
IOWA VALLEY SCENIC BYWAY

AUDIO TOUR COMPANION BOOKLET

Kathleen Shaughnessy
Julia DeSpain



TABLE OF CONTENTS

Iowa Valley Scenic Byway Audio Tour

06

ABOUT THE BYWAY

08

THE AMANA COLONIES

24

MARENGO

36

BELLE PLAINE

48

TAMA

62

RESOURCES





ABOUT THE AUTHOR

Kathleen Shaughnessy

Kathleen is a fourth-year English PhD student at the University of Iowa who specializes in 19th century British Literature. In her spare time, she enjoys knitting, crochet, and embroidery, and trying to keep craft materials from her cat, Frodo.

In 2019, Kathleen served as an intern with Iowa Valley RC&D as part of the Humanities for the Public Good Initiative through the University of Iowa Obermann Center for Advanced Studies.

Iowa Valley RC&D is a place-based nonprofit organization based out of Amana, Iowa. Iowa Valley RC&D works with state and local partners to preserve and strengthen the historical qualities and promote visitorship along the Iowa Valley Scenic Byway.

As part of that work, Kathleen researched and wrote this companion booklet for the Iowa Valley Scenic Byway Audio Tour throughout the summer of 2019.

This booklet was made possible through a collaboration between Iowa Valley RC&D, the Obermann Center for Advanced Studies at the University of Iowa, and the Iowa Valley Scenic Byway Board.

ACKNOWLEDGEMENTS

And Thank You

Thank you to the following organizations and people:

Iowa Valley Resource Conservation & Development
University of Iowa Obermann Center for Advanced Studies Humanities for the Public Good Initiative (*funded by the Andrew W. Mellon Foundation*)
The Iowa Women's Archives, Mildred Wirt Benson Papers at the University of Iowa Libraries
Iowa Department of Transportation
Iowa Valley Scenic Byway Board
Amana Heritage Museum
Belle Plaine Area Museum
Iowa County Historical Society
Meskwaki Historic Preservation Department
Tama County Historical Society & Genealogical Library

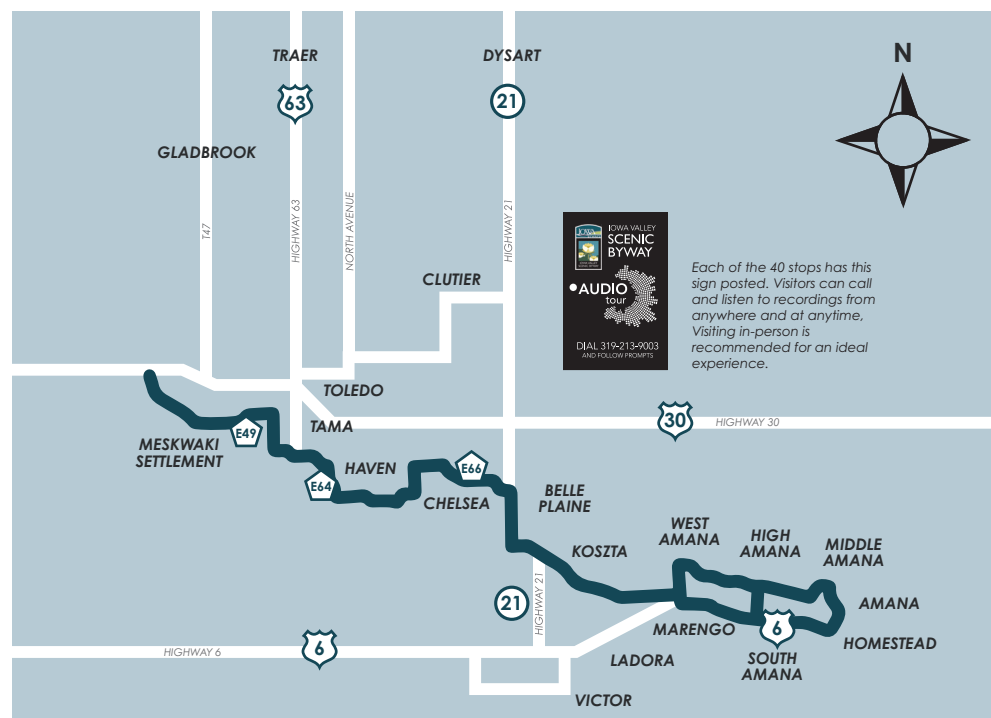
Research, writing support, publication, and design by Iowa Valley RC&D

IOWA VALLEY SCENIC BYWAY

ABOUT THE BYWAY

The 77-mile Iowa Valley Scenic Byway takes you through rural agricultural land and a rich cultural patchwork. It is anchored by two distinct cultures. At the western end of the byway is Iowa's only Native American community, the Meskwaki Settlement. At the eastern end are the seven villages of the Amana Colonies. The Amana Colonies were created as a communal society in 1855 by Germans fleeing religious persecution.

The Iowa Valley Scenic Byway Audio Tour is a way to help visitors discover and connect with 40 special places along the Iowa Valley Scenic Byway, some that can be hard to find and others that have limited or no online presence, but all of which tell an authentic, place-based story of the Iowa River Valley. This booklet was made to use as companion material while exploring the Iowa Valley Scenic Byway Audio Tour stops.



A complete map of the 40 featured sites can be found on the Iowa Valley RC&D website, iowavalleyrcd.org/byway/audiotour/.

Maps can be downloaded for use on mobile devices or printed to take with you as you explore the Iowa Valley Scenic Byway Audio Tour. Each of the 40 stops has a black Audio Tour sign posted (see image on left map).

To hear the audio recording for each stop, **dial 319-213-9003** and follow the prompts. (Message and data rates may apply.) Visitors can call and listen to the recordings from anywhere and at any time. A key reminder, make sure to check with individual sites or area partners for hours of operation and possible admission fees for entry into individual sites.

- | | | |
|--|--|--|
| 1 Amana Homestead Church
4210 V St, Homestead | 15 Pioneer Heritage Museum
675 E South St, Marengo | 29 King Theatre/Downtown Soundpark
720 Main St, Belle Plaine |
| 2 Amana Mill Race
near 835 48th Ave, Amana | 16 Iowa Valley Canning Co.
282 Eastern Ave, Marengo | 30 Preston's Corner
402 4th Ave, Belle Plaine |
| 3 Amana Woolen Mill
800 48th Ave, Amana | 17 Clarence Whitehill
Marengo Cemetery | 31 Haven Schoolhouse
2482 380th St, Tama |
| 4 Furniture & Clock Shop
724 48th Ave, Amana | 18 Mildred Wirt Benson Childhood Home
504 Pacific Street, Ladora | 32 Lincoln Highway Bridge
1200 East 5th St, Tama |
| 5 Amana Heritage Museum
705 44th Ave, Amana | 19 Rolle Bolle Court & Mural
102 Eashington St, Victor | 33 Tama Co. Historical Society
200 N Broadway St, Toledo |
| 6 The Radarange
704 44th Ave, Amana | 20 Koszta Cemetery
Overlooking Koszta | 34 Wieting Theatre/Opera House
101 South Church Street, Toledo |
| 7 Communal Kitchen Museum
1003 26th Ave, Middle Amana | 21 Site of Jumbo Well
near 8th Street/8th Ave, Belle Plaine | 35 Riparian Diorama
2283 Park Rd, Toledo |
| 8 High Amana Farm Complex
1300 220th Trail, Amana | 22 Zalesky/Klaczal Home
near 8th Street/9th Ave, Belle Plaine | 36 Bohemian Village/Historic Town Jail
227 Main Street, Clutier |
| 9 High Amana General Store
1308 G Street, Amana | 23 C&NW Railroad Depot
11th St/9th Ave, Belle Plaine | 37 Dysart Historical Center
612 Crisman St, Dysart |
| 10 Blacksmith & Wagon Shop
506 7th Ave, Amana | 24 The Legacy Mural/Belle Plaine Museum
901 Main St, Belle Plaine | 38 Traer Salt & Pepper Shaker Gallery
411 2nd St, Traer |
| 11 Mormon Trek Campsite
498 E North Street, Marengo | 25 The Great Fire of 1894
827 Main St, Belle Plaine | 39 Matchstick Marvels Museum
319 2nd St, Gladbrook |
| 12 Clifford Berry/John Brown
Marengo City Park | 26 Oak Hill Cemetery
near 1629 13th St, Belle Plaine | 40 Meskwaki Hotel Lobby Exhibit
1504 305th St, Tama, use hotel entrance |
| 13 Iowa County Courthouse
901 Court Ave, Marengo | 27 Sankot Garage
8th Ave/13th St, Belle Plaine | |
| 14 Marengo Carnegie Library
235 E Hilton St, Marengo | 28 Railroad Walldog Mural
1206 7th Ave, Belle Plaine | |



To hear the audio recording for each of the 40 featured stops, **dial 319-213-9003** and follow the prompts. Each of the 40 stops has an Audio Tour sign posted. Message and data rates may apply.

AMANA COLONIES

Community of True Inspiration

The name Amana is referenced in the Song of Solomon 4:8 and means “to remain true” or “to believe faithfully.” The community has deep religious roots, first formed in the German principality Hesse in 1714 by pietistic leaders Johann Friedrich Rock and Eberhard Ludwig Gruber. The community, called the Community of True Inspiration, disbanded after Rock’s death.

Revived in 1817 by Christian Metz and Barbara Heinemann, the group faced persecution and an economic depression at home. Seeking religious freedom, the sect emigrated to Buffalo, New York in 1842. While in Buffalo, the Inspirationists founded the communal Ebenezer Society. Establishing a foundation of working cooperatively and sharing property, it was here that they adopted a constitution and formalized their way of life.

By the mid 1800s, the group had outgrown their Buffalo acreage and sought more land to provide for their growing community. They looked to the affordable and rich farmland in Iowa to establish their new home.

They established six small villages across 26,000 acres of land, Amana, East Amana, Middle Amana, High Amana, West Amana, and South Amana formed their new burgeoning community. The village of Homestead was later added in 1861.

Life in the Amana Colonies held steady to the foundation that was set in Buffalo. Communal children attended school until the age of 14, at which point they were assigned jobs by their village council of brethren; boys were

assigned to farming or tradecraft work, girls were assigned to the communal kitchens or gardens.

Members of the community didn’t earn wages for their work, they weren’t needed. Community members were provided for their needs including economic security, housing, medical care, household needs, schooling, and meals. Farm production, woolen goods, and other craftsmanship supported the community as a whole. Quality-made products became synonymous with the name Amana.

The pace of life in Amana was predictable and centered around routine and the church. Each village had a church in the center of the community, built with no adornments or stained glass, with worshipers believing in the virtue of simplicity. Communal members attended church 11 times per week and religion was the center of everyday life.

By the end of the Civil War, the prosperity of the community began to decline. Later, financial hardship caused by the Great Depression further accelerated that decline. By 1932, change was desired and necessitated. Community members voted to separate communal and religious interests, communal property was dissolved and a profit-sharing corporation called The Amana Society was established to manage the farmland, mills, and larger interests. Community members were free to establish private livelihoods.

Today, the seven Amana communities welcome thousands of visitors each year, however, you can still see vestiges of life in Amana that were present before the Great Change.

HOMESTEAD

Homestead Church

During the communal period, there was a prayer meetinghouse in each Amana village. The Homestead Church was built in 1865, and used for services until 1993. Today, the church in Homestead is the only communal church in Amana that is open to the public. The building remains largely unchanged and is original in structure to how it was at the time before the Great Change; it had living quarters on both ends, with the “Saal”, or meeting hall, in the middle. The two sets of entrance doors allowed men and women to enter separately, as the men sat on the west side of the Saal and the women on the east. Traditionally, the Inspirationists do not use music in their services, but do sing. This church had space for lead singers

who would sit at a table in the middle of the room facing each other to lead the members in song. The presiding elders sat in the front of the room, facing the congregation.

In the 1880s, there were roughly 180 church elders for roughly 1800 Amana members, although the congregation size would shrink to 1,200-1300 post Great Change. Church elders would take turns presiding for the 11 services held each week, and the present church elders would sit by seniority, in order of their appointment; today there are 10. Historically, there would have been about 200 people living in the surrounding village, and this church was capable of holding 200 people with the addition of children's benches.

The first English service was held in 1961. In the 1990s, roughly 500 people still attended German language church services in Amana, while 200-300 attended English services.

Construction of the church was unique and showcased Amana ingenuity. The Amana people crafted their own form of air conditioning—by moving a few boards, creating an opening in the ceiling and a hole in the floor below it — thus bringing up cool air from the basement and letting heat rise up and out. Surprisingly, the addition of electricity did not alter the building. Upon installation, the walls were not opened, and the electrical cords were simply put under 2x4s erected on the walls. The church in Homestead is different from the other churches in that it has solid walls, not wood, making for a clear and present echo in the room.

For more information and a more in-depth visiting experience, visitors can contact the Amana Heritage Museum to find out about guided tours that further interpret the religious heritage of the Amana people and the Community of True Inspiration.

Vater unser im Himmel, geheiligt werde dein Name.

The Lord's Prayer



MAIN AMANA

Amana Furniture & Clock Shop

The Amana Furniture and Clock Shop building was originally a calico mill that was shuttered in the 1920s. After the Great Change, the new Society business manager Arthur Barlow decided the old factory should be repurposed for local furniture craftsmen. The Furniture and Clock Shop is a beautiful example of Amana's ability to grow and adjust while maintaining their foundational core beliefs.

When the Inspirationists left Germany and settled for a time in Ebenezer, New York, the new settlement had to address many basic needs, one being the need of furniture. The woodworking skills learned were passed down from one generation to the next through training and apprenticeships. The furniture that was created by the carpenters in the society valued function over ornamentation. With time, the designs that the carpenters used began to evolve in America with exposure to Dutch, English, and other German designs.

As Amana became a destination for visitors interested in learning about the Inspirationist way of life, their designs further expanded to include more options. Despite this, the Amana people kept some standards the same; as Marjorie K. Albers and Peter Hoehnle note in their book *Amana Style: Furniture, Arts, Crafts, Architecture & Gardens*, "Amana furniture features clean lines, few veneers, little molding, no beading, and relatively little carving."

In addition to furniture, this shop is also home to the very best of Amana's clock making, and visitors can walk around viewing all of the precisely ticking clocks on display. Traditionally, the head of every Amana household wound the clocks and used the 8:00 am Sunday village bells to check their accuracy.

Two of Amana's clock maker's are particularly well-known. The first, Christian Metz, an Inspirationist Werkzeug (meaning "inspired instruments;" the Inspirationists believed that these people were chosen by God to communicate through) and leader of the Amana people for forty-four years, was one of the Amana woodworkers, and is believed to have been a carpenter.

The Amana Furniture and Clock Shop manager, David Rettig, is the great-great-grandson of Friedrich Hahn, a well-known local clockmaker who had made between fifty and seventy clocks in his lifetime.

WEST AMANA

Wagon & Blacksmith Shops

Each Amana village had a full-service blacksmith shop. This West Amana Blacksmith Shop and Wagon Shop building is original to the communal period of the Amana Colonies. In the colonies, Wagon and Blacksmith shops were usually separate from one another but built next to each other alongside other agricultural buildings. Blacksmiths were in high demand in Amana for many years, particularly because the agriculturally-based society meant that hundreds of horses and oxen needed shoes. Additionally, the blacksmiths did repairs, made tools, household items, and built spare and replacement parts with wagon-makers.

Early Amana blacksmiths brought their knowledge of the trade with them from Germany, and trained the younger generation with four-year apprenticeships, during which the apprentices would learn skills such as fire building, iron welding, and shoeing horses or oxen.

With the arrival of the industrial revolution, the need for a blacksmith's specialized skills waned. However, a modern interest in blacksmithing has revitalized the trade. Today the blacksmith shop is privately owned by the Amana Arts Guild and used by a blacksmith hobbyist.

For those who are interested in the process and products of modern blacksmithing, the Amana Arts Guild in High Amana sells crafted items and often holds blacksmithing workshops.



MAIN AMANA

Amana Heritage Museum & Schoolhouse

Amana's Communal Schoolhouse was built in 1870. Classes were held on the main floor of the building, and the living quarters for teachers were located upstairs. Grades five through eight were located in this building, while the younger grades were next door. An interesting facet of the school's education, which connects to Amana's woolen industry presence, is that all of the children were taught to knit at school. Classes were held in German and textbooks were also written in German. The local print shop in Middle Amana printed most of the schoolbooks locally.

Next door to the school is the Noé House, built in 1864. Originally the Noé House was one of the community's communal kitchens. Throughout the communal period, there were up to 50 communal kitchens found in the Amana Colonies. Each kitchen house was assigned to feed several homes where residents received all of their meals. There was usually a community garden and chicken house nearby, which provided fresh fruit, vegetables, and eggs for the kitchen. Baked goods, meat, dairy, sugar, and flour all were provided locally as well.

Just south of the Noé House, the site also contains the original washhouse/woodshed, which was a necessary and important part of Amana daily life. There were many of these washhouses and woodsheds connected to houses in Amana. In the washhouse, the women of Amana would wash clothing in a large kettle, the display includes a large kettle once used to heat up the water. Wood was also in heavy demand, 6,200 cords (one cord of firewood is roughly 85 cubic feet) of wood were used in the villages of Amana every year.

Today, these three buildings comprise the Amana Heritage Society Museum. The school house functioned as a school until the 1950s, when it was re-purposed as a post office. The Heritage Society acquired the building in 1975. The schoolhouse has an auditorium as well as a gift shop and bookstore on the first floor and the archives and offices on the second floor. The auditorium regularly presents an audio-visual history of Amana and holds communal dinners on site.

The Noé House communal kitchen transformed over the years to a doctor's office and was home to several families before being re-purposed as an exhibit space in 1968. The building contains a variety of Amana historical

displays, including belongings of early Amana people. It also holds the history of some of Amana's every day and notable moments: memorabilia from local businesses (Amana had 3 pharmacies) and high school yearbooks from the old Amana High School are on the same floor as the display detailing the Great Change and the war memorial to Amana servicemen. The Heritage Society is deeply dedicated to preserving the history of the colonies.

HIGH AMANA

High Amana General Store

The High Amana General Store was established in 1858, when the Amana Colonies were still communal, and had much the same purpose as the other general stores in the colonies. The General Store provided community members with all of the necessary material goods that couldn't be provided communally.

Because the society was communal, the store dealt in credit; every adult was given credit to spend, and they would make up for any difference by selling their product, ideally breaking even every year. Communal leaders were placed in charge of each store, as the store had accounts that needed to be maintained, and they were very frugal and careful about doling out funds. Despite the austerity of the colonies, every year the store would create a "Christmas room" upstairs so parents could buy gifts for their children.

The store is still open and active, selling Christmas finds, candy, and household goods, and if you visit, you can look up to see that it has its original tin ceiling inside.



HIGH AMANA

High Amana Farm Complex

The High Amana Farm Complex bolstered the communal self-sufficiency. Sitting on the edge of town, each complex included several separate barns, including an Ochsenstall (ox barn), Gaustall (horse barn), Füllerstall (colt barn), Kuhstall (cow barn), and a Saustall (hog barn). Additionally, complexes also housed corn cribs, machine sheds, and other buildings necessary to operate a successful farm. In total, Amana consisted of 125 barns and agricultural buildings in the colonies.

Early on, citizens decided to practice an open-field farming system where the farmers lived in the Amana villages, rather than on the actual farm, and every village farmed its own surrounding land. This is why the farm complexes were erected on the village edge. Each farm also had a Farm Manager assigned to run day-to-day operations.

As with most farms, crops were of vital importance. On a typical Amana complex, you could find barley growing for beer production, rye, onions, and potatoes for heavy use in the Amana communal kitchen, and even broomcorn and willows for basket weaving.

Tradition has clearly stayed alive on the Amana farms, however, it has often been balanced with an eye towards the future. Amana farms have been on the front-line of farming innovations throughout their history. It was the Amana people who purchased the first gasoline-powered tractor in Iowa County in 1913 and who helped Henry Wallace's Hybrid Seed Company to produce the first hybrid seed corn in Iowa during the late 1920s. They were one of the first farms to test Global Position Farming, and today they have a methane digester that produces quality fertilizer and enough green energy to power all seven villages.

Today, the Amana Farms are the largest contiguous farm in Iowa, still farming on much of the 26,000 acres they purchased in the mid-19th century. Those who still farm the land in Amana do so with the belief that you should "take care of the land and it will give back." The farms plant and harvest 8,500 acres of crop annually and still produce white corn, oats, alfalfa, and soybeans and raise Gelbvieh, Angus, and Charolais cattle.





MIDDLE AMANA Communal Kitchen Museum

The Communal Kitchen Museum memorializes one of Amana's most interesting communal aspects: communal dining. Instead of having separate kitchens in their own homes, the Amana Society created a shared system of dining, where everyone in the community took their meals together, although women and men ate separately.

This communal kitchen was built in Middle Amana in 1863 and served meals up until 1932, and is the "last intact communal kitchen" in the Amana Colonies. Communal kitchens were usually located on street corners and each served several surrounding houses. In total, there were 50 communal kitchens throughout the colonies. Usually staffed by 9 women per kitchen, including a kitchen boss, each kitchen offered three meals and two coffee breaks per day.

Jobs in the kitchen were divided up, with three younger women taking their turns preparing the meals, setting tables, and washing dishes. Two or more older women prepared vegetables for cooking, and an additional two to three women tended the kitchen garden.

The two families known to have managed this communal kitchen were the Ruedy and Herr families. This particular kitchen garden was under the direction of Marie Murbach. Marie managed the garden plot for over 40 years. The cabbage from Marie's garden could produce as much as two hundred gallons of sauerkraut.

After the turn of the century, change slowly took hold in Amana. Rather than dining together, it became more common for the community members to fill their basket with food from the kitchen and then dine at their respective homes.

Like many other buildings in the Amanas, the kitchen had a large wash-house and woodshed; interconnected with a chicken house, they formed a large structure. As a museum, this site displays the tools that helped the kitchens to function and contains all original kitchen equipment including the bake oven, the communal eating space, and original woodstove.



MAIN AMANA Mill Race

The Amana Mill Race, a canal extending seven miles off of the Iowa River, was built in the mid-to-late 1860s to provide the Amana mills with a direct source of water power.

Just like everything else in Amana, the construction of the Mill Race was a community project—every village sent a certain quota of men to work on it. Overall, the project was a taxing one and took a long time to complete, as the men were using oxen-pulled scrapers and hand shovels to complete the Mill Race job.

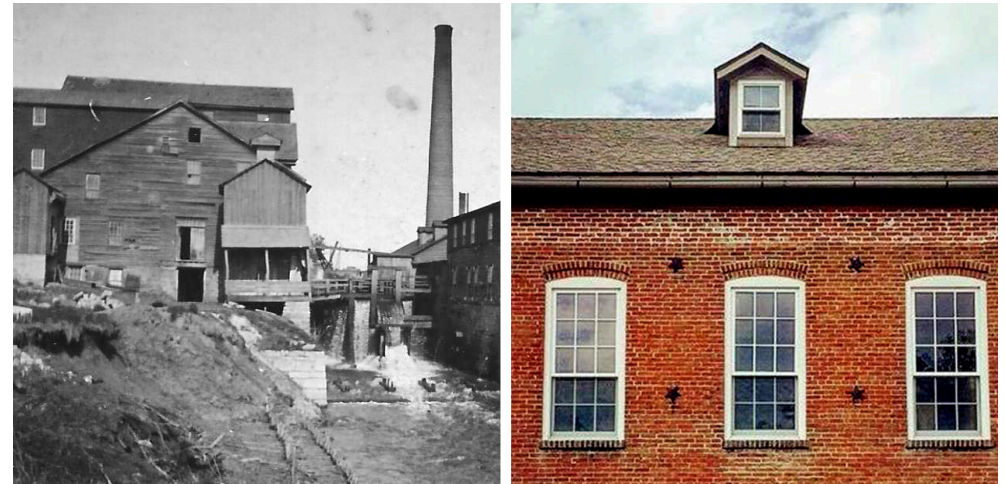
Once part of the canal was complete, the community purchased a steam-powered dredge boat to speed up construction of the Mill Race, digging the canal as it went. Digging began in 1867 with water flowing to the mills by 1869. However, after completion, siltation was a serious concern in the canal. To combat the issue, the dredge boat continued to operate on the Mill Race year-round with a captain and crew of three to keep the canal flowing smoothly; it would take from spring until fall to make one trip. It was for this reason that all of the eight bridges over the canal were specifically built to be easily disassembled and reassembled; however, village carpenters would still have to spend all day dismantling a single bridge for the dredge boat to safely move through.

The crew of the dredge lived on board during their sojourn through the canal, taking meals in the communal kitchens as they went. Local rumor has it that the canal is a bit deeper in Middle Amana, with folklore stating that the crew was fonder of the meals found in that community, causing them to linger a bit longer there.

In the 1920s, the dredge boats were replaced by gasoline-powered draglines and the mill's wooden drive shafts were replaced with an electrical generator. In the communal time period, the Mill Race powered the Amana and Middle Amana woolen mills, the Middle Amana sawmill, the society's starch factory, the flour mill, the calico mill, and the sawmill, as well as threshing equipment. Although it was always supplemented with steam power, the Mill Race was an important source of power for the Amanas.

In addition to being a power source, the Mill Race was also the site of fun and recreation for local citizens; the water flowed throughout the villages and was used for ice-skating, fishing, swimming, and boating. Following the flood of 1993, the Mill Race ceased to be a power source for the colonies. However,

the tradition of local power does continue today, with the local power source coming from Amana Farms.



MAIN AMANA Woolen Mill

The Amana textile mills were once two of the largest woolen mills in the state, and at the time that they were built, were very rare for the state of Iowa. The Amana mills employed many local communal members and produced wool that could be used by residents as well as sold for profit. Textile production in the Amanas dates back to the Inspirationists' roots in Germany, where Christian Metz had encouraged the society members with estates to establish a textile industry in order to employ members who were relocating there. At the time, a number of sect members worked in cloth or woolen production.

Upon coming to America, the Inspirationists continued this woolen tradition and started a woolen factory in Ebenezer as a source of income. By the time they established a foothold in Amana in 1859, the business expanded. Over time they grew to include 125 employees by the turn of the century. At the time, the mill was producing 3,000 yards of goods per day, ranging from yarn to blankets, and was powered by the Mill Race.

Despite this bustling productivity, outside observers were fascinated by the relatively relaxed atmosphere of the Amana mills compared to the rest of

industrial America. As part of the communal society, the workers did not receive wages, and received benefits regardless of their output. Additionally, the mill had the outside help of hired hands, who mainly took on the heavy lifting of the mill's hard labor, carrying loads and stoking boilers. Deaths related to the Amana mill industry were extremely rare, unlike the rest of the industrial world. Also in contrast to other mills in the country, Amana's mill did not have many women workers and did not employ their children. Women and children did however knit clothing that was sold, as the children were all taught to knit at school.

On August 11, 1923, a fire broke out at the nearby flour mill and spread to the rest of the Main Amana woolen mill buildings, destroying all but one of them. Previously there had been two fires within seven years at the Middle Amana mill but the society had been able to rebuild swiftly. With the Main Amana mill fire there was fortunately no loss of life, but there was a heavy financial loss. The mill was rebuilt, but the financial pressure created by the fire and the drop in revenue from the mills were heavy burdens on the Amana people. Due in part to these financial constraints, the communal system ended in 1932. The mill, however, would continue to function until late in the twentieth century.

Today, the Amana people still weave blankets and other items available for purchase, using yarn from mills elsewhere in the Midwest, and the mill complex area was recently converted into a boutique hotel, celebrating Amana's woolen past and present.

MAIN AMANA

The Radarange

George Foerstner was born in High Amana and started the Electrical Equipment Company in 1934, manufacturing and installing beverage coolers for post-Prohibition consumers. Although he sold the company to the Amana Society in 1936, he remained as manager of the Electrical Department of the Amana Society. Later, Foerstner bought the company back in 1949, along with the team of industrialists, naming the new firm Amana Refrigeration, Inc. Although Raytheon Corporation purchased this firm in 1965, Foerstner remained the Amana subsidiary's president. The Amana Refrigeration subsidiary invented the "Radarange," the first microwave for home use, in 1967.

At the time of its creation, the Radarange sold for \$475, and was able to bake a potato in 4 minutes and heat a hamburger in 60 seconds. Mr. Foerstner used the original prototype in his home for years before it was donated to the museum in 2002 and put on display there. The display with the microwave includes a short video about the history of the Radarange.



MARENGO

Far from the hustle and bustle

Despite serving as the Iowa County seat since 1845, Marengo wouldn't be an official incorporated town until over a decade later, in 1859. Marengo earned its moniker from the plains of Marengo in Italy where Napoleon's army was victorious in battle with Austrian troops.

Much of Marengo and the surrounding area's history has been shaped by those who passed through the area or made it their home. In the mid 1800s, as the result of escalating violence and encouragement by their new leader, Brigham Young, the Mormon community (based at the time in Nauvoo, IL) felt called on by God to create what they believed would be a New Jerusalem.

Over the course of the next two decades, more than 60,000 Mormons and the newly converted would repeat the trek set out for them by those first Mormon travelers. Some came by wagon, but thousands more made the journey on foot, pulling handcarts from Iowa City, the end of the rail line at the time, to their final destination in Utah. From December 1844 to January 1845, a sect of the Mormon Handcart group survived a harsh winter on what is now the outskirts of Marengo.

The Mormon Handcart travelers weren't the only ones to make a mark on the town of Marengo. A large Belgian immigrant community decided to make the lush farmland in the Iowa River Valley their permanent home. The recipes and traditions those immigrants brought with them, one of the

most notable being the game Rolle Bolle, still are alive in Marengo and the surrounding communities.

Today, you can still find this area passing down those recipes or playing Rolle Bolle on the court in nearby Victor. Regardless of how much time has passed, those who still live and reside near Marengo make sure a piece of what remains from those earlier inhabitants stays preserved.

MARENGO

Pioneer Heritage Museum

Owned and operated by the Iowa County Historical Society, the Pioneer Heritage Museum in Marengo is the keeper of various odds and ends of those who came before. The mission of the museum is to preserve the history of Iowa County's people; in addition to the historical displays inside and adjacent to the museum, the museum maintains a dynamic engagement relationship with the current lives of the residents through the resource library, filing and preserving clippings of obituaries and weddings, records from schools and local societies, and family history books to make sure the historical record is updated in real time.

Inside the museum, visitors will find displays that paint a picture of the daily lives of Iowa County's people dating back generations. Included is a transplanted 1910s Hursch farmhouse, a recreated doctor's office, and a transplanted jail cell kept from the old Iowa County Jail. On display is also an old Hotel Doose register, showing names and pricing for hotel stays from over 100 years ago, and a scythe that was hung in the crook of a tree by a local farmer going off to fight in the Civil War.

In addition to the museum's general collection of historical items, the site also maintains two mid-1800s log buildings, the 1856 Bachelor's Cabin and the 1861 Log House of Heinrich Meyer. On the museum grounds, visitors can also find the 1861 Chicago, Rock Island, and Pacific Depot from Victor, a 1930s Bees' Gas Station, and the only one-brick school house still standing in Iowa County, the Gritter Creek School.

MARENGO

Iowa Valley Canning Company

Now a storage unit, this building once housed the Iowa Valley Canning Company after the original site north of the railroad tracks burned down. The Iowa Valley Canning Company was operated by William J. Sayers and later his daughter, Blanch Sayers Branch. This cannery, like others in Iowa, was not a year-round operation but ran for a little over a month to can sweet corn and other local farm vegetables during the summer months, shutting down operations after harvest season was complete.

At its peak, the cannery employed roughly 200 people every summer and was able to produce as many as 3 million cans of sweet corn a year. Later, the site became a hog-fattening operation, providing pigs with corn processing waste products. The brick building that remains is what is left of the cannery after a factory fire in 1949.

MARENGO

Marengo Cemetery & Clarence Whitehill

The Marengo Cemetery, the only cemetery in Marengo, was originally developed as the International Order of Oddfellows Cemetery. Points of interest include a Civil War monument, still the site of an annual Memorial Day program, a 1920s mausoleum built in the Egyptian Revival style, and the grave of Clarence Whitehill, who lived in Marengo prior to his career as an internationally famous opera singer.

Whitehill, particularly well known for singing the works of Richard Wagner, became internationally known for his talents. Whitehill made his operatic debut in Europe and sang with the Metropolitan Opera in New York City from 1900 to 1932.

Even after achieving fame, Whitehill did not neglect his roots, often returning to Marengo to perform concerts, and eventually being buried here. Whitehill's grave is located in the second block of graves at the west edge of the cemetery, four rows in from the north road and five rows from the west road, the block just north and west of the mausoleum.



George Grantham Bain Collection, Library of Congress



George Grantham Bain Collection, Library of Congress



LADORA

Birthplace of Nancy Drew Series Author Mildred Wirt Benson

The large and somewhat peculiarly shaped home in Ladora was the birthplace and childhood home of Mildred Augustine Wirt Benson, better known to mystery readers as Carolyn Keene, the original author of the Nancy Drew series.

Mildred, called "Millie," was born in 1905 and raised in this Ladora house, this small-town Iowa local went on to live one extraordinary life. Millie graduated from Ladora High School, received a Bachelor's degree in English from the State University of Iowa, now called the University of Iowa, and was the first student to graduate from the University of Iowa with a Master's degree in journalism.

By 1930, Millie was ghostwriting for the Stratemeyer Syndicate under the pen name Carolyn Keene. She is credited with developing Nancy Drew into a character that was smart, daring, and adventurous. The Nancy Drew series was an immediate success but the real author remained a mystery for years to come, as it was said, the family that owned the Syndicate preferred the ruse that the family were authors of all their published works.

Few knew that Millie had penned most of the early series for much of her lifetime. Under a strict contract, Millie had signed away her rights to the character and series. Only her close family were aware that Millie was the talent behind the girl sleuth. Millie didn't reveal her connection to the books until a 1980 court case allowed her the freedom to do so.

Altogether, Millie authored 135 books, Nancy Drew among others, during a span of thirty years. Additionally, she went on to have a storied second career far from writing. During the 1960s, Millie trained to become a pilot and traveled to Central America to view the ancient world. She often traveled solo into dangerous terrain. Once, Millie was even held inside a locked room in Guatemala, thought to have known too much about the dangerous local criminal activity. During her time held captive, she said the thought "what would Nancy do," crossed her mind; she then summoned some of that Nancy moxie and overpowered her captors to escape.

Later, Millie also would venture into journalism and wrote for the *Toledo Times* and the *Toledo Blade* newspapers. Millie, ever dedicated, died at age 96 after completing a column and full workday at the *Toledo Blade*.



Mildred Wirt Benson Papers,
University of Iowa Women's Archives

KOSZTA

Koszta Cemetery

Located on a hill overlooking the Iowa River Valley and Honey Creek, Koszta Cemetery is the resting place of several notable local residents. Koszta, an early settlement in Iowa County, was established in 1856 by Samuel Huston and William Hensch.

However, this cemetery that shares the name was founded even earlier, in 1844. The village of Koszta is almost gone today, but the cemetery remains. Some of the most prominent people buried here include landowner Mart Coats (on whose land the cemetery was built), local craftsman Benjamin Nicholson, the town co-founders Huston and Hensch, and perhaps most notably, Ms. Elizabeth Amelia Wright Heller, the half sister of architect Frank Lloyd Wright.

After Elizabeth's mother died, her father eventually remarried, and Frank Lloyd Wright was a product of that new union. At the encouragement of a friend, Elizabeth moved to Marengo at the age of 20 and worked a variety of jobs: a milliner, a printer, and a teacher. It was in Marengo that Elizabeth met John Heller, whom she married in 1881; Elizabeth and John would go on to raise their family in the Koszta area. Elizabeth died in 1950 and is buried atop the hill and to the west.

MARENGO

Mormon Trek Campsite

This site, located within the Gateway National Park of Marengo, is maintained to memorialize the month-long campsite for a group of Mormons who had grown tired and weary while traversing an early version of the famed Mormon Handcart Trail. This particular group, part of the Emmett Company Expedition under Hames Emmett, had just begun their journey traveling from Illinois to their final destination, Salt Lake City.

Although the two best-known Mormon traveling companies are the 1846 Brigham Young Company and the 1856 – 1858 mass handcart exodus, those well-known expeditions aren't the only ones to have made their mark on Iowa. The earlier Emmett Company, spurred into early action by a directive given to Emmett from John Smith, trekked through the Iowa Territory only to make it as far as Marengo before waiting out the worst of the winter there.

From December 1844 to January 1845, this group of Latter Day Saints endured a harsh wait at the campsite. While awaiting better travel conditions, several members of the party died, and several of those that perished were said to have been buried near here. One-third of those who survived from the company lost hope in the expedition and returned to Nauvoo. The Iowa River channel's large bend to the south brought the river's edge close to what would later become part of Marengo, and this bend would be known as the "Mormon Bend."

Today, the park itself offers a variety of sights and experiences for visitors—for those wishing to explore and wander, the park has walking paths and 131 acres of wetland, timber, and restored prairie, including a 41-acre lake.

The park also includes an arboretum, a Veteran's Memorial, and a Freedom Rock. The Veteran's Memorial flags are maintained by the American Legion. The brick patio's bricks are etched with the names of different veterans whose families have memorialized them here. The Freedom Rock is one of many throughout Iowa—the project was begun by Ray Sorenson of Greenfield, Iowa, who initially painted one rock and then decided to paint a rock in each of Iowa's 99 counties. This particular rock is the 74th Freedom rock and honors four U.S. servicemen from Iowa County: Burns M. Byram, Eugene Ely, Bradley Kasal, and David Stevens.

MARENGO

Marengo City Park

Developed in the mid-nineteenth century, the park contains a tablet honoring Civil War era figure John Brown. Brown, a staunch abolitionist, passed through Iowa several times, and most notably spent months in Springdale, Iowa planning his ill-fated raid on Harper's Ferry. As for his time in Marengo, local resident Mrs. Cornelius Reynolds Devore would recall years later in a *Marengo Republican* article the evening that John Brown stayed on her family's farm overnight in 1859 with a party that included five wagons and a large quantity of firearms. When confronted about the quantity of firearms they were carrying, Brown explained to Devore's father that he was transporting the eighteen slaves in his party north to freedom, and that this was his sixth trip through this section.

Brown made it clear to Devore's father that no harm would come to his family and that the party would be gone before dawn, that Brown's men would be on guard through the duration of their stay, and the family would have to remain on their farm all night. Devore noted that Brown was true to his word and the party did indeed leave by daybreak. Later that fall, Brown would go through with that

pre-planned failed Harper's Ferry raid that would end with his execution. In addition to Brown's marker, you can also see the names of some of Marengo's prominent families listed on top of the buildings around the park. One of these families is notable for producing Clifford E. Berry, who was raised in Marengo and would go on to work with Professor John V. Atanasoff while studying engineering at Iowa State College (which would become Iowa State University).

Atanasoff was in search of a graduate student to assist him with a computer machine project, and together the two men built a prototype of an electronic digital computer that they decided to call the ABC, standing for Atanasoff-Berry Computer. The patent was stalled during World War II when Atanasoff was called to a defense-related position and never finished. Roughly a decade after Berry's death in 1963, a court case ruled that Atanasoff and Berry had constructed the first electronic digital computer, and that the patent belonged to them. Although the prototype no longer exists, Iowa State University still has a replica of the device.

MARENGO

Iowa County Courthouse

In 1845, Marengo became the seat for Iowa County. The existing Iowa County Courthouse, having been built in 1862, was the fourth courthouse to serve the county, with each preceding courthouse having been deemed too small as the county's population quickly grew in size.

The courthouse was listed on the National Register of Historic Places in 1980, and now includes an annex across the street to accommodate added county services. The courthouse tower offers a panoramic view of Marengo. Outside of the courthouse stand monuments that are tributes to Iowa County's veterans. The two standing bronze statues, dedicated sometime in the 1930s or earlier, are to honor those who served in the Spanish-American War, the Civil War, and World War I.

In 2002, a couple hired by the county cleaned the statues of accrued corrosion to return their previous shine. In 1991, the Veterans Memorial Committee fund-raised 30,000 dollars from throughout the county to honor the Iowa County veterans who served in post WWI wars and conflicts, and a granite memorial was later placed in front of the courthouse to honor those who have since served. Major General James Freeze, a retired Army major and Marengo native, spoke at the dedication ceremony. Major General Freeze served in the army for over 30 years, and at the time of his retirement was the Army's senior cryptologic officer at the National Security Agency.



MARENGO

Marengo Carnegie Library

Andrew Carnegie, remembered now as a complicated, brutal, but also generous man, was once the wealthiest individual in the world. Born into poverty, Carnegie had grown up among the working poor. While working as a bobbin boy in a textile mill, he couldn't afford the \$2 subscription fee to his local library. Never having forgotten his early childhood circumstances, Carnegie would eventually donate 90 percent of his amassed fortune, believing that "the man who dies rich dies in disgrace."

Beginning in 1883, Carnegie began donating his personal wealth to eventually build over 2,500 libraries worldwide. Known as Carnegie libraries, these projects usually required a financial commitment from the community that would be receiving the library, which would in part demonstrate the interest and involvement of the public.

Despite being one of the smallest communities to receive a Carnegie library, Marengo was no exception to this stipulation. In 1903, the town's citizens approached Carnegie about a library, and received 10,000 dollars toward that end. However, according to Carnegie's specified rules: the people of the town must provide 1,000 dollars per year to maintain the library, and provide free service for all people. With Marengo committing to the financial obligation, the library was finished in 1905.

Over the years, this library has been remodeled, but with care to preserve history while renovating for greater ease of access. In 2007, the remodeling made the building larger and wheelchair accessible. Although now covered by a larger exterior wall, built by necessity, the original Carnegie wall still exists inside the larger building.

VICTOR

Rolle Bolle Court & Mural

Brought to America by Belgian immigrants, Rolle Bolle was originally developed in Flanders, a Dutch-speaking area of Belgium. The game, otherwise known as Belgian Bowling, shares similarities with bocce, horseshoes, and shuffleboard. Players on a team take turns trying to roll large rubber bolles, weighing six to eight pounds, as close as possible to a metal stake opposite them.

Although the game is not as heavily played in the Midwest as it once was, the tradition of Rolle Bolle remains alive and well in the Iowa River Valley. Organized Rolle Bolle began in this area in the 1930s and is still home to many committed Rolle Bolle players. The game is still regularly played year-round in the towns of Ladora, Marengo, Victor, Belle Plaine, and Blirstown. Additionally, a modern resurgence is currently underway, with nearby communities like Ladora and Belle Plaine installing new courts and the details of weekend tournaments spreading on social media.

In Victor, a Rolle Bolle court has been constructed alongside a mural that celebrates the area's connection to the game. The mural depicts a number of local residents, past and present, who enjoyed the sport. The idea for the mural began when local resident Doug DeBrower, a longtime Rolle Bolle enthusiast, saw a sign about Rolle Bolle while in Minnesota, and thought that Victor should have a mural of its own. Donations were raised and further contributions came from the town. Over the course of a 3-year long project, students from the local high school painted the mural piecemeal, in a number of large squares that were eventually connected.



BELLE PLAINE

We'll take care of you okay

Soon after Iowa became the twenty-ninth state to join the union, the forceful drive to push westward through the new state began. Founded in 1862, the town of Belle Plaine is directly connected to that early drive of settlers to expand into the fertile farmland of Iowa. Where settlers inhabited, the railroad followed closely behind.

Belle Plaine has long been connected to transportation. What started as an offer of farmland for a stop on the expansion of the Cedar Rapids and Missouri River Railway, eventually known as the Chicago and Northwestern Railroad and then Union Pacific, soon became a Benton County community. By 1870, Belle Plaine had boomed and local industry prospered. In a few short years, a robust community had emerged from the farm fields and included a grocer, dry goods store, a bookstore, a lumbermill, hotels, a bank, and two newspapers: *The Lever* and the *Every Other Daily Union*.

Eventually, both the famed transcontinental Lincoln Highway and the railroad would intersect with the heart of town, and both would leave an indelible mark on what Belle Plaine would become. What followed were prosperous years when both the railway and the highly traveled Lincoln Highway brought visitorship, business, industry, and prosperity to Belle Plaine.

However, the boom years didn't last. Eventually air travel brought fewer motorists through town and the railroad headquarters would cease to be in Belle Plaine. Over the years, Belle Plaine has taken the good with the bad, the hardships and change, and become a community of resilience and

pride. Today, the train whistles are fewer and further between but the heart of Belle Plaine remains true.

BELLE PLAINE

Oak Hill Cemetery

Nearly as old as the town itself, the Oak Hill Cemetery is situated on a grassy hill overlooking the town of Belle Plaine. Established by the Oak Hill Cemetery Association, the cemetery was formed shortly after the town was officially founded.

Oak Hill Cemetery is the final resting place for generations of local Belle Plaine citizens, including several local notables: Ladimer Klácel, a former mentor of Gregor Mendel, whose grave includes a Czech inscription that roughly translates to "Don't be afraid to become wise;" Hyrcannus Guinn, the earliest settler of Belle Plaine, who is buried under a large obelisk; and Presley Hutton, who was responsible for making a land deal that made Belle Plaine a station stop for the railroad, and by extension a town.

Towards the back of the cemetery are the unmarked "paupers graves." Standing near the top of the hill, there is a good view of an interesting design characteristic: this cemetery was deliberately arranged in the shape of a wheel, circular and panning outward. Gravesites act as spokes for the wheel, and no graves exist in the gaps between the "spokes" in order to delineate the intended shape; the center of this wheel was meant to be a space for people to gather.

BELLE PLAINE

Sankot Garage

Operated by the same family since 1914, the Sankot Garage in downtown Belle Plaine was first opened by three of the Sankot brothers. The sons of immigrant farmer Frank Sankot, who had immigrated to the United States in 1867, each brother played an important role in the family business. Otto Benjamin (known as O.B.) was a mechanic, while Charles and Sid, who was particularly known for wearing nice clothes, had a knack for sales. Perfectly situated along the well-traveled Lincoln Highway route, the Sankot Garage was in a good spot to be helpful for beleaguered motorists down on their luck. The garage originally sold Chryslers and battery-operated radios, but its main function was as a repair shop for sidelined automobiles.

The early generation of automobiles were prone to break down. With no local repair or parts shops available at the time, the brothers made parts and improvised solutions, including a wrecker that was adapted from a Cadillac. Not long after the garage opened, it received a celebrity client; in 1936, Chicago boxer Kingfish Levinsky needed his car towed out of a ditch, and the Sankot Garage was there to help the heavyweight. Today, the garage still sports photographic proof of the incident, a photograph showing Levinsky and one of the brothers.

The garage didn't just cater to celebrity clientele but worked hard to be available at all times for travelers and to be able to assist with a variety of needs. Open 24 hours a day, the garage was a round-the-clock operation. In addition to being a 24 hour service garage, the Sankot brothers also started one of the first battery exchange programs, folks could bring in their drained batteries on Saturdays and receive fully charged batteries in exchange, making it easier for motorists to get back on the open road quickly.

A generation later, when the garage was owned by O.B.'s nephew, the garage changed focus and became a Case dealer. Sankot then switched to repairing farm machinery rather than fixing cars. Currently run by Bill, grandnephew of O.B., Sankot Garage still repairs farm equipment at the shop today. Bill operates by the motto that hangs on the wall inside the garage: "Better to wear out than to rust out," showing the strong work ethic of the Sankot family has passed down from generation to generation.

BELLE PLAINE The C&NW Depot

As the railroad spread across the United States, it was thanks to the local land deals between the Cedar Rapids and Missouri River Railway Company and local early residents Presley Hutton and Benjamin Parris that Belle Plaine was chosen as a station stop. It is noted in Belle Plaine's Centennial History Book, "the arrival of the railroad was the reason for its existence. It grew because of the railroad; it declined as the railroad withdrew; it survived because it had the will to survive."

Named "Halifax" by the railroad, the moniker didn't last long, as the Hutton and White families disliked the name for the town. Deciding among themselves, they presented "Belle Plaine," meaning "beautiful plain" in French, as an alternative. The town would eventually become a division headquarters for the Chicago Northwestern Railroad.

The Chicago Northwestern Railroad Depot, commonly called the C&NW Depot, was built in 1894 after fire destroyed most of downtown; the original depot was a frame structure on the north side of the tracks that did not survive the blaze. The new building was constructed with the intention of handling all of the rapidly increasing traffic.

Although the depot was only active until the 1960s, the building was maintained for nearly 100 years, with doors closing in 1983. Currently, the depot is privately owned, although the local Belle Plaine Museum hopes to someday acquire it.



BELLE PLAINE

Jumbo Well

In the late 1800s, the town of Belle Plaine started to take shape. As the community expanded, freshwater wells were in high need. Additionally, the already existing wells had drawn a bit of notoriety for Belle Plaine, as the local well water was believed to contain medicinal properties, and hotels and businesses benefitted from this belief. With these reasons spurring growth, the company William Weir and Sons out of Monticello, Iowa were hired by the town of Belle Plaine to drill a new well on the south side of the town in August of 1886.

The Weir group had previous well-drilling experience, having drilled wells for multiple locations in the town prior to this. However, they had inadequate equipment and poor planning for handling high pressure from the aquifer. Due to this inexperience, the drilling of Jumbo Well, as the site came to be known, would prove to be something quite different than any previous Belle Plaine drilling experience. Jumbo Well would become a natural phenomenon that would both destroy property and be a source of awe for those who bore witness.

Upon drilling, it didn't take long to confirm that the location for the well did indeed produce water. Weir and Sons drilled 225 feet into the ground and the water shot up to a height of 45 feet in the air. The geyser of water was no doubt impressive, but soon the side effects of rushing water and so much pressure made themselves known.

Weir was ill equipped to sufficiently control the unexpected water flow. The fast-flowing water also contained dangerous debris — sticks, stones and sand — and the volatile mixture began to quickly flood the surrounding south side of town. Estimates of the initial maximum flows were up to 50,000 gallons per minute, along with an approximated 500 to 1,000 carloads of sand, and stones weighing over two pounds along with it. The Weirs attempted to fix the problem, but the situation did not improve. Without resolve, the drillers abruptly left town the next day and the chaos continued to play out.

One of the key factors to the disaster was the height of the ground in which Jumbo Well lay. As explained in the town's *Centennial History Book*, "On higher ground the water did not rise to the surface but only as high as the head (classed as a deep well) while where the surface of the ground was lower than the head, the water was thrown into the air to a height equal to the head."

This phenomenon had been noted twice that same year in wells drilled for the Hilton Bros. and Co. Creamery and the Tremont House. Although the creamery and Tremont House well operations saw similar rushes with water (the creamery well saw water shoot up to 53 feet above the ground, and the Tremont House had a spurt of 45 feet into the air) the Jumbo Well offered something unique. The crew at the previous two jobs were able to contain those wells, Jumbo Well remained out of control for over 14 months.

News of the runaway well spread internationally, with some calling it, "The Eighth Wonder of the World." After multiple false starts and partial work, the city council eventually hired the Palmer Brothers, who succeeded in getting the Jumbo Well under control. However, the water wasn't the only thing to eventually stop. Jumbo Well caused the local artesian well tourism industry in Belle Plaine to cease, as the popularity of the practice quickly lost steam after the disaster. In the mid 1950s, a boulder with a bronze plaque was placed at the corner of Eighth Street and Eighth Avenue to mark the site of the infamous Jumbo Well.

BELLE PLAINE

Zalesky/Klácil Home

The Zalesky/Klácil Home is a striking example of what makes Belle Plaine's most famous house, now privately owned, so well-known. It's not only what can be found on the home's exterior that makes the abode so special, but also who used to live inside of it.

The home is beautiful in its own right. The previous owners had been active in the community and were successful enough in the meat market business that they were able to build a large brick house on the northwest corner of Ninth Avenue and Eighth Street. The house, built in the "Second Empire" style, was added to the National Register of Historic Places in 2012.

Not only did those former owners build a beautiful and lasting home, Katie and Frank Zalesky, a nineteenth-century local businessman and his wife, once sheltered an aging man named Ladimer Klácil during the last year of his life.

Prior to coming to Iowa, Klácil had been an Augustinian friar, philosopher, and professor during various points of his life in Bohemia (now the Czech Republic). Among these titles, he was also former mentor and fellow monastic brother to Gregor Mendel. Mendel, who is known now as the "Father of Modern Genetics," was given this moniker for his experiments with plants.



Mendel and Klácel were known to discuss natural science together, and Klácel had been in charge of an experimental garden at the monastery prior to his departure. A determined believer in living freely, Klácel had left his life in Bohemia after years of clashing with various higher-ups in the church and the government over differences in beliefs. Having immigrated to the United States, Klácel's troubles continued as he immediately found himself in difficult straits. Although Klácel was well known and established in Bohemia, he was not famous in the United States, and the philosopher found himself impoverished at an advanced age, ill, and struggling with the English language.

Fortunately, here in Belle Plaine, Klácel was to find kind refuge with a family who had also immigrated to America from the Czech Republic, Frank and Katie Zalesky. Frank was a follower of Klácel's work, and welcomed the aging philosopher into his home for what would be the last year of his life. Klácel passed away at this historic site in 1882 while staying with the family, and is buried in the nearby Oak Hill Cemetery. Despite not achieving success in the United States, Klácel has not been forgotten, as it was noted in the town's centennial history text that his friends and followers visited for many years to pay tribute to the memory of this great philosopher.

BELLE PLAINE Preston's Corner

Although this site passed through a number of hands, it was George Preston, Jr. who made Preston's Corner a landmark. First established in 1912 on 21st Street, George Preston, Sr later bought the business and moved the building to 13th Street so the gas station could be conveniently located on the active Lincoln Highway.

When George Preston, Jr. took over the business from his father, he added his personal flair to the site, in the form of a personal collection of memorabilia, which ranged from a Case steam tractor, to porcelain advertising signs, to a taxidermized two-headed calf.

Throughout his tenure, Preston loved telling stories to his customers and visitors, remembering and relating the early years of the Lincoln Highway, ensuring that the history would be passed on. His continuous story-telling about the highway attracted an audience, who often stopped by to just to listen to his memories. Preston's legacy wasn't just in the oral history he relayed; he also went on radio shows to advocate and push for preservation of the Lincoln Highway. His knack for story-telling and his unusual assortment of gas station



décor eventually attracted attention well outside of Belle Plaine. Eventually, George was a guest on the *Tonight Show Starring Johnny Carson*, talking about his collection, the station, and the Lincoln Highway. Preston died in 1993, but his granddaughter Maryann Gary owns the site and is working to preserve the station, with plans to restore the original awning. The station's exterior, covered in vintage road signs, is worth a stop, a photograph, and a nod to George.

BELLE PLAINE

Downtown Soundpark & King Theatre

Milton Mansfield came to Belle Plaine in 1927. Upon his arrival, he purchased two of the town's silent movie theatres: the Nemo and the Strand. Choosing to open a more modern theatre, Milton closed up shop at both theatres and opened King Theatre in 1930. Milton continued to own and operate King for the next twenty-nine years.

Purchased in the 1960s by Roy and Jeanne Mansfield, the King Theatre remained a family affair, with Roy and Jeanne keeping the theatre under the Mansfield name for an additional forty years, before then passing it to their son Steve, the theatre's current owner. With the addition of Steve's ownership, the theatre has been operated by a Mansfield for 90 years.

According to the town's *Centennial History Book*, during the 1930s, the King Theatre changed movies four times a week on a schedule: one movie shown on Sunday and Monday, bank night on Tuesday, another showing Wednesday, Thursday, and Friday, and then Westerns on Saturdays. In older days, to keep up with that promise of modernity and to give the effect of air conditioning, the theatre had a fan blowing over a radiator that contained artesian water, effectively making the theatre a cool refuge on a hot day.

Today, you can find the newly minted pocket park, the Larry Schlue Memorial Sound Park, across from the King Theatre. Designed by Belle Plaine native and California-based artist John Schlue, it celebrates Belle Plaine's roots in freight. The multitude of transportation-related sounds in Schlue's childhood memories informed his work on this park, as Schlue explains: "Sound and art are things that bring us together. As a child, the sound of trains had an impact on me. I was inspired to design a park that honors Belle Plaine's history at the same time that it invites people of all ages to interact with art." Fittingly, Schlue's new sound park includes colorful interactive instruments, where visitors can create their own noises to engage with different sounds, and a viewing area for the more than sixty trains that still pass through Belle Plaine each day.



BELLE PLAINE

Railroad Walldog Mural

Located on the side of the Country Food Pride store in Belle Plaine, the Railroad Walldog Mural was painted by a group of artists known as the Walldogs.

The Walldogs are artists based throughout the world who come together once a year in a chosen community and paint murals inspired by local history and themes. In 2009, twenty-five Walldog artists descended on Belle Plaine, spending four days painting four murals memorializing significant historical events from the town's past: Jumbo Well, the Lincoln Highway, the railroad, and Historic Main Street.

Bill Hueg, a Walldog from Denver, Colorado who designed the mural, constructed the design in honor of Belle Plaine's railroad history. The mural depicts Ms. Georgia Shepherd Pyburn, the wife of Edward Summer Pyburn, who owned the Belle Plaine Canning Company. Georgia's face graced the original label for the Belle Plaine Canning Company's sweet corn. The canning company made good use of their close proximity to the railroad, shipping their vegetables to other states using the railway line. The three other Walldog panels are visible on buildings around Belle Plaine and in the surrounding area.

BELLE PLAINE

The Great Fire of 1894

In the 1800s, fire was a serious threat to a community. In 1871, Chicago had been burned by a fire that leveled over 17,000 buildings by the time rain quenched the flames. In 1894, that threat turned to nightmare in the community of Belle Plaine.

On July 28, 1894, sparks from a blacksmith's forge blew into dry hay at a nearby livery. As with Chicago, the fire quickly spread with the help of strong winds that accelerated the flames in all directions. Unfortunately for Belle Plaine, one of the first buildings to burn was the town's fire department, leaving Belle Plaine without equipment and the chance of quick rescue. The downtown of Belle Plaine was soon all but destroyed. Help soon came from surrounding communities, with Tama, Blainstown, and Cedar Rapids responding. The Chicago Northwestern also organized a response, deploying special trains to help transport firefighting equipment.

The July fire wasn't the first to plague Belle Plaine, as it had been a bad year with reported fires in March through May. The July fire took a serious toll on

the town's makeup as well as the economy. All told, twenty-seven buildings were destroyed within three hours, with eighty local businesses affected.

By the time the flames subsided, nearly five full city blocks were destroyed. Included in that total were businesses that were integral to everyday life such as the pharmacy, multiple grocery stores, and the Greenlee Opera House. However, the people of Belle Plaine showed a remarkable spirit and desire to rebuild, within months the downtown main street was restored, albeit now different in appearance. Post-fire, the town motto was "keep coming our way, we'll take care of you OK," expressing Belle Plaine's determination and resilience in the face of hardship.

BELLE PLAINE

Legacy Mural & Belle Plaine Museum

Dedicated in September 2004, the Belle Plaine Area Museum was a project carried out by the newly formed Belle Plaine Historical Society. According to the town's *Centennial History Book*, "The society's goal was and is to preserve past and current history and to create learning opportunities in an environment of acceptance for students of all ages." Upon entering the museum, visitors are immediately drawn to the old fire department steamer engine parked near the front desk. No longer operable, the notable engine was used during the sesquicentennial observance of Lincoln's funeral procession. Also featured are local memorabilia, benches from the train station that have been preserved, items remembering Dr. Clarence Douglas, a longtime town doctor, and ephemera that belonged to the people who made Belle Plaine what it is today.

What may be a surprising find for University of Iowa football fans is the large picture of the football mascot next to the caption "Herky the Hawk." True Hawkeye fanatics may know that in 1948, Belle Plaine resident John D. Franklin won a contest to name the new Hawkeye mascot. Franklin submitted the name Herky, short for Hercules, and as his entry was the chosen winner, the moniker has been attached to the mascot ever since. An annex to the museum is dedicated to the life and local contributions of Henry Tippie, a Belle Plaine native who would become a successful businessman and generous philanthropist. Due to his generous financial support, the University of Iowa's Tippie School of Business has been named after him.

Outside, the Legacy Mural, dedicated in 2010, is the largest of its kind in the state of Iowa. The mural incorporates elements representative of the history of Belle Plaine: agriculture, the Lincoln Highway, the Chicago and Northwestern Railway, and the Jumbo Well.

TAMA

Where the wind sings like the homeland

Along with many other Iowa communities, Tama owes its current existence to the railroad. However, referring just to the most recent history of the community disregards the area's complete past. Humans have inhabited the area around Tama, as well as much of Iowa, for thousands of years.

Tama, named for Taimah, a 19th century Meskwaki leader, is home to the Meskwaki Settlement today, a sizable community. The Meskwaki Settlement is not a reservation but a sovereign nation with its own laws, constitution, and court system. Today, the settlement stretches over 8,000 acres of land. About 1,400 members belong to the Meskwaki tribe, with around 800 people living on-site.

Tama can also lay claim to a portion of the Lincoln Highway. The Lincoln Highway was created in 1913 and was considered novel in its day, before paved roads dotted the American rural landscape. Once the project was announced, towns and cities across America were eager to be included. Chosen communities were gleeful of their inclusion, knowing that it was sure to bring additional travelers, business, and visitors their way.

Once the highway was completed, communities advertised their portion of the roadway. Tama County was no different, and as a form of advertisement, the Lincoln Highway Bridge was constructed in 1915. On the side, the bridge spells out exactly where it can be found, with Lincoln Highway boldly spelled on the decorative side railings. The bridge is now listed on the National Register of Historic Places.

HAVEN

Haven Schoolhouse Richland No. 5

The Haven Schoolhouse, the first school in the township, functioned as an actual school until 1968. The Haven Schoolhouse is one of the only schoolhouses in the state on its original foundation, where it has stood for over one hundred and forty-five years. A local historical treasure, the schoolhouse is a hidden gem worth exploring off the beaten path in the quiet rural landscape in Haven, Iowa.

Inside the schoolhouse, the same wood floors, original desks, and chalkboard still stand; however, a new stove has been installed to represent the original. Other historic details include the playground equipment, however, in order to preserve and protect the original feature, it is not available for public use. More than a dozen teachers were assigned to the school over the years; a teacher would teach up to 30 children at a time, spanning grades one through eight.

Following the Flood of 2008, the schoolhouse was called back into commission when students from nearby Chelsea needed a space to finish out the last two weeks of school. This was the first time students attended school inside Haven in forty years. This served as inspiration for the subsequent Tama County Historical Society restoration project. The foundation was repaired, a new steel shingle roof installed, the windows rebuilt, and two new outhouses put in. The historical society still hosts tours of the schoolhouse by appointment.



TOLEDO

Tama County Historical Society & Genealogy Library

Started in 1942, the Tama County Historical Society & Genealogy Library inhabits the space that was once the county jail. The building served in that capacity from 1870 until the jail's closure in 1970.

In the 1990s, the museum partnered with the local genealogy society to form the society's current iteration, building a library addition in 1998. The society assists locals with tracing their family genealogy and holds various records so visitors can delve into their own research. Their records include census records, Tama County records, passenger lists from various immigrant populations who settled in the area, as well as an archive of newspapers from surrounding communities, including Belle Plaine, Dysart, Garwin, Gladbrook, LeGrand, Montour, Reinbeck, Tama, Toldedo, and Traer.

The museum also preserves past belongings of local residents. Some items on display include family Bibles, Civil War paraphernalia, and furniture from the doctor's office that used to be in town. The overall mission of the museum and society is to celebrate "local history and preserve the past of Tama County."

The jail cells that used to populate the building were mostly removed to make way for the museum, with the exception of the women's cells and the solitary confinement room, both located upstairs. Both are kept on display to help interpret the history of the building.

The history of the jail includes a few small oddities; for example, on display is a tree branch, which isn't just an ordinary twig. The branch had been used as a piece of evidence in a 1932 court case. The offending branch had once been used as a weapon of sorts. Additionally, it's rumored that at one time, the jail also had an issue with jail-breakers, who used to attempt to tunnel through the walls with spoons as their means of escape.

Next door to the museum is a small cabin, believed to have been built around 1870 and speculated to have been constructed by either Bohemian immigrants John and Mary Kremenak or Martin Cibbula in Otter Creek Township. It was constructed of local oak, with the axe marks from hand hewn logs still visible. This spot is the fourth location for the wayward cabin, which was moved to this spot in 1990. Visible today are marks on the inside wall, letting any future movers know how to put the cabin back together.



TOLEDO

Wieting Theatre & Opera House

In 1912, the Wieting Theatre and Opera House was built by Ella W. Wieting in memory of her late husband, Philip. The couple had moved to Toledo in 1867 from Worcester, New York, and quickly became active members of the community; however, they eventually returned to upstate New York. After Philip passed in 1906, Ella chose to commemorate her husband's life by establishing three memorial theatres in the places the couple had previously lived: Worcester, New York; Syracuse, New York; and Toledo, Iowa.

Built in the Classical Revival Style, the original Toledo Theatre included a magnificently constructed drop curtain depicting a woodland scene as well as a cascading waterfall. The waterfall, created by a team of artists at Twin City Scenic Studio led by Thomas Gibbs Moses, was painted and sewn vertically and transported by railcar from St. Paul, Minnesota.

During WWI, the Wieting Theatre served a different purpose in the community. Rather than remaining a site for films and stage productions, local soldiers were mustered out from the building, on their way to fight overseas. Eventually, under new ownership and changing times, the theatre moved to function more prominently as a movie theatre. Remarkably, save for a period of restoration and revitalization in the 1960s, the theatre has continued to operate almost continuously from when it was first opened. Wieting was added to the National Register of Historic Places in 1979, not long after renovations were completed.

An additional round of renovations occurred in 2012. With the help of a generous grant, the artwork was restored throughout the theatre, modern projection and sound equipment was added, and new seats modeled on the original were installed.

Today, a theatrical revitalization is underway, with the Wieting presenting both film screenings and theatrical productions. In 2019, the play *Our Town* went into production, the first local state production at the Wieting in thirty years. Additionally, the theatre also hosts a children's summer camp, with the hope of introducing younger generations to the stage.

TAMA

Lincoln Highway Bridge & Marker

Created in 1913, the Lincoln Highway was built by connecting a series of existing roads, wagon trails, and Indigenous American paths to create the first transcontinental highway. Stretching from New York to California, the Lincoln Highway was a rarity of its day; with most bricked roads only existing in cities, the countryside roads weren't interconnected and mostly dirt. Fewer than nine percent of the roads in the entire country were made with "improved" materials, meaning gravel, stone, brick, or planks.

Compounding the problem was the issue of weather. Inclement weather made travel on America's roadways a challenging experience. Since most rural roads were dirt, any sort of rain quickly turned them into mud, with many of those roads then becoming impassible. Winter storms could leave a rural route blocked for weeks at a time.

Carl Graham Fisher, an Indiana native and car dealership owner, was determined to improve America's roadways. At dinner with industry friends, Fisher proposed the idea of building a highway that stretched coast to coast, 3,400 miles in total, a feat that would cost upwards of ten million dollars.

Fisher had a plan for his ambitious undertaking. To fund the project, Fisher planned to ask for donations from automobile companies, who had a vested interest; the rest would come from membership certificates. In terms of construction, communities along the constructed route would provide equipment to build the roadway. Heavyweight backers like former President Theodore Roosevelt, the then-President Woodrow Wilson, and Thomas Edison helped spur public support.

The official Lincoln Highway route was dedicated on October 31st, 1913 with communities celebrating across the thirteen states the roadway expanded.

The Lincoln Highway touched thirteen Iowa counties, from Clinton to Council Bluffs, with Tama County in-between. It was the first national memorial to honor the fallen president.

As advertisement of Tama County's location on the route, the Lincoln Highway bridge was constructed in 1915. The bridge has a unique feature, the words "Lincoln Highway" spelled out on the decorative railing. Nearby is a plaque set on a brick monument that details the history of the bridge, explaining that the Lincoln Highway was created in 1913 in honor of the 16th President of the United States, Abraham Lincoln. Visible on the telephone pole near the plaque is a red, white, and blue rectangle called "blazing." Blazing was an early method for marking auto trail routes across the country. It consisted of a symbol painted or nailed to telephone poles along the route. This red, white, and blue pattern was used to mark the Lincoln Highway.

Great care has been taken over the years to maintain this portion of the Lincoln Highway. In 2000, a local Eagle Scout established the plaque and marker that explains the history of the Lincoln Highway to passersby. In 1987, local Tama residents raised funds for restoration of the highway. Today, the Lincoln Park Bridge Association cares for and maintains the site, including caring for the landscaped flowers and maintaining the nearby park.

TOLEDO

Riparian Diorama at Otter Creek Nature Trail

Located six miles northeast of Toledo, Otter Creek Lake and Park is home to both the Otter Creek Nature Center and Tama County Conservation. The original park, formed in the 1960s, spanned 277 acres. Today, with the addition of the Hansen Addition in 2007, Otter Creek Lake and Park covers 529 acres in rural Tama County.

Otter Creek Lake and Park is a multi-use recreational site, offering camping, fishing, swimming, boating, and hiking. Campsites offer the opportunity for comfortable stays with electric hookups, as well as primitive sites for those looking to disconnect from the grid.

Additionally, the park's lake has a beach that is a popular site for picnicking and swimming. For visitors who want to experience more of the natural world, the park employs a full-time naturalist available for outreach, field trips, and educational programming at the Otter Creek Nature Center.

Located inside the Otter Creek Nature Center is the Riparian Diorama. The diorama was established in 2015, a project that had been ten years in the making. Artistically developed by Terry and Paula Brown, the diorama is a three-dimensional riparian scene depicting plants and animals in miniature.

The diorama is modeled to be like any given moving water corridor in Iowa. All of the replicated plants present have been cast from real plants that are native to the county or state. The stealthily hidden mammals and birds are taxidermy mounts; however, the fish and frogs are plaster creations. Adding to the realistic scene is the recorded soundtrack that continuously plays sounds of forest life. With a push of a button, visitors are taken through a twenty-four-hour daylight cycle with accompanying sounds that audibly trace a day in the woods. The cycle is an unrushed, soothing experience, adding to the sensation that the visitor is, for a moment, standing still in the midst of the wildlife unfolding at the water's edge.

In addition to the diorama, the Nature Center also offers an informational display about the history and present state of Tama County's landscape and wildlife, an educational display for children, and hands-on sensory activities. Located inside is also a map situating the park within Tama County, a large-scale monarch butterfly display, and a recreated turtle nest that the artist built to the exact specifications of a real nest.

The goal of the Nature Center is to educate visitors about the land, waterways, and animals that surround the landscape of Iowa, and provide information about how to take care of our statewide flora and fauna.

DYSART

Dysart Historical Center & Agriculture Museums

The Dysart Center is a complex featuring four buildings of local historical importance: a museum, a one-room schoolhouse, an agricultural museum, and an interpretive center. The four buildings that surround Krafka Courtyard interpret the agricultural heritage of this part of the Iowa landscape.

The Dysart Historical Center, a former church renovated to serve as a museum, was built over one hundred and twenty-five years ago. Visitors can find items on display that trace the history of the people that once called Dysart home. Items include a military display, a full phone booth, and the Opera House bell that was used for wrestling and boxing matches, which took place in the town's

opera house, now the fire department.

Also included on display is a coat belonging to a child that once traveled on the famed Orphan Train. In the mid 1800s, orphans began to be transported out of larger cities to smaller states and communities. Left to fend for themselves, most were under-clothed and underfed. It's estimated that there were between 10,000 to 30,000 children living on the streets of New York at the time.

Throughout this period, charitable organizations organized relief for these children, coordinating Orphan Trains to relocate them to live in rural states with relative strangers. This plan was two-fold: providing children with needed homes while providing families with additional workers on their farm. Over a period of seventy-five years, upwards of 10,000 children were sent to Iowa.

Before starting their journey, the children were bathed and given fresh clothes. Orphan Trains transported children to dozens of Iowa towns, most notably larger cities and towns, such as Dubuque and Cedar Rapids. Five children on one of those trains came to Dysart. For many, the experience was uncertain and traumatic. There was a stigma often attached to their experience, so most didn't talk about their Orphan Train experience as they aged. All of the Dysart Five would remain in the area and have descendants still there. Remarkably, a coat belonging to the youngest of the family is on display at the museum.

The agriculture museum, built in 2012 as part of the Iowa Great Places Project, details the agricultural history in Iowa through a variety of old equipment (including an old-fashioned chick incubator), educational displays, and a detailed timeline. The timeline wraps around the walls of the museum and begins with the Louisiana Purchase. From there, it traces local agricultural history and how it corresponded to worldwide events.

Nearby, the machine museum contains a large tractor and old farming equipment (including the history of several local inventions, like the Gold Nugget Oat Huller) as well as an 1889 Running Hose Cart. The hose cart was once used by the local fire department to transport hoses by foot to an emergency fire scene. Also located on site is a historic schoolhouse, Carroll Number 2. Built in 1939, it was the last schoolhouse built in Tama County. Today, the schoolhouse welcomes local schoolchildren on field-trip visits to the museum. The museum also hosts an annual Country School Day program, with a three-year curriculum rotation: the Orphan Train (a map of Orphan Train stops that was created by the students is on display in the schoolhouse), the 1890s country school, and 1850s-1860s history, with a focus on different cultural groups that came to Tama County.



TRAER

Traer Salt & Pepper Gallery

If passersby are looking for a stop that really shakes things up, the town of Traer is happy to oblige. Traer is home to the Traer Salt and Pepper Gallery, which opened in 2011 and is built from the personal collection of local resident Ruth Rasmussen. Ruth began collecting salt and pepper shakers in 1946; she bought her first pair as a souvenir while she and her husband were visiting the Brookfield Zoo in Chicago. Afterwards, she started collecting shakers during all her trips, amassing an impressive personal collection.

By the time the museum acquired Ruth's shakers, her collection had grown to nearly 15,000 sets in total, arranging from the quirky to practical and everything in-between. Some of the most notable are the "go-withs" (shaker sets consisting of items that "go together," like a telescope and binoculars, a bottle and spilled ink, and a windmill and faux-wooden clogs), holiday sets, Disney sets, beer mug sets, travel souvenir sets, and even a naughty collection, which has been politely concealed in a cabinet. Curious visitors can also find Ruth's very first set, the Brookfield Zoo pair is displayed by the entrance to the museum.

Almost all of Ruth's collection is currently on display. Visitors have also been known to bring shakers to add to the collection—it is estimated that these comprise 10,000 to 12,000 additional sets now in the gallery's possession.

In addition to this site, Traer also features a Carnegie library, the Traer Historical Museum, and uniquely, the downtown Winding Stairs, which has a quirky local history and was the spark for the town slogan of "Wind Up in Traer" as well as the annual Winding Stairs Festival.

CLUTIER

Bohemian Village & Historic Town Jail

A rich Bohemian history is seamlessly blended into the fabric of the community of Clutier. The Bohemian Village, consisting of buildings remaining from the Czech settlers, is flanked by the town's museum, which has carefully preserved the history of this railroad boomtown in what was once a former shoe store.

The museum contains items from the town's history that paint a picture of everyday Clutier life, including a mid-20th century cheerleading uniform from the local high school, which closed in the early 1960s, the wedding dresses of several residents, old scrapbooks, and the ticket office sign for the old Clutier train depot.

The museum also includes a detailed tribute to Clutier's Charging Czechs, the historic high school girls' basketball team that competed in state playoffs for multiple years and won the 1942 State Championship. The team, who were required to wear lipstick during games, were named the Charging Czechs by a sports reporter due to their exceptional scoring prowess on the court, and their meteoric rise was covered many times in various newspapers. In September of 2007, a brick monument was built at one of the town's entrances commemorating the Charging Czechs, and the town dedicated a day of the year as Charging Czech Day.

Next-door to the museum is the small Historic Town Jail, which was built here to replace the original structure that burned down when an inmate attempted an escape by setting a fire. The plan had worked for the man once before, when he had been freed from his cell after setting a blaze. Hoping for similar success with this second attempt, he tried his hand at the same plan. Unfortunately, the man perished in the fire during his second try.

The museum's grounds, dotted with beautiful hollyhocks during the summer, include two entrance pillars from the house of the town's first mayor. Also displayed is a lean-to shed that was rebuilt after a windstorm swept through Clutier in 2015, an original milk house, a summer kitchen, and the Carroll Number 8 Country School, which was moved to the site from a nearby farm. This area, called the Bohemian Village, is so named in honor of the history of Czech immigrants that settled in Clutier, which, along with nearby Chelsea, Vining, and Elberon, form the Czech Trail, a scenic drive that the locals call the "Bohemie Alps." The locals note that these hills of Tama County are "where the wind sings like the homeland."

GLADBROOK

Matchstick Marvels Museum

Local Gladbrook resident Patrick 'Pat' Acton first started building a three-dimensional structure out of matchsticks and glue for something to do on one snowy day in 1977. Little did he realize at the time how the activity would snowball into the extraordinary structures he would later build, or the high levels of international attention that those creations would attract.

Longtime woodworker Acton started his first project with a 500-matchstick chapel church, inspired to try by the childhood memory of a neighbor farmer who had built a farmstead out of matchsticks.

Today, Acton works to build projects that are as accurate to scale as possible, although he does put a personal spin on fantasy structures. Over the years, Acton has built models specifically for Ripley's *Believe It Or Not*. The most recent completed projects were a 1970 Dodge Charger and a model of Apollo 11, built in honor of the recent 50th anniversary of the lunar landing. Before his creations are put on display at Ripley's, the structures remain on display in Iowa for two to three months.

Despite his success and renown, Acton has kept his work local, with his workshop still located in his home. Some of his other notable past projects have been the Notre Dame Cathedral, the Iowa state capital (which lights up inside), and a model of Pinocchio. His largest built model to date is the steam-punk "Plane Loco," which used over a million matchsticks. It was acquired by Ripley's and now is on display in Times Square.

Other local points of interest include the movie theater, where a visiting group can make arrangements to have a showing for their group, or access to the concession stand after visiting the matchstick creations. The building was built in 2003 in part to house the movie theater, and in part because Acton had always wanted a local space for his creations. Upstairs in the same building is the Gladbrook Historical Museum, which is free to the public. On the way out of town, visitors can stop by the town Veteran's Memorial Park on Highway 96, which includes the Tama County Freedom Rock.

TAMA

Meskwaki Hotel Lobby Museum Exhibit

In 1845, the federal government mandated that the Sauk & Meskwaki Tribes (two separate tribes often associated throughout history as the Sac and Fox), then living in Tama County, had to relocate to Kansas. While in Kansas, the Meskwaki, the tribal name meaning "Red Earth People," longed to return to Iowa. On July 13th, 1857, the Meskwaki purchased 80 acres in Tama County. Later they would eventually expand this to 8,000 acres. The federal government gave the Meskwaki people formal identity as the "Sac & Fox in Iowa."

The Sac & Fox Tribe of the Mississippi in Iowa is one of three federally recognized tribes of the Sauk and Meskwaki in the United States and the only

federally recognized tribe in Iowa. The Meskwaki do not live on a reservation; they are a sovereign nation and have their own laws, constitution, and court system.

The Meskwaki Cultural Center & Museum and the Meskwaki Bingo Casino Hotel display in Tama seek to share traditions, promote equality, and encourage cultural awareness. Guests can visit both museums to learn about the tribe's heritage and history.

The seven clans of the Meskwaki tribe are represented in the Museum Lobby exhibit on the large wall mural in the lobby next to artifacts and posters. Also detailed is the history of the Meskwaki Powwow, held every year on the second weekend of August. The Powwow takes place on traditional grounds near the Iowa River.

Other items on display include clothing, historic pictures, and handmade crafts, which are on loan from the Meskwaki Tribe. An interactive kiosk in the lobby near the mural has various links with information about the Meskwaki, including further histories of the Meskwaki people.



RESOURCES

Source Material Consulted

Albers, Marjorie K., *The Amana People and Their Furniture*, Iowa State Press, 1991

Albers, Marjorie K. and Peter Hoehnle, *Amana Style: Furniture, Arts, Crafts, Architecture & Gardens*, Penfield Books, 2005

Amana Colonies, Britannica, <https://www.britannica.com/place/Amana-Colonies>

Amana Colonies, *Historic Communal Dinners: Taste and Experience Our History*, Amana Colonies Convention and Visitors Bureau, <https://amanacolonies.com/tips-from-locals/historic-communal-dinners/>

Amana Colonies, *History of the Seven Villages: From Germany to Iowa, An American Dream Come True*, Amana Colonies Convention and Visitors Bureau, <https://amanacolonies.com/visitors-guide/history-of-the-seven-villages/>

Amana Colonies, *Story of the Amana Woolen Mill: Weaving A Connection From Germany to Iowa*, Amana Colonies Convention and Visitors Bureau, <https://amanacolonies.com/tips-from-locals/story-of-the-amana-woolen-mill/>

American Experience, *The Great Mormon Migration*, <https://www.pbs.org/wgbh/americanexperience/features/mormon-migration/>

Carpenter, Stephanie Ann (1992) *Portrait of a Community: Belle Plaine, Iowa, 1895 -1925*, Iowa State University Digital Repository, <https://lib.dr.iastate.edu/cgi/viewcontent.cgi?article=18632&context=rtld>

Dekker, Linda (2006) *Some Must Push and Some Must Pull*, The Church of Jesus Christ of Latter Day Saints, <https://www.churchofjesuschrist.org/study/ensign/2006/07/some-must-push-and-some-must-pull?lang=eng>

Dolan, Nicholas (2019) *'Bright Radical Star': When John Brown Came to Iowa*, Little Village Magazine, <https://littlevillagemag.com/bright-radical-star-when-john-brown-came-to-iowa/>

Fisher, Jennifer (2018) *The Adventurous Writer Who Brought Nancy Drew To Life*, Smithsonian Magazine, <https://www.smithsonianmag.com/arts-culture/adventurous-writer-who-brought-Nancy-Drew-to-life-180969479/>

Freese, Millie K. (2000) *The Orphan Trains Come to Iowa*, Goldfinch: Iowa's History for Young People, v21 n3, The State Historical Society of Iowa, <https://ir.uiowa.edu/goldfinch/82/>

Hartley, William G. (2000) *Mormons and Early Iowa History (1838 to 1858): Eight Distinct Connections*, The Annals of Iowa, <https://ir.uiowa.edu/annals-of-iowa/vol59/iss3/>

Gannett, Henry, *The Origin of Certain Place Names in the United States*, U.S. Government Printing Office, 1905

Hoehnle, Peter, *History of a Religious Community*, Penfield Books, 2003

Hoehnle, Peter (2002) *Machine in the Garden: The Woolen Textile Industry of the Amana Society, 1785-1942*, The Annals of Iowa, <https://ir.uiowa.edu/cgi/viewcontent.cgi?article=10536&context=annals-of-iowa>

How Andrew Carnegie Turned His Fortune Into A Library Legacy, NPR August 1, 2013

Iowa Department of Natural Resources (2004) *Buried-Valley Aquifers of Iowa*, [publications.iowa.gov.4864/1/EM-39.pdf](https://publications.iowa.gov/4864/1/EM-39.pdf)

Iowa Department of Transportation, *Historic Auto Trails: Lincoln Highway*, Iowa Department of Transportation, <https://iowadot.gov/autotrails/lincolnhighway>

Klein, Christopher, *Andrew Carnegie Claimed to Support Unions, But Then Destroyed Them In His Steel Empire*, The History Channel, <https://www.history.com/shows/the-history-channel>

[history.com/news/andrew-carnegie-unions-homestead-strike](https://www.history.com/news/andrew-carnegie-unions-homestead-strike)

Meskwaki History, *Meskwaki Nation*, <https://www.meskwaki.org/about-us/history/>

Mosnat, HR, *Artesian Wells of the Belle Plaine Area, Core*, <https://core.ac.uk/download/pdf/61091446.pdf>

National Park Service, *Amana Blacksmith Shop*, National Park Service website, <https://www.nps.gov/places/blacksmith-shop.htm>

National Park Service, *Communal Amana*, National Park Service website, https://www.nps.gov/articles/communal-amana.htm?utm_source=article&utm_medium=website&utm_campaign=experience_more&utm_content=small

National Park Service, *High Amana Farm Complex*, National Park Service website, <https://www.nps.gov/places/high-amana-farm-complex.htm>

National Park Service, *High Amana Store*, National Park Service website, https://www.nps.gov/places/high-amana-store.htm?utm_source=place&utm_medium=website&utm_campaign=experience_more&utm_content=small

National Park Service, *Origins of the Colonies*, National Park Service website, <https://www.nps.gov/articles/origins-of-the-colonies.htm>

National Park Service, *Upper South Amana Communal Kitchen*, <https://www.nps.gov/places/upper-south-amana-communal-kitchen.htm>

Rathjen, Brian, June 28, 2016, *Victor's Rolle Bolle Heritage Preserved With Mural*, Iowa City Press Citizen, <https://www.press-citizen.com/story/news/local/victor-hlv/2016/06/28/victors-rolle-bolle-heritage-preserved-mural/86492450/>

The History Channel, *Andrew Carnegie*, The History Channel, <https://www.history.com/topics/19th-century/andrew-carnegie>

The History Channel, *Chicago Fire of 1871*, The History Channel, <https://www.history.com/topics/19th-century/great-chicago-fire>

The Sac and Fox Tribe of the Mississippi in Iowa, *Meskwaki Powwow*, <https://meskwakipowwow.com/meskwaki-history>



IVRCD
Iowa Valley Resource Conservation & Development