Pioneer America Society: 
Association for the Preservation of 
Landscapes and Artifacts

Forty-Fifth Annual Meeting

Utica, New York

October 9-12, 2013

Conference Program
The Conference at a Glance

**Wednesday, October 9**

3:00 – 6:00 pm  Registration Desk Open – Hotel Utica Lobby
5:00 – 7:00 pm  Board of Directors Meeting – Sinnott Executive Dining Room (2nd Floor)
6:00 – 9:00 pm  Reception – 1912 Restaurant (Lobby)

**Thursday, October 10**

8:00 am – 5:00 pm  Bus Tour to Cooperstown – Leaves from Lafayette St. Entrance
4:00 – 6:00 pm  Registration Desk Open – Hotel Utica Lobby

**Friday, October 11**

8:00 – 10:00 am  Registration Desk Open – Hotel Utica Lobby
8:00 – 8:40 am  Coffee: Mezzanine – outside Saranac Room
8:45 – 9:45 am  Paper Session 1: Seneca Room (2nd Floor)
                Paper Session 2: Saranac Room (Mezzanine)
9:55 – 10:15 am  Refreshment Break: Mezzanine – outside Saranac Room
10:20 – 11:40 am  Paper Session 3: Seneca Room (2nd Floor)
                  Paper Session 4: Saranac Room (Mezzanine)
12:00 – 1:30 pm  Business Luncheon – Crystal Ballroom (2nd Floor)
1:45 – 3:15 pm  Paper Session 5: Seneca Room (2nd Floor)
                Paper Session 6: Saranac Room (Mezzanine)
3:15 – 3:35 pm  Refreshment Break: Mezzanine – outside Saranac Room
3:40 – 5:05 pm  Paper Session 7: Seneca Room (2nd Floor)
                Paper Session 8: Saranac Room (Mezzanine)
5:30 – 6:00 pm  Reception – Crystal Ballroom (2nd Floor)
6:15 – 7:00 pm  Awards Ceremony – Crystal Ballroom
7:00 – 9:00 pm  Banquet – Crystal Ballroom

**Saturday, October 12**

8:00 am – 6:00 pm  Bus Tour of the Mohawk Valley – Leaves from Lafayette St. Entrance.
Paper Sessions

8:45 – 9:45 a.m. Sessions 1 and 2

Session 1: The Religious Landscape of Utica: Reusing Sacred Space. Seneca Room.
Organizer and Chair: S. Brent Plate

8:45: S. Brent Plate, Hamilton College
Mapping Utica’s Religious Life

9:05: Robert Knight, Hamilton College
Space and Usage Evolution in Religious Structures in the Utica Area

9:25: Hannah Grace O’Connell and Alison Ritacco, Hamilton College
Sharing Sacred Space: Possibilities and Pragmatics

Session 2: Central New York in Literature. Saranac Room.
Chair: Edie Wallace

8:45: Barbara Rumbinas and Zygmunt Mazur, Jagiellonian University
The Settling of the Mohawk Valley in James Fenimore Cooper’s Wyandotte and Walter D. Edmonds’ Drums Along the Mohawk

9:05: Frank Bergmann, Utica College
The Black River Canal in the Writings of Walter D. Edmonds

9:25: Zygmunt Mazur and Barbara Rumbinas, Jagiellonian University
William Cooper’s Vision of the Mohawk Valley Settlement in A Guide to the Wilderness

10:20 – 11:40 a.m. Sessions 3 and 4

Chair: Thomas L. Bell

10:20: Margaret M. Gripshover, Western Kentucky University, and Christa A. Smith, Clemson University
Hidden Houses of Bowling Green, Kentucky: Rereading the Cultural Landscape

10:40: Thomas H. Rasmussen, Gainesville State College
Changing Landscapes: From Old Growth Forest to Suburban Sprawl

11:00: Nathan Trombley, SUNY College at Geneseo
Main Street Canandaigua Adapts to the Automobile: 1900-1930

11:20: Paul Marr and Claire Jantz, Shippensburg University
Rural Gas Station Reuse in South-Central Pennsylvania
**Session 4: Cultural Geography from Coast to Coast.** Saranac Room.
Chair: Marshall E. Bowen

10:20: Marshall E. Bowen, University of Mary Washington
*Molokans on the Move*

10:40: Timothy G. Anderson, Ohio University
*Material Culture and Ethnicity in the Pennsylvania-German Cemeteries of Central Ohio*

11:00: Katie Algeo, Western Kentucky University
*Cookbooks, Cellars, and Caves: Impacts of the Diffusion of Culinary Mushrooms*

11:20: Scott Roper, Castleton State College
*Capital, Labor, and the Baseball Creed: The Origins of Textile Field in Manchester, NH*

1:45 – 3:15 p.m. **Sessions 5 and 6**

**Session 5: Tourism and Transportation in Upstate New York.** Seneca Room.
Chair: Wayne Brew

1:45: Courtney E. Allen, University of Pennsylvania
*Catskill Mountain House; Social-Spatial Delineations in an Iconic American Landscape*

2:05: Emma Newcombe, Boston University
*“Forever Kept as Wild”: The Constructed Narrative of Adirondack Tourism*

2:25: Darrell A. Norris, SUNY College at Geneseo
*The Convenient Sublime: Trenton Falls Visitor Origins, 1834-1870*

2:45: Wayne Brew, Montgomery County Community College
*“The French Connection”: Route 11 – A Biography of a Highway in Pictures*

**Session 6: Symbolism and Material Culture.** Saranac Room.
Chair: Margaret M. Gripshover

1:45: Carla Cevasco, Harvard University
*Untying William Dorril’s Shoes: Religion, Republicanism, and Unrefinement*

2:05: Sarah Jones Weicksel, University of Chicago
*From Home Front to Battlefield: Clothing and Technology in the American Civil War Era*

2:25: Evelyn Montgomery, Dallas Heritage Village
*The Parlor in the Cabinet Card: Victorian Domestic Fantasies*

2:45: Thomas L. Bell, Western Kentucky University, and Margaret M. Gripshover, Western Kentucky University
*Digging Up History with Spoons: What Souvenir Spoons Can Tell Us About Chicago and the Columbian Exposition of 1893*
3:40 – 5:05 p.m. Sessions 7 and 8

**Session 7: Structures and Sites in Central New York.** Seneca Room.
Chair: Keith Roe

   *Of a Compound Character: Post-Colonial Vernacular Architecture in the Mohawk Valley*

4:00: Cynthia G. Falk, Cooperstown Graduate Program
   *Diversity, Dairying, and Specialized Design: Interpreting Central New York Barns*

4:20: Michele Palmer, Cornell University
   *Brookwood Point: The Evolution of an Estate from Private to Public*

4:40: Alexander R. Thomas, Utica College
   *A Surface Survey of Early Mill Sites in Metropolitan Utica*

**Session 8: Creole Houses, Oklahoma Barns, and Native American Sites.** Saranac Room.
Chair: Chris Post

3:40: Gerald T. McNeill, Southeastern Louisiana University
   *Creole Houses in New Orleans*

4:00: Brad A. Bays, Oklahoma State University
   *New England Extended to the Southern Plains: The Yankee Three-Bay Barn in Oklahoma*

4:20: Matt Lesniak, Hartgen Archeological Associates
   *A Mohican Station on the Upper Hudson River*

4:40: Mark Rhodes, Kent State University
   *The Lac qui Parle Dakota Mission, 1835-1854: A Critical Analysis of its Goals, Methods, Accomplishments, and Undesired Effects*
ABSTRACTS

Cookbooks, Cellars, and Caves: Impacts of the Diffusion of Culinary Mushrooms
Katie Algeo, Western Kentucky University

A commercial-scale culinary mushroom industry originated in the catacombs beneath Paris at the start of the nineteenth century. Large scale mushroom production and the development of canning technology combined to increase availability of this savory delicacy year-round to urban dwellers throughout Europe and North America. This paper traces impacts of the diffusion of mushroom culture on both consumption and production of the fungi in the United States. A collection of nineteenth-century cookbooks published in the U.S. is used to quantify changes in numbers and kinds of recipes calling for mushrooms, documenting their greater acceptance as part of both national and regional cuisines as the century progressed. As mushroom use increased, so did American attempts to replicate the Parisian production system. The historical geography of underground mushroom production in the U.S. is traced, encompassing former beer caves, the cellars of swanky hotels, and the world’s longest cave at Mammoth Cave, Kentucky.

Catskill Mountain House: Social-Spatial Delineations in an Iconic American Landscape
Courtney E. Allen, University of Pennsylvania

The Catskill Mountain House was the first mountain resort in the United States, operating from 1824 to 1942. Known as the nation’s playground, this landmark institution shaped how Americans constructed ideas of landscape and nationalism. The Catskill Mountain House has been amply discussed as the birthplace of nature tourism and environmental history, the epitome and pioneering effort of upper class luxury, and the vision of an American aesthetic taste cultivated through the talents of the Hudson River School. Yet still unexamined is Catskill Mountain House’s critical role in the nineteenth-century exploration of evolving class structure. In a region and time of class stratification, how might Catskill Mountain House have served as an experimental model for a mixed, socialized landscape of leisure? What class distinctions were there in America’s playground, and how were they implied in its construction and operation? Ultimately, what did it mean to have a collective experience with “the other”? This presentation addresses the impact of transportation technology, wilderness and domesticity interpretations, and architectural trends on group identity and site attachment. I will examine the property’s destruction by the New York State Conservation Department in 1963 as part of a pivotal moment in the historic preservation movement, and will also examine Catskill Mountain House’s narrative in the context of the Hudson River Valley National Heritage Area.

Material Culture and Ethnicity in the Pennsylvania-German Cemeteries of Central Ohio
Timothy G. Anderson, Ohio University

Although cultural geography has long recognized cemeteries as important elements of cultural landscapes, surprisingly few studies of cemeteries by geographers address the matter of ethnicity in the cultural construction of these places. Even fewer address the social and ethnic background
of individual stoncutters and the role that these artisans played in shaping and creating the material culture within cemeteries. This paper presents the results of an empirical analysis of gravestone forms, motifs, and seriation in five Pennsylvania-German cemeteries in Fairfield County, Ohio, an area settled primarily by Pennsylvania-Germans in the first few decades of the nineteenth century. Relying heavily on fieldwork, the paper first identifies the diagnostic material culture features of these cemeteries, especially with respect to gravestone forms, styles and motifs. Next, the paper discusses the extent to which Pennsylvania-German ethnicity is displayed in the cemeteries and on the gravestones within them. Finally, the work and genealogy of two families of stoncutters who catered to the needs of Pennsylvania-German settlers in the region is presented in order to illustrate how ethnic identity figured prominently in the cultural construction of these cemeteries.

New England Extended to the Southern Plains: The Yankee Three-Bay Barn in Oklahoma
Brad A. Bays, Oklahoma State University

In 2009 the Oklahoma SHPO began a five-year program of conducting annual thematic surveys of the state's historic barns. All but the state's southeastern counties have now been surveyed. Among the various traditional barn types identified in the survey are those conforming to the traditional New England/Yankee/English Three-Bay form. This paper presents findings regarding distributions, adaptive forms, and other features of the New England barn in Oklahoma. While certainly not as common as Midland forms, the small English Three-Bay barn has a conspicuous presence in the Winter Wheat Belt of the central and southern Great Plains. Presumably, it was introduced into northern and western Oklahoma by Midwestern homesteaders between 1892 and 1918. Three-Bay barns appear to be among the earliest discernible barn types in the region, but they were soon relegated to secondary outbuilding status as wheat farmers expanded operations and built larger barns after 1905. Notably, the English barn form was often adapted for country grain elevators. A persistent subtype is a Three-Bay barn with opposing gable-end shed-roofs. Some of the best examples of English barns – some even exhibiting gable wall pent roofs – are found in the Western Red-Bed Plains of southwest Oklahoma among pockets of German-speaking Mennonites from Holmes County, Ohio. Although it was ultimately supplanted by Midland forms arriving from the Upland South, the English Three-Bay barn in Oklahoma marks a northern facet of the state’s peculiar mixture of settlers, among whom were the Midwestern grandchildren of Yankee wheat farmers who had once colonized the Lake Ontario Plains.

Digging Up History with Spoons: What Souvenir Spoons Can Tell Us About Chicago and the Columbian Exposition of 1893.
Thomas L. Bell and Margaret M. Gripshover, Western Kentucky University

Many historic factors come together to explain the popularity of the souvenir spoons produced for the Columbian Exposition of 1893. Prices for silver were low and production of these spoons was almost non-stop in order to satisfy the spoon collecting craze. There were more than 400 different styles of souvenir spoons produced for the Chicago World’s Fair. This study examines a sample of these spoons in order to unpack their cultural meaning for turn-of-the-century
Chicago. We argue that many of these spoons represent a form of commemoration and memory that can also be used as forensic evidence of lifestyle preferences. Designs on the spoons distinguish between the more bourgeois appeal of the Beaux Arts “white city” and the spatially separate and decidedly more working class Midway Plaisance. There were many representative images on the spoons in addition to those of the formal buildings of the White City, such as Midway attractions and visages of Columbus himself. Leif Ericson appears on the fair’s most collectible spoon but so too do images of Joan of Arc, the Mormon Tabernacle and Egyptian pharaohs. The latter may reflect the classical architectural revival of the period as well as the fascination with the exotic for those without the means to travel abroad. Spoons displaying the doyenne of Gilded Age Chicago society, Mrs. Potter Palmer, as well as spoons depicting Queen Isabella, suggest a great deal about gender relationships of the period. Likewise, the massacre of white settlers at Ft. Dearborn in 1832 by Potawatomi Indians is the featured tableau on the “official” commemorative spoon from the Fair. Despite the bravery of a particular tribal chief to save some of the settlers, a spoon in his honor did not appear until the second Chicago World’s Fair, the Century of Progress, in 1933.

The Black River Canal in the Writings of Walter D. Edmonds
Frank Bergmann, Utica College

Upstate New York’s landscape has a prominent role in almost all of the literary works by Walter D. Edmonds. When Edmonds was awarded an honorary doctorate by Union College in Schenectady in 1936, he was hailed as “the second builder of our Grand Canal,” that is, of the Erie. However, the Black River Canal with its Forestport feeder is just as central to Edmonds’s oeuvre. The young man who was born at Northlands on the Black River, halfway between Forestport and Hawkinsville, within sight of the feeder canal, and who would spend every summer there until late in life, made liberal use of his childhood memories in stories for magazines, many of which were collected in Mostly Canallers (1934). Several stand out: “Blind Eve,” a lyrical tale about a lock-tender in the Lansing Kill Gorge and his blind bride; “Death of Red Peril,” a tall tale about a fearsome racing caterpillar; and “The Voice of the Archangel,” a study as it were for Edmonds’s first novel, Rome Haul (1929), thematizing the contrast between sedentary dairy farming and ceaseless moving on the water, between regulated civilization ashore and freewheeling life on the canal. Letters in the Edmonds papers at Utica College identify Walter as an honorary member of the Society of the Erie Canal, and him and his second wife, Kay, as charter members of the Canal Society of New York State. Union’s president, Dixon Ryan Fox, might well have added “and of the Black River Canal” to his citation.

Molokans on the Move
Marshall E. Bowen, University of Mary Washington

Russian Molokans have been on the move since they were exiled to Transcaucasia in the nineteenth century. Close to 5,000 of this religious group later migrated to California, and established homes in Los Angeles and San Francisco. But dissatisfaction with urban life prompted many of them to seek rural refuges where they could resume familiar agrarian lifestyles and insulate themselves from secular American influences. Between 1906 and 1920
Molokans founded colonies in several parts of California, in northwestern Mexico, as far north as Washington, and to the east in Arizona and Utah. Differences within the greater Molokan family produced well-defined migration streams. A sub-sector known as the Jumpers established one set of communities, while adherents of the Constant branch of the faith created another, with very little overlap occurring between them or the paths that their residents followed when moving from one place to another.

“The French Connection”: Route 11 - A Biography of a Highway in Pictures
Wayne Brew, Montgomery County Community College

U.S. Route 11 was constructed as part of an interstate highway program that began in the 1920s. Route 11 runs from the New York State border with Quebec Province at Rouses Point to just outside New Orleans. Over my lifetime I have traveled large portions of the 1645 miles, but never in a systematic or consistent way. Informed by the work of others: Stewart, Sculle, Jakle, and Raitz (to name just a few), I set out to travel Route 11 in New York State and attempted to peel back the layers of cultural landscape and to document the vernacular and commercial structures (including reuse) along the road. The effects of the construction of Route 81, which parallels much of Route 11, will also be discussed.

Untying William Dorril’s Shoes: Religion, Republicanism, and Unrefinement
Carla Cevasco, Harvard University

In this paper, I investigate how a pair of vegan shoes, worn by William Dorril, the charismatic leader of a short-lived religious sect in Massachusetts in the 1790s, can be situated in a number of vital debates taking place in the Early Republic, and also analyze how the shoes draw into question the parameters of these debates. Dorril’s unique community formed part of the New Light Stir, a moment of religious experimentation and utopian promise after the Revolution, and a forerunner of the Burned-Over District farther west in coming decades. The Dorrilites, who refused to harm animals, also fit into the context of a nascent vegetarian movement in early America, a movement with connections to political radicalism across the Atlantic. In addition, Dorril’s shoes embody an important tension in the world of fashion and politics in the Early Republic, in which Americans from humble frontier farmers to powerful political players oscillated between gentility, consumerism, republican ideals, self-reliance, and simplicity. Yet deep contradictions trouble the design, materials, and philosophy of Dorril’s unusual shoes, which have a utopian aesthetic all their own. The shoes are not so practical, simple, or "homespun" as they first appear, as they represent the radical beliefs of their wearer.

Diversity, Dairying, and Specialized Design: Interpreting Central New York Barns
Cynthia G. Falk, Cooperstown Graduate Program

This presentation will focus on agricultural buildings in central New York with a special focus on the Mohawk Valley. It will demonstrate themes that the rural built environment can communicate about the history of farming in central New York, and will highlight three distinct
trends in roughly chronological order. First, barns in the Mohawk Valley demonstrate the diversity of the area’s early settlers. While New World Dutch barns and English—or rather New English—barns are most common, evidence also exists to suggest the presence of Palatine German settlement and the cultural mixing that occurred throughout the region. Second, the nineteenth-century transition from one-story Dutch and English barns to multi-story basement barns indicates a simultaneous transition in agricultural practice. As dairying became more dominant, farmers chose to separate cows from grain processing and storage, and eventually from other animals and animal waste. New barns allowed, and continue to allow, such separation to occur. Finally, as the nineteenth century wore on, farmers often erected specialized buildings or structures to serve very specific needs. Hop houses facilitated the drying of hops; silos, the moist storage of feed. While historically farmers in central New York did not practice monoculture, these crop-specific buildings set the stage for the specialization that would come to dominate in the later twentieth century.

**Hidden Houses of Bowling Green, Kentucky: Rereading the Cultural Landscape**
Margaret M. Gripshover, Western Kentucky University, and Christa A. Smith, Clemson University

Since the publication of Jakle and Mattson’s, “Evolution of a Commercial Strip,” in 1981, little has been written regarding the variables that influence changes in neighborhood characteristics. While Jakle and Mattson’s assertions that the introduction of gasoline stations had a negative impact on owner-occupied residences have merit, it is our contention that other heretofore overlooked factors provide a fuller explanation of the evolution of residential-to-commercial landscapes. The purpose of this presentation is to explore factors other than the intrusiveness of gasoline service stations that resulted in the modifications of single-family residences located along Broadway Avenue in Bowling Green, Kentucky, into commercial real estate. In this case study, we specifically examine an architectural form we are calling “Hidden Houses”—residential dwellings built, especially during the Queen Anne period of the late 19th century, whose original facades have been obscured by multiple renovations and additions. Results of our field research indicate that much of the shift from residential-to-commercial land use along Broadway Avenue predates the auto age. This case study could provide a basis for new perspectives and interpretations of residential and commercial landscapes.

**Space and Usage Evolution in Religious Structures in the Utica Area**
Robert Knight, Hamilton College

My artistic response to the changes in Utica’s demographics utilizes photographs and video to examine how religious structures have and have not changed across a spectrum of different religions and types of religious structures in the Utica area. My work reveals a resiliency across religious communities and a surprising flexibility with regard to the nature of each group’s notion of "sacred" space. This ability to adapt in the face of significant adversity ties together these diverse groups, and seems to stand as a hallmark essential for their survival. While many other houses of worship have been forced to close, and their spaces repurposed as schools, condominiums, or community centers, the particular groups discussed in this presentation
(Muslim, Christian, Jewish, and Buddhist) have thrived through the determination, flexibility and creativity of their leaders.

**A Mohican Station on the Upper Hudson River**
Matt Lesniak, Hartgen Archeological Associates

When a late Precontact site was found on the Hudson River bank in 2012, it was thought to be as likely to have been occupied by the Mohawk as by the more local Mohican population. The site contained evidence for fish preservation, and there are documented visits of Mohawk fishing parties to the Upper Hudson seeking anadromous fish. The site’s location is at the northeastern corner of Iroquoia, but is also within the settlement area of the Mohicans, a populous Algonquin-speaking group. Further work at the site, known as MB #33, showed that it was used by a settled group of people. Fish were clearly processed at the site – fish heads, tails, and fins were found out of proportion to the fish bodies, the result of filleting and preserving. MB #33 was also the scene of maize horticulture, food gathering (butternut, grape, and grasses), pottery manufacture, and stone tool-making. Clay for the pots and chert for the stone tools were both available a short distance away on the Hudson riverbank. If MB #33 was not a village in its own right, what drew people to the location to preserve fish, grow corn, and build pots? Was production at the site intended for a limited group, or did it constitute a small industry? It is clear that the people at MB #33 were the ancestors of the Mohicans who greeted Henry Hudson downriver only 150 years after the youngest soil feature at the site was filled in.

**Rural Gas Station Reuse in South-Central Pennsylvania**
Paul Marr and Claire Jantz, Shippensburg University

Unlike early urban gas stations—those built prior to 1960 within the urban environment—early gas stations found in rural settings should not experience the same redevelopment pressures. It would therefore be expected that a larger number of rural gas stations would survive to be reused for other functions. We gathered locational information on over 350 rural gas stations in Adams, Cumberland, and York counties, Pennsylvania, that were operating during the 1950s and 1960s, and field checked approximately 20 percent of these locations. It was found that over one-half of these rural gas stations had been demolished, with an additional 13 percent standing abandoned. Less than 30 percent were being reused, and only a single rural station operating during the 1950s was still selling gasoline. Of those stations being reused, half have been altered to such an extent that their original purpose is difficult to discern. We argue that rural gas stations are being lost at least as rapidly as their urban counterparts, and that there may well be less interest in their preservation. We also discuss several characteristics that may be unique to rural gas stations in the mid-Atlantic region.
William Cooper’s Vision of the Mohawk Valley Settlement in *A Guide in the Wilderness*
Zygmunt Mazur and Barbara Rumbinas, Jagiellonian University (Krakow, Poland)

*A Guide in the Wilderness; or the History of the First Settlement in the Western Counties of New York, with useful Instructions to Future Settlers* (1810) was conceived as a series of letters by Judge William Cooper to William Sampson, barrister of New York City. Cooper, perceived as a successful land developer and an authentic source of knowledge, is willing to share his views on the settlement process with those who are ignorant of the issues involved in the purchase and management of large tracts of land and their re-sale to small landholders. Cooper has a vision and outlines a plan about what needs to be done in economic, social and political terms to ensure a successful settlement. *A Guide* gives a rare insight into a detailed strategy and mindset of post-Revolutionary territorial expansion and population growth on the frontier, making New York the most dynamic state of the American Republic. This paper will examine the following aspects of Cooper’s blueprint for a successful settlement: the perception of a pure and wild nature awaiting the improvement by man, making nature serve man by converting its resources to marketable commodities to make people happy; the wilderness as a dangerous opponent which had to be conquered; the erasure of the land’s original owners, the Native Americans; large landowners selling small holdings to both poor and wealthy settlers; and the myth of the second creation.

**Creole Houses in New Orleans**
Gerald T. McNeill, Southeastern Louisiana University

Construction of the Creole houses that we find in the older sections of New Orleans began in 1795 after the city’s last great fire in December, 1794. The devastation that this fire caused was a catalyst for the Spanish governor Carondelet to require better building regulations for fire prevention in the city. Fortunately, the house construction that followed was substantial as many of the houses that were built to replace the older houses still survive. These houses, along with others built during the early 1800s, gives New Orleans a unique urban character. Several Creole house types were built during the last years of Spanish rule and the early years of American rule. Since Creole basically means made in the New World, the Creole houses were the common styles built with a mixture of French and Spanish traditions along with some African influences. These traditions and influences evolved in the West Indies and matured in New Orleans. Hence, the Creole vernacular thrived in New Orleans. Creole certainly is an accurate term to use for these New Orleans common house types. The Creole house types that are found in the older sections of New Orleans include: Creole Townhouses with courtyards and outbuildings; Creole Cottages, which could include a courtyard and an outbuilding; and the few Dogtrot Creole Cottages (an urban adaptation of the Southern dogtrot), which were built in New Orleans starting in the 1830s.
The Parlor in the Cabinet Card: Victorian Domestic Fantasies
Evelyn Montgomery, Dallas Heritage Village

This paper examines late Victorian ideals of domestic material culture as depicted in the imagined domesticity of photographic studio backgrounds. Like other imagined domestic settings, such as dollhouses, the props and backdrops used to create an environment for portraiture did not need to address practical concerns of daily life. Such settings could freely depict ideals of the parlor or garden, their only function being to support the portrait sitter’s desire for self-presentation. Cabinet cards are the ideal source for this study. Popular between the 1880s and 1910, their size offered adequate room for complex, expressive backgrounds, while their affordability made them a mass product. Local photographers could only afford to invest in backgrounds that would have wide appeal. Examination of cabinet cards from across the United States reveals common strategies for meaningful but inexpensive backgrounds. Photographers combined real objects, such as furniture, with painted backdrops or elaborate textile draping. Chairs were wicker, in elaborate, sculptural shapes, or in upholstery even more visually complex and less comfortable than standard Victorian parlor chairs. Backdrops and props commonly represented large draped openings framed by elaborate architectural elements, arbors, fences, fireplaces, plants and large rocks. The effect is usually quite unrealistic, yet suggests that the portrait subject is accustomed to inhabiting a house that fulfills Victorian expectations of good taste, middle-class financial success, and artistic consumerism. Many sitters may have only aspired to such a lifestyle, while others had achieved a satisfactory domestic arrangement without the means to be photographed in their own home. Mass-market cabinet card backgrounds reveal the domestic values and aspirations held by Victorians of moderate means striving to meet their culture’s material expectations.

“Forever Kept as Wild”: The Constructed Narrative of Adirondack Tourism
Emma Newcombe, Boston University

In 1894, the New York State Legislature added Article XIV to the New York State Constitution. The Article preserved the Adirondack woodlands as “wild forest lands.” Seemingly straightforward, this amendment in fact reflects America’s complex understandings of tourism, wilderness, and environmentalism throughout the second half of the nineteenth century. While the Article implies that the Adirondacks were “wild” and uninhabited, this was far from the reality. With a combination of locals, industrialists, and tourists, the Adirondack region was a uniquely diverse place, particularly in the ways various cultural groups lived off an equally varied landscape. Despite the complexity of this landscape and its inhabitants, nineteenth-century tourists and those involved in the tourist industry constructed their own vision of the Adirondacks, which often contradicted the reality of the region. Tourism promoters literally and symbolically marginalized local residents, constructing expansive luxury hotels in their forests and sanctioning other pieces of woodland as untouchable “wilderness.” This paper examines how Adirondack guidebooks shaped tourists’ visions of the Adirondacks, particularly the ways in which they addressed or ignored the region’s diverse populations and complex history. Through a structural analysis of two popular mid- and late-nineteenth-century guidebooks, and brief analyses of lesser-known works from throughout the century, this paper argues that Adirondack guidebooks visually and textually altered the Adirondack landscape, suppressing the
existence of non-tourist societies and constructing a vision of the Adirondacks as a region solely for the tourist’s pleasure.

**The Convenient Sublime: Trenton Falls Visitor Origins, 1834 – 1870.**
Darrell A. Norris, SUNY College at Geneseo

Trenton Falls’ reputation and popularity as a point of interest for long-distance travelers arose partly from the site’s picturesque setting in contemporary accounts and views produced in the second quarter of the nineteenth century. The site also enjoyed ready access from Utica on the newly built Erie Canal. I explore the origins of Trenton Falls visitors that were recorded in registers preserved from 1834 through 1870. An expected distance decay effect is evident throughout the period examined. The effect is, however, surprisingly insensitive to the advent of rail travel and the time-space compression it afforded travelers from mid-century on. Instead, the Falls’ absolute numbers of visitors stagnated, visitor origins maintained a steady profile which was dominated by travelers from cities, particularly the largest and most cosmopolitan cities of the Eastern Seaboard. The thirst for hydro-electric power in the twentieth century desiccated the Falls, bequeathing a legacy of early tourism best evidenced by archival scrutiny.

**Sharing Sacred Space: Possibilities and Pragmatics**
Hannah Grace O’Connell and Alison Ritacco, Hamilton College

New refugees in Utica have recently boosted the city’s population, while at the same time the city has been susceptible to the many changes occurring in tandem with religious patterns across the United States. Here, as elsewhere, attendance in mainline churches has decreased, while many religious communities continue to grow older and smaller. In this changing religious landscape, churches, temples, and mosques have responded to the changes by working with others to find new homes for religious communities. When two religious communities share a physical building and when the sacred and the social come together, the outcome can be regenerative. Tabernacle Baptist Church, a declining mainline Protestant church in downtown Utica, opened its doors to Baptist Karen refugees from Burma, and the Karen population has revitalized the church, making it a multicultural and vibrant religious community. The Jewish congregations Beth-El and Emanu-El have shared the Reform Emanu-El’s building for the past seven years, since a dwindling population forced the Conservative Beth-El to sell their old synagogue; the two now maintain distinct religious communities under one roof, but come together for holidays and celebrations. The Bosnian Islamic Mosque has created a distinctly Muslim prayer space out of the old Central Methodist Church, a move that was welcomed by the church’s former congregation and the city itself. They have grown into a strong, tight-knit community that is furthering their involvement in the greater Utica area.
Brookwood Point: The Evolution of an Estate from Private to Public
Michele Palmer, Cornell University

This paper explores how Brookwood Point, one of the few remaining historic estates on Otsego Lake in Cooperstown, New York, can be seen as an example of how economic pressures and social changes have influenced an estate’s ownership and continued existence as a coherent landscape. The overall landscape of the property, which includes one of the earliest houses on the lake, is significant due to its location and its long history of association with prominent families of the area. The property changed hands many times over the nearly two hundred years of its documented history. It evolved from a sawmill timbering site into a Country Place Era estate, and now is potentially becoming a public park. The surviving designed landscape of the garden is a fine example of the Italianate Style of the Country Place Era. It was planned and built by Frederick de Peyster and Katherine Townsend from approximately 1915 to 1920, and was designed by Townsend himself, a preeminent Landscape Architect. Due to financial pressures the site was eventually transferred from private family ownership to a more public holding, culminating in the Otsego Land Trust in 2011. It has become clear that the economic resources to privately maintain estates have largely moved away from the region, and that public support is the only likely option to preserve sites such as Brookwood for the future.

Mapping Utica’s Religious Life
S. Brent Plate, Hamilton College

Beginning at least since the completion of the Erie Canal in 1825, religious buildings have played a prominent role in Utica’s public life. The city began with an initial cluster of the same four Protestant denominations found across most early Northeastern towns (Baptist, Methodist, Episcopal, Presbyterian) and expanded in concentric circles to include the next wave of Roman Catholic churches, and even further to include Eastern European Jewish settlers who created tight-knit communities with synagogues at the heart of their neighborhoods. The diversity of this prominent industrial city of 100,000 in the early 20th century was so great that religious services could be found in which Polish, Russian, Italian, Welsh, English, Yiddish, Lithuanian, and German could be heard, all within a few blocks of each other. This presentation will chart the urban movements and influxes of a variety of immigrants and their religious buildings. Historical imagery is merged with maps to supply a background of religious change.

Changing Landscapes: From Old Growth Forest to Suburban Sprawl
Thomas H. Rasmussen, Gainesville State College

How do we reconstruct the past? Newspapers, old letters and diaries, city directories, church and court documents are the historian’s staples. This paper illustrates what a walk in the woods illustrates about economic change on a 30 acre site near Gainesville, in north Georgia, from 1870 to 2013. One sees a handful of trees about 150 years old, all that remain of the original old growth forest. The subsistence farmer who first settled in the area about 1840 cut some of the original trees. Most trees were cut by lumbering entrepreneurs around 1900 to build houses in
booming Gainesville. Grasses soon grew on the now treeless land, and a dairy farm supplied milk and cheese to the growing, prosperous local population. We see that the dairy farmer tacked barbed wire to small saplings in the 1920s to keep his cattle in or out. Today, the barbed wire runs through the center of mature, 90 year old trees. A glance around reveals that the pasture land was abandoned in the 1950s; most of the trees that make up today’s second growth forest are about 60 years old. The 30 acres are now a city-owned forest preserve enveloped by sprawling suburbs. Today, urban residents can walk on trails and, with the help of appropriate signage, learn about native plant habitats and changing human use of the forest. With a practiced eye, one can read changing landscape patterns accurately while walking in the woods.

Mark Rhodes, Kent State University

In 1835 the Lac qui Parle mission, considered the most successful mission to the Dakota, was established in what would eventually become Minnesota Territory. The mission operated for nearly nineteen years under the American Board of Commissioners of Foreign Missions (ABCFM), a predominantly Presbyterian and Congregationalist organization. Of course, the term “success” is entirely relative. At Lac qui Parle much of the success was the result of events neither planned nor attempted. Using qualitative archival research I have found inconsistencies throughout history as to the way Lac qui Parle has been remembered. By identifying the goals of the mission and those involved, and examining the methods used to accomplish these goals, it is possible to reveal a more objective view of the mission’s “success,” both from the perspective of those who were involved (missionaries, fur traders, Dakota, ABCFM, and government) and those looking back on the history of the site. This more objective view allows the site to be critically examined based on gender and the idea of a racial hierarchy, as well. By utilizing these many perspectives and critically analyzing both the mission and its history, I have clarified both past and current histories of the site through a more objective and accurate narrative.

Capital, Labor, and the Baseball Creed: The Origins of Textile Field in Manchester, NH
Scott Roper, Castleton State College

In 1913, the world’s largest cotton-textile manufacturing corporation, the Amoskeag Manufacturing Company, opened Textile Field in Manchester, New Hampshire. Now known as Gill Stadium, the structure is among the early concrete-and-steel grandstands built in the United States. While its construction was influenced by Boston’s Fenway Park, the home of the Boston Red Sox which opened in 1912, researchers have not otherwise considered the significance of a concrete-and-steel stadium being built in a textile-dominated city of about 70,000 people in 1913. Using English- and French-language newspapers, Amoskeag company records, and personal papers of politicians and activists of the period, I suggest that Textile Field actually represents Amoskeag’s “Progressive” response to the Bread and Roses textile strike in Lawrence, Massachusetts, in 1912. In effect, the stadium was part of an attempt to employ baseball to instill “American values” in foreign-born immigrants. In so doing, Amoskeag hoped to diminish the influence of labor unions, particularly the radical Industrial Workers of the
World, which hoped to expand its influence throughout New England in the wake of the Lawrence strike.

**The Settling of the Mohawk Valley in James Fenimore Cooper’s Wyandotté and Walter D. Edmonds’ Drums Along the Mohawk**
Barbara Rumbinas and Zygmunt Mazur, Jagiellonian University (Krakow, Poland)

The Mohawk Valley was the scene of some of the bloodiest battles of the American Revolution. At the Battle of Oriskany, the British were ambushed by the local militia as they marched to Fort Stanwix near Rome. General Nicholas Herkimer managed to rally men drawn from what James Fenimore Cooper referred to as "the lines", that is, the settlement area along the edge of the frontier between British and American territories, to rout the British. The economic collapse in the immediate aftermath of the Revolution prompted the migration of many New Englanders into New York territory through the Mohawk valley. Their migration triggered massive changes in the landscape and brought diverse peoples together on the frontier. Two authors, James Fenimore Cooper in Wyandotté and Walter D. Edmonds in Drums Along the Mohawk, each attesting to the accuracy of the history they present, describe the process of settling in the Mohawk valley and the western region of New York. In this paper, the authors compare and contrast Cooper’s and Edmonds’s novelistic renderings of the settling of the Mohawk Valley, their perception of the issue of land dispossession from the Native Peoples, their portrayal of the cumulative effects of individual actions on the natural environment, and their depiction of economic and social changes in the region.

**The Industrial Frontier: A Surface Survey of Early Mill Sites in Metropolitan Utica**
Alexander R. Thomas, Utica College

Shortly after the building of the first water powered textile mills in America by English emigre Samuel Slater in Rhode Island in 1793, migrants from New England flooded into the Mohawk Valley region of New York State. They brought the technology of the industrial revolution with them, starting with the building of the first textile mill in the state by Slater’s engineer, Benjamin Walcott, in New York Mills in 1808. By 1850 the cities and towns of the upper Mohawk claimed to be the most industrialized in the country after New England. The mills were clustered along fast-running streams that took advantage of rapid yet gradual drops in elevation from the Appalachian Plateau to the valley. This paper uses the results of a surface survey of mill sites along the Mohawk River and its major tributaries to examine what factors mill owners were seeking in locating a site, the types of sites that were utilized, and the status of their preservation today.

**Main Street Canandaigua Adapts to the Automobile: 1900-1930**
Nathan Trombley, SUNY College at Geneseo

All American main streets faced the prospect of accommodating the needs of the motor vehicle as the twentieth century unfolded. Canandaigua, NY, a city and county seat numbering
roughly 8,200 residents in 1900, was no exception. The passing of the horse-and-buggy era and growing evidence of ‘auto-adaptation’ are apparent from a series of five City Directories and three Sanborn Fire Insurance Maps between 1904 and 1930. A common assumption that the operators of horse-dependent enterprises were apt to pioneer automotive lines of business is largely not borne out by Canandaigua’s experience. Some premises, however, did cross both eras, and logical conversions occurred too, such as blacksmiths’ shops that switched to automotive repair. The transition was surprisingly late. The first vehicle-related businesses had appeared by 1914, a delay attributable perhaps to Canandaigua’s easy electric inter-urban link to Rochester. The last horse-related businesses had disappeared by 1924. By then, Main Street’s dozen auto-enterprises were relatively clustered along a two-block segment on the west side of the road. Later decades of the twentieth century would see a diaspora from Canandaigua’s Main Street core to its margins, and to US Highway 20 and NY Highway 332 strip development.

From Home Front to Battlefield: Clothing and Technology in the American Civil War Era
Sarah Jones Weicksel, University of Chicago

In this paper I consider the tensions among clothing, technology, and culture in the context of the American Civil War. The Civil War has long been regarded as a turning point in the mass production of clothing, particularly in regard to the adoption of a sizing system and sewing machines. Less recognized is the war’s role in stimulating innovations in the development of clothing styles and fabric, including rubberized textiles, that were more suited to the extremes of climate, physical exertion, and movement common to war, as well as protective garments, including bullet proof vests. I push beyond scholars’ tendency to view military clothing production in terms of its meaning for postwar manufacturing, to consider instead how men experienced this transitional period during which ready-made clothing and new garment technologies co-existed with more traditional methods of production and supply. I focus, in particular, on bullet proof vests and patented garments to argue that although the war prompted technological innovations, these developments were not universally experienced, accepted, or necessarily successful due, in part, to cultural expectations. Men in both the North and South continued to rely upon their families and communities for clothing. Their reasons for doing so included both problems with governmental supply systems and the desire to have clothing made to personal specifications. The successes and failures of these attempts to adequately supply men with clothing had important implications for both soldiers’ experiences and the development of postwar clothing manufacture.

Of a Compound Character: Post-Colonial Vernacular Architecture in the Mohawk Valley
Walter Richard Wheeler, Hartgen Archeological Associates

Despite the transference of control of New Netherland to the English in the late 17th century and the end of the colonial era in 1776, construction techniques having their origins in the Low Countries continued to be taught to apprentices in the upper Hudson and Mohawk valleys well into the 19th century. Structural and spatial adaptations to these traditions were direct responses to changing social needs and aesthetic values, and reflected the influence of populations
migrating westward from New England. These adaptations demonstrate that this was a living vernacular tradition, not merely a conservative social artifact left over from the colonial era. The end of this school of vernacular architecture was brought on by the promulgation of pattern books, the introduction of balloon framing, and the breakdown of the traditional apprentice-master relationship. This paper will present examples of buildings constructed from the 1750s to the mid-19th century and will make use of photographs, contracts, specifications, and period drawings to illustrate its points.
# Hotel Utica

## Meeting Room Specifications

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<tr>
<th>Room</th>
<th>Dimensions Height</th>
<th>Ceiling Feet</th>
<th>Square Style</th>
<th>Banquet Style</th>
<th>Theatre Style</th>
<th>Classroom Style</th>
<th>Reception</th>
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<tr>
<td>Crystal Ballroom</td>
<td>(A) 73’6” x 32’</td>
<td>16’6”</td>
<td>2352</td>
<td>225</td>
<td>299</td>
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<td>(B) 34’ x 18’</td>
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<tr>
<td>Saranac Room</td>
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<td>Oriskany Room</td>
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<td>Seneca Room</td>
<td>(F) 38’ x 16’8”</td>
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<td>Lafayette Room</td>
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<td>Washington Executive Board Room</td>
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<td>Sinnott Executive Dining Room</td>
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<td>Boardroom Style Seating for 12 pp</td>
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</table>

## Floor Plans

**Mezzanine Level**

- Saranac Room

**Second Floor**

- Crystal Ballroom
- Office
- Sales Office
- Office
- Office
- Business Center
- Elevator Lobby
- Women's Room
- Men's Room
- Hallway
- Coats