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BICENTENNIAL WAGON TRAIN PILGRIMAGE

to Pennsylvania
1975-1976



Official Souvenir Program

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A MESSAGE from *Milton J. Shapp*, Governor of the Commonwealth of Pennsylvania



THE BRIEFEST CHRONOLOGY of Pennsylvania's historic achievements during the past 200 years would require a ponderous ledger. The first entry would be July 4, 1776, when the Declaration of American Independence was adopted in a triumph of reason over force. The closing entry would be July 4, 1976, when 60 covered wagons of Pennsylvania's uniquely colorful and dramatic Bicentennial Wagon Train Pilgrimage, arriving from every State in the Union, convene at Valley Forge.

"The idea of a Conestoga wagon or Prairie Schooner from each of the 50 states crossing the country on historic trails is electrifying. But the pilgrimage is amplified by the involvement of thousands of people throughout the nation who have reaffirmed their faith in America by signing the Pilgrimage Scroll.

"On behalf of the Commonwealth of Pennsylvania, I wish the Pilgrimage the success it so richly deserves and I am looking forward to welcoming all state wagons when they arrive."

Milton J. Shapp



Proceeds from the sale of this
souvenir program help pay
for the Bicentennial Wagon Train
Pilgrimage to Pennsylvania.

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**BICENTENNIAL
WAGON TRAIN
PILGRIMAGE**
to Pennsylvania



A Project of:
Bicentennial Commission of Pennsylvania

Lt. Governor Ernest P. Kline, Chairman

George H. Ebner, Executive Director

With the support of:
North American Trail Ride Conference

The BICENTENNIAL WAGON TRAIN Pilgrimage to Pennsylvania

Within 100 years of the signing of the Declaration of Independence at Philadelphia in 1776, the American colonies had spread from the eastern seaboard almost 3000 miles to the Pacific.

Spurred by curiosity, ambition, wanderlust, restlessness, cheap land, and a craving for profit and adventure, a stream of men, women and children travelled westward in covered wagons and on river barges to the fertile Ohio and Mississippi River valleys. From there trains of covered wagons struck out across the great expanse for California and Oregon, priming a westward flow that became a virtual flood by the mid-1800s.

During this Bicentennial year, the Commonwealth of Pennsylvania is evoking the cry "Wagons, Ho!" and recalling this exciting chapter in America's history with a Wagon Train Pilgrimage east, back over the storied routes of the pioneers.



Pennsylvania is sponsoring the Pilgrimage to focus attention on the Commonwealth's key role in the birth of the nation, the American Revolution and the early movement west.

The Bicentennial Wagon Train Pilgrimage to Pennsylvania is unique among the myriad observances this year because it engages Americans of all ages, in every state, in a celebration of American ideals and invites them to rededicate themselves to those principles.

The Pilgrimage is a train of authentic covered



wagons, one from each state, crossing America on the historic trails and wagon routes that teemed with westbound travellers in the early 1800s.

The Pilgrimage has provided each of the 50 states with a Conestoga Wagon or a Prairie Schooner and arranged for a teamster and horses for each wagon. The wagons were delivered early enough to give each state an opportunity to show its wagon at parades, fairs, and bicentennial events before it joined the pilgrimage.

JUNE DEPARTURE

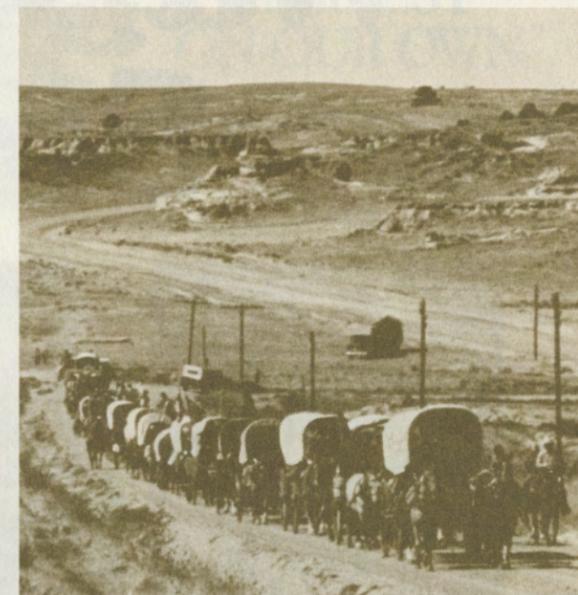
The first wagons headed east from Blaine, Washington, in June. By fall, wagons from nine northwestern states were on the Oregon, Bozeman, Mormon and Lewis and Clark trails, headed for winter layovers in Wyoming and South Dakota.

During the winter, wagons from the southern states began rolling and by spring, wagons from all 50 states were moving in five caravans toward a July 4 rendezvous at Valley Forge, Pa., the hallowed encampment of Washington's troops during the long winter of 1777-78.

The wagon caravans are magnetic.

Local wagon and carriage buffs, pleasure riders—even entire horse clubs—eagerly join

ments just for a look at a graceful Conestoga wagon, a real Prairie Schooner, a quaint chuck wagon. They come to see the horses—proud Morgans, Arabians, thoroughbreds, Appaloosas, quarter horses—which have borne this growing party east. They come to talk with the teamsters and outriders, to share stories of the



the train as it crosses their county or state.

At most encampments, a troupe of performers travelling with the train puts on a sprightly, stirring musical created by the Department of Theater Arts of the Pennsylvania State University. And at each performance local singers, dancers, glee clubs or bands join in to enrich the show and bring the pilgrims and townspeople together in a festive celebration.

Not everyone is a horseman or a singer, however.

Thousands of people in quiet hamlets and bustling suburbs visit the wagon train encamp-

ment and of the history of their own locale.

And spectators line up at the encampments to sign the Rededication Scrolls and affirm their commitment to the principles of freedom that are the foundation of America's growth and prosperity. These parchment scrolls are turned over to the wagonmaster at each night's encampment for delivery to Valley Forge.

We hope this souvenir program will help you remember the Bicentennial Wagon Train Pilgrimage to Pennsylvania as a stirring tribute—by you and thousands of your countrymen—to American ideals and the American spirit.

The Wagon Train Show



The theme of the Bicentennial Wagon Train Pilgrimage—the rededication of all Americans to the principles upon which our Nation was founded—is portrayed in music and song by singers and dancers travelling with the caravans.

The Wagon Train Show brings to every town it plays a bit of nostalgia, plenty of toe-tapping, a bagful of hearty laughs, some moments of reflection.

But most important, the show affords us an opportunity to spend an hour together celebrating America's 200th birthday.

The Pennsylvania Bicentennial Commission wanted a very special show to accompany the pilgrimage wagons to Valley Forge. So it asked the Department of Theater Arts at Pennsylvania State University to write, score and stage the production.



The university, which enjoys a national reputation in the performing arts, brought to the project five talented specialists in the arts of showmanship: Bruce Trinkley, a composer; Roger Cornish, a dramatic writer; Dan Tucker, a composer and lyricist; Manuel Dugue, a director; and Doug Maddox, a technical coordinator. Upon the shoulders of these five and their assistants fell the selection and rehearsing of several versatile casts and their stand-ins and the logistics of providing a set of props, costumes, musical instruments and technical items for each of the wagon trains.

Looking back on American show business, it would be difficult to find a travelling theatrical event comparable to the one playing daily to the thousands of Americans who greet the Wagon Train. Certainly no

American university has ever produced a show to be staged each night simultaneously by separate companies at encampments in parks, town squares, cow pastures, and picnic groves.

The touring players encounter conditions which vary drastically from one day to the next. They must be prepared to perform before audiences ranging from hundreds to thousands and compete with the weather, automobile horns, lowing cows. At every stop the players serve up a musical potpourri that is entertaining but meaningful, jubilant but reverent.

STAGING THE SHOW

The job of putting The Wagon Train Show together was a big one . . . indeed, IS a big one. For it continues through the Pilgrimage's final encampment at Valley Forge this summer.

(continued on page 8)

"WE MUST HARVEST ON OUR OWN"

I've been walking across this land.
Underneath my feet,
I've felt the earth is shifting.
Reach down,
Pick it up,
You can feel it in your hand.
There's a harvest coming due.

My father planted justice,
Wrote law in lines of gold
That said all men are equal,
And no man shall be sold.
But he never lived to see
His harvest fully blown,
We must bend our shoulders,
Bringing in his harvest fully grown.

My mother planted courage,
And watered it with tears,
She willed it to her children,
To nurture through the years,
On a wagon rolling west,
She gave her children birth.
We must match her spirit,
Or we won't deserve our mother's earth.

Blow wind
And shake the trees.
Come down
Sweet summer rain.
Blow wind,
Sweep across the plain.
There's a harvest coming due.

Our parents planted freedom
And worked to make it green.
They tried to give us something
The world had never seen.
But they're not here any more,
We're standing all alone.
Courage, Justice, Freedom,
We must do the harvest on our own.

(continued from page 7)

The first task was the creation of a script that would speak for the Bicentennial with fresh music, lyrics and theatrical images. This task was completed masterfully by Bruce Trinkley, Roger Cornish, and Don Tucker who have taken as their theme the life of America's ordinary people. Theirs is not a routine recitation of famous names and dates but an evocation of the joy and pain to which all Americans are heir.

Listen to the themes:

- Banjo playing 'Jubilee Joe' . . .
- Arriving in America from Ireland, Mexico . . . well, just about anywhere . . .
- The hometown parade . . .
- Discovering America by discovering her people . . .
- The dreadful cost of liberty, as reflected in Arlington Cemetery . . .
- An arranged marriage in early Boston . . .
- Each generation must work to harvest America's benefits . . .
- Every town is special in its own way . . .
- America is lots of things: The Alamo, the Jeep, "My Old Kentucky Home," suburbia, wonder drugs . . . and ice cream.

As the script developed, Manuel Dugue and Doug Maddox assembled the personnel and resources re-

quired to bring it to life on several travelling stages. Despite its simplicity, the production requires hundreds of props, costumes, musical instruments and technical items. The producers scheduled auditions in several eastern cities to find versatile performers for the troupes.

ON THE ROAD

The lives of the performers are challenging and routine, glamorous and work-a-day. Six mornings a week they hit the road to the next night's camp. On arrival, the troupe assembles a portable stage, checks the costumes, props and musical instruments, and the production manager briefs the crew on that night's performance, the setting, the weather, the audience. Periodically the troupes rehearse to assure that the original tone and character of the show are not altered by improvisation and that the show remains fresh.

Each member of the cast is on the Pilgrimage because he or she loves to perform and because of the opportunity the Wagon Train affords to see the country, meet people, and celebrate the Bicentennial. As they sing in new places, meet new friends, and absorb the countless sights and sounds of America, the Wagon Train troupes are maturing as performers and people.

For them the Bicentennial of American Independence will be an indelible experience.



QUESTIONS & ANSWERS

about the Bicentennial Wagon Train Pilgrimage to Pennsylvania



Q. What is the Bicentennial Wagon Train Pilgrimage?

A. Briefly, it's a replay of history—in reverse. A train of covered wagons—one from each state—is crossing the country from West to East, adhering as closely as possible to original pioneer trails and wagon routes.

Q. Is the Pilgrimage an official Bicentennial project?

A. Yes, it's a project of the Bicentennial Commission of Pennsylvania. It was organized with the cooperation of the North American Trail Ride Conference. And it has the support of the American Revolution Bicentennial Administration.

Q. Why are the Wagons moving West to East?

A. To bring the country back to its birthplace, where Americans will rededicate themselves to the principles upon which their nation was founded.

Q. How many wagons are involved?

A. Officially, 60. There is an authentic Conestoga wagon or Prairie Schooner for

each of the 50 states, a Pennsylvania Conestoga to lead each of the five main caravans, and a chuck wagon for each caravan. But privately-owned wagons are welcomed and many are making the trek.

Q. Where were the wagons built?

A. At Arkansas Village, Jonesboro, Arkansas, a Pennsylvania-chartered firm.

Q. Where is the Wagon Train heading?

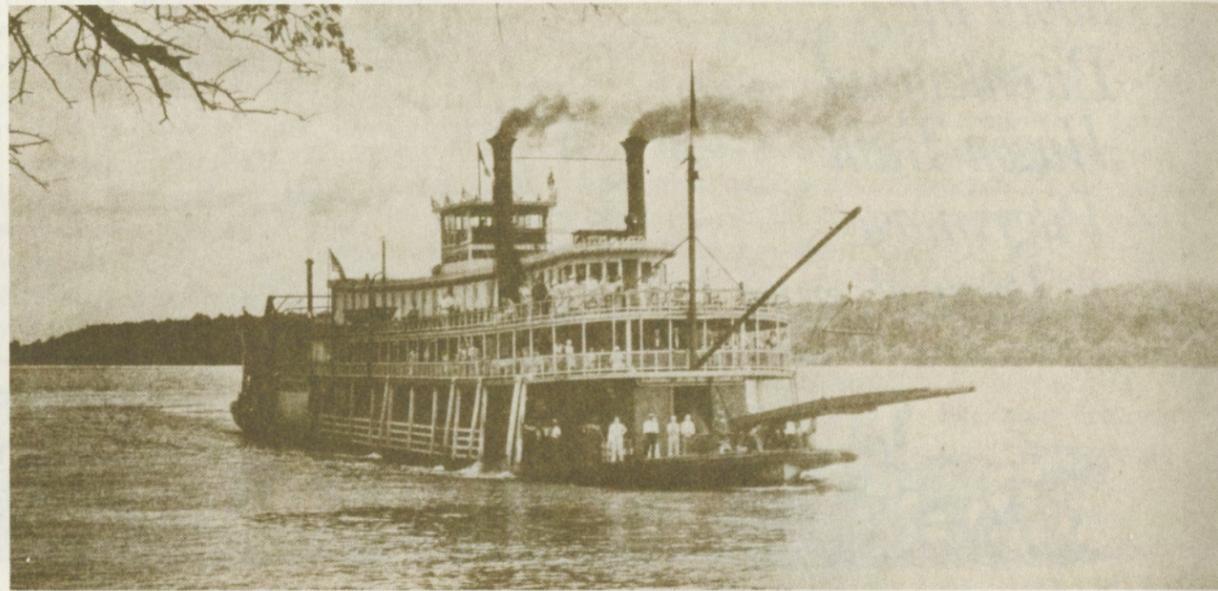
A. The five segments of the train will converge on Valley Forge, Pa., on the evening of July 3, 1976. They will parade to the State Park encampment for July 4 ceremonies and will be displayed there for the summer.

Q. How many people are involved in the Pilgrimage?

A. Literally thousands. Some are riding with it; others are participating in encampment activities and droves have signed the Rededication Scrolls which the wagons are carrying to Valley Forge.

(continued on page 28)

THE TREK WEST-By *Water & Land*



The early settlers of America used primitive roads, rivers and Indian trails to journey westward in the 1800s.

Two of the earliest wagon roads led from Philadelphia west to Lancaster, Pa., and south, along the Appalachians, to upland Virginia and North Carolina. These later were extended to the Ohio River, at Pittsburgh, and Wheeling, W. Va., and

through the Cumberland Gap, into Kentucky and Tennessee.

West of the Appalachians, the Mississippi River and its tributaries were the easiest and fastest routes. And for 175 years keelboats, flatboats, steamboats and barges have carried freight and passengers between "prairie ports" from Pittsburgh south to Louisiana and west to Kansas and Nebraska.

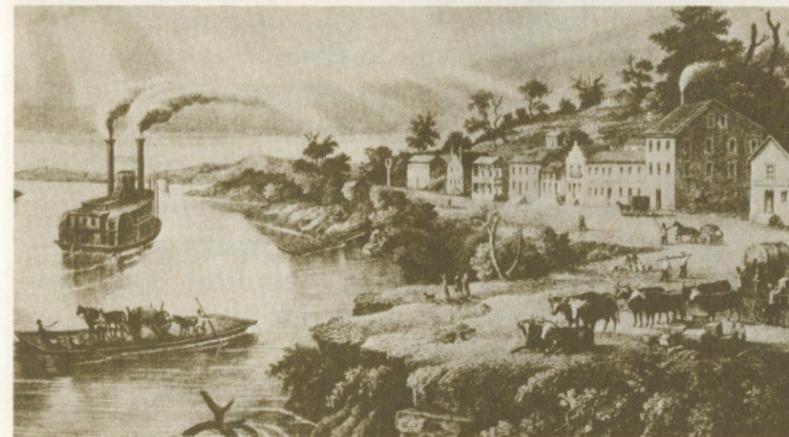
But the Mississippi's western tributaries are historically "a mile wide and an inch deep" so early freight haulers and west-bound emigrants went overland from Kansas City and Omaha on the California, Oregon and Santa Fe Trails.

In reenacting the cross country trek of the 1800's, the Bicentennial Wagon Train Pilgrimage to Pennsylvania is using the waterways, too.

Wagons from the Northwest are boarding barges at Council Bluffs, Iowa, and wagons from the Southwest states will join them at Independence, Missouri, 200 miles downstream on the Missouri River. Through arrangements with the American Waterways Operators Association, the wagons are being floated on colorful barges down the Missouri to St. Louis, down the Mississippi to Cairo, Illinois, and up the Ohio River to Pittsburgh.

At stops along the rivers, the barges tie up for several hours while the Wagon Train Show is performed for riverfront audiences. At some stops, wagons are off-loaded to participate in local Bicentennial observances; at others, spectators are welcomed aboard the boats for a look at the Conestoga wagons and Prairie Schooners.

The river journey is a reminder to a motoring age that America's inland waterways played a key roll in the nation's growth and are vital commercial and recreational highways today.



The Wagonmaster

Traditionally, the wagonmaster was a hard-as-nails loner who was happiest on the trail, cajoling his teams and teamsters, sharing bacon, beans, boiled coffee and tall tales around a campfire, sleeping under the stars.

He was absolute master of his train . . . and with good reason. The responsibility was awesome: shepherding families, traders, adventurers, tons of cargo and countless livestock across uncharted wilds at the mercy of weather, sickness and mechanical breakdowns.

He was in it for profit: a share of the proceeds from the cargo he moved or a tract of cheap land at the end of the trail.

The wagonmasters on the Bicentennial Wagon Train Pilgrimage carry many of the day-to-day burdens of their 19th Century counterpart: they ride ahead to check routes and campsites, set each day's schedule, see that man and beast are fed and watered, the sick tended, wagons greased and repaired and stragglers spurred.

Today, though, the wagonmasters and most others who are bringing the Pilgrimage across the United States, are volunteers. They have joined the trains for the satisfaction of bringing an imaginative, meaningful Bicentennial program to fruition.



The Bicentennial Wagon Train SCROLL PROGRAM

Hundreds of thousands of Americans who cannot join the covered wagon pilgrimage to Valley Forge are making the journey symbolically as signers of the Pledge of Rededication which the wagoneers are carrying east.

The Rededication Scrolls, like the one shown here, were distributed to Bicentennial officials in communities from coast to coast. They, in turn, organized local scroll signing ceremonies in public squares, schools and business centers. Scroll signing centers also were set up in Holiday Inns from coast to coast.

The scrolls, which have been printed and distributed as a Bicentennial service by Encyclopaedia Britannica, are carried in special containers on the wagons. They will be microfilmed and preserved upon arrival at Valley Forge.

The Bicentennial Wagon Train Pilgrimage to Pennsylvania

Pledge of Rededication

To commemorate this nation's Bicentennial we hereby dedicate ourselves anew to the precepts of our Founding Fathers:

... We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness...

Signed on this date _____ 19____

Signature

Witnesses

Provided by Encyclopaedia Britannica as a Bicentennial Service.



THE WAGON TRAIN WAGONS

The Prairie Schooner, the picturesque wagon that carried America to the Pacific, was descended from a brawny farm wagon first built by early settlers along the Susquehanna River in eastern Pennsylvania.

In the early 1700's a unique wagon was developed and put to use in the Conestoga River Valley for carting farm produce to Philadelphia and carrying home supplies. The wagon was sturdy but flexible craft or vehicle, with large iron-rimmed wheels, a curved bed, and raked bows that supported a huge cover of canvas or homespun linen. The curved bed—several inches higher at each end than in the middle—forced the cargo toward the center for greater stability and prevented it from shifting on long uphill or downhill grades. The box or bed was essentially a giant basket, flexible enough to twist and give on the rough roads it had to travel, and its construction was complex, for it was made with many mortise and tenon joints. Typically the bed was painted blue and the wheels and running gear an oxide red.

TURNING BACK THE CLOCK

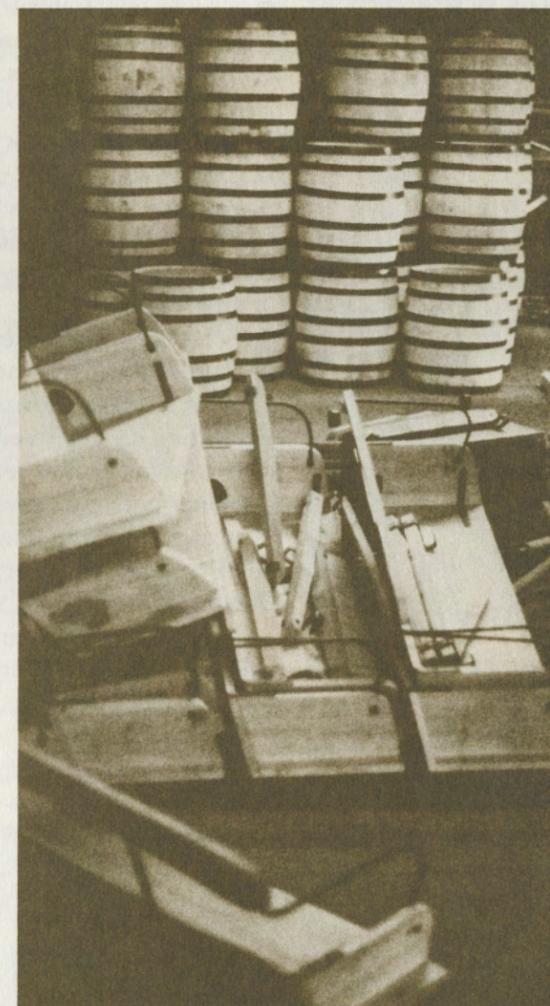


In the decades following the American Revolution there was great need for carrying freight from the eastern seaboard over the Appalachian Mountains to Pittsburgh and Wheeling in the Ohio River

Valley. It was the Conestoga Wagon that did the needed service. Teams of four, five, or most often six horses, with bells a-jingling, moved the heavy wagons back and forth across the mountains. Early accounts tell of the roads being jammed with wagons, as far as the eye could see.

At the same time, when emigration to the "west" opened up after the Revolution, settlers streamed down the Great Wagon Road into North Carolina and Kentucky, and out the Pennsylvania Road and Zane's Trace to Ohio and the mid-West. Lighter versions of the Conestoga wagon were used if they could be obtained, for they were the

best, but for the most part a variety of other wagons were put to use. Whatever their construction, these wagons usually were equipped with bows and a cloth cover to protect their contents. And the emigrants typically walked beside the wagons, to



keep the load as light as possible.

With many thousands of Conestoga wagons being used in the Appalachian region in the early 19th century, it was natural that some would be moved west to the Mississippi Valley and beyond. When the Sante Fe Trail was opened for freighting in the late 1820's doubtless there were a good many Conestoga wagons put to use there. But when emigration across the Great Plains opened up in the 1840's, wagons of smaller size and less expensive construction were sought. The beds of such wagons were flat and of simple construction, but like Conestogas, they were equipped with bows and a cloth cover. A pair of horses, a pair of mules, or a pair of



oxen were the motive power. These canvas-topped wagons, viewed from a distance moving across the blowing prairie grass, inspired the name Prairie Schooner.

The Pennsylvania Bicentennial Commission sought out authentic plans for the Conestoga and Prairie Schooner for the 60 wagons for its pilgrimage. And it found a builder, the Huntingburg Wagon Works, at Jonesboro, Ark., which has been making horsedrawn wagons for 90 years.

Twenty craftsmen at the Huntingburg Works

turn out wagons with the same spoke-cutting machines and felly (wheel) benders their predecessors used there in the 1800s.

The wagon makers selected local white oak and hickory for the wagons—their biggest order in years. And they used the same techniques as their forefathers: assembling the hubs, wheels, and undercarriages—which are the same for all the wagons—then fitting each with either a Conestoga or a Prairie Schooner bed and bows. They also built five smaller chuck wagons—one for each train.

Huntingburg foremen figure it would take a single carpenter two months to build a wagon and 240 hours just to fashion the wheels.

The 18 Conestogas are 22 feet long and weigh about 1800 pounds. The 37 Prairie Schooners are



four feet shorter and weigh about 1500 pounds. All have five-foot wheels on the rear, four-foot wheels on the front for easier turning.

The builders made a few concessions to modern highways and know-how. They fitted hard rubber tires on the wheels, put steel axles in the axle trees and roller bearings in the hubs. The authentic blue-gray color is applied with an oil-base paint instead of a buttermilk and pigment dye which was used on the early wagons.

The wagons bows molded from plywood, were formed—appropriately enough—in the Conestoga Valley of Pennsylvania. The canvas for the tops, water repellant and fireproofed, was donated by the Graniteville Company, of Graniteville, South Carolina.

GEORGE SHUMWAY
Author of "Conestoga Wagon,
1750-1850"



A MESSAGE FROM WILLIAM CHAMBERS

As Chairman of the Equine Advisory Council of the Bicentennial Wagon Train Pilgrimage to Pennsylvania, and as President of the North American Trail Ride Conference, I want to salute the Bicentennial Wagon Train Pilgrimage. The horse and rider have contributed greatly to the development of America. It is fitting that in the nation's bicentennial year, we serve a prominent role in the observance of its birthday.

NATRC, a national organization of competitive trail riders, is firmly committed to the purpose of the

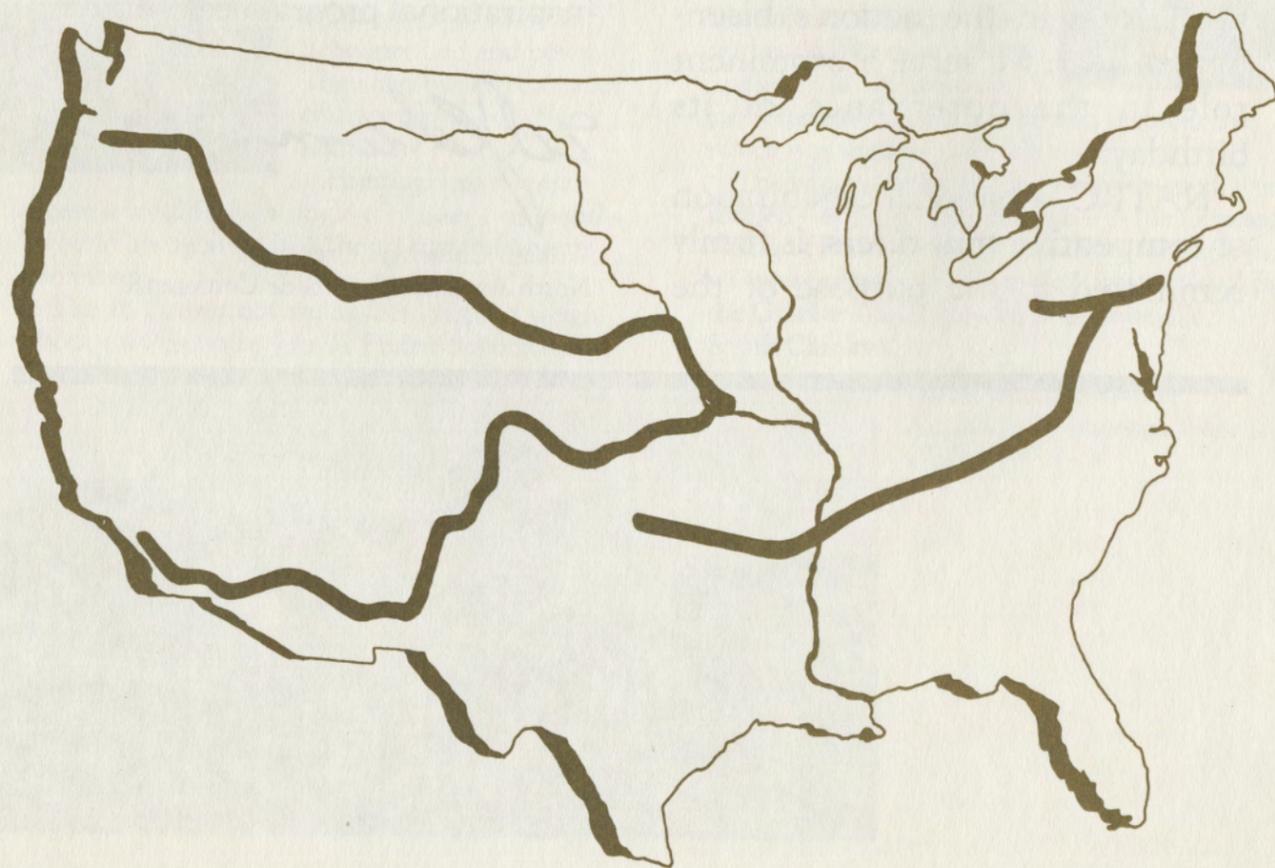
National Trails Act of 1968: to develop a cross-country network of horse trails to serve the nation's pleasure riders. And no other bicentennial program advances the cause of America's trail riders as well as this imaginative trek back over the historic wagon routes.

We believe in the American spirit of faith and adventure that this inspirational program celebrates.

William Chambers, President
North American Trail Ride Conference

THE HISTORIC TRAILS

The patterns of settlement in the American West are closely tied to the early overland trails. The first trail blazers were deer, antelope, and buffalo, so these early routes were usually the paths of least resistance. Migrating animals trod paths along rivers and streams, and through passes in the Appalachians and Rockies, trails that were later marked and widened by Indians and early fur trappers.



As farmers moved to the Appalachians and beyond, they needed good roads in order to take their produce back to the towns and bring home manufactured goods.

Enterprising men saw the opportunity to build good roads and charge farmers and merchants a toll for using them. These toll roads were called turnpikes because a barrier, or pike, barred the way until the toll was paid. The first toll road was the 62-mile Lancaster Pike, which took two years to build and was opened in 1794 between Lancaster and Philadelphia, Pa. The pike was 37 feet wide, drained by ditches, and was topped with crushed stone. It brought in a good profit to its owners, and became the model for more than 80 other turnpikes by 1807.

The greatest of all turnpikes was the Cumberland or National Road, built by the government and opened in 1818 between Cumberland, Md.; and Wheeling, W. Va. It was a heavily traveled pike, linking upland roads from Baltimore and Washington to the Ohio River, the main water route of the Northwest Territory.

Through the efforts of Henry Clay, the government extended the road into Illinois; from there it was extended by Illinois and Missouri to St. Louis on the Mississippi River. At points along the road, now U.S. 40, statues of the Madonna of the Trail were erected to honor pioneer women who went west on this historic route.

The Wilderness Trail was opened by Daniel Boone in 1775 when he led the first party of settlers from Virginia through the Cumberland Gap into the territory that later became Kentucky and Tennessee. It was opened to wagon traffic in 1795, and for 50 years after the American Revolution was an important avenue of westward migration. In 1926 it was paved and made part of U.S. 25, the Dixie Highway.



Another trail, beaten out by countless buffalo returning every year to their feeding grounds and salt licks, was the Natchez Trace. Flatboats and their cargoes were floated down to Natchez, and there sold by their owners, who went back north by the Trace to Nashville, Tenn. Andrew Jackson led his troops down the Trace to New Orleans against the British in the War of 1812.

Beyond the Mississippi River the great emigrant route to the west was the Oregon Trail, extending 2,000 miles from Independence, Mo., to Oregon. The trail was blazed by

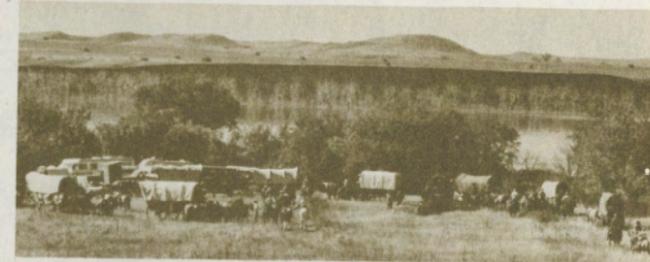
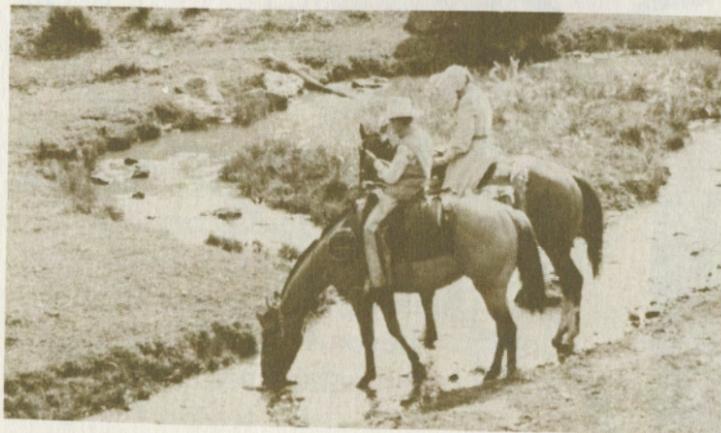


trappers, followed in 1842 by more than 100 settlers led by Elijah White. The next year 900 people and 1,000 head of stock traveled west on the Oregon Trail.

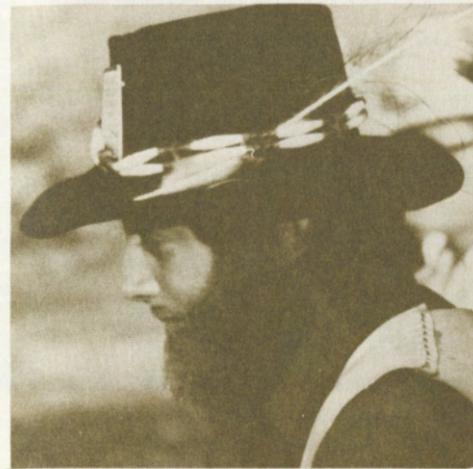
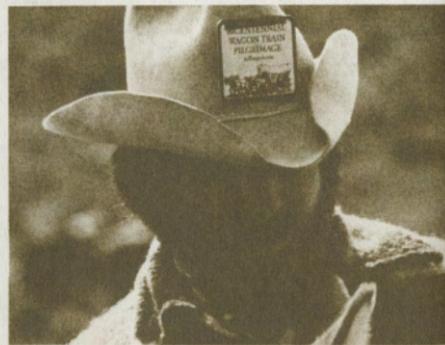
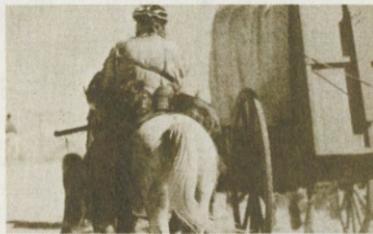
After the gold find in California in 1849 more than 55,000 persons traveled overland to California that year, following the Oregon Trail until just beyond Fort Hall, Idaho and then branching southward to

(continued on page 28)

Life on the TRAIL



Those RUGGED PIONEERS



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Like the long, perilous wagon trips across the western wilderness 120 years ago, the equally-long trek east started with the release of a handbrake, a raucous "Gee! . . . Haw!" and the creak and clink of harness.

The Bicentennial Wagon Train Pilgrimage to Pennsylvania began rolling at the Peace Arch at Blaine, Washington, in the extreme northwest corner of the United States. The Northwest Train left there on June 8, 1975, and trundled south along the Puget Sound into Oregon.

New wagons joined the train at Portland and rolled east with it up the Columbia River, through the beautiful Cascade Range and into Idaho. The wagons continued across the sagebrush of southern Idaho, through the Caribou and Teton National Forests in Wyoming.

At South Pass, Wyoming, the train met wagons which had crossed the deserts of Nevada and Utah. A week later, wagons rolling down from Montana met the main caravan outside Casper, Wyoming, and the 18-wagon train moved on to Fort Laramie, where it wintered.

Through October and November another train of North and South Dakota wagons followed the old Lewis & Clark Trail toward Sioux Falls, South Dakota, its winter refuge.

The Southwest train started from Pomona, California, on January 2, and headed southeast along the Gila Trail toward Phoenix, Arizona, and Albuquerque and Santa Fe, New Mexico. There it picked up the Santa Fe Trail to Independence, Mo.

The Southern Train started in Houston, Texas, in early January and a few weeks later, wagons from Louisiana and Florida were on the trail toward a Tennessee rendezvous with the Texas, Oklahoma and Arkansas wagons.

Wagons from the Great Lakes States hit the trail in Minneapolis-St. Paul in April and a few days later, the New England wagons head south from Augusta, Maine.

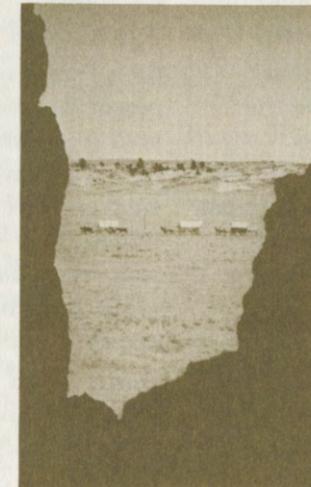
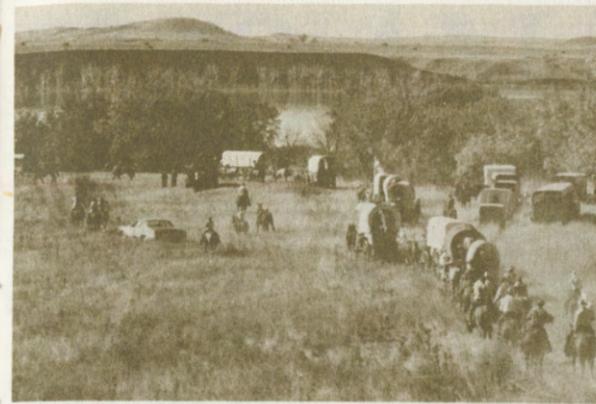
In early May, the Northwest and Southwest trains reach Missouri and are loaded aboard barges for a river trip to Pittsburgh.

All five trains—60 official wagons and an escort of private wagons and outriders—merge outside Valley Forge on July 3 for a triumphal parade into the park.

They are to camp there for the summer as a tourist attraction and a setting for the daily Wagon Train show.

In October, the wagons will be returned to their home states.

"THERE'S AN OLD PRAIRIE SCHOONER WENDING ITS WAY..."



Viewers of "Old West" movies are familiar with the scene: hundreds of whooping Indians in warpaint charging from the hills toward a circle of covered wagons.

This has occurred more times in films than it did in history. But it accurately reflects the hostility between the red man and white man in the era of western expansion and settlement.



To be sure, there were peaceful negotiations between reds and whites, there were intermarriages and friendly cultural exchanges. But the story of white settlement of the New World is also a story of the oppression, exploitation and disinheritance of the Native Americans.

There is evidence that native man lived on the continent as long as 30,000 years ago, and that Indians are descended from Asians who migrated across the Bering Strait at various times since then, the Navajos and Eskimos most recently.

Generations before the arrival of the first Europeans, Indian tribes

flourished across the country with different cultures adapted to their environments. They developed many life-styles and spoke more than 200 languages.

The Indian tribes had one thing in common: Each tribe's land was communal. No individual—not even a tribal leader—could sell it. And this concept—and the fact that the Europeans did not consider themselves under the sovereignty of the tribes whose land they settled—set the stage for the earliest hostilities between Indians and settlers. When Europeans thought they were buying land, the Indians thought they were exchanging gifts of friendship and expressing hospitality and a willingness to share the use of the land.

The Indians generally welcomed the arrival of the first white Europeans with curiosity and friendship. The red man's reputation for savagery stemmed mostly from his resistance to displacement, his retaliation for abuses.

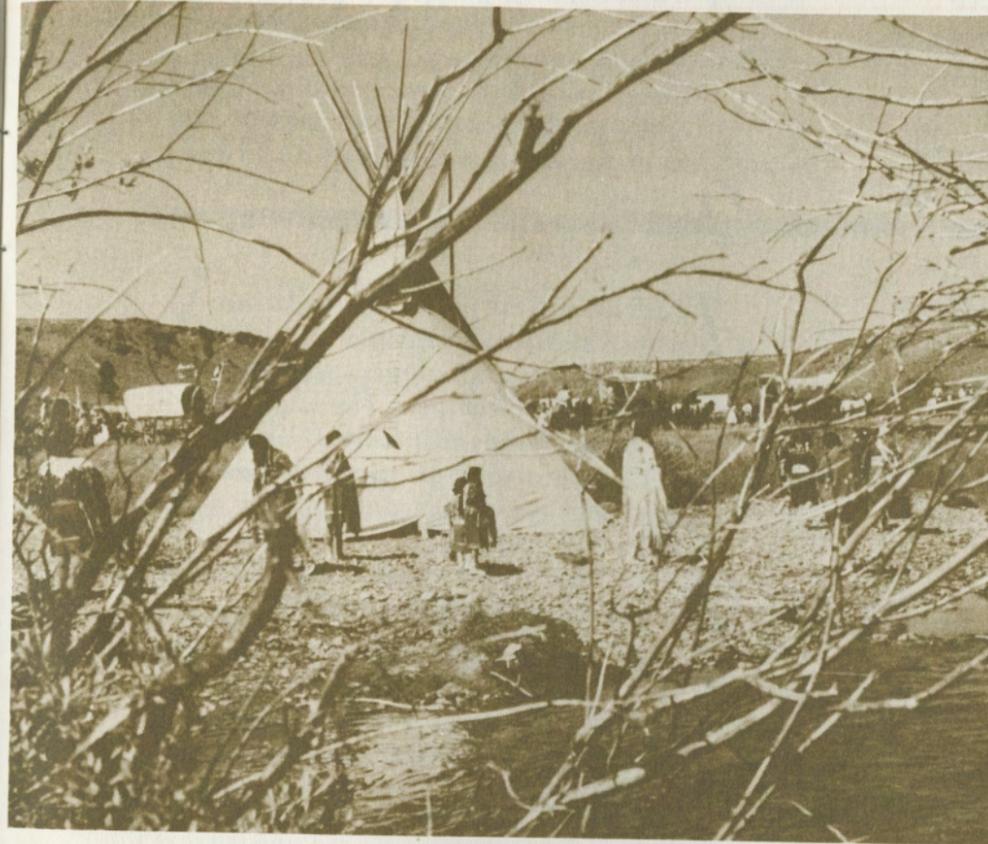
The Iroquois had founded their league for peace and power long before the arrival of Europeans. But they were divided and weakened by the French, English and American bargaining for their help in the French and Indian and the Revolutionary wars.

Despite their struggle to hold their land and their resources and fend off the white man's diseases, which



ravaged many tribes, the Indians made significant contributions to the culture that was displacing theirs. They taught the settlers to plant corn, squash and tobacco. Their trails provided the first roads. And the American geography and language are sprinkled with Indian words. Perhaps their greatest contributions were their love of liberty, not characteristic of Europe in colonial times, and the Iroquois league concept of a confederation of states forming a sovereign nation.

OUR INDIAN HERITAGE



As late as 1800, hundreds of different Indian tribes still controlled most of North America. In the southeast, the Cherokees farmed the land and had courts of law, a written language and a newspaper and sent their children to schools. On the western plains, Cheyenne, Arapaho, Pawnee and Sioux were more mobile, living by hunting the buffalo herds. In the southwest, Hopi and Pueblo Indians lived in complex agricultural communities. And in the isolated valleys of the far west, smaller tribes—the Klamaths, Nez Perce and Paiutes—developed their own unique cultures.

But the tide of trappers, miners, traders, settlers and missionaries was relentless. Once the Federal Government was established, Congress assumed sovereignty over the land west of the Alleghenies and the sole power to negotiate treaties with the Indians and acquire title to land. Gradually, the settlers, by virtue of numbers, arms and aggression, ended Indian domination of North America. In 1830 Congress passed the Indian Removal Act, which forced tens of thousands of eastern, northern and southwest Indians to migrate from their homelands to reserva-

tions in "Indian territory". More than 4,000 Cherokees died on the march, which they still refer to as "the Trail of Tears." Subsequently all tribal governments were extinguished.

When settlers trespassed on Indian land in the 1840s and 50s, Indians raided wagon trains, homesteads and military parties in a series of bloody encounters. But the Indians lost the most blood. Their campaign climaxed and all but ended in 1876 when the Sioux wiped out Gen. George Custer's regiment, which had been sent to push them off their land at Little Big Horn.

A few years later, Sitting Bull and other Sioux joined in a cultist movement that taught that the Indians could prevail over the white man if they performed a certain Ghost Dance, but this movement was crushed in 1890 when Sitting Bull was arrested and murdered, and when the Army killed several hundred of his followers at Wounded Knee Creek, in South Dakota.

In the 20th century, American Indians have asked the public, the Congress and the Bureau of Indian Affairs for broader justice, enforcement of treaty agreements, and, in some cases, reparations for

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San Francisco and Sacramento.

After Mexico won its independence from Spain in 1821, American traders opened up the 1,000-mile trail from Missouri to Santa Fe. William Becknell led the first party to open up the Santa Fe Trail, along the Arkansas River to Bent's Fort, Colo., and through the Raton Pass to Santa Fe. They traveled in groups for protection against the Plains Indians, who resented the white man's intrusion upon their buffalo hunting grounds.

A stage coach run was established over the Santa Fe Trail in 1850 and it was a busy route to the Southwest until 1880 when the Atchison, Topeka and Santa Fe Railroad opened.

The Oregon, California and Santa Fe trails were the main trails west through the late 1800's. But others served special needs: the Mormon Trail to Salt Lake City, the Gila Trail across southern Arizona, the Bozeman Trail to the mining camps of Montana, the Lewis and Clark Trail northwest from the Dakotas. For a generation, they teemed with trappers, traders, freighters, and families seeking land and opportunities in the vast Far West.

When the railroads came, many of the trails were abandoned. Some were re-discovered and paved in the 1900's. Others are still visible here and there as weather-worn ruts on the prairies.

Edited by Leonard F. James
Author of "Following the Frontier"

Q. Who is providing the horses?

A. Owners of draft horses in every state have offered teams for the pilgrimage. Some teams participate across their state. Others are pulling wagons on longer legs of the journey and a few will make the trip all the way to Valley Forge.

Q. Who is providing food for those on the pilgrimage?

A. Each train of the pilgrimage has its own mobile kitchen which prepares a simple breakfast and a hot supper each evening for the official teamsters. The wagoners eat lunch off the chuck wagon—usually sandwiches and a beverage. Some communities have welcomed the pilgrims with a picnic or barbecue.

Q. Who is paying for the pilgrimage?

A. The Commonwealth of Pennsylvania and the American Revolution Bicentennial Administration have provided some funds. The Gulf Oil Co. and 15 other companies and organizations have contributed both funds and services. And proceeds from the sale of Wagon Train mementos will offset pilgrimage costs.

(continued from page 27)

past violations. Since 1924, Indians have enjoyed the full legal rights of citizenship. In recent years a respect for ethnic differences has grown, and Indians have more spokesmen trained to speak and act in their behalf. But they are still the poorest, worst-housed segment of our population with the least education and shortest life expectancy.

The Indian population of the area of the present United States was probably about 1 million in 1700. It had declined to about 222,000 by 1900 but is estimated at about 1 million again today. Many more Americans—perhaps 10 million—claim to have some Indian ancestry.

Edited by Theodore B. Hetzel
General Secretary, Indian Rights Assn.

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A MESSAGE FROM The AMERICAN REVOLUTION BICENTENNIAL ADMINISTRATION

Trains of Conestoga wagons and Prairie Schooners carried America's early pioneers west in the 18th and 19th centuries.

They forged geographic links which eventually made the country one from East to West, from North to South. They fostered the development of such famous roads as the Santa Fe Trail, the Oregon Trail, the Smokey Hill Trail and the Southern Overland Mail Route. They formed the basis of long distance transportation for both people and goods without which the United States might have remained locked east of the Alleghenies.

The Wagon Trains also symbolized America's willingness to sacrifice personal comfort and security for future progress and opportunity. The hardships suffered, the challenges met were to become the hallmarks of American courage and steadfastness.

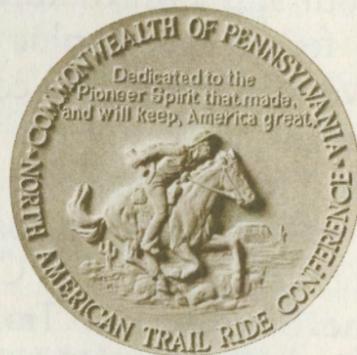
The Bicentennial Wagon Train Pilgrimage to Pennsylvania reminds us of our restless heritage as it wends eastward to the points of origin of American pioneering.

John W. Warner

John W. Warner, Administrator
American Revolution Bicentennial Administration



A Pilgrimage Memento



Mico Kaufman, the renowned sculptor, has created the official Medal of the Bicentennial Wagon Train Pilgrimage.

The commemorative medal, struck in powerful bas relief, portrays a Conestoga wagon on the trail and, on the reverse, an outrider, scroll in hand, returning to the wagon train.

Kaufman, who created President Ford's inaugural medal, has captured the indomitable spirit of the pioneers in the Medal, which has been struck in two sizes in gold, bronze, silver and pewter.

Each will become a cherished reminder of this historic tribute to the wagoners.

R & R Services
5801 Hayden Run Road
Amlin, Ohio 43002

Please reserve my Official Bicentennial Wagon Train Pilgrimage to Pennsylvania Medal in: I have enclosed my check or money order for \$ _____

Qty. _____

_____ 2 1/2" Antiqued Bronze at \$12.00 ea.
_____ 1 1/2" Solid Bronze at \$3.50 ea.
Add \$.75 for handling and postage

NAME _____ (please print)
ADDRESS _____ (please print)
CITY _____ STATE _____ ZIP _____

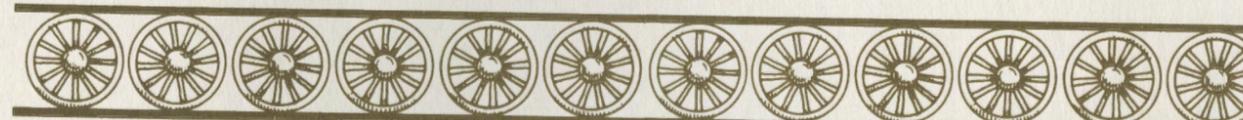
CONTRIBUTORS

The Bicentennial Wagon Train Pilgrimage could not have succeeded without considerable financial and logistical support.

I would like to take this opportunity to thank the corporations and organizations listed here, whose generous contributions to funds, equipment and services have kept the pilgrimage rolling.

Ernest P. Kline

Ernest P. Kline
Chairman
Pennsylvania Bicentennial Commission



Aero Mayflower Transit Company, Inc.
Agway, Inc.

American Revolution Bicentennial Administration (ARBA)

American Waterways Operators Association

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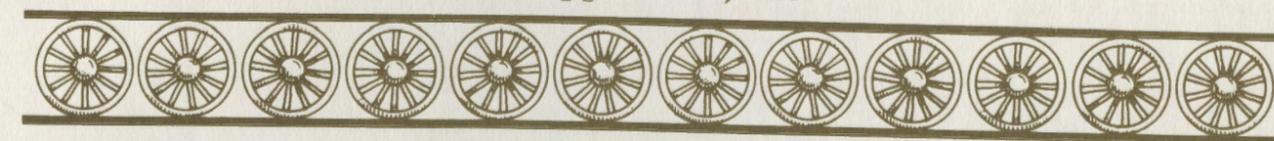
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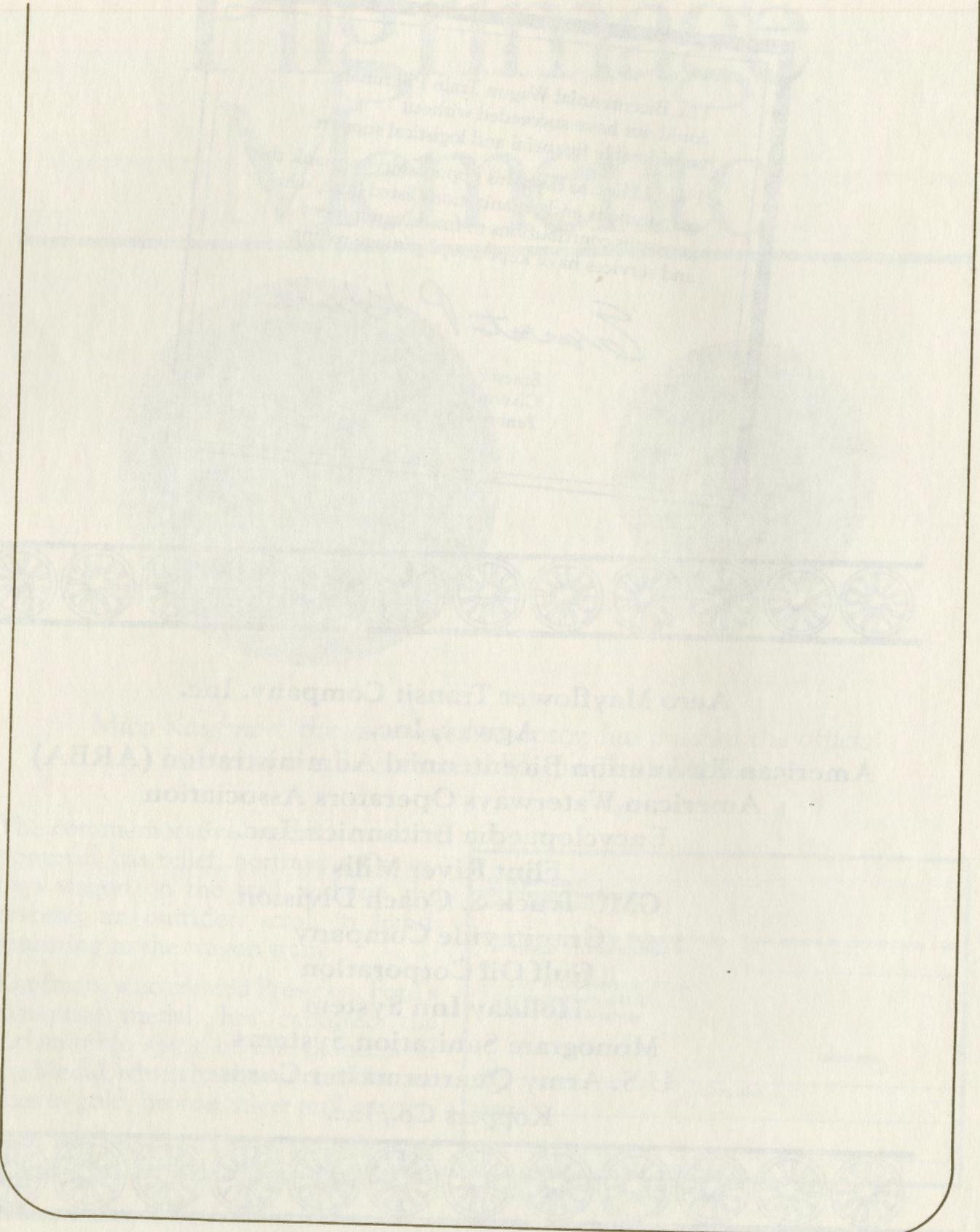
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Wagon Train Notebook



Bicentennial Pilgrimage to Pennsylvania



So your children can tell
their children.