempted to hold the sun dance ritual.

Also in the 1890's Chief Stumbling Bear was best and a principal historical informant for ethnologist James Mooney from the Smithsonian Institution, in the course of which Mr. Mooney gathered material for the Smithsonian's "Calendar History of the Kiowas."

But by the time the country was opened to settlement in 1901, Chief Stumbling Bear was blind, crippled, and except by his family, all but forgotten. He died unnoticed two years later, on March 14, 1903, having been the last surviving signer of the great Medicine Lodge Treaty of 1867.

Chief Stumbling Bear had several children and through them his blood descendants number over 200 today. Collaterally, not less than one-fourth of the entire present-day Kiowa Tribe bear kinship to him. Among living descendants are veterans of World Wars I and II and Korea, from all of the armed services; Kiowa men and women with college degrees; ministers, social workers, executives, farmers. In all the tribe out

cannot find a more industrious, progressive, forward-looking family group than the Chief Stumbling Bear descendants. They are a fine credit to the Indian race as well as to our American society in general. They are also people who take a quiet pride in their native past, and who treasure the customs and traditions bequeathed them by their forefathers.

General Hugh L. Scott, Army Chief of Staff, who knew Chief Stumbling Bear and associates well when stationed at Fort Sill in the 1880s and 1890s, wrote in later years: "Most of these old friends are now dead. The white people drive over the country in which they were born and in which they are buried without any knowledge of them. Their memories and their history are to me a sacred trust to be cherished and preserved for those who come after us — their children and ours."

Chief Net-Indian, whose efforts saved countless lives and brought lasting peace to Indian and white alike, has been most unjustly ignored by the history books and publicity mills in favor of the flamboyant war chiefs of the South Plains, whose names and deeds struck terror to the hearts of the pioneers. The latter are immortalized by towns, creeks, and landmarks bearing their names, whereas the man who at great personal hazard gave his hand in eternal brotherhood to the whites and held most of his tribesmen on the friendship road, has never been commemorated.

A step in correcting the oversights of the past was taken by the authorities at Fort Sill last fall. On October 21, 1953, the 96th anniversary of the signing of the Medicine Lodge Peace Treaty, the remains of Chief Stumbling Bear were transferred from an unmarked gravesite to a place of honor in the Post Cemetery next to the tomb of his cousin and fellow peace chief, Kicking Bird.

The post neglect of this Indian statesman and his accomplishments would be rectified in full measure by the official naming of the Chief Stumbling Bear Memorial Highway and Chief Stumbling Bear Pass. Indeed, in view of the fact that Highway 58 leads from the Chief's old home area north westerly to Medicine Lodge, Kansas, where he was one of the principal signers of the great Peace Treaty of 1867, and that in this course it traverses the old Indian reservations set aside by the Treaty, it would seem very appropriate to consider designating the entire Highway, rather than merely the southern section, as the Chief Stumbling Bear Memorial Highway.

HISTORICAL NOTE ON THE GREAT SEAL OF THE STATE OF OKLAHOMA, 1907

Notes on the first delineation (or drawing) of the Great Seal of the State of Oklahoma in 1907 are given by the Hon. E. K. Gaylord, President and Publisher of the Oklahoma Publishing Company, in the following letter to President George H. Shirk of the Historical Society.¹

¹ The designs of many seals were combined in making the Great Seal of the State of Oklahoma. Its history told in the article "The Great Seal of the State of Oklahoma," *The Chronicles of Oklahoma*, Vol. XXXV (1957), pp. 250-254.—Ed.

E. K. GAYLORD, President, Publisher
 EDWARD L. GAYLORD, Executive Vice-President, Treasurer

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December 14, 1967

Hon. George Shirk
 President
 OKLAHOMA HISTORICAL SOCIETY
 Historical Bldg.
 Oklahoma City, Oklahoma 73105

Dear Mr. Shirk:

I believe I told you nearly all the facts about the state seal which was originally adopted, being designed by a cartoonist for the Daily Oklahoman whose name was J. A. Pedicord. His nickname naturally was Jap and when the constitutional convention was in session he got very excited about designing a state seal. He probably had seen something of the design which was proposed at the Indian Territory abortive statehood convention, and he used some of the same ideas.

He made two or three different drawings and showed them to me and the one we thought most appropriate was submitted by him and adopted, I believe, by the constitutional convention. It was later adopted by the first legislature.

I do not know what became of Jap Pedicord because he left us shortly after statehood and I have no knowledge of his later activities.

Cordially yours,
 E. K. Gaylord
 Publisher

EKG:C

LONE DOVE HILL: A PLACE IN HISTORY,
 FOUR AND A HALF MILES N. W. OF SAKAWA IN
 SEMINOLE COUNTY

The history of "Francis, Chickasaw Nation, 1894" by Reita Sturdivant in *The Chronicles* for Summer, 1967 (Vol. XLV, pp. 143-152), has been commended by many readers of the magazine, for its interesting account of this old town in Pontotoc County. Mrs. Sturdivant devotes about two paragraphs (pages 151-52) to the strife and worry caused by a group of trouble

makers around Francis, members of the "Working Class Union," who rebelled against induction into the army in World War I (1917) and were bitter in their belief that people "who had worked and accumulated a home and property, be made to divide with them." Finally, the group planned a march to Washington, starting on their way at the schoolhouse in Francis. Carrying guns and ammunition, they marched on horseback and in wagons through town, and crossed the Canadian River into Seminole County. Mrs. Studivant writes from memory here and leaves the marchers, stating that they "camped near Seminole."

Mr. H. Milt Phillips of the City of Seminole, Editor of *The Seminole Producer* and member of the Board of Directors of the Oklahoma Historical Society, has written us a letter giving more interesting notes on the WCU members who started out from Francis in 1917, the notes from Senator Al Nichols of Wewoka, in Seminole County. Mr. Phillips writes:

Our good friend Senator Allen O. Nichols takes issue with the Rella Sturdivant article, page 148, *The Chronicle of Oklahoma*, Summer, 1967

Senator Nichols questions the last paragraph, page 151, in reference to the incidents which we in this area refer to as "The Green Corn Rebellion"—although Mrs. Sturdivant does not refer to it as such.

Senator Nichols recalls that Al Huckleberry was the County Commissioner in Seminole County and this group burned one of his bridges. The group gathered some Negroes who had been induced to join "Working Class Union" (WCU) by some organizers who had come into the area around Millisaw. Senator Nichols also recalls that Uncle Bill Cross and Frank Galt, law enforcement officers went down in the area and routed out the WCU group on August 3, 1917.

The Wewoka Senator further recalls that Frank Stanton was sent down to the county by Governor Williams to represent the State and help the local law enforcement officers to get things quieted down.

As Al Nichols says — "I just want to keep the historical record straight" . . . and he thinks Mrs. Sturdivant didn't have "her history on straight" in these quotations about the WCU coming into Seminole County.

DR. BERLIN B. CHAPMAN
MEMBER FROM THE BOARD OF DIRECTORS

DR. BERLIN B. CHAPMAN
1920 Harrison Avenue
Orlando, Florida 32904
October 28, 1967

To Col. George H. Shirk, President

Mr. Elmer L. Fugler, Administrative Secretary
and to the Board of Directors, Oklahoma Historical Society

I hereby submit my resignation as a member of the Board of Directors, to take effect on this date.

Submitted with this letter is a manuscript volume of more than 200 pages, for preservation in the Society. It is entitled, *Indian Herodian*. The volume deals with the establishment of the meridian by Ehad Noble Darling in 1870, an account of his life, his establishment of the Initial Point, the

homestead system as it related to the meridian, and the dedication of a meridian marker, 7 x 14 feet on April 17, 1966. Attendance was 2,000.

After I left Oklahoma State University in 1960, I remained on the board to complete this project, to complete a manuscript volume on the *History of the Perry Land Office*, and to edit a volume, *Adventures in Education*, by the late Dr. Charles Evans, Administrative-Secretary of the Society, 1944-54. This work is complete, duplicate volumes are in the library of Oklahoma State University, and I now give place to a successor.

On Nov. 1, 1961, I was elected "to fill the unexpired term of Mr. H. L. Muldrow, deceased." He was a man for whom I had great respect, and it has been a pleasure to have as a colleague his son, Fisher. I have always been proud of those who joined the board on Nov. 1: Henry H. Bawn, Dr. T. T. Montgomery, and R. G. Miller.

Sixteen years made drastic change. Of those present on my arrival, only five remain to grace the conference table: Shirk, Dr. E. E. Dale, R. M. Mountcastle, Robert A. Refner, and H. Milt Phillips.

Membership on the board was an excellent laboratory for the teaching of Oklahoma history at Stillwater. A pageant of events passed before my observation. Association with the high caliber of men and women who comprise the board is an inspiration to anyone. I was proud of the leadership of the Society on State tours. Frequently I sought the counsel of Mr. Fraker, and the assistance of his efficient staff.

The present system of electing board members is highly efficient. This unit of devoted men and women know the problems of the Society in the preservation of history, and specialists are elected or retained in the respective fields. A matter of preserving newspapers is referred to Phillips; a Creek matter to W. R. McIntosh; a Ft. Washita matter to Dr. Morrison, etc. Dr. Harbour and Mrs. Korn were for years the authority on precedent.

Distant interests, included Florida State University, will not eliminate my humble effort to contribute what I can to the Society. In my possession are the archives of the Fairview Anti-Hoax Thief Association; a half finished book on the Kiowas, Comanches and Apaches; and I have long desired to prepare a source book on the early history of Oklahoma A. and M. College.

Seeing the curve of this life and the deceitfulness of riches, realizing that no man can serve two masters, and knowing that for the board the harvest truly is plentiful, I give way to a more vigorous laborer. History is unfolding at an unprecedented rate, both as to the number of people involved and to the number of events. The Oklahoma Historical Society will keep pace. Like the Father of Waters, it is of humble origin, and it grows in the course of its operation.

—Berlin H. Chapman

REPORT FROM THE HISTORY DEPARTMENT OKLAHOMA STATE UNIVERSITY

The History Department of Oklahoma State University announces the following activities and staff changes effective with the autumn semester of 1967: Ellen D. Howell of the University of Virginia became instructor of history; George F. Jewsbury of the University of Washington became instructor of history; Theodore L. Agnew, professor, returned from Emory University, where he served as visiting professor of American social and intellectual history during the 1966-67 academic year; Joseph

Harré, visiting associate professor during the 1966-67 academic year, returned to Rice University; Francis A. Dutra, assistant professor, became assistant professor at the University of California at Santa Barbara; Phillip R. Rulon, part-time instructor, became assistant professor at Northern Arizona University.

Homer L. Knight, department head and professor, was elected international president of Phi Alpha Theta, the history honor society; Alfred Levin, professor, was named to the Interuniversity Committee on Travel Grants; Theodore L. Agnew, professor, was appointed Editor of the Papers of Will Rogers at Oklahoma State University; Alexander N. Osipov, associate professor, was named guest of honor of the Bergakademie Freiberg and the East German Geological Society; Charles M. Dollar, assistant professor, received a National Endowment for the Humanities Summer Fellowship to study the United States Senate Progressive movement from 1921 to 1933.

WHEN DIXIE WAS SUNG IN OKLAHOMA CITY SIXTY YEARS AGO

The following story about the singing of *Dixie* on Statehood Day on November 16, 1907, at Oklahoma City, is told by Mr. Albert S. Gillis, Sr., who has contributed articles to *The Chronicles* in recent years. In a letter accompanying his story, Mr. Gillis says that the Alabama version of the song *Dixie* is based on an old newspaper clipping dated 1906, in his files on historical data. He adds that his reminiscence is out of his own memory, and that when he tells this story to a crowd, he still gets a laugh. The Civil War was forty-one years away but the old fellow who had a part in the Statehood Day program in 1907, considered the song *Dixie* an insult to the flag. Mr. Gillis' father served in the First Vermont Cavalry, and did his soldering up and down the Shenandoah Valley under Wells, Custer and Sheridan. So, also, the old cavalryman probably served in the same locale.

DIXIE

If a mouse may look at a Queen, surely the son of a Vermont Yankee cavalryman may write about *Dixie*. I am thinking of the day Oklahoma became a state, sixty years ago. Somehow it never occurred to Oklahoma City folk to have a celebration, until the morning of the signing.

I was a student at Epworth University, a forerunner of Oklahoma City University. Our campus extended from Classen and 15th west to McKinley, north on McKinley to NW 21st Street, east on 21st Street to Classen, then south to 17th, the point of beginning. A hurry-up call came from an impromptu committee, for the University to bring all musical groups to help entertain.

The then city auditorium, or whatever name it was called by, was on South Walker, cornering across from the Central Fire Station. The

Fife and Drum Corps of Grand Army of the Republic was already assembled, by the time we got there. We had part of our band, scouts and hunting members, and because most of the Girl's Glee Club lived in the dormitory, they arrived at near full strength.

Already on the rostrum were a number of Northern Veterans, some of whom could wear still, their Civil War uniforms. For some reason, the word had not reached the southern veterans.

One old Union cavalryman, probably not a pound heavier than when he rode with Phil Sheridan up and down the Shenandoah Valley in the 1860's, was in complete uniform from his forage cap, to saber, to cavalry boots. Besides a flourishing mustache, he had a round beard growing from the front of his chin and lower lip, about four inches long—much in the style of General Kearney. It was much too large to be termed a goatee, and too far forward to be considered billy-goat whiskers. He sat there holding an American Flag on a staff, perhaps fourteen feet in height. He looked the very soul of military dignity and decorum.

Our Glee Club girls were in rare form when their turn came. They rendered several short selections, and as a finale, swung into a medley of Civil War Army songs. From Marching through Georgia, they burst into an unshuffled rendition of "Dixie." Two of the girls had magnificent alto voices, needed for the proper interpretation of the Dixie melody. By the time the girls reached the end of the first line "In Dixie," with the alto section doing its full duty, our old cavalry man, boots, cap, saber, and flag was on his way to the front of the platform.

He did not have time to go by the way of the stairs. Coming to the front of the rostrum, he leaped the all of four feet to the floor, heedless of swinging saber, and age brittle bones. Of course, the saber insisted on swinging between his legs, and tripping him. But somehow, he recovered his balance, grasped the scabbard with his free hand, and with flag held high, stalked majestically from the Auditorium. Without a lost note, due to the commotion, the girls continued to the end of Dixie, and the hated tune must have followed the old Union soldier to its very end.

Like all war songs, taken over by the common people, and made their own, there are many versions, much switching about of lines, and substituting of words. There are as many claims to authorship, as there are versions of the lyrics.

Some credit the authorship of Dixie to Ina Marie Porter, while she was in school at Greedsville, Alabama in 1861. Others give the honor to a Mrs. Ockendon. The Alabama Division of the United Daughters of the Confederacy, in May 1906, considered the following version most authentic, and adopted it to be sung at all meetings:

In Dixie Cotton loves to grow,
With leaf of green and ball of snow,
Look a-way: Look a-way:
Look a-way, Dixie Land.
Here waves the golden wheat and corn
In Dixie Land, where I was born,
Look a-way: Look a-way:
Look a-way, Dixie Land.
Chorus
Then I wish I was in Dixie.
Hooray: Hooray:
In Dixie Land I'll take my stand,
To live and die in Dixie,
Away: Away:
A-way down south in Dixie.

In Dixie reddest roses bloom
 The Jasmine yields its rare perfume,
 Look a-way: Look a-way:
 Look a-way, Dixie Land.
 And here the sea breeze haunts the South,
 With Orange blossoms in its mouth,
 Look a-way: Look a-way:
 Look a-way, Dixie Land.

Chorus

In Dixie Land we love to live,
 With generous hand we love to give,
 Look a-way: Look a-way:
 Look a-way, Dixie Land.
 With Cheerful light and open door,
 What matter if the wind does roar,
 Look a-way: Look a-way:
 Look a-way, Dixie Land.

Chorus

The Dixie skies are bonnie blue,
 And southern hearts are warm and true
 Look a-way: Look a-way:
 Look a-way, Dixie Land.
 Let there be love throughout the world,
 The pure white flag of Peace unfurled,
 Look a-way: Look a-way:
 Look a-way, Dixie Land.

Chorus

In other lands 'tis sweet to roam,
 But in Dixie Land is Home, Sweet Home,
 Look a-way: Look a-way:
 Look a-way, Dixie Land.
 And Southern maid with merry song,
 Loves dear old Dixie, right or wrong,
 Look a-way: Look a-way:
 Look a-way, Dixie Land.

Chorus

RECENT ACCESSIONS TO THE LIBRARY

The following list gives the titles of books accessioned and catalogued in the Library of the Oklahoma Historical Society, by Mrs. Alene Simpson, Librarian, from July 1, 1966 to July 1, 1967:

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| <p>Adams, Clifton. <i>The Grabhorn Bounty</i>. Garden City, Doubleday, 1965. 125 pp.</p> <p>Alabama Society Daughters of American Revolution. <i>Index to Alabama Wars 1808-1870</i>. 1055. 180 pp.</p> <p>Alabama State Department of Archives and History. <i>The Alabama Historical Quarterly</i>. Vols. 20-22. Index 1950-1958.</p> <p>Alexander, Charles. <i>The Ku Klux Klan in the Southwest</i>. Lexington, University of Kentucky Press, 1965. 288 pp.</p> | <p>Alexander, Virginia W. and Priest, Rose Harris. <i>Maury County, Tennessee Deed Abstracts A, B, C</i>. Vol. 1. 1962. 98 pp.</p> <p>Alexander, Virginia W. and Priest, Rose Harris. <i>Maury County, Tennessee Marriage Records 1807-1837</i>. 1962. 209 pp.</p> <p>Alfriend, Frank H. <i>The Life of Jefferson Davis</i>. Chicago, Canton Publishers, 1938. 646 pp.</p> <p>Allhands, J. L. <i>Tools of the North</i>. Merer. Huntsville, Sam Houston College Press, 1961. 362 pp.</p> |
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- Alison, John Murray. *Adams and Jefferson: The Story of Friendship*. Norman, University of Oklahoma Press, 1965. 296 pp.
- American Heritage*. New York American Heritage Pub. Co., 1966-67. Vol. 17, Nos. 5-8; Vol. 18, Nos. 1-4; Index 1964-1964.
- American Annual 1967*. American Corporation, 1967. 788 pp.
- Anderson, Mabel W. *Life of General Stand Watie*.
- Andrews, Matthew Page. *Women of the South in War Times*. Baltimore, Norman Hemington Co., 1920 and 1927.
- Angel, J. Lawrence. *Early Skeletons from Trancullity, California*. Washington, D. C., Smithsonian Press, 1966. 19 pp.
- Arkansas Historical Association. *The Arkansas Historical Quarterly*. Vol. 23, 1964. 369 pp.
- Arnold, Thomas Jackson. *Early Life and Letters of General Thomas J. Stonewall Jackson*. New York, Fleming H. Revell Co., 1916. 379 pp.
- Atell, Louis A. *Some Willsons of Cister*. 1965. 242 pp.
- Atkinson, Donald. *Texas Surgeon*. New York, Ives Washburn, Inc., 1958. 180 pp.
- Ayco, Warren T. *The Bédellias (Anaxias) of the Australian Neelm*. Lincoln, University of Nebraska State Museum, 210 pp.
- Axelson, Mary Carmack McDougall. *Thirteenth Child: The Story of D. A. McDougall*, 1966. 134 pp.
- Babcock, Sidney and Bryer, John Y. *History of Muskogean in Oklahoma*. 1938. 440 pp.
- Balchen, Douglas. *Guide to the Archives and Manuscripts of Nebraska State Historical Society*. Lincoln, Nebraska State Historical Society, 1967. 160 pp.
- Bankhead, Rowland. *Bedford County, Virginia Index of Wills 1764-1869*. Baltimore, Genealogical Pub. Co., 1964. 15 pp.
- Barney, Ralph A., comp. *Love Relating to Ogea Tribe of Indians*. Pawbuck, 1929. 112 pp.
- Bar Register*. Summit, N. J., Bar Register Co. 1964, 1965 and 1966.
- Barr, Thomas F. *The Pruitt Site*. Norman, University of Oklahoma Research Institute, 1960. 80 pp.
- Beach, Ursula Smith. *Along the Wapato or a History of Montgomery County, Tennessee*. Nashville, 1964. 200 pp.
- Beach, Vincent. *1825: Decisive Year of Charles X's Reign*. Boulder, University of Colorado, 1967. 80 pp.
- Benn, Amelin. *The Pioneer Train*. Garden City, Doubleday, 1958. 356 pp.
- Belden, Bauman. *Indian Peace Medals Issued in the United States 1799-1830*. New Milford, Conn., N. Flaydaman & Co., 1966.
- Berry, Col. Thomas A. *Four Years with Morgan and Parrott*. Oklahoma City, Harlow-Ratliff, 1914. 476 pp.
- Birdson, Albert T. *Is Davis a Traitor?* Richmond, Heritage Press, 1907. 203 pp.
- Bowen, John J. *The Strategy of Robert E. Lee*. New York, Neale Pub. Co., 1914. 250 pp.
- Bowman, J. N. and Heister, Robert F. *Area and the Northwest Frontier of New Spain*. Los Angeles, Southwest Museum, 1967. 182 pp.
- Brendford, Gamaliel. *Confederate Portraits*. New York, Houghton Mifflin Co., 1912. 291 pp.
- Brock, R. A. *Robert Edward Lee*. Richmond, Royal Pub. Co., 1907. 680 pp.
- Brown, Cecil. *Journey's End*. Guthrie, Co-Operative Pub. Co., 1948. 163 pp.
- Brown, Malmee Lee Robinson. *Redded in Poetry*. 1964. 138 pp.
- Burford, Elean. *Burford County, Virginia Index of Wills 1764-1869*. Baltimore, Genealogical Pub. Co., 1964. 15 pp.
- Burns, Anne W. and McGhee, L. *Kate: Abstract of Pensions of Kentucky Soldiers Revolution, 1812 and Indian Wars*. Washington, D. C.
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