KANSAS GEOLOGICAL SURVEY
OPEN-FILE REPORT 96-38

KANSAS ACADEMY OF SCIENCE
MULTIDISCIPLINARY GUIDEBOOK 9

FALL FIELD TRIP TO RILEY, POTTAWATOME, AND WABAUNSEE COUNTIES, FLINT HILL REGION, NORTH-EAST KANSAS

by

Karen J. De Bres

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FALL FIELD TRIP IN RILEY, POTTAWATOMIE, AND WABAUNSEE COUNTIES, FLINT HILLS REGION, NORTH-EAST KANSAS

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As to scenery... I am not so sure but the prairie's and plains, while less stunning at first sight, last longer, fill the aesthetic sense fuller, precede all the rest, and make North America's characteristic landscape.

Walt Whitman, Specimen Days (1879)

Welcome to the annual Kansas Academy of Science Fall Field Trip! We hope that you find today's activities both educational and entertaining, and that you end the day with the feeling that you have learned more about our corner of northeast Kansas. As you can see from the maps and readings, the emphasis today is on cultural/historical geography and on local physical geology. Please feel free to read ahead of the route and to ask questions at any point. If you are familiar with any of the ideas we are discussing, or places we are visiting, please feel free to chime in at any time. We would appreciate your comments.

Karen De Bres
Field Trip Director, and
K.A.S. President, 1997

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Axioms for Reading the Landscape

Peirce Lewis
Department of Geography
Pennsylvania State University

1. THE AXIOM OF LANDSCAPE AS CLUE TO CULTURE.
The man-made landscape-the ordinary run-of-the-mill things that humans have created and put upon the earth--provides strong evidence of the kind of people we are, and were, and are in process of becoming.

2. THE AXIOM OF CULTURAL UNITY AND LANDSCAPE EQUALITY.
Nearly all items in human landscapes reflect culture in some way. There are almost no exceptions. Furthermore, most items in the human landscapes are no more and no less important than other items--in terms of their role as clues to culture.

3. THE AXIOM OF COMMON THINGS.
Common landscapes--however important they may be--are by their nature hard to study by conventional academic means.

4. THE HISTORIC AXIOM.
In trying to unravel the meaning of contemporary landscapes and what they have to "say" about us as Americans, history matters.

5. THE GEOGRAPHIC (OR ECOLOGIC) AXIOM.
Elements of a cultural landscape make little cultural sense if they are studied outside their geographic (i.e., locational) context.

6. THE AXIOM OF ENVIRONMENTAL CONTROL.
Most cultural landscapes are intimately related to physical environment. Thus, the reading of cultural landscape also presupposes some basic knowledge of physical landscape.

7. THE AXIOM OF LANDSCAPE OF LANDSCAPE OBSCURITY.
Most objects in the landscape--although they convey all kinds of "messages"--do not convey those messages in any obvious way.

SONG OF THE KANSAS EMIGRANTS

by John G. Whittier, 1854

Music: Auld Lang Syne

We cross the prairie as of old
  Our fathers crossed the sea,
To make the West as they the East
  The homestead of the free.

We go to rear a wall of men
  On Freedom's southern line,
And plant beside the cotton tree
  The rugged northern pine.

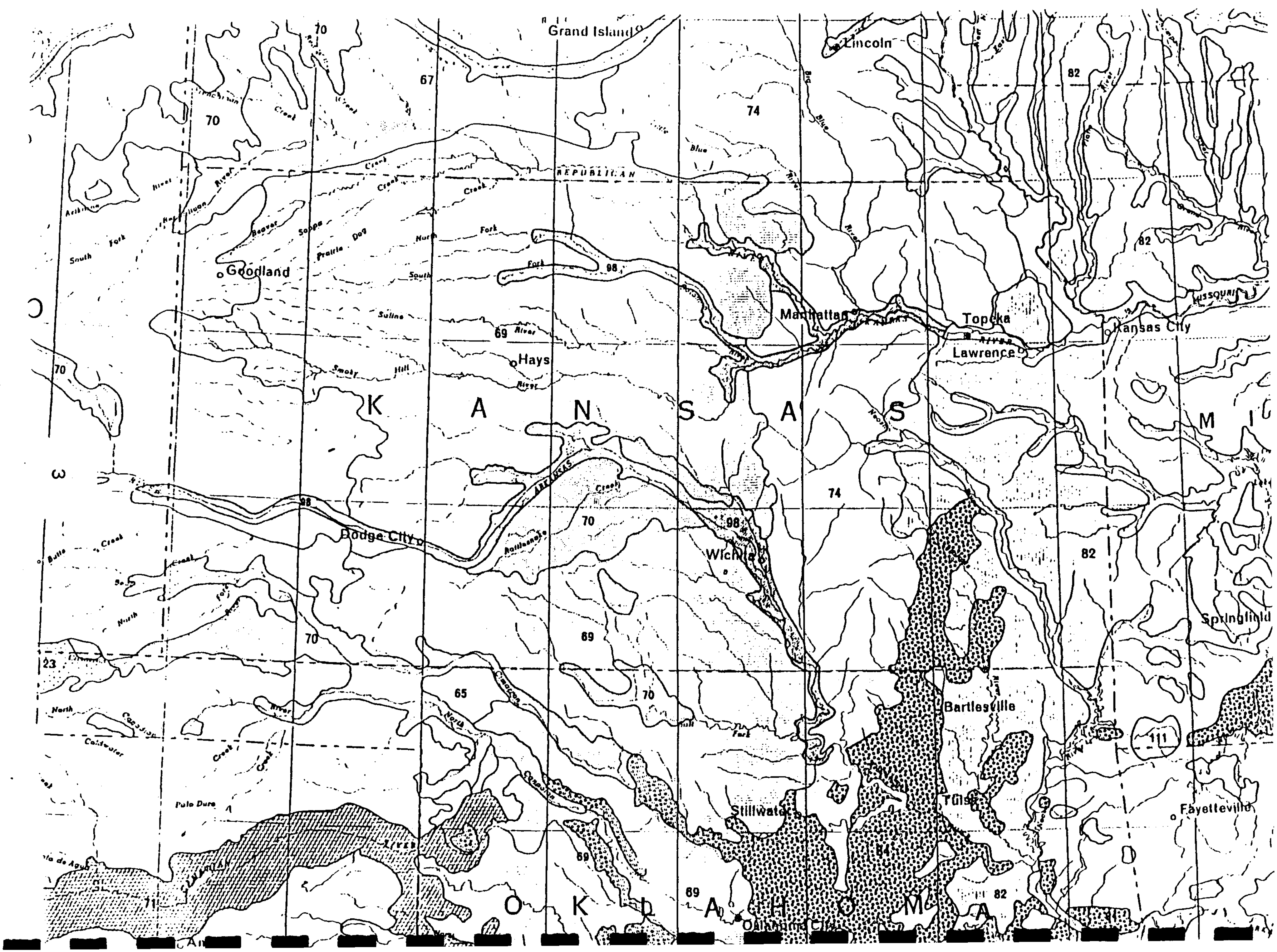
We're flowing from our native hills
  As our free rivers flow;
The blessing of our motherland
  Is on us as we go.

We go to plant her common schools
  On distant prairie swells
And give the Sabbaths of the wild
  The music of her bells.

Upbearing like the ark of old
  The Bible in our van,
We go to test the truth of God
  Against the fraud of man.

No pause nor rest, save where the streams
  That feed the Kansas run,
Save where our pilgrim gonfalon
  Shall flout the setting sun.

We'll tread the prairies as of old
  Our fathers sailed the sea,
To make the West as they the East
  The homestead of the free!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Lincoln
KANSAS
OKLAHOMA
Goodland
Manhattan
Topeka
Kansas City
Lawrence
Hays
Dodge City
Wichita
Springfield
Bartlesville
Tulsa
Stillwater
Fayetteville
Oklahoma City
REPUBLICAN
ARKANSAS
Smoky Hill River
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Sappa Creek
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Saline River
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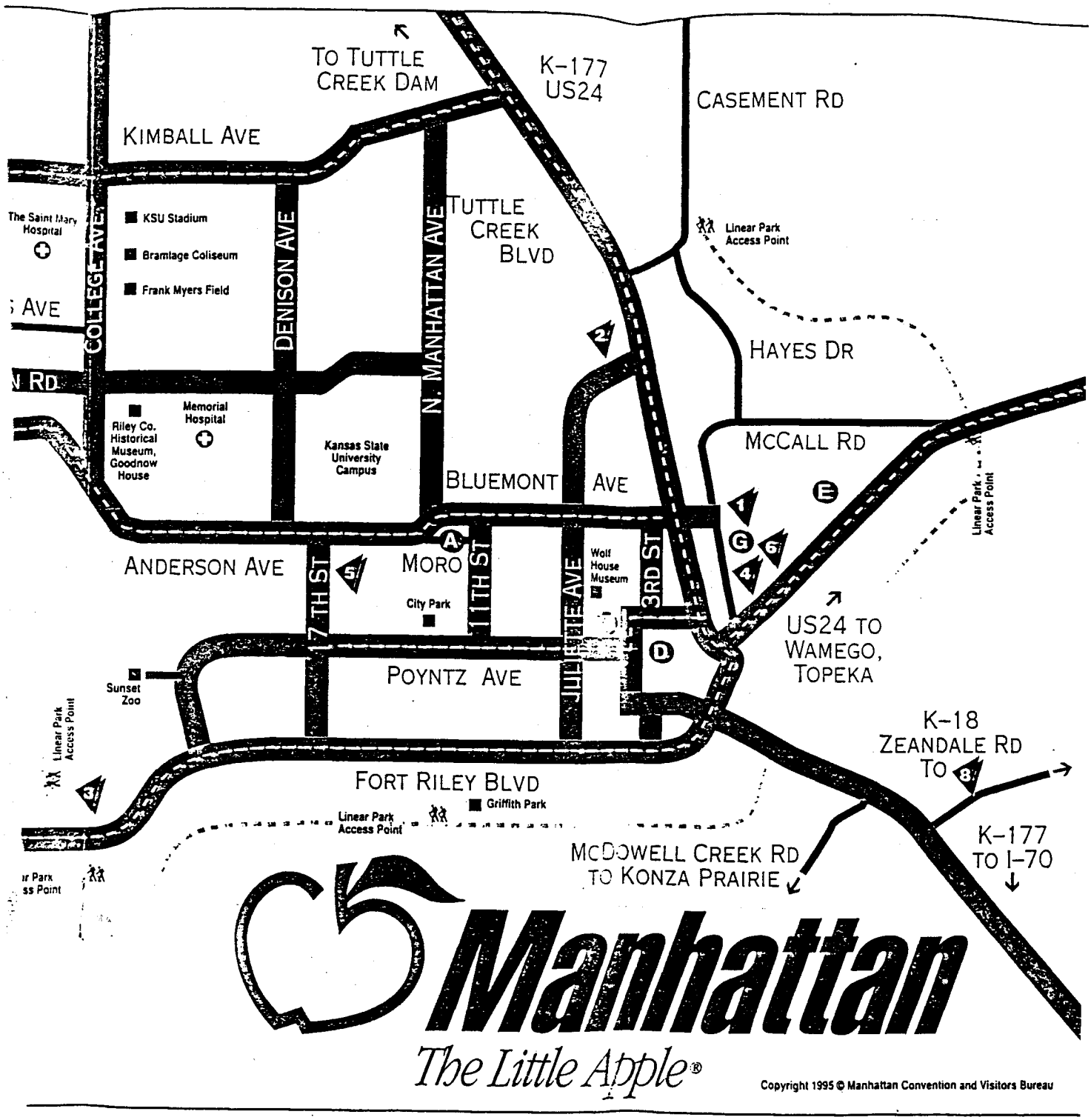
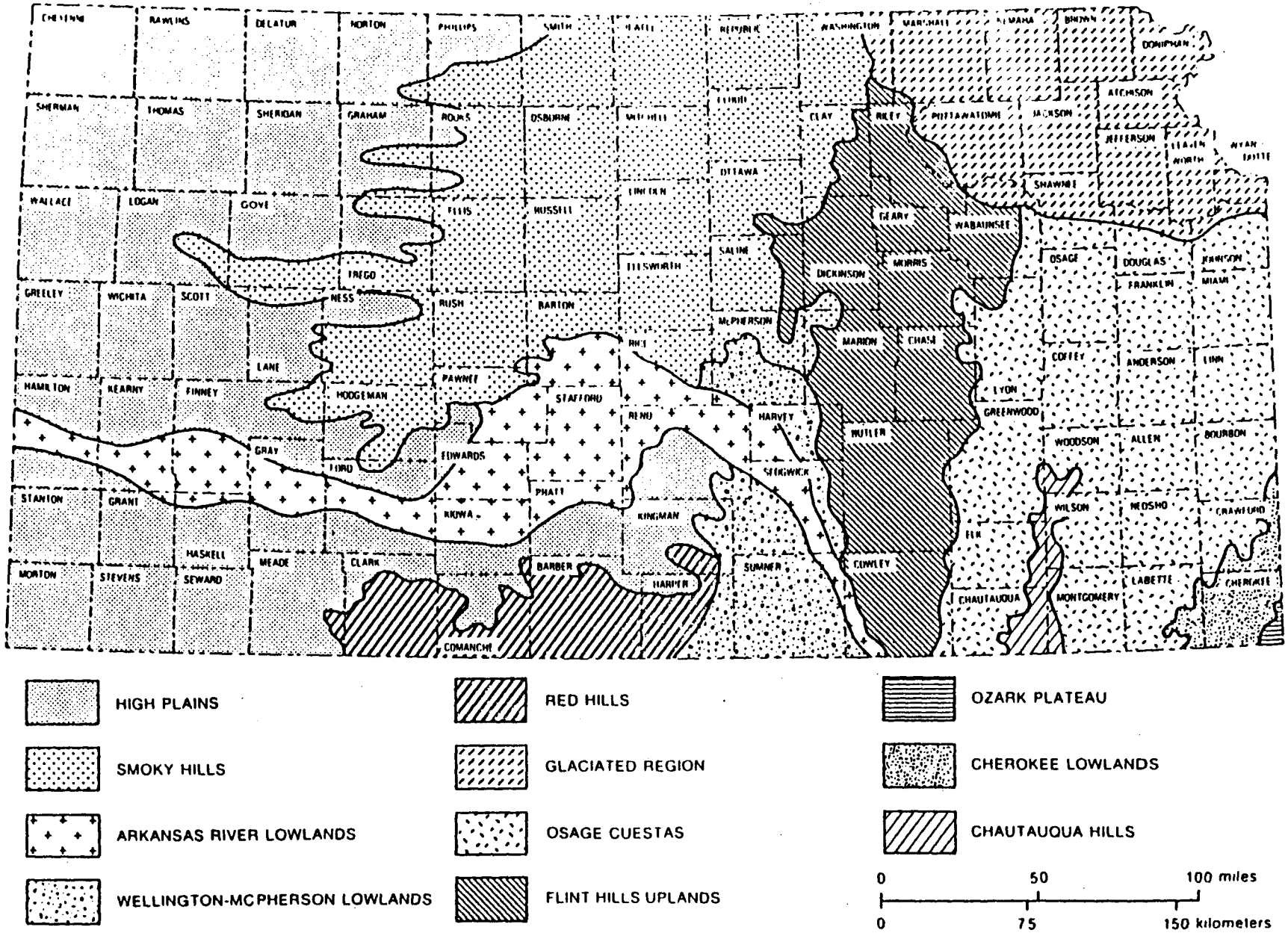
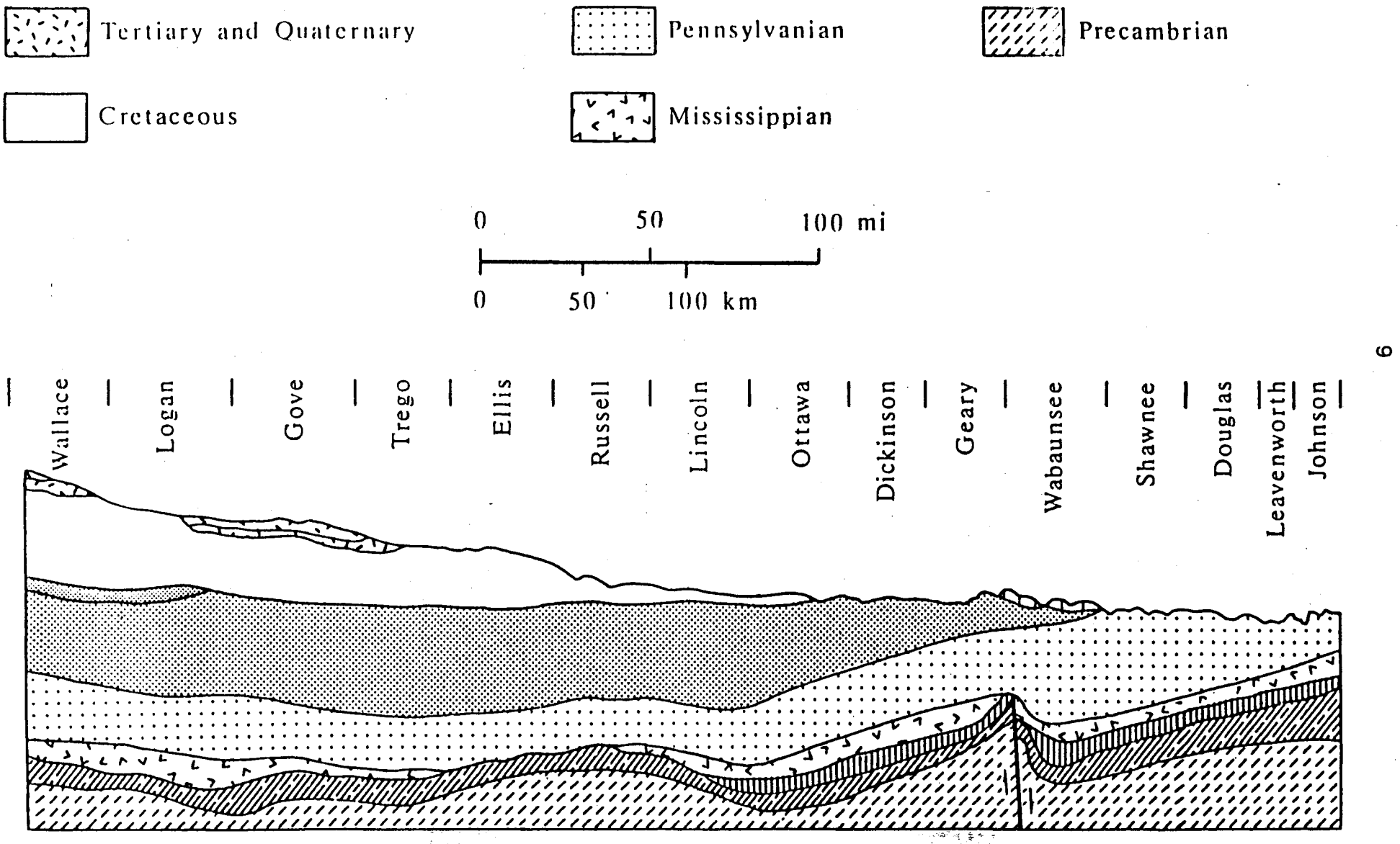


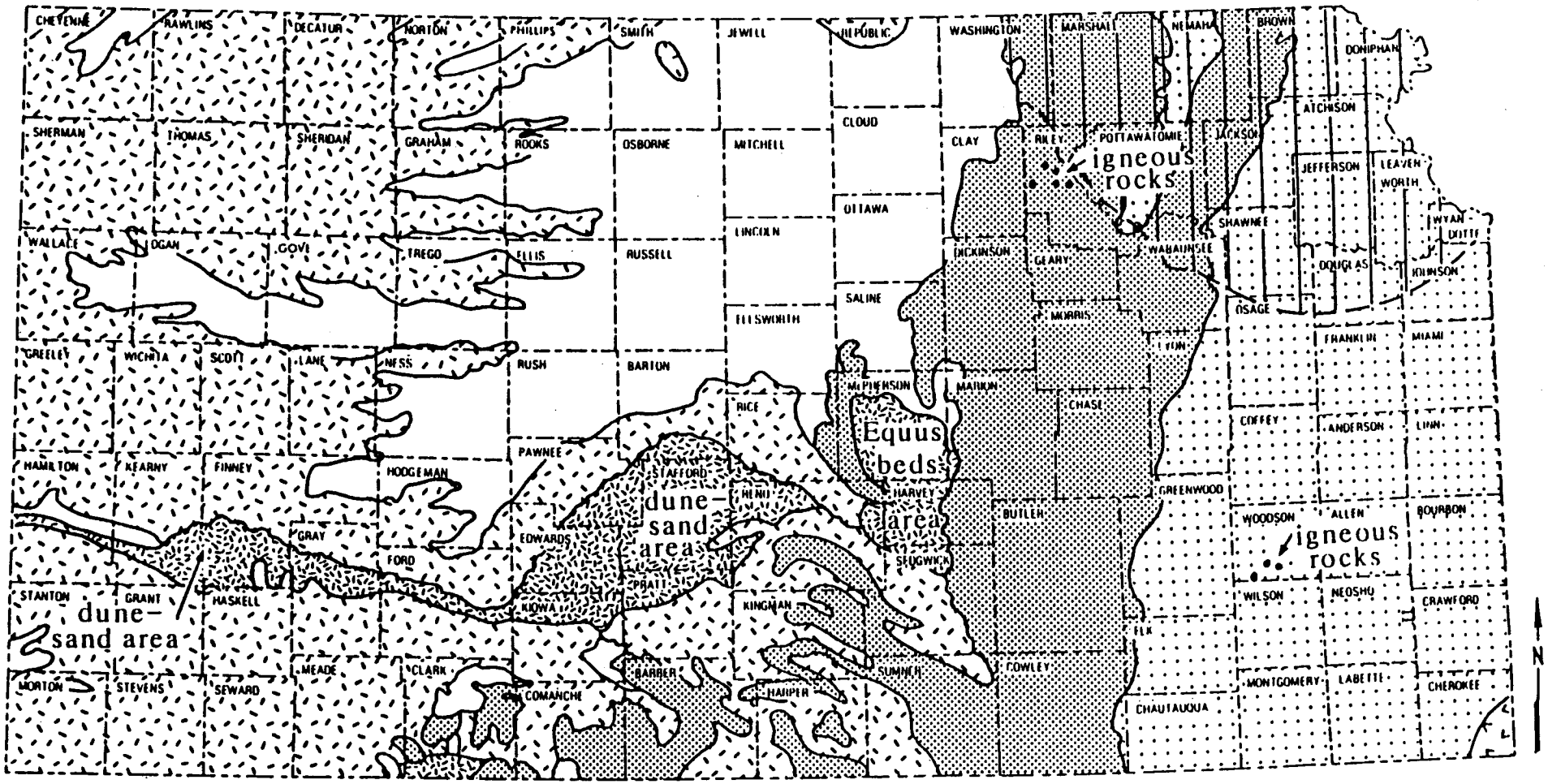
MANHATTAN CITY MAP



A generalized physiographic map of Kansas, showing the major regions of the state



A generalized geologic map of Kansas. Below is a cross-section of the state's subsurface geology.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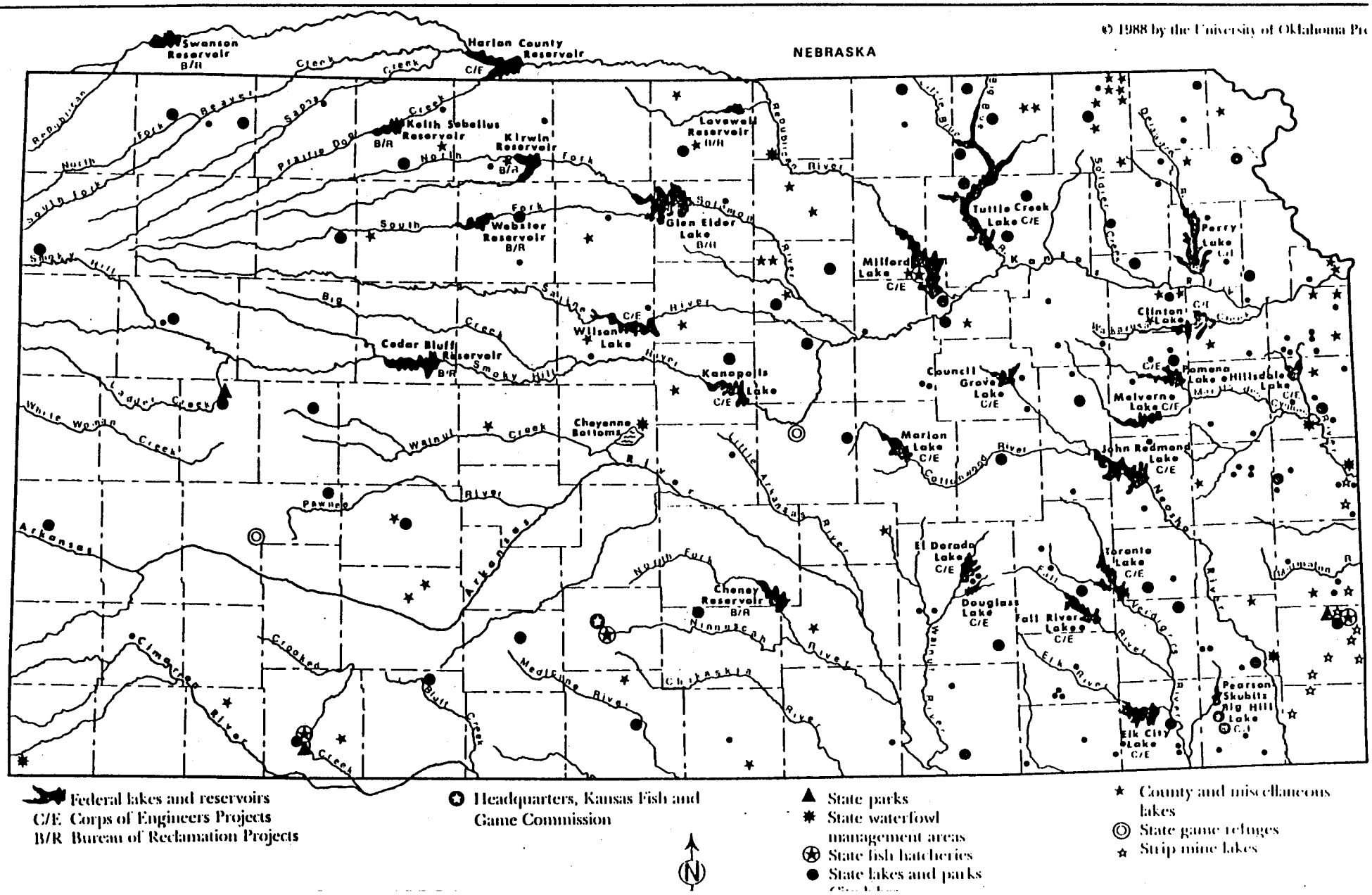
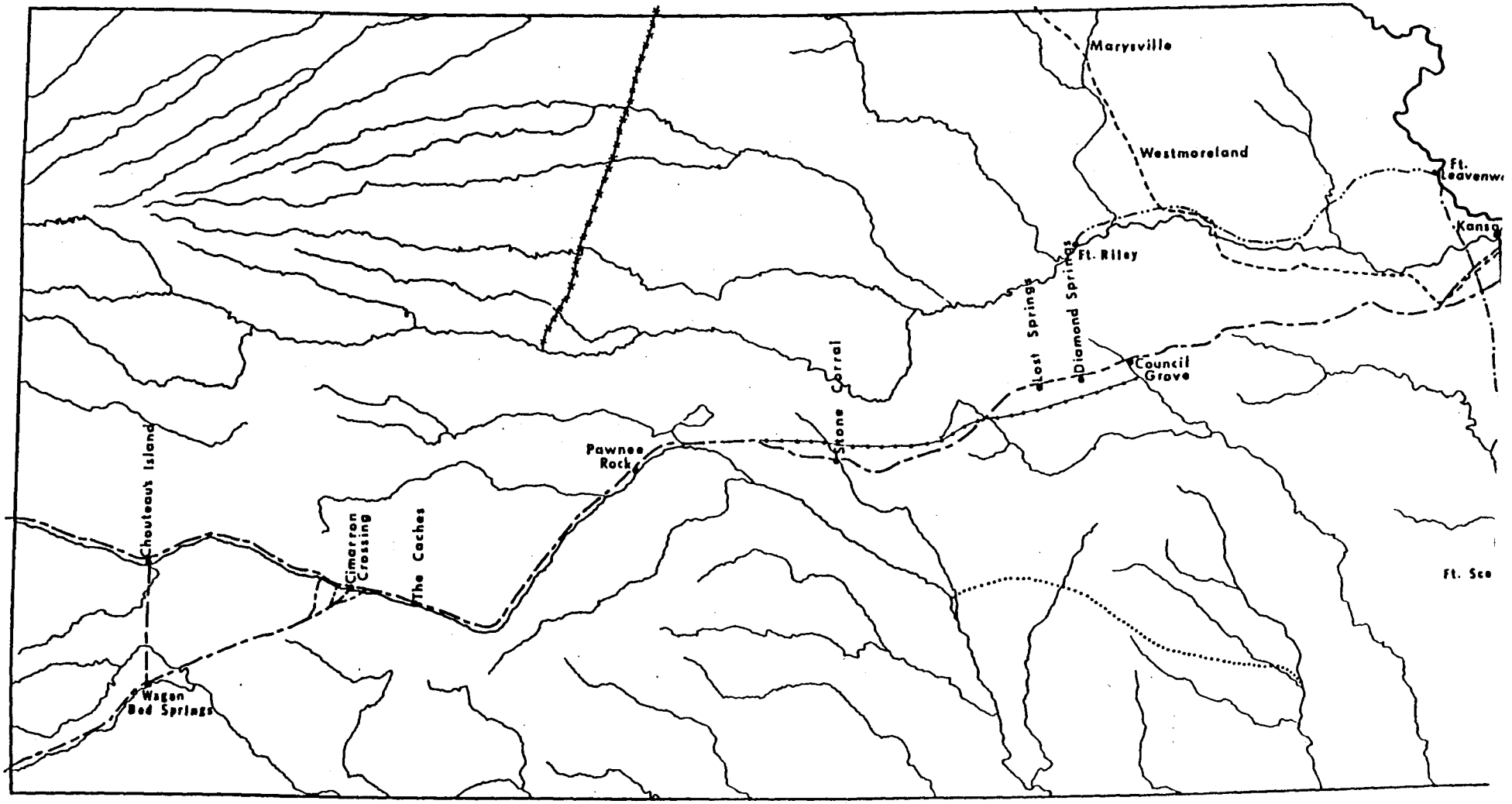
NORTON
PHILLIPS
SMITH
JEWELL
REPUBLIC
WASHINGTON
MARSHALL
NEMAHA
BROWN
DONIPHAN
SHERMAN
THOMAS
SHERIDAN
GRAHAM
ROOKS
OSBORNE
MITCHELL
CLOUD
CLAY
RILEY
POTTAWATOMIE
JACKSON
ATCHISON
JEFFERSON
LEAVENWORTH
igneous rocks
WALLACE
LOGAN
GOVE
TREGO
ELLIS
RUSSELL
LINCOLN
OTTAWA
DICKINSON
GEARY
WABAUNSEE
SHAWNEE
WYANDOTTE
JOHNSON
DOUGLAS
SALINE
ELLSWORTH
MORRIS
OSAGE
GREELEY
WICHITA
SCOTT
LANE
NESS
RUSH
BARTON
LYON
FRANKLIN
MIAMI
McPHERSON
MARION
CHASE
RICE
COFFEY
ANDERSON
LINN
HAMILTON
KEARNY
FINNEY
HODGEMAN
PAWNEE
STAFFORD
Equus beds
HENRY
HARVEY
GREENWOOD
BUTLER
WOODSON
ALLEN
BOURBON
igneous rocks
GRAY
EDWARDS
FORD
SEDGWICK
STANTON
GRANT
HASKELL
KIOWA
PRATT
KINGMAN
WILSON
NEOSHO
CRAWFORD
dune-sand area
dune-sand area
MEADE
CLARK
BARBER
SUMNER
COWLEY
ELK
MORTON
STEVENS
SEWARD
COMANCHE
HARPER
CHAUTAUQUA
MONTGOMERY
LABETTE
CHEROKEE
N
Quaternary
Jurassic
Silurian–Devonian
Quaternary glacial deposits
Permian
Cambrian–Ordovician





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THE MANHATTAN STORY

The earliest settlers in Manhattan reached this area in the fall of 1854. George Park founded the town site of Poleska (also spelled Polistra or Poliska), along the Kansas River, near the mouth of Wildcat Creek. Samuel Dexter Houston and four others founded the town of Canton at the foot of Bluemont Hill. In the spring of 1855, Isaac Goodnow and his group, the New England Emigrant Aid Society, settled at the confluence of the Blue and Kansas Rivers. By April 1855, the three groups had joined together to form the town of Boston.

On June 1, 1855, the steamboat Hartford, which was making its way from Ohio toward a site near what is now Junction City, ran aground near the new community, as the Kansas River was extremely low that year due to drought. The two groups, the Boston Town Association and the Cincinnati and Kansas Land Company, eventually agreed to join together as one town. However, the Ohio group did insist that the name of the town be changed to Manhattan, after Manhattan, New York, where some major investors sponsoring the trip lived. Manhattan, Kansas, does indeed merit its nicknames "The Little Apple" and "Manhattan West." In 1858, Manhattan became the county seat of Riley County, replacing Ogden. Manhattan became a third class city in 1857, a second class city in 1880, and a first class city in 1968.

Once the basic necessities of food and shelter had been seen to, the new Manhattanites looked to the building of their churches and schools. The first church building was erected in 1858 by the Methodists, who had formed their congregation

while still on board the steamboat Hartford. The Congregational Church was completed in 1859; Pioneer Hall, the northern part of the present Congregational Church, still stands, the oldest original church building in Manhattan. The Congregationalists had been in the Manhattan area since the fall of 1854, notably in the person of the Reverend C.E. Blood, whose wife Mary taught school in their home long before the first school building was erected. Other early congregations were the Episcopalians, formed in 1857, and the Baptists in 1858, who built their churches several years later.

Manhattans's first school structure, the Avenue School, located on the site of the present Middle School, was a two-room, two-story structure built in 1858. School was held in the second floor room, while the caretaker and his family lived on the first floor. Later schools included the Central School; a new Avenue School to replace the 1858 structure, initially four rooms on the site of the old, built in 1882; and the Douglass School, erected in 1903 for the "colored" primary students.

Some classes were held in rooms above the downtown stores or in regular houses during the years when the number of students surpassed the available classroom space, much as is the case today with the use of modular units at many of the schools while new schools or permanent additions to existing ones are discussed by the community. The "high school" of the period ended with the eighth grade. Students could conclude their formal education at this time or continue at Kansas State Agricultural College, which offered a special "preparatory" curriculum which they completed before they actually started taking the college-level courses.

Additions were made to the Avenue School in 1897 and the Central School in 1906; the Bluemont Elementary School was built in 1910. The High School (through twelfth grade) was built at 10th & Poyntz in 1913, and the Junior High School at 9th & Poyntz in 1917. (These are the west and east wings respectively of the present Middle School.) Eugene Field Elementary was erected in 1918, Woodrow Wilson and Theodore Roosevelt in 1923-4, Lee in 1955, a new High School building and Northview Elementary in 1958, Marlatt in 1962, and Amanda Arnold in 1985.

Isaac T. Goodnow, a leader of the New England Emigrant Aid Society, and the first elected Superintendent of Public Instruction for the State of Kansas, was instrumental in establishing the Bluemont Central College in 1859; it opened its doors in 1860, and was closely associated with the Methodist Church. After losing out to the University of Kansas at Lawrence in the competition to become the State University in 1861, the school became the first land grant college in the U.S. in 1863, under the Morrill Act. It was then named Kansas State Agricultural College (KSAC), and has been variously known since then as the Kansas State College of Applied Agriculture (KSCAA) and Kansas State College (KSC), and since 1959 as Kansas State University (KSU).

The railroads first came to Manhattan in 1866, when the Kansas Pacific, then the Kansas Pacific, later Union Pacific, reached the town. The Rock Island came to Manhattan in 1887. After the Kansas River proved too shallow for most steamboats, especially in hot dry weather, the rivers were not as much of a transportation factor for incoming settlers, although certain goods did reach Manhattan by boat until the

roads and the railroads were completed.

By the 1870s and 1880s Manhattan was a busy and prosperous place. There were four blocks of businesses along Poyntz Avenue alone; these included several "general stores", where everything from food to clothing to farm implements were sold; drug stores; banks; livery stables; even a skating rink and Opera House. The population of Manhattan grew steadily from 1,173 in 1870 to 2,104 in 1880, and 3,215 in 1900. In 1990, the population of Manhattan was 37,712 not including KSU's enrollment, which hovers around 20,000, or Fort Riley families living in Manhattan.

The floods of 1903, 1908, 1935, and 1951, took a devastating toll on Manhattan homes and businesses, but each time, the citizens of the town managed to "rise above" the mud and destruction and rebuild and repair their homes and businesses. The 1903 and 1908 floods changed the courses of the Blue and Kansas Rivers, creating Hunter's Island south of town on the Kansas River and moving the Blue River channel further east from its original to the eastern edge of Manhattan. One year after the 1951 flood, which was the most devastating flood in the history of the U.S. in terms of property damage, Manhattan was designated an "All American City," for its courageous comeback from the disastrous flood damage. In spite of much protest by Riley Countians who lost their communities, homes and farmland, in 1963 the Tuttle Creek Lake and Dam was completed for flood control and recreational purposes. Manhattan has not been "visited" by flood waters since 1951.

Manhattan's economic base includes KSU, government (city, county and Fort

Riley), agriculture, tourist and convention visitors, insurance, oil and various contracting services, the McCall Pattern Company, Parker Hannifin Corp. (rubber hoses), International Multifoods, and Steel and Pipe Distribution. A new mall, or "town center" was built in 1987, after over ten years of debate on which direction Manhattan's future business community should take. The town center replaced much of the original business district of Manhattan, especially the 100 and 200 blocks of Poyntz Avenue (the main street). Since the completion of the Manhattan Town Center, much of the remaining central business district has undergone extensive remodelling, renovation, and restoration.

Many changes have taken place in Manhattan over the past 136 years, due to "progress," natural disasters, or the changing values and priorities of succeeding generations. Today's citizens seem to be as motivated as the pioneers were to ensure that the community provides the good schools and teachers, cultural and recreational amenities that enhance the quality of life for themselves and their children. Perhaps the adage, "The more things change, the more they remain the same," is true of Manhattan, Kansas, the "Little Apple."

COURTESY OF THE RILEY COUNTY HISTORICAL MUSEUM

MANHATTAN, KANSAS

COLORADO: A SUMMER TRIP (1866)
Written by Bayard Taylor,
for Horace Greeley and the New York Tribune

Within four miles of Topeka commences the Pottawottamie Reservation, which extends westward along the Kaw for twenty or thirty miles. Many of the Indians are now obtaining patents for their share of the land, in order to sell to emigrants, and in a few years, doubtless, the entire reservation will thus be disposed of. Here and there a wretched cabin and a field of ill-cultivated corn denotes the extent of Pottawottamie civilization. We met a number of Indians and squaws on horseback-one of the latter in a pink dress and wearing a round hat with upright feather, and her hair in a net. A little further, we came upon a mounted band of twenty or thirty, all drunk. My driver showed a little uneasiness, but they drew aside to let us pass, and a few hoots and howls were all the salutation we received.

St. Mary's Mission is a village of a dozen houses, with a Catholic chapel, on this reservation. My eyes were here gladdened by the sight of a thriving peach orchard. The house and garden of the priest, in their neatness and evidence of care, offer a good model to the Protestant farmers in this part of Kansas, whose places, without exception, have a slovenly and untidy aspect.

We had a drive of fourteen miles from the Mission to the village of Louisville, on Rock Creek. The road swerved away from the river, occasionally running over the low bluffs, which gave me views of wonderful beauty both up and down the Kaw

Valley. Every mile or two we passed wagon or mule trains, encamped near springs of water, their animals luxuriating on the interminable harvest of grass. I was amazed at the extent of the freight business across the Plains; yet I am told that it has somewhat fallen off this season. I have seen at least two thousand wagons between Lawrence and this place.

The view of Rock Creek Valley, before we descended to Louisville, was the finest I had had, up to that point. Even my driver, an old resident of Kansas, broke into an exclamation of delight. The village, at the outlet of the valley, had a tolerable future before it, until the railroad established the new town of Wamego, two and a half miles distant. In another week, the latter place will be the starting point for the overland coaches, which will give it a temporary importance.

The bottom of Rock Creek is a bed of solid limestone, as smooth as a floor. Just above the crossing, a substantial dam has been built, which furnishes a good waterpower. We did not stop here, but pushed on toward Manhattan, over the rolling hills to the north, whence we looked out upon grand distances, dark under the gathering clouds. By seven o'clock, the thunder drew nearer, and there was every indication of a violent storm. I therefore halted at Torrey's, a farm where the Overland coach changes horses, and was no sooner housed than the rain came down in torrents. The cabin furnished plain fare, and a tolerable bed, although the storm, which raged all night, leaked in many places through the roof.

Rising this morning at five o'clock, I found no abatement of the rain. We were soon sodden and mud-splashed from head to foot. The road, however, on the uplands, was beaten hard, and we made such good progress that we were at Manhattan, eight miles, in time for breakfast. This town, of five hundred inhabitants, is situated at the junction of the Big Blue with the Kaw. North of it rises the Blue Mound, a bluff three hundred feet in height, whence the view is said to be magnificent. There are five churches in the little place, and a mile in the rear, on a ridge, is the State Agricultural College, which already has one hundred and thirty pupils. The houses are mostly built of the beautiful magnesian limestone (resembling the Roman travertine), which gives the place a very neat and substantial air. This was all I could notice in the interval between breakfast and the harnessing of a new team for this place. With a Manhattan merchant as guide, I set out again in the dismal storm, slowly making headway through the quagmires of the bottom-lands.

I remarked that the bluffs were higher as we advanced, the scenery more varied and picturesque, and, if possible, more beautiful. The wild-flowers grew in wonderful profusion and richness of color. I was surprised to see, at the foot of one of the bluffs, a splendid specimen of the Yucca filamentosa, in flower. We crossed the Wild-Cat, a swift, clear stream, with magnificent timber on its bottoms, then Eureka Lake (a crooked slough dignified by that title), and after making ten very slow miles, one brewery, and three beer-saloons. Here I saw one field of one hundred and twenty acres of superb corn, completely inclosed by a high stone wall.

MANHATTAN CITY PARK COMMEMORATIVE ARCHITECTURE

Manhattan, Kansas contains tourist attractions included in several categories, most notably the category of "markers".. In this section I will discuss the creation and the placement of several commemorative markers, but I would like to begin by summarizing a sequence in the invention of tradition, postulated by Martyn Bowden, based on the ideas of Eric Hobsbawn and Terence Ranger. Hobsbawn and Ranger, looking at the European context, discussed the importance of national identity and legitimacy in the nineteenth century, and the need to establish some aspect of social life that was seen as continuous and unchanging. Tradition, they said, implied a particular and definitive heritage. Bowden, in the American context, has postulated a four stage sequence in the invention of tradition, which begins with the creation of unclear images of a region and continues through the creation of a myth, the acceptance of the myth as reality, and eventually the "universalization" of the tradition as fact.1 In the case of the local settlement history of Manhattan, Kansas, commemorative anniversary parades and the unveiling of a new marker, usually in the City Park, served to reinforce each successive stage of the process.

Manhattan was founded in 1855 at the junction of the Kansas and Blue Rivers. The early settlement history is somewhat confusing. Little is known about the presence or absence of Native Americans on the site at the time, their absence is usually assumed. George Park founded the town site of Polistra along the Kansas River, on Wildcat Creek near the Blue River. About a mile away and at about the

same time, Samuel Houston founded the town of Canton on what later became Goodnow farm land. These tiny, early settlements were established in 1854, without any clear reference to the passage of the Kansas Nebraska Act, This Act repealed the Missouri Compromise and introduced the principle of "squatter sovereignty", so that by the beginning of 1855 a race was between proponents and opponents of slavery. One abolitionist group was the New England Emigrant Aid Society. Some of the members of this Society, such as Isaac Goodnow, Joseph Denison, and Washington Marlatt, later settled in Manhattan and held positions as college professors or ministers. This group was to be instrumental in sending settlers to new sites in Kansas, notably to Lawrence, Topeka, Wabaunsee, and Manhattan. In the case of Manhattan, members of the Society bought land from Park and Houston on their arrival. By the spring of 1855, the various settlers in the area had joined together and renamed the site "Boston", in tribute to its New England connections.

On June 1, 1855 the most famous event in Manhattan's founding period took place. The steamboat Hartford, traveling upstream on the Kansas River, ran aground before reaching its destination at what is now Junction City. On board were members of the Cincinnati and Kansas Land Company, who were persuaded to come ashore at Boston and settle there. The newcomers stipulated that the town's name be changed to "Manhattan", to honor some of their financial supporters in New York City. Shortly after this incident the Hartford burned, and only its bell was saved. Since a group of Methodists had held services on board the ship, the bell was put up in their church. From these two events, the genteel presence of the New England Aid Society

members in what became Manhattan, and the Hartford running aground just outside the settlement, in a way that is reminiscent of the Old Testament story of Moses floating downstream in a basket to be rescued by Pharaoh's daughter in the bulrushes, the romanticized version of the establishment of Manhattan was formed. J.B. Jackson, in an insightful essay entitled "The Almost Perfect Town", discussed the western town's predilection for New England antecedents:

> It is worth noting, by the way, that the brightest claim to aristocratic heritage is this: grandfather came out West for his health. New England may have its "Mayflower" and "Arabella" , East Texas its Three Hundred Founding Families, New Mexico its Conquistadors; but Optimo is loyal to the image of the delicate young college graduate who arrived by train with his law books, his set of Dickens, his taste for wine, and the custom of dressing for dinner. This legendary figure has about seen his day in the small talk of Optimo society, and the younger generation frankly doubts his having ever existed; but he (or his ghost) had a definite effect on local manners and ways of living.2

In 1857 Manhattan was platted by Abram Barry in a grid pattern with six market squares, six public squares, a forty-five acre City Park and a twenty-one acre Battery Park. The whole covered about one square mile of almost level unwooded plain. This elaborate plan is typical of Kansas towns settled by members of the New England Emigrant Aid Society. The original plan for Wabaunsee, which is now included in the first volume of *Ghost Towns of Kansas*, contained even more impressive plans for public works and public buildings.

During its one hundred and forty year history the City Park, sited almost a mile away from the center of downtown but with its southern boundary on Poyntz

Avenue, Manhattan's "Main Street", has been a mirror of popular tastes in recreation, as well as a staging ground for anniversary parades and other celebrations as well as repository for commemorative objects. In 1869, the Blue and Kansas Valley Agricultural Society was formed. Its members held annual fairs in the northeast corner of the park for twenty years. Horse racing was a fashionable sport and a race track was laid out in the northern half of the park in the 1870s with a stable built in the southern half.3 A small octagonal limestone building, Floral Hall, was built in 1875 for the annual County Fair. In 1889, park drives were laid out and graded and the park was thickly planted with trees. Plans were made for a lake in the southeast corner. From 1907 to the late 1920s Chautauquas were held in the park. The park was further altered in the 1930s when Poyntz Avenue became part of the Golden Belt Highway and camping grounds and comfort stations were erected for the new traveling public. Also in the

1930s, federal funds made the construction of a large swimming pool and a new children's playground possible. Meanwhile the park was being used as a site to place commemorative structures.

Three of these objects will be discussed in some detail, and connected to the concept of the invention of tradition and its four cycles. They are the Chief Tatarrax Obelisk, erected in 1904, The Pioneer Cabin, built in 1916 and the Johnny Kaw statue, originally created in 1955. The fifty years from the founding of Manhattan in 1855 to its half century anniversary in 1905, contain the first three stages in Bowden's four stage sequence. In the very early period the story of the establishment

of the town was an inchoate image in the minds of the actual settlers. Like many new settlements, Manhattan had an Old Settlers Society, and a branch of the Grand Army of the Republic whose meetings are recorded in the town's newspapers. It is likely that members of this society, as well as the Daughters of the American Revolution and the local historical society helped formulate what became the myth of the creation of Manhattan by two groups, noble New England patriots, who sacrificed their careers in the East to come West and hold Kansas for the Union, and the pioneer settlers from the steamboat Hartford, Manhattan's own Mayflower. The nobility of the New Englanders in particular was reinforced in nineteenth century popular culture by the poem "Song of the Kansas Emigrant" by John Greenleaf Whittier which begins:

> We cross the prairie as of old
> Our fathers crossed the sea
> To make the West as they the East
> The Homestead of the Free
>
> We go to rear a wall of men
> On Freedom's southern line,
> And plant beside the cotton tree
> The rugged northern pine

The first object which commemorated local history to be erected in Manhattan was the Chief Tatarrax Monument. This was built with funds from the Quivera Historical Society and honors the Harrahey and Quivera, names that the Spanish explorer Coronado gave to the Kansas Indian tribes. In 1905, it was generally believed that Coronado came as far north as Riley County on his 1541 expedition. This was important to Kansans, anxious to tie their state, which had few references

to European or American history before 1854, to well known Spanish explorations. The twenty foot high basalt obelisk was unveiled on October 27, 1904. According to a local paper, "the citizen's band furnished music, Rev. J.W. Hannum offered prayers, photographs were taken before and after the unveiling.. the American flag was used as a veil... two companies of college cadets under the command of Captain Shaffer then presented arms and fired salute".4 The use of an American flag, of Protestant prayers, and the local cadet corps are all very significant, because their use helps produce an uncomplicated narrative that stretches from the past to the present, like the historical floats mentioned in a later parade. As J.S. Wood and M. Steinitz have commented:

Tradition obscured historical disorder and discontinuity. It reduced both diachronic complexity and synchronic richness. It produced a comprehensible ensemble of a few key elements of the past. As Levi-Strauss has noted: "modern societies interiorize history, as it were, and turn it into the motive power of their development." The ideological effect of interiorized history was a critical inheritance that legitimated the present.5

This pageantry also helped legitimate the obelisk as an "official: attraction in the City Park. When the story of Coronado traveling as far north as present day Riley County was officially discredited by Smithsonian archeologist Waldo Wedel in the early 1980s, the officials of Kansas State University showed their sense of humor by presenting him with an honorary doctorate. Meanwhile the legend of Coronado's visit to northeast Kansas lives on, in the names of several streets and a new expensive

subdivision. The obelisk, in remarkably good condition, remains in the park.

About thirty yards west of the obelisk in the Pioneer Cabin. This was constructed by volunteers for the Riley County Historical Society as their first museum building. Like the obelisk, it was built to celebrate an anniversary, this time the sixtieth anniversary of the founding of the town. The Society itself was organized on May 28, 1914 by women from several important local women's clubs, including the Daughters of the American Revolution. Builders of the cabin managed to collect a few remnant scraps of building from the pioneer period of the 1850s. The stones at the northeast corner of the building were taken from the remains of the Bluemont College building, the predecessor of Kansas State University. The stones at the southeast portion of the building came from a bridge on the old military road between Fort Leavenworth and Fort Riley which collapsed in 1856. In front of the cabin were placed cannons in cement mounts from the Civil War and the Spanish-American War. The cannons were donated to a scrap metal drive during World War II, so that only the mounts remain. Also positioned in front of the cabin is a grist mill wheel. The cabin was completed on October 5, 1916 and furnished with agricultural implements, furniture, and other items from the pioneer period. With the furnishing and construction of this museum, the offerings of the historical society remained frozen until the construction of a larger facility in 1976, to honor the nation's bicentennial. The local heritage, as viewed by members of the historical society in the first three-quarters of the twentieth century, remained firmly tied to the pioneer period, with the average pioneer in Manhattan cast as a member of the farming family of comfortable

means, of Eastern origins and of a British heritage. The cabin was opened with a good deal of pomp on October 5, 1916, the occasion being marked by "the most brilliant and colorful parade ever given in Manhattan, with 102 floats representing Manhattan's history form the Spanish explorers(!) to the present time".6 It is probable that if the Spanish explorers had been removed from the parade, its organizers would have begun Manhattan's history in the nineteenth century, ignoring the presence of the Native Americans altogether.

By the beginning of the twentieth century most of the earliest settlers had died, and a transition began of the local view of the town's past form Bowden's third stage, the acceptance of myth as reality, to the "universalization" of the tradition as face. As the pioneers died, the peals from the Hartford's bell, affixed to the Methodist church, frequently rand out over their funeral services. The bell became a sort of sacred totem for some of the local residents, a visible connection with what they regarded as their pioneer heritage. Perhaps the most poignant service was that of Amanda Arnold, the town's first schoolteacher, who arrived as a nineteen year old on the Hartford in 1855 and died almost seventy years later aged 87. Both local papers included a paragraph about the tolling of the Hartford bell at her service.7 The place of the Hartford in the local heritage was reinforced at the diamond jubilee celebration of the town's founding in 1929, when the fireworks display, held at City Park, including one special effort called "The Burning of the Hartford".8

While the first two objects discussed, the Coronado obelisk and the Pioneer Cabin are darkly colored, relatively modest in appearance, and were planned as serious

addition to the Park, the Johnny Kaw statue, despite its connections with the tradition of larger than life fold heroes such as Paul Bunyon, really owes more to modern day cartoon figures such as those produced by Walt Disney studios. Johnny Kaw is a thirty foot high concrete over steel statue of an imaginary folk hero, invented as a publicity stunt by George Filinger, a Kansas State art professor and a member of the 1955 Manhattan Centennial Committee. The blond, blue-eyed Kaw, wearing a loosely fitting shirt and trousers with the obligatory western vest, is oversimplified in appearance and hearty in looks. He hold in his hands an enlarged version of a genuine hand cradle, used for harvesting wheat. The Kaw figure was effective in creating local interest about the Manhattan centennial, and a "Johnny Kaw Days" parade was held for several years both in Manhattan and in the neighboring town of Wamego. The present statue in the park was constructed in 1966.

1. Martyn Bowden, "The Invention of American Tradition", Journal of Historical Geography, 18, (1992) 3-26.

2. John B. Jackson, "The Almost Perfect Town", in *Landscapes*, ed E.H. Zube, (The University of Massachusetts Press, 1970).

3. *The Industrialist* (of Manhattan, Kansas) October 13, 1877, *The Nationalist* (of Manhattan, Kansas, February 14, 1879.

4. *The Nationalist* (of Manhattan, Kansas) October 28, 1904.

5. J.S. Wood and M. Steinitz, "A World We Have Gained: House, Common, and Village in New England", *Journal of Historical Geography* 18 (1992) 195-1201.

6. Riley County Historical Society "Log Cabin Days", undated.

7. *The Manhattan Mercury*, October 5, 1923.

8. *The Manhattan Mercury*, October 2, 1929.

GEE-WHIZ FACTS ON TUTTLE CREEK RESERVOIR
by Jeffrey Weatherly
from "Historical Channel Adjustments of the Lower Big Blue River Below Tuttle Creek Reservoir, Manhattan, KS 1857-1991"

The construction of Tuttle Creek was a long and controversial process. Opposed by the Blue River Study Association, chaired by J.A. Hawkinson (state representative--Bigelow), argued the construction of the project would cause great monetary, economic and social loss. Initial losses were calculated to be: 44,000 acres; four communities (Garrison, Stockdale, Randolph and Cleburne); and 1,500 displaced ancestral farm owners (land ownership up to 90 years in one family). Total initial sum of losses was estimated at $58,061,770.00 which includes an annual recurring loss of $5,806,177.00 from agricultural and business productivity. Counter proposals were submitted which advocated the construction of several smaller upstream dams located at; West of Waterville, KS and near Crete, NE.

Tuttle Creek Dam is located 10.0 miles upstream to the north from the mouth of the Big Blue River. The Big Blue river originates near Grand Island, Nebraska then migrates 300 miles to the mouth near Manhattan, Kansas. Total drainage area for the Big Blue River basin is 9,681 sq. miles with 9,628 sq. miles being retained at Tuttle. Approximately three-fourths of the drainage basin is in Nebraska (7200 sq. miles). Rocky Ford Dam is located 1.4 miles below Tuttle.

Precipitation: Normal rainfall above Tuttle: 27.4 inches. Maximum--60.38 inches in 1951(measured at Manhattan), minimum--10.31 inches in 1936 (measured at Clay Center, Kansas). Average annual snow fall for the basin is 22 inches.

Lake Evaporation: Pan evaporating factor of 0.7 Average April through October of 37.4 inches. Minimum evaporation 32.9 inches (1969) and Maximum evaporation of 41.1 inches (1966).

Sediment Estimation: First 50 years of the project life-- 0.48 acre-feet per year per sq. mile of drainage area. Thus, 4,620 acre-feet per year. It is speculated that the sedimentation rates have far exceeded this estimation (no values available).

Big Blue River Basin Flood History:

1903, 1908,1935,1943,1947,*1951,1960,1967,1969 (some activity in the seventies and eighties--no specific years available at this time).

Construction: Began October 1952, postponed in December 1953 (due to lack of appropriations), resumed construction December 1955 and closure was in July 1959. Construction was complete and operation began July 1, 1962. Multipurpose pool was reached April 1963 (1075 feet).

Purpose of the project:

Flood control, irrigation, recreation, fish and wildlife development, water quality.

Dam Specifics:

Rolled earthfill construction (contains 21,000,000 cubic yards of material), 157 feet above streambed, total length of 7,487 feet, crest elevation is 1,159.0 feet above sea level, crest width is 50 feet with a base width of 1,640 feet at maximum.

Spillway: concrete weir structure (crest length 839 feet), 18 tainter gates (40x20'), discharge capacity of 233,500 cfs at top of flood control pool (1136 feet) and 579,000 cfs at maximum water surface (1151.4 feet).

Outlet Works: discharge is controlled by four (10x20') stainless steel fixed wheel service gates, estimated discharge capacities are 31,300 cfs at 1075 feet and 45,900 cfs at 1136 feet. The discharge tubes are twin 20 foot diameter horseshoe conduit. The intake tower is 197.5 feet above the river channel (1200.5 feet above sea level).

Tuttle Creek is one of six Corps of Engineers projects: Clinton (1977), Perry (1969), Milford (1965), Kanopolis (1948) and Wilson (1964).

Storage: flood control--1,941,700 acre-feet; **surface area**--53,600 acres (flood control pool; 15,800 acres (multipurpose pool); **shoreline:** 112 miles.

The Connecticut Kansas Colony
Letters of Charles B. Lines to the New Haven (Conn.)
Daily Palladium

I. Introduction

> Notice is hereby given that a company is being formed for the purpose of emigrating to Kansas. Those, therefore, who desire to aid in establishing the Institutions of New England, and to secure for themselves and their families a good home in that delightful country, are requested to communicate with the subscriber as early as practicable. Men of all professions, and especially farmers are needed, but only such as will be able to contribute in some substantial manner to the building up of a flourishing community.
>
> New Haven — C.B. Lines
> Feb. 18, 1856 — No. 90 State Street

The above item in the New Haven (Conn.) Daily Palladium was the first public notice of one of the most famous Kansas immigrant companies, the "Beecher Bible and Rifle Colony." How it got this name, how it was organized, how it traveled to Kansas, and how it settled there, are described in the letters which follow.

The C.B. Lines who signed the notice was Charles Burrill Lines, the writer of the letters. He had announced, at a public meeting the night before, that he would organize a colony. The struggle between free and slave-state factions in the new territory of Kansas was already a matter of concern to all New Englanders. In the fall of 1855, Eli Thayer and Samuel Clarke Pomeroy of the New England Aid Company had spoken at a series of meetings in New Haven. They and other prominent

antislavery men had done much to arouse the people of the community. Many felt, as Lines did, that if Kansas was saved, it must be by friends of freedom moving there to live in sufficient numbers to outvote the slave propagandists.

Following Lines' announcement, meetings were held in Hartford, Meriden, Middletown, and other nearby towns. Within a short time 85 persons had signified their intention of joining the colony.

On March 7 a meeting was held in New Haven at which a "constitution or plan of agreement" was drafted and offices elected. Lines was made president; the other officers were Thomas C.P. Hyde, secretary; Walter Webb, treasurer; and Harry S. Hall, II. A. Wilcox, E.M. Woodford, J.P. Root, Benj. Street, and John J. Walter, directors.

At this meeting "Inquiries were had, in regard to the occupation, age and gifts of the members.11 It appeared that of those present a large proportion were mechanics with considerable number of farmers, there were also professional men, surveyors, Teachers and merchants many of the number being professors of religion, and all range in their ages from 14 to 56.

Definite plans regarding the buying of seeds, time of departure, tickets and freight arrangements were discussed at a meeting on March 11. March 26 was set

as the tentative date of departure. It was learned that six wives expected to go along. A committee was appointed to explore certain portions of Kansas territory and select a suitable location for the settlement. It was voted "that the Directors make arrangements for a supply of provisions for two months." The following articles were approved: flour, beans, pork, meal, potatoes, smoked beef, rice, dried apples, smoked ham, crackers. It was also voted that the directors "provide a supply of Tent cloth, and such other articles as may seem necessary." Wagons, they concluded, could best be bought at St. Louis and teams near the Missouri line.

On the following Thursday evening a meeting was held in North Church for the purpose of providing the colonists with arms. The church was filled. Many clergymen were in the audience, together with a large representation of the faculty of Yale.

The Rev. Henry Ward Beecher opened the meeting with an eloquent antislavery address. Lines spoke briefly on the necessity of providing sufficient arms for personal defense. Prof. Benjamin Silliman of Yale then rose and headed the subscription with the donation of a Sharps rifle. Others followed. Beecher promised that if 25 rifles were given at this meeting 25 more would be given by his Plymouth church in Brooklyn. In all, not counting Beecher's pledge, 27 weapons were subscribed. Within a week the promised rifles came from Brooklyn, together with 25 Bibles, the gift of a member of the same church. The incident gave the name "Beecher Bible" to the Sharps rifle.

This meeting caused widespread comment in the press, criticism of the clergy for condoning the gift of weapons of warfare, and concern among Yale students, many of whom were from Southern states. Little or no criticism was aimed at the company, for it was recognized that any group then going into Kansas territory must be armed.

THE BEECHER BIBLE AND RIFLE CHURCH

Until 1854, when Kansas was opened for settlement, the spot on which this old landmark church stands was just part of a vast ocean of tall prairie grass, under the ever-changing skies. To the north lay the Kaw River, crowding the bluffs beyond. A few miles to the east stood hills of spectacular beauty, and the prairie rolled gently away toward the south and west. The silence was broken only by the winds or by the songs of the meadow-lark, and at night by the music of the prairie wolves. The land belonged to the Indians, to the roving herds of buffalo and antelope, and to the great flocks of migratory birds.

The Kansas, Nebraska Bill, passed in May, 1854, changed all this forever. It provided that Kansas could become a free state or a slave state, depending on how the people of Kansas voted. The race was on to stake out claims, and to vote Kansas "free," or "slave."

Two years later, in 1856, there were already about sixty people living within a few miles of this place that they called Wabaunsee, an Indian name meaning "Dawn of Day." Here, on the south bank of the Kaw River, 100 miles west of Kansas City, a settler had built a tiny store. In New England "Kansas Fever" ran high. The people of New Haven, Connecticut, raised money to send a group of colonist to Kansas, sixty or more men, led by one of New Havens most respected citizens, Charles B. Lines. These were well educated men, many with professional training. They left good jobs and good homes behind them. They were not just adventurers, with little to lose by going west; they were men making a sacrifice for their ideals.

Before the Connecticut-Kansas Company left for Kansas, a meeting was held in North Church, in New Haven. Professor Silliman, of Yale, pledged $25.00 for a Sharps rifle for the Company. Then Henry Ward Beecher, the great minister from Brooklyn, pledged that his congregation would give the money for twenty-five rifles if the audience would give another twenty-five; people in the crowd responded in great excitement, and soon twenty-seven had been promised. A few days later Mr. Beecher sent Mr. Lines $625 for the rifles, and with the money came twenty-five Bibles, the gift of a parishioner.

The Company left New Haven at midnight, on March 31st, after a torch-light parade across town to the steamboat to New York. The next day they were on a train to St. Louis, a three-day journey of great discomfort. From St. Louis they sailed up the Missouri River on the steamboat *Clara*, as far as Kansas City. There they bought thirty wagons and sixty oxen, along with farm implements, tents, and provisions for thirty days. They started west on the Oregon Trail, stopping for a few day in the free-state town of Lawrence. Then they continued along the trail across the Kaw river, they veered left and continued west, south of the river, until they reached the place their scouts had selected, Wabaunsee, "The New Haven of the West."

In late April, 1856, (almost a month away from New Haven) Wabaunsee suddenly became a busy tent city. Streets were laid out, and city lots and tracts of prairie land were divided among the men of the Company. The settlers already on the scene welcomed the New Englanders, and some of them joined the worship services

that were held on Sunday's, first in tents then in cabins or dug-outs. The new settlers found pioneer life very hard. Some became ill or discouraged and returned home. Those who remained until August were then called to go to the defense of Lawrence. Organized as "The Prairie Guard", under their elected captain, William Mitchell, they spent six weeks fighting the border ruffians.

The winter of 1856-57 was one of suffering in Wabaunsee, but things seemed more hopeful in the spring, when the wives and children came to join the men. Now that a permanent settlement seemed assured, there was a desire for a permanent church organization. In late June, 1857, fifteen of the members of the colony and thirteen other settlers met to organize "The First Church of Christ in Wabaunsee," with the Rev. Harvey Jones as pastor. Of this group of twenty-eight charter members, *nine* were women.

After two years of raising funds for a church building, mostly in New Haven, they started construction of the sturdy stone church that still stands in Wabaunsee. The stones were hauled from quarries, on sledges drawn by oxen. The mortar was mixed by hand, and the long shingles, called "shakes," were made with crude hand tools. The rows of straight-backed pews were divided down the center of the church by a low wooden partition that separated the men from the women. From the balcony across the rear of the church a ladder led to the belfry. The church-yard was edged with hitching posts, and there were newly planted trees and lilacs in appropriate spots.

The new church was dedicated in May, 1862 By that time some of the

members had already gone to fight in the Civil War. Soon there were only a few boys and older men to carry on work in Wabaunsee, but after the war was over the town began to grow again. It never became the great city the people from New Haven had envisioned, but the area grew into a thriving farm community. The church became one of the largest and most influential Congregation churches in Kansas. Only a few of the Connecticut families remained to bring up their children in Wabuansee, but those few were a strong influence there, and in Kansas.

The pioneers of Wabaunsee sent their children to Washburn College or to the Kansas State Agricultural College, to become teachers, ministers, or missionaries. These young people then went to far places in the world to work, but they never forgot Wabaunsee. When the church needed repairs they always gave generously to assist the Willing Workers Society, that group of church ladies forever busy with ice cream socials or oyster suppers given to raise money to help pay the minister's salary or the mortgage payments on the parsonage.

In 1907 old friends of the church came from far away to help celebrate the 50th Anniversary of the First Church of Christ in Wabaunsee. Only two of the original Company still lived in Wabaunsee then, but they both played a large part in the Jubilee celebration.

In 1913 there was a renewal of interest in the church when a new minister came to start an experiment in rural development. The Rev. Anton Boisen, later to become a very famous man, organized the people to build sidewalks, improve the churchyard and the cemetery, and to better their economic and social lives. But the

population of the area was dwindling,and so many people left as an indirect effect of World War I, that after 1917 it was no longer possible to keep a resident minister. After that there were guest ministers from time to time, and services held with the Methodist church of Wabaunsee. An effort was made to federate the two churches, but this failed, and soon the old stone church was practically deserted. The last entry in the official record book was made in 1927.

But the people whose roots were in Wabaunsee could not forget it. In 1932 the descendants of the "Beecher Colony", as it was now called, organized the "Old Settlers' Association." On Decoration Day, and on the last Sunday in August, every year after 1932, people who could still remember Wabaunsee's early days met in the old church to explore the past and to honor the men and women who had made that church a symbol of freedom around the world. Occasionally a guest minister preached there, and for few years Sunday School was held there, but the building fell into such a state of disrepair that in 1948 former members spent more that one thousand dollars to renovate it. A few years later the same people raised another similar sum to build a memorial gate for the cemetery, a gate designed by the daughter of Captain Mitchell, of the old Prairie Guard.

In 1950 residents of Wabaunsee formed a new church group, and began to hold weekly services. This was said to be the first inter-racial Congregational Church in Kansas, a fact which impressed many as a fitting tribute to the Connecticut-Kansas Colony. The Church's Centennial, in August, 1957, saw the old building much as it had looked when completed, almost a hundred years before. The old pews were still

uncomfortable, the floors still dark and creaky, and the windows still tall and narrow. but a year later much had been changed. A youth's group, under the sponsorship of the Kansas Pilgrim Fellowship, spent two weeks in Wabaunsee, working with members of the church, to renovate the building. They put in a new floor, a tile ceiling, and replaced the old coal stoves with modern heaters. Soon after that the parishioners of a church about to be inundated by the waters of Tuttle Creek Reservoir donated its pews to replace the old ones in the Wabaunsee church. More recently stained-glass paper had been applied to the old"window-lights."

Sunday services are still being held in the church, as they have for the past eighteen years, sometimes with part-time minister, sometimes with guest speakers. During 1969 guest ministers and lay speakers are being supplied by The Eastern Association of the United Church of Christ. The Homecomings are still held on the last Sunday in August. Then the descendants of Wabaunsee's pioneers meet to honor their ancestors, whose courage made Wabaunsee an historic shrine. On that occasion the old church bell tolls to call the people to the church, as in years past, beyond the memory of anyone present. And the Willing Workers, after seventy five years, are still raising money for the church!

In the park a few blocks north of the church stands a monument erected by the Kansas Historical Society. On it are carved these words:

"In Memory Of The Beecher Bible And Rifle Colony, Which Settled This Area In 1856 And Helped Make Kansas A Free State. May Future Generations Forever Pay Them Tribute."

THE KONZA PRAIRIE

The Konza (one derivation of the Indian name of Kaw or Kansas) is a 8,600 acre area, the largest area of undestroyed tall grass prairie in the United States. It was purchased in two parcels, one in 1971 and one in 1977 by the Nature Conservatory from a gift of Katherine Ordway. Geologists believe that the oldest layers of rock on the Konza, which begin about a thousand feet below the surface, were deposited about 600 million years ago, during the Cambrian period. The dominant creatures were trilobites. For the next half billion years, the Konza underwent periods of flooding and exposure. In recent times, from about sixty million years erosion rather than deposition has been the major geological force.

Perhaps a thousand years ago the Pawnee were among the residents of what is now Kansas. They encountered the Kansas Indians about five hundred years ago. The Kansans were put on a reservation that included the Konza Prairie in 1825 and remained there until being sent to Indian Territory (now Oklahoma) in 1873. The previous year, a Chicago industrialist, C.P. Dewey bought a 10,000 acre plot that makes up most of the Konza Prairie today. Two limestone buildings, a ranch headquarters and a barn were built in 1910 and 1911. The Deweys lost the ranch in 1930.

The soil at the Konza is a thin veneer on top of thick layers of weathered

limestone. It has remained in grass, mostly native, because it doesn't make good farm land. The principal grasses, of the Konza are big bluestem and little bluestem. This bluestem grows in dense spiraling clumps and reaches heights of six to eight feet high. Little bluestem also grows in dense clumps.

Research at the Konza Prairie is focussed on ecological processes in tallgrass prairie, particularly the effects of fire and grazing. Under a research protocol begun in 1972, the site watersheds receive fire treatments consisting of controlled burns at one, two, four, ten, or twenty year intervals. Most watersheds are burned in spring. However, a few units are grazed by a herd of about 180 bison. Recently, cattle have been introduced in a few watersheds, allowing for direct comparison of the ecological effects of native and domesticated grazers. The major research thrust at Konza includes investigation of the effect of prairie canopies. These investigations have been conducted at a variety of scales, raging from micro-level studies of soil-plant interaction to landscape-level investigations of one of the networks of Long Term Ecological Research (LTER) sites, funded by the National Science Foundation and charged with providing long term basic ecological data over a variety of biomes. In the late 1980's Konza was also the site for NASA's FIFE project, a multidisciplinary project designed to improve the capability for scaling surface climate observations to satellite altitudes to facilitate parameterization of global climate models.