

**Interpretive Plan:
Parrett Mountain Farm**

Prepared for

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INTRODUCTION

A Family Legacy

Crystal Dawn Smith Rilee was the last member of the Parrett family to be born and raised on Parrett Mountain. In the course of her long life (1915-2006), she witnessed the impact of such transformative inventions as the radio and the automobile. She came of age in the Depression years, and worked in government service during and after World War II. After leaving Parrett Mountain for many years, she returned home with her husband Bob Rilee in 1953.

Decades later, as Portland's suburban development reached the mountain's north slopes, Crystal Rilee began to buy back her family's land. She was able to acquire 418 acres, a sizeable portion of the original Parrett family holdings. Upon her death, this land became the property of the Crystal Dawn Smith Rilee Foundation.

She defined the Foundation's mission as follows:

To provide both an educational and a historical outlet to the general public by preserving a turn of the century Oregon farm, and at the same time preserving the history of an area that is being rapidly developed with urban growth.

The Foundation will provide the opportunity and location for persons to visit a working farm through exhibits, demonstrations, tours, agriculture, forestry, and the creation of an historical museum.

Under the leadership of a board made up of Parrett Mountain residents, the Foundation is building Parrett Mountain Farm to be an educational resource for nearby communities, the Portland metro area, and the Pacific Northwest.

A Story of Place

Parrett Mountain is unique in many respects. Once known as Wild Horse Mountain, it took its later name from the Parrett family. This southernmost section of the Chehalem Mountains, separated from the rest of the range by Rex Gap, covers about sixteen square miles. Its foothills extend north to Sherwood, northwest to Newberg, and east to Wilsonville. Parts of Parrett Mountain can be found in Yamhill, Washington, and Clackamas counties. The views are spectacular: Mt. Hood and the Cascade Range, the Tualatin plains...and on clear days, the capitol dome in Salem.

Little known beyond the local area, Parrett Mountain has remained true to its agricultural roots. Vineyards and equestrian centers blend well with fields and pastures. Driving along meandering roads (one stretch is known as "32 Turns"), newcomers are surprised when they suddenly descend into a forested canyon, or cross a stretch of open, uncultivated land. Equally surprising are the new properties, larger and more opulent than most of the older homes. People in search of "a place in the country" are building their dream houses on Parrett Mountain.

To preserve the character of this very special place is the fervent wish of longtime residents, as well as of board and staff members of Parrett Mountain Farm. Crystal Rilee's farsighted gift of land, and her vision for its educational use, could not be more timely. The resources and programs described in this interpretive plan are aimed at newcomers, longtime residents, and visitors alike. By bringing people together to discover, celebrate, and participate, Parrett Mountain Farm will build on shared traditions to create new common ground.

Parrett Mountain Farm will interpret the social history of Parrett Mountain, primarily through recreations of a mid-to-late 19th century homestead, and a 20th century farm museum. We look forward to potential opportunities to also interpret Native American history and culture at Parrett Mountain Farm, in partnership with the Confederated Tribes of Grand Ronde. An amphitheater, picnic area, and visitor center will welcome area residents and visitors for educational programs, festivals, and social events. A network of trails will immerse hikers in the cultural history, ecology, forestry, and geology of Parrett Mountain. Environmental recreations, re-enactments, and demonstrations will introduce people of all ages to a wide range of skills and technologies, from Native horticultural and hunting practices to organic farming techniques of today.

This interpretive plan envisions a fully developed Parrett Mountain Farm, to be built gradually and sustainably over time. The plan describes the scope of content, presentation methods, and educational principles that will guide planning and programming for the Farm. Conceived as a cultural and educational resource of the highest caliber, Parrett Mountain Farm will draw upon the knowledge and experience of historians, artisans, community members, and other experts to create visitor experiences that are as authentic as they are memorable.

"Today, the simple truth is our sense of the past comes less from history books than from everyday things we see and do from childhood on.... Old buildings...have tremendous emotional power. Historic properties lend a physicality to history, and are more accessible and visible than written records."

—Stephen C. Gordon, "Historical Significance in an Entertainment Oriented Society", 1998

INTERPRETIVE APPROACH

The Goals of Interpretation

According to Freeman Tilden, author of *Interpreting Our Heritage*, the aim of interpretation is “to reveal meanings and relationships... rather than simply to communicate factual information.” Interpretation provokes attention and curiosity, relates concepts and facts to visitors’ own lives, and reveals key messages in unforgettable ways. Making use of a variety of objects, experiences, and media, interpretive exhibits and programs appeal to as many senses as possible. Interpretive displays and activities seek to engage visitors intellectually, emotionally, and physically.

Take-Home Messages and Interpretive Goals

The first step in interpretation is to determine the big ideas to be conveyed to all visitors. Working with interpretive planner Alice Parman, the Farm's board, staff, and stakeholders have identified four key take-home messages:

- People can make a living—and make their own fun— by doing things for themselves.
- The more skills people have, the more they can do for themselves.
- History is the record of the skills, knowledge, and traditions that have sustained people through time.
- People have lived on Parrett Mountain for thousands of years. From Native people to 19th century Euro-American settlers, from the turn of the 20th century to today, they have used different tools and skills to make a life for their families.

Take-home messages provide the conceptual framework for organizing the visitor’s experience of Parrett Mountain Farm. Resources and programs focused on take-home messages are intended to influence visitors’ understanding, attitudes, and behavior. We expect that following their visit, many visitors will:

- be more confident in their ability to learn new skills.
- want to know more about the history of their family, community, and region.
- care more about history and heritage preservation.
- want to return again and again to Parrett Mountain Farm.
- become involved as members, volunteers, and/or supporters.

Guiding Principles of Interpretation at Parrett Mountain Farm

"Americans put more trust in history museums and historic sites than in any other sources for exploring the past."

—Roy Rosenzweig and David Thelen, *The Presence of the Past*, 1998

• Principle 1: Authenticity

Restored and re-created buildings and sites accurately reflect the visual and written records of their periods of significance. Scholars, architects, Parrett Mountain residents, and other experts continually monitor programs and resources for historic accuracy.

Interpretive content is grounded in scholarship: oral histories and documentary sources,

as well as academic research. This applies to all interpretive resources: buildings, furnishings, clothing, equipment, plants and animals, technologies and skills, etc.

Source materials prepared by recognized experts are the guiding documents for all interpretation. Comprehensive essays, prepared by qualified specialists, summarize what's known about each site on the Farm. Frequently reviewed and updated, these resource essays ensure that interpreters share consistent, historically accurate information with visitors.

• **Principle 2: Regional identity and sense of place**

Most of the Farm's educational offerings interpret activities and events known to have taken place on Parrett Mountain. Re-creations of historic sites and events, and demonstrations of period skills and technologies, directly represent the region's history. Lectures and guided hikes are examples of programs that increase participants' understanding of the natural and cultural history of Parrett Mountain.

Wherever possible, social events include interpretive components. A reception or corporate meeting might feature a period meal or musical performance, to remind participants of the unique character and history of Parrett Mountain.

• **Principle 3: Learning through participation**

Interpreters at Parrett Mountain Farm don't pretend that they live in the past. Instead, they "*live* the past," practicing traditional skills and talking with visitors about the relevant periods of significance.

Interpreters don't lecture or give formal instruction. Instead, they go about their daily and seasonal tasks, involving visitors as participants in age-appropriate ways. In response to visitors' questions, interpreters are equipped to provide as much information as desired—from brief facts to in-depth discussions and demonstrations.

After an initial rigorous training program, interpreters continue to broaden and deepen their skills and knowledge through participation in workshops, and independent study of recommended readings. Each time an artisan, scholar, or other expert presents a program at Parrett Mountain Farm, his/her knowledge is captured on video, to become an added continuing education resource for interpreters. Required continuing education and regular performance evaluations keep interpreters (both paid and volunteer) motivated and focused.

NARRATIVE WALKTHROUGH OF POTENTIAL VISITOR EXPERIENCES

It's not easy to find Parrett Mountain Farm. Although Parrett Mountain Road functions as one of the mountain's few arterials, it's a winding country lane with a short unpaved stretch. In spite of new construction in recent years, the mountain remains a peaceful retreat from the encircling suburbs.

Parrett Mountain Farm is a cultural and social center for mountain residents, and a destination for visitors from greater Portland and beyond. With its modest parking lot and limited carrying capacity, the Farm is a local and regional favorite, rather than a mass-marketed attraction. Historic re-creations and educational programs of the highest quality make Parrett Mountain Farm one of Oregon's most respected cultural institutions. The unique character and charm of the Farm's meeting facilities mean it is a popular choice for weddings, reunions, retreats, and other gatherings.

Parrett Mountain Farm welcomes diverse audiences for a range of programs:

- School groups come for the day, dividing their time among historic sites, demonstrations, and guided walks.
- Children and youth participate in after-school workshops and classes, summer day camps, and opportunities for service learning and volunteering.
- Families, homeschoolers, clubs, and senior groups come by appointment or during public hours to tour the historic sites, or to participate in a festival or other special event.
- Dedicated volunteers assist with all aspects of programming and operations. Recruited from throughout the metro region, volunteers continually build and expand their knowledge and skills. They range in age from teenagers to retirees.
- To the greatest extent possible, experiences and facilities at Parrett Mountain Farm are welcoming to all. Sounds, smells, and hands-on opportunities reach out to people of all ages, including those with visual and hearing impairments, learning disabilities, etc. Pathways, buildings, and visitor services are wheelchair-accessible.

Visitors hear about Parrett Mountain Farm through press and media coverage, Internet searches, and by word of mouth. Publicity directs prospective visitors to the Farm's website for information about special events, public hours, educational programs, rental opportunities, and driving directions.

Arrival and Entry

After following one of several routes, visitors reach Parrett Mountain Road. A few low-profile signs alert drivers to the upcoming main public entrance. A larger sign in the same style announces their arrival at Parrett Mountain Farm. The sign has a changeable feature that tells visitors whether the Farm is open or closed, along with current public hours.

In the parking lot, sounds of birds, a fresh breeze, smells of ripening crops, and colors of fields and forest let visitors know that they have arrived at a very special place. Strategically placed welcome signs direct them to the Visitor Center, where their journey will begin.

Visitor Center

This sizeable wooden building, originally a hop-drying barn or hay barn, has been restored and adapted for multiple uses. Here a volunteer greets visitors, takes their admission fees, and gives each person a sticker to be worn throughout their stay. Another volunteer orients visitors to Parrett Mountain and to the Farm with the aid of a topographical map. Changeable elements allow the map to develop and change as Parrett Mountain Farm takes shape. The volunteer encourages visitors to ask questions of the interpreters they'll meet as they explore the Farm.

Rest rooms, a snack bar, and a small, high-quality Farm Store ensure that the Visitor Center serves as both the first and last stop for most visitors to the Farm. Open year-round at fixed hours, the Visitor Center is also a venue for changing exhibits of Parrett Mountain history, as well as for indoor educational programs (demonstrations, workshops, lectures, performances, etc.). A workshop/studio is rented to one or more artisans at a favorable price; in their turn, these craftspeople demonstrate their skills to visitors at scheduled times. A small catering kitchen is available for both rental and in-house events.

Parrett Mountain Farm offers uniquely beautiful settings for cultural and social events.

Parrett Amphitheater is nestled in a natural bowl bordered by fields and trees. About 500 people can bring blankets, lawn chairs, and picnics for an evening of roots music, storytelling, or a late-night star party. Electrical service to the site allows presenters to use portable sound and lighting equipment. Discreet, solar-powered lights illuminate the pathways, but don't compete with starry skies or moonlight.

Bob's Corner is a favorite gathering place for picnics, reunions, youth activities, and historic re-enactments, such as a fur trade rendezvous. In good weather, visiting school groups can eat their lunches here. Picnic tables and a barbecue pit evoke the culinary talents and hospitality of Bob Rilee, one of Parrett Mountain's most beloved residents. A memorial commemorates his death in a tractor accident on this spot in 2000.

A small ***wedding chapel***, situated at an accessible site with a gorgeous view, will provide a breathtaking setting for nuptials and other special occasions. At some point, the Foundation board may consider adding an overnight guest facility to Parrett Mountain Farm's visitor services.

With a site map and a list of the day's events in hand, visitors leave the Visitor Center and begin their journey through time. From a starting point just beyond the parking lot, they will traverse three centuries.

Entering the woods, visitors follow a graveled path for a short distance until they come to the 19th century Farm. Along the path, unobtrusive signs convey key facts about the history of this region's first people: their presence in the Willamette Valley since time immemorial; the sizeable estimated population of Kalapuya people in the 1600s; the devastating impact of European diseases in the 1700s, and the integration of retired

Hudson's Bay employees into some Kalapuya families and communities in the early 1800s. Then the history timeline speeds up, with succinct information about the arrival of Catholic and Protestant missionaries, successive waves of Euro-American immigrants, the forced relocation of Indian people to reservations, and the allocation of ceded Native lands to newcomers under the Donation Land acts.

19th Century Farm

A larger sign prepares visitors for their arrival at a working re-creation of a farm on Parrett Mountain, from the 1860s through 1885. Concise text and period quotes show that by the time the first Parrett in-law arrived in the Willamette Valley in the late 1840s, the best farmland was already spoken for. Family members were forced to file their claims on marginal land. Still, Richard Everest wrote to his sister, Maria Everest Parrett, that he would rather be a dead dog in America than to live in England. Back in Kent, Maria and her husband Samuel had worked on other people's farms. In Oregon, they became landowners.

The centerpiece of the 1860s farm is the Henry Parrett House, a restored frame house that was actually built and occupied by Henry Parrett. Henry married a widow, Martha Jane Ashford; her children became part of the household, and the couple later had children of their own. Surrounding the house, restored and replica structures house equipment, livestock, and food supplies for a largely self-sufficient way of life. When buildings are donated to historic sites on the Farm, their associated family histories become part of the interpretation. Volunteers share information and stories with visitors, and changing exhibits in the Visitor Center showcase the history of these families.

Buildings such as a barn, smokehouse, root cellar, outhouse, and woodshed accurately represent the period of significance. The ensemble of buildings will be determined by future research, and will reflect what's known about farm sites of this period.

"The spatial relationships among structures and the spaces between the buildings and sites are important determinants of their historic character.... We consider these spaces not as 'empty' areas..., but recognize them as the very essence of a rural landscape's spatial fabric."
—Elizabeth A. Lyon and Richard C. Cloues, 1998

Chickens roam free in the farmyard, sheep and a milk cow are pastured nearby, and a pigpen houses a sow and piglets in season. A team of oxen can be harnessed to a plow or a wagon. All the livestock are heritage breeds, handled and housed according to standard practices of Oregon in the 1860s. A kitchen garden is planted with heritage plant varieties.

Visitors are free to explore, observe, and ask questions. Knowledgeable interpreters in period clothing (qualified staff and trained volunteers) carry out the work of the farm. Their seasonal tasks might include plowing and planting, hoeing and weeding, harvesting and storing; mending and maintaining tools and equipment; cutting wood, splitting cordwood, building fences; mucking out pens and stables; making lye from wood ash;

butchering and smoking meat; and other seasonal tasks appropriate to an 1860s farm on Parrett Mountain.

Inside the farmhouse, interpreters are equally hard at work on a wide range of chores essential to the health and well-being of the Parrett family. The mid-day meal is prepared from historically accurate ingredients, using authentic recipes. As visitors watch this process, they see the range of skills involved: lighting the fire and keeping it going, techniques for preparing food, bread-making, separating cream from milk to make butter, cooking with a few multi-purpose pots and utensils, and cleaning up without running water. As the interpreters sit down to their meal, visitors realize the importance of food to fuel the hard work of everyone on the farm.

Clothes-washing, soap-making, sewing and mending, gardening and food preservation, and housecleaning also take place in and around the Henry Parrett House at scheduled times. Visitors can choose to participate in some of these activities, either by helping out with a specific task for a few minutes, or by assisting with the whole process from beginning to end.

This is a working farm environment. Furnishings, materials, and equipment in the farmhouse and on the farm are all touchable and usable by interpreters and visitors. The farm has a lived-in look; it feels like a real place. Even if the outhouse is actually a porta-potty in disguise, a chamber pot and a slop bucket (along with a ewer and basin) in the farmhouse show visitors the essentials of 1860s hygiene. Interpreters with musical skills often play or sing, as a break from work or to enliven their daily round, just as the Parretts did. Replicas of newspapers, books, letters, games, and children's toys convey a sense of current ideas, values, and distractions in 1860s Oregon.

Visitors are welcome to stay as long as they like. Most people stay at least half an hour and many spend an hour, sampling a number of activities or following a task through to completion. After taking their leave of the Parrett family, visitors return to the pathway, which leads along a different sort of timeline: a chronology of crops grown on Parrett Mountain, from the 1860s to today.

Grown on Parrett Mountain

Strolling along a graveled path at the edge of a field, visitors get a close-up look at a series of farm crops. Interpretive signs put each crop in context, with period images and quotes. Visitors find intriguing information about evolving agricultural methods, from Indian horticultural practices and 19th century Euro-American farming to present-day sustainable and organic cultivation.

First they see bushes of kinnikinnick (a kind of tobacco), widely cultivated by the otherwise non-agricultural Pacific Northwest Native groups. Then visitors pass by sizeable stands of wheat and hay, the first crops planted by the Parretts. Tall frames support hop vines, an important agricultural product in the Parretts' home county of Kent, England. Visitors learn that hops were a mainstay of Parrett Mountain farmers until Prohibition shut down local breweries across the U.S. in 1920. After that sad day, the

Parretts and their neighbors turned to nut farming and strawberry and blackcap production, marketing their produce (with mixed success) in nearby towns and in Portland. (Interpretive signage explains that moonshiners were active on Parrett Mountain during the Prohibition era; their stills were hidden deep in the woods.)

The historic walk continues with mid- to late-20th century crops, including berries, filberts, walnuts, and varieties of grapes grown in Parrett Mountain vineyards today. Continuing on, visitors have a nice view of the amphitheater. (A quick detour takes them back to the Visitor Center and Bob's Corner.) Following the main pathway for a few minutes, they reach a third historic area: the 20th Century Farm Museum.

20th Century Farm Museum

The 19th century farm, created from the ground up to replicate a homestead of the period from the 1860s through 1885, takes its keynote from the Henry Parrett House—a historic building, relocated from its original site, and restored to a specific, narrowly defined period of significance.

The 20th century site is very different. It is a complex, original site, built up and accrued in the course of several generations. Because farming on Parrett Mountain was a challenging enterprise at best, farm families were slow to acquire new things. They were just as reluctant to jettison anything old, because it might come in handy someday. The end result is an eclectic mix of buildings, furnishings, implements, tools, and equipment that spans the whole century. In this sense, the Farm's 20th century site is typical of most family farms that survive today. A place like this is inherently fascinating to visitors; it's a living museum of farming technologies and lifestyles.

"When speaking of an historic place, it can be argued that the truth of a place is the sum total of its history."
—Carroll Van West, 1998

Parrett Mountain Farm makes the most of this agricultural treasure, with a blend of exhibits (many of them hands-on), demonstrations, and opportunities to participate in a range of farming activities. Some examples:

Bob Rilee's Shop, preserved and restored, is a fascinating exhibit of 20th century technologies. Visitors can look inside (but can't enter). Volunteers are stationed outside the shop to demonstrate some of the skills that were second nature to 20th century farmers.

The Barn is the scene of ongoing projects to restore and maintain farm implements and vehicles. This working collection is often used for demonstrations of farming tasks. Visitors can climb up into a tractor seat for a photo opportunity, or take a ride around the grounds in a vintage car or truck. A second barn allows for indoor storage of historic farm equipment in the Foundation's collection.

The Farmyard, a well-kept set of enclosures with adjacent pastureland, houses an ever-

changing array of heritage breeds of livestock and poultry. These animals are raised by young people under 4-H and FFA auspices, with guidance and support from staff and volunteers at Parrett Mountain Farm. Traditional feeding and pasturing practices ensure that eggs and meat are delicious and free from additives. Eggs and seasonal meats (Thanksgiving turkeys, Christmas hams, spring lamb) are sold through the Farm Store. An annual livestock auction provides supports both the college funds of 4-H and FFA members and the operations of Parrett Mountain Farm.

At scheduled times, volunteers are on hand to supervise close encounters between visitors and animals. Children can help gather eggs, feed and water the animals, muck out the pens, and put down fresh straw. A nearby hand-washing station helps keep them safe from infection.

Parrett Mountain Garden is a thriving vegetable and flower garden planted with heritage varieties from throughout the 20th century. Through partnerships with heritage seed growers and master gardeners, the Farm offers workshops, day camps, and short courses to introduce people of all ages and abilities to old-fashioned "organic" gardening methods. Pathways through the garden invite visitors to take a closer look; and they are welcome to help out with planting, thinning, weeding, and harvesting, guided by knowledgeable volunteers. Produce from Parrett Mountain Garden is also sold in the Farm Store.

Interpretation at the 20th Century Farm Museum

Throughout the 20th century site, interpretive signs describe the uses of each building and connect life on Parrett Mountain to the histories of nearby communities: Sherwood, Newberg, Wilsonville and more. Quotes from oral histories and memories of long-time residents offer deeply personal insights into life on Parrett Mountain in the past century.

Research efforts may succeed in pinpointing the location and time period of a camp that housed Chinese workers at hop-picking time. Interpretive signs on the recycled barracks structure (which was relocated to the 20th century farm site) will open a window into the little known history of Chinese guest workers on Willamette Valley farms. Parrett Mountain Farm hopes to partner with longtime Chinese residents in the area, and with Seattle's Wing Luke Asian Museum, to develop this project.

There is an old granary at the 20th century farm site. If feasible and safe, restoration of the granary will allow visitors to see how grain was stored. If the building is deemed unsafe for public use, it will be used for grain storage, visible and interpreted from outside.

The 20th century farm is also a potential focal point for interpretation of horse-powered agriculture. At scheduled times, visitors can watch skilled re-enactors carry out farming and logging projects, using vintage equipment pulled by well-trained farm horse teams. These heritage animals (and most of the equipment) are not housed on-site, but belong to people from throughout the region who are hired as contractors, or who volunteer their services to Parrett Mountain Farm.

Early 20th Century Farm

If period buildings can be secured or replicated, a house, barn, and outbuildings from the early 20th century would be wonderful additions to the ensemble of interpretive resources in the 20th Century Farm Museum. This "turn of the century" farm would represent the daily life of a farm family of limited means on Parrett Mountain in the 1920s. The following descriptions are offered as potential alternatives or supplements to similar 20th Century Farm Museum activities described above. For instance, there could be exhibits and demonstrations of farming techniques from many decades; but there would only be one chicken coop, and one demonstration field.

Like its 19th century counterpart, the early 20th century farm is a hardscrabble place, where people work hard to raise a few cash crops, while depending on their garden and livestock for basic nutritional needs. But some things have changed. Horses pull the plow instead of oxen, and kerosene lamps have replaced candles. Canning ensures a year-round supply of vegetables and fruits. New machines help the family with a variety of farm and household tasks.

Inside the barn, visitors find hay for horses, and stalls for horses and a milk cow. A lean-to shed houses a buckboard, plow, harrow, and other equipment. When they're not in use, visitors can climb up and sit on them. At scheduled times, visitors can ride in the wagon and watch the horses and equipment in action, both in nearby demonstration fields and in the woods. A chicken coop is home to a flock of heritage fowl.

Furnishings, accessories, and equipment on the early 20th century farm reflect information from oral histories, memoirs, and letters. Watching interpreters engaged in household tasks, visitors notice similarities and differences in comparison with the 19th century farmhouse. Steel has almost completely replaced iron, and there are many more manufactured items. Some things haven't changed; there may be a pump by the sink, but indoor plumbing and electricity are still far in the future on Parrett Mountain.

Children and families, as well as general visitors, are encouraged to help with food preparation, canning, clothes-washing, and other indoor activities, along with outdoor work with the animals and in the garden. They can also try their hand at period children's games and homework assignments, browse in replica newspapers and magazines of the day, and listen to a simulated broadcast on a homemade crystal radio set.

"An engaged relationship, even better a physical relationship, with a historic place is reckoned to result in a much more valuable experience for the individual, and will in its turn promote a more responsive and engaged attitude toward conservation of the historic environment in general."

—David Baker, 1999

Behind the Scenes

Other buildings on the 20th Century Farm site contain agricultural collections (such as the contents of a harness shop), historic artifacts stored in climate-controlled conditions, and work spaces for ongoing collections management and exhibit preparation projects. These "backstage" facilities, accessible to staff and volunteers, are open by appointment to Parrett Mountain Farm members and qualified researchers.

A renovated mid-20th century farmhouse serves as the Farm's administrative center, with staff offices and operations facilities. A portion of the house is the residence of the Executive Director, who was given a life interest as part of Crystal Rilee's estate. Although most public and rental events are scheduled for the Visitor Center, some gatherings take place at this farmhouse. These include receptions for major donors, regular luncheons for longtime Parrett Mountain residents, and other special occasions. A catering kitchen in an adjacent building is the staging area for these events.

Farewell experiences

From the 20th Century Farm Museum, a historic vehicle (horse and wagon, or vintage tractor pulling a wheelchair-accessible cart) takes visitors back to the Visitor Center.

In the Visitor Center's *Mountain Gallery*, they can view the current special exhibit about Parrett Mountain history, based on the Foundation's extensive collection of family heirlooms and community memorabilia. Prepared by a team of community volunteers with guidance and support from staff, these displays are housed in secure, readily changeable exhibit cases. Graphic panels are designed with the aid of computer templates and produced inexpensively at a copy shop. Each exhibit includes hands-on components and opportunities for visitors to share memories and ask questions.

At scheduled times throughout the year, an artisan-in-residence is at work in the *Workshop/Studio*, available to talk with visitors and demonstrate a traditional craft. At the *Welcome desk*, a friendly volunteer helps visitors learn about upcoming events, purchase a membership, or sign up to volunteer.

The Farm Store, an indoor/outdoor retail space, offers produce, flowers, eggs, and meat in season. A small snack bar offers light refreshments made from authentic historic recipes. Other products grown on Parrett Mountain can also be purchased here, along with handcrafted items made by the current artisan-in-residence, other artisans who have presented programs at Parrett Mountain Farm, and craftspeople who live on Parrett Mountain. Recommended books on regional history are displayed for sale, along with brochures from museums and historic sites in nearby communities.

Quote sources

The Rosenzweig and Thelen quote is from their book *The Presence of the Past: Popular Uses of History in American Life* (Columbia University Press, 1998). Other 1998 quotes are from *Preservation of What, for Whom? A Critical Look at Historical Significance*, Michael A. Tomlan, ed. (National Council for Preservation Education). The 1999 quote is from *Managing Historic Sites and Buildings*, David Baker and Gill Chitty, eds., (Routledge).