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Mainella, Fran P.; Snyder Matthews, Janet; Robbins, John; Lee, Antoinette J.; and Joyner, Brian D., "Heritage Matters- December 2004" (2004). *U.S. National Park Service Publications and Papers*. 62. <https://digitalcommons.unl.edu/natlpark/62>

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HERITAGE MATTERS

NEWS OF THE NATION'S DIVERSE CULTURAL HERITAGE

National Museum of the American Indian Opens to Great Fanfare

INSIDE THIS ISSUE

Curriculum materials
available, p. 3

Conferences
upcoming, p. 17

Grant
recipients, p. 4

National Register
nominations, p. 7

Publication
of note, p. 17

The Smithsonian Institution, National Museum of the American Indian (NMAI), opened its doors to the public on September 21, 2004 on the National Mall in Washington, DC. The museum, which was 15 years in the making, is the first national museum in the country dedicated exclusively to Native Americans, the first to present all exhibitions from a Native viewpoint, and the first constructed on the National Mall since 1987. More than 92,000 people visited the museum during the first week.

The 5-story, 250,000-square foot, curvilinear building is located between the National Air and Space Museum and the United States Capitol. The textured golden-colored limestone exterior evokes natural rock formations shaped by wind and water over thousands of years. It features an east-facing

entrance to catch the rising sun, a prism window, and a 120-foot-high atrium called the Potomac. NMAI was designed by Jones & Jones, SmithGroup in association with Lou Weller and the Native American Design Collaborative and Polshek Partnership Architects in consultation with Native American communities over a four-year period.

The opening day ceremonies began with more than 25,000 Native Americans from more than 500 tribes and Native communities from North, Central, and South America, participating in a Native Nations procession. According to estimates, it was the largest gathering of Native peoples in modern history.

Included in the opening ceremony was a presentation of the colors by the Hopi Honor Guard

in honor of Private First Class Lori A. Piestewa, who was the first Native American servicewoman to give her life in overseas combat. A song was performed in her honor by Black Eagle, a drum group from the Jemez Pueblo in New Mexico. Remarks were delivered by Lawrence M. Small, Secretary of the Smithsonian Institution; Alejandro Toledo, President of Peru; Senators Ben Nighthorse Campbell of Colorado and Daniel K. Inouye of Hawaii, who introduced the legislation in 1989 that created the museum; and founding director W. Richard West Jr.

Approximately 8,000 objects from the museum's permanent collection are on display. An art exhibit and works of historic and contemporary art placed throughout the building complement three major exhibits. A welcome wall



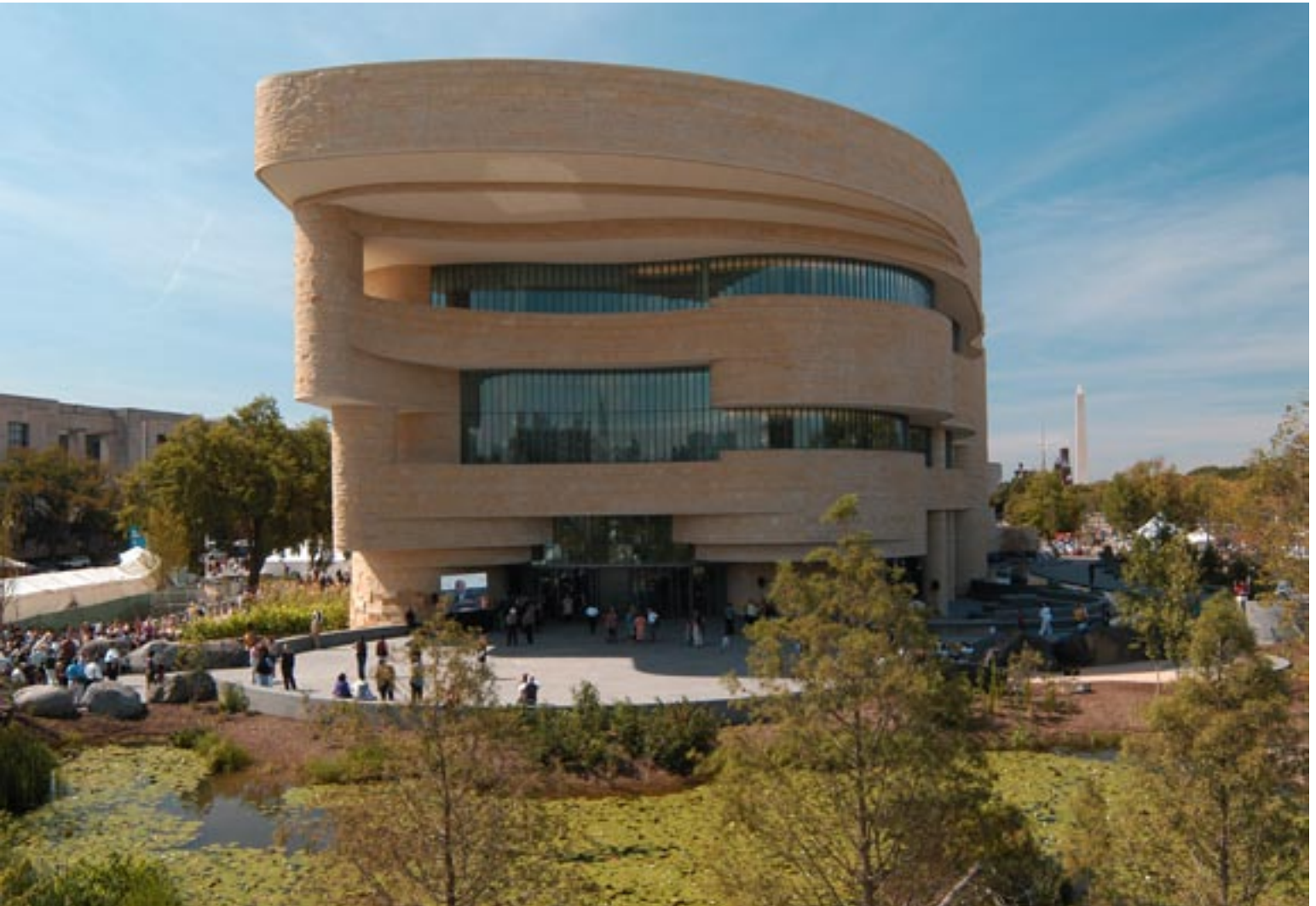
The picture depicts the Santa Fe of five centuries ago: the Spaniard Cortés meets with Tlaxcaltecan nobles. See page 6.



Thousands participated in the procession from the National Mall to the Capitol during the National Museum of the American Indian's opening ceremony. Courtesy of Jeff Tinsley.

HERITAGE
MATTERS

DECEMBER 2004



One of the most distinctive buildings on the National Mall, the National Museum of the American Indian—pictured from the east—opened on September 21, 2004. Courtesy of Jeff Tinsley.

Left: Interior dome above the Potomac atrium. Courtesy of Marcia Axtmann Smith.



of video screens at the museum's entrance greets visitors in 150 Native languages, conveying the significant presence and diversity of Native peoples throughout the Americas. This message is again reinforced in the Lelawi (leh-LAH-wee) Theater, a 120-seat circular theater offering a 13-minute multimedia experience, "Who We Are," that prepares museum-goers for their visit. "Visitors will leave this museum experience knowing that Indians are not just a part of history. We are still here and are

making vital contributions to contemporary American culture and art," said West.

"The Smithsonian is honored to present this vital new museum, created by Native peoples from this hemisphere, to the American public and visitors from around the world," Secretary Small offered during his remarks. "Its importance can't be over estimated; it's a must-see for anyone visiting the nation's capital."

For more information, visit NMA's website at <http://www.AmericanIndian.si.edu>.

FEDERAL ACTIVITIES

“The Trail of Tears” in the Classroom

Yolanda Montalvo
National Park Service, CRDIP Summer
2004 Intern

Teaching with Historic Places (TwHP), a program within the National Register of Historic Places, provides classroom lesson plans that introduce elementary and secondary students to the rich history embodied in our nation’s culturally diverse historic sites. It recently launched its 118th lesson plan, “The Trail of Tears: The Forced Relocation of the Cherokee Nation.” Focusing on three historic sites, this lesson plan chronicles the events leading up to the relocation of the Cherokee tribe, the march itself, and its devastating aftermath.

During the late 18th and early 19th century, tribes across the eastern United States began surrendering their lands to the Federal Government in return for monetary compensation. This compensation rarely came to fruition, leaving most American Indians homeless and destitute in new territory. The election of renowned Indian fighter Andrew Jackson as president, the discovery of gold on Cherokee lands in Georgia, and the 1830 Indian Removal Act sealed the Cherokee’s fate. About 100,000 Cherokee, Chickasaw, Choctaw, Creeks, and Seminoles were removed from their traditional lands. Although the Cherokee were among the last to leave, they eventually packed their belongings and headed west in the fall of 1838. An estimated one-fifth of

the Cherokee Nation perished on their journey to the newly created “Indian Territory” in what is now Oklahoma. Age, infirmity, disease, and inadequate protection from the elements contributed to the casualties.

The “Trail of Tears” lesson plan is based on three National Register properties: the John Ross House, the Major Ridge House, and Rattlesnake Springs. The Ross House and the Ridge House (called “Chieftains”), both in Georgia, are National Historic Landmarks. Rattlesnake Springs in Tennessee is a stockade camp where Cherokees were initially collected after being forced off of their land. Ross and Ridge were two influential leaders in the Cherokee Nation. Both were borne of Anglo/Indian marriages and were fiercely committed to the welfare of the Cherokee people. They were bitterly divided on the issue of whether or not to accept the Treaty of New Echota, under which the United States would provide compensation and land

Below left: Home to one of the leaders of the Cherokee Nation, the Major Ridge House in Rome, Georgia, is located near the former capital of the Cherokee Nation, New Echota. Courtesy of Robert Irwin.

Right: “The Trail of Tears” lesson plan addresses the forced migration of the Cherokee to Oklahoma. Some of the trails the Cherokee traveled, such as this one in Tennessee, are still visible. Photo by Benjamin Nance, courtesy of the Tennessee



in Indian Territory. Feeling that it was futile to fight the government, Ridge and some Cherokees formed a Treaty Party and negotiated to accept the treaty. This infuriated Ross and many who believed they should continue attempts to keep their homelands. This division is still a topic of debate; while some believe Ridge was a realist, others view Ross as heroic.

The lesson plan consists of maps, readings, and images that offer a compelling study of the Cherokee plight. The maps highlight routes taken by the Cherokee during the relocation and the lands the tribe once occupied. Accounts of the marches and oral histories provide glimpses into the minds of witnesses, victims, and descendants of those who survived. Students have an opportunity to analyze evidence found in the lesson plan, and review maps of the region to consider the process of relocation and the steps taken to undergo such an endeavor. In *Putting it All Together*, the lesson plan encourages the reader to empathize with the Cherokee and analyze the steps taken by those involved in the event. This section also asks students to debate the various issues.

The Teaching with Historic Places program promotes cultural diversity in education. The "Trail of Tears" lesson plan facilitates this by encouraging a balanced view of the circumstances that American Indians found themselves in due to the encroachment of the Federal Government.

For more information on the Teaching with Historic Places and to find out more about this and other lesson plans, visit, <http://www.cr.nps.gov/nr/twhpl>.

Yolanda Montalvo is a senior at the University of California at San Diego majoring in history. She was a Cultural Resources Diversity Intern in Washington, DC, during the summer of 2004.

Reviewing and Reflecting on the Native American Graves Protection and Repatriation Act

Paula Molloy
National NAGPRA Program, National
Park Service

In the late 1980s, representatives of Indian tribes and Native American organizations from across the nation gathered in Washington, DC, to testify before Congress on an issue of central spiritual and cultural importance: the remains of their ancestors housed in museums. Their moving testimony resulted in Congress passing the Native American Graves Protection and Repatriation Act (NAGPRA) that was signed into law by President George H. W. Bush in 1990. The goals of NAGPRA are to help protect the graves of Native Americans and Native Hawaiians, and to effect the repatriation of Native American and Native Hawaiian human remains and cultural items. As NAGPRA approaches its 15th year, it is a good time to review what the federal legislation requires and reflect on how NAGPRA has transformed cultural resources stewardship.

NAGPRA requires museums and federal agencies to return Native American human remains and certain cultural items to lineal descendants, culturally affiliated Indian tribes, Native Alaskan villages and corporations, and Native Hawaiian organizations. NAGPRA's two main sections apply to museum and federal agency collections, and to the intentional excavation and inadvertent discovery of Native American human remains and cultural items on federal and tribal lands.

Under NAGPRA, museums and federal agencies must prepare two documents: 1) an inventory of Native American human remains

and associated funerary objects in their collections, and 2) a summary of those collections that may contain unassociated funerary objects, sacred objects, or objects of cultural patrimony. Consultation with lineal descendants, tribes, and Native Hawaiian organizations is integral to this process. Museums and federal agencies must send the inventories and summaries to potential claimants and the National Park Service National NAGPRA program.

NAGPRA has special requirements for federal agencies. When activities on federal or tribal lands result in the discovery of or possible excavation of Native American human remains and NAGPRA cultural items, that activity must temporarily cease until lineal descendants, Indian tribes, and/or Native Hawaiian organizations are consulted and a written plan of action is prepared. The federal agency must determine the owner of the remains or objects following a prioritized list of claimants and then notify the public to allow for other claimants to come forward.

To date, over 29,000 sets of human remains and over 600,000 funerary objects were found to be eligible for repatriation under NAGPRA. Repatriations range from small, private events involving the remains of a single individual, to large, complex undertakings, such as the 2002 repatriation of the remains of 1,912 individuals from Harvard University's Peabody Museum of Archaeology and Ethnography to the Pueblo of Jemez. While NAGPRA's goals are straightforward, the road to reaching them has a number of steps. The National NAGPRA program is available to provide technical assistance to anyone who is working his or her way through the NAGPRA process. National NAGPRA provides training, puts forth regulations, administers a grant program, and maintains a website with a

number of technical assistance tools at <http://www.cr.nps.gov/nagpra>.

NAGPRA has contributed to positive changes in cultural resources stewardship. NAGPRA offers an opportunity for Native Americans and the cultural resources community to work together and to develop stronger ties. NAGPRA's consultation requirements guarantee a place at the table for Indian tribes and Native Hawaiian organizations where matters of their cultural heritage are concerned. This dialog has led to co-management agreements for federal agency lands, and co-curation and public programming efforts between tribes and museums. The result is a richer presentation of Native American and Native Hawaiian cultural heritage that reflects and respects indigenous perspectives.

American Indians. Cultural resources. Private and communal property law. NAGPRA has come to represent many things to many people. But no matter how it is characterized, most can agree that NAGPRA marks a sea change in the relationship between indigenous peoples, museums, and cultural resource professionals in the United States.

For more information, visit the National NAGPRA program website at <http://www.cr.nps.gov/nagpra/>.

Save America's Treasures Grants for 2004

Save America's Treasures (SAT) is a national effort to protect America's threatened cultural treasures, including historic structures, collections, works of art, maps, and journals that document and illuminate the history and culture of the United States. Established in February 1998, *Save America's Treasures* is a partnership between the National Park Service, the

President's Committee on the Arts and Humanities, the National Endowment for the Humanities, the National Endowment for the Arts, and the Institute of Museum and Library Services. SAT grants provide for the preservation, restoration, and conservation of nationally significant properties. The grant requires a dollar-for-dollar non-federal funding match be provided and expended.

During fiscal year 2004, \$32.5 million in SAT grants were distributed to 159 projects in 41 states and the District of Columbia. Several of the projects are associated with our diverse cultural heritage. Projects range from the Metropolitan Hotel in Paducah, Kentucky, a hotel which served African Americans during the Jim Crow era; to the Palace of the Governors in Santa Fe, New Mexico, an adobe structure which was the seat of the Spanish government in the Southwest during the 17th century; to the Locke Historic Boarding House, which served the Chinese community in the San Joaquin River Valley. The following list highlights those historically significant projects associated with diverse communities that received SAT grants.

Alabama

- Ward Chapel AME Episcopal Church and Museum

Arizona

- Mission San Xavier del Bac

California

- Leo Carrillo Ranch
- Estudillo Mansion
- Fremont Adobe House
- Locke Historic Boarding House
- Lopez Adobe House

District of Columbia

- Mary Church Terrell House

Florida

- Ximenez-Fatio House

Kentucky

- Metropolitan Hotel

Louisiana

- McKinley High School

Mississippi

- Burns Church/Belfry House

Missouri

- Martin Luther King, Jr. Memorial

New Mexico

- Palace of the Governors
- Picuris Old Village

North Carolina

- Barber-Scotia College
- F. W. Woolworth Building

Pennsylvania

- Mother Bethel AME Church

West Virginia

- Camp Washington-Carver

For more information on *Save America's Treasures* grants, visit the website at <http://www.cr.nps.gov/hps/treasures/index.htm>.

STATE ACTIVITIES

San Miguel Chapel and “The Tlaxcalans de Santa Fe”

Elizabeth Oster
James Hare
New Mexico Historic Preservation Division

October 2004 marked the official launch of the multidisciplinary Save San Miguel Chapel project in Santa Fe, New Mexico. San Miguel, one of the oldest churches in the nation and centerpiece of the National Historic Landmark Barrio de Analco historic district, is central to the history of the Southwest. Despite being recorded by the Historic American Buildings Survey (HABS) in 1934 and the subject of an intensive archeological investigation to determine its phases of construction in the 1950s, much

mystery still surrounds the building.

An intriguing and persistent tradition attributes early settlement in the vicinity of San Miguel to Christian Indians who accompanied the Spanish to Santa Fe. These Native American colonists are thought to have been Tlaxcalans, representatives of a powerful Nahuatl-speaking people who allied with the Spanish to bring about the downfall of the Mexican (Aztec) empire. Early residents of Santa Fe’s Barrio de Analco—a Spanish and Nahuatl name that approximates to “the neighborhood on the other side of the river”—are believed to have included Tlaxcalan colonists.

In recognition of the crucial assistance the Tlaxcalans provided Hernán Cortés and subsequent conquistadors in the subjugation of

Mexico, newly baptized Tlaxcalan noble families were permitted to retain their rank and many privileges, including some lands. For this reason, the miscegenation and dispersal experienced by many other indigenous peoples in the New World were less pronounced among the Tlaxcalans. As Spanish armies of conquest moved north, Tlaxcalan allies frequently accompanied them.

But do we know whether Tlaxcalans actually settled in colonial Santa Fe? Brief references exist in Franciscan documents from the 17th and 18th centuries, respectively, noting the presence of Tlaxcalan Indians in the Barrio de Analco at least by the time of the Pueblo Indian Revolt of 1680. “Gregorio de Tlascala,” a soldier and skilled carver of gunstocks, may have accompanied Antonio de Espejo in 1582. Juan de Oñate’s expedition of 1598 included some “Mexican Indians,” but their status and origins are unclear. Some historians have presumed that Tlaxcalans were included among his infantry, although the only explicit reference mentions a sole Tlaxcalan who served as an assistant to a Franciscan priest. The assumption seems to be that any “Mexican Indians” assisting the Spanish would have been from Tlaxcala, although by the end of the 16th century there were other possibilities. Notable among these would be the Caxcans of Nueva Galicia, a group of Nahuatl speakers well-established by the



Left: The interaction between Spaniards and Native peoples dates back five centuries. The fragment from the Lienzo de Tlaxcala depicts Cortés and his men meeting Tlaxcaltecans nobles. Photo by Michael Elliott, detail of fragment courtesy of the University of Texas at Austin.

Right: Founded in 1915, Xavier University is the first and sole African American Catholic university in the United States. Courtesy of Donna Fricker, Louisiana Division of Historic Preservation.

Spanish Conquest era in what would become the modern states of Jalisco and Zacatecas. The Caxcans led the Mixtón War of 1541, and in the decades following the war—the time and place when the Oñate family fortune in the New World was consolidated—they served in the silver mines of Zacatecas and as *encomiendas*, or trusted laborers—of the Spanish victors.

The preservation project underway at San Miguel will do much to expand the knowledge of the building's history. Data from historical and ethnohistorical research will be combined with information from archeological and architectural investigations to tell the story of one of Santa Fe's most cherished monuments and oldest neighborhoods. The project may yield information regarding the "Tlaxcalans de Santa Fe" and whether they were natives from another part of the Spanish Borderlands. The true account of the "Mexican Indians" who came to Santa Fe may be

more complicated than any have suspected.

For more information, contact Elizabeth Oster or James Hare at eoster@oca.state.nm.us or jhare@oca.state.nm.us.

National Register Nominations

Rustin Quaide
Caridad Dela Vega
National Conference of State Historic Preservation Officers

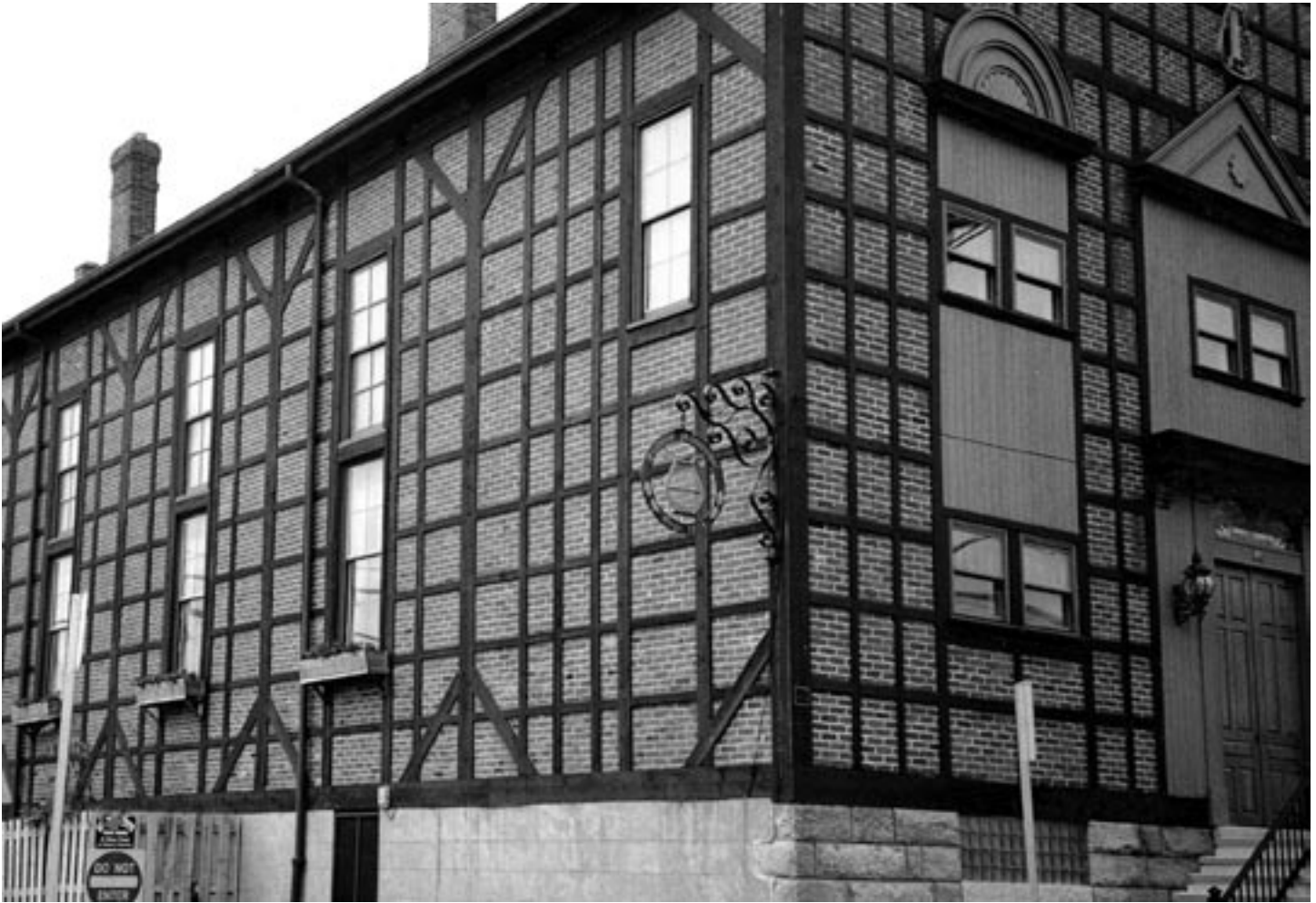
Xavier University Main Building, Convent and Library

Located in New Orleans, Louisiana, the original main building, convent, and library of Xavier University were listed in the National Register of Historic Places for their association with education and African American heritage. The university is significant as the only black Catholic university in the United States, and the only historically black college to have its founder, Katharine Drexel, canonized. The

original Gothic style main building and convent are constructed of Indiana limestone, while the library is constructed of blonde brick.

Founded in 1915, Xavier University was originally housed at the former Southern University building and did not become a full-fledged liberal arts college until 1925. Eventually outgrowing its space at the old Southern University building, Mother Katharine purchased land in what was at the time an industrial area of New Orleans to avoid the complications that might arise from the establishment of a black university within a neighborhood. In 1932, the main building with its connected convent wing, was dedicated. Xavier University is an early example of African Americans enjoying high quality university facilities comparable to or surpassing those of majority institutions during the Jim Crow era. Since 1927, the Xavier University College of Pharmacy has produced one-quarter of all African American pharmacists in the nation.





Teutonia Maennerchor Hall

The Teutonia Maennerchor Hall, in Pittsburgh, Pennsylvania, is historically significant as a social club and singing hall affiliated with Pittsburgh's German community. It is the home of the oldest German singing society in Pittsburgh, and has been the center of ethnic German culture in the Pittsburgh area for over a century. The Teutonia Maennerchor ("German Men's Choir") was founded in 1854, during the first wave of German immigration and settlement in Pittsburgh and its sister city of Allegheny. In 1887, the society purchased land at the corner of Chestnut and Pike (later Phineas) Streets, in the eastern section of Allegheny, and erected a

two-story brick hall that was dedicated in 1888. The lower level of the Teutonia Maennerchor was remodeled to a German-style Rathskeller in 1934 and the interior finishes and furnishings were remodeled in a simplified Art Moderne style in 1942.

In the early 19th century, singing societies in Germany were often associated with the nascent democratic and nationalistic movements, but in the United States, this association with political ideals was usually lost under the pressures of assimilation and economic advancement and the singing societies became important foci of German solidarity and nostalgia. From these musical societies grew the first orchestras and bands in the United States, led by German

music directors such as Theodore Thomas and Leopold Damrosch.

B'nai Israel Synagogue

Constructed in 1937, the B'nai Israel Synagogue of Cape Girardeau, Missouri, is a stuccoed brick, one-story, Spanish Colonial Revival style building with Islamic influences. Prior to construction of the B'nai Israel Synagogue, the congregation met in various locations, such as the Elks Lodge, the Presbyterian Church, and the Community Building in Fairground Park. After fire destroyed the Community Building in 1937, the small congregation built the B'nai Israel Synagogue, which has been used as a gathering place for Jewish religious and social life.

The Jewish community in southeastern Missouri dates back to the 1830s, with services held as early as 1836 in nearby St. Louis. Retailer Louis Hecht, along with fellow businessmen Jake Pollack and David Minnen, helped organize a chapter of the B'nai B'rith lodge in Cape Girardeau in 1921. Hecht, Pollack, and Minnen bought property on Main Street next to the St. Vincent De Paul Catholic Church. The congregation commissioned T. P. Barnett to design the synagogue. The synagogue harkens to Cape Girardeau's Spanish heritage while reflecting traditional synagogue design.

Plymouth Theatre

The Plymouth Theatre was listed in the National Register of Historic Places for its significance in the areas of architecture, entertainment/recreation, ethnic heritage, and transportation. Located in the Northeast section of Washington, DC, the Plymouth Theatre was

constructed in 1928 as a one-story Romanesque-Revival style commercial building. Initially, the building housed Motts Motors on the H Street corridor, what was once one of the city's vital commercial thoroughfares. However, with the advent of large commercial auto dealerships, small ones like Motts were forced out of business.

During the "Golden Age of Hollywood" in the 1940s, the former car dealership showroom and repair shop was converted into the Plymouth Theatre. Between 1942 and 1943, the building was adapted for use as a 400-seat neighborhood theater. At the time, the theater filled an important cultural and recreational void for the city's African American community in the Southeast and Northeast sections of Washington as it was the only theater in that part of the city to welcome African American patrons. The Plymouth Theatre closed in 1952, due to economic competition accompanying the desegregation of larger local theatres around the city.

East Village Historic District

The East Village Historic District in Milwaukee, Wisconsin, is a working class residential neighborhood settled by Polish immigrants, beginning in the late 1860s. Polish immigrants trickled into Milwaukee in the 1850s. The establishment of the East Village neighborhood coincided with the increased number of Polish immigrants in the 1860s and 1870s. East Village is located along the river, in close proximity to industrial jobs. The East Village neighborhood retained a strong Polish character until the Second World War. By the 1960s, the neighborhood's Polish population was in decline as the Polish community moved to the suburbs and newer parts of the city.

The district's housing styles consist predominately of modest frame structures, including workers' cottages, single-family houses and duplexes, as well as a handful of brick buildings, interspersed with some commercial structures,



Above left: Located in a Pittsburgh, PA neighborhood formerly known as Deutschtown, the Teutonia Maennerchor provided German immigrants with a connection their heritage while serving to integrate them into the fabric of American culture. Courtesy of Michael Eversmeyer.

Above right: Constructed with a Spanish architectural aesthetic, the B'nai Israel Synagogue has served the Jewish community in Cape Girardeau, MO for nearly 70 years. Photo by Melinda Winchester, courtesy of the Missouri Department of Natural Resources.



and churches, all densely packed into an approximately four-square block area.

St. Stefan's Romanian Orthodox Church

A modestly scaled example of the Byzantine style, the Church of St. Stefan's Romanian Orthodox Church was built in 1924 by immigrants from the Transylvania region of modern-day Romania who came to South St. Paul beginning in the early 1900s. Both as architecture and institution, the church was an important means of sustaining their ethnic, cultural, and religious identity.

Individual patrons and several local and regional businesses founded the church including the Schmidt and Hamm breweries and the Swift and Armour packing plants. The church provided a par-



ish hall in its basement where the several benefit societies kept their records and insignia and held meetings. Since the fall of the communist dictatorship of Nicholae Ceausescu in 1989, recent Romanian immigrants have revitalized the church.

Broadway Avenue Historic District

Located in Detroit, Michigan, The Broadway Avenue Historic District is comprised of eleven commercial buildings. The buildings display a wide array of architectural styles corresponding to their period of construction, from 1896 through 1926, with architectural terra cotta unifying the appearance of the structures. The historic district is significant in the areas of architecture, German, Jewish, and African American heritage, and for its importance in commerce. Lastly, the district is significant for its

association with Philip Breitmeyer, who not only served as mayor of Detroit between 1909 and 1910, but also owned the largest floral retail establishment in the United States at that time.

Broadway Avenue is located in the northern part of Detroit's business district. Historically, the businesses in this area are significant for their association with the "women's trade," businesses such as florists, corsetieres, fashionable clothiers, and hairdressers, targeted at the female consumer. A number of these women's trade shops were German-American owned, reflecting Detroit's largest ethnic community during the latter part of the 19th century. During the 1910s the commercial district transformed from shops catering to the women's trade to the business of banks and office buildings. The John Breitmeyer's Sons Building began renting office space to



Above left: As an integral part of South St. Paul, MN, St. Stephan's Romanian Orthodox Church represents a place of religious and cultural significance for the Romanian community. Photograph by Michael Koop, courtesy of the Minnesota Historical Society.

Above right: Hinchcliffe Stadium was home to many sporting events, including games of the New York Black Yankees. Courtesy of Robert Tucher, the New Jersey Historic Preservation Office.

Left: Formerly an automobile showroom, the Plymouth Theatre was the only movie house available to African Americans in Northeast and Southeast quadrants of Washington, DC prior to the desegregation of public facilities. Courtesy of Kim Williams, the District of Columbia Historic Preservation Office.

African American tenants in 1936, establishing a professional African American presence in the district. During the 1950s the district transitioned into mainly Jewish-owned businesses, with some still remaining to the present.

Hinchliffe Stadium

Located in Paterson City, New Jersey, Hinchliffe Stadium is significant in the areas of recreation/entertainment, ethnic heritage, and for its affiliation with Paterson native and Hall-of-Fame baseball player Larry Doby. The stadium is named after former Paterson City Mayor, John V. Hinchliffe, who served during planning and construction of the stadium between 1929 and 1932. The final design is partially based on a landscape plan submitted to the Passaic County Parks Commission by the Olmsted Brothers of Brookline, Massachusetts, a highly renowned design firm, while the stadium design is attributable to local Paterson architect John Shaw. Listed in the National Register of Historic Places, the cast-concrete, Art Deco-style stadium was completed in 1932.

The stadium contains an athletic field, a running track, and has a seating capacity of approximately 10,000. Hinchliffe has been used for sporting events such as exhibition, regular season, and championship baseball, football, boxing, track and field events, and automotive and motorcycle racing. During the 1940s, the Andrew Sisters and Abbott and Costello performed at Hinchliffe Stadium. Serving as the home field for the New York Black Yankees between 1933 and 1937, and then again during 1939 to 1945, Hinchliffe is possibly the sole remaining stadium in the Mid-Atlantic region associated with a Negro League team.

LOCAL ACTIVITIES

A City of Neighborhoods: Civic Engagement through Design

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Cooper-Hewitt National Design Museum,
Smithsonian Institution

E. Renee Ingram
African American Heritage Preservation
Foundation, Inc.

It has been said that architecture provides the stage for human events. There is no question that Washington, DC, is one of the most important stages in America. Behind the city's celebrated monumental architecture is a rich tapestry of neighborhoods, with diverse populations and a historic past. Several of these historic neighborhoods were the focus of *A City of Neighborhoods: Bridging School and Community*, a program of the Cooper-Hewitt National Design Museum, Smithsonian Institution. This educational workshop has been conducted successfully in cities across the United States, from New York City to Honolulu.

Offered in partnership with the African American Heritage Preservation Foundation, Inc. (AAHPF), *A City of Neighborhoods* applies architecture, design, and historic preservation to a community context, fostering awareness, pride, and advocacy. The program uses a neighborhood as a visual textbook to extend the classroom into the community and integrate design into a pre-existing primary and secondary curriculum. Over the course of 3 years, from 2000 to 2003, some 50 public school teachers received credit hours from the District of Columbia Public

School's Office of Workforce and Professional Development as part of their recertification process.

In collaboration with the Office of Diversity and Special Projects, National Park Service, Howard University's School of Architecture and Design, and others, *A City of Neighborhoods* studied several of Washington's most interesting neighborhoods, including LeDroit Park, Shaw, and Anacostia. Participants employed a design vocabulary and all five senses to analyze the community's physical, emotional, sensory, and historical elements and form ideas about its character. *A City of Neighborhoods* used panels, lectures, and historic maps and photographs to interpret the neighborhood's history within the context of the culture and time that created it, while recognizing the social, political, and geographic forces involved. Finally, and most importantly, participants planned the future of these neighborhoods, designing and presenting models of specific solutions deemed relevant to that community.

An example of integrating *A City of Neighborhoods* program into the classroom was Watkins Elementary School's project, "Picturing Capitol Hill." It introduced students to photography while teaching them history, geography, and cartography. Teachers and students researched historic photographs and maps of their Capitol Hill neighborhood. Students took photographs and created new maps of the same areas, comparing the new and the old to trace the changes in the built environment. Through this comparison, the students understood the process of urbanization in Capitol Hill.



Severson's Roadhouse served a critical role as a hub for local air travel. Dena'ina hunters used seaplanes to transport them to and from hunting grounds, as seen in this ca. 1935-1937 photograph. Photograph by Mr. and Mrs Frank Hill, courtesy of Lake Clark National Park.

The politics over a neighborhood's identity is regularly contested by multiple communities and entities. Future generations must learn the value of community collaboration and advocacy spanning all racial, ethnic, and economic boundaries. Good citizenship must include all voices in the design of the places people live. The goal of *A City of Neighborhoods* is to help empower those voices.

For more information on the *A City of Neighborhoods* program, contact the Cooper-Hewitt at 212/849.8384.

Aviation and the Dena'ina of South- central Alaska

Michelle Ravenmoon
National Park Service, CRDIP Summer
2004 Intern

The introduction of aviation to rural Alaska has transformed Dena'ina Athabascan cultural identity. The Dena'ina Athabascan live on Lake Clark and Lake Iliamna in south-central Alaska. Like many rural Alaska villages, natural barriers such as vast distances,

surrounding oceans, mountainous terrain, and numerous wetlands, rule out roads as a viable means of access. Most major urban markets can only be reached by air. A highly mobile society, the Dena'ina, were impressed with air travel and quickly integrated it into Dena'ina culture.

The Iliamna area saw its first airplane when pioneer pilot Russell Merrill landed Anchorage Air Transport's Travel Air 4000 at Old Iliamna in 1927. In 1929, Merrill was the first pilot to land at Severson's Roadhouse (present-day Iliamna). This marked the creation of Iliamna as a regional aviation hub.

The Dena'ina were familiar with western material and economic culture, as they hunted and provided furs for the Russians from the 1750s to 1867. Working at the canneries in Bristol Bay and assisting the gold miners in the late 1800s furthered mingled the two cultures and the Dena'ina developed a reliance on money for goods such as ammunition, sugar, tea, coffee, salt, and flour. A mobile society, the Dena'ina mainly traveled by canoe, on foot, or by dogsled. They moved

with the seasons and followed their food sources. Many traveled 40-60 miles out of their village to trap.

Once airplanes came to the area, the Dena'ina regularly traveled by air. In one of the oral histories conducted with community members, pilot Jack Vantrease spoke of the Dena'ina men chartering his airplane service to bring their dog teams and sleds to the trapping areas for the season. The introduction of aircraft changed the way the Dena'ina traveled and shortened their time out of the village on the trapline.

Aviation also transformed the Dena'ina language. Many new items found in modern daily life, such as computers, do not have Dena'ina words for them. However, before fluent Dena'ina speakers exchanged their language for English, they had a Dena'ina word for airplane, *nunujehi*. The Dena'ina language became endangered after a federally mandated educational assimilation program was instituted through the Organic Act of 1884. Thereafter, English became the first language for the Dena'ina.

Aviation has influenced the material culture of the Dena'ina as



Aviation became entrenched in Dena'ina culture soon after the first plane arrived in 1927. Children identified airplanes as a part of everyday life, exemplified by Alvin Foss and his carved wooden toy in 1946. Courtesy of Agnes Cusma.

well. Historical photos show they carved wooden planes for their children as toys. Today, one might still see exact replicas of airplanes among Dena'ina carvers, a reflection of their admiration for aircraft, and a demonstration of their traditional carving skills.

The Dena'ina always had a great respect for aviation. Many have become pilots and are as comfortable with flying as they would be mushing dogs. Air travel links rural villages to the outside world. Aviation provides the means for people to shop for food, clothing, furniture, and household goods; attain medical services; receive mail; and travel between villages. The influence of aviation technology on Dena'ina people is an important piece of their history and contemporary culture.

For more information on Dena'ina culture and Lake Clark/Katmai National Park and Reserve, contact Karen Gaul, karen_gaul@nps.gov, or visit the park website at <http://www.nps.gov/lac/home.htm>.

Michelle Ravenmoon completed her undergraduate studies at University of Alaska, Fairbanks and conducted and transcribed oral histories for Lake Clark/Katmai National Park and Preserve as a part of the NPS Cultural Resources Diversity Internship Program in Summer 2004.

Back to Life: Oral History and Memory in Fazendville

Allison Peña
Jean Lafitte National Historical Park,
National Park Service

On Sunday, April 4, 2004, Jean Lafitte National Historical Park and Preserve's superintendent Geraldine Smith, together with park anthropologist Allison H. Peña, and Joyce M. Jackson, anthropologist/ethnomusicologist at Louisiana State University, made a presentation to the descendants of Fazendville, a historic African American community, which thrived from 1867 to 1964 on the site of the Battle of New Orleans, now Chalmette Battlefield, part of Jean Lafitte National Historical Park and Preserve.

An example of early Reconstruction-period African American communities that sprang up along the Mississippi River after the Civil War, Fazendville was home to the Battleground Baptist Church (founded in 1868), a one-room school, three general stores, and

two mutual aid societies. All of these institutions contributed to a rich community life. In the 1960s, a campaign to acquire additional battlefield property focused on Fazendville. By 1966, land acquisition was completed and the Fazendville homes were razed.

In 2001, in an effort to tell the story of this unique community, and with funding from the NPS Southeast Regional Office, Peña and Jackson began a three-phase oral history project. After hearing about Fazendville and visiting the park, John Ehrenhard, Director of the Southeast Archeological Center (SEAC) in Tallahassee, Florida, suggested commissioning a painting of the "village," as Fazendville was sometimes called. With funding from SEAC and the Lower Mississippi Delta Region Initiative, commercial artist and portrait painter Martin Pate completed an oil painting based on photographs of Fazendville taken in the 1960s. The research project and painting also resulted in a brochure and poster.

Many former residents still attend the Battleground Baptist Church now located on Flood Street in New Orleans and shared their stories about their community. At the presentation, Reverend Theodore Sanders and community members were presented with a replica of the oil painting of their community, posters, brochures that offer a brief overview of the history of the village, and a bound copy of the report "Life in the Village: A Cultural Memory of the Fazendville Community, Phase One."

As a result of these cooperative efforts, a more inclusive story of the history of Chalmette Battlefield can be shared with visitors and, as importantly, the community, which previously was disconnected from the park.

For more information, contact Allison Peña at 504/589-3882 x-113, email: allison_pena@nps.gov.



Christiansburg Institute in Cambria, VA, served the African American community for over 100 years. Restoration efforts by alumni are returning the school's buildings to active use. Courtesy of M. Anne Fariello.

Christiansburg Institute

M. Anna Fariello
Christiansburg Institute Museum and Archive

The Christiansburg Institute was founded in 1866, in Cambria, Virginia, three years after Abraham Lincoln signed the Emancipation Proclamation. Located in a small frame building on a hill above present-day Christiansburg, the school was established to educate a newly freed people. Operating out of a rented cabin, the institute opened as the first federal Freedmen's Bureau school in the district. A school for African Americans until 1966, its closing ended its 100-year history as a distinctive educational institution.

With the impending dissolution of the Freedmen's Bureau, the Friends Freedmen's Association of Philadelphia began to support the school in 1869 and sustained the Christiansburg Institute (CI) into the 20th century. The association recruited Booker T. Washington, the nation's leading

educational spokesman and founder of Tuskegee Institute, to develop a manual trades program to add to the academic subjects taught in Christiansburg. Supervisor of Christiansburg from 1896 until his death in 1915, Washington selected a team of Tuskegee graduates to lead the school.

In 1900, the school moved to a tract of land two miles away in order to provide room for added industrial trades and a growing school population. There, the school flourished under the leadership of Charles Lives Marshall and Edgar Allen Long, two of the original Tuskegee team of educators. By the early 1920s, the campus grew to 185 acres, boasting 4 Georgian brick halls that housed dormitories, classrooms, a library, a hospital, faculty cottages, a dairy, a barn, and a trades building, all surrounded by fields, gardens, and an orchard.

In 1912, while a trustee of Tuskegee Institute, Julius Rosenwald donated funds to Christiansburg Institute and hired sociologist Robert Park to evaluate schools receiving those funds. In a 1913

report, the institute received the highest rating among the 15 Rosenwald "prototype" schools. As its reputation spread, the school drew students from around the region. The 1925 catalog lists almost 100 high school students in attendance—one-third from surrounding counties, one-third from elsewhere in Virginia, and one-third from out of state. Christiansburg Institute was added to the state Board of Education's list of accredited schools in 1924-1925. In 1932, it was accredited by the Southern Association of Colleges and Secondary Schools, the first high school in the county to achieve such credentials.

The academic milestones of the 1920s and 1930s were tempered by the Great Depression, which may have contributed to the Friends decision to discontinue support of the school. In 1934, the farm campus was leased as a public high school and in 1947 the land was donated to the county school board. The change from private to public school status affected many aspects of the school. The board-

ing department was closed and the farm was phased out. Federally mandated desegregation forced the school to close in 1966, its properties were auctioned off, and most of its buildings were destroyed.

Efforts to preserve Christiansburg Institute began in 1976 when 700 alumni met. In 1996 the alumni established the nonprofit organization, Christiansburg Institute, Inc., to direct the institute's revival.

Today's Christiansburg Institute resides on a small portion of its original campus. Christiansburg Institute is currently restoring the Edgar A. Long Building, a three-story brick structure named for the principal who served from 1906 until his death in 1924. Completed in 1927, the Long Building holds the distinction of being the only campus building to be named for an African American leader. The restoration effort began in 2000 with the listing of the building in the National Register. Once fully restored, the Long Building will house administrative offices, a community learning center, and the Christiansburg Institute Museum and Archive.

For more information, visit the Christiansburg Institute website at <http://www.christiansburginstitute.org>

Cuban America's Place of Refuge: The Freedom Tower

Janet Paz
National Park Service, CRDIP Summer
2004 Intern

On the East Coast of the United States, early 20th century immigrants established initial contact with their new "home" at Ellis Island off of New York. On the West Coast, in San Francisco, Angel Island filled a similar role. In the Southeast, from 1962 to 1974, Miami's "Freedom Tower" came to symbolize a welcoming landmark

for more than 450,000 Cubans who immigrated to the United States, fleeing the island nation that was experiencing a shift in power from the Fulgencio Batista Zaldivar regime to the Castro government.

At Freedom Tower, also known as the Cuban Refugee Emergency Center, Cubans were processed and registered, relocated to other cities, including New York, Chicago, Philadelphia, and Los Angeles, and were provided with food and a check for up to \$100. These activities were part of a policy initiated by President Dwight D. Eisenhower in 1960 as part of the Mutual Security Fund and continued by his successor, President John F. Kennedy. As a result, many Cubans referred to Freedom Tower as "El Refugio," or place of refuge. However in 1974, as the number of Cubans immigrating to the United States decreased, the center's doors were officially closed.

Before serving as a beacon to the Cuban immigrants, Freedom Tower was known as the "News Tower" as it was headquarters for the city's oldest newspaper, the *Miami Daily News and Metropolis* from 1925 to 1957. After the newspaper moved to new offices, the building was left vacant. Starting in the early 1960s, the number of Cuban immigrants in Miami requiring assistance increased beyond the capacity of the existing Cuban refugee emergency centers, then located in the basement of the Dade County School Administration Building and the Florida State Employment Office. Both were moved to four floors in the old newspaper building.

The tower's architectural history is an interesting one. It was designed by Leonard Schultze and S. Fullerton Weaver and built in 1924. The overall composition of the tower was inspired by the Giralda Tower in Seville, Spain, but the designers added Renaissance and Spanish baroque details. Inside the tower, the designers used hand-

made ceramic tiles imported from Spain, Africa, South America, and Cuba. Coincidentally, Shultz and Weaver also designed the Seville Biltmore in Havana, Cuba.

Since 1974, Freedom Tower's fate has been unsettled. In 1976, the building was purchased with the intention of selling it to the city's Cuban community and initiated a fundraising drive. However, these efforts failed and the bank foreclosed on the building. Restoration efforts on the tower were attempted in the late 1980s, but were eventually abandoned. In 1997, the Freedom Tower was purchased by Jorge Mas Canosa, founder of the Cuban American National Foundation; Mas Canosa's family established the Freedom Tower Foundation after his untimely death in 1997. In 2002, the Cuban American National Foundation relocated its offices to the Freedom Center.

In 2003, Miami-Dade Community College and the Mas Canosa family were involved in negotiations regarding the tower and its future, which included its use as a museum of immigration and South Florida. Unfortunately, negotiations between the Mas Canosa family and the college ceased during the summer of 2004. The tower was briefly part of a \$2.75 billion General Obligation Bond to be voted upon in November 2004, but was removed from the list of projects in the bond. According to *Miami Today*, another potential buyer has contacted the Mas Canosa family, however, the future of this significant symbol of freedom to Cuban Americans remains uncertain.

For more information on the Freedom Tower and its foundation, visit the Cuban American National Foundation website at <http://www.canf.org>.

Janet Paz is a graduate student at the University of the Arts in Philadelphia and was a Cultural Resources Diversity Intern in Washington, DC, during the Summer of 2004.

Exploring the Past at Oxon Cove Park

Mike Antonioni
Marilyn A. Cohen-Brown
National Park Service

“Exploring the Past” is Oxon Cove Park’s newest educational program for the park straddles both Washington, DC, and Oxon Hill, Maryland. The program is geared towards elementary school children and based on the park’s history during the first half of the 19th century. This educational program highlights the park’s resources, and focuses on the new Mount Welby exhibits and several interpretative wayside panels that are part of the park’s history trail.

The exhibit and coordinating education program highlights three themes: The Immigration Story—Making a New Home in America; A Voice Unheard—Slavery at Mount Welby; and A Question of Loyalties—Mount Welby During the War of 1812. A teacher’s packet is sent in advance. Once reservations are made, all teachers are required to do the presite, onsite, and postsite activities with their students to ensure their field trip to Oxon Cove Park.

The park staff used original letters from the DeButts family as well as secondary sources to develop the script, putting reproductions of the correspondence in the exhibit. The DeButts family were the original occupants of Mt. Welby, dating back to the War of 1812. Visitors may open drawers from exhibit cabinets to view period clothing, representative medical instruments that may have been used by Dr. DeButts, and American Indian and African cultural objects. One exhibit room is furnished as a parlor with reproduction furnishings of the early 19th century based on a probate inventory of the family.

For more information, call Oxon Cove Park at 301/839-1176.

TRIBAL ACTIVITIES

As of November 4, 2004, the Native American tribes with officially-recognized Tribal Historic Preservation Offices include:

- Absentee Shawnee Tribe (Oklahoma)
- Big Pine Paiute Tribe of the Owens Valley (California)
- Blue Lake Rancheria Tribe of Indians (California)
- Caddo Tribe of Oklahoma (Oklahoma)
- Catawba Indian Nation (South Carolina)
- Cheyenne River Sioux Tribe (South Dakota)
- Chippewa Cree Tribe of the Rocky Boy’s Reservation (Montana)
- Choctaw Nation of Oklahoma (Oklahoma)
- Confederated Salish and Kootenai Tribes of the Flathead Nation (Montana)
- Confederated Tribes of the Colville Reservation (Washington)
- Confederated Tribes of the Umatilla Reservation (Oregon)
- Confederated Tribes of the Warm Springs Reservation in Oregon (Oregon)
- Eastern Band of Cherokee Indians (North Carolina)
- Hualapai Tribe (Arizona)
- Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin (Wisconsin)
- Lac du Flambeau Band of Lake Superior Chippewa Indians (Wisconsin)
- Lac Vieux Desert Band of Lake Superior Chippewa Indians (Michigan)
- Leech Lake Band of Chippewa Indians (Minnesota)
- Lummi Nation (Washington)
- Makah Tribe (Washington)
- Menominee Indian Tribe of Wisconsin (Wisconsin)
- Mescalero Apache Tribe (New Mexico)
- Mille Lacs Band of Ojibwe Indians (Minnesota)
- Narragansett Indian Tribe (Rhode Island)
- Navajo Nation (Arizona)
- Northern Cheyenne Tribe (Montana)
- Onieda Nation of Wisconsin (Wisconsin)
- Passamaquoddy Tribe (Maine)
- Penobscot Nation (Maine)
- Poarch Band of Creek Indians (Alabama)
- Pueblo of Zuni (New Mexico)
- Red Cliff Band of Lake Superior Chippewas (Wisconsin)
- Seneca Nation of Indians (New York)
- Sisseton-Wahpenton Oyate (South Dakota)
- Skokomish Indian Tribe (Washington)
- Skull Valley Band of Goshute Indians (Utah)
- Spokane Tribe of Indians (Washington)

See *TRIBAL*, page 19

ANNOUNCEMENTS AND CONFERENCES

Announcements

Making Freedom: African Americans in U.S. History

Making Freedom: African Americans in U.S. History by Primary Source, Inc., is a five-volume set of that provides the necessary bibliographic references, documents, and corroborative information to more fully incorporate the history of African Americans into the study of United States history. Published by Heinemann Publishing, the books were compiled by scholars, classroom teachers, and curriculum specialists and are intended for grades 7 through 12. *Making Freedom* contains context essays by scholars, primary sources, lesson plans, and sidebar connections to contemporary events. Included in each volume are introductions, timelines, and annotated bibliographies. Each book is accompanied by a CD of primary sources, including maps, paintings, portraits, photographs, and music.

For more information visit Primary Source's website at <http://www.primarysource.org/library/publications.htm>.

"Race and Slavery" Survey Report of Arlington House Available

"Presenting Race and Slavery at Historic Sites" is a cooperative research project between the National Park Service and the Center for the Study of Public Culture and Public History of The George Washington University. Researchers are analyzing the presentation of race and slavery at three major National Park Service historic sites: Arlington House (the Robert E. Lee Memorial in George Washington Memorial Parkway), the Frederick Douglass National

Historic Site, and Manassas National Battlefield Park. The project involves a survey of visitors and front line staff to discuss their perceptions on how race and slavery are presented at these sites. A report of survey results conducted at Arlington House is available online. To download a copy, visit the Cultural Resources Diversity Program's website at http://www.cr.nps.gov/crdi/research_arlhouse.htm.

For more information, contact Michele Gates Moresi at 202/354-2266, email: michele_gates_moresi@nps.gov.

Conferences

January 2005

AHA 119th Annual Meeting

The American Historical Association (AHA) will hold its 119th annual meeting January 6-9, 2005, in Seattle, Washington. The theme, "Archives and Artifacts," considers access to historical information and the fragility of documentation and artistic objects.

For more information, visit the AHA meeting website, <http://www.theaha.org/ANNUAL/2005/CFP2005.htm>, or contact Paul Freedman at paul.freedman@yale.edu, or Barbara Weinstein at bsweinb99@aol.com.

February 2005

Southwest Texas PC/ACA Conference on Public History and Historic Preservation

The Southwest/Texas Popular Culture Association/American Culture Association will incorporate presentations examining historic preservation and public history at its annual conference February 9-12, 2005 at The Hyatt Regency in Albuquerque, New

Mexico.

For information about the hotel and the meeting, visit the organization's website at <http://www.h-net.org/~swpca/html>.

March 2005

Pacific Northwest Historians Guild Conference

The Pacific Northwest Historians Guild (PNW) is hosting a conference on the trail and treaty history of the Pacific Northwest at the Museum of History and Industry in Seattle, Washington, on March 5, 2005.

For more information, contact Maria Pascual, maria2@wshs.wa.gov, or visit the PNW Historians Guild's website at <http://www.pnwhistorians.org>.

OAH 2005 Annual Meeting

The Organization of American Historians (OAH) will hold its annual meeting in San Francisco, California March 31-April 3, 2005. This year's theme will be "Telling America's Stories: Historians and Their Publics." The meeting seeks to celebrate the diversity of historians and their audiences, while at the same time exploring its implications for the study of the American past.

For more information, visit the OAH 2005 Meeting website at <http://www.oah.org/meetings/2005/index.html>.

April 2005

Vernacular Architectural Forum's 25th Anniversary Annual Meeting

The Vernacular Architecture Forum (VAF) will hold its Annual Meeting in Tucson, Arizona, April 13-17, 2005. The conference theme is "La Frontera: Cross-Cultural Vernacular Landscapes." In addition, in celebration of VAF's 25th anniversary, several sessions will be devoted to the history, theory, and practice of the VAF and vernacular architecture studies.

For more detailed information, visit the VAF website, <http://www.vernaculararchitectureforum.org/annualmeetings.html>, or contact Laura B. Driemeyer, Vernacular Architecture Forum, c/o American and New England Studies Program, Boston University, 226 Bay State Road, Boston, MA 02215, email: driemey@bu.edu.

NCPH 2005 Annual Meeting

The National Council on Public History (NCPH) will hold its annual meeting April 15-17, 2005, in Kansas City, Missouri. The theme for the conference will be "Defining Regions: Public Historians and the Culture and Meaning of Region."

For more information regarding the conference, contact David Vanderstel, dvanders@iupui.edu, or visit the NCPH meeting website at http://www.ncph.org/Calls/calls_NCPH2005.html.

3rd Annual Material Culture Symposium

The Center for Material Culture Studies at the University of Delaware will host the Third Annual Material Culture Symposium for Emerging Scholars (MCSES) Saturday, April 23, 2005 at the Winterthur Museum, Garden, and Library in Winterthur, Delaware. This symposium provides emerging scholars with a venue for interdisciplinary dialogue centering on material culture. The students will have an opportunity to discuss topics with professionals and academics.

For more information, visit the University of Delaware's Center for Material Culture Studies website at <http://materialculture.udel.edu/>.

May 2005

First Nations, First Thoughts Conference

On May 5-6, 2005, the University of Edinburgh, Scotland, will sponsor a conference on the significance of Aboriginal peoples in the development of cultural and intellectual thought in Canada. This interdisciplinary conference will bring Aboriginal and non-Aboriginal scholars together to consider the development and transmission of

Indigenous thought and the impact of Aboriginal perspectives on cultural, political, environmental, historical, legal, philosophical and anthropological thought in Canada.

For more information, visit the Centre of Canadian Studies' website at <http://www.cst.ed.ac.uk>.

US/ICOMOS 8th International Symposium

Historic Charleston Foundation and the International Council on Monuments and Sites, United States committee (US/ICOMOS) will sponsor ICOMOS 8th international symposium in Charleston, South Carolina May 5-8, 2005. The focus of the symposium will be Heritage Interpretation: Expressing Heritage Sites Values to Foster Conservation, Promote Community Development, and Educate the Public. The purpose is to address interpretation needs for historic sites on an international scale, from the great architectural sites to the places of memory associated with remote cultures. This is part of a multi-year effort to develop a guiding document on interpretation for the greater ICOMOS community.

For more information, visit the ICOMOS website at <http://www.icomos.org/usicomos/>.

National Trust Annual Main Street/Maryland Historical Trust Joint Conference

The National Trust for Historic Preservation, the Maryland Historical Trust, Preservation Maryland, and other conference cosponsors will host the annual Main Street conference at the Waterfront Marriott Hotel in Baltimore, Maryland May 8-11, 2005. The conference will coincide with the Maryland Historical Trust's annual conference on May 9-10, 2005.

For more information on the Main Street Conference, visit the Main Street website at <http://conference.mainstreet.org/>. For information on the Maryland Historical Trust, contact Scott Whipple, whipple@dhcd.state.md.us, phone: 410/514-7635.

Conference on African Americans and the Civil War

On May 26-28, 2005, the Conference on African Americans and the Civil War will be held in Petersburg, Virginia. The conference seeks to examine, evaluate, and define the role of African Americans before, during, and after the Civil War; discuss ancillary issues regarding African Americans and the sectional crisis; and facilitate an interdisciplinary discussion of the historical threads that connect the Civil War to today, especially for African Americans.

The conference steering committee is accepting proposals for individual and group presentations. The submission must include a curriculum vitae, a one-page prospectus, and cover letter. Send all submissions to Steven Ramold, sramold@vsu.edu, by February 28, 2005.

For more information, visit the conference website at <http://www.caacw.org>.

June 2005

Multicultural Days: An International Perspective Conference

Brock University, in St. Catharines, Ontario, will host a conference from June 23-25, 2005, on multicultural issues across several disciplines. This conference's purpose is to bring individuals from around the globe together to create an international and multidisciplinary forum on multicultural research and related issues. Topics areas include multiculturalism and youth, education, immigration and acculturation, and health.

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

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

The Institute of Ethnic Administrators, among others, are sponsoring the Fifth International Conference on Diversity in Organizations, Communities, and Nations in Beijing, China on June 30–July 3, 2005. This year's theme is "Towards Cultural Sustainability."

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

October 2005

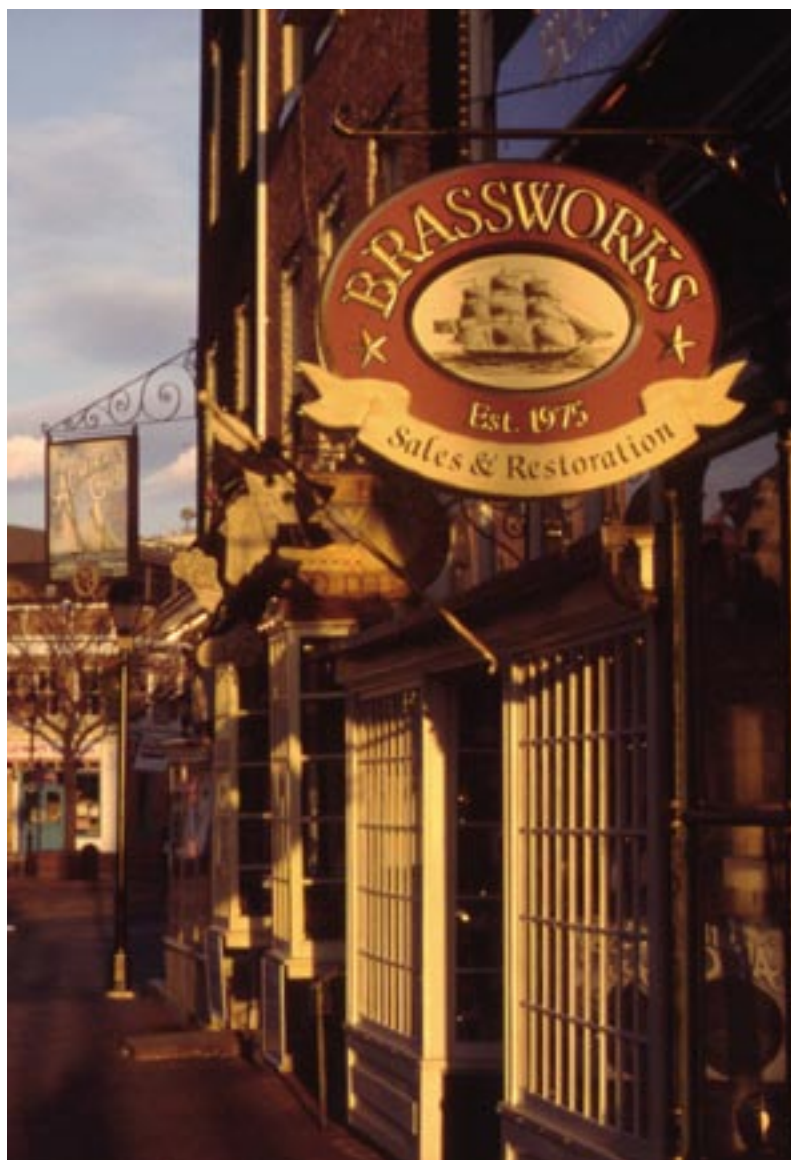
SACRPH Biennial Conference

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

The conference program committee is accepting proposals for papers and paper sessions. Proposals are invited on all aspects of urban, regional, and community planning history, especially papers or sessions on Miami or Florida, economic restructuring and globalization, and comparative examinations that consider race, class, and gender. Proposals must include: a clearly titled one-page abstract with the participant's name, a list of audiovisual equipment needed, a one-page curriculum vitae with contact information, and four key words identifying the thematic emphasis of the work.

Proposals should be sent to SACRPH at sacrph@usc.edu by February 15, 2005, either as text within the body of an email or as an attached Word file.

For more information, contact Greg Hise at hise@usc.edu.



Baltimore will be the setting for the upcoming Main Street Conference co-sponsored by the National Trust for Historic Preservation and the Maryland Historic Trust. Shown is Baltimore's Fells Point area. Photo by Marcia Axtmann Smith for the Maryland Association of Historic District Commissions.

From TRIBAL, page 16

- Squaxin Island Tribe (Washington)
- Standing Rock Sioux Tribe (North Dakota)
- Table Bluff Reservation-Wiyot Tribe (California)
- Timbisha Shoshone Tribe (California)
- Tunica-Biloxi Indians of Louisiana (Louisiana)

- Turtle Mountain Band of Chippewa (North Dakota)
- Wampanoag Tribe of Gay Head (Massachusetts)
- White Earth Band of Minnesota Chippewa (Minnesota)
- White Mountain Apache Tribe (Arizona)
- Yurok Tribe (California)

For more information on THPOs, contact James Bird at 202/354-1837, e-mail: james_bird@nps.gov



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Miami's Freedom Tower came to symbolize a welcoming landmark for more than 450,000 Cubans who immigrated to the United States. See page 15. Courtesy of Ellen J. Ugucioni.

HERITAGE MATTERS

CONTENTS

FEDERAL ACTIVITIES, pages 1-5

- American Indian Museum Opens, p. 1
- "Trail of Tears" in Classroom, p. 3
- Reflecting on NAGPRA, p. 4
- Save America's Treasures Grants, p. 5

STATE ACTIVITIES, pages 6-11

- San Miguel Chapel, Santa Fe, NM, p. 6
- National Register Nominations, p. 7
 - Xavier University buildings, New Orleans, Louisiana
 - Teutonia Maennerchor Hall, Pittsburgh, Pennsylvania
 - B'nai Israel Synagogue, Cape Girardeau, Missouri
 - Plymouth Theatre, Washington, DC
 - East Village Historic District, Milwaukee, Wisconsin
 - St. Stefan's Romanian Orthodox Church, South St. Paul, Minnesota
 - Broadway Avenue Historic District, Detroit, Michigan
 - Hinchliffe Stadium, Paterson City, New Jersey

LOCAL ACTIVITIES, pages 11-16

- City of Neighborhoods workshop, p. 11
- Aviation and the Dena'ina of South-central Alaska, p. 12
- Back to Life: Oral History and Memory in Fazendville, p. 13
- Christiansburg Institute, p. 14
- Cuban America's Freedom Tower, p. 15
- Exploring the Past at Oxon Cove Park, p. 16

TRIBAL ACTIVITIES, page 16

- Tribal Historic Preservation Offices, p. 16

ANNOUNCEMENTS AND CONFERENCES, pages 17-19

- Announcements, p. 17
 - Making Freedom: African Americans in U.S. History
 - "Race and Slavery" Survey Report
- Conferences, p. 17
 - AHA 119th Annual meeting
 - Southwest Texas PC/ACA Conference on Public History and Historic Preservation
 - Pacific Northwest Historians Guild Conference
 - OAH 2005 Annual Meeting
 - Vernacular Architectural Forum Annual Meeting
 - NCPH 2005 Annual Meeting
 - 3rd Annual Material Culture Symposium
 - First Nations, First Thoughts Conference
 - US/ICOMOS 8th International Symposium
 - National Trust Annual Main Street/Maryland Historic Trust Joint Conference
 - Conference on African Americans and the Civil War
 - Multicultural Days: An International Perspective Conference
 - SACRPH Biennial Conference

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

Mission of the National Park Service

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

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.

Visit the website for the NPS Cultural Resources Diversity Program: www.cr.nps.gov/crdi