2007 ushers in the second quarter century of the Preservation Alliance of Minnesota, and we welcome it with glee. Our future is bright, and so are the prospects for the preservation of Minnesota’s historic places. Here are some things we’re looking forward to in the coming year:

- We believe 2007 is our year to pass a historic preservation tax credit, making possible the rehabilitation of Minnesota’s greatest preservation challenges. Building on the previous work over the past eight years, we are more optimistic than ever that the Minnesota legislature will pass this important piece of legislation, providing assistance to homeowners and commercial investors alike to revitalize historic communities.

- The National Trust’s annual conference will be in the Twin Cities from October 2 through 6 and will give Minnesotans a chance to welcome preservationists from all over the country and to show off our proud accomplishments. We hope to have strong representation from Minnesota, assisted by scholarships to bring a diverse community from all over the state.

- Our Advocacy Committee and 10 Most Endangered selection jury are continuing to seek ways to provide support to our local preservation partners on important issues, serving as a source of information and an influential voice.

- Another series of special events are in the pipeline, with an emphasis on fun and affordability. A family-friendly event is on the docket for the summer, as well as a new Twin Cities tour. Other events will provide members and friends with an excuse to put on our finest apparel and have a grand time. Keep a look out for invitations and promotions.

- Our membership continues to grow as the organization achieves greater relevancy and visibility. A membership drive will reach out to a broad community to create a diverse membership base representing many points of view.

- Our portfolio of easement holdings increased in 2006, and more are planned for 2007. Our easements program has provided important protections for major historic properties, as well as effective financial tools for redevelopment.

- Communications with our members have benefited from a dynamic group of editors, designers and contributors who have boosted the curb appeal of our now-colorful magazine. Look for more improvements to The Minnesota Preservationist and to our website in the coming year.

As always, we are pleased to hear from our membership on how we are doing, and on ways you can make your own contribution to the good works of the Alliance. Best wishes for a happy and prosperous 2007.
I nscribed on our nation’s Great Seal are the words “E Pluribus Unum” “Out of many, one.” It is this motto that Vice President Hubert H. Humphrey was alluding to in a speech given over thirty years ago where he described the United States as a “magnificent mosaic” with each ethnic group adding its vibrancy to the whole. Evidence of this vibrant mosaic can be seen in the over quarter million houses of worship erected by followers of the 1,500 religious bodies and sects registered in the United States. White clapboard churches with their spires reaching up toward heaven, others with bulbous onion domes signaling their eastern flavor, towers filled with bells ringing out to call the faithful, and synagogues in a variety of styles, all contribute to our built environment.

Our forbearers who came to these shores often were unable to make a statement about their ethnicity or beliefs individually, but they could do so collectively in the houses of worship they erected as a congregation, a safe haven where they could practice their faith freely and openly. But these buildings were more than sacred spaces. In an urban area, the house of worship was a quiet oasis, a place to escape the turmoil of the neighborhood. The rural church was a gathering place where folks scattered throughout the countryside could catch up on news and how the crops were doing.

Various factors contributed to the stylistic panorama of these buildings, ranging from memories of sacred buildings left behind in the Old World to the desire to conform to what was viewed as truly “American.” As a result, these buildings, large and small, plain and fancy, are like books waiting to be read, once we take the time to learn how to read them. Sadly, however, time is running out on many of these historic structures, and with their loss the vibrancy of our nation’s magnificent mosaic is diminished. It is incumbent upon all of us who profess a commitment to preservation to see that buildings that can no longer function as houses of worship are preserved and an appropriate second life be sought for them, and those that are struggling to retain their religious identity be given the means to continue their sacred mission. The motto of the National Trust for Historic Preservation is “Protecting the Irreplaceable.” What, I would ask, is more irreplaceable than the worship spaces erected by the many immigrant groups who chose to settle here and by doing so made a valuable contribution to our nation’s magnificent mosaic?

Editor’s Note:
This issue marks the debut of a themed Minnesota Preservationist, in which you will find articles and features highlighting a topic important to the preservation movement. This month’s issue focuses on the unique resource of sacred spaces in Minnesota. As emphasized by Dr. Chiat, it is crucial to understand and safeguard the value inherent in sacred spaces – for not only are these sites important for their exceptional architectural and historic integrity, they hold a profound significance for those who come to know them intimately. Sacred spaces carry a rich past, and continue to spiritually and emotionally enrich those who protect them.

Should you like to explore more of Minnesota’s sacred spaces, I highly recommend Sacred Sites of Minnesota by John-Brian Paprock and Teresa Peneguy Paprock. The unique guidebook contains informative descriptions, directions and contact information for approximately 350 sites across the state with sacred or spiritual connotations.

We hope you will appreciate the thematic focus of the Minnesota Preservationist. Your feedback, which helps us to improve the informational and visual quality of the magazine, is welcome as always.
Virginia’s B’nai Abraham Synagogue Begins its Journey to Serve Again
By Bob Roscoe

The last synagogue on northeast Minnesota’s Iron Range is waiting for a new role in serving people. For most of the twentieth century, the small brick building was the center of faith and culture for the Jewish community in Virginia and surrounding towns, but the structure became vacant a few years ago. Determined to see B’nai Abraham continue to be an important symbol for future generations of this multi-cultural region of Minnesota, a group of former B’nai Abraham congregants, along with members of the Jewish Historical Society of Minnesota, organized a working group, Friends of B’nai Abraham, to rescue this historic resource.

Ten years ago, B’nai Abraham Synagogue was placed on the National Register of Historic Places, but its eventual vacant status and uncertain future caught the attention of the Preservation Alliance of Minnesota, who listed it on its Ten Most Endangered Properties in 2002.

Virginia’s B’nai Abraham congregation came from a thriving Jewish community on the Iron Range that once numbered more than one thousand individuals. In 1909, two well-to-do members of the congregation helped finance construction of the small brick synagogue.

The Friends group hired a re-use study team, headed by John Lauber, with the assistance of preservation architect Robert Claybaugh and preservation consultant Bob Roscoe. The team examined the structure and its potential restoration costs, and sought out local Virginia people with backgrounds in market economics, local government, historic interests and others. The study was funded by the Minnesota Historical Society and matching funds by the Jewish Historical Society of Minnesota.

The Friends group’s objective was to find an economic purpose that would be compatible with both B’nai Abraham’s religious heritage and with local culture. During a three-day session in Virginia, involving the re-use team, the Friends group and local experts, an idea emerged to develop the building into an events center that would serve local and regional organizations for their numerous local activities in this growing region. A small interpretive exhibit of Jewish religious ceremonies would be located in an area in the interior.

At this time Friends of B’nai Abraham are developing a fundraising campaign to raise funds for the building renovation. Preliminary architectural plans to determine construction costs are underway, and the Friends are working with the Virginia Area Historical Society to establish a local working relationship to oversee the building’s operations.

For more information on the B’nai Abraham Synagogue, please visit www.ironrangejewishheritage.org.

Interior view of B’nai Abraham Synagogue
On the east side of St. Paul, at the base of an impressive bluff line, is a cave that is known to the Dakota as Wakan Tipi and to EuroAmericans as Carver's Cave. This cave has long held importance for both cultures.

Originally, Wakan Tipi was centrally located not only at the intersection of the roads between the three large Mdewakanton Dakota villages but also at the intersection of the Ho-Chunk, Anishinaabe, and Dakota tribes. According to Dakota elders that we spoke with, the presence of petroglyphs within Carver's Cave indicates that the cave was a location for council meetings and sacred ceremonies. Elders told us that petroglyphs are "very ancient stories" made by man and spirits that indicate "the power of the place." While petroglyphs of men, birds, animals, fish, and turtles were recorded within the cave, the largest and most notable petroglyphs within Wakan Tipi were large rattlesnakes that appeared to be pointing to, or moving towards, a common point directly over the widest part of the cave. The snake is an icon of healing, power, and medicine and thus the presence of the carved snake motifs indicates that the cave was likely a place for healing ceremonies.

Furthermore, caves, in and of themselves, are sacred places because they allow one to enter simultaneously into the earth and darkness. Darkness is linked to both birth and death, which in turn are linked to Grandmother Earth. This is why sweat lodges and some vision quests also occur in darkness. The presence of a spring within Wakan Tipi furthers its importance as a location of healing. As one elder said, "water is the most powerful medicine in the world." Water is also associated with the UN KTE HI (god of the waters and underworld). An elder who visited the cave in the 1940s or 1950s recalled that his grandfather would not let him go very far back in the cave because the UN KTE HI lives in the lake in the back of the cave.

As already implied, the cave was also of significance to early river travelers and settlers of the area. In the fall of 1766, Jonathan Carver, a self-taught English mapmaker from Connecticut, set out to explore the Upper Mississippi. Carver wrote the following in his journal:

"This day we arrived to the great stone cave called … Waukon Teebee, or in English the House of Spirits. This cave I found to be a great curiosity, in a rocky mountain just by the bank of the river."

Carver’s descriptions of the cave and its "many strange hieroglyphycks" were included in his published journals. Later compiled into a popular book, they quickly became a bestseller and the "great cave" became a widely known landmark along the Mississippi River. Over time, popular interest in the cave became so piqued that the cave was eventually sealed shut with metal doors, prohibiting access to both Native and non-Native visitors.

With the assistance of the local community and federal and state agencies, a 27-acre area along the Mississippi River that includes Wakan Tipi/Carver’s Cave was transferred to the City of St. Paul for development as a nature sanctuary. While planning for the nature sanctuary, an extensive consultation process was initiated with Dakota and Anishinaabe (or Ojibwe) representatives. Representatives included a broad spectrum of Native people: official federally-recognized tribal representatives, elders, local residents who are not officially affiliated with specific tribes or communities, and also representatives from the state organization: the Minnesota Indian Affairs Council.

Given the cave's sacredness to local tribes, combined with many years of damage and even desecration of the cave, the highest priority was its appropriate and immediate protection. Conversations between tribal representatives, the City of St. Paul, and the community concerning future interpretive efforts and issues pertaining to access are ongoing.

Editors Note:
This article is an excerpt from an original paper presented at US National Committee of International Council on the Monuments and Sites (US/ICOMOS) 8th International Symposium, May 2005 by Anne Ketz of The 106 Group Ltd.
Saving St. Rose of Lima:
A Symbol of Frontier Minnesota Heritage & Faith
by Kay Williams

In 1878, a small congregation of Irish pioneers celebrated its first Christmas Mass in St. Rose of Lima Church. Nearly one hundred and twenty-eight years later, it’s time to celebrate another year of restoration at St. Rose of Lima, the oldest Catholic Church building in Goodhue County Minnesota. In December 2006 the Friends of St. Rose, Inc., which organized in 2002 to rescue the church, celebrated its 4th Annual Candle Lighting Service. This gathering filled the frosty corners of St. Rose with warm candlelight and human voices affirming the spirit of renewal.

From the beginning in the 1860’s the Irish parish in Goodhue County prospered and by 1878 it was ready to erect a new church. Land was donated and native limestone quarried nearby. In December the work was completed and Christmas Mass was celebrated in the new church.

St. Rose was the center of secular and religious activities within its Irish community. Especially during the early years, St. Rose mirrored the Catholic Church’s profound influence on America’s Irish population. Affording a widely held view, the church helped shape the Irish character and the Irish, for their part, shaped the church.

Reports from 1949 suggested that the parish had only fourteen families. After dwindling membership, the church was boarded up in 1961. However, as a result of its early closure, St. Rose’s architectural form today stands virtually unaltered since 1878.

By 2002, the building materials - its roof, windows, and other elements - were deteriorating almost beyond repair. That year, a diverse group came together with a common goal: to save St. Rose. The Friends of St. Rose, Inc. was formed and, after several meetings at the Archdiocese of Minneapolis and St. Paul, the building was purchased. Since the beginning it was the hope of the Friends to open St. Rose to all denominations for special services, weddings, and even funerals.

It was quickly evident St. Rose retained its spiritual power to “make a community” even after 128 years. Descendants, some with no direct ties to the church, traveled hundreds of miles to share their common heritage at the annual summer ice cream social and December candle service. St. Rose narrated a universal story of family, purpose and community, binding audiences together as it did in the Christmas of 1878.

Yet, like so many sacred places in rural Minnesota, St. Rose lacked an obvious economic or community purpose. With an active board and a restored sense of community, funds were quickly raised for a new cedar shingle roof. In the spring of 2005 the roof was completed, making St. Rose stable for restoration to move at a pace measured by donations, not by a fear of losing the structure to the weather and neglect. In late 2005, an “under restoration” but clean St. Rose hosted its first wedding in over 40 years.

In 2006 the group approached the Minnesota Valspar Paint Company for help. Coordinated with the Southeastern Minnesota Initiative Foundation, the group received paint for interior restoration. The first stage began with stripping the paint from the sanctuary, repairing damaged plaster, priming and painting. Other future projects planned include finishing plaster repair and painting, getting a modern heating system in the building, refurbishing of 22 pews, restoring the stain glass windows and repairing the steeple.

St. Rose is emblematic of Irish-Catholic immigration into Goodhue County. It speaks to the settlement of a rural ethnic community as well as the unifying strength of the Catholic Church. The native limestone structure overlooks the Zumbro River, quietly anticipating its next 128 years. Almost wholly unaltered since its original construction in 1878, St. Rose retains a fundamental integrity to convey and express its historic importance. The structure’s natural capacity to tell our forefathers’ stories and bind future generations together is undiminished. It will continue to need human energy, spirit and dedication to continue the chronicle.
Christ Church Lutheran has been a fixture in the Longfellow neighborhood of Minneapolis since 1911. As the congregation grew, it built new buildings, first a wood-frame sanctuary in the Carpenter-Gothic style in 1914, and then the present architectural masterpiece in 1949. This newer church structure, designed by the renowned Finnish-American architect Eliel Saarinen, was immediately understood by church leaders and the architectural profession alike to be an exquisite adaptation of modernist design principles to the functional and spiritual requirements of a building for Christian worship. As the congregation continues to seek ways to serve God and its neighbors, it also recognizes a call to be the steward of one of the nation's architectural treasures.

Christ Church Lutheran is listed in the National Register of Historic Places. The building received an even more prestigious recognition in 1977 when the American Institute of Architects granted Christ Church the Twenty-Five Year Award, crediting the influence of the building on church design in the second half of the twentieth century. Christ Church Lutheran is one of only 31 buildings in the country to have received the award. The congregation is now taking the necessary steps toward National Historic Landmark designation.

As one approaches Christ Church Lutheran from the street, the clean, unadorned lines of the early modern period of architecture are readily apparent. But the brilliance of Saarinen's design for Christ Church goes beyond the visual. Saarinen carefully designed Christ Church Lutheran to meet the congregation’s needs for a place of worship – paying particular attention to acoustical design.

The congregation retained Eero Saarinen, Eliel's son, to design a new education wing in 1956. A beautiful building in its own right, education wing nevertheless acknowledges the masterpiece to which it is appended, rather than making a bold and singular architectural statement.

Unlike many historic churches, Christ Church Lutheran remains in remarkably good condition and is unaltered from its original design. In spite of the fact that the current congregation is smaller than in its 1950s heyday, the pro-active congregation goes to great lengths to prevent their architectural treasure from falling into a state of deterioration. Anticipating the future needs, the congregation knows that any changes to the buildings must be done by an experienced preservation architect and that a long-term preservation and maintenance plan must be in place so that architectural integrity and historic character of the buildings are not jeopardized.

With the help of a 2006 grant from Partners for Sacred Places, Christ Church Lutheran has been able to retain the services of an architectural firm to perform an assessment to provide the baseline conditions of Christ Church Lutheran's buildings in order that the congregation may continue as respectful caretakers of their architectural gem while also considering its potential future uses.

Additionally, the congregation intends to launch a capital campaign to raise an endowment for the long-term preservation and maintenance of the historic buildings that comprise the campus of Christ Church Lutheran. Because they recognize that the buildings are treasures for the broader public, they hope to raise money from constituencies outside the Church and are considering the establishment of a separate not-for-profit, tax exempt corporate entity that will hold the funds raised for building preservation.

Christ Church Lutheran is an architectural treasure which still serves admirably as a place of worship, provides valuable space for education and other functions to the congregation and the neighborhood, and inspires visitors from around the world with an appreciation for Modern architecture. Through the preservation project of Christ Church Lutheran, the church community hopes to keep the buildings in beautiful condition for the glory of God, for service to its neighbors, and for the preservation of the nation's cultural heritage and patrimony.

Christ Church Lutheran, Mpls
When did you first become interested in the preservation of sacred places?

If I told you the whole story, I don’t think you’d have room for it all! But it’s a very interesting tale…my doctoral dissertation is entitled “Synagogue Architecture in Roman and Byzantine Palestine.” I worked on a series of small – often considered unimportant – buildings, all in ruins, of course. They were in what is today Israel and the Golan and what’s now considered the West Bank…buildings that were being built from about the third to the sixth century – the first congregational buildings. These buildings were not St. Peter’s in Rome, and they were often being ignored by scholars – although I thought they were very important. As it turned out, I was right – they were important. My dissertation was picked up and published by Brown University, and it made a difference in the way we looked at ancient religious architecture.

When I came back, my advisor and I were talking about this dissertation, and I said, you know, the same thing is happening in this country. We’re losing so much of our cultural heritage with the loss of these smaller buildings that represent the immigrant generation – the group that really defined this country and gave it the great religious diversity that America is all about. I said, when we lose those buildings we’re going to lose a big part of our heritage just as we almost lost this ancient heritage.

So I put together a project documenting places of worship in Minnesota and presented it to the Minnesota Historical Society. I suggested we go out and start looking at some of these – primarily rural – churches that were being threatened. I was also looking at four synagogues up on the Iron Range, seeing if we couldn’t at least get these buildings photographed and documented, and get their history before we lost them.

And it kind of caught on fire. The National Trust got wind of it and asked me to give papers at some of their national meetings, and ultimately I was asked to write this book, America’s Religious Architecture: Sacred Places for Every Community. It was one of those things that, from an off-hand remark, just blossomed. But I think it was because it was at the right time. We were just beginning to recognize that we were losing these buildings.

This was the same time that Partners for Sacred Places split off from the National Trust. They picked up on this project and even gave us one of their national awards for model initiative in preservation, and we were off and running.

Your work often features smaller, lesser known works of architecture. Could you talk about your reasons for focusing on these structures?

On the cover of the book I wrote on America’s religious architecture, you’ll see a little clapboard Gothic Revival church that at one time was located in Morrison County, not far from Little Falls, with a silver onion dome instead of a spire. That little building represents to me how important it is that we look at these small – considered by some architecturally less important – buildings because they represent the diversity of America. These smaller buildings were built by immigrant groups who, as individuals, could not make statements about who they were – they lacked the ability and the funds. But they could, in gathering together and forming a congregation, establish their identity in the New World. And here you have a Russian Orthodox congregation in Scandinavia – Morrison St. Mary Church of Two River, Elmdale.
County – building this white clapboard church with the silver onion dome! It’s something you aren’t going to see elsewhere. It’s an example to me of America.

And that’s why I felt that, as we were losing these buildings, we were losing part of our identity – the pluralistic identity that makes this nation so unique...a nation that, other than its indigenous people, was settled entirely by immigrants. And I try to tell people to think of their own small church or synagogue or mosque as being historically important. Because of the way history is taught in this country, it’s the major monuments, the major figures. But I try to explain to people that they have to look at their building within the context of their own community, their own neighborhood, and their own small town. Within their community, their building is equal to the role that St. Patrick’s Cathedral plays for those on Fifth Avenue. Their building is important to who they are and to their identity in that area.

Which Minnesota sacred spaces are the most inspiring to you?

That’s like asking a mother to pick her favorite child! What can I say...I find so many of these buildings inspiring because of what they represent. I certainly can walk into the Basilica of St. Mary or the Cathedral Church of St. Mark’s or Hennepin Avenue Methodist and be overwhelmed by their great beauty and their stained glass windows, but I can also walk into a little Prairie Gothic white clapboard church that some group of farmers pooled their money to build, and hanging on the wall is a crocheted image of The Lord’s Prayer...I’m not sure I can answer that.

How belief-specific do you find sacred spaces to be? Is it necessary to understand a group’s culture and rituals to fully appreciate their sacred places, or are there common attributes that translate across religious divides?

People ask me, “Don’t you have to believe to be inspired by these buildings?” No. I don’t have to believe in a specific faith. What I believe in is the spirituality we all share regardless of what title we might put before our religion. There is a spiritual quality that these buildings have, and I just enjoy them. And I don’t have to participate in the service, but I can certainly observe it and experience it in that manner. If you open your mind, you can experience the spiritual in many forms in many places, and I allow myself the wonderful privilege of doing that.

I did talk about this in my book The Spiritual Traveler: Chicago and Illinois – which is about sites in the Chicago area. In it I try to familiarize the traveler to the various rituals, beliefs, and history of each faith group, because it does enhance your experience if you understand what some of the symbols and ritual objects are, and how they are used in the liturgy or in the service. I don’t talk about it in the book on America’s religious architecture, though. That book was primarily about the buildings as representing ethnic and religious diversity, and how, in the United States, you can find architecture of every form and style imaginable – unlike anywhere else in the world.

But it doesn’t hurt for someone of one faith to learn something about another, because unfortunately there is so much misunderstanding among religious groups. We need to understand each other. It’s becoming more apparent as our culture is becoming more diverse, with more mosques and both Buddhist and Hindu temples being built in our environment. We’ve got to understand them.

Do you think studying the architecture helps one gain that understanding?

Oh, yes. Buildings to me are books. You have to learn how to read a book; it’s the same thing with architecture – you have to be able to read a building. There are reasons buildings are built the way they are, particularly religious buildings. I talk about them as being a form of propaganda – and I use the term in the positive sense!

In this country, there’s a separation of church and state – you don’t have to belong to a particular religion. So you have a shopping list of denominations and religions that you can join,
and all of them are looking for your membership. So they’re out there advertising their wares, saying, “This is who we are!” You found this particularly in the 19th century among many of the Protestant faiths. Look at Wesley Methodist Church and Hennepin Avenue Methodist, and then look at the Cathedral Church of St. Mark’s. They’re saying “Look at how God has been so good to us. God has bestowed his blessing on us. As a result, we were able to build this magnificent building. If you come and join us, you’re going to be partaking of all of this!” In a country like ours where religion is your choice, you’re going to see these buildings being used to make statements about who the folks are.

The first synagogue built in Minnesota – no longer standing – was built by the Mount Zion congregation in St. Paul. It was a white clapboard Gothic Revival church – but without a steeple! They wanted to be seen as American, and to them the Gothic Revival was American. This is what they saw their neighbors building. When you’re a minority people you don’t want to be seen as an outsider.

But then you go up on the Iron Range, where there were four little synagogues. Two were built as synagogues; one was a converted Lutheran church and one was a converted Polish Catholic church; both had their steeples removed. But the Jewish community in Virginia felt pretty good about themselves. They were not experiencing the anti-Semitism encountered by those in Minneapolis. So they built this lovely, beautiful gem of a pseudo-neo-Romanesque red brick synagogue unlike any church on the Iron Range, with gorgeous stained glass windows! None of the churches on the Iron Range had stained glass.

This is a case where people who felt very confident about themselves and their position in the community went out and built something that was distinctly for them – Jewish. And that’s why that building is so important, and that’s why I’m working with the Friends of B’nai Abraham Synagogue to save it. Because look at what it says about the Iron Range, about the community, about the relationship of a minority group within another cultural context. That’s why it’s all so important.

Is there a difference between a meaningful or spiritual space and one that is truly sacred?

To me, it’s in the mind of the beholder. For people of certain faiths, they can only see the sacred within a building that signifies a religious and sacred space. For other people, they can walk into a forest, and for them it’s a sacred experience. So it’s hard for someone to tell someone else what’s sacred and what’s spiritual.

---

Fort Snelling Upper Post Photography Exhibit

by Mark Gustafson

An upcoming photo exhibit at IFP Minnesota will pay tribute to the Fort Snelling Upper Post, recently named by the National Trust as one of America’s 11 Most Endangered Places. Photographer Mark Gustafson chose to document the Upper Post area at the suggestion of PAM Executive Director, Bonnie McDonald. This project is supported in part by an Access Grant from IFP Minnesota.

The exhibit is titled “Half Past Midnight—Will the Upper Post be Saved?” and will be on display from February 1 to March 29, 2007 at:

IFP Minnesota Center for Media Arts
2446 University Avenue West, Suite 100
St. Paul, MN 55414

Admission is free and a reception will be held March 3 from 8:00-10:00 pm, with refreshments served. Check the IFP website at www.ifpmn.org or call 651-644-1912 for exhibit hours.
There have been books written on this topic; you walk in and your eyes sweep upward in the Gothic cathedral and up there is the steeple pointing to heaven, pointing toward God. Okay. We don’t have steeples in synagogues. A mosque doesn’t have a steeple, but they’re still sacred spaces to the people of that faith community. Native Americans who see spirituality surrounding them in all of nature – do I tell them that isn’t sacred? So I accept the spiritual as being sacred and the sacred as being spiritual. It’s what you bring to the experience yourself.

Earlier you mentioned Partners for Sacred Spaces, and I understand that you have worked with them on projects. What sort of work does this group do?

Partners for Sacred Spaces was a spin-off from the National Trust when the preservation movement began growing in the sixties and the seventies, when they became aware that religious properties presented a series of different problems. This was partly because of this separation of church and state – you know, government funding and so forth. And that’s still a major issue today, even for a building like the synagogue in Virginia, which is no longer a synagogue – we’re trying to restore it as a cultural center.

So Partners has been absolutely wonderful about helping folks both with religious buildings that are still functioning as such, as well as folks trying to save buildings no longer used for religious purposes. It’s not only B’nai Abraham in Virginia, but there’s the little St. Rose of Lima Church by Northfield and others. These are buildings that are no longer functioning as sacred places but are historically important, and we need to find funds to save them. Also, we need to share ideas about how these buildings can be reused in an appropriate fashion.

Partners is really a clearinghouse for this kind of information. They can provide help on fundraising, both for buildings still used for religious purposes, and for those of us trying to find reuses for historic churches and synagogues. Oh, they just do wonderful things! You join Partners for a minimal amount and all of this information is available to you.

Where should people go for more information on the group?

Partners for Sacred Spaces has a great website: www.sacredplaces.org. They should start with the website, because that really is the clearinghouse for anyone interested in getting information.

In closing, I’d just like to encourage people to think of their own churches or synagogues or mosques as being historically significant. Each building tells us so much about its community, so much about the people that built it – and that’s why it’s important to save them. That’s my Amen!
Preservation Alliance of Minnesota

Ten Most Endangered Historic Minnesota Properties 2007 Nomination Form

Part A: Property Information
1. Name of property _________________________________________________
2. Address/location _________________________________________________
3. City/County/ZIP ________________________________________________
4. Owner of property ________________________________________________
5. Owner's address __________________________________________________
6. Owner's City/State/ZIP ____________________________________________
7. Owner's phone(s) _________________________________________________
8. Does owner know this property has been nominated? Yes ___ No ___
9. Type of ownership: Public _____ Private _____

Part B: Additional Information:
On a separate sheet, please answer questions #10-22 listed at right as completely as possible. Mark all materials clearly with the name of the property. Nominations and materials will not be returned unless requested.

Part C: Nomination Information
21. Nominator _____________________________________________________
22. Nominator's address ______________________________________________
23. Nominator's City/State/ZIP ________________________________________
24. Nominator's phone/fax ____________________________________________
25. Nominator's email ________________________________________________
26. Contact Person (other than Nominator) * __________________________
27. Contact Person's phone/fax __________________________________________
28. Contact Person's e-mail ____________________________________________
27. Current designation status of property (Check all that apply):
   ___ National Register of Historic Places ___ Local designation
   ___ Nomination for designation in process now ___ Local ___ National ___
   ___ Other designations (please list): ________________________________
28. Submit one each of original photos plus 15 black and white photocopies of all photos, 15 of additional materials and 15 of this form. Nominations must be received by January 26, 2007. Questions: Call 651-293-9047.

MAIL TO:

Preservation Alliance of Minnesota
219 Landmark Center, 75 W. Fifth St., St. Paul, MN 55102

*All nominations must have a local contact name that will be provided in the PAM press release. The contact name need not be the same as the nominator.

Submission deadline:
January 26, 2007
(5:00 p.m.)

Additional Information:
10. Briefly describe the property.
11. Why is it endangered?
12. How can the threat be eliminated?
13. What is the historic date of this property and why is it significant?
14. Is there any opposition to the preservation of this property?
15. How would listing this property on the 10 Most Endangered Historic Minnesota Properties list help?
16. What are your next action steps to save the property?
17. Other than listing this property as endangered, what can the Preservation Alliance of Minnesota do to alleviate the threat?
18. Any additional comments?
19. List other local persons, organizations and groups who support the nomination and give their contact information.
20. Please provide names, titles, phone, and email of any appropriate contacts other than those already listed.
21. Check additional materials herewith:
   ___ black & white or color photos (req’d)
   ___ articles, documents
   ___ letters of support

   How are additional materials being sent?
   ___ enclosed
   ___ mailed separately
   ___ sent via web or email
22. Has this property been previously nominated? Yes ___ No ___
In November, the Preservation Alliance of Minnesota and the National Trust for Historic Preservation requested to join the Friends of the Riverfront as plaintiffs in two legal challenges against the City of Minneapolis, the Minneapolis Park Board, and DeLaSalle High School. The actions challenge the Minneapolis City Council's decision to approve the destruction of the eastern half of Grove Street on historic Nicollet Island. They allege that the City's approval violated the Minnesota Environmental Rights Act (MERA), an important law designed to protect Minnesota's historic and natural resources, by failing to demonstrate that there are no “feasible and prudent” alternative locations for DeLaSalle's proposed athletic facilities.

DeLaSalle High School, an important and respected educational institution in Minneapolis, has proposed the construction of a new athletic field, a 750-person stadium, and a parking lot adjacent to the existing school on several acres of open park land on Nicollet Island. The construction of the new field would require the closure and removal of half of Grove Street, an historic resource which was platted in 1866 and is a part of the Island's street grid. All of Nicollet Island is within the St. Anthony Falls Historic District – a district listed on the National Register of Historic Places and also designated by the Minneapolis Heritage Preservation Commission (HPC).

An Environmental Assessment Worksheet (EAW) prepared by the City of Minneapolis itself determined that Grove Street was a part of the historic district's fabric, and concluded that the proposed stadium would have a negative impact on the district's historic landscape and unique character. Based on these findings, the Minneapolis HPC denied the request to construct the stadium in July 2006. Unfortunately, the Minneapolis City Council overturned the decision of the HPC, in spite of its own designation, EAW, the potential negative impact, and the numerous letters and public testimony submitted by concerned citizens and organizations including the National Park Service, the State Historic Preservation Office of the Minnesota Historical Society, the Sierra Club, the Friends of the Mississippi River, the Preservation Alliance, and the Midwest Office of the National Trust.

Subsequently, Friends of the Riverfront filed two legal challenges: a complaint in Hennepin County District Court and a separate but related appeal to the Minnesota Court of Appeals. The Preservation Alliance and the National Trust joined the challenges for only the MERA claims because of the legal merits of the case and our concern that the court's decision could have implications beyond Nicollet Island that would affect preservation law and procedures throughout the state. MERA requires an applicant requesting the destruction of historic property to demonstrate that there is “no feasible and prudent” alternative to their proposal. Our complaint alleges that the City Council did not adequately consider other alternatives.

“The Preservation Alliance joined this lawsuit because we are deeply committed to protecting the laws that have been put in place to protect our historic resources,” said the Alliance’s Executive Director, Bonnie McDonald. “This is about the rule of law. We believe City Council’s decision to approve this project improperly deviated from its own ordinances and state law. We recognize that not all of our history can be saved and that preservation laws attempt to fairly balance protection with development. Our goal is to ensure that preservation laws are followed for this and future projects.”

The Preservation Alliance has raised awareness about the growing threats to the St. Anthony Falls Historic District and specifically Grove Street, placing both on its 10 Most Endangered List in 2005 and 2006 respectively. In addition, the Alliance corresponded with the Park Board during their site selection process and encouraged them to consider alternatives that would not have a negative impact on Nicollet Island, and wrote letters and provided public testimony during the review process to the HPC and the City Council’s Zoning and Planning Committee.

This case fulfills our mission “to preserve, protect and promote Minnesota’s historic resources” by defending the very laws enacted to protect those resources. Further, the Alliance sees this as an opportunity to set important precedent under MERA – namely that historic cultural landscapes are just as important as historic buildings.

Recognizing the controversial nature of the issues surrounding the proposed project, the Alliance did not enter into this important case lightly, but decided after much thought and discussion that the legal merits of the case warranted our involvement. The Alliance Board encourages your interest and participation in this case, as well as your feedback. The Board takes seriously the role of representing its members and in advancing the cause of historic preservation in the state. We believe that our participation will help to advance the mission of the organization. If you have additional questions or comments, please contact the Alliance office at info@mnpreservation.org or at (651) 293-9047.
We are pleased to welcome over 90% of our members to another year with the Alliance! In addition, we are proud to welcome 145 new members who joined the Alliance in 2006! This is very good news for our organization, as we launch into 2007 from a solid financial base.

This will be a busy year for The Preservation Alliance. Your membership support gives us the momentum we need to move ahead with the tax credit initiative in the state legislature, continue our advocacy and outreach, host a number of wonderful events, and contribute to the National Trust Conference being held in Saint Paul in October.

Are you able to volunteer with us this year?
We have a new membership database with capability to record your skills, interests and availability to volunteer.

If you would like more information about volunteer opportunities, please contact Marvel Anderson (manderson@mnpreservation.org or 651-293-9047).

If you have a skill or interest area we should know about, contact Kelli (kandre@mnpreservation.org or 651-293-9047). Kelli will record this information so that we can more easily identify specialists and volunteers throughout the year.

Can you support us as a Sustainer?
An individual membership in the Alliance is $40/year ($60/year for a household). This year we encourage you to join us at the Sustainer ($100/year) level or above. The additional funds we receive will be used to provide more assistance to preservation initiatives statewide. As an incentive, we are pleased to offer all Sustainers a beautiful set of note cards with 12 different images by renowned Minnesota photographer, Doug Ohman. The images are of historic sites throughout the state, taken from Doug’s Minnesota Byways book series. For those of you who can join at the individual Partner level ($200/year) and above, we will thank you by sending the Minnesota Byways book Churches of Minnesota, photographed by Doug with text by Jon Hassler.

Your membership support is highly valued and motivating as the Alliance continues to promote, preserve and protect Minnesota’s historic assets. We will do our best to keep you informed and engaged this coming year, and we encourage you to contact us regarding preservation issues and concerns. Because of your strong support we are growing our capacity to engage in preservation issues throughout the state. Watch for many good things to come!

Claire Stokes
Chair, Membership Committee
Welcome New and Renewing PAM Members!

Aakre, Karen, Underwood
Arndt, Georgene, Lake City
Alsop, Nancy, Fergus Falls
Alt, Mark and Shirley, Minneapolis
Anderson, Edward and Audrey, St. Paul
Anderson, Elwood and Judy, White Bear Lake
Anderson, Gary, Richfield
Anderson, Joni, Breezy Point
Bakke, Kathleen, Minneapolis
Beers, Allen, Edina
Birk, Douglas, Minneapolis
Bisel, Jane and William Stevenson, Rochester
Browne, Mary, Golden Valley
Byers, Jack, Minneapolis
Burdick, John, Winona
Carver Co. Hist. Soc., Waconia
Cedarleaf, Elizabeth, Mabtomedi
Chapman Hamilton, Andrea, Frontenac
Cook, Virginia, Minneapolis
Deery, Michael, White Bear Lake
Dietz, Chris, Pine Island
Drewes, Jonathan, Minneapolis
Dyck, J. Isabelle, Rochester
Eberhardt, Edward, Maplewood
Engel, Carol, St. Paul

Erickson, Ronald, South St. Paul
Galles, Duane, Minneapolis
Gilbertson, Peter and Mary, Dellwood
Gilyard, Richard, Minneapolis
Hendrickson, Carol, Stillwater
Hewitt, Robert, Duluth
Hicks, JoAnna, Bloomington
Hokenson, David, Preston
Klatzky, Howard, Duluth
Kloth, Paul, Chanhassen
Kolis, Brian, New Brighton
Kriz, James, Minneapolis
Kurtz, Judith and John Relf, Jr., Mpls
Lehmann, James and Patricia, Waconia
Little, J.P. and Lynn, Chaska
Lucas, Amy, Minneapolis
Lukens, Nancy, Eden Prairie
Maki, Roy and Susanne Miller, Minneapolis
McMillen, Lowell and Helen, Victoria
McMonagle, Miles and Linda, Wayzata
Mecum, John, May Township
Midwest Preservation Institute (MPI), Coon Rapids
Mihelich, Josephine, Victoria
Nathanson, Iric, Minneapolis
Nelson, Gary and Claire
   Christopherson, Minneapolis
Nelson, Wanda, North Branch
Peterson, Brian, Red Wing
Piontek, Susan, Savage
Powell, Nancy, Minnetonka
Policoff, Ivan, Shoreview
Prentice, Charlotte, St. Paul
Puzak, Virginia, Minneapolis
Richard, Diane and Todd Melby, Minneapolis
Robinson, John, Minneapolis
Schultze, E. Christine, Rochester
Sedgley, Matt and Juliana, Stillwater
Sloan, Ruth, Minneapolis
Stephens, David, Marine on St. Croix
Stoll, Tony, Perham
Swanson, Don and Wildie, Wayzata
Tessman, Eldon and June, Brooklyn Park
Watson, Peggy, Wayzata
Weiss, Richard and Lucy, Woodbury
Will, Robert, Northfield
Willette, Althea, Minneapolis
Zschomler, Kristen, Falcon Heights

Notice something different? We are currently re-evaluating the magazine’s design. As we try out some new ideas, we would love to get your feedback. Feel free to send your thoughts to jeannemariemark@msn.com.
Members and Contributors

January 1, 2006 - November 30, 2006

$10,000 and above
Starbo Foundation

$5,000-9,999
Carolyn Foundation
Leuthold Family Foundation
Target
U.S. Bankorp Community Development Corporation

$2,500-4,999
Huss Foundation
Minnesota Historical Society
The Athwim Foundation

$1,000-2,499
Anchor Bank
Brighton Development Corporation
Collaborative Design Group
Dominium Development 
& Acquisition LLC
Donaldson, Linda
Hammel, Green 
& Abrahamson, Inc.
Housum, Virginia Anne
Jewish Communal Fund
Kingsley H. Murphy
Family Foundation
LandAmerica
Mahoney, Ulrich,
Christiansen and Russ, P.A.
Meyer, Scherer and 
Rockcastle, Ltd.
Minnesota Foundation
Ryan Companies US, Inc.
Stenson, Gary
Stokes, Claire
TCA National Bank of 
Minnesota
Western Bank

$500-999
Anderson, Marvel
Anson, Sally & Peter
Bell, Sarah
Blue, Suzanne
Eastman, James and Cynthia Kritha
Gustafson, Lee Ann
 Hess Roise and Company
Hondros, Lisa
Integra Realty Resources
Mpls/St.Paul
Lies, Connie
MacDonald & Mack
Architects, Ltd.
Mack, Robert
Meyer, Tom
Nicholson, Richard and Nancy
Pemberton, Randall
St. Paul Foundation
Stark, William
Sweatt, Virginia E. and Harry L.
The 106 Group Ltd.

$250-499
Aramark
Booman Kroos Vogel Group, Inc.
Bodine, James and Joan Krikava
Bowman, Sarah
Brooks, Marney
Brooks, Roger and Ronnie
Cagle, Gary and Sally
Community Solutions Fund
Douma, Amy
Emison, Jane
Flory, Bob
Hofstedt, Diane and Tony
Kaplan, Samuel L. 
& Sylvia
Kopf, Mary Alice
Leaventhall, Donald and Joan
Lewis, Stephen R. and Judith
Frost
McCoy, Mary Ann
Minneapolis HPC
Nathanson, Iris
Nelson, Todd
Ostrom, Donald
Redeemer Missionary
Baptist Church, Inc.
Relling, Roger & Gladys
Roberts, Eileen
Rowberg, Brynhild
Sundquist, Carolyn
Tenbeel, James
The Turning Point Woodworks
Willette, Althea

$100-249
Abuzaahab, Beverly
Adelman, Ira and Maureen
Albrecht, Joel
Anderson, Patricia
Anderson, Rolf
Angrist, Georgine and James
Applequist, Carl
Arey, Richard
Arlandson, John
Arneson, Tom
Austinson, Maureen
Baier, Michael
Baukol, Gay
Beckner, James M. and Carrie J.
Bell, Jennie
Behn, Marian and Don
Bloomberg, Britta
Brazaitis, Edna
Breuster, Susan
Buche, John and Helen
Buck Brothers Contraction
Buck, Joe
Buechel, Mark
Builder's Commonwealth, Inc.
Building Restoration 
Corporation
Buystedl, Ralph and Margaret
Carroll, Darlene and Richard
Carver County 
Historical Society
Chesley, Jean
City of Owatonna
Close Landscape 
Architecture, Inc.
Collins, Richard
Cook, Virginia
Corliss, Glenn
Cornejo, Daniel
Counts, Tim
Crane, A. Stoddard and Lucia L.
Czeija, Warren
Dahlin, Allison
Deery, Michael
Disciples Ministry Church
Doermann, Elisabeth
Dorr, Elizabeth
Draper, Lorraine
Duff, Carol
Durbin, Silvan
Eberhardt, Edward
Ekman, Melissa
Ellison, Rachel
Engan, Richard
Erickson, Ann
Erickson, Peter
Faricy, Richard
Faucher, Laura
Feygus Falls HPC
Filipovich, Glen and Debra
Fitzler, Amy and Jack
Fiterman, Dolly
Flannery, Gerry
Floyd, Patricia
Forbes, Dale
Foss, Martina
Foster, Ruth Ellen
French, L. Ronald
Gazzano, Cecilio
Gazzano, Stephanie
General Mills
Glancy, Bob and JoAnn Hanson
Glines, Timothy
Goedenow, Mark
Granger, Larry
Graves, Brenda
Groover Lealadte
Tiecher Architects
Grooskopf, Jim
Hagen, Thomas - Waseca
Hall, Janes and Terrence Gahan
Halsey, Joanne
Hammel, Bette
Heide, David
Henderson Heritage 
Preservation Commission
Herman, John
Hernke, Barbara and Sandra
Olson
Hickman, Dolores
Historic St. Paul
Hocker, Helen
Hoffman, Terry
Hokenson, David
Holm, Thomas
Houlton, Kendall
Hughes, Camilla and Terence
Igo, Pat
International Masonry Institute
Iversen, Orlena
Johns, Clifton
Johnson, Carol
Johnson, Craig and Gail Helland
Johnson, Marion
Kangas, Arlen
Keers, Jack and Mary
Kelley, Bruce
Kellner, David and Margaret
Kessler, Peter
Koder, Edward
Koop, Michael
Lackovic, Ginny
Lamb, Michael and Kathy
Landmark Contracting, Inc.
Lathrop, Alan
Laue, Herman and Shirley
Leer, Charles
Liddy, Charles
Littrman, Florence and Walter
Ljungkull, Jean
Logan, Mike
Lucas, Amy
Macpherson-Towne Company
Mark, Jeanne-Marie
Masse, James D. and Sydney
McDonald, Barbara
McDonald, Malcolm
McDougall, Lois
The McFarlane Stone Company
McIntyre, Todd
McKeon, Julie
McLaughlin, Eileen
McNerney, Florence
Melchior, Tom
Messin, Marlene
Midwest Minnesota 
Community Development 
Corporation
Midwest Preservation Institute
Minish, Robert A. and Marveen
Mino, Marek and Amy
Moe, Richard
Moore, Shirley
Morgan, William
Nelson, Wanda
O'Brien, Kathleen
Ochs Brick and Stone
Odor, Eric
Oertel, Jeff
Osborn, Kandi
Otter Tail County 
Historical Society
Pearson, Marjorie
Pederson, Diane
Penney, Polly
Peterson, Veloris
Randall, Roger
Rhoades, Todd
Roscoe, Robert
Rose, Nancy
Roth, Susan
Ruppert, Jeannette
Schmidgall, Gary
Schulz, Rhonda
Sikora, Steve and Lynette
Erickson
Sommerdorf, Norma
Spong, Amy
Stackpool, Jack and Mary
Stafford, Sara
Steen, Louie
St. Joseph 
Historical Society
Steuck, Ruth
Steuck, Steven
Strahan, Vicki
Sundberg, Mark
Sweatt, Mr. & Mrs. William
Swenson, Carol
Tenewich, Mark
The Lander Group
Thompson, Missy and 
Gar Hargens
Thompson, Sunny
Thorson, Thomas
Trikla, Theodore
Trocki, Patricia
Turch, Jean and John Lekee
University of Maryland
McKeldin Library
Acquisitions Serials
Vanatta, Julia
Vetter, Mark
Viken, Christine
Wahl, Rosalie
Wallin, Maxine
Watson, Janet B.
Watson, Peggy
Weber, Laura
Westink, Jim
Wexler Foundation
Wilmot, Steve
Wingerd, Mary
Wochrifin, Molly
Wurzel, Jacob
Yackel, Peter

$50-99
Abras, David S. and Audrey L.
Appli, Alfred
Alt, Shirley
Anderson, Audrey
Anderson, Elwood
Babah, Philip
Balcom, Tom
Baukol, Ronald
Bennet, Cheryl
Berg, Sidney and Lola
Bissen, Barbara
Bochenki, Henry and Anja
Boehnert, Minnie and Orm
Boone, Charles and Carol Hess
Borborst, Dean
Bounds, George and Linda
Bren, Joan
Breetheim, Kim
Browne, Mary Jo
Burd, June and Paul
Callan, John
Carle, Sonya
Carney, Jo
Carver, City of, HPC
Chelin, Helen
Chiat, Harvey and Marilyn
Chippewa Preservation Partners
Colliton, Timothy and 
Theresa Devries
D'Amico Holding Company, Inc.
DeWitt, John P & Paul S.
Denham, Kevin
Doyle, Edwards
George W. and 
Angela M.
Ehlers, Joe and Sarah Nelson
Erickson, John and Janet
Erickson, L. Peter and Karen S.
Feldman, Mary Ann
Finney, Roger and Jeanneke Lee
Franklin, Evelyn
Fried, Arlene
Fudenberg, Sam
Gardner, Dennis
Gilbertson, Peter
Gilbertson, Scott
Gimmesedt, Dennis
Granger, Susan
Graves Budak, Mary
Griffin, Tim
Grover, Todd and Jennifer 
Gustafson, Mark and Kerry
Hagen, Thomas - North 
Mankato
Hall, The Rev. Rosalie
Hanson, Mr. & Mrs. Howard
Hennen, Joseph
Hesch, Eileen and John
Hey, Fredrick
Hillman, Pat
Hinze, Rick
Holje, Stan and Carolyn

The Minnesota Preservationist
Two Counties Share One Street

The New Prague Historical Society has embarked on a project that will retain the 19th century character of a Main Street that encompasses the dividing line of Le Sueur and Scott counties. Although a number of establishments on that street have kept original facades, a number of buildings remain to be strengthened and restored in order to return Main Street to its original historic integrity. The Society is creating a historical map and pictorial references on which it will base further undertakings.

New Prague Times, New Prague, MN

Strength in Numbers

Building restoration is at the core of Faribault’s ALOFT (A Legacy of Faribault Tradition) campaign. The goal is to enlist a group of building owners in the downtown area, rather than just one individual, in an effort to devise projects large enough to attract donors and agencies willing to support a broad restoration vision. Questionnaires are asking residents to state their views on business revival. The project is partnering with Collaborative Design Group Inc. to provide a master plan of architectural designs to assist in the effort.

Faribault Daily News, Faribault, MN

The Marvels of Makeup

Cosmetic activity to restore the facial features of Mankato’s 75-year-old post office and later addition has met with success. The limestone building has had a good water-pressure face wash and now shines with its original golden-pink color. Tuckpointing, mortar replacement, new cement steps, and the removal of metal overhangs are restoring the building to its former grandeur.

Free Press, Mankato, MN

Resuscitation Wishes

The unique Quonset hut building, made of lightweight prefabricated, corrugated steel with a semicircular cross section, once housed the military in World War I, but it became a dining spot known as the “Warren’s Hut Café” and the “Little Crow’s Hut Café,” for Redwood Falls residents later on. It is now empty. The building is for sale, and the North Redwood Preservation Society is attempting to raise $50,000 for its relocation and rehabilitation. Their hope is to interest a restaurateur in opening the establishment once again as an eating place for the public.

Redwood Gazette, Redwood Falls, MN

Winning and Losing

A group of federal, state, and local preservationists came before the Duluth City Planning Board recently in an attempt to block A&L Properties’ proposal to demolish two 100-year-old downtown buildings. They suffered a defeat, and the demolition will take place, making way for an office, housing, and retail complex. Although the National Trust for Historic Preservation, the State Historic Preservation Office, Duluth Preservation Alliance, and the Duluth Heritage Preservation approved of some of A&L’s plans which would preserve a number of older buildings, they could not prevail in their attempt to save the two “Costello” buildings. That space will be used for apartments, a courtyard, and a two-level indoor parking garage.

Duluth News-Tribune, Duluth, MN

Sleepy Eye Needs an Investor’s Eye

The corner of Second Avenue and Main Street in Sleepy Eye, MN, was once the site of the Berg’s Hotel at the turn of the 19th and 20th centuries. Built in 1899, it still stands although stripped of its earlier splendor. Its skeletal remains are still sound, and the property is available to a buyer for $50,000. What the community hopes for is a visionary who sees a future in the building’s use because of its location in the middle of an historic town and its historical significance.

Sleepy Eye Herald Dispatch, Sleepy Eye, MN

When New Meets Old

Expansion and renovation of the 104-year-old Carnegie Library in Stillwater has shown how a mixture of historic preservation, new technology, and 28,000 feet of additional space can still retain the ambience of an original 14,000 square foot brick-and-stone structure with a rotunda, Gothic pillars, and mosaic floors that blend the old and the new with respect. Using innovative approaches, the project managed to reflect old-time use of roof tiles and stained glass while still embracing a 44-car underground garage. New elevators and radio-electronic technology are low-key, but necessary additions to the building.

Finance and Commerce, Minneapolis, MN
The start of each year fills me with a renewed sense of hope for the future. It is a hope that our diligent work as a preservation community across Minnesota will result in a greater appreciation for our historic built and natural environment. It is a hope that our strategies could become more proactive than reactive.

Evidence is available, albeit anecdotal, that we are making progress through our cumulative efforts. For many years, the Alliance has subscribed to the Minnesota Clipping Service to keep apprised of local preservation news from newspapers across the state. Over 1,000 articles a year arrive from papers as varied as the Minneapolis Star Tribune, the Fergus Falls Daily Journal, and the Lake City Graphic to name a few. Our office noticed an especially positive trend in 2006: a majority of articles focused on finding creative reuse solutions for historic properties rather than assuming demolition as the only answer.

This was not the trend even 11 years ago when the Alliance made its 10 Most Endangered Historic Properties an annual list. Formerly, we utilized the plethora of clippings about endangered properties to solicit nominations for the 10 Most list. We’re now counting more on our members and supporters to identify and nominate endangered properties as fewer negative clippings arrive. If you know of an endangered place that would benefit from statewide media attention, please submit a 2007 10 Most Endangered Historic Properties nomination by Friday, January 26, 2007. Nominations are available online at www.mnpreservation.org or by calling the Alliance office at (651) 293-9047. Also see page 12 for the nomination form.

We can all expect to see continued interest in reusing historic properties upon the passage of the state rehabilitation tax credit. The Tax Credit Task Force, a coalition of groups from across the state, has begun work in the Minnesota Legislature. The Task Force is optimistic that we will see success in 2007 due to a positive state budget forecast, support among key legislators, our lobbying team, and your grassroots advocacy. Keep an eye on your email box and the March-April issue of The Minnesota Preservationist for more information about the state rehabilitation tax credit effort.

Finally, if you are interested in sharing your preservation success stories, please plan to attend the 2007 National Preservation Conference being held in the Twin Cities from October 2-6, 2007. If you’d like to be involved in the conference planning, please attend the next Local Advisory Committee meeting on Tuesday, January 9, from 4:00 – 5:30 p.m. at the Minnesota History Center. Educational and field session proposals are due later that week on Friday, January 12. Proposals must be submitted online at www.nthpconference.org.

The National Trust for Historic Preservation has generously made 100 scholarships available for Minnesota preservationists to attend the conference. Scholarships will be based on need, and place a priority on increasing attendance by culturally diverse and rural audiences. The Alliance will be administering the local scholarship program to identify interested individuals, solicit applications, and assist the recipients as conferees. Kelli Andre, our Administrative Assistant, will direct the local scholarship program. Please contact Kelli at kandre@mnpreservation.org or at (651) 293-9047 for questions about the program.

As you can see, there is much to be hopeful for in 2007. For more information about any the items mentioned in this column, please feel free to contact me at bmcdonald@mnpreservation.org or at (651) 293-9047.
This issue’s site is still sacred ground for Native Americans. The stone outcropping shown here once served as the site of an initiation rite for young Dakota warriors.

Send answers to wtmorgan@stcloudstate.edu or to 834 Village Ave., Sartell, MN 56377

Last issue featured the 1907 Charles A. Lindbergh House that stands adjacent to the Mississippi River, south of Little Falls. The house is nestled in the woods on a 110-acre site that the Lindbergh family donated to the state in 1931. A 2 1/2-story house was originally built on this site in 1901, and later burned in 1905. On the original foundation, the present house was erected in 1907. In 1916, the young flyer tried unsuccessfully to farm the acreage, a task he abandoned two years later. Today, the site is a National Historic Landmark.

Those who correctly identified the Lindbergh House include Robert Claybaugh, Allison Dahlin, Clem Kachelmyer, Barb Kirkpatrick, Brynhild Rowberg, and John Stark. Robert Claybaugh and Will Stark have recently completed a historic structures report on the Lindbergh House.