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AUGUST/SEPTEMBER 2008

Heritage Matters

News of the Nation’s Diverse Cultural Heritage

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About Heritage Matters

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:

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National Park Service
U.S. Department of the Interior



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AUGUST/SEPTEMBER 2008

News of the Nation’s Diverse Cultural Heritage

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Place and Memory: The Caddo Memorial Plaza in Natchitoches

Brian D. Joyner / National Park Service

“History isn’t dead, it’s not even past,” goes the quote from William Faulkner. It has a way of cropping up, forcing us to address its messages, however uncomfortable. The Caddo Memorial Plaza in Natchitoches, Louisiana, and the associated Keep Safe cemetery on Federal land is a result of a chance conversation and provides a new model for engagement between Federal government cultural preservation efforts and sovereign nations.

Natchitoches Parish is a confluence of French, Anglo and African American, and Native American cultures, but much of the imprint of Native Americans on the landscape has been lost. The Caddo Indians were prevalent in western Louisiana, eastern Texas, and Arkansas, predating European settlement in 1714 by eight centuries. The Caddo lived in the region around Natchitoches until 1835, when a treaty between the Caddo Nation and the United States relocated the tribe to Texas and eventually Oklahoma. Plaques and other historical references to the Caddo can be found in Natchitoches and the surrounding area, particularly at Los Adeas State Historic Park, five miles from Natchitoches in Robeline, but scant other evidence is present.

In 1931, the Fish and Wildlife Service established a fish hatchery to provide recreational fishing for Louisiana and surrounding states. Unknown at the time of purchase, the site chosen was once a Caddo Indian village. During its construction in the early 1930s, over 100 Caddo remains were looted or destroyed. A representative of the Smithsonian Institution retrieved some of the remains and removed them to Washington, DC, but most of the funerary objects and remains were lost. The story was unknown to the public until 2000, when Rhonda Clay, a Native American and Public Use Specialist, came to the hatchery. She informed Hatchery Manager Karen Kilpatrick about the significance of the hatchery grounds as a sacred site for the Caddo people. Upon understanding the role of the burial site in Caddo culture, Kilpatrick knew she needed to do something.

Kilpatrick began communicating with the Caddo Nation to figure out how to honor this sacred space properly. She organized a Day of Prayer and Reconciliation in the Fall of 2000.

Mission of the National Park Service

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

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

Place and Memory
CONTINUED FROM PAGE 1

During that visit, the Caddo Nation's Chairperson, LaRue Parker, and NAGPRA Coordinator, Bobby Gonzalez, discussed how to repatriate the Smithsonian remains and develop permanent displays to educate visitors about the cultural heritage of the hatchery. With the assistance of a 2001 grant from the Cane River National Heritage Area, a display of a Caddo village was designed and installed in the hatchery's aquarium. In 2003, Northwestern State University commenced an Archeological Field School at the hatchery to investigate potential burial sites for reintering the remains as close as possible to their original burial site, in accordance with Caddo tradition. The findings from the field school resulted in a second display highlighting the impact of archeology in preserving cultural heritage. During this time, the Caddo NAGPRA Office and Kilpatrick worked with the Smithsonian to return remains that had been shelved for over 75 years. In March 2007, the Smithsonian confirmed it would repatriate the remains to the Caddo people.

A Caddo Memorial Plaza was planned to honor and interpret the site for visitors. On March 6, 2008, the Caddo remains and associated funerary objects were reinterred in a private ceremony in a Keep Safe Cemetery formally established through a Memorandum of Agreement (MOA) between the Fish and Wildlife Service and the Caddo Nation. On March 7, 2008, the Caddo Memorial Plaza was dedicated in conjunction with the 50th Annual Caddo Conference, held at Northwestern State University. The ceremony was the culmination of eight years of work involving numerous public and private partners, including the Cane River Creole National Historic Park, the Cane River National Heritage Area, the National Center for Preservation Technology and Training.

The Caddo Memorial Plaza and the MOA ensures that this relationship will continue. The MOA not only allows any future Fish Hatchery Site remains to be interred without further permitting but also allows for any inadvertent discoveries within a 2.5 mile radius of the hatchery to be buried on Federal property without further permitting. This agreement is considered to be a significant tool for other sovereign nations seeking to reinter remains on federally-held lands. For these particular remains, the journey is complete, but for the ongoing commemoration of the Caddo and their contribution to Natchitoches' history, the journey is just beginning. ♦

For more information on the Caddo Memorial Plaza, please contact Karen Kilpatrick, email: Karen_kilpatrick@fws.gov; phone: 318/352-5324.

Caddo Nation Chairperson LaRue Parker addresses the audience at the dedication of the Caddo Memorial Plaza. Courtesy of Karen Kilpatrick



The Caddo Memorial Plaza, located on the premises of the Natchitoches Fish Hatchery, sits above a Caddo burial site. Courtesy of Karen Kilpatrick.

Cultural Hub: Rehabilitating the Texas and Pacific Railway Depot as an African American Heritage Center

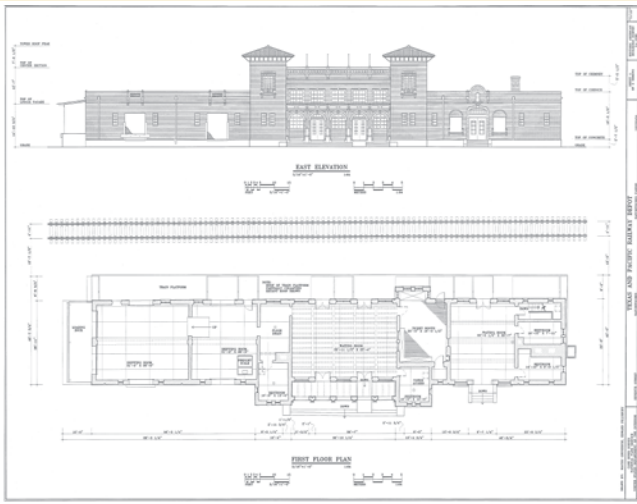
Virginia Price / National Park Service

The city of Natchitoches, Louisiana, was a regional transportation hub for over a century, connecting Texas and the Southwest to the Gulf of Mexico. Previously, roadways and waterways connected Natchitoches in the northwestern part of the state to New Orleans and the southeastern portion of the nation. The advent of the railroad in the mid-19th century ensured that smaller cities such as Natchitoches, Louisiana, would continue to flourish as commercial centers and transportation hubs into the early 20th century.

The construction of the Texas and Pacific Railway Depot in 1926-27 cemented the city's place in the region, bringing passengers as well as freight to and through the area. The addition of the railway depot highlighted the diverse demographics of the city. Natchitoches in the 1920s included not only the descendants of the French Creoles, but was home to a vibrant community of African Americans, many of whom lived within immediate vicinity of the depot. The depot was a source of livelihood for adults in the neighborhood and a place to play for children when no trains were in the station. The Texas and Pacific Railway Depot is one of four urban depots extant in Louisiana and is emblematic of the city's continued importance to the region as a transportation hub.

Architecturally inspired by the villas of the Italian Renaissance with Spanish Revival flair, the depot is characterized by a grand entrance loggia that leads into a two-story space that served as the waiting room for white patrons. Flanking this lobby and loggia are towers capped by pyramidal-shaped roofs covered in red tiles. The wings are but a single-story in height. Details of the building speak to the local history, such as chandeliers modeled on the hilt of the sword of Louis Juhereau de St. Denis, founder of Natchitoches. It is clad with terra cotta ornament and embellished with classical details, including Persian-style columns and stylized decorative panels. The south wing was for freight, with the north wing as the waiting area for African Americans. As passenger cars replaced rail service in the middle of the 20th century, passengers coming to the depot dwindled. Passenger service ceased in the 1960s and freight service ended in the mid-1980s. The building was closed. Without maintenance, it deteriorated to the point that it was included on Louisiana's Most Endangered Places in 2006.

The neighborhood surrounding the depot thrived in the second half of the 20th century. Community leaders such as Ben D. Johnson ran several businesses and matched his entrepreneurial skill with philanthropic programs that benefited African Americans in Natchitoches. His campaign for civil rights brought him to the attention of to Nelson Mandela and to the NAACP, who acknowledged his work



This measured drawing highlights the Italian Renaissance design of the Texas and Pacific Railway Depot. Courtesy of the Historic American Buildings Survey.

with their humanitarian services award. Reflecting on Johnson's lifetime work on behalf of African Americans, his epitaph reads, "I tried." The nearby ballpark built by Johnson gave the community a place to play, compete, and celebrate on a par with everyone else regardless of race. In keeping with his legacy, the Ben D. Johnson Foundation is involved with renovation of the depot.

Plans are underway for the depot to house the African American Heritage Center and highlight the community's experiences through exhibitions and interpretive programs. It conveys the inequities and injustices of segregation in the Jim Crow South through the separate waiting rooms that were divergent in architectural scale, finish, location, and accessibility. In addition, the depot would be a transportation hub for visitors to Natchitoches, expanding the interpretation of Natchitoches' history by connecting the African American neighborhood to historic Front Street and the National Historic Landmark District. It will be the center for walking and biking trails, will provide parking, and will be a transfer station for buses to trolleys, carriages, and other local transportation.

The preservation plan has been completed, and conservation and stabilization of the structure are underway. Grants are pending that would fund further rehabilitation of the physical plant and community-based planning sessions are fine-tuning the museum components of the project. Partners in revitalization of the Texas and Pacific Railroad Depot include the Ben D. Johnson Foundation, the Black Heritage Committee, the Cane River Creole National Historic Park, the Cane River National Heritage Area, the city of Natchitoches, the Great American Station Foundation, and the State of Louisiana. ♦

For more information contact the Cane River National Heritage Area, 318/356-5555.

HAER Documents the J.C. Lore Oyster House

Justine Christianson & Todd Croteau / National Park Service

The Historic American Engineering Record (HAER), in cooperation with the Calvert Marine Museum, completed documentation of the J.C. Lore Oyster House with a historical report, measured drawings, and large format photographs in 2007-2008. The project was undertaken by the HAER Maritime Program, which works with The Council of American Maritime Museums and its member institutions to document historic vessels and land-based facilities.

The Lore Oyster House, in operation from 1934 until 1978, is a National Historic Landmark located on the banks of the Patuxent River in Solomons, Maryland. It is a highly intact example of the vernacular seafood processing operations that characterized Maryland's shores and an important reminder of the prominence the state once held in the world's oyster markets. The documentation focused on recording the process of fresh packing oysters, capturing the current condition of the building, and researching the predominantly African-American workforce.

Fresh packing oysters involved packing shucked and cleaned oyster meat into sealed cans. The packed oysters were kept fresh by refrigeration or icing. The layout of the Lore Oyster House was typical of other oyster houses in the region. Boats brought oysters to the rear of the building. Workers unloaded the catch and transferred it to the receiving room for storage or delivered oysters to one of the two shucking rooms via wheelbarrows. Shuckers then extracted the meat from the shells. The freshly shucked oyster meat was cleaned and packed into cans in the processing room. A conveyor delivered cans from the processing room to the adjacent shipping room. Workers either loaded the cans onto trucks for shipment to various markets or packed them into ice-filled barrels that were then stored in one of two cold storage rooms until shipment day.

Documenting the building provided some challenges to the survey team. Years of settlement on the unstable fill of the site's ground have warped the walls of the building. The sunken and cracked floors are now often below the tide line, so on occasion the team had to wade through knee-deep water to obtain measurements. To capture the irregularities of the building, the team utilized digital survey techniques that recorded the undulating lines of the structure. The result was several of the measured drawings that comprise a portion of the documentation.

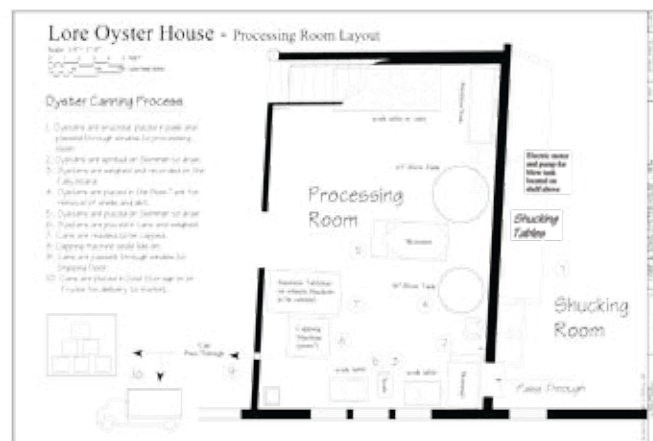
The story of the predominantly African American workforce in the oyster houses of southern Maryland is an important component of the Lore Oyster House story. Shucking, in particular, offered African American women an opportunity to earn money, albeit in difficult conditions. A unique culture was created within the shucking room as



Joseph C. Lore with workers (from left to right) Ethel Polk, Ernest Blake, Warren Hayes, Lillian Buck, Joseph Gross, Jud Jefferson, Marion Chase, Mary Gough, Elsie Johnson, and Thelma Jefferson in the shucking room, ca. 1940. Courtesy of Calvert Marine Museum.

shuckers engaged in competitions to see who could shuck the most oysters, and developed individual shucking techniques, while singing religious songs. African American men had a wider range of jobs in the oyster house. In addition to shucking, they could find employment as floor men, which entailed a wide range of tasks including unloading boats, delivering oysters to the shuckers, and working in the shipping room. The Lore Oyster House helps preserve the story of the industry's workers and of oyster processing as the state's oyster industry continues to decline in recent years. ♦

i For more information on HAER documentation of the J.C. Lore Oyster House, contact Justine Christianson at Justine_Christianson@nps.gov or Todd Croteau at Todd_Croteau@nps.gov.



Drawing showing layout of processing room where oysters were fresh packed. Courtesy of the Historic American Engineering Record.

The Spanish Contribution to the Independence of the United States: Between Reform and Revolution, 1763-1848 Symposium

Caridad de la Vega / National Conference of State Historic Preservation Offices

On September 27-29, 2007, the Smithsonian Institution Latino Center, in partnership with the Sociedad Estatal para la Acción Cultural Exterior (SEACEX) and the Fundación Consejo España-Estados Unidos, sponsored a three-day symposium, *The Spanish Contribution to the Independence of the United States: Between Reform and Revolution, 1763-1848* (*La contribución española a la independencia de los Estados Unidos: entre la reforma y la revolución, 1763-1848*) at the National Portrait Gallery. The symposium was connected to an exhibition by the Smithsonian Institution titled *Legacy: Spain and the United States in the Age of Independence, 1763-1848* (*Legado: España y los Estados Unidos en la era de la Independencia, 1763-1848*), sponsored in cultural partnership between the United States and Spain.

The exhibition and the symposium highlighted the relationship between Spain and the United States between the signing of the Treaty of Paris in 1763, which marked the end of the French and Indian War (known in Europe as the Seven Years' War) and the Treaty of Guadalupe Hidalgo which ended the Mexican-American War, in 1848. Both the symposium and the exhibit highlight the impact of Hispanics on the nation's history with particular focus on their contributions to the American cause for independence. They also addressed the subsequent diplomatic relationship between the two nations in negotiating territorial rights and boundaries and the Hispanic imprint made upon the social and cultural landscapes of Florida, Louisiana, California, and the Southwest during the United States' nascent years.

The symposium panelists consisted of independent historians, journalists, and university professors from the United States, Spain, and Mexico, who presented papers interpreting the economic, military, cultural, social and historical contributions of Hispanics to the establishment and subsequent formation of the United States. The panelists discussed topics such as the impact of the generous and clandestine financial contributions made by the Viceroyalty of Spain to the American colonists' quest for independence on the American economy, and the military support offered by Louisiana Governor Bernardo de Gálvez, who successfully defeated the British in several campaigns. These

victories weakened the British presence on the Mississippi River and the Gulf of Mexico and ultimately aided the Americans in securing their independence.

The post-revolutionary interactions of the Spanish with the young American Republic were discussed in a paper titled "Spain and the United States." Later panel discussions explored the evolution of the term "Hispanic" and how Hispanics on the Southwest formed "imagined communities," as a result of the annexation of Mexican territory by the U.S. which instantly made Mexicans citizens foreigners in their own homeland. An interesting paper titled "Herbert Bolton and the Recovery of Spanish American History" discussed the early stages of the study of Hispanic history in the United States and how Bolton "reintroduced" the American public to Hispanics and Spanish history in the U.S. Bolton is considered a pioneer in Spanish borderland studies.

The exhibit that the symposium supported included portraits of the major players in the story of American Independence and the subsequent formation of the United States. Portraits of American statesman such as George Washington and Benjamin Franklin were displayed alongside those of Spanish figures with crucial roles in assisting the revolutionary cause such as King Carlos III, Bernardo de Gálvez, and Pedro Pablo Abarca de Bolea, *Conde de Aranda*, who was the Spanish Ambassador to France. The exhibit featured portraits of notable American, Spanish, and Mexican figures, but also included maps, treaties, and documents which reveal the political interactions among these nations during the colonial period and the early stages of the American republic.

This cultural interchange between Spain, Mexico, and the United States is timely and appropriate as the Smithsonian prepares to inaugurate The National Museum of the American Latino, yet another new museum showcasing the complex and diverse history of the United States. The contributions of Spanish and Hispanics to the development of the United States are being reintroduced to the American historical narrative. ♦

i For more information, the online version of the exhibition highlighting a portion of the various portraits and documents is available at <http://latino.si.edu/SpainLegacy/Archive/index.html>.



National Portrait Gallery

On September 27-29, 2007, the Smithsonian Institution Latino Center, in partnership with the Sociedad Estatal para la Acción Cultural Exterior (SEACEX) and the Fundación Consejo España-Estados Unidos, sponsored a three-day symposium at the National Portrait Gallery.

National Register Nominations

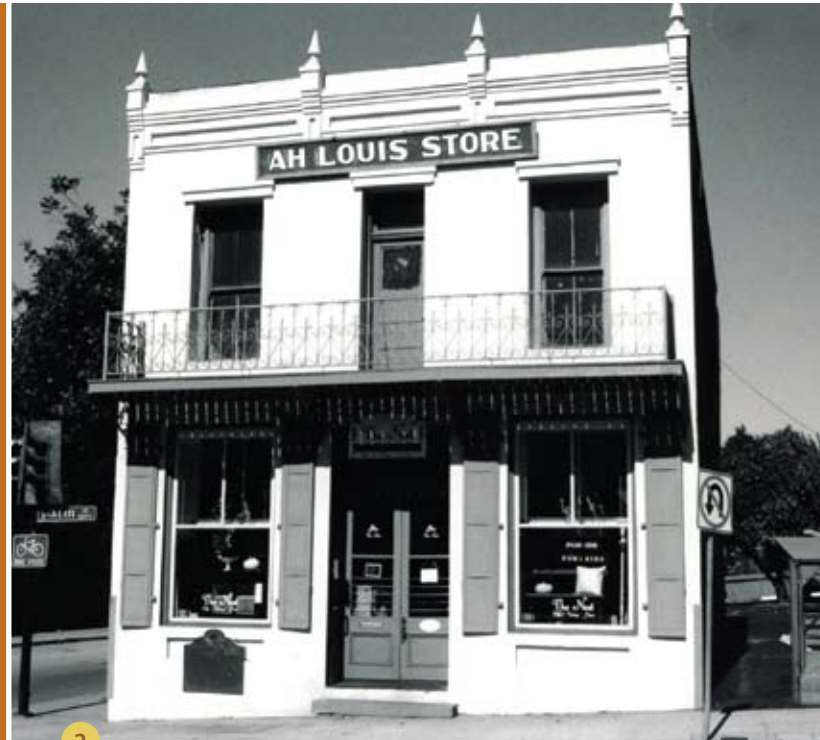
Caridad de la Vega / National Conference for State Historic Officers / Rustin Quaide / National Park Service

1 Bennett Avenue Historic District

The Bennett Avenue neighborhood was established in Richmond Heights, Missouri, by and for African Americans during the 1940s to 1960s as a modern suburban development. The neighborhood is associated with Dr. Thomas and Georgia Rusan, an African American couple who developed this suburban neighborhood near Hadley Township, a working-class African American neighborhood where Dr. Rusan grew up. The Rusans encouraged other African American professionals to build modern spacious homes in what is the historic district.

The neighborhood was built during the height of the modern Civil Rights era—at a time when Missouri ordinances still separated neighborhoods by race. Opposition to the neighborhood took the form of delayed building permits and a delayed sewage system. Very few white architects or builders were willing to work with the residents of Bennett Avenue due to the racial barriers, until highly respected architect Robert G. McMahon was commissioned to design houses. Other architects followed McMahon's lead. Despite early difficulties, Bennett Avenue grew and attracted a large number of professionals, including educators, doctors, and dentists.

A notable resident of the Bennett Avenue Historic District was Robert A. Hudlin, an educator and one of the first African American tennis players on the University of Chicago's tennis team. He taught future tennis stars Althea Gibson (the first African American to win the United States Open, Wimbledon, and the French Open tournaments) and Arthur Ashe (the first African American to play on the United States' Davis Cup team). In 1960-61, Ashe lived with the Hudlins at 1221 Laclede Station Road. Bennett Avenue Historic District includes 30 dwellings, constructed from 1945 through 1968.



2

Ah Louis Store

The Ah Louis Store is significant for its association with the Chinese American pioneer Ah Louis (or On Wong), and as the oldest of four surviving buildings associated with the Chinese American community in San Luis Obispo, California. The brick building is a two-story Victorian Italianate-style building built in 1885 located on the edges of the downtown commercial core. The Ah Louis Store served as the center of San Luis Obispo's Chinese-American community from 1874 to 1930, and as the home of Ah Louis and his eight children from 1874 to 1936.

The building served the Chinese and Asian communities as a general store, post office, bank, employment office, and as a gathering spot for the community. Chinese workers were hired at Ah Louis' store and worked on the Pacific Coast Railway and the Southern Pacific Railroad. The men contracted by Ah Louis helped build several county roads, and the wharf at Port San Luis, and worked in agricultural and domestic fields throughout the county. Ah Louis is also responsible for pioneering the flower and vegetable seed business in San Luis Obispo County with his seeds being shipped throughout the United States during World War I. The Ah Louis Store is one of the oldest buildings in California still owned by descendants of the original builder.

Ah Louis store served as the centerpiece of the Chinese American community from 1874 until 1930. Courtesy of William J. Watson.

3 Black Hawk Powwow Grounds

Located in Komensky, Wisconsin, the Black Hawk Powwow Grounds site is a traditional cultural property of the Ho-Chunk Nation (Ho-Chunk Wazijaci people) dating to 1896. The Black Hawk Powwow Grounds sits on a 20-acre area of open grasslands surrounded by trees and several permanent and semi-permanent buildings, including a concrete grandstand, with a wooden drum arbor, a legion post building known as the "cook shack," and a meeting building.

The Black Hawk Powwow Grounds site is central to the Ho-Chunk nation's history and culture as a ceremonial and social center, a dance-ring (or powwow) ground. In addition, the Black River Falls Hills Ho-Chunk community uses the grounds for activities such as medicine lodge ceremonies, tribal councils, clan festivals, and religious gatherings.

The dance arena at the Black Hawk Powwow Grounds has been a central gathering place for the Ho-Chunk people since the 1800s. Courtesy of Jay Toth.

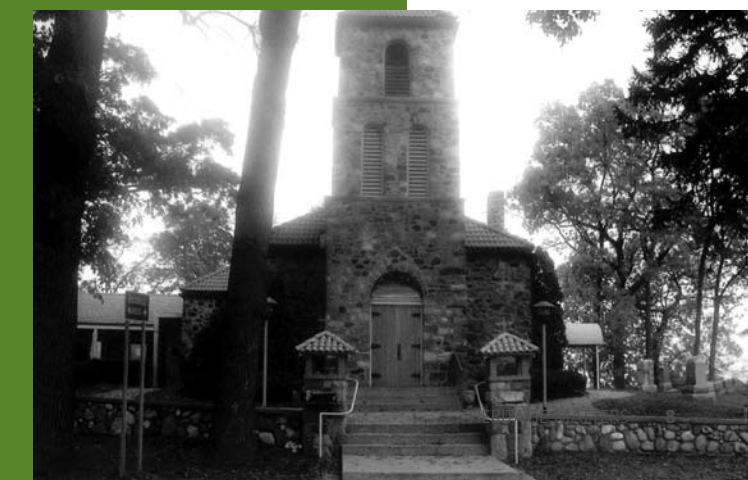


4 Saint Joseph Church and Shrine

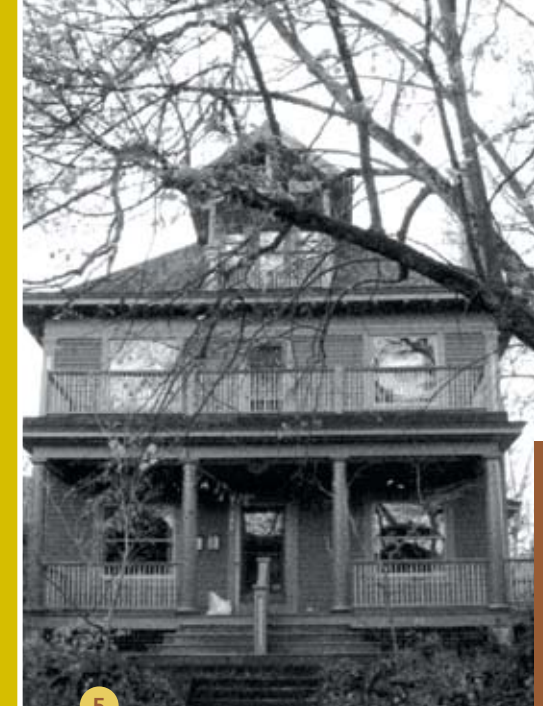
The St. Joseph Church and Shrine in Cambridge Township in southern Michigan is an outstanding example of 20th-century North American artwork, produced by Mexican artists in the *trabajo rustica* style. The original church dates from 1863 but a later 1928-29 expansion adopted a Spanish mission-inspired design. The complex includes a sanctuary built during the expansion phase that sits in the rear of the church. The Spanish colonial design of the church is rare for its location, which was a popular tourist destination on the route from Chicago to Detroit during the 1930s.

Saint Joseph Church and Shrine is significant not only for its religious art but for its marble statuary, and for its *trabajo rustica* styled sculptures (concrete shaped to resemble wood or other organic substances) and its Mission Crafts ceramic tile plaques in the *Via Dolorosa* Shrine. The shrine was built in the 1930s and is a representation of the *Via Dolorosa* in Jerusalem, and its pathways and stairs lead to the Stations of the Cross. The six *trabajo rustica*-styled statues that constitute the Stations of the Cross are the work of Raphael Corona and other Mexican itinerant artists from San Antonio,

Texas. Corona was an apprentice of the acknowledged master of the *trabajo rustico* in the United States, Dionicio Rodriguez, who also assisted Corona with the Stations of the Cross sculptures.



Sitting on a highly traveled road that connected Detroit to Chicago, the Saint Joseph Church and Shrine became a major tourist attraction during the 1930s. Courtesy of Gladys Saborio.



The Cohn-Sichel House was the home of the prominent Jewish family of Moses and Gussie Sichel from 1910 until 1952. Courtesy of Rank Dixon.

5

Cohn-Sichel House

The Cohn-Sichel House, located in Portland, Oregon, was the home of Jewish community leader Moses Sichel (1859-1891), and wife Gussie Sichel (1862-1952). This two-and-one-half story house is one of the first examples of early Craftsman Style design in Portland by master architect Emil Schacht, built as a speculative venture by S. Morton Cohn. The house is also a contributing resource to the National Register of Historic Places Alphabet Historic District.

Moses Sichel was a successful merchant who was well-known in Portland for his men's furnishings store, M. and H. H. Sichel and Company. Sichel and his wife were influential in the Jewish community, Moses as a successful entrepreneur and Gussie through her charitable work. The house, built in 1907 and owned by the Sichels from 1910 to 1952, was notable in the architectural development of Portland, Oregon.



5

Kero Farmstead Historic District

The Kero Farmstead Historic District in Carbon County, Montana, represents the development of Finnish communities in the United States which emerged because of difficult economic conditions in Finland (then part of the Russian Empire) in the early 20th century. Many young Finns came to the United States and found employment in the mining and lumbering regions of Minnesota and Michigan. As mining opportunities opened up further west, the Finns moved west arriving in Montana. By 1900, Finnish people constituted 3.3% of the total population of Montana, and Carbon County had the third largest concentration of Finns in the state.

Jacob Kero was one of the Finns who settled on the West Bench above Rock Creek in Carbon County. The Kero farmstead contains two log buildings, the house, and the sauna that reflect the Fenno-American traditional log construction techniques. Jacob Kero built his two-story, seven room house in 1907. Other structures include the root cellar, the garage, and a secondary residence, built later. The Kero Farmstead Historic District is situated on lands originally designated as the Crow Indian Reservation by the 1851 Fort Laramie Treaty.

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

National Historic Landmarks Designation

Rustin Quaide / National Park Service

Beth Sholom Synagogue

The Beth Sholom Synagogue in Elkins Park, Montgomery Park, Pennsylvania, is one of the most important works of the great American architect Frank Lloyd Wright (1867-1959). Beth Shalom Synagogue, Wright's only commission for a synagogue, is noteworthy for the unusually collaborative relationship between Wright and Beth Sholom's rabbi, Mortimer J. Cohen (1894-1972). The finished building is a striking religious design quite unlike any other and is a benchmark in Wright's career, mid-20th century architectural trends, and in the history of American Judaism.

Beth Shalom Congregation was founded in the Logan neighborhood of north Philadelphia in 1919 in a period of rapid expansion for Conservative Judaism in American cities. Reflecting the nationwide post-World War II expansion into the suburbs, the congregation decided to move out of Philadelphia. Rabbi Cohen and Beth Sholom's board purchased the Elkins Park property in January of 1949. At the suggestion of sculptor Boris Blai, the dean of the nearby Tyler School of Art, Wright was contacted about the commission. Wright and his staff completed working drawings early in 1955. Delays in materials slowed the project, and Wright died before it was completed in May 1959.

Beth Shalom officially opened on September 20, 1959. The synagogue, as envisioned by Frank Lloyd Wright and Rabbi Mortimer Cohen, has been used continually for worship services since 1959. The synagogue building is composed in a single, complex volume. It consists of a glazed, pyramidal tower, broad in form and made up of three sides, and a base of reinforced concrete, steel, and glass. These components rise from an irregular, yet bilaterally symmetrical, hexagonal plan in which the main (west) elevation faces Old York Road with the southeast and northeast elevations coming to a point opposite, facing east. This axis orients the worshippers to the arks placed near the building's eastern point, facing in the direction of Jerusalem, an orientation that reflects a planning convention used in many Conservative Jewish synagogues built in the mid-20th century.

The only synagogue designed by Frank Lloyd Wright, the Beth Sholom Synagogue exemplifies the modern movement in synagogue design. Courtesy of Alexis Flack.



Living History at Rancho Los Cerritos Historic Site Interpreting the Region's Spanish and Mexican Heritage

Miroslava Chavez-Garcia / University of California, Davis

Rancho Los Cerritos Historic Site and Museum in Long Beach, California, has developed a research-based living history program to interpret a key component of the state's history—the Spanish and Mexican heritage of the *ranchos*, large tracts of land granted to soldiers and other military personnel for their service to the Spanish crown in the late eighteenth and early nineteenth centuries. The *ranchos*, along with the *misiones* (missions), *presidios* (forts), and *pueblos* (towns), served a vital role in Spain's colonization efforts in its northernmost region. The land grants were meant to attract military men who, along with their wives and children, would help populate the territory, protect it from resistant Native American peoples, and defend it from foreign incursions.

However, the Spanish government granted only a handful of *ranchos*. Among them was Rancho Los Nietos, granted to Manuel Perez Nieto in 1784, for his role as “founder of the territory.” Nieto bequeathed 27,000 of his 167,000 acres (originally 300,000 acres), to his daughter, Manuela Nieto after his death in 1804, to create Rancho Los Cerritos. She and her spouse, Guillermo Cota, a prominent citizen and former military leader, used the land to graze livestock, maintain corrals of horses and livestock, support themselves, and establish their social position and status in the larger region.

During the Mexican Period (1821-1848), the number of *ranchos* granted increased, coinciding with the seizure of mission-held properties in the 1830s. The indigenous population of California, after years of labor for the missions, government, or private citizens, was generally excluded from receiving land of their own. Instead, the bulk of the *ranchos* went to descendants of Spanish-speaking colonists or *Californios*, political leaders, and “Mexicanized” Americans and Europeans, those who had become Mexican citizens by pledging an oath to the government of Mexico, converting

to the Catholic religion, and learning to speak the Spanish language. A significant number of these citizens also married *Californianas*, daughters of settler-families. Among them was John “Juan” Temple, originally from Massachusetts, who wed Rafaela Cota, a distant relative of Guillermo Cota. In 1843, half a dozen years after Manuela Nieto's death, Temple purchased Rancho Los Cerritos from Guillermo Cota for \$3,025.

Rancho Los Cerritos Historic Site is seeking to interpret the histories of the various peoples and families who called the rancho home in the 18th, 19th, and 20th centuries. A James Irvine Foundation grant of \$36,000 given over two years and a matching grant from the Rancho Los Cerritos Foundation are supporting the development of a living history program. Interpreters or character-based docents will provide visitors a context for understanding the rancho's ethnic heritage in the broader region. The funding enables them to produce a living history program, a script of eighteen historical figures, including Guillermo and Manuela Nieto de Cota, John and Rafaela Cota de Temple, and a visitor's orientation video. The funds will also aid in training the living history presenters how to engage, listen to, and respond to visitors in ways that reflect the historical period.

To aid in researching Rancho Los Cerritos's heritage, the rancho has contracted with university professors and graduate students to conduct character-specific investigations into the broader social milieu of the site's ethnically and racially diverse peoples. Such an understanding is crucial to the thousands of southern California students who come through the gates. One target audience is Mexican and Mexican American children who infrequently see themselves or their histories represented in public spaces. As an innovative and experiential museum, Rancho Los Cerritos offers them an invaluable opportunity to engage in a history that reflects the Spanish and Mexican legacy that belongs to them as well as to Californians more broadly. ♦

i For more information on Rancho Los Cerritos visit www.rancholoscerritos.org or call 562/570-1755.

The National Register and the History of Indiana Jews

Jeannie Regan-Dinius / Indiana State Preservation Office

In 2002, the Midwest Region’s Cultural Resources Office of the National Park Service awarded the Indiana State Preservation Office (SHPO) a grant to conduct a survey of Indiana’s Jewish heritage and the related built environment. The survey’s purpose was to identify and study Jewish heritage sites, their potential for National Register of Historic Places listing or National Historic Landmark designation. Additionally, the ISHPO hoped to better understand the impact Jews played in the development of Indiana, and to use the results of the survey to educate the public.

The first “wave” of immigrants arrived as early as the 1760s, when Jewish traders settled in the territory. These settlers were, in general, men who assimilated into the dominant Christian culture. After statehood in 1816, more Jews arrived in Indiana, forming Jewish enclaves across the state: Vincennes had Jewish settlers by the mid-1820s; Rising Sun’s community was established in 1824; Terre Haute had settlers as early as 1827. However, these pioneers lacked the support of a practicing Jewish community.

The next wave came in the mid-19th century, when an influx of German-Jews migrated to the United States. Many of Indiana’s early German-Jews worked as peddlers, while those with tailoring and related skills went into the clothing business. This wave expanded Jewish communities throughout the state. Jewish business leaders provided services

and goods to customers, and became involved in Indiana’s political and social life. However, the greatest contribution of these German-Jews was the establishment of Indiana’s Jewish cultural and religious life.

By the mid-1840s, Jews were establishing congregations in towns all across Indiana. Fort Wayne saw the formation of Indiana’s first formal congregation in 1848. In 1884, the congregation expanded and needed to provide additional burial plots for members. It purchased acreage within the larger community cemetery, Lindenwood Cemetery, listed in the National Register of Historic Places in 1978. However, the nomination made no mention of the Jewish portion of the cemetery. In 1856, Indianapolis’s first congregation was formed. It became the focal point of the Southside community, which also built schools, cemeteries, community centers, and a mikveh (a ritual bathhouse). While a strong Jewish presence remains in Indianapolis, little of the built environment remains on the Southside.

Other towns erected temples to support growing communities. Madison’s temple was founded in 1855; Wabash had Jewish businesses, a temple, and cemetery, most of which is still extant; and Ligonier established a temple in 1865. Ligonier was of particular interest in the survey because despite a small community, it had a sizable Jewish population and early settlement (in the 1850s) with politically and commercially active Jewish citizens. Research was undertaken into its potential nomination as a National Historic Landmark, but it was determined to be ineligible.

With the passing of the National Immigration Act of 1924, both immigration from Eastern Europe and Jewish immigration slowed. This coupled with the internal migration of second and third generation Indiana Jews to larger cities with more opportunities, decreased the rural Jewish population. Small Jewish communities, such as those in Ligonier and Wabash, dwindled away.

Most Hoosiers (residents of Indiana) do not know the role that Jews have played in the development of Indiana. This survey was valuable to the Indiana SHPO and will benefit other communities as they learn about the impact of Jewish immigrants. Out of this study, the SHPO plans to update all National Register listings to include any relevant association with Jewish history and culture, and write new nominations for individual structures and historic districts. Finally, there are plans to collaborate with other state agencies to include this history in interpretative packets for teachers, to educate all Hoosiers. ❖

i For more information contact Jeannie Regan-Dinius at JRDinius@dnr.IN.gov; phone: 317/234-1268.



Indiana State Flag

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Conferences and Events

Conferences

August 2008

AAAM Annual Conference 2008:
Reflect, Reinvest, Revitalize!
August 27–30 2008 / Chicago, Illinois

The Association of African American Museums (AAAM) will hold its 2008 Annual Conference on August 27 – 30 in Chicago, Illinois. This year’s theme “Reflect, Reinvest, Revitalize” will focus on watershed exhibitions featuring proficient curatorial practices such as “Field to Factory.” It will also profile both successful development campaigns that reinvest in the growth of an organization and programs that revitalize professionalism in all aspects of museum operations.

For more information, visit <http://www.blackmuseums.org/prodev/conference.htm>.

September 2008

2008 AASLH Annual Meeting
September 9–12, 2008 / Rochester, New York

On September 9–12, in Rochester, NY, the American Association of State and Local History (AASLH) will host its annual conference, with this year’s theme “Discovering the Power of Transformation.” The history profession is a steward of a great transformative power—the power of ideas, people, and places. This power is evidenced throughout American, state, and local history. History organizations see this power of transformation as they interact with the public, whether it is using an historical character to inspire a young person to make a difference in their world or providing historical context for an important contemporary issue.

For more information visit <http://www.aaslh.org/anmeeting.htm>

October 2008

APTI Annual Conference:
Moving Forward, Looking Back
October 13–17, 2008 / Montréal, Québec, Canada

The Association for Preservation Technology International’s 40th Anniversary Conference will be October 13–17, 2008 at Hilton Montréal Bonaventure in Montréal, Québec, Canada. The theme of the conference, “Interdisciplinary Collaboration in Heritage Conservation,” celebrates not only the membership profile of APT but the increasingly interdisciplinary nature of historic preservation approaches over the last four decades. It will examine several sub-themes: sustainable heritage conservation and conservation technology and philosophy.

In addition to paper sessions and panel discussions, keynote addresses, field sessions, workshops, and a symposium will be offered. A host of special events to celebrate APT’s 40-year contribution to the conservation field will also be featured.

For more information, visit <http://www.apti.org/conferences/conference-current.cfm>.

National Trust's National Preservation Conference
October 21–25, 2008 / Adelphi, Maryland

The National Trust for Historic Preservation will host its annual National Preservation Conference in Tulsa, Oklahoma, October 21 – 25, 2008. This year’s theme is Preservation in Progress.

For information on early registration, visit <http://www.nthpconference.org/information/>.

November 2008

AAGHS 2008 Conference: Call For Papers
November 7–10, 2008 / Montréal, Québec, Canada

The Afro-American Historical & Genealogical Society (AAHGS) announces the 2008 annual conference on the University of Maryland Campus, Marriott Inn and Conference Center in Adelphi Maryland, on November 7-10, 2008.

For more information: Contact Charles A. Howard, Vice President for Genealogy Submission may be via email at cah_howard@msn.com or via postal mail to: Charles A. Howard, 21 Longfellow Street, NE, Washington, DC 20011-2441; 202/722-0408.

April 2009

SAH Annual Conference
April 1–5, 2009 / Montréal, Pasadena, California

The Society of Architectural Historians (SAH) will host its annual conference in Pasadena, California April 1-5, 2009. Conference organizers are currently accepting proposals for papers. The call for papers is open until August 15, 2008. For more information on the available topics, visit <http://www.sah.org/index>.

Events

Preservation-related Commemorations

- Hispanic/Latino Heritage Month / September 15-October 15
- American Indian Heritage Month / November
- African American Heritage Month / February
- Asian American/Pacific Islander Heritage Month / May
- Historic Preservation Month / May