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### Heritage Matters- June 2004

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# HERITAGE MATTERS

NEWS OF THE NATION'S DIVERSE CULTURAL HERITAGE

## Reflections: The 60th Anniversary of the Port Chicago Explosion

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Margaret Styles  
Port Chicago Naval Magazine  
National Memorial, NPS

At 10:18 p.m. on Monday, July 17, 1944, the San Francisco Bay Area experienced the largest homeland disaster of World War II. There was an enormous flash of light, followed by a loud explosion that shattered windows and scattered debris for miles. At the height of the War in the Pacific, fear swept through the communities of Contra Costa County, California, as citizens tried to understand what had just occurred.

The morning newspapers revealed the horrifying details of the event. At the Port Chicago Naval

loading operations on the waterfront north of Concord, 320 men died when the two ships they were loading with munitions ignited. With 4,606 tons of high explosives, incendiary bombs, depth charges, and ammunition on board the ship, SS *E.A. Bryan*, and an additional 429 tons of munitions in the 16 railcars sitting on the pier, there was no place to hide. Everyone within 1,000 feet perished.

On July 17, 2004, the National Park Service will commemorate the 60th anniversary of the explosion at the site where these men gave their lives. Located within the Concord Naval Weapons Station, the Port Chicago Naval Magazine National Memorial was dedicated

in 1994. The commencement will reflect on the losses, struggles, and lessons learned since the explosion. Presentations will address the multiple perspectives of events surrounding the explosion. Correspondence from African-American enlisted sailors who loaded the ships and the white officers overseeing the operations speak to the personal toll the disaster took on those at Port Chicago. Discussions of the aftermath and the Navy's handling of the events that followed will highlight the concerns of the military as it tried to negotiate both its own personnel and the civilian community.

After the explosion, in a highly publicized Navy trial, 50 black



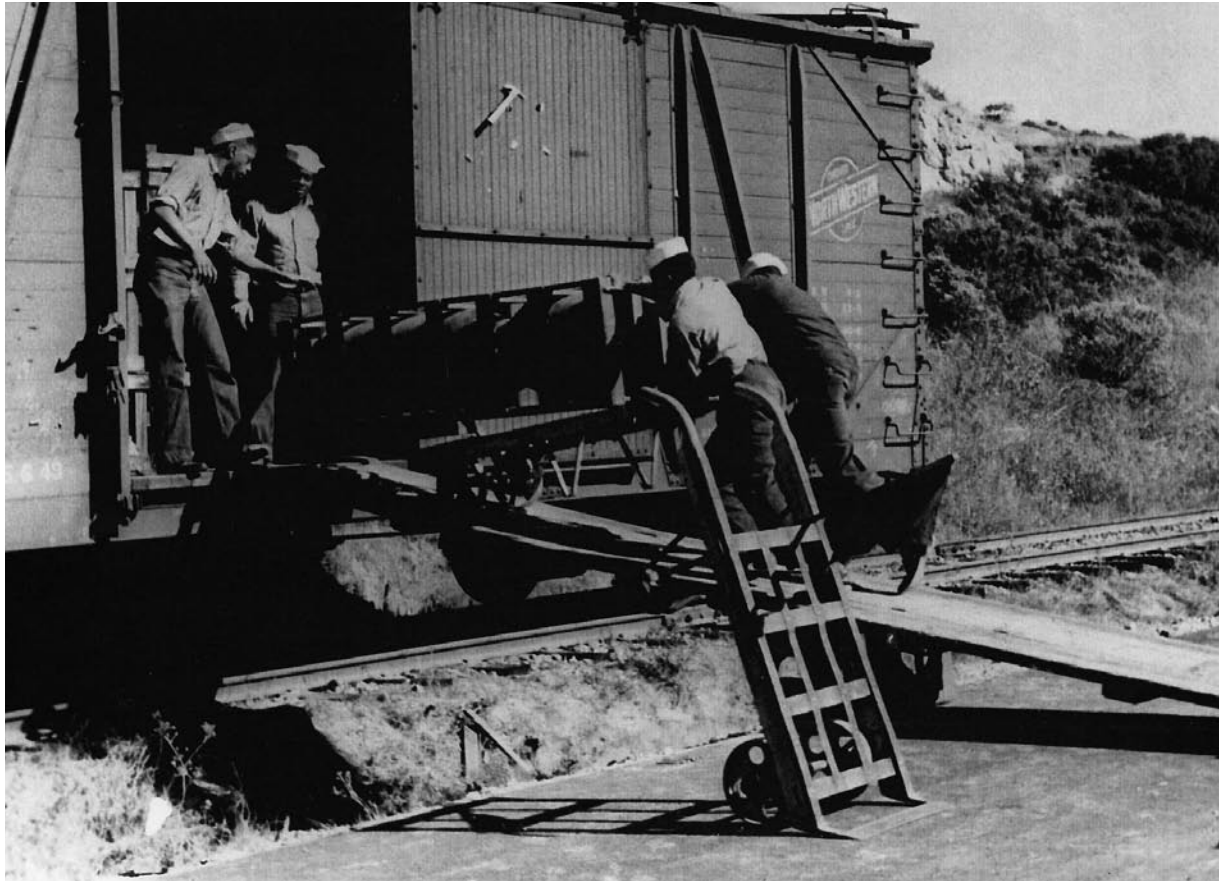
Navy enlisted men unload ordnance at Port Chicago Naval Magazine before the disaster. See page 2.



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The commemoration ceremony at Port Chicago, July 17, 2003, drew people who wanted to remember those lost in the explosion. Photograph courtesy of Margaret Styles.



*The dangerous task of moving explosives fell to enlisted sailors, most of which were African American. Here, stevedores unload a boxcar of ordnance at Port Chicago Naval Magazine. Photograph courtesy of the U.S. Department of the Navy.*

stevedores were charged with mutiny for refusing to return to work. In addition, less than a mile away, the citizens of Port Chicago fought pressure from the Navy to move out in an effort to create a wider safety zone surrounding the loading operations.

The commemoration ceremony will allow for reflection on the disaster and the events that followed, while honoring those who sacrificed themselves for the war effort.

The 60th Anniversary Commemoration Ceremony, Saturday, July 17, 2004, 10 a.m.–noon, at Port Chicago Naval Magazine National Memorial.

For more information, call 925/838-0249 or visit the park website at <http://www.nps.gov/poch>.

## FEDERAL ACTIVITIES

### Using the Federal Historic Preservation Tax Incentives Program: Spotlight on Philadelphia's Parkside Historic District

Angela Shearer  
Technical Preservation Services, NPS

Providing affordable housing, increasing property values, and instilling community pride are among the benefits of the Federal Historic Preservation Tax Incentives

Program. Since 1977, this program has provided economic incentives to rehabilitate historic buildings in neighborhoods across the country.

Administered by the Technical Preservation Services branch (TPS) of the National Park Service, in conjunction with State Historic Preservation Offices and the Internal Revenue Service, the program provides a 20 percent tax credit for the cost of rehabilitating historic income-producing buildings. Projects eligible for the program must follow the *Secretary of the Interior's Standards for*

*Rehabilitation*—10 historic preservation principles—that allow for functional changes to a building while protecting and maintaining its historic character.

Historic buildings, either individually listed in the National Register of Historic Places or contributing properties in a National Register historic district, which are rehabilitated using historic tax credits must be used for income-producing purposes for five years. Commercial use of residential properties is the largest sector of “new use” rehabilitations created by the program. An important factor in the large number of housing units is that the historic tax credit can be used in conjunction with other economic incentives such as the Low-Income Housing Credit.

Combining historic tax credits with low-income housing credits offers an effective means of providing affordable housing and saving historic buildings. For example, the Philadelphia City Planning Commission’s *Parkside National Register Historic District Redevelopment Area Plan* states that “the historic district, and the tax incentives that accompany it, are partly responsible for the investment and renewal that has transformed Parkside Avenue from a blighted corridor into a stunning, award-winning collection of restored mansions and houses.”

Located in west Philadelphia, the Parkside Historic District’s growth and development began with the Centennial Exposition of 1876 and the growing German mercantile middle class that settled there at the end of the 19th century. The district includes large residences and apartment buildings as well as more modest housing stock. The City of Philadelphia, in partnership with private and non-profit groups, succeeded in revitalizing this former German enclave.

Since 1996, the historic tax

credit has spurred \$11,985,043 in rehabilitation in the Parkside Historic District. All of the rehabilitations have been affordable housing projects. Of the 239 units placed in service since 1996, 166 are new units. One example from Parkside, the Brentwood Apartment building, is featured on a new website concerning the Tax Incentives Program (see below). *Incentives! A Guide to the Federal Preservation Tax Incentives Program for Income-Producing Properties* provides basic information on how the TPS program works, how to qualify for the tax credit, tips on how to fill out the application, and guidance on meeting the *Secretary of the Interior’s Standards for Rehabilitation*.

Another means of educating the public on uses of the Tax Incentives Program is the conference held on November 11–12, 2004, in Boston, Massachusetts. “Tax Incentives for Developing Historic Properties” will include topics such as: Transaction Structuring and Tax Issues; Effective Project Scheduling; Equity from Commercial and Institutional Investors; and Partnering with Non-Profits and Government.

For more information on the TPS conference, visit the conference website at <http://www2.cr.nps.gov/tps/conference/index.htm>. For more information on the tax incentive program, visit the TPS website at <http://www2.cr.nps.gov/tps/tax/incentives/index.htm>.

## Heritage Areas Preserve Our Historic Character

Suzanne Copping  
National Conference of State Historic  
Preservation Officers

Established in 1984, the heritage area concept offers a strategy to develop and implement a conservation and interpretation plan based upon a region’s historical, cultural, and natural characteristics. It

provides a framework for partnerships between citizens, Federal, state, and local governments, and nonprofit and private interests. Most heritage areas contain resources and themes that are multi-jurisdictional. A management entity that represents residents and key constituents creates and implements the plan through a process that embraces the region’s combination of assets and addresses community concerns and values. With over 3,000 partners active in projects around the country, national heritage areas share a common desire to conserve the history and quality of life that makes their communities unique.

Heritage areas are designated by Congress. They function in partnership with the National Park Service to encourage relationships that help to conserve the region’s distinctive qualities and foster local stewardship of the resources that have shaped our national identity. Designation highlights the region’s national significance but does not diminish the rights of individual property owners. At the state level, Maryland, Utah, Pennsylvania, New York, and Louisiana administer similar designation and assistance programs to recognize regionally significant resources. More than 200 self-designated areas nationwide use the heritage area concept to encourage balanced conservation and development of locally significant assets.

To date, there are 24 nationally designated areas in 18 states. While the majority currently lie in the Northeast, heritage area development is moving southward and westward to ethnically diverse regions with large concentrations of American Indians and Hispanics, as well as areas with sizable African-American populations.

One such example is the Northern Rio Grande Heritage Area in New Mexico, home to eight

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*San José de Gracia de Las Trampas is one of the resources that make up the Northern Rio Grande Heritage Area. Photograph courtesy of Ernest W. Ortega, National Park Service.*

Pueblo tribes and the descendants of Spanish settlers who arrived in 1598. These groups made up the early population of the region. The national importance of this region lies in a combination of physical features, such as the Rio Grande and surrounding natural landscape, and the Indigenous cultures, languages, folk arts, customs, and architecture. These resources are in need of research and documentation, preservation, and comprehensive interpretation. Local governments and residents actively support national heritage area designation as a mechanism for encouraging these activities and managing increased levels of heritage tourism, which would benefit the region economically

and socially.

Organizations and individuals in the Mississippi Delta region are also seeking designation as a national heritage area. After the Civil War, the Mississippi Delta played a pivotal role in the agricultural, migratory, and civil rights history of the nation. The region is known for its blues heritage, and contains dozens of historic sites that recount the lives of musicians such as Muddy Waters and Charley Patten, who developed a musical style that later influenced rock, jazz, and folk. The Delta was also the home of Tennessee Williams, Eudora Welty, and Richard Wright, among other artists. The Delta landscape contains diverse aquatic, agricultural, and botanical

resources. National designation of the region will enable partnership organizations and individuals to expand their relationships with other national, state, regional, and local programs to protect and promote these resources and stories. National designation will benefit the region by stimulating economic development and local pride through heritage tourism.

For more information on national heritage areas and the heritage areas strategy, visit <http://www.cr.nps.gov/heritageareas/>. For a registry of blues and blues heritage sites, or for more information on the Mississippi Delta region, visit Blues Highway Association News at <http://www.blueshighway.org/bluesnews.htm>.

## National Park Service/University of Maryland Develop Training Module for Archeologists, Interpreters

Lena Mortensen  
University of Maryland, College Park

The Center for Heritage Resource Studies at the University of Maryland, together with the National Park Service (NPS) Archeology and Ethnography Program and the Stephen T. Mather Training Center in Harpers Ferry, West Virginia, designed a four-course training module in archeology and interpretation. The program builds on NPS online distance learning courses and is designed to meet the shared competency in archeology and interpretation in the National Park Service.

The training program covers a full range of interdisciplinary issues that enable archeologists and interpreters to work together to provide effective and accurate interpretation of archeological resources to the public. The training mixes traditional classroom settings with self-paced online curricula, partner learning, on-site case studies, and peer evaluation. The four modules in this course are: 1) The Public Meaning of Archeological Heritage, a two-day seminar to be held at the University of Maryland, College Park; 2) Subject Matter Training: Archeology/Interpretation, which uses two online, interactive distance learning modules developed by NPS; 3) Study Tour of Archeological Interpretation Programs, a behind-the-scenes tour and critical assessment of archeological interpretation at sites in the Washington, DC region; and 4) Archeological Interpretive Products and Assessments, a two-day evaluation seminar at the University of Maryland, College Park.

Scheduled to begin in Fall 2004, this course will be offered to archeologists, interpreters, and historians in the National Park Service through the University of Maryland's Office of Continuing Education. In addition to NPS personnel, representatives from state and local agencies and non-profit heritage organizations are also invited to participate.

For more information about this training program, contact Lena Mortensen, Assistant Director, Center for Heritage Resource Studies, phone: 301/405-0085, e-mail: lmortensen@anth.umd.edu.

## NRCS and Historic Preservation: Forgotten Territorial History

Kenneth C. Kraft  
U.S. Department of Agriculture

The United States Department of Agriculture 2002 Farm Bill provides cost-share programs to promote natural resource conservation on private land. Under the auspices of Section 106 of the National Historic Preservation Act, the Natural Resources Conservation Service (NRCS) conducts cultural resource inspections of farms and ranches that qualify for Farm Bill programs. Such large tracts of private land are rarely accessible to archeologists.

The primary mission of the Oklahoma NRCS historic preservation program is identification and documentation of cultural resources in the field. Background research is conducted using State Historic Preservation Office files. Additional research is undertaken at local libraries, genealogical and historical societies, tribal headquarters, and county courthouses. Interviews with local informants have proven fruitful also. Letters, journals, personal memoirs, government documents, and historic maps are beneficial as well.

Despite Oklahoma's rich

history of lands runs, Indian and U.S. Cavalry skirmishes, cattle-drives, and missions, much of Oklahoma's cultural and territorial history is unrecognized and unrecorded. The NRCS historic preservation program records the location of lost cultural resources and their context within the cultural landscape. Sites investigated and identified include the Otoe-Missoura Quaker Mission, the Santa Fe Trail's Fort Nichols, and multiple forgotten cemeteries. The most recent of Oklahoma NRCS historic preservation activities is discovering Murrow Indian Orphans Home.

Throughout the 1800s, Christian missionaries such as Father Joseph Samuel Murrow maintained a strong presence in Indian Territory. During his 72-year tenure, from 1855-1927, Murrow established over 75 Baptist churches, ordained 60 American Indian preachers, and baptized approximately 1,800 converts. His defining achievement was the creation of the Murrow Indian Orphans Home in 1900, in what is now Pushmataha County. The objective was to establish a farm for vocational training of Choctaws and neighboring Chickasaws. All were welcomed but preference was given to American Indian orphans. Despite his fundraising efforts through correspondence with influential people and lecturing around the nation, financial difficulties forced the Murrow Indian Orphans Home to move to the Indian University campus, now Bacone College, in 1910.

The original location of Murrow's Home was soon lost to time. However, thanks to the NRCS historic preservation program, the location of the home on the 80-acre allotment has been recovered. Once consisting of a schoolhouse, dormitories, barns, an orchard, cultivated fields, water impoundments, and herds of domestic stock, all that remains are two rock-lined

water wells, a stacked-stone cellar, and stem walls of an unidentified building. Unfortunately no photographs, sketches, or plan maps of the institution survive. Nevertheless, the exact location of Murrow Indian Orphans Home has been identified and documented, and can now be preserved and protected by both the new landowner and NRCS.

### A Gem on the Farm: The Slave Quarter at Blandair Farm

Thomas Reinhart  
Maryland Historical Trust

In August 1998, Howard County, Maryland, purchased Blandair, a 300-acre farm in the middle of the town of Columbia. The main house is a mid-19th-century, center-passage dwelling built by the descendants of Theodorick Bland, a prominent state judge who owned

the property in 1845-1846, just long enough to give it the name Blandair. Discussions of the property today, including how the county will use the historic resources on the farm, generally focus on the dwelling house and often overlook the small slave quarter next to it, an almost pristine example of this important, but all too rare resource type.

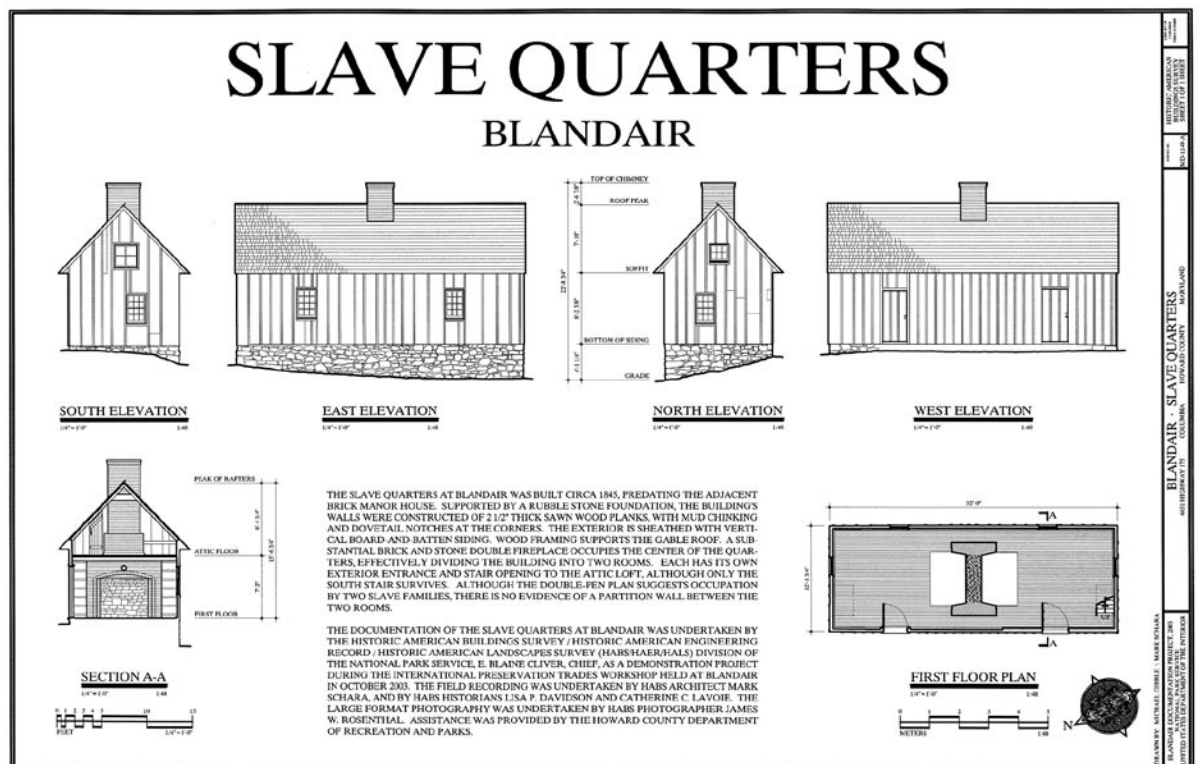
The Historic American Buildings Survey (HABS) undertook documentation of the slave quarter as a demonstration project during the International Preservation Trades Workshop, which was held at Blandair in October 2003. It was conducted in conjunction with documentation of the larger estate by HABS, sponsored by the National Park Service Historic Preservation Training Center in Frederick, Maryland, for the Howard County Department of Recreation and Parks.

The double-pen quarter

measures approximately 12-feet-by-32-feet, with a gable roof and a large central brick chimney. It stands on a rubble stone foundation with walls made of three-inch-thick, sash-sawn log planks with mud chinking and dovetail notches at the corners. The exterior has replacement board-and-batten siding and the interior is white-washed throughout. The first floor is divided into two rooms by the central chimneystack with passage on either side. Each room has an exterior door, two windows, and a fireplace. A stairway from each room leads up to a separate room on the second floor, but only the south stairway survives. Upstairs, vertical board walls on each side of the chimney completely separate the loft rooms, and each room has a small casement window in the gable.

Documentation suggests 1845 as a date for the quarter's construction. When Bland was negotiating

*HABS produced this drawing of the slave quarter for its demonstration project at Blandair, MD. Drawing courtesy of HABS.*



the purchase of the property in 1844, he noted the necessity “of putting upon the land such new edifices as would be indispensably necessary, of which there are none, that is a Negro quarter, stables, etc.” He had a team of carpenters working on the dependencies after closing the sale. The quarter is an excellent example of mid-19th-century slave housing and reflects the “reforms” in design and construction implemented by plantation owners who wished to protect their investment in their slave labor force. During this period, planters began to allocate more money, time, and materials to building slave quarters in order to improve the living conditions. In the Blandair quarter, the incorporation of a foundation and brick chimney are indicative of the expenditure of capital and time, and the raised floor and whitewashing represent attempts to provide a healthier environment.

Unfortunately, there is little documentation on the antebellum occupants of the slave quarter. In his will, Bland left the farm, all of those enslaved there, and personal property associated with it to his daughter, Sarah Mayo, but no exact numbers were mentioned. In 1857 when Mayo and her husband gave Blandair to their daughter as a wedding present, 11 slaves were included in the gift.

The Blandair quarter offers a unique glimpse of slave housing that illustrates the changes appearing in slave architecture in the mid-19th century. Its position near the farm’s large dwelling house presents a juxtaposition of white and slave domestic space at the end of the antebellum era. County ownership of the farm and its historic resources should translate into a rich educational and interpretive future for Blandair Farm and its important slave quarter.

For more information about Blandair, contact Thomas Reinhart at [reinhart@dhcd.state.md.us](mailto:reinhart@dhcd.state.md.us).

## PARTNERS ACTIVITIES

### Fort Lewis College Center of Southwest Studies Receives Congressional Award for Native American Internships

Melissa Kingsland  
Ft. Lewis College

The Fort Lewis College Center of Southwest Studies recently received a \$1,589,600 U.S. Department of Education Congressional Award for the acquisition of equipment and technology and an education program for Native American interns. The Center of Southwest Studies hopes the award ultimately improves heritage preservation on Native American reservations.

According to President Robert Dolphin, Jr., “This grant will create opportunities for these students to contribute to their culture through archival work, library practices, museum studies, and historical preservation. We believe that the center, through its programming and work with students and scholars, will bring further national acclaim to the college.” Senator Ben Nighthorse Campbell of Colorado and his wife Linda, a member of the Board of Trustees for Fort Lewis College, were instrumental in the college receiving the award.

Director of the Center of Southwest Studies, Andrew Gulliford said the four areas of internship training—archival training, library studies, museum studies, and historic preservation—are all related to the cultural resource needs of reservations today. “Reservations want things like museums and an archival system,

but they need staff from within their own tribe,” he said. As the first college to receive a congressional appropriation for a Native American intern program, Gulliford said the goal of the college and center is to help Native people care for their heritage.

The internships are available to Native American students and graduates for both undergraduate and for professional/career-track positions. The professional internship is a nine-month program, based at the Center of Southwest Studies, with outreach opportunities at institutions across the Four Corners region. Staff of the Center for Southwest Studies will mentor the interns in the four disciplines as well as provide classroom instruction. Gulliford hopes the center will be able to make the program self-sustaining within three years.

For more information or to apply for an internship, visit <http://swcenter.fortlewis.edu/internshipoverview.htm>, or contact Andrew Gulliford at 970/247-7494; e-mail: [gulliford\\_a@fortlewis.edu](mailto:gulliford_a@fortlewis.edu).

### 2004 OAH Annual Meeting

Michèle Gates Moresi  
National Conference of State Historic Preservation Officers

The National Park Service (NPS) began its participation in the Organization of American Historians (OAH) 97th Annual Meeting, held in Boston, March 25–28, 2004, by conducting a pre-meeting workshop for historians. The OAH conference theme, “American Revolutions” attracted engaging presentations, including sessions and events on the landmark *Brown v. Board of Education* decision.

NPS historians, consultants,



local historians, and public history practitioners attended the two-and-a-half-day workshop, "History in the National Park Service," March 23-25. Presentations on "Doing 'Tough' History," included a discussion about the Gulag Museum at Perm 36 in Russia, and raised some comments about the 2001 exhibit at Martin Luther King National Historic Site, "Without Sanctuary: Lynching Photography in America," and the Holocaust Museum in Washington, DC. This session opened the workshop with provocative questions: What is the appropriate balance between the spectacle of horrific images and presenting accurate historical stories? How much latitude does a park superintendent have to expand a site's interpretation to contemporary issues? How can legacies of violence appropriately translate into a learning experience at museums and historic sites?

Participants to the NPS workshop also heard from contract historians about researching and writing administrative histories, engaging in collaborations with the academy, conducting oral history projects of World War II Tuskegee Airmen and at the USS *Arizona* Memorial, and interpreting Native American histories for the Lewis and Clark Centennial and the NPS Sand Creek Massacre Site Location Study. Historian Edward Linenthal discussed his work during "Preserving Memory: Seminars in the Preservation and Presentation of History for NPS Managers" and indicated his interest in seeing more interpretive work on religion at historic sites.

Nearly 200 OAH sessions and events explored a wide range of topics, such as civil rights activism and resistance struggles in the Americas related to diverse cultural groups. Some ethnic studies sessions, such as "Asian Immigrants and Asian Americans: A Half-Century of Experiences

Coping with American Policies and Culture" and "Pots of Promise: Mexicans, Reformers, and the Hull House Kilns, 1920-1940" presented new research while indicating the need to address inter-ethnic and cross-class relations.

OAH organizers grouped sessions and events according to broad interests. "Focus on Teaching" sessions presented strategies and issues in teaching history that appealed to schoolteachers, museum educators, and curators, as well as university professors. "Graduate Student" panels featured sessions organized for and research presented by current students. "State-of-the-Field" sessions were designed to appeal to a broad audience by discussing the development of subfields such as public history, ethnic studies, and slavery, among others. In the panel, "State-of-the-Field: Latino/Latina History," presenters discussed the role of language in categorizing cultural groups (Hispanic versus Latino) and problems with the construct of these categories that blend national and cultural differences.

The anniversary of the *Brown* decision informed several presentations. For instance, in a roundtable style panel entitled "Interpreting *Brown v. Board of Education*: Public History, Teaching, and Historiography," professors and museum practitioners discussed methods of communicating the lessons and legacies of *Brown*, as well as the broader issues of desegregation, in the classroom and in exhibits.

Other sessions highlighted the significance of community spaces and public history venues while allowing an opportunity to visit the city. A plenary session offering a retrospective of *Brown*, featuring the Honorable Robert L. Carter, a member of the NAACP legal team that argued *Brown* before the Supreme Court, was held at the

Union United Methodist Church and another one, "A Town Meeting with Howard Zinn," was held at the Old South Meeting House. Overall, numerous OAH events and sessions reflected the growing significance of public history and ethnic studies in American historical research and run the spectrum of interests of association members.

For more information about the OAH, visit <http://www.oah.org>.

## AHA Annual Meeting: January 8-11, 2004

Brian D. Joyner  
National Park Service

Current events often dictate our historical focus. The American Historical Association (AHA) chose "War and Peace: History and the Dynamics of Human Conflict and Cooperation" as the theme for their 118th annual conference, held in Washington, DC, January 8-11, 2004. AHA's meeting covered the symbolic notions of world war and peace through religion, nationalism, imperialism, and personal activism. The proceeding began with remarks from James McPherson, distinguished historian and current president of AHA, and his presentation of the Inaugural Theodore Roosevelt-Woodrow Wilson Public Service Award to Senator Robert C. Byrd of West Virginia. The plenary session, "Thought of War in a Democratic Age," followed, setting the meeting tone.

Sessions addressed military and domestic conflict across eras and nations, and were interspersed with workshops on modern practices and technologies for historians and the field. Affiliated historical organizations co-hosted related sessions and offered support sessions to its memberships. Topics related to diverse communities were prevalent and presented opportunities to discuss current research.

“Nationalism, Ethnicity, and Citizenship Among Japanese Americans During the Sino-Japanese War and World War II,” addressed the transnational nature of Japanese heritage in America at a time of state-sponsored cultural assimilation and growing concerns of the imperial aims of Japan and how they conflicted with those of the United States. Racism and housing on the American homefront were investigated in “Racial Conflict, Housing, and World War II.” Papers addressed discriminatory practices as they affected African Americans and other people of color at home, while their brethren fought for America abroad.

Other sessions addressed imperial and domestic policies of nations through the war and peace paradigm. For example, “A Historian, a Slave Rebel, and a Film: Reflections on *Nat Turner: A Troublesome Property*,” examined the various interpretations of Turner explored in the film and the view of slavery as a domestic war between the enslaved and slavers, culminating in the American Civil War. This was complemented with a session “Double Trouble or Double Victory: How Wars Shaped the Struggle for Black Liberation.” Alternately, “The Year China Discovered America: A Roundtable Discussion,” focused on the claims of the Gavin Menzies book, which covered Chinese contact with the Americas prior to Columbus. The session offered insight into Chinese imperial efforts during the Age of Exploration and its subsequent retreat from world affairs. A later session, “Defining Change and Continuity: Building State and Society in 20th-Century China,” addressed China’s reemergence in the 20th century.

Next year’s meeting will take place January 6-9, 2005 in Seattle, Washington.

For more information about past and future conferences, visit the AHA website at <http://www.historians.org/annual/index.cfm>.

## STATE ACTIVITIES

### National Register Of Historic Places Listings

Rustin Quaide  
Caridad de la Vega  
National Conference of State Historic Preservation Officers

#### *Kyoto Gardens of Honolulu Memorial Park*

The Kyoto Gardens is located at the eastern half of the Honolulu Memorial Park cemetery. It consists of two large columbaria (a structure of vaults lined with recesses for cinerary urns), other structures, and a Japanese garden. The State of Hawaii established the Honolulu Memorial Park as a community service cemetery in 1958. President of Honolulu Memorial Park, Herbert M. Richards, created the Kinkaku-ji memorial, along with the Sanju Pagoda, which were completed in July 1966.

Originally named the Nuuanu Memorial Gardens Funerary Home, the Kyoto Gardens was renamed in 1966 with the donation of a bronze bell donated by Mayor Takayama of Kyoto, Japan. Written in English and Japanese, the inscription on the bell reads “World Peace Forever. Praying for the Everlasting Fellowship of Honolulu and Kyoto, Mayor Yoshizo Takayama, January 1, 1966.” The three-tiered Kinkaku-ji Temple and the Mirror Gardens are considered to be the finest examples of Japanese traditional-style structures and gardens built outside of Japan. The Kyoto Gardens of Honolulu Memorial Park was listed in the National Register of Historic Places on February 11, 2004.



*The Kinkaku-ji Temple in Honolulu, HI, was designed according to Japanese architectural traditions. Photograph courtesy of David Franzen.*

#### *Military Road-Cadron Segment*

Listed in the National Register of Historic Places on January 28, 2004, as part of the Cherokee Trail of Tears Multiple Property Submission, the Military Road-Cadron segment is significant for its association with Native American heritage, and in the areas of exploration, settlement, and transportation. The Military Road-Cadron segment is one of the few extant sections of the Cherokee Trail of Tears. The 578-foot long and approximately 18-foot wide section of this 19th-century roadbed is one of two surviving roadbeds located west of Little Rock, Arkansas.

The construction of the road was authorized by an act of Congress on March 3, 1825. Established by assistant quartermaster general Lt. James Dawson, the travel route was completed in 1828 and was used until 1839. It covered an area between Little Rock and Fort Gibson, Indiana. The remaining roadbed is associated with the removal of other



*The Mt. Olive Rosenwald School was once a social and cultural hub in the African-American community in Bradley County, AR. Photograph courtesy of Ralph S. Wilcox, Arkansas Historic Preservation Program.*

Native American groups, including the Choctaw, Creek, Seminole, and Chickasaw.

#### ***Mt. Olive Rosenwald School***

The Mt. Olive Rosenwald School in Bradley County, Arkansas, is one of five Julius Rosenwald-funded buildings that were constructed between 1922 and 1927 and it is the only two-classroom school built in the county. Designed in the Colonial Revival style, the one-story, T-shaped building provided classes for African-American students through the 10th grade. It was used as a school as late as 1949. After the school closed, the building became a community center for the surrounding area. Among other activities, the building hosted quilting parties, functions, and events.

The Mt. Olive School is significant for its association with Julius Rosenwald, former chairman of

Sears, Roebuck, and Company. In 1917, Rosenwald established the Julius Rosenwald Fund, which raised more funds for the benefit of black education than any other philanthropic undertaking of its time. The school was listed in the National Register of Historic Places on January 21, 2004.

#### ***The George Washington Carver Library and Auditorium***

The George Washington Carver Library and Auditorium was constructed in 1929 as the “Colored Branch of the San Antonio Library and Auditorium.” The building stands at the southeast corner of San Antonio’s east side, on the site of the old Colored Recreation Center. The City of San Antonio, Texas, purchased the property in 1925, and opened a branch of the public library. A 1928 bond issue provided funds to construct a new library and auditorium on the site. The building, designed by local architects Carl Von Seutter and Malcolm Simmons, opened in 1930. Until desegregation in the 1950s, the library and auditorium remained a vital educational and

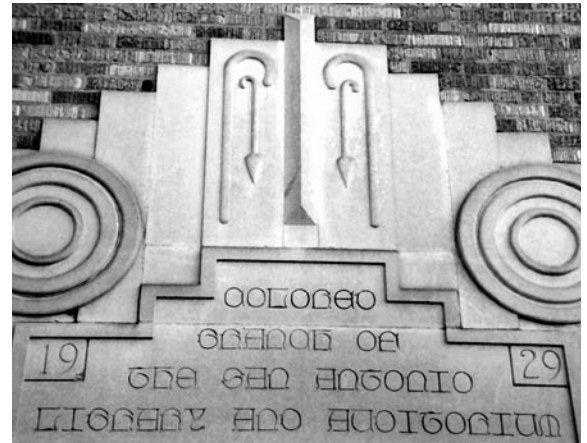
social gathering place for the African-American community.

The auditorium was renowned as a venue for entertainment. Appearances by leading African-American performers—including Louis “Satchmo” Armstrong, Ella Fitzgerald, Duke Ellington, and Count Basie, as well as leading political and religious speakers—were commonplace. Social clubs held dances, initiations, and meetings in the auditorium also. Elderly San Antonio residents still recall it as the largest dance venue in the city. While African-American social life revolved around the auditorium, the adjoining library was the center of learning. San Antonio’s first African-American librarian, Byrd Holland, was the initial director of the Colored branch. Her successor, Prudence Curry, took over in 1929, and with the exception of a brief period, remained in that position until her retirement in 1958.

After the library closed in 1973, the building was renovated as a performing arts and meeting facility, continuing its role as a venue for artistic programming and community discussion. It reopened in 1976 as the George Washington



*The Carver Library and Auditorium has served the San Antonio, TX, African-American population since 1929. The inset shows the original name of the library, "Colored Branch of the San Antonio Library and Auditorium." Photographs courtesy of Maria Watson Pfeiffer.*



Carver Community Cultural Center. The center is being renovated and is scheduled to open in 2004. The Carver Library and Auditorium is a two-story brown brick Art Deco building with cast stone trim and Egyptian revival detailing. The Carver Library and Auditorium was listed in the National Register of Historic Places on November 15, 2003.

***The Pabst Brewing Company Complex***

The Pabst Brewing Company Complex, listed in the National Register of Historic Places on November 12, 2003, consists of 27 buildings, plus 4 additional structures occupying the 900 and 1000 blocks of West Juneau Avenue and the 1100 and 1200 blocks of North 10th and 11th streets in the City of Milwaukee, Wisconsin. Founded in 1844, the Pabst Brewing Company Complex is one of the largest breweries in the United States.

Although its precise origins are unknown—it is first documented in Munich in 1420—many brewing historians attribute the advent of

lager to Bavarian monasteries. First brewed in the United States in the 1840s, lager production followed German migration patterns within the country and could be found in such cities as Philadelphia, New York, Cincinnati, St. Louis, Chicago, and Milwaukee, that attracted sizable German communities.

Under the leadership of Captain Frederick Pabst, the Pabst Brewing Company (formerly the Phillip Best Brewing Company) became the largest national brewery in 1874 and the largest lager brewery in the world, the first to produce over a million barrels of beer in a single year, in 1892. Milwaukee's German immigrant and second-generation population more than doubled during the 1850s. This community provided a ready market and skilled workforce for the lager breweries that thrived in the City of Milwaukee.

*The architecture of the Pabst Brewing Complex reflects the German cultural heritage associated with the lager brewing process and the German immigrant community in Milwaukee, WI. Photograph courtesy of Michael T. McQuillen, Wisconsin Historical Society.*



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The Pabst Brewing Company Complex is characterized by large, cavernous buildings constructed between 1858 and 1975 composed of masonry materials, including cream brick, cut stone, and pressed brick. The German Renaissance Revival style dominates the complex, with battlements and crenellated towers. Elements of the Italianate, Gothic Revival, and Moderne styles can also be found within the complex.

### *Union Bethel African Methodist Episcopal Church*

The Union Bethel African Methodist Episcopal Church in Great Falls is one of the earliest African-American churches in Montana. The church exemplifies the development of African-American communities in the western United States following the Civil War. After emancipation, a growing number of freed men and women and freeborn African Americans joined the national migration west. These exodusters swiftly established institutions, such as churches, in the places they settled.

African Americans began arriving in Great Falls in the late 1880s. In 1890, the Great Falls African Methodist Episcopal (AME) Church organized as a congregation and began meeting in the city's first fire station on 2nd Avenue South. The next year, Ed Simms, William Morgan, and A.W. Raym, trustees of the Great Falls AME, purchased the lot where the church currently



*The largest of three African Methodist Episcopal congregations in Montana, Union Bethel AME serves the local community, as well as nearby Malestrom Air Force Base. Photograph courtesy of Barbara Behan.*

*The St. Joseph Catholic Church is a cultural and architectural landmark of the Polish community in Camden, NJ. Photograph courtesy of Sheila Koehler, New Jersey Historic Preservation Office.*

stands. Great Falls AME changed its name to Union Bethel AME in 1905.

The original one-story wood frame building was built in 1891 with a parsonage on the south side of the building. The current building was constructed in 1917. It is representative of local Gothic Revival architecture in Montana during the early 20th century. Union Bethel AME is a tall, one-story rectangular, wooden structure with brick veneer, and a steep gable roof.

Historically and today, Union Bethel AME has provided a forum in which black and white Great Falls residents could mix socially. Today, the congregation is flourishing with a multi-racial mix of Air Force personnel from East Base/Malestrom Air Force Base and an influential group of long-term members and their extended families. The Union Bethel AME Church was listed in the National Register of Historic Places on September 11, 2003.

#### *St. Joseph Polish Catholic Church*

St. Joseph Polish Catholic Church, built in 1914 and located at 10th and Liberty Streets in Camden, New Jersey, is an architectural and community landmark. The church, together with the 1895 school and the 1901 rectory, have anchored the Polish community in South Camden since the parish was created 111 years ago in response to a wave of Polish immigration to the area.

The parish was instrumental in community support, through the construction of housing around the church and the formation of Polish-owned savings and loan associations. The church was designed by Philadelphia architect George I. Lovatt, Sr., and reflected the Baroque architecture and the European traditions of the Polish congregation. St. Joseph Polish Catholic Church was listed in the

National Register of Historic Places on December 18, 2003.

#### *The Portland Buddhist Church*

The number of Japanese immigrants in Oregon was small at the turn of the 20th century. More than half of the state's 2,600 Japanese lived in Portland. On August 10, 1903, Portland's Japanese settlers invited Reverend Gendo Nakai of Seattle to give a sermon in town, which inspired the organization of a Buddhist congregation for Portland. The first Portland Buddhist Church was located in a rented building at 18 First Avenue. By 1910, the congregation purchased an old house on Tenth Avenue, razed it, and built a new church. The church quickly became a center for both political and spiritual gatherings. Activities at the church included a *Fujinkai* (women's group) and the Young Men's and Young Women's Buddhist Associations, which offered socials, sports, and handcrafts.

In May 1942, the church was forced to close as Japanese Americans in states bordering the Pacific Ocean were evacuated to relocation centers by the Federal government. A Portland attorney, Neal Crouse, was asked to take

care of the church, which reopened after the end of World War II. In 1965, a new church building was constructed on SW 34th Avenue, and the old church building was sold. It has been used since as offices for a variety of businesses.

A three-story, unreinforced brick building with a flat roof, the Portland Buddhist Church was listed in the National Register of Historic Places on January 21, 2004.

#### *St. Luke's Episcopal Church*

St. Luke's Episcopal Church is historically significant because of its association with the African-American community in New Haven, Connecticut. St. Luke's is one of four churches formed in New Haven during the 1840s by African Americans who separated from white congregations. The current church was erected in 1905 and represents the parish's success in overcoming early social and financial struggles to become an active and thriving community presence.

St. Luke's has the distinction of being the first Episcopal church established by black parishioners in New Haven. One of the founding officers of St. Luke's Church was Alexander DuBois, grandfather of scholar and educator W.E.B. DuBois. In 1852, the congregation purchased the property of the Negro Baptist Society on Park Street and worshipped there for several decades. In 1894 St. Luke's celebrated its 50th anniversary by endowing a building fund for a larger church. A new edifice on Whalley Avenue opened in 1905. In the early 20th century, various church guilds were established to provide food, shelter, clothing,

*Fulfilling the spiritual needs of the Japanese community in Oregon for over 30 years, the Portland Buddhist Church was listed in the National Register January 21, 2004. Photograph courtesy of Amy McFeeters-Krone, Oregon State Historic Preservation Office.*



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*The St. Luke's Episcopal Church in New Haven, CT, is exemplary of late Gothic Revival architecture. Photograph courtesy of Mary Dunne, New Haven Preservation Trust.*

and visitation for parishioners in need. Outreach extended to the New Haven community included providing educational and social services, making it a valuable community asset.

St. Luke's Episcopal Church

is an example of the late Gothic Revival style and of the work of a local architecture firm, Brown and von Beren, which was influential in the design of domestic, civic, and commercial architecture in New Haven from the late 19th century

into the 1920s. St. Luke's Episcopal Church was listed in the National Register of Historic Places on November 21, 2003.

### *Faga Village Site*

Listed in the National Register of Historic Places on November 23, 2003, the Faga Village Site is located in Manu'a County on the island of Ta'u in American Samoa. This archeological site is significant for its association with the origin of the Tui Manu'a title and according to oral tradition, as the oldest Samoan village. Occupied as a village until recently, the site has the potential to yield important information about the prehistory of Samoa.

With a period of significance spanning 900 years between 980 and 1930, the Faga Village site reveals information about Samoa's founding, the evolution of its people, and the introduction of European-American cultures to the island. The island also plays an important role in the history of the settlement of the Polynesian

Islands as the easternmost island of Western Polynesia. Remains identified to date include house foundations, graves or burial monuments, terraces, hearths, and walls, among other features. Although the village is no longer inhabited, it is still used for agricultural purposes and burials.

### *Trujillo Homestead*

The Trujillo Homestead is significant in the area of Hispanic heritage for its association with Pedro Trujillo, a first-generation Hispanic-American rancher who operated a small cattle ranch in rural Alamosa County, Colorado between 1879 and 1902. The homestead is located in the San Luis Valley region and is unique for its building construction as a two-story log ranch house in lieu of the more traditional adobe construction typical to the

area and period. Representative of the first ranches established in the area, the homestead symbolizes the tempestuous relationship between the small Hispanic-owned family operations in the area and the larger American-owned cattle ranching operations. Furthermore, it represents the contentiousness between Hispanic sheepherders and American cattlemen as the latter contested ownership of local lands. The Trujillo Homestead was eventually sold in 1902 to the Medano Ranch. The homestead site includes a well, a circular metal stock tank, a stable/barn, a corral, and a two-story ranch house. The Trujillo ranch was listed in the National Register of Historic Places on February 4, 2004.

*The Trujillo Homestead dates from the late 1800s and is associated with the earliest generations of Hispanic-American ranchers in Colorado. Photograph courtesy of Thomas H. Simmons, the Nature Conservancy.*





## LOCAL ACTIVITIES

### Past Meets Future in Lincoln Park, MD

Maizie Cummings  
Terry Lachin  
Sharyn Duffin  
Dale Pastor  
The Lincoln Park Partners Project

Demographic changes are affecting older neighborhoods across the nation. Lincoln Park, a historically black neighborhood in suburban Maryland, is coping with similar issues as newer immigrant groups alter the cultural landscape of the area. Platted in 1891 as a Negro subdivision adjacent to the B&O Railroad line, Lincoln Park was annexed by the city of Rockville in 1949. Today's residents, many of whom are descendants of the original 19th-century landowners, are coping with rapid demographic change by documenting and promoting their community's history through a public-private collaboration.

In 2000, residents joined with a consortium of local organizations, including Peerless Rockville (a historic preservation group), United Black Cultural Center, Montgomery County Archives, Rockville Regional Library, and Montgomery County Historical Society to form Lincoln Park Partners Project (LPPP). Their objectives include identifying historical resources, producing a resource guide, and creating a website illustrating and documenting Lincoln Park's history, development, and social and spiritual life. The website is hosted by the Rockville Regional Library and is available online at <http://www.montgomerycountymd.gov/Content/Libraries/lpark/lpproject.asp>.

LPPP collaborates with residents to document Lincoln Park's history and long-standing tradition of community activism. Throughout the late 19th- to mid-20th century, Lincoln Park espoused the cause of equality of education. In 1867, freedmen petitioned the local school board for a teacher, agreeing to pay the teacher's living expenses and the schoolhouse's fuel and lights. In 1876, the Rockville Colored Elementary School opened. By 1927, the town established Rockville Colored High School. When a new building was acquired in 1936, the high school moved to Lincoln Park, and was renamed Lincoln High School.

Lincoln Park's desire for adequate schooling was tied to the larger battle for civil rights. In 1936, local teacher and principal William

B. Gibbs filed a lawsuit seeking equal pay with his white contemporaries. Thurgood Marshall, then a young attorney with the National Association for the Advancement of Colored People (NAACP), represented Gibbs, whose case was settled successfully out of court in 1937. Gibbs and other early suits were instrumental to the NAACP's strategy of attacking the discriminatory system through legal action, building to the 1954 United States Supreme Court's decision in *Brown v. Board of Education*, which overturned the "separate but equal" standard previously enforced. Lincoln Park was also active in organizing boycotts, rallies, and sit-ins to eliminate barriers in housing and public accommodations.

To honor the community's contributions toward school desegregation, LPPP is participating in programs commemorating the 50th anniversary of the *Brown* decision. Local residents, historians, and educators, whose stories document the segregation and integration of Montgomery County Public schools, are making connections with today's students and residents, ensuring that the spirit of Lincoln Park continues.

LPPP's next step is to document the demographic shift in the community since the mid-1980s, when increasing numbers of Latino, Asian, and other immigrant groups began arriving, attracted to its convenient public transportation and affordable housing. LPPP is collaborating with the city of Rockville to commemorate Lincoln Park's history and allocate resources to continue documenting the community. LPPP and others are also working to nominate the Lincoln Park community to the National Register of Historic Places.



Formerly a high school for the Rockville African-American community, Lincoln High School now serves as a school board administrative building and is leased to other nonprofit organizations. Photograph courtesy of Richard Andrews, Peerless Rockville.

## PUBLICATIONS AND CONFERENCES

### Publications

#### *Newly Published Travel Reference Guide Series Dedicated to Heritage Tourism*

*Onward Toward Recife: Cinnamon Traveler Insider's Guide* is a new travel reference guide series dedicated to heritage tourism. This first volume explores the African Diaspora experience on Martha's Vineyard Island from historical and contemporary perspectives.

Historical essays chronicle the African Diaspora presence on Martha's Vineyard Island beginning in the 1700s and offer insight into the interwoven multinational origins of the island's "Community of Color." Self-guided adventures highlight lighthouses, weather-vanes, a walking tour of Oak Bluffs, and a day voyage to Nantucket to walk the Black Heritage Trail and visit the African Meeting House. Practical planning information about travel to the island, accommodations, on island transportation, restaurants, beaches and local business directory are also presented with important telephone numbers and websites.

For more information about the book and heritage tour adventures, visit the Cinnamon Traveler Heritage Trust website at <http://www.cinnamontraveler.org> or contact Sangeet Grace Lynis at [claybeach10@cinnamontraveler.org](mailto:claybeach10@cinnamontraveler.org)

### Conferences

#### *The 4th International Conference on Diversity in Organizations, Communities, and Nations*

The University of California, Los Angeles, will host the 4th International Conference on

Diversity in Organizations, Communities, and Nations from July 6-9, 2004.

The conference will address a broad range of multidisciplinary themes relating to diversity and difference. The overarching themes are Diversity of Cultures, Representing Diversity—the Globalizing Media, and Governing Diversity in a Globalizing World. The conference will include both major keynote addresses by internationally renowned speakers and numerous small-group workshop and paper presentation sessions.

For more information, visit the conference website at <http://www.Diversity-Conference.com>.

#### *Camp Connections: A Conversation about Social Justice and Civil Rights in Arkansas Conference*

The University of Arkansas, in partnership with the Japanese American National Museum, will hold a day-long conference on Japanese internment at the Jerome and Rohwer Relocation Camps in Arkansas on September 25, 2004. The conference will take place in conjunction with a larger, three-day event, "Arkansas and the Japanese American Story," as part of the organization's joint project, *Life Interrupted: The Japanese American Experience in World War II Arkansas*.

"Camp Connections" will feature speakers, including Gary Y. Okihiro of Columbia University and Franklin Odo of the Smithsonian Institution, as well as breakout sessions on the topic.

For more information on the conference and related events, visit the *Life Interrupted* website at <http://www.lifeinterrupted.org>.

#### *National Trust's 2004 Preservation Conference*

The National Trust for Historic Preservation (the Trust) will hold its Preservation Conference in Louisville, Kentucky, September 28-October 3, 2004. This year's conference, "Restore America: Communities at a Crossroads," seeks to highlight preservation endeavors specific to the South, such as Rosenwald Schools and landscape conservation, cutting-edge ideas and tactics for financial incentives, neighborhood revival, downtown revitalization, affordable housing, transportation, and organizational development. Sessions will offer advice on taking advantage of opportunities in heritage tourism, historic sites, rural conservation, and preservation advocacy.

For more information on the conference, visit the Trust's conference website at <http://www.nthpconference.org/>, or contact the Trust, phone: 800/944-6847.

#### *Catoctin Center for Regional Studies Conference*

Frederick Community College and the National Park Service will hold its 3rd regional history conference, "Catoctin Crossroads: Folk Traditions and History in Mid-Maryland," at Frederick Community College in Frederick, Maryland on October 1-2, 2004. The conference will explore the history and culture of Mid-Maryland and the adjacent areas of Pennsylvania, West Virginia, and Virginia.

Direct all inquiries to Barbara Powell, Conference Coordinator Catoctin Center for Regional Studies, Frederick Community College, 7932 Opossumtown Pike, Frederick, MD 21702; phone: 301/624-2803; fax: 301/846-2498.

*ICOM 20th General Conference*

The International Conference of Museums (ICOM) will host its 20th general conference and 21st general assembly in Seoul, Korea, from October 2-8, 2004. This year's theme will be "Museums and Intangible Heritage," examining the role of museums in the stewardship of non-material, ephemeral, and intangible cultural heritage. The conference seeks to promote a deeper understanding of multiple cultural identities of people throughout the world and the expression of those cultures.

The conference is open to all museum disciplines and is of interest to cultural resource managers in dealing with similar issues affecting the historic preservation/cultural resources field.

For more information, visit the ICOM conference website <http://www.icom2004.org/home.htm>.

## POINT OF VIEW

### Discovery and Loss: The Takahashi Farm, Section 106, and Our Diverse Heritage

Neal Kaptain  
Christian Gerike  
John Kelley  
LSA Associates, Inc.

With the arrival of large numbers of Japanese immigrants during the 1890s, Japanese-American culture began to influence the cultural fabric of California. This impact can be seen in both urban and rural landscapes in many parts of California. The archeological deposits associated with those landscapes provide opportunities for the study of Japanese-American cultural heritage. Unfortunately, precious few archeological studies have been conducted or their results added to our nation's inventory of historically significant places.

In October 2002, archeologists conducted cultural resource studies for an interchange improvement project on Interstate 80, on rural land at the edge of the Sierra Nevada foothills, 20 miles northeast of Sacramento, in compliance with Section 106 of the National Historic Preservation Act. During the field survey, the remains of two Japanese-American farms were identified and recorded: the Takahashi farm and the Takuma farm. Of the two, the Takahashi family farm was better preserved, and the site was evaluated and found eligible for listing in the National Register of Historic Places.

Information about the farm comes from field survey, documentary research, and interviews

with members of the Takahashi family. Three generations of the family worked the farm from the 1930s until it was abandoned in the 1990s. Archeological surveys of the 80-acre farm identified a concrete house foundation, a basement, a small concrete foundation with a chimney, a collapsed wood-frame structure, a shed, a well, concrete water diversion structures, fence remains, olive trees, walnut trees, several ornamental plants, and the remnants of a peach orchard and vineyard. Subsequent oral history and archival research indicated that the farm had a main house of two stories with a full basement, a barn, an *ofuro* (hot tub), and a packing shed. The family grew table and wine grapes and peaches. In addition, they kept a few cattle on the farm and attempted poultry farming.

The Takahashi farm site was significant for its connection to larger historic trends as well as California agricultural history. From 1942 to 1945, the Takahashi family was sent to the Amache Relocation Camp in Colorado, one of the 10 World War II internment camps west of the Mississippi River, along with 120,000 other persons of Japanese ancestry. As a result, many families lost or sold all of their holdings. Leases on farms held by those relocated were almost immediately sold to other farmers. In only a few instances were leases kept available for tenants upon their return. The relocation order was revoked in early 1945, and a few, including some members of the Takahashi family, returned to claim property held in trust by friends and churches. They were, by far, the exception.

Prior to the report, no archeological study of a Japanese family

farm had taken place in California. The Takahashi farm site constitutes an ethnic landscape representing the history of Japanese-American farming in Placer County. The farm was found eligible for listing in the National Register of Historic Places under Criterion A, for its association with events in our history representing Japanese American agricultural practices in Placer County; and Criterion D for its potential to yield information important in history through archeological, archival, and oral history research of Japanese-American farming in Placer County, and California. However, prior to archeological excavations, the remains of the Takahashi Farm were destroyed as a result of activities unrelated to the transportation project.

Cultural resources representing the diverse minorities of California's history appear to be greatly under-represented. The Takahashi farm demonstrates that there are archeological opportunities for studying the Japanese-American contribution to California's rural history. Historic preservation legislation can encourage compliance, but greater efforts must be made to identify and preserve the cultural resources that represent the historical diversity of the people of California before they are lost again.

## Awakenings

Karen Coody Cooper  
National Museum of the American Indian

Recently, a mixed audience attended a museum workshop designed for Native American participants. Exercises and examples contained Native scenarios. Evaluations for the program revealed that some non-Native participants were displeased that the workshop had a primarily Native emphasis. The non-Native participants, it seems, experienced the same feeling Native people often have

when attending a mainstream workshop, which is the realization that much of the material is unsuited to their needs.

Racial and cultural bias persists in museums and other cultural institutions. For instance, a small history museum exhibits stone artifacts of early American Indians but fails to provide any American Indian history, even though there are two tribal headquarters in the community. A catalog refers to products made by the "descendants of the Inca," inferring that today's Inca are not really Inca anymore.

In a meeting at the headquarters of a national museum association, a director of an "American palace" house museum in Florida spoke up at the mention of diversity and stated that people were tired of the topic and that for many museums, his in particular, diversity was irrelevant. The group of 30 or so museum professionals did not dispute his statements. None defended the idea that diversity still needs attention in our nation's museums. The speaker apparently believed the area surrounding the house he managed had no diversity.

Upon further consideration, it became apparent there were myriad stories related to diversity at the speaker's disposal. What of domestic and industrial labor issues? Who toiled to keep the house clean and who laid the tracks for the railroad necessary for Florida's boom? Was there a racial component to the economic and commercial development of Florida? Did the subsequent development displace residents, and who were they? Did the coming of vast numbers of tourists lead to job markets for minorities in hotels and eateries and in construction? How did Florida change, and how did that affect the indigenous people who lived there? Undoubtedly, there is a minority story somewhere in the maze of threads related to the house museum. By exploring

some of the house museum's background stories, interpretation might better engage visitors with the topic and the site.

The stories and histories of significant segments of the American population have not been adequately told and, as evinced by the previous example, minority issues are not fully appreciated in the mainstream of our nation. Some question "revisionist" history, especially accounts giving credence to minority involvement in our nation's development, even when a new historical account is unassailably accurate. Paul Revere's engraving of the Boston Massacre does not depict Crispus Attucks, an African-Algonquian American, as one of the fallen men, but records tell us he was one of the victims. He is a role model for black and Native children and other Americans.

Colonial Williamsburg, Monticello, Plimoth Plantation, and other historic sites have adapted their interpretation plans to better reflect the diverse nature of American history. For each of these sites, the presence of diverse people is essential to tell the story accurately. The awakening we see in some museums begs the question: Will the recognition of diversity be sufficient to assure increased learning and balance to all quarters of the interpretive field?

Karen Coody Cooper is museum training programs coordinator for the Community Services Department of the Smithsonian Institution's National Museum of the American Indian.



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*St. Luke's was the first Episcopal church established by black parishioners in New Haven, Connecticut. See page 13.*

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This material is based upon work conducted under a cooperative agreement between the U.S. Department of the Interior, National Park Service and the National Conference of State Historic Preservation Officers. Views and conclusions in this material are those of the authors and should not be interpreted as representing the opinions or policies of the U.S. Government. Mention of trade names or commercial products does not constitute their endorsement by the U.S. Government.

## Mission of the National Park Service

The National Park Service is dedicated to conserving unimpaired the natural and cultural resources and the values of the National Park System for the enjoyment, education, and inspiration of this and future generations. The Service also cooperates with partners to extend the benefits of natural and cultural resource conservation and outdoor recreation throughout this country and the world.

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Visit the website for the NPS Cultural Resources Diversity Program: [www.cr.nps.gov/crdi](http://www.cr.nps.gov/crdi)