



Heritage Matters

FALL 2009 News of the Nation's Diverse Cultural Heritage

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The Resurrection of St. Matthew School

Sarah Prud' homme / Cane River Heritage Area Commission

As you drive down Highway 119 in rural Natchitoches, Louisiana, the landscape is dominated by open fields, family farms, and the homes of long-time residents. They feel at ease in this picturesque country setting nestled along Cane River Lake in the Cane River National Heritage Area. Then, as if out of nowhere, appears an old, dilapidated high school building. The casual observer would drive by, chalking up the site as the remains of a bygone era. But for those who call the Cane River region home, the site stands as a stark reminder of the 20th-century struggle to provide educational opportunities for the children of the Cane River region and surrounding communities.

Disparagingly regarded as a “plantation” school by some in the early years, St. Matthew School flourished under the leadership of African American teachers and administrators, and its reputation for challenging curriculum and cultural events resulted in it being affectionately known as the “University” until its closure in 1989. The story behind the school’s formation and growth highlights the sacrifices and struggles of the African American community to ensure their children had access to educational opportunities. Renovation efforts of the old school site are currently underway in an effort to ensure that this story is not forgotten.

The school got its humble start in 1916 within the walls of the St. Matthew Third Baptist Church under the direction of Mr. Percy Brunson. Many of the students were descendants of enslaved laborers, tenant farmers, and sharecroppers from the nearby plantations. After a four-year hiatus, from 1919 to 1923, due to a lack of funding, Mr. Brunson, along with Miss Elgirtha Peacock, reopened St. Matthew. In 1936, Mrs. Myra Friedman took over as principal and sole teacher for three years and under her leadership, enrollment swelled to over 100 children.

The school outgrew its space in the Third Baptist Church and a two-room school building was built in 1940 to house nine grades on land deeded to the Parish School Board by the church. With this, the school was recognized by the school board as a junior high

Mission of the National Park Service

The National Park Service preserves 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 Park Service also cooperates with partners to extend the benefits of natural and cultural resource conservation and outdoor recreation throughout this country and the world.

Heritage Matters, sponsored by the Cultural Resources Programs of the National Park Service, is published twice a year, and is free of charge. Readers are invited to submit short articles and notices for inclusion. (Limit submissions to fewer than 600 words and include author's name and affiliation. Photographs or digital images are welcome.) Please submit newsletter items in writing or electronically to: Brian D. Joyner, Editor, *Heritage Matters*, DOI/National Park Service, 1849 C Street, NW (2280), Washington, DC 20240. Phone: 202.354.2276, e-mail: brian_joyner@nps.gov.

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.

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The Resurrection of St. Matthew School
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school. Enrollment increased, necessitating the addition of a two-room building for agricultural and home economics classes, as well as three additional teachers. By 1947, St. Matthew was designated as a senior high school by the school board, with eleven grades and an enrollment of several hundred students.

At this time, St. Matthew was reaching its apex; adding a twelfth grade in 1950; graduating its first class in May 1953; and with an enrollment of 718 students and 23 teachers by 1955. Its recognition as a senior high school was a "coming of age" in public secondary education for blacks living in the Cane River area, since it was the first public high school building constructed for African Americans in lower Natchitoches Parish. Central High School was the only other public high school for African Americans in all of Natchitoches Parish and it was 25 miles away. Between 1957 and 1967, four more buildings were added to complete the school campus.

Despite the success of the new high school, dwindling employment opportunities due to the mechanization of farming, substandard housing, and school desegregation began to take their toll. The school's closure became imminent as enrollment plummeted to 365 students. After a downgrade to a junior high in 1982, the school closed its doors on August 8, 1989.

In an effort to preserve the school's legacy and honor the accomplishments of its graduates, Mr. Marvin Toussaint and several other school alumni formed the St. Matthew School Community Association, Inc. (SMSCA) in 2002. With the help of the Cane River National Heritage Area (CRNHA) Commission, the school earned listing in the National Register of Historic Places in January 2005 for the role it played in the education of African Americans prior to desegregation. Efforts are underway to transform the school site into a community cultural center for the area's youth. The SMSCA recently completed phase one of its vision, which involved a clean-up of the school site through funding from an Environmental Protection Agency's Brownsfields grant. With the assistance of the CRNHA Commission, the SMSCA is currently developing a plan for the sustainable reuse of the property. ❖

i For more information contact the Cane River National Heritage Area Commission at info@caneriverheritage.org, phone: 318.356.5555.



Two students stand in front of St. Matthew School, circa 1955. The school served the African American community in lower Natchitoches Parish for more than 50 years. Courtesy of Marvin Toussaint.

List of Federally Recognized Tribal Historic Preservation Offices

The following list of 83 federally-recognized tribal historic preservation offices (THPOs) represents those American Indian tribes approved by NPS to assume preservation responsibilities on tribal lands, pursuant to Section 101(d) of the National Historic Preservation Act. Among the responsibilities assumed by these tribes are conducting historic property surveys, maintaining permanent inventories of historic properties, nominating properties to the National Register of Historic Places, and reviewing Federal agency undertakings pursuant to Section 106 of the Act.

Alabama

Poarch Band of Creek Indians

Arizona

Gila River Indian Community
Hualapai Tribe
Navajo Nation
San Carlos Apache Tribe
White Mountain Apache Tribe

California

Agua Caliente Band of Cahuilla Indians
Bear River Band of the Rohnerville Rancheria
Big Pine Paiute Tribe of the Owens Valley
Bishop Paiute Tribe
Blue Lake Rancheria Tribe of Indians
Elk Valley Rancheria
Hopland Band of Pomo Indians
Pinoleville Pomo Nation
Smith River Rancheria
Stewart's Point Rancheria Kashia Band of Pomo
Table Bluff Reservation – Wiyot Tribe
Timbisha Shoshone Tribe
Yurok Tribe

Connecticut

Mashantucket Pequot Tribe

District of Columbia

National Association of Tribal Historic Preservation Officers

Florida

Seminole Tribe of Florida

Idaho

Coeur d'Alene Tribe
Nez Perce Tribe of Indians

Louisiana

Tunica-Biloxi Indians of Louisiana

Maine

Passamaquoddy Tribe
Penobscot Nation

Massachusetts

Wampanoag Tribe of Gay Head (Aquinnah)

Michigan

Keweenaw Bay Indian Community
Lac Vieux Desert Band of Lake Superior Chippewa Indians
Pokagon Band of Potawatomi Indians

Minnesota

White Earth Band of Minnesota Chippewa
Mille Lacs Band of Ojibwe Indians
Bois Forte Band of Chippewa Indians
Lower Sioux Indian Community
Leech Lake Band of Chippewa Indians

Montana

Blackfeet Nation
Chippewa Cree Tribe of the Rocky Boy's Reservation
Confederated Salish and Kootenai Tribes of the Flathead Indian Nation
Crow Tribe of Indians
Northern Cheyenne Tribe

Nevada

Washoe Tribe of Nevada and California

New Mexico

Jicarilla Apache Nation
Pueblo of Zuni
Mescalero Apache Tribe
Pueblo of Pojoaque
Pueblo of Tesuque

New York

Seneca Nation of Indians
St. Regis Mohawk

North Carolina

Eastern Band of Cherokee Indians

North Dakota

Mandan, Hidatsa & Arikara Nation
Standing Rock Sioux Tribe
Turtle Mountain Band of Chippewa

Oklahoma

Absentee Shawnee Tribe
Caddo Tribe of Oklahoma
Choctaw Nation of Oklahoma
Citizen Potawatomi

Oregon

Confederated Tribes of the Umatilla Indian Reservation
Confederated Tribes of the Warm Springs Reservation in Oregon

Rhode Island

Narragansett Indian Tribe

CONTINUED » PAGE 4



DID YOU KNOW? November is Native American History Month
(Please see events on page 11.)

South Carolina

Catawba Indian Nation

South Dakota

Cheyenne River Sioux Tribe
Rosebud Sioux Tribe of Indians
Sisseton-Wahpeton Oyate

Washington

Confederated Tribes and Bands
of the Yakama Nation
Confederated Tribes of the
Colville Reservation
Lummi Nation
Makah Tribe
Skokomish Indian Tribe
Spokane Tribe of Indians
Squaxin Island Tribe
Suquamish Tribe

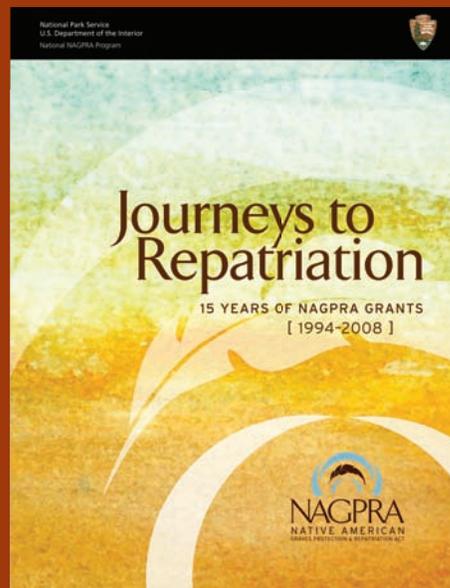
Wisconsin

Bad River Band of Lake Superior
Chippewa Indians
Ho-Chunk Nation
Lac Courte Oreilles Band of
Lake Superior Chippewa Indians
of Wisconsin
Lac du Flambeau Band of Lake
Superior Chippewa Indians
Menominee Indian Tribe of Wisconsin
Oneida Nation of Wisconsin
Red Cliff Band of Lake Superior
Chippewas
Stockbridge-Munsee Community

Wyoming

Northern Arapaho Tribe

i For more information contact James Bird, Chief, Tribal Preservation Program, at james_bird@nps.gov, phone: 202.354.1837



NAGPRA Celebrates 15 Years of Grants with Retrospective Publication

Sangita Chari / National Park Service

In November 1990, the Native American Graves Protection and Repatriation Act (NAGPRA) was passed, which created an organized relationship between the Federal government, museums, and the Native American community to address issues of control of Native American human remains and cultural items. NAGPRA gave Indian tribes and Native Hawaiian organizations a process for seeking the return of human remains and cultural items located in Federal agency repositories and museum collections around the country. In recognition of the historic effort required to undergo the repatriation process outlined in NAGPRA, Section 10 of the Act authorized the Secretary of the Interior to make grants to museums, Indian tribes, and Native Hawaiian organizations for the purposes of assisting in consultation, documentation, and the repatriation of museum collections.

The first NAGPRA grants were awarded 1994. Over the past 15 years, more than \$31 million have been awarded, supporting 293 Indian tribes, Native Hawaiian organizations, and museums in NAGPRA activities. Approximately \$1.8 million are awarded annually to museums, tribes, and Native Hawaiian organizations for consultation and documentation projects as well as to fund the interment of the repatriated remains.

To commemorate the anniversary of the grant program, NAGPRA has produced a retrospective, *Journeys To Repatriation: 15 Years of NAGPRA Grants, 1994-2008*. The publication provides an opportunity to reflect upon the successes of the consultation/documentation grants and repatriation grants, as well as the relationships developed between Indian tribes and museums.

i For copies of the *Journeys To Repatriation*, contact the National NAGPRA Program at nagpra_info@nps.gov, phone: 202.354.2201

National Register Nominations

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

1 Park Circle Historic District

From the early 20th century to the 1960s, Park Circle Historic District was part of Baltimore, Maryland's largest predominately Jewish neighborhood. The residential buildings, primarily composed of brick porch-front duplexes and row housing, maintain a homogenous character, with nearly all the houses built within a 30-year time period (1900-1930). Historically, Baltimore's Jewish community dates from the late 18th century, and by the Civil War, an estimated 8,000 predominantly German Jews lived in the city, primarily in downtown and eastern Baltimore. The migration of eastern European Jews in the late 19th century raised the city's Jewish population to an estimated 25,000 by 1901. By the 1920s, the more prosperous, established German-Jewish community (many were textile factory owners) moved northwest to Park Circle and the greater Park Heights community, followed by the second-generation Eastern European population.

Park Circle Historic District reflects the growth of the city's Jewish population, with 5 major synagogues relocating to the neighborhood, along with several civic institutions, including the Mary Louisa Alcott School No. 59 (built in 1926) and the Talmudical Academy (moved from East Baltimore in 1937). While the district's demographic changed in the 1960s, with the Jewish population moving to suburban neighborhoods and an influx of African Americans into Park Circle, it retains its historic character. Park Circle Historic district was listed in the National Register of Historic places on December 4, 2008.

The No. 59 School in Park Circle resides within the Park Circle Historic District, a Jewish enclave in Baltimore, Maryland, for nearly 60 years. Courtesy by F. Shoken, Maryland Historical Trust.



27th Street Historic District, viewed from the northwest down E. 27th Street from Paloma Avenue, was at the hub of the African-American community in Los Angeles. Courtesy of Jay Fantone, California State Historic Preservation Office.

2 27th Street Historic District

The 27th Street Historic District is located south of downtown Los Angeles, at the intersection of East 27th Street and Paloma Avenue. The houses in the district are similar in style, scale, and materials, being wood-framed structures, one or two stories in height, with the majority representing Victorian architectural styles. Once an all-white neighborhood, the district became the center of the African American community in Los Angeles.

The sub-division was developed in 1895. Russian Jews began moving into the neighborhood in 1920, and the African American presence began in 1923 when a congregation moved into a neighborhood church on 27th Street. By the 1950s the neighborhood was predominately black. One of the factors that attracted African Americans to Los Angeles was the possibility of homeownership. By 1910, 40 percent of African Americans in Los Angeles County owned their own homes. Housing covenants prevented African Americans from buying in all-white communities so mixed-race neighborhoods like 27th Street Historic District, located just off of Central Avenue, provide opportunities.

Between the 1890s and 1958, Central Avenue was the hub of the African American community in Los Angeles. The 27th Street Historic District includes the 28th YMCA and two contributing churches, all along Paloma Avenue. Thomas A. Greene led the formation of the Colored YMCA in Los Angeles in 1906 and served as the Executive Secretary until 1932.

The YMCA grew rapidly during the first two decades of its existence and outgrew its first two sites at 731 S. San Pedro Street (1906-1916) and 1400 E. 9th Street (1916-26). Both of the earlier buildings are gone. The construction of the existing building in 1926 was viewed as a milestone for the black community. It included a gymnasium and swimming pool on the ground floor and 52 dormitory rooms on the upper floors. Unfettered access to a swimming pool was a momentous achievement, as African Americans were all but excluded from public pools in Los Angeles until 1932. The Supreme Court struck down housing covenants in 1948, but the impact of the ruling was not felt for another decade. The 27th Street Historic District was listed in the National Register of Historic Places on June 11, 2009.



3 Barrio El Membrillo Historic District

The Barrio El Membrillo Historic District, comprising West Mesa Street and South Sentinel Avenue and within walking distance of downtown Tucson, Arizona, is a closely knit, traditionally Hispanic neighborhood. The dwellings in the neighborhood are examples of the Sonoran vernacular building tradition. Until the late 19th century, this area was cultivated land on the floodplain of the Santa Cruz River. The land was eventually bought for residential development, and the area including Barrio El Membrillo Historic District was platted in 1920. The one-story dwellings of this district, modest in size and scale, were built of adobe brick.

During the Great Depression of the 1930s, relief efforts were organized in Tucson's Hispanic community, among them *the Comité Pro-Infantil* formed by the *Alianza Hispano-Americana* and other groups, to assist residents in maintaining their homes and preserving their neighborhood. By the 1940s, the majority of the residents in El Membrillo owned their homes. However, following a similar pattern in other urban areas, returning Hispanic war veterans moved into new subdivisions, leaving the older neighborhood behind. The barrio was further threatened by an urban renewal program beginning in 1965, which demolished the old Hispanic urban core. A proposal in the 1970s to build an east-west expressway that

would have effectively wiped out El Membrillo was stopped by the community. Despite these efforts, El Membrillo was slated for commercial development, but the community managed to save 13 dwellings. Barrio El Membrillo retained its distinctive built environment and has maintained its connections with the traditions that created it. The Barrio El Membrillo Historic District was listed in the National Register of Historic Places on August 5, 2009.

Barrio El Membrillo retains structures exemplary of the Sonoran vernacular architectural tradition. Courtesy of Morgan Rieder, Arizona State Historic Preservation Office.



4 Chuck Berry House

The Chuck Berry House, located in St. Louis, Missouri's Greater Ville neighborhood, is significant for its association with the recording and performing career of Chuck Berry (a.k.a. Charles Edward Anderson). The one-story, three-room brick cottage with a two-room rear addition dates to 1910. From 1950 to 1958, Berry lived in this house, practiced with his band, developed his musical style, and penned many of his trademark songs. The house was listed in the National Register of Historic Places on December 12, 2008.

Chuck Berry is argueably considered the most important artist in the genre of rock and roll and is responsible for influencing subsequent generations of musical greats such as John Lennon, Paul McCartney, Keith Richards, Bob Dylan, Eric Clapton, and Mick Jagger. A number of the rock and roll songs that Berry is best-identified with were penned at this house: "Maybellene," "Johnny B. Goode," "Rock and Roll Music," "Sweet Little Sixteen," "Brown-Eyed Handsome Man," and "Thirty Days."

Considered the preeminent rock and roll artist of his generation, Chuck Berry resided at 3137 Whittier Place from 1950 to 1958. Courtesy of Lindsey Derring and Andrew Weil.

5 Billy Simpson's House of Seafood and Steaks

Billy Simpson's House of Seafood and Steaks, located in northwest Washington, DC, was listed in the National Register of Historic Places on March 17, 2009. The two-story building is part of a row of four attached commercial/residential buildings located on the west side of Georgia Avenue. Renowned for its spicy New Orleans gumbo, Billy Simpson's House of Seafood and Steaks was one of a few upper-end restaurants to cater to elite black Washingtonians and also served as a center for African-American political discourse and debate.

The property is also significant for its association with restaurateur Billy Simpson who from 1956 to 1975 was at the center of an elite circle of African American politicians and government officials, who championed local and national civil rights and community causes. Entertainers such as Redd Foxx, Ella Fitzgerald, Dick Gregory, and political and government officials such as Carl Rowan and Andrew Hatcher were patrons of Billy Simpson's.

Billy Simpson's House of Seafood and Steak was the premiere gathering place for Washington's black elite from 1956 until 1975. Courtesy of Kim Williams.



The Chadbourn Spanish Gospel Mission has served the Hispanic community of Colorado Springs since the 1930s. Courtesy of Jennifer Wendler Lovell.

6 Chadbourn Spanish Gospel Mission

The Chadbourn Spanish Gospel Mission was listed in the National Register of Historic Places on January 14, 2009. Located in a former Hispanic enclave, the mission is now the only tangible reminder of a once vibrant Hispanic neighborhood, the Conejos District, located in the southwest side of downtown Colorado Springs, Colorado. In 1954, the surrounding neighborhood was demolished for industrial development. Hispanic families, mainly from the San Luis Valley, were attracted to Colorado Springs in search of jobs at the nearby railroads, mines, and mills. The building dates to 1910 but was converted into a mission in 1930 by missionary Ruth Chadbourn and offered non-denominational services in both Spanish and English.

The mission also served as a community center offering adult education classes in English, sewing, and music, and provided recreational activities for neighborhood children through basketball and baseball teams, and meeting space for Boy Scouts and Girl Scout. The building underwent a major renovation project in 1939 to convert its appearance into the Mission Revival Style.

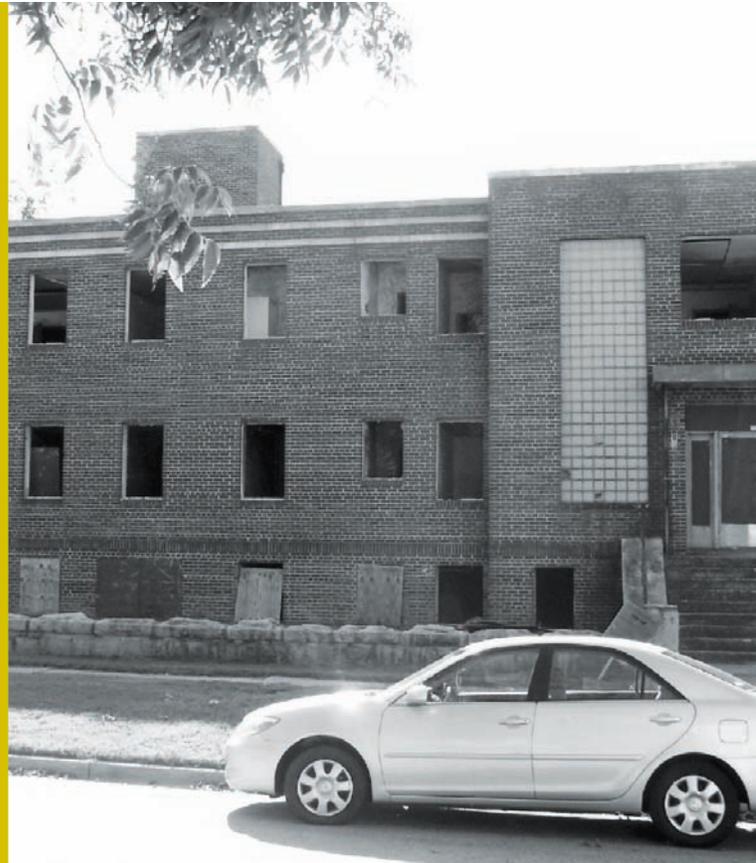
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7 Good Samaritan–Waverly Hospital

The Good Samaritan–Waverly Hospital, located in Columbia, South Carolina, was the first hospital built to serve the African-American community and the surrounding seven counties. It also served as the only nursing school for blacks in Columbia. Located at 2204 Hampton Street, the hospital is modern-style, two-story brick structure and was listed in the National Register of Historic Places on July 28, 2008.

The Good Samaritan–Waverly Hospital resulted from several mergers of local African-American hospitals, the last occurring in 1938 to concentrate resources toward the construction of a newly-built hospital. Although the community raised considerable funds for the new facility, the new hospital was made possible by Hospital Survey and Construction Act of 1946 (a.k.a., the Hill-Burton Act) funds, intended to modernize hospitals and provide uncompensated service to the community for 20 years. A state-of-the-art medical facility when completed, it closed in 1973, unable to compete with the new and integrated Richland County Memorial Hospital.

The Good Samaritan–Waverly Hospital was the first hospital expressly built for African Americans in Columbia, South Carolina and the surrounding area, in 1952. Courtesy of Rebekah Dobrasko.



8 Hill-Ross Farm

The Hill-Ross Farm is associated with the abolitionist reform movement in Northampton, Massachusetts, and in particular the Underground Railroad activities of two of its owners, Samuel Lapham Hill and Austin Ross. The farm was listed in the National Register of Historic Places on January 8, 2008, as part of the Underground Railroad in Massachusetts Multiple Property Submission. It is located in the Connecticut River Valley, which has been documented as a common route among fugitive slaves. Samuel L. Hill resided in the farmhouse from 1841-1845, when the property was part of a utopian community, the Northampton Association for Education and Industry (NAEI). There are several documented accounts of Hill's assistance to fugitives.

Austin Ross purchased the property in 1857 to run the association's farm after he and his wife were excommunicated from their church in Connecticut for their ardent abolitionist beliefs. Until 1865, their house was also used as a station in the Underground Railroad and the couple assisted numerous fugitive slaves in reaching Canada.

The Hill-Ross Farm served as an Underground Railroad station under two separate owners, Samuel Hill and Austin Ross. Courtesy of Neil Larson.

i For more information about the National Register visit <http://www.nps.gov/nr>

Seeing Things for What Could Be: Preservation and Revitalization in Gary, Indiana

Brian D. Joyner / National Park Service

Carlton Eley / U.S. Environmental Protection Agency

When Senator Evan Bayh, D-IN, stated recently that Gary, Indiana, will become a national model for urban revitalization, the first response might have been “Why Gary?” Similar to other industrial cities in the Midwest, Gary has seen its share of disinvestment, suburban flight, and economic decline with the downsizing of the steel industry in the area. The city is competing with others for the \$2 billion in neighborhood-stabilization funds set aside by the Federal government. But it believes it has a leg up on the competition, because at the core of its revitalization effort is historic preservation.

In its heyday, Gary was a medium-sized industrial city of 100,000 people. Known as Steel City, as it was founded by US Steel, it was ethnically diverse, attracting black migrants from the South as well as Eastern Europeans and Mexicans. However, since the 1960s, the population has dwindled to around 80,000 with all of the woes of urban disinvestment. Most notably affected is Broadway, the city’s main artery. Along Broadway is the Midtown district, the historic African American community of Gary. Within the Midtown district reside local landmarks such as Veejay Records, home to artists such as the Spaniels (“Goodnight, Sweetheart, Goodnight”) and Jimmy Reed (“Bright Lights, Big City”). The Beatles’ first American release was distributed through Veejay. Other places of significance include North Gleason Park, a segregated recreational park for the African American community, and the Froebel School, the city’s only integrated high school until 1945. The school hosted a concert by Frank Sinatra, who volunteered to help end a white-student strike protesting integration in November 1, 1945. While the city has several properties listed in the National Register, few of the resources in Midtown are included.

The idea of a preservation plan for Midtown began as a service learning component to a class on community development by Dr. Earl Jones, a professor in the Department of Minority Studies at the Indiana University Northwest. He worked with activists in the African American community in Gary to develop a tour guide for Historic Midtown. The intent of *Midtown—The Central District Project* was to promote historic preservation and economic

In its heyday, Gary was a medium-sized industrial city of 100,000 people. Known as Steel City, as it was founded by US Steel, it was ethnically diverse, attracting black migrants from the South as well as Eastern Europeans and Mexicans.

development. Dr. Jones and project coordinators John Gunn, William Hill, and Jihad Muhammad conducted a survey of buildings in the district, recorded oral histories, and undertook extensive research into the lives of community members past and present. The survey identified significant buildings and sites to be considered for historic designation. The project was completed in 2005, with the

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**“Some men see things
as they are and say,
why. I dream things
that never were and
say, why not.”**

GEORGE BERNARD SHAW

assistance of the Historic Landmarks Foundation of Indiana, Inc., and the Indiana Humanities Council.

In 2007, the city of Gary, Gary/East Chicago/Hammond Empowerment Zone, and Indiana University Northwest requested technical assistance from the Planning and the Black Community Division (PBCD) of the American Planners Association with forming a vision for arterial enhancements along Broadway including historic Midtown. In response, PBCD assembled a team of practitioners with expertise in meeting community needs for equitable development, smart growth, context sensitive design, place making, urban design/architecture, and vacant property reclamation. Through a series of collaborative planning exercises and workshops, PBCD worked with the public to identify solutions. Preservation was a critical element for the technical assistance effort. In fact, the city of Gary cited districts such as the 18th and Vine Jazz District in Kansas City, Missouri as an example of a successful preservation-based revitalization effort within a diverse community.

The PBCD team leveraged over \$100,000 of in-kind services from an initial \$5,000 grant to produce the technical assistance report, “Vision for Broadway.” The U.S. Department of Housing and Urban Development has taken a particular interest in Gary, examining how it can partner with other federal agencies to encourage the city’s development in what Bayh and Assistant Secretary Ron Sims are calling “The Gary Project.” Along with the technical report and the Midtown tour guide, the hope is that Gary can serve as a potential blueprint to revitalization through preservation for other Rust Belt towns.

Perhaps, George Bernard Shaw was right. “Some men see things as they are and say, why. I dream things that never were and say, why not.” Well...why not Gary? ❖

Conferences, Events, and Announcements

Conferences

March 2010

National Council on Public History, Portland, OR

"Currents of Change," the National Council on Public History's 2010 annual meeting celebrates the organization's 30th anniversary. The meeting will be held simultaneously with the American Society for Environmental History's annual meeting, on March 10-14, 2010, in Portland, Oregon.

For more information about the meeting and proposals, visit NCPH's meeting webpage, <http://www.ncph.org/Conferences/2010/tabid/553/Default.aspx>.

April 2010

Organization of American Historians, Washington, DC

The 103rd Meeting of the Organization of American Historians (OAH) will take place April 7-10, 2010 in Washington, DC. "American Culture, American Democracy" is the theme of the annual meeting, seeking to cover the full chronological sweep of the American past, from pre-Columbian years to the 21st century, and the rich thematic diversity that has come to characterize contemporary American history writing and teaching.

The meeting will be held at the Hilton Washington. For more information, visit OAH's meeting webpage, <http://www.oah.org/meetings/2010/>.

Society for American Archaeology, St. Louis, MO

The Society for American Archaeology (SAA) will host its 75th annual meeting on April 14-18, 2010 in St. Louis. For more information, visit the SAA Annual Meeting website, <http://www.saa.org/AbouttheSociety/AnnualMeeting/tabid/138/Default.aspx>.

May 2010

American Association of Museums, Los Angeles, CA

The American Association of Museums will host its annual conference on May 23-27 in Los Angeles. "Museums Without Borders" will be the theme.

AAM is accepting proposals for sessions. The entire submission process will now be online only.

For more information, visit AAM Conference webpage, <http://www.museumexpo.org/aam2010/public/MainHall.aspx?ID=159&sortMenu=102000>.

Events

Native American Month / November

African American History Month / February

Women's History Month / March

Announcements

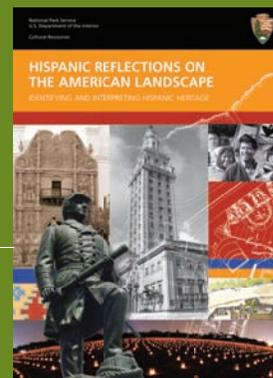
New CRDP Publication, *Hispanic Reflections on the American Landscape*

The history of North America is tied to the Spanish settlement of the Western Hemisphere. The melding of Spanish, European, indigenous American, and African cultures are at the root of Hispanic heritage throughout the region. This heritage influences aspects of American culture from our architectural lexicon, to food to music and dance.

The National Park Service has published *Hispanic Reflections on the American Landscape: Identifying and Interpreting Hispanic Heritage*, the third in the series of guides to the diverse heritage of the nation. This guide uses properties documented by NPS cultural resource programs to provide examples of how to identify and interpret Hispanic heritage within American culture for preservationists, interpreters, and the general public.

Hispanic Reflections, published as a single volume in English and Spanish, is available to the public through NPS. For copies, please contact WASO_CRDP_INFO@nps.gov.

Hispanic Reflections on the American Landscape provides preservationists and interpreters with a guide to understanding Hispanic heritage within American culture. Courtesy of National Park Service.



Correction: On page 8 of the January/February 2008 issue, the photo caption credits the image to the Arlington County Public Library. It should read "Courtesy of Lloyd Wolf."



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