



Historical Highlights



Apr. 2011

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President's Message

by *Chris Schultz*, SCHS President

Happy Birthday Kansas!

There are a lot of reasons to celebrate our heritage in Shawnee County, but many of those reasons are pleasantly happening together with the state's sesquicentennial. The Shawnee County Historical Society has been growing its potential to exciting new levels. A quick tour of the Ritchie House is proof positive that great things are happening and that our new home base and education center will have a dramatic effect on our outreach to the community. But while this is an incredibly important milestone for us, it should not overshadow all of the other fantastic things that have been happening.



To insure that we are creating a maximum impact in the most sustainable way, I have formed a new development committee that will take on the rigorous transformational tasks that we face today and in the future. We have been blessed that **Tara Dimick**, publisher of TK Magazine, has not only volunteered to serve on our Board of Trustees, but she has agreed to serve as the Chair of this new and vital committee.



In addition to the formation of the Development Committee, SCHS Trustee **Kris Kilma** has agreed to be the new Chair of our membership committee. She will be assisted by another energetic new face to the SCHS Board of Trustees, **Murl Reidel**, from the Kansas State Historical Society. But wait, there's more! I would also like to thank **Jill Wolters**, from the Kansas Office of Revisor of Statutes, for also making the commitment to join our Board of Trustees. As

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—continued, from p. 1

you can see, a lot of wonderful things have been happening and I couldn't be happier with the state of our organization.

On a more somber note, I would like to take a moment to thank **Kim Morse** for all of the dedication and energy she has shared with us and our education program over the years. She has unfortunately had to step aside as a trustee due to a pressing family issue. We can't thank her enough for the tremendous impact she has made to the society and she will always have a place in the heart of the SCHS family. Kim is certainly not leaving us empty handed and one bright side to this situation is that former Topeka Mayor **Doug Wright** has graciously agreed to join our Education Committee and share our commitment to quality heritage preservation. Another big thank-you goes to **Murl Reidel** who agreed to fill Kim's vacated seat and become our new board Secretary.

Lots of wonderful things have happened and many more are on the horizon! Thanksgiving is not the only time we should be giving thanks. Thanks to all of our new faces! And even more thanks to all of you who have been loyal members and supporters throughout the years!

Very Truly, *Chris Schultz*
President, Shawnee County Historical Society

2011 Preservation Event

Society members and friends are invited to our annual Preservation Awards program, held in collaboration with the **Topeka Landmark Commission**. The 2011 awards will be presented at the Ritchie Heritage Education Site of the Shawnee County Historical Society, 1118 SE Madison, on May 1, 2011, from 2-4 p.m. Our awards recognize meritorious accomplishments in preservation of historic properties within the borders of Shawnee County.



Robin's photos of April 9th Egg Hunt.



Educational Initiative

Robin Shrimplin is in the process of greeting visitors on each Saturday in April at Open House festivities at the John Ritchie House, 1116 SE Madison. The schedule includes:

- Apr. 9 - Egg Hunt & Games, 11 AM
- Apr. 16 - Open House, 10 AM-2 PM
- Apr. 23 - "Terrible Homicide", 11 AM —trial re-enactment
- Apr. 30 - Mary Jane Ritchie, 7:30 PM

Our Educational Initiative introduces summer **History Camps for Kids**:

Weekly Camp Times, Starting June 6
Mon. - Fri., 8:30 - 12:00 pm
\$50 per week / ages 8-11
Located at the Historic John and Mary Jane Ritchie House, 1116 and 1118 S.E. Madison Topeka, Kansas Call (785) 234-6097

6/6 "Home on the Range"

Experiencing Pioneer Life

6/13 "Trail Blazers"

Explore Western Trails

6/20 "Forging Freedom"

The Underground Railroad and Civil Rights

6/27 "The Great Outdoors"

How Weather Effected Our Past

Our **Camp Registration Form** is downloadable as a PDF file from the "Educational Initiative" tab at our web site: www.shawneecountyhistory.org

Potawatomi Heritage

Who are the people of the Potawatomi Nation?

The Potawatomis are an Algonquian-speaking people who call themselves Neshnaabe/Neshnebek, a related and branched name of Anishinaabe/Anishinaabeg. The name is interpreted as meaning “Lowered Man or Beings,” referring to old stories of origin when the Great Spirit lowered human beings to Earth from the stars. The name translates as “The People” or “True Human.”

Algonquian is one of five major indigenous language families within the United States. Other tribes forced westward into Kansas share the same linguistic family and cultural history—including the Ottawa, Sac, Fox, Delaware, and Shawnee. The Potawatomi language is most closely related to Ojibwe, Ottawa, and Kickapoo. The Algonquian family base may have once been one clan, or tribe.

The Potawatomis originally resided along the Gulf of the St. Lawrence River near the Atlantic Ocean. Through time, the people migrated westward with the Ojibwes and Ottawas. Together these three tribes were known as the Three Fires or Three Brothers. Old stories tell that the Great Spirit planned these tribes’ westward journey, guiding the people with the Megiis Shell. Whenever the shell appeared, the clans moved further west.

To aid their voyage, the Great Spirit assigned special tasks to each tribe to assure survival of the clans. The Ojibwes (the Chippewa) kept the religion alive and were known as “Keepers of the Faith.” The Ottawas were providers of food and supplies. They were known as “Keepers of the Trade.” The Potawatomis were assigned to keep the counsel fires burning and were known as the “Keepers of the Fire.” The Fire Keepers were referred to in slang as the “Cheek Blowers,” signifying the act of blowing out the cheeks in kindling fires and is supposed to refer to the skill which the nation possessed in keeping the ancient counsel fires of their forefathers.

Between 1500 and 1600 A.D. these people migrated from north of Lake Huron and Lake Superior, settling in the Lower Peninsula of Michigan and along the shores of Lake Michigan. After 1600 the Neshnebek began to hear rumors from other natives who had traveled east

concerning the arrival of unknown creatures who, in some ways, resembled humans, but dressed peculiarly, smelled badly, and, oddly, had thick hair on their cheeks. These strange beings were said to have amazing new tools and weapons—almost magical in their power. These beings were called the “Hairy Faces” by the Neshnebek.

In the summer of 1634 French explorer Jean Nicolet traveled west from St. Lawrence to Green Bay, Wisconsin. He was on a diplomatic mission to open the western Great Lakes to French trade. Some Neshnebek, hearing of the approach of this stranger, launched canoes and journeyed to a meeting place at what is now known as Red Bank, on the Door Peninsula of Wisconsin along the western shores of the lake.



Five Pottawatomie dancers in Topeka, Kansas

View of five Pottawatomie Indian dancers at Topeka, Kansas. The Theo. Poehler Mercantile Co. building is in the background.

Date: 1925. Photo is from KSHS KansasVoices on-line photo archive. *Used with permission.*

The Huron Indians were known to have called the Potawatomi “Asistaguerouon” or “Otsista’ge’ronnon” which signifies “People of the place of the fire.” It is known that the French sometimes referred to the Potawatomi as “poux” which meant “lice.” The name Potawatomi originally derived from the word Boodawaadamii(g), a name given to the Potawatomis from their Anishnabe (Ojibwe/Chippewa) cousins originally meaning “They Who Keep/Tend the Hearth Fire.” From this, the Potawatomis’ self-designation is Bode Wadmi (Bode Wadmik).

The Neshnebek then acquired a new name, “Pouutouatami,” as spelled by the French. The word was later

Potawatomi Heritage, cont.

spelled in more than 50 different ways and finally standardized as “Potawatomi.”

The Potawatomis were highly skilled hunters, fishermen and gatherers of plants which they used as medicines and food. Their diet came from wild game, fish, wild rice, red acorns, and maple syrup. Between the 1630s and the early 1700s the Potawatomis relocated to Wisconsin, where they learned farming from the Sac, Fox, Kickapoo, and Winnebagos. Their villages and campsites were usually located along rivers, streams, or lakes. These waterways provided transportation and food. Their homes were dome shaped dwellings known as wigwams, with frames constructed of saplings and covered in birch bark. These dwellings were easy to build and transport.

Women tended large fields of corn, beans, and squash. They were known for their medicinal herb gardens and tobacco fields. The tobacco was used in special ceremonies and to establish relationships between peoples. Men remained hunters and warriors, focusing on traditional counsels for the protection of the people.

Throughout the year both men and women fished the lakes. Every autumn all men, women, and children went into the woods for the winter, where the men hunted deer, elk, and buffalo. They did not return until spring.

In the summer months the Potawatomi and other Great Lakes tribes would construct large rectangular lodges known as long-houses. These structures provided more space, large enough to house four or five families. The Potawatomi eventually adapted to log

cabin living. After the French and Indian war in 1755, the Potawatomis gathered the horses of those slain and learned to ride. Within a few years, the people began to rely more on horses for transportation than on their birch bark canoes. Horses provided quick transportation across the land. The people soon began crossing the Mississippi River to hunt, traveling into Missouri and Iowa. By the 1800s few Potawatomi tribes south of Lake Michigan relied on canoes for transport.

The Potawatomis first allied themselves with the French against the English and, later, against the Amer-

icans. Land cessions to the Americans began in 1807 and, during the next twenty-five years, the Potawatomis had their territories drastically reduced. Removal west of the Mississippi occurred between 1834 and 1842. The Potawatomis were removed in two groups: the “Prairie” along with the “Forest” Bands, from northern Illinois and southern Wisconsin, were relocated to Council Bluffs in southwest Iowa. The Potawatomi of the “Woods” (Michigan) were relocated to eastern Kansas, near Osawatomi. In 1846 the two groups merged and were placed on a single reservation north of Topeka, KS. Arguments over allotment and citizenship led to their separation in 1867. The Mission (Citizen Band) Potawatomis left for Oklahoma and settled near present day Shawnee, OK. Most of their lands were lost to allotment in 1889. The Prairie Band Potawatomis stayed in Kansas and still have their reservation near Mayetta.

Several Potawatomi groups avoided removal westward and remained in the Great Lakes area. Three are in Michigan: the Huron Potawatomi, in the south-central; the Pokagon Potawatomi, in southwest and northern Indiana; and the Hannahville Potawatomi, in the Upper Peninsula of Michigan. The Forest County Potawatomi live in northeast Wisconsin, and the Canadian Potawatomi (of southern Ontario) joined the Walpole Island/Stoney Point/Kettle Point First Nations.

Original estimates of the Potawatomi population ranged as high as fifteen-thousand, but eight to nine thousand is closer to the truth. Further declines were due to disease, warfare, and absorption into other tribes. The Forest County Potawatomi of Wisconsin and Prairie Band of Kansas were living in appalling poverty as recent as 1951.

The Prairie Band Potawatomi were known for retaining the Midewiwin (Midéwayaanag/Midé) Wayaan (skin or hide) Grand Medicine Society, a secret religious organization of both men and women whose members performed elaborate healing ceremonies to deal with epidemics. They also retained the War Dance Society and the Dream or Drum Dance Society.

Potawatomi Bands are based on kinship, tracing their descent through their father’s line. To provide wider relationships to other kin decent, the mother’s father is also recognized. Inter-marriage among clans encouraged links between different villages, for purposes of trade and other bonds. Potawatomis freely intermarried with citizens of nearby villages of Ottawa and Ojibwe.



Potawatomi Heritage, cont.

Much of the Potawatomis' spiritual and religious life was organized around clans. Each clan had a sacred bundle, the focus of oral traditions recording the origins of that clan. Entrusted carriers, possessors of these clan bundles, learned songs and dances specifically connected to each bundle. Each clan had specific ritual obligations as well as knowledge of particular medicines and ceremonies.

Some clans include: Bear (Makwa/Mko), Buffalo (Bezheke), Wolf (Migwan/Mwa), Crane and Loon (Moshkabs/Minwah/Mahng/Maang), and Fish (Gigonh/Gigos/Gigonh/Kwa-Kwa-Wah-Bah).

Each major clan includes a variety of sub-clans. Potawatomis are scattered throughout the United States --many living away from their original homelands due to wars and displacement. Current reserves or reservations are in Shawnee, OK (Citizen Band Potawatomis), Mayetta, KS (Prairie Band Potawatomis), Forest County, Wisconsin (two settlements in Forest County), upper Michigan (Hannahville Community), and two groups in southern Michigan (the Potawatomi of Huron and Pokagon). A few are also found living with the Kickapoo, the Menominee and the Winnebago. Some Potawatomis were known to have been relocated with some Kickapoo to Mexico, south of the Texas border to a settlement near Nacimientos Coahuila. Some escaped, making their journey back to the north. Some descendants are believed to still live in Mexico, but may have been absorbed into local communities.

Today, the Potawatomi language is in danger of being completely lost as elders are taken to the spirit world. Within the United States and Canada there are only between 20 and 30 fluent speakers of the language. Full focus must be put on nurturing knowledgeable, fluent speakers of the Potawatomi language. 🍷



This information was obtained from a wealth of information about the Potawatomi Nation from a web site created and published by Gary Wis-Ki-Ge-Amatyuk, great great grandson of Topeka's well-known Potawatomi Chief Abram B. Burnett. Visit www.wiskigeamatyuk.com/ for historical photographs and much more information about Potawatomi culture, religion, and clans.

For a fascinating look at the culture, watch three sections of documentary film footage at www.youtube.com/watch?v=ctvBYTCQ-SE Filmed at Mayetta's Prairie Band Reservation in the 1930s, the video captures images of the clan as they cook, eat, build, dance and play. This footage features Gary's ancestors, including his great grandmother, Rosann Potts (Ka-o-ko-mo-quah) and grandfather, James Wahb-no-sah (Wis-ki-ge-amatyuk), living their culture at a summer gathering.

below: View of a group of Pottawatomi dancers in Topeka, Kansas, in 1925. The dancers, some of whom are carrying bows and arrows, are dressed in traditional clothing.



Date: 1925,
from KSHS
Kansas Voices
on-line photo
archive. *Used
with permission.*

Ramblings from Early SCHS Bulletins

by **Jeanne Mithen**, SCHS Trustee and Reference Librarian, Topeka Room, Topeka & Shawnee Co. Public Library

- ▶ North Topeka was first called Eugene; it was annexed in 1867.
- ▶ Topeka was incorporated on Feb. 14, 1857.
- ▶ Cyrus K. Holliday, one of the nine founders of Topeka, was the first mayor in 1857; He was also the first president of the Atchison, Topeka and Santa Fe Railroad, which he helped organize.
- ▶ F.W. Giles was Topeka's first postmaster (1855) and first banker (1864).
- ▶ During the year 1889, the oldest groom obtaining a marriage license in Shawnee County was 106 years of age, the youngest 19.
- ▶ The first sidewalks in the city were built in 1863. They were made of oak lumber, and laid on Kansas Ave, between 4th and 7th Sts.
- ▶ The first money paid by the City for public works was \$500 for a wagon road from Topeka to Pike's Peak during the gold fever of 1859. [You can't fill a pothole for that now!]
- ▶ The first dramatic presentation given in Topeka was on April 2, 1858. The play was "The Drunkard," presented at the Museum Hall in Ritchie's block at the southeast corner of Kansas Ave. and 6th St.
- ▶ The first newspaper published in Topeka was the *Kansas Freeman*, on July 4, 1855. It was printed on the open prairie, no office yet being ready. The size of the *Kansas Freeman* was 8 x 12", 3 columns to a page, and sold for two cents a copy. It was published by E.C.K. Garvey.
- ▶ The first telephone exchange was installed in 1879, with fifty subscribers.
- ▶ Jacob Gies, Jr., was the first man in Topeka to operate a rent-a-car business. In December 1920, he opened a Rent-A-Ford business at 7th & Jackson, later moving to 206 W. 6th.
- ▶ Kansas led the nation in granting women the right to vote. The rights of women were recognized in the original state constitution, which guaranteed wom-

en equal privileges with men in property ownership and control of children. In 1861, Kansas women could vote in school elections; in 1887, in city and bond elections. Universal suffrage was granted in Kansas in 1912 by constitutional amendment.

- ▶ The first birth in Topeka was that of a son to Mr. & Mrs. Israel Zimmerman on Sept. 16, 1855. He was christened "Topeka Franklin Zimmerman" by Dr. Franklin L. Crane, one of Topeka's founders. He and his parents received gifts of several city lots from the city fathers. He was killed in 1878 in a freak wagon accident.
- ▶ Colonel Holliday once recounted that the streets of Topeka were unusually wide because the country was windy and it was thought that wide streets would protect property from prairie fires; it was hot and dusty and the wide streets with shade trees would make it pleasanter for the citizens. Col. Dan Horne was given a contract for planting shade trees the entire length of Kansas Ave. They remained there many years, but as Kansas Ave. became quite the busy thoroughfare, it was found necessary to remove them. [Progress?] 🍀



above:
Ensley Garden,
Lake Shawnee.

left:
Capitol dome
renovation.
West facade.

Photos by
Carol Yoho

Crystal Springs

by Dee Puff, SCHS member

Crystal Springs was located on what is now 23rd Street between Virginia and Ohio Streets in Highland Park, on a hill overlooking the city of Topeka, offering a good view of downtown to the north and west. The site was once the infamous Sheridan Farm, and the hill was known as “Sheridan Hill.”

In the days before Topeka was founded in 1854, Crystal Springs overlooked a landscape of rolling prairie and the Kaw River. These famous springs were well known to early pioneers who traveled west on the South Branch of the Oregon Trail. The pool was used by wagon trains as the watering place for both stock and thirsty travelers, and was a favorite camping site.

Rainy or dry, there was always a secure supply of fresh spring water available at this source. Although several springs sprang from the ground in different places in what is now the Highland Park area, this was the largest and most well known of the springs.

The springs were the first of their kind to be discovered in Kansas Territory. They were called “upland springs” and were a rarity. They were the only freshwater stop between the Wakarusa River, to the southwest, and the Kaw River, to the north. The site was known to the indigenous people who used the Sac and Fox trail through what is now Topeka.

Searle Map, 1854, clearly marked the site for adventurers traveling west to seek their fortunes.

The Underground Railroad “safe house,” known as Sheridan’s “John Brown” cabin, sat 200 yards from the ancient Crystal Springs. In the cellar of the cabin, where slaves slept, passageways lead down and across what is now Virginia St. and into the pasture northwest of the A.B. Smith property. At the time a number of wells or cisterns were located in this pasture. The slaves could be quickly lowered into these places should it become necessary to hide them.

A cave east of the Shunganunga Creek, at what is now 17th Street, gave safe refuge to fugitives as they moved on their way to freedom.

These springs were destroyed when the city began to unearth the area to lay sewer lines in the 1950’s. Just prior to that time, in 1949, the old “John Brown” cabin burned. A garage of more modern vintage sat on the cellar that once hid slaves until it was demolished on March 31, 2011.

The tunnels and other hiding places remain hidden underground, remembered only by elders and in a se-

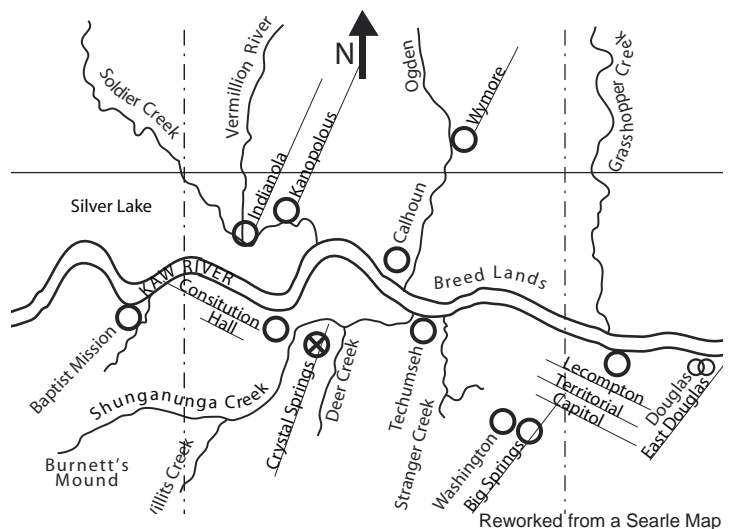
ries of articles written by interested people through the years. About once in a decade an interest arises, research is done, conversation generated, and then the matter is put back to rest.

Deeds have been recorded since Daniel Sheridan patented his original 160 acres. As the quarter section was divided into smaller lots, deeds that contained the famous springs always mentioned the location, describing the two-rods-wide pool of water as “reserved for public use.” After destruction of the springs, mention on deeds was no longer necessary. Old-timers may remember their location, but the springs remain hidden underground—if they still exist.

Some residents may still remember the cave where children played at the corner of 17th Street and old Willitts Road, now Adams Street (today a well traveled roadway). But currently not even the smallest reminder remains of this historic site. Soon no person alive will be able to attest to the validity of the roles played by the cabin, the tunnel, or even the cave in giving shelter to some of our earliest citizens. Memory is likely to fade, too, of the cave’s site as a once-great playground for adventurous youths.

So the springs have retreated underground, and a few have heard of, or read about, the many lives saved on that windy hill overlooking our state’s capital city. Mention is scattered in the diaries and memoirs of those who passed this way, but soon memory of the springs and safe haven may become lost to future generations. How very sad. 🍷

References: *Topeka Journal*, May 22, 1920; Searle Map 1854-1861; and statements from neighbors and old diaries.



Cemetery Memories

by Carolyn Huebner, SCHS member

I was working in the City of Topeka Engineering Department in the late 1960s when SW 27th street was being extended west of Burlingame Road to connect with SW Boswell on the north boundary of Knollwood Subdivision. While the area was being excavated, some graves were uncovered, and work came to halt for investigation. A small cemetery is located at SW 27th & Boswell up an embankment among some trees. At the time, it seemed to me to be an odd place for a cemetery.

In the early 1970s, a couple of unidentified bodies were uncovered when excavation was underway for construction of the Bible Supply Store (now the Kansas Department of Administration at 1020 S Kansas). Apparently, the bodies were missed when other graves were moved to the Topeka Cemetery after it was founded by Franklin Crane in the 1860s.

I read about the two cemeteries in Bulletin # 68, *John Ritchie, Portrait of An Uncommon Man*, published in 1991 and in *Stories in Stone*, by Debra M. Hiebert, partially underwritten by the Society in 1998.

According to *Bulletin #68*, since there was no place for burials when the first Topeka death occurred, John Ritchie authorized internments on his homestead south of present day 10th and Kansas. The cemetery, adjacent to Knollwood, was donated by John for the poor, where freed slaves were often interred. When Mary Jane Ritchie died in 1880 she was buried there. It was

Deborah Altus, PhD, Professor of Human Services, Washburn University, made her annual visit to the Ritchie Cemetery with the students from her Death and Dying course on Saturday, March 5, 2011. Local historian **Robin Shrimplin** met the students there and gave a presentation on the history of the cemetery. The land for the cemetery was owned by abolitionist and early Topeka settlers John and Mary Jane Ritchie. They offered free plots to many from this community who were unable to afford plots in the Topeka Cemetery. Ritchie also donated 160 acres for Lincoln College, which eventually became Washburn University. About 100 people are buried in the cemetery, although most of the graves are unmarked. One of the people buried there is **Martha “Granny” Ransom**, a freed slave and great-grandmother of **John Jefferson Scott**, a lawyer involved in the *Brown v. Topeka Board of Education* case. Altus noted that even though many of her students were from Topeka, most did not know about the cemetery and were surprised to learn about its connection to Washburn University and *Brown v. Board of Education*.

John’s intention that his final resting place be with his wife, but against his wishes, his surviving sons had their mother’s grave moved to the Topeka Cemetery buried next to John when he died in 1887. Anyone who drives to SW 27th & Boswell will see a sign that identifies Ritchie Cemetery.

In the 1980’s, when I worked in the Contracts and Procurement Division, the City became involved with another cemetery, Mt. Auburn, also donated by John Ritchie for burial of black citizens. across the street from Topeka Cemetery at 10th and California. Under state law, this neglected cemetery, became the responsibility of the City of Topeka, the nearest governmental entity. Bids were advertised to procure a caretaker to oversee the administration of Mt. Auburn. 🍷

Carolyn writes:

“I like local history because I am a native Topekan and attended Polk, Crane Jr. High and Topeka High School, where I was surrounded by the beauty and craftsmanship of the architecture. I joined the Shawnee County and Kansas State Historical Societies, where I began to take tours of historic sites and architectural landmarks. It was a far more interesting way to learn history than reading it in books. In 1979, I was invited to attend a meeting to form a non-profit statewide historic preservation organization that became Kansas Preservation Alliance, and I’ve been active ever since in learning the history of Topeka and the state.”



Jayhawk Theatre News

Promotion has begun for the Jayhawk's "Take Your Seat" campaign. The entire cost to renovate the theatre and its adjoining lobby/support space is estimated at \$7 million dollars. Because of the availability of federal tax credits, various grants and corporate contributions, we believe that only about \$2 million dollars will need to be raised from citizens and patrons. Donations in any amount are welcome, but the "Take Your Seat" campaign is designed for those who can donate or pledge to donate \$1500, \$2500, or \$3500 to sponsor a seat in the new theatre. Donors will have their names affixed to a plate on the back of the sponsored seat, have their names embossed on a bronze plate in the lobby and have their personal comments or remembrances listed on our website. \$1500 seats are those in the rear of the balcony; \$2500 seats are those in the front balcony and rear orchestra and \$3500 seats are in the front orchestra. Named gift opportunities are also available for the lobby, the auditorium, the marquees and other parts of the renovation. Call for further information on the seat campaign: 233-4295 (233-HAWK).

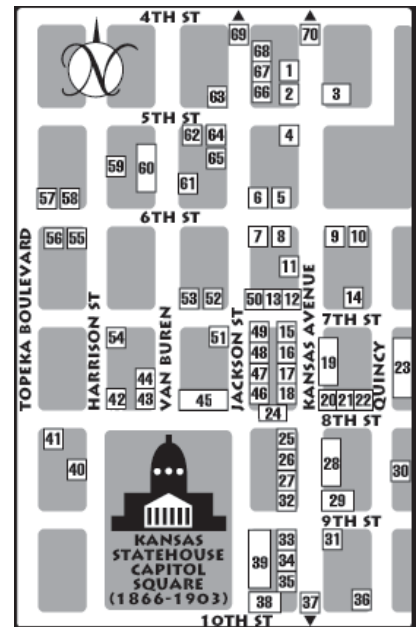
Preserving the Past: Topeka's Jayhawk Theatre, a documentary film produced and directed by **Juli Pitzer**, premiered on WIBW-TV at 9 p.m. on Kansas Day, January 29, 2011. The approximate 19-minute film was shown with additional commentary from Juli and from President **Kathy Duncan** as interviewed by WIBW anchor **Ralph Hipp**. Thanks go to WIBW, to the Kansas Humanities Council for providing the grant for production of the film, and to **Jeff Carson & Greg Ready** of Gizmo Productions for their assistance.

Preservation Conference

Annual Kansas Preservation of the Kansas State Historical Society will be held in Topeka, June 1-3, at the Kansas Historical Society facility, 6425 SW 6th. The conference will commemorate the state sesquicentennial with a variety of sessions and workshops focused on the state's vernacular architecture both in the past and present. Conference details are on-line at www.kshs.org/p/annual-preservation-conference/16640

SCHS will assist with the conference with a "Downtown Walking Tour." There are 30+ downtown structures on the National Registry of Historic Places.

Jeanne Mithen and Doug Wallace will act as tour guides. There is a wealth of information gathered for previous walking tours available on the SCHS web site: <http://skyways.lib.ks.us/orgs/schs/preservation/downtown.html>



Savor Kansas

On June 11, a program of **Savor Kansas**, the state-wide sesquicentennial celebration of Kansas statehood, the Society in partnership with the **National Park Service** and the **Lecompton Reenactors** will produce a program, "**Kansas 150: Forging Freedom's Pathway**," evolving views of race and freedom.

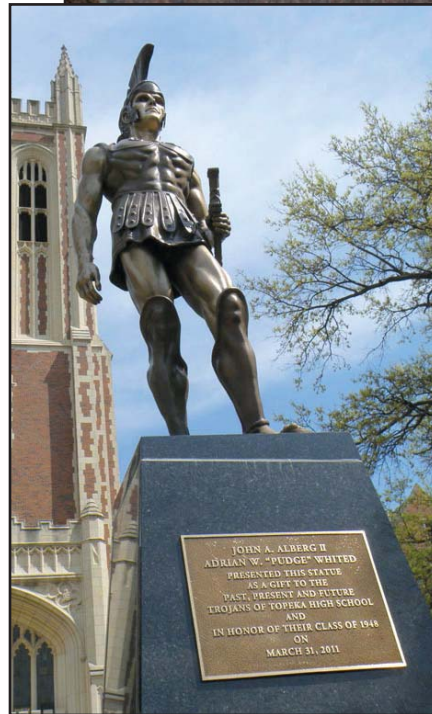
The program will begin at **9 a.m.** at the **Brown v Board Museum** with registration and transportation to the Ritchie House. There visitors will begin a Ranger Walk back to the Brown Museum, encountering along the way reenactors defending various views of race and freedom, ranging from proslavery advocates in the 1850s to those struggling with integration in the 1950s.

The program will be open to the public, is free of charge, and is particularly suited for families.



Doug Wallace, our SCHS Bulletin editor, expects to have copies of the 2010 Bulletin, *The Capitals: Storied Capitols, 1856-1886*, published by May 1, 2011. Copies will be mailed and/or distributed to members who had paid dues for 2010 in May. This work celebrates the founding of Kansas as a state, in honor of the Kansas Sesquicentennial we are celebrating in 2011.

Trojan alumnae, fans and the public gathered at Topeka High School on Thursday, March 31, at 2:30 p.m. to view the unveiling of a new Trojan bronze statue, gifted by two alumnae of the class of 1948: **Adrian W. Whited**, of Los Angeles, CA, and **John A. Albert II**, of Brownsville, TX. The Trojan was created by Degginger Foundry, of Topeka, owned by 1965 Topeka High graduate **Tim Degginger**. **Janet Zoble**, a local artist and whose children graduated from THS, designed the statue. **Joan Barker**, executive secretary for the Topeka High Historical Society, facilitated the entire process. Topeka Mayor **Bill Bunten**, also a member of the THS class of 1948, spoke during the dedication ceremony, recalling memories of Topeka and the world when he and his classmates were attending high school. The Trojan is mounted at the front veranda on the south side of the high school building. Links to two articles by **Angela Deines**, reporter for the *Topeka Capital-Journal*, are linked from the History page of our web site: www.shawneecountyhistory.org



Dee Puff shared these images linked to the site of a recent demotion: 2303 S.E. Pennsylvania Ave. See Puff's article, p. 7, for more about this site.

A garage, which replaced the cabin, was demolished on March 31, 2011.



This cabin was destroyed by fire in 1949.

Posted with this old cabin photo: "This is the John Brown Hideout, with a 100-foot escape tunnel, built of native walnut before the Civil War, as a station on the "Underground Railway," by which Brown and other Abolitionists took slaves to freedom in the North. It's open to the public at 23rd and Pennsylvania, Topeka, Kansas."

Mark Your Calendar:

Donor Recognition

Sunday, May 29, 2011, 2-4 p.m.

Honoring donors upon completion of the renovation of the Hale Ritchie House, 1118 SE Madison St.

Invitations will be forthcoming to all donors.

Historical Highlights

April 2011

HISTORICAL SOCIETY



Member Tour, Hale Ritchie House, immediately following the 2010 SCHS Annual Meeting, Sunday, December 5th



P.O. Box 2201, TOPEKA KS 66601-2201

*Lighting Freedom's Pathway;
Building Heritage Culture*