



"The Social Development
of
Enterprise, Kansas."

A Thesis

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of the requirements for
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^{recomm}
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Approved
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Preface

In this paper I have sought to study and write of men in their activities. Since classification is only for academic convenience, I have emphasized these activities as parts of a continuous process rather than dividing them into rigid categories. So that the attention might be kept on this process as an ever ascending spiral of development, I have avoided abstractions wherever possible for they are simply the tools of analysis. I trust that this method of treatment will also assist my readers in seeing group life as a moving equilibrium which is continually adjusting itself to an ever-changing environment. I trust that I have given sufficient detail concerning the crises of the group when its habitual activities failed, to make apparent the process of consciousness arising and directing the group activities into a new successful coordination resulting in the control of the situation. I have mentioned the activities of several individuals because the individual and society are but two ways of looking at the same thing as the intersection of the strands or threads of a spider's web may be considered as the individual intersection or as part of the entire web.

Tennyson has written that if he could only understand the crannied flower in the wall, he could understand God and all. So if one can understand the process of the social development of the group or community life of any town, no matter how small, he has discovered the fundamental workings of society anywhere for human nature is much the same the world over. This fact would have made Enterprise develop into the same kind of group life as we find today in Salina, Eldorado, or Kansas City if discovery of oil or centering of railroads here would have attracted and supported such a large population. Enterprise would have undergone much the same change as is described so vividly of Harvey in "The Heart of a Fool" by William Allen White. But the advantage in studying such

a small town as Enterprise is that while the process was much the same, it was much more easily discovered and followed than it would have been in such a large city as Kansas City.

I have further seen how necessary such a study of his group as this is to any leader who desires to increasingly maintain his leadership by building for the future with constructive imagination and sympathy. A social survey may reveal the present material needs of his group; but how can he most intelligently formulate a program of reform and win the support of the people for it unless he has discovered and can coordinate the ideals, influences, and considerations which in the past have led them to make the present what it is? This method of study will be invaluable to me as a missionary in China. Therefore, I owe a great debt to the Department of Sociology of Kansas State University, and I trust I may some day pay it. For the present I take this opportunity of expressing my gratitude and appreciation to all the professors but especially to Professor Victor E. Helleberg who gave not only the practical guidance but the personal inspiration which have made this work such a delightful, satisfying task. I owe much to the courtesy of employees in the State Historical Society Building as well as to the Enterprise Citizens who so willingly granted the personal interviews without which this study would have been impossible. I trust that at some future time this study may preserve both for the State Historical Society and the people of Enterprise as well as for the State University the story of why these pioneers established the type of group-life they did about this waterfall in the Smoky Hill River.

Freeman C. Havighurst

Madison, New Jersey,

September 19, 1919.

Chapter I

Formative or Pioneer Period
1868-1880

Seward, at the time of his visit to Kansas in 1860, made the following prediction, "Men will come up to Kansas as they go up to Jerusalem." He had seen the states population jump from 8,601 in 1855 to 107,206 in 1860. The very next decade saw his prediction fulfilled for the 1870 census gave Kansas a population of 364,399. It was this movement of population that made possible the founding of the town of Enterprise.

While the slavery struggle was drawing a large immigration into Eastern Kansas, only the adventuresome were pushing out into the valley of the Smoky Hill River. Even after the establishment of Fort Riley in 1853, this valley was still the summer camping ground of the Kaw Indians. The Report of the State Board of Agriculture for 1878 gives 1855 as the year of the first settlement in the territory now included in Dickinson County. Although still sparsely settled, this country was organized in 1857. The Report of the State Board of Agriculture for 1875 describes the county as follows: "Dickinson County was organized with only a half dozen townships and named in honor of Daniel S. Dickinson who, as a Senator from New York, was first to introduce in 1847 in the United States Senate, resolutions respecting Territorial Government, embodying the doctrine of popular sovereignty afterwards incorporated in the bill for the organization of Kansas Territory. The county has an area of 851 square miles. Its face is 20% bottom land and 80% upland; 3% forest and 97% prairie. The average width of bottoms is two miles; the general surface is undulating, while the average width of timber belts is one-half mile. The main varieties of timber are cottonwood, elm, hackberry, oak, walnut, ash, hickory, and sycamore. The principal streams are the Smoky Hill River, which runs easterly nearly

through the centre of the county, with its principal tributaries, Holland's, Turkey, Swenson, and Lyon's Creeks on the south, and Mud and Chapman Creeks on the north. The county is not well supplied with springs, but good well water is obtained at a depth of from 20 to 60 feet. There is no coal; but large quantities of limestone are found near Enterprise with plenty in other portions of the county, cropping out along the banks and bluffs of streams. Fine qualities of pottery clay are found near Enterprise. Gypsum is found in the southwestern part of the county."

Indeed, had it not been for the attractiveness of the physical environment and the fertility of the soil, it is doubtful whether settlers would have undertaken the long wagon journey with its hardships and endured the dangers of life among the Indians. Not for another decade, in 1867, did the Union Pacific Railroad build through the county. There were only twenty votes cast at the election of 1859 and in 1860 this large county had a population of only 378. The first meeting-house was built of logs in 1861 by German Methodists on Lyon's Creek who had been attracted there by C. W. Staatz, a German Methodist and the first settler on Lyon's Creek, in 1857. This settlement at Lyons later led other German Methodists to come to Dickinson County to Enterprise.

Mr. A. T. Andreas on page 693 of his "History of Kansas" makes the following statement about Dickinson County, "The early settlers found no difficulty in raising grain. The great trouble arose in finding a market for it and a mill to grind it." This need for mills was the underlying cause for the founding of the town of Enterprise, for at the point in the Smoky Hill River where Enterprise now stands there was a waterfall. This site with 160 acres had first been preempted in 1861 by a Dane, Andres Augustensen, who erected a log cabin near by. The river valley at this point

happened also to be the summercamping ground of the Kaw Indians. So shortly afterward as these Indians gathered, had a war dance, and scalped a Pawnee, Augustensen quickly decided to move on to safer regions. He left his land under mortgage to Augustus Packard.

At this time a German Swiss, C. Hoffman, by name, had just settled on Turkey Creek at a point nine miles south of Abilene and twelve miles southwest of the present site of Enterprise. In the Canton of St. Gall, Switzerland, he had struggled from his boyhood to earn a living as miller and baker but with little success. The success of friends who had emigrated to Wisconsin led him to follow their example in 1855. There in Washington County, he spent two years, farming and learning the carpenter's trade. In 1857 he pushed on to Leavenworth, Kansas where he worked as a carpenter for three years. So far he had not found the success which had lured him from his native land. When news came of the success of a neighbor in Wisconsin who had settled on Turkey Creek in Dickinson County, he determined to follow his example. On May 1, 1860 at the age of thirty-four, he set out with his wife and little son. They followed the Phillips Road so as to avoid the payment of the toll on the military road. They arrived safely toward the end of June. But the very first year their crops were "burned out" by the drought, and Hoffman, unable to get money from his few neighbors, had to undertake the long and tedious journey to Atchison to get help from the Relief Committee there. Another year a prairie fire at one o'clock in the morning destroyed all he had. These very privations forced him to make repeated trips to Junction City, the nearest trading point and to Manhattan, the nearest mill. It was on these trips that he saw again and again the waterfall at Enterprise. It was not so large, but his Swiss experience as a miller enabled him to appreciate its value as power

for a mill. His own trips to Manhattan had shown him the need for mills in Dickinson County while his experience as a miller and his boyhood love for the work led him to greatly desire to purchase the site of the waterfall. But his own poverty and the high price of the site made the realization of his desire absolutely impossible for the present. But he patiently worked away and saved his money until 1868 when a Sheriff's Sale gave him the opportunity to purchase the 160 acres including the waterfall for \$1500. His experience as carpenter now enabled him to build a log house, and, in partnership with Mr. Legler and Hefty of Valley Falls, a dam and a mill which was completed in 1869. He soon bought out Legler and Hefty. Although this mill had a capacity of only 75 barrels in twenty-four hours, it was the only reason for starting a town here; and as it has grown steadily throughout the years, it has enabled Enterprise, although without a railroad until 1887, to survive the crises, created by prolonged droughts and crop failures, which have caused the abandonment or stopped the growth of many rural Kansas towns which sprang up in a boom period. Indeed almost immediately attention was fixed upon Hoffman's mill as the place for a town by Detroit's fight for the County Seat in 1869. When the Union Pacific Railroad had been extended from Junction City to Salina in 1867, it passed nearly two miles north of the site of Enterprise. Here the little town of Lamb's Point or Detroit was located five miles east of Abilene. So determined were the Detroit people to get the County Seat that they published a paper, "The Western News", during the pendency of the election. But the farmers on the south side of the river, especially Hoffman's friends on Turkey and Lyon's Creeks insisted that if the County Seat were changed from Abilene at all, it should be located on the south side of the river so as to be more accessible to them. Since Hoffman's

Mill was practically the only mill accessible to the farmers in the southern half of the county, most of them were soon hauling their wheat there. The fact that the river here runs along the southern edge of its bottom and skirts the northern edge of higher land meant that the town would be built on the south side of the river. Thus, it would be safe from all floods and some day this ridge would afford a beautiful location for a residence district. When the county built an iron bridge across the river here in the following year, 1870, thus giving good transportation facilities to the Railroad, the place had all the physical advantages necessary for the establishment of a town.

The people who were attracted to this place were very thrifty. Most of them, like Hoffman, had been born in the school of thrift and hard work in Germany and Switzerland, were possessed with enough initiative to emigrate to America, and after several years in America, had acquired not only a knowledge of the English language but the self-reliant spirit of frontier life. Hoffman employed as his millwright J. B. Ehrsam who also had come from Switzerland. Ehrsam married in the family, the widow, Mrs. Barbara Hilty, who brought her brother Mike Senn. He started the first general store in 1870. Settlers were already taking up land in the immediate vicinity, because of the proximity of the mill. The first were German Methodist families from Ohio by the names of Hillscher, Willer, Dietrich, and Erich. These, with Dr. W. C. Flack, G. R. Lamb, and A.A. Smith, the last two owning adjoining land which later was included in the townsite of Enterprise, were the first group of white people to gather about this waterfall and organize a group life.

Since the German Methodists have always been predominant in Enterprise and since the character of the Americans in this group

is well known to all, a word about the life of the German Methodists is necessary here. Had these people come directly from Germany, there might be a different story to tell. The fact that they had resided long enough in America to become Methodists almost insured that their German habits and mind had at least been partially modified. They came to Enterprise with no all-absorbing desire to found a distinctly German town. They came rather because of the good opportunity which Enterprise afforded to make a living. Again, being Methodists, they did not come to propagate a peculiar type of religious life, exclusive and isolated as the Mennonites did near Hillsboro. They still spoke the German largely out of force of habit, for they were too old to go to school to master the English language. German was the only language they had known until those years of life when it becomes difficult to change habits of long standing and almost impossible to learn a new language so as to bring the same degree of satisfaction that their mother tongue does. They might even get the general meaning of an English sermon, but English phrases could never express to them the same depth of religious feeling as the phrases of their youth. The English Bible could never live for them in the same vital way as Luther's Bible had. The English hymns could never express their religious emotion as fully and satisfactorily as the old German hymns had. So, to pray to God in the English tongue was like speaking to a different God, a God who was at least not quite the same close, intimate friend. So to speak German and to read the publications of their German Church were the path of least resistance and greatest satisfaction to them and no one told them to do differently.

Their church and their religion meant far more to these German Methodists than they did to the English Methodists. While their

religion didn't necessarily urge them to right social wrongs or eliminate political corruption, it was a power in their lives to work hard, live thriftily and honestly, and faithfully fulfill their duties toward the church. This fact insured the stability and permanence of the German Methodist Church not only as the leading church in Enterprise but as one of the leading churches in the entire West German Methodist Conference.

Coming as these settlers did from Switzerland and Germany, they brought a deep appreciation of education, music and culture, and a respect for law and authority which made them a peaceable and law-abiding people. But for this very same reason, they would tend to be individualists, content to live passively under their government as long as it did not seriously interfere with their private affairs or with their business. This same attitude would allow a few men to get control of the city government and permit them to run it in their selfish interests without any organized protest.

The group life we have here should be fairly typical of the process that has been going on in America for the last half century—thrifty, hard working, saving and economical immigrants who from their farms and mills would be sure to provide a good economic basis for the town's prosperity with enough Americans to slowly but surely insure the ultimate and thorough Americanization of the town. This last result would come soon or late according to the degree of mutual cooperation and understanding between these two groups, and the number of contacts with neighboring groups and the outside world. The influence of neighboring groups in this case should be extremely helpful for they were settled largely by good Americans from Ohio, Illinois, Indiana, and Virginia. Surely with such a favorable environment and economic basis, this group which consciously shared so many varied interests and had full and free

interplay with other groups should realize the great American ideal, a Christian democracy, and within a half century be ready to go to war even against her mother country to save and extend that ideal to the entire world.

The close of the Civil War and the coming of the Railroad were large factors in the increase in population in Dickinson County from 378 in 1860 to 3,043 in 1870, but they were greatly aided in their working by the conscious advertising and professional booming and colonization by land agents. "Henry's Advertiser" is an interesting pamphlet of that type. Abilene as the county seat and principal railroad station was the natural headquarters of these "professional boomers" who went so far as to organize the Buckeye Colony in 1872 and bring it to Dickinson County after the Texas cattle trade with its shooting and gambling had been wound up in November of 1871. No sooner had Enterprise gotten on its feet as a little settlement than these "boomers" came down from Abilene to "boom" the town and selfishly profit thereby. After the townsite was surveyed by G. R. Wolfe on December 15-16, 1872, the town Company was organized in January 1873 with the following members: V. P. Wilson, President, John Johntz, Vice President, T. C. Henry, Secretary, C/ Hoffman, Treasurer, and W. Rice, M. Brinkman, and M. Senn. All except Hoffman and Senn were from Abilene. At a public meeting chosen for the purpose, Mr. Hoffman's son, C. B. Hoffman suggested the name "Enterprise for the town, which was finally adopted, and for the first twenty-five years, the name fitted the town well. Johntz and Rice opened a lumber yard, while Henry and Wilson were land agents and opened a real estate office. Wilson later started the first newspaper. A blacksmith shop had been opened in 1870. John Latto and family arrived in 1873 and he built the first separate store building on Factory Street. C. B. Hoffman returned from Central Wesleyan

College, a German Methodist College at Warrenton, Missouri, and was taken into partnership by his father under the firm name, "C. B. Hoffman and Son". It was probably through C. B. Hoffman that Mr. Froelich came to work in the mill from Warrenton in 1873. After a year he purchased Senn and Ehram's store. Ehram built a repair shop and made a success of building mill-machinery for grist and stucco mills. This shop and the mill were continually bringing new employees to Enterprise. A. G. Eyth came from Germany to Enterprise in 1872 and started a drug store. E. Parker came in 1873 and established the Pacific Hotel, later known as the Central House, while Jacob Schneider soon opened the Travelers Home, later known as the Union House. J. F. Staatz came from Wisconsin after emigrating from Germany and in 1874 started the second dry goods store. J. F. Buhner came from Switzerland in 1877 and started what is now the J. F. Staatz grocery. After the last of the Texas Cattle had been expelled, the farmers, after some agitation by the "Dickinson County Chronicle", turned their attention to Sheep Husbandry. In February 1873 a mass meeting of farmers at Enterprise approved plans for the building of a woolen factory in Enterprise. In April work was begun on a three story building with an iron roof, 38 by 80. The need for such a factory at this time is revealed by the figures of the Reports of the State Board of Agriculture which give the number of sheep in Dickinson County as follows:

1870 - 200	1880 - 7644
1873 - 739	1882 - 26,760
1874 - 1324	1887 - 8,000
1875 - 2829	1888 - 3,000

While the town was organizing its economic structure, it is only fair that we turn to consider the task of the farmer who made this entire economic structure possible. The new settler had to buy largely from school lands or railroad lands. The Report of

the State Board of Agriculture for 1874 gives the following figures for Dickinson County:

School lands unsold	17,665 acres
Kansas Pacific Railroad lands unsold	39,673 acres
Missouri Kansas and Texas Railroad lands unsold	17,780 acres
Agricultural College Lands unsold	14,360 acres.

The railroad land was selling from \$2 to \$6 per acre on ten year's time at seven per cent interest or 33 1/3 % discount for all cash. In 1876 school land south of Enterprise was selling for \$5 - \$7 per acre. After the land had been bought there was the further task of improving it. The cost of fences alone is given as follows by the Report of the State Board of Agriculture for 1874, "There are but few fences, mainly of boards and wire; but extensive lines of hedge are growing. The cost of rearing a fence of stone is \$4 per rod, of native lumber, \$15-\$25 per thousand, of pine, \$25-\$60 per thousand."

The crops which they were raising are given for Dickinson County for the years 1872 and 1875 by the Reports of the State Board of Agriculture as follows:

	1872	1875
1. Winter Wheat	85,305 bu.	705,342 bu.
Average Yield	15 bu. per acre	22 bu. per acre
Price	\$1.50 per bu.	98 per bu.
2. Corn	236,360 bu.	619,500
Average Yield	40 bu. per acre	42
Price	15 ¢ per bu.	23 ¢
3. Oats	88,544 bu.	228,199 bu.
Average Yield	32 bu. per acre	38 bu. per acre
Price	20 ¢ per bu.	30 ¢
4. Spring Wheat	34,307 bu.	63,874 bu.
Average Yield	13 bu. per acre	15 bu.
Price	90 ¢ per bu.	75 ¢
5. Rye	14,193 bu.	53,370 bu.
Average Yield	19 bu. per acre	20 bu.
Price	60 ¢ per bu.	60 ¢
6. Barley	1,485 bu.	38,428 bu.
Average Yield	15 bu. per acre	26 bu.
Price	25 ¢ per bu.	\$1.22

7. Irish Potatoes	38,614 bu.	39,656 bu.
Average Yield	86 bu. per acre	82 bu.
Price	25 ¢ per bu.	35 ¢

Nature was kind to these early settlers except for the Rocky Mountain Locust invasion of 1873. On March 1, 1874, in a population of 6,407 in the county, there were 200 actually in need of rations, 100 in need of men's clothing, 100, of women's clothing, and 300 of children's clothing. Until 1876 all activities were largely participated in and shared by the entire group as a whole, and well may the old settlers speak of the "good old times" which furnished a real community life. First, Hoffman's two-room loghouse, and later the schoolhouse, was the center of these activities. The "Enterprise Journal" for December 28, 1899 states that the first school was opened in 1868 in the Dietrich Brothers Slaughter House by Miss Hannah De Haven as teacher, but that after a few months, a transfer of the property forced the school to move to the front room of Hoffman's loghouse. In 1870, School District No. 16 was organized by G. R. Lamb, C. Hoffman, Allen Smith and W. Halstead, and a schoolhouse was built on the northeast corner of Section 29. Here a Union Sunday School was held with G. R. Lamb as first Superintendent. Here the Sunday School Benefits, socials, and Christmas festivals were held with S. L. Beaver as Santa Claus. Here, C. Hoffman led and taught singing with his tuning fork, while Mr. Lamb and his sons furnished entertainment as the "Lamb String Band." Here Church services were held once every four weeks when Rev. John P. Miller would come from Lyons to preach. The whole community would be present at the picnics and basket meetings as well as the spell downs and literary programs. What satisfaction this group life must ^{have} given to its members as they consciously shared so many varied interests!

But by the year 1876, new settlers had been attracted in such numbers by the town's prosperity that the process of differentiation into smaller groups was begun. So sharp have the lines of differentiation been drawn by jealous leaders and bitter feeling between certain groups that to the present day no sense of community welfare has been developed to such a degree that it could overcome this loyalty to the smaller group. This failure to "get together" again as a community has been due largely to the fact that the differentiation was first of all along the lines of religion. A German Methodist congregation had been organized with twelve members in 1873 by Rev. J. J. Eichenberger. In October 1876, the dedication of their new Church was made possible by raising \$677 on Dedication Sunday on the debt of \$678.87. While this new building furnished the town an adequate hall for its lectures and larger meetings, and while its revival services and celebrations at Easter, Thanksgiving and Christmas offered opportunity for face-to-face association for the majority of the town's population, it also furnished incentive for a rival group, the Universalists. While the Union Sunday School and an English Methodist congregation of four organized by Rev. Thomas Scott in the spring of 1876, were using the German Church for their services, a Rev. Joy Bishop of Delphos, Kansas was holding Universalist meetings in the schoolhouse and soon organized a Universalist Sunday School with C. B. Hoffman and M. Senn as leading members. Anyone who knows the anxiety with which Methodism viewed Universalism at that time will scarcely be surprised to find Rev. Schultz, the German Methodist pastor, preaching against it. We shall see later what this differentiation led to, but for the present it is necessary to account for such an unexpected stand by C. B. Hoffman, the son of the leader of the town and of the German Church.

C. B. Hoffman, the son, was a very bright, energetic, independent young fellow, who by the very power of his personality was destined to exert a far wider and dynamic influence over the town than his father or any other leader. His father sent him to Central Wesleyan College at Warrenton, Missouri largely because it was a German Methodist school. But as has been too often the case, the school was so orthodox that the boy with three other bright students chafed and fairly resented the conservatism of student body and faculty. So when the college was forced to engage an editor from Davenport, Iowa by the name of Schindelmeister as Professor of Music upon the recommendation that "although he was not a Methodist, he was favorably inclined", the boys soon discovered that his views of life and religion were something new and they frequently gathered in his room to discuss his philosophy. The college got rid of him at the end of a semester, but the damage was done, for the professors either by their ignorance or intolerance were never able to win the boys back to the orthodox views of German Methodism. It was at Warrenton also that C.B. Hoffman met and married his wife who was to bring a most unusual contribution to Enterprise. So he returned to the village of Enterprise with little use for the Church, no belief in orthodox religion, and a mind eager for every new movement. Indeed so intolerant were his parents and his old friends in the church of his heresy that he lost all patience with them and had nothing but pity for their old-fashioned beliefs. Thus, almost at its very beginning, the community was distinctly aware of two hostile groups within it, the orthodox church people and those who rallied around C. B. Hoffman in the interests of business, politics or belief.

This process of differentiation into smaller groups became more fully conscious and organized when it followed other lines than the merely religious. By the year 1877 there were two lodges in

Enterprise, the Good Templars and the Odd Fellows. On August 23, 1876 Enterprise Lodge No. 140 of the I.O.O.F. was organized with seven charter members and installed the following January at the German Methodist Church by special deputy Grand Master J.G. Northcraft. The lodge then had a membership of 46 with V.P. Wilson as President. Even the simpler pleasures in which the entire community participated were giving way to those pleasures in which only a certain class would be interested. The Enterprise Amusement Club was organized and began giving its "hops." The Prospect Hill Shotgun Club held Annual Shoots to say nothing of a Pigeon-Shooting Tournament with one hundred pigeons to be shot for pies, to be followed by a grand ball at Hastings Hall. Even the community Christmas festival gave way to two Christmas Entertainments: one on Christmas Eve by the German Methodist Sunday School with their Christmas tree; the other a so-called Union Entertainment on Christmas night by the Union and Universalist Sunday Schools with their Santa Claus and a Cantata. Since that time Enterprise has never had a "Community Christmas Tree". The old community amusements such as boating and skating, picnics, croquet playing, wild grape parties, hunting for prairie chickens, and tub races became more and more the sport of a few.

On the other hand, there were forces working for community solidarity and loyalty. The chief among these forces were the first newspaper and rivalry with neighboring towns. Of course, the organization of the Band in June 1876 and of the Enterprise Musical Union with fourteen members in July 1877 and of a Lyceum Association in February of that year meant a conscious sharing of musical and cultural interests for which these people had such a deep appreciation. The attractions of the Lyceum course seemed to consist of home lectures, the Swiss Bell Ringers, a ventriloquist and juggler,

and a series of lectures by Prof. D.W.C. Seymour on "Phrenology", "Physiognomy", and the "Laws of Life." But, the very first issue of the newspaper, "The Kansas Gazette", an eight page weekly edited by V.P. Wilson, reveals what a powerful means it was in promoting community consciousness. Its enthusiastic description of the town would make any citizen proud and eager to work for its growth and expansion. A long article entitled, "The City of the Mills", may be summarized as follows: "Enterprise is a booming town. We have large flouring mills, the largest woolen factory in the state, and a saw mill while a paper mill is contemplated. There are two dry goods stores, two grocery and provision stores, one drug store, one hardware and agricultural implement establishment, one book, stationery, and music store, one livery stable, one blacksmith shop, one carriage and buggy manufactory, one harness-maker, two shoemakers, one milliner, three hotels and boarding houses, and two lumber yards. There is no whiskey or drinking saloon in the town. A better class of citizens cannot be found in any town, East or West. Our population of 250 will be doubled within a year. Two grain elevators are to be built, a two story brick school-house, and a new Methodist Church. There are large quantities of building rock of the magnesian limestone variety here. Buy your ticket to Detroit and come right up the avenue from the station." This first issue of April 27, 1876 was followed on May 19 by a special "Centennial Number" which besides giving the history of the town, set forth its advantages in glowing terms. It was a fine piece of advertising and boosting and "was sent in large numbers to the East." A statement in the issue for June 9 well illustrates the part it played in booming the town: "If newcomers continue to come in as heretofore, in five years time Enterprise will have a population of five thousand stirring and energetic people." In its effort to get the citizens to see what the

town might become, the newspaper also made conscious certain needs of the town. It asked, "How about swine cattle and horses running at large in Enterprise?" "Why not macadamize Union Avenue?" "We need a butcher shop." But its agitation for a new school house is the best illustration of its working. The issue for June 9, 1876 carried a very vigorous article of a column, urging that since the bonds were all paid, and since there there was taxable property to the amount of \$45,186, Enterprise could easily build a \$5000 school-house of four good sized rooms when Abilene had built a \$14,000 school-house. After further arguments, the editorial concluded by asking the Board of Education to call a special election. The following week the paper reported that a petition had been circulated on Saturday, while the next week's issue announced that a special election would be held on the following Tuesday. The next issue announced that there hadn't been a single vote against the proposition to build a new schoolhouse.

The communication and contacts with neighboring towns were many and varied and by calling forth a spirit of rivalry, worked for community loyalty. At County Fourth of July celebrations, at County Fairs, at Campmeetings, and baseball tournaments, in which Enterprise was always well represented, the rivalry was keen. The newspaper could always be counted on to keep this spirit at its highest even in comparatively trivial matters. One issue stated, "We can justly lay claim to having the best string band in this 'section of the prairie', Hawkins not excepted." This rivalry even took the form of debates and spelling matches. Abilene was defeated by four debaters from Enterprise upon the remarkable question, "Resolved, That the immortality of the soul is evidenced by nature." The literary rivalry with Detroit is revealed in the following communication printed in the Kansas Gazette for December 8, 1876, "To

Mr. C. H. Lourie: Your proposition for a spelling match between the Detroit School and North Side (of the River) and the Enterprise School and the South Side on Monday, December 11, at 7 P.M. has been received and duly considered. In reply: twenty persons from the South Side will meet an equal number from the North Side on December 11 at 7 P.M. at a place to be designated by the latter for the purpose heretofore mentioned. The South Side will designate the book. Mutual arrangements to be made on the night of spelling. O.L. Moore." These spelling matches brought out large crowds because a bare two miles separates the two towns. They created such intense rivalry that the Kansas Gazette, while carrying a whole column on the victory of Enterprise in the aforementioned spelling match, devoted a column and a half to claiming a mistake in a return match which gave Detroit the victory.

Enterprise was fortunate also in its frequent and intimate contact with the outside world from the very beginning. From the very first, the mail was brought daily from Detroit by the mail carrier who was paid by the people themselves until the Post Office Department took over his support. The accessibility of Enterprise to the main line of the Union Pacific Railroad and the nature of the town's expanding industries resulted in many business trips by her own business men as well as visits from outsiders. The Centennial Exposition at Philadelphia in 1876 was attended by at least four business men from Enterprise. These trips enabled them to become conscious of the needs of Enterprise and to secure new suggestions for meeting them. Since the "Kansas Gazette" endeavored to keep the town informed on at least some of the world's doings, it printed a series of "letters" from these men who were attending the Exposition. These letters are interesting because they definitely attempted to give the suggestions for the improvement of the town which the men

received. In one of Hoffman's letters he urged the development of diversified home industries. The telegraph line which was built into Enterprise in 1878 brought Enterprise into even closer touch with the outside world. The national elections served the same purpose because the men of the town took such an active interest in them. The very first election in 1876 saw the organization of a Hayes and Wheeler Club of fifty eight members who purchased their Hayes Hats and sang their song, "Hold the Fort for Hayes is Coming."

But at this time, business expansion as well as comparison with rival towns and the outside world was working for community pride and loyalty. The Kansas Gazette in its last issue in 1876 stated that the year's business for the town amounted to \$247,000 as compared with \$140,000 for the year previous, and that buildings costing \$13,000 had been erected during the year. The Woolen Mills annual capacity is given as \$25,000 worth of cloth which included a contract for 13,000 yards of striped cloth and flannel for the Kansas State Penitentiary. The Kansas Exhibit at the Centennial Exposition included an assortment of woolen yarns containing various colors from these Woolen Mills. The Gazette for December 29, 1876 gives the following list of businesses in Enterprise:

Dry Goods	J. F. Staatz
Groceries and Hardware	Louis Loeb
Dry Goods and Groceries	E. S. Vail
Furniture Store	R. Gorman
Hardware, Groceries, Implements	John Latto
Harness Manufacturer	John Vallender
Druggist	A. G. Eyth
Books, New, and Stationery	E. W. Benedix
Lumber Yard	E. S. Vail
The Central House	E. W. Parker
The Union House	J. J. Schneider
Carriage and Wagon Factory	C. Kohler
Livery and Feed Stables	A. R. Darling
Machine Shop	J. B. Ehrsam
Saw Mill	Hoffman, Senn, and Ehrsam
Enterprise Grain Elevator	
Enterprise Woolen Mills	
Enterprise Flouring Mills	
one cooper shop	
one shoemaker	
one vinegar factory	

one meat market

This list shows what an effective business structure this little town of 250 people had, to meet their needs and to serve as a basis for the industrial expansion which was coming. Indeed it impressed its leaders so that the Gazette began to agitate for the incorporation of the town early in 1877. A year later a petition for incorporation was circulated, and signed, and allowed on February 19, 1878. The first election was held March 5, 1878 with the following result:

Mayor	Geo. W. Wright	24	votes
Councilmen	C. Hoffman	23	"
	J. F. Staatz	11	"
	M. Senn	25	"
	J. F. Buhner	23	"
	G. R. Lamb	24	"
Police Judge	C. B. Hoffman	24	"

These officials were qualified by A. R. Darling, Justice of the Peace. The first ordinances to be passed were published in the Gazette for March 22, 1878. Ordinance No. 3 was an ordinance "to restrain dram-shops and taverns and to regulate the sale of intoxicating liquors." Of the 109 persons legally entitled to sign the licenses, 57 signed the petitions of the two "dramshop keepers", Robert Tischner and Levi Waikle, who paid their licenses semi-annually and in advance. Events of later years will make this item of interest. The above list of city officials, however show that all the outside pioneer boomers had moved on to new fields and had left the leadership of the town largely in settlers hands. Other towns with less able native leadership or a less sure economic basis might have received a set-back after these boomers left and the "artificial boom" had subsided. These "professional boomers" had helped to get the town "on its feet"; they had established a newspaper which had advertised it widely; and they had given the

people a vision of what their town might become. Although Wilson left soon after the incorporation of the town and the town was without a newspaper until 1882, the community consciousness aroused by the town's incorporation was so strong that under ^{native} leadership, Enterprise began a period of steady growth and expansion. Enterprise had proved her right to exist and had been busy organizing her economic, governmental, religious, educational, and social life. For the next decade, she was so busy adjusting her group-life to her ever expanding environment that any weaknesses in the work of this formative period did not show. On the whole, these pioneers had done their work well and had established a form of group-life that was excellent for its day. Forces working for community loyalty were so strong in those days of meeting crises and creating new reactions and habits that they overcame to a large extent personal and class feeling within the group.

Chapter II Period of Industrial Expansion, 1880-1888

The fight which Enterprise made for the County Seat in 1882, in the words of a leading citizen, "was the only time when the whole town forgot its personal jealousies and pulled together." For the reason that it led everyone to actively identify himself with the community in this fight, it was a most effective preparation for the work necessary in the great industrial expansion about to follow. The Courthouse at Abilene burned in 1882, and in it the hustling leaders of Enterprise saw their chance. The farmers of the southern half of the county were already hauling their wheat to Hoffman's Mills and trading in Enterprise. But when we realize that Enterprise was two miles from the nearest railroad, and that she had a population of only 438 to Abilene's 2636, the fact that she lost the election by less than 200 votes is a real tribute to her leadership. Even at that Enterprise would have won except for the fact

that Abilene secured the vote of Chapman by promising her their votes for the location of the proposed County High School at Chapman.

In 1879 the Union Pacific had been prevailed upon to furnish the iron for a switch from Detroit to Enterprise and maintain it if the town would grade and tie it. With the acceptance of this offer and the building of the switch, the Hoffmans were able to build a new mill in 1881 with a capacity of 300 barrels a day which was increased to 400 barrels in 1883. The fact that Dickinson County was only second among the counties of the State in wheat production by this time also meant more business. Meanwhile Ehram's machine shop was enlarged and J. B. Ehram and Company was organized in 1883. The need for more mill-workers and trained mechanics led C. Hoffman to undertake a long hoped for visit to his native land in 1883. Already the American Land Company and the Kansas Land Colonization and Emigration Company had been organized in Enterprise. They had immigration pamphlets printed in German and offered lowest rates to and from Europe. So when Hoffman returned in October of 1883, he brought twenty-three immigrants and laborers with him. Soon we read in the "Enterprise Register", "We can count thirty to forty new residences that have been erected the past summer and almost as many under way." The same year the Monarch Windmill Manufacturing Co. was organized and George Stepp of Hayes City opened a 60,000 brick kiln and brick yard. Small wonder that the "Register" was agitating for a Bank. It came within three months, and was organized as the Bank of Enterprise with a capital of \$50,000. The enterprise of C. B. Hoffman even led him to bring L. S. Crozier, President of the Mississippi Silk Company, to Enterprise with three hundred dozen of silk worm eggs and ten thousand three-year old mulberry trees. An experiment was made at his home but with little success. The paper was continually talking of our boom and "the

best of it is our boom is not a temporary thing but has come to stay." As early as 1882 A. T. Andreas had written in his "History of Kansas", "It is the mills that give vitality to the town as they draw trade from a large stretch of country. For a town located away from the main line of a railway, it gives evidence of wonderful enterprise and progress...The first brick stores in the town were erected in 1878 by C. Hoffman and G. R. Lamb on the east side of Factory Street, and these were followed in 1880 by J. F. Staatz, J. F. Buhner, and A. J. Logback on the west side of the street. There were eighteen stores in Enterprise in 1882 as follows: seven retail mercantile houses, a furniture store, a drug store, two millinery shops, two harness shops, one boot and shoeshop, two tin shops, one book and stationery store, one paint shop, one carpenter shop, two lumber yards, one wagon factory, one cooperage, two livery stables, and a printing office." This industrial expansion went steadily on until 1889 when it was climaxed by the coming of two railroads to Enterprise. But, before we consider the circumstances which led to their coming, let us examine the other activities of this group life at this time.

The great increase in business and population at this time meant that all activities were more and more organized, and more and more commercialized. Laborers were now in Enterprise in such numbers that shortly after an organizer for the Knights of Labor was in town, Assembly No. 3318 was organized. In June 1885, well-known out-of-town speakers were secured to speak on the main street corner on Sunday afternoons on issues of the day and on the interests of the laboring men. In political activity, the town's population was now large and varied enough to furnish three political clubs. In 1884, a Cleveland and Hendricks Club had fifty-nine members, while the Butler Club representing the People's Party, challenged the

the Blaine and Logan Club to a public discussion. C. B. Hoffman was already active in politics. He had been elected Representative to the State Legislature, and a petition asking him to run for State Senator received over a thousand signatures. He was already becoming interested in those political ideas which later caused him to join the Socialist Party. In April, 1884 he bought the "Anti-Monopolist", a paper published in Topeka and merged the Enterprise Register with it. It was the best all-round newspaper Enterprise ever has had. The following summer a mass convention of Greenbacks and Anti-Monopolists held at Abilene attracted delegates from Enterprise.

This great increase in population also brought an element which presented a crisis as far as its regulative and protective activities were concerned. The papers were constantly complaining of rowdyism and disorder and assigned whiskey as the cause. Temperance meetings were held. A Womans Christian Temperance Union was organized which opened a temperance billiard hall and circulated a petition asking the city officials to close the saloons. The Enterprise Precinct several months later voted 43 to 38 against resubmission. Within a month ordinances 27 and 28 were passed to prohibit the sale of intoxicating liquors and to prevent gambling and the keeping of bawdy houses and brothels. The Anti-Monopolist suggested that coffee-houses be provided as a substitute for the saloons. Ordinance No. 25 provided for the closing of pool and billiard halls at 10 P.M. and prohibited boys under sixteen years of age from admission.

The tendency toward commercialization is most strikingly shown in the social activities of the early years of this period. Brady's Skating Rink and Buhner's Opera House are the most outstanding examples, although the churches were busy giving ice cream and

strawberry festivals and fairs as a means of raising money. Terrapin Lake, three miles east of Enterprise, became a veritable summer resort for Enterprise. It had a steam launch, and was the scene of an Annual May Day Excursion and Program. While picnics, buggy rides, "district skule," and social festivals at the Pacific House were as popular as ever, the more distinctive parties began to appear, such as New Year's Party and a Leap Year's Party, etc. Balls and dances became increasingly popular especially as given by organizations such as the Zulu Base Ball Club, etc. Sweep-stake matches in pigeon shoots were given, while the Register and Plowman Bands were firmly established institutions of great activity in meeting or serenading the town officials. Buhner's Opera House, while primarily built to satisfy the dramatic instinct, served also to meet the demand for a public hall. One of the reasons why no Post of the G.A.R. had been organized was the lack of a suitable hall for their meetings. As an outgrowth of the new interest aroused in the drama was the organization of the Enterprise Ideal Dramatic Club. However, the constant disapproval of the strict Church people, especially the Germans, and the hard times that came in the nineties forced the closing of the Opera House.

The musical activities were undergoing the same change. The Anti-Monopolist reports, "Prof. Slie, the justly celebrated music teacher of Topeka and author of the best system of teaching music ever published, is teaching large juvenile and adult classes in Enterprise and is giving most excellent satisfaction to his pupils and patrons." D. G. Ruby conducted a class in instrumental music and organ. The singing class of over forty voices rendered "Doni-Zetta's New Year". Indeed so enthusiastic and fine were the musical efforts that the newspaper asks, "Why not have a Music Festival this fall?" Later in the year a Choral Society was organized. A Literary

Club conducted a persistent agitation for a public reading room or Library. The Library Association finally secured a little library in the Postoffice, which is about the best Enterprise has ever done in that line. But the most interesting form of literary activity was the Teacher's Institute. These Institutes were held at the different schoolhouses and the program was printed in the paper in advance with an urgent invitation to all to attend together with the assurance that "all coming from a distance will be accomodated for the night." These institutes drew large crowds because they came in the winter, and aroused great interest in the schools and informed and inspired the farmers on many subjects.

This tendency toward differentiation and organization was carried to an extreme in the religious activities. The Lutherans were organized in 1880 and erected a church building in 1881. In 1883, Rev. Albert Vogel organized the Evangelical Church with thirty members, only to have the Congregationalists follow their example in the same year. Fortunately the Universalists and Lutherans went out of existence, leaving the Congregationalists to worship in the Lutheran Church. The English Methodists built a new church under the leadership of Rev. William Kendall. This gave the town the following schedule of religious services:

German Methodists - Sunday School at 9:30 A.M.
 Preaching 10:30 A.M. & 7:30 P.M.

Union Sunday School - 2 P.M.

English Methodists - Preaching every other Sunday at 8 P.M.

Evangelical

As events of later years will show, it is deplorable that some arrangement had not been made by this time whereby the English and German Methodists could have belonged to one organization and combined in supporting one church plant and in pushing a united religious program. The English Methodists didn't get a resident pastor until

1889 and always had to struggle for existence. Many of their members especially in later years, have felt that the German Church should abandon the use of the German language and membership in a German Conference and transfer their property and themselves into the English Methodist Church. Naturally, this has been a most prolific cause of hard feeling and strife which might possibly have been avoided by the statesmanship and courage of a real leader with constructive imagination at this time. Difficulty would have been encountered in determining the Conference relationship of such a mixed congregation. But a little real Christian grace shown at this time would probably have spared much un-Christian feeling aroused later and solved a problem which is ten times more difficult today. If the two congregations had united, the union church could have paid a salary that would have commanded the services of the best ministers who could speak both languages. The German congregation any way, in order to hold its young people has had to allow English in its Epworth League and Sunday evening services and in most of its Sunday School classes. This intimate association of both Germans and English, I believe, would have facilitated the real Americanization of the Germans and the real appreciation by the English of the qualities and problems of the Germans. Here at a point where cooperation was essential to solve a problem, the problem was allowed to become the cause of division and strife within a group whose greatest weakness has been its failure to cooperate.

We now turn to the latter years of this period of growth when the resources and opportunities of Enterprise were developed to the maximum. It was a time of great railroad building and Enterprise was eager to get her share. The first reports came in October 1885 of the projected Omaha, Abilene, and Wichita Railroad and of the Indian Territory and Kansas Central Railroad, which later became

became the Missouri Pacific line from Kansas City to Denver. In April 1886 C.B. Hoffman sent a dispatch to the Anti-Monopolist stating that the Chicago, Rock Island, and Pacific Railroad had purchased the franchise of the Omaha, Abilene and Western Railroad. In August both the Rock Island and the Santa Fe had their surveyors working through Enterprise. In September the Chicago, St. Joseph, and Fort Worth Railroad is reported as another probability. There followed a period of great agitation and activity in holding Railroad meetings at the schoolhouses to encourage voting for the bonds. The Abilene business men came down to Enterprise to compare notes on the Missouri Pacific. In the fall the bonds carried by a 1600 majority. This victory led the Anti-Monopolist to prophesy that "Enterprise is now to become the principal manufacturing point in Central Kansas" When in January 1887 an organization was effected at Junction City to build the Kansas Valley Railroad (part of the Santa Fe) and a charter was filed, the Anti Monopolist told its readers, "The building of this road will make a double junction at Enterprise, insuring us the end of several divisions, round houses, repair shops, etc."

This alluring prospect was probably the primary cause for the organization of the Enterprise Board of Trade at this time with a ten dollar membership fee. There were fifty present at its first meeting where officers were elected as follows:

President	C.B. Hoffman
Vice President	J. F. Buhrer
Treasurer	John Latto
Secretary	Stuart Hare

There were Standing Committees elected on Railroads, Manufactures, Schools and Colleges, Public Improvements, and Advertising. These leaders possessed constructive imagination and foresight as far as the business expansion and growth of the town were concerned. At this same first meeting, according to the Anti-Monopolists, "The Enterprise Board of Trade resolved to take definite action soon

towards securing the general planting of trees along the streets of the city and our citizens are earnestly requested to cooperate in the matter...C.V. Topping urged that every pupil plant and care for a tree on the school grounds...J.N. Prather offered to donate to the city a plot of ground for a park provided the city would properly improve it." Such suggestions are rather unusual for a small Kansas town at such an early period and reveal the vision of the leaders which had been made possible by their wide travel to many larger cities.

The prospect of the railroads and the activity of the Board of Trade were largely responsible for interesting many "capitalists" in Enterprise. C.B. Hoffman and J.N. Prather organized the "Topeka and Western Town Company" in March 1887 with a capital stock of \$25,000. At about the same time charters were granted to the Lottie Case Investment Company and to the Enterprise Improvement Company while Hare and Poister plotted the Riverside Park Addition, Senn advertised his Addition, and Prather planted red cedars from Missouri on his Addition and Park. At this time and during the following summer the Anti-Monopolist carried such items as the following: "George D. Carpenter, a prominent capitalist of Chicago, was here Saturday looking up real estate investments and pronounces Enterprise the most promising town for future development and rapid, substantial growth in the State." "Kansas City and McPherson capitalists purchased property in Enterprise last week to the amount of \$9000 which they will improve soon. Salina capitalists are negotiating another large purchase." "Seventeen capitalists have recently invested \$10,000 in real estate while Hoffman and Prather of the Topeka and Western Town Company sold forty lots in one day. A large number of Swedes from McPherson County have invested largely in real estate in the Case Addition."

Whether the business leaders really and sincerely anticipated a great expansion in the town as the result of the coming of the railroads, or whether they were merely booming the town so as to realize money from the sale of real estate, I do not know. At any rate the anticipated boom failed to materialize, for the railroads brought nothing to the town as a whole. While they furnished better and cheaper transportation facilities to the industries of the town, the stores lost the trade of the farmers who had been hauling their wheat to Enterprise but who now could reach grain elevators in new towns on the new Railroads that were much closer to them. These new towns drew the trade away from Enterprise. The building of the main line of the Rock Island from Kansas City to Herington, where its Texas and California Lines branched, changed Herington from a village of 404 in 1886 to 1571 in 1887. This fact led the Missouri Pacific to run its line through Herington so that it crossed Dickinson County in the extreme south. Then when the Santa Fe built from Strong City to Abilene and north to Superior, Nebraska, at its junction with the Missouri Pacific, the town of Hope sprang up, and almost immediately had a few more inhabitants than Enterprise. So in the winter of 1887-8 the railroads that were actually built into Enterprise were a line of the Rock Island from Herington to Abilene and Salina, and a line of the Santa Fe from Strong City to Abilene and thence west to Salina or north to Superior, Nebraska. The town of Navarre was built on the Santa Fe between Enterprise and Hope, while Woodbine sprang up on the Rock Island. The two passenger and the two accomodation trains on the Santa Fe and a similar four on the Rock Island enabled Enterprise people to conveniently shop in Abilene and return the same day. While decreasing the trade of the stores in Enterprise, the railroads afforded better communication with the outside world and quicker transportation for freight to new fields. The Santa Fe opened up a much more direct route to Nebraska and the north, and to southeastern Kansas by way of Strong

City and Emporia or Ottawa. The Rock Island gave a direct route to Oklahoma and Texas as well as to California.

But the coming of the railroads, the visits of capitalists, etc. all meant a wider and more intimate interplay with the outside world. They, however, were only the climax of a series of influences that had been enlarging Enterprise's environment. The immigration from Europe and from other parts of the United States had brought new influences. The frequent trips of preachers, teachers, and business men such as C. Hoffman's trip to Europe, Stuart Hare's trip to Texas, etc. for the Mills, Baker's trips for the Colonization Company to the National Dunkard Assembly etc. and C.B. Hoffman's political and business trips all served to make these men more keenly aware of the community's needs and to enlarge their store of ideas for meeting them. The Anti-Monopolist with its four pages devoted respectively to National News, Editorial Articles, Local News, Reading Matter and State News, and with a circulation of over a thousand and clubs at thirty-seven postoffices, was another most stimulating means of communication with the outside world. But, the growth of Enterprise had been so well advertised that not only lecturers, and visiting business men but even conventions came and brought the view point of the outside world. In the fall of 1887 the West German Methodist Conference brought its eighty-five ministers from Nebraska, Colorado, and Kansas to Enterprise for its annual meeting. The following summer the seventy-five millers of the State Millers Association also came to Enterprise for their annual meeting. These men were entertained in the homes of the Enterprise citizens and this personal, face-to-face association must have enlightened and stimulated the Enterprise people as well as impressed the visitors with the wholesome, wide-awake, and cultured spirit of their hosts. A delegates convention of the People's Anti-Monopoly

Party was also held here, not to mention County Sunday-School Conventions, etc.

In the ever ascending spiral of development, we have seen this period of industrial expansion greatly enlarge the life and activity of this group and increase its environment by bringing it in touch with the outside world. The period now to begin must carry this enlarged life and influence of the outside world into all the activities of the group. Its great industrial change necessitated a corresponding readjustment and improvement in every other type of activity. Only with the successful coordination of activity in meeting the industrial crisis, and controlling it would consciousness and attention be free to turn to the task of readjusting the educational, cultural, political, and social activities to their new environment. This varied communication with the outside world would mean that many Enterprise people must be members of a number of different groups. This would result in a unique combination of qualities and influences and the creation of real individuality.

Chapter III Financial Retrenchment and Cultural Development.

1888-1905

The results of Enterprise's unusual facilities for communication with the outside world determined the character of the third period more largely than any one other force. It was this interest of native leaders in outside groups and of outside groups in Enterprise acquired in the industrial expansion that, in the continuity of the social process, gave such a different purpose to the activities of this third period. Evidences of the working of this influence were not lacking in the last year or two of the second period, but not until the new industrial coordinations and readjust-

ments had been successfully made and become habitual, was the community free to turn its attention to other needed readjustments to its greatly enlarged environment. Any seeming overlapping in the activities of the two periods, therefore, should only serve to prove that the social process is continuous and that a community is a moving equilibrium.

As early as 1887 the idea of the cooperative store was introduced to Enterprise. After it had been championed by the Anti-Monopolist, the Enterprise Cooperative Mercantile Company was organized. In the ensuing opposition by local merchants, the paper defended it, urging that it drew trade from remote sections of the county. Again, in August 1888, a Union Labor Club was organized after a Union Labor Conference had been held in Enterprise in June. It was such results as these together with the agitation of the Anti-Monopolists, that led Breidenthal to see the opportunities in Enterprise as Headquarters for the Populist Party. According to all descriptions, these Headquarters were a very busy place until they were moved to Topeka in July 1892. But no sooner had the Populist Party Headquarters been moved to Topeka than announcement was made of the Ninth Annual Meeting of the Kansas Equal Suffrage Association to be held in Enterprise December 6-8. This was made possible by the work of Mrs. C. B. Hoffman who had come from Warrenton, Missouri as the bride of C.B. Hoffman. She was a very intelligent, progressive woman with a personality that was destined to make her the outstanding woman leader in Enterprise. On her trips with her husband, she came in touch with the movements for woman's suffrage, temperance and woman's Clubs and not only brought them to Enterprise but took active leadership in them in the State or District. As early as December 1886, it must have been she who was referred to in the following statement from the Anti-Monopolist, "A couple of Enterprise

ladies circulated a petition to the legislature for municipal suffrage and received nearly all the signatures of our citizens." The issue for February 24, 1887 contains this editorial, "Governor Martin has signed the Municipal Suffrage Bill and it is now a law; so the ladies can hold caucuses, nominate candidates and elect them if they have votes enough. Wake up girls, and talk over the spring election for city officers, and see that candidates of proper character are put in the field for mayor and city councilmen who will be for the enforcement of the law as Enterprise is needing some city officers with backbone enough to take a stand on some one subject. So far the men have failed. So go in and you can do no worse. Let us have at least two ladies on the city council and a lady for Police Judge." But the returns from the election forced the Anti-Monopolist to make the following comment, "That the success of the anti-prohibition forces was only secured by having received fully two-thirds of the eighty or ninety women's votes which were cast is the surprising feature of the matter." For lack of evidence I can only surmise that the better class of women weren't aroused or educated to the necessity of voting. This unfavorable result may have been one reason for bringing the aforementioned meeting of the State Suffrage Association to Enterprise. Meanwhile, The Enterprise Chatauqua Circle had been organized in 1889 with Miss Lillian Scott as President. So in the atmosphere left by the Meeting of the Suffrage Association, the women were ready for another blow at liquor interests. The Enterprise Journal described conditions in the following editorial. "The gambling dens and whiskey joints are running almost openly with hardly any attempt at concealment. Yet the only attempt our city authorities make to suppress these holes of vice is to arrest the parties at stated periods and fine them a hundred dollars and turn them loose to renew their hell-cursed occupa-

tion. Three fourths of the citizens will support the city authorities in any honest effort to suppress the traffic. Whole dray loads of liquor are hauled through our streets and unloaded in broad daylight." Then followed a good illustration of the working of public opinion. After another vigorous editorial, an indignation meeting was called by a Committee from the Methodist Church where a Law and Order Committee, which later developed into a Law and Order League, was formed. Public opinion was created in such strength that the sheriff finally seized liquor in Wright's Joint. This was the only visible result until the following spring, 1894, when a Temperance Ticket composed completely of women was placed in the field. This action drew the following comment from the Kansas City Star, "A complete woman's ticket from Mayor down has been put in the field at Enterprise, Kansas. That town is bound to be true to its name if it takes all of the men in town to mind the babies." Although their ticket was defeated at the polls, the women kept right on in their program of education, by bringing women of national repute to lecture. Miss Amanda Way lectured on "Temperance," Mrs. Rachel L. Childs, on "Women Suffrage Amendment", and Mrs. Eugenia F. St. John on "Woman as a Statesman". Soon an Equal Suffrage Campaign Club was organized which brought Mrs. Carrie Chapman Catt, Mrs. Anna L. Diggs, Mrs. Theresa Jenkins, and Mrs. Clara Colby to Enterprise for lectures. I venture to assert that no town of its size had the education on this subject that Enterprise had at such an early date. I can readily see how the German men and women would naturally be prejudiced against the idea of woman leaving the home to perform public duties. The fact that the movement in Enterprise was coupled with the prohibition movement probably alienated the support of those who wanted the saloons. At any rate the year 1897 found the "joints" open again with little effort being made to close

them, and that effort being ignorantly expended in holding prayer and praise services at the "joints". But what ignorance or cowardice or personal friendship prevented local people from doing, Mrs. Carrie Nation did in her famous raid in 1901. She had been brought to Enterprise by Mrs. C. B. Hoffman. Whether it was for this purpose or not, the fact remains that the two women drove to the joint and Mrs. Hoffman stood on guard while Mrs. Nation invaded the joint and did her work. The citizens who witnessed the raid still delight in giving all the details.

The educational activities of this period were also largely determined by influences from the outside world. Both the establishment of a "College" and a High School were largely made possible under leadership from the outside. As early as August, 1887, the Anti-Monopolist reported, "The Central Kansas College Association is now fully organized on a basis that ensures the building and endowment of a college here at a cost of \$150,000 of which about \$50,000 will be put into buildings. Thus we boom in spite of the drought." I cannot say whether this decision to build a "college" was made purely as a result of the native interest in education or desire to boom the town or whether it came as a result of the observation and experience of native leaders on their trips. In any case, the "Garfield Normal College" with Prof. J. M. Ried as President and seven teachers opened formally on September 11, 1888. It offered a science, a classical, and a commercial course, and had also Departments of Music, and Elocution and Reading. Tuition was \$36 a year and expenses were estimated at \$146 a year. The College soon had an enrollment of seventy students and was appealing for rooms to rent at a dollar a week. But the real test of the desire of the people for a college came in the following spring in the crisis presented by the need of a building. By May, 1889, while Colonel Anderson of

Manhattan had given the ground, only \$2750 had been subscribed for the then estimated cost of \$5700 for the new building. But the town tackled the task in its usual energetic fashion. A college meeting was held at the Council Chamber where the following Board of Directors was elected: Hon. C. Hoffman, John A. Hafner, Dr. J.P. Miller, T. Gabriel, C.M. Case, D.P. Wagner, and J.F. Staatz. The women organized as "The Faithful Helpers" and succeeded in raising \$530 by entertainments, etc. before they disbanded in August, 1890. Although the building was not dedicated until January 1892, it was a large white stone structure, 60 by 70, costing \$14,000. Meanwhile in July 1891 the school was turned over to the United Brethren for use. There seems to have been considerable dissatisfaction in their school at Lecompton, called Lane University. At least Prof. Weller saw the real opportunity in the new college at Enterprise and the Enterprise people saw the advantage in having the United Brethren take charge of the College and draw a larger student body. So the announcement was made that "Dr. Weller and the former faculty of Lane University are to found Enterprise University." The new school opened in the fall with 110 students, but by January 1893 183 were enrolled which placed the college as third largest among the twelve United Brethren colleges in the United States. But the hard times that followed must have had their effect upon the prosperity of the school, for when President Weller received a call to become pastor of the United Brethren Church in Springfield, Illinois, he immediately accepted in January, 1896. Having lost the man who had been the leader in the enterprise from the very beginning, the college reverted back to the town without a struggle to maintain it under another leader. The United Brethren administration seems to have been a disappointment to the Enterprise people. It seems that the use of the college had been given the United Brethren only upon Weller's promises of great achievements including a United Brethren

influx into the town. Had it not been for the hard times that followed, Weller might well have induced United Brethren families to move to Enterprise to educate their children. But, with the failure of the United Brethren administration, the leaders of Enterprise immediately offered the West German Methodist Conference the building and the seventy acres adjoining it on condition that the Conference maintain a prosperous school for six years and raise an endowment fund of \$10,000 to \$15,000. The Conference met at Sedalia, Missouri August 27, 1896 and accepted the proposition. All the conditions were successfully met and the trustees were later given a deed to the property. School was opened again on October 6, 1896 with forty-five students and a faculty composed of Rev. H.S. Humfeld, F. Bernsdorf, and Joseph Fiedler. At the time, before high schools became numerous, it was a wise move for there were many strong German Methodist Churches and communities in Kansas and Nebraska. The nearest other German Methodist schools were in extreme southeastern Iowa at Mt. Pleasant and in eastern Missouri at Warrenton. The new railroads, on the other hand, had furnished convenient routes to Enterprise. The Enterprise Normal Academy, as it was now called, was a most valuable institution not only to Enterprise but to these German speaking communities of Kansas and Nebraska. Into no small number of communities has Enterprise Normal Academy sent back a bright young man or woman with a training, a vision, and a spirit of service which have made them leaders for better things there. If it hadn't been for the existence of such a school, who knows whether they ever would have secured such an education? For most of these farmers were too intent on running their farms successfully to send their children away from home to an English High School or College of their own initiative. They thought they could not spare the labor of their sons and daughters from the farm to say nothing of affording

their expenses to travel to a town of sufficient size to have a High School in these years. But when the community leader, the pastor, who felt obligated to work for the upbuilding of the school supported by his Conference, would publicly and personally urge sending the children to the Academy almost as a religious duty, the farmer was led to furnish the money as well as give his consent. In this way, the Academy has rescued many a talented young man or woman from a narrow life of hard work and drudgery and prepared them for real leadership in the various activities of their home communities. Many of them were so inspired here that they went on and graduated from universities elsewhere. The Academy was in many ways an ideal institution for the purpose at the time. It was religious enough that parents felt safe in entrusting their growing boys and girls to the care of professors who could have almost personal supervision over them. It offered a sort of "family life" where the country boy or girl felt at home and still its social life gradually refined his nature. The group life of the school was not so intricate but that he felt himself a real part of the group and still it developed his powers of leadership and social cooperation so that he would no longer be an individualist when he returned home. The instruction in religion was not so radical that he would lose his faith and utterly despise the knowledge of his home community, but it was far enough advanced that he would be an intellectual leader when he returned home. The wholesome atmosphere of the school and the good quality of the students resulted in a standard of virile, progressive and sincere (religious) life surpassed by probably no other college in the state. Such has been the testimony of the State College Y.M.C.A. Secretaries. This spiritual atmosphere together with a new vision of the world's needs led many students to become teachers or ministers.

The influence from the outside world which improved the public

schools came in the person of Miss Lillian Scott, the first woman to be elected Superintendent of Schools in Enterprise. After her arrival in 1889, she not only completed the grading of the public schools but established first a two-year, and in 1894, a three-year, High School course. The schools had an enrollment of 209 pupils with 30 in the High-School. She also provided for two years of regular night school work. She also called the first Parent-Teacher 's Meeting. Her success here is significant as presaging her rise to President of the Kansas State Teachers Association, the first woman to be elected to that position. Had the college or academy not passed under outside church control, the move to establish a High School would have probably resulted in a real fight, for the town alone could never have supported both schools. As it was, the Academy and High School have both claimed superiority and have bid for local students.

The fact that Enterprise's resources had been developed to the maximum during the boom led the "boomers" to yield to the tempting opportunities of the outside world. J.H. Brady went west to Idaho where he later was elected Senator, while J.N. Prather went to boom Seattle as he had Enterprise. C.B. Hoffman saw the possibilities in developing the resources of Mexico, and undertook the ambitious project of leading a Colony to Topolobampo, on the West Coast of Mexico, and of ultimately building the Texas, Topolobampo, and Pacific Railroad. The Enterprise Independent made the following comment, "Other newspapers pronounce it visionary because C.B. Hoffman has an important position in the project." It also appears that he hoped to establish the colony "after a socialistic pattern." But by November, 1890 he actually had two to three hundred colonists camping near Enterprise with scrapers, plows, all kinds of implements etc. ready to start for Mexico to establish a cooperative colony. However, the actual task of getting there and overcoming the

obstacles which they met was so different from the vision of easy wealth that was necessary to get them to undertake the journey, that many returned. But, a beginning was made and the colony might have been a success if it had not been for a most disastrous storm which struck the colony in November 1892. Not only were the leaders looking away to other fields but the Enterprise farmers were threatened with the "Oklahoma fever". The Enterprise Independent was continually belittling the opportunities in Oklahoma and wildly trying to work up a boom in the town to overcome the effects of hard times. It said in February 1889, "The hard times for the past two years are overbalanced for Enterprise by the \$3000 pay roll per month of the Ehrsam Machine Company." But just at this time Enterprise suffered its first disastrous fire, and it caught Enterprise without water works. Here was a real crisis to be met. The Independent carried on an intense agitation for water-works and considered the issue as the crisis of the town's history, for it said, "Standing still is really going back. Drop personal bickering and get together to get water works." Meanwhile, the council had met immediately after the fire to talk over water works and a committee had been appointed to ascertain prices of fire apparatus. Here again the experience of the native leaders in the outside world enabled them at this early date to appreciate the value of water-works and fire apparatus so that they carried at the election by a vote of 106 to 16. The Independent paid a tribute to C. Hoffman for his part in the campaign. The contract for the water-works was let to J.B. Ehrsam. Fire apparatus was purchased and a fire department organized and drilled. But scarcely had the water-works been placed in operation than the people became conscious of their need for electric lights. After an agitation, they were voted in 1891 and the franchise let to J.B. Ehrsam for twenty-five years. But on the

whole, Enterprise fared well during these years of hard times and of panic. Hoffman & Sons had built a large grain elevator in 1891, had sent a trainload of flour to Antwerp, and had a hundred special cars built for their use. In 1892, jobber's rates were granted by the Board of Railroad Commissioners. In 1894 an addition was built to their building and a complete mill of 400 barrels was installed, increasing the total output to 1000 barrels daily. To secure power for this enlarged machinery at a time when the successive droughts of these years had already reduced the water power, steam power had to be installed. But Ehram's Machine Company, while it managed to hold out until 1896, was finally forced to close down and go into the hands of a receiver. Stuart Hare was appointed receiver. On the other hand, the Enterprise Creamery in 1894 received a contract from the State Board of Charities for 50,000 lbs. of "Shady Brook" Butter to be supplied within six months. Both the Creamery and the Mills had been awarded first prizes for their Exhibits at the World's Fair. One year the town received or sent 1800 carloads of freight and sent a hundred carloads of building stone to Salina. But on the whole, the crop failures and dull times led people to try other forms of industrial activity. C.B. Hoffman turned his attention to irrigation. But the dry years left the River so low that the Milling Company resisted all attempts to further lower its already depleted supply of water-power. As early as 1890 a meeting had been called to hear Dr. R. C. Scheidtweiler of Germany present the possibilities in sugar beets. But the most successful new occupation was poultry-raising. The first chicken show was held in Enterprise December 5-6, 1893. The year following the show attracted a hundred different exhibits of over 350 birds. In 1895, the Central Kansas Poultry and Pet Show Association met at Enterprise, where prizes were won by local men. They also took prizes the following year at Herington

and Salina. But nothing permanent was discovered on a large enough a scale to influence the life of the town as a whole. The industrial expansion had been effectively halted, except for the coming of the Barnard Machine Company in 1898 by the hard times and by the fact that Enterprise had developed her resources to the maximum. The industries have just about held their own to the present day. The influences from the outside world that were brought to Enterprise by her leaders were not always the most wholesome. When the Union for Practical Progress was organized at C. B. Hoffman's home in 1895 and studied and discussed such questions as Money and Interest, Prison Reform, Profit Sharing and Cooperation, Women Wage-Earners, Inventions and Labor Machinery, in Relation to the General Welfare, no one particularly resented it. But when his son was buried by a spiritualist, and spiritualist meetings were held, people began to talk. A couple were brought to Enterprise who advocated and practiced "free love." It was even asserted of C. B. Hoffman that he had said, "It was the proudest moment of my life when I spoke in Haymarket Square Chicago from the same platform as the spies did." On the other hand, Mrs. J. B. Ehram had Christian Science teachers out from Chicago as early as 1890. At another time, a vegetarian by the name of Liebershay, in peculiar dress with his long hair parted in the middle walked from Chicago to Enterprise, living on the vegetables he found in the fields. Some of the Ehrams in 1898 went to Chicago for treatment as Dowieites, having been converted by their literature. But probably the most daring and striking of these incidents occurred in 1897 and is reported as follows by the Enterprise Journal for July 15, 1897, "Dr. I. G. Kheiralla of Chicago, who is spending his vacation with the family of J. B. Ehram, is teaching the people of Enterprise his religion which is an order from India. He gives public talks every Sunday

evening and during the week conducts private classes with an attendance of 27 pupils." The explanation of the presence of a "bare-footed Hindu who never washed" in a small Kansas town of intelligent and religious people is both difficult and delicate. These people, who entertained these unusual visitors, were unfortunately indifferent or even opposed to the church. So the church people preferred to explain matters by saying, "They just want to show that they are independent and don't care for public opinion. They simply bring these visitors in to run the church down." These rich people naturally would feel that they were superior to the average people in Enterprise, and that the town was too small for them. Thus they would be led to seek new friends of an equal social status and new amusements in the larger cities as they travelled. Whatever the explanation may be, these idiosyncrasies were bound to destroy any influence for good which these leaders might have had among the average, church people of the town, and served to deepen the wide chasm between the church and non-church groups in the town.

A final evidence of the working of outside influences in Enterprise in this period may be found in the remarkable growth in the number of fraternal organizations at this time. The I.O.O.F. had been organized in 1876 and the A.O.U.W. in 1884. In 1893 Enterprise Lodge No. 353 of A.F. and A.M. was established with twenty members. The year 1896 saw the installment of Enterprise Camp No. 3710 of the Modern Woodmen of America and of Isis Council of No. 64 of the Ancient Order of Pyramids. In 1899 Enterprise Camp No. 1779 of Royal Neighbors of America was organized. These fraternal organizations met a need for association and mutual helpfulness which apparently was not being filled by the churches. Furthermore, the town did not have an institution or place where all classes could meet; and as yet the community spirit had not been born.

In 1896 the outside world also gave Enterprise the gasoline-motor carriage and the phonograph. Today two garages are kept busy by the seventy-five automobiles in the town and its vicinity, while the musical interest and means of a large number of families have brought many Victrolas.

Even the musical activities of this period helped communication with the outside world to some extent. With Prof. Vine's Singing School enough material was sufficiently developed to organize the American Music Club which soon gave the "Flower Cantata". The occasional operettas were so well rendered that a chorus was sent to Hutchison to participate in a Singing Contest. The results of Enterprise's interest in music in the past were now beginning to show. In 1897 the Misses Hilty and Ehrsam gave a Benefit Recital while Miss Adelaide Staats brought home the gold medal from the music festival at Emporia. Meanwhile the Enterprise Dramatic Club, the Enterprise Dancing Club, and the Enterprise Reading Club were busy. In 1897 the "As You Like It" Club was organized. The Literary Societies of the college and later of the academy as well as the Enterprise Literary Society maintained the intellectual interest. The Chautauqua Circle and later the Conversation Club in 1902 were the Women's Clubs. In 1893 the G.A.R. Post was organized and conducted the Memorial Day Exercises year after year.

The sports of the town also served to increase face-to-face association with other towns. The range of sport indulged in was greatly increased in this period. Lawn tennis as well as football was introduced in 1890. The national craze for bicycling also reached Enterprise about this time. A party of women bicyclists even rode down from Abilene one afternoon. The men indulged in races as long as a thirteen-mile race. The Gun Club was still active as well as the Enterprise Kid Band. The interest in swimming was

greatly increased by the cleaning out of the "old swimming hole" and by the high diving of James Brady who dove 58 feet and later 87 feet. The town has never made any conscious effort to safeguard the swimming in the River with the result that a drowning occurs nearly every other year. But baseball still reigned supreme among all sports. The mill and machine shop employees furnished material for a winning team in this period. The team defeated not only Hope and Abilene but journeyed as far as Junction City, Hutchinson, and Salina in search of greater laurels. In 1895, the baseball team defeated Minneapolis and Wichita and later went on a tour for ten days. In 1901 the team was good enough to play St. Joseph and the Kansas City Blues. Incidentally, these games were training Zack Wheat who today is with the Brooklyn Club of the National League and is one of the heaviest hitters in the League. These baseball teams were the greatest stimulus to community loyalty and rivalry with other towns. Without these ball games and the athletic contests and trips for the High School teams, Tennis Teams, and the Shooting Tournaments of Gun Clubs from five towns and the Coursing Meets, one wonders how Enterprise would have maintained her community loyalty since the town was no longer expanding industrially.

Fortunately too, the opportunities for face-to-face communications with neighboring groups and the outside world were still numerous and varied. In 1893 the township and county Sunday School Conventions were held at Enterprise as well as the Annual West German Methodist Conference. The County W.C.T.U. and the County Epworth League Conventions also met in Enterprise. Later in the period, the County Declamation Contests, Lecture Course, and Basket Ball Tournaments at the County High School at Chapman drew people from Enterprise as did the "Messiah" at Lindsburg and the Street Fair and the Chautauqua at Salina. The Old Settler's Reunions, the Meeting

of the Golden Belt Medical Society, of the State Executive Council of the W.C.T.U., and of the Fifth District Federation of Women's Clubs, and the visit of the Kansas City Commercial Club, and of the National Buttermakers from their Convention in Topeka brought many strangers to Enterprise. The Spanish-American War took boys from Enterprise and gave them the education and experience which the present war has so clearly revealed. In 1901-2, Enterprise gold-seekers were at Cape Nome, Alaska, while the next year the World's Fair attracted a number of visitors from Enterprise. The following year C.B. Hoffman as well as the pastor of the German Methodist Church made trips to Europe. But possibly the greatest influence of all was the telephone exchange which came in 1901. Had C.B. Hoffman's offer of free waterpower for five years been accepted by the "Appeal to Reason", contact with the outside world might have seriously influenced Enterprise.

This period came to an end with little or nothing doing in the town. The years 1900-1905 seem to have been a sort of transition. The town had reached its maximum industrial expansion, had completed its social structure by modifying it according to influences from the outside world, and its feverish activity in adjusting itself to its environment was coming to an end. This unusual activity and loyalty to the town had been possible because everyone saw a concrete good which he would receive; but now that any sacrifice for the community would not bring such a quick or tangible reward, men hesitated. The Enterprise Star for August 7, 1902 said, "Enterprise ought to be the best town in the country and would be if our business men would pull together for the upbuilding of the town." But even the newspapers were of such poor quality and were changing hands so often that they could not afford any leadership which would rally the town about any community ideal.

Chapter IV Civic Development
1905-1919.

In most Kansas towns the period of civic development was marked by the building of cement walks, water-works, and an electric light plant. But the disastrous fire of 1899 had led Enterprise to vote water-works and electric lights while brick side-walks had been extensively built as early as 1901. So while civic spirit manifested itself in different ways, it was nevertheless present although it met opposition in the personal jealousies and selfishness of many leaders. In 1904, the Enterprise Commercial Club was organized, and its improvement committee together with the Conservation Club offered ten dollars in prizes for the most beautiful yards. In 1905 the newspaper agitated for good roads. In 1907, the Conversation Club, the woman's Club (whose president was Mrs. C.B. Hoffman, invited speakers to advocate Manual Training, Domestic Art, and Vacation Play grounds. The city announced 6 A.M.-9 A.M. and _ P.M.-P.M. as sprinkling hours, and passed Ordinance No. 77 prohibiting the keeping of swine within the city limits. The same year the Kansas City Star said, "Enterprise is the best lighted town in Kansas so far as its main street is concerned." The Band Concerts on the "Great White Way" were so popular that a Bandstand was built on the main corner. In 1909 a movement was started to erect a town hall and establish a Library. In 1910 the Civic Committee of the Conversation Club planted trees on the school grounds. The churches observed Tuberculosis Sunday and the pastors preached sermons on Civic Righteousness. Indeed unusual agitation and education was necessary to convince the older business men, especially the Germans, that civic improvement was more than a waste of money, especially when business wasn't booming as it used to be. These business men justified their refusal to sacrifice for community

improvement by saying, "While we pay the taxes, the people are going to Abilene by train or automobile to do their more expensive shopping and trading." Abilene of course furnishes a larger variety and often later styles and better bargains. The more progressive business men add, "We are running a hundred dollars behind on our Lecture Course and had to go into our pockets for two hundred dollars to make up the deficit on the Chautauqua. People wouldn't buy sufficient tickets until we were forced to sell them at greatly reduced prices the last few days." Then the three industries, the Mills, the Machine Shops, and the Barnard Machine Company were not dependent upon any improvement in the town itself for their prosperity. Neither had they come to the point where the employers felt any obligation to beautify the town and its living conditions for the sake of their employees. Added to all this indifference were personal and group jealousies. If one leader would advocate a certain reform, some others would immediately become suspicious and explain such advocacy on the basis of some selfish motive. So it was not until 1913 that the Annual School Meeting decided to introduce manual training and domestic science in the schools. The same year a seven day Chautauqua was undertaken and agitation was begun for a new High School Building with Auditorium. This was the occasion for a real fight between the forces of civic improvement and its opponents. That the people had the money for improvements that they wanted is shown by the building of beautiful, modern homes by the bankers and owners of the industries and businesses of the town. College Hill became as beautiful a street of residences as you will find in any town of seven hundred population anywhere. The same could be said of the beautiful new German Methodist Church. But those interested in community improvement and education rallied under the leadership of the new High School Principal, Prof. Yoder,

to give Enterprise what she sadly needed - a modern High School building with gymnasium, etc. and with a beautiful large Auditorium for all community meetings. After a hard fight the election was won by a bare twenty-six votes. But in 1917, four years after the election, I was told that the High School was built "just so Yoder could get a gymnasium for his basketball team and Mrs. C.B. Hoffman could have a meeting place for her Clubs." It is this inability of certain leaders to see the value of community welfare sufficiently to overcome personal jealousies that makes the history of this period so discouraging and the outlook for the future so hopeless. Before the war, however, I had hoped that the forces working toward community welfare would triumph because they were under good leadership. Prof. Yoder was a new leader from the outside world and had not been embroiled in any of the old personal quarrels. He had the social vision of a community program and had the prestige of successfully leading the younger, educated progressive business men, the church people, and members of the women's Club in getting the new High School and Auditorium. But then the War came; and as one man has said, "This great war is bound to influence and affect every person in the world," so its influence reached Enterprise with dire results. As Prof. Yoder was teaching his Sunday School Class in the English Methodist Church, he had occasion to remark that the Germans with all their shortcomings were the leaders in science and inventions. The feeling against him by pastor and congregation was so unpleasant that he felt forced to leave. Unfortunately the German Methodist Church now was the only other Church in town. So when he attended its services, the suspicion that he was a pro-German became a fact in the minds of the many. To realize how destructive this changed opinion was to his influence, we must understand the situation the war had produced in Enterprise. And to understand the

war situation, we must know the personal and group feeling before the war.

As has already been said, there always has been jealousy and hard feeling between the church people and the non-church people led by C.B. Hoffman. When C.B. Hoffman moved to Kansas City, Kansas, the Hoffman boys played a larger and larger part in the town's affairs and also were opposed to the churches. They too had their grievances against the church people, who charged them with trying to control the city elections by "voting" their employees. If the result of an election was ever in doubt, it is asserted they would bring enough "bums" to Enterprise and give them jobs until after election just to "vote" them. Further, their large business interests enable them to somehow place under obligation to them most of the business men in the town. In 1917 for example, they elected one of their employees as Mayor of the town. Such a policy was bound to arouse opposition on the part of the church people. On the other hand, the English Methodists had been struggling along vainly hoping that in time the English-speaking children of the Germans would join their church. But the German Methodists, by introducing English into the Sunday School and Epworth League and some of the Sunday Evening Church Services, were able to hold them. Now the District Superintendent was even considering taking the pastor away from the English Methodists unless an enlarged membership and financial support were forthcoming. Unfortunately when America entered the war, the English Methodists felt that the time had come when the German Church should transfer their membership and property to their church. When the German Church showed no inclination to do so, the English church probably thought they could force them to do so and at least are suspected of participation with the Hoffman boys in some of the events that followed for these events seemed

motived by revenge on the part of Enterprise people. First of all, a Federal Detective called on the pastor of the German Methodist Church and said that he had been informed that the Germans had hidden arms and a wireless in the Academy Buildings to use when the opportunity came. They went together and found nothing but some old muskets left from the days when the Enterprise Normal Academy had a military company, and a little wireless with which the physics classes had practiced in experiments. But such stories and propagan-da were being quietly circulated and were prejudicing the town. Then, a petition was started among the mill employees stating that the German pastor was preaching German propagan-da and asking the Governor to close the church doors. Then the church was threatened with dynamite and fire, and its doors actually painted one night. All this was done in spite of the fact that the pastor was conducting all his services in English except his prayer-meeting and a twenty minute sermon for the old German people in the Ladies Parlor before the regular Sunday morning service.

A wise, unselfish, patriotic leadership on the part of the English-speaking people in the town might have found in the war the supreme occasion in the town's history for rallying all interests and parties to unite to meet a national crisis. The face-to-face association and cooperation of the representatives of all parties on Committees for the Liberty Loan, Army Y.M.C.A. and Red Cross Drives might have brought such mutual understanding, appreciation, and satisfaction so as to overcome the divisions and jealousies in the community. At the close of the war, such committees and community organization might possibly have taken the leadership in the community enterprises of peace. But this English-speaking leadership instead of facilitating the process of readjustment in the minds of the Germans became the greatest obstacle and only served to hinder

the Germans in their attempt to reconcile their conflicting desires. When America entered the war, all the Germans were loyal save a few of the older people who felt that English newspapers had never given Germany's side and who preferred to believe the German newspapers of America for their information. What hesitation and lack of demonstration there may have been in their expression of their patriotism was not due to any disloyal spirit but to their difficulty in bringing themselves to stand with their American friends in a wholesale denunciation of everything German, which their better and more intimate knowledge of Germany knew was at times unjust and untrue. Then instead of patiently helping them, the English-speaking leaders of the town turn upon them in a most narrow-minded way, and by most undemocratic methods. So this crisis which might have enlisted the labor and time of every person, instead of being used as a golden opportunity for community cooperation was degraded by shortsighted and selfish leadership into a cause for further bitter feeling and hatred, and became the means of seriously impairing the influence of Prof. Yoder as a Community leader.

The War touched Enterprise further by being the occasion for the closing down of Enterprise Normal Academy. It had been a real influence for culture in the town. For example, the arrival of Prof. Steininger and family in 1907 was most opportune because, as Professor of Music at the Academy, he gave aggressive leadership to the musical efforts of the town. He organized the Enterprise Choral Society of forty-five members whose membership was later increased to sixty. It did such good work that it was invited to render the Cantata, "Bethlehem" at the Methodist Church in Abilene. In 1908 he organized the Enterprise Normal Academy Band of twenty-seven pieces, and the following year a Concert Company which went on a three weeks tour. In 1910 the Enterprise Normal Academy Glee Club

gave a number of concerts while in 1911 the "Steininger Trio" was asked to take the "Santa Fe Trip" to the Pacific Coast and return, performing at all the Santa Fe Reading Rooms. But the spread of good High Schools throughout the state had diminished the supply of students for the Academy. The building of a splendid High School Building in Enterprise inevitably meant less students from Enterprise. The Principal of the Academy, D.L. Katterjohn, did his best to win support for his plan of closing the Academy Departments of the three Methodist Colleges in Kansas and using Enterprise Normal Academy as a Consolidated Academy and "feeder" for all three schools. While this arrangement would have been perfectly agreeable to Kansas Wesleyan University at Salina, Baker and Southwestern Universities feared that Salina would get most of the graduates. Had Kansas Wesleyan not existed, Enterprise Normal Academy might have been enlarged into a Methodist University, for a Ladies' Dormitory had been built in 1908, and a Music Hall and Boy's Dormitory in 1913. Here was a fine plant and property estimated to be worth not less than \$60,000 and it seemed a shame to abandon it. But the German Methodist Conference did nothing, and Katterjohn resigned in 1917 when he foresaw what America's entrance in the war meant for the future of German Methodism. Now the close of the war brings the announcement that the Seventh Day Adventists will open a college in the abandoned Academy Buildings in September 1919. What this move may mean for the future of Enterprise no one can tell as yet. It may be merely a repetition of the experience of the United Brethren. But, probably a Seventh Day Adventist Church will be organized. Whether the College will draw families to Enterprise to educate their children at the College is uncertain. But, if the Adventist Church becomes strong enough to seek to win converts from the Methodist churches, we shall have another period of strife and friction rather

than active cooperation in a unified religious program.

As has already been seen the greatest force for civic improvement was the Women's Club. This Club was known as the Conversation Club from 1902 to 1913, as the Saturday Afternoon Club from 1913 to 1916, and then as the Enterprise Women's Club. It was federated with the State and Fifth District organizations. It acted as Hostess for the Fifth District Federation of Women's Clubs at their Annual Meeting in Enterprise, November 3-5, 1909. Its membership has varied from thirty-five to fifty members. The topics of their meetings include the following: "Municipal Art", "Food Values", "Conservation", "Law and Order", "American Music", "Educational Motion Picture Show at the Auditorium", "Nationwide Baby Week", "Health", and "Mother's Day". Under the auspices of this club and through the efforts of Mrs. C.B. Hoffman, such speakers as Enos Mills Ben Lindsey, Margaret Hill McCarter, etc. were brought to Enterprise during this period. It was largely as a result of the inspiration and work of the Women's Club that the Music Club in 1914 gave a Spring Song Cantata for the whole town on Mrs. C.B. Hoffman's lawn, and later gave a Sacred Concert and also a "Pop Concert" with outside talent in the Auditorium.

Evidences of influences from the outside world which worked toward a new day are present in the educational and religious activities of this period. Occasionally an ambitious or richer boy or girl had gone off to college. But by 1909, these returning college graduates and those on the teaching staff of the High School had aroused enough interest that six of the town's young people were in college, mostly at Kansas or Baker Universities. These college influences also led the High School students to begin giving Annual Plays, publishing an Annual, and establishing Literary Societies, to say nothing of turning out most creditable athletic teams. The

High School Alumni Association was organized in 1906. Prof. Yoder introduced the system of giving credits for home work, cleanliness, and regular hours, etc. In 1916-17, the school enrollment was as follows:

Kindergarten	28
Grades 1	30
2	19
3	22
4	16
5	14
6	34
7	30
8	30
High School	68
Total	<u>291</u>

The religious activities of this period were marked by a transition from the old-fashioned revivals and camp-meetings to an adoption of the national movements of increased Bible Study and increased organization to meet special needs. The old-fashioned Campmeetings are being replaced more and more by Bible Conferences. Under the auspices of the Enterprise Normal Academy, Bible Conferences were held in Enterprise in 1907-8-9 and 1910, and attracted delegates from Harper, Halstead, Sylvia, Newton, Wichita, Lawrence, Junction City, Clay Center, Woodbine, Lyona, and Abilene. In 1910 the Enterprise Adult Bible Class and the Baraca Bible Class were organized in the English Methodist Church. In 1908 the Wichita District of the Women's Foreign Missionary Society held its Eighth Annual Convention at Enterprise. The following year the Kings Heralds, a Junior Missionary organization, were organized in the German Methodist Church. Another girls organization called the "Willing Workers" was organized at the same church in 1911, while the girls of the English Methodist Church were organized as the "Sancesse Girls." The Camp Fire Girls and Boy Scouts were also organized. The Dorcas Society, a home missionary society, was organized among the women of the German Methodist Church. These new organizations reveal the

the national trend away from the old-fashioned revival to practical Christian service. In 1910 six ministers of the Churches and Enterprise Normal Academy organized a Ministerial Association but did nothing of a practical nature in the town.

Among all of its unique activities, Enterprise was probably the first town in the state to have a real Kindergarten. As early as 1884, C. Hoffman constructed a small building for a Kindergarten which was conducted by Mrs. Mutzart until her marriage. She was a trained Kindergarten teacher from Germany and for a fee of fifty cents a month taught German crocheting, and fancy work, etc. Miss Claudia Hare conducted a Kindergarten in 1897, but in 1905 the annual school meeting ordered the establishment of a permanent Kindergarten.

While baseball continued as the all absorbing sport in Enterprise at the first part of this period, it did not prevent the expansion and growth of other sports. The year 1907 brought a championship baseball team which defeated such towns as Newton, Wamego, and Emporia. When the team made a trip to Miltonvale, a special train of 304 "fans" accompanied it. But the same year saw a tennis tournament, a Military Company and basketball games at the Enterprise Normal Academy, and a football, a basketball, and a baseball team at the High School with a track meet for the boys of all grades in the public schools. The County Track Meet and the State Track Meet at Kansas State University served to arouse interest and the skating rink was as popular as ever. Fish spearing seems to have enjoyed a season of popularity while rabbit-hunting and even a Wolf Round Up offered recreation for those who carry the gun. Coursing Meets were still held under the auspices of the Enterprise Coursing Association. The national enthusiasm over the exploits of Weston, the great pedestrian, led to the organization of the Enter-

prise Weston Club. These inter-High School athletic contests helped maintain the contacts with neighboring groups. But the contact with the great outside world is largely by means of the Kansas City and Topeka newspapers. The local newspaper, the Enterprise Push, contents itself with publishing only local news. For the better educated class who live on College Hill, the Lecture Course and Chautauqua supplement the magazines and newspapers in increasing contacts with the outside world; while this is done for the transient laborers and the poorer families who live down on the "Rhine" by the moving picture show which was opened in 1908.

The only new industrial development of this period resulted from the settlement of a large number of Swedes about three miles east of Enterprise in 1901. They built a Swedish Evangelical Church, there but did their trading at Enterprise. So today one of the largest grocery stores in town is owned by Swedes who get the trade from this settlement while the Enterprise State Bank, organized in 1909, does the banking for this Swedish community. The J.B. Ehrsam Company now makes elevator and cement plaster machinery as well as flour mill machinery which it ships into practically every state west of the Mississippi River. The Company gets most of its pig iron from St. Louis and trains its own mechanics. One days mail brought to the Barnard Machine Company orders from Massachusetts, Virginia, South Carolina, New York, Alabama, Missouri, Oklahoma, and Kansas. In 1911 the Kansas Flour Mill Company was organized and the Hoffmans became stockholders and put in their mills and 33 grain elevators on the different railroads.

The fact that labor employed in the mills and machine shops in the past has been either transient laborers or permanent German residents brought to Enterprise by C. Hoffman himself has so far prevented any labor troubles. In the past the employees have been

largely personal friends of the employers and felt under obligation to them for bringing them to America. But now since old Mr. Hoffman and Mr. Ehrsam are turning their business over to their sons, possibilities for labor trouble will become increasingly great unless the employers are humane, fair, and generous in their treatment of the employees. The housing conditions, especially for the transient employees and their families would often be undesirable if placed in Kansas City. Kothe's tenement house, without the fresh air and sunshine of Enterprise, would be most unattractive. While the men at Ehrsam's Machine Shops work only eight to ten hours a day for three dollars, they could get much higher wages elsewhere. The average workmen at the mills get from \$2.04 to 3.90 a day but they are often forced to work eleven to thirteen hours a day and six hours on Sunday. The present changed labor situation in the United States may affect conditions here.

C. Hoffman retired from the business just fifty years after he came to Dickinson County in search of his fortune. He still lives quietly in his comfortable, beautiful, yet unpretentious home, a grand old man loved and revered by all. As one of the leading men of the town has said, "He ought to have been Governor of the State. The people should at least have been thoughtful enough to send him to the Legislature." But he always preferred to be at home with his Mills and his town. His pride in them is very touching. Even today he speaks fondly of Enterprise as "the town that does more business than any town of its size between Kansas City and Denver." And well might he be proud of his achievement. Fifty years ago he found nothing but a wild prairie and a little waterfall here; and largely by his thrift, industry, and leadership, human beings have been attracted here and led to so work and live together that the prairie and waterfall support a community of nearly eight-hundred souls. He had seen men come and gather about his waterfall from Switzerland,

Germany, and many states of the United States and give to the community the ideals which they had adopted in their primary groups of family, play-group, and neighborhood. Under a government which gave freedom of opportunity, of speech, of religion, and of the press, he had seen these ideals pass under the sway of one great commanding ideal, Christian Democracy. How striking the contrast with life in Germany and Switzerland! So keenly had these Germans appreciated this new ideal that they were willing to fight even their own kin to destroy forever the lower ideals of autocracy and militarism. He had men come to his waterfall and, connected by definite reactions, create institutions to carry out a plan, worked out by some leader to meet a recurring need in society. Indeed so excellent are these institutions that under social leadership, they will still function successfully. But a social education and a social religion are the crying need of Enterprise today. The masses and their leaders must learn that kindness is the law of most profitable and right intercourse in the group. They must realize that since the individual and society are but two ways of looking at the same thing, the individual's welfare is indissolubly bound up with the welfare of the town as a group. The churches and lodges must insist with all the weight of their religious authority that Christ wants them to lose their lives for the welfare of the group and its individual members. They must somehow create a new fund of sympathy. The schools must so change their curriculum as to develop sufficient constructive imagination not only to reveal how destructive any other law of intercourse but kindness is, but also to project plans to intelligently and purposively anticipate the crises and arising needs of the group-life.

I am not sure, but that the present is as opportune a time for undertaking such a program, as will ever be found. At least

there are many favorable influences at work. For example, as a result of the surveys and social program of the Centenary Movement of the Methodist Church, and now of the Inter-Church World Movement, a change in the religious institutions undoubtedly will be demanded by "authorities higher up." The District Superintendents undoubtedly will insist on a single, unified church; and if they send in a trained, tactful, social leader as pastor, and give him money for a social and community program as they are able to do now, a long step forward will have been taken in bringing about a community spirit.

On the other hand, the most fitting and logical way of celebrating the semi-centennial of the founding of the town would be in some Community Festival or Pageant which would not only present its history and great achievements in the past but would set forth to the imagination the ideal for the town in the future. Of course, all the organizations in the town should be represented on a Community Council which should plan for such a fitting Celebration. If personal jealousies and antagonisms between groups would prevent the achievement of such an organization by local leadership, some representative of the State University might lead in effecting such an organization. Either as a contributing cause to show the necessity of such an organization, or as the first task on its Celebration Program, a Social Survey of the town should be made. The results or revelations of this Survey would logically be exhibited during the Celebration. Under proper leadership such a Celebration should arouse enough interest and enthusiasm and so stimulate the sense of pride and loyalty to the town as to successfully carry through any program formulated to meet the needs revealed by the Survey. I believe that in Enterprise itself the idealism of the war is revealing to every one how narrow-minded and passionate the antagonism

toward the Germans was and that thereby the town has been aroused to its need for community spirit and loyalty. People are tired of the old individualism which brought such dissatisfaction and will gladly welcome a new day of group fellowship. What couldn't Enterprise have of the satisfying things of life if the old individualism of the American pioneer would give way to community loyalty, if the church's doctrine of individual salvation would give way to one of social responsibility. For a town of eight hundred, she has as favorable an environment, as strong an economic structure and an as educated, thrifty American population as can be found anywhere. I am aware of the obstacles that are so forbidding. I am aware of that the future seems to hold nothing in the way of industrial expansion or financial gain; but the war has shown that the American people love the higher things of life more than money. I am aware that the people's ideas of property, of freedom, and of justice will have to be reconstructed; but we are living in an age of reconstruction of our thinking as well as of our physical environment. I am aware that more interests must be consciously shared and that there must be more face-to-face association of the different classes and groups; but people love to play and work together if someone will only lead and teach them. I am aware that there has been bitter feeling and enmity between groups in the past; but today people want to live at peace in a League of Nations and they must learn this ideal in their primary groups and community life. I am aware that it will cost money to secure a playground and director, a new Library, a real newspaper, Community Drama and Moving Pictures, but the larger satisfactions will be worth it. Surely the people of Enterprise, once they know, will stop at no sacrifice to realize a group life in which each person may finally secure justice and freedom: justice, the right to the fullest opportunity for the highest

development of the individual's abilities, together with stimulation to that end; and freedom, the duty of exercising his unique possibilities and serving the group by making his maximum contribution to its life.

Appendix A - Populations

	Dickinson County	Center Township	Enterprise	Hope	Abilene
1860	378				
1870	33043				
1874	6047		250		700
1875	6841	556			
1878	10850	832			
1880		1102	411		2360
1881		1070			2611
1882		1134	438		2636
1883	16,379	1152	462		3011
1884	20,081	1593	804		3955
1885	20,366	1644	802		3516
1886	20,720	1627	766		4123
1887	23,087	1562	743	747	5025
1888	23,365	1420	710	811	5187
1889	23,191	1394	704	779	5126
1890	22,048	1187	604	581	4629
1891	20,871	1384	700	4777	3614
1892	21,017	1263	577		3719
1893	20,900	1769	1077	586	3712
1894	21,579	1849	1057	501	3635
1895	20,926	1673	935	503	3400
1896	19,911	1583	906	442	3377
1897	20,808	1640	926	493	3331
1898	21,282	1735	1010	539	3386
1899	21,868	1757	1018	544	3553
1900	22,253	1774	1018	535	3739
1901	22,108	1558	783	530	3815
1902	21,849	1481	803	557	3649
1903	22,235	1588	916	527	3752
1904	22,003	1363	775	537	3658
1905	22,937	1451	739	504	3741
1906	23,580	1472	734	469	4042
1907	24,373	1497	760	503	4156
1908	24,760	1508	769	567	4243
1909	25,178	1552	800	573	4380
1910	25,322	1543	771	566	4426
1911	25,697	1561	800	567	4370
1912	25,438	1526	769	566	4331
1913	25,474	1582	774	568	4459
1914	25,220	1530	765	600	4282