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NPS Form 10-900
United States Department of the Interior
National Park Service

OMB No. 1024-0018

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National Register of Historic Places
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

Historic name Iowa Tribe Community Building

Other names/site number KHRI # 013-238

Name of related Multiple Property Listing New Deal-Era Resources of Kansas

2. Location

Street & number 330th Road [ ] not for publication

City or town White Cloud [x] vicinity

State Kansas Code KS County Brown Code 013 Zip code 66094

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this x nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property x meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide x local Applicable National Register Criteria: x A ___ B ___ C ___ D

Lance M Foster 5/5/2016
Signature of certifying official/Title Lance Foster, THPO Date

Iowa Tribe of Kansas & Nebraska
State or Federal agency/bureau or Tribal Government

In my opinion, the property x meets ___ does not meet the National Register criteria.

Patrick Zollner 5-9-16
Signature of commenting official /Patrick Zollner Date

Deputy SHPO Kansas State Historical Society
Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

X entered in the National Register ___ determined eligible for the National Register

___ determined not eligible for the National Register ___ removed from the National Register

___ other (explain:)

for Carol Shull 6/27/16
Signature of the Keeper Date of Action

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CULTURAL RESOURCES

5. Classification

Ownership of Property
(Check as many boxes as apply.)

x	private
	public - Local
	public - State
	public - Federal

Category of Property
(Check only **one** box.)

x	building(s)
	district
	site
	structure
	object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1	0	buildings
1	0	sites
0	0	structures
0	0	objects
2	**0**	**Total**

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

SOCIAL / Meeting Hall; Civic

Current Functions
(Enter categories from instructions.)

SOCIAL / Meeting Hall; Civic

7. Description

Architectural Classification
(Enter categories from instructions.)

Other: New Deal Rustic

Late 19th & 20th Century Revivals: Colonial Revival

Materials
(Enter categories from instructions.)

foundation: Concrete

walls: Stone: Limestone

roof: Asphalt (shingle)

other:

Narrative Description

Summary

The Iowa Tribe Community Building, built between 1938 and 1940, is located in northeast Brown County on the reservation of the Iowa Tribe of Kansas and Nebraska. It is in a rural setting at the northwest corner of 330th and Thrasher roads in the southwest quarter of Section 2, Township 1S, Range 18E (*Figures 1 & 2*). The one-and-a-half-story limestone building exhibits elements of the Rustic and Colonial Revival architectural styles, which were popular during the New Deal era. It was constructed as part of a project of the Civilian Conservation Corps - Indian Division (CCC-ID), a subset of the Works Progress Administration (WPA), to serve as a community center. The building is currently used as the tribe's museum and culture center, Baxoje Wosgaci (Ioway Traditions-Lodge). The three-acre property includes a windbreak to the west of the building along 330th Road that was constructed in 1940.

Elaboration

Site

The building faces south toward 330th Road and is situated in a rural setting adjacent to several rows of trees that were planted in the 1930s as part of a project of CCC-ID. The trees, located immediately to the west of the building, include two rows of Ponderosa pines and rows of cottonwood and elms. The shelterbelt's planting dates to 1940.[1]

The building was erected on the Ralph Green Allotment, an 80-acre parcel that once included the Grandview School (*Figure 3*). The school was located east of the community building, but was recently demolished. The school site now includes sheds and maintenance buildings, which are non-contributing. The Green farmstead is extant and located on 330th Road just west of the community building.

Building

The building was constructed of limestone cut from a local quarry approximately two miles west on Red Bud Road. The ashlar stone building rests atop a poured concrete foundation.

Exterior

This simple rectangular stone building is situated on a north-south axis and features a front-facing gable roof and a raised main level. The raised basement is poured concrete painted white. The remainder of the exterior is ashlar-laid limestone. The roof is non-historic metal and has very little overhang. An exterior chimney pierces the roof at the north (rear) end of the building. The windows have double-hung multi-light replacement sashes; lintels are made of concrete.

The south (primary) facade is symmetrical with a central entrance accessed by seven concrete steps buttressed by stone wing walls. The single-door entrance has a modern metal door with sidelights. Atop the door is a semi-circular fanlight window with a lintel and keystone.

The west (side) elevation includes four evenly-spaced main-level windows, the northernmost window being slightly shorter than the others. The basement includes four windows (above-grade) directly below those on the main level.

[1] P. Everett Sperry, *Conservation News & Views* III-IV (April 1940): 2.

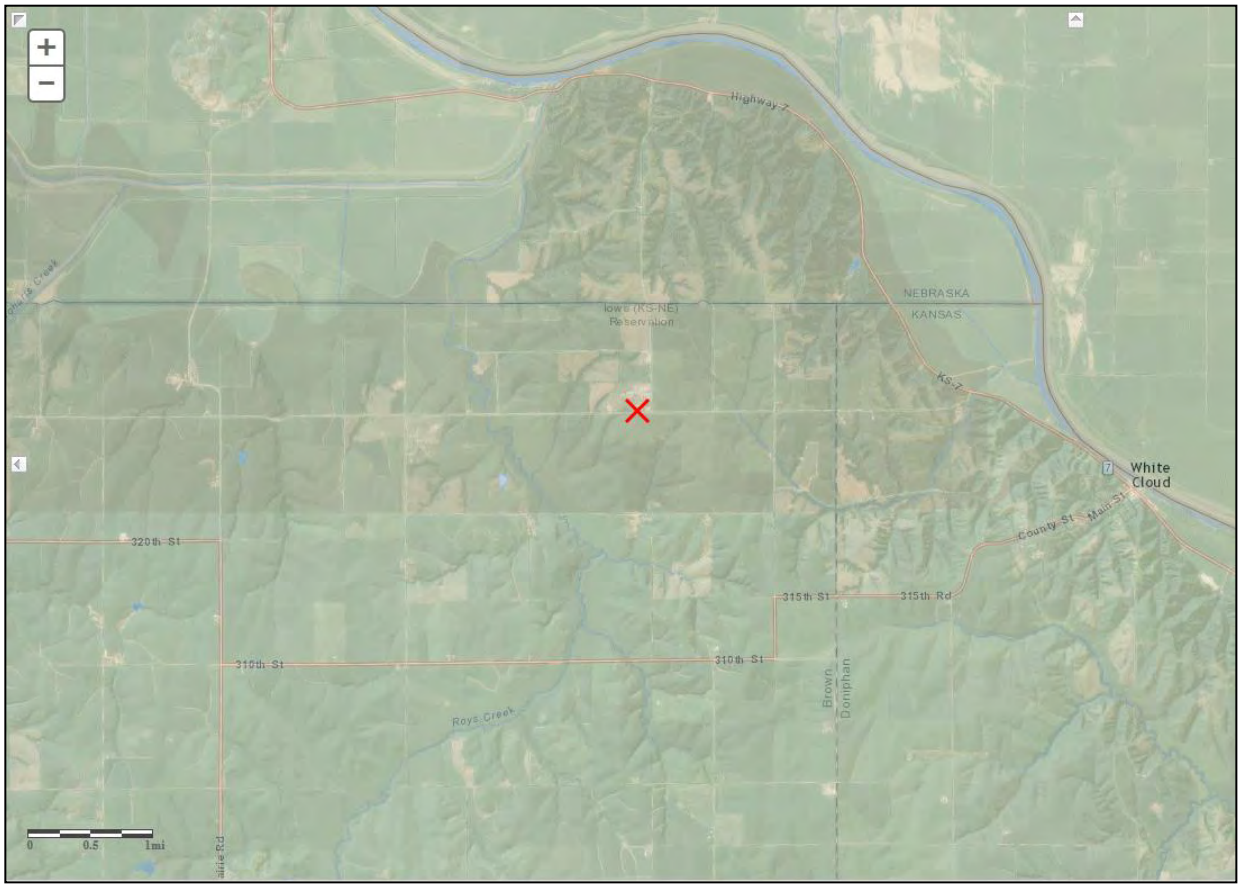

Figure 1: Contextual view, showing the Iowa Tribe Community Building (denoted by X). North is up. Image from the Kansas Historic Resources Inventory (kshs.org/khri).

Figure 2: 2014 Google Aerial image of Iowa Tribe Community Building.

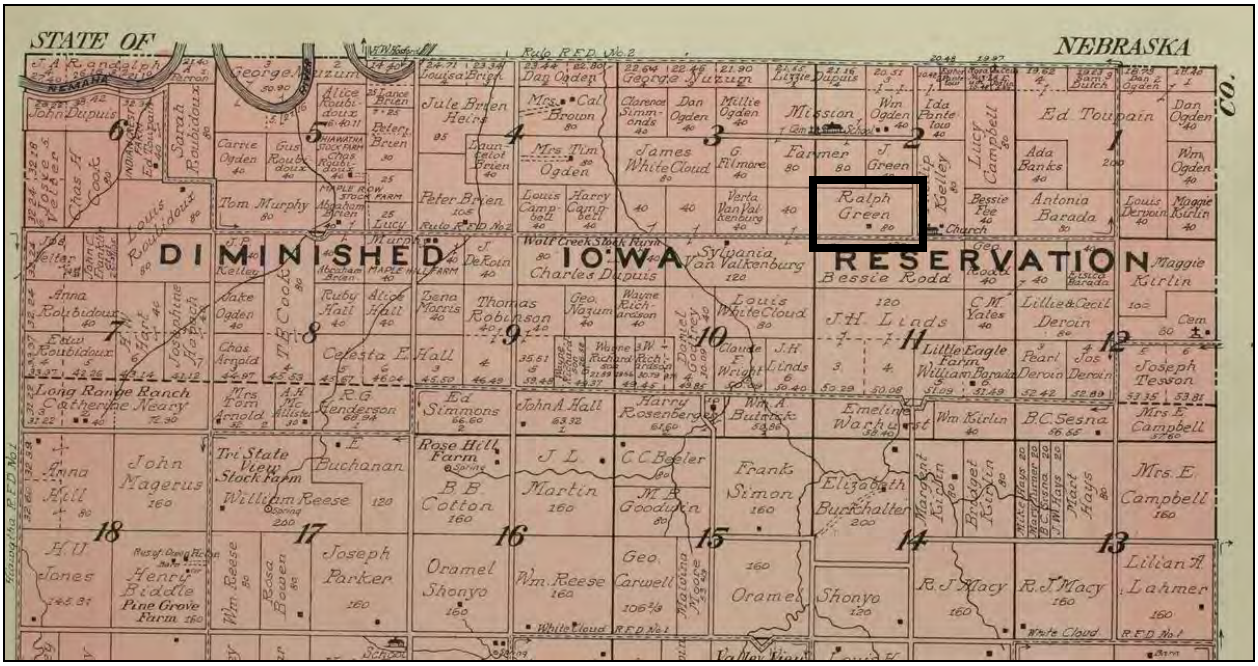

Figure 3: *Standard Atlas of Brown County, Kansas* (Chicago: Geo. A. Ogle & Co., 1919), 22. Kansas Memory (item 223976), Kansas Historical Society. http://www.kansasmemory.org/item/223976
This map pre-dates the construction of the Iowa Tribe Community Building by 20 years. However, the Ralph Green property where the building was constructed is noted in the southwest portion of Section 2.

The north (rear) elevation is dominated by a centrally located exterior chimney clad in limestone. It, too, has a concrete base to match the rest of the building. There are two basement-level openings, a window to the right (west) of the chimney and a coal chute to the left (east) of the chimney.

The east (side) elevation has four main-level openings mimicking those of the west elevation. The second opening is a pedestrian door with exterior ramp access. The ramp is a later addition built atop the original stone staircase, but the entrance into the building is historic. A small wood-frame, shed-roof addition at the northeast corner was built to enclose the steps leading down to the basement door in the east wall of the building.

Interior

The building's main level can be accessed by either the primary entrance on the south wall or the side entrance on the east wall. The main level includes a large open space in the south three-quarters of the building. The walls are rubble-laid limestone, which differs from the exterior ashlar-laid stone. Two wood roof trusses are exposed and dominate the space. The stone walls and wood trusses define the building's interior Rustic architectural character. Non-historic fans and lights hang from the trusses. The floor is wood with carpet over it.

A full-height wall of horizontal wood paneling separates the north quarter of the main level interior from the south. The north space is comprised of a raised stage (historic feature) flanked by an enclosed room on either side. Today, these rooms function as restrooms, added in the early 2000s. The spaces are divided by a wall of horizontal wood paneling, also added in the 2000s.

There is only one entrance into the basement, through an exterior door on the east side of the building. Much like the main level, the basement is divided into two general spaces. There is a large open space occupying the south three-quarters and two smaller rooms at the north end. The northeast corner room

Figure 4: Prairie Band Potawatomi Nation Community Building at Mayetta in Jackson County, Kansas. Photo by KSHS, January 2015.

is the coal room. Modifications to the main basement space include a dropped ceiling with heating ductwork, a tile floor, and paneled walls.

Architecture

The Iowa Tribe Community Building features characteristics of the Colonial Revival and Rustic styles, both common in the early and mid-20th century. The Colonial Revival elements include the symmetry of features and the fanlight above the primary entrance. More pronounced is the building's Rustic architecture, which is a product of the New Deal era and is found in many government-sponsored buildings, particularly those found in parks. The appearance of the Iowa Tribe Community Building may have been influenced by the guidelines of the WPA, which provided funding assistance for the project. Historians have described New Deal-era buildings similar in appearance to the Community Building as Government Rustic, a style that got its start during the parks and conservation movement in the early 20th century. Designers of this style used natural and local materials, such as logs or uncoursed stones to harmonize with the natural landscape. Historian Pheobe Cutler suggests the use of this style peaked in the 1930s.[2] Other New Deal-era examples of this Rustic style can be found throughout Kansas, particularly at the many county lakes and in city parks. A well-known example includes Coronado Heights in Saline County.

The building was designed to function as a community building. It has an open floor plan allowing for gatherings. The design and plan is similar to that of a one-room school or church. A similar larger building is located on the reservation of the Prairie Band Potawatomi Nation at Mayetta in Jackson County, Kansas (*Figure 4*).[3]

Integrity

There have been several changes to the building, largely affecting integrity of materials. The replacement of windows and installation of an accessibility ramp are the obvious changes to the exterior. Interior changes, such as the additions of carpeting, a small stage, and bathrooms, have not removed historic fabric and are somewhat reversible. Importantly, the interior retains the feeling of a large open space, which has been key to its original and ongoing function as a community building.

[2] Albert Good, *Patterns from the Golden Age of Rustic Design: Park and Recreation Structures from the 1930s* (Lanham, MD: Roberts Rinehart, 2003), 15, 21, 114. This book was originally published in 1938 by the National Park Service in three volumes entitled Park and Recreation Structures.

[3] The Potawatomi Tribe Community Building is at 16281 Q Road in Jackson County. It, too, was built during the New Deal era. Kansas Historic Resource Inventory record #085-153.

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- [x] A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- [ ] B Property is associated with the lives of persons significant in our past.
- [ ] C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- [ ] D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- [ ] A Owned by a religious institution or used for religious purposes.
- [ ] B removed from its original location.
- [ ] C a birthplace or grave.
- [ ] D a cemetery.
- [ ] E a reconstructed building, object, or structure.
- [ ] F a commemorative property.
- [ ] G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

Government
Ethnic Heritage: American Indian
Social History

Period of Significance

1939-1966

Significant Dates

1939-1940

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

American Indian: Iowa Tribe of Kansas & Nebraska

Architect/Builder

P. Everett Sperry, project manager
Iowa Tribe members, builders

Period of Significance (justification)

The Iowa Tribe Community Building was a Works Progress Administration (WPA) project under the Civilian Conservation Corps – Indian Division (CCC-ID) program approved and constructed during the years 1939-1940. It continues to serve its original purpose as a community building as it always has, currently focused as a tribal museum and culture center. The period of significance is extended to 1966 – 50 years ago.

Criteria Considerations (justification)

N/A

Narrative Statement of Significance

Summary

The Iowa Tribe Community Building was completed in 1940 on tribal lands of the Iowa Tribe of Kansas and Nebraska reservation, about five miles west of White Cloud. It is nominated to the National Register of Historic Places as part of the *New Deal-Era Resources of Kansas* multiple property nomination as an example of the Civic property type defined by the multiple property submission. The community building is nominated under Criterion A for its local significance in the areas of Government, Social History, and American Indian Ethnic Heritage. The building was constructed by tribal members as part of the New Deal-era Civilian Conservation Corps – Indian Division (CCC-ID), a subset of the Works Progress Administration (WPA). The building has served the needs of the Iowa Tribe community over the years as a meeting place for cultural and social events, dances, powwows, funerals, feasts, religious services, social programs, tribal government meetings, and administration.

Elaboration

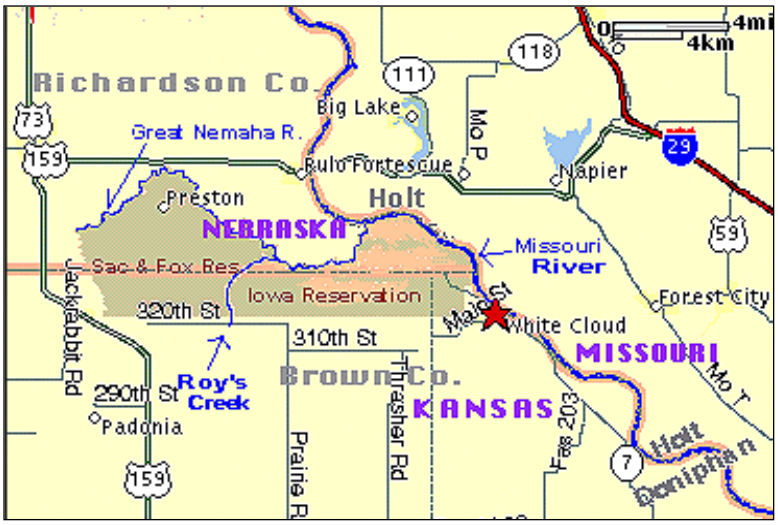

Figure 5: Current boundaries of the Ioway Tribe of Kansas and Nebraska (Source: The Ioway Cultural Institute, http://ioway.nativeweb.org/iowayksne.htm accessed 01/20/2016).

Reservation Establishment

The aboriginal historic homelands of the Iowa (or Ioway) Tribe were centered in Iowa, the state which bears their name. These homelands extended from southern Minnesota, through Iowa, south to northern Missouri, and along the Missouri and Mississippi rivers valleys to the west and east. By 1824 the Ioway were living primarily in northern Missouri and southern Iowa. Through an 1824 treaty with the United States, the Iowa were restricted to an un-ceded (at that time) portion of land known as the Platte region, now northwestern Missouri.[4] In 1836 another treaty with the United States effected the removal of the Iowa tribe, along with the Sac and Fox Tribe of the Missouri, through what was called the Platte Purchase.[5] This treaty relocated both tribes across the Missouri River to what was then called Indian Country (today's Kansas, Nebraska, and Oklahoma, but undivided at that time) – an area dedicated to the resettlement of eastern tribes affected by the policy of Indian Removal, such as the Potawatomi, Kickapoo, Shawnee, and others. The land south of the Big Nemaha River on which most of these tribes were located was previously ceded by the Kansa as part of their aboriginal territories.[6]

The 1836 reservation boundaries of the Iowa and the Sac and Fox, also known as the Great Nemaha Reserve, extended from the Big (or Great) Nemaha River on the north, to the northern boundary of the

[4] Lance Foster, *The Indians of Iowa* (Iowa City: University of Iowa Press, 2009). See also "7 Stat., 231: Treaty with the Iowa, 1824," in *Indian Affairs: Laws and Treaties*, Vol. II, Treaties, comp. & ed. by Charles J. Kappler (Washington DC: Government Printing Office, 1904), 208-209.

[5] "7 Stat., 511: Treaty with the Iowa, Etc., 1836," in *Indian Affairs: Laws and Treaties*, Vol. II, Treaties, comp. & ed. by Charles J. Kappler (Washington DC: Government Printing Office, 1904), 468-470.

[6] Martha Royce Blaine, *The Ioway Indians* (Norman: University of Oklahoma Press, 1995); William Unrau, *The Rise and Fall of Indian Country, 1825-1855* (Lawrence: University Press of Kansas, 2007).

Kickapoo reservation on the south, and running from the Missouri River on the east, about 20 miles west. Due to conflicts over home sites between the two tribes, a line was then surveyed that divided the Iowa lands to the north and east, from the Sac and Fox lands to the south and west. The Iowa Reservation was reduced twice more, through the treaties of 1854 (which opened the way for the Kansas-Nebraska Act) and 1861 (which ceded the western portion to the Sac and Fox), which established the boundaries of the Iowa Reservation as it is known today (*Figure 5*).[7] The Iowa Tribe Community Building was constructed on the land granted to the Iowa Tribe in 1836 as part of the Platte Purchase and has remained part of the reservation during the subsequent diminishments of the original reservation.

Ralph Green Allotment 126

After Kansas statehood in early 1861, more non-Indian owners became residents and Euro-American settlers established Kansas towns like White Cloud and Iowa Point on those lands formerly included within reservation boundaries. Beginning in the 1860s pressure increased to force the Indians from their remaining lands.

Non-Indian authorities disapproved of the American Indian tradition of land ownership where land was considered to be held as a group in common. These authorities considered private land ownership as a step towards the extinction of Indian culture and tradition. As a result of this attitude, Congress passed the 1887 Dawes Act in an effort to assimilate Indians into mainstream American culture by authorizing the allotment of acreage within reservations thus taking land out of common ownership and into individual ownership.[8] Under the Act, heads of household received 160 acres; single persons over 21 received 80 acres; minors were allotted 40 acres.[9] The land was held in trust by the U.S. government.[10]

The land on which the Iowa Tribe Community Building sits was originally part of the 1894 Ralph Green Allotment. Green (1879 to unknown), who was a teenager when his allotment was received, eventually established a farmstead on his 40 acres in the SE¼ of the SW¼ of Section 2, Township 1 South, Range 18 East.[11] All 40 acres were under cultivation in 1906. He also owned a three-room house, a barn, and other outbuildings and had a harness, wagon and team, and a reputation as a capable and honest man

[7] Blaine.

[8] Paul Prucha, "Introduction," in D.S. Otis, *The Dawes Act and the Allotment of Indian Lands* (Norman: University of Oklahoma Press, 1973) & Frederick E. Hoxie, *A Final Promise: The Campaign to Assimilate the Indians, 1880-1920*, (Lincoln: University of Nebraska Press, 2001)..

[9] Blaine, xiv.

[10] Lands that were moved out of trust status into fee status could be sold or used as collateral, as in mortgages or credit accounts at local stores. This is how the greater part of the Iowa Reservation land-base was lost. For information about the General Allotment Act of February 8, 1887, see https://www.iltf.org/resources/land-tenure-history/historical-allotment-legislation/general-allotment-act (accessed August 3, 2015).

[11] Iowa biographer, George Nuzum, wrote of Green's allotment, Allotment 126, in his 1906 *Biography Of Iowa Indians Of Kansas & Nebraska*. Typewritten manuscript original in Library of St. Joseph Museums, St. Joseph, Missouri. Photocopy of original at the Iowa Tribal Museum and Archives, White Cloud, KS. Ralph's patent (Indian Allotment no. 126) was filed March 30, 1894 under the name Ralph Kathanimane (various spellings of Kathamani), his father's name. Patent available through the US Department of the Interior, Bureau of Land Management, General Land Office Records online, www.glorecords.blm.gov. George Nuzum was a local lawyer who compiled allottee information in a ledger book which was used to list who had what land and who their relatives were, as well as any personal weaknesses (debt, gambling, drinking, lack of business skills, etc.) that could be used to gain said allotted lands for himself and his friends.

who paid his debts.[12] By the 1910s Green had acquired several more acres through purchase or inheritance.[13]

A deed filed December 9, 1916 indicates that Green sold part of his 40-acre allotment to Public School District 84. The Grandview School building was built on one acre in the southwest corner of the SE¼ of the SW¼ of Section 2 between 1919 and 1920. The remainder of the deeded land was sold to the Hiawatha Cemetery Association, who in 1938 sold it back to the U.S. Government for the use of the Iowa Tribe. At that time the land was put back into trust where it has remained since.[14]

Civilian Conservation Corps – Indian Division (CCC-ID)[15]

The Iowa Tribe Community Building was a project of the Civilian Conservation Corps (CCC) – Indian Division. The CCC began as part of President Franklin Delano Roosevelt's New Deal on March 31, 1933. The CCC, also known as the Emergency Conservation Work (ECW) Act, was established to combat two growing problems in the United States in the 1930s: increasing numbers of unemployed young men and declining natural resources. The CCC would become one of the most successful and remembered programs of the New Deal, employing over three million young men. Due to the U.S.'s entry into World War II, the program was abolished in the summer of 1942.

On April 5, 1933, Robert Fechner, a union vice-president, was hand-picked by Roosevelt to be the National Director of the ECW. In addition, an Advisory Council composed of representatives of the Secretaries of Labor, Agriculture, War and Interior, was established. By April 7, 1933, only 37 days after Roosevelt signed the bill, the first enrollee was inducted into the CCC.

The CCC operated an entirely separate division for men, aged 17 to 35, of federally-recognized tribes: the Indian Emergency Conservation Work (IECW), approved by Roosevelt on April 27, 1933. Roosevelt authorized $5,875,200 for the program. After 1937, it was known as the Civilian Conservation Corps – Indian Division (CCC-ID) and worked in conjunction with the Soil Conservation Service, the Bureau of Indian Affairs (BIA), the Public Works Administration, and the Works Progress Administration. American Indian men from reservations worked on conservation and erosion control projects, roads, bridges, clinics, shelters, and other public works on, or near, their reservations. The CCC-ID was a major relief force for Native Americans; often, it provided the only paid work in remote reservations.

Unlike better-known CCC programs which focused on establishing permanent camps associated with projects (as in the National Parks) there were no actual permanent camps on CCC-ID projects

[12] As described in Nuzum's 1906 biography. Ralph Green's house still stands, basically intact but with the porch removed. The associated root cellar is also extant, but the barn and other outbuildings were razed sometime in the late 1980s or 1990s.

[13] According to available BLM records, Green purchased his sister Eva's 40-acre allotment in 1916. US Department of the Interior, Bureau of Land Management, General Land Office Records online, www.glorecords.blm.gov. Ralph's father, William, died in 1901. William's 80-acre allotment was in Doniphan County in the E1/2 of the SW1/4 of Section 6, Township 1 South, Range 19 East; this was about two miles east of Green's allotment. Green inherited a portion of his father's property.

[14] Information from the Iowa Project File, 1938-1941, housed with the Iowa Tribe of Kansas and Nebraska. The Grandview School District #84 was formed in 1908 to service both Iowa and non-Indian children in seven sections in Township 1, Range 18. Though the sale of the property was not finalized until 1916, Green must have allowed the district to use his land as classes began in the fall of 1912, though a permanent building was not in place until 1920. When the school closed between 1960 and 1963, the school building was used by the tribe for various purposes, primarily tribal meetings and administration. The building was located at a fenced enclosure just north of the nominated Community Building but was recently demolished. An agricultural shed now occupies the site.

[15] Information provided in this section is based on: Calvin W. Gower, "The CCC Indian Division: Aid for depressed Americans, 1933-1942," *Minnesota History* (Spring 1972): 3-13 and Roger Bromert, "The Sioux and the Indian-CCC," *South Dakota History* 8 (1978, no. 4): 340–356.

associated with reservations. In most situations, Indian employees lived at home while working on CCC-ID projects. In some locations, organized groups moved with their family from project to project, for which a rental allowance was issued in their pay.

The steady income not only saved many people from hunger and economic disaster, it also created an improved sense of self-worth for participants who used the funds to improve their lifestyles. Writing in a 1972 article in *Minnesota History*, author Calvin Gower notes:

> Conceived to fit into the broad Indian reform movement which gained momentum in the 1920s and reached a climax with the Wheeler-Howard (Indian Reorganization) Act of June, 1934, the CCC-Indian Division was perhaps the first measure to bring material aid to reservations, to encourage self-administration by Indians, and to conserve and even add to the Indians' considerable land resources. Although the program's financial help in its nine years of existence was actually rather meager, that aid nevertheless kept many people going through a particularly desperate time.[16]

Between 1939 and 1940 the Iowa Tribe of Kansas and Nebraska participated in this New Deal program by constructing a community building and planting a windbreak to its west to decrease soil erosion at the site.

The Iowa Tribe Community Building

From 1933 to 1941 BIA agent P. Everett Sperry developed and oversaw projects funded through the CCC-ID for tribes – such as the Iowa Tribe – under the jurisdiction of the Potawatomi Agency.[17] Sperry's projects included road-building, terracing, planting of shelterbelts, job training for tribal members, and the construction of two tribal community buildings – one for the Potawatomi and one for the Iowa. He published a detailed monthly newsletter, *Conservation News & Views*, during his tenure with the Agency, which provides much of the primary information currently available about the Iowa Tribe's building.

After the original wood Potawatomi community building burned down in the early 1930s, Sperry proposed building new stone buildings for the Potawatomi and the Iowa, training tribal members as professional masons. Unlike the Potawatomi, the Iowa did not have a dedicated community building, so they used the Grandview School for community functions. Tribal member, Ira Allen, wrote in 1940 about the need for a community building:

> I have lived here on the Iowa Reservation for four years and have seen the need of a community building. … The Presbyterian Grand View Mission Church and Sunday School of this community hold their services in the Grand View school building and this combination is unhandy and a hindrance. A community building in this community will be very beneficial and greatly appreciated.

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[16] Gower, 4.

[17] P. Everett Sperry, *From Sod to Sodom* (Lawrence, KS: Self-published, 1969), 100. Sperry's connection with the Potawatomi Agency began with his work with the social and economic survey made by the Indian Service in 1933-34 under the old CWA program. Soon after the survey was completed, a vacancy for foreman on IECW (Indian Emergency Conservation Work) opened, and Sperry was hired in 1934. When under CCC-ID the position changed to Project Manager.

After the diminishment of the reservation in 1854, the Iowa moved near the Big Nemaha River where the Great Nemaha Sub-agency was to be located, and a new settlement was named Nohart, after the head Iowa chief, No Heart (ca. 1855). In 1882 the Great Nemaha Agency merged into the Potawatomi Agency and closed at Nohart. Potawatomi Agency (Potawatomi) and Kickapoo Agency (Kickapoo, Sac and Fox, and Iowa) merged as the Kickapoo Agency on July 1, 1919. The Kickapoo Agency name was changed to the Potawatomi Agency on January 1, 1921. In 1964, the name of the Indian agency was again changed, to the Horton Agency, the name by which it is known today. This Agency is within the BIA's Southern Plains Region and services the following tribes: Iowa Tribe of

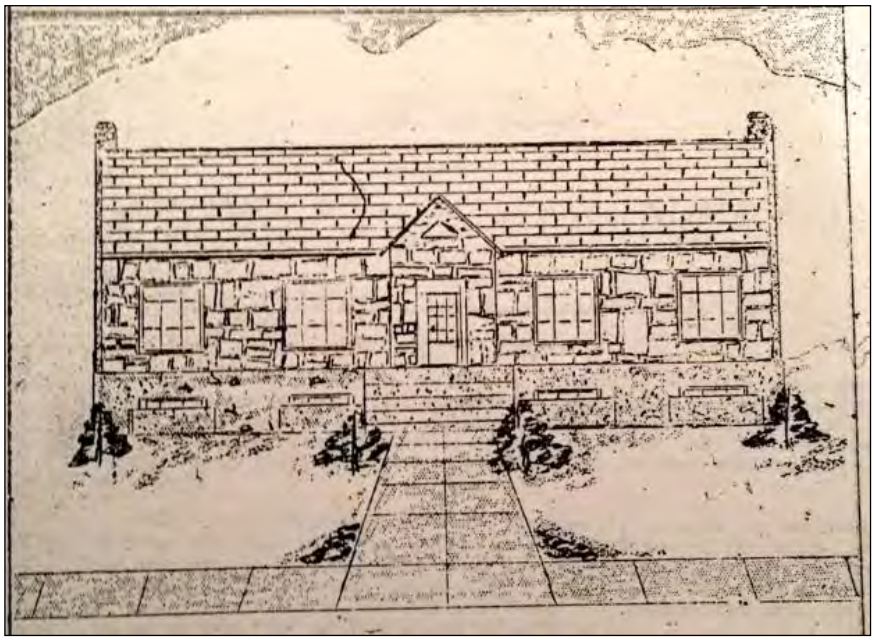
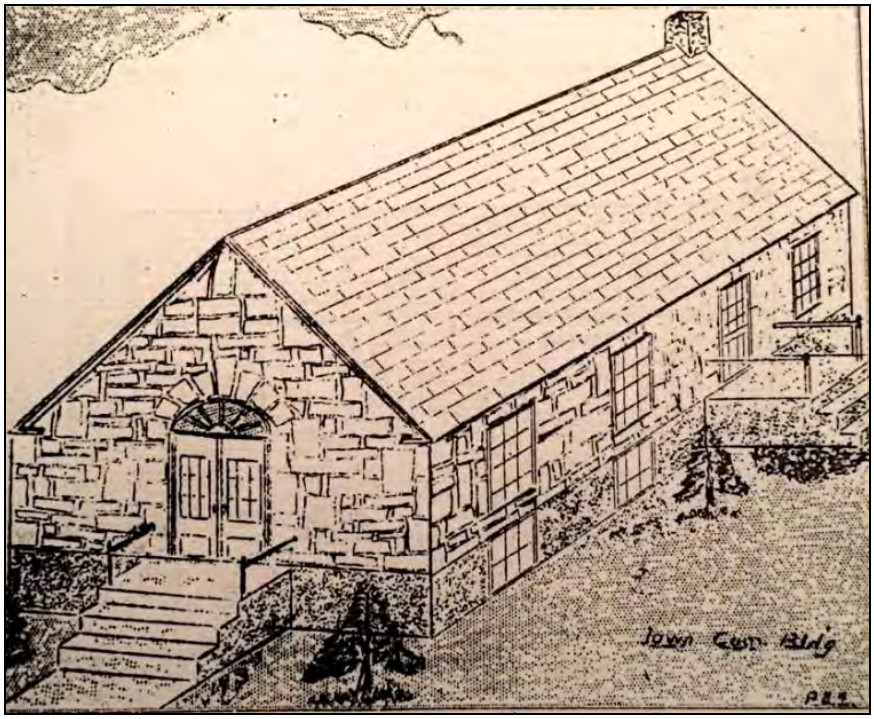


Figure 6: Cover of *Conservation News & Views*, February 1940, showing the proposed Potawatomi Community building (above); cover of *Conservation News & Views*, April 1940, showing the proposed Iowa Community building (below).



> The Indians and the white people of the community mingle freely together and cooperate in all functions. Therefore, a building in this community will be very beneficial.[18]

While many non-Indians in the BIA were skeptical Indians could be trained to do such a task, Sperry's work with them on other projects gave him confidence in the Indians ability, and he soon gained approval for the community building projects to move forward.[19]

While plans were developing for the community buildings, in March 1938 the Hiawatha Cemetery Association sold 119 acres – including the Green Allotment – in Section 2 back to the U.S. to be held in trust for the Iowa Tribe.[20] This land was to be available for tribal development, thus, in a way, returning the land back from individual to common ownership in direct contrast to the intent of the Dawes Act.

In December 1938 plans for a new community building for the Iowa Tribe were finalized.[21] Available records seem to indicate that the year 1939 was dedicated to preparation and fundraising. During a meeting at the Grandview School in September, tribal members and non-Indians in the district signed up and agreed to donate several hundred dollars towards construction, if the new building was approved. There were 65 signatures, both Indian and non-Indian.[22]

Approval for the new community building came in early 1940. As Sperry wrote that February, "The Potawatomi and Iowa community self-help building projects now have had Indian Office approval and plans for the building are being drawn in the Muskogee, Okla., construction engineer's office."[23] The cover of February 1940's *Conservation News & Views* contains a drawing of proposed Potawatomi building (*Figure 6*). This issue of the newsletter is dedicated to the new buildings, and Sperry's optimism and enthusiasm for these projects are evident:

> I have a feeling that we have some good masons on the Iowa reservation and very soon those men are going to get a chance to show their stuff on a Community Building that is to be erected for the Iowa, Sac & Fox. Just now the Iowas [sic] are knee deep in work - - masonry work, carpentry work - - (houses) (barns) (Community Building) (Soil Conservation) (Gardens) (Oats to plant) etc. All of the work on hand right now will challenge the best there is in our CCC-ID men. It is time to ACT.

Further in the same article, he continues:

> I do not think I have ever seen a time when work was more plentiful than right now. I have seen times when possible we got medium of exchange and it is the DOING of WORTHWHILE THINGS that BUILDS a Nation, a State, a Reservation, a Home, or a Character. Our CCC-ID work has contributed regularly to provide a job for at least 150 Indians. In thinking though our past six years of life of CCC-ID, I can speak in all sincerity when I say that our living conditions generally speaking have improved.[24]

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[18] Ira Allen, *Conservation News & Views* V (April 1940): 6.

[19] P. Everett Sperry, *From Sod to Sodom*, 106-107. Sperry wrote on page 106, "I had some trouble getting it [the initial Potawatomi stone building] approved for the reason some one or two of my immediate superiors out of the Regional Office said the Indians could not build a broken ashlar stone building."

[20] Iowa Project File, 1938-1941. The one acre on which the Grandview School was located was excluded from the sale. Many of the acres were used for a farming project assignment.

[21] *Conservation News & Views* III (December 1938): 4.

[22] *Conservation News & Views* IV (September 1939): 3. Rev. Sutton with the Hiawatha Presbyterian Church, who did mission work on the reservation, urged his congregation to sign; some did.

[23] P. Everett Sperry, *Conservation News & Views* V (February 1940): 8.

[24] Ibid., 3.

Figure 7: The-gro-wo-nung, aka Chief James White Cloud III, laying the southwest cornerstone, May 12, 1940.

A meeting was held in the Grandview School on March 3, 1940, to dedicate "themselves to the successful construction of the Community Building."[25] By the first of April, excavation of the Iowa Community Building had begun; advertisements for construction materials were prepared and mailed; and 200 Ponderosa pines –some of which were used in the shelterbelt to the west of the building – had been delivered.[26]

The laying of the southwest cornerstone was done on May 12, 1940 by Chief James White Cloud with the assistance of site supervisor (and tribal member) Harvey Campbell (*Figure 7*).[27] Sperry offers this glimpse of the event, "You would have appreciated seeing Cheif [sic] James White Cloud, 100 years old, spread the mortar for the corner stone on the Iowa, Sac & Fox Community Building. The chief got the job done to the tune of 'Stars and Stripes Forever' – accompanied by the clicking of many cameras and a movie machine."[28] Chief White Cloud died July 16, 1940, possibly making this his last public appearance.[29]

Work continued throughout the spring and summer of 1940. The site was so busy that Sperry jokingly warned observers not to bother the carpenter, a Mr. Webber, "because he will put you to work."[30]A Kansas City-area mason, John Halcro, coached the Iowa construction workers in the stonework on the building while a Mr. Webber, supervised the carpentry work.[31] The stone was quarried locally and transported to the site with a team and wagons.[32] In his 1969 book *From Sod to Sodom*, P. Everett Sperry recalls his procedure used in constructing both the Potawatomi and Iowa buildings:

> I went to Kansas City and bought 13 sets of stone tools to have them on hand for the first group of would-be Indian stone-cutters. I set up 12 stations near the site, one for each cutter. I called the twelve together and gave them an on-the-job demonstration then sent them to their stations to go to work. I milled around among them for follow-up instructions. These twelve worked for two weeks doing nothing but cut stone. At the end of the two weeks, I had selected twelve others and gave them a similar demonstration and put them to cutting stone. The first twelve were given

[25] Sperry, *Conservation News & Views* V (February 1940): 3.

[26] P. Everett Sperry, *Conservation News & Views* V (April 1940): 2. Sperry writes, "I have in my possession photographs taken on the Iowa reservation last Thursday where twenty Iowa, Sac & Fox Indians were donating work in the excavation of their new Community Building…" Horses were used to dig the basement.

[27] P. Everett Sperry, *Conservation News & Views* IV (August 1939): 7; George Ogden, *Iowa Tribal Oral History Project* 2001. The photograph of this event shows what some say was Chief White Cloud's last public appearance before his death. There is a time capsule in the cornerstone supposedly.

[28] P. Everett Sperry, *Conservation News & Views* V (May 1940): 3. Later in this issue (page 10), Sperry mentions a "camera man from Haskell took movies of the occasion which will be shown in due time on our reservations."

[29] *Iola Register* (17 July 1940): 1.

[30] P. Everett Sperry, *Conservation News & Views* V (May 1940): 4.

[31] Ibid., 3. Sperry only notes a "Mr. Halcro" and mentions he constructed buildings at several Kansas colleges. Information from Ancestry.com provided his name, John Johnston Halcro from the Orkney Islands, Scotland.

[32] Elder interview with Raymond Robidoux, Iowa Tribe Oral History Project, 2001-2003 (Iowa Tribal Archives, White Cloud, KS, n.d.), 16. The quarry is located two miles west of the Iowa Building, in Section 4.

> instructions in laying the stone that had been cut. I now had twenty-four Indians at work – some cutting and some laying. We followed this procedure throughout the entire job of construction and finally came up with a very respectable community building that should stand there for a hundred years or more. In all, I used 81 different Indians on the [Potawatomi] project. The design was broken ashlar on the outside that had been quarried by other Indians on the reservation. The inside was laid up with random stone and a rustic ceiling. The shingles were Dutch-lap asbetos. With the shingles, I was stalled a bit. I did not readily know how to lay them myself and could not find anyone in Topeka, Kansas who knew how either, but I finally figured it out and got the job done. The Dutch-lap shingle idea came out of Washington.[33]

During oral history interviews between 2001 and 2003, Iowa Tribe Elders George Ogden and Louis Deroin also recalled working on the building:

> George: During the kind of summer months, we'd come home from the school [Haskell], and I worked on the stone building that sits here on the reservation. … I laid some of the stone, inside and out. Got paid one dollar a day. We had to chisel the rock before it was laid. The cornerstones were the most difficult. I mean, you had to get 'em square….[34]
>
> Louis: They built a community building out on the reservation … when I was about seventeen or eighteen. I was working with my dad, and I was the mud man. I used to mix mud, and George was the mason. Me and George Ogden made the bricks…not bricks, but the stone. And the building's still there! [35]

The building was completed between the autumn of 1940 and early 1941. Writing in the January-February 1941 issue of *Conservation News & Views*, BIA Regional Superintendent H.E. Bruce praised the cooperative spirit that enabled this building to become a reality – cooperation between the tribe's executive committee and the various local, regional, and national offices of the BIA. His heartiest praise, however, was for those directly involved in the construction:

> Labor aggregating more than a thousand dollars was donated by Indians of the community and by their white friends and neighbors. Everyone pulled together toward a common objective. The result is a splendid structure which will serve the Iowa Indian people for many years as an important center of their community and social life – a structure of which they may be the more proud because their whole-hearted cooperation made it a reality.[36]

The community building project was very important to the development of the community and social solidarity between Indian and non-Indian.

The dedication of the Iowa Tribe Community Building was originally planned for February 13, 1941 but was rescheduled to April 7 due to bad weather. The dedication included an address by the Deputy State WPA Administrator John A. Brick, Haskell singers, and refreshments by the ladies of the Iowa and Sac and Fox reservations.[37] P. Everett Sperry, CCC-ID Project Manager, left November 15 the Potawatomi

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[33] P. Everett Sperry, *From Sod to Sodom*, 106-107.

[34] Elder interview with George Ogden, Iowa Tribe Oral History Project, 2001-2003 (Iowa Tribal Archives, White Cloud, KS, 2001), 5-6. One dollar in 1940 is roughly equal to $17 in 2015.

[35] Elder interview with Louis Deroin, Iowa Tribe Oral History Project, 2001-2003 (Iowa Tribal Archives, White Cloud, KS, n.d.), 5.

[36] H.E. Bruce, "The World's Most Powerful Human Force," in *Conservation News & Views* VI (January-February 1941): 1.

[37] *Conservation News & Views* VI (January-February 1941): 10; (March-April 1941): 9.

Figure 8: East elevation, 1940.

Agency to enter on duty November 16 as Senior Project Manager at Winnebago Indian Agency (in Nebraska) at a well-deserved increase in pay.[38]

The building's completion was timely. By mid-year 1941, due to desertion, lack of applicants, and poor public opinion, the CCC was in a serious decline. With the passage of the National Defense Vocational Training Act of 1941, enrollees began participating in defense-oriented training. The classes were paid for by the government, and after course completion and a passed competency test, automatic employment in the defense work was guaranteed. A total of 85,000 Native Americans were enrolled, at least 13 of whom were Iowa.[39] This proved to be valuable human capital, for the 24,000 alumni who later served in the military and the 40,000 who left the reservations for city jobs supporting the war effort.[40]

The building lived up to its name as a multipurpose building over the decades since it was constructed. Dances, chili suppers, wakes and funerals, church services, tribal meetings – every type of community gathering the tribe had previously used the Grandview School to host – were held in this building.[41]

Summary

Built in 1940, the Iowa Tribe Community Building is one of the only extant resources built by the Civilian Conservation Corps – Indian Division in Kansas. From its construction in 1940 until today, the building has served an important role in the life of the tribe by hosting a variety of functions from church services to beading classes to meetings.

In 2014, the tribe passed a resolution to establish a tribal museum and culture center in the building, to be known as the Baxoje Wosgaci, "Ioway Traditions-Lodge." Culture and language activities occur there weekly, and plans are underway to continue to use the building as a center for traditional culture and language, a work space for arts and crafts, and a place for educational exhibits for tribal members and visitors alike.

[38] *Conservation News & Views* VI (October-November 1941): 6. Sperry ended his work with the Indians on June 1, 1942, and the CCC program ended on June 30 (Sperry, *From Sod to Sodom*, 100).

[39] A July 15, 1938 letter to Harvey Campbell from the Potawatomi Agency lists 13 Iowa men known to be involved in CCC-ID projects. These were: Clarence Campbell, Harvey Campbell, Homer Campbell, Marvin Campbell, William Campbell, James Deroin, Louis Deroin, George Keller, August Roubidoux, Fabion Roubidoux, Clayborn Rhodd, George Rhodd, and Henry Rhodd. George Ogden, also a member of the tribe, was not listed in the letter, indicating there were probably more than 13 tribal members involved.

[40] Calvin W. Gower, "The CCC Indian Division: Aid for depressed Americans, 1933-1942," *Minnesota History* (Spring 1972): 3-13; Roger Bromert, "The Sioux and the Indian-CCC," *South Dakota History* 8 (1978, no. 4): 340–356.

[41] Elder interviews, Iowa Tribe Oral History Project, (Iowa Tribal Archives, White Cloud, KS, 2001-2003).

9. Major Bibliographical References

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US Department of the Interior, Bureau of Land Management, General Land Office Records online, www.glorecords.blm.gov.

Previous documentation on file (NPS):

____preliminary determination of individual listing (36 CFR 67 has been requested)
____previously listed in the National Register
____previously determined eligible by the National Register
____designated a National Historic Landmark
____recorded by Historic American Buildings Survey #_____
____recorded by Historic American Engineering Record # _____
____recorded by Historic American Landscape Survey # _____

Primary location of additional data:

____State Historic Preservation Office
____Other State agency
_x_Federal agency
____Local government
____University
____Other
Name of repository: Iowa Tribe of Kansas and Nebraska

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property 3

Provide latitude/longitude coordinates.
(Place additional coordinates on a continuation page.)

Latitude/Longitude Coordinates
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

	Latitude:	Longitude:		Latitude:	Longitude:
A	39.987202	-95.372381	B	39.987202	-95.370169
C	39.987286	-95.370066	D	39.987769	-95.370066
E	39.987769	-95.372381			

Verbal Boundary Description (describe the boundaries of the property)
The property is located in the SE 1/4 of SW 1/4 of Section 2 Township 1S Range 18E, in Brown County, Kansas.

Boundary Justification (explain why the boundaries were selected)
The nominated property includes the area historically associated with the Iowa Tribe Community Building.

11. Form Prepared By

name/title Lance Foster, THPO with Amanda Loughlin & Sarah Martin, KSHS
organization Iowa Tribe of Kansas and Nebraska date January 2016
street & number 3345 B Thrasher Road telephone (785) 595-3258
city or town White Cloud state KS zip code 66094
e-mail

Property Owner: (complete this item at the request of the SHPO or FPO)

name USA IN Trust for Iowa Tribe
street & number 908 1st Avenue E telephone
city or town Horton state KS zip code 66493

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Additional Documentation

Submit the following items with the completed form:

Photographs

Submit clear and descriptive photographs. The size of each digital image must be 1600x1200 pixels (minimum), at 300 ppi (pixels per inch) or larger. Key all photographs to a sketch map or aerial map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photograph Log

Name of Property: Iowa Tribe Community Building

City or Vicinity: White Cloud vicinity

County: Brown State: Kansas

Photographer: Sarah J. Martin (KSHS)

Date Photographed: 27 January 2015

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 12: Primary (south) elevation, camera facing N
2 of 12: Southwest corner, showing primary entrance, camera facing NE
3 of 12: West (side) elevation, camera facing E
4 of 12: North (rear) elevation, camera facing S
5 of 12: Northeast corner of building, showing covered basement entrance, camera facing SW
6 of 12: Southeast corner of building, showing entrance and non-historic ramp, camera facing NW
7 of 12: Road approaching building from east, camera facing E
8 of 12: Interior, primary communal space, camera facing S toward main entrance
9 of 12: Interior, primary communal space, camera facing N toward stage
10 of 12: Interior, secondary entrance on east wall of primary communal space, camera facing E
11 of 12: Interior of enclosed basement steps, camera facing S
12 of 12: Interior, basement, camera facing SE

Figures

Include GIS maps, figures, scanned images below.

Boundary Map: Datum = WGS84. Total acreage = 3 acres.

A	39.987202	-95.372381	B	39.987202	-95.370169
	Latitude:	Longitude:		Latitude:	Longitude:
C	39.987286	-95.370066	D	39.987769	-95.370066
	Latitude:	Longitude:		Latitude:	Longitude:
E	39.987769	-95.372381			
	Latitude:	Longitude:			

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