

# THE OLD FORT PALISADE

SPRING 2017



## A Word from the President:

Greetings. Welcome to Indiana's winter/spring/summer season. Just wait a minute and the weather will change!

The weather isn't the only thing that's going to change at the Fort over the next year. You can read an article in this Palisade about the riverbank restoration project (*page 8*). We have witnessed the erosion of our riverbank north of the footbridge over the years, and fully support this project. We look forward to its completion and the use of this reclaimed land.

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By 1640, the beaver population had been decimated, and the center of the fur trade then shifted northward to French held southern Ontario. ... As the conflict intensified, the alliances started to gel; the French side with the Algonquin and the Dutch allied with the Iroquois.

The Beaver Wars, pg. 4

Another project that has been thrust upon us is the environmental cleanup of the river bed across from the Fort. Several years ago NIPSCO spent several months stabilizing the coal tar left in the ground under Hall's Gas House parking lot. This tar was the result of producing gas from coal that lighted and heated most of the homes and buildings in downtown Fort Wayne from the late 1800s to the 1930s, before natural gas was readily available. Phase one of this project has been deemed a success. Phase two involves the stabilization of the tar under the river and on the river bank on the

*Continued next page*



*President's message, continued*

south side of the Fort. While there is no pollution on Fort property, our field in front of the Fort is ideal for NIPSCO to use as a dewatering pad. We have been in communication with them and the Fort Wayne Parks Dept. over the last year and feel confident that the project can be done with a minimal effect on Fort programming. The project will start the first of Oct. 2017 and finish around Dec 31, 2017. Obviously our field in front of the Fort will be a mess when they get done but will be leveled and sodded as soon as the weather allows next spring. We are going ahead with our planning for all our normal events and garrison weekends next winter and spring just as if nothing was going to happen. Organizers of these events are more than welcome to contact us about your concerns. An excellent article to read on what's going on is: <http://www.news-sentinel.com/news/local/NIPSCO-planning-for-coal-tar-cleanup-this-fall-in-St--Marys-River?platform=hootsuite>.

This summer will also see a 1830s style canal boat plying the waters around the Fort. This sounds like fun to me! For more information follow this link: <http://wane.com/2017/03/23/new-canal-boat-to-offer-cruises-on-fort-wayne-rivers/>.

I also want to take a moment to welcome Randy Elliott and Malinda Pagel to the Fort's Board of Directors. Randy has a history with the Fort as he served as program director at the Fort in the late 70's and early 80's. Malinda has extensive background in reenacting.

As we start another season I want to welcome all to the Fort. Come and enjoy the place where History Comes Alive.

Norm Gable  
President  
Historic Fort Wayne, Inc.

## Who's Who

**Board Members:** Norm Gable, President  
Bob Jones, Vice President  
Tom Grant, Treasurer  
Emily Kersey, Secretary  
Members: Randy Elliott, Josh Grubaugh,  
Andi Hahn, Sean O'Brien, Malinda Pagel,  
Gerret Swearingen

**Events Planning & School Demos:** Bob Jones

**Facilities Committee:** Sean O'Brien

**Volunteer Coordinator:** Ruth Swearingen

**Finance Committee:** Tom Grant

**PR/Marketing:** Kathleen O'Connell

**Fort Historian:** Keith Layman

Send your comments/questions to  
[info@oldfortwayne.org](mailto:info@oldfortwayne.org).  
Your message will be sent to the  
appropriate contact person.

Sign up to receive our quarterly  
e-newsletter

## THE OLD FORT PALISADE

Send your request to:  
[info@oldfortwayne.org](mailto:info@oldfortwayne.org)

We are looking for articles  
for future issues.

If you have a historically pertinent subject  
you'd like to write about, let us know at  
[info@oldfortwayne.org](mailto:info@oldfortwayne.org)

Deadline for submissions to the  
Summer Palisade will be  
July 1, 2017.



# VISIONS OF THE OLD FORT



Nouvelle Annee



St. Jude Scout Troop  
work project



Ready for a new season

EMMA (Early Modern  
Muster of Arms)



1812 Garrison



Revolutionary  
War Winter  
Garrison





# The Beaver Wars

By Kip Lytle

One of the least known events in Indiana history is the 150-year long series of conflicts throughout the Great Lakes region known as The Beaver Wars, and yet this struggle had lasting implications for Native American cultures, the European colonists and the world's political landscape. First, let's set the scene and the players. Five native tribes inhabited the Finger Lakes region of New York. For the sake of simplicity, call them the Iroquois tribes. Surrounding them were the various Delaware to the east, the Susquehannock to the south and Algonquin tribes to the north and west. Normally, tribes in such proximity would have similar characteristics and language. This was not the case with the Iroquois and their neighbors. As it was explained to me, it was like a community of Chinese was planted in the middle of Africa. Naturally, this caused friction and warfare.

Europeans and natives had been interacting since the Europeans began exploring North America in the late 1400s. The excesses of raw materials were ripe for exploitation. The arrival of French explorer Jacques Cartier in 1540 sparked interest in North American furs, particularly beaver pelts which were used to make hats, and initiated a trade war which blossomed into armed conflict that engulfed the continent. The French built trading relationships, hiring natives from any tribe as freelance fur trappers by trading muskets, knives, and other goods for furs. The natives in turn hired the French, starting with Samuel de Champlain in 1603, as mercenaries for their conflicts.



*Fur Trading at the Old Fort, during the Nouvelle Annee event.*

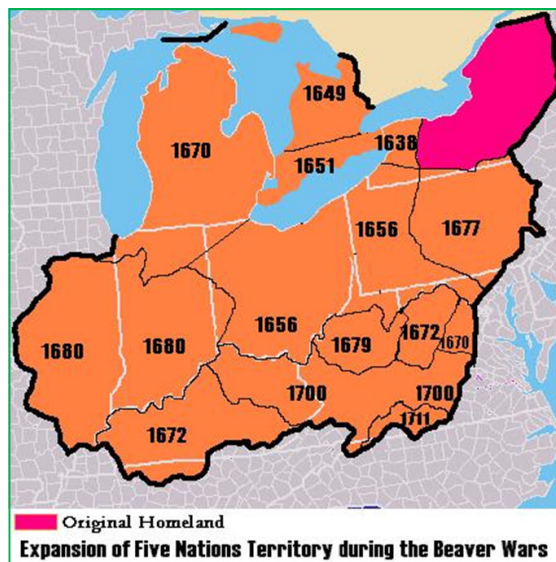
The other players in this conflict were the Dutch. They had colonized the Hudson River valley area in 1610. They “bought” land from the natives and started to emulate the French by trading European goods (especially muskets) for furs, thus breaking the French monopoly. As a result of this trade with the Dutch, the Iroquois had become fully armed with European weaponry by the 1630s. The French, meanwhile, had outlawed the trading of firearms to their native allies, though they occasionally gave them as gifts.

The Hudson River Valley was prime hunting territory for beaver pelt. Algonquin tribes, who had been armed by the French, had moved into the Iroquois held area to begin trapping, creating competition for the territory. By 1640, the beaver population had been decimated, and the center of the fur trade then shifted northward to French held southern Ontario. The Iroquois, having already been displaced on their eastern border, and blocked in the south and west by other tribes, turned their attention north. As the conflict intensified, the alliances started to gel; the French side with the Algonquin and the Dutch allied with the Iroquois.

In 1641, the Iroquois traveled to Quebec to ask the French to set up a trading post in Iroquoia. The French initially rejected this proposal. However, four years of tribal warfare took their toll and in 1645 the French indicate a willingness to establish a treaty with the Iroquois. The French agreed to most of the Iroquois demands, granting them trading rights in New France. But they insisted that trade would have to occur through the Algonquin, who would act as a middleman. Outraged, the Iroquois resumed the war, with the result that French decided to become directly involved in the conflict, rather than simply supporting their Algonquin allies.

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The Algonquin tried to break the Iroquois Confederacy by negotiating separate peace treaties with two of the five tribes. It didn't work and the Iroquois began attacking the French directly. By the mid-1650s the Confederacy controlled lands from the Chesapeake Bay in the south, up to the St. Lawrence River. In the west, the Iroquois had driven the Algonquin-speaking Shawnee out of the Ohio Country and seized control of the Illinois Country as far west as the Mississippi River. (A side effect of the war: As a result of this westward expansion, Great Lakes nations such as the Lakota were pushed across the Mississippi onto the Great Plains. There in the early 18th century, they adopted the horse culture and nomadic lifestyle for which they later became well known.)



During the following years, the Iroquois strengthened their confederacy to work more closely together and create an effective central leadership. They also easily coordinated military and economic plans among all five nations. In so doing, they increased their power and achieved a level of government more advanced than those of the surrounding tribes' decentralized forms. It is interesting to note that this model of cooperation was used by Benjamin Franklin at the First Continental Congress.

By the mid 1660s, the Iroquois had expanded about as far as they could reasonably control. The conflict with the Algonquin and Great Lakes tribes had reached somewhat of an equilibrium. However, a new player was about to enter the field. The Iroquois sent an army south into Maryland at the same time as France launched a couple of incursions into Iroquois land in the mid-1660s. They were repulsed but the invasion prompted the British to declare war on the Iroquois, disrupting the established alliances. In 1664, the Dutch lost control of their colony to the English, leaving the Iroquois without an ally. The next 10 years were a series of see-saw battles until, in 1674, the English changed their Indian Policy and negotiated an alliance with the Iroquois. This enabled the Iroquois to defeat the native tribes in Maryland in 1677 and absorb the survivors. Meanwhile, to the north, the Iroquois sued for peace and France agreed. But, as the English began to move into the former Dutch territory of upper New York State, they formed closer ties with the Iroquois and began to supply them with firearms and encouraged them to disrupt French interests.



*René-Robert Cavelier, Sieur de La Salle*

In the west, the French began to explore and settle the Ohio and Illinois regions. In 1681 La Salle negotiated a treaty with the Miami and Illinois tribes who lived there. France lifted its ban on the sale of firearms to native tribes and French colonists quickly armed the Great Lakes tribes, evening the odds between the Iroquois and their enemies. In 1689, the Miami and a large force from the Great Lakes tribes laid an ambush near modern South Bend, Indiana and destroyed most of the Iroquois army, forcing them to return to upstate New York.

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The ongoing tension between the Iroquois and the French was further exacerbated back east. New France Governor Jacques-René de Brisay de Denonville met with the 50 hereditary sachems (tribal elders) of the Iroquois Confederacy under a flag of truce in June 1687. Denonville seized, chained, and shipped the 50 Iroquois chiefs to Marseilles, France, to be used as galley slaves. He then ravaged the Iroquois lands. This was followed by a second punitive raid against the Iroquois in September 1687. The French burned villages and destroyed 1.2 million bushels of stored crops. Many Iroquois died from starvation during the following winter. This destruction, coupled with the dishonorable loss of their sachems, gave them cause to terrorize New France. For two years, Iroquois warriors harassed the French. Denonville, exhausted and defeated, was replaced by Louis de Buade de Frontenac.

While developing a new plan of attack on the Iroquois, Frontenac realized the true danger that the imprisonment of the sachems had created. He located 13 survivors and returned them to New France in October 1698. While this lessened the virulence of the attacks, hostilities continued into the late 1690s. The French created raiding parties with native allies to attack English colonial settlements and the English used the Iroquois against the French. The 1697 Treaty of Ryswick brought peace between France and England and ended overt European participation in the conflict.

In 1698 the Iroquois began to see the English as a greater threat than the French. The continued growth in Pennsylvania encroached on the southern border of the Iroquois territory. Also, French policy towards the Iroquois began to change as they decided that befriending the Iroquois would be the easiest way to ensure their monopoly on the northern fur trade and stop English expansion. A treaty between the French and the Iroquois would result in the loss of England's monopoly on the fur trade. Also, the northern flank of the English colonies would be open to French attack.

The Great Peace of Montreal was signed in 1701 by 39 Indian chiefs and the French, marking the end of the Beaver Wars and nearly 150 years of dispute over territory and trade. In the treaty, the Iroquois agreed to stop marauding and to allow refugees from the Great Lakes to return east. The peace was lasting and it would not be until the 1750s that their territory would again be threatened. Because a large part of the conflict between the native tribes took place far beyond the frontier and in locations that had yet to have European contact, the full impact of the war is unknown. However, the alliances were set for the ensuing French and Indian War; France and the Iroquois against England and the Iroquois' traditional enemy (and France's former ally), the Algonquian.

*Kip Lytle volunteers as a woodworker at the Old Fort. He has a BA in History and works for the Indiana Air National Guard as a Network Administrator, aka "Computer Geek". He is looking forward to retirement from the Air Force at the end of this year, and being able to spend more time at the Old Fort.*



You can find us on Facebook and Twitter  
for up-to-date event news and happenings!

[www.facebook.com/HistoricFortWayne](https://www.facebook.com/HistoricFortWayne)  
Twitter: @OldFortWayne



# Volunteering at the Old Fort

Ruth Swearingen

The Old Fort is a nonprofit organization. As such, we have no paid staff. We rely greatly on you, our volunteers, to insure that the Old Fort remains a valuable and relevant place for teaching and learning history, and a worthwhile weekend destination for living historians.

Remember that, without your efforts, the Old Fort remains a collection of empty barns made of dead timbers. Throughout periods in our not-so-distant past, the Fort sadly has been just that. However, with your time and dedication, we have the ability to turn it into a vibrant, living experience. History textbooks are great, but your efforts allow us to bring that history to life! You help us offer the public a way to step out of the textbook in order to not merely tell, but show, that history. It is brought to life right before our visitors' eyes, time and time again, greatly expanding their appreciation for the history of the lives of our ancestors. Can you recall the last time you read about a historical event and then had the opportunity to witness the same historical happening? Which one made the biggest impression? Most people would say "Seeing."

It is certainly not just living history reenactors who bring the Fort's history to life. Historic Fort Wayne depends upon the talent of everyone. We are seeking those who have a talent for communications, gardening, building, restoring, as well as those who can assist with cleaning, errand running, hosting, guiding tours, housekeeping, first aid, project managing, coordinating, and a host of other tasks that need your talent. From youngsters to seniors, there are opportunities for nearly everyone.

You have the opportunity to be as involved as much or as little as you wish. It would be fantastic to have an abundance of Fort volunteers ready and eager to face a new season with us at the Old Fort. Do not feel limited to the events schedule. Volunteers are needed throughout the year. Upcoming opportunities include:

- ♦ May 19: St. Vincent Catholic School **Classroom visit**, 1-3pm
- ♦ June 7: Canterbury School service day **at the Fort**- volunteers needed help direct groups doing service work
- ♦ June 8: Kiddie Prep Day Care **at the Fort**, Grace Pointe Nazarene Summer School
- ♦ June 19-23: FWCS Summer School **at the Fort** - 180 students from 6 schools - (the actual date has yet to be set on this one.)
- ♦ June 28: Carepointe Academy, 50-80 students **at the Fort** - living history demonstrators needed
- ♦ July 11: FFBC Parks Dept. Day Camp -20-30 students **at the Fort** - living history demonstrators needed, 10-11:30am.



*Ruth and Cory, representing the Fort at the Giving Back Volunteer Fair in April.*

If you'd like to know more, please send a message to [info@oldfortwayne.org](mailto:info@oldfortwayne.org). Thank you for your time, talents, and continued commitment to the Old Fort. Ruth





## Riverbank Stabilization

If you went walking along the river banks next to the Fort during the spring, you likely noticed some new additions - orange fences, boulders, and even some big trucks. It's all part of an initiative to help stabilize the riverbank against ongoing erosion.

Over the past several years, we have lost at least ten feet of ground in the area around the footbridge to Headwaters Park and the grassy bank where the cannon/artillery demonstrations occur. The problem is accelerated as debris collects on the bridge footer on the Fort side and the current then creates an eddy that swirls and eats the bank away.

Volunteers from the Fort have been working this past year to clear out some of the dead growth and invasive plant species along the river (with the added benefit of increasing visibility for users of the trails and patrons at Hall's deck!). In February, the Fort was pleased to host a press conference with Mayor Tom Henry and representatives from the Parks and Recreation department to announce the St. Marys Small Scale Streambank Stabilization project. You can see the work beginning in the picture above. The rock will be used to build out the banks, which will then be sodded, and planted with native vegetation.

The project got off to a solid start this spring. It's currently on a hiatus until the river levels fall back down and is due to restart in July or August. The barriers have been removed and the grass is regrowing. We are working closely with the project coordinators and Parks Department to minimize interference with our summer programming. Once completed, we'll have more space along the banks for reenacting, and will have been a significant part of helping to improve the water quality and the park's appearance along the river.



## Volunteer Profile: Jennifer Henline

Jenni is a life-long Fort Wayne resident, who began volunteering at the Old Fort in 2009. She does historical interpretation, focusing on the last quarter of the 18th century (late 1760s to 1780s). An accomplished seamstress, Jenni also works with the clothes closet, to help clothe new volunteers and is a regular contributor of "how to" articles to this newsletter. She lives with her girlfriend, Laura, two dogs and a Quaker parrot, and is a strong disability activist. She also enjoys photography and writing, if you can pry her away from her many sewing projects. Next time you see Jenni at the Fort, be sure to say 'hi'!





# The Four Languages

By Monty Martin

I've always been fascinated by the Native languages. Not one in particular. All of them. Unfortunately, there are few fluent speakers left. Several years ago, the boys and I were working on our camp on the Mississinewa 1812 battlefield ground. As we worked, something popped into my mind, and I said, "Boys, wouldn't it be great if we could learn an Algonkin language? Then, as we're doing things around camp, speaking in that language, when a tourist approaches and asks a question, we can switch to English, talk to them, then back to our conversation in our language."

They loved the idea. Now it was just finding a language. I had a list of words given to me by a dear friend years ago. I found it, made copies, and we began learning it. Unfortunately, as I found out later, that list was based in a modern Canadian Metis dialect. It was still Algonkin-based, but nothing near 18th century vocabulary that we wanted.

Jumping forward to 2016. I was down in Kentucky for a living history program, and some of my camp-mates were throwing some Cherokee dialect around. I already knew just a few words, but others were foreign to me. So they helped me with speaking and use of those words. When I came home, I didn't drop it. In fact, I began pursuing Cherokee with a passion. Online, I found a chart of the Cherokee alphabet, which was first created by Cherokee silversmith Sequoia in the early 19th century. My obsession for the language exploded.

After printing a copy of the Cherokee alphabet, my study into this language began. It took me at least one full month of constantly writing the alphabet on every scrap of paper I saw, just to learn the full syllabary. I still pull out a scrap piece of paper when I'm bored, and just write the syllabary to keep it fresh in my mind. I will write, in the alphabet, a few of the words I know. At first I thought, "What am I getting myself into? I'll have to translate the words twice, once from English to Cherokee, then from words like Siyo (see yo) meaning hello, to bñ."

D a	R e	T i	Ꭰ o	Ꭱ u	i v
Ꭶ ga Ꭷ ka	Ꭹ ge	Ꭺ gi	Ꭼ go	Ꭽ gu	Ꭾ gv
Ꭿ ha	Ꮀ he	Ꮁ hi	Ꮂ ho	Ꮃ hu	Ꮄ hv
Ꮅ la	Ꮆ le	Ꮇ li	Ꮈ lo	Ꮉ lu	Ꮊ lv
Ꮋ ma	Ꮌ me	Ꮍ mi	Ꮎ mo	Ꮏ mu	
Ꮑ na Ꮒ hna Ꮓ nah	Ꮔ ne	Ꮕ ni	Ꮖ no	Ꮗ nu	Ꮘ nv
Ꮙ qua	Ꮚ que	Ꮛ qui	Ꮜ quo	Ꮝ quu	Ꮞ quv
Ꮟ s Ꮠ sa	Ꮡ se	Ꮢ si	Ꮣ so	Ꮤ su	Ꮥ sv
Ꮦ da Ꮧ ta	Ꮨ de Ꮩ te	Ꮪ di Ꮫ ti	Ꮬ do	Ꮭ du	Ꮮ dv
Ꮯ dia Ꮰ tia	Ꮱ tie	Ꮲ tli	Ꮳ tlo	Ꮴ tlu	Ꮵ tiv
Ꮶ tsa	Ꮷ tse	Ꮸ tsi	Ꮹ tso	Ꮺ tsu	Ꮻ tsv
Ꮼ wa	Ꮽ we	Ꮾ wi	Ꮿ wo	Ᏸ wu	Ᏹ wv
Ᏺ ya	Ᏻ ye	Ᏼ yi	Ᏽ yo	᏶ yu	᏷ yv

*Cherokee Syllabary*

My fears were unfounded. Once I knew the Cherokee word, I've found it very easy to translate a word from its English counterpart to the alphabet. In fact, now when I look up a word on the Cherokee.org website, instead of looking at the alphabetic spelling, I just look at the English form, or letters, and I can write it in the alphabet myself.

Now I'm challenging myself even further. Within our multi-faceted camps of Native re-enactors, we have the following Nations represented: Miami. Shawnee. Cherokee. Ojibwe. My northern Clan --the Harts-- are of Miami heritage. My southern Clan are of Cherokee heritage, and my Clan Mother is of Ojibwe heritage. Even though the Clans are of mixed-blood, they took this "white man" in as an adoptee. There is no word for adoption in the old languages. Just the concept of "taking in", or, "the chosen one". I am honored to having been taken in, or chosen.

*Continued, next page*

My self-imposed challenge and goal is to become as fluent as possible in the four languages of Miami, Shawnee, Cherokee and Ojibwe. I want to become a literal interpreter for The People. Depending on which of the Nations are represented during a Council, for instance, I want to be able to interpret from the English being spoken to Ojibwe, if my Clan Mother is there. Or, from English to Miami, if the Harts are there, etc. But also, I want to be able to interpret the other way. If the Cherokee are attending, they will speak to me in Cherokee, and I will interpret their words to the Englishmen present. If I'm successful at the goal, I will be speaking/interpreting in all four languages.

I'm often asked, "Are the languages closely related at all?" Yes and no. Yes, because three of them - Miami, Shawnee and Ojibwe - are in the Algonkin (also spelled Algonkian or Algonquin) language family. Cherokee is in the Iroquoian language family. Cherokee is perhaps the only language from the Iroquoian family that is found this far south. Here's an example of all four languages. The word for East:

Wata'pethekwi = Shawnee.  
Waabanong = Ojibwe.

Eewansapici = Miami.  
ᎠᎵᎦ / Kalvgv = Cherokee.

Miami and Shawnee are the two that are closest to one another. Two words that are very close are "thank you":

Neewe (Nay way) in Miami.  
Niawe (Nya way) in Shawnee.

In Cherokee and Ojibwe, "thank you" is completely different in each of those languages, and from Miami and Shawnee. In Cherokee, it is ᎠᎵ, which in English is *sgi*, pronounced almost like saying *ski*, only with a hard *g* sound. In Ojibwe, it is *miigwiich*, "my thanks". (This can also be spelled *megwich*, but I believe *miigwiich* is the more common.)

With each new word I was given in one language, I learned it in the other three. That activity has brought me to where I am now...challenging myself. Yes, I've had a few friends tell me I'm crazy for cross-training in all four languages. I've also been told by my Clan Mother, "You're hard-wired for it."

Here are greetings in the four languages:



Miami:	Aya. Neehahki-nko? (Hello. How are you?)
Shawnee:	Kiwakomile. (Nice surprise seeing you.)
Ojibwe:	Aaniin. (Hello.)
Cherokee:	ᎠᎵ ᎠᎵᎦᎵᎦ? Siyo. Osiquotsu?
	(Hello. How are you?)

In the Four: Neewe. Niawe. Miigwiich. ᎠᎵ / Sgi.  
In English: Thank you.

*Monty Martin says, "As a living history participant of 25 years, I have been "taken in" by the Shawnee, Cherokee, and Miami. Besides learning the four languages, I assist my Clan Mother and Clan members with ceremonies, and other cultural traditions/activities to keep these cultures alive. Not only is it my duty to serve The People, it is my honor to serve The People."*



## 2017 SCHEDULE

Public hours as listed below. If you're interested in participating as a reenactor or vendor, please contact [events@oldfortwayne.org](mailto:events@oldfortwayne.org) for registration forms, or visit our website.

Mark your calendars now to save the dates for these 2017 events.

### May 5-7:

Education Day (Friday)  
Friday: 9:00am-2:00pm  
(grades 4 & 5,  
preregistered only)

Muster on the St. Mary's  
Timeline Event  
Saturday: 10:00am-6:00pm  
Sunday: 10:00am-4:00pm

### June 10-11:

Siege of Fort Wayne 1812  
Saturday: 10:00am-6:00pm  
Sunday: 10:00am-4:00pm

### July 8-9:

Camp Allen Muster: 1861 - 1865  
Saturday: 10:00am-6:00pm  
Sunday: 10:00am-4:00pm

### July 29-30:

Colonial America on the Frontier  
Saturday: 10:00am-6:00pm  
Sunday: 10:00am-4:00pm

### August 26-27:

Post Miamies: 1754-1763  
Saturday: 10:00am-6:00pm  
Sunday: 10:00am-4:00pm

### September 10:

Be a Tourist in Your Own Hometown  
Sunday: Noon - 5:00 pm

### October TBD:

Fright Night  
Saturday: 6pm - 10pm,  
\$3.00, under 12 free

### November 25:

Joyeux Noel – A Christmas Open House  
Saturday: 11:00am - 5:00pm



### Friday, August 18 Pirate Night at Parkview Field

We'll be helping the Tincaps celebrate homeruns by firing off a cannon, AND also be the featured "Community Group of the Game", with a booth to display information about the Old Fort. It's a fun night at the ballpark. Please send a message to [info@oldfortwayne.org](mailto:info@oldfortwayne.org) if you can help!



### Historic Fort Wayne, Inc.



1201 Spy Run Ave.  
Fort Wayne, IN  
Phone: (260) 437-2836  
[www.oldfortwayne.org](http://www.oldfortwayne.org)  
[www.facebook.com/HistoricFortWayne](https://www.facebook.com/HistoricFortWayne)

### The Old Fort Palisade

volume 10, issue 2

Kathleen O'Connell, editor  
Published quarterly

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