The History of Tippecanoe County

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THE SETTING

Tippecanoe County, located in west-central Indiana, is about 65 miles northwest of Indianapolis and 100 miles southeast of Chicago. Tippecanoe County is 21 miles east to west and 24 miles north to south and Lafayette, the county seat, is situated on the banks of the Wabash nearly in the center. About one-half the surface consists of broad, fertile, and nearly level plains. The balance consists of gently rolling uplands, steep hillsides or rich alluvial bottoms. Occasional wetlands or bogs are found but those were largely drained by the beginning of the 20th century.

The Wabash River flows nearly through the middle of Tippecanoe County from northeast to southwest. Tributaries to the Wabash River that drain the north and west parts of Tippecanoe County are the Tippecanoe River, Burnett Creek, Indian Creek, and Little Pine Creek. Draining the south and east parts of the county are Sugar Creek, Buck Creek, North, South and Middle Forks of the Wildcat Creek, Wea Creek, and Flint Creek.

Besides Lafayette, cities and towns in Tippecanoe County are West Lafayette, the home of Purdue University, Battle Ground, West Point, Otterbein, Dayton, Clarks Hill, Romney, Stockwell, Americus, Colburn & Buck Creek. In 2010 county population was set at 172,780

PREHISTORIC TIPPECANOE COUNTY

The terrain, the Wabash River, and the creeks you see today in Tippecanoe County came to their present condition about 10,000 years ago as the last continental glacier retreated northward leaving a vastly different landscape than what had existed before the advance of the ice sheets began over 700,000 years ago. If you want to see an approximation of what the terrain once looked like before the several advances of ice you only need to drive to southern Indiana, the hills of Brown County, or the Knobs region north of the Ohio River.

Long before the ice arrived a large river running through a deep 6 or 7-mile-wide valley crossed Tippecanoe County from the northeast, then turned west at about the location of present day Lafayette. Today it is known as the Teays River. The river varied from one to two miles wide and up to 500 feet deep. In addition to the main river valley, several major tributary valleys entered the Teays valley in this area. In those ancient times before the Ohio River or the Great Lakes came into being, the great Teays River

system drained much of what is now the east-central United States. It would have been a majestic sight, but even the mighty Teays River and valley was no match for the ice. During the Pleistocene Epoch glacial ice moved into Indiana at least three times and perhaps as many as eleven times. At the maximum, three fourths of the state was covered by ice up to a mile thick. As the ice sheets advanced southward and retreated multiple times they filled the Teays Valley and other valleys with a great load of accumulated clay, silt, sand, gravel and rocks pushed before them and carried under them. . Much of the character of the landscape of Northern Indiana today is due to these thick glacial deposits which produced low-relief plains with many shallow depressions that formed wetlands. Today the sand and gravel filled Teays valley has created an enormous economic benefit for Lafayette, providing an abundant source of water for the community. A small portion of the original headwaters of the Teays River can still be seen in the New River Gorge in West Virginia. Closer to home, the Wabash River has cut part of its valley into the glacial sediments that filled the larger, pre-existing, Teays Valley.

HUMANS ARRIVE

The first humans in the Americas came across the Bering Land Bridge between thirteen to thirty thousand years ago. These people, called Paleo Indians, lived at the same time as many of the ice age animals. These early peoples probably lived in small groups of related individuals who moved frequently, hunting large game animals, including the now extinct mastodon, mammoth, and giant ground sloth. They also relied upon the gathering of wild plants to eat for their survival. Their population was very low and they never had permanent settlements. Scientists believe that human overhunting of various ice age animals contributed to their extinction. Based upon current evidence, Paleo Indians are thought to have arrived in this part of North America during the end of the last glaciation (Wisconsin) of the Ice Age. We know they were here because we have found many examples of their well-made stone tools but we know little else about their culture in part because they did not leave behind much evidence of their lives in any one place.

Their tools were made from a type of stone archaeologists call chert, which is a fine-grained rock that breaks a little like glass when hit by hard materials like another rock or a piece of deer antler. The tools they made by chipping, flint knapping, and flaking included long spear points, arrowheads, cutting and scraping implements.

The Paleo Indian culture evolved with time and some of those cultural changes include changes in tools, pottery types, burial practices. The changes from one period to another were gradual and sometimes overlapping, taking place over many generations but can be generally described as follows: Paleo period 13,000 to 6,000 B. C., Archaic

period 6000 to 500 B.C., Woodland period 500 B.C. to 1000 A.D., Mississippian period 1000 A.D. to perhaps as late as 1650 AD. Some of the changes that distinguish the Archaic period from the Paleo period were changes in their spear points and knives, the use of grinding stone tools and a spear thrower called an atlatl. As the larger ice age animals began to die out the Indians started to hunt smaller animals like deer, elk, bear, rabbit, reptiles, and fish, including shellfish. Near the end of the Archaic period there is evidence of mortuary activities including burials with grave goods and burial mounds. Their settlements became more permanent over time.

A number of new cultural characteristics appeared during the Woodland Period, including the appearance of agriculture and the use of ceramics and pottery vessels. More elaborate mortuary rituals developed, including log tombs beneath earthen mounds. Long range trade of exotic goods like mica, marine shells, and copper axes appeared during that era. Early in the Woodland period pottery was thick and heavy with little or no decoration. Later in the period ceramics had all kinds of incised and stamped decoration. The people began to organize themselves into groups that we might today recognize as tribes. It was during the late Woodland Period that the intense cultivation and modification of crops such as corn and squash began. The bow and arrow first appeared during the Woodland Period. Prior to that time most of the chipped stone tools were either spear heads, knives or scrapers. Settlement during the Late Woodland period changed from permanent and nucleated villages to a pattern of smaller sites, dispersed more over the landscape. In some regions of Indiana the Woodland groups may have persisted almost until historic times overlapping the Mississippian Culture that evolved around 1000 A.D.

The Mississippian culture was characterized by the growth of large towns such as Cahokia in Illinois and Angel Mounds near Evansville. These towns had large public areas such as plazas and large platform mounds where important public individuals lived or conducted rituals. There was social stratification and ranking of individuals in Mississippian society. Large scale agriculture consisting of corn, beans, and squash were grown in the extensive fields surrounding their towns. Stone tools such as mortars, pestles, large chipped stone hoes, pottery tempered with crushed shell, pendants, and beads characterize the period. There are no known Mississippian sites located in Tippecanoe County.

THE HISTORIC PERIOD

This historic period in Tippecanoe County begins with the arrival of French explorers, trappers and traders. The French in Canada began exploring the Great Lakes region in the 1670's and probably arrived in Tippecanoe County via the Wabash River around that time. During the late 17th century the Miami speaking peoples, of which the Wea

were a part, had begun to return to their homelands in the Wabash River Valley, an area they had earlier been driven from by the Eastern Iroquois. Several tribal bands of Miami separated as they settled the valley, with the Wea occupying the middle Wabash Valley between the Eel River in the north and the Vermilion River in the south. Of the Wea's five major settlements Ouiatenon was the largest. The Ouiatenon site was favorably located for trade and habitation, being situated on a fertile plain near what was considered to be the head of deep water navigation on the Wabash River. It was also well supplied with fish, plentiful near the mouth of Wea Creek, and with wild game in the surrounding prairie and woodlands. Ouiatenon consisted of two large villages and two or three smaller ones located along or near the Wabash River between the mouth of Wea Creek in the east and mouth of *Riviere de Bois Rouge* (later Indian Creek) in the west, a distance of between four and five miles. One village, located on the north bank of the river opposite the main Ouiatenon town, was chiefly inhabited by Kickapoo.

In an effort to protect their valuable fur trade the French established a fort at Ouiatenon in 1717. The fort was situated on the north bank of the Wabash, opposite the main Wea towns on the south bank.

As buffalo, beaver, and other fur-bearing animals were abundant in the area, the fort served as a trading post and stopping point for the voyageurs from Quebec. Further, the French were interested in converting the "pagan" Natives to Catholicism and preventing the Wea from falling under the influence of British traders, who were operating on the White River to the south. Ouiatenon's establishment was based on defensive strategy, the quest for wealth, and missionary zeal.

The Wea towns were the gateway to the western prairies and afforded an avenue to various tribes including the Kickapoos, Mascoutens, Sauk, and Fox who lived north and west of the area. The Weas had been quick to establish trade relations with the French so the riches of the prairies and the forests flowed easily from Ouiatenon to Quebec and to France. By the time the French arrived at Ouiatenon there were already long established trails leading from there toward the more distant tribal areas, especially those in Illinois and northern Indiana.

Between 1720 and 1760 the settlement at Ouiatenon prospered and grew. French voyageurs annually descended the Wabash to trade their goods for furs trapped by the Native people. Some remained there to establish homes. There was also intermarriages between some of the French and the Indians. The French were looking for commerce, not land.

An early visitor describes Fort Ouiatenon as "the finest palisaded fort in the upper country, consisting of a stockade and a double row of houses." Within the stockade, in addition to the double row of ten houses, were a chapel, a blacksmith's shop, and trading areas. Around the walls of the fort were as many as 90 houses of French,

Natives, and mixed-bloods. At its height there may have been as many as 2,000 to 3,000 inhabitants in the immediate area.

Among those inhabitants was Anthony Foucher, born at Ouiatenon in 1741, who became the first priest born in the present state of Indiana. At Ouiatenon in these years there was generally harmony between the white and red men. The French regularly presented gifts to the Natives to insure their loyalty, and the Natives in turn brought their pelts only to the French.

This generally tranquil era continued until the French and Indian War (1754-63). The French lost all their North American lands to England as a result of that war, including Ouiatenon which was taken for Britain by Lieutenant Edward Jenkins and a garrison of troops from Detroit in 1761.

Although Jenkins and his men maintained amicable relations with the Natives, the tribes in the Great Lakes region and the Wabash country resented the growing numbers of white men moving west. It rankled them that the British did not continue the French custom of presenting gifts and that British traders were demanding higher prices for goods.

In early 1763 the Ottawa Chief Pontiac set out to drive the Europeans back behind the Appalachian Mountains. His confederation of tribes attacked 12 frontier posts and successfully captured eight of them, including Ouiatenon, which fell without a shot on June 1, 1763, when a group of braves simply walked in and took Lieutenant Jenkins and his few men as prisoners. Thanks to the intervention of two French fur traders who lived at the post, Jenkins and his men were not killed but were later released in an exchange of prisoners at Detroit.

"Pontiac's Uprising" ended as a result of a meeting at Fort Ouiatenon. Colonel George Croghan, deputy supervisor of Natives affairs for the English colonies of America, was captured by Natives and brought to Ouiatenon. He met with Pontiac in the late summer of 1765 where he suggested that the Indians and whites sign a peace treaty to end the stalemated uprising.

After "Pontiac's Uprising", Ouiatenon was not re-garrisoned. It remained a small French trading and trapping settlement as well as a large Native community. In 1778 just 12 households remained at the post although the nearby Wea village was believed by the British Governor of Vincennes to have 1,000 braves capable of bearing arms. In those days population of Indian towns was almost always denoted by the number of fighting men who resided there or sometimes the number of houses was given, rather than as a total number of all inhabitants. Some estimates given in historic references would be at least three and a half other persons for each warrior. Other references provide much higher estimates. Using that formula we can estimate the total population of the Wea villages in the Ouiatenon area to have been 3500 and possibly twice that number.

A British agent occupied the post briefly to spy on the Americans in 1778. He abandoned the fort to George Rogers Clark's men, under the command of Captain Leonard Helm. Helm got pledges of loyalty to the American cause from the residents and then rejoined Clark at Vincennes.

The next visitor was British Lieutenant Governor Henry Hamilton who in 1778 was enroute from Detroit with plans to recapture Vincennes from Clark and the Americans. He described the fort as "a miserable stockade surrounding a dozen miserable cabins, called houses. The Natives hereabouts are numerous, there appear 96 of their cabins, which allowing five men to a house make the number 480." Hamilton scolded the occupants for turning to the Americans and made further preparations for his attack on Vincennes. Scarcely three months later Hamilton was captured by Clark in one of the more surprising British defeats of the Revolutionary War. Hamilton's estimate of population was much nearer to around 2000, but one wonders how accurate his count of dwellings actually was.

For a while after the Revolution, Fort Ouiatenon remained a settlement for a small number of French inhabitants and was a popular meeting place for local tribes. The Natives, however, realizing that the flow of white settlers from the east would not halt, began to use Ouiatenon as a staging ground for raids on Kentucky settlers. In 1786 the remaining Ouiatenon French inhabitants were forced to evacuate the post for fear of their lives.

On 9 March 1791, U.S. Secretary of War Henry Knox issued orders from President George Washington to Brigadier General Charles Scott of Kentucky to lead a punitive expedition against the Wea settlements in the Wabash Valley. Just after noon on 1 June 1791, Scott with a force of 33 officers and 760 mounted Kentucky volunteers crested High Gap Hill and entered the Wea Plains. Perceiving two villages to the northwest, at two miles and four miles out, Scott sent a small detachment under Colonel John Hardin to destroy them while he and the bulk of his force continued north toward the main Ouiatenon village near the mouth of Wea Creek, where the smoke of cooking fires could be seen.

Rounding the fringe of trees at the bend in Wea Creek, Scott's forces found the Ouiatenon town in the bottom land near the Wabash and descended upon it, causing panic amongst the inhabitants. Some in canoes tried to escape to the Kickapoo village opposite, but were killed by riflemen before reaching the opposite shore; 41 women and children were taken prisoner; the remainder were killed, dispersed, or escaped. Scott burned the town and several hundred acres of growing corn bringing the era of Ouiatenon to an end.

Ouiatenon lay in ruins when white settlement began in its neighborhood in the 1820s. Its existence was slowly forgotten until even its exact location was no longer known.

CONFLICT OF CULTURES

From the very beginning of European settlement in North America there was a lack of appreciation for, and understanding of the opposing cultures between the Native Americans and Europeans. Throughout the negotiations of treaties and the formulation of Indian Policies by the governments of France, Great Britain, and finally the United States, agents operated under certain assumptions about the character of the Indians which affected the nature of the proceedings. In many ways the governments of France and Great Britain used the Indians as pawns in their struggle to control North America. The Americans generally believed the Indians to be racially inferior, even while urging them to become "civilized" and adopt the ways of the white man. President Jefferson criticized the Indian use of land as being unproductive and hoped they might become yeoman farmers. The native Americans had no concept of private land ownership, although they did recognize territorial claims among tribes.

From the native American viewpoint, their relatively brief encounters with "civilization" had brought disaster after disaster, including disease, drunkenness, broken treaties, and removal. Before the French lost the French and Indian War, also known as the Seven Years' War, to the British and their colonists in 1763, North American Indians had lived side-by-side and traded with the French on relatively peaceful terms. They had no reason to expect life to be dramatically different under the British.

Within twenty years, the lands east of the Mississippi River, wrested from the French by the British, would be taken from the British by the American colonists in the American Revolution. American settlers wanted free or cheap land to farm and to build towns and roads, connecting the newly won "West" to the East, where the original colonies were now American states. The Indians did not share the British-American concept of land ownership and as far as they were concerned the land was still theirs to hunt and farm. Because they were not part of its negotiation, the Indians ignored the 1783 Treaty of Paris which established borders for the new country. The Indians and Americans were immediately at cross-purposes. More than a decade of bloody conflict ensued.

THE BATTLE OF TIPPECANOE

After the American Revolution it didn't take the Miami, Potawatomi, Delaware and Shawnee long to figure out that the Americans' intentions were much different than had been those of the French and even the British. The Americans clearly wanted their land. Both sides won and lost several significant battles in the years immediately after the Revolutionary War. In 1790 and 1791, the Miami Chief Little Turtle led a confederation of natives, including Miami and Shawnee in victorious battles against American forces in the Ohio country. The battle, known as Saint Clair's defeat, was one of the worst defeats ever sustained by the U. S. Military in conflicts with Native

Americans. In 1794 General Anthony Wayne defeated the Miami at the Battle of Fallen Timbers which resulted in the Treaty of Greenville the following year.

That victory was the turning point in favor of the Americans. The treaty resulted in the loss of vast territory that included about two thirds of Ohio and a portion of southeastern Indiana. In exchange the Indians were presented with goods valued at $20,000 and promises of annual payments ranging from $500 to $1000 to the various tribes. That system was intended to make the Indians dependent on the Americans and to weaken tribal power. However, not all members of the tribes accepted the terms or way of life. The following decade was particularly difficult for the tribes on the Wabash. Smallpox and flu epidemics and the increasing use of alcohol took a toll. All aspects of Indian culture suffered, from hunting to religious rituals.

The time was ripe for a charismatic leader. At just that time the Shawnee tribe produced one such leader in young Tecumseh and another, somewhat unexpectedly, in the form of Tecumseh's younger brother Lalawethika who became known as Tenskwatawa (the Open Door, or Shawnee Prophet). By all accounts, Lalawethika lacked the physical abilities that his other siblings enjoyed, including his elder brother Tecumseh. His older siblings refused to train him in hunting and fighting. He was so unskilled with a bow and arrow that he blinded himself in his right eye with a wayward arrow. As an adult, he became reliant on the kindness of his fellow tribesmen to feed himself and his family. He also turned to alcohol to forget his problems, quickly becoming dependent upon liquor. Not having the physical abilities to become a warrior, Lalawethika attempted to learn the ways of his village's medicine man. When his teacher died in 1804, Lalawethika quickly proved unable to meet his people's needs. They remembered the drunken Lalawethika and did not respect his medicinal abilities. He quickly turned back to alcohol to provide himself with solace.

In April of 1805 Lalawethika fell into a deep trance, when he regained consciousness he told that he had been given a message by the Master of Life, the Shawnee term for the Creator. The message was that if the Indians gave up all white customs and products and returned to their old traditional ways, stopped fighting one another, and respected their tribal elders that they would return to a life filled with happiness and that the Great Spirit would drive the whites from their lands. Some thought his visions were nothing more than the effects of alcohol induced delirium. While many were at first skeptical of him many Indians in the area eventually accepted his message. He preached that their dependence on guns, iron cookware, glass beads and alcohol were the worst possible sins. His followers increased in 1806 after he predicted an eclipse of the sun. Many scholars believe that his brother Tecumseh had learned of the coming eclipse from American scientists who had traveled to Ohio to witness the event and had coached his brother to use it to their favor. At the same time Tecumseh was trying to form a larger Indian confederation of many tribes west of the Appalachian Mountains, believing that only in uniting would the tribes be able to stop the encroachment on their lands.

Tecumseh's confederation plans worked in tandem with his brother's religious movement.

In 1808 Tecumseh and Tenskwatawa moved their followers from western Ohio and established a new town near the confluence of the Tippecanoe and Wabash Rivers on the site of a former 18th century trading post Keth-tip-pe-can-nunk which had been destroyed by the Americans in 1791. The town became the seat of diplomacy for the efforts of the two brothers. As many as a thousand warriors from many of the Great Lakes tribes inhabited the town at its peak. Reports of the strengthening confederation on the Tippecanoe worried Americans who had begun to settle north of the Ohio River in Indiana Territory. Tecumseh was attempting to recruit tribes from as far west as Iowa and as far south as the Gulf coast into a confederation to resist further encroachment of white settlers on their lands.

Harrison's orders from the Secretary of War were to cause the evacuation and dispersal of the population at Prophet's Town by peaceful means if possible, but by force if necessary. In the September of 1811 while Tecumseh and many of his warriors were on a southern recruiting trip Governor William Henry Harrison organized a small army of 1000 men. Hoping to disperse the Indians at Prophet's town while Tecumseh was away Harrison marched his army north from Vincennes, the territorial capital to Prophet's town.

The regiment arrived on November 6th 1811 but was met by representatives of Tenskwatawa requesting a meeting with Harrison the following day. Harrison's scouts then guided the troops to a suitable campsite on a wooded hill about a mile west of Prophet's town. Upon arriving at the site, Harrison warned his men of the possible treachery of the Prophet. The troops were placed in a quadrangular formation; each man was to sleep fully clothed. Fires were lit to combat the cold, rainy night, and a large detail was assigned to sentinel the outposts.

Although Tecumseh had warned his brother not to attack the white men until the confederation was strong and completely unified, Prophet lashed his men with fiery oratory. Claiming the white man's bullets could not harm them he led his men near the army campsite. From a high rock ledge, west of the camp, he gave an order to attack just before daybreak on the following morning.

We will never know for sure what happened that night at Prophet's Town, some historians believe the Prophet simply lost control of events. He was surrounded by militants who were loath to sit by and watch an army on their doorstep which was weak, tired, out of provisions and leave it unmolested. Several reports, including the Prophet's own, say it was the Winnebagoes who insisted on a fight. The prophet probably came up with the "visions" to maintain at least the appearance of being in control, but the situation was probably out of his hands. The sentinels were ready, and the first gunshot was fired when the yells of the warriors were heard. Many of the men awoke to find the Indians upon them. Although only a handful of the soldiers had had previous battle experience, the army bloodily fought off the reckless, determined Indian attack.

On June 23, 1906 the Lafayette Morning Journal published the recollections, written some years afterward by Judge Isaac Naylor, a participant at the battle.

"When the army arrived in view of the Prophet's town, an Indian was seen coming toward General Harrison with a white flag suspended on a pole. Here the army halted, and a parley was had between General Harrison and an Indian delegation, who assured the General that they desired peace, and solemnly promised to meet him next day in council, to settle the terms of peace and friendship between them and the United States… The army then marched to the ground selected [for a camp] about sunset. A strong guard was placed around the encampment, commanded by Captain James Bigger and three lieutenants. The troops were ordered to sleep on their arms. The night being cold, large fires were made along the lines of encampment and each soldier retired to rest, sleeping on his arms.

Having seen a number of squaws and children at the town, I thought the Indians were not disposed to fight. About ten o'clock at night Joseph Warnock and myself retired to rest, he taking one side of the fire and I the other, the other members of our company being all asleep. My friend Warnock had dreamed, the night before, a bad dream which foreboded something fatal to him or to some of his family, as he told me. Having myself no confidence in dreams, I thought but little about the matter, although I observed that he never smiled afterwards.

I awoke about four o'clock the next morning, after a sound and refreshing sleep, having heard in a dream the firing of guns and the whistling of bullets just before I awoke from my slumber. A drizzling rain was falling and all things were still and quiet throughout the camp. I was engaged in making a calculation when I should arrive at home.

In a few moments I heard the crack of a rifle in the direction of the point where now stands the Battle Ground house, which is occupied by Captain DuTiel as a tavern. I had just time to think that some sentinel was alarmed and had fired his rifle without a real cause, when I heard the crack of another rifle, followed by an awful Indian yell all around the encampment. In less than a minute I saw the Indians charging our line most furiously and shooting a great many rifle balls into our camp fires, throwing the live coals into the air three or four feet high.

At this moment my friend Warnock was shot by a rifle ball through his body. He ran a few yards and fell dead on the ground. Our lines were broken and a few Indians were found on the inside of the encampment. In a few moments they were all killed. Our lines closed up and our men in their proper places. One Indian was killed in the back part of Captain Geiger's tent, while he was attempting to tomahawk the Captain."

As the battle commenced, Harrison's men were surrounded by Tenskwatwa's warriors. The warriors made a diversionary attack on the northern end of the American rectangle, drawing the first shots of the battle and immediately waking the rest of Harrisons sleeping force. Soon after, a fierce attack on the southern flank caused Spencer's "Yellow Jackets" to waver and retreat after Captain Spencer and the two commanding lieutenants were felled by the swarming warriors.

Harrison quelled the chaos by transferring Captain David Robb and the Indiana Mounted Rifles from their position at the northern flank of the rectangle to reform the southern flank. The warriors grudgingly withdrew and Harrison's men began to bolster

and reorganize their positions.

However, the braves then mounted a second wave of attacks, this time hitting both the northern and southern flanks of the rectangle. Again, the southern flank was engulfed in the most intense fighting but the freshly reinforced lines held. On the northern flank, the second wave of attacks was met with stiff resistance as Major Joseph Hamilton Daveiss of the Indiana Light Dragoons led a counter charge to hurl back the advancing braves. As a result of his bold maneuver Major Daveiss was mortally wounded and died shortly after.

Eventually, Harrison's superior numbers and firepower carried the day and the fighting ceased after two hours. Harrison and his force of mostly militiamen had held their positions and dispelled the warriors' attacks but that came at the expense of thirty-seven soldiers killed outright, twenty-five others were to die of injuries, and over 126 others were wounded.

Disheartened, the braves returned to Prophetstown and threatened to kill and then discredited Tenskwatawa's leadership and the spells that he had cast to protect them. The distrust for Tenskwatawa caused the inhabitants to immediately abandon Prophetstown, leaving it wide open for Harrison's raid the next day.

Harrison, expecting Tecumseh might return with a large number of reinforcements, fortified his camp soon after the battle. No man was permitted to sleep the following night. On November 8, 1811, the troops burned Prophetstown and began the long march back to Vincennes. Tecumseh returned to Prophetstown three months after the battle only to find it in ruins. It was a significant blow to his dream of a Native American alliance. The Native alliance retained a significant following for a while longer. Tecumseh commanded 800 warriors at the Battle of the Thames in 1813. The end of significant Native resistance in the Old Northwest did not come until after Tecumseh's death in that battle, October 5th, 1813. Most historians consider the Battle of Tippecanoe as the opening shots of the War of 1812 and Harrison's political ambitions were significantly boosted as a result of the battle. With Tecumseh's death and the outcome of the War of 1812 the "frontier" was pushed westward from the old Northwest Territory. State of Indiana witnessed rapid settlement from the Ohio River northward to Lake Michigan in the years following. In only the amount of time it takes a child to become an adult, the land that had been firmly in the hands of Wea, Miami, Potawatomi, Shawnee, Wyandot, Winnebago and Delaware at the time of the baby's birth, was in the hands of American settlers.

Three years after Tecumseh's death Indiana joined the Union as the 19th State on December 11, 1816 at which time, almost all settlement was in the lower third of the state.

EARLY SETTLEMENT IN TIPPECANOE COUNTY

The topography and natural ecology of Tippecanoe County played an important roll in the early settlement and the later prosperity of the area. The ecological divisions represented in the county were primarily of three types, woodlands, oak savanna, and prairie. The area east of the Wabash River was woodland, some of it with a dense canopy. North and west of the Wabash the Grand Prairie extended westward to the Mississippi and beyond. The Tippecanoe Battlefield was originally an oak savanna.

The dense forest areas presented challenges to settlers who struggled to clear spaces for crops, but they were at first favored over the prairie lands. The belief was that if land could not grow trees it must not be fertile enough to grow crops. It did not take many years for farmers to realize their first instincts had been wrong. The prairie soils were among the richest and deepest in the world.

The prairies and woodlands contained wetlands because of poor natural drainage. “Prairie potholes” often filled with water during the wet seasons and dried up by late summer. Other locations remained wet year around. A person walking across Tippecanoe County in 1830 would have encountered many ponds and marshes, few of which remain today.

The prairies were maintained in their natural state by climate, grazing and fire. Fire was sometimes set by lightning, and sometimes by the Indians as an aid in hunting. Before settlers moved west, the prairies were covered with herds of grazing animals, such as buffalo, elk, and deer.

The scope and nature of the grassland was amazing to the early settlers who had come from the more heavily forested east. The grassland landscape was so unusual that early travelers had to turn to the sea for analogies, evoking “a sea of grass” or “a vast ocean of meadow-land.” The fertile soils first laid down as glacial drift became rich in organic content. The prairies were a veritable wildflower garden containing several hundred species of grasses and forbs.

On September 28, 1858, young Cornelius Carmack, from Vermillion County Indiana, then a student at Fort Wayne College, wrote to Miss Matilda Robinson, a former Fort Wayne college student who then lived with her parents in Wabash Township. Cornelius and Matilda would marry the following year.

In part he wrote:

“You remember writing in one of your letters of your home being one of the most beautiful and pleasant in the West and I found it to be a true assertion but then I do not know but that there are other places that would be as pleasant to you and where the prairies look as beautiful and have as great a variety of flowers as the one we viewed

the eighteenth. Not saying at all that it was not beautiful; for I thought it quite grand. That scripture that you applied when I was there, Namely to be content in whatever situation you are in I don't think applicable in your situation. If it is, and was, why did you not remain satisfied here last summer…."

In his History of Benton County, author Elmore Barce included descriptions of the Grand Prairie. He wrote: "*The first authentic account of the remarkable grass in this county was given by Henry Campbell, of Fountain County who passed over the old Potawatomi trail north of Parish Grove in 1824. Along this Indian trace the blue-stem was so high that it could easily be tied over the withers of a horse, and one who rode out a few feet from the pathway was passed unobserved by the others."*

Jacob Klepinger, Aaron Yarnall, and Adam Best, three of Cambell's sons-in-law became early settlers of Tippecanoe Township. Many of the early settlers in Tippecanoe County used an eastern branch of the Potawatomi trail, later called the Chicago Road, when making trips to Chicago to sell produce and purchase supplies.

As suggested in the Carmack, letter even as late as the 1850's, some 30 years after settlers first arrived in Tippecanoe County, large portions of the original prairie still existed in an uncultivated state.

Barce provides another graphic description of the prairies as they existed in 1852 written by David Turpie who was then running for political office and traveled through Benton county making a political canvass.

Turpie said of the great open spaces; "*The country was very sparsely settled; there were few roads and the traveler might ride for hours without meeting or seeing anyone; he directed his course by the sun, or, if it were a cloudy day, by the distant groves, which looked like islands in this vast expanse of grassy plain. Sometimes he traveled in solitude a tract where he could not see timber at all, like the sailor out of sight of land; the landscape in every direction was bounded by a horizon wherein nothing appeared but the green below and the blue above. The surface was generally level, broken only by slight undulations, and had the monotony of an ocean view with the same pleasing variety - whenever the wind blew, the tall grass rippled, fell and rose again in marvelous similitude to the sea. When the sun was not to be seen, and the weather was so hazy that the groves were not visible, the stranger had better retrace his steps; to be lost on the prairie was by no means a pleasant experience.*"

The above descriptions, although pertaining to Benton County would have applied equally to much of the western part of Tippecanoe County, Including most of the north part of Shelby Township, Wabash Township, and the north and west parts of Tippecanoe Township.

Besides this arm of the Grand Prairie, several other smaller isolated prairies greeted early settlers in Tippecanoe County. Perhaps the largest of those were Shawnee Prairie

and both the Wea Plains and Wea Prairie which covered a large area south of the Wabash River. Also prominent in the south part of the county was the Nine Mile Prairie. The Wild Cat Prairie extended from west of Stockwell northward to an area west of Dayton. A couple of small prairies of note were Potato Creek Prairie near the Montgomery County line, and Pretty Prairie located north and east of Battle Ground.

The 1849 Indiana Gazetteer reported that about 150,000 acres, or nearly one half of the county was prairie, about 28,000 acres along the Wabash and Tippecanoe and various creeks were bottom land with the balance being timbered upland and Oak barrens. Prairie soil was generally rich black loam, from two to four feet thick.

The first settlers arrived in Tippecanoe County about 1824 and by 1830 the population had reached 7,167. By 1840 the county population had grown to 13,724 and by 1849 it was estimated at about 21,000.

There were no published guidelines for the early pioneers about selecting land for their farms and homes, in fact much disagreement existed as to the ideal situation. Usually they explored the area ahead of visiting the land office getting some idea of what locations they were interested in before attending a sale. Often settlers visited the prospective locations up to a year before actually moving and many families moved into the area well ahead of the time the government had completed the official surveys and before the land was even for sale.

Land sales were lively affairs drawing large crowds, especially on the first few days that a new area was open to sale. Sandford Cox describes the Christmas Eve sale of 1824 held in Crawfordsville.

"The land sales commenced here today, and the town is full of strangers. The eastern and southern portions of the state are strongly represented, as well as Ohio, Kentucky, Tennessee, and Pennsylvania.

There is but little bidding against each other. The settlers, or 'squatters' as they are called by speculators, have arranged matters among themselves to their general satisfaction. If, upon comparing numbers, it appears that two are after the same tract of land, one asks the other what he will take to not bid against him. If neither will consent to be bought off, they then retire and cast lots, and the lucky one enters the tract at Congress price of $1.25 an acre and the other enters the second choice on his list.

If a speculator makes a bid, or shows a disposition to take a settlers claim from him, he soon sees the white of a score of eyes snapping at him, and at the first opportunity he crawfishes out of the crowd". The settlers tell the foreign capitalists to hold on till they enter the tracts of land they have settled upon, and that they may then pitch in – that there will be land enough – more than enough, for them all."

The land was sold in tiers of townships beginning in the south and were done in order, thus many buyers had to remain in town for several days if their choice land was in a more northerly range of townships. Cox told of his family hosting Peter Weaver, Isaac

Shelby, and John Stanley, old neighbors from Wayne County Indiana who had come to buy land in the Wabash Valley. Until the beginning of the 20th century the majority of people in Tippecanoe County lived and worked on farms and thus much of our early history is intertwined with the history of agriculture.

Among the first challenges that faced the pioneer who settled on a heavily forested plot of ground was the clearing of the trees for his new home. The task of clearing the land of trees was difficult and many pioneers worked at it for years. According to one early settler*; "the first clearing was done in a 'hurry-up-and-get-in-a-crop' style".* Underbrush and small trees were cut and piled around larger trees for burning. Sometimes larger trees were girdled, which consisted of cutting a ring through the bark of the tree. This cut the lifeline of the tree and led to its death which opened a patch of ground to enough sunlight to grow crops.

One aspect of the timber clearing process developed into an important social event for the pioneers as well. Once the trees had been chopped down, neighbors gathered together for the "log rolling" that was necessary to put the dead trees into piles for burning. Often they took advantage of the occasion to visit, eat and enjoy one another's company. The children played and the women cooked and prepared the food. The men organized into teams and, armed with handspikes, which were tough, seasoned saplings about 6 feet long and 3 inches wide, proceeded to carry and drag the logs to the piles. Often contests would take place among the teams to determine which was faster or stronger. Sometimes the rivalry could be intense, although it was nearly always good-natured. Usually the "rolling" was concluded with a big dinner.

Another social event that was popular in the early days of settlement were called circular wolf hunts. Because livestock was, most often, not fenced in, and roamed through the open prairies and woods the various predators presented a real danger to the livelihood of the settlers. When settlers first arrived both bears and wolves were common and panthers were not unknown. The following notice appeared in the Lafayette Free Press, October 27th, 1841 describing such a hunt.

WOLF HUNT! WOLF HUNT!

At the house of Isaac Best, on the 15th of October, a meeting was held for the purpose of appointing a day for a Circular Wolf Hunt. The meeting was organized by appointing Isaac Best, Esq., Chairman and Reuben D. Robinson, secretary.

On motion, Saturday, the 30th of October was appointed for the Hunt.

The Bounds.

South east corner, to commence at Charles Marsetellers, thence north on the Trail Creek Road to Aaron Yarnel's thence west three miles west of the Round Grove; thence south to William Brown's; thence east on the road to the place of beginning.

Marshalls and Assistant Marshals

On the south line William W. Robinson, Marshal, and P.S. Cory, Assistant Marshall. West line, Samuel shigley, Marshall and Alexander Rowin, Assistant Marshal. North line, Adam Best, Marshall, and William Birch assistant Marshal. East line, J. C. Adams, Marshal, and Harvey N Stretch, Assistant Marshal. Duty of Marshals and assistant Marshals to appoint as many Captains on each line as they may think necessary.

Rules

No guns will be allowed; each man to have a sharp stick, and as many dogs as he pleases. Each officer to hae a horn and as many as have horns bring them along. Those who wish to come from a distance, are invited to come into the neighborhood the night before the hunt. The Citizens of Lafayette are invited to participate in the hunt. Good order will be expected, and it will be out of order and ill manners for any one to break ranks and run inside the limits.

N.B. The lines commence their march at 10 o'clock AM

Isaac Best, Pres't, Reuben D. Robinson, Sec'ry

Notice: at a meeting of the citizens on the north line of the circular hunt on the 30th inst. Benjamin Gray was appointed Marshal to superintend the north line and J. W. Ireland assistant Marshal to act in the place of Adam Best and William Birch whose circumstances prevent their attendance.

The distance of the described hunt was an area of about 6 miles square, mostly on the Grand Prairie northwest of the Wabash toward White County. On each side of the square a long line of men and boys began moving toward the center with dogs and noisemakers directed by the Marshals and Captains keeping good order and making sure the line had minimal gaps and that everyone moved forward at about the same pace. Game was driven to the center where any wolves would have been killed. A second notice appeared in the Free Press some weeks later which had one additional rule, that no liquor would be allowed. That was probably a wise choice.

Liquor was often served at many of social gatherings such as hunts, house or barn raisings, harvesting, corn husking, shooting contests, or other large community gatherings. Liquor consumption at a shooting contest held in Tippecanoe Township in Sept 15, 1849 contributed to a brawl between two friends, both early settlers and resulted in the death of one and a murder conviction for the other.

During the very early days of settlement agriculture methods were little changed from methods that had been used for hundreds or thousands of years. Improvements in agricultural methods, including changes in machinery, and improvements of livestock and crop management began prior to the Civil War and continued into the 20th century.

Early crops were corn, oats, wheat, rye, buckwheat, barley, flax, hemp, and clover. In the prairie regions the prairie grasses were also harvested for hay. Grist mills were among the very earliest commercial establishments catering to farmers. The early settlers brought some livestock with them including swine, hogs, cattle and horses but often they were of low quality and left for forage on their own.

THE BRIEF AND BAWDY CANAL ERA

When the first settlers arrived in 1824 the area was promising but isolated. Transportation was a major challenge. No roads existed from Tippecanoe county to any other place, only former Indian trails, and wandering wagon tracks that became impassable mires in wet weather. Talk of improvement began early in Indiana history and Congress granted the state 500,000 acres of government land to raise money for building canals. Congress stipulated construction must begin in five years or the land would revert to the federal government. The Indiana legislature could not agree on a plan and for a while it looked as if the state would lose the land grant but in the nick of time a canal was authorized that would become the Wabash and Erie Canal. Construction began in Fort Wayne in the summer of 1832 and reached Lafayette in 1840.

The town site for Lafayette was purchased by William Digby in December 1824 and the town was platted on May 27, 1825. By the time digging of the canal began in 1832 Lafayette had grown a bit, but it was still a nondescript clutter of log cabins and shacks, a few frame houses, several hotels of dubious merit, and a two story brick courthouse on the square. So called streets were more like cow paths, full of stumps, deep in dust during the dry season and muddy quagmires when it rained. Short stretches of wooden sidewalks were seen here and there. Hogs, and cattle wandered about, flies were numerous and the air had a heady tang of horse and of decaying garbage. Lafayette was neither handsome nor citified, but it was energetic and aggressive. Steamboats testified to the lively commerce.

With the influence of the rugged canal men and equally rugged rivermen Lafayette was, no doubt as rough a place as anywhere. Brawls were so common and cracked heads so frequent that the legislature sought to establish a Boatmen's Infirmary here, to be supported by a tax on boat crews. The tax proved too difficult to collect, the infirmary did not materialize, and canal men nursed their injuries at popular saloons like George Ten Eych's Exchange on the canal at the foot of Main Street. The City Saloon, uptown, advertised "purest imported Liquors and Segars" was more respectable, benefiting upright citizens. The moral character of Lafayette was probably not much above or below that of other towns along the canal during the 1840's.

The 1849 Gazetteer gave a glowing report of conditions in Tippecanoe County at that time. Agriculture was flourishing and surplus was being exported out of the county by canal and steam ship service on the Wabash. It was estimated that the exported articles in a year amounted to $1,073,000 and consisted of 15,199 barrels of pork; 30,365 barrels of flour; 3113 barrels of whiskey; 864,486 pounds of bacon, lard, and bulk pork; 71,706 pounds of wool; 810 tons of hemp, hay, and miscellaneous freight; 377,900

bushels of wheat; 874,106 bushels of corn; 32,350 bushels of oats, 16,599 bushels of rye and flaxseed; 1200 head of cattle, 300 sheep, and 325 horses and mules.

There were, in the county, 13 merchant mills, 6 grist mills, 20 saw mills, 4 woolen factories, 84 stores, 14 warehouses, 2 packing houses, 2 slaughtering houses, 28lawyers, 53 physicians, 37 preachers, 190 carpenters, 53 masons and plasterers, 25 cabinet makers, 52 coopers, 8 boat builders, 20 wagon makers, wheel wrights and turners, 3 millwrights, 13 printers and book binders, 64 shoe makers and saddlers, 60 blacksmiths and coppersmiths, 20 tailors, and 55 mechanics of various trades. Inn and tavern keepers were left out of the listing, but based on Tippecanoe county records of liquor licenses issued there were many of them. The gazetteer was published at the heyday of canal travel and shipping in the state. The Lake Erie, Wabash & St. Louis Railroad extended its right of way southwesterly from Toledo on a route that paralleled the canal. Promising faster transportation and winning shippers by low freight rates, the railroad forecast the end of the Canal Era. The Railroad reached Lafayette in 1854 and canal traffic began to decline. As revenue declined the canal began to fall into disrepair. Although in decline some canal traffic continued until about 1874. The canal in Lafayette soon became an eyesore of stagnant water and trash, eventually requiring civic action to fill in the canal bed.

UNDERGROUND RAILROAD IN TIPPECANOE COUNTY

While the Wabash River and later the Wabash and Erie Canal served as avenues of settlement and commerce they also served as an avenue for runaway slaves fleeing the South between the 1830's into the era of the Civil War.

The Ordinance of 1787 by which the Northwest Territory was created stipulated the territory would not allow slavery and when Indiana was carved from that Territory and became a state in 1816 Slavery was outlawed in the constitution. That said, the status of African Americans in Indiana at that time was precarious at best. Many former slaves had simply become indentured servants. An amended constitution and an Indiana Supreme Court decision in 1820 finally set the tone that Indiana was a free state. That did little to prohibit the acts of bounty hunters who as often kidnapped free blacks and returned them to slavery in the South. In 1850 the federal Fugitive Slave Law was enacted and with that no northern state was a safe haven for escaped slaves. Anyone who harbored a slave or prevented masters from capturing their slaves could be fined up to $1,000 and imprisoned for six months for each slave involved. The law also allowed slave owners the right to organize posses to pursue and capture the runaways. Activity along the Underground Railroad moved more feverishly. The organizers and conductors now found themselves in a position to be prosecuted.

For that reason not a lot of historical documentation existed about the operations of the Underground Railroad in Tippecanoe County, but enough does exist to put together a bit of history. Through some period newspaper articles, and some reminisces of a few that were involved, or what their children remembered some 40 or 50 years after the fact we know that there were several members of the community who participated in assisting runaways through this area. There was little talk of such activities during the time it was going on.

The Liberty Party, an Abolitionist political party operated openly in the county for several years during the 1840's but without much election luck. Many of the men who worked on the canal boats and river boats that stopped in Lafayette were southerners sympathetic to slavery and from time to time there were clashes by gangs of trouble makers who arrived from southern ports. In at least one instance mobs threatened to burn down the houses or businesses of people they suspected of being involved in the Underground Railroad. As a result of those threats a local militia known as the Lafayette Blues was formed to keep order and protect property. Still, the homes of several free blacks who lived in Lafayette were burned.

Exact routes through Tippecanoe County are not known but generally runaways arrived from either Crawfordsville or Attica. Those coming from Attica would have probably first been harbored among the Quaker families who lived in the area of Bethel Church in Eastern Fountain County and from there they might have gone to someone in Tippecanoe County such as Buddell Sleeper or one of the other Quakers in that community such as the Hollingsworths, or Baughs.

Lewis Falley, a local merchant, Rev. Samuel Johnson, Dr. Luther Jewett, William Foster were said to have been active in the movement. Dr. Elizur Deming and Cyrus Ball were said to have operated stations in town. Deming was also active in Liberty Party politics. Among those who moved runaways northward out of town were Rev. John Robinson and probably his brother William W. Robinson, both of whom lived about 5 miles northwest of town. William W was another active member of the Liberty Party in the county. Rev. John Robinson left the Methodist Episcopal church and joined the Wesleyan Methodists when the M. E. leadership failed to take a strong stance against slavery. There were others who aided the cause for freedom, some known, many not known. The fear of reprisals by friends, neighbors, or even family on top of the legal issues led to the secretiveness of the fugitives, station operators, and conductors. So secretive that there were probably a good number of children who had no idea that their parents were involved. The slavery issue caused a wide diversity of sentiment throughout the country for many years leading up to the Civil War.

TIPPECANOE AND LINCOLN TOO

THE CIVIL WAR YEARS

In the election of November 6, 1860, the voters of Tippecanoe County gave 3,480 votes to Lincoln, and 2,276 to his Democratic opponent Stephen Douglas. Like a row of dominos falling, events almost immediately began to spin out of control around the country. The crisis soon led to war which lasted 4 years, caused the deaths of 620,000, and destroyed many communities in our southern states.

Among the most frequently asked questions we get asked by patrons of our Library and Archives here at TCHA are*; Did my ancestor fight in the Civil War? How many from Tippecanoe County served during the war? Or How many from Tippecanoe County died during the war?*

The first question is usually the one we can answer successfully with a bit of research. The other two questions are, according to the late Robert C Kriebel, local historian, writer, and longtime newspaper editor are about impossible to answer with any degree of exactness. The best guess for number of fighting men from Tippecanoe County who served our country during the Civil War is about 4000. How many from Tippecanoe County died during their service is estimated at around 400.

Answering those last two questions is very difficult, primarily because the records of the time were so often incomplete at best. In 1999 Kriebel completed a years-long study and excellent account of Tippecanoe County during the Civil War examining those questions and others. His research involved a study of period newspapers, representing the wide variation of opinion that was prevalent at the time. In addition he examined regimental histories, military records, local county records, and other sources resulting in a report of more than 250 pages. The report detailed events in chronological order and including the names and some “back story” about many of those people who were involved. It includes a list of more than 350 soldiers from Tippecanoe County who died during the war.

Tippecanoe County had men engaged in at least 14 different regiments, several of which had been initially recruited in Tippecanoe County. Camp Tippecanoe was a training camp located on ground that had been the location of the second Indiana State Fair about a mile south of the Courthouse. Used throughout most of the war troops did not usually remain there for very long, usually being transported to one of the larger camps at Indianapolis soon after companies were organized.

President Lincoln had passed through Lafayette on his way to Washington in 1861 giving a small speech from the back of his railroad coach at a place known as “The Junction” as his car was switch from one line to another on its way to Indianapolis.

In April of 1865 Lincoln’s funeral train passed through Lafayette during the night on the way to Springfield as quiet crowds lined the tracks.

PURDUE UNIVERSITY

By the middle of the 19th century the federal government desired to support higher education. In 1862 Congress passed the Morrill act which was then signed by President Lincoln. The act provided each state with a grant of federal land which they could then sell to support the establishment of a state college for teaching agriculture and the mechanical arts.

In the years immediately following passage of the act there was much debate in Indiana among educators, existing institutions, and local boosters who wanted the new school established in their counties or towns. By 1866 the political process involved in setting the location of the new agriculture college had narrowed the selection to Battle Ground and Indianapolis as the strongest contenders but a consensus could not be reached. By 1869 the legislature was still deadlocked between the choices of Monroe County, Tippecanoe County, or Marion County. It was at that point that local merchant John Purdue entered the land grant argument with a bag full of money which broke the deadlock in favor of Tippecanoe County. He offered $100,000 of his own money on top of all other Tippecanoe County offers, stipulating the college be located at Battle Ground and that it be named after his surname. The legislative session ended without them having taken any action on Purdue's offer. Purdue continued to work behind the scenes and sent a letter to the Governor who was willing to call a special session of the legislature given sufficient reason. Purdue then offered Governor Baker "sufficient" reason. In a letter to Baker Purdue pledged to increase his original donation to $150,000. In addition the new college was to be in Tippecanoe County, called Purdue University, and the board rather than the legislature was to select the precise location. In addition Purdue pledged 100 acres for a farm and campus and said he could get his wealthy friends to pay for new buildings. That offer broke the deadlock in the legislature. The Purdue law required the trustees to select the precise location within Tippecanoe County no later than January 1, 1870. Trustees determined they wanted the new school located within a 2.5 mile radius of the courthouse but left the final decision to Purdue Trustee Henry Taylor, a Lafayette Lumber dealer, and to John Purdue himself. The initial land purchases were complete by 1871 and ground was broken for the first buildings on Aug 9, 1871. The first classes were offered in March 1874.

WEST LAFAYETTE

Modern West Lafayette came together in a more random fashion than Lafayette. It is the accumulation of several different towns which were platted at different times and with various degrees of success. Beginning as early as 1836 a town called West Lafayette was platted by August Wiley on the west bank of the Wabash river a bit downstream from where Lafayette's Main Street met the river on the east bank. The West Lafayette location was a poor one, subject to flooding and although a few lots

were sold and developed that area was soon abandoned. A small settlement known as Jacktown developed early around a blacksmith shop operated by Samuel Jackson Caster on the hill west of the river near today's South Street and Chauncey Avenue. Jacktown was never platted and eventually was absorbed into Kingston platted in 1855 by Jesse Lutz. Five years later the Chauncey family of Philadelphia, PA was convinced by Henry L. Ellsworth to purchase ground adjacent to Kingston as an investment. They platted a new town called Chauncey and began selling lots. The formal organization to merge Chauncey, Kingston, and other random settlements into a single incorporated town began in 1866. There was much debate about a new name for the now larger community but eventually they settled on Chauncey. In 1871 voters in Chauncey voted in favor of annexation by the faster growing Lafayette on the east side of the river; however Lafayette voters rejected the idea so Chauncey was left on its own. As a result Lafayette built its own water works, established police and fire protection, attracted industry, installed gas lines, built sewers and as much as a decade ahead of Chauncey. Chauncey obtained no railroad service and struggled for footing until the thriving University carried it forward. In 1888 Chauncey was renamed West Lafayette.

Want to learn more about Tippecanoe County History? Check out these local publications.

The Best of Lafayette by Paula Woods and Fern Martin. Published by G. Bradley Publishing Inc., St. Louis, MO, 2000.

Ouiatanon: The French Post Among the Ouia by Mary Moyars Johnson. Published by Ouabache Press, West Lafayette, IN 2000.

The Battle of Tippecanoe November 7, 1811 4th edition revised by Rick Conwell. Published by the Tippecanoe County Historical Association, Lafayette, IN, 2013.

Tippecanoe at 2000 by the Tippecanoe County Millennium Committee. Published by the Lafayette Printing Company, Lafayette, IN 1999.

Old Lafayette 1811- 1853: Based Upon Historical Columns from the Pages of the Journal and Courier by Robert C. Kriebel. Published by the Tippecanoe County Historical Association, Lafayette, IN, 1988.

Old Settlers: Recollections of the Early Settlement of the Wabash Valley by Sandford C. Cox, Lafayette, IN, 1860 and reprinted in 2007.