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NARRATIVE REPORT

Summer 1937

by

Orville D. Brewster
Field Historian
Student Technician

Area Reported on -
Ute Pass Trail

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THE HISTORY OF THE UTE PASS TRAIL

NATIONAL PARK SERVICE

By

Orville D. Brewster

September 15, 1957

cc: Mr. Lindberg
Mr. McDougall (2)
Mr. Hummel

cc: Orville D. Brewster
Washington D. C.



COLORADO COLLEGE
1 8 7 4

February 3, 2003

Carol Simpson
National Park Service
Denver Service Center
303-969-2534
SENT BY COURIER -- NPS

Dear Carol Simpson:

Enclosed, as you requested, is a copy of Orville D. Brewster's "History of the Ute Pass Trail," a typescript with photographs. As you'll see, the typescript has a second title, "Narrative Report: Summer 1937," which appears on its cover. We chose to use the title page title, since it is more descriptive.

I hope you find this useful. I have stamped the first page of the copy with our Special Collections stamp, so that if anyone needs to see the original photographs it will be clear where they are.

Sincerely yours,

Jessy Randall
Curator of Special Collections
phone 719-389-6668
email jrandall@coloradocollege.edu

The History of the Ute Pass Trail

I Geography of the Ute Pass Region

A. Location, Geology etc.

II Occupation and Use of the Pass before the coming of the White Men.

A. Indians

1. Type, Tribe and Sketches of the Utes.

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a. Relations to the History of Colorado Springs.

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Introduction

This is a history written to the greater glory of the Ute Pass Trail; its' stories, legends, and true happenings.

This trail is typical of the Great Western Hemisphere. The trade routes of Europe may be compared with its glory and age.

The three migration routes, in the Western Continent, of the prehistoric period, began across the Behring Strait and the Polar Zone, and down the eastern coast to North America. The central prehistoric route was down the McKimble River from the Behring Strait through the central portions of the Americas and down through to the Rocky Mountains, and by conjecture it probably could have crossed the Rocky Mountains at the Ute Pass to the Mississippi. The third was again across the Behring Strait down the west coast to Central America.

The historic migrations were from the east, the northern route being around the northern part of Colorado and the southern portion of Wyoming, the middle route again being through the Ute Pass Trail to the west Coast; the southern route being through the deserts of the South near Santa Fe, New Mexico.

If we could speak the language of the Trail it could tell us of the great Dinosaurs traversing its paths, then the Bison, followed by the many races of people from Asia hunting along its paths in the early Neolithic ages. These were followed by still more Bison and Antelopes, and of the Great Cultures erected near its Base. Then followed by a white race from the South who spoke a language of trilling r's and rolling l's. The trail might tell of the very early occupations of the Barbaric tribes, and the final conquering of the white people of this region.

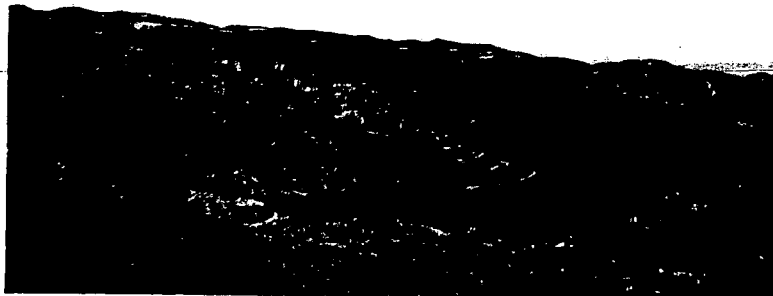
The great mining camps of one day and empty ghost cities of another might be seen along its age old paths of mystery. Of great caravans of covered wagons carrying supplies, tools, and people to and from the occupied east.

Then later the ranchers with their stock traversed the trail onward, to the great railroad centers, and then returning to continue the cycle.

The trail has seen blood, romance, life, death, murder, wealth, and disaster during the span of its continuance, which is deathless.

Two views of the Ute Pass from quite some distance.

The pass near Manitou Springs



The Pass near Cascade, Colo.



THE HISTORY OF THE UTE PASS TRAIL

CHAPTER I

The Geographic Location and a Sketch of the Ute Pass Trail.

Life began with the coming of vegetation, this fact may be seen by the traveling of great herds of cattle along grassy valleys. Buffaloes, the great wild cattle of the plains and high lands, are similar to the birds that migrate to the south in winter, for they gained their protection from the cold in the great mountains to the west by migrating to the eastern plains for their winter grazing. These Buffaloes or Bison would again return to the high plateaus and highlands of South Park or Salt Park as it was earlier known, to roll in the Salt mud of this region, as well as to gain the great grazing areas in the summer months. This migration with many decades of traveling on the trail made by themselves left a story of an opening of a great Inland Empire. The trail follows through a canyon, called by Geologists, a fault. This fault is known as the Manitou Fault.

The Ute Pass is the only natural passage through the vast labyrinth of peaks and valleys. The most prominent peak to the South is now known as Pike's Peak, and the Ute Pass Trail is in the shadow of this Great natural land mark. After roaming the plains and rolling foothills for six months the Buffaloes would wind in and about the great sandstone rocks, where the grass was so tall with a rich blue green color. This became the holy place of the Indians, the point where the Great Spirit of Guiche Manitou meditated and enjoyed the cool restfulness of the surrounding country side. The buffaloes

then followed the trail from the point in the Garden of the Gods, south of the Gateway rocks, westward. They began their migration to South Park at the clear sparkling springs, now known as Manitou Springs, which contained the beneforscent healing quality so necessary even to wild animals for long life. The Indians followed the migration of the buffaloes and established a neutral zone which was about ten miles square with Manitou Springs as the center, here the Utes and other Indians, as they entered the neutral zone, would lay down their weapons, pick a mulberry sprig, and continue on over the trail to worship at the bubbling waters of Manitou. The mulberry sprig acted as a check for their war implements which he would return later to recover, and continue on his journey.

After traveling up Ruxton Avenue, over the path that has been traveled for many centuries there may be seen the Big Indian Rock near the Railroad tressle. The route follows in a general direction to the West over several saddles. A well trodden trail is the Ute Pass Indian Trail, and is one-quarter of a mile south of the present Ute Pass Highway. The continuation of this Indian path is through the present site of Long's Ranch, abandoned since 1914, and from this point the trail follows over into the Hurricane Canyon. The age old passage enters into the present site of the Cusack's Ranch, where French Creek joins with Fountain Creek on their trek to the Arkansas River. The trail winds its way over the folowing hills of the plateau region of lower South Park, at Cascade, into a division which occurs after traversing the entire length of the

Pass and most of the plateau of South Park, which may be located as a flat land surrounded by high mountain ranges on the far west by the Sawatch Range. On the east, South Park is enclosed by the Mosquito Range and the Rampart and Front Ranges. Through the Rampart and Front Range the trail winds its beautiful, and curved way, located by Fountain Creek, with a continuous view of Pike's Peak.

The first use of the trail by man was in tracking game for food and clothing. The trail was then used by the white man in his desire for adventure, gold, and the establishment of a new and better home. The trail was used by many extensively by the "49 er" and the "59 ers", in their search for a route to the gold fields of California and Colorado, and later the gold seekers used it in traveling to Fairplay and Cripple Creek in '94. Great bands of Farmers, Ranchers, and Miners pushed the Indians Southward, as these barbaric peoples had formerly done to the Aztec and the Toltecs of an earlier time. At first the invasion was successfully stopped, but the progress of peoples are as inevitable as time, they wait for nothing. The Ute Indian finally accepted their fate, and in 1863 were placed on a reservation in the Southwestern part of Colorado, where they remain today.

CHAPTER II

The occupation of the Pikes Peak region was by a semi-nomadic tribe. The Indians of this region were: Utes, Comanches, Kiowas, Cheyennes, Arapahoes, Sioux, and other tribes as, Pawnees, Jicarilla Apache, who often hunted in this region.

The first known occupation of the Ute Pass was by the Utes, and the occupation has been a rather long one, as the Spanish Captain Valverde has often spoken of the Ute or Yuta Indians, to the Governor of Santa Fe during his explorations. The approximate date of Captain Valverde's exploration was in 1719.

The Ute Indians are a mountain tribe of short to medium stature about 75cm or 5' 9" average height. They are of rather rudy to dark complexion, and straight black hair. The Ute Indians seem to desire to be entirely left alone, and don't intermarry with the women of the tribes conquered. The Shoshone is the linguistic stock from which the Ute Indians are derived. Constant warfare was carried on among the Utes, Comanches, and Arapahoes.

*Great Indian battles were fought at Fortress Mountain on the present site of Florissant, Colorado. Here the Ute Indians fortified themselves and beat off the Comanches and Arapahoes combined in one battle for over seven days with great losses to the two combined tribes.

The Indians from whom the Ute Pass received it's name are generally believed to have been a rear-guard people of an earlier cultured civilization, probably the Mahuan or Aztec peoples.

*Interview with Mrs. Dora Allen, of Florissant, July 21, 1937
Information was received from Judge James Costella now deceased.

The Ute Indians were friendly to the white people in the early history of this vast western territory, but at one time because of the mistake made by the people of Denver in Befriending the Arapahoes of the eastern plains, there were several murders in and about the Pike's Peak region, the result was that friends of the eneemies were enemies of the Utes, this affair was easily corrected.

Migration from South Park to the Plains occurred yearly. The method of transportation used was, the Indians would tie their domesticated dogs to poles to carry their goods. The transportation was then easily made possible for the Utes to carry their prized possessions. The tepee was made generally of elk hide and this was taken down and wrapped about the poles to form a stretcher or litter where such goods might be carried with ease. The Indians finally replaced the dogs with horses for beasts of burden after the coming of the Spaniards about 1500. Trips were made to the hills about Manitou to replace the ~~wagon~~ tent poles, while the Utes temporarily resided on the plains. The tepees was placed generally so that it formed an easily shifting draft to their fires, which were always in the center of the tent. About this fire ranged the blankets of each member of the family in residence with the elder of the clan. No test need be taken as to a youths bravery in becoming one of the members of the tribe with the status of a brave, as the male child-
isnaccepted into the tribe, and he begins his own family.

Later uses of the old Trail was by the Jicarilla Apache of the Athapascan Stock. Most of the Indians of the western plains and mountains were of a widely distributed stock. The most famous of Chiefs of the Jicarilla Apache lineage was Chief of all the Utes.



This is the picture of Fortress Mountain giving an idea of what the Utes used as a fortification. The whole was made by hand



This picture gives a better view the natural fortification.

Chief Ouray was born in Taos, New Mexico in 1832, his father was of a Tabagusohe Ute, and his mother a Jicarilla Apache. His boyhood was passed among the better class of Mexicans, chiefly as a sheep herder. He spoke Spanish profusely and would rather use the Spanish language than his native tongue. When eighteen years of age he joined a band of Utes of which his father was the leader. The tribe was then located in the western part of Colorado. From that time until about 1860, he lived in among the wild life of the forest and mountains. Because of his fearlessness and courage which he used against the other Utes he was made Chief of all the Utes by the authority of most of the Utes, the White River Tribe objected, and resulted in the Meeker Massacre. He was always a friend of the White Man even until his death in 1881.

After the Treaty of 1867 the Utes ceded all land and land right to the United States of America for the Territory of Colorado. The reservations established by this treaty were, in Wyoming, in Colorado, in Utah, and in New Mexico. The treaty was made and signed in the cooperation of the Indian Advisor and Chief Ouray and his Utes.

However uncouth they may be, the myths and legends of early nations, like the poetry of later days, give the highest and truest elements of their character and preserve with a singular fidelity the very essence of their daily lives, their fears and hopes, their assumptions and intuitions. It is proverbial that the songs of a people are stronger than their laws, and even their myths and traditions embodying the sentiment upon a national religion, are found, are more powerful than songs, which they inspire. A ballad of the people, a bit of folklore, may teach us more than whole chapters of history, when we can hardly understand history without such lights.

*Legends of the Pike's Peak Region by E. Whitney and W. Alexander

The most remarkable legends of the peoples north of Mexico are those of the Great Spirit Manitou, although the loss of the aboriginal thought might have lost its identity, which would have been inexcusable. But the material that is yet retained is enough to appeal to the imagination, and this recollection is enough to help partake of such ideas, that are indeed a strange picture to present. The question as to the earliest inhabitants of the Pike's Peak region is a difficult one to answer; but the latest Anthropologists and Culturists believe that a race of people who had made great progress along the cultural lines had once dwelt for many centuries in Colorado. Then a more barbarous people encroached upon its territory, driving them step by step southward, as they traveled farther south, their advance in cultural advancement became greater, leaving picturesque ruins along its later paths. It has been conjectured that this was the long lost mystic race of Aztlan, who ages before, had descended into the valley (of Mexico) like an inundation from the North the race whose religion was founded upon credulity; the race full of chivalry, but horribly governed by a crafty priesthood.

Mr. Justin Winsor represents an opinion that there were two paths of immigration, into Mexico; one to the east, and one to the west of the Rocky Mountains these flowed together into Mexico.

The Aztec tradition tells of an long sojourn in a land called Hue Hue Tlapall which means "Old Red Land" local historians call attention to its hint of Colorado. The Seven Caves of Aztlan so often mentioned in Mexican myths might easily be connected to the caves of Williams Canyon, one of which might easily have been the famous Cave of the Winds. Here in the one cave, the birth of their God, Huitzil. And even as late as a year before the coming of Cortez, a sacred embassy or holy crusade of a picked group of men were sent to the spot described in their history.

Wouldn't the knowledge of an open path to the north have given proof to the Spaniards, of a great treasure house of the Montezumas lying northward, leading

them to Colorado

The important Nahuan Nation, who was taught under the tuition of Pike's Peak and later on their southern migration were absorbed into the great Aztec Culture and race.

The Sacred Myths of Manitou

The lesser spirits who dwelt on the earth near the banks of the Great River, created a race of men to become their servants, these people were far inferior to our present inhabitant. These men made great trouble for their creators, so they resolved to destroy mankind, they caused the great river to rise and burst in its banks. These lesser spirits then each partook of a certain portion of the earth, corn etc. to create a new world.

On their way to the heavens at the gateway, the Great Spirit Manitou spoke, " Foolish children don't you know you can not enter heaven carrying mortal goods." So the lesser spirits immediately dropped all their possessions. This great mass of goods dropping at one time made our present Pike's Peak. As the lesser spirits fled to the gateways of heaven, maize and corn silk fell from their pockets. These germs being especially blessed by the immortals grew instantly and soon reached the surface of the great flood. Now on the earth there was one man and his wife who had become superior to all others, because he fed on the sacred corn of the lesser spirits. Because of his great superiority, he and his wife were able to stay on the top of the rising waters. Being a very ingenious person, he soon fashioned a canoe out of the corn stalk and floated about from one corn stalk to another, meeting the different people who had crawled to the top of the stalks, as the prairie dog, the squirrel, the rabbit, and all the animals. Upon landing on the great peak of the lost goods of the lesser spirits, the man and woman died of exhaustion leaving a baby girl and boy to carry of the race.

The lesser spirits desiring out of curiosity to see the out come, threw a handful of corn to the boy and girl and they immediately reached their maturity. The two people then became tired of their limited surroundings, besides their corn supply was growing slack, desired to see more of the land. The lesser spirit then sent a dragon to drink of the water of the flood. The dragon drank and drank, and the water began to decrease, while the dragon began to swell, his size became immense. The spirits fearing that the water would be drained from the whole earth, turned the dragon to stone, the result being seen in Cheyenne Mountain and St. Peters Dome.

The two people were then afraid to climb down from such great heights, the decision was that they should slide down the mountain in their canoe. This explains the valleys of the Colorado Spings and Manitou region, the aft being at Manitou while the bow is at Colorado Springs. The two had increased their number now several fold, found in the valley such beauty and splendor as had never before been realized. It had however become increasingly hard for these new people to get along, so three of the spirits returned to live among the people, where they built magnificent temples; which may be connected with the Garden of the Gods, Glen Erie, and Blair Athol. These spirits taught these peoples, government and religion, making tools and hunting, and Agriculture. It was the spirit of Religion and Government who taught these people to worship a diety, by the name of Manitou who dwelt in the heaven of heavens, and who's manifestations was the sun. The worship of the sun was the most widely spread germ in both the new and the old worlds religion. As the children of the earth became restless of their easy life wanted the priests and Princes to pray to remove the great sun whose heat caused the people much discomfort and listlessness. They gradually saw the sun moving southward, which resulted in the first winter. But was replaced by a beautiful moon of it's different colored brightness to pale hues. After a long cold

winter, the people again desired to worship the Great Spirits Manifestations, the Sun. This time they had the lesser spirits to ask Manitou to return the sun to its former position, and it would be worshiped daily or even hourly if need be. This is the explanation for the two opposite seasons, of winter and summer.

The explanations of the Monument Park, whose rocks are of such a different formation than that of the Garden of the Gods, is as follows; a great band of giants and monsters came to wipe out the people called humans. The great spirit Manitou interfered for the last time, and turned these creatures to stone.

Manitou turned his face to the South and his back upon the blessed peoples, who then realized that they must forsake their homes, was the only interpretation of these omens. Thus they began their long migrations to Mexico, where they might again enjoy the favor of the great Manitou.

With the departure of the people from their home and cradle of their history, the Nahuan peoples had their affect on the tribes of the Montezuma. Another of the more famous legends of the Pike's Peak ancient history is that written by Warren E. Boyer called the Vanishing Trails of Romance, published in 1923.

The legends tells of the leader Little Bull, who trailed the Princess-in-the-Sun. The Princess upon reaching the site of Cheyenne Canyon, suddenly was carried away with the thought that she must go dwell in the house of the Great Spirit, who by the traditional self sacrifice of the Asted would be received. Her people were drawn on the opposite bank ready to do battle with these barbarous Utes, suddenly saw this lovely creature jump into the crystal cleas of the waterfall, and disappear. The superstition was easily explained, that the waterfall of the Cheyenne Canyon as the Princess's flowing tresses turned crystalline color by the moon which shone that night.

These are legends and their true connection or actual facts are unknown. They have generally been told from father to child, for countless of generations, the amount of conjecture and facts can hardly be separated.

Factual Material

*The Ute Nation consists of seven tribes, these tribes are first divided into two classifications, those of the Colorado Nations and those of the Utah Nations. These bands consist of the White River or the Nevavas Utes, the Uncompahgre Utes, and the Ignacio Band or the South Utes, then the New Mexico Utes or the Nowaches, the Tabawaches, the Wamiwaches, the Utes west of the White River or the Uintah Utes of Utah.

The Indians of these tribes are subdivided as to the age of the tribe etc., Chief Ouray was selected by part of the band as the chief and the Utah, Ignacio band objected to the selection.

The people of Colorado has stood for many outrages because of the great numbers of the Indians in comparison to the Whites. The Chief Ouray was always a friend of the whites and did his best to prevent any outrages. During the time of the Meeker Massacre, in which the Utes helped to run down these slayers, also at the time when Governor Evans was traveling through the country, Chief Ouray heard of a tribe of Indians at war, and sent a group of Indians to guard him and his party while he was traveling in dangerous territory.

*The History of the Ute Nations, Article from the Delores News of Rice County, Colo., Sat. May 15, 1880, Vol. I No, 36



The Ute Pass Trail as seen in
the distance, on the flats of the Bayou
Salado, crossing in front of the Petrified
Forest.

Chapter III

The coming of the white man might be carried back to the expedition of Cortez, some 200 miles east of Colorado Springs. The territory being named by Cortez because of the march through forests during fall weather.

*The first actual expedition written concerning the region or marks that may point to the region are those of Captain Valverde, in search of Pike and his party, as well as to see that the Indians of this region remain true to Spain. Don Jan de Malgares also went into the Pike's Peak region to see if the Maurauding Utes of the South Park region might be punished.

**These were followed by the Pike expedition, who left Saint Louis on August of 1805 to March 2, 1807, at the time when the United States bought the Louisiana Purchase in 1803 from Napoleon Bonaparte. The Lewis and Clark expedition was the first sent to define the boundaries of this vast country. This then was followed by Lieutenant Pike who was 26 years old according to Mr. Coles, the historian, he stated that Pike was an Astronomer, Surveyor, Commanding Officer, Clerk, Spy, Guide and Hunter. Pike's success led to his being appointed by General Wilkinson on an undertaking of greater importance and difficulty. The purpose of the two expeditions was to free the prisoners of the Osage Nation, establish peace between the Osage and Kansas Indians. Also to establish a better relation with the Comanches and the Ya-I-Tans, also to acquire a knowledge of the Southwest boundaries along the Arkansas River.

*The Spanish Expeditions to Colorado, George Irving Howbert,
Manuscript form, at Colorado College

**The Arkansas Journal by Zebulon Pike published by S. Hart
and Archer Hulbert, found at the Colo. Springs Public Library

Kit Carson traveled the trail many times, and it has been said that one occasion, he and his two companions, as they made a sharp turn on the trail, they abruptly met, face to face, four Indians armed and painted for war, the trappers hesitated not an instant, but charged after the fleeing Indians. They found themselves decoyed into a trap set by some 80 redskins, Kit Carson and his party continued headlong through the band of Indians, receiving at some 20 paces a volley of bullets and arrows. They actually burst through this half circle, and the astonished Indians did not pursue them. These three men said they escaped losing their scalps by only a shave.

Mr. Galbrath in his field editorial on the closing of the Ute Pass in 1932, W. P. A. project 3, mentions that Major Stephen H. Long in 1820, the founder of Manitou Springs entered the Ute Pass with Dr. James, a botanist, and they climbed to the summit of Pike's Peak, naming it Long's Peak, but because of the Governmental maps already showing that the Peak had already been named, the Major had to retract his name from his maps.

In 1870 the Ute Pass Trail was made even wider because of the mining boom of Leadville, great masses of gold from these wild, roaring mining camps traveled over this path.

*It is said that in 1873 a stage coach with 4 horses and 40,000 dollars in gold bullion, passengers and guard entered the Ute Pass near Woodland Park, and was never seen again. Such stories whether factual or imaginary add lust and mystery to this canyon trail of such great age.

*From an Interview with Mrs. Hughe D. Harper of Colorado Springs, on
July 20, 1937.

2

Zebulon Pike reached the Cheyenne Mountain near the Ute Pass Trail, and a well known statement of Pike's was, " No man will ever mount those mighty heights." Had Zebulon Pike traveled Northward about a mile he would have reached the entrance to the Great Ute Pass Trail, and then by traveling this trail, he might have reached the place, where the Peak could have been easily surmounted to its very summit.

*Lieutenant Ruxton who traveled throughout the west for his health, came up the Santa Fe Trail to Pike's Peak, and then followed the Ute Pass trail, which Pike had missed, to the famous Bayou Salado or Salt Park or later the South Park. Ruxton in his book tells of his travels up the trail, of it's beauty, and the Indians who passed over this trail to and from the regions of the salt.

Then came the days of the sturdy abward Praire schooners, these wagons with their canvas tops, a people of true pioneering spirit with lumbering oxen, traveling constantly westward, always in search of a settling place. These peoples were followed by the Miners of husky build, long beards, pick and shovel, looking always for gold. These came into the Ute Pass in 1859. It was because of these people that the Indians of this region were forced into the Treaties of 1867 by the United States, to place them on a reservation. The first gold was found in Leadville, Fairplay districts, also the Idaho Springs region.

**From Augusta Tabor's Diary, she tells of leaving Colorado City, March 1, 1859, and traveling to California Gulch by using the Ute Pass Trail. She also speaks of the hardships of the early days, their traveling on a wagon that was rickity and it carried all heir earthly possessions. Of Tabor's Postmasters job, and there constant moving from one abandoned city to another, carrying vast quantities of Gold to the nearby cities to be shipped to the mint in Denver. How they come to find silver, was purely a mistake as their object was gold.

*The Wild Life of the Rocky Mountains by Ruxton

**Here They Dug Gold by G. F. Willison (pages 150-160)

Mr. J. T. Schlessinger, the private secretary to General William Palmer, who was camped in the canyon was found dead with a woman's glove on his stalled, cold chest, and a bullet through his head, but no one had passed near or about the camp of the General.

Mrs. Kearney in 1886 was found murdered in her little home up the trail. There on the table set a meal ready to be eaten, with places set for three, and the door was locked on the inside. Her son was found in the barn dead and stuffed in a barrel. The authenticity of this story is unknown, except that George Howard speaks of the Kearney's Home in his letters to Manley Ormes of the Colorado College Library, George Howard being from Green Mountain Falls.

The Ute Pass Trail was the first road to the placer mines in South Park following their discovery in August of 1859, and because of the growing interest in the gold, the traffic increased yearly. In 1885, the Ute Pass wagon road was completed at a cost of some \$20,000, constructed by E. T. Colton, who died a bankrupt because the city of Colorado Springs did not take over the debts contracted for the building of this road.

Mr. H. H. Stephens tells in an Interview of July 12, 1937, of coming to Colorado in 1871, when Colorado Springs was not even in existence. It was his nephew who later became the Governor of this state, Governor Sweet. Mr. Stephens bought a ranch in the South Park region, and traveled many times over the trail. He established a good ranch up the trail, which he later sold for a good profit.

The health giving climate and the wonderful water of Manitou caused the health seekers of the world to come to the region about Pike's Peak. The beauty and grandeur of the mountains enticed the tourist to travel about the peaks. Thus the trail again came into practical use. The importance of the

the trail became of greater use than ever before, for the part it now played was to give to the people the help they needed in health properties, by getting from the darkened offices and dinghy streets to clear, pure air and sunshine.

Chapter IV

The location of the Ute Pass Trail to-day is one that should never be forgotten, historically, nor physiographically. Its use to-day should be on more of a pleasure basis, rather than a method of gaining wealth by any trade or commerce. Its natural beauty of tall green grass, trees that remain unharmed by human hands.

The use of the Ute Pass Trail has been for so many countless of generations, that it surpasses in greatness, that of the Santa Fe Trail, the Oregon Trail, and even the greater trails than these two, because it saved a divided people, the Americans of the east and those of the Pacific. *It has been said that this trail was traveled by Indians, generations before white man came into these Americas, even before their migration into Europe. Its importance to the white man was realized after the coming of the miners, as is seen in the Histories of Colorado as a state and as a territory. The Trail had had its effect upon the local history of Colorado Springs and Colorado City and Manitou, of Cripple Creek and Leadville as well as Fairplay, and other cities, which have been the heart of the west. The gold found in these cities, continued commerce and travel to these great Gold Camps of the far West. Had it not been for the Ute Pass, the route to these cities would have been long, and hazardous, as well as full of dangers.

The Ute Pass Trail is made on, not the desire of settlement in the far north west, nor on the Commerce to the Southwest, it was made with the desire to live. The Buffaloes in their desire for salt, man in his desire for gold, meat and edible vegetations. The trail offered life and protection to the Indians of the past years. These things the Ute Pass Trail has accomplished and its positions in history should remain at the top in historical importance.

*The Indians of the Pike's Peak Region by George Irving Howbert

The marking of the trail was made in August of 1912, Bucksking Charlie, a well known Indian chief of the Utes who performed the duties in the marking of this trail. Bucksking Charlie was a friend of Mr. Horace Foley, who has made such a thorough study of the Indians throughout the west. Mr. Foley is a resident of Colorado Springs, and was interviewed June 17, 1937.

General Adams, Mr. D. M. Heiser, Colonel Ed Nichols, George Irving Howbert and Horace Foley with Buckskin Charlie and his band of 100 Indians traveled over the trail marking the route with 50, 12" by 24" marble markers with the letters U. P. T. cut into the marble. At Manitou Springs, the El Paso County Pioneers Association held a celebration, Mrs. Maude McFerran Price presided over the celebration and the bronze plate on the rock opposite the Bath House was dedicated to the Ute Pass Trail. It was here that the Indians under Buckskin Charlie held several dances and Buckskin gave the Death Chant, for the permanent evacuation of the Ute Tribes.

The Ute Pass Trail can always be used for a pleasant hike or as a easy horse back ride. Its beauty is unsurpassed, it is located so that Pike's Peak is always in view. The recommendations for the development of this trail are that markers should be placed at the large Indian rock on Ruxton Avenue, Manitou Springs, near the Railroad trestle, another marker should be placed as the trail enters the U. S. Highway No. 24, at the Cussacks Home where the two creeks, French Creek and the Fontaine qui Bouille run together. This second marker should state that the trail continues over the Sawatch Range into the White River Country in Utah. The third marker should be placed on the trail between Manitou and Hurricane Canyon, at the point to the east of Long's ranch, showing the point where the weapons were checked before entering the neutral territory of the Great Spirit Manitou.

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