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## Heritage Matters- July 2005

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# HERITAGE MATTERS

NEWS OF THE NATION'S DIVERSE CULTURAL HERITAGE

## The Cultures of a Country

### INSIDE THIS ISSUE

Conferences  
upcoming, p. 17

National Historic  
Landmark  
designations, p. 3

National Register  
nominations, p. 8

Publication  
of note, p. 18

Rhonda Buell Schier  
Mount Rushmore National Memorial,  
National Park Service

In partnership with community groups, Mount Rushmore National Memorial launched the “Sundays in the Park” series of cultural demonstrations to showcase the stories of the many faces of our nation. Just as the granite portraits of Washington, Jefferson, Lincoln, and Roosevelt invite visitors to rediscover our nation’s history, special programs in the park invite visitors to explore the art, music, language, history, and traditions of the many ethnic groups that comprise our country.

As part of its interpretation

mandate, Mount Rushmore’s “Sundays in the Park” series strives to achieve the goals of connecting people with parks through living culture and establishing programs to support partnerships among communities. Chief Ranger Mike Pflaum began the Sunday series in late February 2005 with a slide show on the beauty of the natural environment of the Black Hills. The presentation provided the backdrop to the story of the native cultures and their connection with nature as well as the story of the European immigrants who looked to the bounty of the land they adopted to provide for their families and communities.

Early inhabitants of the region included nomadic tribes such as the Arikara, Cheyenne, Kiowa, Pawnee, and Crow. The Lakota (also known as the Sioux) migrated from Minnesota in the 1700s, following the great herds of bison that provided the tribe’s food, clothing, and tools. With the Homestead Act of 1862 and the gold rush of 1874, immigrants of German, Scandinavian, and Russian descent moved westward seeking fertile land and suitable town sites, bringing their history and heritage to the Dakotas.

Over the course of the winter and spring of 2005, several cultural groups presented their chapters of



What is it?  
This detail conceals an  
early American play-  
thing, still in use.  
See page 5.



Wanaunsapi Tiyospaya, “the family group who hunts buffalo,” performed songs and dances for the Sundays in the Park series at Mount Rushmore National Memorial in South Dakota. Courtesy of Judy Olson.



This member of the Sons of Norway shows examples of flat-plane woodcarving to a visitor at Mount Rushmore. Courtesy of Judy Olson.

the American story. The Sons of Norway displayed traditional skills including flat-plane woodcarving, intricate lace work called tatted, decorative wood painting, and *hardanger*, an embroidery work that decorates clothes and table

runners, named for a region in Norway. The group performed a variety of dances and served *lefsa*, Norwegian tortillas made from potato flour. "It's surprising how much fun people have when they learn a very simple walking dance,"

said Gary Oistad, a coordinator for the event.

The Lakota people, represented by Nita Bald Eagle and the Wanaunsapi Tiyospaye, "the family group who hunts buffalo," performed traditional music and dance and discussed their history. The Lakota group demonstrated dances that symbolized victory after a hunt and the celebration of life and displayed objects and instruments. "Everything we do is old style Lakota," Nita explained. In response to the audience's enthusiasm, she said, "When people hear that your culture is deep and rich, they realize that their life is just like that. It changes people's ideas and their thinking about the Lakota people."

The Descendants of Germans from Russia shared their history, music, and art. Piano, accordion, and harmonica music was featured. German songs were interpreted and the audience joined in a sing-along. Hilda Sieler, member of the Black Hills chapter, recalled one visitor who made a special trip to attend the presentation. Sieler said, "It reminded her of her upbringing." The German group shared their custard treat, *kuchen*, and encouraged young people to get involved in their native cultures.

As stories of our living cultures continue to unfold at Mount Rushmore, people will gather to pass on the heritage of their ancestors to new generations so that they may understand and appreciate the faces of their nation. "No matter where we are from," said a park visitor recently, "when we come to this park, it feels like we are one people."

For more information about the Mount Rushmore "Sundays in the Park," contact Rhonda Schier at [rhonda\\_schier@nps.gov](mailto:rhonda_schier@nps.gov) or visit the national memorial's website at <http://www.nps.gov/moru>.

## NATIONAL PARK SERVICE ACTIVITIES

### Recently Designated NHLs Related to Diverse Heritage

National Historic Landmarks (NHLs) are recognized by the Secretary of the Interior as nationally significant properties of exceptional value in representing or illustrating an important theme, event, or person in the history of the nation. The Historic Sites Act of 1935 authorized the Secretary of the Interior to recognize historic places judged possess “national significance for the inspiration and the benefit to the people of the United States. All National Historic Landmarks are included in the National Register of Historic Places, the official list of the cultural resources and historic properties worthy of preservation.

On April 5, 2005, the Secretary of the Interior designated 24 historic sites as NHLs, several of which addressed diverse communities and their heritage. The new NHL designations related to diverse communities follow.

#### *Meadowcroft Rockshelter*

This site, outside of Jefferson Township, Pennsylvania, contains evidence of some of the earliest human occupations in Eastern North America. The site was periodically utilized and reoccupied from the earliest Paleo-Indian times through the Archaic and Woodland periods by Native American peoples and during the Historic period by European Americans. Meadowcroft has revolutionized how archeologists view the peopling of the New World.

#### *Bethel Baptist Church, Parsonage, and Guard House*

Bethel Baptist Church in Birmingham, Alabama, is associated with the first organized action of the modern Civil Rights Movement that addressed multiple aspects of segregation. The church, its parsonage, and a private residence known as the guardhouse, played a crucial role in the 1961 Freedom Ride that traveled from Washington, DC, to Mississippi and resulted in federal enforcement of United States Supreme Court and Interstate Commerce Commission rulings to desegregate public transportation.

#### *Howard High School*

Howard High School, in Wilmington, Delaware, is associated with the 1954 U.S. Supreme Court decision in *Brown v. Board of Education* that found racial segregation in public schools unconstitutional. Howard High School was the black high school cited in *Belton v. Gebhart* (1953), one of five cases combined under the *Brown* case. The Delaware case illustrates the fact that segregation went beyond the South.

#### *Foster Auditorium*

The University of Alabama at Tuscaloosa's Foster Auditorium is nationally significant for its association with the movement to desegregate public higher education and the Federal Government's efforts to eliminate racial segregation in the United States. As the site of the 1963 “stand in the school house door” by Governor George Wallace, Foster

Auditorium marks a significant victory in the desegregation struggle, where federal authority was used to remove state resistance to desegregation.

#### *Amalik Bay Archeological District*

Amalik Bay in King Salmon, Alaska, was a gateway for the widespread exchange of ideas and technological innovations, including ground-slate tools and Norton-style pottery, hallmarks in the development of coastal Eskimo economies across the far northern reaches of the continent. The Mink Island site, one of 28 contributing properties to the Amalik Bay district, plays a pivotal role in understanding the breadth of early (ca. 6000 BC) coastal technologies from the Aleutians eastward along the entire southern coast of Alaska.

#### *Mount Pleasant Historic District*

The historic village of Mount Pleasant, Ohio, was established in 1803 by Robert Carothers and Jesse Thomas and is important for its role in the antislavery movement and the Underground Railroad. A “station” on the Underground Railroad, the town was a refuge for fugitive slaves and a welcome home for free blacks. Local residents built and administered a school for free black children, and in 1848 established a Free Labor Store which sold no products that were produced by slave labor.

For more information, visit the NHL website at <http://www.cr.nps.gov/nhl/>

### Navajo Nation Council Chamber

Caridad de la Vega  
National Conference of State Historic  
Preservation Officers

The Navajo Nation Council Chamber, which was designated

a National Historic Landmark by the Secretary of the Interior on August 18, 2004, for its significance in the areas of Native American ethnic heritage and politics and government, is located in Window Rock, Arizona. The council chamber is the only legislative headquarters owned by a Native American tribe in the United States, with continual use by the Navajo since its construction in 1936. It uses indigenous materials and the Navajo architectural tradition. The Navajo Nation took possession of the site in 1960 when the Secretary of the Interior transferred ownership to the Navajo.

Under the leadership of Commissioner of Indian Affairs, John Collier, the Navajo Nation Council Chamber is one of 50 structures built at Window Rock as part of the Indian New Deal program, whose goal was the preservation and revitalization of Native American culture in the United States. It demonstrated a shift in federal policy toward Native Americans from one of assimilation to self-determination. The council chamber was built in a Navajo Vernacular Revival style by the architectural firm of Mayers, Murray and Phillip, with the building consisting of a flat-roofed octagonal structure built on two tiers with exposed Ponderosa pine *vigas*, while the exterior façade is red native Dakota sandstone. The interior walls are decorated by mural paintings, "The History and Progress of the Navajo Nation," by Navajo artist Gerald Nailor.

## The Other Third of Our Lives: Preserve and Play Conference

Shannon Davis  
National Conference for State Historic  
Preservation Officers

Brian Joyner  
National Park Service

Do Americans live to work or work to play? The answer to that may depend on what you view as leisure time activity. The desire for recreation and entertainment has had a surprising impact on our built environment. Preserving the legacy of these places of leisure was the impetus for the *Preserve and Play: Preserving Historic Recreation and Entertainment Sites* conference, held in Chicago, Illinois, on May 5-7, 2005. Sponsored by the National Park Service (NPS), more than 60 presentations were given on local, state, national, and international sites related to how we spend our free time.

The types of properties presented at *Preserve and Play* run the gamut of entertainment—stadiums, beaches, theaters, rooftop playgrounds, automotive and horse race tracks, gardens, ski villas, and amusement parks. As Shannon Bell pointed out in her presentation, "America At Play: Documenting Recreation and Leisure with the National Register of Historic Places," there are more than 9,000 listings of entertainment-related historic places in the National Register. These places help shape our cultural landscape. Tim Samuelson of Chicago Department of Cultural Affairs, one of the keynote speakers, helped clarify the significance of this conference by reminding attendees that late 19th-century labor advocates fought hard for "Eight hours for work. Eight hours for rest. Eight hours for what we will." The conference

focused on places where Americans often chose to spend their "at will" hours, or a third of their lives.

A highlight of the three-day conference was Alan Hess's lunch-time lecture "Magnificent Play: Recreation Shaping the American House." An architecture critic for the *San Jose Mercury*, Hess discussed the ways in which recreation has affected the design of 20th-century houses. Some of the other presenters at the conference included Rebecca Shiffer of NPS, who addressed recreational resources that have been successfully rehabilitated through the NPS's Federal tax incentive program; Jim Gabbert of the Oklahoma State Historic Preservation Office, who examined the impact of the Federal Government on recreation with a case study of the New Deal-era Pawnee Municipal Swimming Pool and Bathhouse in Oklahoma; Delft University of Technology professor Ivan Nevzgodin, who focused on the preservation and future of zoological parks in the Netherlands; and Robert Armbruster of the Armbruster Company, who looked at the technical aspects of preserving Meridian Hill Park's concrete sculpture and decorative elements.

Part of *Preserve and Play's* focus was to address the social history of segregated recreation sites and the challenges they present. A session on "Race, Recreation, and Reconciliation" consisted of three presentations: Carroll Van West's "The Mid-South Coliseum: How Race and Music Shaped an Entertainment Institution in Memphis"; Carol Ahlgren's "Racial Divides in Recreation and Leisure: Automobile Tourism"; and Carrie Scupholm's "Preserving Florida's Segregated Beaches, Hotels, and Attractions: The Legacy of 'Recreation Without Humiliation'." Conversely, places such as sports stadiums provided a place of social intersection for these communities as discussed in David M. Brewer's

“Take Me Out to the Ballpark: The Restoration and Revitalization of Rickwood Field.”

As the amount of leisure time and disposable income for most Americans has grown throughout the 20th and 21st centuries,

entertainment has become an important sector of our economy. *Preserve and Play* offered an opportunity to wrestle with the question of historic significance and preservation opportunities for the variety of places Americans

have created for amusement, diversion, and relaxation.

*An early wooden rollercoaster, Leap-The-Dips in Altoona, Pennsylvania, is still a central attraction at Lakemont Park. Photo illustration based on photo by Tom Halterman, courtesy of the National Register collection.*



## PARTNERS ACTIVITIES

### Engaging the Public through Archeology and Interpretation

Lena Mortensen  
Center for Heritage Resource Studies, University of Maryland

How is the past meaningful? How can people make connections with the archeological past? How does archeology help us engage in civic dialogue about our nation's past and future? Speakers and conference participants tackled these important questions in the recent seminar on the *Public Meaning of Archeological Heritage*, held by the Center for Heritage Resource Studies, University of Maryland, in conjunction with the National Park Service (NPS), and the University of Maryland's Office of Continuing Education. This seminar took place at the University of Maryland Inn and Conference Center on October 27-28, 2004, as part of an NPS training module on Effective Interpretation of Archeological Resources (IDP Module 440).

Millions of people visit county, state, and national parks every year. Archeology in public places has the potential to broaden our national dialogue about the past and develop more inclusive histories. The seminar and training were designed to reach those interested in and responsible for programs in archeological research, interpretation, and education at our nation's public parks and historical sites. Speakers focused on the connection between compelling stories about the archeological past and the public's continued stewardship of cultural resources that make up our collective heritage.

Edward Montgomery, Dean of Behavioral and Social Sciences, University of Maryland, and Francis P. McManamon, Chief Archeologist, NPS, opened the conference with remarks about the important work of making archeological heritage available to the public through effective interpretive programs. Paul Shackel, Professor of Anthropology and Director of the Center for Heritage Resource Studies, University of Maryland, delivered the opening lecture outlining important issues for archeologists and interpreters engaged in making the distant past relevant to the public.

Shackel was followed by Gustavo Araoz, Executive Director the U.S. National Committee of the International Council on Monuments and Sites (US/ICOMOS), speaking on "International Perspectives on the Interpretation of Archeological Sites" and Angel Nieves, Assistant Professor in the University of Maryland Historic Preservation program, who spoke on the topic of heritage tourism. William Fitzhugh, Director of the Smithsonian Institution's Arctic Studies Center and Chair of its Department of Anthropology discussed the role of museums and interpretation. A NPS panel comprised of Otis Halfmoon, American Indian Liaison for Intermountain Region; David Ruth, Assistant Superintendent of the Richmond National Battlefield Park; and Francis P. McManamon, was moderated by Barbara Little of the NPS Archeology program. This panel rounded out the day's activities by discussing NPS perspectives on archeological heritage. Suheil Bushrui, Director of the Kahlil Gibran Research and

Studies Project at the University of Maryland delivered the keynote lecture entitled "Poetry and Archeology as the Common Language of the Past, the Present, and the Future."

The second day of the training featured a discussion of interpretation and case studies from practitioners representing a wide range of expertise. David Larsen of the NPS Mather Training Center began the day speaking about "Interpreting Archeology and the National Park Service Mission," followed by Vincent Santucci, the George Washington Memorial Parkway, who discussed "The Challenge of Resource Protection." Jeffrey Hantman of the University of Virginia focused on his work with the Monacan tribe in Virginia. Cheryl LaRoche of the University of Maryland spoke about her work with archeology and African American history. The day ended with two case studies, one presented by Jed Levin of the Independence National Historical Park in Philadelphia, Penn., and another presented by Kirsti Uunila of the Calvert County (Maryland) Office of Planning.

Several of the presentations are now available on the Center for Heritage Resource Study's website, <http://heritage.umd.edu/CHRSWeb/nps/training/papers.htm>. Further training on the effective interpretation of archeological resources is available via the NPS Archeology program online. Visit <http://www.cr.nps.gov/aad/TOOLS/distlearn.htm> to find links to both "Interpretation for Archeologists" and "Archeology for Interpreters."

## A Defining Moment: 2005 AAM Annual Meeting

Jill Connors-Joyner  
American Association of Museums

The American Association of Museums (AAM) chose *A Defining Moment: Museums at the Crossroads* as the theme for its annual meeting held in Indianapolis, Indiana, May 1-5, 2005. As AAM gears up to celebrate its centennial in 2006, the organization wants to look at the changes of museums over the past hundred years and how museums have adapted to the demands of the 21st century and remained relevant to today's audiences. The theme elicited presentations on topics ranging from museum advocacy and topics specific to small museums, to collaborations with communities and incorporating inclusive practices in museums. The theme also encouraged museums to reflect on the past as a way to honor the upcoming AAM centennial.

Nearly 150 AAM sessions focused on strategic areas including administration, collections stewardship, communications, diversity, ethics, globalization, governance, interpretation, leadership, mission, planning, and technology. Diversity-related sessions presented at the conference included "A National Initiative: Collaborating to Achieve Inclusive Practices in Museums" chaired by Carol Enseki, Brooklyn Children's Museum. This session revisited the forum held in November 2004 to assist national associations in supporting inclusive practices with their staff and board members in museums and examined ways to further advance best practices.

The American Association of Museums, Association of Children's

Museums, and Association of Science-Technology Centers set the tone by announcing the approval of a National Statement on Diversity and encouraged other associations, organizations, and museums to do the same. The session challenged attendees to encourage their institutions to adopt more inclusive practices and to share their experiences, both successful and challenging, with other organizations. Session presenter Elaine Heumann Gurian said "It's about subtle, not big, things" in addressing how museums can talk to the community to discover ways to make their museums more welcoming. Most often, museums found that subtle changes made all the difference.

Interpretation-themed sessions included "Guerilla Exhibitions: Small Feats with the Community," chaired by Serena Furman of A Space Design, which shared experiences of how museums have created community-based exhibitions and how these partnerships have positively affected the relationship between the museums and their communities. A popular session that had standing room only was "What's Going On VII: Discussing Hot Topics in Exhibition." Paul Martin, Science Museum of Minnesota, lead this town-meeting style session and engaged the audience in a discussion of topics in exhibition development ranging from new ways to engage the community to financial feasibility of exhibitions, design ideas for small museums, and incorporating more diversity into museums. For example, for religion-themed museums, diversity means interpreting material to be understood by other religions or targeting programs to broader audiences.

At the "Town Hall Meeting," AAM introduced a new strategic framework to its members: a new

vision, mission, organizational goals, and objectives. AAM's revised mission is to "enhance the value of museums to their communities through leadership, advocacy, and service."

The second focus of the town hall meeting was the upcoming centennial celebration. The AAM Board introduced a Year of the Museum resolution, which acknowledges the importance of museums in American society. AAM is encouraging museums and other organizations to celebrate the Year of the Museum by planning special programs and activities. During the meeting members thought of more than a hundred ways to celebrate the centennial, signed the Year of the Museum resolution, previewed clips from an upcoming television special by Great Museums©, and held sessions and events revolving around the centennial theme to get people excited for the centennial celebration in Boston in 2006.

For more information about the National Statement on Diversity, the Year of the Museum resolution, or the annual meeting in Boston, visit the AAM website at <http://www.aam-us.org>.



## STATE ACTIVITIES

### National Register Nominations

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

#### *Pascua Cultural Center*

Located in Tucson, Arizona, the Pascua Cultural Plaza consists of a 1.70 acre lot, with a chapel, the *Capilla San Ignacio de Loyola* (Chapel of St. Ignatius of Loyola), a community kitchen, and *fiesta ramada*, an altar with a space for performances. The site serves as a sacred ceremonial site for the Yoeme (Yaqui) people and is recognized as the oldest formally established Yoeme community in Tucson.

The site is used for dances, processions, and other ceremonial activities that promote and educate the younger members of the Yoeme tribe about the traditional cultural practices of their people. The plaza contains a handful of non-permanent ceremonial objects; two small dirt mounds, one located near a fiesta cross, and the other

one in proximity to the north end of the *capilla*, while the rest of the plaza basically consists of a cleared lot. The low mounds serve as “camps” during Easter ceremonies, where participants can rest and store their cultural regalia, which consist of objects such as masks, swords, and daggers. The Yoeme have continuously used the Pascua Cultural Plaza for their ceremonies since 1921

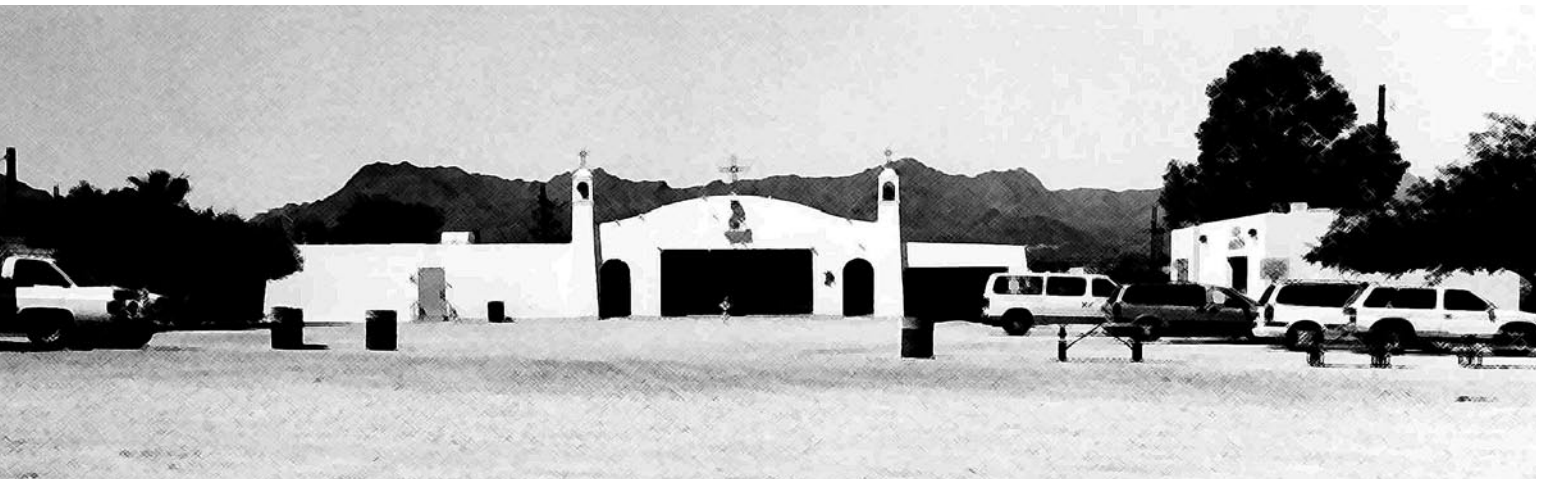
#### *Town Doctor's House and Site*

The Town Doctor's House and Site is a two-and-one-half story, timbered-framed, northern-Colonial-style house built in the town of Southold, New York, on Ackerly Pond Lake and a swampy area commonly known as Bilberry Swamp. It is believed that the earliest structure on the property can be dated to 1664. The Town Doctor's House is an architectural rarity in eastern Long Island—a building constructed in the southern New England housing style. It is also located in one of the earliest English settlements in Long Island.

The Town Doctor's Site is also significant in Native American ethnic heritage. Archeological evidence reveals Archaic-period artifacts and it is believed that prior to the 17th century, the area was used by Native American groups for the harvest of bilberries, which are known for treating vision and digestive disorders. In this light, the location of the town doctor's residence next to a plentiful source of medicinal plants takes on additional significance.

#### *The Louis J. Bailey Branch Library-Gary International Institute*

With the purchase of 9,000 acres and 7 miles of shoreline in northern Indiana, the United States Steel Corporation founded Gary, Indiana, in 1906. The company took advantage of the existing rail system, cheap and available land, access to deep Lake Michigan waters, and room for expansion. Gary's founding and the resulting employment opportunities coincided with a shift in the country's immigration policies, which opened the nation's borders to immigrants from Southern and Eastern Europe. Many of those arriving in Gary were Czechs, Slovaks, Hungarians, Serbs, Croats, Greeks, Poles, and Romanians. Southern African Americans,





*Above: The Town Doctor's House and Site is associated with Native American occupation during the Archaic Period and is one of the earliest English settlements in Long Island, New York. Photo illustration based on photo courtesy of Virginia L. Bartos.*

*Opposite page: Designated for being a sacred ceremonial site for the Yoeme in Tucson, Arizona, the Pascua Cultural Center was listed in the National Register on September 22, 2004.*

who came north during the Great Migrations of the 1920s, and Mexican migrant labor also joined this force.

Begun in 1919 in the basement of one of Lake County's Carnegie libraries, the Louis J. Bailey Branch Library-Gary International Institute was formed to assist immigrants with assimilation while preserving their cultures and traditions. The Gary Institute originally had four "nationality workers" representing Poles, Czechs, Bulgarians, and Italians; and in the 1920s, added Mexicans, Serbs, Russians, and Greeks. It provided

family counseling, group activities, cultural programs, education, and recreation.

The Gary Institute moved to East 5th Avenue in 1960 and then again in 1963 to its current location at the former Eastside branch library on 15th Avenue and Madison Avenue. The Gary Institute is a single-story brick building on a raised basement, designed by A. Frank Wickes and constructed in the Colonial Revival style. Listed for its significance to ethnic heritage and social history, the library's architecture is also impressive; the main floor

interior is an open-arched ceiling, rectangular space nearly two stories in height. The library's basement is divided into three primary spaces: a central utilitarian area, an auditorium, and two classrooms.

#### ***Our Savior's Scandinavian Lutheran Church***

In 1869, Norwegian pioneers first crossed to the North Dakota side of the Red River and established permanent settlements. By 1900, 23 percent of the state's population was of Norwegian descent and its largest ethnic group. A number



*Our Savior's Scandinavian Lutheran Church is a surviving representation of the impact of Scandinavians on North Dakota.  
Photo illustration based on photo courtesy of Sandra M. Burke, State Historical Society of North Dakota.*

of Scandinavian pioneer families of the Kenaston, North Dakota area recognized the need for a local church. In 1904, they met in the home of Joseph Hope to organize and adapt a constitution for the congregation they named Our Savior's Scandinavian Lutheran Church. In 1906, land was purchased for the church and cemetery site. The congregation met in private homes until the building was complete in 1907. It remained a significant religious center of the surrounding community until its closing service on October 7, 1962.

Our Savior's Scandinavian Lutheran Church is a single-story, wood framed building of strict symmetrical design except for a cloakroom addition to the south side of the vestibule. Soon after the congregation disbanded, the elaborate altarpiece, handcrafted by Harald Aktaai Grenvik, Sr., was

removed from the church and donated to the Historical Society at Powers Lake, North Dakota, where it remains on display. The church was listed in the National Register of Historic Places for its association with Scandinavian heritage and other historical themes.

#### *B'nai Jacob Synagogue*

The Jewish community in Ottumwa, Iowa, dates to the middle of the 19th century. A subsequent wave of Russian, Polish, Latvian, Lithuanian, and Orthodox Jews arrived between 1890 and 1910.

The B'nai Jacob Congregation was organized in 1900 by those immigrants. The location selected for the synagogue was the 500 block of East Main Street, near the business sector of the Jewish community. The synagogue was dedicated in August 1915 and

membership peaked at around 250 people during this time.

One of the most interesting aspects of the B'nai Jacob Synagogue is that although it was originally formed as an Orthodox synagogue, it became part of the Conservative movement in the 1950s. The Conservative movement was doctrinally more lenient. Services, formerly held in Hebrew, were conducted in English for the benefit of women and children who at the time rarely learned Hebrew. Men and women, segregated by Orthodox practice, were allowed to sit wherever they chose.

The B'nai Jacob Synagogue is a square single-story brick building with a poured concrete basement. The main floor of the synagogue is composed of four rooms plus a balcony. B'nai Jacob is one of the few remaining synagogues in southeast Iowa.



*Serving the Jewish community for nearly a century, B'nai Jacob has been a part the changes in Ottumwa's Jewish community from Orthodox to Conservative Judaism. Photo by Molly Myers Naumann, courtesy of the State Historical Society of Iowa.*



*The Whitepath and Fly Smith Gravesites in Hopkinsville, Kentucky, are one of the few marked graves along the Cherokee Trail of Tears. Courtesy of Thomason and Associates.*

**Whitepath and Fly Smith Gravesite**

The Whitepath and Fly Smith Gravesite is significant in Native American ethnic heritage and for its association with the Cherokee leaders, Whitepath and Fly Smith. Located in Hopkinsville, Kentucky, the site consists of the 1838 graves of the two Cherokee leaders, as well as the cemetery where the fieldstones are found. Whitepath is known for leading the Whitepath Rebellion in 1820, which favored traditional cultural practices over Christianity and acculturation, and protested encroachment on Cherokee lands. Eventually,

Whitepath became a member of the Cherokee Council and a delegate to Washington, DC. Fly Smith was a respected village leader as well as a member of the Cherokee Council.

The Cherokee Nation was forcibly removed from their lands to Indian reservations in Oklahoma as a result of the Treaty of New Echota. Known as the Trail of Tears, a majority of those on the forced migration traveled along the Northern Route, which passed by Nashville, Tennessee, and Hopkinsville, Kentucky. Whitepath and Smith were part of the second detachment to depart for Oklahoma, and while camped

at the South Fork of the Little Rivers in Hopkinsville, both leaders passed away from illness in October of 1838. Although many Native Americans died along the Trail of Tears, their gravesites were rarely marked and thus rarely known. Whitepath and Fly Smith were interred in a small family cemetery on the property of John C. Latham. The location of the gravesites became a commemorative park to the Trails of Tears in 1987.

**Winnemucca Hotel**

Built in 1863, the Winnemucca Hotel in Humboldt County, Nevada,

is one of the oldest buildings in Winnemucca and is recognized for its association for Basque sheep herders, who migrated from the Pyrenees Mountain Range between Spain and France. Basques first came to the American West in the mid-19th century, drawn by the promise of gold in California. A young Basque adventurer named Pedro Altube sailed to California in 1850 and eventually acquired a herd of cattle. Settling in Nevada in 1873, he became known as "Father of the Basques in the Far West," creating a cattle and sheep empire spreading east from California to Colorado and south from Washington to Arizona. By the late 19th century, Basques began to come to Nevada to take advantage of Nevada's thriving sheep industry. Winnemucca became an important Basque center. The building contains the dining room, saloon, and hotel office. A two-story, red-brick addition holds additional hotel rooms. A final addition to the hotel was added in the 1920s.

Because most Basques arrived in this country without knowing the English language or being familiar with American culture, the

hotel or boardinghouse, which the Basques call *ostatuak*, served as the center of social, political, and economic life. The hotels served as employment agencies, provided rooms and meals, social activities, permanent mailing addresses, and stoppages for personal belongings while Basques were on the range.

The Winnemucca Hotel was purchased from the Altube family by a French-Canadian named David Giroux during the 1880s. Under Giroux and his son Edward, the hotel became a center of a French-Basque community. Just before the elder Giroux died in 1919 he leased the hotel to John Esparza, a Basque from Spain, who eventually purchased it from Giroux's widow in 1924. Esparza expanded the building and built a handball court to the rear of the hotel. Basque handball (*pelota*) was an important cultural activity for the Basques. During the subsequent 86 years, several owners have operated the Winnemucca Hotel in the Basque tradition.

#### **Government Boarding School at Lac du Flambeau**

Lac du Flambeau, Wisconsin, is home to one of the few Indian boarding schools east of the Mississippi River. Established by the United States Government in the late 19th century, the Government Boarding School Lac du Flambeau fulfilled federal policies to assimilate Native American children into American culture. The boarding school was established 1895 and closed as a government boarding school in 1932.

Native American children of numerous Midwestern tribes were removed from their families and relocated to government boarding schools for their instruction in the English language, reading, writing, geography, European music, art, dress, and culture, among other

*The Winnemucca Hotel is a welcoming sight for Basques in Humboldt County, Nevada, known for the Basque cuisine and for its potent Basque drink, picon punch. The sign on the hotel reads "Winnemucca Hotel Basque Food." Photo by James Anderson, courtesy of the Nevada State Historic Preservation Office.*



subjects. Originally consisting of 8 educational and farm buildings and 300 arable acres, the school eventually expanded to 25 buildings and 780 acres. Currently, 12 buildings are extant with the boys' dormitory being the sole building continuously used for its initial intended purpose.

*The Ivey Delph Apartments*

The Ivey Delph Apartments at 19 Hamilton Terrace in New York City was the first large-scale project by and for African Americans in New York backed by a Federal Housing Administration (FHA) mortgage commitment. Well-known tenants included dancer Marilyn Keets, Count Basie orchestra composer and trumpeter Buck Clayton, and bass player Ted Sturgis, who played with Louis Armstrong. Dr. Walter Ivey Delph, a prominent Harlem doctor and real estate investor, was concerned that poor housing produced bad health. Along with

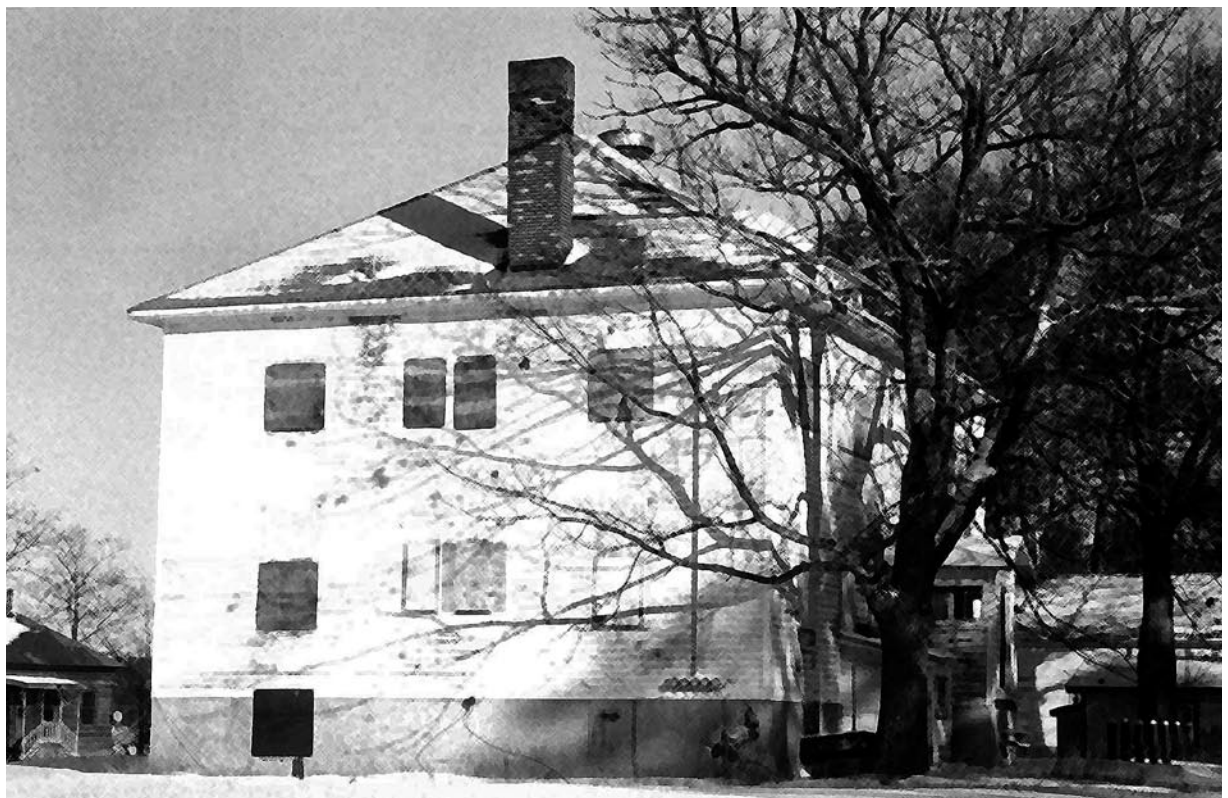
his wife he developed the Ivey Delph Apartments as a healthy living environment for African Americans.

The building was designed in 1948 by Vertner Tandy, who trained at Tuskegee Institute, was a graduate of the Cornell School of Architecture, and was the first African American to be licensed as an architect in New York. The modestly stylish apartment building embodies the characteristics of the mid-20th century Moderne style. A six-story, three-bay beige brick building embellished with central curving projecting balconies, the Ivey Delph Apartments was completed in 1951. The building retains a high degree of historic integrity. In addition to the Ivey Delph Apartments, Tandy designed the landmark St. Philips Church in Harlem in 1910-11 with George W. Foster. The apartments were one of Tandy's last designs. The Ivey Delph Apartments was listed in the National Register for architectural

merits, association with African American heritage, and social history.

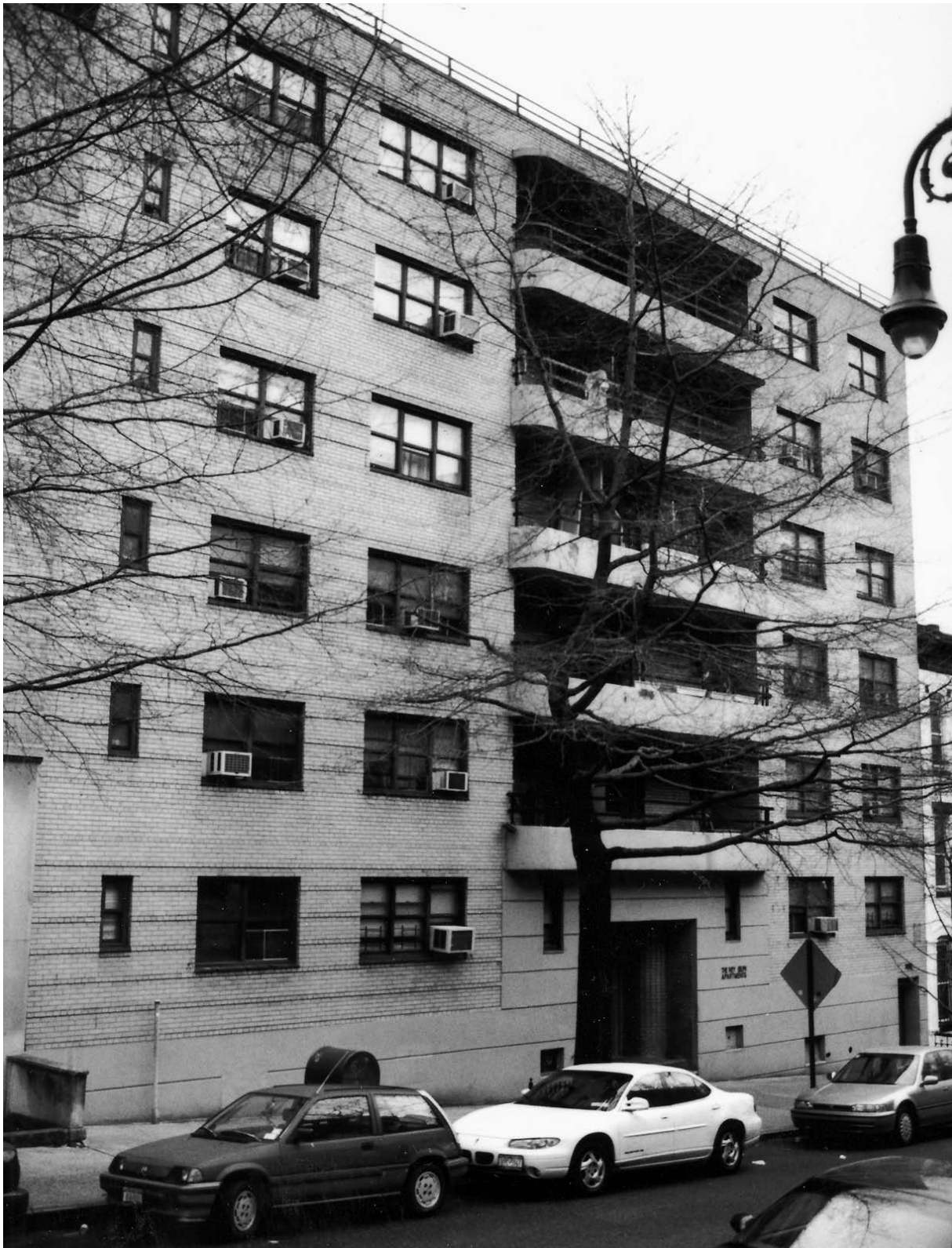
*Edificio Patio Español*

*Edificio Patio Español*, located in Old San Juan, Puerto Rico, was listed in the National Register of Historic Places for its significance in the areas of architecture, social history, and community planning and development. The building derives its name from its interior Spanish-style courtyard, which serves as the building's main space. The building is a four-story, mixed-use building; the ground level consists of two commercial spaces while the rest of the floors are dedicated to residential use. Its architectural style is eclectic, with its display of Spanish-style ironworks, glazed tile mosaic work, and clay roof tiles. The courtyard space is significant as a gathering place for the working classes of San Juan.



*Below: Significant for being the first large-scale housing project for African Americans, the Ivey Delph Apartment Building in New York City was listed in the National Register on January 20, 2005. Photo courtesy of National Register files.*

*Opposite: The Government Boarding School in Lac du Flambeau, Wisconsin, is one of the few Indian assimilation schools east of the Mississippi River and is a reminder of one painful chapter in American Indian history. Photo illustration based on photo courtesy of Cynthia Stiles.*





## POINT OF VIEW

### The Original Mason-Dixon Line

Henry Robert Burke

The Mason-Dixon Line holds a prominent place in the mythology of our nation. Much of what is understood about it and its relationship to slavery is misleading, if not quite false. But the line has always been contentious. Contrary to popular myths, the original Mason-Dixon Line was surveyed for the sole purpose of establishing an exact

boundary between the lands of William Penn, Lord Proprietor of the Province of Pennsylvania, and those of Cecil Calvert, Lord Proprietor of the Province of Maryland. By mere coincidence, it evolved into the line of demarcation in the United States that divided the slave states of the South from non-slave states of the North.

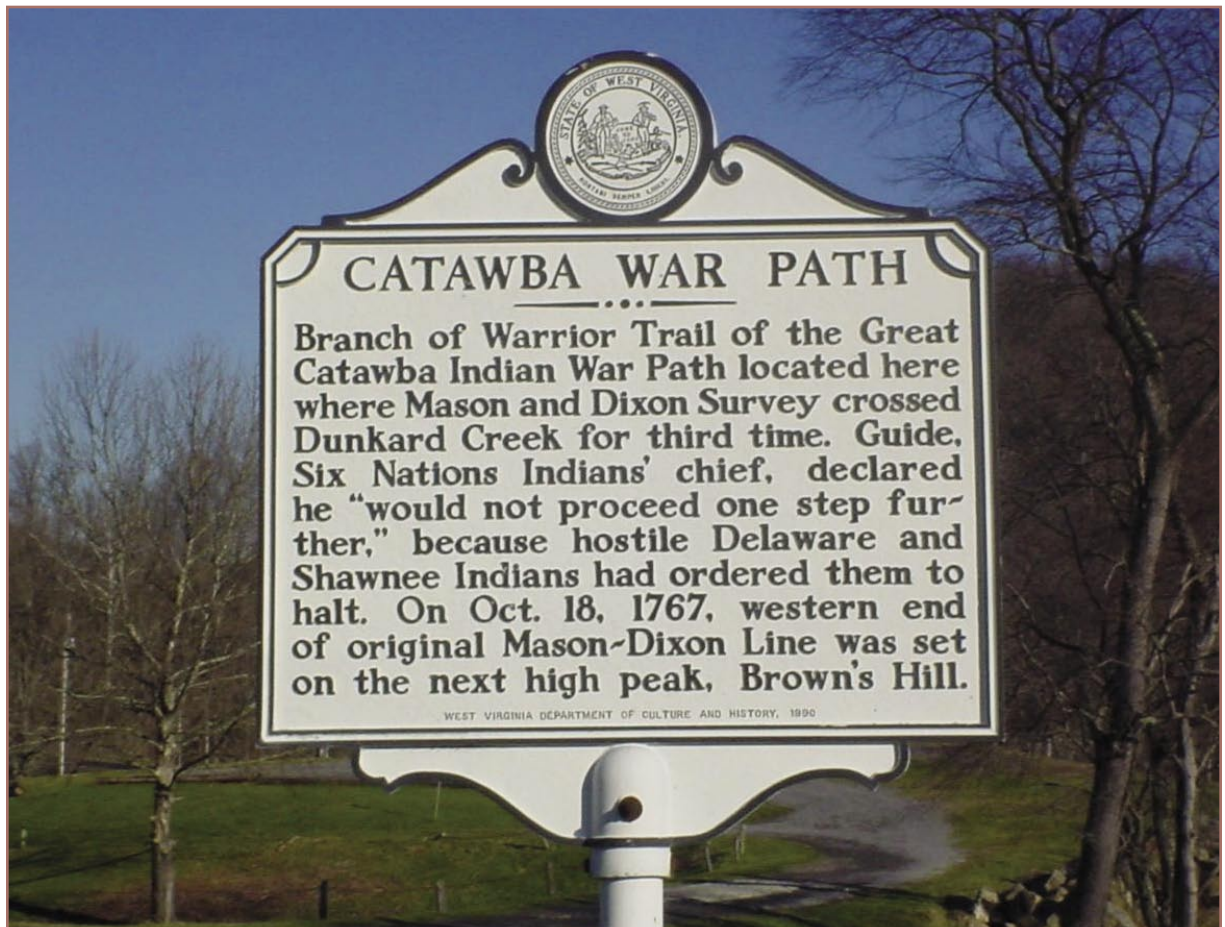
Arrangements for the survey began in 1763, when Charles Mason and Jeremiah Dixon were given the monumental task of resolving an 80-year property dispute.

The proprietors of the colonial territories in Maryland and Pennsylvania paid for the survey under the auspices of the English Crown. Mason was an astronomer employed by the Royal Society in Greenwich, England, and created lunar tables that could be used to determine longitude. Dixon was a surveyor from Cockfield, England, who trained with John Bird, a renowned maker of high precision astronomical instruments.

Mason and Dixon arrived at Philadelphia from England on November 15, 1763. They worked for a total of 58 months plotting the boundary between the two colonies, extending the survey westward to include the boundary

*To MASON-DIXON, page 19*

*Located on Dunkard Creek near Blacksville, West Virginia, the marker indicates the western boundary of original Mason-Dixon Survey. Courtesy of Henry Robert Burke.*



## CONFERENCES AND NOTICES

### Conferences

#### *Multicultural Days: An International Perspective Conference*

Brock University, St. Catherines, Ontario, Canada, will host a conference from June 23-25, 2005, on multicultural issues across several disciplines. Bringing together interested scholars from across the world and from diverse disciplines, this conference's purpose is to create an international and multidisciplinary forum on multicultural research and related issues. Topics areas are "Multiculturalism and Youth," "Education," "Immigration and Acculturation," and "Health."

For more information contact Dawn Zinga, Conference Chair, at 905/688-5550, ext 3152, email: [dzinga@brocku.ca](mailto:dzinga@brocku.ca), or visit the conference website, <http://www.multiculturaldays.ca>.

#### *5th International Conference on Diversity in Organizations, Communities, and Nations*

The Institute of Ethnic Administrators, among others, are sponsoring the 5th International Conference on Diversity in Organizations, Communities, and Nations in Beijing, China, June 30 through July 3, 2005. This year's theme is Towards Cultural Sustainability, as viewed through the lenses of "Difference," "Globalization," "Commerce," and "Governance." This includes topics such as "Managing the Culture of Diversity and Community in a Globalizing World."

For more information about the conference, visit its website at <http://diversity-conference.com>.

#### *2005 Pecos Conference*

A conference sponsored by Bandelier National Monument, Los Alamos National Laboratory, Santa Fe National Forest, and Valles Caldera will take place in White Rock, New Mexico, on August 11-14, 2005. The Pecos Conference affords Southwestern archeologists an opportunity to discuss pre-European-contact history with one another, both by presenting field reports and by means of discussions. It allows for research collaboration and sharing among archeologists, tribal representatives, and local, state, and federal agencies.

For more information, visit the conference website at [http://www.swanet.org/2005\\_pecos\\_conference/index.html](http://www.swanet.org/2005_pecos_conference/index.html).

#### *GAAAH 7th Annual Graduate History Conference*

The Graduate Association for African-American History (GAAAH) at the University of Memphis will hold its 7th annual Graduate History Conference September 29-30, 2005, in Memphis, Tennessee. The theme of this year's conference is *Southern Black Rural and Urban Communities*.

Conference organizers welcome students at all levels to submit proposals for individual papers, complete sessions, workshops, and roundtables on all topics relating to the scholarship and teaching of the history of African-Americans across a range of time periods and contexts. Individual paper proposals should include a 300-word abstract; author contact information, including a paper title; postal address and email address;

and a one-page curriculum vitae (CV). The organizers of complete sessions should send, in a single submission, abstracts and CVs for each of the paper presenters; CVs for the session chair and commentator; and a 200-word description of the session. All submissions should include contact information for all participants and audio-visual requirements, if any.

The submission deadline is August 29, 2005. Please submit all proposals by mail to Reginald Ellis, University of Memphis, Department of History, 147 Mitchell Hall, Memphis, TN 38152 or by email at [rellis1@memphis.edu](mailto:rellis1@memphis.edu). For additional questions, call 901/678-1744 or 901/678-2515.

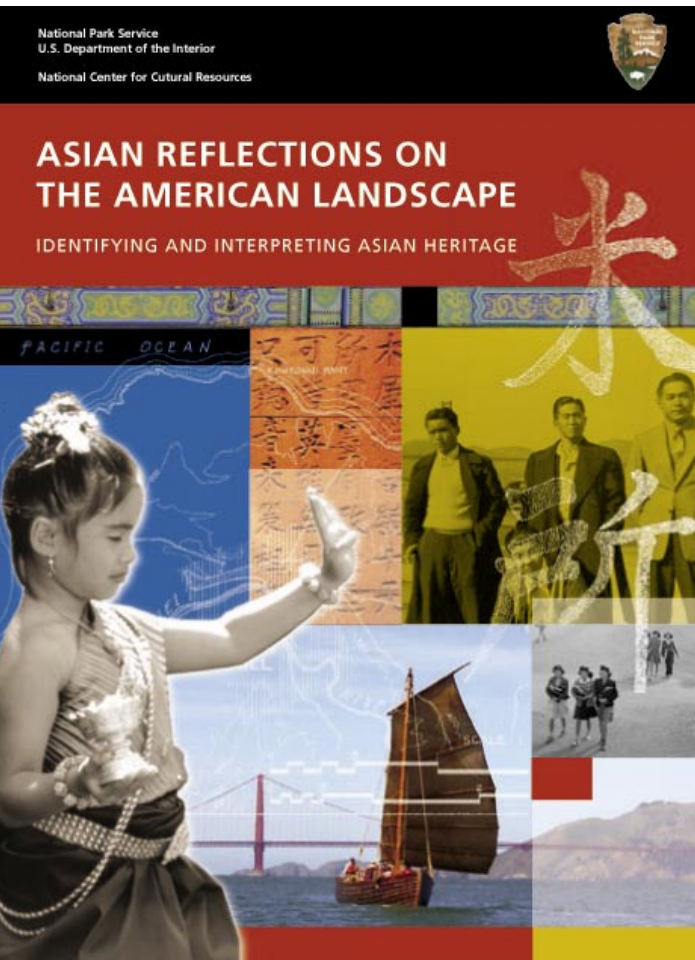
#### *SACRPH Biennial Conference*

The Society for American City and Regional Planning History (SACRPH) will hold its biennial conference in Coral Gables, Florida, on October 20-23, 2005. SACRPH is an interdisciplinary organization which addresses the past, present, and future purposeful efforts to shape urban life.

For more information, contact Greg Hise at [hise@usc.edu](mailto:hise@usc.edu).

#### *American Studies Association Annual Conference*

On November 3-6 2005, the American Studies Association will host its annual conference in Washington, DC, at the Renaissance Hotel. This year's theme, *Groundwork: Space and Place in American Cultures*, addresses how one grasps the roles of space and place in the outcomes of the grand acts and ordinary events of American life. It will look at monumental architecture and its role in defining nation-states, as well as vernacular architecture, cosmology and cartography, sacred rituals, folklore and nature writing,



and sites of memory and fantasy landscapes.

For more information on specific sessions, registration or other matters, visit the ASA conference website at <http://www.georgetown.edu/cross-roads/AmericanStudiesAssn/annualmeeting/ASA2005/2005.htm>.

**Call for Papers: Mid Atlantic Popular/American Culture Association Annual Conference**

The Mid-Atlantic Popular/American Culture Association (MAPACA) Annual Conference is seeking paper proposals for two specialty areas. These are: "This Builds That: The Architecture of Literature" and "Technology and the Home." Paper proposals should be sent to Loretta Lorraine, PO Box 461, Inwood Station, New York, NY 10034-0461; email: [llorraine@earthlink.net](mailto:llorraine@earthlink.net). The deadline is June 15, 2005.

The 2005 conference will be

held at the Hyatt Regency Hotel in New Brunswick, New Jersey, from November 4-6, 2005. The conference will feature 40 areas of interest, in addition to the two specialty areas.

For more information on the call for papers and the conference, visit the conference website at <http://www.wcenter.ncc.edu/gazette>.

**Call For Papers: Association for Museum History Annual Conference**

The Association for Museum History, in partnership with the Fellowships in Museum Practice program, Center for Education and Museum Studies, Smithsonian Institution, will hold its annual conference on October 28, 2006, at the Smithsonian Institution in Washington, DC.

For more information on the conference and the organization, contact Jeffrey Abt at [j\\_abt@wayne.edu](mailto:j_abt@wayne.edu).

## Notices

**Asian Reflections on the American Landscape Available**

The Cultural Resources Diversity Program at the National Park Service recently published *Asian Reflections on the American Landscape: Identifying and Interpreting Asian Heritage*, which provides a summary history and examples of historic places that have been documented and interpreted by the NPS cultural resources programs for their association with Asian heritage. This publication was prepared for preservationists, researchers, educators, and members of the general public who are involved in the identification and preservation of historic places in their communities.

*Asian Reflections on the American Landscape* is available to the public without charge. An online version of this publication is available at [www.cr.nps.gov/crdi](http://www.cr.nps.gov/crdi), under "publications." For hard copies, contact the Cultural Resources Diversity Program at [WASO\\_CRDP\\_INFO@nps.gov](mailto:WASO_CRDP_INFO@nps.gov); phone: 202/354-2276.

**Untold Stories and Unsung Heroes in the Making of the National Parks: Assistance Needed**

In its mission statement, the National Park Service states that it "cares for America's special places so that all may experience our heritage." Nearly 400 places have been set aside as national parks to tell the stories of our nation, its founding, its growth and development, and its struggles and triumphs. People of all backgrounds have helped to foster the idea of a National Park System and to secure these places as lasting symbols of our collective culture. Some of these people are very familiar to the public: John Muir and Theodore Roosevelt, for example. Others remain unknown or have only more recently come to our attention. Often, the latter are ethnic minorities who have also played a significant role in the development of the National Park System.

In recent years, stories of these unsung heroes have come to light. Captain Charles Young served as "acting superintendent" to General Grant and Sequoia National Park when the national parks were still under the supervision of the Army. His "rangers" were none other than his troop of fellow African American soldiers. George Melendez Wright, of American and El Salvadoran parentage, was instrumental in pushing the National Park Service to value the botanical and biological resources found within the parks, in addition to their scenic value. The role of another George, George Masa, was also of significance in the national parks story. A Japanese-American

From MASON-DIXON, page 16

between Pennsylvania and Virginia in what is today West Virginia. The pair determined the latitude and longitude of the city of Philadelphia and established that the boundary in dispute began exactly 15 miles south of the southern most tip of Philadelphia. Later, Congress' official designation of the Mason-Dixon Line as the boundary between slave and non-slave states extended the Mason-Dixon Line eastward.

The surveying party proceeded to the Susquehanna River in June of 1765, where they received instructions from the Crown to carry the line "as far as the provinces of Maryland and Pennsylvania are settled and inhabited." By June 4, 1766 Mason and Dixon had surveyed as far as the summit of Little Allegheny Mountain in Savage, Maryland, when Indian raids on the frontier halted their progress. A treaty was negotiated by Sir William Johnson for England with the Six Nations in May 1767. Shortly after resuming the survey on June 8, 1767, an escort of Indians, including an interpreter, was sent by the chiefs of the Six

Nations to accompany Mason and Dixon on the rest of their journey. Some became restless and suspicious of the gazing into the heavens and marking on the ground and left the party, along with other workers.

The surveyors came upon an Indian warpath at Dunkard's Creek on the Pennsylvania line at present day Blacksville, West Virginia. At this point, their Indian escort informed Mason and Dixon that the Six Nations wanted them to stop, so the party returned to Philadelphia, reported to the commissioners, and were honorably discharged on December 26, 1767. Eventually the line was surveyed west between Pennsylvania and Virginia to the Ohio River. When Pennsylvania abolished slavery in 1780 and the Ordinance of 1787 prohibited slavery in the Northwest Territory, this survey created a boundary that separated the slave states of Virginia and Kentucky from the Northwest Territory.

In 1820, the United States Congress formally defined the Mason-Dixon Line in the Missouri Compromise. The Upper Mississippi River, separating the slave state of Missouri from the

non-slave state of Illinois became part of the Mason-Dixon Line. When Iowa was admitted as a non-slave state in 1846 the Mason-Dixon Line extended further westward between Missouri and Iowa. For all practical purposes, this completed the history of the Mason-Dixon Line.

The exact geographical location of the Mason-Dixon Line and much of its significance regarding the history of slavery and the Underground Railroad is not understood by the general public. Crossing the Mason-Dixon Line was a significant milestone for fugitive slaves on their journey to freedom in non-slave states or northward to Canada. Communities on or near both sides of the Mason-Dixon Line had a significant role in the success of the Underground Railroad. While the line was not established as a geographic boundary for slavery in the United States, it has become a metaphor for the nation's struggle with the institution of slavery.

Henry Robert Burke is an independent writer/historian. He can be reached at burkeh@charter.net.

photographer, Masa's spectacular photos of the area surrounding Asheville, North Carolina, inspired others to care about and for the place that would become Great Smoky Mountains National Park. Imagine the National Park System without the contributions of these people and countless others like them whose service remains hidden in the shadows. The National Park Service is committed to recognizing these important contributions and those who made them.

Florentine Films, in cooperation with the National Park Foundation and WETA Public Television

Station, has embarked on a major documentary, tentatively entitled *America's Best Idea: The National Parks*. The series, which will air on PBS in 2009 in five two-hour episodes, will tell the remarkable story of the national parks from Acadia to Haleakala, from Mesa Verde to the Everglades. This documentary history seeks to incorporate stories of historically underserved and underrepresented populations: African Americans, Asian Americans, Hispanic Americans, Native Americans and other minority groups who have played an important part in the

creation of a national park, the evolution of the "park idea," or the protection of a national park, and for whom primary documents and visual images are available. Assistance is needed to recognize these unsung heroes.

To share your suggestions or to learn more about the project, please contact associate producer Susan Shumaker, phone: 304/292-2497; email: susan@stonecircleinc.com. This project is made possible through the generous support of the Evelyn and Walter Haas, Jr. Fund.



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Asian Reflections on the American Landscape, a new book from NPS, highlights Asian heritage in American culture.

# HERITAGE MATTERS

## CONTENTS

### NPS ACTIVITIES, pages 1–5

- Cultures of a Country, p. 1
- National Historic Landmarks designated, p. 3
- Preserve and Play Conference, p. 4

### PARTNERS' ACTIVITIES, pages 6–7

- Seminar, Public Meaning of Archeological Heritage, p. 6
- AAM Annual Meeting 2005 report, p. 7

### STATE ACTIVITIES, pages 8–15

- National Register Nominations, p. 8
  - Pascua Cultural Center, Tucson, Arizona
  - Town Doctor's House and Site, Southold, New York
  - Louis J. Bailey Branch Library—Gary International Institute, Gary, Indiana
  - Our Savior's Scandinavian Lutheran Church, Kenaston, North Dakota
  - B'nai Jacob Synagogue, Ottumna, Iowa
  - Whitepath and Fly Smith Gravesite, Hopkinsville, Kentucky
  - Winnemucca Hotel, Humboldt County, Nevada
  - Government Boarding School at Lac de Flambeau, Wisconsin
  - Ivey Delph Apartments, New York City
  - Edificio Patio Español, San Juan, Puerto Rico

### POINT OF VIEW, page 16

- The Original Mason-Dixon Line, p. 16

### CONFERENCES AND NOTICES, pages 17–19

- Conferences, p. 17
  - Multicultural Days: An International Perspective Conference, St. Catharines, Ontario, Canada
  - 5th International Conference on Diversity in Organizations, Communities and Nations, Beijing, China
  - 2005 Pecos Conference, White Rock, New Mexico
  - Graduate Association for African-American History at the University of Memphis, Memphis, Tennessee
  - SACRPH Biennial Conference, Coral Gables, Florida
  - American Studies Association Annual Conference, Washington, DC
  - Call for Papers: Mid-Atlantic Popular/American Culture Association Annual Conference, New Brunswick, New Jersey
  - Call for Papers: Association for Museum History Annual Conference, Washington, DC

### Notices, p. 18

- Asian Reflections on the American Landscape Available
- Assistance Needed for Untold Stories and Unsung Heroes in the Making of the National Parks

## 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)