

HISTORIC LANDSCAPES OF CLOUD COUNTY, KANSAS

by

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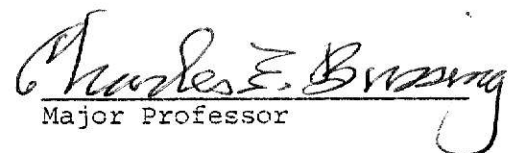
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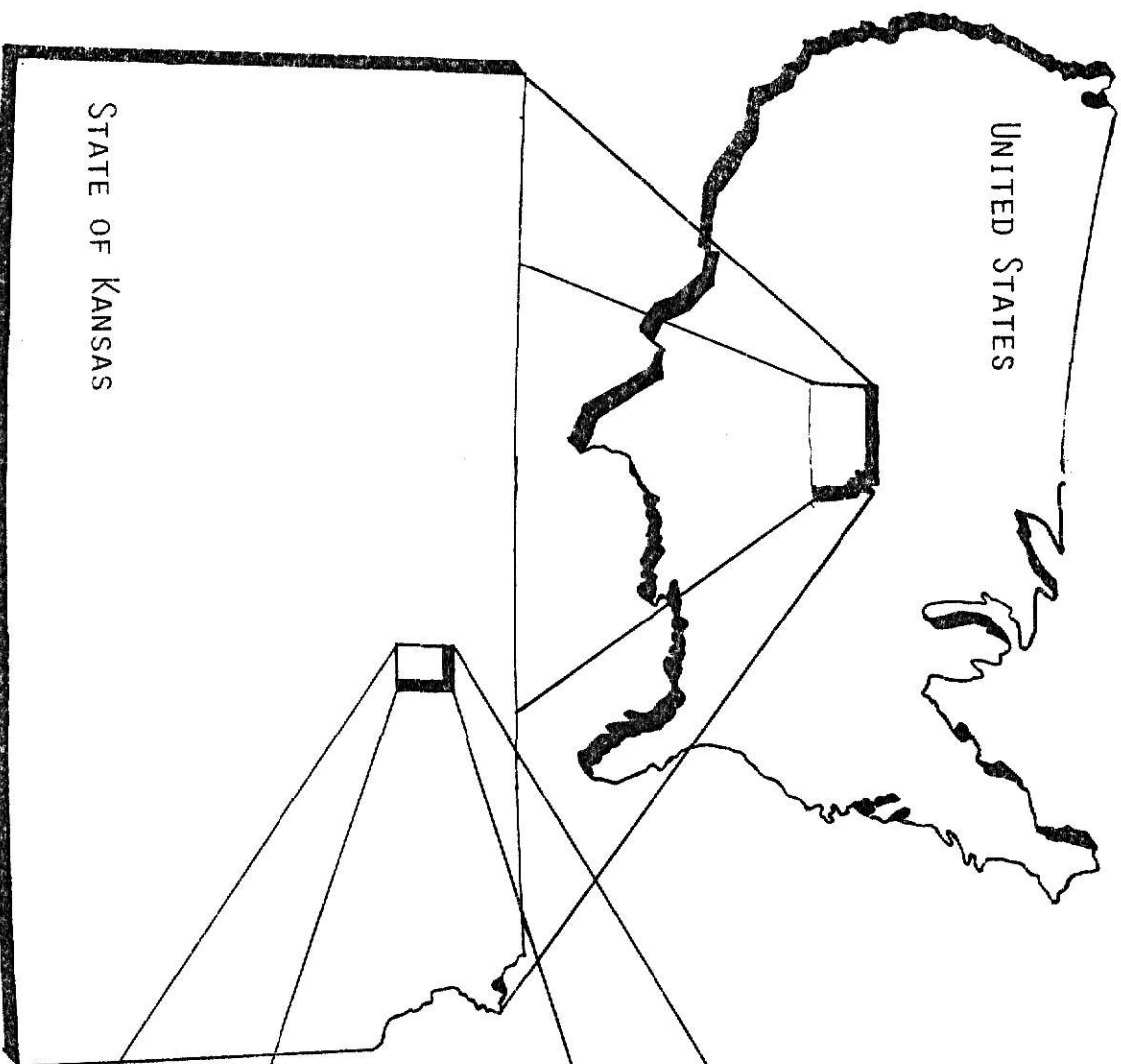
The patience and the guidance shown me by my committee--composed of Professors Charles Bussing, David Kromm and Steve Stover-- has been greatly appreciated. One will gain a greater sense of what each of these three men went through, particularly Chuck Bussing, when one considers that they were working with a head-strong individual of French Canadian extract, who dislikes a structured environment and maintains a tendency to do things his own way. I wish to acknowledge, also, the Kansas State Historical Society, Topeka, for providing photographs numbers 1, 2, and 6 used in the thesis.

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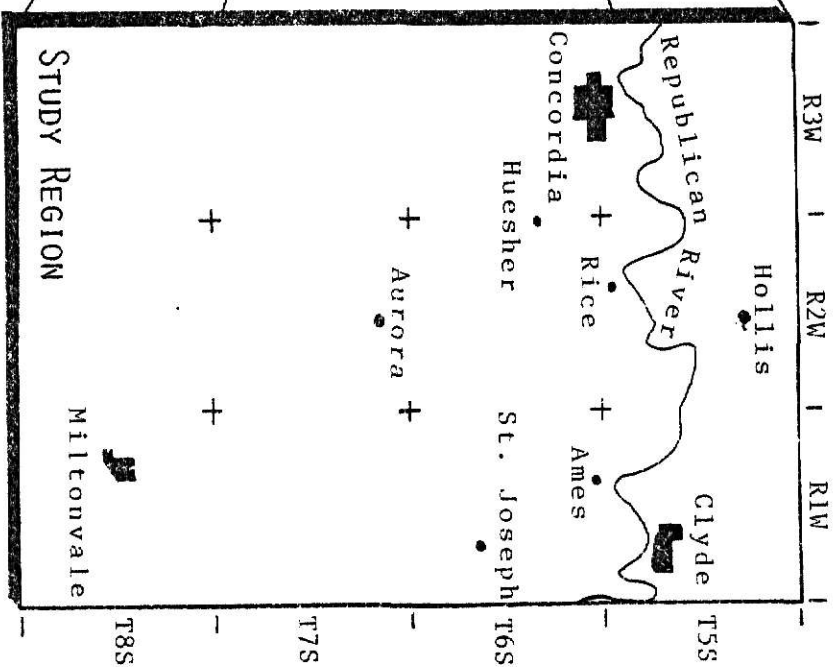
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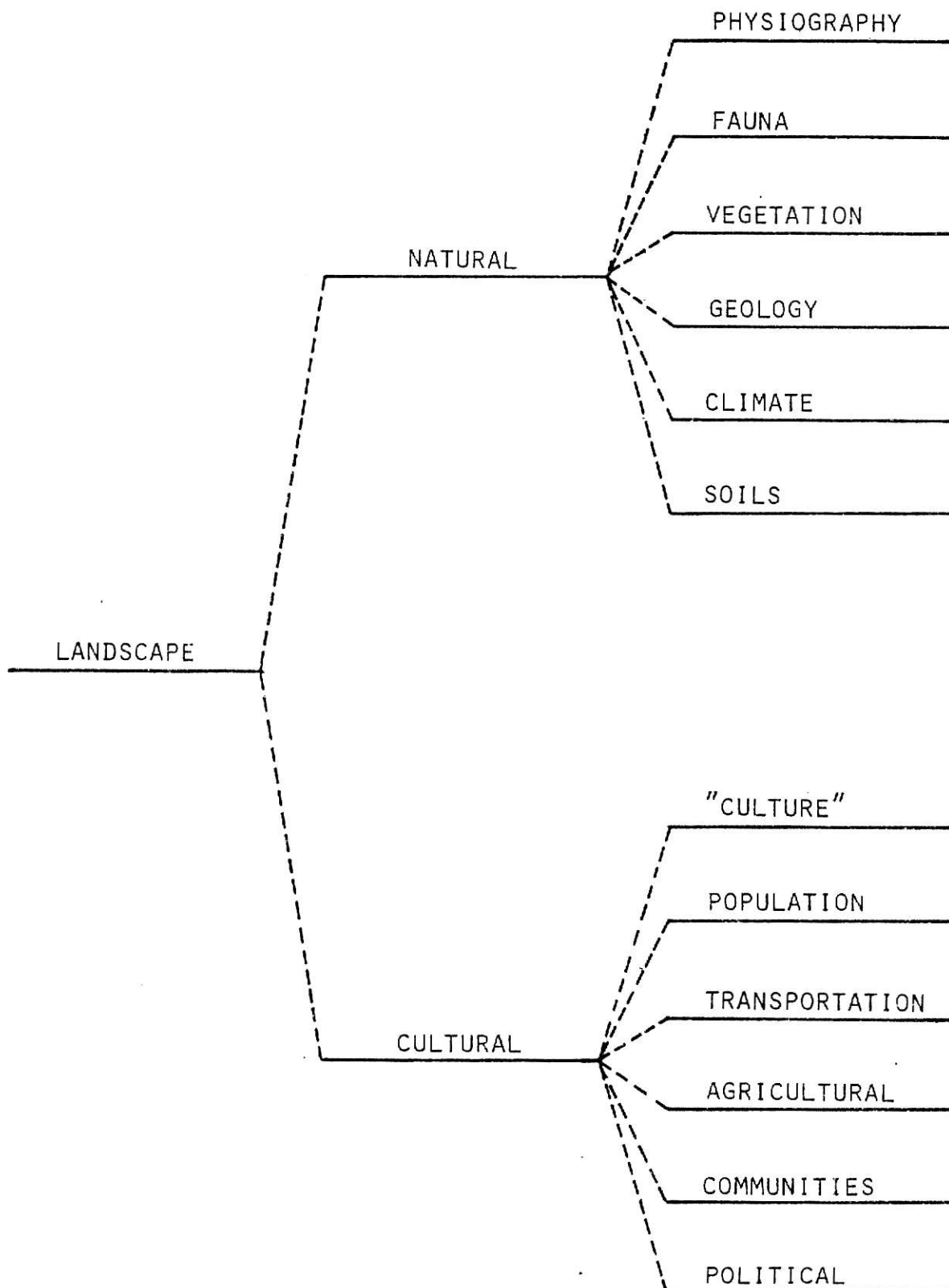
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GEOGRAPHIC LOCATION OF STUDY REGION



COMPOSITION OF A LANDSCAPE



Chapter 1

INTRODUCTION

This thesis investigates the evolution of the landscape in a region of North Central Kansas. (See Map entitled "Geographic Location of Study Region", page 1). The area of study was first settled by European-Americans during the latter half of the nineteenth century, with initial settlement taking place over a span of approximately thirty years. During this time, radical modifications were made to the visual appearance of the land, for there occurred a transition from an uninhabited and predominately natural environment, to one which maintained a homesteader and his family on every quarter section. The processes of this change left their mark in the landscape, establishing a medium by which one can trace the development of this region.

What is a Landscape?

The term "landscape" per se represents a geographic concept which is synonymous with the prevailing terrestrial environment at any instant in time. It is largely a two dimensional surface that lends itself to descriptive analysis, for a landscape is a complex association of spatially distributed phenomena derived through processes related to either natural or human activity. Each phenomenon need not be manifest in material form upon the land, but may be detailed by study, and then assigned to either the natural or cultural landscape of which it is a part, since it is possible for any landscape to exhibit some form of these two separate states. (See Figure entitled "Composition of a Landscape", page 2).

The natural state of a landscape can evolve without human

presence, for it is composed of features derived from processes unrelated to human activity. Few places remain on earth today where mankind has not made either a direct or an indirect impact on the existing conditions, thus eliminating the likelihood of one finding a truly pristine environment. However, predominately natural landscapes do exist. Sometimes referred to as the physical landscape, it is made up of such elements as climate, vegetation, physiography, soils, and fauna. All are factors which are intricately interlocked with one another, each playing its specific role in formulating the visual scene.

Of all those components previously mentioned, climate is one which cannot be seen in physical form, but must be experienced through the presence of other features. It makes its existence known by the species of plants and animals living within its domain, for these life forms have made specific adaptations over time which allows them to thrive under the prevailing climatic conditions.

Geology is another of the elements often not thought of as being a part of the landscape, but one must consider the type of rocks beneath the ground level in order to truly explain its geomorphic qualities. This is true since rocks of different types weather and erode at much faster rates than do others. The soils of a region are also reflective of local geologic conditions, for many of the chemicals present in soil are extracted from the parent material. There are also times when rocks become exposed through outcroppings, which makes it even more necessary to be aware of the local geology in order to supply an explanation.

The second state of existence a landscape may have occurs once human activity can be measured upon its surface. This does not mean to imply that all natural processes cease, nor that mankind has taken

control over the environment. It does mean, however, that a transition in terminology has been made to point out the possible presence of human interaction with indigenous natural processes.

In a cultural landscape, one finds features of human manufacture superimposed over the natural surface of the earth. Modifications to the existing conditions have been made through processes associated with human endeavor. Culture itself has been defined by Carl Sauer as simply "man's work", meaning essentially that some form of social action has, or is taking place, and that ramifications of this action can be identified in some form.¹ Another definition of the term would show it as being the shared experience of a population within any given region, presenting itself in the manner of their "concepts, habits, skills, arts, instruments, etc."² All factors included in the makeup of any culture become involved in the construction of that culture's surroundings, for they are in some mode dramatized on the landscape.

The distinction between a natural and a cultural landscape has been made, and is easy enough to comprehend, but to make a separation between mankind and nature implies any human activity to be unnatural, and therefore unattached to normal terrestrial processes. This implication is unwarranted, for mankind is not unlike any other natural element on the earth. If for a moment the activity undertaken by the family of man can be considered a single process, it can be seen as a dynamic force on the face of the planet, constantly evolving and habitually changing its own environment. Often these changes are felt on the land, as new innovations replace those that have become outdated. Individually, people are unpredictable, and for the most part unexplainable in their actions; but collectively, descriptive explanations can be

offered for any actions which do take place. The results of the collective actions are prominently displayed on the landscape and provide excellent examples to be used in developing that explanation.

Even though Sauer does express a distinction between cultural and natural landscapes, it is in terms of "culture as a geographic expression, composed of forms which are a part of geographic phenomenology."³ Sauer believed that culture was to be found dramatized on the landscape, not as a unit in and of itself, but as a mixture of forms and features which were expressive of the social nature of those people living upon the landscape's surface. Strahler goes further by saying that there are times when "man becomes a geomorphic process, just like running water, groundwater, oceans, glaciers, wind, and downhill gravity movement. . .; all working to transform the earth's surface."⁴ Being a part of the terrestrial environment, humanity is separated from the whole only through the efforts of those who compose humanity itself, not because there is an actual division between it and nature. While not entirely adequate, the terms natural and cultural will be used within this thesis only for simplicity and in keeping with tradition.

Works on Landscapes

Landscapes have long been the target of poets, artists, explorers, and scholars. In 1794 the poet Richard Knight wrote:

"How best to bid the verdant landscape rise,
To please the fancy, and delight the eyes;
Its various parts in harmony to join
With out clandestine, and conceal'd design; . . ."⁵

Knight thus brings forth a basic point of this thesis: a landscape in its various parts reflects in some manner all that has occurred upon its surface. Scholars have produced both books and essays dealing with

either the explanation of specific landscapes, or else with the definition of the concept itself. They have pointed out the more aesthetic qualities inherent within the features of the land, as well as providing technical information concerning the landscape's development. One of the better known present day geographers, David Lowenthal, explored the rural English countryside in an article that he co-authored with Hugh Prince. In this, the beauty wrought by human industry upon the land is discussed, pointing out that even though natural features in landscapes are most often considered to be the more aesthetically pleasing, human design can contain its own graceful elegance.

One of the premier works dealing with the description of a particular landscape and its cultural makeup is Carl Sauer's The Geography of the Ozark Highland of Missouri. It is a study in regional geography which first outlines the natural environment, and then proceeds to explain how incoming cultural groups made their adjustments to the existing physical conditions. One of the social groups examined in this study is of particular interest, for they are of French descent which ties them culturally to a large proportion of those people who settled within the area surveyed by this thesis. Sauer spoke of the people's habits and attachments to the land, and once finished, had produced a cultural geography for a specific portion of North America.

Land and Life is a work composed of essays by Sauer that was put together and edited by John Leighey. This book presents one with an overview of Sauer's trend in thought, since it lays before the reader a collection of those essays for which Sauer is most noted. One in particular, "Morphology of a Landscape", offers the greatest assistance in making the distinction between what one should consider a

cultural landscape to be. Written early in his career, this essay dissects the term landscape into its multifaceted forms, allowing one to attain a solid foundation from which to base further study. There is, however, a portion of the landscape which Sauer does not include in his description, that being those features not present in physical form. In Sauer's mind, each feature must be visible to the eye in order to be considered a part of the land's surface. It is a thought persisting among geographers today, but it neglects to account for those factors which are very much a part of the total visage maintained by the land.

A more recent study done in the same general area as that by Sauer is Immigrants in the Ozarks by Russel Gerlack. Gerlack discusses the immigrant experience in adjusting to the Ozark environment, and how the adaptations made by the incoming groups are exhibited in the contemporary cultural landscape of the rural countryside. Much the same as Sauer, Gerlack finds that those of French cultural descent have maintained a lifestyle and an attitude towards the land more conservative in nature than their German neighbors. The farming practices and personal habits shown by the French have over the years led to lower crop yields and less attractive farmsteads. Through the use of photographs and maps, Gerlack illustrates topics being discussed at the time which adds to the verbal explanation by providing pictorial descriptions.

A rather unique approach in examining the face of the land can be found in two works entitled The St. Croix River Valley and The Kaw Valley Landscape. Both of these studies take the reader on a mapped journey through the countryside describing at marked intervals those features in view. Both cultural and natural elements of the landscape are discussed, but it is left up to the reader to put into perspective

the sequence of events which led up to the present state of being. The books provide for a leisurely journey over the landscape detailing specific features, rather than providing everything in general concerning the development of the landscape as did Sauer and Gerlack. Landscape studies such as these permits the author to describe in an interesting manner portions of the American continent which do not exhibit dramatic change in conditions over short distances.

Other works which have provided background information concerning how to interpret specific portions of the landscape are May Watts' Reading the Landscape of America and The Landscape of Towns by Michael Aston and James Bond. Each of these have offered explanations concerning specific sets of conditions that are often found present in any landscape, either rural or urban. Watts, in particular, because of her approach concerning each individual element to be found on the land, was exceptionally intriguing. Selecting particular regions across the continent, she proceeded to detail how one might discover the processes governing that region's growth. An example of how minute some of the topics discussed became can be found in her description of using "cow pies" to determine how long it had been since cattle had used a particular pasture.⁶

Aston and Bond deal more with the association of buildings and where certain social activities are to be located within communities than with the rural setting of any particular town, although they do consider the original site and the reasons behind the site's selection. The processional development of the community, beginning with its initial stages to its present form, is discussed using English towns as examples.

The Historical Atlas of Religion in America maps by county the location of dominant religious groups in the United States. Religion plays an important role in the formation of the landscape examined by this thesis, and this book provides support for some of the conclusions made in later chapters. The author, while describing the historical development of present day local religious attachments, provides one with an interesting and informative display of historic religious migration across the country.

Other books have been reviewed which provided more value through inspiration than in any hard and fast ideas on approach, theory, etc., which could be incorporated into the body of the thesis. Gussow's A Sense of Place: The Artist and the American Land is an example of such a book. Gussow writes that each person becomes attached to a specific place on earth, and that no matter how far one might travel, this location remains in mind providing the base from which all other places are compared. The book displays portraits of landscapes by various artists showing how the American scene has been perceived by those who placed it on canvas. It is a book with relevance to this thesis, for the region being studied is where I was born and grew as a child, causing me to have a strong attachment to both the people and the landscape of which they are a part. Gussow discusses the changes which are made over time to the land, and how these alterations are accepted by those who know it so well. He contends that these modifications are never as great as they may seem, for the land itself persists, recalling memories of old.

Statement of Problem

The objective of this thesis is to describe, interpret, and explain the changing landscape in a part of North Central Kansas, with emphasis on the impact made by a French-Canadian ethnic group since settlement began in the mid-nineteenth century. The study region, comprising 432 square miles, is presently contained within Cloud County. Here, during the 1870's and 1880's, large numbers of homesteaders came representing at least ten different ethnic heritages with the two largest groups being of Anglo-American and French-Canadian descent. By recreating with maps, description and photographs two previous landscapes--one at the beginning of European settlement and the second a quarter century later--and by following specific themes that persist or vanish through time in the landscapes, it should be possible to better understand how the present landscape came into being.

Justification

Geography as a discipline is concerned with the analysis of the spacial variation of phenomena on the earth's surface. The landscape, which has already been defined as that surface, serves as the geographer's laboratory, for it embraces the phenomena produced by both "human" and "non-human" mechanisms of change. However, it is more than a contemporary two-dimensional scene which may be detailed and described, since such a study would be superficial. The landscape is the result of evolutionary processes which have inscribed a virtual cornucopia of information upon the surface, and is not just a product of momentary design. Professor W.G. Hoskins remarks that the "landscape . . . for those who know how to read it right, is the richest

record we possess."⁷ Through history, one gains the third and critical dimension which adds the depth of time, allowing a look beneath the coeval surface cover. Carl Sauer has pointed out that "we cannot form an idea of landscape except in terms of its time relations, as well as its space relations."⁸ A landscape study which delves into the past is not just a simple history of a particular region, for not only is a sequence of events presented, but also the spacial aspects of sequential change. Historical data is heavily relied upon in such an inquiry, but the spacial context in which this data is expressed makes the analysis more a geographical than historical study. Landscape studies like this thesis fall within that part of the discipline known as historical geography, for it is concerned with "geographical change through time."⁹

Placement of this thesis within the framework just described is easy enough, since in 1969, Robert M. Newcomb outlined twelve separate approaches to the subject. There are six of these approaches that are considered traditional in scope, three of which are relevant to this study.

The first, "The Temporal Cross-section", selects some past period because of its prominence in the growth of the region being observed.¹⁰ The landscape for this period is redeveloped through the use of historical facts attained from sources not unlike those an historian would use, but this data is placed in a spacial context more fitting to a geographic than a historical study. The finished product represents but a slice in time, largely remaining shallow due to the nature of its intent, that being to detail only one particular landscape. Once described, the surface will exist as only a fleeting glimpse of some past instant without specified linkages to any other.

"The Verticle Theme" allows the geographer to identify some prevalent aspect of a landscape which will demonstrate the evolutionary growth of a region.¹¹ This theme will then be traced over a span of time thus allowing one to achieve some perspective of the landscape's overall development. However, it looses the expanded visibility of specific landscape study, for even though this method does serve to follow important themes over many landscapes. it does not recreate any particular one to the fullest extent possible. It thereby neglects to ascertain the effects these changing portions of the scene are having on the other features present.

The third method is referred to as the "Dagwood Sandwich".¹² It receives this title for it has adopted the best points of the two previous methods, establishing sequent landscapes to be examined through the evolution of particular themes. Newcomb describes this approach to historical geography by saying that it allows the geographer the latitude to infuse an abundance of historical material, but to do so in a geographic manner. He warns, however, that one must "embroider his theme sufficiently so that it lives but at the same time is not lost amid attractive but diverting asides."¹³ This approach is the one most relevant to the needs of this thesis and is the one whose methodology has been adopted.

Method of Approach

The method by which the goal of this thesis will be accomplished first involves the reconstruction of the pre-settlement landscape through the use of historical documents and scientific studies which either reaccount actual eye-witness observations, or else provide

theoretical possibilities of those features existing prior to European settlement. The initial cultural landscape developed by the European settlers will next be reconstructed, employing much the same approach used in rebuilding the first landscape. The present landscape will be developed through the use of personal observations, as well as documentable sources. Selected topics, or themes, such as vegetation, transportation networks, religious features, and land-use will all be traced through the three landscapes where possible, and will serve as a means by which to judge the changes taking place. The expected result is to have in the end a landscape whose spacial evolution has been presented in a manner which is both informative and interesting, and which will help in building an understanding for a particular region of Kansas.

FOOTNOTES

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Chapter 2

PRE-EUROPEAN SETTLEMENT LANDSCAPE

One cannot divorce the landscape of the study region or its evolution from that of the Great Plains, for it exists within the eastern portions of this physiographic province. The grandeur of this vast expanse is lost in part if one does not have some concept of the time involved and of the change incurred during the formation of the plains. Many times in its remote past the term "landscape" would not have been the proper manner by which to refer to the existing surface, but rather the term "seascape" would have been the more fitting, since at intervals throughout its history maritime conditions have prevailed over the area. The surface with which we are concerned, however, first began to appear from beneath the depths of an ancient sea approximately sixty-five million years ago, slowly rising to shed the mantle of water that had covered it for centuries.¹ This upward motion was in response to a shifting of the crustal plate upon which the continent of North America rests. It was during this time that the Rocky Mountains were beginning to form as a direct result of crustal movement involving the collision of two tectonic plates. The faulting and upward driving forces which gave the Rockies birth, also lifted the neighboring lands. But even as the mountains rose, natural processes were breaking them down through erosional means, spreading the debris outward onto the newly formed plains bordering on the east. This outwash covered the sediment left by the receding waters and acted at times as beach sand by lining the coasts of the drying sea. It was upon this infant land that lush vegetation took hold, expanding its domain until the barren

surface was once again hidden from view.

Prehistoric Man and the Evolving Landscape

For millions of years, the landscape of what was becoming the Great Plains underwent constant alterations by natural processes. Plant and animal communities appeared upon the surface of the land, thrived for a time, and then passed from the scene as conditions changed. It was not until the beginning of the Pleistocene that the final stage was being set for the first appearance of human populations on the North American continent.

The Pleistocene was a geologic epoch ushered in by great climatic fluctuations that continued to occur for approximately 1,500,000 years.² During this time, four successive ice sheets advanced southward from the northern regions of this continent. Along its march, the ice cut down ancient forests and scoured out much of the land, leaving behind upon its recession thousands of lakes to mark its passage. Winds blew constantly before the ice front, picking up small grains of sand and fine particles of dust which were then transported hundreds of miles before once again being deposited on the surface. The sand hills of Nebraska and the extensive loess deposits of the Mississippi River system--of which Kansas is a part--are eolian relics oweing their presence today to these glacial winds. There were times as well when the ice acted as a dam, forcing many northern rivers to alter course by blocking their channels just prior to engulfing the rivers completely. The ancient ancestor of the Republican River once roughly paralleled the Kansas-Nebraska border, joining the Platte River in eastern Nebraska.³ During the second advance of the glacial ice, the Republican was turned south into present Kansas. As the ice

retreated and as the land rose again after having been relieved of the great weight of the glacial mass, most streams returned to their old channels. The Republican, however, abandoned its former bed and remained joined with the Smoky Hill, thus giving birth to the Kansas River.

Sometime during this epoch, perhaps even as early as 65,000 years ago, the first humans crossed over the Alaskan land bridge onto the North American continent.⁴ This achievement went unheralded by them, for they were simply following the aimless wonderings of the animal herds from which they hunted their food. It is unknown when these people initially appeared in the interior of the continent, and cannot with any certainty be specifically dated, but most scholars feel that it had definitely occurred by the latter stages of the Pleistocene, or roughly 13,000 years ago.⁵ Upon arriving, they found flourishing a sea of grass that hosted a variety of megafauna, most of which are now extinct (e.g., mammoth, bison, and giant ground sloth). Support can be found for this set of environmental circumstances by looking at Wedel's description of his research pertaining to Kansas archaeology. His analysis of the Pleistocene soils, in which vegetational and faunal remains were discovered dating from this period, showed that these soils could have only been developed under grassland conditions.⁶ The identified finds also occupied strata which were laid down prior to strata showing physical evidence of human activity. The connotation is that at the end of the Pleistocene, the landscape was predominately a prairie environ, at least in the Kansas area. This makes the prairie, then, a natural phenomenon, for it existed before the arrival of a human population whose subsequent activity would have had nothing to do with

the original development of the prairies, although later human action may have expanded the domain of the grassland.

Hunters and gatherers, the early inhabitants followed the seasonal migrations of the animals, constructing as they went temporary campsites along the trek. These sites were normally located near water, but above the flood plain and in such a position that it would enable those living there to see any danger that might approach them. The people did little to radically modify the ecosystem they found, but at the same time, they formed a portion of this system and undoubtedly acted upon it. Some scholars now feel that the landscape may have been altered more than previously recognized, or even thought possible, by the actions of this group. The three large herbivores mentioned above became extinct soon after the appearance of mankind on the prairies. Evidence has been discovered linking the deaths of these animals with the efforts of human hunters, for nearby the remains have been found crude projectile points and other implements of human manufacture. These animals may have been over hunted, which in effect, caused the modification of the natural environment by eliminating a portion of it.

Another argument which suggests that these primitive societies had a much greater impact on the physical environment refers to the fact that within these early inhabitants' technological repertoire of hunting tools was the element of fire. Their practice of herding the animals into traps by starting fires in order to create a stampede would have destroyed much of the vegetation as it burned. Fire itself is known to be very much a part of a prairie ecosystem, for it hinders the growth of woody vegetation which takes longer to recover than do the

grasses. Violent electrical storms are not at all uncommon over the plains due to the geographical location of the surface with respect to the climatic conditions presiding over this area. Fires started by lightning in the spring and fall were probably quite common, and because nothing impeded their paths, the fires undoubtedly burned off thousands of acres. Recent scientific study has shown that woody vegetation would have only been safe in the prairie ecosystem when it had grown on steep slopes which would hinder the advance of the flames, and when it had taken a stand along the banks of a stream which would halt the fire and protect at least one bank.⁷ The outcome of such a set of circumstances produced an environment which saw grasslands dominate the landscape, with trees relegated to but limited portions of that scene. The people, once they arrived, may have further advanced the grasslands by starting fires within these stands of trees, and thereby overcome natural defenses.

Agriculture was introduced to the plains sometime between 1000 B.C. and 500 A.D., and, as a result, the social structure of these prehistoric peoples evolved into a more complex form.⁸ Some of the campsites which were used by the hunters and gatherers were found to be ideal village sites for the same reasons they were initially established. The landscape for the first time would have reflected the actual presence of humans, for these villages with their adjacent fields would have had manufactured form. Maize and beans were grown to further supplement the staples attained through hunting, but the amount of change in the landscape would have remained minimal, since the people were not advanced enough in technology to alter the physical environment beyond nature's capacity to heal the scars in but a few

years. The scale of the cultural features was small enough that no apparent pattern or physical alteration of the land lingered into the historic past.

Historic Pre-European Man and the Modification of the Landscape

Attention at this point can now be turned to the historic tribes and their contribution to the landscape of the Kansas plains. The tribes that had direct contact with the study region were the Pawnee and the Cheyenne, with a number of others crossing through from time to time.⁹ The Republican River valley was for hundreds of years one of the primary migratory routes followed by the early plain's societies as they moved about on their seasonal hunts, for it offered an abundance of game and water. Pawnee settlements were discovered by early white explorers (notably Zebulan Pike) near the river in south-central Nebraska and north-central Kansas, with the latter being just north of the study region. The Cheyenne, whose villages were to be found to the west of the region, utilized much of this area as a hunting ground. True plainsmen, these people had a high degree of mobility. Dependence on the bison, however, made it difficult to adjust to the presence of white culture once it was introduced, for the bison soon disappeared. Because of this, conflict often arose between the two cultures at the expense of the native tribe. Agriculture, while not unknown to either group of Native Americans, was not a primary part of their life-style, for most villages could be packed up and moved, leaving behind little physical evidence which nature could not easily cover.

Upon the arrival of the first white settlers in the region, there were no populations living within its bounds, although occasional contact was made with reservation Kickapoo and Delaware hunting parties

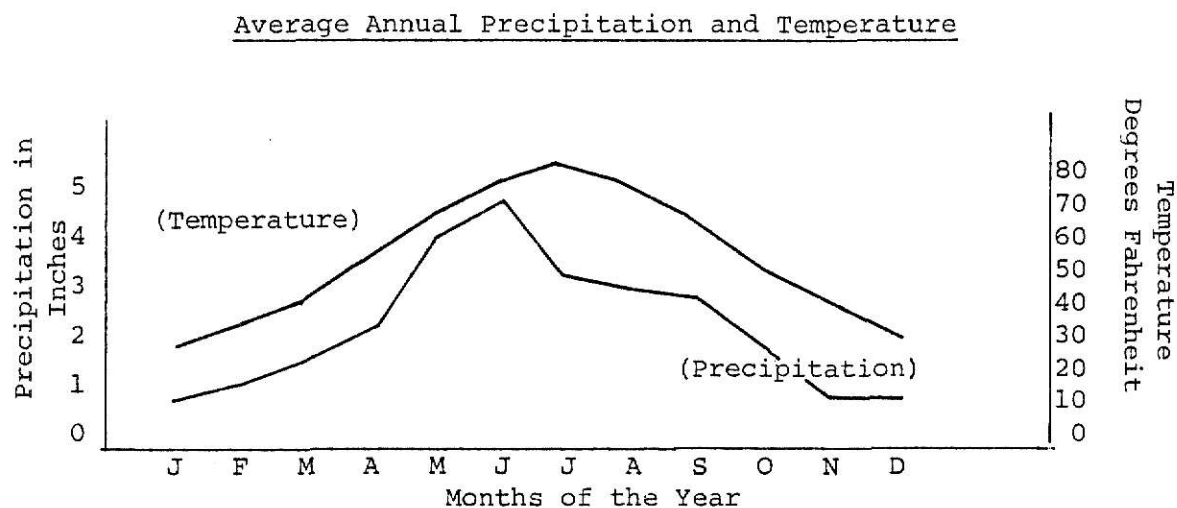
coming west to kill bison for winter supplies.¹⁰ By now, the Pawnee had been pushed aside, but this was not so with the Cheyenne. These people still claimed this region as a part of their native hunting grounds, and made forays into the area attacking isolated farmsteads, either killing or kidnapping the inhabitants. But this lasted for only a short period, since the encroachment of an alien society demanding massive alteration of existing conditions overcame the Cheyenne's ability to culturally survive.

As the whites settled and the land began to be cleared, it was discovered that humans had lived within the region sometime earlier, for stone tools were found buried in the hillsides along the streams. Most of the settlers paid little attention to these artifacts, simply attributing them to the Indians which was rightfully so; but they gave credit to the wrong groups. Most of these early pioneers assumed that the tools were the simple work of familiar tribes, but the only affiliation between those individuals who had created the artifacts and those known to the settlers was that both had occupied the same general area of the prairies. These tools can be assigned to no specific native tribe, for modern dating methods have since placed dates on stone artifacts such as these as early as 5000 B.C.¹¹ Historically, it is known that numerous native societies have been in close contact with this region, so it would virtually be impossible to trace forward the ancestry of those who manufactured the stone artifacts. It is, however, important to realize that evidence such as this exists, proving human populations have lived in or about the region for at least 7000 years. How much these early people altered the physical landscape is unknown, simply because upon the arrival of the white culture there

was to be seen no recognizable evidence of any prolonged human habitation. The technology of the former inhabitants had apparently been such that it allowed them to live within the confines of the natural physical environment and to utilize that which was offered them, rather than effect wholesale modification such as that which occurred after the arrival of the white settlers. In short, none of the trappings often attributed to and associated with a highly technical society were visible in the region prior to 1850. While these early aborigines and their successors may have made modifications to their physical surroundings, it was done in such a manner that the landscape still appeared to be natural.

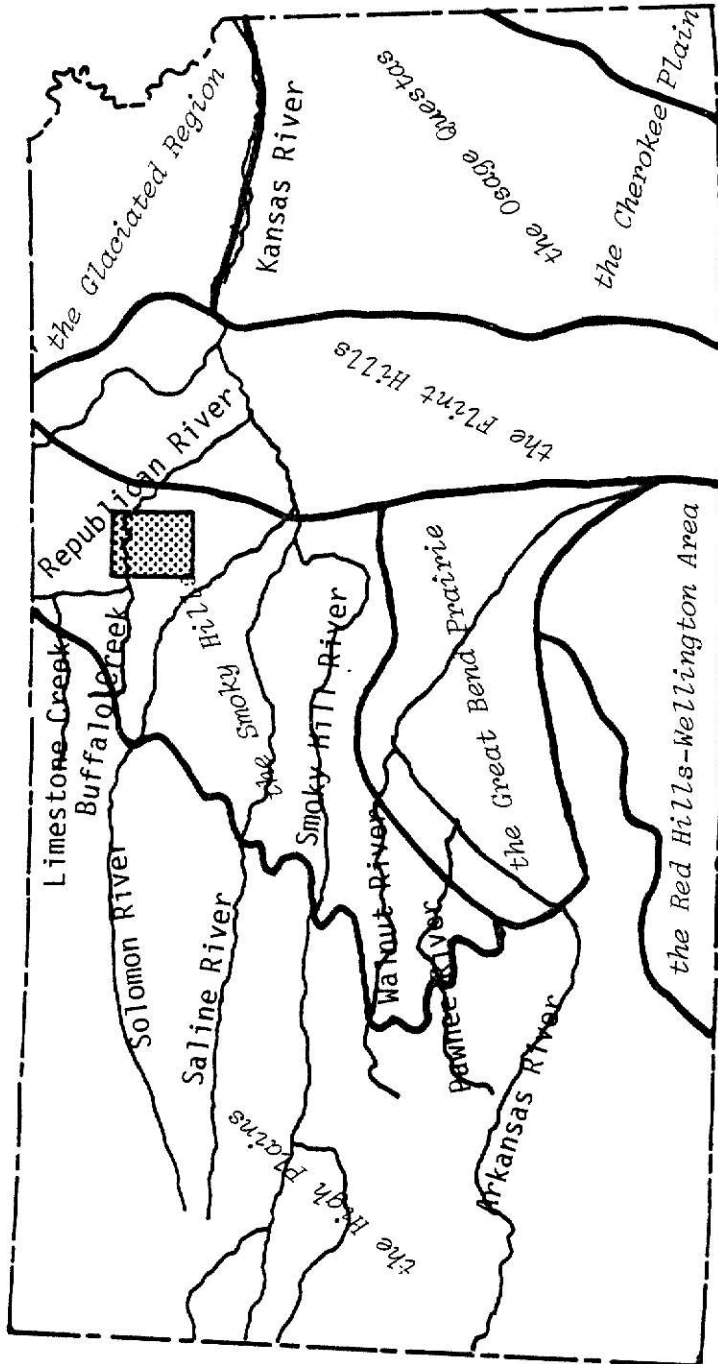
The Physical Features of the Landscape

The white settlers who first came in contact with the study region and began to disperse about the countryside during the 1860's found an environment vastly different from that which they had previously known. The region was located in the interior of the continent in the transitional zone between the climatic humid conditions of the Central Lowlands and the semi-arid conditions of the Great Plains. Its weather patterns were governed by seasonal migrations of high and low pressure zones which produced frontal activity. This can be more easily seen by the following graph based upon historical meteorological data:



Records have shown that the region has had an annual rainfall of around 25 inches, most of it falling during the late months of spring and the early months of fall. The region experiences an average annual temperature range between -5 degrees Fahrenheit (-20.5 degrees Celsius) and 104 degrees Fahrenheit (40.6 degrees Celsius), with the average temperature for each season being 30 degrees Fahrenheit in winter, 53 degrees Fahrenheit in spring, 76.6 degrees Fahrenheit in summer, and 55.5 degrees Fahrenheit in fall (-1.1 degrees Celsius, 11.7 degrees Celsius, 24.8 degrees Celsius, and 13.0 degrees Celsius respectively).¹²

The winds blow from a southerly direction most of the time, which can often be seen reflected in the formation of the tree tops, they being noticeably bent towards the north. Exceptions do occur, however, during the winter months when the large air mass over Canada gains control and air movement is from the north.

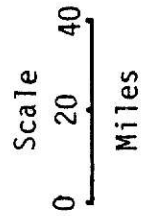


PHYSIOGRAPHIC REGIONS OF KANSAS

(INCLUDING IMPORTANT STREAMS
NOTED WITHIN THE THESIS)



Study Region



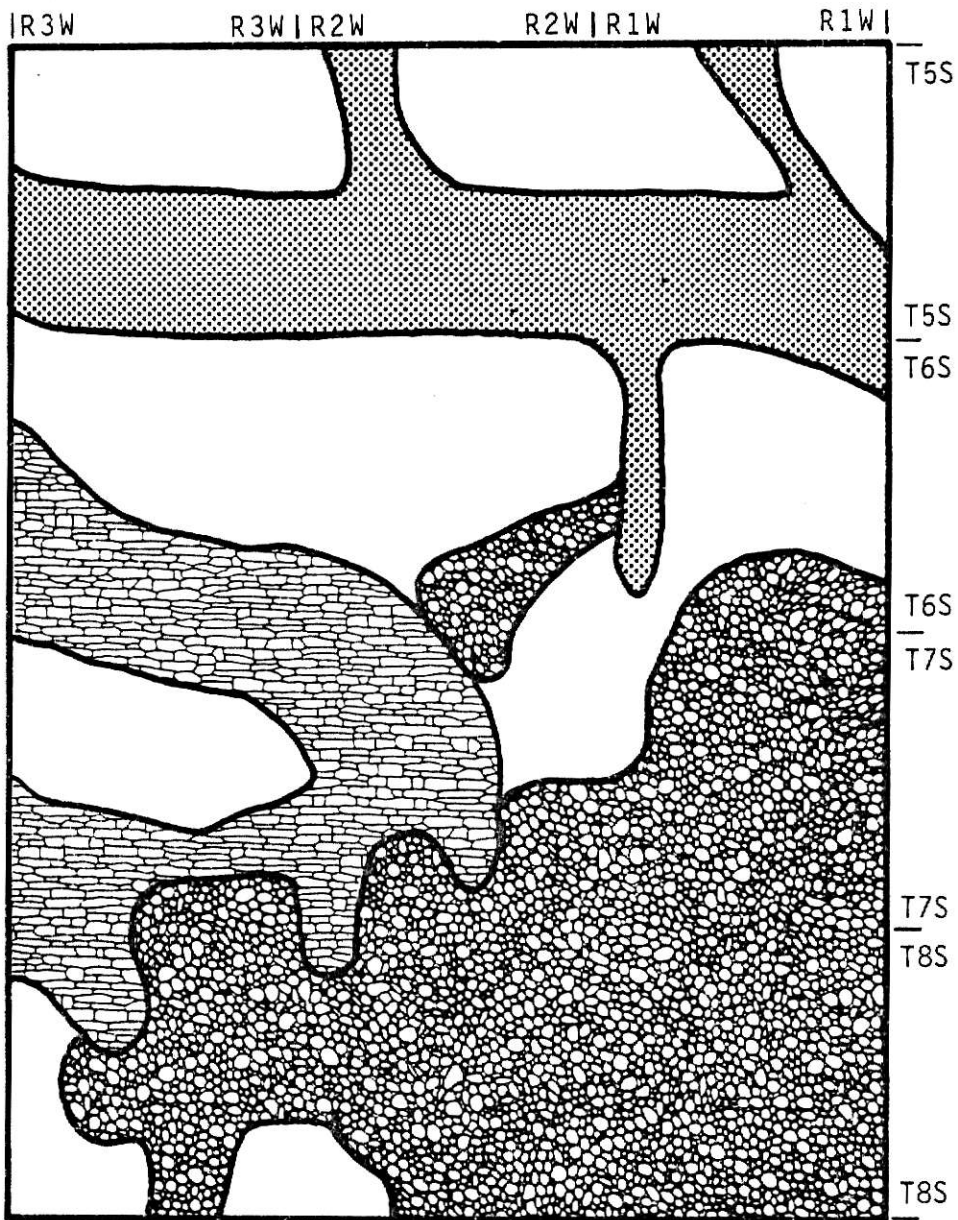
by: John R. Cyr

Terrain

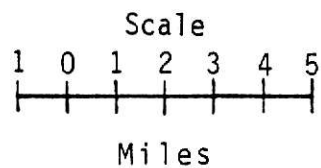
The terrain of the region has changed very little since it was first seen by white immigrants. The region is located in that part of Kansas which has become known as the Smoky Hills. (See Map entitled "Physiographic Regions of Kansas", page 25). These hills are composed of low, eastward facing cuestas containing many springs, creeks, and rivers; all of which have helped to create a highly dissected border between the Great Plains and the Central Lowlands physiographic provinces. Elevations within the region reach a height of 1700 feet and fall to a low of 1200 feet, producing 500 feet of total relief.¹³

River





One of the major surface features which was encountered and had to be dealt with was the river in the northern third of the study region. Its origins were in Colorado from where it flowed into Nebraska and then into Kansas, joining finally with the Smoky Hill creating the Kansas River. The river's presence in the region had led to the development of a valley which at times was three miles wide and laden with deep alluvial soil. The streams that made their way down from the surrounding hills to the river had created valleys of their own, and in that manner helped produce the irregular surface. These streams, at the time of their discovery by the pioneers, were largely unnamed, but this was not the case with the river. It had been known to the whites for many years as the Republican River, its name a derivation of an old French description for the Pawnee tribe found living beside its waters to the north: the "Pahni Republicaine", and the river itself, the "Fourche de Republicaine".¹⁴ This stream posed a major boundary between



GEOLOGIC FORMATIONS



LEGEND

-  Alluvium
-  Loess
-  Dakota Formation
-  Greenhorn Limestone and Graneras Shale

SOURCE:

SCS Family of Maps
5,P-32,039 (6-1-73)

by John Cyr

the northern portions of the region and those which lay to the south, for it had a bottom made of quicksand. Fords were eventually found, but these were often not accessible without going to some difficulty.

Geology

In the eastern portion of the region, formations of Dakota sandstone were visible in the stream valleys, as well as to be seen brimming the hills. (See Map entitled "Geologic Formations", page 27). This soft, reddish-brown stone formerly existed as the beach sand washed out of the mountains to border the vanishing sea. Greenhorn limestone and Granerous shale were found capping the hills in the western parts of the study area, they being the cemented remains of the countless sea creatures whose shells and bones settled to the bottom and were covered with sediment centuries ago. Eventually, coal was discovered in the northwest corner of the region. This soft, lowgrade fossil fuel was formed from the lush vegetation growing along the shore of some ancient sea. Both the stones and the coal played a role in the eventual settlement and growth of the landscape, for they were used either as construction material with which to build structures, or else as fuel with which to heat homes and run mills.

Sand deposits along the river were numerous, creating an ample supply of this material to be used in road construction. Clay was also discovered, later to be identified as being located in conjunction with ancient buried stream channels. Along the northern bank of the Republican River sand dunes could be found covered with sparse vegetation, these coming as a result of southerly winds during the latter stages of the Pleistocene picking up sand from the river's channel and depositing it on the north side.

Plant and Animal Life

The vegetational and faunal portions of the landscape were varied. One of the earliest and best records to be found which makes specific reference to this area is that of Col. John Fremont, who, in 1843, led an expedition across the prairies to the Rocky Mountains. His trek took him up the Republican River Valley where in June of that year, he and his men apparently camped near what is today known within Cloud County as Twin Mounds. (See Map entitled "Physiographic Regions of Kansas", page 25). The following narrative is a quote from his journal of that trip:

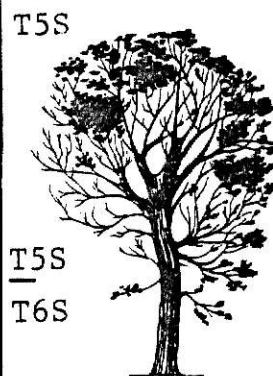
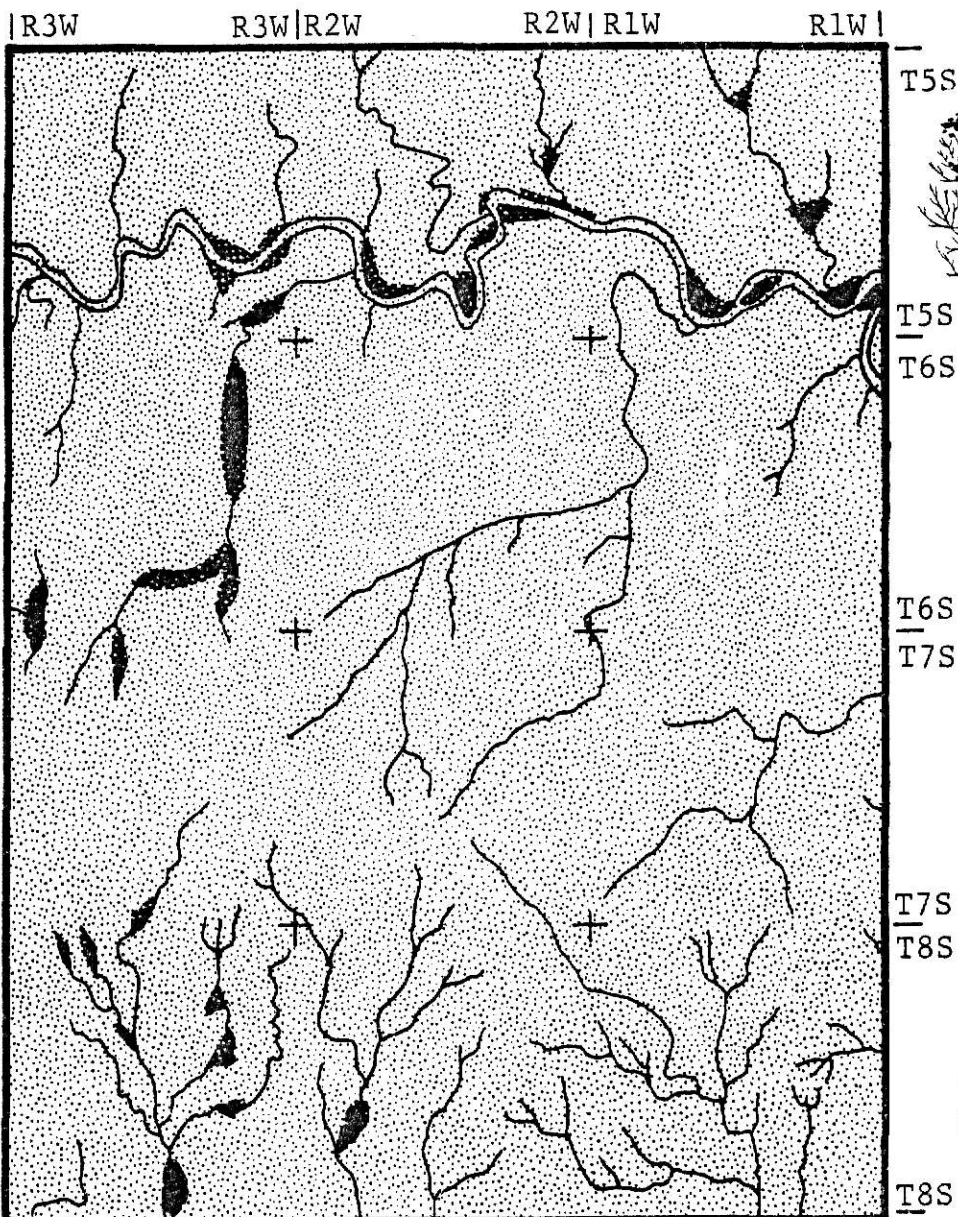
"For several days we continued to travel along the Republican, through a country beautifully watered with numerous streams, and handsomely timbered; and rarely an incident occurred to vary the monotonous resemblance which one day on the prairies here bears to another, and which scarcely requires a particular description. Now and then, we caught a glimpse of a small herd of elk; and occasionally a band of antelope, whose curiosity sometimes brought them within rifle range, would circle round us and then scour off into the prairies. As we advanced on our road, these became more frequent; but as we journeyed on the line usually followed by the trapping and hunting parties of the Kansas and Delaware Indians, game of every kind continued very shy and wild. The bottoms which for the immediate valley of the main river, were generally about three miles wide; having a rich soil of black vegetable mould, and, for a prairie country, well interspersed with wood. The country was everywhere covered with a considerable variety of grasses, occasionally poor and thin, but far more frequently luxuriant and rich. We had been gradually and regularly ascending in our progress of westward, and on the evening of the 14th, when we encamped on a little creek in the valley of the Republican, 265 miles by our traveling road from the Kansas, we were at an elevation of 1520 feet."¹⁵

One can appreciate the vast openness of the prairies and all that it held, for the plains must have impressed these early explorers and the subsequent homesteaders. It is surprising, however, that Fremont makes no specific mention of the bison, since even after settlement, the homesteaders sought to prevent these animals from crossing and ruining newly planted fields.

These animals were undoubtedly within the bounds of the region upon the arrival of white homesteaders, and were not just a seasonal menace. The present name of the Republican River comes from the French, but the Indians knew it by several others, most of which allude to the presence of these herbivores. The Pawnee knew the stream as "Ki-rara-tu" which means "filthy" or "turgid water". The Osage to the south in translation referred to it as the "Buffalo-Dung River".¹⁶ It was the favorite place among the area's bison to bathe and wallow in the mud, making the water at times unfit for human consumption. Another reference to the presence of bison in this area comes from Dodge when he discusses the construction of the Union Pacific Railroad, and of the completion of the transcontinental line, which, in 1868, effectively divided the bison into a northern and southern herd. He says:

". . . their most prized feeding ground was that section of country between the South Platte and the Arkansas rivers, watered by the Republican, Smoky, Walnut, Pawnee, and other parallel or tributary streams and generally known as the Republican country. Hundreds of thousands went south from here each winter, but hundreds of thousands remained. It was the chosen home of the buffalo."¹⁷

Within a decade after settlement, the southern herd, which made its home in the "Republican country", had been almost entirely exterminated by the hunters who came for their hides. But this did not occur until after a portion of the great herd was seen by the earliest settlers, since an article appearing in the Republican Valley Empire on August 14, 1870, reported: "Hunters inform us that buffalo are plentiful on Buffalo Creek, and that the main herd is on Limestone. They have been there some three weeks and are very tame. One hunter said he thought there were about a million on the two creeks." By this description, the bison would have been occupying the land along the



T5S
T6S

T6S
T7S

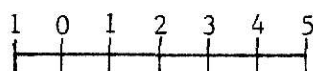
T7S
T8S

T8S



VEGETATION PATTERNS BEFORE 1860

Scale



Miles

LEGEND:



Prairie Grasses



Woody Vegetation

SOURCE:

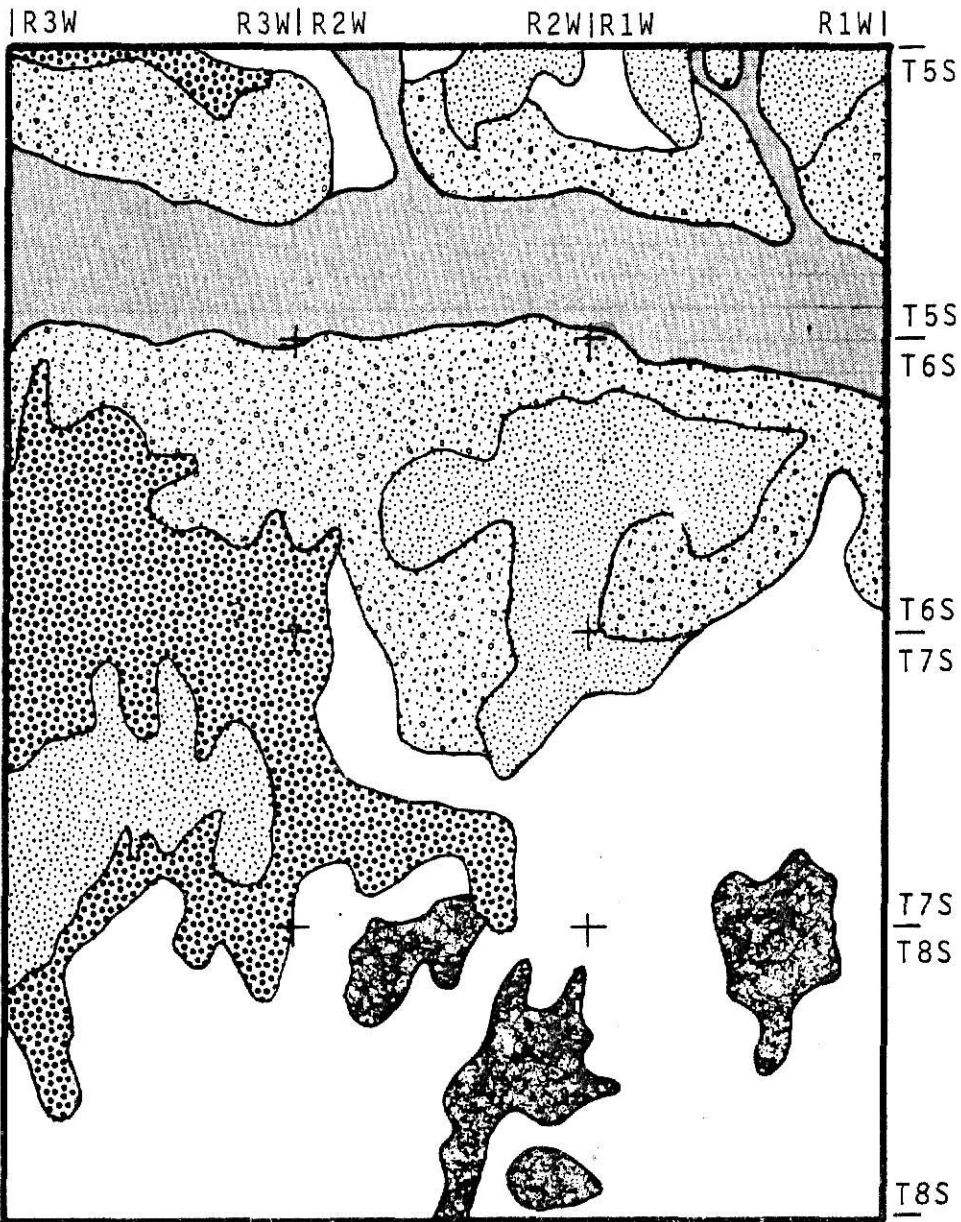
Surveyor's Journals Nos. 15-17
Notes taken between 1856 and 1858;
available in the Office of the
Secretary of State, Capitol Bldg.,
Topeka, Kansas.

by: John Cyr

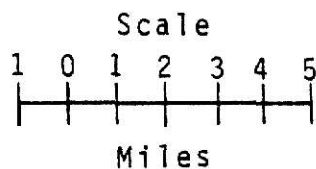
western border of the study region. One can conclude from this account then that these animals were very much a part of the initial settlement landscape.

Fremont makes reference to a variety of grasses covering the land that he and his band were crossing. The grasses encountered can with no certainty be truly identified, but it is possible to logically draw some conclusions from scientific research. Kuchler in his article, "A New Vegetation Map of Kansas", presents the potential natural vegetation of the entire state based on soil and climatic data. According to his findings, the dominant types of grasses probably found prior to their disturbance by the agriculturalists within the study region would be: Big Bluestem, Little Bluestem, Sideoats grama, and Blue grama. All are described as being medium to short grasses.¹⁸

Further information concerning the vegetation comes from the survey teams who came to this region to measure the land and to make notes about what they saw. (See Map entitled "Vegetation Patterns Before 1860", page 31). If one combines these notes with a work compiled by Wedel on Pawnee archaeology, a portion of which concerns the Republican River Valley, one can construct a fairly sizable list of plants existing at the time of the Earliest settlement. The most common trees to be found were the cottonwood, several species of willow, burr oak, and elm, with black walnut, honey locust, hackberry, boxelder, ash, and red cedar being less common. The underbrush consisted of chokecherries, wild plums, grapes, and wild black cherries, along with sumac and the woody vines.¹⁹ One tree not reported in any group's description was the mulberry, and this again is strange for many verbal accounts have been given concerning its many uses in cooking. And of course,



LOCATION OF SOIL GROUPS



LEGEND: SOIL ASSOCIATIONS

- Crete-Hastings-Hobbs
- Kipson-Hastings-Armo
- Crete-Longford-Hedville
- Hastings-Crete-Hord
- Lancaster-Hedville
- Muir-Carr-Humbarger

SOURCE:

SCS Family of Maps
5,P-30,237 (9-26-72)

by: John Cyr

there was the sunflower existing in great numbers along the river banks where no trees grew.

The vegetation provided an environment which was the home of a wide variety of wildlife beyond just the bison. Upon their arrival, the settlers found within this region antelope, coyote, prairie dog, prairie wolf, quail, white tailed deer, and elk. These animals, in addition to the rabbit, opossum, raccon, squirrel and beaver, adequately supplied the initial settlers with fresh meat for food and hides for clothing.²⁰ Ducks and geese were also present on a seasonal basis, and the waters contained many species of fish year around.

Soil

The condition of the soil found within the region was one of the major attractions luring the settlers. Developing over a long period of time, soil reflects the slope of the land, as well as the floral, faunal, and climatic conditions of the region. It also includes as a part of its structure the chemical characteristics of underlying rocks. Because of all these factors, several soil types were encountered within the region, with some being better suited to agriculture than others.

Upon their arrival, the first settlers discovered soils that had largely undergone no modification at the hands of any human population. (See Map entitled "Location of Soil Groups", page 33). The best soils were found in the broad Republican flood plain where the relief was minimal. Named by the 7th Approximation the Muir-Carr-Humbarer Association, this soil type was very deep, having developed in recent and older silty alluvium. Because of the richness of this soil and the level surface where it was found, crop agriculture was readily established in these areas.²¹

Nearby, and generally in association with the larger creek valleys, the Hastings-Crete-Hord type of soil was found. These soils again were quite deep, having evolved on a gently rolling surface consisting of loess or alluvium. Of all the soils confronting the incoming farmers, this and the Muir-Carr-Humbarger were the most fertile for crops.²²

The next three types of soils were formed on gently or moderately sloping terrain, and were found in the uplands, away from the river. The Crete-Hastings-Hobbs type is the deepest of the three; it having developed in loess or local creek alluvium. The Kipson-Hastings-Armo and the Crete-Longford-Hedville types ranged in depth from being moderately deep to quite shallow, with the former having evolved in loess that was dominated by a limestone parent material, and then latter in loess that was dominated by a sandstone parent material.²³ Both were used as crop ground, but later it was discovered that its usage as a pasture was more economical.

The Lancaster-Hedville type was the worst soil to be found within the study region by the pioneers. This soil was located on moderately to steeply sloping ground and was normally shallow. It was also interbedded with sandstone and shale which made it difficult to farm. For the most part, the grasses growing in it were the least luxuriant of all those to be seen; hence, it was the least desirable.²⁴

Summary

Looking back now as we are, it is virtually impossible to truly recreate the vista that the first white immigrants beheld. Over the past one hundred years much of the original landscape has been erased through the use of the farmer's plow, leaving one with no

recourse but to reconstruct as logically as possible the landscape from scientific studies, historical accounts, and inferences from observable physical characteristics of the land's surface today. It was a land richly endowed with wildlife and a wide variety of plantlife. For the incoming agriculturalist, the soil promised to bountifully reward any effort undertaken; all that was necessary was to clear the growth on top and replace it with domesticated crops. The Indians present in the area watched the homesteaders' coming with a degree of foreboding, since their way of life was fading, and the land on which they lived was being rapidly changed to meet the visions of another society over which they had no control. The landscape would no longer be able to mask the presence of a human population, for it was soon to become a function of a new culture's manner of thinking, rather than remain atune to that of its old occupants. In the following chapter, we shall explore the alteration of the landscape with the coming of European settlement, examine some of the reasons for this modification, and look at one group of immigrants in particular who would make the greatest mark in the cultural landscape.

FOOTNOTES

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8. Roberts, Frank H., "The Early Americans", Early Man in America, (1951), p. 43.
9. Hollibaugh, .E.F, Biographical History of Cloud County Kansas, (1910), p. 10.
10. Republican Valley Empire, (August 4, 1870), p. 3.
11. Personal interview with Dr. Pat O'Brien, Professor of Anthropology, Kansas State University.
12. U.S. Department of Commerce, Weather Bureau, Climatological Summary, 1961-1970.
13. USGS 1:250000 MAP SERIES, Map NJ 14-3, (1970).
14. Rydjoid, Joh, Kansas Place-Names, (1972), pp. 116-117.
15. Smucker, Samuel M., The Life of Col. John C. Fremont, (1856) pp. 193-194.
16. Rydjoid, Ibid., pp. 116-117.
17. Dodge, Richard I., The Plains of the Great West and Their Inhabitants, (1877), p. 8.
18. Kuchler, A.W., "A New Vegetation Map of Kansas", (1974), p. 586.
19. Wedel, Ibid., p. 5.
20. House Executive Documents, 1st Session 35th Congress, Vol. 2, Pt. 2, (1857), p. 477.

21. "Soil Association Map, Cloud County, Kansas", USDA, Map #5, pp. 30, 237.
22. "Soil Association Map, Cloud County, Kansas", Ibid. (1967).
23. "Soil Association Map, Cloud County, Kansas", Ibid. (1967).
24. "Soil Association Map, Cloud County, Kansas", Ibid. (1967).

Chapter 3

EARLY ANGLO-AMERICAN LANDSCAPE

This chapter describes the cultural landscape existing around the year 1890, for at this time the surface of the study region was being dominated by a culture whose philosophical attitudes concerning the land, and whose technical capabilities bringing about the implementations of that philosophy were clearly being demonstrated by its members. The previously described presettlement landscape began to vanish shortly after the official opening of the Kansas Territory for settlement in 1854. Initial change of the surface features was slight and came not as a direct result of the legal allowance of settlement. It was, however, the active promotion of settlement that brought massive alterations. A landscape, which in 1854 offered a vista of seemingly endless prairie interlaced with numerous streams, had by the 1870's become one exhibiting farms and small communities. The bison herds that once roamed at will over the hills and through the valleys had begun to disappear, for their habitat was being turned under by the farmer's plow. The native tribes, who too had once frequented the area, were now being pushed aside by an incoming culture whose modifications to the landscape were clearly European in origin, creating conditions within which the Indians could not culturally survive. In short, within a period of thirty years (1860-1890) the landscape which had known little human modifications had become one predominately influenced by human reasoning and design.

Supplemental to this chapter are two maps which show the general landscape for the entire region as it existed around 1890. The first

map (Map entitled "The Cultural Landscape, Circa 1890", in back folder) illustrates the more tangible features dominating the view at that time, while the other (Map entitled "The Human Landscape: Ethnic Heritage of Original Homesteaders", in back folder) depicts that part of the cultural landscape which could not be so easily seen. Here, one will find shown land ownership by ethnic background. This is one facet of the cultural landscape which would not have been readily apparent to the eye, but would have been discernable through contact with the people themselves. It is an important aspect of the overall landscape that warrants special attention, for as one can observe by looking at Map entitled "The Cultural Landscape, Circa 1890", in back folder, two dominant cultural groups had claimed title to much of the land by 1890. Their influence over shadowed that produced by the numerous smaller ethnic groups, creating a situation which endured well into the twentieth century.

A final point which should be made prior to any further discussion is that prior to this time any changes taking place on the landscape had been predominately "natural" in origin and to a setting showing only evolving human design. However, most of the alterations which happened in the years following 1890 were to a landscape clearly humanized and were initiated by human reasoning.

The European Cultural Intrusion

It was during the 1850's that the first obvious signs of human occupance began to intrude on the landscape, even though the French had penetrated the area as early as 1541 and had found it to be occupied by American Indians.¹ Other explorers had moved across the surface in the years subsequent to that time (Col. John Fremont for example), but they had come as observers, not as conquerors, thus leaving little

behind to mark their passing. Then, in 1854, the first cultural feature of European influence was permanently introduced into the landscape with the construction of the Ft. Riley-Ft. Kearney Military Road. This road, according to one description, "ran north and west through Riley County, crossing the old Mormon Road at a point a few miles southwest of present Green, Clay County. Continuing a northwest direction it crossed the northeast corner of Clay, the southwest corner of Washington, and northwest across Republic County" striking the Republican River where it enters Kansas from Nebraska.² This description would place the road a few miles east of the study region; however, another source indicates that the path passed through the region's eastern and northern margins.³ It apparently followed the Republican valley for much of its journey until it left present day Kansas and entered Nebraska. The initial intent of this road was to facilitate movement and communication between the two forts, but it eventually had the additional effect of promoting settlement in the area traversed, for it provided assurance that there could be military assistance should trouble arise with the local Indian populations.

Further change of the existing conditions did not take place until the end of the decade, even though the first survey teams commissioned by the federal government began arriving in late 1856 and in early 1857.⁴ Their mission was to measure and note the various features encountered in this portion of the Kansas Territory. As indicated, no alterations were made on the landscape at that time, but it is important to note that a pattern was being established on paper which eventually would be transferred to the land upon the arrival and subsequent activity of the initial settlers. This pattern was the

result of a stipulation within a congressional order passed in May of 1785 stating that all lands acquired by the government henceforth from that date were to be measured by the township grid system.⁵ This method ostensibly assured the federal government better control over the development of its territories, since it provided a means by which the land could be surveyed prior to its actual settlement. It was not a new system totally conceived by the topographical engineers, for the ancient Romans had used a similar method of measurement in their time, but it was a dramatic change from the old metes and bounds system practiced in the eastern portions of this nation. Whereas, the latter method was an unsystematic series of legal land descriptions utilizing physical features of the landscape as reference points, the township grid established a systematic series of ranges and townships which created squares six miles to a side. These squares, referred to as "townships", were further subdivided into thirty-six units called "sections", each being one mile square. The visual impact human industry had on the landscape within an area so surveyed resembled a net thrown over its surface, since transportation routes tended to follow the section boundaries and farms possessed regular field patterns.

The next modification to the landscape following the military road did not occur until 1859 when two separate, but significant events took place. The first of these came in the spring when another road was built. This road, laid out by Judge Adams, closely followed the First Standard Parallel south of the Kansas-Nebraska territorial division; hence the name: The Parallel Road, Starting at Atchison, it ran westward reaching the Republican River at the present site of

Clifton which is located in Washington County. The road then followed this stream until reaching Norway in Republic County where it crossed the river and continued its journey west.⁶ Although traffic along this route was not heavy, it did open up another means by which the region was accessible to incoming settlers.

The arrival of the first white pioneers in the region marked the second event. Two brothers bent on trapping beaver had followed the Republican until they reached a suitable spot, whereupon they built a lean-to.⁷ This happened to be near the confluence of a small stream and the river. The stream became known later as Elk Creek (Clyde), and it was along the banks of this stream that there grew the first settlement within the study region. Although the brothers did not significantly alter the general appearance of the land about them, they did add themselves and their manufactured environment to the landscape. There is the additional fact that from this point in time on, there has been someone permanently living within the bounds of the region.

Opening the Kansas Territory

The event which bore far more importance to the landscape than did the military road was the official opening in 1854 of the Kansas Territory for settlement. The consequence of this act lay in the encouragement of people from all walks of life to come to this new land and make their homes. Migration to and development of any part other than the eastern portions of the Territory proceeded slowly at first, for the nation was experiencing a dilemma concerning the issue of slavery. In fact, many of the early settlers coming to the Territory came as a part of organized groups set on either seeing Kansas become a pro-slave political unit or just the anthesis. Very few of those

initial pioneers were moderate on the issue. Skirmishes between the opposing forces became quite common as the 1860's approached, for it was becoming increasingly apparent that Kansas would become a state, and each group wanted to bring it in under its domination. Finally, in 1861, the inevitable occurred with Kansas achieving a sizable enough population to earn the 34th star on the flag. "Bleeding Kansas", a nickname christened it during the bloody guerrilla fighting along the Missouri-Kansas border, had the honor of becoming a free-state just three months before open warfare between the North and the South was declared. These hostilities for a time dissuaded any great population movements, since the way westward was hazardous, with much of the eastern population being tied up with the war anyway. Because of this, change continued to be slow within the study region.

The Civil War and Immediately After

The four years that encompassed the conflict saw little alteration of the landscape. The few who did make it into the region were isolated enough that little exchange between them and those outside the area took place. Most of the people who came to the fledgling state at this juncture in history remained in its eastern margins where they might yet acquire some goods and services which would not be available to them if they settled much farther west. There was also the additional danger of an Indian attack had they removed themselves too far from the eastern settlements.

The land on which these early pioneers of Kansas settled belonged to the U.S. government, and therefore negotiations had to take place in which the ownership of the land could be transferred from

the government to the people. Possession was gained via a land bill which had come into being in 1841. This bill, the Preemption Act, permitted the individual to purchase up to 160 acres at \$1.25 per acre, or \$2.50 per acre if the land was within ten miles of a railroad grant. The provisions allowed one to initially settle the land prior to filing a claim, but a claim had to be registered within one year to thirty-three months after residence on the land had taken place.⁸ The first settlers to the study region gained ownership of their farms through this bill. However, it was not the Preemption Act which would eventually have the most influence on the growth of the cultural landscape of the region, but the one which would come into being during the war and afterwards bring thousands of eager land-seekers to Kansas.

In 1862, Congress passed a land bill which would later be referred to as the Homestead Act.⁹ This bill stated that any citizen of the United States, or anyone intending to become a citizen, and who was the head of a household, a widow, or twenty-one years of age could claim 160 acres of land from that held in federal reserve so designated for such purpose. The process by which one could take ownership required five years to complete. It began by filing a claim on a piece of desired land and by paying \$10.00 in legal fees and another \$4.00 for half of the commissions on the land. After that point, one had six months to actually take possession of his "homestead" by occupation and by improvement. "Occupation" was defined as the construction of a shelter, while "improvement" was described as being the cultivation of one or more acres of land. Once a period of five years had elapsed, the "homesteader" was to return to the land office and offer proof, usually in the form of two witnesses, that he had complied with the

law; whereupon, he would pay the other half of the commissions and receive the title and patent for the property. It was possible that the five year process could be shortened to just six months, but the settler was required to pay at the end of this time \$200.00 (\$1.25 per acre) which would give ownership, providing all the stipulations covering occupation and improvement had indeed been carried out during his brief stay. The intent of the bill was to actually get people on the land, whereby, if only through sheer numbers and their activity, the land might become productive. The success of this measure is evidenced by the number of houses visible on the landscape by 1890 as shown on Map "Cultural Landscape, Circa 1890", in back folder.

Once it was possible for the people to take advantage of this bill, and with it working in conjunction with the township grid surveying method, the landscape of the study region was soon to become similar in appearance to a blocked quilt. The land act further modified the grid system by dividing each section into at least four small units, each containing 160 acres. As the land actually began to be occupied in the manner prescribed and agricultural pursuits got underway, the countryside experienced a change in texture and floral display. Aside from the structures which seemingly grew over night from the land's surface, there was the disappearance of the grasses which had once thrived upon it, as they were plowed under to make room for the crops of the farmers. The field patterns which developed out of this were normally square or rectangular in shape, and if a row crop were involved (such as corn), there was the added geometric design of linear rows on the surface. Probably more important than the fact that the Homestead Act induced further legal subdivision of the land, is that it

was the primary force giving impetus to the attraction of people to Kansas, and it was they who put into effect, through their industry, all ramifications of the word "culture".

The People Who Settled the Region

As one examines the patent records which contain the names of those who first took out deeds to the land of the study region, it becomes readily apparent that a wide variety of people found their way to this part of the state. They can be rather simply divided into two groups: those from the United States and those from a foreign country. However diverse the cultural backgrounds of these people might have been, they took up residence in an environment which dictated in part the parameters of growth, creating a rather monotonous appearance to the landscape; albeit, certain elements in that landscape had a character of their own. Each group of people, regardless of how closely tied they were socially to each other, exhibited certain traits which separated them from their neighbors. There was the additional factor that each group had within it subgroups who further modified the cultural landscape with their own features. We shall examine the landscape created by these people by looking at their cultural differences, which will aide in the interpretation of those cultural features which later appeared.

Two groups stand out from all the rest: those of English descent and those of French heritage. The English, or Anglo-American group, lacked the cohesive nature shown by the French (in this case, French-Canadians). The other cultural affiliations interdispersed among the two major factions presented little problem in locally being

ORIGINS OF SETTLERS FROM THE UNITED STATES

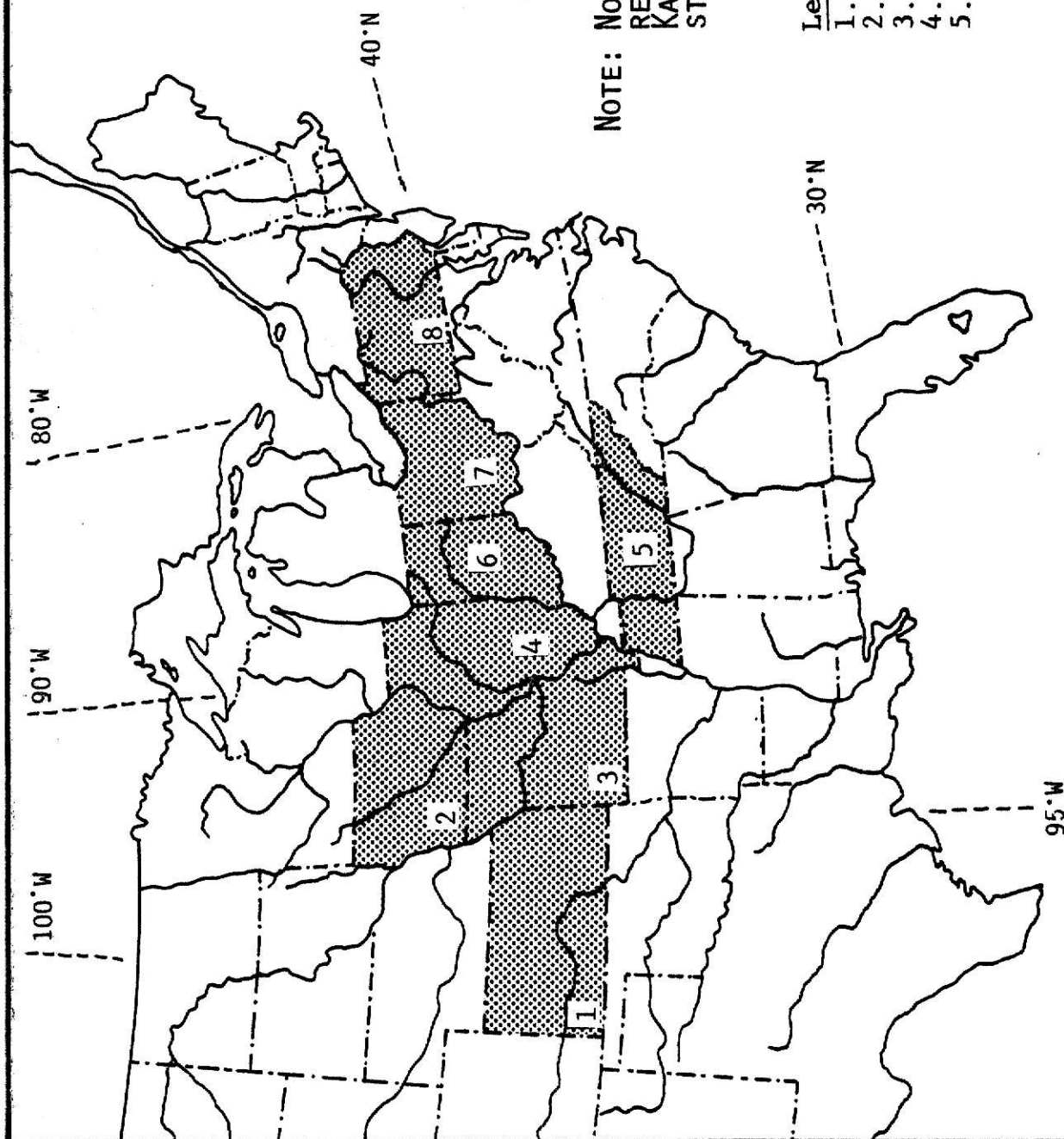


NOTE: NOTICE THAT MOST OF THE STATES
REPRESENTED BY HOMESTEADERS IN
KANSAS LAY DIRECTLY EAST OF THE
STATE.

Legend:

- | | |
|--------------|-----------------|
| 1. Kansas | 6. Indiana |
| 2. Iowa | 7. Ohio |
| 3. Missouri | 8. Pennsylvania |
| 4. Illinois | |
| 5. Tennessee | |

by: John R. Cyr



absorbed by the Anglo-American group. A closer examination of this portion of the population may explain why.

Anglo-Americans

First of all, most of these people were from the United States, with many having served either in the North or the South during the war. They carried an English surname which indicates that most could have traced their ancestry back to England, and indeed some were recent arrivals from that country. Most, however, were second and third generation Americans, representing such states as Iowa, Illinois, Ohio, Missouri, Pennsylvania, New York, and Tennessee, with the vast majority of them coming from the first four.¹⁰ (See Map entitled "Origins of Settlers From The United States", page 48). Following the war, a great many had returned to their previous homes and had found that they no longer could expect a bright future in that area. Many of these people found the lure of "free land" in the west more than they could ignore, thus their move to the Great Plains began.

The people who came to the study region came of their own volition and not as part of an organized group. They entered the region and selected the best land available, or else, the land that best suited their personal requirements. As a result, there were no Anglo-American communities which could be directly linked to any one particular community in the East. These people created no easily identifiable pattern within the "ethnic" portion of the cultural landscape, for there was no overt attempts made to remain near those of a similar background. They "distributed themselves. . . in obedience to the climatic conditions and to the productivity of the soil", surrounding at times those of foreign heritage whose numbers were not sufficient enough to stave off

cultural absorption.¹¹

Minor Ethnic Groups

The assimilation of such groups as the Swedish, Irish, Germans, and all other minor ethnic assemblages indicated on the map was relatively fast, for they were not closed enough to outside influence to protect themselves and their individualism. Europe, during this period of time, was still recovering from a famine which had taken its toll in Sweden and Ireland in the previous twenty years, while Germany and France were preparing for an upcoming war between the two nations. Those people who migrated to the study region from these places did so as individuals, or small groups; thus, they found little cultural support for their lifestyles.

Cultural barriers which exist between two groups of different ethnic heritages can be strengthened and prolonged through reenforcement of either group's communal structure. This can be accomplished by a tight social structure and by a large enough population to allow little need of any outside interaction except for any but a few members of that social group. All but one of the foreign groups were quickly destroyed as a separate entity on the landscape by the larger Anglo-American cultural unit. The one portion of the population which staved off assimilation was made up of French-Canadians. The arrival of these people in Kansas culminated a movement which began during the mid-1700's when overcrowded conditions along the St. Lawrence River created unrest amongst the inhabitants, leading to their migration. Because the unique situation of French-speaking people living in Cloud County, Kansas persisted well into the 20th Century, a closer look at this group and its features will be taken.

French-Canadians

Even though French Canada had numerous ties with France during the initial stages of this New World colony's development, the society which evolved was one nurtured in Canada. This fact, along with its later isolation from the Mother Land, led to the development of some unique traits that are commonly associated with the French Canadians. These traits were eventually sup-planted into the landscape of the study region upon the arrival of descendants of these people to the area. In order to be able to identify some of the more significant attributes, as well as to better understand how they may have contributed to the cultural landscape, it is necessary to take a closer look at the growth of this social entity.

The involvement of France in the New World, for a time, was limited to the exploration and exploitation of northern North America. Spain had laid claim to the lands in and about the Caribbean and into South America, whereas England had sought and gained control along the eastern seaboard from Florida to what is today Maine. This meant that France was relegated to the higher latitudes of the continent, and since the French government in the beginning simply wished to drain off the wealth of the animal resources, no permanent agricultural settlements immediately took place.

Because of France's thirst for material wealth, early penetration of this new continent was encouraged, thus sending many explorers into the unknown regions of the land. Since the water routes were the easiest means by which to travel, French trappers and Jesuit priests were soon a familiar sight around the Great Lakes and along the Mississippi River system. At least one of these explorers' groups found

their way into the region being examined by this thesis, as has already been noted earlier.¹²

Exclusive right to the land was granted to the fur companies by the French government in accordance to the original intent of the affair. Jealous of their control, they discouraged and even inhibited the settlement of the land by agriculturalists. However, as word spread back across the Atlantic of the potential fertile farm ground on the new continent, pressures began to mount for the allowance of agricultural settlement. With unrest at home, the King granted a small group of farmers the right to travel to the New World and to establish a farming settlement. Others were soon to follow, as it became apparent to the French government that this venture was not only going to prove profitable, but that it was desirable, since it strengthened the hold France had in the western hemisphere. As a result, the "seigniorie system" of land ownership was transposed from the Old World to the New. In this system, land was presented to those of social status, military distinction, or religious influence, leading to one man, or to a small group of men, controlling vast amounts of territory.¹³ Those living on the land merely "rented" it, for they paid to the "seigniorie" a portion of their yearly harvest. This system would later be a part of the reason behind the movement of many French-Canadian people to Illinois, for it established overcrowded conditions very early, with the land owner dictating where settlement was to take place.

Since most of the early settlers were single males, women were soon recruited for New France by the French government. They came mainly from state orphanages and convent schools, and were sent across the Atlantic specifically to become the wives of the colonists. This

practice became quite common after a time, as more and more single white females were required to keep the growing colonial white male population content. Since many of these "filles de coi", as they became known, were in their lower teens, large age differences between husbands and wives were commonplace in French Canada. Because the bride, at least, was very young, the number of years during which she could bear children in the marriage was enhanced. This situation was one in which large families emerged, giving rise to an ever increasing population. Early marriage, not only for the woman but for the man as well, soon became encouraged by the French government, for it stabilized and increased the size of the population.¹⁴ Large families through young and early marriages became a cultural trait of the French Canadians.

As all of this was occurring, the Catholic Church was beginning to acquire a foothold in the northern reaches of the continent too. Since the majority of the French practiced Catholicism, it was only natural that this should happen, but the doctrine of the Church was altered somewhat after its arrival in the New World. The isolation that it experienced having lost intimate contact with Rome meant that it retained many of the old practices far longer than did its sister organizations in Europe. In addition to this, it was influenced by the life-style of the people along the St. Lawrence River by picking up and expounding some of their habits and philosophies. Two examples of this can be seen in the Church's practice of encouraging early marriage and large families. Since the new French Canadians were already strongly Catholic, following the Church's demands with little question, the additional philosophical views emphasizing certain aspects of family life, coupled with the government's wishes, soon gave birth to a

pronounced cultural trait. Estimates have been made that only 10,000 French Europeans ever migrated to Canada before the British take over in 1757, but that by 1760, the French Canadian population had grown to an estimated 60,000 inhabitants, the increase coming from those who were born in Canada.¹⁵

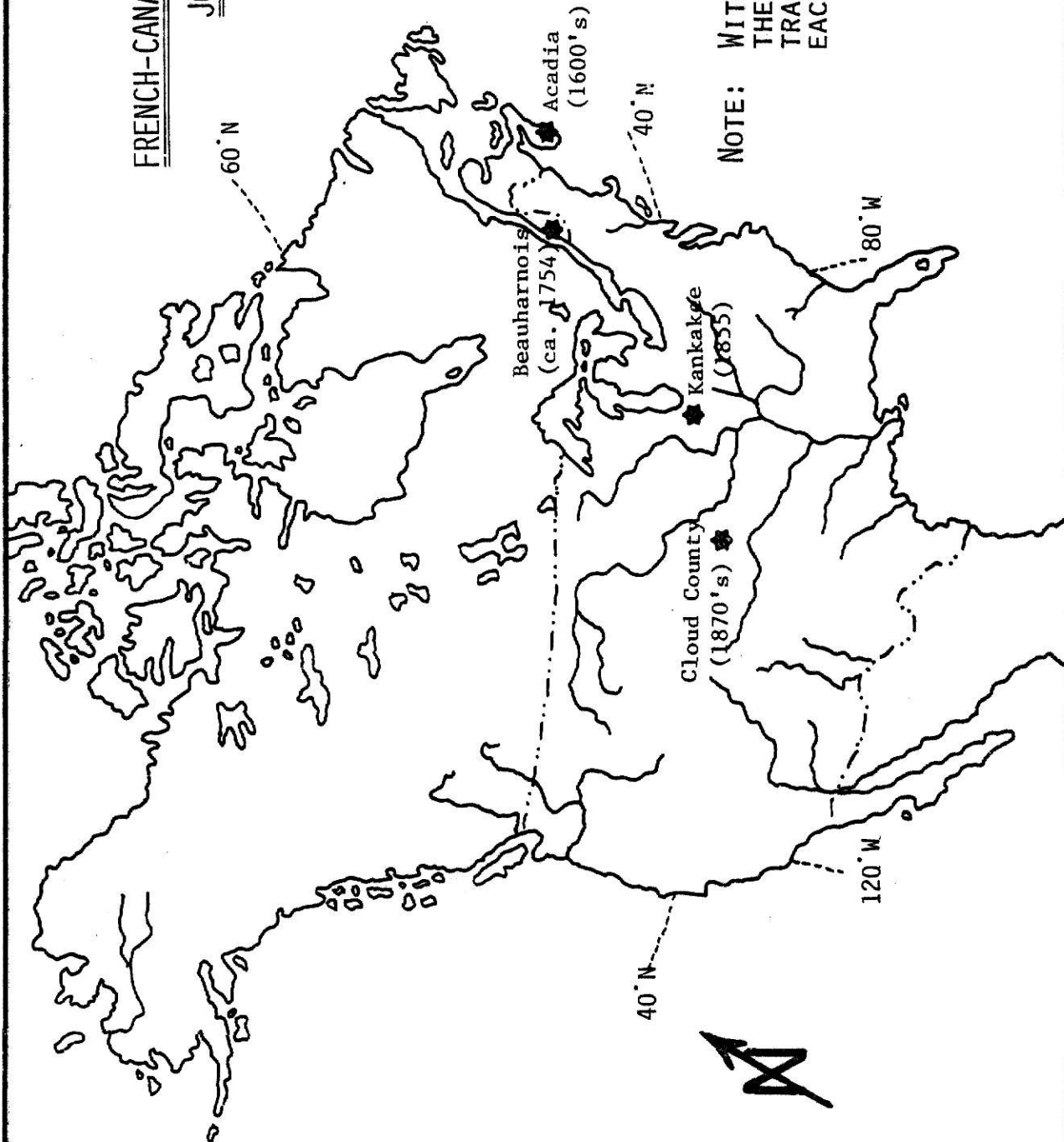
The actual settlement of Canada took place all up and down the St. Lawrence River, as well as along the eastern coast, for the settlers preferred to remain near water which was a quick mode of travel. The present Nova Scotia became the home of a group of French known as the Acadians. Approximately five hundred of them had settled here prior to 1675 forming a group geographically isolated from the rest of the French inhabitants living along the river system.¹⁶ When New France fell into British hands, the English government viewed these people as a threat to its authority on the continent, since the Acadians had formed such a tight society. In seeking a solution, Governor Shirley, of the then loyal crown colony of Massachusetts, proposed the breakup of the Acadians through the means of actually shipping portions of the population to parts of French-owned Louisiana, British Upper Canada, and even back to France.¹⁷ By doing this, the Acadians would no longer be a solid unit, and the culture maintained by them could be exposed to English influence should the Acadians wish to remain under English controlled lands. It was up to the Acadians where they wished to go, but move they must, for the colony was to be broken up.

The British government found Governor Shirley's proposal an acceptable suggestion by which to alleviate the problem, so very shortly after the decision had been made, families were scattered all about the New World, with some actually returned to France. One group was

FRENCH-CANADIAN

JOURNEY

TO STUDY REGION



NOTE: WITHIN THE STUDY REGION,
THERE ARE THOSE WHO CAN
TRACE THEIR ANCESTRY TO
EACH LOCATION ON THE MAP.

by: John R. Cyr

apparently sent to a seigniorie of Lower Canada known as Beauharnois that bordered English dominated Upper Canada. (See Map entitled "French-Canadian Journey To Study Region", page 55). Here, they were forced to mingle with an already over-crowded populace of French Canadians. This set of circumstances led to future unrest, and again the eventual migration of these people to Illinois.¹⁸

Crowded conditions increasingly became a problem, for farms established along the river became too small to support those living on them. As indicated before, settlement had occurred along the coast and rivers where movement was enhanced by easy access to the waterways: Trees were cleared along the banks, and houses were erected in their place. Fields were located immediately behind the owner's home, being only as wide as the river frontage of the property, but often extending some distance into the woods. This practice led to the creation of a distinct field pattern, referred to as "French long lots", which later showed up in the study region once settlers arrived and began to claim their 160 acres of land.

Due to the manner by which these people developed their farming environment, an almost solid wall of houses arose up and down both sides of the St. Lawrence, with limited growth occurring away from the river valley itself.¹⁹ Families often subdivided the farms they lived on once the sons were old enough to have a family of their own. It was because of this that crowded conditions were already in existence prior to the arrival of the new inhabitants from Acadia. Discontent over not owning the land themselves, and the now cramped living conditions along the river provided the motivation for the immigration to new lands by a large number of families.

Illinois - A French Canadian Outpost

As early as the end of the 17th century, there were French traders living in Illinois near what is today Kankakee.²⁰ During the growth of Lower Canada (this being that portion of the St. Lawrence River Valley closest to the Atlantic Ocean), it became common knowledge that lands to the south were inhabited by French-speaking peoples. Once the population pressures became unbearable for many, a small flow of immigrants began to arrive in the Kankakee area. This flow normally consisted of extended families who had left together, preferring to leave what they had known as a unit rather than divide the family. Much of the social structure which was left behind in Canada by these pioneers was simply reproduced in Illinois, for they brought with them close family ties, the French language, Catholicism, and other habits having been derived in the wilderness of French-Canada. The difference was that the land was plentiful enough to no longer necessitate the family farm being subdivided, since within but a short distance the sons could find land to farm. One other change was the move away from the seigniorie system to private ownership by the ones actually working the land.

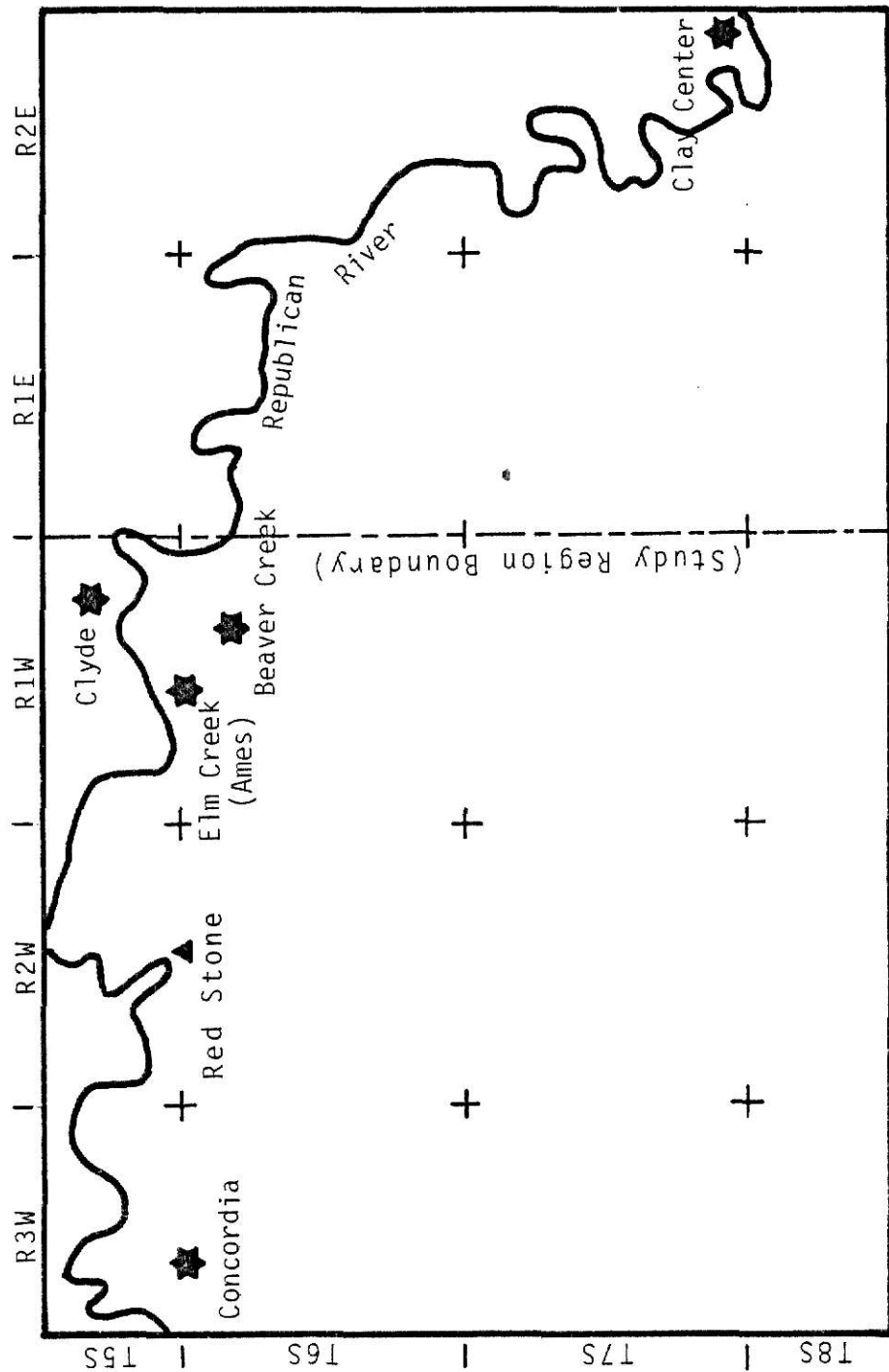
During the middle of the 19th century, a young priest named Charles Chiniquy was beginning to make his mark in Lower Canada. Chiniquy was a well-traveled man who saw that the society along the St. Lawrence River contained a number of problems which were making life hard for the people. The Church was taxing its parishioners beyond their real capacity to give, and the land was becoming so overcrowded that a very dim future was being painted for those on the seigniorie of Beauharnois. Through his work, Chiniquy quickly gained the confidence

and admiration of the people among whom he worked, but because of some of his later exploits, he found himself in disfavor with the Church and became one of the few apostate priests ever to be found in Canada.²¹

Dissatisfaction with the conditions outlined above and an invitation from Bishop Vandeveld of Chicago in 1851 prompted Father Chiniquy to lead a colony of French Canadian families to an area known as Beaver Creek just outside of Kankakee. It was here in November of 1851 that he had built a Catholic Church naming it, and the subsequent village which grew up around it, Ste. Anne.²²

In addition to his personal habits, Chiniquy's political and religious interpretations soon led to dismissal as a priest in 1856; whereupon, he formed the Christian Catholic Church, taking over the Catholic Church building he and his followers had constructed. This last act brought strong protests from the Catholic hierarchy, but to no avail, for the building itself was the property of those who had built it, and those who locally had remained loyal to the Catholic Church were badly outnumbered. This last fact occurred since a great many of those who had followed Chiniquy from Canada to Illinois preferred to follow the man rather than the demands of the Church. They too left, thus providing Chiniquy with the support he needed to carry out his ideas. When he was finally excommunicated from the Church in 1858, he led his congregation to the teachings of the Presbyterian denomination because of its French Huguenot heritage, a fact that made it compatible with the French background of his people. Nearly four-fifths of those families who came to Illinois with him forsook Catholicism and embraced Protestantism.²³

CATHOLIC OUTPOSTS IN 1872



Legend:

- ★ Catholic Outpost
- ▲ Other communities existing in 1872.

Source:

Beckman, Peter
The Catholic Church On the Kansas Frontier, 1850-1877,
The Catholic University of America: Washington D.C.,
1943.

by: John R. Cyr

The Move to Kansas

For a short time all went well in Illinois. The people had their land and the community continued to grow as more and more Canadians came to the area. Then war over the slavery issue came catching many of the residents in its grasp, sending them all over the South, and exposing them to the circumstances of war. Once it was over and the men returned home, there came with them a restlessness born within the conflict. This found added fuel by the growing discontent with poorly drained land that easily flooded during the spring and early summer. Disenchantment also existed within that group of inhabitants who had opted to remain with the Catholic Church when many of their neighbors had followed Chiniquy to Protestantism. Word spread to these people of an area in North Central Kansas which was just beginning to open up, and that the land better suited their desired needs than that which they already possessed. Emissaries were sent out to investigate the area and to bring back information concerning the possibilities. All reports came back in glowing detail telling of the "free land" which was beyond the expectations of most, and that, in addition to all this, there was a French-speaking priest located in the area. This last detail particularly excited those who had remained loyal to the Church, for it meant that they would not have to ask for special dispensation to leave a parish so that they might go where they was none. Very shortly, the move to Kansas got underway.

The actual arrival of the first French Canadians settlers did not occur until the late 1860's, but by 1875, several hundred had traveled by wagon train to this growing community which initially had been named Beaver Creek.²⁴ (See Map entitled "Catholic Outposts in

1872", page 59). Others arrived later by rail, getting off at Water-ville and afterwards at Clyde once the rails were extended that far.²⁵ Clyde, at this time, was a growing frontier town existing but a few miles north of the principle focus of the French settlement. The main location of the French community was later moved further south when a suitable site was selected for a new church, this being on one of the highest hills overlooking much of the land being settled by the French Canadians at that time. This community was to become known as St. Joseph.

The Religious Influence on the Landscape

The effects of organized religion played an important role in the development of the cultural landscape within the study region. Many religious denominations were present very early in the cultural evolution of the surface, adding to the landscape their places of worship (See Map "The Cultural Landscape, Circa 1890", in back folder), but the one which had the most distinctive impact was the Catholic Church. This, in part, is due to the eventual presence of a large contingent of French Canadians who, as we have already seen, had had an historical preference for Catholicism even though some of the community's members had been a part of a schism earlier. But it must be said that the Church had already made inroads into the study region prior to the coming of these people, and that they had really only assured its remaining. This was accomplished through the combined workings of the cultural biases of the people and the inner workings of the Church which formed a very closed society, one resistant to outside influence.

The development of the Church within the study region is closely

linked with the initial development of the Church in Kansas. This was accomplished through the efforts of missionaries who sought out the Catholics from amongst the growing number of incoming settlers, and established stations for which they could provide the services of the Church. These missionaries quite often were required to cover vast amounts of territory, for they were few in number, meaning that they were not always present at each station.²⁶ Since this resulted in the lack of religious instruction, the Church encouraged the concentration of Catholics in groups, for in this manner the missionaries would not have to cover so much ground. There was also added encouragement on the part of the religious leaders for the formation of "national colonies" which would alleviate the necessity of the local priest knowing more than one language, as well as provide a cohesive unit which would tend to resist outside cultural sway.²⁷ Clark, in "The Sociology of Frontier Religion", stated that ". . . ethnic differences, as well as doctrinal, supported the isolation of the Roman Catholic population secured through the elaborate denominational controls of the Church. In sharp contrast to the Church of England which exercised little control over the movements of the Protestant population, the migration of Roman Catholics tended to be a migration into a closed frontier area. . ."²⁸ This can be further supported, especially in the case that developed within the study region, by a letter written in 1855 by Bishop Miege to the General of the Society of Jesus in an appeal for help for what he considered to be a very real problem:

What a sad spectacle, most Reverent Father, is that of thousands of Catholics abandoned to the mercy of the enemy, without instruction, without encouragement, in the midst of Protestants whose every effort tends solely to pervert the

parents by ridicule and the children by their schools. And there is no remedy for this. Zealous priests are needed, and a great number of them."²⁹

This was a call by the good Bishop for aid in establishing a barrier, in the form of a priest, between the Catholics and the Protestants who were presently living on the frontier. This man's ideas supported later events which took place within the study region.

In 1872, a number of outposts of the Catholic Church were to be found along the Republican River, these being Clay Center, Clyde, Beaver Creek, Concordia, and Elm Creek.³⁰ (See Map entitled "Catholic Outposts in 1872", page 59). It was reported that these five centers, all served by one priest, accounted for more than one thousand Catholics and that the number was rapidly growing. Of the five listed, the last four all fell within the study region.

In March of 1873, the Reverend Louis Mollier arrived from Savoy, France, replacing Father Bedard in this district. It is largely through the efforts of Father Mollier that the Church gained such a strong hold in this region, for upon his arrival, Father Mollier began to organize the growing colony of French Canadians. By so doing, he created a social structure which was defensible against what Bishop Miede had outlined in his letter twenty-five years prior to Father Mollier's arrival. Churches were built in the growing communities, and with them schools that would allow the instruction of the Church doctrine to reach the young. At one time, no less than four churches and three schools were being conducted in the French language. This served to weaken the necessity of these people learning English, and thus to prolong the cultural barriers between them and their English-speaking neighbors.³¹

As a result of the workings of the Church directed at isolating

as many Catholics as possible from the rest of the frontier society, and because of the existing language barrier, there grew a French enclave on the cultural landscape of the study region. The things which distinguished it from the rest of the landscape was that the people were highly affiliated with Catholicism, they spoke only French, and they established a community center of their own, this being St. Joseph, and later St. Peter near what is today Aurora. There was, however, within this group a rift that was reminiscent of the social structure left behind in Illinois.

Prior to coming to Kansas, a separation had taken place within the religious preferences of the main body of people. In Illinois, the dominant group at St. Anne had been Protestant, but upon their arrival in Kansas, this changed to Catholic, causing some disgruntlement within the group. This is exactly the opposite of what it had been in St. Anne, for there the Catholics had been in the minority and were under the domination of the Protestants. In Kansas, their frustrations and, perhaps, even a few grudges were vented on the smaller Protestant group. A small Protestant church grew south of St. Joseph and received the name: the French Protestant Church.³² (See Map "The Cultural Landscape, Circa 1890", in back folder). Around and nearby this building, the Protestant faction of the Canadian French located. The blatant sight of this church within an area dominated by Catholics lasted but a short time, for under dubious circumstances the building burned one sunny, Saturday afternoon and was never rebuilt.³³ But even though this physical representation of the Protestant ethic was removed from the landscape, there remained a small number of those who followed its dictates, leaving a mark in the social structure of the community.

The presence of religious influence in the visible portion of the cultural landscape is mainly due to the workings of the Catholic Church, although other denominations were present within the region at an early date. None of these latter groups at any time formed a community over which their dominations were explicit, as did the Church with St. Joseph and St. Peter. Nor did any other group consolidate its members into tight clusters, whereby they might stem off outside influence. In short, the landscape of the region was very much affected by organized Catholic religious doctrine.

Development of the Study Region Through Settlement

Up to now, the cultural landscape has been looked at in terms of the people who entered the region, and at some social preferences expressed by them which had input in the growth of the physical appearance of the countryside. The actual features of the landscape itself have not been discussed, only alluded to at times. According to definition, the landscape would have begun to physically reflect the presence of man upon the arrival of the aboriginals to the study region and the surrounding area. There was, however, no radical change in the inherent features of this landscape until after the first white settlers made their appearance. The actual occupation and subjugation of the land by these settlers brought about a wholesale modification of the surrounding environment, as farms were busily carved out of the prairie, and communities were being formed at various locations over the region.

Immigration to this part of Kansas first began in the late 1850's when settlers made their way up the Republican River Valley and took up residence near where the present town of Clyde is found. With the advent of the Civil War, migration to this region virtually stopped.

It resumed once again during the latter 1860's and the early 1870's, not as a trickle this time, but as a flood, for thousands of pioneers made their way to this state seeking the promise of free land.

The distinct movement of the settlement frontier within the study region cannot be easily defined for a variety of reasons. The principle of these being that the study region covers much too small of an area in which to delineate the limits of human expansion, for distances between the boundaries are not so great that settlement at any place within them would have been discouraged for fear of total isolation. As a result, one is not allowed the luxury of being able to stand at a distance and describe the fine line of settlement across the surface.

The dispersal of the arriving population can be viewed by mapping the development of the various communities of the region as indicated by the establishment of a post office. (See Map "The Cultural Landscape, Circa 1890", in back folder). The method works well, for it provides an indication of those areas within the region where a sufficient enough population had grown to warrant the provisions of postal services. At times, these "post offices" were no more than a farmer's home at which the mail could be dropped and then later picked up by the local rural residents.

One assumes that as the incoming settlers arrived within the region they sought to find the best land available to them, and that it would be on this land that they would establish a claim. As it was pointed out in the preceeding chapter, the best soils were located along and near the river valley, with land adjacent to the creeks and their tributaries next in line. The poorest land was in the uplands where the

soil was thin and there were few permanent streams. It would seem, then, that the settlement of the region would be in the river valley first, the creek valleys second, and the uplands third, for it would be in those locations, and in that order, that the best land would be discovered. As one observes the map showing the settlement landscape of 1890, this assumption appears to hold up with one exception, this being the St. Joseph colony. This anomaly might be explained by remembering that the members of the colony desired to be near the Church and their own kind, thereby opting to occupy land clearly not as fertile as some other units which were available to them at the time. Another possibility is one of common contention within the older members of the community today. Upon their arrival in Kansas, the French Canadians' first concern was to locate on land which would not be subject to periodic flooding. This additionally serves to explain why the Catholic Church was moved from Beaver Creek, where it was initially established, to its present site in St. Joseph.³⁴

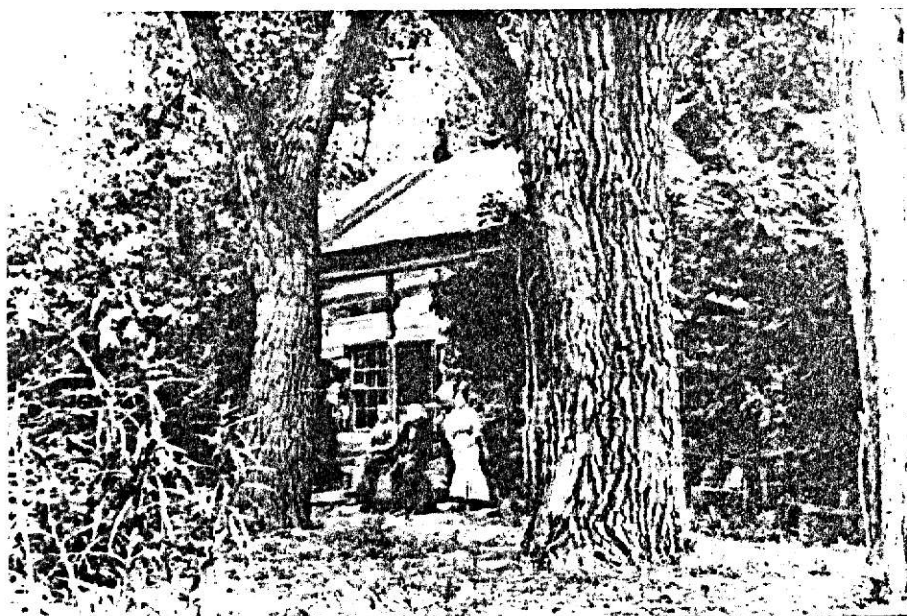
As the process of settlement occurred, specific features were removed from the landscape and were replaced with inherent elements of European culture. The native animals began to vanish, but in their place came domesticated cattle and horses. The native grasses were torn up or plowed under as settlement flooded through the valleys and crept into the surrounding hills. The process of human occupancy took only thirty years once it began; a very short time when one considers the time involved in the evolution of the landscape that it eventually replaced.

Cultural Development Along and Behind the Frontier

The cultural development of the landscape was manifest in many



Photograph No. 1 -- Early pioneer family living in Cloud County, posing in front of their home. The home is an example of a dugout covered with logs, then topped with sod. A sod cave exists just to the right of the home.

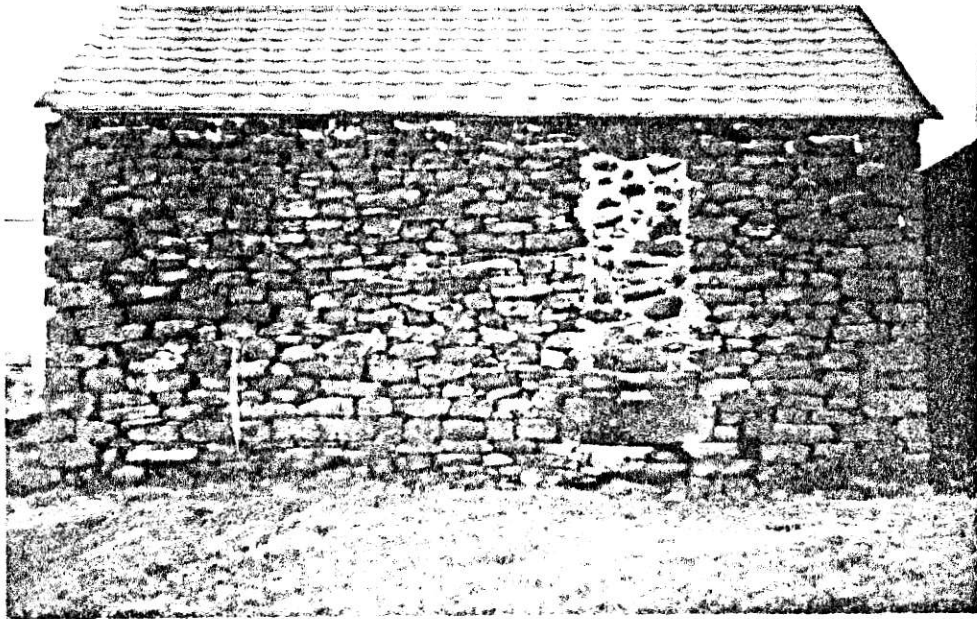


Photograph No. 2 -- The log cabin of the Dutton family is seen nestled amongst hugh cottonwoods. Homes of this nature were common near the river.

forms, each being an expression of a particular group or individual's previous experience, or else an example of their adaptation to an unfamiliar environment. One of the first indications that the land was being inhabited was the appearance of dwellings and associated structures. The growth of this element on the landscape disrupted the serene monotony of the grasslands, for now where there once had been none, geometric shapes stood out against the prairie sky. The shelters were of three basic types: the dugout, the sod house, and the log cabin. The use of cut lumber was not immediate, although frame houses did appear very early in the region's historic surface development.

The easiest and quickest shelter to build was the dugout, which could be excavated in the side of a hill, or even in the bank of a small stream. These made effective refuges during the drier times of the year, but they washed out easily during the rainy periods. They were used in the study region primarily as short term housing until a more stable home could be constructed. The architectural style was very simple, for it was composed of a pit dug in the ground with timbers placed over the top. On these poles was placed the dirt and sod from the hole, creating a roof over the entire thing. The front of the dugout contained the only entrance (very likely the only source of light and air as well), and was constructed either of poles plastered with mud, or else of sod bricks. (See Photograph No. 1, page 68).

Sod houses were quite common throughout the plains as the settlers found trees scarce in places and lumber non-existent, which meant that a substitute had to be found which could provide the needed material for building. Everett Dick in The Sod-House Frontier described this type of shelter relating the manner by which they were



Photograph No. 3 -- Shed made of Dakota sandstone. This shed, dating back to the late 1800's, can be seen standing near Twin Mounds. The roof is modern, but note the cut of the stones and the lack of mortar between them.



Photograph No. 4 -- Hedge row paralleling a rural dirt road in study region south of St. Joseph. In the late 1800's, this hedge row would have been a closely cropped fence, standing no more than five feet high.

constructed.³⁵ The dense prairie sod proved to be the substitute for timber by providing a much more durable and functional shelter than one might expect. While no direct reference was found indicating that such a structure was even used within the study region, their presence can be accepted, for sod was used in the construction of simple buildings as evidenced in Photograph No. 1, page 68.

The log cabin (See Photograph No. 2, page 68) was one structure which appeared very early within the study region. It was generally limited to the river valley, however, since timber could only be found here in sufficient quantities to warrant the effort of construction. This type of structure was quite possibly the first example of manufactured habitat erected by the initial white settlers, as evidenced in historical accounts.³⁶ References to these rough hewn structures can be found in almost every work written about this point in time of the region's history, as well as in many of the photographs which were taken during the beginning stages of development.

Other building materials did exist at this time as well, but they were not extensively used. Outcroppings of the Dakota sandstone provided the homesteader with sufficient supplies of raw material, but when the stone was used, it was mostly in the erection of out-buildings such as sheds and small barns. (See Photograph No. 3, page 70). Limestone, which could be found in the southwestern portions of the region, was more extensively used in the construction of houses. This stone proved to be more durable than did the sandstone, as well as hold textured shapes for a much longer period of time.

As population numbers swelled, other forms of construction materials soon became available. Lumber, which could have been

purchased by the homesteader from outside sources, was not to be found within the study region during the beginning. It wasn't until 1875 that the first saw mill appeared upon the scene located by the river just south of Clyde.³⁷ It is highly probable that one had appeared sometimes earlier, perhaps as much as five years, for the source used mapped portions of the landscape only at five year intervals. However, within five years of the documented appearance of the first one, four more were introduced into various parts of the region, all near a source of water which could be turned into steam to power the saws. (See Map "Cultural Landscape, Circa 1890", in back folder). This rapid rise in the number of working mills is an indication of the growth taking place at the time.

Other forms of environmental adaptation appeared on the cultural landscape during this time. One such sign of human occupance was the fencing constructed within the region. The herd law, which was enforced in the region, required the owners of any livestock to fence them in, thus keeping the animals out of the fields of their neighbors.³⁸ The law was designed in such a way that it put the burden and expense of building a fence on the livestock's owner, for while there were cattle, horses, and sheep present, the major form of economic activity was crop farming.

In the Kansas State Board of Agriculture Reports for 1875, rail fences were reported as the most prominent fence type in Cloud County, with hedge fencing of Osage Orange running a close second. Other materials being used were stone and plain wire, but the cost factor was prohibitive for any extensive use in this region.³⁹ Another source, written by Walter P. Webb entitled The Great Plains, states that hedge at one point was used for 100% of the fencing in Cloud County.⁴⁰ This

is in disagreement with what has just been presented, but there is an interesting link which can be made from Webb's material. In Kankakee County, Illinois, he reports to have found that 75% of the fencing was hedge.⁴¹ When one observes the location of the hedge reported grown in the study region, it is to be found predominately surrounding those sections settled by the French Canadians who came from Kankakee, Illinois. This suggests that while rail may have been used within Cloud County extensively prior to 1875, once the French arrived, the major form of fencing turned to hedge. The 100% figure reported by Webb is highly questionable, for there were undoubtedly other fence types present.

The hedge composed of Osage Orange proved to be durable and quick to grow. (See Photograph No. 4, page 70). Within four years from the time of planting, the farmer would have a fence that was described as "horse high, pig tight, and bull strong".⁴² Webb describes the sensation of passing through Cloud County as being a "novel sight of farms enclosed by closely cropped hedges--ribands of green which lend variety to the otherwise monotonous landscape."⁴³ These rows of trees soon took on a new significance in this region with the introduction of barbed wire. The necessity of planting these thorny, aggravating trees became obsolete, but it was found that through the utilization of the already planted trees, posts could be cut which would maintain their endurance to the weather over the years creating a lasting fence.

The indigenous vegetation of the prairie meanwhile, was giving way to crops such as wheat and corn. Wheat was found most often in the uplands, while corn was dominating the river and creek bottoms where the availability of water was more certain. (See Table III-1, page 75).

Through the mind's eye, one can achieve some perspective of the amount of vegetative coverage controlled by the developing agrarian society from this table. Much of the land still remained in native grasses, particularly in the southern portions of the study region where it was used as pasture, while the domesticated crops were predominately in the northern half.

With wheat, there was not that much change in the appearance of the countryside, for it resembled the prairie grasses that it replaced. There was, however, rather definitive edges which would separate wheat fields from other crops or pasture lands. Its importance to the people can be seen by comparing the acreage devoted to it with the other crops appearing on the landscape at this period as shown in Table III-1, page 75.

Corn, unlike wheat, created an unusual site for the viewer familiar with the past landscape. Since corn is a row crop, it added not only the feature of being in geometric fields, but also the linear form of rows. This would not be overly evident to the close observer, but as one looked down into the valleys from nearby hills, these patterns on the land would begin to emerge. While this plant would not have been a total stranger to the landscape of the region, this being because of the Indians' use of maize, the manner by which it was induced into the landscape would have been.

Another popular crop at this time was oats. It, like wheat, resembled the native grasses that it replaced, with the exception, again, that it was planted in fields of obvious human design. Its importance to the region lay in the fact that it was used as a feed for horses.

TABLE III-1

AGRICULTURAL PRODUCTS 1891*

<u>CROP</u>	<u>ACRES DEVOTED</u>
Wheat	28,712
Corn	112,461
Oats	35,350
Rye	4,301
Barley	969
Sorghum	1,024
Millet	3,876
<u>Tame Grasses</u>	<u>4,976</u>
Total Acreage in Crops	191,669
Total Possible Acres	460,800
Percentage in Crops	41.6%

TABLE III-2

LIVESTOCK 1891*

<u>ANIMAL</u>	<u>NUMBER OF HEAD</u>
Horses	12,406
Mules-Asses	796
Milch Cows	9,105
Cattle	22,609
Sheep	5,737
Swine	35,564

* NOTE: Figures are for all of Cloud County

Figures from: Kansas State Board of Agriculture Reports, 1891,
 Hamilton Printing Company: Edward H. Snow, State
 Printer, 1891.

Table III-2 illustrates the number and variety of domesticated beasts which would have been visible to the observer around 1890. Horses were an important part of the life style, for they acted not only as a mode of transportation, but as draft animals for farm equipment. Cattle, pigs, and sheep were all present very early during this region's development. Since most of the pasture land was to be found in the southern regions, the greatest share of the cattle and sheep were to be seen here. Pigs, on the other hand, were to be found near the corn which was used to feed them. Again, the relative importance that the society forming here held for these animals can be observed in the numbers reflected on the table.

Communities on the Landscape

The communities that were present on the 1890 landscape perhaps provided the greatest deviation from the make-up of the previous landscape. No fewer than twenty-two small towns and villages were scattered about the countryside, and within their limits congregated populations of men and women who, in the course of living, built within a limited area places of residence and business. Nothing comparable to this type of feature had ever existed on the region's landscape, for even when there were populations of Native Americans living along the banks of the river and its tributaries, their villages were not on the scale or magnitude of that which now stood for all to see.

Everett Dick has suggested that most frontier towns normally were started near where a trail crossed a stream, or where two trails met, while others had their beginnings along side the trail itself.⁴⁴ All three of these conditions meant that those developing the community could depend on the passage from time to time of travelers whose needs

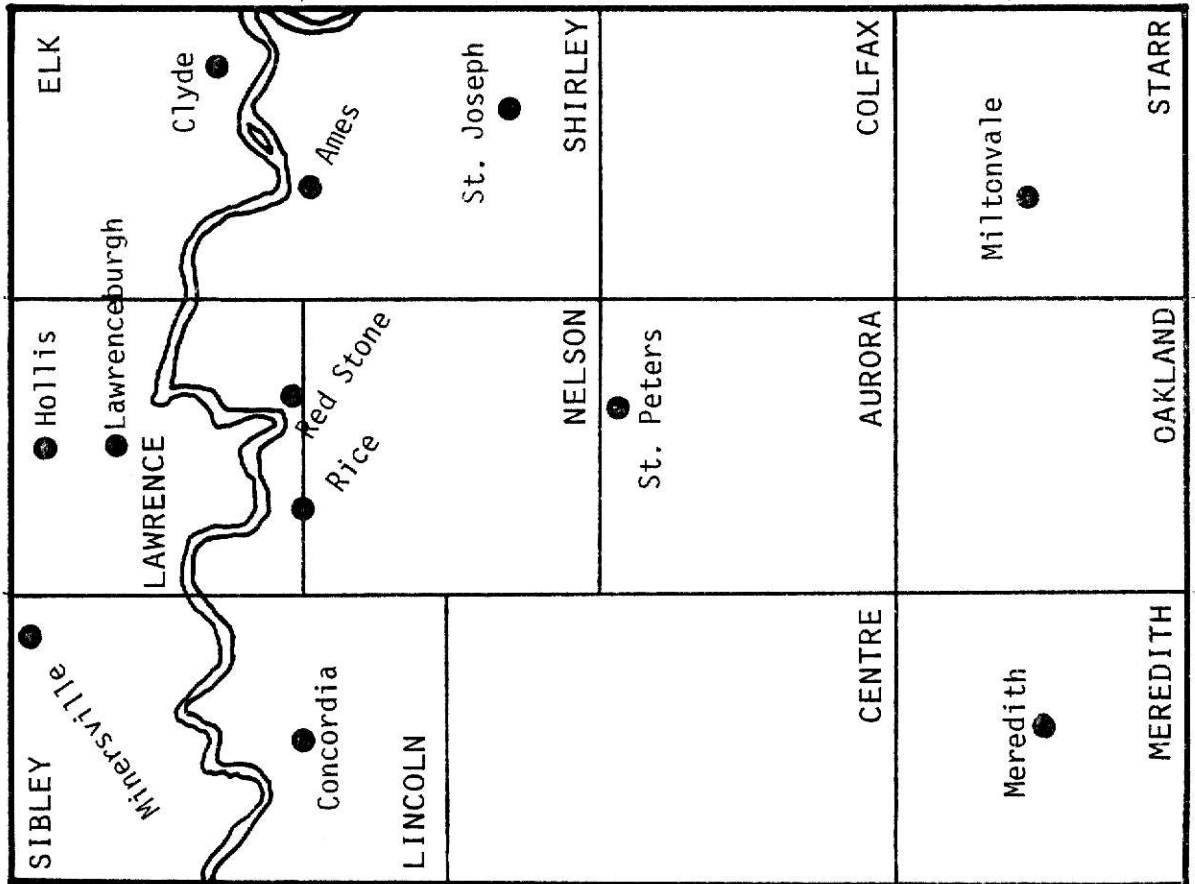
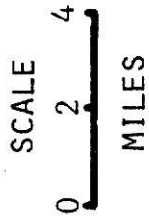
TABLE III-3

STUDY REGION POPULATION CENSUS FIGURES

<u>Townships</u>	<u>1870</u>	<u>1880</u>	<u>1890</u>	<u>1870</u> Pop/sq mi	<u>1880</u> Pop/sq mi	<u>1890</u> Pop/sq mi
Elk	561	1443	1833	20.3	52.2	66.3
Shirley	637	912	1149	15.2	21.7	27.4
Colfax	-	607	686	-	16.9	19.1
Starr	-	565	1226	-	15.7	34.1
Lawrence	-	512	823	-	14.2	22.9
Nelson	-	722	774	-	20.1	21.5
Aurora	-	647	825	-	17.9	22.9
Oakland	-	475	535	-	13.2	14.9
Meredith	-	597	636	-	16.6	17.7
Centre	-	967	823	-	17.9	15.2
Lincoln	-	2251	3644	-	83.4	134.5
Sibley	309	758	698	11.8	29.2	26.8

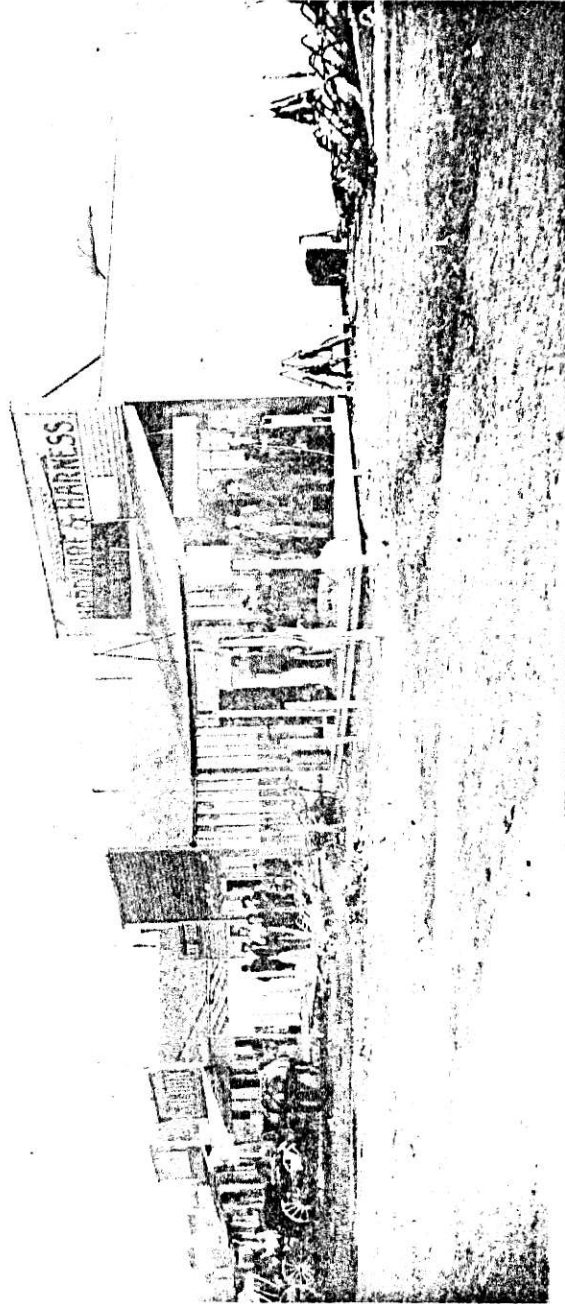
Source: 1870, 1880, and 1890 Kansas Census on record at the Kansas State Historical Society; 120 West 10th St.; Topeka, Kansas

POLITICAL TOWNSHIPS



could be met through the local businesses. If one looks at the Map entitled "Political Townships", page 78, and at the census figures provided in Table III, page 77, the location of each settlement can be seen in conjunction with the growing population of the region. It will be noted that growth first occurred near the Ft. Riley-Ft. Kearney Military Road, and in most cases, where this road crossed a small stream as it passed through the study region. Clyde, which was actually began in 1858 under the name of Elk Creek, gained early prominence within the region, for it had the additional good fortune of being near one of the few good river crossings in this area. Consequently, within very few years after its formation, there were two ferries in operation near this community.

Elm Creek, whose initial settlers arrived in 1864, lay south of the river on the opposite bank that the military road passed. However, it was located nearby one of the two ferries which made it readily accessible to both sides of the river. Red Stone (1869) and Concordia (1870) were both located near other fordable places along the Republican, although the one at Concordia was the poorest of them all. With the exceptions of St. Joseph, St. Peter, Beaver Creek, and Miltonvale, the other communities emerged on the scene as the local population grew large enough to support a general store, school house, and a post office. Little has ever been written about these places, for many were no more than another building apart from the land owner's residence. The school house would stand nearby, serving both as a place of learning and as a community house. These places flowered early, but grew little beyond what they were in 1890. Beaver Creek relinquished its domain to St. Joseph which has already been discussed, the latter community having



Photograph No. 5 -- Street scene in Sunday (present day Hollis) taken circa 1890. The simplicity of the buildings with their false fronts was common in most communities on the plains during initial settlement. Streets, such as the one exhibited here, were also quite simple, being but a dirt thoroughfare through town.

the additional attraction of having a Catholic Church in its midst. St. Peter, which appeared on the landscape late in the 1880's, can also trace its ancestry to French Canada, for its founders arrived on the scene almost a decade after those of St. Joseph.⁴⁵ It passed from the landscape when the town was moved to the tracks of the AT&SF Railroad and was renamed Aurora. The others, which did not rise to early importance, faded leaving nothing behind to mark their presence except a name that lingers over undefined rural portions of the landscape.

The towns presented to those who saw them many similarities in appearance. A typical street scene in the business district (See Photograph No. 5, page 80) would be that of a dusty roadway, which during times of rain would become a quagmire. On both sides of this, buildings resembling a large shoe box could be found, each with a facade that enhanced its looks. Boardwalks lined the thoroughfare itself, and upon which goods, sold by the local merchants, were often placed. By today's standards, such a scene seems quite simple and uncomplicated, as well as reminiscent of frontier America. The downtown portion of the community was distinct from the rest for all the businesses were confined to one street. When one left this street, the residential part of the town would be encountered. Here, once again, the streets were dirt with the accompanying houses simple in architectural style. Sometimes stone was used in their construction, but most often it was lumber. Brick structures did not become common until after the turn of the century.

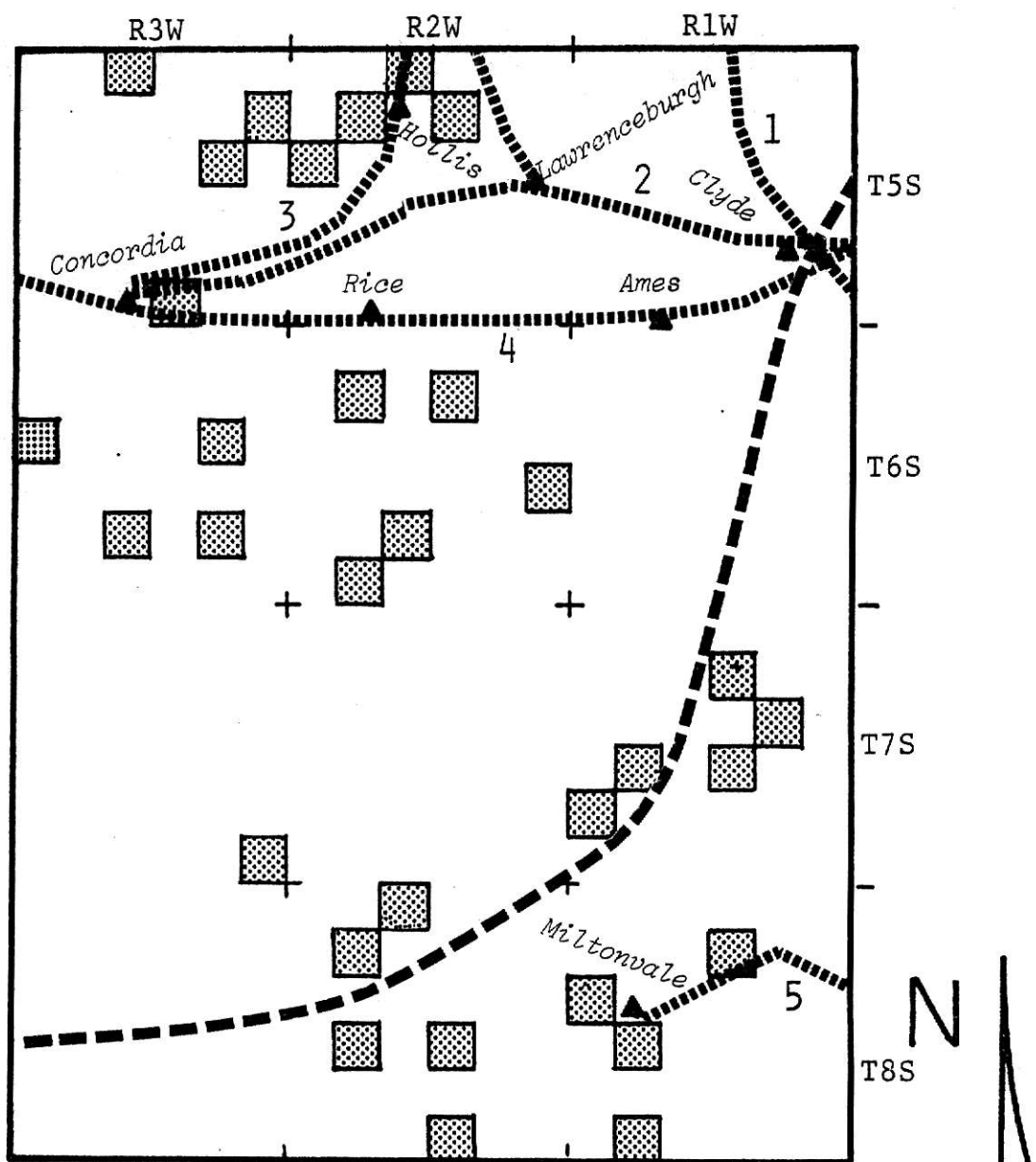
Trees in most communities were to be found in the downtown district where commercial growth had been going on for some time, but as one left this area and proceeded to walk away for the central point,

trees began to disappear and the houses stood alone with little, if any, cover for shade. It was only after a number of years that there were to be found any trees or bushes near the homes of the residents.

The churches were an important structure in the larger of these communities; in particular, the Catholic churches with their associated buildings. In all cases involving a Catholic church, the building itself was built in a position from where it might be seen for some distance, giving itself the appearance of dominating the town. This was a common practice which may have been a hold over from the traditional locations in Canada, or for that matter, a practice of the Church itself. It was noticed by Watson in a geography of North America, that upon the landscape of French-controlled Canada ". . .rise the silver spires of Roman Catholic churches that surprise one with their un-American supremacy over the settlements they crown. Next to them are nunneries, alms houses, church schools, and other church buildings."⁴⁶ Such was the case with any church started by Father Mollier within the study region, for he set about making sure that the isolation of all Catholics was as complete as possible.

The Protestant churches did not occupy such positions of prominence, thus making themselves less conspicuous parts of the "townscape". They were rather to be found scattered about within the city limits, normally having been built near the pastor's residence. Their spires, if indeed they had one, did not penetrate the skyline quite as much as did those of the Catholic churches.

Another of the more prominent features which existed in many of the communities was that of the local grain elevator. Here there existed evidence of another aspect of the development of the landscape,



RAILROADS AND RAIL LANDS

Scale
0 2 4
Miles

LEGEND:

Rail Land

Railroad (existing)

1 Chicago-Rock Island

2 Union-Pacific

3 Burlington

4 Missouri-Pacific

5 Kansas-Pacific

Railroad (proposed)

SOURCE:

1. The Clyde Argus, Vol. 1,
No. 52, December 28, 1888,
Clyde, Kansas.

2. Land Patent Records
Registrar of Deeds
Cloud County Courthouse
Concordia, Kansas.

by: John R. Cyr

for these structures always indicated the presence of a railroad. The contribution to the evolution of the cultural landscape made by the railroads should be looked at more closely, since much of what existed in 1890 owed its being to that institution.

Railroads of the Region

During the initial stages of settlement on the frontier, the railroad companies were given parcels of land in the developing territories by the federal government. This land could be sold to prospective settlers or land speculators, with the profits kept in order to raise money to build rail lines through these areas. There was no stipulation on how this land was to be sold, except that it was to go for no more than \$8.00 per acre.⁴⁷ This meant that one individual, or a group of individuals, could acquire this land for speculative terms. It also meant, for another example, that the rail companies could encourage groups of people to come to a specific area with the promise that there would be plenty of land for all. In this case, the railroads prospered twice, for not only did they sell the land to begin with, but they also had a captured clientele with which to do business afterwards.

In the study region, railroads played a minor role in the actual settlement, for none were within the Republican River Valley during the initial stages of settlement. There was land, however, and a great deal of it, which was sold to a group of St. Joseph, Missouri, entrepreneurs who then resold it to the incoming migrants. In total, some 24,000 acres of land passed through the hands of the railroads within the region before reaching the settler. (See Map entitled "Railroads and Rail Lands", page 83).

The first settlers came by prairie schooner, since in the

beginning, the closest railhead was in Atchinson. These lines were later extended to Waterville in Marshall County, and then finally to Clyde. The potential wealth which existed in the Republican valley as soon as the agriculturalist began raising crops was the luring attraction.

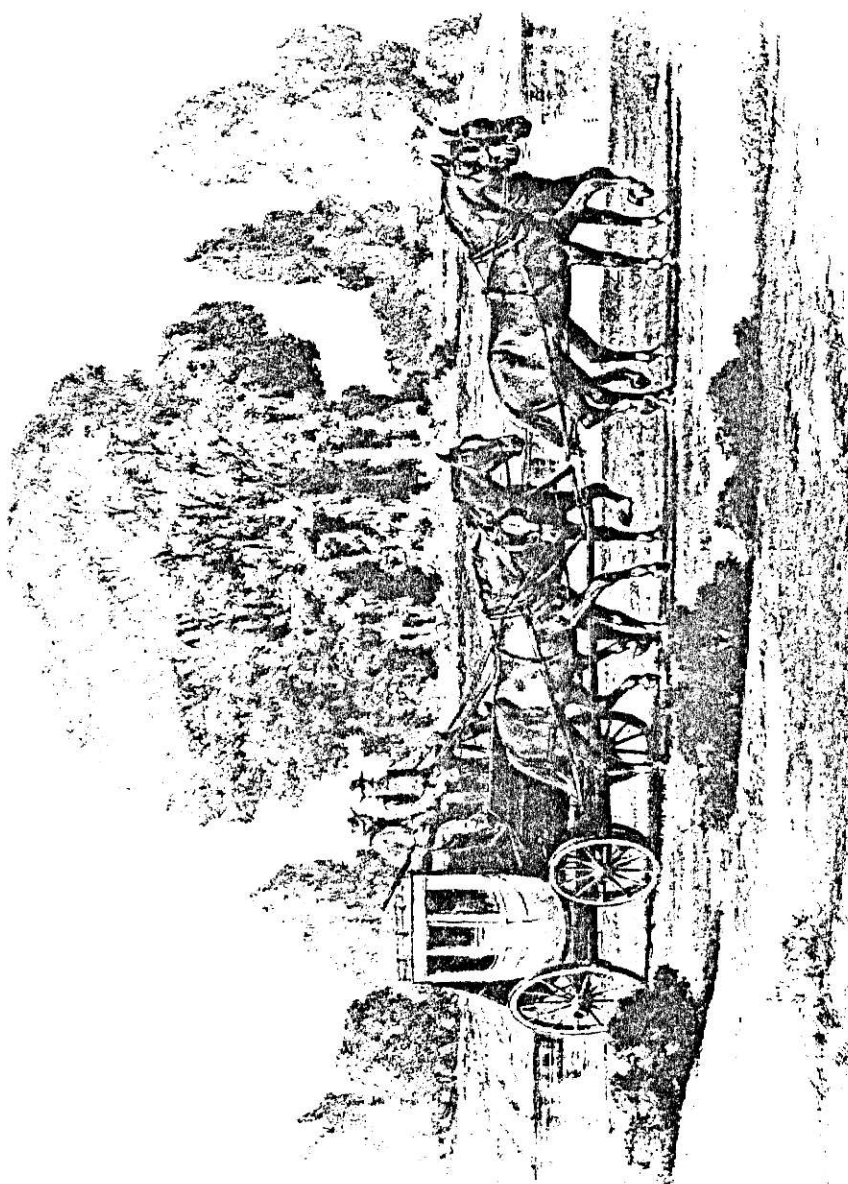
By 1888, Clyde was in an enviable position within this part of the state, for three railroads (the Missouri Pacific, the Union Pacific, and the Great Rock Island Route) passed through its midst, with another, the O.S. & W.R.R. being proposed for future construction.⁴⁹ These routes not only provided access to eastern markets for the local farmers, creating a desirable atmosphere for increased agricultural growth, but they also made the region much more accessible to incoming migrants.

Once the lines had reached Clyde, many of those coming to stake their claims within this area came by rail. An account of a number of French Canadians getting off of one such afternoon train is to be found in the Clyde Herald published February 25, 1880, reading:

"A dozen carloads of household furniture, effects, farming implements, and livestock belonging to the late Kankakee arrivals, came in over the two railroads yesterday. A large colony of K-k-k's have arrived already, and still there's more to follow. Well, the Frenchmen make good farmers, anyhow; and it's nobody's business if they do talk too much and too loud."

As can be seen, at least one man's opinion concerning the French settlers south of Clyde was not all that glowing.

The Missouri Pacific, the oldest railroad in the region, was serving Concordia as well by 1890, as can be seen by the previous map. Miltonvale was now a rail head with the presence of the Kansas Pacific.⁵⁰ For all practical purposes then, the study region was bracketed on the north and the south by the railroads, with a proposed route that would cut diagonally across the surface, connecting many of the smaller



Photograph No. 6 -- This photo is of a sketch drawn by Albert T. Reed, a artist who grew up in the study region, living in both Clyde and Concordia. It shows a stage coach crossing a small stream just east of Clyde near what Reed called "Devil's Bend". If a place with name did exist, the exact location has been lost with the passage of the years.

communities as it made its traverse. A degree of permanence was brought to those communities fortunate enough to have service by a train, for as shall be pointed out in the next chapter, those which did not have such an access were soon to disappear.

Sights and Sounds of the Time

Travel within the study region was initially accomplished through the use of horses or by ones own feet and legs. Buggies were used by those lucky enough to afford them, but wagons were more common since they could serve a dual purpose as family transportation and as a farm implement. Many of those who arrived first to the region came by wagon train along some of the lesser known trails. These people would enter the land of which they had heard so much about and seek out the best land available to them, or else nearest to those with whom they had the desire to associate. As more and more arrived, dirt roads in the rural portions of the region began to form along the township boundaries which followed section lines. (The Map entitled "The Cultural Landscape, Circa 1890", in back folder, will illustrate the extent of the transportation system at this time). Most residents soon had access to such a road, and most certainly by 1890 everyone was within at least a mile of one.

The stage coach (See Photograph No. 6, page 86) was a common sight between Clifton and Clyde prior to the coming of the railroads, although by 1890, it had virtually disappeared. It ran daily from Waterville, passing through Clifton on its journey to Clyde; whereupon, it would unload its passengers and mail, pick up those waiting, and retrace its path. Albert T. Reid, an artist from Clyde, sketched one such stage, as illustrated by the photograph, as it was making its run

following the Republican River near Devil's Bend just east of Clyde.

By 1890, some of the hustle and bustle which accompanied the early homesteading had quieted down, for now the land had been all settled, and if any new immigrants arrived, land could only be acquired through the direct purchase from some local seller. Prior to this date, however, it was not unusual to see people racing to get their claims recorded, as well as see houses rise on the landscape where before there had been only grass and sometimes trees. The land office, which was originally located in Junction City, was moved to Concordia in 1870 when the community was organized. A street scene a short time after that date was described in Dick's Sod-House Frontier: "Men arriving at the land office early in the morning found a long line, two abreast, extending across the street in front of the land office at Concordia, Kansas. Some of these men had slept in front of the office all night in order to be the first in line the next morning."⁵¹ A description such as this conjures up an image of men joustling along the dusty boardwalks of the town, laughing and talking just to pass the time until they got the chance to register their claims.

There were cultural practices that had fallen by the way side in most of the more "modern" communities of 1890. An example of one which was still being practiced was the communal grazing of cattle as told by one resident of Aurora, who, as a small boy, herded the milk cows every morning from their night pasture into town proper where they would amble up to their owners' houses to be milked. Once the milking was finished, the owner would take his cow to the day pasture on the opposite side of town, where, once school was over, the cows would again be gathered and the process repeated.⁵² Dick states that "cows were herded in a town

herd on the prairies, but often hogs, chickens, and horses had the run of the town."⁵³ This was apparently still true in Aurora in 1890, but there is an indication that at least the practice of allowing hogs to run free in Clyde had been curbed by 1880. This can be upheld by a news item which appeared in the Clyde Herald on February 18, 1880. It stated that Marshall Vining "wants it distinctly understood that hereafter every pig found roaming at large within the city limits, will be pursued, captured, and confined in the pound." This would suggest that Clyde had developed to the stage that it no longer considered itself a "frontier" community, but desired to acquire some of the niceities that existed in eastern communities.

Summary

By now, an over-all image of the 1890 landscape should be easily perceived. The amount of change that had occurred during the thirty year transitional stage from the "natural" landscape which existed prior to the arrival of the settlers, and the "cultural" landscape which had developed to its existing state in 1890 was phenomenal. It did not just occur in this portion of Kansas, but was taking place in many other regions across the state. The important thing to remember, however, about the study region is that it was here that the largest single contingent of French-speaking homesteaders in Kansas settled. They, in cooperation with the others who settled here, set about living out their lives which led to the alteration of the landscape with the French and the Anglo-Americans being the two most dominant forces present.

The communities that grew on the countryside did so as a result of the demands of the local residents. As an area within the study region grew sufficiently large enough to support a business, and because

of the limitations of travel at the time, a hamlet would spring up seeing to the needs and desires of those living in close proximity. As the means to move about the region improved, these little communities rapidly disappeared from the surface, with the only remaining structure to mark their existence quite often being the country school building.

No matter who the individual was, or what his background, much of what the viewer saw was the same in its general appearance, for the environment played a part in the look of the farms and communities by placing limits to growth. The people found themselves working within the same limitations as their neighbors; consequently, their homes, out buildings, and places of business all shared similar traits. The only thing which marked the presence of any differences were the people, as they carried out the dictates of their past heritages. The cultural groups which lived within the region all worked well with one another with the exception of the French. By 1890, they were well interred within the community's cultural walls, resisting outside influences through the creation of their own schools and churches. The language practiced in these institutions was French, making it virtually unnecessary at this time to learn English. There was very little contact between the members of the French community and those outside of it. This lack of exchange between the two groups, as we shall see in the next chapter, delayed the aculturalization of these people into the flow of society to the point that many facets of their 1890 lifestyle were yet visible in the latter decades of the 20th century.

FOOTNOTES

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46. Watson, J. Wreford, North America: Its Countries and Regions, (1963), p. 215.
47. Shannon, Fred A., The Farmer's Last Frontier, (1945), p. 55.
48. Derived by counting the number of sections allotted to the railroads, as reflected in the land patent records located in the Cloud County Courthouse in Concordia, Kansas.
49. The Clyde Argus, Vol. 1, (December 28, 1888), p. 8.
50. Morgan, E.R., "Miltonvale: The Western Terminus of the Narrow Gauge, to 1910", (1956), p. 12.
51. Dick, Ibid., p. 127.
52. Interview with Mr. Chaput of Aurora, Kansas, concerning his boyhood in Cloud County, (1976).
53. Dick, Ibid., p. 395.

Chapter 4

PRESENT LANDSCAPE

The third and final landscape which will be examined is that existing today. It, like that of its predecessor, contains features reflective of human activity, but really exhibits no dramatic change in its component parts though ninety years have passed. While it is true specific characteristics have been altered through technological advances, the nature of the general setting remains the same. It is still a region predominately under the influence of an agricultural economy, so much of the land is in agricultural production, with communities geared towards servicing the farming population. The people "en masse" are very homogeneous today, for all of the different cultural groups have been assimilated into one cultural body, although the populace is thought of as French. This chapter will look at the most prevalent "themes" which have grown out of the previous two chapters, and offer some comparisons, as well as some explanations concerning their overall importance to the landscape of the region.

Landscape's Historical Perspective

During the ninety years which separate the 1890 landscape from that of the present, much has occurred on a global scale. However, the landscape has not felt the impact of world warfare or social upheaval in terms of the same magnitude that it did between the years 1860 to 1890. The countryside today has retained the same repetitious atmosphere for the beholder that it expressed in 1890. Nature still interrupts the scene with wooded creeks lacing their way across the surface, creating low, rolling hills as they go. The fields remain,

TABLE IV-1

TOWNSHIPS AND TOWNS	STUDY REGION POPULATION									
	1890	1900	1910	1920	1930	1940	1950	1960	1970	1979
Aurora Twp.	825	770	591	573	485	445	270	218	160	u
Aurora City	-	-	269	275	256	274	221	150	120	155
Center Twp.	823	768	691	624	604	524	374	262	202	u
Clyde City	1137	1157	1057	1063	1174	1060	1067	1025	946	935
Colfax Twp.	686	693	582	483	406	422	257	158	119	u
Concordia City	3184	3401	4415	4705	5792	6255	7175	7022	7221	7531
Elk Twp.	696	612	483	474	447	409	235	184	156	u
Lawrence Twp.	823	792	732	648	607	544	365	286	202	u
Lincoln Twp.	460	448	402	369	432	330	306	303	286	u
Meredith Twp.	636	507	448	456	365	304	251	166	116	u
Nelson Twp.	774	602	542	471	472	380	297	243	193	u
Oakland Twp.	535	418	422	373	369	286	197	124	85	u
Shirley Twp.	1149	1080	943	884	690	580	423	362	274	u
Sibley Twp.	698	684	509	498	488	409	347	267	212	u
Starr Twp.	635	513	486	472	500	428	283	234	230	u
Miltonvale City	591	396	829	821	814	800	911	814	718	627
Study Region										
Totals	13652	12841	13401	13189	13901	13450	12979	11818	11240	13562*

*Note: The figure for 1979 is a total population count for Cloud County. Unfortunately, the breakdown is unavailable at this time.

u: unavailable Source: U.S. Census for Decades 1890 to 1970.

larger now than in 1890, but still undergoing the various stages of plant production in a year's time. These are bordered by a network of roads which owes its being to the township grid system developed back in 1785. Small communities still are scattered about the surface, each with its own identity and past, but all sharing a similar foundation and development. Since 1890, there has been no massive migration in or out of this region comparable with the in-migration carried out during the initial development. Nature has caused hardships during this time span as well, for droughts and blizzards have come and gone; but again, they have generated no major alteration on the population as a whole, only in the lives of specific individuals. The human population has weathered all that has been thrown against them, and has maintained a constant contact with the land.

The Population and Its Ethnicity

The growth of the population can be seen by observing Table IV-1. The numbers of people residing within the region has been on the decline since 1930 in all areas but one, that being the community of Concordia, which has maintained a gradual increase. Everett Dick has suggested that the population on the plains reached its maximum shortly after the land had been settled.¹ For the most part, this is true within the study region, for as one can observe, the population in 1890 was the second highest total for any one decade. Decline has come as a result of people leaving the land they initially settled. In the beginning, the original development of the plains was planned so that at least one family would live on every 160 acre tract of land in this area of Kansas. People also crowded into towns about this time, setting up

businesses with the hopes of plying their wares and trades amongst the homesteaders. However, as time passed, some of the homesteaders sold out to their neighbors and moved on. The businesses in the communities found competition for the attention of those remaining stiff, which caused certain businesses to fold and their proprietors to move along as well. What began as a labor intensive system gradually evolved into a capital intensive system of agricultural production, creating conditions that negated a large population existing in the region.

The population living there today has maintained on the landscape many of the same ethnic patterns that existed in 1890. (See Map entitled "The Human Landscape: Ethnic Heritage of Present Landowners", in back folder). Diffusion in some areas of the region has taken place, but in general, all of those cultural groups which were represented in 1890 are still to be found somewhere within the region. By and large, the two most dominant groups remain the Anglo-American and the French-Canadian. The latter still retains dominance over the communities of St. Joseph and Aurora, the two French-Canadian cultural centers, with a liberal scattering of representatives over the rest of the land. The other cultural groups that were small to begin with remain too, but are widely scattered.

It was discussed in the previous chapter that the French-Canadians upon their arrival set about developing a society similar to the one they had been accustomed to in Illinois. By creating their own schools, businesses, and churches, they found little need to mingle with Anglo-American neighbors. This was enhanced by the fact that they, as a people, spoke mainly French which acted as a cultural barrier against assimilation into the larger Anglo-American social structure.

All of this served to protect the communities' members from the cultural groups about them. So, as they watched the weaker cultural groups being drawn into the main stream of the local society, they, in their stronger numbers, resisted. But their population numbers were not great enough to stave off aculturation forever, and eventually, they found themselves becoming more and more interactive with their non-French neighbors.

Keying in on language and religious differences, Carruth in his "Foreign Settlements in Kansas" discusses the distinctively separate lifestyles of the various cultural groups found in Kansas, mentioning the French-Canadians in Cloud County.² By 1940, Carmen, in another study of similar subject matter, points out that there remained little of what Carruth in 1893 had referred to.³ Carmen notes that while it was true that French along with Swedish had been the dominant languages spoken in this region other than English, both were uncommon, particularly around Clyde, at the time of his writing. It would seem from his book that the foreign languages, which were perhaps the most outward sign of the ethnic heritages of the local people, had all but disappeared from the landscape by 1950. I cannot agree with that implication, however.

It is within my personal memory during the 1950's and even into the 1960's, of hearing French spoken not only in St. Joseph and Aurora, but on the streets of Clyde as well. I can also remember Swedish being carried out in conversations by the old men waiting for the 5:00 p.m. mail. There seems to have been, in retrospect, a practice of gathering about the post office in the late afternoon by many of the older residents of Clyde, many of whom chose to speak at this time to their peers in the language they had learned as children. This habit, as well

as the conversations, slowly vanished from the scene when those who maintained it passed away. Their children, or my parents' generation, learned some of the language when they were young, but conditions were not conducive for them to retain much of it, since there was little reason to do so since the majority of their lives necessitated the use of English. My generation learned even less, if any at all; consequently, these people lost the use of the language faster. One of the reasons for this last statement's occurrence was the action taken by the school system itself.

During the middle part of the 1960's, many of the country schools were being phased out of existence with their students being bussed into the nearest town. Those living in the St. Joseph area came to Clyde, while many of those living west of Aurora went to Concordia. Many of the students who came to Clyde were bi-lingual at the time, speaking both French and English. Upon their arrival in the Clyde school system, the final break down of the cultural barrier constructed nearly one hundred years prior to that time began to take place. I can remember the teachers' emphasis on the English language and the complete disregard for French. The pupils were not allowed to conduct conversations even amongst themselves during recess in the French language, but were made to hold them in what was considered to be the only language--English.

Today, one can still hear words and phrases of French and Swedish in conversations on the streets of the study region's communities, but these creep unnoticed into the conversations. Those who utter the words probably unaware that they are doing so, or probably even more ignorant of what cultural representation and significance

these words hold. Utterances such as these are a part of the identity of the region as a whole. Names remain which identify those whose they are as having a particular heritage, but nothing else is left to markedly separate one segment of the population from any other. The assimilation process has been complete in this sense, but it also has created a new cultural group, one which contains many of the individual traits given it by its predecessors.

Physical Appearance

Time has done little to alter the physical portion of the study region. The structure of the surface remains much the same as it did when the first settlers arrived over one hundred years ago, for changes--natural changes--require many centuries to occur, not just one. Little else can have the same thing said about it. In the opening chapter, it was pointed out that mankind often acts as a geomorphic agent, modifying his surroundings via his technical abilities. Alterations in the composition of the surface can be found that have occurred through the efforts of human endeavor. There have been changes in the natural drainage patterns which were established in the study region prior to the coming of the settlers. Terraces, ponds, and dikes are familiar parts of the scene now as one passes over the countryside. In some cases, these manmade landforms were constructed to retain water for livestock and irrigation, while in others, they were built to retard erosion and flooding.

Flooding is not all that uncommon in the flood plain of the Republican River during those times of the year when moisture is abundant. Because of this, the river channel has altered its course

in at least two places since 1890 between Clyde and Concordia. One of these changes (in the form of an old river meander) is very apparent from the highway just east of Rice. By looking at the maps entitled "The Cultural Landscape, Circa 1890" and "The Cultural Landscape, Circa 1980", both in back folder, one can see where the river altered its course. The other change in the river's path occurred just as one approaches Clyde from the south, also noticeable on the maps. Here the river split to pass by on either side of an island. In both cases, the old channel abandoned by the river was quickly usurped by the local farmers owning land adjacent to the channel. Levees were formed in some places to encourage the river to remain in its new course, thus alleviating any great danger of the river reclaiming its own.

Clyde has long had a history of flooding, not by the river, but by Elk Creek which at one time meandered about along the eastern limits of this community. High water would occur within the channel anytime heavy rains were recorded north of the town, and should the river be high at this time as well, the problem would be compounded. After enduring two major floods which covered the entire town, one in 1952 and the other in 1960 the Army Corps of Engineers was finally called upon to build a new and deeper channel for this little creek. This was reinforced by the construction of a dike along the northern and eastern borders of the community.

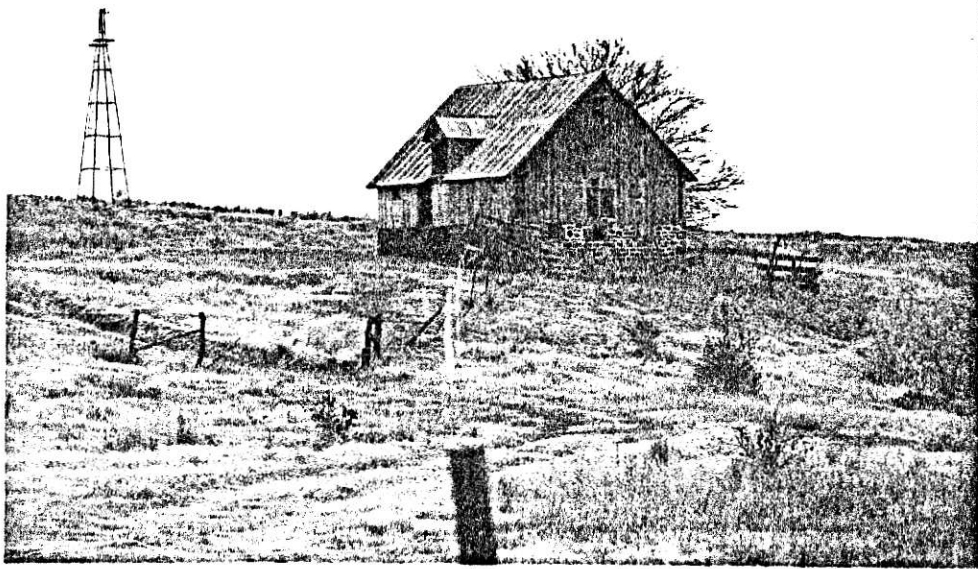
One of the most obvious and yet over-looked additions to the landscape is the system of roads which criss-cross the surface. With ditches cut on either side to carry away water run-off, this feature has done more than any other human endeavor to segment the region. Raised at times above the normal elevation of the surrounding land, the network



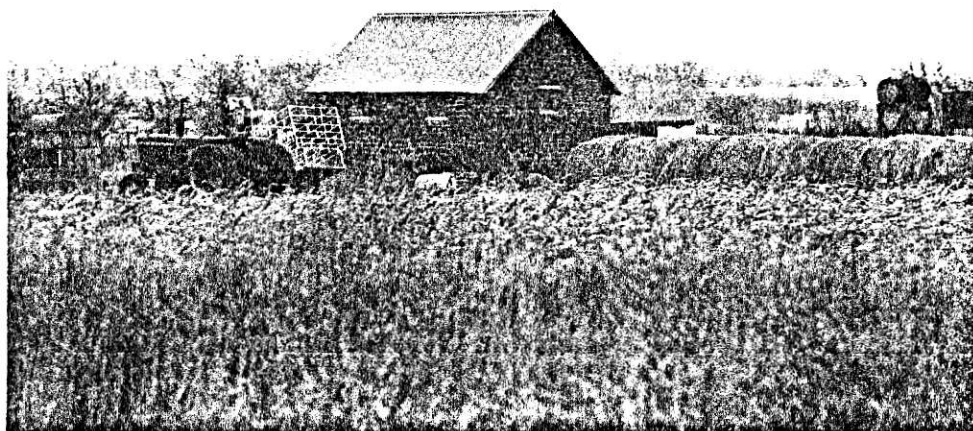
Photograph No. 7 -- Here is shown a dirt road located south of present day St. Joseph. This is in an area that was predominately settled by French-Canadian immigrants during the 1870's, and has remained the least developed of all areas within the study region.



Photograph No. 8 -- This house sets just off to the left of the road shown above. It was built in the late 1800's by the author's great-great Uncle John B. Cyr.



Photograph No. 9 -- Here is shown one of the many barns in the eastern half of the study region, whose foundation is made of Dakota sandstone.



Photograph No. 10 -- This barn, located on the Francis Charbonneau farm just north of St. Joseph, is entirely constructed out of sandstone. Very few such buildings could be found within the study region.

of roads reflects the nature of the culture living in the region just in the sheer number of miles. Begun immediately upon the arrival of the first settlers, the transportation system has slowly evolved into what it is today. Within the region, there exist many roads whose surface is still dirt (See Photograph No. 7, page 102) and which are often impassable during specific times of the year. The greatest proportion of all roads, however, are topped with sand, rock, or pavement, giving easy access to all who live within the region. The number of miles of roads today within the region is 907, which shows little change from what there were in 1890. The change that has taken place can be seen only in the 136 miles of highway and countryroads which have been surfaced.

Another highly visible portion of the landscape are the buildings which dot the countryside. Some are new additions to the region, but others are reminiscent of the past. Old frame houses and barns with stone foundations, all of which were built early in the region's history, are scattered throughout the rural landscape. Examples of such buildings can be seen in Photograph No. 8, page 102 and Photograph No. 9, page 103. Dakota sandstone is not one of the more lasting materials to be used in construction, for it is rather soft, but it was all that was available in some parts of the region and was put to use. There still stands in the vicinity of Twin Mounds a shed which is made entirely of the rock (Photograph No. 3, page 70), and a barn one quarter of a mile north of St. Joseph was also built from this stone (Photograph No. 10, page 103). For the most part, however, its use was limited to foundations over which frame barns were built.

Stone houses are not at all common in the eastern portions of



Photograph No. 11 -- Spoils banks still appear on the landscape where once the community of Minersville existed. To the right of center in the photograph, at the base of the tree, one can see the foundation of a miner's home. It would seem that the coal was mined near the residence of each miner, for, as mentioned in the text of this thesis, nearby each spoils bank is the remnants of a house.

the study region, and really do not come into the picture until one is in the Concordia area. Here one finds numerous houses and barns of limestone, two, and sometimes, three stories high. In the community proper, especially along west 6th and 7th streets, some of the more impressive limestone houses are to be found. As one journeys north of Concordia, the use of this stone is very apparent along the way. At one time, there was a small community straddling the county boundaries of Cloud and Republic. Its name was Minersville (See Map "The Cultural Landscape, Circa 1980", in back folder) and many of its buildings were at least in part made from limestone. This community's main contribution to the landscape, though, was that it was here that coal was mined, leaving behind scars on the land where this substance was extracted. (See Photograph No. 11, page 105). Nearby each pit or mine entrance there can be found today the foundation of the miner's house, and invariably, it is made of limestone.

Brick as a construction material for use in buildings really did not enter the play until after the turn of the century when the brick plant southeast of Concordia was established. The many streets in Clyde, Concordia and Miltonvale made of brick were laid down during the WPA years, but many of the brick buildings first appeared in the very early 1900's when this material was available locally. Today, as one drives through the business districts of these communities, the red brick structures still adorn much of the downtown area.

The most ubiquitous material is lumber. Frame houses of all sizes and shapes are to be found in the study region. Once the lumber mills were created shortly after the land rush, this highly functional and easy to use material replaced practically all others. Because of

this, lumber has remained the number one building material up-to-date.

Another form of home is beginning to make its presence seen on the landscape. The modular home, built in factories and shipped to the erection site has found a place among all the other buildings. Built on a mass production scheme, these buildings can be purchased and erected cheaper than one could construct a totally new home. Some of these homes are built entirely of wood, while others resemble mobile homes in that they arrive at the site on wheels of their own.

One looking across the landscape will notice isolated stands of trees, for surrounding most farmsteads, or at least bordering the northern and western sides, are the windbreaks. It was learned very early that by planting trees the place of residence would be afforded some measure of protection from the incessant winds. In addition to this, the house would be provided some shade from the summer's sun. During the 1930's when drought was a factor and the top soil was blowing away, the practice of wind breaks was expanded to lining the edges of fields with trees. Taking their cue from the already established and growing hedge trees of the earlier settlers, the local residents predominately made use of Osage Orange. One still finds today rows of trees along the side of fields, some having had their origins as fences over ninety years ago, while still others began as windbreaks some fifty years back. However, regardless of their beginnings, both are slowly vanishing from the landscape, since they have become barriers to the farmer and his methods of working the land. Bob Bergland, the Undersecretary of Agriculture, commented in a radio interview in 1976 that many of these rows were destroyed all over the plains states during the 1960's when the weather and markets encouraged

TABLE IV-2

AGRICULTURAL PRODUCTS 1977**

<u>CROP</u>	<u>ACRES DEVOTED</u>
Wheat	173,000
Corn	9,200
Oats	3,700
Rye	800
Barley	400
Sorghum	58,000
Soybeans	1,800
Hay and Pasture	19,400
Total Acreage in Crops	266,300
Total Possible Acres	460,800
Percentage in Crops	57.8%

TABLE IV-3

LIVESTOCK 1977**

<u>ANIMAL</u>	<u>NUMBER OF HEAD</u>
Horses	0*
Mules-Asses	0*
Milch Cows	0*
Cattle	46,800
Sheep	1,800
Swine	31,400

* NOTE: While none are officially reported, these animals do exist within the study region today.

**NOTE: Figures are for all of Cloud County, .

Figures from: 61st Annual Report and Farm Facts, Kansas State Board of Agriculture, 1977.

marginal land to be once again used in crop production. Abundant rain and excellent growing temperatures prompted many farmers to clear the hedge rows, thus increasing the acreage they could farm. Since the decade of the sixties, other farming innovations have come along developing further desire to clear the land of all obstacles. Pivotal irrigation systems and large farming equipment function much better if they are not limited in space. Acquisition of this technology by the farmer has directed his course, for economics has created strong demands.

Agriculture on the Landscape

In 1890 most abundant crop on the land was corn; today it is wheat. Table IV-2, page 108, refers to the whole of Cloud County, but keep in mind that the study region accounts for 60% of the area. With the introduction of winter wheat by the Russian Minonites to Kansas, and its subsequent spread, the local population has adopted it as the major crop. Sorghum is the next most abundant grain to be found growing, with corn even falling behind hay and pasture land in the number of acres being devoted to its growth. Oats in 1890 was the second most abundant crop to be found about the countryside, but today it is almost non-existent. This is readily understood when one remembers that oats was the staple feed grain used to maintain horses. Where once these animals were very much a necessity all over the plains, today they are used only in ranch country and for recreation. By looking at Table IV-3, page 108, covering livestock counts for 1890 and 1977, one can see illustrated here change as well. Note the number of horses to be found in 1890, whereas today there are none reported even though they still remain to be seen, but not in any vast numbers. Cattle remain

plentiful, more than doubling their counterparts of 1890, while swine remain about the same in numbers. Changes have been made, however, in the places where these animals might be found on the landscape. Within the Republican River valley, cattle are maintained in feedlots, a relatively new innovation in agri-business, for it has only been in recent years that feeds have been produced with the expressed purpose of speeding up the normal rates of growth in cattle. These feeds are complete in themselves which allows the stock owner to raise his livestock in closed surroundings, rather than relying upon pasture land for a portion of the year, during which time the cattle tend to themselves. The skyline of today between Clyde and Concordia is often broken by white and blue silos marking the locations of such an economic enterprise. Pasture land in this area has almost been totally replaced by these lots, while it still does maintain its function in the southern areas of the region where the land is better suited for such use. Here the soil is shallow except in the stream valleys where the crops are raised.

Communities

On the landscape today can be found nine towns and villages, these being but half of the eighteen communities present in 1890. (See Map entitled "The Cultural Landscape, Circa 1980" in back folder). Concordia is by far the largest of those remaining with a population approaching 8,000 people. Clyde would be next in size with a populace slightly less than 1,000, while all others fall much lower in population numbers than that.⁴ In fact, four of the remaining seven--Ames, Rice, Hollis, and Huscher--are but grain elevators with the remnants of

previous villages being maintained by local residents nearby, for no other businesses remain save perhaps a local mechanic. St. Joseph is virtually in the same category as these four except that it does not have a grain elevator as a focal point, but rather the Catholic Church about which the people cling.

As one examines these communities, it is very much apparent that a great deal is held in common regardless of their relative sizes. All have one main street along which either present or past commercial activity is or was conducted. Any movement away from this street brings the observer into a residential setting consisting, with a little exception, of one and two story houses surrounded by lawns and shade trees. Churches and schools with their accompanying playgrounds will also be found in these areas, but no other businesses, unless it is one which can be conducted from the home.

Two of the towns, Concordia and Miltonvale, have developed secondary strips along which commercial activity has grown. Miltonvale will be described later, but as for here, Concordia's development can be explained by the fact that it straddles one of the main north-south routes through the central United States. Along Highway 81 a great deal of traffic flows creating ample opportunity for any business that directs itself towards a transient clientele.

Explanation for the one "main street" can be found in the early growth of the communities themselves, and since it evolved this way, the trend has been to maintain it over the years. One must consider that all but one of these communities either grew up along a trail, or else had access to a railroad. Since the greatest movement during the times of initial development was from the east to the west,

local businesses would consequently grow alongside the path of greatest movement. A particularly good example of this is Clyde and its close association with the Ft. Kearney-Ft. Riley Military Road. Portions of what is today the main street in Clyde was originally the military road. This can be born out through the examination of the old platte surveys of the region.⁵

With the arrival of the railroads in the region, some of the communities found it to be more expedient to make their main street perpendicular to the rail lines, for this enhanced the movement of both people and materials. Since Clyde and Concordia were already established and thriving the main business districts did not alter their pattern of growth. But where the towns were smaller, or grew because of the railroad itself, the main street intersected the rail lines at a right angle. Both Miltonvale and Aurora are good examples of towns which had been located elsewhere under different names-- Zahndale and St. Peter, respectively--but when it became apparent that they were to be bypassed by the trains, it was decided to move the entire town. Today, the resulting effects of these moves are displayed in the location of the oldest street and its relationship to the rail lines. In both cases, these streets are adjoining the railway at right angles. Then too, Miltonvale had a secondary street develop along which some core businesses grew. This street was established parallel to the rail lines, with the stores facing away from the rails. This allowed merchandise to be unloaded and taken into the stores without disrupting traffic in front of the business establishment.

Rice is another example of parallel development, but here the businesses all faced the tracks. The ultimate factor in both Miltonvale

and Rice was the need for easy access to the rails, so that goods could be delivered.

It is extremely difficult, if not impossible, to disassociate the communities which remain on the landscape today--except St. Joseph--with the railroads of the region, for all have had access to at least one functional line during much of their history. The importance of this becomes even more evident when one compares the location of the eighteen communities that were to be found in 1890, and those that remain today with the location of the rail lines of the region. (See Map "The Cultural Landscape, Circa 1890" and "The Cultural Landscape, Circa 1980", both in back folder). Only St. Joseph has never had direct access to a rail line, although there was talk at one time of one passing that way.⁶ This hamlet has been maintained on the landscape only because of the local people's affiliation with the Catholic Church, while others with no such focal point and with no access to a rail line have since disappeared from the surface.

In addition to the stabilizing force railroads have had in the region, the lines have added to the local scene in other ways. A whole complex of buildings have come into existence as a result of the tracks. Grain elevators, train depots, feed mills, and loading docks are all a part of the sight one sees passing through the rail yards of these small communities. The telegraph poles which parallel the tracks over the countryside are as well a part of the landscape that has been derived from the coming of the railways.

Railroads on the Landscape

No fewer than six different major railroads have at one time

crossed the expanse of the study region's landscape. The Great Rock Island Route, the Kansas Pacific, the Missouri Pacific, the Burlington Express, the Union Pacific, and the Atchison, Topeka, and Santa Fe are all names which have a familiar ring in this area.⁷ Today, only the Missouri Pacific and the A.T.&S.F. remain functional, the Rock Island terminating operation in the spring of 1980. The region has depended greatly upon the service of these lines for without them, as mentioned before, some other means would have had to be devised to move the grain to market. Some of the towns which gained early access to a line, while their neighbor did not, owe their existence today to the railroads. Other differences in the landscape would also be present today if the railroads had not developed, for the building complex which grew alongside the lines would have taken on a different shape.

Gone today are the numerous trains which could be seen and heard almost any time of day or night throughout the region. It is only during harvest time that one can count on the passage of a train both in the morning and then again in the evening. The tracks of the Rock Island, long neglected by the company, today lie rusting on the landscape while their timbers rot beneath them. It has been said that the management of the company was poor, and that this is the reason for its demise. This can be partially born out by the fact that the Rock Island's tracks near Clyde have been the scene of many accidents in the past few years, for they were not properly maintained, thus causing derailments. Whereas Clyde at one time had the service of the Union Pacific, the Rock Island, and the Missouri Pacific all at the same time, it is only the last that still remains functional today.



Photograph No. 12 -- St. Joseph's Church located in St. Joseph, Kansas. This building was built just shortly after the turn of the century, replacing the original building which was constructed of wood. It stands very nearly at the center of that area dominated by families of French-Canadian descent.

Religious Influence on the Landscape

Much of what was described in the previous chapter concerning the placement of the Catholic Church on the landscape relative to the location of other denominations still applies today. One need only look at the location of the Catholic churches in Clyde, Miltonvale, St. Joseph, and Aurora to see what is meant. All of them are located on higher ground than the rest of the community. (Photograph No. 12, page 115). Today they are masked by trees, with the exception of St. Joseph which can still be seen for miles; but when they were initially built, they would have clearly dominated the scene. Clyde at one time had a small convent along with a nunnery, a school house, and the priest's residence located in close proximity to the church building. All the others had at least a nunnery and a residence for the priest. While the Catholic church in Concordia does not occupy such a geographical location, it too had an assortment of complimentary buildings about it. Built of native limestone, it would have been very striking upon its completion, but it has since been surrounded by trees which obscure ones view of the building. While the church building itself lacked a dominant location, it is not true of the Mother House of the Sister's of St. Joseph which was built in 1903 on a hill overlooking the community from the south.⁸ This imposing structure with its walls clearly expressed the presence of the Catholic Church in Concordia. Today the convent has been surrounded by the growing community, and where once visitors were discouraged, the Sisters are quite willing to make arrangements to exhibit this national landmark.

Of all the churches, regardless of denomination, which still clearly dominate the landscape is the Catholic church at St. Joseph.

Depending upon the direction it is approached, one can see it from a distance as far as fifteen miles away. Located atop one of the higher hills in the eastern portion of the study region, it is almost as if Father Mollier chose this spot because of the distance it could be seen, and because of its consequential dominance over the area. Nestled beside the church today are the homes of those whose ancestors helped build the original wooden church. The original structure burned in 1908 at which time the present building was erected.⁵ Considering the size of the congregation it serves, the building has been maintained with patience and care, although one can see where age is taking its toll. In 1968 a realignment and reassessment of practicum took place within the Catholic hierarchy creating some changes which greatly affected the look of the Catholic world. St. Joseph chose to maintain much of the traditional trappings rather than opt for the new innovations. Because of this, one can still find the statuary within the sanctuary of the church. And while it sits out in the country in a small village whose population does not exceed fifty, its doors are never locked. Behind this church is a grave yard whose tombstones speak of the heritage of this small Kansas settlement, for many of the inscriptions are in the French language.

South of St. Joseph in a field (See Map "The Cultural Landscape, Circa 1980", in back folder) can be found the traces of a foundation of a building and a few old grave stones which have long been moved from their original positions. It was here that the French Protestants had built their church and buried some of their members. The land is today farmed up to the foundation, with the exact location of the grave sites unknown; its existence being forgotten by most of the local residents.

Protestant churches exist throughout the study region, some being located in the various communities, while others are found in the country. (See Map "The Cultural Landscape, Circa 1980", in back folder). They are usually one story buildings and are not imposing in architectural style. In total, their congregations surpass the Catholics, but the Catholics are by far larger on an individual bases than any one Protestant group. There are also no identifiable patterns reflecting a concerted effort on the part of any one Protestant denomination to make its presence felt and known on the landscape.

Sights and Sounds of Today

The pace of life today is much faster than that of 1890. Motorized vehicles make movement about the region much easier and much quicker than any of the early settlers could have imagined possible. The communities which were once isolated and had to meet the total needs of their inhabitants are today easily accessible, which creates some competition for those living within the region.

The land has long been settled, so no longer do the lines exist to establish claim to a quarter section of ground. Rather, the farmers are to be found waiting in line at the elevators with their crops during harvest season. Consolidation of farms has cut down on the number of families living in the country today, and each year this number grows smaller. This has led to a number of abandoned farmsteads (See Map "The Cultural Landscape, Circa 1980", in back folder) throughout the region, echoing a landscape exhibiting a much larger human population. Life in the region is based around the agricultural sector; when it is flourishing, everyone's life is made a little easier. The spring,

summer, and early fall months are times of increased activity, for these are the months when crops are planted and harvested. Winter brings with it a slower pace, a time to rest and prepare for the next farming season.

Summary

The landscape of the present retains many of the characteristics found in 1890. It is one in which the natural elements are hidden beneath a cover of cultural activity, making it difficult to now tell what is natural from what is cultural. This, as you will recall, is a complete turn about from what it was like at the start of the 1890 landscape. Another point which should also be brought out is that the landscape of the present has not undergone the radical change as did that of 1890, for its foundation was one of cultural beginnings, whereas that of 1890 was founded upon a predominately natural surface.

Being an agriculturally based economic environment, change on the surface appears to be slow, for the local people prefer to adopt new ways and methods at their own pace. Consequently, the visual appearance of the land remains much the same from year to year. Advancements in technology bring new vehicles and buildings to the region year after year, but this change takes place without anyone really noticing it. A new house on the landscape will be recognized as such, but it will take time in order for that architectural style to replace that already prominent. The same is true with the other buildings seen about the countryside. The communities have altered their layouts very little in the past century, making them very much the same as they were when they were first founded. Expansion has occurred, of

course, but the direction of the streets, the location of the central business districts, and the cultural makeup of the people themselves have changed very little.

The present landscape then is one which remains physically very much like that examined and described for 1890. Change has been made only through the technological advances which have come about during the interim. Change continues to take place, but it is slow. For the moment, the appearance of the land will persist as long as agricultural production remains the predominate economic pursuit.

FOOTNOTES

1. Dick, Everett, The Sod-House Frontier, 1854-1890, (1931), p. 98.
2. Carruth, W.H., "Foreign Settlements in Kansas", (1893), p. 159.
3. Carmen, J. Neale, Foreign-Language Units of Kansas, (1962), pp. 105-106.
4. "1980 Preliminary Census of Population and Housing", Kansas, (1981), p. 18-3.
5. Brown, James A., Survey Field Notes, Book 15, (1858), p. 13.
6. The Clyde Argus, Vol. 1, (December 28, 1888), p. 8.
7. Ibid., p. 8.
8. Pachta, Father Raymond H., The Mother Church-Centennial Edition, 1868-1968, (1968), p. 2.
9. Ibid., p. 2.

SUMMARY

The intent of this thesis has been to examine a landscape visible today, using descriptive explanation to provide information with which the viewer can formulate some understanding of this landscape, as well as others which occupied the same surface in the past. The structure of this explanatory process has been to describe three separate landscapes--the presettlement landscape of 1850, the post-settlement landscape of 1890, and the landscape of the present--highlighting specific features of each so that some concept of change over time might be gained. These features constitute the "themes" of which Newscomb spoke for they create the link by which each landscape is related to each of the others.

Presettlement Landscape

In the general presettlement landscape, we began by observing an environment which had taken millions of years to develop, being predominantly uninhabited and unmarked by human beings. Occasionally, Native American hunting parties would pass through the region, as they made their seasonal expeditions seeking game, but these people were merely transients, establishing no permanent settlements within the regional confines of study. It was a grassland ecosystem which hosted a variety of prairie wildlife and vegetation, exhibiting no overt signs of human interaction with the natural order of development. This, however, changed radically with the arrival of the white settlers in 1859 and the years thereafter.

1890 Landscape

By 1890 the landscape had been sculptured to better meet the cultural perceptions of a living environment fostered within the minds of its now Anglo-European inhabitants. These people, whose arts and crafts bore signs of European origins, had chosen to remove much of the natural landscape and replace it with a cultural landscape made up of domesticated plants and animals. All types of manufactured forms by this time had also made an appearance on the land; forms which clearly were not of natural design, but rather developed through the workings of mankind.

Another aspect of change which had taken place by 1890 was that whereas prior to 1859 one found only two or three Indian tribes utilizing the region's natural resources, one now found at least twelve different cultural sub-groups living as neighbors. The Pawnee, the Cheyenne, and the Kickapoo each maintained a different set of cultural traits, seldom having any tribal interaction with one another, due in part to the great distances which separated them. However, in the case of the white settlers, one found groups with just as great a set of cultural differences willing to live within a very few miles of one another; for one each quarter section of land, there lived a homesteader who claimed that land as his own. This was totally different from the manner by which the Indians had approached the concept of land ownership, for they maintained that the land belonged to all members of the tribe equally. The white settler also did not depend upon physical distances between him and his neighbor for protection from unwanted exposure to cultures different than already known. Rather, the newcomer to the plains erected elaborate cultural

barriers (e.g., language enclaves, religious enclaves, and combinations of both) to set himself apart from the rest of society. In short, the natural landscape was now dominated by a cultural landscape whose features had taken only forty short years to develop.

Present Landscape

The present landscape is one whose cultural components have grown out of the 1890 landscape, with some of the 1890 features still present. It is also one whose natural features occupy a much less apparent part of the surface than do those of cultural development.

With the ensuing ninety years from 1890, the technical capabilities of mankind have become more advanced, which has created an opportunity for humanity to gain some degree of control over the landscape's surface. The culture philosophy under which most of the inhabitants have been raised has been to fully exploit the land's natural resources, modifying nature to meet their own desires through the utilization of modern technology. This has led to an environment where cultural dominance reigns supreme over the surface (with exception being given to natural disasters), hindering the processes of natural design.

Themes Within the Landscapes

One of the means by which comparisons were made was through the development and presentation of specific features on each of the landscapes. Some of these "themes" which have arisen out of this method have been the people inhabiting the region, the various forms of vegetation and animal life which have come and gone, the types of living structures utilized, the presence of communities, and the

development of the transportation system. Each of these, either by its absence or presence in any of the landscapes, allows for comparisons to be made, for individually they allow one some particular feature upon which to focus attention.

People

One of the important themes concentrated upon was a look at the people who have inhabited the landscape over the centuries. At first, the residents were simple tribesmen whose hunting and gathering activities dominated their lifestyle. They remained within the bounds of the region intermitantly, following the animal herds on their seasonal rounds. Slowly, sedentary cultural practices (such as agriculture) infiltrated these people's lives to the point that permanent villages were established. Their culture was primitive from a present point of view, for they made little change in their surroundings, leaving the places that they occupied relatively untouched and unharmed.

Then in 1859 white settlers began to arrive, bringing with them cultural practices which made a much more extensive use of what nature had provided--although this "use" often created waste as in the case of the bison demise. The land was cleared by these new plainsmen, and crops were planted over a greater surface area than the Indians had ever considered utilizing. These settlers formed communities of a much more permanent character, consolidating into ethnic groups, each of which maintained certain cultural distinctions for a number of years after. One of the main groups and communities examined by this thesis was that of the French-Canadians who came to Kansas and formulated the

largest French-speaking enclave in the State. The reasons for their particular arrival were observed in depth, but these reasons were not far removed from those spurring the other ethnic groups on their way to Kansas. All were interested in achieving a better life for themselves and their families.

Today, we find living within the region the cultural progeny of these first settlers. The various ethnic groups have intermingled to such a point that no one group stands dominant over the rest, or at least remains a distinct cultural feature on the surface. People still refer to the French-Canadian ancestry, or to the Swedish ancestry, of the inhabitants, but none living in this region consider themselves anything but natives to the State of Kansas.

Transportation Network

For centuries prior to the coming of the white settlers and explorers, the Republican River Valley was used as a transportation route through this portion of the state. It offered, as mentioned earlier, an abundance of water and game to the traveler on his journey. Upon the arrival of the white man, however, roads were permanently etched into the land, often following old Indian trails or migratory paths of the animals. As more and more settlers arrived, these roads were expanded to cover greater territory, creating the network which today outlines almost every section of land within the region.

The methods of transportation have also changed over time within the region. Whereas in the beginning one traveled on foot to reach a destination, the use of the horse became dominant shortly after the arrival of the Spaniards in the 1500's on this continent. White

explorers and travelers introduced the wagon and cart pulled by draft animals as the great movement west began to occur. And today, the automobile presents the greatest source of transportation known, with the train still being used as it was in the late 1800's for mass transit of goods within the region. Also one finds small aircraft being used for commercial activity, as well as larger aircraft seen flying overhead, going to places weeks and months away from the region if one were to only use transportation methods known to the early settlers. Change has come to the transportation portion of the landscape, not only in method, but also in time as well.

Concluding Remarks

One must remember that over the centuries mankind has lived within the region at different intervals, remaining there for varying lengths of time. Mankind has a tendency to view himself as being a permanent fixture upon the land in any place he occupies, but in reality, it has only been recently in geologic history that humanity, as we know it, has been in existence at all. The same is true with the presence of human beings within the study region, for it is forgotten that human occupants on a permanent basis have been there for only one hundred twenty-one years. It has been within that time that the landscape underwent perhaps its greatest and most rapid change, for the transition was made from a predominantly natural landscape to that of a predominantly cultural landscape in only thirty years. The evolutionary process continues today, whether through the acts of nature or the efforts of mankind. In either case, the landscape continues to be altered.

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HISTORIC LANDSCAPES OF CLOUD COUNTY, KANSAS

by

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B.A., University of Kansas, 1971

AN ABSTRACT OF A MASTER'S THESIS

submitted in partial fulfillment of the

requirements for the degree

MASTER OF ARTS

Department of Geography

KANSAS STATE UNIVERSITY
Manhattan, Kansas

1981

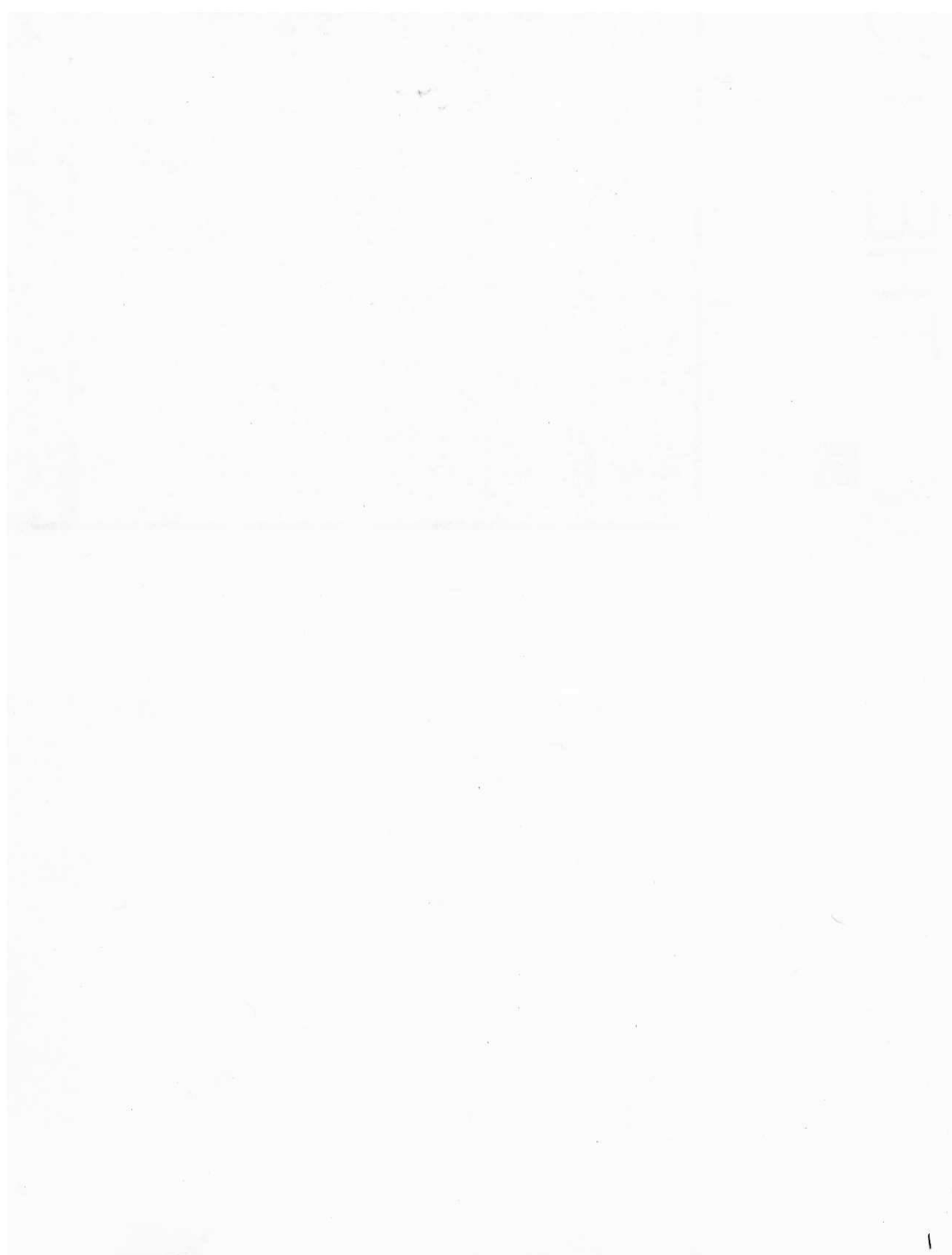
ABSTRACT

This thesis is an explanation of landscape development in the eastern two-thirds of Cloud County, Kansas, with the objective being to provide a descriptive explanation of this region's historical growth. The basic tenant permeating through the text is the assumption that the landscape offers the best record available to one desiring knowledge of a particular area of the earth's surface. What one must do is to learn how to extract from the geographic context of the subject matter, the information pertinent to the topic question.

The explanation delivered here involves the examination of three separate landscapes, which have the distinction of having occupied the same geographic location, but of having done so at different time intervals. The first landscape was in existence prior to any European cultural intrusion and was largely dominated by natural forces. This provides the base from which change occurring during the next one hundred fifty years can be measured. The second landscape reconstructed is that existing shortly after the majority of the land had been claimed by the settlers, roughly around the year 1890. Here one now finds cultural forces dominant, for much of the previous natural landscape has been erased by human activity. The third and last landscape examined is that of the present. By utilizing information gathered during the reformation of the previous two landscapes, along with material attained by empirical knowledge, it became possible to offer a better understanding of all that is in view upon the land today.

Coupled with gaining an insight into the development of the landscape is the knowledge one learns about the French Canadian enclave that grew within the region. Much of the identity that is maintained

by the study region today owes its existence to the group of French Canadian homesteaders who first arrived during the 1870's. In providing this insight, and in the reconstruction of the landscapes, the objective of the author was attained.



THE CULTURAL LANDSCAPE

(CIRCA 1890)

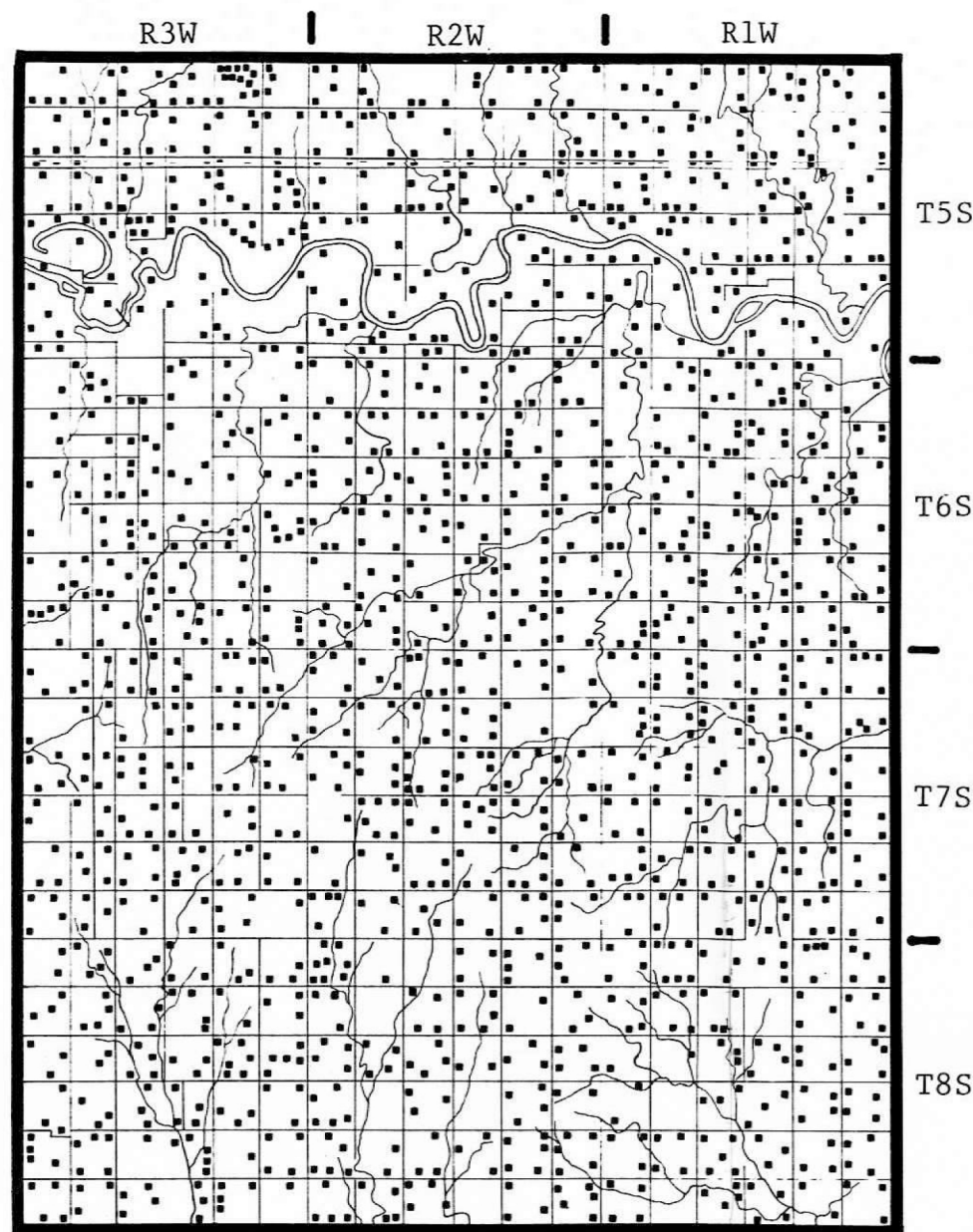


Plate 1
FARM HOUSES

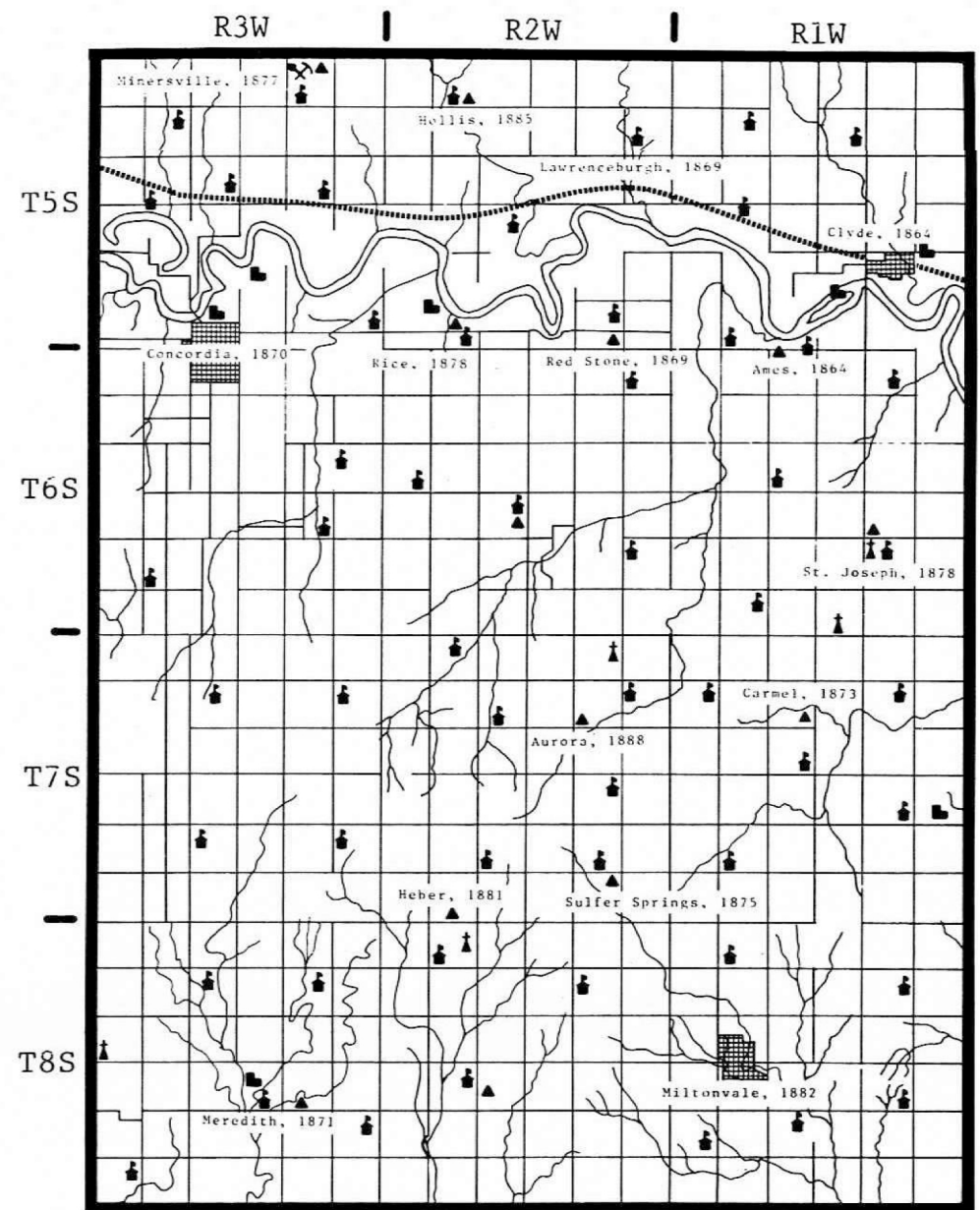
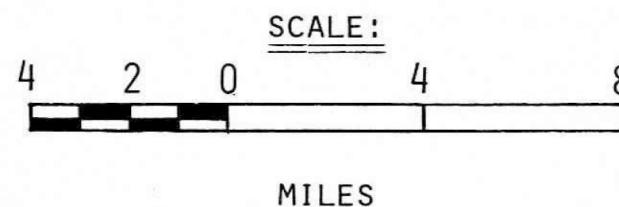


Plate 2
SOCIAL LANDSCAPE

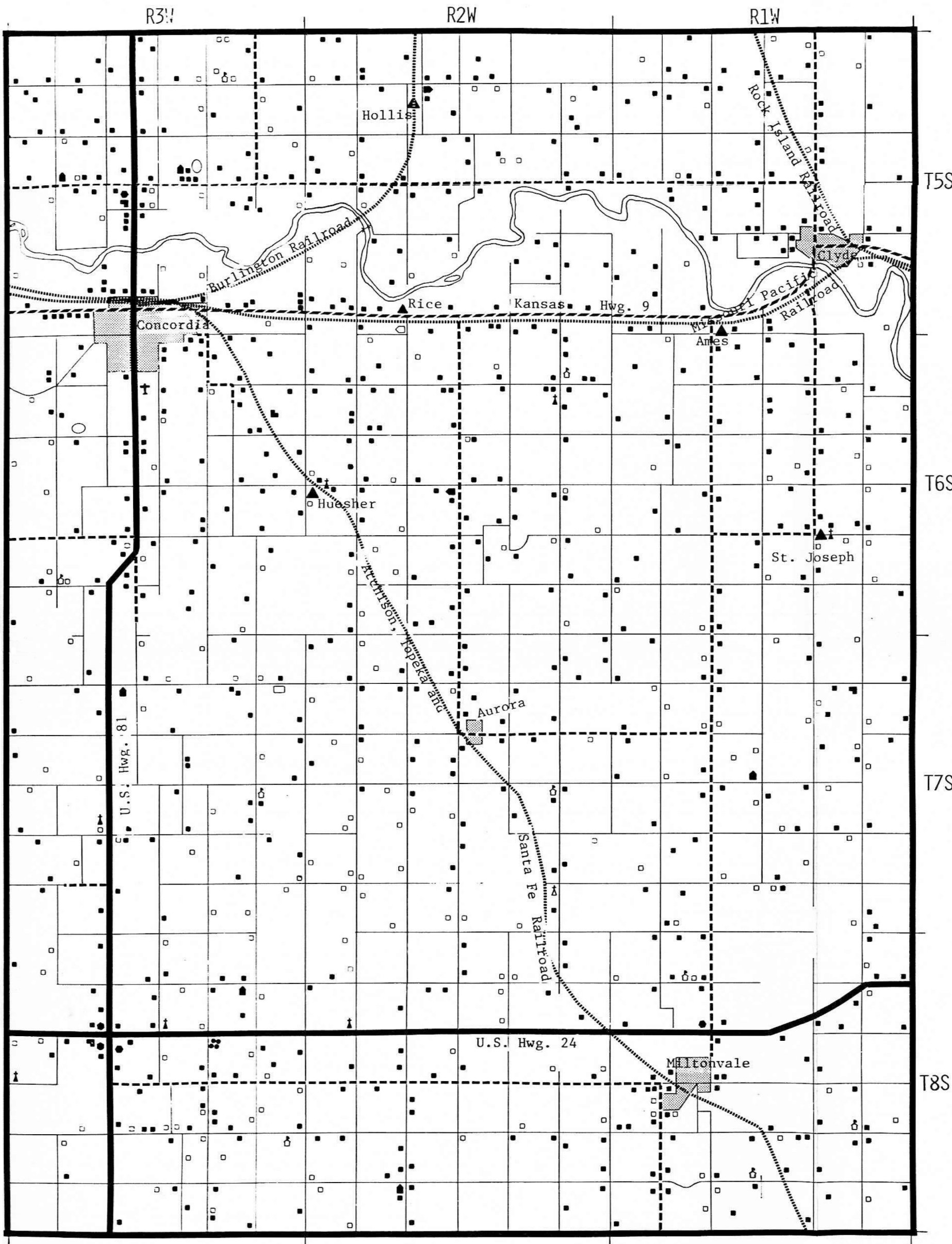


LEGEND

- | | |
|---|-----------------------------|
| ■ House | — Public Road |
| ▲ Post Office | Ft. Riley-Ft. Kearney |
| ✙ Church | Military Road (est. 1854) |
| 🏠 Schoolhouse | |
| ⚙️ Grist Mill
(Water or Wind
Powered) | |
| ⚒️ Mine | |
| 🏘️ Incorporated
Community | |

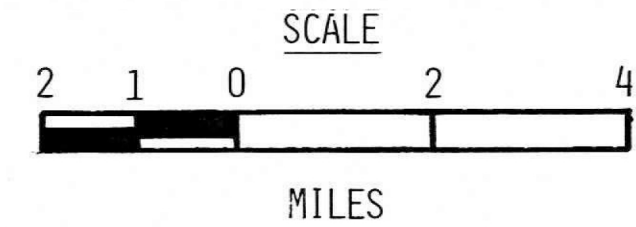
SOURCE:

Edwards' Atlas of Cloud County, Kansas
John P. Edwards
Quincy, Illinois, 1885.



THE CULTURAL LANDSCAPE

(CIRCA 1980)



LEGEND

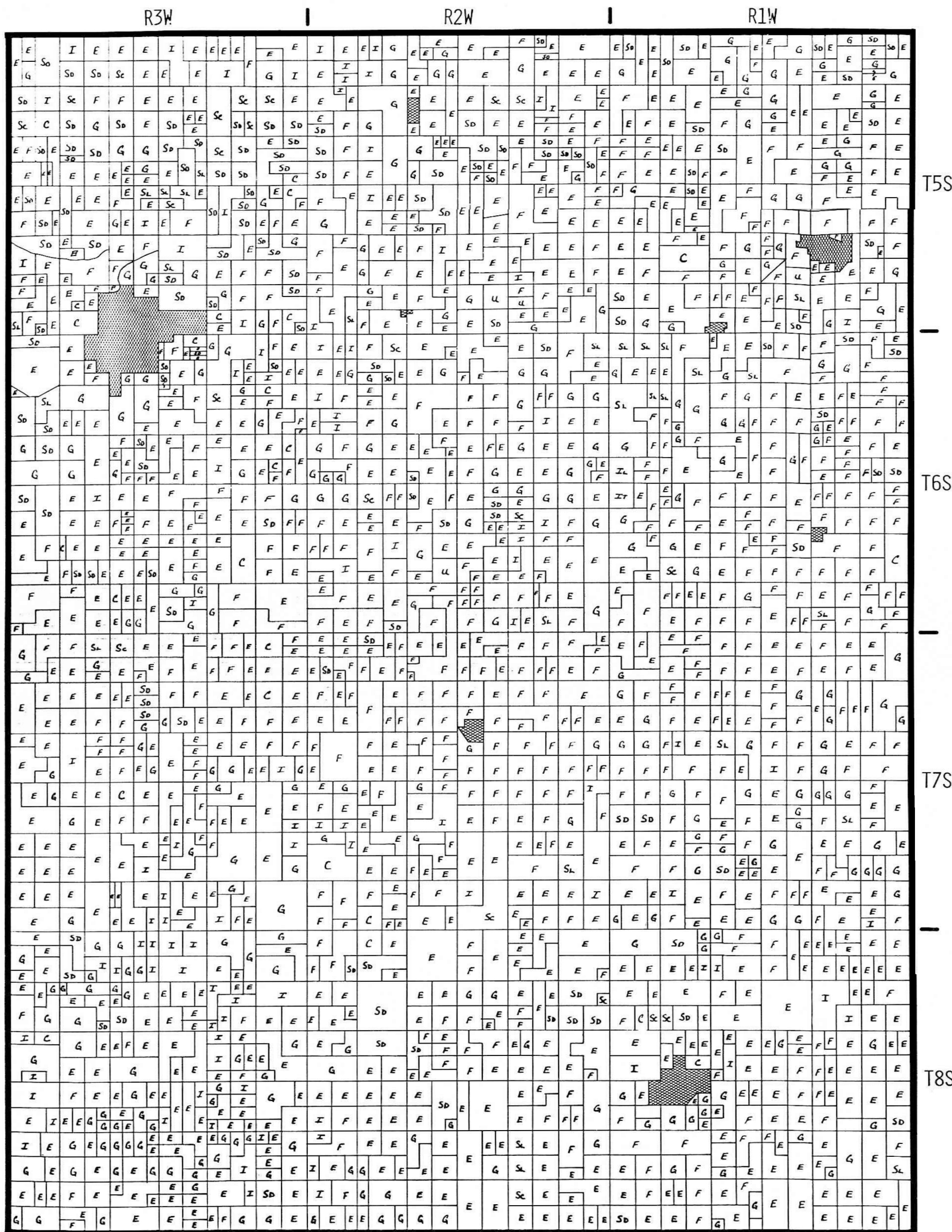
- U.S. HIGHWAY
- KANSAS HIGHWAY
- PAVED ROAD
- RAILROAD

- INCORPORATED TOWN
- UNINCORPORATED TOWN
- AIRPORT

	OCCUPIED	UNOCCUPIED
HOUSE		
SCHOOLHOUSE		
CHURCH		
BUILDING		
GRANGE		
FUEL STORAGE		
SERVICE STATION		
BUSINESS		
RACE TRACK		

SOURCE:

1. STATE HIGHWAY COMMISSION OF KANSAS, DEPARTMENT OF PLANNING AND DEVELOPMENT TOPEKA, KANSAS.
2. PERSONAL INVENTORY CONDUCTED BETWEEN 1977 TO 1980.

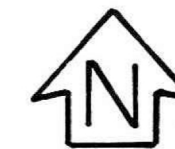


THE HUMAN LANDSCAPE

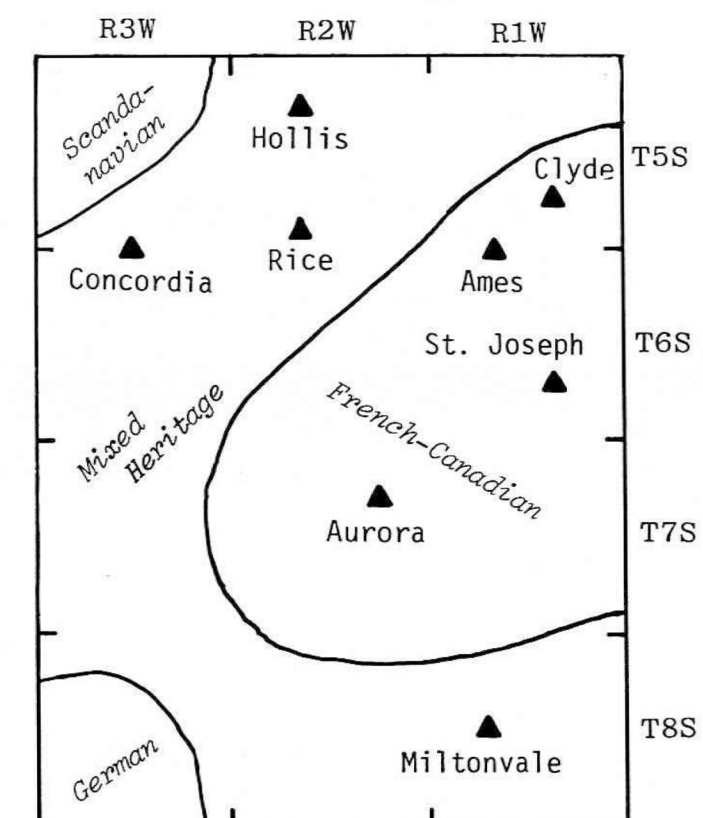
ETHNIC HERITAGE OF PRESENT LANDOWNERS

SCALE:

640 Acres 160 Acres
(One Linear Half Inch Represents One Mile)



ETHNIC CONCENTRATIONS

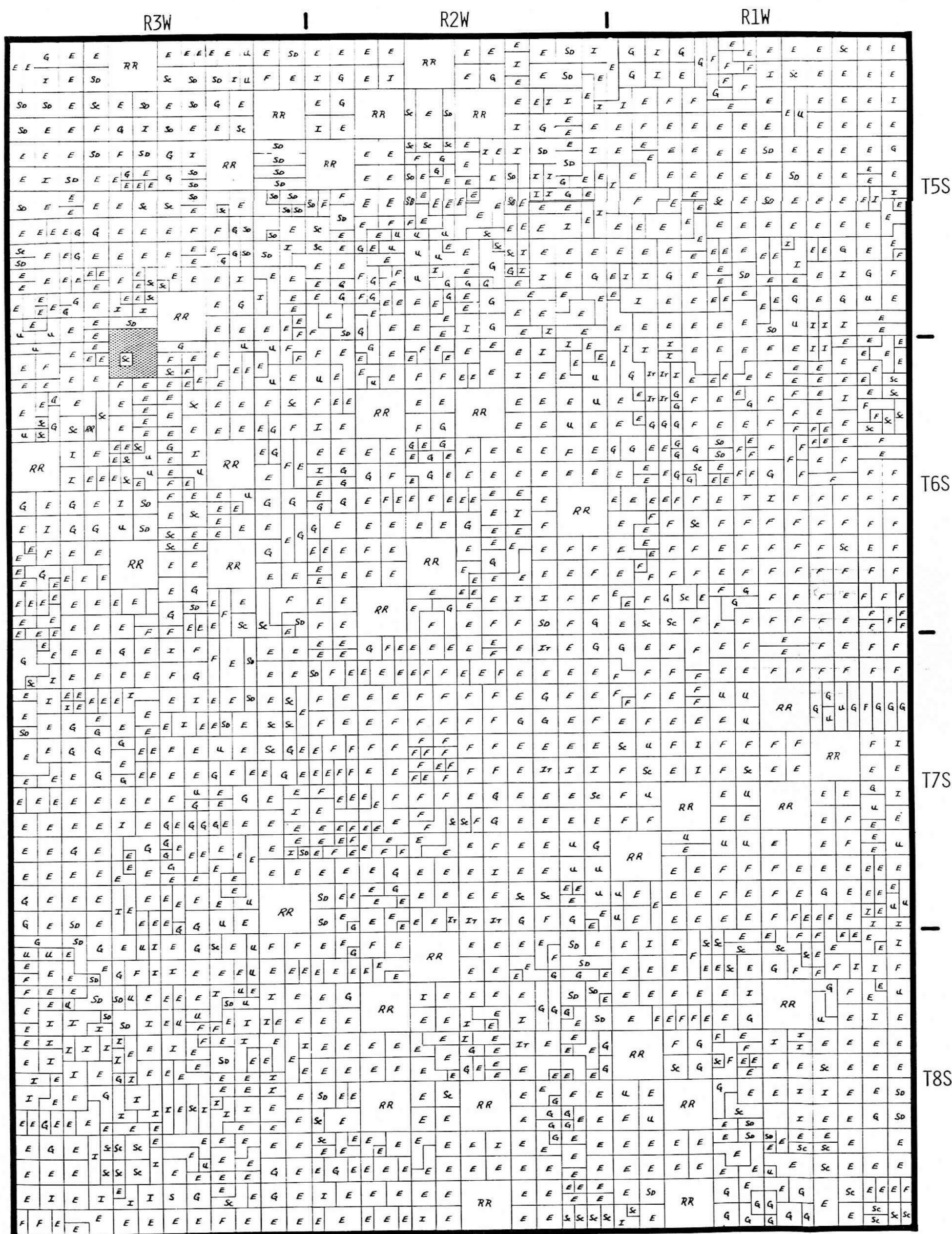


LEGEND:

E - English SD - Scandinavian
F - French SC - Scottish
G - German SL - Slavic
I - Irish U - Undetermined
C - Corporate Lands

SOURCE:

Cloud County Abstract for 1975
Cloud County Abstract Company, Inc.
514 Washington ST.
Concordia, Kansas



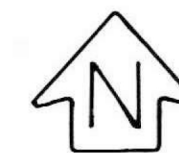
THE HUMAN LANDSCAPE

ETHNIC HERITAGE OF ORIGINAL HOMESTEADER:

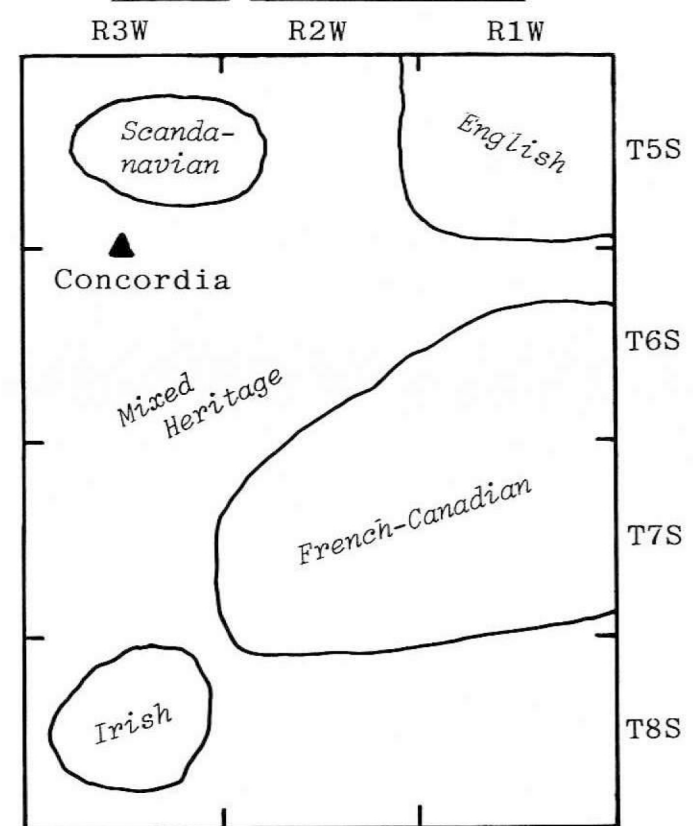
SCALE:



(One linear half inch represents one mile)



ETHNIC CONCENTRATIONS



LEGEND:

E - English	It - Italian
F - French	SC - Scottish
G - German	SD - Scandinavian
I - Irish	SL - Slavic
U - Undetermined	RR - Railroad

SOURCE:

Land Patent Records
Registrar of Deeds
Cloud County Court House
Concordia, Kansas