



HERITAGE MATTERS

NEWS OF THE NATION'S DIVERSE CULTURAL HERITAGE

Lewis Museum of Maryland African American History and Culture to be Newest Attraction at Baltimore's Inner Harbor

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Nikki DeJesus Smith
Lewis Museum of Maryland
African American History and Culture

Nearly 500 persons attended the groundbreaking of the Reginald F. Lewis Museum of Maryland African American History and Culture in Baltimore, Maryland, on Tuesday, December 3, 2002. The proceedings ended with a speech from Kweisi Mfume of the NAACP, and with a sense of great anticipation for the museum's opening.

The museum is the newest addition to Baltimore's Inner Harbor. It will be the largest African American museum on the East Coast. Sharing more than 350 years of life experiences of Maryland African Americans in its permanent exhibition, the museum will also explore broader national and international issues in its special exhibition gallery and many public programs.

The five-story building will be home to permanent and special exhibitions, state-of-the-art resource center, distance learning center provided by Verizon Communications, oral history recording and listening studio, 200-seat theater, terrace facing the Inner Harbor, museum

shop, café, and conservation lab. The museum's architecture has great symbolism of the African American experience. Clad in black granite from Africa, the entire building is penetrated by its Red Wall of Freedom, which will be inscribed with the names of contributors and their loved ones. The atrium allows light to shine throughout the museum.

Construction of the \$33 million project will take from 18 to 24 months to complete, with the museum opening its doors to the public in 2004. The architecture and engineering design team, Freelon/RTKL, has already been awarded the 2002 *Isosceles Award* for the

(SEE LEWIS, PAGE 5)



Through My Father's Eyes, a new *SITES* travelling exhibit, provides a remarkable look at Filipino American culture. See page 6.

HERITAGE MATTERS

JUNE 2003

The Reginald F. Lewis Museum is under construction at the corner of Pratt and President Streets, near the Inner Harbor in Baltimore, Maryland. Image courtesy of Freelon/RTKL, a joint venture.

NPS ACTIVITIES

Penn Students Study, Conserve Bandelier Tribal Sites

Frank Matero
University of Pennsylvania

In the American Southwest, native cultures are a vital part of the region's contemporary mosaic of ethnic diversity. This is especially evident through their long-standing relationship to the land and landscape that is reflected in the continuity of place for all pueblo commu-

nities and the countless number of traditional cultural places (TCPs) and archeological sites that figure prominently in contemporary beliefs and practices.

Recently many such sites have gained federal recognition and legal protection through Native American participation in federal government programs such as the National Historic Preservation Act, the National Environmental Policy Act, the American Religious Freedom Act, and the formation of Tribal Historic Preservation Offices (THPOs). Yet,

stabilization, protection, and interpretation of these sites according to both professional conservation principles and indigenous values and beliefs have proven difficult.

The application of conservation to these sites must be an integrated approach that explores and critiques multiple meanings and uses of cultural resources while maintaining living contact with past and existing indigenous traditions. This approach can assist government agencies in encouraging a sustainable relationship between native communities and their ancestral, archeological, and historic structures and landscapes. The process must be "contextualized" to create an adaptive strategy that addresses the physical conservation of



Now known as the New Kent Middle School, the New Kent School played an important role in the desegregation of public schools in Virginia. Photo courtesy of National Historic Landmark files.

structures, places, and sites of cultural significance while acknowledging and responding to federal management policies and affiliated groups' past identities and present day needs, expectations, and beliefs.

Beginning in 1997, the Graduate Program in Historic Preservation of the University of Pennsylvania, the National Park Service Intermountain Region-Santa Fe Support Office (NPS), and Bandelier National Monument, with several Native American pueblo partners, inaugurated an integrated program on the complex preservation issues associated with Native American traditional cultural places and archeological sites. The first project focused on developing a trail and site preservation plan for Tsankawi mesa unit in Bandelier National Monument, an ancestral puebloan site of great natural beauty and archeological and cultural significance.

In 2001, NPS and University of Pennsylvania continued their partnership in site conservation and training at Frijoles Canyon through the Vanishing Treasures Program, with additional funding from the Getty Grant Program and the Tauck Foundation. The new program addresses two diverse and unique cultural resources at the park: the over 1,000 cavates along the cliff faces and the circular masonry pueblo of Tyuonyi. A separate but related architectural survey studied the design and condition of the park architecture and landscape features

Students investigate the Tsankawi mesa unit during as a part of the NPS/University of Pennsylvania Graduate conservation program at Bandelier National Monument in New Mexico. Photo courtesy of Architectural Conservation Laboratory/ University of Pennsylvania.



built by the Civilian Conservation Corps in the 1930s and 1940s, considered by many to be among the finest in the National Park System.

The 2003 conservation program will continue the developed methods for the documentation and GIS-based survey of the cavates and their landscape. Focus will be placed on the recording, stabilization, and management of these structures. This will allow an analysis of conditions related to both natural and cultural factors such as topography, geology, hydrology, and existing cavate design and condition in developing an understanding of critical threats and an intervention strategy based on technically sound as well as culturally sensitive conservation measures. From this effort, a preservation plan for the prehistoric cavate structures and cavate landscape will be developed.

Integrated in all these projects from the beginning has been a professional training program for selected young adults from the affiliated pueblo communities. In this way, the various expertise and individual contributions from the National Park Service, the University of Pennsylvania and the associated pueblo affiliates can be brought together and synthesized into concepts, approaches, and practical solutions for the long-term management of this and other related sites.

Teaching with Historic Places Launches 100th On-line Plan with School Desegregation Lesson

Theresa Campbell-Page
National Conference of State Historic
Preservation Officers

In commemoration of African American History Month, the Teaching with Historic Places (TwHP) program marked a major milestone by releasing its 100th on-line lesson plan, “New Kent School and the George W. Watkins School: From Freedom of Choice to Integration.” TwHP, a program of the National Register of Historic Places, offers a variety of products and activities that help teachers bring historic places into the classroom.

The lesson features two schools in New Kent County, Virginia—the New Kent School and the George W. Watkins School. These schools were associated with the most significant public school desegregation case the U.S. Supreme Court decided after *Brown v. Board of Education* in 1954. While *Brown v. Board of Education* ruled that separate schools for blacks and whites were inherently unequal, the 1968 U.S. Supreme Court decision, *Green v. County School Board of New Kent County, Virginia* placed an affirma-

tive duty on school boards to integrate schools.

Through maps, readings, visuals, and activities, students can discover the history of the *Green* decision and its significance in the fight to end desegregation and expand the rights of black citizens in the United States. In the readings, students not only learn about the historical context of the *Green* decision, but also analyze excerpts from the decision to understand why token desegregation plans failed. They also explore the personal stories of individuals such as Dr. Calvin Green, who sued the New Kent School Board, and Cynthia Gaines, one of the first students to integrate the all-white New Kent School. The Visual Evidence section allows students to evaluate school yearbook photos and see how the demographics of the schools changed from the time of the decision until integration was realized. Activities in the lesson encourage students to conduct oral interviews, trace the history of their school from the *Brown* decision through the implementation of the *Green* decision, and write journal entries from the perspective of those who experienced segregation. The lesson also links to a variety of supplementary resources so the historical themes can be further researched.

The creation of the New Kent lesson stemmed from several key events. The two schools were highlighted in a congressionally mandated study of desegregation in public education completed by the National Park Service in August 2000. One result of that study was the recommendation to nominate the schools as National Historic Landmarks. Gale Norton, Secretary of the Interior, made that designation on August 7, 2001. (See *Heritage Matters*, June 2002 for an article regarding its National Historic Landmark designation.)

National Park Service involvement in the recognition of these schools did not stop with landmark designation. Following designation, an array of partners came together to increase public awareness for the *Green* case and the two nationally significant historic sites. Teaming with the New Kent County Board of Education and the Department of History at the College of William and Mary, the National Park Service applied for a grant from the Virginia Foundation for the Humanities and Public Policy's African-American Heritage Program to fund the creation of a Teaching with Historic Places lesson plan. Jody Allen, Brian Daugherty, and Sarah Trembanis, Ph.D. candidates at the College of William and Mary, researched and wrote the lesson. They were assisted by Frances Davis, Na'Dana Smith, and Megan Walsh, Class of 2002 at New Kent High School.

The lesson, "New Kent County School and the George W. Watkins School: From Freedom of Choice to Integration," is posted on the Teaching with Historic Places website at www.cr.nps.gov/nr/twhp.

Where's Smokey? Sioux Code Talkers and the War in the Pacific

Tammy Duchesne
War in the Pacific National Historic Park

In late October of 2002, two park visitors at War in the Pacific National Historical Park, located on the U.S. territory of Guam, made a fascinating discovery dating to World War II, and possibly connecting the war effort to the Sioux Tribe. They found an elaborately engraved canteen that referred to the South Dakota Indian tribe and to the name of "Smokey Dias."

Located about 3,300 miles southwest of Hawaii in the Mariana

Islands, Guam was the scene of intense fighting between Japanese and American forces during World War II. It was here in July of 1944 that the American recapture of Guam began with simultaneous landings along multiple beaches, followed by intense battles on the island.

Now, almost 60 years later, the visitors discovered the canteen, which was probably exposed by heavy rainfall earlier in the year. They reported the artifact to National Park Service rangers, who then contacted park museum staff. What makes the canteen unique is the intricate and ornate design engraved onto it. While the workmanship is impressive, the content of the engraving makes it historically significant. On one side the canteen is engraved with "Kali-Sioux/Reservation/Kali-Black Hills/South Dakota." The opposite side of the canteen is engraved with a few symbols which resemble brands and appear above the inscription "Smokey Dias."

Since the canteen's discovery, the museum staff has been actively searching for any and all information related to the canteen. In an effort to learn who Smokey Dias was, the most basic research revealed that the name Dias does not appear on a list that recognizes and honors those who were killed, injured, or victims of wartime suffering in Guam. In addition to using the War in the Pacific's historical records, internet resources were also employed to gather information.

Initial queries proved that the Sioux, like the Navajo, served in the Pacific, some of them using their unique and complex language to help code and disguise messages of military importance during World War II. These Native American soldiers were crucial and vital factors in the American defeat of Japanese forces in the Pacific theater. Sioux

Code Talkers were recognized for their contributions and service by the South Dakota legislature. Unfortunately, the name Smokey Dias is not listed among known Sioux Code Talkers.

War in the Pacific National Historical Park is searching for information about GIs from the Sioux Reservation that served in Guam during World War II, and are extremely interested in acquiring information about Smokey Dias. The canteen is already providing new information about the lives of those men who fought in the Pacific theatre during World War II. The canteen also might serve as a catalyst in developing a new museum exhibit that recognizes the contribution of Native Americans in the war.

If anyone has any information about Sioux serving in Guam during World War II, or any information about Smokey Dias, call War in the Pacific National Historical Park at 671/355- 5096, ext. 7; or fax: 671/355-5098 or 671/472-1475. Address correspondence to Eric Brunnemann, Park Superintendent, War in the Pacific National Historical Park, Maintenance Building 115 Marine Drive, Piti, Guam 96915, e-mail: Tammy_Duchesne at Tammy_Duchesne@partner.nps.gov, and Eric_Brunnemann@nps.gov. For more information about Guam and War in the Pacific National Historical Park, visit www.nps.gov/wapa.

Maryland notables, including Kweisi Mfume, left, and Gov. Robert L. Erlich, Jr., center, participate in the ground breaking for the Lewis Museum of African American History and Culture in Baltimore, Maryland. Photo courtesy of Roy Lewis.

(LEWIS, FROM PAGE 1)

museum's design and visitor-friendly atmosphere. The exhibition design firm, Gallagher and Associates, has created nationally-renowned exhibitions such as *The American Presidency* and *African Voices* at the Smithsonian Institution, and the new interactive International Spy Museum in Washington, D.C.

The museum's permanent exhibition will allow visitors to choose from an array of provocative experiences collected into three distinct categories: Labor that Built a Nation, Family & Community, and Art & Enlightenment. Within each gallery a single idea unites and illuminates the stories of Maryland African Americans through interactive exhibits incorporating rare photographs and documents, fine and folk art, clothing, furnishings, tools, and other materials tied to renowned and lesser-known Marylanders. Museum visitors will have the opportunity to meet unsung heroes and experience their first-person accounts of historical and contemporary eras and events.

Unveiled at the groundbreaking

celebration were 14 original works of art created for the museum's construction site. The exhibition, *Through a Child's Eyes*, was created by Maryland Institute College of Art students and children from the Boys and Girls Club of Central Maryland, in collaboration with Crayola Works Studios in Arundel Mills Mall. The museum's logo, campaign, and membership materials were also made public during this celebration. The new logo communicates the journey of the African American, culminating in triumph and inspiration.

The museum also launched its new website at the groundbreaking, sponsored by Washington Gas. To serve as an information resource, the website will also be an interactive and user-friendly environment for visitors seeking information about the museum's services, programs, events, and membership. It will also be an important tool for educators, students, and historians researching the African diaspora.

For more information, visit the website, www.AfricanAmericanCulture.org, or phone: 410/333-1130.



PARTNERS INITIATIVES

Filipino American Culture Through My Father's Eyes

Brian D. Joyner
National Park Service

History and cultural heritage are not always communicated well through written descriptions. However, photographic documentation provides a visual point of reference and a connection on an emotional level. The combination of the two offers a comprehensive examination of the topic. *Through My Father's Eyes: The Photographs of Ricardo Ocreto Alvarado* offers visitors an informed look at life in the Pinoy (Filipino American) community in California in the 1940s and 1950s.

An amateur photographer, Ricardo Alvarado chronicled the Filipino community in and around the San Francisco Bay area through nearly 3,000 black and white photographs over the course of 20 years. *Through My Father's Eyes* is divided into four sections that address the Pinoy experience: "Manong Generation," "Second Generation," "Postwar Era," and "Diversity."

The curators, Janet Alvarado, the subject's daughter, and Franklin Odo of the Smithsonian Institution, weave the historical narrative of Filipino immigration and assimilation at a pivotal point in the 20th century into Alvarado's observations. Ordering of

the images in a thematic, but loosely chronological fashion enables Alvarado's lens to move visitors from the passing of the "manong," or older brothers in Luzon dialect, who came to work as agricultural laborers in Hawaii and on the western coast of mainland America or as domestics, through the relative prosperity of the postwar period.

The curators illustrate the Pinoy community's growing sense of security within society during the middle of the century with their choice of images and use of historical narrative. As Alvarado's images capture the transition from a society of bach-

elors to a community of families, the narrative fills in the blanks with a brief discussion on marriage and citizenship. (Marriage to whites was illegal—although some did take place—and the number of female Filipino immigrants was miniscule prior to World War II, so some Pinoy married outside of their community, primarily to Mexican women.)

Other Filipinos remained bachelors well into their forties, or until they could return to the Philippines to find a wife. Images of solitary Filipino men working in agricultural labor transition to those of Pinoy families at home and at play in Alvarado's work. The photographs show Pinoy community-sponsored events, such as "box" dances and beauty pageants. The narrative denotes the implicit prosperity and security of the community in these events.

(right) *Filipino migrant workers harvested bellpeppers, lettuce, celery, artichoke, and asparagus crops. Photo courtesy of Ricardo Alvarado, the Alvarado Project.*

(opposite page) *This portrait was taken during one of Alvarado's visits to a California farm area. Photo courtesy of Ricardo Alvarado, the Alvarado Project.*





Through My Father's Eyes illustrates the multicultural nature of the Pinoy experience. Residents lived and worked with African Americans, Latin Americans, and European Americans. Alvarado captures his neighbors in bars and stores, at social occasions, and in their places of business. One image of Pinoy and European Americans at a picnic is hung near another of Alvarado and his coworkers, black and Latino, in the Letterman Army Hospital kitchen. An interracial band performs at a party for the Pinoy community in the Bay area in another.

Alvarado's personal experience is reflected in the narrative arc of the exhibit. He arrived in the United States in 1928, working as a houseboy and janitor. After a stint in the U.S. Army First Filipino Infantry Regiment during World War II, he worked as a cook at Letterman Army Hospital at the Presidio in San Francisco. He returned to the Philippines in 1959 to get married. *Through My Father's Eyes* offers an

impressive view of Filipino Americans. The exhibit will travel the country in conjunction with the Smithsonian Institution Traveling Exhibition Service (SITES).

For more information, visit thealvaradoproject.com or www.apa.si.edu.

Forgotten Patriots Symposium

Eric G. Grundset
Daughters of the American Revolution Library

On January 11, 2003, over 200 participants attended the *Forgotten Patriots: African American and American Indian Service in the Revolutionary War* symposium held at the national headquarters of the Daughters of the American Revolution (DAR) in Washington, DC. The event was part of the DAR's desire to recognize the involvement of all patriots, regardless of color, in the Revolutionary War and to help illuminate their stories in the historical record.

The symposium was the result of a long-standing research project supported by DAR. In the mid-1980s, DAR staff sought to identify and document the names of African Americans and American Indians who joined in the war against Great Britain. A series of booklets were published in the 1980s and 1990s. After the completion of the final booklet in 2000, all of these compilations were gathered together, updated, and edited as a single volume. The resulting publication, *African American and American Indian Patriots of the Revolutionary War*, identifies some 3,000 individuals and provides references to the documented sources, which support their identification as patriots of the American cause during the period of the Revolutionary War, April 1775–November 1783.

With the completion of *African American and American Indian Patriots*, the DAR Museum decided to prepare an exhibit on the same topic. After securing the necessary personal effects and illustrative documents, the *Forgotten Patriots* exhibit opened at DAR headquarters in October 2002. The central feature of the exhibit is a series of large panels bearing the names of those patriots identified in the book. The exhibit will run through mid-August 2003 and is open to the public.

The symposium began with greetings from Linda Tinker Watkins, President General, National Society of Daughters of the American Revolution; Mark A. Gresham, President and CEO of the Black Patriots Foundation; and Keller George, President of the United Southern and Eastern Tribes. The speakers, session chairs, and commentators were well-known figures in the field of Revolutionary War history: Gary B. Nash, UCLA; Colin G. Calloway, Dartmouth College; Louis E. Wilson, Smith College; Debra Newman Ham,

Morgan State University; Gregory E. Dowd, University of Michigan; Greg O'Brien, University of Southern Mississippi; Andrew R. L. Cayton, Miami University; Sylvia R. Frey, Tulane University; Julie Winch, University of Massachusetts, Boston; Woody Holton, University of Richmond; Ira Berlin, University of Maryland; Warren Hofstra, Shenandoah University; John D. Garrigus, Jacksonville University; and Gwendolyn Midlo Hall, Rutgers University.

Among the topics covered were the role of Northern Indians, George Washington's relationship with Indians, the impact of the Revolution on the Choctaws, American Indian influences on the United States Constitution, African American patriots of Rhode Island, methods for identifying African American soldiers, the varied roles of black patriots in the struggle, and the French Colonial "free colored" volunteers in the Battle of Savannah. The idea of publishing the papers presented at the seminar is under investigation.

The DAR welcomes information documenting the roles of other African American and American Indian patriots in the Revolutionary War. The study of this important aspect of the history of the American Revolution continues daily at DAR by staff members who are proud to be involved in ensuring that this story is no longer forgotten.

For more information on Forgotten Patriots exhibit, visit <http://www.dar.org/museum/exhibitions.html>, or contact Nancy Gibson at 202/879-3238, e-mail: ngibson@dar.org.

Passages to Freedom Conference

Brian D. Joyner and Diane Miller
National Park Service

The past two decades have seen a renewed interest in the Underground Railroad (UGRR), the

cultural phenomenon in which enslaved African Americans fled to freedom by their own means or with the assistance of sympathetic individuals of all persuasions: black, white, enslaved, and free. This has led to legislation from Congress to research and commemorate the UGRR, increased academic research on the topic, and new collecting institutions and organizations dedicated to preserving its legacy. Part of that legacy is the assertion of the historic merit and veracity of the UGRR. On February 27-March 1, 2003, "Passages to Freedom: The Underground Railroad in American History and Legend" Conference, Community Tribute, and Cultural Fair convened in Washington, DC "to increase the public awareness of both the written and oral history of one of the most important movements in United States history," as stated by Niani Kilkenny, Director of the Smithsonian Institution's Program in African American Culture.

"Passages to Freedom" was a joint endeavor of the National Museum of American History and the National Underground Freedom Center, in collaboration with the National Park Service (NPS). The event was held at the Smithsonian's National Museum of American History Behring Center. Over the course of the conference's seven sessions, scholars, private and public preservation practitioners, and interpreters presented varied interpretations of the UGRR: as a means of resistance, placed within an international, diasporic context, and as a powerful part of American mythology.

Sessions on the first day of the conference featured noted scholars. "Follow the Drinking Gourd: Underground Railroad in Legends and Lore" explored the issue of how we can know about the Underground Railroad. In particu-

lar, use of oral traditions to illuminate Underground Railroad history and the means of evaluating them were presented by Milton Sernett, John Michael Vlach, and Judith Wellman. African American agency in the struggle for freedom and self-determination was the focus of "Freedom Over Me: African American Resistance and the Underground Railroad." This session, with presentations by Wilma King, Carol Wilson, Hilary Russell, and Freddie Parker, illuminated the role of children, free blacks, and freedom seekers themselves, in escaping enslavement.

"I Want to Cross Over: The International Context for the Underground Railroad" drew attention to the broader context of the Underground Railroad and the need to examine where freedom seekers settled in order to understand the movement. Jane Landers, Ron Tyler, Jane Rhodes, and Kevin Mulroy shared material on resistance in Spanish Florida, Mexico, and Canada, and discussed the international diplomacy skills of Seminole maroon communities.

The session "Trouble the Water: Interpreting and Presenting the Underground Railroad, A Public History Roundtable" facilitated by James Horton, sought to address the issue of the UGRR's mythology and historicity as it relates to public sites through a series of questions posed to the panel. The session opened with a welcome from David Blight, who set the stage for a discussion of the tension between myth and reality as it plays out in the public history arena.

The session "...'Sounds Within My Soul': Pioneers in Underground Railroad Research and Collecting" brought together community advocates who have been preserving the history of the Underground Railroad for decades. These researchers spoke of their passion

for, and the importance of, this story while explaining how they came to devote so much of their lives to it. Panelists included Charles Blockson, whose scholarship and extensive collection are largely responsible for the resurgence of interest in the Underground Railroad.

The conference concluded with a session by Bernice Johnson Reagon, “Songs and Singing in the Struggle for Freedom and Survival during the Era of Slavery in the United States of America.” This presentation mixed a capella renditions of many well-known songs performed by Dr. Johnson Reagon with analysis of their meaning. She also discussed historically and culturally accurate versions of many songs.

The conference was a part of the Smithsonian Institution’s Program in African American Culture’s Annual African American History Month Observance.

For more information on the Program in African American Culture, visit the website at <http://americanhistory.si.edu/paac/>

The new African American Historical Museum and Cultural Center of Iowa will exhibit and interpret the state’s African American history. Photo courtesy of Kristine Chiafos.

STATE INITIATIVES

New Building for Iowa African American Museum

Pam Edwards
The African American Historical Museum and Cultural Center of Iowa

The African American Historical Museum and Cultural Center of Iowa will open its new facility in Cedar Rapids during the summer of 2003. Iowa’s forgotten black history—such as the enslaved African American York on the Lewis and Clark Expedition, Underground Railroad exploits, Iowa’s 1867 lawsuit desegregating its schools, and the Civil Rights ferment of the 1960s and 1970s—will be exhibited.

Founded in 1994 by members of Mt. Zion Baptist Church, Cedar Rapids, the African American Historical Museum quickly outgrew its

original concept as a local history collection. The upcoming grand opening will reveal a 17,000 square foot museum that will explore Iowa’s black history through exhibitions, educational programming, and the Iowa Communications Network—a state-owned fiber optic link connecting Iowa’s educational institutions and libraries.

While past indifference has regrettably allowed invaluable historical artifacts to be lost, the Museum’s staff is now working to preserve as much as possible statewide. In addition, exhibition artifacts borrowed from other museums include slave shackles, a Civil War projectile, and a desk used in the South Carolina statehouse during Reconstruction.

For more information, contact Executive Director Joseph McGill, Jr. at PO Box 1626, Cedar Rapids, IA 52406. Phone: 319/862-2101, e-mail: valjoe@aol.com or curator Susan Kuecker at grahamjames@mcleod.net.





National Register Nominations

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

Bethel African Methodist Episcopal Church

The Bethel African Methodist Episcopal (AME) Church of Monongahela City, located in Washington County, Pennsylvania, was constructed in the Gothic Revival style and served as the social center of the African-American community since the 1870s. Bethel AME derives its significance in the areas of architecture and ethnic heritage. Listed in the National Register of Historic Places on November 17, 2002, Bethel AME stands as one of the oldest African-American congregations in southwestern Pennsylvania.

The construction of the church is attributed to a well-known local architect/builder, John Blythe, who was involved in the construction of other local buildings during the city's largest building boom in history. Construction on the church commenced in 1871 with the interior of the sanctuary not completed until 1894, however, the congregation utilized the building starting in 1871.

Previously housed at a smaller church located on Fair Street (currently known as Sixth Street), Bethel AME stands as the oldest landmark of Monongahela's African-American community because almost all African-Americans residing in Monongahela prior to the 1880s were associated in some respect with this congregation.

Bethel AME was designated a National Register property on November 17, 2002 for its architectural contribution as a Gothic Revival style church, and as the social center for African-Americans in Monongahela City, Pennsylvania, since the 1870s. Photo courtesy of Terry A. Necciai.

As the oldest enduring African-American institution in the eastern half of Washington County, Bethel AME has met the religious and social needs of its congregation for more than a century.

St. Christopher's Mission

St. Christopher's Mission, listed in the National Register of Historic Places on November 18, 2002, is located just east of the town of Bluff, Utah. It was established in 1943 with the construction of the Mission House, constructed of local red sandstone. H. Baxter Liebler (1889-1982), an Episcopal priest from Connecticut, came to Bluff in 1943 to establish a mission to the Navajos, which he named St. Christopher's Mission. Father Liebler established himself within the community, by participating in Navajo ceremonies and rituals, and growing his hair long and wearing it tied back. The Navajo called him "The One With Long Hair Who Drags His Robe Around" or "Long Hair" for short.

St. Christopher's Mission was the first medical facility to treat tuberculosis among the Navajos in Utah. By 1950, a room in the east wing of the mission house became the official clinic, which averaged nearly 300 outpatients a month, and during the years that the mission ran the hospital, there are estimates of 500 Navajo births at the clinic.

Today, St. Christopher's remains a church; its other duties have been taken over by federal, state, and tribal facilities. Before Father Liebler arrived in Bluff, there were no missions, schools, or medical facilities for the Navajo living in the barren and remote Utah section of the Navajo reservation, and less than 100 miles of road serviced the whole Navajo reservation.

Congregation Tifereth Israel

Congregation Tifereth Israel was entered in the National Register of Historic Places on November 21, 2002. Tifereth Israel is located on the south side of 54th Avenue between 109th and 111th Streets, in the Corona neighborhood of Queens, New York. Built in 1911, the property consists of two contributing buildings: the synagogue and the rabbi's residence.

Congregation Independent Chevra Tyfers Israel Anshei Corona was organized in 1907 but did not incorporate until 1911. Unlike synagogues formed by Jews immigrating from a single town in Europe, who often included in their synagogue's name the phrase "Anshei" plus the name of their European town of origin, in Corona what united the synagogue members was their new neighborhood, hence the name "Anshei Corona" ("People of Corona"). It was built as the religious center of the Ashkenazic community. According to its incorporation, the congregation's purpose was "[t]o have a synagogue for the purposes of praying, to bury their dead, and to advance its members spiritually and intellectually."

One of the members of the synagogue was Josephine Esther Mentzer who grew up to become the successful cosmetic entrepreneur, Estee Lauder. Although the relatively small Jewish population of Queens has grown over the past decades, the population of Corona was shrinking until recent Bukharan immigrants arrived and added life to Tifereth Israel. The Corona synagogue survives today as a distinctive

One of the more famous members of Tifereth Israel was Estee Lauder, who began her cosmetic business selling products door-to-door in the Corona neighborhood of Queens, New York. Photo courtesy of Kathy Howe.

The St. Christopher's Mission has served the Navajo community in Bluff, Utah, for 60 years. Photo courtesy of Corey Jensen.





The Oregon-American lumber mill in Veronica, Oregon employed people of multiple Asian descents and of African descent during its 30-year history. Photo courtesy of Janice Dilg.

architectural, cultural, and religious landmark of the Yiddish-speaking, Eastern European Jewish community in New York City.

Oregon-American Lumber Company Mill Office

The Oregon-American Lumber Company Mill office, built in 1924, was listed in the National Register of Historic Places in December 5, 2002. It is significant as the only remaining building of the mill's complex that once covered more than 100 acres at the city limits of Veronica, Oregon. The Oregon-American Lumber Company was a major employer of African Americans, Filipino, Japanese, and East Indian workers.

The workers lived in company housing segregated by ethnicity. Filipinos worked as experienced

timber workers in the mill while the Japanese men mainly performed section gang work on the logging railroad. The national decree that sent Japanese-Americans to internment camps during the war ended their presence in Veronica, and none returned to the mill after World War II. Little is known of the East Indian workers and their experiences working for the mill and living in Veronica. Company officials recruited numerous African American workers and their families from Kansas City, Missouri, to work at the company. Although an NAACP chapter secured access to public schools for African American children in 1926, African American families left Veronica with the closing of the mill.

The Oregon-American Lumber Company Mill Office building is a

one-and-one-half-story wood frame building that reflects the Craftsmen Bungalow style, and is roughly L-shaped in plan, with a concrete foundation and brick chimneys.

Moncure Tipi

The Moncure Tipi, in Busby, Montana, was listed in the National Register of Historic Places on December 20, 2002. The Moncure Tipi is one of three permanent tipi-shaped buildings to have been constructed in Montana during the early 20th century, and was a site of tribal ceremonies and dances for the Northern Cheyenne American Indian community. In addition, it housed Civilian Conservation Corps work crews during the 1930s construction of the Busby School.

The Moncure Tipi stands along Montana Highway 212 on the southwestern edge of the small community of Busby, a town with over 400 people lying within the Northern Cheyenne Indian reservation in southeastern Montana, in the Rosebud Creek valley. The Moncure Tipi is a two-story conical wooden building clad in continuous courses of wood shingles from the top to ground level. An expression of Northern Cheyenne culture and a gathering place for the small town of Busby, the Moncure Tipi is both architecturally and historically significant to the local community.

Though the building's design is reminiscent of roadside architecture often constructed in an effort to entice automobile travelers to stop and visit, the Moncure Tipi was not designed as a tourist attraction. Rather, it recalls the traditional tipi design used by the Northern Cheyenne, and is indicative of the importance of cultural tradition in the community. In 1941, the building was sold to Northern Cheyenne tribal members. It was later used as a restaurant and furniture store before passing out of use, but it has remained a local landmark for the Northern Cheyenne people.

Booker T. Washington School

The Booker T. Washington School in Terre Haute, Indiana, was listed in the National Register of Historic Places on October 16, 2002. Built in 1914, it was located in what was the heart of the African American community. The original two-story, rectangular brick structure features a flat roof, a raised concrete base-ment, and concrete and limestone detailing. It replaced the 10th District School (1884-1914), which was renamed for Booker T. Washington in 1906. The new Booker T. Washington School was formally dedicated on May 28, 1915, at South 13th Street between Craft and Franklin, where it still stands. The Washington School became a meeting place for African American clubs, groups, and other activities.

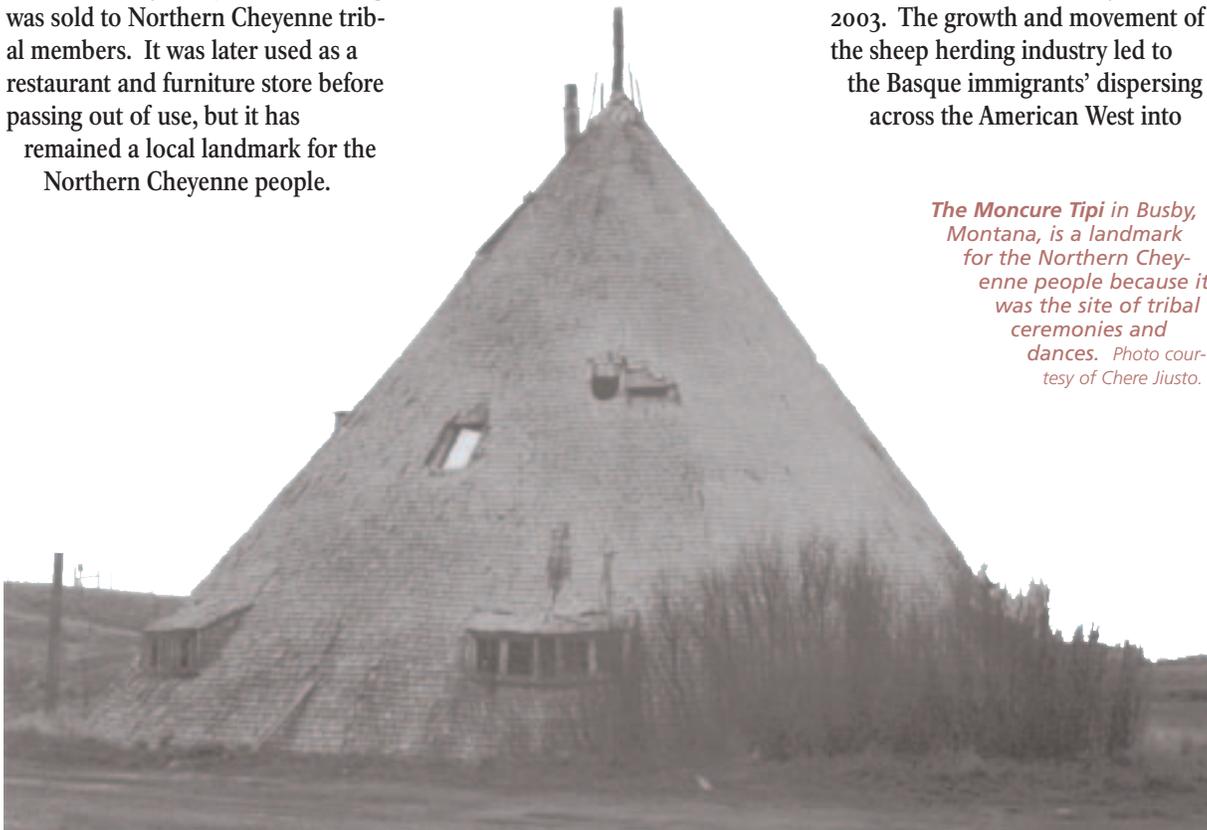
Part of the Washington School's significance lies in its educators, including Charles T. Hyte, Jane Dabney

Shackleford, and Evangeline Harris Merriweather, all of whom have all been intimately tied to Washington School and the history of African American education in Indiana. Shackleford taught at the Washington School from 1925-1962. Shackleford wrote textbooks on African Americans or their achievements, including *My Happy Days* and *The Child's Story of the Negro*. Merriweather also taught at the Washington School, and received fame as a musician and author. She performed throughout the United States and penned the readers *The Family* and later *Stories for Little Tots*, a book geared for African American elementary school students that included brief biographies of prominent African American men and women.

Anduiza Hotel

The Anduiza Hotel, in Boise, Idaho, was listed in the National Register of Historic Places on February 25, 2003. The growth and movement of the sheep herding industry led to the Basque immigrants' dispersing across the American West into

The Moncure Tipi in Busby, Montana, is a landmark for the Northern Cheyenne people because it was the site of tribal ceremonies and dances. Photo courtesy of Chere Jiusto.



Idaho, Nevada, and parts of Oregon and Utah, but California and Idaho held the greatest number of Basque colonies. Basques may have arrived in Idaho as early as 1891. The Basque people originate from an area in Spain occupying the Pyrenees at the Bay of Biscay on either side of the border of northern Spain and southern France.

Basques built boarding houses across the American West to fulfill the need for short-term housing for the sheep herding industry. The first boarding house in Boise was documented in Ada County city directories in 1903, and by 1920 as many as 13 Basque boarding houses operated within five blocks of one another in downtown Boise. Juan "Jack" Anduiza, a Basque immigrant, built the Anduiza Hotel in 1914. Local architects Benjamin Nisbet and Frank Paradise designed the build-

ing for Anduiza specifically as a Basque boarding house with a fronton (ball court) integrated into the structure. The incorporation of the handball court into the design of the boarding house reflects the strong associations with the Basque "national" game of *pelota*.

Many Basques did not speak English, however the proprietors, or hoteleros of the boarding houses, did, and could provide a link to employment and the wider community. Anduiza was active in the Basque and local community, and he founded an organization to aid Basques with insurance matters. The Anduiza Hotel's significance is derived from the fact that only two completely intact *pelota* courts remain in the state of Idaho while formerly, there were at least four courts in Boise, and as many as five others in the state.

Eagle Saloon Building

The Eagle Saloon Building, in New Orleans, Louisiana, was listed in the National Register of Historic Places on November 16, 2002. South Rampart Street, home to the Eagle Saloon Building, was once a flourishing entertainment and commercial district for African Americans containing drugstores, barbershops, theaters, live music venues, combination grocery stores/saloons, second-hand stores, saloons and pawnshops. Those who knew South Rampart in its heyday remember it as a central hub of the African American community. South Rampart was one of New Orleans' most important neighborhoods in the early development of jazz.

The Eagle Saloon was a favorite haunt of early jazz musicians, possibly giving its name to the Eagle



Band, the successor to Buddy Bolden's band. Bolden, among the earliest to play jazz, was called by some "the father of jazz." The third floor of this building is widely believed by locals to be the location of the famed Odd Fellows ballroom, an early jazz venue where musicians such as Bolden and the Robichaux Orchestra played. The Eagle name is generally regarded by jazz historians as progressing from the pawnshop, to the saloon, to the famous Eagle Band.

The three-story, plaster-over-brick Eagle Saloon Building fronts onto South Rampart, at the corner of Perdido. The building was remodeled in the 1920s and features a cast concrete parapet composed of sections of openwork Italianate balustrade punctured by solid panels with ornamental bas-relief. It is listed for its significance to local history and to the history of jazz in America.



Karnofsky Tailor Shop-House

The Karnofsky Tailor Shop-House, in New Orleans, Louisiana, a two-story brick building, was listed in the National Register of Historic Places on October 16, 2002. The building at 427-431 South Rampart is locally significant within the context of New Orleans' African American history as a rare survivor of once flourishing entertainment/business district, which stretched for several blocks along South Rampart. Aside from the African American presence, a mixture of Jewish, Italian, and Chinese stores, tailor shops, and other businesses were common in the area. The Louisiana State

Historic Preservation office staff estimate the date of construction for the Karnofsky Tailor Shop-House around 1910.

While it has had various occupants over the years, the most famous in local jazz circles are the Karnofskys, a Jewish family that has attained almost mythical status for befriending a young Louis Armstrong (1901-1971), who would grow up to be the international performer called by many the greatest of all jazz musicians. In unpublished memoirs Armstrong relates that, as a youngster, he worked for Louis Karnofsky's junk business. Armstrong recalled that the Karnofskys loaned him money on his salary to buy a "real horn."

Federal Tax Incentives for Rehabilitating Historic Properties Projects

Angela Shearer
National Park Service

For more than a quarter century, the Federal Historic Tax Incentives Program has been an effective tool for stimulating economic revitalization in communities throughout the United States while preserving our culturally significant places. Administered by the National Park Service, in partnership with State Historic Preservation Offices and the Internal Revenue Service, this program offers a 20% federal tax credit of the cost of rehabilitating an income-producing building. The following are two notable examples of successful rehabilitation projects that utilized the federal tax credit program while protecting valuable diverse resources.

(left and above) The Eagle Saloon and the Karnofsky Tailor Shop-House, both on South Rampart Street in New Orleans, Louisiana, are connected to the beginnings of jazz through Buddy Bolden and Louis Armstrong, respectively. Photos courtesy of Donna Fricker (left) and State of Louisiana Department of Culture, Recreation and Tourism Office of Cultural Development, Historic Preservation (above).

HERITAGE MATTERS

JUNE 2003

Douglas Junior and Senior High School

For nearly 40 years, the Douglass Junior and Senior High School, located at the corner of Bruce Street and Tenth Avenue in Huntington, West Virginia served as the educational, cultural, and athletic center for the African-American community. Named in honor of Frederick Douglass, this three-story red-brick school was built 1924-1926 to replace the old "Douglass" school and was designed by the Ohio firm of Frampton and Bowers.

This Neoclassical style building features white terra cotta exterior trim and large elegant windows. The school's expanding educational curriculum and growth were facilitated with the addition of a two-story auditorium in 1937 and a gymnasium in 1950. Graduates of Douglass School who achieved distinguished careers include: Dr. Leroy Allen, educator (served as President of Bluefield State College); Dr. Vernie Bolden, pastor and author on several books on psychology; Earl Johnson, attorney, involved in many civil rights cases in Florida

during the 1960s; and Hal Geer, athlete, star of the Philadelphia 76ers basketball team.

Douglass High School closed in 1961 and was later renamed the Fairfield School. Between 1963 and 1981, the building served as a school for special education, educational offices, and a student-testing center. Although the interior was renovated several times after the building initially closed in 1961, the exterior barely changed. On December 25, 1985, the building was listed in the National Register of Historic Places for its significance to African-American history during the period of segregation. The historic name of Douglass Junior and Senior High School was returned to this landmark building the same year.

In the summer 2001, rehabilitation work was undertaken to convert Douglass Junior and Senior High School to a new use as a medical outreach clinic and job training center. Prior to the rehabilitation work, the original windows were highly deteriorated with more than 50% of the original windows having been previously replaced. Replacement windows and new

entrance doors returned the building to its original appearance. In addition, the brick and terra cotta trim were cleaned according to National Park Service guidance using the gentlest means possible. The gymnasium roof was also replaced. The project was completed in January 2003.

Ike's Café

Ike's Café forms an integral component of the Chinese-American community in the small agricultural town of Walnut Grove, located in California's Sacramento Valley. Although fire twice destroyed the Chinese community's cultural, recreational, and commercial center, a collection of about thirty buildings constructed primarily between 1937 and 1940 forms the city's Chinese American Historic District. Listed in the National Register of Historic Places on March 22, 1990, the district is significant as the last Chinese American commercial district constructed for Chinese agricultural workers of the Sacramento Delta. The district is characterized architecturally by small-scale commercial



buildings, one-and two-stories in height, covered in stucco or a stucco façade with corrugated metal on the other elevations.

Ike's Café was constructed in 1916 following the first fire and is significant as one of only two buildings in the historic district to have survived the 1937 fire. This wood frame building is one story in height at the front elevation, but two stories at the rear elevation. After the 1937 fire, all but the front elevation of the building was covered in corrugated metal as a fire protection measure. The building derives its name from Isaac (Ike) Hanlon, who operated a restaurant and stage depot in the building from the late 1920s to the early 1940s.

After sitting vacant for a number of years, rehabilitation work was undertaken in 1999 and 2000 to convert the building into a retail space and café. The rehabilitation largely covered the existing historic materials including the corrugated metal siding and roofing, storefront, front entrance door, and the original windows. Interior tongue and groove siding was repaired, and missing or broken features were replicated to match the existing historic materials. Plumbing, electrical systems, and HVAC were upgraded. The successful use of the federal tax credit has provided a helpful financial incentive to this important local resource and spawned further revitalization in this community.

For more information, visit the TPS website at www.cr.nps.gov/hos/tps/tax/index.htm.

(left) One of the few structures to survive the fires that ravaged the Chinese American Historic District in Walnut Grove, California, Ike's Café found new life through rehabilitation. Photo courtesy of Technical Preservation Services files.

(right) By taking advantage of the rehabilitation tax credit program, buildings like Douglass High School in Huntington, West Virginia, remain vital parts of the community. Photo courtesy of Technical Preservation Services files.

COMMUNITY INITIATIVES

City of Atlanta's Comprehensive Historic Resource Survey

Doug Young
Atlanta Urban Design Commission

The Comprehensive Historic Resource Survey (CHRS) is a multi-year project by the city of Atlanta's Urban Design Commission to create a comprehensive inventory of the city's historic places. The survey will focus on neighborhoods, buildings, sites, and structures. Of particular interest to the Atlanta Urban Design Commission are places that have been unrecognized before or that have importance beyond what is known.

The last comprehensive survey of the historic places was completed in the late 1980s. The findings were compiled and published in *Atlanta's Lasting Landmarks*. The Atlanta City Council adopted the finished publication as the official inventory of potential, listed, or designated historic resources in Atlanta. However, since 1987, only neighborhood-oriented or project-specific surveys have been completed.

Maintaining and updating an inventory of historic properties is both a regulatory and policy requirement of the Atlanta Urban Design Commission. The 2000 and 2001 Atlanta Comprehensive Development Plans identified several historic resource or historic preservation issues that necessitate an updated comprehensive historic resource inventory.

For example, properties associated both locally and nationally with the Civil Rights Movement are not

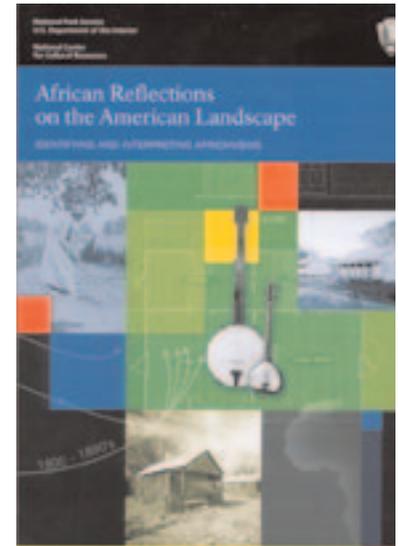
well recognized by the general public, as was demonstrated in the discussion of the fate of the Rich's Department Store complex and the Peachtree-Broad Building. Much of Atlanta's industrial and rural past is slowly vanishing as more in-fill development and redevelopment occurs in and around the city. Pre-history, archeological, and Civil War sites are undocumented. Buildings, structures, and neighborhoods that illustrate Atlanta's development after World War II and were less than 50 years old at the time of the last survey are now old enough to be considered. With the advent of geographic information systems, computer databases, and interactive web-based applications, the ability to catalogue and distribute information about historic properties is greatly increased.

The updated survey will synthesize all efforts since 1987 and at the same time address pressing cultural resource management issues. The Atlanta Urban Design Commission will provide the overall project management, and has formed the Survey Advisory Committee to help oversee the survey. The current Advisory Committee consists of individuals from a variety of backgrounds who have expertise in a wide range of historic preservation, planning, and general design subjects.

Since the convening of the Advisory Committee a year ago, the Committee members and Urban Design Commission staff have been focusing on organizational and logistical issues, basic fact gathering, and consolidation of existing information. As part of this effort, a variety of readily available information sources have been electronically catalogued and mapped. In addition, the

African Reflections on the American Landscape Now Available

African Reflections on the American Landscape: Identifying and Interpreting Africanisms, highlights West and Central African cultural contributions to the nation's built environment that have been documented and recognized in the cultural resources programs of the National Park Service. This guide to Africanisms is intended to support historic preservation and cultural resource stewardship efforts of organizations and individuals within their communities. For copies, contact Brian Joyner at brian_joyner@nps.gov, phone: 202/354-2276. It is also available through the Cultural Diversity Program website at www.cr.nps.gov/crdi, under "publications."



Urban Design Commission is developing contacts with neighborhoods, government agencies, professional associations, non-profit organizations, advocacy groups, and related university departments. The information gathered during the survey will be available to the general public through on-line, government, and non-profit sources.

For more information on Atlanta's CHRS and the Urban Design Commission, contact Doug Young at dyoung@ci.atlanta.ga.us, phone: 404/320-6600, or visit the website at www.ci.atlanta.ga.us/citydir/urbandesign_info.html.

The Hispanic Experience in Reading, Pennsylvania

Michel R. Lefevre
Pennsylvania Historical and Museum
Commission, Bureau for Historic Preservation

Like many older cities in Pennsylvania, Reading exhibits many buildings that illustrate its rich industrial past. Wealth generated through industrial development is reflected in the city's architectural heritage, including residential, commercial, religious, and industrial buildings. In common with other

older industrial cities, Reading more recently has become a magnet for Hispanic residents who are attracted to employment opportunities.

Many Hispanic residents settle in areas that are either designated and regulated by local government historic preservation ordinances or are determined to be eligible for listing in the National Register of Historic Places under Section 106 of the National Historic Preservation Act. Section 106 comes into play because of the use of federal funds for rehabilitation programs.

Thus far, only two older cities in Pennsylvania have reached out to Hispanic residents who reside in historic districts. They include Gettysburg Borough and the City of Lancaster. By contrast, at public meetings in Reading to discuss possible local historic district designation, no informational brochures were translated into Spanish and no aggressive outreach to the Hispanic population was made.

The Pennsylvania Bureau of Historic Preservation is working with the City of Reading on the proposed local designation of the Penn's Common and Park Line historic districts and Reading's Hispanic commu-

nity to ensure that the full range of views are considered. An intern from the National Park Service's Cultural Resources Diversity Internship Program will work with the various organizations to develop these outreach opportunities.

It is hoped that the residents of Reading will view Hispanics as part of the succession of ethnic groups that built the city—from the Irish to the Polish, Italian, and now Hispanic immigrants. Over the years, these groups have purchased homes, established businesses, and built houses of worship. Historic preservation is a part of Hispanic cultural values, which should be incorporated into historic preservation planning. When all groups realize that they are working toward a healthy and safe neighborhood that retains its sense of place, they can unite their efforts to work toward common goals.

For more information, contact Michel Lefevre at 717/787-0771, e-mail: mlefevre@state.pa.us.

CONFERENCES AND CALL FOR PAPERS

Conferences

AAAM Annual Conference

The African American Association of Museums will hold its annual conference August 20-23, 2003 at the Chattanooga Marriott Convention Center in Chattanooga, Tennessee. The conference theme is, "Helping to Shape the Landscape of African American History." The AAAM invites proposals that explore how the African American story is shared with the world and how African Americans re-invest in their cultural heritage.

For more information on the call for papers and conference details, visit the AAAM website, <http://www.blackmuseums.org>, or contact William H. Billingsley: phone, 937/376-4944, x123, e-mail: info@blackmuseums.org.

ASALH 88th National Meeting

The Association for the Study of African American Life and History (ASALH) will host its annual meeting September 23-28, 2003 in Milwaukee, Wisconsin. The theme, "The Souls of Black Folks," commemorates the 100th anniversary of W.E.B. Du Bois's book. It will feature scholarship on African American history, culture, politics, and society.

For more information on proposals, contact Dr. Fancille Rusan Wilson, c/o ASALH, 7961 Eastern Avenue, Suite 301, Silver Spring, MD 20910; or e-mail: asalh2003@aasp.umd.edu.

National Trust's Annual National Preservation Conference

The National Trust for Historic Preservation (National Trust) will hold its annual meeting September 30-October 5, 2003, in Denver, Colorado. This year's theme, "New Frontiers in Preservation," will address diversifying the preservation movement, historic landscapes and downtowns in the age of sprawl, and preservation of post-World War II resources, among other topics.

For more information, contact Renee Harrison at 202/588-6095, e-mail: renee_harrison@nthp.org, or visit their website at www.nthpconference.org.

Sixth Annual Congress of the Americas

The Vernacular Congress, in association with the Instituto de Ciencias Sociales y Humanidades of the Autonomous University of Puebla, various popular and American culture associations, and other academic groups will host the 6th Congress of the Americas, the International Colloquium for Vernacular, Hispanic, Historical, American and Folklore Studies, October 9-12, 2003 in Puebla, Mexico.

Topics will include anthropology, sociology, archeology, gender, tourism and travel, Central America, communication, computing, culture wars, photography, psychology, Chicano and Chicana issues, Mexican History, art and architecture, linguistics, folklore, poetry and literature readings, music and performance, dance, film and television, food, computers, education, and urban issues.

For more information, contact Norma Contreras at r108533@mail.udlap.mx or visit the website, <http://www.ipsonet.org/vernacular/>.

Call for Papers

New England Slavery and the Slave Trade

The Colonial Society of Massachusetts; the Du Bois Institute, Harvard University; the Museum of Afro-American History, Massachusetts; the National Park Service; the Omhundo Institute for Early American History and Culture, and Suffolk University will hold the conference, "New England Slavery and the Slave Trade" in Boston, Massachusetts, on April 21-23, 2004.

Conference organizers are currently accepting proposals. Presentations should be limited to the colonial period, but might extend through the first quarter of the nineteenth century as well. Public history treatments of New England slavery and the slave trade will be critically examined during the conference. Presentations could include museum exhibits, first and third person interpretation in historical re-enactments, and documentary films. Proposals are due September 1, 2003.

Because the Colonial Society intends to print a volume of selected proceedings drawn from the conference, formal academic papers should not have been previously printed elsewhere.

A brief description of the proposal should be sent to John W. Tyler, Editor of Publications, Colonial Society of Massachusetts, 87 Mount Vernon Street, Boston, MA 02108, e-mail: jtyler@groton.org.

POINT OF VIEW

Galveston, Texas, and Farragut Square, Washington, D.C.: Places of Hispanic Heritage

Refugio I. Rochin
University of Notre Dame

Ask a friend or a classroom of students to name a Hispanic hero of the American Revolution or the Civil War. Few would probably mention these names: Bernardo de Gálvez and David G. Farragut. Both are recorded in the annals of American history and names for famous places. They share a common bond of Hispanic heritage.

After the Declaration of Independence, the southern populations of Spanish colonists followed the course of the American Revolution.

Bernardo de Gálvez, the Governor of New Orleans, was responsible for the Spanish territories of Louisiana and the Mississippi River. From 1775-1777, Governor de Gálvez provided rations and weapons to the Continental Army, and he arranged safe passage for James Willing, an American agent of the Continental Congress, who led a successful campaign along the Mississippi River harassing British shipping, plantation owners, and military outposts.

After the colonists scored a stunning victory at Saratoga, New York, in 1778, Spain declared war against Britain on June 21, 1779. Governor de Gálvez took up the charge and organized a militia of American Indians, freed African-Americans, and led Spanish soldiers to attack British-held forts at Baton Rouge, Louisiana, Fort Manchac, located south of Baton Rouge, and Fort Panmure, at Natchez, Mississippi. On March 14, 1780, de Gálvez took Mobile, Alabama, and, on May 10 1781, gained the formal surrender of Pensacola, Florida, from the British. Governor de Gálvez's military successes marked the end of the British threat on the western and southern fringes of the colonies. Thus, de Gálvez contributed to the cause of the American Revolution with a handful of victories, friendship of the Indians, aid to colonial fighters, and control of the Mississippi. Galveston, Texas, once called "Galveztown" as early as 1789, takes its name from the revolutionary hero.

A well-known name in Washington, D.C., not recognized as Hispanic, is Admiral David Glasgow Farragut (FAR-uh-guht). Farragut Square, in the capital city is named after him. The square contains a prominent statue of the admiral, designating him as a Civil War hero. He was born in Knoxville, Tennessee in 1801. His father, Jorge Farragut, came to the American colonies from the Spanish island of Minorca. He joined the Carolina Navy, became a lieutenant and fought the British at Savannah, Georgia and Charleston, South Carolina. David was named James at birth. After his mother's death, young Farragut, with the consent of his father, was adopted by

Hispanic patriot Admiral Farragut is best remembered for shouting the order, "Damn the torpedos! Full speed ahead." Today he stands guard over one of Washington, DC's most popular city squares, named in his honor. His father, Jorge, hailed from the Spanish island of Minorca. Photo by Marcia Axtmann Smith.



A frank and meaningful interchange about controversial subjects is possible only when the presenter has gained the trust and respect of the audience. Photo courtesy of the Colonial Williamsburg Foundation.

Navy Captain David Porter, and took the name David in Porter's honor.

When David was nine years old he was appointed a midshipman in the U.S. Navy on Captain Porter's ship. At 11 years of age, he served aboard the U.S.S. *Essex* during the War of 1812. He later fought pirates in the Caribbean region and in the war with Mexico, 1846-48. It was his victory at Mobile Bay, Alabama on August 5, 1864 where his fame was solidified. After seeing the ironclad U.S.S. *Tecumseh* sunk by floating "torpedoes" of "gunpowder in barrels," Farragut took command with his wooden vessel and shouted this famous order: "Damn the torpedoes! Full speed ahead!" Other ships followed this brave leader and soon captured the ironclad Confederate *Tennessee* and the fort defending Mobile. This southern port was in Union control for the remainder of the war. On July 26, 1866, Farragut was named the Navy's first full admiral by President Abraham Lincoln, a rank awarded to him by the U.S. Congress after victories against the Confederate forces on the Gulf of Mexico, in New Orleans, and along the Mississippi River.

The destroyer U.S.S. *Farragut* carries a plaque summarizing his life. The Naval Academy's library and museum contain many of Admiral Farragut's memorabilia, including his signature under his oath as a cadet, signed on December 19, 1810, when he was nine years old.

Refugio I. Rochin is a Senior Fellow, Institute for Latino Studies, at the University of Notre Dame. Refugio Rochin can be reached at rochin.1@nd.edu.



Tackling Tough Topics at Colonial Williamsburg

Mark M. Howell

In one chair, a man waits to become a slave owner. Another man next to him waits to become enslaved. Both will be interviewed during a video-conference with hundreds of 4th-6th graders studying this grim reality of our nation's history. "Chained to the Land," part of the Colonial Williamsburg Electronic Field Trip program, which broadcasts six hour-long programs each year via satellite

to public television and schools.

The Electronic Field Trip program expands Colonial Williamsburg's educational reach beyond the physical confines of Williamsburg and connects with schools that cannot travel to the museum. Subscribing schools receive preprogram materials, have the opportunity to call and e-mail questions to the program, and later participate in a survey. The program's story is broken into three segments. During the story and at its end, there are breaks where kids can call in and talk to prominent characters in the story and a staff historian. A bank of about 30 edu-

cators mans the phones and computers to respond to those questions that do not make it onto the air.

In “Chained to the Land,” the story deals with a wealthy planter deciding to sell some of his livestock and slaves to pay off some pressing debts. The story shows the implications on both whites and blacks living on the plantation. Although the “electronic field trips” have been available for six years and the subject of slavery has been a topic on several occasions, it is the first time this script has been presented.

Not so long ago, such a project would have met with trepidation from the intended audience as well as the participants. Difficult subjects—slavery, religion, ethnicity, or politics—cause some level of apprehension. The recent history of public programming at Colonial Williamsburg is an example. The interpretation of the realities of life for all of Virginia’s inhabitants has been met with both skepticism and apprehension from various sections of the population. And yet, organizations committed to the public’s trust are obliged to address these issues, no matter how painful or uncomfortable they may be. It is the only way to continually ensure that trust.

There is no simple solution to presenting controversial issues. The thoughtful and sincere presentation of difficult subjects demonstrates a commitment to an earnest and scholarly analysis of the past, warts and all. In developing an exhibit, public program or live interpretation that includes a controversial topic, one should consider these points:

- Involvement of those parties affected by the topic you are considering presenting.
- Commitment of the organization’s leadership once advice, suggestions, encouragement, and reservations have been gathered.

- Training the staff in content, sensitivity, and interpretive technique to ensure the effective presentation of controversial topics.

Presenting controversial topics is not easy. But investing the necessary time and money into such an initiative speaks volumes as to the institution’s credibility and maturity when it comes to being perceived as a responsible steward of the past.

Mark Howell is the principal of Howell Consulting and can be contacted at mkhowell@cox.net. For more information on the Colonial Williamsburg Electronic Field Trip, visit the website at www.history.org.

Cuban Diaspora: The Washington Community

Caridad de la Vega
National Conference of State Historic Preservation Officers

The United States and Cuba are geographically close, only 90 miles apart, and share a strong historical past. The Cuban American Friendship Urn stands as a tribute to those intimate historical connections. Located in Washington, DC, in Potomac Park, at the intersections of 14th Street and Ohio Drive, NW, the Friendship Urn commemorates the American lives lost in the explosion of the battleship U.S.S. *Maine* “and the friendships and bonds between Cuba and the United States.” The urn sat atop a marble column in Havana, Cuba, until a hurricane in 1926 felled the column. Cuba then added a marble plinth to the urn and sent it to the United States to rest outside the Cuban Embassy. The memorial was relocated to its current place when relations between the two countries deteriorated after the ascension of Communist leader Fidel Castro in 1959.

Cuban immigration to the United States is traditionally viewed in the

post-1959 waves of political exiles—or immigrants—who fled Cuba after Castro’s ascension to power. However, the Cuban-American Friendship Urn is a reminder of those Cubans that resided in the United States prior to the 1959 exodus, particularly during the turbulent decades of the 1880s and 1890s when Cubans struggled to liberate themselves from Spanish rule.

Washington comprises one of fourteen major metropolitan cities within the United States where Cubans and Cuban-Americans reside. Cubans have a vibrant historical past in Washington that predates the Castro regime. Not only did they already have a community, albeit a small one, but the people within them shared bonds that unite the history of one community of Cubans with another. The pre-Castro group was demographically different from those Cubans who would arrive in higher proportions after Castro’s rise into power. With its lack of heavy industry, the Washington community cannot be compared with the Miami, Tampa, and New York communities. It had no “single” geographically bounded ethnic enclave. Adams-Morgan in the District, Barcroft and Arlington in Virginia, and Takoma Park and Rockville in Maryland represent the nuclei of the Cuban community.

In spite of the dispersed nature of the Washington Cuban community, they have managed to maintain networks of communication with other fellow Cubans. The existence of an already established Spanish-speaking community functioned as a natural attraction for the Cuban exiles that settled in the Columbia Road area, the heart of the Adams-Morgan neighborhood. The Latino presence was primarily composed of embassy employees, professionals, domestic employees, and Latin American students in area universities. Additionally, Cubans were

among the multiple Latino groups that were immigrating into the area during the 1960s, when the local Latino population was on the rise.

Washington Cubans have been successful in maintaining their cultural integrity and heritage amidst other Latin American groups and immigrant communities with the creation and development of cultural organizations and local businesses to serve their particular needs. Cubans established some of the earliest Latino businesses in the Adams-Morgan area. However, the selectivity of the immigrants and the presence of a Latino community upon their arrival were two crucial factors that facilitated the successful adjustment of the Cuban immigrants.

Hispanics recently became the largest minority group within the United States. The presence of 37 million Latinos underscores the need to engage the history of these communities in order to assess the historical impact that their presence has occasioned within the larger context of American history. The Cuban-American Friendship Urn reminds us that although Latinos have only recently become a dominant presence, there is a deep-seated history often not acknowledged or recognized.

The Cuban-American Friendship Urn, also known as the "Maine Memorial," commemorates the military, political, and historical bonds between the United States and Cuba as a result of the Spanish-American War. It is located in Potomac Park in Washington, DC. Photo by Marcia Axtmann Smith.





National Park Service
1849 C Street, NW (2251)
Washington, DC 20240

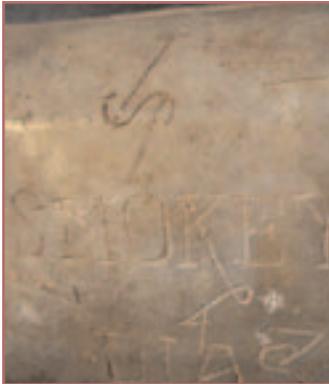
Fran P. Mainella
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Where's Smokey? A curious connection between Sioux Tribe members and the World War II effort. See page 4.

HERITAGE MATTERS

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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 slides 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 (2251), Washington, DC 20240. Phone: 202/354-2276, email: brian_joyner@nps.gov.

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