Embodied Tourism: The Role of “Mummies” in Promoting Cave Tourism
Katie Algeo, Western Kentucky University

We tend to think of “material culture” as things humans build or make. But there are cases where humans, themselves, become significant cultural artifacts. This paper explores just such a case from the early nineteenth century, when a number of mummified Native American bodies found in south central Kentucky caves became a focus of both scientific inquiry and public spectacle. This paper contemplates competing cultural interpretations embodied by these human remains. Very little is known of the intent of the Native Americans who originally left the bodies, often carefully arranged with grave goods, to be naturally preserved by dry cave air. Scientists such as Samuel Latham Mitchell, who studied the so-called mummies shortly after their discovery in the early nineteenth century, hoped to advance scientific understanding of human origins and migration, but also inadvertently played a role in sparking tourism to Mammoth Cave both through their own visits and through popularization of their writings. Three Kentucky “mummies” were taken on tour or displayed in leading American museums, feeding public interest in the fledgling science of anthropology and contributing to the desire among tourists to see a cave where a mummy was found. For a time, to encourage this early form of American thanatourism, a Native American body was displayed within Mammoth Cave. Cultural norms by the mid twentieth century had shifted to preclude such exploitation of Native American remains. Echoes of the public’s fascination with show caves as sites of the dead, however, can be found in a similar display of the body of Floyd Collins, the cave explorer who infamously died trapped in a cave.

The Philadelphia Corner Store
Lynn Alpert, University of Pennsylvania, School of Design

This paper examines corner commercial properties within historic residential row house neighborhoods in Philadelphia. The structures are common features in these neighborhoods, yet their unique characteristics have not been examined in depth by scholars. The study utilizes scholarly histories of urban expansion, neighborhood formation, and transportation advances in the United States from the mid-19th to the early 20th century. These broad changes shed light on the historical context that necessitated the creation of corner commercial properties in urban neighborhoods on a large scale. The corner store is a unique type of commercial building due to its placement within row house neighborhoods and on otherwise residential blocks. These buildings stand in stark contrast to the concentrations of commercial structures in shopping districts and along commercial corridors. The study examines this distinct combination, created to serve the needs of residents on the periphery of city centers in a specific historical moment, the mid-19th century into the early 20th century, and which are again serving similar needs for residents of these neighborhoods today. This paper traces the history of one corner store in the Fairmount neighborhood of Philadelphia. The story of this house-over-shop building, converted to a purely residential use in the mid-20th century, exemplifies how the demand for corner stores in Philadelphia’s row house neighborhoods has changed over time. While the uses of many of these stores have changed with time, they stand today as physical representations of an important period in the growth of Philadelphia and the United States, while also promoting an active street life and serving as economic drivers. As the demand for walkable neighborhoods and urban living continues to increase in American cities, these corner properties will continue to be reborn and thrive anew.
“Virginia Extended” in Ohio: The Upland South Planter-Elite Cultural Landscape in the Middle Scioto Valley, 1790-1850

Timothy G. Anderson, Ohio University

Ohio’s historical and contemporary cultural landscapes reflect the legacy of three primary population groups that settled north and west of the Ohio River during the state’s early, formative period of settlement - New Englanders, Pennsylvania-Germans, and Upland Southerners. This paper analyzes the processes by which the Middle Scioto Valley was initially settled by Upland Southerners from the South Branch of the Potomac Valley in western Virginia, discusses the resulting cultural landscape imprint, and examines the importance of the region within the broader context of the settlement of the Old Northwest during the Federal and early National eras. Relying heavily on census material, tax assessment data, and biographical information contained in genealogies and early county atlases, the paper first recounts the early migration of several planter-elite cattlemen from the South Branch of the Potomac Valley in Virginia to the middle Scioto Valley of Ohio. Next, the distinctive stocker-feeder agricultural system that developed in the valley in the early decades of the nineteenth century is examined. Finally, the paper closes by suggesting that the Middle Scioto Valley was the setting for the early development of a distinctive Midwestern agricultural system, a hybrid mix of agricultural practices carried to the region by both Upland Southerners and Pennsylvania-Germans.

Methods and Preliminary Results of the Oklahoma State Barn Survey

Brad A. Bays, Oklahoma State University

In 2009 the Oklahoma SHPO embarked on a five-year project to conduct thematic surveys of historic barns in each of its five historic resource management regions. At this time, three of the state’s regions—an area comprising the western two-thirds of Oklahoma—have been surveyed. This paper reports the method of survey and some general patterns of barn types found thus far on the Oklahoma prairies west of the 97th Meridian. Such a systematic, large-scale examination of this otherwise unspectacular, mostly depopulated fragment of the southern Great Plains reveals a somewhat surprising level of unevenness that reflects subtle, local differences in historic land use and access to construction materials. Home to small clusters of Czechs, Volga Germans, and footloose Amish, the region may also hold value as a laboratory for hypotheses on the influence of ethnicity in the cultural landscape, especially in light of central and western Oklahoma’s peculiar settlement history.

Music City vs. Iron City: The Landscape of Modern Rock Venues in Nashville, Tennessee and Pittsburgh, Pennsylvania

Thomas L. Bell, Western Kentucky University and University of Tennessee; Margaret M. Gripshover, Western Kentucky University; and Ola B. Johansson, University of Pittsburgh at Johnstown

In this study we compare the landscape of performance venues used by modern rock acts in two metropolitan area - Pittsburgh, PA and Nashville, TN. Though Pittsburgh’s population is larger than that of Nashville, it is probably better known as a former steel-producing “Rustbelt” city than for its music scene while Nashville has an established reputation as Music City USA that now extends beyond traditional country music. Data were based on venue usage for modern rock artists who were on tour and played at least one show in both metropolitan areas during a recent three-year period. In both cities there is a hierarchy of venues from small clubs usually located near universities, “hip” up-and-coming districts and/or downtown locations to large amphitheatres and stadiums often located in the suburbs. Sometimes iconic venues such as Ryman Auditorium in Nashville are used for modern rock acts, but generally arenas are too large for the audiences who are attracted to such non-mainstream acts. Joseph Schumpeter’s notion of capitalism’s “creative destruction” is visible on the landscape as small ephemeral rock clubs give way to more profitable uses. Despite their disparate economic bases, we found common locational patterns in the music landscapes of the modern rock scenes of the two cities despite the greater agglomeration of nearby metropolitan areas (e.g., Youngstown, OH; Wheeling, WV) located within the “performance shadow” of Pittsburgh. We expected a larger potential market in the greater Pittsburgh area than is the case for more geographically isolated Nashville. But this expectation is tempered by the magnitude of Nashville’s musical culture and heritage.
Benjamin Franklin’s Estimate of George Whitefield’s Audible Range

Braxton Boren and Agnieszka Roginska, New York University

The Anglican preacher George Whitefield was said to have had such a loud voice that up to 80,000 listeners were reported to have attended his outdoor sermons in London. Benjamin Franklin famously performed an acoustic experiment while listening to George Whitefield preach in Philadelphia in 1739, in which Franklin calculated that Whitefield could be heard by more than 30,000 listeners. Franklin measured the maximum range at which Whitefield’s voice was audible, and used this to estimate the number of people that could fit into a semicircle with the measured radius. Using modern knowledge of acoustics and computer simulation techniques, Franklin’s data can be used to reverse engineer the loudness of Whitefield’s voice based on empirical definitions of speech intelligibility. This in turn can be used to simulate Whitefield preaching in some of his most popular locations in London, allowing a calculation of the maximum area that would have had equal or better speech intelligibility to the threshold Franklin experienced. Other issues to be addressed include the level of background noise in colonial Philadelphia, possible diffraction effects at Franklin’s location, and the sound radiation patterns of the human voice. This interdisciplinary field, known informally as ‘archeological acoustics,’ allows scientific modeling techniques to further inform historical study and give a better estimate at how large Whitefield’s crowds would have been.

Not Much of a Refuge: Park Valley Molokans in California’s Central Valley

Marshall E. Bowen, University of Mary Washington

Failure of the Russian Molokan colony in Park Valley, Utah, which had existed from 1914 to 1917, sent twenty-three families of the Pryguny, or “Jumper,” branch of the sect back to California, either directly or indirectly. Nearly half made their homes in the Los Angeles area for long periods of time. A dozen families established farms in the Central Valley, where elders hoped that they would be insulated from secular American influences. But this did not always happen. Analysis of the life histories of these people shows that accidental deaths tied to inexperience with new technologies, alcohol-fueled mishaps, and marriages outside the faith were common, and that the broad agricultural lands of the Central Valley did not provide much of a refuge.

The Treaty Elm: Myth, Memorialization, and Living Material Culture

Wayne Brew, Montgomery County Community College

One of the most persistent stories of William Penn’s founding of Pennsylvania is the signing of a treaty with the local Lenni-Lenape group of Native Americans under a large elm tree in what is now the Fishtown section of Philadelphia. Although there is little to no documented evidence this ever happened, or if it did, where it happened, a large elm tree in the Native American village of Shackamaxon is the mythical place chosen and honored. The elm was so revered while still standing that there is a story of a British Officer having it protected from harm during the occupation of Philadelphia during the Revolutionary War. The tree was blown down in 1810 during a storm and among the many souvenirs, even Abe Lincoln owned a small box that was made from the wood. This location became Penn Treaty Park and is the home of the first known memorial in U.S. history. This presentation will discuss other interesting aspects of the Treaty Elm along with the legacy of the trees “off-spring.”
Where are the Ladies’ Rest Rooms?
The Evolution of Women-Only Resting Rooms amid Social Changes of the Early Twentieth Century

Kristin Britanik, University of Maryland

The early twentieth century was a period of rapid growth and social change in America. The daily lives of women in particular were transformed due to increased rights and accessibility to public spaces. Thus, a new type of room developed for the exclusive use of women. Called a ladies’ rest room, these public rooms were originally established in the late nineteenth century to give women a designated space to rest, care for their children, and socialize with other women, in a town or city setting of mostly male-dominated, public spaces. As the need for segregated spaces for women declined, the rooms once used as ladies’ rest rooms typically assumed other functions. Consequently, little is known about the existence of these rooms today. The study of ladies’ rest rooms can inform our understanding of the changing dynamics of gender roles during the early twentieth century. Therefore, this paper explores the ladies’ rest room using a systematic approach to understand their development and decline at a time of great social change. To understand the evolution of these spaces, I created a typology based on the room’s location, function, and time period of use. This typology draws on a preliminary survey of ladies’ rest rooms using evidence from various historical newspapers, publications, and other primary sources. The typology forms the basis for an analysis of the ways in which the evolution of the ladies’ rest rooms parallels social changes in American society during the early twentieth century.

The ‘City of Homes’:
Understanding Home Ownership and the Building Industry of Philadelphia, 1876–1914

Amanda Casper, University of Delaware

Philadelphia has long been deemed a “city of homes.” This label characterized the built environment of Philadelphia, which consisted predominantly of small row houses. However, the label also served as a marketing pitch and even a rallying cry for a variety of groups. This paper outlines the emergence of the “city of homes” idea and discusses how various groups used that label for their own agendas. I explain how that label was used to defend Philadelphia against more prosperous cities, specifically New York. I also examine the concept of the “small house,” which became the cornerstone of that idea. Looking more closely at the “city of homes” permits us to understand the significance of home ownership and the building industry in Philadelphia from 1876 to 1914.

The label developed out of the Centennial boosterism of 1876, when city leaders hoped to capitalize on national attention and pull its city out of the economic troubles that plagued the nation. After the 1870s, the term, “city of homes” was adopted by others. For city officials, it continued to serve as a marketing device that demonstrated to investors and citizens that the city of Philadelphia was desirable as a place to live and work. Trade groups touted Philadelphia’s status as a “city of homes” to others in the industry, and used it to advertise potential demand and encourage more development. Finally, reform groups co-opted the idea of the “city of homes” in their material, insisting that home ownership, or at least renting a single-family home, was the only appropriate way to live. Philadelphia, the city of homes with small houses for the masses, served as a model for that position.
An Autopsy of the American Dream
Matthew Christopher, Abandoned America

In this presentation, Matthew Christopher displays the photography from his critically acclaimed website, abandonedamerica.us, which chronicles the abandoned buildings dotting the American landscape, with particular emphasis on some of Philadelphia’s lost jewels. Through an exploration of the loss of iconic American architecture and keystone industries, he urges preservation advocacy and an increased awareness of the importance of documenting fading institutions for future generations. Modern ruins are significant not only as a meditation on our nation’s past, but also as a statement on our present condition and an omen of our future, he argues. With more and more unique and distinguishing locations left to decay and eventual demolition, the replacements are mainly a widening swath of disposable chain establishments that add little to the communities around them. Matthew discusses ways of working to save locations via fundraising campaigns based on tours and projects to retain the memory of such places when it is not possible to allow access or prevent demolition. His newest work, a body of full 360 degree panoramas that allow viewers to more fully immerse themselves in a location without physically entering the buildings, are another means of using technology to salvage bits of the past, and his work to network with heritage groups and create projects to benefit the areas surrounding iconic sites is presented.

Junk Jaunt Geography: Buying and Selling America’s Cultural Past in Central Nebraska
H. Jason Combs and Paul Burger, University of Nebraska-Kearney

This project builds on previous material culture research by providing a detailed examination of material diffusion at central Nebraska’s Junk Jaunt. Now in its 9th year, the Junk Jaunt annually attracts some 20,000 participants from across the United States and Canada. This paper briefly defines material culture and reviews several distribution methods—auctions, the Internet, and garage sales. Junk Jaunt organizers provided multiple datasets including participant surveys, guest book registrations, vendor information, and shopper guide purchases. These data offer the opportunity to spatially evaluate buyer and seller locations and the diffusion of a vast array of items. Beyond selling “stuff” this study evaluates the commodification of place and how communities can capitalize on local culture.

The Sitka that Was: America’s Biggest-Ever All-Log Town?
Michael P. Conzen, University of Chicago

For two-thirds of a century (1804–1867) the Russians created and maintained an extensive, palisaded, all-log imperial capital at Sitka, Alaska, the only such colonial creation in American history. Built to anchor the Russian fur trade in the northwest Pacific and defend Russia’s single overseas colony, the town consisted of a spacious admiralty (including docks, warehouses, shipyard, iron foundry, barracks, seamen’s training school, colonial office, and governor’s citadel); a civil residential district housing the promishleniki or contract employees; three Russian Orthodox religious precincts (including St. Michael’s Cathedral, the Bishop’s Palace, and a church for native converts); and an extramural Indian waterfront settlement. The paper traces the colonial policies and their implementation that defined the character of the town, the problems of site adjustment and rapid deterioration of log buildings in the SE Alaska climate, and the extent to which the settlement conformed to urban planning tenets established during the time of Catherine the Great. Because of the special circumstances of Russian Alaska, Sitka’s morphology departed substantially from the classic model of the ‘Colonial Replica Town’ proposed by Bowden. The paper advances an alternative model, the ‘Late-Absolutist Colonial Company Town,’ and applies it to the rise and fall of Sitka and its radical transformation under subsequent American rule. Throughout its Russian incarnation, the town consisted exclusively of log buildings. Architecturally, these fell into two very distinct categories of design and construction, namely: (1) hand-hewn, squared logs, up to one foot square in profile, with some logs as much as 100’ in length for official buildings, often decorated with such details as lunette windows, dentils, and simulated quoins; and (2) rounded, Swedish-cope-style logs for less imposing structures, such as employee housing and industrial buildings. The illustrated paper suggests Sitka was the largest purely log town ever built in North America.
The Saint Clair River

Michael Davis, Eastern Michigan University

Countless millions of years ago, North America’s receding glaciers created one of the notable geographic landscapes of the world: the Great Lakes and the resulting navigational system of the St. Lawrence Seaway. The narrow, twisting 40-mile-long St. Clair River is a vital link in this system, separating Michigan from Ontario and connecting Lake Huron with the relatively small Lake St. Clair northeast of Detroit. This historical presentation, based on a book published in 2011, relates how the landscape was altered by the arrival of Europeans in the 17th and 18th centuries, the influx of Americans following the War of 1812, the 19th century’s development of rail and water transportation and finally 19th and 20th Century industrial development. The river’s large-scale artifact history with transition in water transportation from canoes to sails to steamers to huge modern ocean-going container ships is documented, including a side journey to a Chester, PA, link to the Great Lakes.

The James Library: House of Knowledge

Siobhan R. Fitzpatrick, Museum of Early Trades and Crafts

Construction of the James Library was completed in 1900. The building was designed by the architectural team of Charles Brigham and Willard P. Adden of Boston. When completed, it was the first free public library in the town of Madison, New Jersey. Mister D. Willis James, a prominent New York businessman who lived in the town, had the library built to serve all the townspeople, from prominent families to the newly-arrived immigrants working in the town’s flourishing rose growing industry. Unlike so many of the public libraries constructed around the turn of the century the James Library was not a massive structure; it sits on an oddly shaped parcel of land bordered by Main Street, Green Village Road and the train tracks. Perhaps for this reason the architects chose not to design a Beaux Arts building; instead they designed the library in the Richardson Romanesque Rival style. The resulting building resembles a church, complete with bell tower, rather than a library (or a museum, its current incarnation). But upon closer examination any visitor can identify the subtle stylistic changes that were made to reflect the building’s identity. Stained glass windows hold quotes from Herodotus, Shakespeare, and Benjamin Franklin, among many others, rather than the traditional Bible verses. Carved Figures tell the virtues of knowledge, not morality. Study of these quotes and figures can lead to a better understanding of turn of the century perceptions of knowledge and learning.

Perceptions of Romanticism and the Evolution of American Industrial Landscape

Sean C. Garrigan, Stromberg/Garrigan & Associates, Inc.

This thesis sees the interplay between romantic ideas of traditional aesthetic landscapes and the notion “romanticism” of late 19th and early 20th century industrial landscapes, promoted as “progress” through bold imagery of such landscapes and constructs. Industrial landscapes have long been a part of the American consciousness; wholly taken for granted, yet seemingly being eradicated without notice. This rapid change has been endemic since the beginning of the industrial revolution and is actually a fundamental part of the romantic industrial ideal. Industrial landscapes are unique in the built landscape; as they are constructed they are fully expected to change and evolve and ultimately become obsolete, unlike traditional buildings which (at least in the mind of the architect) are viewed as “permanent.” As a result, industrial landscapes follow a logical evolutionary paradigm, although highly aggravated by man and market; they follow a succession process very much like “natural” landscapes. They basically start small, with relatively low diversity in terms of buildings and activities and they evolve into incredibly complex systems, almost beyond comprehension (which were promoted through the industrial revolution as “modernism and progress in an almost idyllic manner” which can be seen in paintings, advertising and promotional material). As their systems get more highly complex they can suddenly and radically change by market forces or technology, similar to a major natural event in a landscape, and the process of rebuilding conceptually starts anew. In essence, they follow a pattern of distorted form of succession; always seeking some state of equilibrium. Through photographs and printed imagery a visual narrative of the thesis along with proposed landscape architectural gestures which suggest a new American parti for industrial land “reuse.”
The Run for the Redevelopment: Landscape Change and Foaling Locations of Kentucky Derby Winners, 1875-2012.

Margaret M. Griphover, Western Kentucky University

Since the inaugural running of the race in 1875, 101 of the 137 Kentucky Derby winners were foaled in Kentucky. Little effort has been made to document the foaling locations of Derby winners. Many of these historic sites remain unknown to the public or even to the property owners themselves and of the historical record is rife with errors and unreliable local lore. While landscape change over a 137-year period is to be expected, surprisingly, the majority of farms where Derby winners were born remain in agricultural use: most of them continue to serve as thoroughbred horse farms. The purpose of this research is to identify Kentucky-born Derby winner foaling locations and to determine which birth sites have retained their horse farm functions and which have been converted to other land uses and to evaluate how the landscape has been impacted by these changes. This paper will focus on thoroughbred breeding landscape change in the Kentucky Bluegrass region with a focus on foaling locations that are no longer active horse farms. The results indicate that horse farm landscapes that have been lost since 1875 have certain factors in common, mainly related to their site and situation. In particular, farms that are close to interstate highways are more likely to have been converted to suburban uses. Another factor that favors redevelopment is agglomeration. Horse farms that are converted to non-horse farm uses are more likely to have non-horse farm neighbors or to be located on the periphery of the inner-bluegrass core.

Burning Down the House:
The Destruction of Pennsylvania Hall and the Crisis of Abolition in Antebellum Philadelphia

Rosalie Hooper, Haverford College

In 1838, Pennsylvania Hall was constructed on the corner of Sixth Street and Race Street in Philadelphia. The managers of Pennsylvania Hall intended the building to serve as a testament to “the principles of Pennsylvania: ‘Virtue, Liberty, and Independence.’” They believed that Pennsylvania Hall would facilitate free discussion of slavery and other issues “not of an immoral character.” Pennsylvania Hall was an imposing building designed in a neo-classical style, filled with ornate woodwork, rich silk paneling, and the latest gas-light fixtures. The Hall opened to the public on May 14, 1838 with lyceums, abolitionists, and temperance groups scheduled to use the Hall as a forum for dialogue throughout the week. Three days later, an anti-abolitionist mob burned Pennsylvania Hall to the ground. Pennsylvania Hall and the reactions its presence triggered amongst Philadelphians reflect Philadelphia’s unique history as the southernmost northern city in America. Philadelphians projected their own interpretations of the contentious categories of race, class, and gender onto the physical space of the Hall. While Pennsylvania Hall no longer stands, images depicting the building and the mob which attacked the Hall reveal the tense relationship Philadelphians had with notions of citizenship and personal freedom. In addition to the images of the Hall, the ruins of the Hall stood for over two years in the heart of Philadelphia and acted as a tangible reminder of the violence which had wracked the city. The space of Pennsylvania Hall became the site of an ideological and physical battle between factions of Philadelphians over the complex question of slavery. Exploring variations in the visual representation of the Hall uncovers the opinions about abolition which fought for preeminence in antebellum Philadelphia.
Multiple Wives, Multiple Dwellings: Housing the Polygamous families of Robert Gardner
Cory Jensen, Utah Division of State History

Although the practice of polygamy in nineteenth-century Utah is well known, little has been documented regarding the dwelling arrangements of polygamous families (although this is changing). The Mormon Church policy of polygamy was not publicly announced until 1852. Up until that time only a handful of males Joseph Smith selected practiced polygamy. The Mormon Church officially ended polygamy in 1890, although these marriages were performed unofficially into the twentieth century. Robert Gardner, Jr., was one of the ambitious men who heeded Brigham Young’s call to polygamy in Utah. Because of his position in the Church and community and acquaintance with Brigham Young, Robert felt it his duty to be an example, and over several years he wed four wives. Because of varying degrees of prosperity throughout his life and the regular addition of a new spouse to the mix, Robert faced the challenge of housing multiple families, which were in perpetual transition. This paper will examine the complex nature of polygamy based on the experiences of Robert Gardner and his four wives. It will also address such questions as: How did one family cope with the addition of wives and associated children? How did multiple families handle moving great distances to help establish a new settlement in a remote, harsh environment? How did one provide housing for multiple families, and was there a house type designed specifically for polygamist families, as many believe? The story of the Gardner families is intriguing in that Robert wrote his life history, so we have a firsthand account of his life situations and how he and his families lived. This paper will also cover a topic that has received little attention with regard to vernacular architectural history.

A Cultural Landscape Report: Beaver, Pennsylvania and its Central Public Squares
Rebekah Johnston, Chatham University

Historic landscape preservation, one must look at how to preserve, restore, rehabilitate or reconstruct. In researching the historic landscape preservation of Beaver, Pennsylvania, discussion of Beaver as an intact 18th-century urban form is combined with the use of the land of the four central public squares, Agnew, Irvine, Quay and McIntosh. Public squares have become the open green spaces of the urban form. Providing at one point a common ground where animals could graze or residents could gather water or weigh their hay, Beaver, Pennsylvania contains a total of eight public squares. The public square’s intention became more than just an open space. Where many towns and cities utilize their public squares for recreational lots or to contain public buildings, Beaver has maintained its public squares for the publics’ use.

Beaver, Pennsylvania is more than just a town or a county seat. The town of Beaver was slow growing, and therefore, expansion never dictated the town to divide and sub-divide the lots, as Philadelphia did to the extreme, that were surveyed in 1793. Beaver’s intact town layout and the use of the public squares indicate that Beaver’s significance in urban form is one that few towns have established.

Deep Culture: What Material Culture is Trying to Tell Us.
Margaret J. King, The Center for Cultural Studies & Analysis

What is the value of cultural evidence: the artifacts and behaviors that signal the motives and goals of humans as cultural beings? Starting with the ancient campfire, onwards through architecture, art, jewelry, clothing, furniture, and high technology, our creations have much to tell us about ourselves. Yet objects are not in themselves vocal – they must be subjected to some trained scrutiny in order to reveal the patterns of thinking, including social goals, status, utility, and future uses, that abide within all artifacts, given a cultural approach to understanding their messages. Even the objects and landscapes of space tourism hold the key to an aesthetic of the future that drives its fascination. Finding the keys to unlock meaning is the project of cultural analysis, based on evolutionary study, archaeology, cognitive science, and social history. Cultural analysis has devised a set of key models as the lens to locate and profile meaning.
A Building with a Soul? John Wanamaker’s 1911 Department Store Building

Nicole C. Kirk, Meadville Lombard Theological School

Medieval historian Peter Brown asserts that a “building is an argument in stone.” Although not all buildings merit this consideration, John Wanamaker’s 1911 Philadelphia department store building was meant to carry a message in its stature. Wanamaker told his architect Daniel Burnham “What you must do for me is to strive to say in stone what this business has said to the world in deed.” Burnham later wrote to a friend describing his design of the Wanamaker Building, “The building as a whole, both inside and outside, is the most monumental commercial structure ever erected anywhere in the world.” The new Wanamaker store resembled a public building yet stood in sharp contrast to the “New Public Building,” now Philadelphia City Hall, built over a thirty-year period (1871-1901) across the street from Wanamaker’s. The New Public Building boasted a Second French Empire style that was heavily ornate with 255 sculptures and a thirty-seven foot tall statue of William Penn standing atop a tower. Where the New Public Building stood as an elaborate profusion of Victorian enthusiasm, Wanamaker’s building looked steady, solid, modern, and inviting. Wanamaker even argued his building was a more suitable expression of the city center with the clean lines of its Roman and Renaissance palazzo style. The store interior offered a spectacular open atrium grandly called the Grand Court which Wanamaker made into a ceremonial space of music, visual decoration, and light. This paper explores how John Wanamaker’s 1911 Philadelphia store exterior sought to express the Christian business values of his store while utilizing the interior to instruct store guests in the fusion of Christian and patriotic values he held dear.

Vernacular Design: Defining the Past to Serve the Present

Arthur J. Lawton, Indiana University

Immigrants were agents of transition and change across geographical boundaries in the early eighteenth century Atlantic world. In 1720 Henrich Antes arrived in Philadelphia from Freinsheim, Germany and in 1736 built a log grist mill and stone house at Friedrichstown, Philadelphia County, Pennsylvania. Instrumental in bringing education to children and religious service to the countryside, he also served the crown as Justice of the Peace in Philadelphia and Bucks Counties. As a highly skilled wheelwright, builder and organizer he aligned himself with Count Louis Zinzendorf to help in designing and managing the construction of some 30 domestic and industrial buildings for the new Moravian community in Bethlehem, Pennsylvania.

Floor plans analysis suggests he used a method of vernacular floor plan design showing three great advantages. It proceeds without complex arithmetic calculation. Sequentially proportional, it necessitated no measured drawings. Lastly, a divider and straight edge design on paper can be duplicated without complex calculation and at any size by cord and pegs at the construction site. Furthermore, sequentially proportional plan design encodes a text recording the sequence of steps taken in plan development that when correctly read by the analyst, enables duplication of steps to exactly reproduce the original plan. In terms of Diane Taylor’s performatics, the designer creates the script, the builder performs it for the community and the analyst re-performs it for academia. This presentation demonstrates that successively proportional design methodology transcends geographical and chronological boundaries. Bridging from Old World to New it offers a fresh perspective from which to examine benefits and costs in the transition from Pre-Modern to Modern mind.
Skyline Spectacular: The PSFS Sign and Philadelphia’s Aerial Landscape
Craig Lee, University of Delaware

Completed in 1932 as the headquarters for the Philadelphia Savings Fund Society (PSFS), the PSFS building was the first modern skyscraper built in the International Style in America. In this paper, I bring a historical and critical analysis to the design’s most identifying feature: the rooftop signage of the bank’s initials in 28-feet tall neon-lit letterforms. With regard to larger issues of architecture, art, advertising, and the cityscape, I contend that the PSFS rooftop signage played a key role in reshaping Philadelphia’s skyline, propagating the functional, machine aesthetic of modern architecture, and influencing a both a generation of postmodern architects and current urban issues. I conduct a close study of the rooftop signage in order to trace larger cultural, civic, commercial, corporate, and technological issues at the time in Philadelphia and America. Using the PSFS sign as a case study, I aim to highlight the numerous ways in which signage can function as an advertising, identification, wayfinding, historical, cultural, and artifactual object, especially so when perched high atop the skyline. For example, this approach brings attention to a period of concentrated skyscraper building in Philadelphia and reconsiders the PSFS sign as one strategy to dominate the skyline in a battle of building tops that includes the statue of William Penn atop City Hall (1901), the palazzo crowning the Girard Trust Company Building (1931) and the bell tower capping the Lincoln-Liberty Building (1932). In this way, the PSFS sign sheds light on the shaping of Philadelphia’s skyline in its physical form and in the public imagination. Ultimately, the PSFS sign demonstrates the ways in which modern architecture and commercial signage produce meaning for corporate and civic identity and postmodern thinking through an alternative site, mode, and medium of display.

Walking Among the Trees: Surveying Awbury Arboretum (Philadelphia) with a View to the Future.
Susan Lucas, Temple University; Chris van de Velde, Awbury Arboretum Association; and Denis Lucy, Awbury Arboretum

Described as “a storied landscape, where the legacy of the past meets the promise of the future” Awbury Historic District (henceforth Awbury Arboretum) in East Germantown Philadelphia is a 24 acre site containing a variety of natural landscapes created and 24 listed buildings constructed during the 19th and 20th Centuries. Awbury Arboretum traces its beginnings back to 1916 when the Cope family denoted 20 acres of land originally settled in 1849 to the City of Philadelphia Parks Association in order to secure the preservation of open space in the then rapidly urbanizing district of Germantown. In 2001 Awbury Arboretum was entered onto the National Register of Historic Places. With its future secure, attempts are now underway to manage and preserve the landscape of Awbury. The findings presented here are from an on-going multi-partner effort to count, locate and record the condition of trees, landscape types and features. Using a Trimble GPS unit each tree is surveyed. Data on tree height, condition, surrounding vegetation is then recorded. The locational data is entered into ArcGis and the non-locational data into a spreadsheet.
“Have you tramped around among the willows lately?”
Travel in the Breckenridge, Colorado Mining Area: 1877-1899
Paul Marr, Shippensburg University

Research presented here focuses on the Breckenridge mining area of Colorado between 1877 and 1899, and examines the degree to which mining towns were isolated from each other and areas outside the region. The Colorado gold and silver rushes of the late 1800s sparked waves of town building on a scale rarely seen in North America. While many of these settlements lasted only a few years, a number lasted for decades, and a few still exist. As new mines were developed, towns grew and new roads were built to connect these places. Unfortunately, the harsh environment made maintenance a significant problem and poorly maintained roads deteriorated rapidly. During the boom periods, movement between places within the mining districts is known to have been difficult, but the level of isolation has remained little more than guesswork. Individual trip itinerary information found in extant local newspapers was used to determine individual and aggregate travel patterns among mining towns and between mining towns and locations outside the mining regions (e.g. Denver). The results were surprising and suggest that although travel was difficult, hampered by both terrain and weather, travel was also common and locations once thought isolated were well connected to each other and the outside world. This research sheds new light on the type and level of interaction during a period where transport ease or difficulty was largely determined by the landscape. The title phrase was taken from the Montezuma Millrun newspaper (Colorado) July 16, 1887 edition.

Memorializing Lifestyles in Turn-of-the-Millennium American Cemeteries
Marshall Seaton McLennan, University of Eastern Michigan

Late in the twentieth century headstones began to appear in American cemeteries using graphic designs intended to personalize the deceased and his/her life in personalized rather than in generalized “good father/caring mother,” “exemplary Christian,” or “upright citizen” terms. In some instances a portrait photo has been framed and embedded into the stone; in other examples an etched graphic such as a golfer or fisherman gives testament to a favored recreational activity of the deceased. An engraved warplane may tell us of military service to the country. The trend toward personalized headstone statements was given a considerable boost in the 1990s when laser-etched graphics executed upon black granite stones was embraced by the memorial industry. Use of laser-etched portraits was first popularized by Russian-Jewish émigrés in Brooklyn. Laser etching enables extremely detailed graphic designs, whether portraits of the deceased, symbolic representations of life-style interests, or a landscape depiction with special meaning to the deceased. In fact a group of family photographs may be integrated into a composite design, or on a large stone, provide the basis for a series of independent graphics. The presentation will provide illustrative examples, giving emphasis to life-style headstone graphic designs.

The Loss of Louisiana’s Coastal Cultural Landscapes
Gerald T. McNeill, Southeastern Louisiana University

Coastal Louisiana is not only a physical landscape, but an important cultural landscape for various cultures that settled and have lived on the low-lying coastal areas for centuries. Yes, the physical landscape has been under attack for approximately seventy-five years and has lost land to the Gulf of Mexico and connected waters, along with affecting many cultural aspects of the people. But, the people of these cultural landscapes have fought hard to retain their culture and livelihoods. The cultural landscape has become smaller and many inhabitants cannot support themselves without a struggle. To make it worse, the next generation does not want to fight the way their parents have endured just to remain on the old coastal cultural landscape. The younger are proud of their culture, but do not want to keep holding on to the old cultural livelihoods. The cultures discussed have become smaller and smaller as the people move further inland due to the vanishing land, the lack of being able to support themselves in the way their parents and ancestors have, as well as dealing with tropical systems, and manmade disasters such as the BP Oil Spill. Livelihoods have been altered or changed forever. Three cultures will be discussed to show loss of these old coastal cultural landscapes – Native American, Cajun, and Islenos.
The Speaker's House: Home of Frederick Muhlenberg
Lisa Minardi, Winterthur Museum

Situated in the historic town of Trappe, Pennsylvania is the home of Frederick Muhlenberg, first and third Speaker of the U.S. House and first Signer of the Bill of Rights. Built in 1763-4 by German immigrant John Schrack and owned by Muhlenberg from 1781-91 during his rise to political power and the speakership, the house was nearly torn down to make way for commercial development until a grassroots effort led by local citizens helped save the building in 2006. A small but thriving non-profit organization, now known as The Speaker’s House, has taken on the challenge of not only restoring the house but serving as a model for other historic preservation efforts in the Trappe community. Extensive research into archival sources as well as hands-on architectural and archaeological explorations has been conducted by The Speaker’s house to help develop plans for the building’s restoration. This talk will highlight many of those findings and explore how the original floorplan of the Speaker’s House as well as subsequent changes made by the Muhlenberg family shaped the house’s development as an unusual example of Philadelphia-style architecture located in a vernacular setting. Several other local houses built in the mid-1700s will also be briefly discussed to provide additional context and raise questions about conventional notions regarding the use of so-called Georgian architecture by the Pennsylvania Germans.

A Small Town Downtown: Capturing the Spirit of Vernacular Texas in an Urban Museum
Evelyn Montgomery, Dallas Heritage Village

Dallas Heritage Village began with a familiar event, society ladies saving an endangered historic structure. The village that grew from that first house was a conscious effort to enshrine the rural past in a modern urban setting, the original city park of Dallas. The founders of the Dallas County Heritage Society gathered buildings from several cities to reconstruct a Victorian frontier town embodying their understanding of a Texas vernacular and a usable Texas past. The town they built in the shadow of Dallas’ skyscrapers was shaped by good historic research combined with nostalgia and the spirit of old-fashioned boosterism. These volunteers consulted experts, such as William Seale and Terry Jordan, and then became amateur historians, preservationists and urban planners. Teams of “ladies in tennis shoes,” a term they accepted happily, journeyed through north Texas in search of potential structures, photographing over 200 historic buildings. Many are no longer extant, but records of this research are valuable as historic documentation of Texas architecture. The key buildings they sought were those of social coherence and individual success. The church, school, and general store were the symbols of community. Log houses and the styled vernacular dwellings that supplanted them stood for individual resilience and prosperity. They regretted their failure to locate a suitable “Victorian mansion on the hill.” Reigning from the village’s highest point, it would have symbolized the successful frontier capitalists who brought about modern Texas cities like Dallas. This paper is based on evidence in the Dallas Heritage Village archives, oral histories conducted with surviving participants, including Mr. Seale, and field photography of Texas towns.

Erika Piola, Library Company of Philadelphia

Antiquarians Charles A. Poulson and John McAllister, Jr. and his son John A. McAllister collected graphic primary sources documenting the built environment and culture of nineteenth-century Philadelphia. The men had the prescience to see the future historical value of the stereographs, advertisements, and political cartoons that were viewed in the parlors, posted in the streets, and purchased in the print shops of their contemporaries. The material reflects the influence of the development of photography and new mass production printing methods in the creation of a visually literate society. The Prints and Photographs Department provides access to these materials that served as the core collections in the development of a separate graphics department at the Library Company of Philadelphia. Mundane, quirky, and sensational, popular prints and photographs provide insight about the visual and material culture, daily lives, and physical environment of our predecessors. The collection encapsulates the people, places, and events that dominated the ethos of the city’s Victorian generation. This paper explores the significance of the department’s collections as a primary resource for the study of Philadelphia as a physical and ideological space and provides an overview of key collections of visual materials at the Library Company representative of the culture of the city. Graphics to be showcased include early paper photographs commissioned to document the disappearing cityscape of colonial Philadelphia; political cartoons and ephemera satirizing local events from the 1780s to 1880s, especially the Bank Wars of the Jackson presidency; and lithographic advertisements depicting antebellum-era storefronts, factories, and street life.

The Slop Shops of Philadelphia: Ready-Made Clothing Retail, 1780-1820

Tyler Putman, University of Delaware

In the late eighteenth century, American waterfronts were dotted with “slop shops,” or ready-made clothing stores that sold off-the-rack garments to sailors, laborers, and other men of the “lower sort.” This paper examines these stores and their patrons in Philadelphia, where residents and transient mariners recognized slop shops as an integral part of the city’s vernacular landscape. Slop shops were unique both architecturally and in the business ventures they contained. Slops-sellers employed sales tactics that continue to inform the clothing business today, including eye-catching display techniques and customer flattery. Unlike other businessmen in this period, who developed networks of credit, slops-sellers relied on cash sales to transient customers. Examining their practices without traditional daybooks and account books requires the integration of documentary, visual, and material evidence. The unique aspects of the slops trade shaped consumption of clothing among the city’s “lower sort.” Laboring men used the cheap slops they bought to create unique clothing statements. Their wardrobes bound them together as a group; clothing also distinguished them from the social elite. Philadelphia gentlemen wore close-fitting, costly suits. In contrast, the city’s laborers created their own standards of fashion which emphasized loose clothing and surprisingly vivid colors. Slop shops remained important components of Philadelphia’s vernacular landscape through the 1820s, when they were gradually replaced by larger clothing operations. Even two centuries later, however, traces of slop shops can be found in the ways we buy and wear clothes today.

How Cities Grow: Transportation and Social Change in Gainesville GA 1870 – 1910

Thomas Rasmussen, Gainesville State College

This paper explains how available transportation alternatives shape the economic and social decisions of north Georgians after 1870. In the age of mule and wagon, transportation was difficult and farmers had no alternative to providing for their own needs on the subsistence farm. After 1871, the railroad dramatically reduced the cost of transportation, enabling many farmers to sell cash crops in the marketplace and to buy low cost goods and services in town. In 1870, the village of Gainesville had 472 residents, being located at the intersection of two well-used trails, was easily the largest population concentration in Hall County. In 1871, the railroad dramatically reduced transportation costs, enabling local farmers to shift from subsistence to cash crop farming. Within 10 years, Gainesville's population had exploded to 1,950 souls, a four fold increase. By 1910, Gainesville's population had tripled again to 5900. In four decades, the railroad transformed agricultural production, race relations, household composition, housing styles and urban employment in Gainesville and surrounding Hall County. The railroad had a similarly dramatic impact on communities all across America.
Grange Hall and Town Hall: The Evolution of a New Hampshire Meetinghouse

Scott C. Roper, Castleton State College

“Center Hall” is a town hall in Lyndeborough, New Hampshire. Constructed in 1845 at the town’s geographical center, it replaced an earlier pre-Revolutionary meetinghouse at the site. Its Federal-era styling and construction are typical for mid-nineteenth-century New England villages, and many people assume that the building has always looked as it does now—a cavalier attitude which sometimes undermines calls for the building to receive “expert” study, attention, and repair. Therefore, on behalf of the Lyndeborough Historic District Commission, I undertook a long-term study of the building and surrounding landscape to document the building’s expansion and existing features from different periods. Physical evidence in and around the building and incomplete written records suggest that the common area north of the building has only existed since about 1840, when the road through the center village was moved and the original right-of-way was not abandoned. The building itself was added to in 1883, 1890, and 1913, and the roof pitch was increased in 1890. Major alterations to its interior were completed in 1919, 1934, 1937, 1955, and 1976. Some of these changes seem to reflect the changing fortunes of the town, particularly as population declined and summer tourism increased. But even more, they mirror the rise and fall of the Pinnacle Grange, a member of the National Grange of the Order of Patrons of Husbandry, which was active in Lyndeborough from 1873 to the early 1970s and used the hall as its headquarters.

Bishop Edmund Hunter and Wallace Township

Tony Stevens, Montgomery County Community College

Unbeknown to many of its residents, Wallace Township played a significant role in the early history of the Mormon Church. In 1828, Edward Hunter, a farmer living in Delaware County, decided to purchase property near the village of Wallace in northern Chester County. Soon after moving to the area, a popular log school burned to the ground leaving the local residents without a meetinghouse. Hunter agreed to build a new school on his property with the condition that people of all faiths be allowed to preach there. When Mormon missionaries visited the area in 1839 many of the locals protested and tried to prevent them from doing so. This event instilled in Edward Hunter sympathy for the Mormon cause and led to his eventual conversion to the faith. Many of the structures that date back to Hunter’s time in Wallace Township still exist today and in fact most of them are currently in use. His farmhouse and tenant house are presently occupied and the meetinghouse, which was named Wallace Seminary, still stands and the former saw mill, where many Mormons including Bishop Hunter were baptized, remains intact and is well preserved.
Following Grandpa’s Footsteps: Retracing ‘The Indian Paths of Pennsylvania’ by Paul A. W. Wallace

Edie Wallace, Paula S. Reed & Associates, Inc.

In 1949, my grandfather, Paul Anthony Wilson Wallace, began a 16-year journey to identify and trace the Indian paths of Pennsylvania. A professor of English literature at Lebanon Valley College, Paul A. W. Wallace was already the author of several books, including one on the Iroquois Confederacy, The White Roots of Peace (1946), and one on the historic contacts between whites and Indians in the region, Conrad Weiser Friend of Colonist & Mohawk (1945). He was an accomplished researcher and writer and his deep appreciation of American Indian history and culture made him perhaps the most obvious candidate for the project. The result, The Indian Paths of Pennsylvania, traced the routes of 131 paths across every county in Pennsylvania and formed the basis for the ubiquitous blue and yellow metal historic signs we see along the roads across Pennsylvania today. My own journey as an historian in Maryland can be traced back to my roots in Pennsylvania, inspired by Grandpa’s studies of Indian culture, my grandmother’s love of archaeology, my uncle’s tenure as an anthropologist, and my father’s career as an historian. I come by it honestly. My personal fascination with old maps and historic roads came in handy recently when I was tasked with the job of tracing the route of the Great Waggon Road to Philadelphia as it passed through Maryland and across the Potomac River at Packhorse Ford into Virginia. From there the road followed the Shenandoah Valley south to the Cumberland Gap in Kentucky. Roads lead us along the paths of our history – to the hunting ground or trading post, to the mill, church, or courthouse, or to the western frontier. For this presentation, I chose to retrace my Grandpa’s footsteps along just one of the 131 paths – the Minuas Path from Wrightsville to Fort Manayunk (now the Philadelphia Airport), following the routes he suggested with the patient and enthusiastic help of my driver/husband. How much had the modern routes changed since the 1965 publication of my Grandpa’s book? Could we still sense the reasoning of the Indian route? And how did that path tie into the Great Waggon Road to Philadelphia that crossed into Maryland and forded the Potomac River just outside my front door (thus tying my research with that of my grandfather’s)? And who doesn’t “love any book that opens to a map”? (quote courtesy Wayne Brew)

Branding Philadelphia

Samuel Wallace, Montgomery County Community College

Though Philadelphia has had multiple media images, from fresh Philadelphia brand cream cheese & cheesesteaks, to the Broad Street bullies who’d beat up Santa Claus, to the Badlands and the Parking Wars, only four have left a permanent mark on the city, itself: Calder’s Billy Penn, Benjamin Franklin, the Liberty Bell, and Robert Indiana’s imperfect LOVE. Calder’s statue of Penn has lost prominence, and now Ben is starting to fade, as well. Though not unique to Philadelphia, Indiana’s LOVE has been embraced by this imperfect city. The Bell symbolizes not only liberty, but specifically its proclamation. Philadelphians have branded their bodies with these images. These four have branded Philadelphia precisely because they are permanent marks on the city. The changing pervasiveness of these four images suggests changes in the city’s culture.

The Bethel Colony: Intersections of Culture and Built Form

Janet R. White, University of Nevada - Las Vegas

The Bethel Colony was a 19th-century utopian community in Shelby County, Missouri. Founded in 1844 and led by the charismatic Dr. William Keil, it practiced Bible Communism with regard to ownership of real property and means of production for 36 years before it abandoned communal life in 1880. Today, some twenty buildings constructed by the Colonists are extant. The author’s examination of the extant Colony buildings looks at what these vernacular physical structures can tell us about life at Bethel and the cultural mores that informed it. The study concludes that, while correspondences can be shown to exist between the architecture and planning of the Colony and factors such as religious beliefs, ethnic origins, political structure and economic organization, it was the Colony’s attitude towards the nuclear family and its traditional functions which had the greatest impact on its built form. Communalization of traditional men’s work while retaining the single family home as the locus of traditional women’s work produced a unique 19th-century built environment with surprising similarities to post-war American suburbia.
The Many Lives of Philadelphia’s Franklin Square
Rebecca Yamin, Independent Scholar

Franklin Square is one of the original squares included in Thomas Holme’s 1683 plan for the city of Philadelphia. Like the other four squares, it did not become a well-groomed public space until many years later. Most recently, the square was refurbished as a family-friendly, mini amusement park and in the process, archaeological monitoring recorded the square’s many previous uses. This paper discusses the evidence uncovered of the First German Reformed Church Burial Ground that occupied a good portion of the eastern half of the square from 1742 to 1836. The paper also describes the efforts of the state to take the land back from the church and the landscape the city created to cover all traces of the burial ground. An unexpected find was the use of eighteenth-century tombstones to edge nineteenth-century pathways. This differed significantly from the published description of the landscape and is just one example of how archaeological evidence can be used to correct the documentary record.