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the torch of Middle-Western realism and handed it on to his distinguished disciple, Hamlin Garland. Born in Geneva, N. Y., where his parents were conducting a seminary, he spent the impressionable years of boyhood in the "backwoods" of Michigan and his young manhood in pioneer Illinois. He received little formal schooling, but had the benefit of excellent home training; he went to sea for about a year for the benefit of his health; after the death of his father, William Kirkland, in 1846, he probably assisted his mother in the support of the family—although only the fact that he was a clerk in the office of *Putnam's Monthly* about 1852 is fixed. Shortly after arriving in Chicago in 1856 he was employed in the auditing department of the Illinois Central Railroad.

His novels are based almost entirely upon his own experiences and observations. The best of them, *Zury: The Meanest Man in Spring County* (1885), depicts the terrible toil and privations of those first settlers who, granted land as a bonus for their war services or going West to make their fortunes, were destitute of funds and markets during the hard period of breaking and settling. It was the lesson learned in his childhood—that money was life, and the lack of money, death—that gave Zury his title; and it was doubtless the observation of such struggles as Zury's that prompted Kirkland to write to Garland, "You're the first actual farmer in American fiction,—now tell the truth about it" (Garland, *A Son of the Middle Border*, 1917, p. 371). The general truth of the novel is attested by the fact that its plot, in a Kansas background, was reproduced almost exactly by Emanuel and Anna M. Haldeman-Julius in their novel, *Dust* (1921). Their hero, however, lacks the redeeming factor of Kirkland's novel, a wife who has strength to overcome the miserliness and sordidness of outlook engendered by her husband's early struggles. Kirkland's second volume, *The McVeys* (1888), thinner and more forced and uneven than its predecessor, has only a slight interest today because of its sketches of local types and the fact that it is almost the only work of fiction to portray, however pallidly, the mining districts of the upper Mississippi. *The Captain of Company K* (issued in book form in 1891) won the first prize in the novel contest conducted by the *Detroit Free Press*, and was published serially in 1890. It is a chronicle of the Civil War, in which Kirkland himself took part from 1861 until 1863, as private, lieutenant, captain, and major, in the line and on the staffs of Generals McClellan and Fitz-John Porter. True to his earlier realistic code, he strips the conflict of its

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glamor by showing the misery and bitterness of the private soldier and line officer, helpless pawns in a tragic game they neither can nor wish to understand.

These volumes are Kirkland's chief claims to literary recognition, for *The Story of Chicago* (2 vols., 1892-94), completed after his death by his daughter Caroline, and *The Chicago Massacre of 1812* (1893), belong to the field of local history and are no better and no worse than scores of similar volumes; his periodical contributions are scattered and not particularly outstanding; and his dramatization with James B. Runnion of Daudet's *Sidonie* as *The Married Flirt* is notable chiefly for the protests it aroused among the moralists. The novels themselves save for *Zury*, a noteworthy realistic novel, have certain marked defects. Their plots lack smoothness and effectiveness of structure; they bear traces of toil rather than inspiration. As Kirkland himself realized, he could not emotionalize contemporary Western life.

In estimating his work, however, it must be remembered that he was not primarily a man of letters. After the Civil War he engaged in business in Central Illinois and Chicago. From 1875 until 1880 he was in the United States revenue service. In the latter year he was admitted to the Illinois bar and formed a partnership with Mark Bangs. He practised as an attorney until 1890. It was not until he was over fifty years old that he made himself known as a writer and not until he was about sixty that he served on the staff of the *Chicago Tribune* as special correspondent, reviewer, and literary editor. Small wonder, then, that in the significant interview with Hamlin Garland, which did much to shape the latter's career, he stated simply, "I began too late" (*A Son of the Middle Border*, p. 355).

Kirkland was married in 1863 to Theodosia Burr Wilkinson, a belle from Syracuse, N. Y. His wife's charm and his own wit, kindness, and enthusiasm made not only a pleasant home circle for their four children but a center in Chicago for men of intellect and imagination.

[The most complete account of Kirkland's life is to be found in a thesis by Winifred Wilson, in the Northwestern University library. See also V. C. Sanborn, *The Kirkland or Kirtland Family* (1894); *In Memoriam*, published by the Chicago Literary Club in 1894; *Chicago Daily Tribune*, Apr. 30, 1894; and D. A. Don-dore, *The Prairie and the Making of Middle America* (1926).] D. A. D.

KIRKLAND, SAMUEL (Nov. 20, 1741-Feb. 28, 1808), missionary to the Oneida Indians, was born in Norwich, Conn., the son of Rev. Daniel and Mary (Perkins) Kirtland, Samuel later changing the spelling of the name to Kirk-

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land. He was a descendant of Nathaniel Kyrland, or Kertland, of Sherrington, Bucks, England, who was in Lynn, Mass., in 1635. Samuel's father, a graduate of Yale College in the class of 1720, was for many years the pastor of the Parish of Newent, now Lisbon, in the town of Norwich. Young Kirkland, having determined to devote himself to missionary work among the Indians, prepared for college at Eleazar Wheelock's school at Lebanon, Conn., where he began his lifelong friendship with Joseph Brant [q.v.] and other Indian pupils, and acquired some knowledge of the Mohawk language. He entered the College of New Jersey as a sophomore in 1762, and received his degree *in absentia* in 1765, having set out on his first mission to the Indians in the autumn of 1764. With recommendations from Wheelock and Sir William Johnson he proceeded to Canadasaga, the principal village of the Senecas. Here he was adopted into the family of the chief sachem and remained until May 1766, learning the language, instructing his neighbors, and making acquaintances throughout the tribe. In spite of the loyalty of his friends, many of the Senecas, still excited on account of the late war, were suspicious and hostile. His life was often in danger, but his courage and tact gradually won for him general confidence. He returned to Lebanon in the spring of 1766 to be ordained (June 19), and, yielding to the advice of his friends, determined to establish his permanent mission among the Oneidas. He settled at Canowaroghare (Oneida Castle), their chief village, in August 1766, and carried on his mission in this vicinity for forty years. Receiving no regular financial support, he endured extreme poverty, living as an Indian. He soon gained the affection and confidence of the Oneidas to such a degree that they looked to him for counsel in all their affairs. He established a vigorous church, taught the people habits of industry, and persuaded them to prohibit the sale of liquor in their territory. During this period Wheelock gave full accounts of Kirkland's activities in the successive *Narratives* which he printed for his English contributors, and early in 1769 there came a gift of £30 from an admirer in Scotland, almost the first money Kirkland had received since he came among the Oneidas. Much of this went for relief of the Indians in a famine.

He passed the summer of 1769 in New England to regain his health, which had broken down from exposure and hardships. He was married to Jerusha Bingham, a niece of Wheelock's, Sept. 19, and at once returned with his wife to his mission. In 1770 a disagreement with Wheelock, who was now engaged in the establishment of

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Dartmouth College, induced Kirkland, with Wheelock's consent, to place himself under the charge of the Boston commissioners of the Honorable Society in Scotland for Propagating Christian Knowledge. He now received a salary of £100 from the Society and from Harvard College. He found means to erect a church, set up mills, and obtain oxen and tools for the Indians.

From Kirkland's papers, it appears that he was instrumental in preventing Lord Dunmore's War from becoming a general Indian uprising in 1774-75. The Shawnees of Virginia, infuriated by encroachments upon their lands and the murder of several of their tribesmen and a number of Senecas, sent messengers to the Six Nations to inform them of the facts and to incite them to take the lead in a general war against the colonists, assuring them that the Indians of the Ohio region were pledged to join in a great alliance on condition that the Six Nations would give their support. A council was called at Onondaga, and continued for more than a month before a decision was reached. Largely on account of the vigorous opposition of the Oneidas and Tuscaroras, the Six Nations refused to enter the war and advised the Shawnees to make peace with the Virginians. A general Indian war at that time might well have forced the colonists to look to Britain for aid and have suppressed the revolutionary movement.

Kirkland's second great service to the colonists followed in 1775. He persuaded the Oneidas to issue a formal declaration of neutrality (May 1775) and soon afterward obtained a general declaration of neutrality from the Six Nations. The authorities in Albany were unable, however, to complete the work which Kirkland had begun; the western tribes of the Confederacy, like the Mohawks, were unwilling to remain mere spectators when a war was in progress; and the Loyalists, with the aid of Brant, were unable to break the League of the Iroquois at a council held near Niagara. Only the Oneidas and Tuscaroras remained loyal to the colonies. During the war the Oneidas were scattered and Kirkland's mission was suspended. He directed Oneida scouts, securing valuable information of the movements of the enemy; served as chaplain at Fort Schuyler (Stanwix) and with Sullivan's expedition; and performed other services. His aid was formally recognized by Congress and by the legislatures of Connecticut, Massachusetts, and New York. At the close of the war he returned to Canowaroghare. He assisted at the treaty of Fort Stanwix (1784) and helped in persuading the Senecas to accept the terms laid down by the government. He rebuilt the church

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and found encouragement in the rapid progress of his people. In the summer of 1788 he made a tour through the Seneca country, discussed with Brant plans for the welfare of the Indians, and counseled the Six Nations in the business of the Phelps and Gorham purchase. In recognition of his services the Indians and the state of New York made him a grant of some 4,000 acres of wild land along the boundary of the Oneida territory a few miles east of Utica. During the following summer he journeyed through the entire country of the Six Nations, making an elaborate census of the Indians by families.

Hostile demonstrations of the Ohio Indians were causing anxiety in 1790. Kirkland proposed to the government in Philadelphia that a delegation be sent from the Six Nations to the Miamis to persuade them against war. But on account of delays, and the unwillingness of the government to treat with all the Indians in one great council, the embassy failed. Shortly afterward the victory of the Miamis over St. Clair so excited the Senecas that there was prospect of a further uprising under their leadership. At the request of Gen. Henry Knox, secretary of war, Kirkland went through the western part of the state in the winter of 1792 to convince the Indians, if possible, that such a policy would destroy them. He succeeded in bringing together a council of the Six Nations in spite of the threats of the western Indians and the intrigues of hostile whites, and persuaded the council to send a large delegation of chiefs to Philadelphia to negotiate with the federal government. As a result, the Six Nations continued friendly with the United States. Kirkland now set about the accomplishment of a plan which he had long cherished: the equipment of an academy on the boundary between the Indian lands and the white settlements for the coeducation of Indian and white boys. With the approval of President Washington and the promise of support from Alexander Hamilton, he obtained a charter for the Hamilton Oneida Academy in January 1793. He was the most liberal contributor to the school both in lands and in funds, and supported several Indian pupils; but the public had lost faith in the possibility of civilizing the Indians, and the school proved of more value to the white settlements. In 1812 it received a new charter as Hamilton College. The last years of Kirkland's life were uneventful. Despite painful illnesses and personal misfortunes he continued his missionary labors among the Oneidas until shortly before his death. Kindly, wise, and brave, he was respected and loved by the Oneidas and throughout the Iroquois Confederacy as a father

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and faithful counselor. John Thornton Kirkland [q.v.] was his son.

[V. C. Sanborn, "The Kirkland or Kirtland Family," *New-Eng. Hist. and Geneal. Reg.*, Jan. 1894, reprinted separately, with some additional matter, the same year; *Vital Records of Norwich 1659-1848* (1913); S. K. Lothrop, *Life of Samuel Kirkland* (1848); *Documentary History of Hamilton Coll.* (1922); F. B. Dexter, *Biog. Sketches Grads. Yale Coll.*, vol. I (1885); letters and journals of Kirkland, in the Hamilton Coll. Lib.; letters to Wheelock, at Dartmouth Coll.; Pickering Papers and letters of Kirkland, in the library of the Mass. Hist. Soc.] J.D.I.

KIRKMAN, MARSHALL MONROE (July 10, 1842-Apr. 18, 1921), railroad executive, author, was born on a farm in Morgan County, Ill., the son of Thomas and Catherine (Sweet) Kirkman. After receiving only the most elementary schooling he entered the employ of the Chicago and North Western Railroad Company in 1856 as a messenger boy on the Chicago-Oshkosh line. He continued with the company until his retirement in 1910, at which time he held the office of vice-president in charge of receipts and disbursements. He was thus connected with the road from almost the beginning of its history. Personally, Kirkman was precise and meticulous, both in appearance and utterance. "Few men so polemic and positive as Mr. Kirkman have so many warm friends and admirers," wrote a contemporary (*Railroad Gazette*, Nov. 1, 1889, p. 722). His primary interest was railroad finance, particularly the accounting of operating receipts and expenditures. He held the position of auditor of freight accounts as early as 1861, and by 1881 had been promoted to the rank of comptroller of the entire line. This latter office he retained until his retirement, although the name was twice changed prior to 1910. He was active in advocating the simplification and standardization of railroad accounting, and many of his published works were written with that end in view. He was instrumental in the formation of the Association of American Railway Accounting Officers in 1888, and was the first president of that body. He was chairman of a committee of railway accounting officers which worked with representatives of the Interstate Commerce Commission to obtain a greater uniformity in railroad accounting. The most important contribution of Kirkman, however, was his numerous publications. Starting in 1877, he published many pamphlets and books touching all phases of the railroad business, but emphasizing the financial. Among them he included treatises on interstate commerce, railway disbursements, railway revenue, baggage car traffic, railway service, track accounts, maintenance of railways, rates, legislation, and the handling of supplies.