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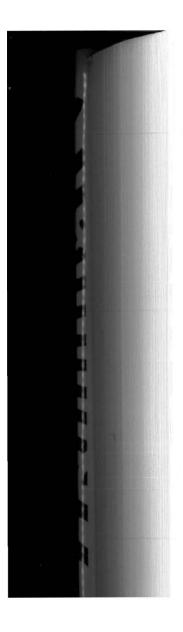
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As with the "gun that won the West," much of the history we know about the frontier and guns never happened. The Wild West of the 1800s, recall, was not so wild or gun-violent as it is perceived. There is the gun that won the West, but also the West that won the gun: the social fiction, out of so many contingencies and historical possibilities, which allied to the gun and amplified its cultural mystique. This conquest occurred in the early and mid-1900s, not the 1800s, and most energetically through the braiding of fiction, history, and legend in the mediums of advertisement, film, and story. The gun industry itself helped to deepen its product's mystique, which increasingly traded on the currency of desire and affinity, rather than utility.

The western and the frontier hero dominated movie theaters, magazine stands, bookstores, and televisions in the 1950s before declining as a genre. The body count of gun casualties on the frontier at Saturday matinees far exceeded the number of casualties on the actual frontier. At least 650 westerns were released between 1935 and 1940, and then 501 from 1950 to 1955, and over 250 from 1955 to 1960. Eight of the top ten television prime-time shows in 1959 were westerns, with a total of 39. Publishers sold an average of 35 million paperback westerns a year in the 1950s. Scores of "Old West" magazines, also described as men's magazines, appeared in the mid-1900s, including Gunslingers of the West, True Frontier, Outlaws of the Old West, Badmen of the Old West, and Best of the West. By one metric of content analysis, the mention of "cowboys" in English printed material peaked in 1939.³

In 1969, Ramon Adams compiled an annotated bibliography of 2,491 works on western gunmen. Excluding state and local history guides with only a passing mention of gunmen, or entries without a date, of the 1,951 remaining publications, all but 241 were published in the 1900s; the greatest number of books was published in 1936, followed by the years 1957, 1958, 1960, and 1955, in that order. This is not a precise or exhaustive census of all published material on gunmen, but it roughly quantifies the character's fluorescence in the mid-1900s. This vernacular proliferation extended even to plastic-mold play figurines. The Marx Company debuted its first of 134 Wild West playsets in 1951 and offered more than 400 Wild West figures, with which

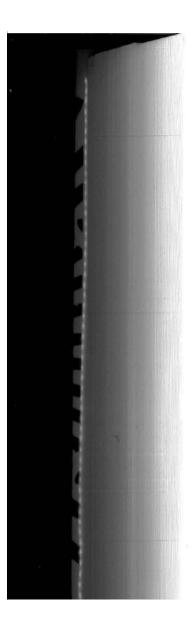
children in the 1950s played "Cowboys and Indians," Patricia Limerick observed, not "masters and slaves."

In this way we advertised, wrote, filmed, staged, played, and televised our way into a gun culture. As with the earlier example of Buffalo Bill, the West that won the gun was a prematurely postmodern narrative of the fictionalized real: it was important that the truth be asserted, and equally important that it not be told.

Business professor Douglas Holt has described how commodities that become icons, as Winchester and Colt did in the 1900s, compete and win on a "myth market." The product has intangible value and charisma as a commodity that embodies a powerful cultural myth, contoured through advertisement. The most powerful myths, Holt argued, are those that resolve "acute tensions people feel between their own lives and society's prevailing ideology," and promise to resolve cultural anxieties and antinomies. Like gun legends, the myth flourishes in the space between what happened and what we wish had happened.

Advertisements in the 1900s about the Winchester in the 1800s ran the gamut from international sloganeering to window displays at hardware stores in small towns that were supported by the fledgling Winchester marketing department. The Winchester Herald, a company magazine for its sales force, praised a Colorado City window display that created a "lifelike scene of the prairie in the wild days." The window depicted a "treat 'em rough roundup," a "wild show for wild men." 6

Ad men had discovered the gun's history—or myth. As Colt's concluded in one ad, its gun had been "famous in its past." In the mid-1900s, Smith & Wesson ran an extensive ad campaign under the banner, "Makers of History . . . Arms and the Man." Each ad took a year in American history and airbrushed the gun into the narrative. The year 1891 began with, "Chicago remodels its shore line to prepare for the Columbian Exposition . . . U.S. Patent Office celebrating 100 years of service . . . McKinley races to political prominence . . . Smith



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& Wesson startles the hand-arm shooting world with the new .22 Single Shot pistol." These ads, suggestive non sequiturs, placed the pistol atmospherically at the scene of historical events in which it played no part.⁷

Several midcentury Colt's ads rehabilitated the cowboy. Historically a boozy "unmarried lower-class laborer," to quote historian David Cartwright, the cowboy became one of the "lean-jawed, hard riding, fast-shooting men who blasted their way across the pages of a nation's history to the thunder of the guns of Colt." He went from bleary-eyed with drink to steely-eyed with courage: "He can look calmly at danger because he knows he has the advantage," one of the Colt lithographs explained. The most famous and coveted gun industry lithograph, created for Colt's by Frank Schoonover, depicts the austere, sober cowboy "Tex and His Horse Patches," an image for 1926 about 1876.⁸

The WRAC offered cash prizes for photographs and brief histories of early model, historic Winchesters as a form of historical-advertorial promotion. "With many an old-time Winchester is associated some interesting item of history," the company wrote, "some bit of romance, or some story. . . . Perhaps your old Winchester has figured in a real adventure." The article touted the Winchester's role in "push[ing] the frontier of civilization westward," especially. In 1928, the company initiated an Arctic Broadcasting schedule of radio shows to the "polar regions" to convey news and messages to the pioneers and missionaries of the Arctic Circle, inviting listeners to imagine earlier pioneers, to "see into their cabins, igloos, huts or ships," and to see therein Winchester rifles and cartridges.⁹

In these ads and other vernacular media, the gun gained a history, in one sense; but it also lost its true history, or at least its historical specificity. Casual assertions held that Americans had "always" loved guns, or that they had a "timeless" tradition of gun fluency, a "priceless tradition" in firearms, or had "long known how to shoot," with "every boy" trained as a marksman. The acceptance of an "inherent love" of the gun, or an "urge to buy" one, whose sources were "mysterious," if not mystified—always there, predating history or the commercial gun culture—elided a great deal. It ignored the changing attitudes toward

guns (different guns, for different purposes, in different eras, imbued with different meanings) by which gun interest and fluency has always waxed and waned. It also obscured the gun industry's self-conscious efforts to stoke love for the gun as nothing more than an agnostic imperative of its business as gun utility waned. 10

In some cases, the gun was retroactively fetishized. Where it had played a role in American history, it was now the star of the show, as numerous articles from the Colt's archives illustrate. In a characteristic symbolic abridgement, the Savannah Morning News wrote that "the revolver stands for invention, extension of territories, suppression of lawlessness, influx of wealth and, in general, power." The very "crearion of the United States was due to the rifle," it concluded. F. Romer's 1926 book, published by the Colt's company, stated the trend bluntly in its title: Makers of History: A Story of the Development of the History of Our Country at the Muzzle of a Colt. Some began to argue that the American long rifle, or Kentucky rifle, had won the Revolutionary War, although antique gun experts consider this notion, in one's terms, "romanticist nonsense." These works transliterated historical narratives that might have been about any number of themes into a story about a gun, which in some cases must have been an easier story to tell. The gun was a historical ellipsis that got Americans from a world before conquest to a settled land after, without contemplation of the contradictions between ideals and realities in the middle.11

Historical and biographical interest in the gunman emerged in the 1920s and 1930s with the emergence of "legend-maker" historians, who claimed accuracy, but actually reinforced, or even created, the legends. Biographies of Wild Bill Hickok, Billy the Kid, Wyatt Earp, and others leaned at first toward glamorization of the six-shooters, mirroring in a more high-brow genre the low-brow pulp fiction of the day, and, in the 1960s, toward equally glamorized condemnation. ¹²

Popular western stories started off with an emphatic assertion of truthfulness. As early as 1915, Dennis Collins (*The Indians' Last Fight*) worried that Wild West dime novels had created utterly false impressions of the West, inflamed young men's imaginations, and inspired outlawry. But even books marketed as historically accurate were closer

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to fiction. Widely sold Signet books were largely fictional accounts of actual characters (for example, Ray Hogan's *The Life and Death of Johnny Ringo* in 1963) that were marketed as "actual history." Even works flying under the flag of history continued the gun overkill, exaggerating both the quantity of gun violence and its charisma or "quality"—its moral scaffolding.¹³

Popular fiction and putatively accurate historical narratives of America's gunmen continued farther down the path first trailblazed in the late 1860s. The authentication of the dime-novel fables as fact got a boost in the early 1920s when Dr. Frank O'Brien, a dentist, donated his novel collection to the esteemed New York Public Library. The catalog copy for the collection described dime novels as "realistic novels: it has finally come to be realized that the pictures of pioneer life in the far west, as presented by the Beadle books, are substantially accurate portrayals of the strange era and characters." (Beadle was a publisher.) These novels, said the library, gave a "more accurate and vivid picture" of the West than the work of "formal historians." 14

This endorsement would have been welcomed by "formal historians," many of whom drew on the dime-novel archive for their accounts. At least two serious historians, in 1926 and 1933, wrote books that "gave respectability" to the legend. If anything, the Wild Bill Hickok gun narrative became more extreme in the fluorescence of western narratives in the mid-1900s, as it was retold under the ennobling flag of nonfiction. In these decades, Hickok became a gun "superman," says an expert on westerns, who killed more people, and killed them faster, with each retelling. Frederick Ritchie Bechdolt (When the West was Young, 1922) claimed that Bill had killed eleven at Rock Creek; William S. Hart (William S. Hart in Wild Bill Hickok, 1923) said he had killed twenty-five in Abilene; Charles Willis Howe (Timberleg of the Diamond Trail, 1949) has Hickok killing "eighty-seven men not including Indians" while he was a peace officer; and O. W. Coursey (Wild Bill, 1924) asserted that Bill "never missed," and that he once shot a man who entered the front door with a revolver in his left hand, while with his right he shot a man coming from the rear, although there is no evidence this ever happened. Other accounts simply

reprinted the George Ward Nichols or James Buel accounts (*The Great West*, 1958, and Atomic Books, 1946, respectively). Of twenty-five additional books on Hickok published between 1908 and 1968, at least seventeen duplicated the Nichols legend, now asserted more confidently as history. Stories written explicitly for young readers by esteemed publishers such as Random House (Steward Holbrook, *Wild Bill Hickok*, 1952) created a powerful impression for children of an over-gunned Hickok "strapping two revolvers on" before taking down the McCanles gang.¹⁵

By the mid-1900s, more accurate portrayals of Hickok and other gunmen were available, occasionally acknowledged by authors, and then discreetly ignored in favor of the legend, even with august publishers. Author Glenn Chesney (*Pay Dirt, Appleton-Century*, 1936) mentioned an obscure *Nebraska Historical Magazine* corrective to the Hickok tale, but dismissed it in favor of the tale itself; likewise, a 1949 book published by Bobbs-Merrill tells a corrected version, but the author "writes as though he does not believe it," said a westerns expert.¹⁶

Stories of dime novels and other mass media of earlier ages found powerful new amplification in the new: movies and, eventually, television. Before Hollywood was Hollywood, it was Oklahoma, a forgotten frontier of the gun culture. Oklahoma's early productions cut a template for depictions of gunmen, outlaws, cowboys, and Indians. The Edison Manufacturing Company produced the first Oklahoma film in 1904, and the genre aspired to documentary realism for an audience that craved nonfiction "actualities." In 1911 a viewer wrote to Moving Picture World, "We don't thank you, Mr. Producer, . . . for forcing down our throats the knowledge that this is only a screen. . . . [W]e want to think it's the real thing." Pawnee Bill's Oklahoma buffalo ranch and the 101 Ranch, used for settings in the first western movies, promised authenticity to the filmmaker: "Everything is genuine and true to nature," the ranch promised. "No Jersey cowboys nor painted white men for Indians." 17

Al Jennings was among the most important figures of Oklahoma's film industry. He made what a cynic might see as a natural progression, from lawyer to outlaw to actor to politician. Apparently, he became a

bank robber because of disillusionment with the law after a man who shot his brother to death in a quarrel was acquitted. Jennings was no more successful as a bandit than he had been as a lawyer: his gang perhaps robbed one or two trains and the occasional general store, and in one train robbery left with no more than a few dollars and a jug of whiskey. Jennings spent five years in prison, and when he was released he wandered into evangelism and politics before meeting writers in a New York City club and compiling a "highly romanticized" version of his life, rife with inaccuracies and outright fabrication, which became a Saturday Evening Post story, "Beating Back." This account became the basis for a movie in 1915 that was touted as a "bandit story for respectable audiences," and its "real" hero as the "Jean Valjean of America," who "beat back at society until it recognized and honored him." Moralists, including the local politician and Congregationalist minister Thomas Harper, obligingly read the new genre as all too realistic and prescriptive—and wanted to outlaw "any pictures of a bank robbery, train robbery, or any picture of nude forms . . . or any picture whatsoever that would be suggestive of evil thoughts and deeds."18

Jennings's movies, like written works on the gunmen, claimed authenticity, promising that actual outlaws, actual Indians, and actual cowboys were playing themselves. They had to be real—but not really real. Historian Richard Slotkin noted that Jennings used actual Oklahoma Indians, and seemed to have a sincere desire to show reality, but the real reality was not the reality audiences craved. In truth, outlaws looked like "city tramps," and Indians lived "in small cabins and dressed like dirt farmers rather than feathered warriors." ¹⁹

Hollywood drew its first gunmen from an obscure book called *Triggernometry:* A Gallery of Gunfighters, by Eugene Cunningham. Filmmaker Nunnally Johnson's researcher used it as his muse for *The Gunfighter* in 1950. The book's introduction would have had obvious value for a scriptwriter. It claimed historical accuracy, and it was atmospherically detailed yet deracinated, easily imagined as a summer movie trailer. It presented a type, "the figure we have come to call the Gunman." His particular place of birth does not really matter, so long as it placed him in the "vast, wild region" of the West, nor his year, so long as it would

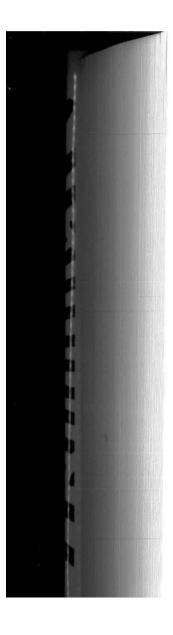
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"set him functioning within the years 1860 to 1900." Killing "would be natural to such men," Cunningham wrote, continuing the tradition of both overstating and naturalizing America's gun pathology.²⁰

The movie Winchester '73 (1950) belongs to the subgenre of what Slotkin defined as the psychological or film noir western, which includes Colt .45 (1950) and The Gun That Won the West (1955). These movies, Slotkin said, emphasize the hero's darker, even pathological, aspects, and are characterized by "a particular kind of stylization and abstraction"—indeed, a fetishization of the gun itself. The western noir was particularly detached from historical or social context, with personal motives replacing the social ones, and the line between outlaw and lawman further blurred by their kinship through gun violence. This Cold War gunfighter navigated through dimly lit, claustrophobic, desolate landscapes on a quest driven by his private obsession and desires for justice. This gunfighter, Slotkin brilliantly argued, must be understood in American culture as an idiomatic figure transcending particular historical and social settings.²¹

Winchester '73 is a story of boy meets gun, boy loses gun, another boy loses gun, and so on. Lin McAdam, played by Jimmy Stewart, is on a mysterious quest after "Dutch" Henry Brown. But the Winchester "1 of 1,000" extra special Model 73 rifle is the "main star of the movie," as critics have noted. Today, it would be an impressive example of product placement, since the company was involved in the movie's production.²²

The first twenty minutes are devoted to a shooting competition to win the coveted rifle. The story, itself a fiction, threads through familiar legends: The competition takes place in Wyatt Earp's Dodge City, on the Fourth of July. Stewart wins the gun, but Dutch steals it from him. As McAdam pursues Dutch across the prairie, the Winchester 73 passes from Dutch's hands to a gun trader's, to an Indian chief's ("This is gun I want," he declares, before scalping and killing the trader), to a shady character named Steve, then back to Dutch. Along the way we discover why McAdam is so intent on pursuing Dutch: he's his brother, and a robber, and had shot their father in the back. McAdam's sidekick, "High Spade," explains to the love interest, Lola Manners,



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that "the old man sired two sons. One was no good." In a final shootout on a cliff outside of town, waged with repeaters and the 1 in 1,000, McAdam shoots Dutch dead, and he plummets off the cliff. Jimmy Stewart gets the gun—and the girl—in the end, and in that order of priority. The last shot shows only the rifle, the gun version of a close-up.

The Winchester occupies the narrative place that a woman might in another film. It's the object of fevered, discombobulating desire, whose possession is fought over (through the use of other, inferior guns—Dutch complains of the Henry, "this rifle takes too long to kill people"). Lola, like the rifle, changes hands a few times in the movie. Actor Shelley Winters marveled at "all these men . . . running around to get their hands on this goddam rifle instead of going after a beautiful blonde like me."²³

It is worth noting the particular ways in which the movie transformed the actual biography of the actual Winchester 1 in 1,000 so passionately fought over in the movie. Most significantly, in Winchester '73, none of the characters will sell the prized Winchester. Dutch takes it to a gun dealer, but he won't sell it for \$300 in gold, and it actually changes hands because of a card game; another character won't give it up until he's shot dead. Another finds it on the battlefield and gives it to another. The next gives the rifle freely back to Dutch, who had stolen it from McAdam. The gun might be won, stolen, given, killed for, or found, but it is not bought or sold. The movie traces the movement of the Winchester, but at each moment when it changes hands, removes it from commerce and subtly elevates it as something more mystical than commercial. This is only one cinematic example of a transformation that had been unfolding in different ways, and places, for decades. The ties between the American gun and the industry and commercial contexts that produced it were getting obscured.

The actual Winchester 73 used in the movie was sold repeatedly, which is unsurprising. Most guns were. It was manufactured in New Haven in December 1873. The WRAC shipped it on November 21, 1876, to a hardware store in Jonesboro, Arkansas. There, a man named Grady bought it. Purportedly, he used it two months later, as part of a sheriff's posse, to kill three cattle thieves. Sometime after that, it was

traded in 1877 by an Indian to a man named Wilkes, for three bottles of whiskey. Then in 1893, a man who lived in Scranton bought the rifle in a Montana gunshop.²⁴

The movie biography of the rifle exempts it from this quotidian, profane world of commerce. Sale would taint the sense that the 1 in 1,000, like a special totem, belongs with only one person: McAdam. His violence in the movie, and his quest, is perhaps psychotic, but it is also purposeful, almost biblical, in its righteous mission against the patricidal bad-seed brother, Dutch, who plays Cain to McAdam's Abel. High Spade disapproves of "hunting a man," and cautions McAdam ominously, if vaguely, that he's "coming to the end of the trail"; but there can be little doubt that the gun is supporting an odyssey of great consequence and a dark but morally legible quest.

Once the actual Winchester 1 in 1,000 was in the hands of its Scranton owner, a man named Hollis, its use continued in a more prosaically realistic pattern. Hollis used the rifle to kill two men who had "gotten fresh" with his wife, what we know today as a variant of intimate or domestic violence. Presumably he had bought the gun on the secondary market as a good guy and became a bad guy when he killed people with it.

In Winchester '73, Dutch mocks his brother after he wins the rifle: "That's a lot of gun to have for just shooting rabbits with." At its next sale, in 1909, the actual Winchester was purchased by Frederick Rogers of St. Louis—who used it for squirrel-hunting.

The next stop of the actual gun before Hollywood was with a Nashville minister who collected antique firearms. He willed it to his son, who in turn lent it to Universal Studios for the movie.

The story of this Winchester 1 in 1,000 got more lethal and morally epic in Winchester '73's rewrite.

Just as the starring gun in *Winchester* '73 cannot get sold, backlit by a noncommercial mystique, the gun is today treated as such a hallowed or notorious object, depending on the point of view, and keeps company with such portentous arguments about existential political differences and constitutional law, that it is easy to forget that it is a commodity, produced by a business, designed to make money.

Eventually, it all came full circle: movies and television, shaped by the gun genre of the fictionalized real, became factual certification that Americans had "always" loved guns. The gun's fabularized history was now a part of its material value as well. "It seems that the closer we get to the year 2000," a modern gun ad reads, "the more people need the image of the past when . . . good usually won out in the end . . . and a man's word and his honor meant something real and worth fighting for." Admirers were nostalgic for a past that was not only past but had never really happened.²⁵

Television and movies also materially influenced, and still influence, the gun market. "Good Guys' on TV Stir Interest in Frontier Revolver," a 1956 headline read. The Colt six-shooter reappeared that year as a collector's item, and Colt's was "swamped with orders," especially from NRA convention attendees, whom the article depicted as "gun-hungry guys clamoring for sidearms." Sales of Smith & Wesson's Model 29 .44 Magnum (not a user-friendly gun, with its heavy recoil and loud report) soared for five years after Clint Eastwood's first Dirty Harry movies appeared. Bren 10 gun sales increased after the *Miami Vice* character Sonny Crockett carried one. ²⁶

In the 1990s, gun industry magazines urged the business to "reap the profits as shooters relive the old west" in "end-of-trail competitions" and cowboy reenactment shootings, trading on the charisma of American gun violence. Guns & Ammo magazine offered its readers a special edition of the Colt's revolver—"as used by John Wayne in his cowboy films"; and Winchester released a Model 94 memorial carbine in honor of John Wayne at the 1981 NRA convention. It had come to this. The movies and fiction had subsumed history, becoming the real event on which the reproductions were based—as if there were no truth left to tell.²⁷

It is impossible to say definitively that the West that won the gun in popular media and advertisement stimulated sales on the bottom line, but it is a reasonable assumption, and the two were correlated, at the least. Now part of the Olin Corporation, the Winchester line reached a per capita gun production in the 1950s rivaled only by

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its production in the first decade of the 1900s. In 1950 it added 384,283 guns to the census (1 per 396 Americans), and production stayed close to this—anywhere from a quarter of a million (252,147) in 1959 to a high mark of 431,055 in 1955—for the rest of the decade, before declining in the 1960s. Meanwhile, Colt's produced 150,296 revolvers and pistols in 1950 (1 per 1,775 Americans) and 209,044 in 1960 (1 per 864). Yearly gun production gives us a rate, to borrow epidemiological terms, but not a (cumulative) incidence of gun ownership, since Winchesters and Colts were built for durability. Each year's production added to a preexisting American gun "load."²⁸

As the value of the American gun shifted from utility to mystique, guns with the patina of history became valuable collector's objects. An antique gun subculture and market emerged that still flourishes. This market coincided with some of the first serious histories of the American gun, including Charles Sawyer's Firearms in American History (1910) and John Dillin's The Kentucky Rifle (1924), followed by Robert Gardner's works in the 1930s. "The collecting of antique firearms is becoming a passion with thousands of persons in the United States," reported the Savannah Morning News in 1914, "particularly millionaires and other rich men," as well as the dabbler who hung an old gun on the wall of the newfangled space called a den. In 1914 there were around 5,000 serious collectors, compared to perhaps 500 a few decades earlier. Collectors scavenged through small towns for the rare find, the Harpers Ferry flintlock or a "primordial Colt." The value of the antique firearm was tied to the value of the history (or fable) attached to the firearm. "To the zeal of the antiquarian is added a semi-reverence for these pieces of iron and steel that have won states and empires and contributed to the uplifting and happiness of the race," an article on gun collection breathlessly stated.29

Pugsley was an avid firearms collector. When he contemplated selling his collection in the early 1930s, he was assailed by a manic antique arms dealer named Theodore Dexter. Dexter described himself as someone who could "create a demand" and then "blackmail" his public—especially his list of 1,200 collectors—into buying by convincing them that they would be reduced to antique firearms "camp

followers" otherwise. As for Pugsley's antique Winchesters, they acquired value as they acquired a richer historical patina in the form of wear and tear. Dexter estimated that the "demand for a '66 Winchester in better condition is almost nil, because the men now in the market for Winchester rifles or earlier models are exhibitors, using Winchesters as part of a "Western' exhibit, and, as you know, in line with popular ideas that an old gun must look old, the \$5.00 model '66 Winchesters serve better than the fine ones." The story of the gun imbued it with value more than its condition.³⁰

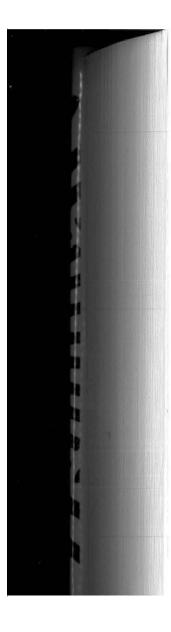
Books benefited from historical legend as well. In early 1949, Winchester executives wanted to commission an official company history. They eventually secured the services of Yale economist Harold Williamson, who authored a meticulous corporate history. The company thought it might appeal to "gun bugs, cranks, collectors, . . . and arms historians, who regularly buy three or five thousand copies" of any gun book—hinting at the proliferation of gun subcultures. But by this time, the legend of the Winchester held more sway than the history of Winchester as it was: a business. Bantam requested "a rewritten version which would in effect be a 'western." An editor explained that it "would be much more interested in the gunmen and peace officers that used Winchesters, in famous battles against Indians and rustlers in which Winchester played a part and in general with the more wild and woolly aspects of Winchester history." With a history in hand, the legend was preferred, or the history implored to act more like the legend. ³¹

NINETEENTH-CENTURY AMERICA LEFT TO THE TWENTIETH A diffusion of guns. It also left the beginning of a gun mystique that had been forged on a changeling frontier, annealed with a rifle, and machined into a cultural idiom. That mystique may have been incubated in the nineteenth century, but it flourished in the twentieth, when it acquired the obduracy of fact through repetition in the mediums of advertisement, story, television, radio, history, and film. At midcentury, the gun prevailed on the American myth market.

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Its legacy is a simple but profound one for twenty-first-century gun culture and a striking contrast to the gun's reality: the legend conjures a country, and a frontier, imagined as more gun-violent than it was, not less, and a world of gun violence between good guys and bad guys. This Manichean conceptualization—of Hickok facing down a villain on a dusty town plaza—has proven to be almost a cultural narcotic. It is a conceptualization that construes gun violence as a story of crime versus the abstract, cool metaphysics of justice, with the latter achieved by a paramilitary citizen-soldier, when it is more often a story of suicidal self-destruction and intimate, angry, intoxicated impulse. According to the Centers for Disease Control and Prevention (CDC), there were 31,672 gun deaths in the United States in 2010, and 33,636 in 2013. The majority in both 2010 and 2013 (61 and 63 percent, respectively) were suicides. Thirty-six percent in 2010 were homicides, and the rest were accidental. Of the homicides, the majority did not occur between strangers, or by criminals. A study of 400 homicide victims from three cities found that in the 83 percent of cases where the perpetrator was identified, he or she was known to the victim in almost all—95 percent—of these cases (although statistics on homicides committed by known or unknown perpetrators is unavoidably and inherently skewed, because it is based on solved homicides—and it is easier to solve a homicide that involves an intimate or known assailant). The majority of women murdered are killed at home by a family member or an intimate partner—a spouse, lover, boyfriend, or intimate acquaintance (64 percent in 2007, according to the Bureau of Justice Statistics: 24 percent by a spouse or ex-spouse, 21 percent by a boyfriend or girlfriend, and 19 percent by "another family member"). More than half of all female "handgun" homicide victims (57 percent) were killed by an intimate acquaintance. Guns were used in 71.5 percent of spousal murders. Although in theory a gun should equalize and protect women against violence, case control studies have found that having a gun in the home increases a woman's risk for homicide and has "no protective effect."32

In the real world individuals often refuse to stay put in one static category. A "good guy," noted by his neighbors as a quiet, upstanding



citizen, can snap, becoming a monstrous villain with no apparent warning. We watch horrified as the armed, acting out of mental illness, rage, impulse, sadness, or other unknown and perhaps unknowable causes or motivations, harm others or themselves. It is a grotesque transmogrification, consistently replaced in entertainment media with tropes of the good vanquishing a more comprehensible and ever-fixed evil.

And so every summer night, in Cody, Wyoming, the town reenacts an Old West shoot-out for tourists' entertainment. The audience cheers the reenactment of a murder. Comparable reenactments don't occur for bar brawls or domestic homicides. But this is the seduction of the gun mystique, and some of the cultural tension that the West that won the gun repairs. It refurbishes a story of violence abetted by gun diffusion—careless, serendipitous, often intimate—into a story of justice, radical autonomy, and a compensatory sort of equality. It eclipses the majority of gun deaths, caused by suicide, with the minority of gun deaths caused by honor-fueled homicides. It takes "senseless" gun violence and makes it sensible.

Although the mystique obscures the most prominent facets of gun violence, gun politics still hum with the mystique's early intimations, as Oliver Winchester advertised it, and as it was mightily amplified in the 1900s: a good lone gunman, in danger, against adversaries in a bad world, out there in a wild country.

CHAPTER 20

"MERCHANTS OF DEATH"

Winchester's hyphenated corporate marriage with Simmons did not save the company. After a full, bleak accounting in 1924, fifty-seven years after its first Book of Account was opened, the company went into receivership, with Kidder & Peabody holding most of the stock. Throughout the 1920s, the "dead hand of receivership," Edwin Pugsley recollected, "gradually but inexorably strangled" Winchester, and "the great momentum of the company was slowing down." The company was still paying interest on the money borrowed for the war, and it had only managed to sustain, not grow, its sales. Winchester folded in January 1931, too weak to withstand the Depression, and was bought out of receivership by the rival Olin Corporation. After the war, "had the Company been satisfied with its measure of growth," Winchester gun expert Herbert Houze later speculated, the company might have survived intact as the Winchester Repeating Arms Company that Oliver had conceived. But expansion and overbuilding was the company's and Sarah's shared hubris. The Winchester ammunition line continues, although Olin stopped US production of Winchester guns in 2006. But in 1931, the family business disappeared into new corporate coverture, a ghost in the machine.1

The family names on the most familiar American guns outlasted family control of the businesses. The entrepreneurial fever that burned in the first generation cooled by the third. Remington had been bought

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LAKOTA AMERICA

A New History of Indigenous Power

Pekka Hämäläinen

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Shapeshifters

of more than twenty buffalo hides, and filled with imported goods. It took six horses to move just one of those big lodges. Government agents supplied Lakotas with annuities, and independent American traders were eager to trade with the wealthiest Native nation in the interior. Finely honed protocols structured the booming commerce. Red Cloud welcomed prominent traders by erecting a lodge for them next to his own and had their goods placed within it and their wagons corralled around it. He then offered a great feast.

The inflow of merchandize was both voluminous and varied. In came wagon-loads of state-of-the art Remingtons and Colt six-shooters, powder, lead, saddles, swords, iron axe heads, iron arrow and lance points, awls, files, knives, hide scrapers, scissors, cast-iron kettles and skillets, spoons, red and blue Navajo blankets, clothing, fabrics, buttons, beads, bells, bracelets, earbobs, German silver rings, pipe tomahawks, brass and glass adornments, dried Mexican pumpkins, sweet Mexican cornmeal, coffee, and whiskey, for which Lakotas bartered buffalo robes and meat. Lakota villages abounded with objects, both necessities and luxuries, which brought their owners joy, status, spiritual contentment, and, when shared, respect and power. These modern Lakota villages were centers of intensive and fulfilling consumption.

This commercial prowess was fueled by Lakotas' greatest modernizing engine: the still relatively new horse-powered bison hunt that could yield massive quantities of hides, meat, fat, and sinew in a matter of minutes. By the late 1860s Lakotas had built prodigious horse herds: an average household probably owned around twenty animals, some of them trained for hunting and war, the rest used as beasts of burden. A specialized labor force of young boys and enemy captives tended to the herds, watering, pasturing, grooming, and protecting the treasured beasts. When the mobile villages struck camp, cottonwood-studded riverbanks and floodplains became blanketed by enormous herds, the pulsating, organic engine of the Lakota economy.

Contemporary Americans saw the Powder River country as an Indigenous retreat, an insular world intentionally cut off from the rapidly expanding American empire of cities, railroads, settlers, farms, ranches, and capitalism—a perception that has dominated outsider views of the Lakotas ever since. In reality, the Powder River country under the Lakota rule was a safe and dynamic cosmopolitan world of its own where transnational commercial circuits converged, where Indians enjoyed many comforts and advantages of the industrial age, and where new ideas about being in the world were constantly debated. Lakotas knew full well that they lived in a transitional period of innovation, quickening change, and questioning of old conventions. But contrary to the tired old stereotype of obstinate, tradition-bound Indians, they embraced this radical regeneration of their world.

Shapeshifters

Lakotas had lived with wašíčus in their midst for two centuries, and they had had U.S. forts and agencies in their lands and on their borders for two generations. This had become accepted and normal. Close wašíču presence had given them access to new markets, technologies, foods, peoples, and ideas. Some of the novelties—such as Christianity—they approached with deep scepticism, some with relish. By the late 1860s Lakotas had entered—irreversibly, it seemed—a new technological age where life without guns, metal, horses, and textiles was unimaginable. Ready-made utensils and tools rendered daily chores immeasurably faster and easier, while horses and guns kept them safe. The introduction of the 1866 Winchester lever-action repeating rifle alone nearly revolutionized their ability to inflict harm on their enemies. Colonel Richard Irving Dodge could but marvel at the speed and scope of the change. Repeating rifles, he wrote, had transformed "the Plains Indian from an insignificant, scarcely dangerous adversary into as magnificent a soldier as the world can show." 9

Men and women alike relied on foreign goods for safety, comfort, and status, and families measured their wealth and social standing in the horses and trade goods they possessed. From cooking to keeping warm to feeling beautiful to feeling powerful, everyday life now necessitated access to and consumption of imported products. Many families included captives whose labor was essential for the managing of horse herds and the production of bison robes, which kept the all-important export economy running. Lakotas were still Lakotas and in control of their world, even though that world had changed fundamentally. Thus far they had adapted ingeniously to it.

The creation of the Great Sioux Reservation magnified that sense of newness, a rupture between the past and the present. In 1869 along the Powder River both Crazy Horse and Sitting Bull addressed a council deliberating Lakota policy toward the wašíčus. Crazy Horse—a man who believed he was only good for war and was widely celebrated for his uncompromising position toward the wašíčus—now emerged as the very embodiment of Lakota capacity to change. "This tribe will slowly be living with white men," he said, "but whereas I fear the land will be taken under duress without payment, you should go on home. Soon I shall come. If I were present I would not sell it to the whitemen. So take the message: I will go slowly." Sitting Bull echoed the eminent warrior: "I shall make peace with whitemen slowly."

This was iwáštegla, a new political philosophy that recognized that Lakotas would have to gradually learn to live with the wašíčus, whose presence in their world had become an irrevocable fact. In the long run, this could mean farming and settling in reservations. In the short run, it meant accepting whatever material and political support the Americans could offer while thwarting any

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American attempts to civilize and remold them. Lakotas still expected wašíčus to compromise more than they did: after all, most of their interactions took place in Lakota territory. In this charged moment one can glimpse something essential about Lakotas' ability to accept new realities, adjust to changing governing conditions, and yet remain entirely Indigenous. Confident as Lakotas may have been about their place in the world, they remained flexible and receptive. They would survive the wašíču version of modernity by selectively embracing it.¹⁰

Lakotas rejected the wašíčus' reformist zeal so forcefully because they knew its dangers intimately. On the eastern side of the Mníšoše they could see how unrestrained civilization programs played out. There their Yankton, Yanktonai, and Dakota kin had lived on small reservations for years, suffering a sharp decline. Pressured into farming, their crops tended to fail while government rations fell repeatedly short. Deprived and often starving, they had become horribly diminished. Those reservations were a warning. The Yankton agent worked hard to secure enough supplies for his wards, but his superior saw in Yanktons little more than a useful tool for pacifying the Lakotas. "Located as they are," he wrote in 1869, "directly between the wild and warlike bands of their great nation and the frontier settlements of the irresistible advance of civilization, they are the practicable medium for reclaiming from savage life their roving and bloodthirsty brothers, by transmitting to them, and inducting and disseminating among them, the modes of life and the rules of law and order of their white brothers on the other side." In the safety of the property of their white brothers on the other side." In the safety of the property of the proper

Repulsed by such wašíču schemes and certain of their ability to adapt to changing circumstances, Lakotas set out to mold the Great Sioux Reservation to meet their needs. Federal agents envisioned the reservation as a tightly controlled space of cultural engineering where Lakotas would be stripped of their savage habits. Lakotas, however, saw the reservation as an Indigenous domain where government officials operated under their auspices. What mattered to them most were the American resources—rations, clothing, guns, tools, and vaccines—that buttressed their power and ambitions in the great interior. They had few illusions about the agents' intentions—primarily because the agents were so effusive about their plans to Americanize them—and they refused to become wards. Instead, they meant to transform the agencies into stepping stones in their ongoing quest to keep their world prosperous and inviolate. The result was a prolonged contest over the standing of the Lakota nation within the American one and over the very meaning of the reservation itself.

THE NON-RESERVATION

U.S. Indian agents had two major incentives to make the Lakota reservation experiment work. The first was personal and humanitarian: many of them genu-

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Upside-Down Soldiers

and other Plains Indians, the railroad had come to signify a cure-all solution to the Indian problem. By allowing quick troop deployments and by ushering in settlers, railroads would dramatically accelerate the dispossession of the Native Americans. The commissioner of Indian affairs predicted that "the progress of two years more, if not of another summer, on the Northern Pacific Railroad will of itself completely solve the great Sioux problem, and leave the ninety thousand Indians ranging between the two transcontinental lines as incapable of resisting the Government as are the Indians of New York or Massachusetts."

But even if war was needed to complete the railroad and Lakota dispossession, government agents were confident that they had co-opted enough "friendlies" to dilute Lakota military might. "The working on the proposed line of the Northern Pacific Railroad will meet with no opposition from any of these Indians," promised the agent of the Grand River Agency who watched over six thousand Lakotas and Yanktonais. By 1873 roughly half of the Lakotas lived more or less permanently near agencies, which suggested to U.S. officials that their military capacity had become decisively compromised. In his annual report Commissioner Edward P. Smith urged the nation to abandon its "fiction" in "our Indian relations" and forgo "as rapidly as possible, all recognition of Indians in any other relation than strictly as subjects of the Government." Federal officials with deep ties to the railroads had already divested the Wahpeton-Sisseton Sioux of five million acres between the Red and Missouri Rivers, and the Lakotas would have to yield next. "If it should become necessary to reduce the hostile portion of these Sioux to submission by military force," Smith was confident it could be done, for the Lakotas were surrounded by Native enemies: "The Government will find faithful and efficient allies in the several Indian tribes around, the Crows, Black Feet, Gros Ventres, and Arickarees. From these Indians a sufficient number of scouts can be enlisted to break the power of the Sioux Nation."4

Saddled with heavy expectations but confident of success, the prodigious Yellowstone Expedition moved west from Fort Rice on the Missouri in late June. Lakotas knew they were coming, but they waited until the wašíčus reached the Yellowstone-Tongue junction in early August, far from U.S. military forts on the Missouri. They saw an opportunity in an advance detachment of horse soldiers riding on the north bank, and decided to bait them into a pursuit. Six warriors charged in to stampede the wašíču horse herd; as expected, the soldiers rushed after their mounts—and toward some three hundred warriors hiding in a cotton-wood grove. The warriors charged "in perfect line," and the soldiers formed a skirmish line. The warriors kept shooting and charging at the line for three hours in 110°F heat and eventually set the grass on fire to burn the wašíčus out. The soldiers retreated, and the warriors chased them downriver until they saw a dust

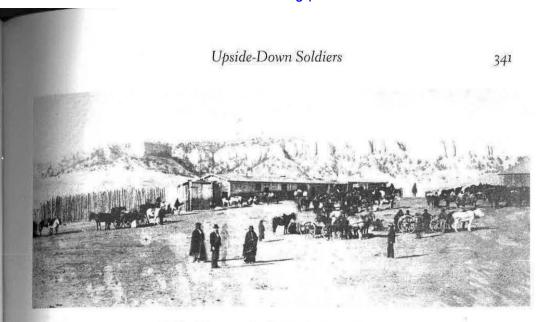
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cloud: it was the main wašíču column. Lakotas swung around and withdrew upriver, the wašíčus now chasing them, marching hard to the tune of "Garry Owen." Custer—Phehíŋ HáŋskA, Long Hair, to Lakotas—had realized that there was a whole Lakota village nearby with women and children and rushed to "make short work" of it to sap the enemy's morale. When Lakotas neared the mouth of the Bighorn, they packed their possessions into bull boats and swam their horses across the fast-running Yellowstone to its south bank. Custer, burdened with the heavy army horses, failed to do the same and set up camp.⁵

At night the soldiers woke up to the sound of rifle fire: Sitting Bull had brought Minneconjou, Oglala, Sans Arc, and Cheyenne reinforcements, and now they shot at the wašíču camp on the far bank. The distance was nearly five hundred yards, but the fire was shockingly accurate: many Lakota warriors now carried Winchester magazine rifles; Henry and Spencer repeaters; and Springfield, Enfield, and Sharps breechloaders. There was a short duel between an expert U.S. sharpshooter and a Lakota marksman, which the latter won. Then some three hundred Indians crossed the river above and below the wašíču camp and Gall led a band of mounted warriors on its flank, releasing concentrated carbine fire and forcing Custer to form a new line of defense. It could have been a rout, three years early, if Colonel Stanley had not moved downriver with unusual speed. Once he brought his infantry and four Rodman guns on the scene and began shelling Sitting Bull and the warriors across the river, the battle was over. Lakotas moved south along the Bighorn, and Americans pushed northeast to the Musselshell River and turned back.⁶

And then the wašíčus vanished from the Yellowstone basin, their railroad seemingly abandoned: after two failed surveying expeditions in consecutive years it seemed there would be no more. Lakotas appeared to have stopped U.S. expansion in its tracks. They did not know—could not have known—that the United States had been gripped by financial panic. Jay Cooke and Company, the financier of the Northern Pacific, had defaulted its loans, triggering a sprawling financial crisis. Fifty-eight railroads went bankrupt within a year, and half of the nation's iron foundries failed. Credit tightened, prices fell, wages plummeted, and jobs melted away. The United States stood economically paralyzed, and the gigantic enterprise that was the Northern Pacific Railroad lay dead on the Missouri near Bismarck, its untouched, pointless rails covered with grass.⁷

That same year a Lakota boy had a vision in the Little Bighorn Valley. He was a sensitive child who heard voices and communicated with spirits. Now two men asked him to follow them into the clouds: his grandfather was calling him. He was circled by millions of horses—"a sky full of horses"—and a bay horse guided him into a cloud tipi of Thunder Beings where he saw the six grandfathers who were the six directions: west, north, east, south, above, and below, the whole

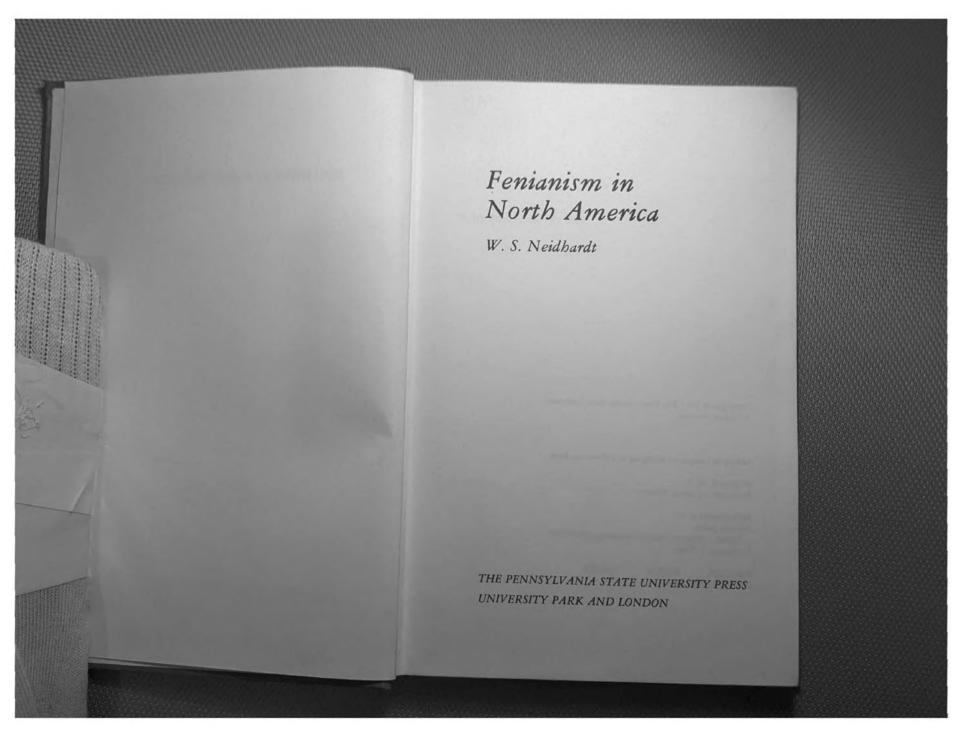


45. The Red Cloud Agency in 1876. Courtesy of the Collections of History Nebraska, Nebraska State Historical Society, RG5895.

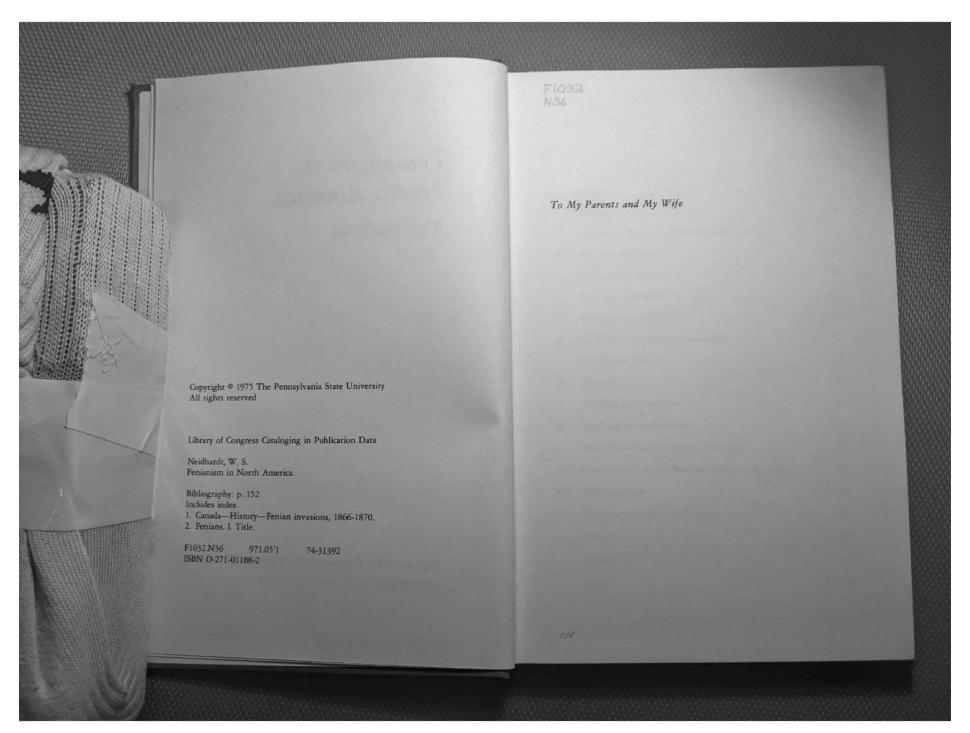
of the universe. The grandfathers showed him sick children, emaciated horses, wailing men and women, people dying—"it looked like a dying nation"—and they showed him herds of buffalo and dancing horses. They said they would take him to the center of the earth, and then he was on top of Pahá Sápa where he could see all the earth. Black Elk saw "what is good for humans and what is not good for humans." He knew what his people had to do.8

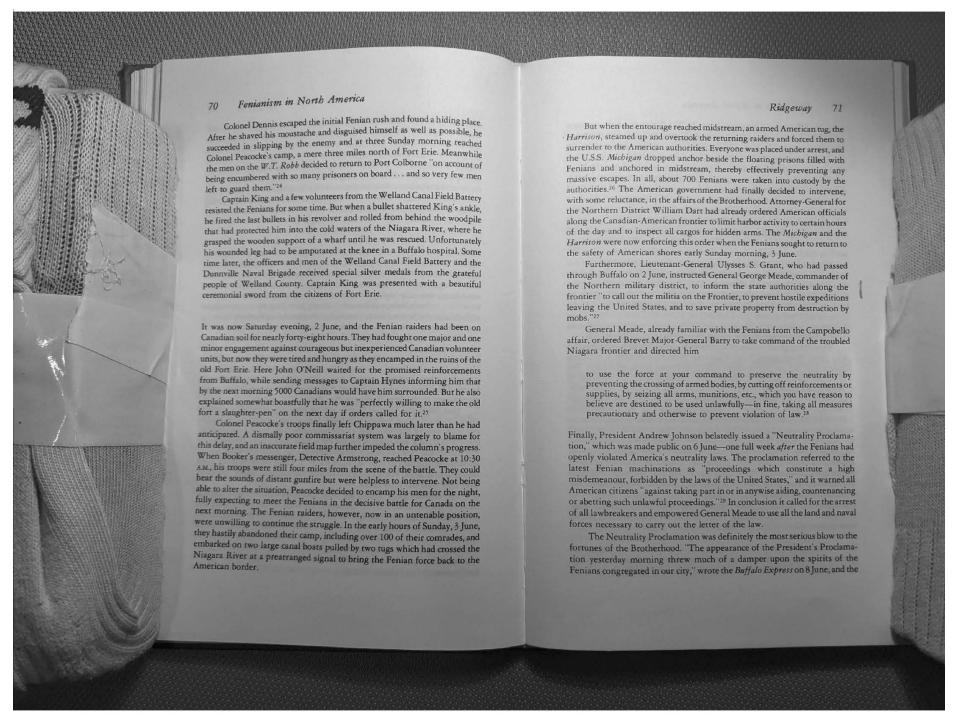
FORTS AND FRICTION

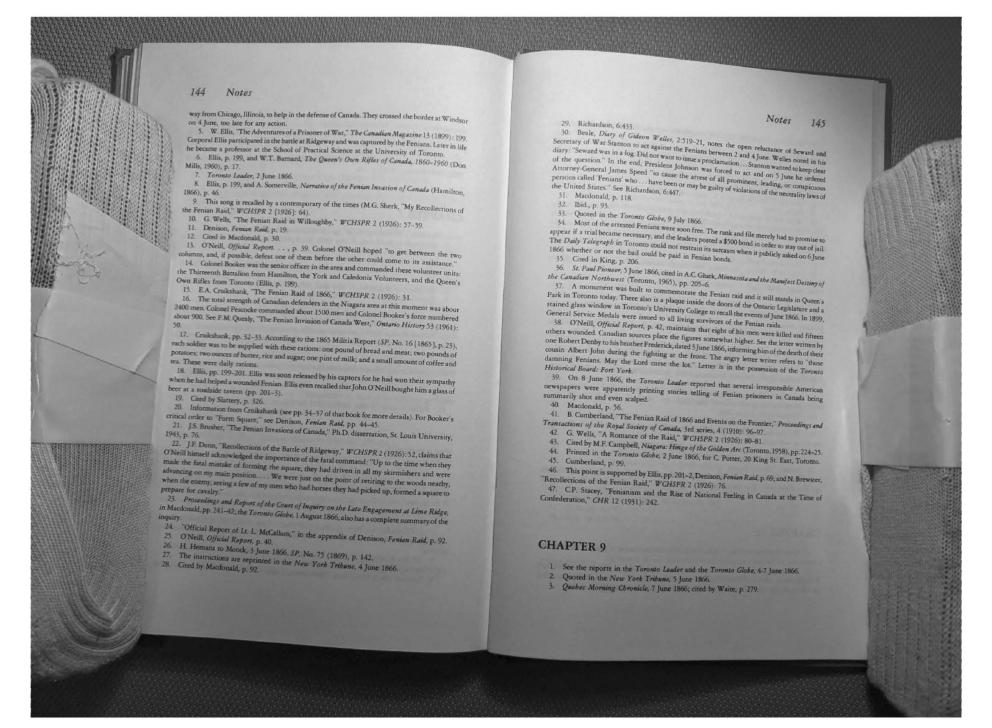
"The Oglalas killed the Indian agent's (Seville's) clerk," reads an 1874 winter count. The long-suffering Saville had struggled from the start in his post at Red Cloud Agency. Red Cloud and other chiefs had made sure the agent knew his place: he was there to serve, to make sure that Lakotas got what the United States had promised them in 1868. Saville was also unnerved by the animosity of the hundreds of northern nontreaty Lakotas who came in to draw food and goods as the weather turned cold, and refused to be counted and identified. Saville caved in to their demands for rations, believing, accurately, that the agency chiefs could not guarantee his safety. Things came to a head in February 1874. Saville panicked and called in troops, and a Minneconjou warrior walked into the clerk's building and shot Saville's nephew, Frank Appleton, at point blank, likely mistaking the young man for Saville himself. Saville asked again for troops, and now Sheridan sent more than nine hundred men to the White River. They built Camp Robinson to oversee Red Cloud Agency and Camp Sheridan to watch over Spotted Tail's site. Ever since its humiliating defeat in the Powder River War, the U.S. Army treated any Lakota threat as a potential national emergency.

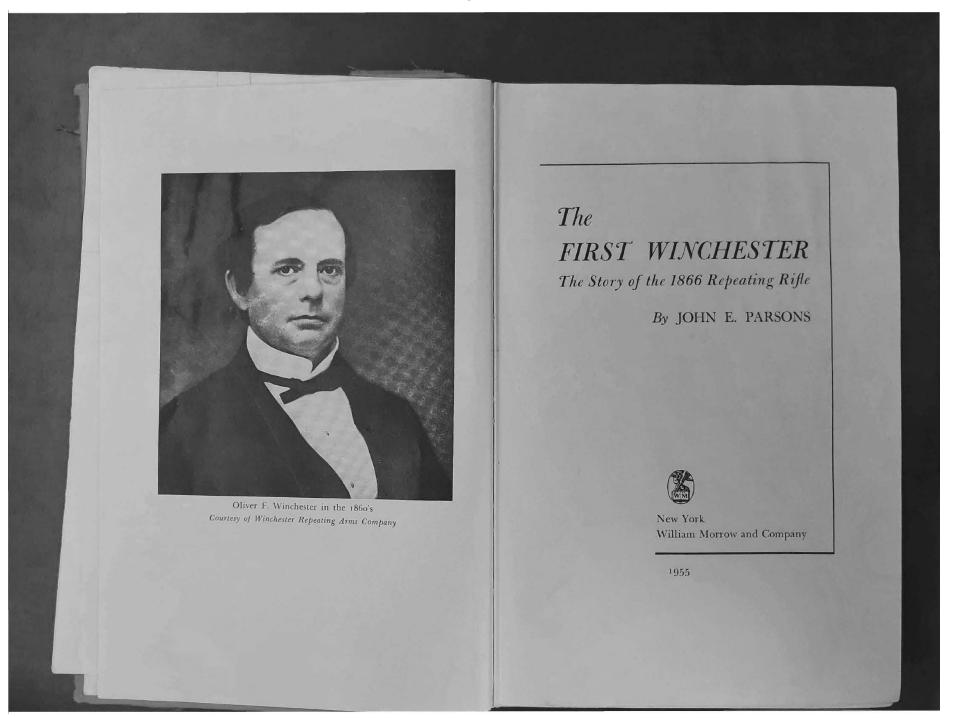


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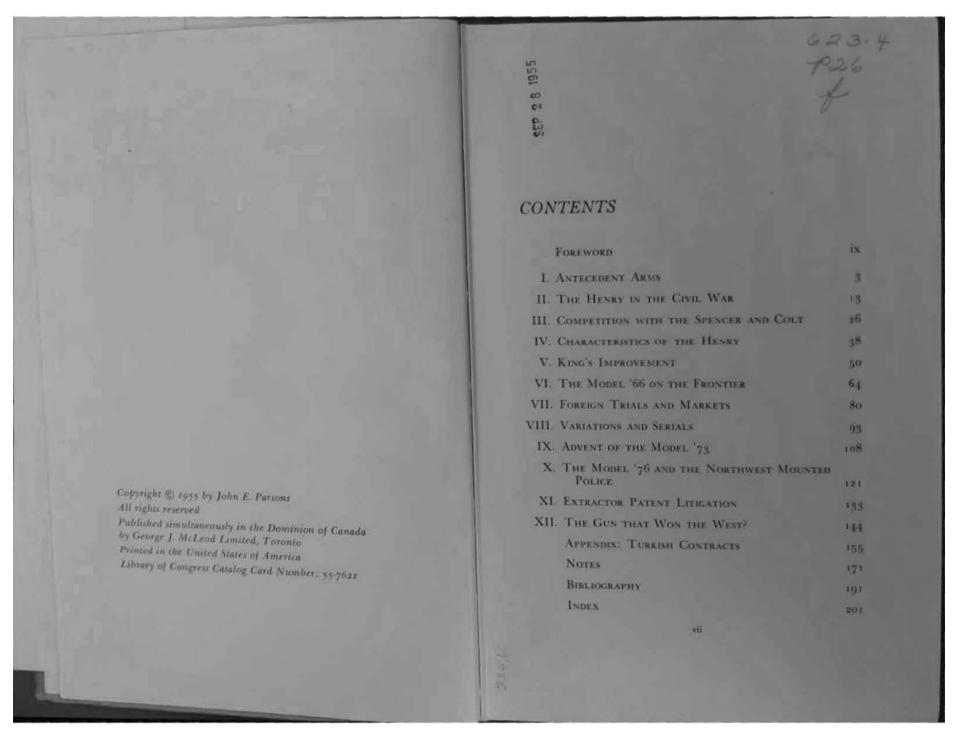


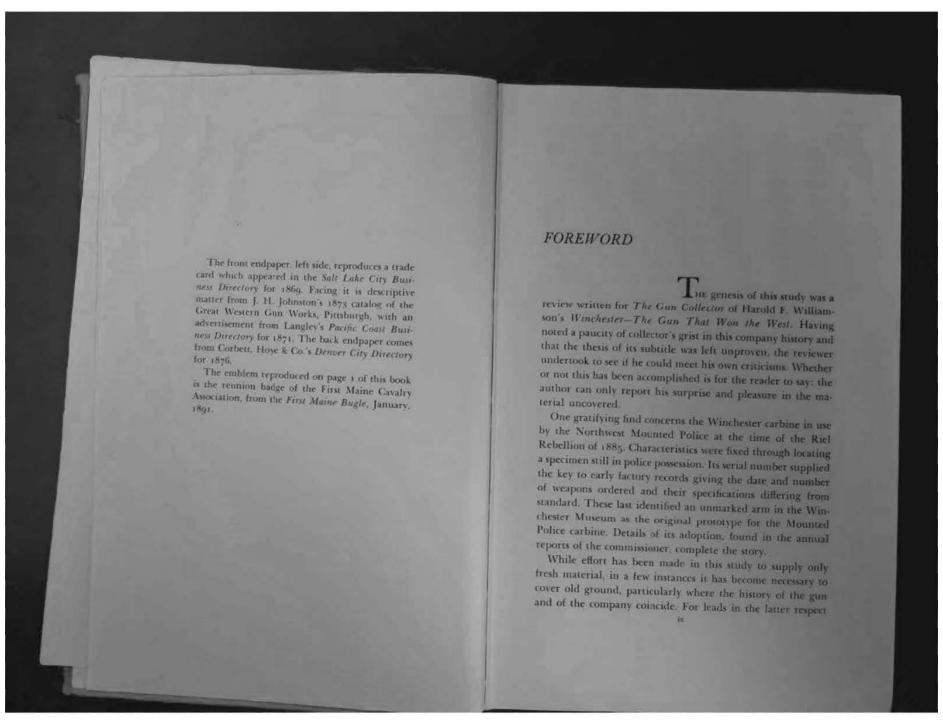






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FOREWORD

acknowledgment is certainly due to Mr. Williamson, whose presentation along economic lines is masterful, and to his bibliography and appendices. To the Winchester Repeating Arms Company, now a division of Olin Mathieson Chemical Corporation, and to its personnel at New Haven, the author is particularly indebted for making available its records, museum, library and photographic laboratory. Thomas E. Hall, Curator of the Winchester Museum, has been of the greatest help in giving technical advice, answering queries, following up lines of investigation and suggesting points at which the study could be improved or expanded. To him and to Edwin Pugsley and Paul S. Foster, the author renders heartfelt thanks for reading and commenting upon the manuscript,

A host of collectors in the United States have helped make this book, by generously supplying details and photographs of their arms. Particularly useful has been information on serial numbers and type characteristics, enabling the author to construct sequence tables and trace minor changes in design. Individuals and institutions kindly furnishing illustrations are named in the captions, but special acknowledgment is due to George Madis, Norris E. Pratt and Gerald Fox, whose several contributions have been invaluable. Joe W. Bates, Maurice C. Clark, John S. du Mont and James E. Serven have rendered signal aid, as have likewise John A. Leermakers, Clarence T. Hanson, Wilbur K. Hilgar, Harold N. Ball, Robert E. McMahon and John Hintlian. The author expresses his grateful thanks also to Cleves H. Howell, Jr., Lloyd Bender, Don Whaley, Norman L. Pratten, Frank Russell, Ed Baldwin, James S. Hutchins, B. K. Wingate, Phillip R. Phillips, James Thompson, Herschel C. Logan, J. Thomas Cottrell, Jr., Herb Glass and William M. Locke for their help and interest.

Collectors of Americana other than firearms who have kindly supplied photographs are Frederick H. Meserve and FOREWORD

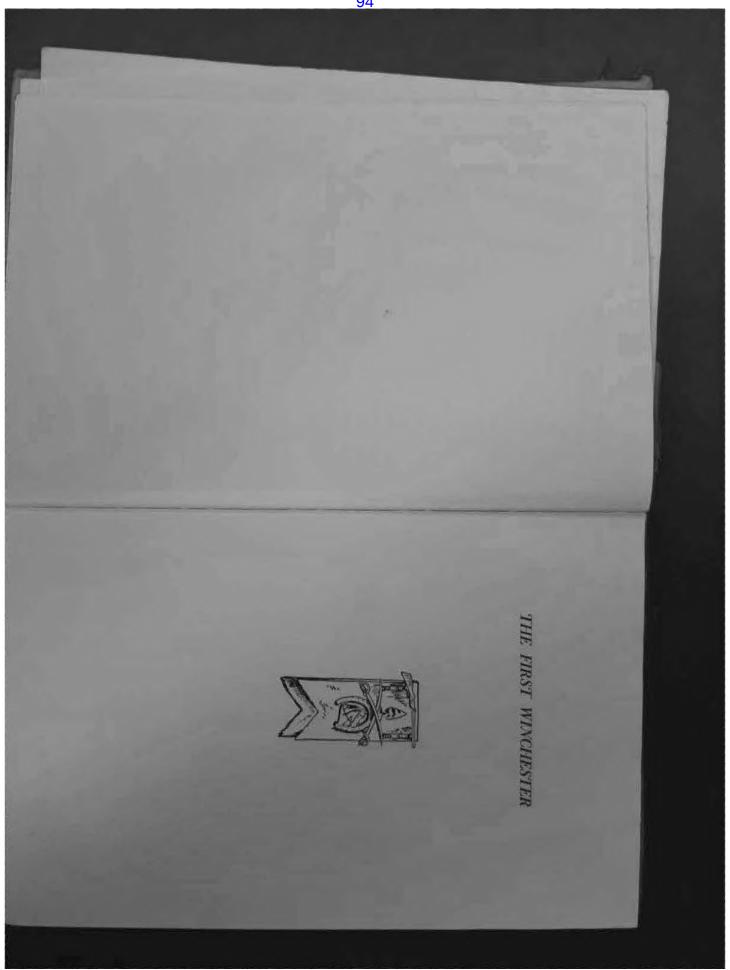
Xi

Frederic Allen Williams. John C. Ewers of the Smithsonian Institution and Stephen V. Grancsay of The Metropolitan Museum of Art have each contributed of their special knowledge. Miss Mari Sandoz has been generous with her store of notes. From original sources in the Western Americana Collection, Yale University Library, through its curator Archibald Hanna, have come unique data and illustrations. Grateful acknowledgment is due likewise to the Union Pacific Historical Museum, Omaha, the Wells Fargo Bank History Room, San Francisco, the State Historical Society of North Dakota, The House of Yesterday, Hastings, Nebraska, the Royal Canadian Mounted Police, Ottawa, and the National Archives for unusual photographs. Source material has also been found in the Louisville Free Public Library, the University of Illinois Library, the New York Public Library, the Boston Public Library, the Library of Congress, the New York Historical Society and the Historical Society of Pennsylvania,

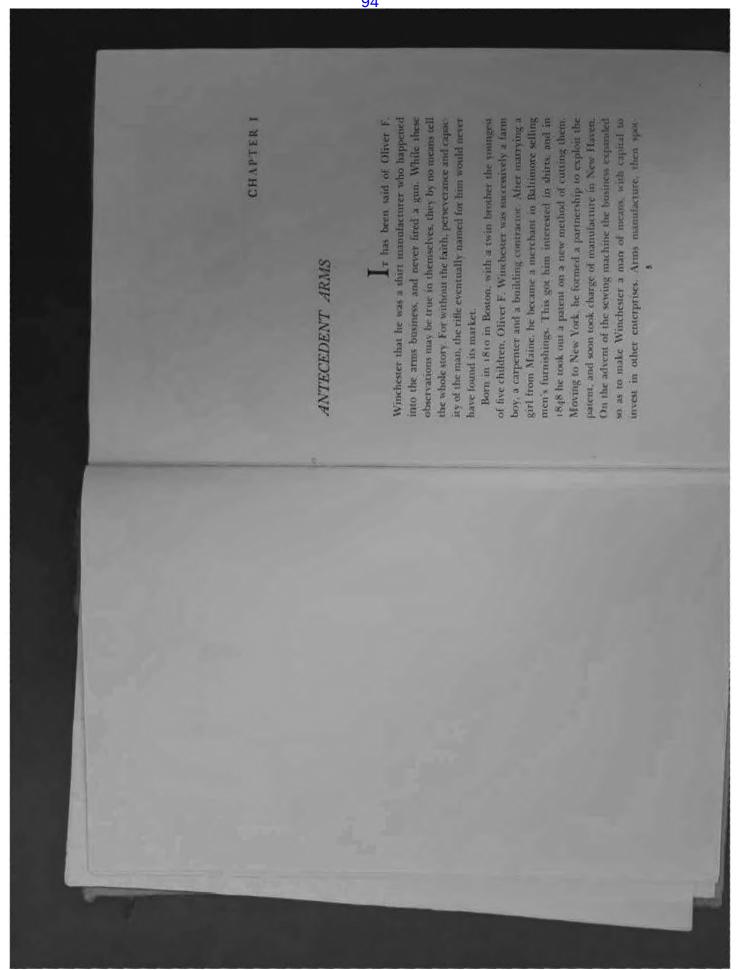
Interest in the early Winchester is by no means confined to the United States and Canada. From England much helpful information has been supplied by S. Basil Haw, Major G. Tylden of the Council of the Society for Army Historical Research, and A. Norris Kennard of the Armouries, Tower of London; and from Denmark by Tage Lasson, author of De Tidlige Winchester Rifler.

Frederic Remington's painting of "The Scout," a mounted frontiersman armed with a Model '66 Winchester carbine, is reproduced on the jacket of this book through the courtesy of Harold McCracken and the publishers of Frederic Remington—Artist of the Old West.

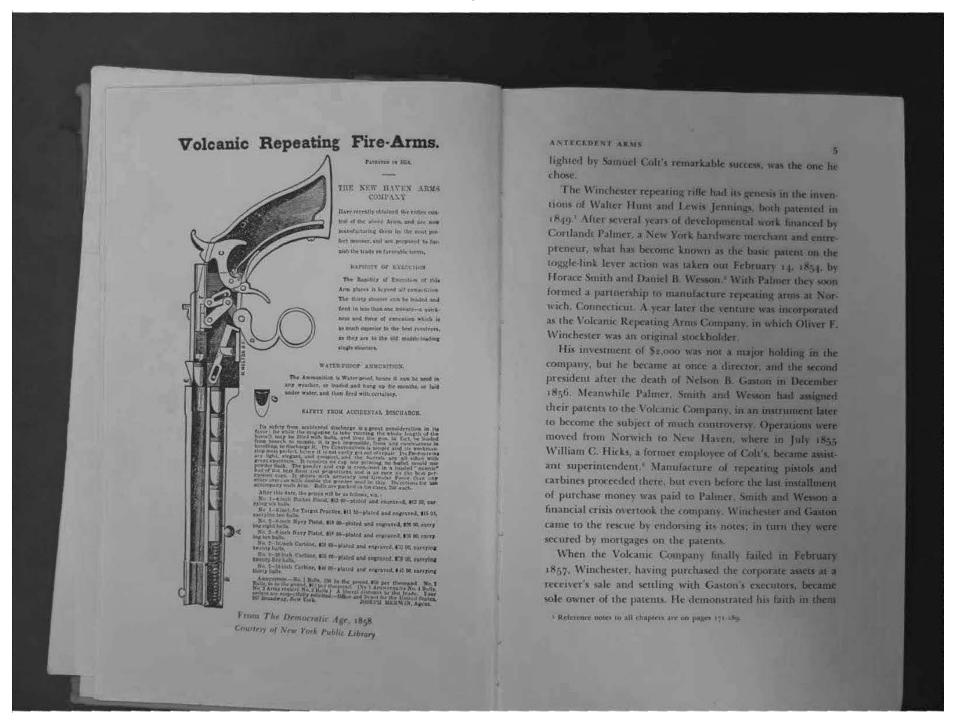
The author is grateful to Miss Belle M. McSherry for statistical work done at Winchester's and as heretofore to Miss Mary V. Farrell for her skillful assistance in putting manuscript into type.

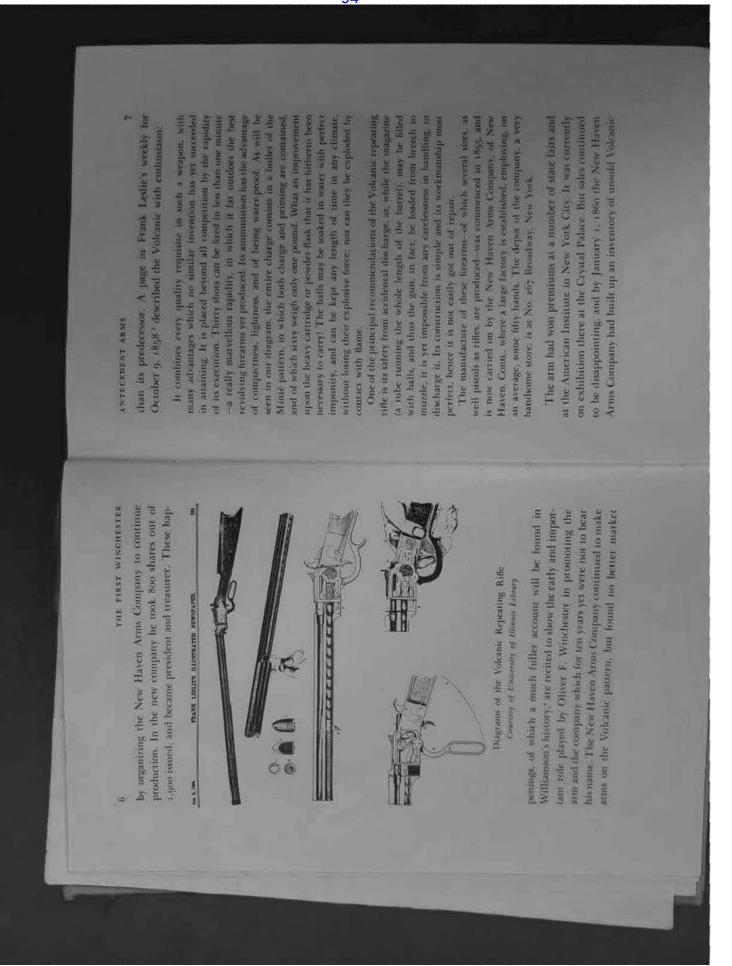


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ANTECKOENT ARMS

THE PIRST WINCHESTIR

arms and animumition which even at a discount of 30 percent

from his prices amounted to half the company's capital.

B. Tyler Henry of Windsor, Vermont, became plant supermendent May 1, 1837, Hacks having left at the end of 1856.

carridge head. This made the blow of the hammer more in the method of ejecting cartidge cases as claimed in the certain to explode the charge. There was also an improvement 1854 parent. Yet what actually made Benry's arm a practical one was the change-over in annimitation.

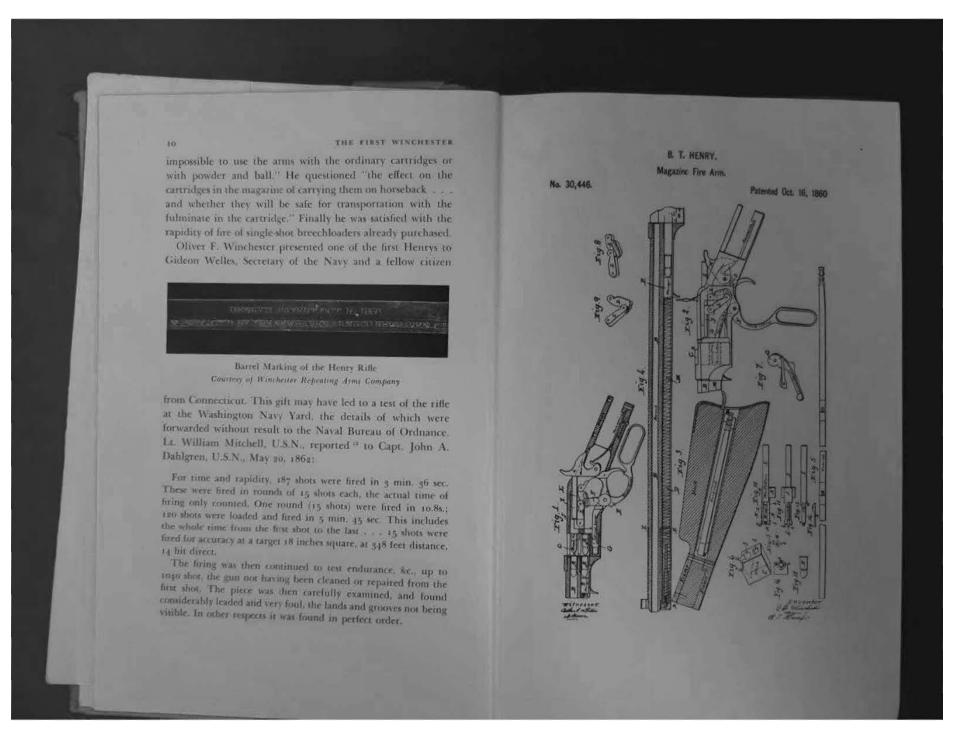
The new carridge represented a return to the concept of had improved it by the addition of a flange on the base holding held an assignment of Smith and Weson's 1854 and 1841 carridge parents, and if he availed himself of their patent or of 26 grains and a conical bullet of 216, made his new rifle a rimfire load which Henry developed, with a powder charge the fulminate, and used it for their ay calibre revolvers Under Winchester's direction B. Teler Henry likewise experimented with such a carridge, though larger in sire." His bo original patent." Actually it had never proved reliable enthe expansible metallic case described in Smith and We to adopt in the Volcanit pittels. But the inventors ther 1860," it was by color of that assignment.

upon the superiority of his favorite arm over all others." Of the Henry and Spencer repeaters he wrote: " I regard the and also the requirement of special ammunition rendering it weight of the arms with the loaded magazine as objectionable. Envisaging a military demand and funamed by loans mainly from its president, the company tooled up for production during the first year of the Civil War. Favorable reports on the Henry rifle came to the Ordinance Department from the Ripley had already " warned the Secretary of "a great con new inventions, each baying of course its advocates, institute Army of the Potomac, but the Chief of Ordnance, Brig Gen in a letter to the Secretary of War. December 9, 1501. General fames W. Ripley, took a dun view of tepeating arms in general now specially prevalent in regard in

oper Instription: Gideon Welles-Scretzer-Navy, Serial garser: Presented to Gov, W. F. M. Army [of New Mexico] by E. M. Scinton Seriy of Wax August, 8855," Serial 2317. entation Henry Rifles

After several years of experimental work, Henry patented an feature of his patent consisted in drilling a hole through the solid breech bolt of Smith and Wesson's design, so that a firing on might work through it. Two opposite cars or firing points were placed on the front end of the pin to hit the printed improved design of rifle utilizing a metallic rimfire carridge mitted of the loaded projectile previously used. The essential

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CHAPTER II to the public appears to have taken place at Louiwille, Ken-A NTRODUCTION of the Hearty rifle tucky, in andsummer, 1862. An advertisonom in the Louis ville fournal of July 9 invited inspection of the tille at James Low & Co.'s, Sixth Street. The notice was placed by William C. Stauton, traveling salesman for the company since Volcanic days. George D. Prentice, editor of the Journal and an immediate enthusiast, devoted a column of news to the arm on central positions of our State are openly threatened and when it is understood in high quarters that secret companies are on too tained. And certainly the simplest, surest, and most effective reapon that we know of, the weapon that could be used with In these days, when rebel outlaws and raids are becoming common in Kenucky, when guenilas are scouring different comme nightly, and practising the most arrocious oursages, when even the exponsibility with the best weapon of defense that can be obfor a sudden and general insurrection at some favorable money it behooves every loyal citizen to prepare bimsell upon his THE HENRY IN THE CIVIL WAR July 14: It is manifest from the above experiment that this gun may THE FIRST WINGHESTER be fired with great rapidity, and it not liable to get out of order. The penetration, in proportion to the charge used, compares By July 1862 the new rifles were ready for public sale. They capital H was stamped as a trademark on the heads of the While the 1860 patent had been assigned to Oliver F. Winchester, the guns were actually made by B. Tyler Henry at the company plant at a Artizan Street on an inside contract basis. In the process, the basic patent of 1854 likewise held by Winchester was of course utilized. That it continued to of it for seven years was sought on its expiration in 1868. This required a special Act of Congress, the original application Patents granted the extension August 11, 1868. His reasons for doing so are not on record, and the application itself rimbre carridges supplied by the New Haven Arms Company. have againtance is evident from the fact that an extension to extend not having been filed in time. Congress obligingly gate permission " to apply again, and the Commissioner of and were advertised and marketed as the "Henry Rifle." A MANUFACTO BY THE NEW HAVEN ARMS CO. NEW HAVEN, CE cannot be found in the files in the Patent Office. HENRY'S PATENT, OCT. 18, 1860 favorably with that of other arms, were stamped on the barrel.

THE FIRST WINCHESTER the most tremendous results in case of an outbreak or invasion.

sions, the newly invented rifle of Henry, now on exhibition, and is one that we have mentioned recently upon two or three occa-

for sole at Messts, Jas. Low and Co. v, Sixth street,

HENRY'S

stated, can be loaded in eight number can be fired in fifteen seconds or less, so that This rifle, as we have or ten seconds with lifteen cartridges, and the whole one man, with the weapon, is equal to fifteen armed with ordinary guns. REPEATINGRIFLE THERE MOST POWERFUL AND KITCHTAN

and, if it were to do so, the delay involved would be but have never known an ina single second. Except when bility of its being discharged by falling upon the floor, or by the most violent blow instance of its missing fire it is cocked, there is no possi-A. B. SEMPLE & SONS

They may be procured at rehalf of the following

Louisville,

BY THE CASE ONLY,

If it is desired to withdraw lie loaded for a week at the flicted upon any part of it. the cartridges, the whole fifteen can be withdrawn in three or four seconds. It may THE STATE OF SECULORS, SEASONS, STATES, SOMETHIA, CHARLE STATES, SEASONS, S several Agency for the State of Rentacky, From the Louisville Daily Journal COLUMN CRAFFIER & SON. street, Louisville

markably simple, not liable to get out of order, and is utterly free from the objection sometimes urged against other repeating tiffes bottom of a river, and, if taken out, will then fire with as much certainty as if it had been kept perfectly dry all the time. It is rethat two or more charges are liable to be fired at once.

Louis Me Lice Public Library

March 7, 1863

riedly below cost. This distressed John W. Brown, who was Premise himself purchased several hundred of the rifles for reade to Union sympathizers, but when the Confederates directored Louisville in September, he let the guns go hur-

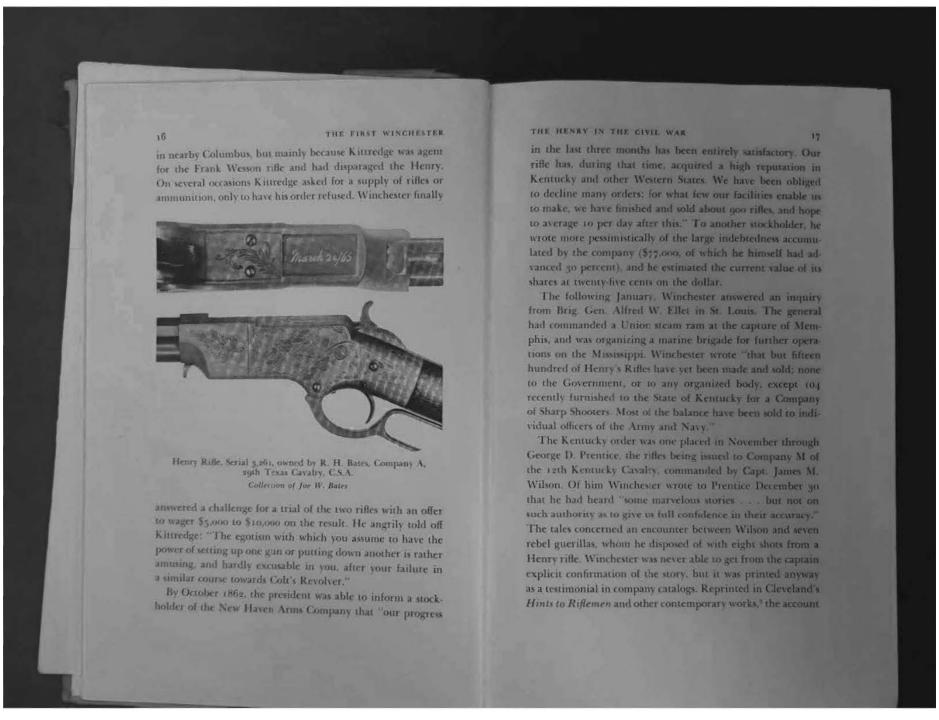
THE HENRY IN THE GIVIE WAR

handling the arm in Columbus, Obio, and Winchester wrote him and other dealers that Prentice would be required to observe established prices henceforward. The retail price was cent, and to percent to rifle clubs purchasing a case of ten set at \$42 without slings with discounts to dealers of 20 perfive, and ammunition was quoted first at \$10.a thousand, later increased to \$17.50 as costs of production rose. Silver plating or more. Slings cost two dollars additional, leather rifle case and engraving of rifles were an additional Syo, whereas gold plated arms cost \$13 extra.

until 1865 an additional discount of 10 percent on sales. In this period he handled, according to correspondence with Winchester, some 500 rifles. Others in the border states deal-Kellogg & Co. of Evansville, Indiana, and E. C. Johnson of Brown was more of a general agent than a dealer, receiving ing in the Henry were A. B. Semple & Co. of Louisville. W. Cardner of Paducah, Kentucky. The rifle was handled also by established dealers such as William Read & Son of Boston, J. C. Grubb & Co. of Philadelphia, E. R. Bowen Schuyler, Hartley & Graham of New York, In California C. S. Dowd of San Francisco became general agent, and G. R. Codding of Petalums ordered a consignment of ten cases in 1863 for the firm of R. Liddle & Co. Winchester wrote to Brown May 7, 1863, that in California "our rifles are selling general agents in Kentucky: T. J. Albright of St. Louis; Wells Peoria, Illinois. Two individuals who bought arms for resale though not regular dealers, were Judge R. K. Williams and of Chicago, C. Proal of St. Paul, and Cooper & Pond and at \$70 to \$75 for plain, and fancy stocks placed and engraved 590 to \$100 each."

One well-known dealer with whom Winchester refused to do business, at least in 1869, was B. Kritredge & Co. of Can cinnati. This was partly to protect the trade of John W. Brown

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THE HEYRY IN THE CIVIL WAR

received wide circulation and has apparently been credited

THE FIRST WINCHUSTER

that the State of Rentucky's issue to Company M reversed a

policy laid down by the War Department in a letter to Oliver

More significant than Captain Wilson's exploit was the fact

ever since.

tucky, in May 1869. The colonel communiting the Union brigade noted that "Captain Wilson, of the Twelfth Kennucky Cavalry, rushed into the midst of the enemy and laid many a man low with his Henry rifle." Other reports alluded to "a company of Henry Rifles under Captain Wilson and to an

ported by Captain Willson, of the Henry Re-"nobly

The idea of having a unit or two of scouts or ally had to buy such and the 31st Illinois Inskirmishers armed with repeating rifles spread to other regiments in chases in 1863 by the West Virginia Mounted Infantry, the egd Illinois Volunteers, the Union Army, although the men generarms themselves. and

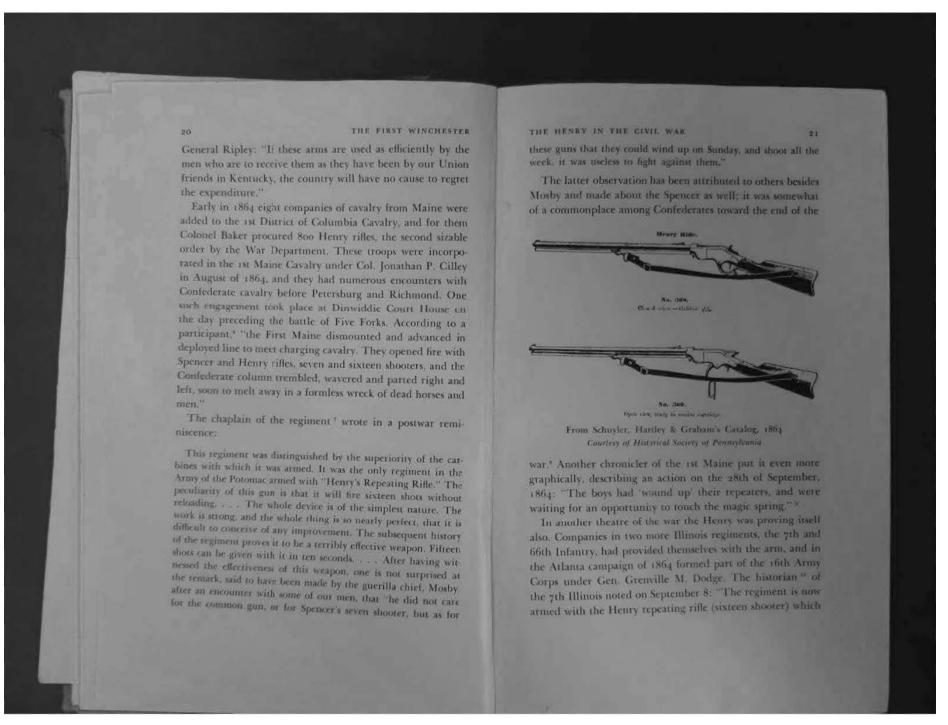
Winchester Repeating from Con B. Tyler Henry

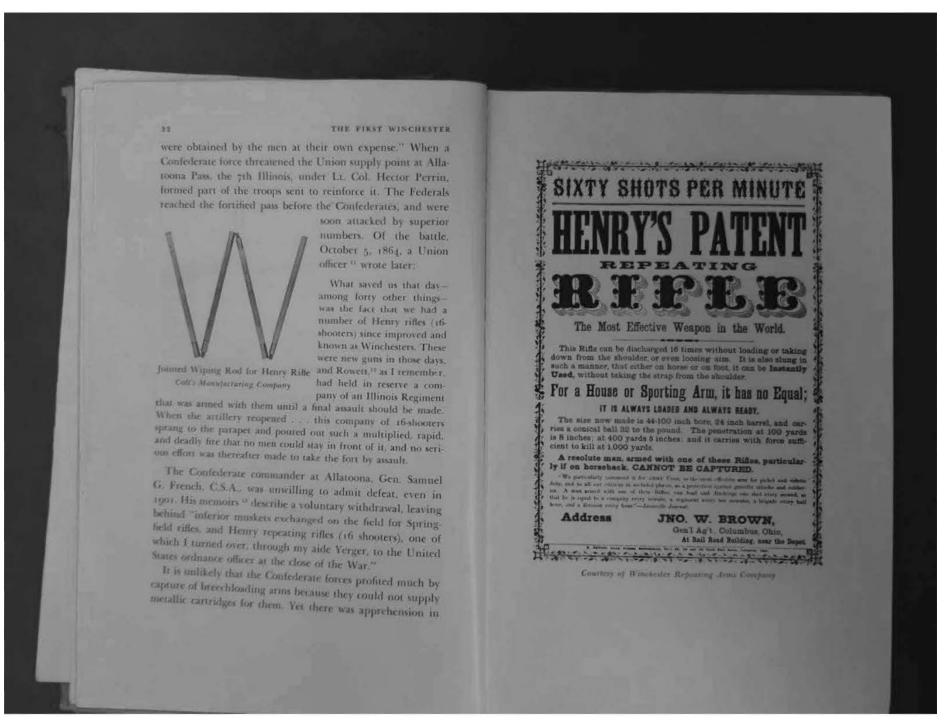
the order, Winchester had the satisfaction of writing to marshal of Washington and his troops were occupied with rounding up deserters and fighting guerillas. Acknowledging Meanwhile the War Department, perhaps noticing a letter from "O E W" in the Scientific Imerican pointing our bought 240 Henry rifles for the 1st District of Columbia company correspondence, and there were undoubtedly others that "all time unnecessarily spent in loading is time lost Cavalry. Col. Lafayette C. Baker, its commander, was provo fantry are mentioned in

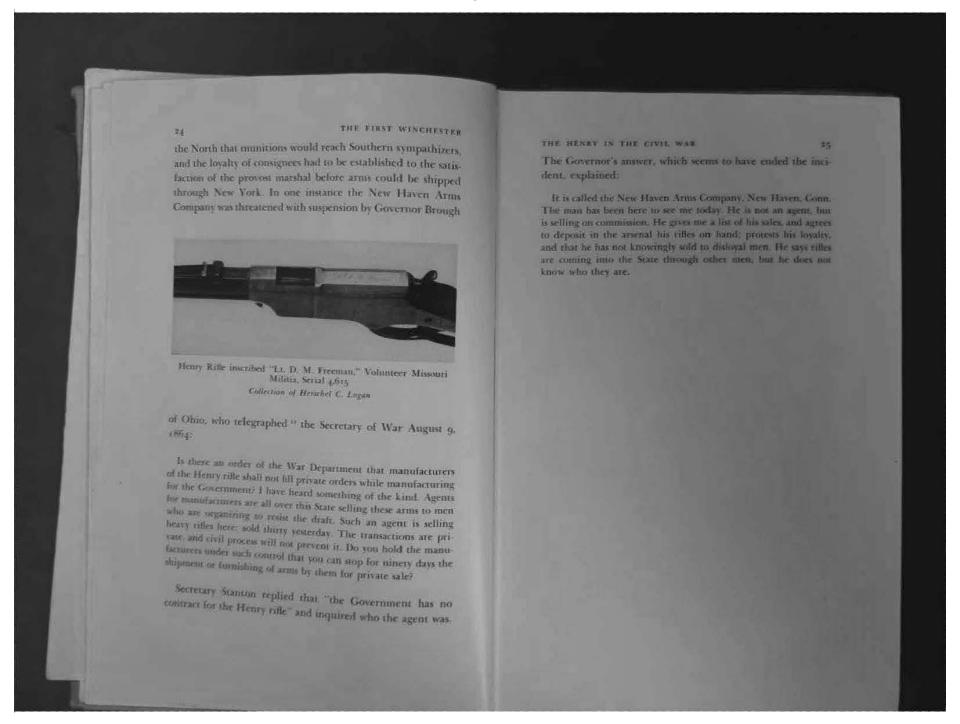


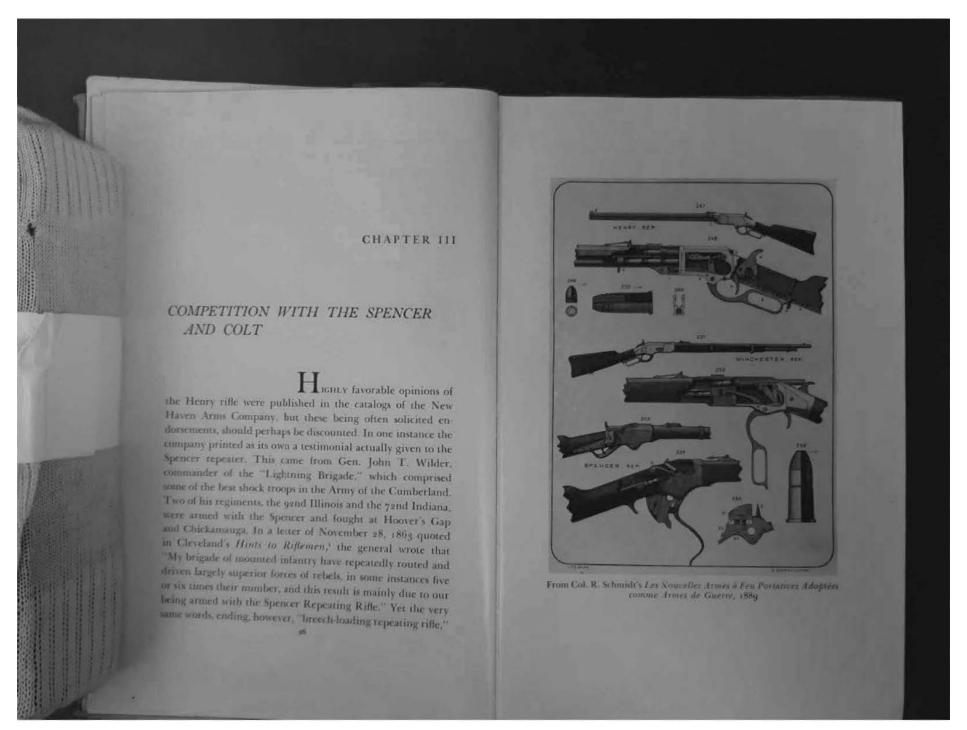
Henry Rifle marrined "G. W. Folton," Serial 3,225 Collection of John A. Leximaters F. Winchester of August 19, 1862. There the Assistant Serretary of War, Peter H. Watson wrote; Sir. The inquiry made in your letter of the 6th Instant whether companies arming themselves with Henry's repeating title, will he allowed to retain them in the held, the Secretary of War directs me to reply, in the negative, as great inconvenience has resulted from promises hereiofore given in other cases to furnish companies of troops with special arms. If you choose to arm and equip a whole regiment at your own expense, or the regiment chooses to arm uself, it will be accepted with the condition that it shall be a liberty to use its own arms and equipments exclusively.

That Captain Wilson's company did carry their Henry rifles in the field is attested by reports of a skirmish with Gen. John H. Morgan's Confederate cavalty near Monticello, Ken-

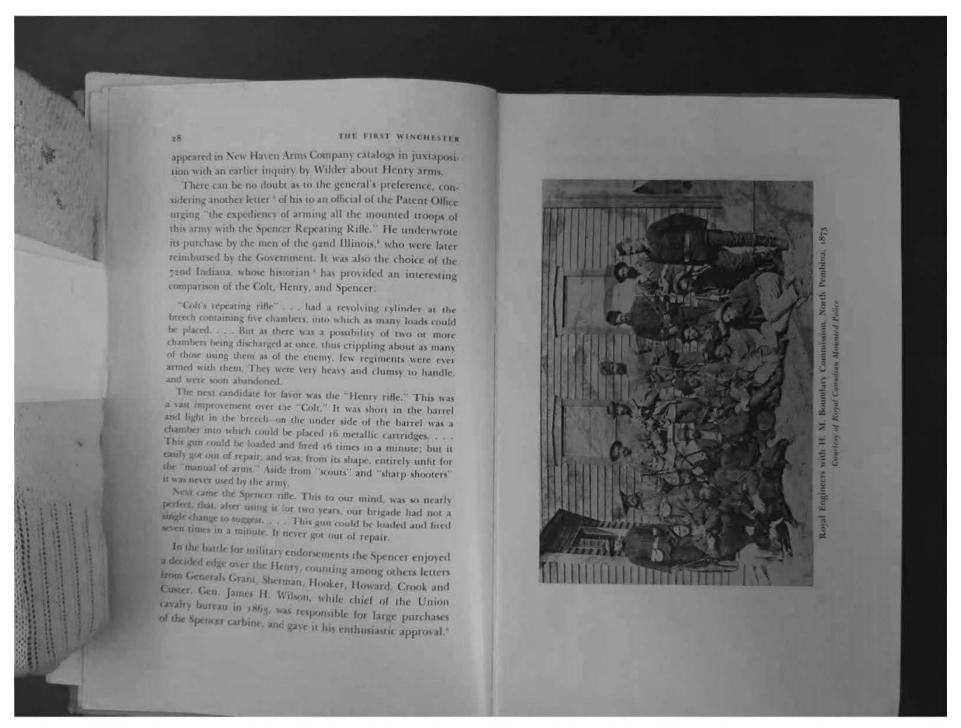


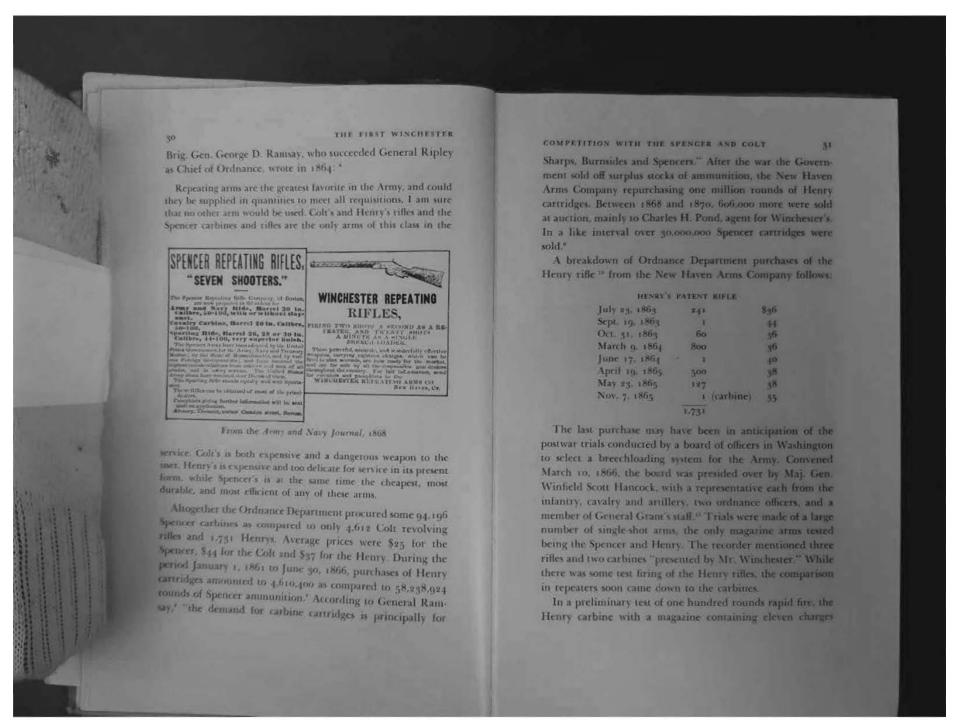


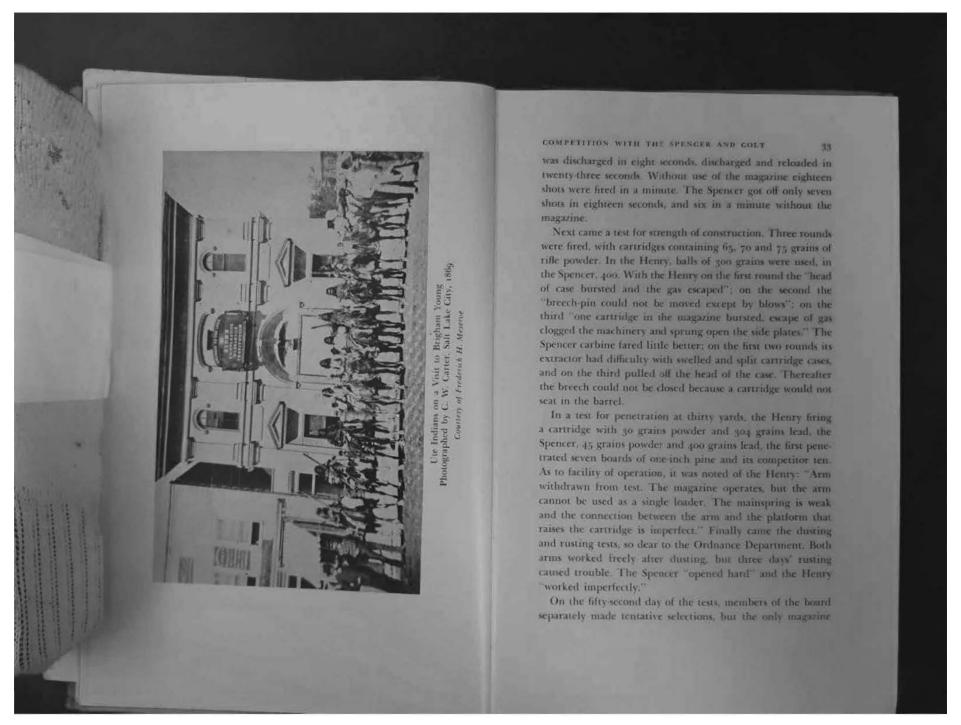


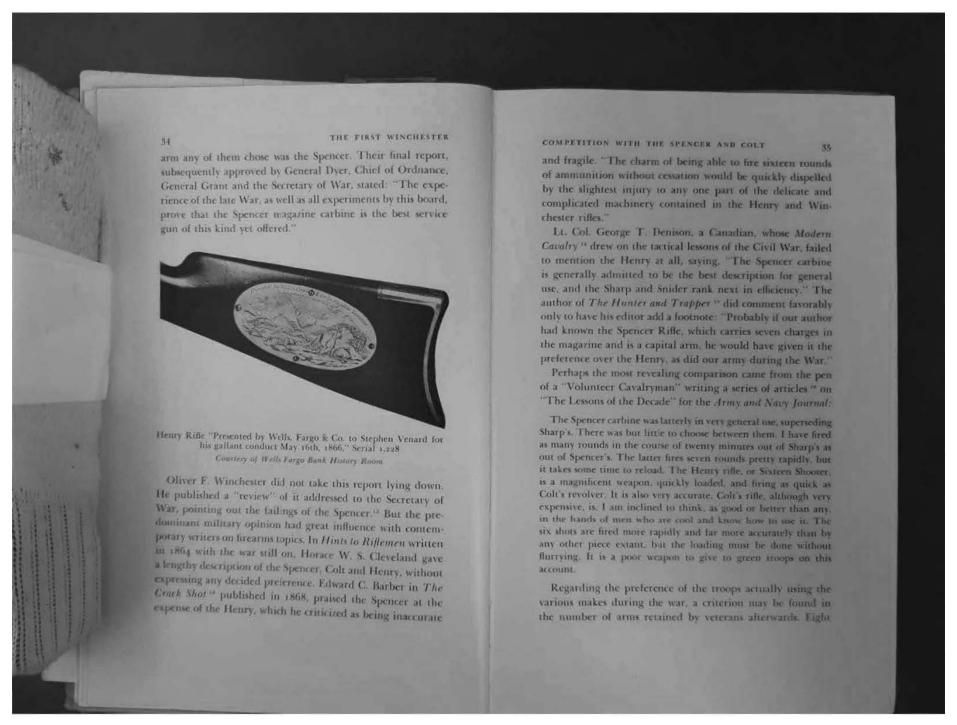


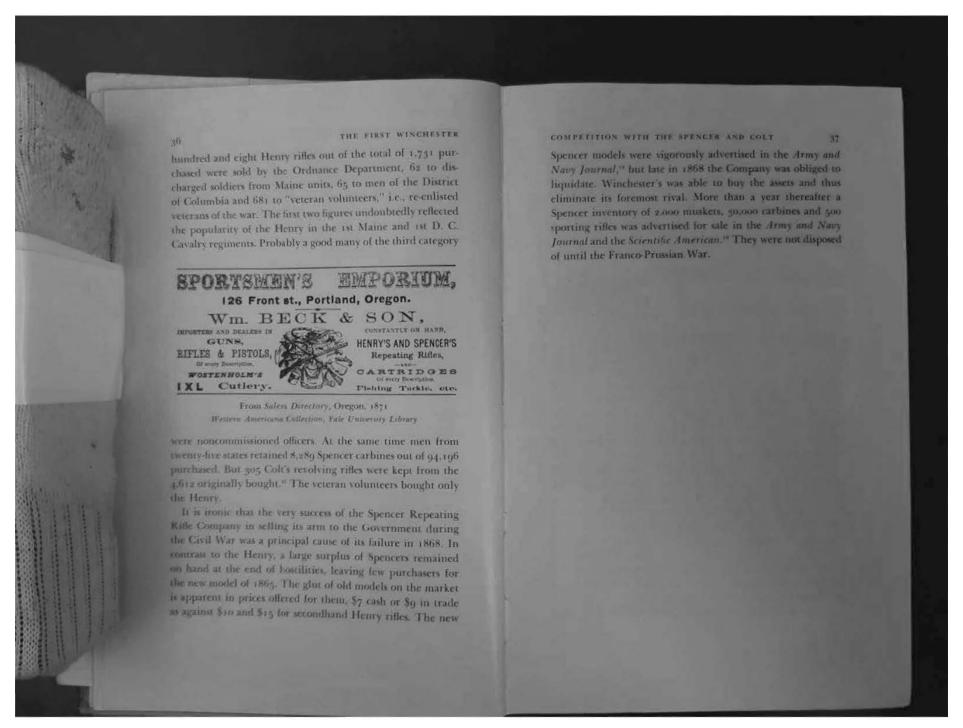
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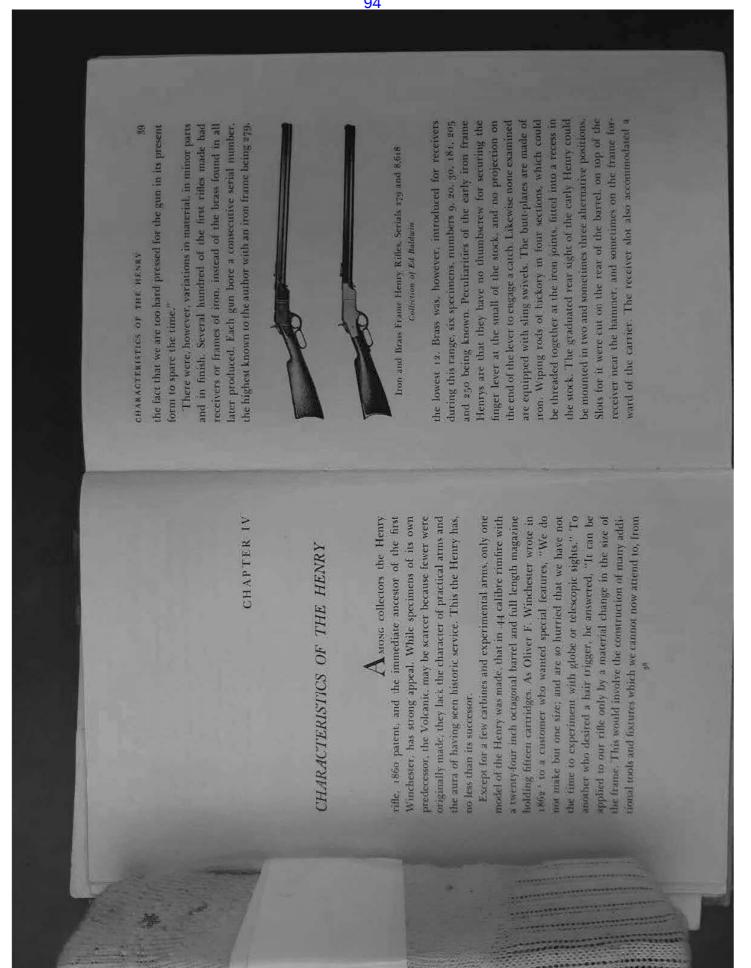




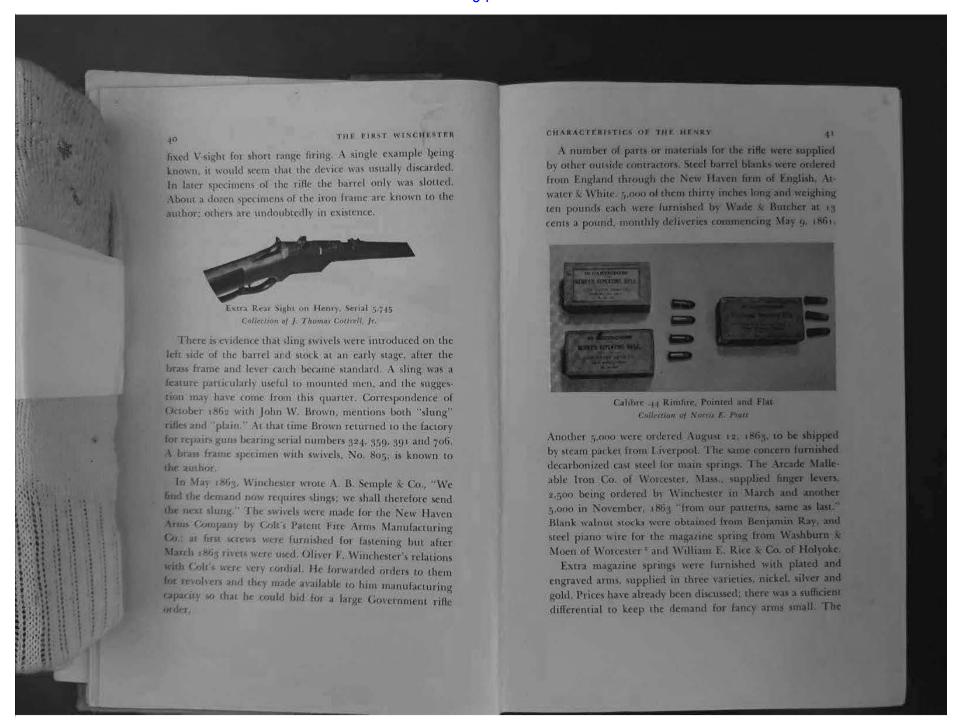


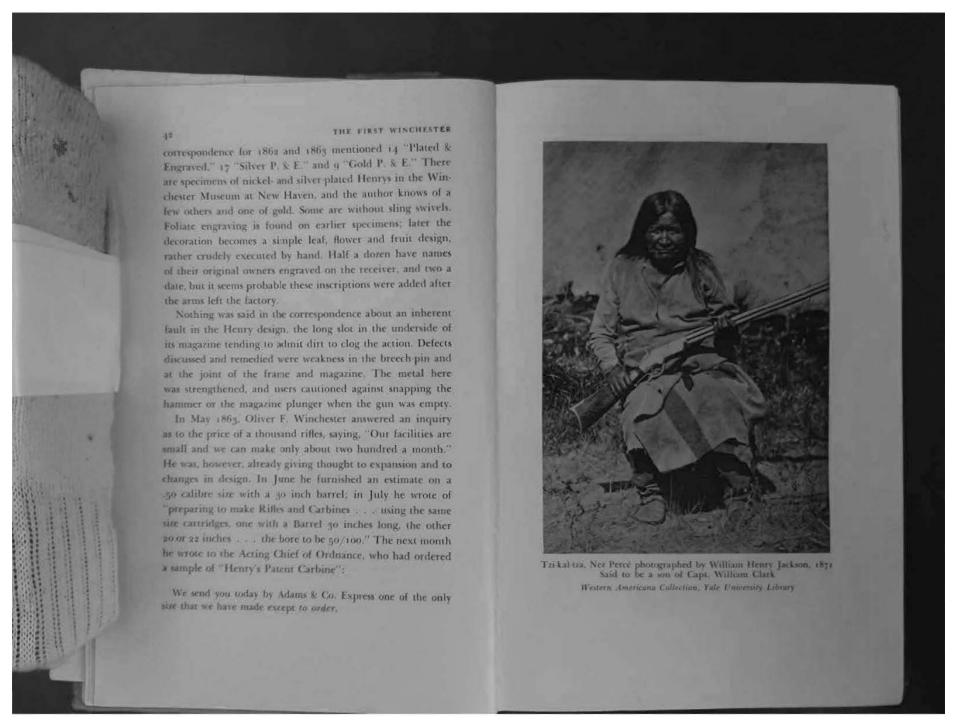




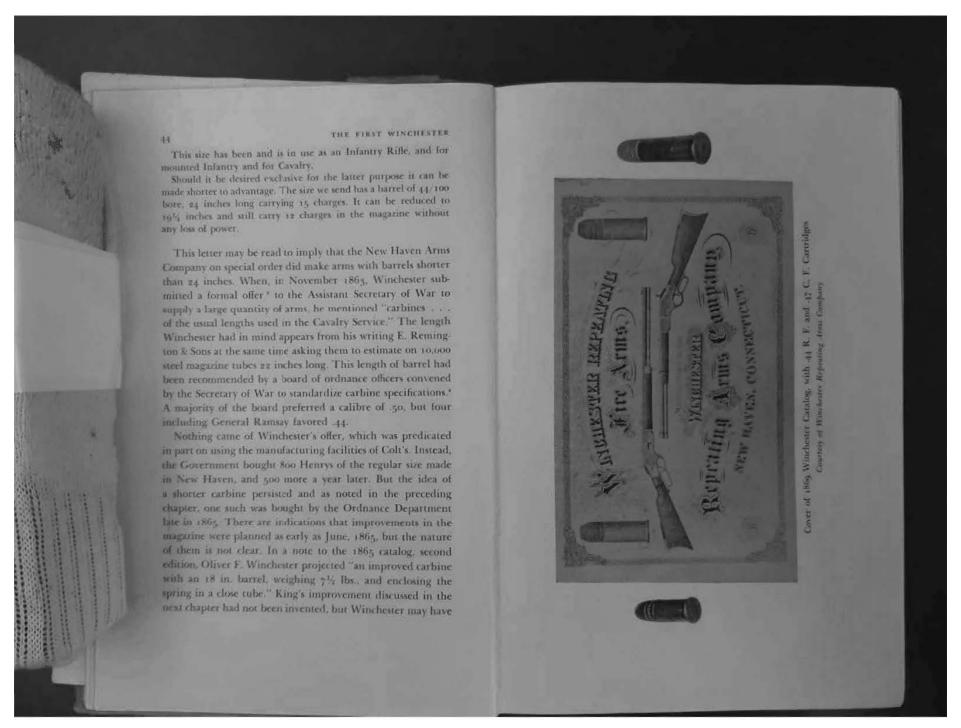


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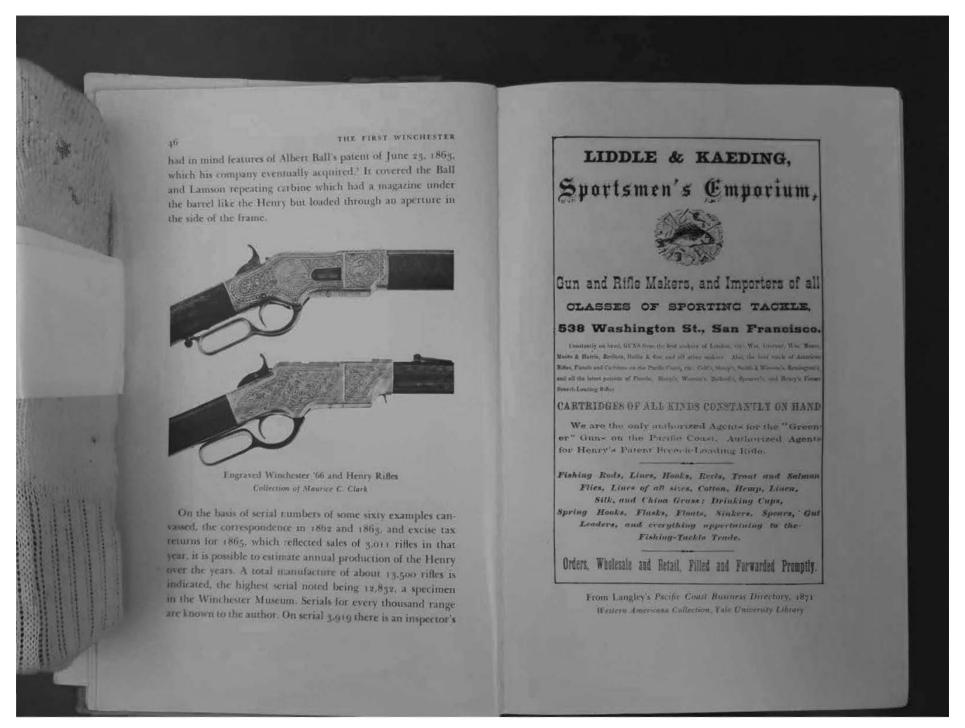


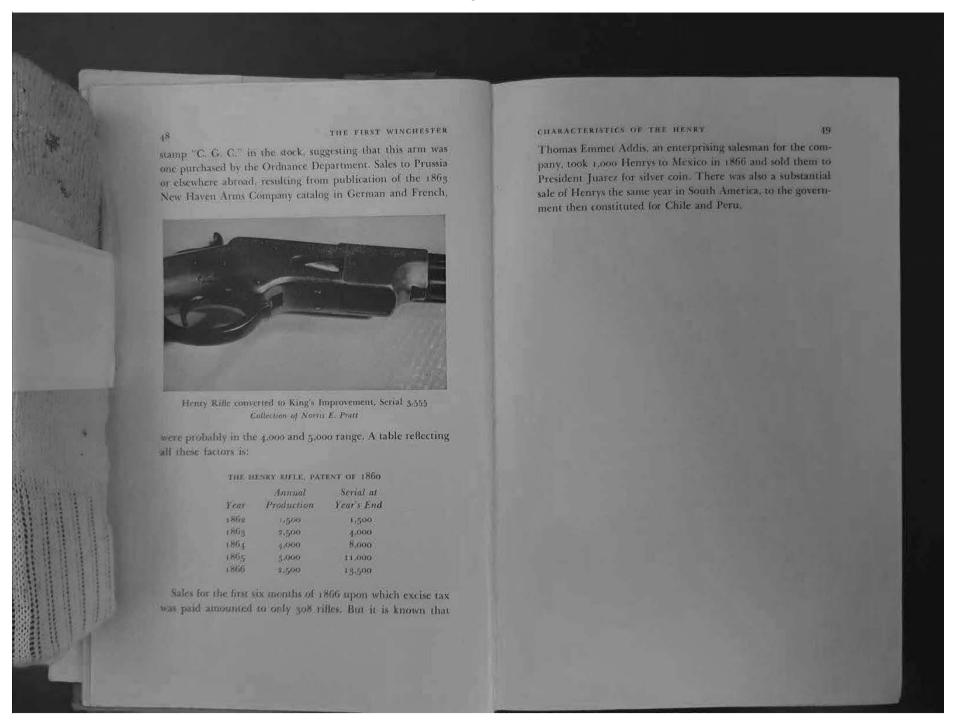


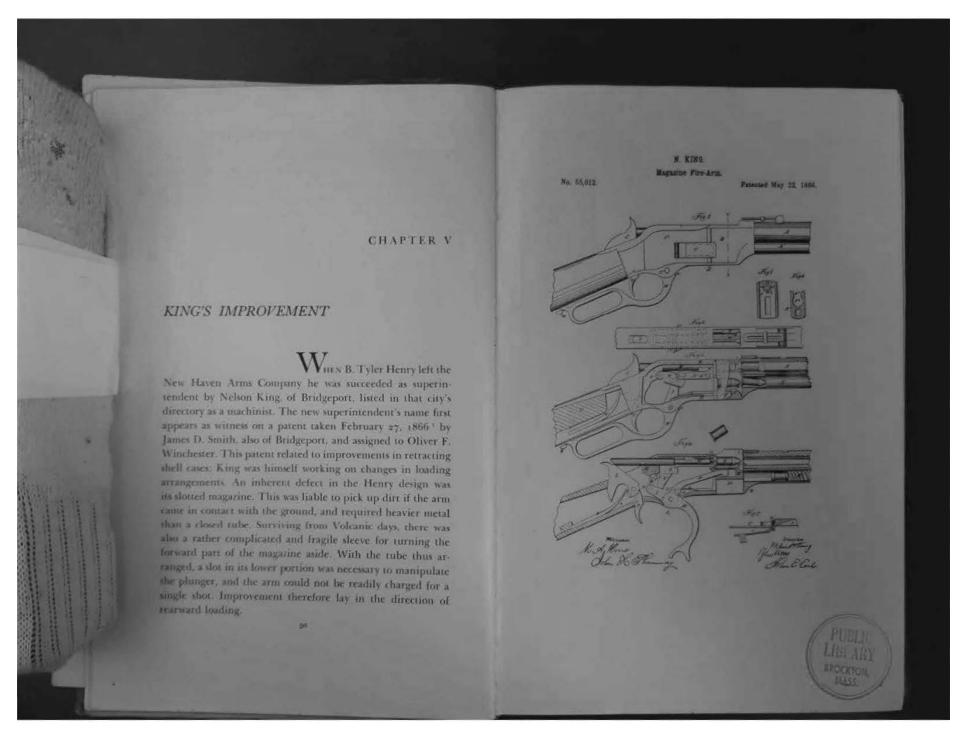
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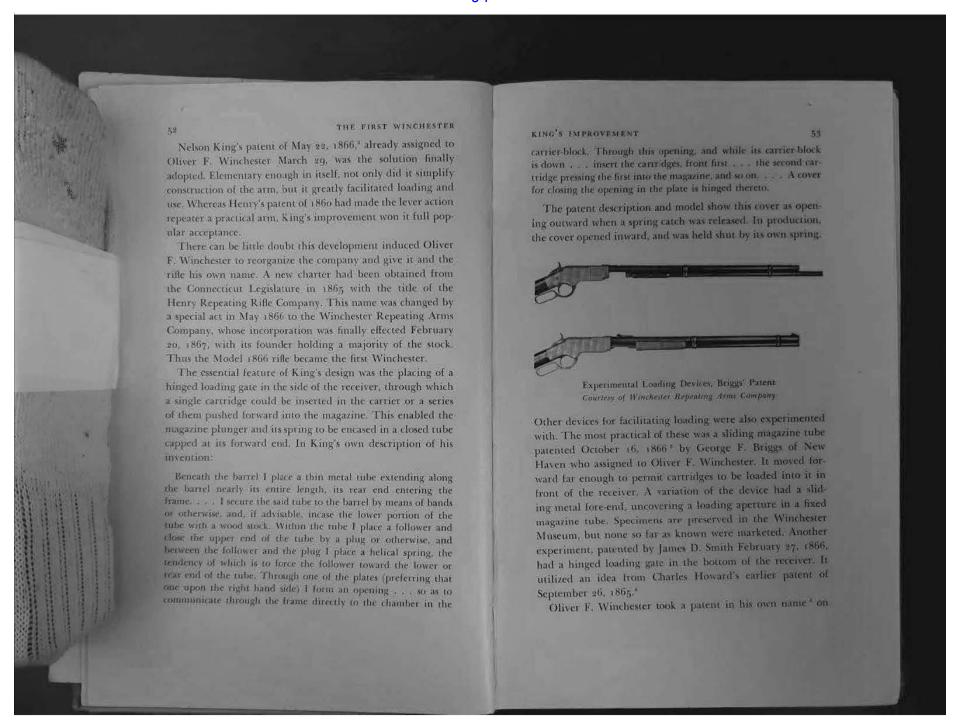
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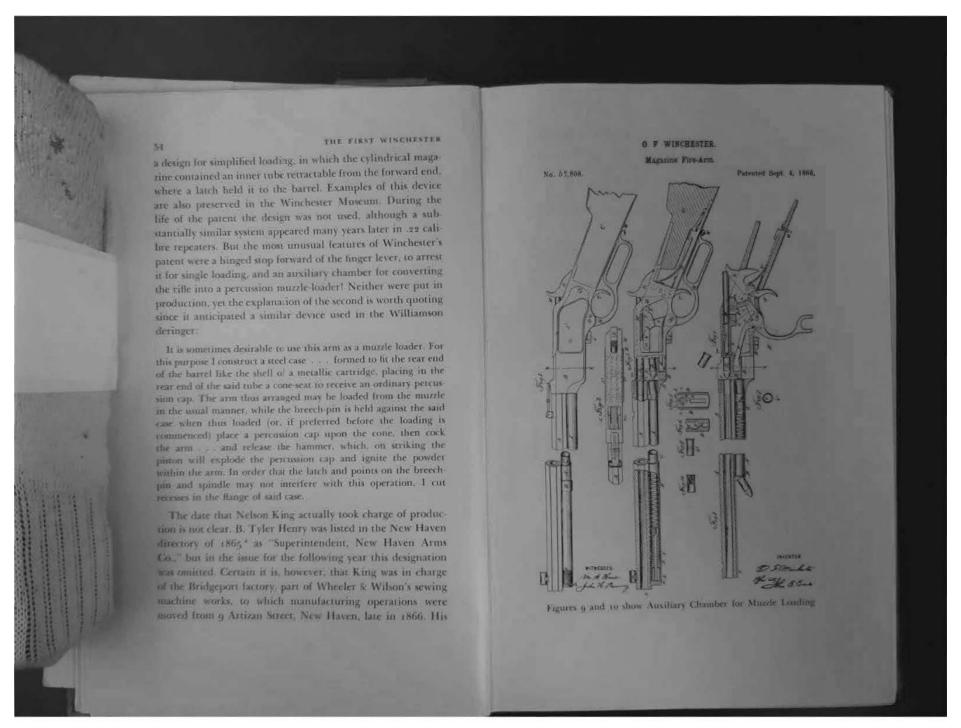


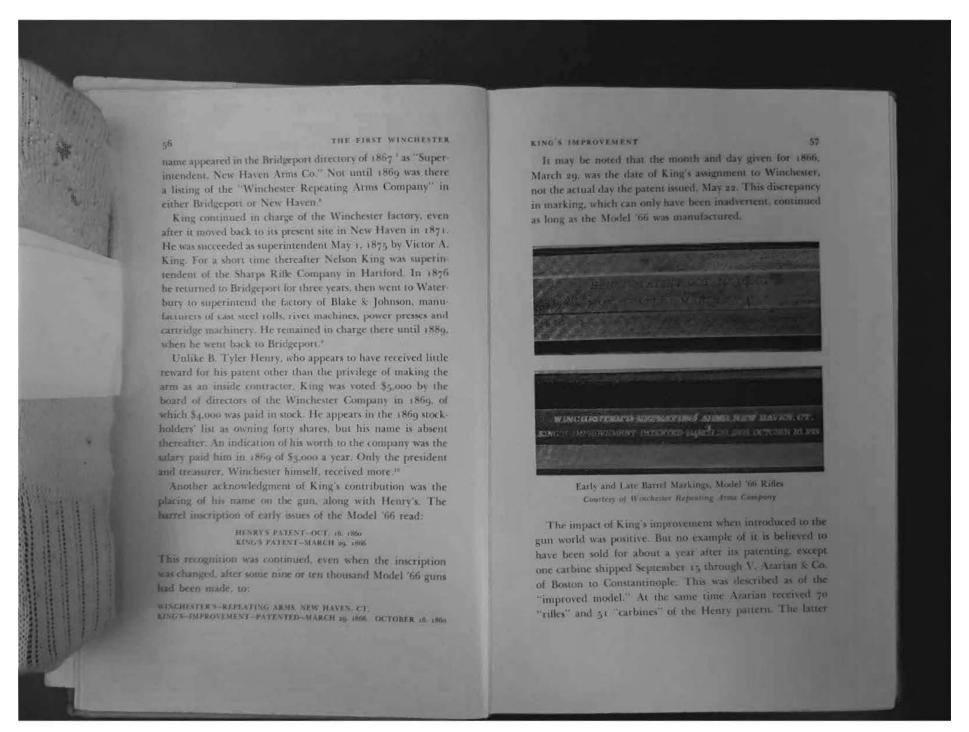


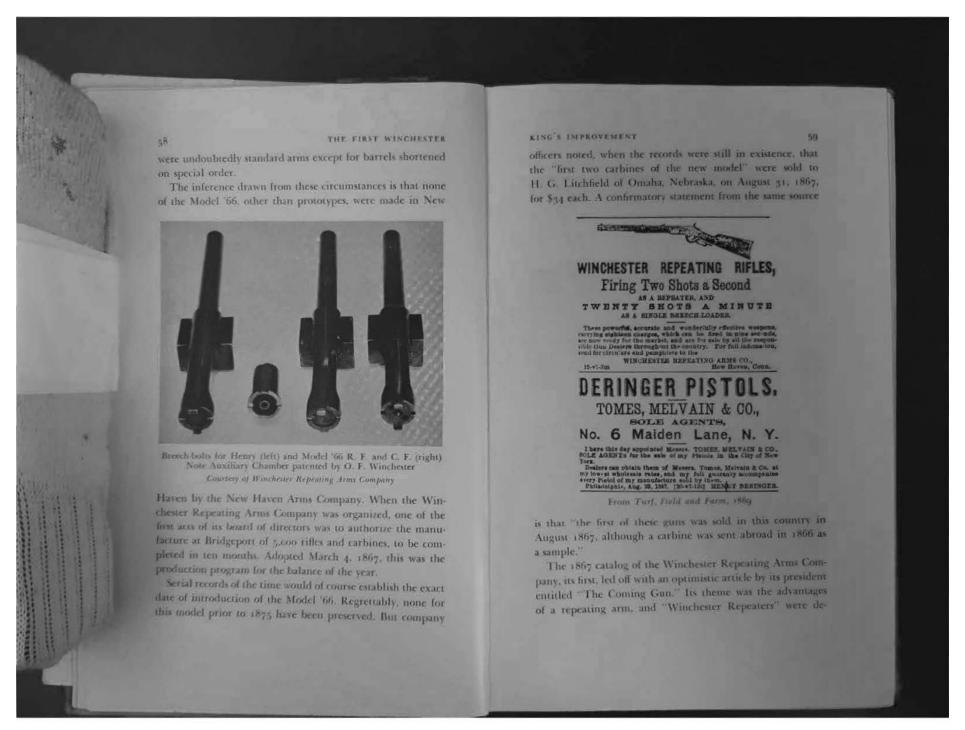


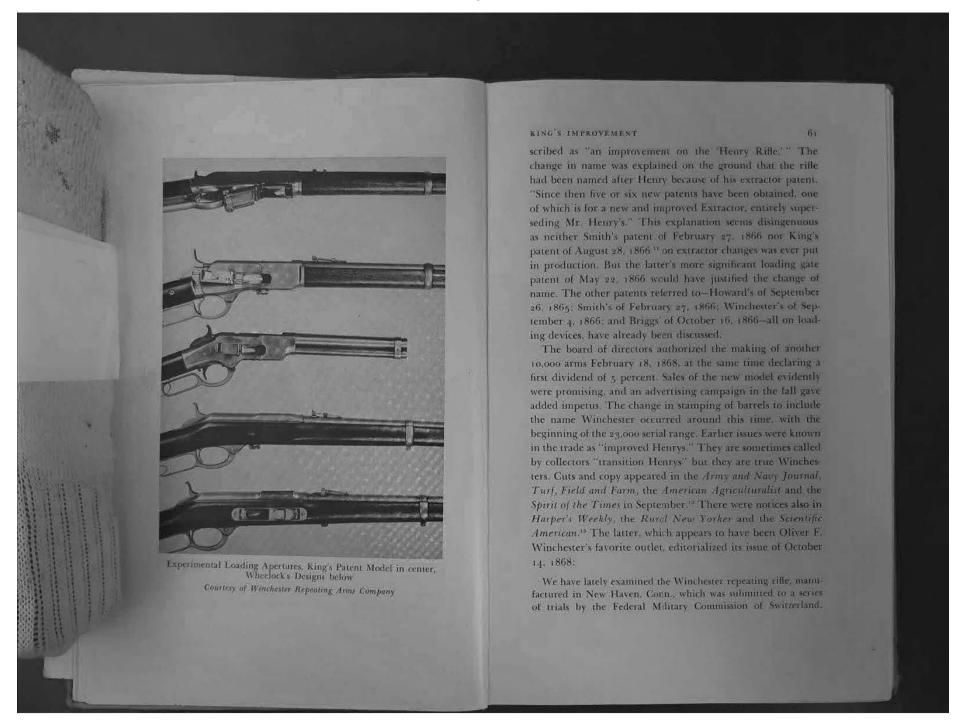
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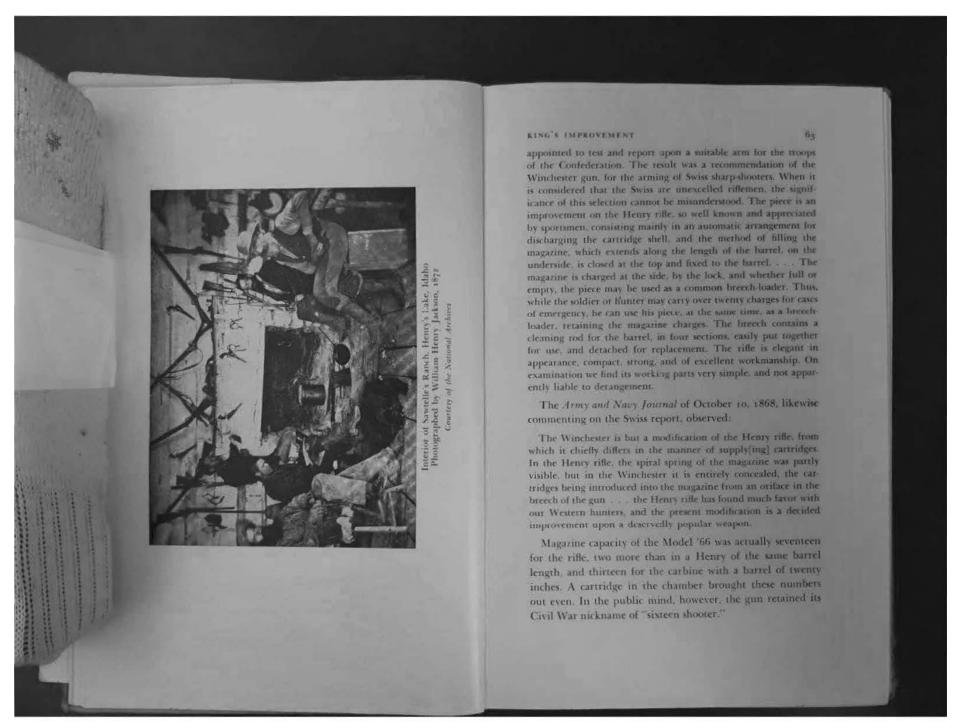


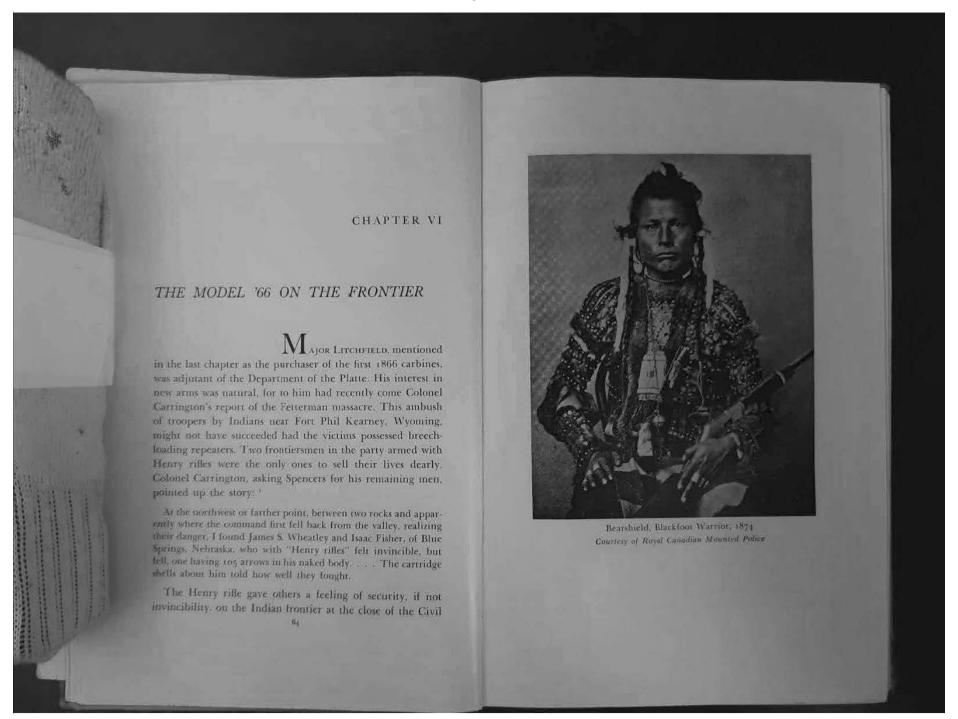




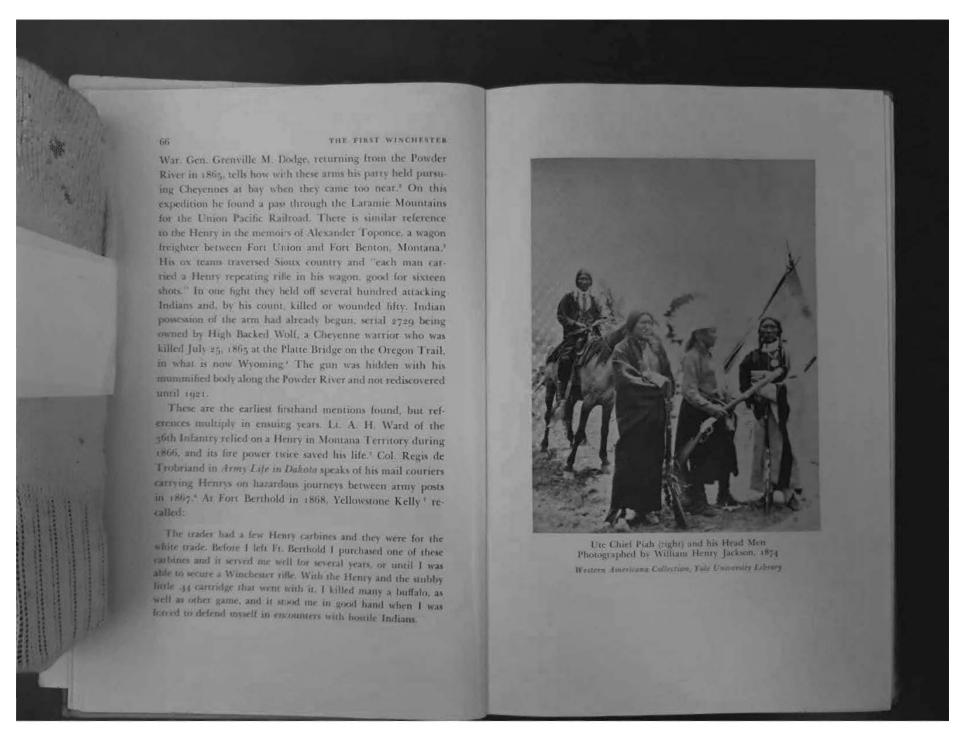




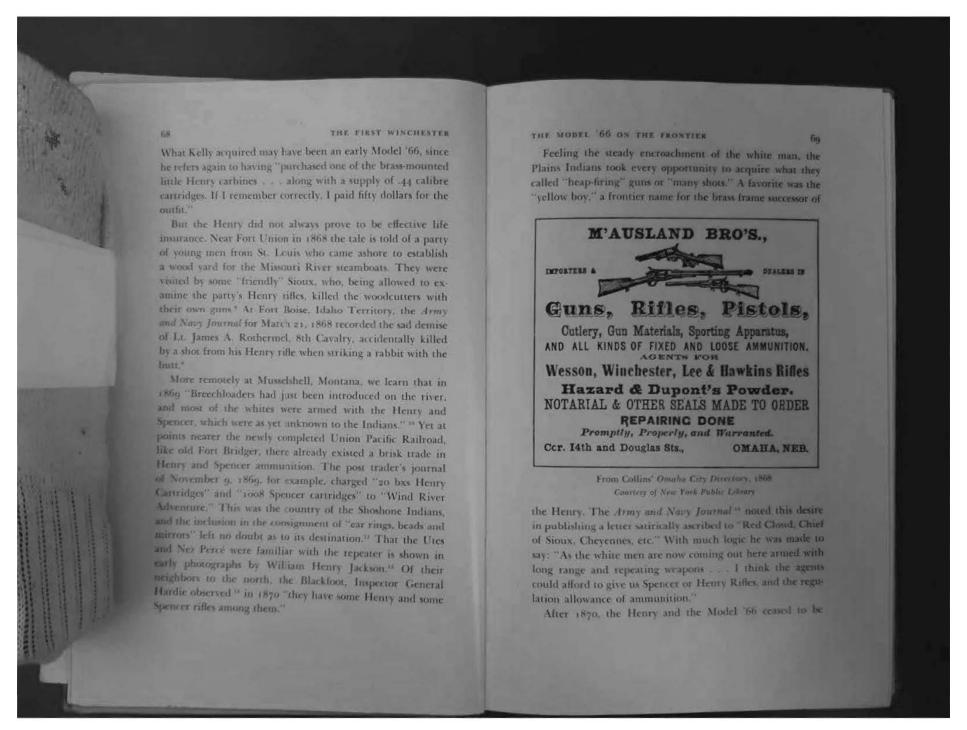


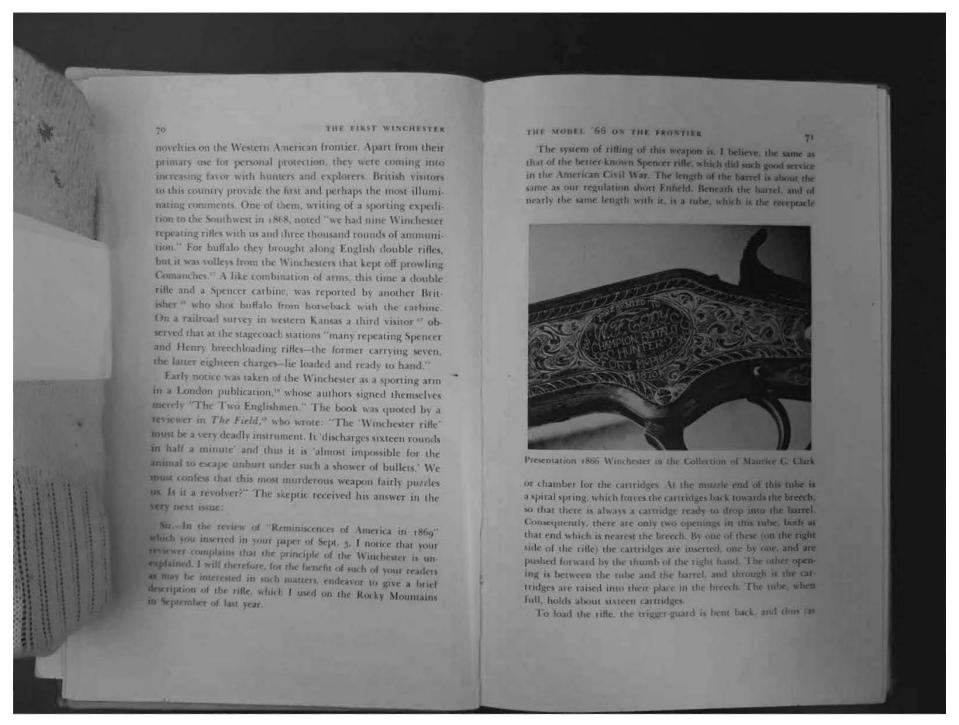


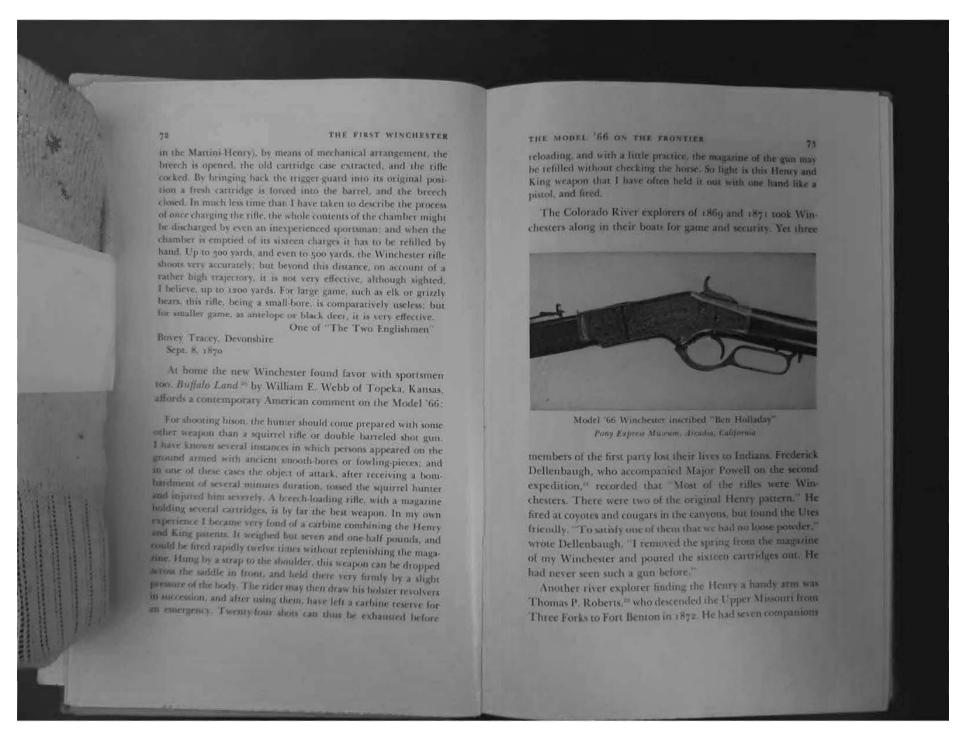
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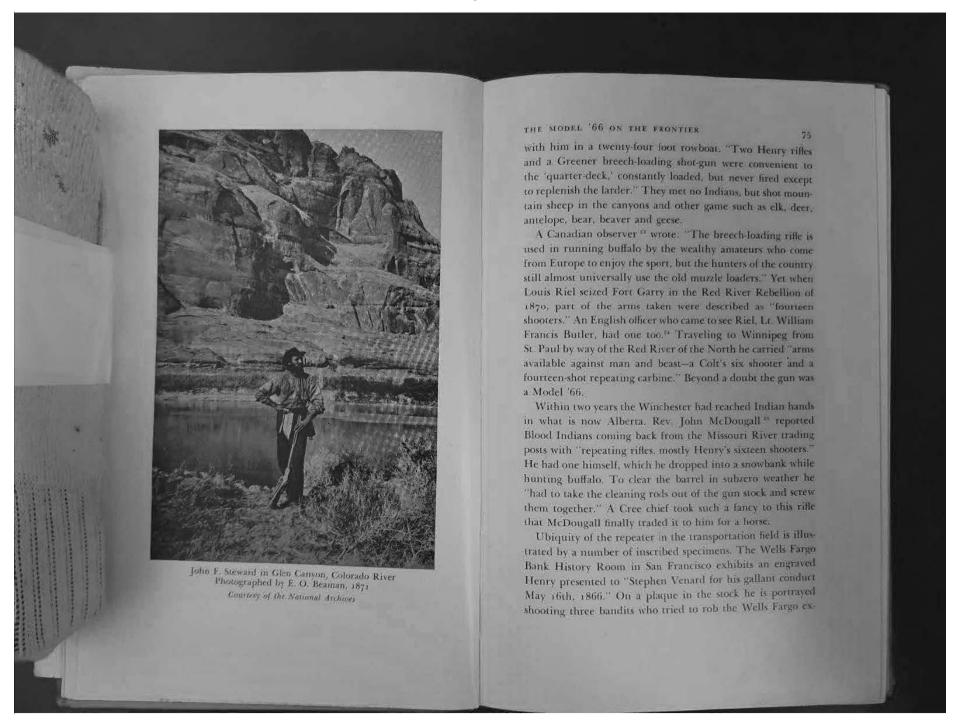


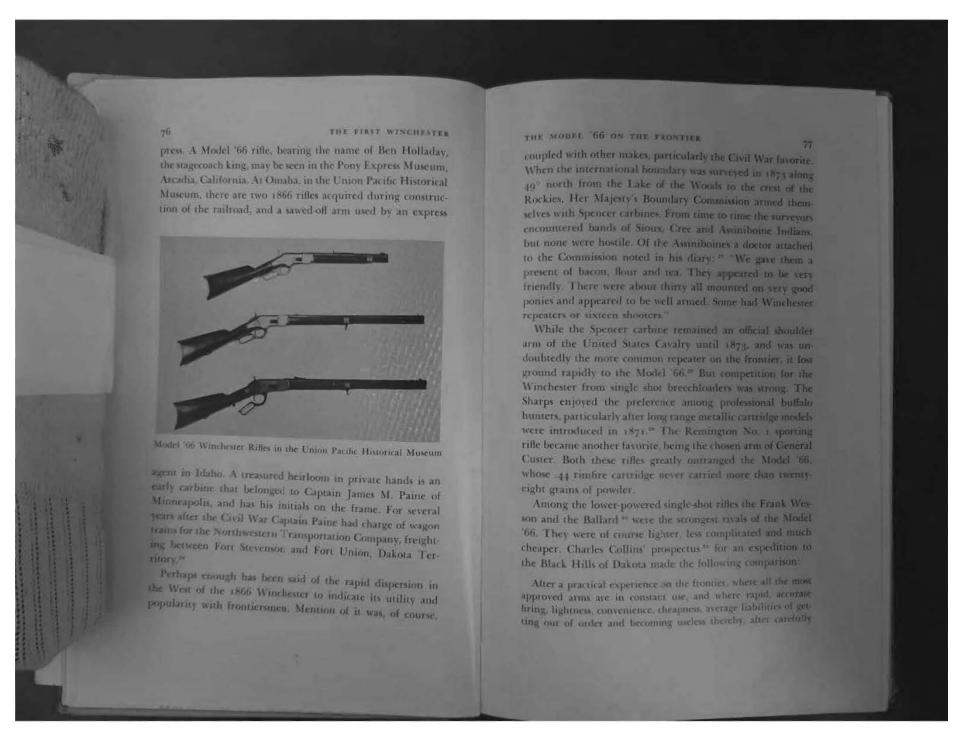
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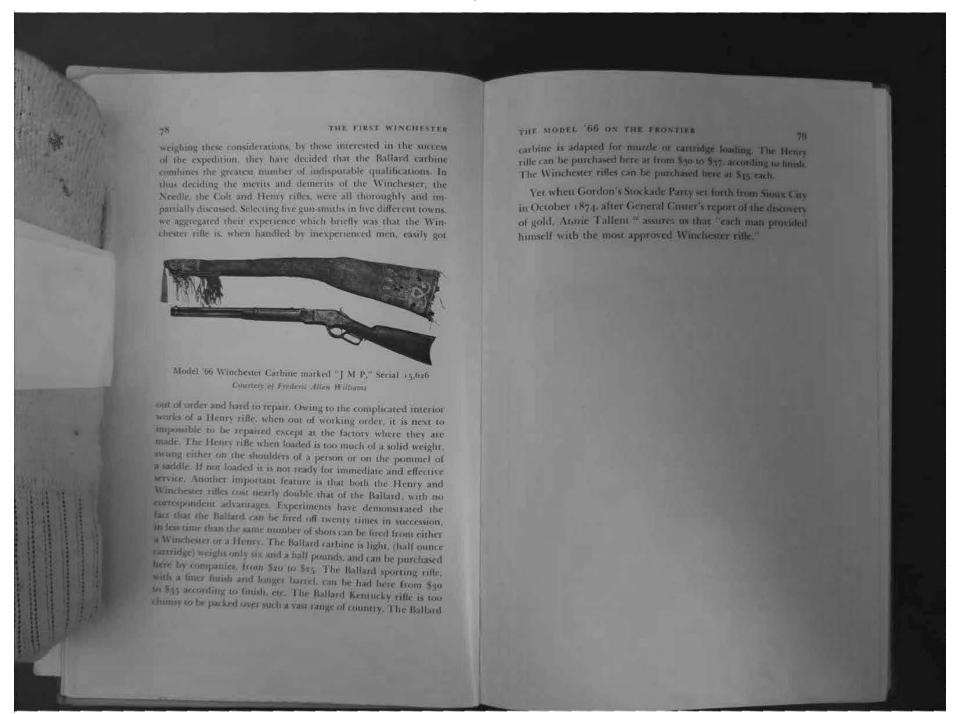


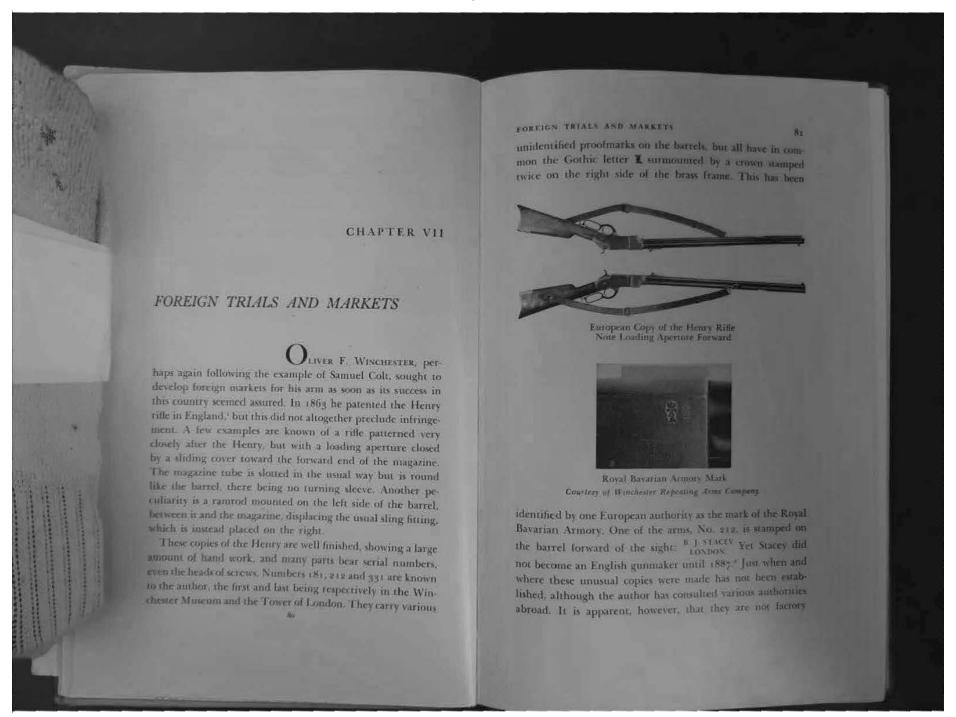


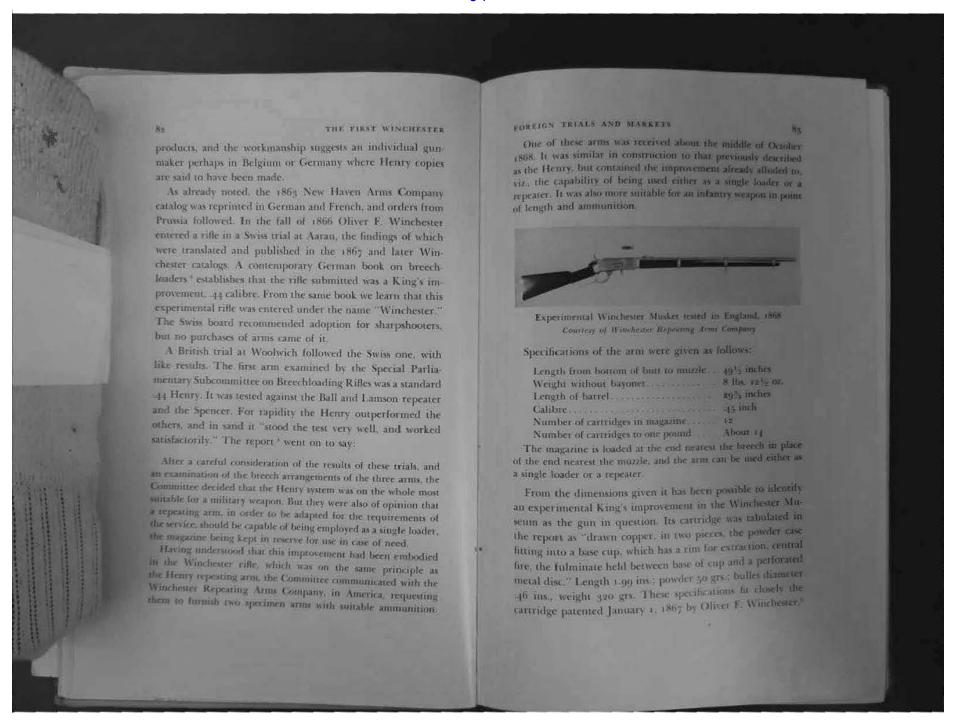


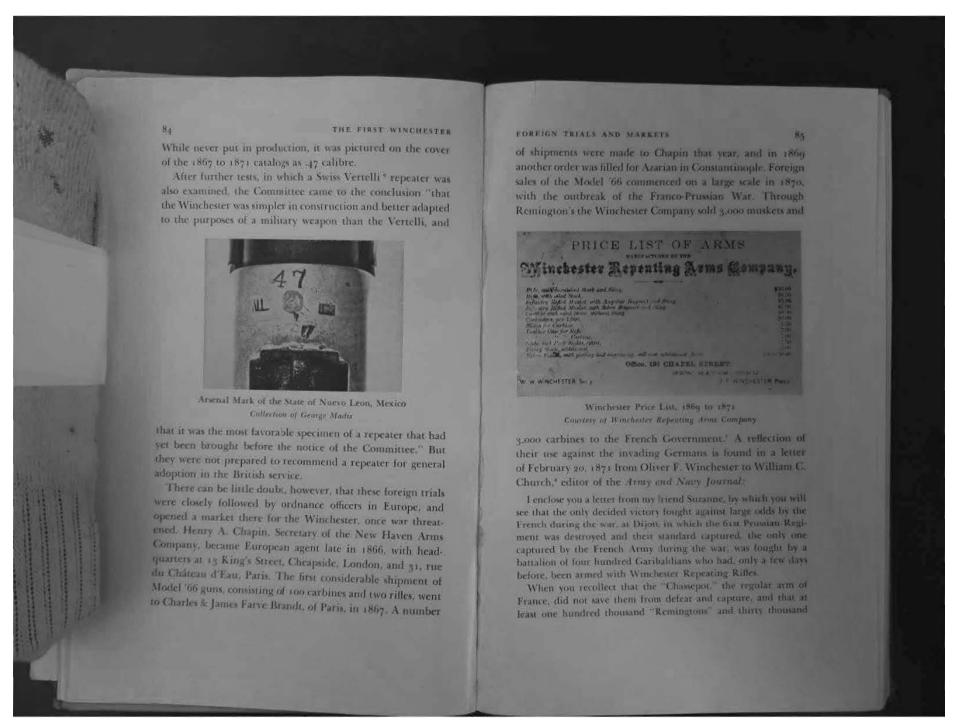


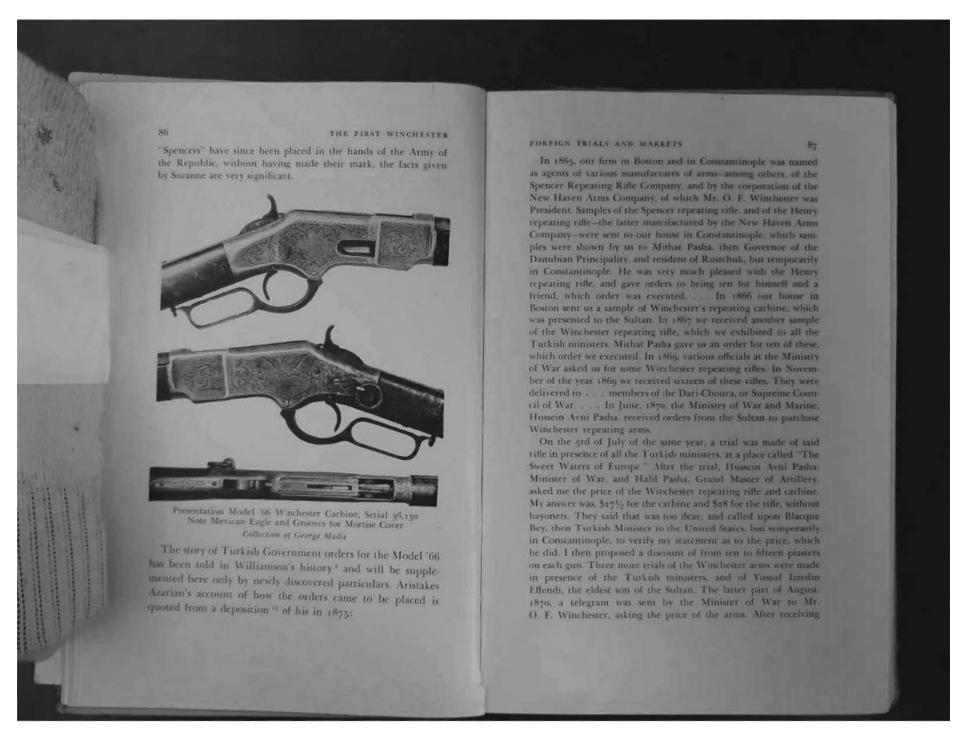


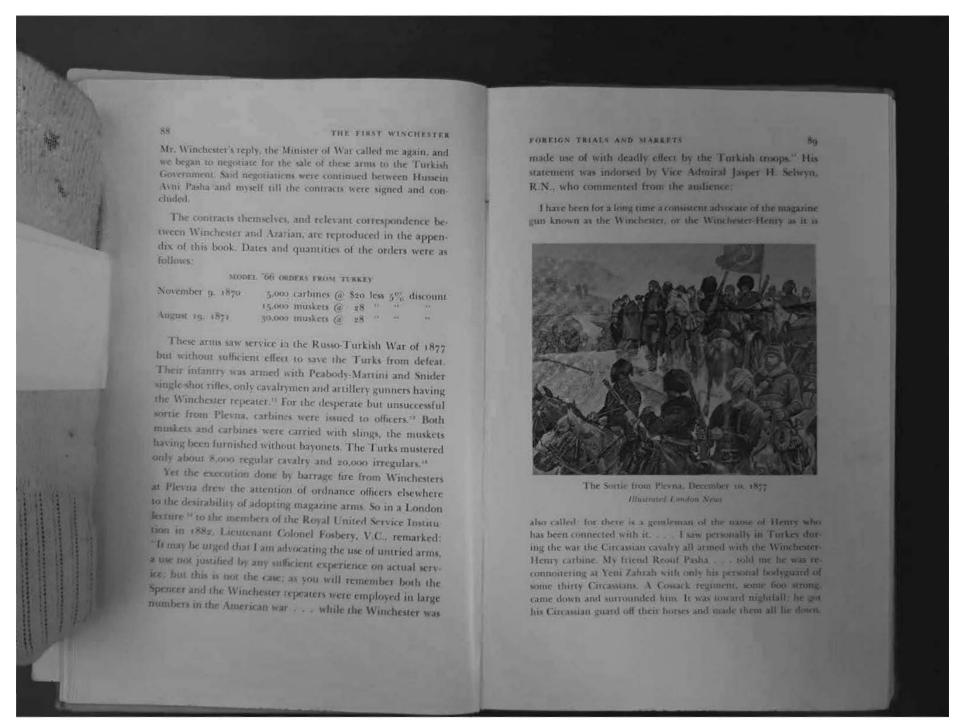


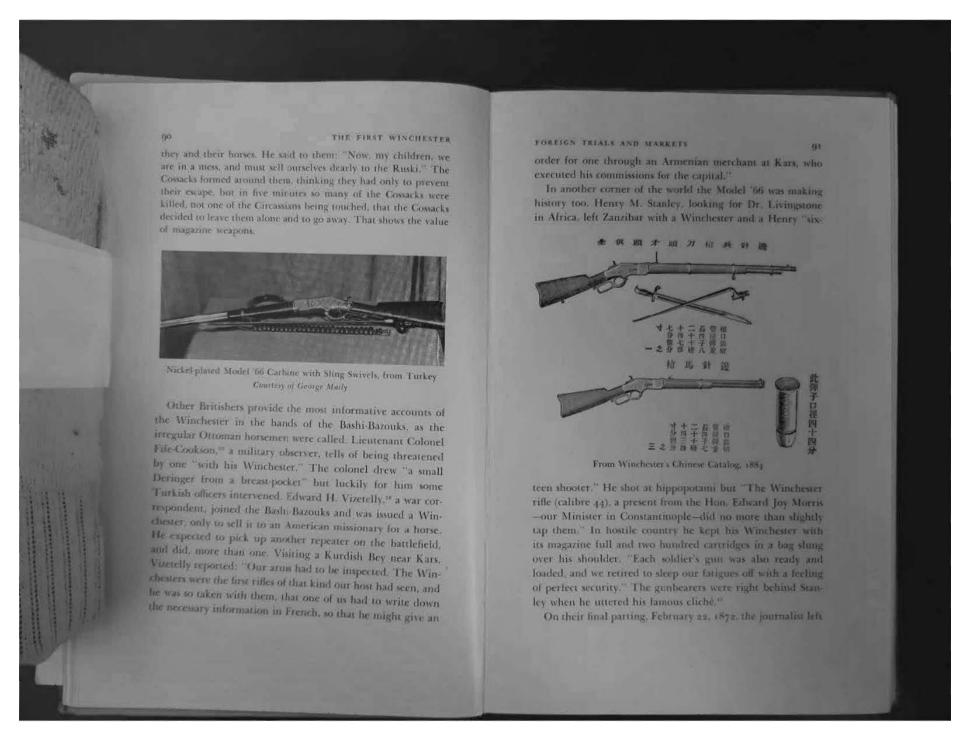


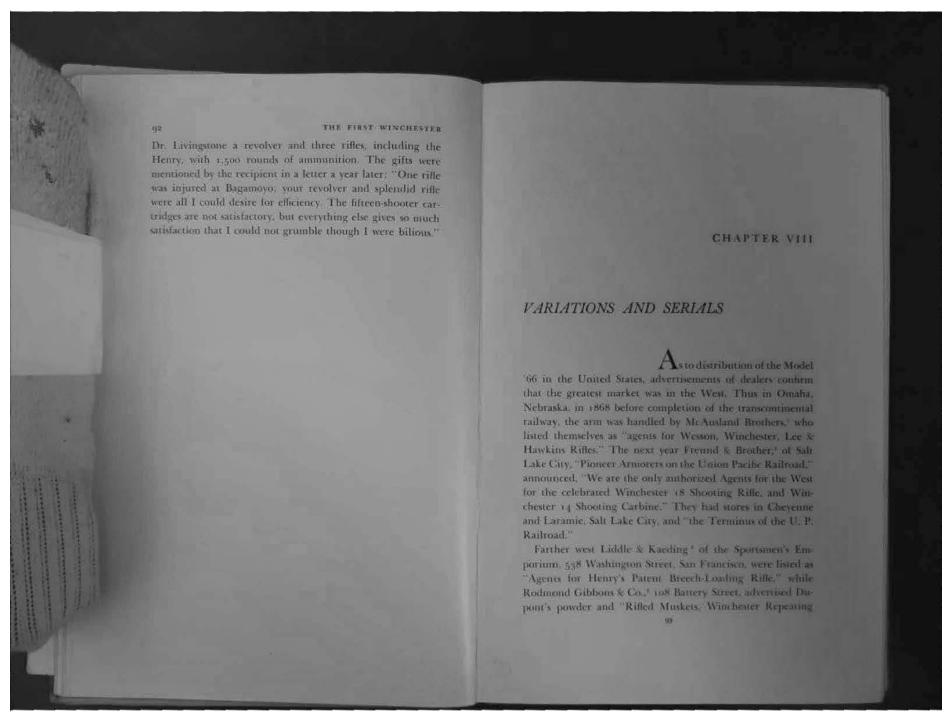


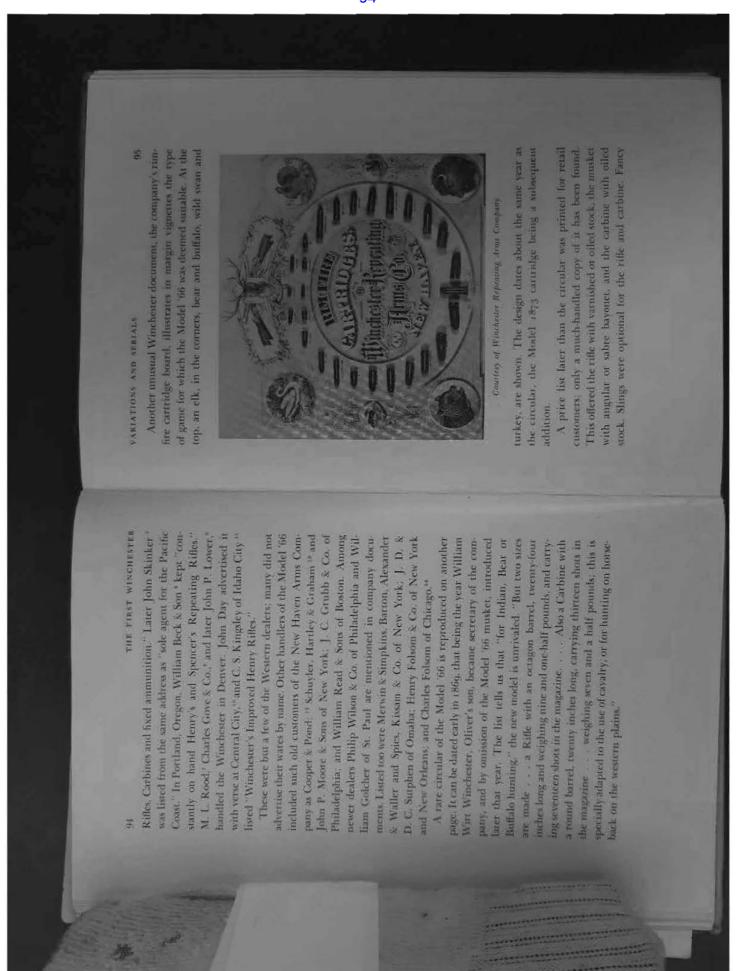




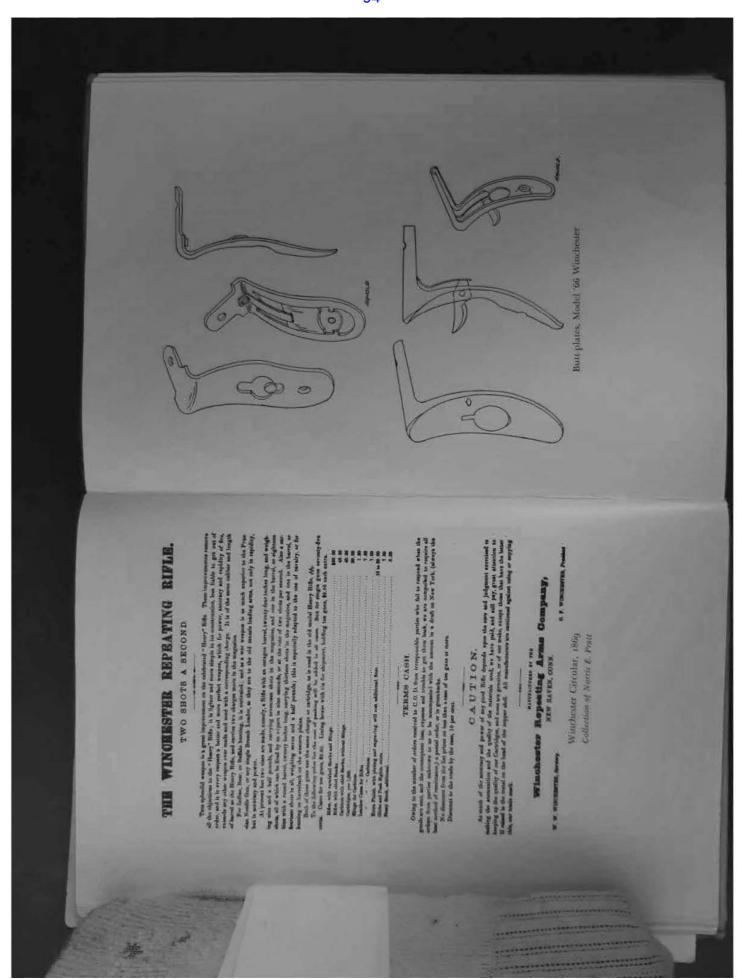




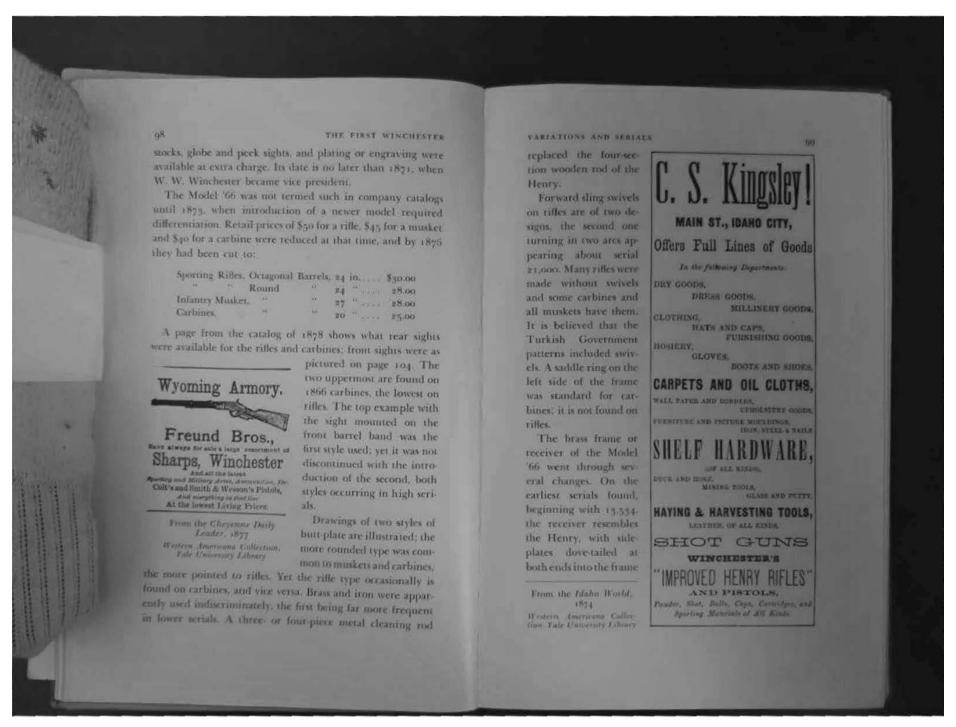


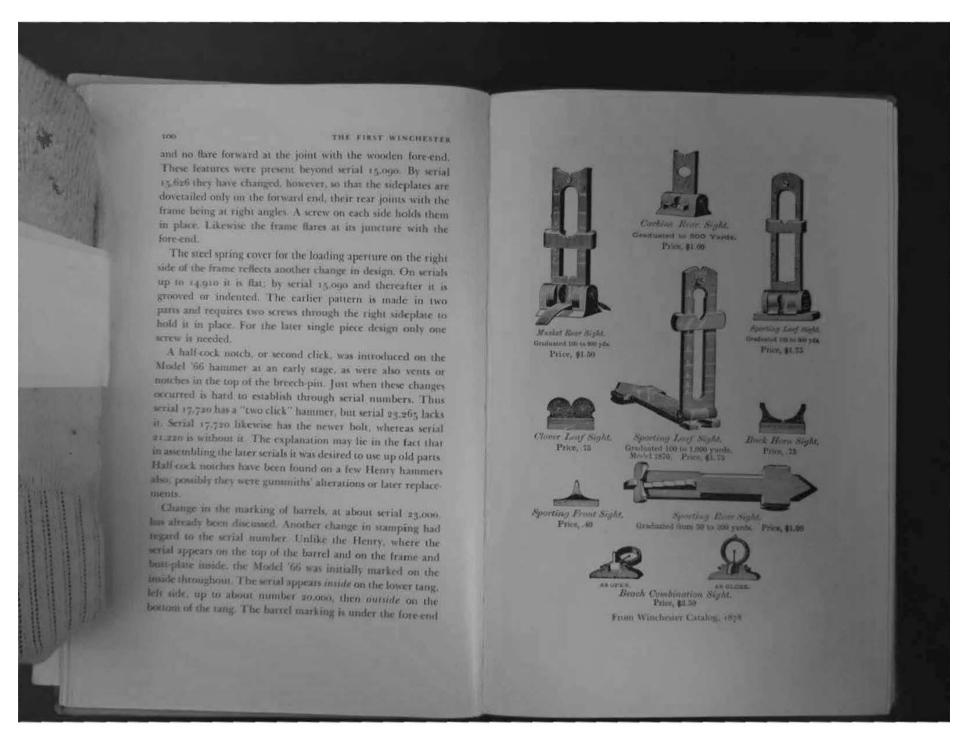


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