Executive Summary
Rapid City was founded as part of the process of Euro-American conquest of lands long held by the Indigenous people of the Black Hills and the Northern Great Plains. Ideas about race played an important part in this process and shaped the segregated society that evolved in the wake of this conflict. For decades, white Euro-Americans represented the dominant racial group in the city. Myriad ethnic, religious, and cultural differences persisted, which fed other tensions within the community. Meanwhile, Native Americans and other peoples of color shaped their lives, often in the face of discrimination, in their own search for community. Against this backdrop of conflict, however, the city also learned to celebrate the diversity that fed a shared sense of belonging and common identity.

Understanding, documenting, and preserving these diverse histories supports the City of Rapid City’s strategic goals. Although related to multiple City priorities, further explorations of the histories of historically marginalized groups will assist in two specific areas. The Rapid City Historic Preservation Commission (RCHPC) can move the City towards its goal of being “recognized as a leader in attracting, expanding and retaining diverse businesses and services.” Second, it can help the community strengthen its reputation as “a strong, vibrant and culturally-diverse community.”

Documenting the stories of these groups presents steep challenges. Many of the minority communities in Rapid City have been and remain small and diffuse. Often, only a handful of personal accounts or other historical records—both in terms of archival source material and of physical markers and monuments—link their experiences to the natural and built landscapes of Rapid City. This essay is a starting point. It offers a brief overview of the experiences of three of the most prominent minority groups in Rapid City: Catholics, Jewish people, and African Americans (For an overview of the experience of Native Americans, see the accompanying essay on “Indigenous Presence.”). The essay then offers paths for further research into smaller groups of difference whose imprints on Rapid City’s history are less well-known.

Historical Research & Narrative
Most histories of race and difference in the Rapid City area focus on the experiences of and relationships between Native Americans and Euro-American settlers. Today, around 97 percent of Rapid City’s residents are either white or Indigenous, a pattern that has held true over the course of the community’s history.

In the early years after Rapid City’s founding, many settlers came from other parts of the United States and traced their family histories to Western Europe, especially regions like Germany and Scandinavia. Many had settled in the Midwest before heading West River to pursue mining, work in support industries or retail, or prove up land made available by federal settlement programs. For this reason, early Rapid City was comprised of a largely homogenous, Euro-American

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1 City of Rapid City, “Rapid City Comprehensive Plan, Adopted April 2014,” 4-5.
2 Rich Braunstein and Tobias Schantz, “Rapid City Police Department and the Native Community in Rapid City: Examining Policing Trends, Communities Options, and Best Practice,” University of South Dakota Government Research Bureau, November 15, 3–4.
community without ethnic enclaves or distinct cultural districts. Native communities represented the exception to this pattern. After a brief hiatus caused by their confinement to reservations in the last quarter of the 1800s, Native families returned to Rapid City in several waves over the course of the 20th century. In the face of prejudice and discrimination, many lived in predominately Native neighborhoods along Rapid Creek, in the Sioux Addition/Lakota Homes area, and in the postwar housing development known as “Star Village.”

While the diversity of the white community was less apparent in the city’s pattern of settlement, if was evident in the growth of institutions—churches, fraternal organizations, and cultural societies—associated with the city’s ethnic and cultural diversity. This essay focuses on three groups that experienced prejudice and discrimination, even as they sought to celebrate their shared values and identities within the city as a whole.

Roman Catholics

Many Euro-Americans who settled in Rapid City were Protestant Christians. As early as 1877, area Methodists were holding prayer meetings—the first Christian religious services recorded in the town’s history. They were soon joined by Congregationalists, Episcopalians, Lutherans, and Presbyterians. Roman Catholics, meanwhile, started construction on the first church in Rapid City in 1881.

Throughout the history of the United States, Catholics have faced discrimination. Nativist objections to immigration in the nineteenth century often targeted groups from predominately Catholic countries like Ireland, Italy, and Southern Europe. In the 1920s, a resurgence of the Ku Klux Klan in the Midwest targeted Catholics in the Black Hills, as well as other racial and ethnic minorities. The Klan held large rallies and carried out acts of violence across the Black Hills. In Rapid City, the KKK marched through downtown and pressured the school board to fire teachers who were Catholic.

To counter prejudice and antipathy and to affirm their own religious values, Catholics throughout the United States established schools, hospitals, fraternal organizations, and other institutions. Concerned about the growing anti-Catholic sentiment in and around Sturgis, for example, a group of Benedictine nuns came to Rapid City in 1928 and opened the town’s second major health clinic, St. John’s McNamara Hospital. (The city’s first hospital was Methodist Deaconess, located on South Street.) Originally operating out of three houses in the West Boulevard area, the nuns eventually raised funds to build a 75-bed facility on 11th Street. The hospital expanded to host a nursing program that has trained thousands of nurses over the course of nearly a century.

The Catholic community built several churches in Rapid City over the course of the twentieth century as the city grew. The Catholic fraternal order, the Knights of Columbus, traces its

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4 See the essay “Rapid City’s Indigenous Presence: Deep History to 2021.”
5 “One Hundred Years Trinity Lutheran Church: 1914-2013” (Rapid City, SD: Trinity Lutheran Church, 2013), 5.
6 “One Hundred Years Trinity Lutheran Church: 1914-2013” (Rapid City, SD: Trinity Lutheran Church, 2013), 4–5.
presence in the Black Hills to the Gold Rush. In 1910, the Rapid City council of the Knights of Columbus was formally launched with a high mass at St. Mary’s Church.9

Anti-Catholic sentiment abated over time. Today, Catholics attend a half dozen congregations across town, including in the prominent and ornate Immaculate Conception church on Fifth Street, the Cathedral of Our Lady of Perpetual Help on Cathedral Drive, and the Blessed Sacrament Church across from Canyon Lake. The Catholic Church, meanwhile, manages private schools (St. Elizabeth Seton and St. Thomas More), a monastery and large retreat center known as Terra Sancta, and several service organizations committed to education and community well-being continue to influence the life of the larger community. Catholic congregants, meanwhile, are active participants in local business and civic life.10

The Jewish Community
Rapid City has also been home to a small but active Jewish community. Its members held the first Yom Kippur ceremony in Rapid City in September 1880.11 Lead/Deadwood had the largest Jewish community in the Black Hills until about the 1930s. When the mining industry declined, many Jewish families left the area. The few that remained in Rapid City became the community’s anchor in the region. While Jewish residents of Rapid City and the Black Hills experienced prejudice and discrimination, especially in the leadup to World War II, some became prominent in civic affairs and business.12

Military service brought a substantial number of Jewish families to the area. When Ellsworth Air Force Base expanded to support the Cold War effort in the 1950s and 1960s, the Rapid City area saw its highest number of Jewish residents. Around 1960, they formed the Synagogue of the Hills. For decades, it was a congregation without a facility. Membership ebbed and flowed depending on the number of Jewish families stationed on base. The Synagogue members, nonetheless, met for weddings, funerals, the High Holidays, and other important events. According to longtime Synagogue member Ann Haber Stanton, they held services “at the site of the present Faith Temple on Kansas City Street, occasionally in Canyon Lake Park, and eventually at the Chapel at Ellsworth Air Force Base.” Between the 1960s and the 1980s, the Synagogue met occasionally at the Sheraton-Johnson Hotel (Hotel Alex Johnson) or on the campus of South Dakota Mines for Passover Seder and similar gatherings. In 1995, the congregation moved into town, first meeting in an office building owned by the Hills Materials Company, and then in a house in the South Canyon neighborhood on Rapid City’s West Side.13

In addition to these places, a reminder of Jewish history of Rapid City can be found on the corner of Sixth and Main Streets, in the large building that now houses the Prairie Edge Trading Co. The building was built by two Jewish merchants, Louis and Julian Morris. Meanwhile, members of several Jewish families are buried at the Mountain View Cemetery.14

11 “One Hundred Years Trinity Lutheran Church: 1914-2013” (Rapid City, SD: Trinity Lutheran Church, 2013), 5.
14 Stanton, “A Destination in the Wilderness.”
Today, the Synagogue has a handful of members, some of whom travel hours for Shabbat services or holiday celebrations. The resilience of their community was captured by longtime Synagogue president and former state legislator, Stan Adelstein. In 1978, he reflected on the fact that people often asked how his family had “managed to stay Jewish for four generations in Rapid City.” Adelstein replied that “statistically we are a true microcosm of the world Jewry. We probably are to Western South Dakota what the world Jewry is to world population. If we cannot survive for four generations in freedom, what hope is there for [the] Jewry to survive in a hostile world?”

African Americans
A small number of African Americans have called the Black Hills home since the 1870s. The first arrived in the Black Hills in 1874 on a wagon train from Sioux City, Iowa. Over the next several years, several Black men and women came to the area. Many were former slaves who became miners, traders, and laborers in the local retail and service industries. Thomas Clark and Posey Ogelsby were two of the approximately 100 African Americans living in the Black Hills as of 1880. They were part of a group of Black and Irish prospectors who hit a large gold vein in the Northern Hills in 1876. Another Black man, Anderson Daniels, became known as the “quartz king” of Lead and made a good living from the quartz vein that ran underneath his house.

Fitting the boom-and-bust pattern of the early mining economy, many Black workers stayed in the region only briefly. A contingent of some 180 “Buffalo Soldiers,” or African-American infantrymen, were stationed at Fort Meade in Sturgis from 1880 to 1888. Due in part to the Black servicemen who stayed in the region following service at Ford Meade, by 1885, there was enough of a Black presence in Rapid City for a group to organize an emancipation celebration. Commemorations took place in August 1885 and August 1886, but local newspapers ran derogatory coverage of both events, and they did not continue.

Several African Americans became a longstanding part of the Rapid City community. The Graves Family Band, for example, performed in the area in the 1880s. The patriarch, a former slave from Missouri named Benjamin F. Graves, settled in Rapid City. Graves had eight children with his first wife, Caroline, who passed away in 1884. When Benjamin remarried, he and his second wife, Patsy, and their children stayed in town. One son, Frank Graves, was a track star at Rapid City High School. Three children were members of the hose brigade for the local volunteer fire department. Several members of the family remained in Rapid City for years, although others left after two of the brothers were killed in a violent altercation with another individual. William and Margaret “Auntie” Summers were another notable Black family who lived in early Rapid City. They came to town in 1885 after William completed military service at Fort Meade. The couple lived for years on Rapid Street and had eleven children of their own. Mary was a well-known midwife who delivered many babies in and around Rapid City before her death in 1905.

15 Stan Adelstein quoted in Zimmer, Question is “Why?”, 188.
17 Vanepps-Taylor, Forgotten Lives, 40.
18 Pengra, “Corporals, Cooks, and Cowboys,” 23. Although President Abraham Lincoln signed the Emancipation Proclamation on September 22, 1863, it did not take effect until January 1, 1864. In many African American communities, “Juneteenth” celebrations mark the occasion. That date references June 19, 1865, when news that the Civil War had ended, and that slavery was over, arrived at a Black community in Texas.
According to the historian Betty VanEpps-Taylor, African Americans “kept a low profile and blended into the general population.” In addition to Black members of the hose running team, there was a mostly African-American basketball team that played in a league at the Community Service Center, and Black residents were enmeshed in various aspects of community life. Yet “it was well known among the town’s minority populations,” Van Epps-Taylor continues, “that many otherwise public facilities in Rapid City were restricted to whites only,” and that “jobs for American Indians and African Americans existed mainly at the bottom of the economic ladder.”

Instances of discrimination by whites against the African-American community increased dramatically after World War II. The expansion of Ellsworth Air Force Base in the 1950s and 1960s brought a wave of African-American servicemen and their families to Rapid City. Many of these families experienced discrimination in housing and at local hotels and restaurants. Discrimination gained the attention of the national media and led to several community surveys around race relations. Prejudice also sparked an equality campaign by the local chapter of the NAACP. In reaction, members of the white community formed a local “Citizens Council for Individual Rights,” which advocated against passing any laws to “impair their rights” by forcing business owners and landlords to serve or rent to Black patrons.

Bobby Seale, who would later co-found the Black Panther Party, was stationed at Ellsworth in the 1950s. In an oral history interview, Seale described the experience of African-American service members in Rapid City. “Of course, white GIs went to the white places in town. The black GIs went to the two black places.”

Ultimately, the South Dakota Advisory Committee of the United States Commission on Civil Rights launched an investigation into race relations in Rapid City in the early 1960s, a period when racial tensions between African Americans and the white majority made headlines across the country. After conducting numerous interviews, holding community forums, and probing allegations of discrimination, the Commission found a high degree of housing discrimination. Often, African-American families tried and failed for months to find places to live. Hotel and motel owners, meanwhile, denied service to many Black families. This forced Black airmen to leave their families in other cities during assignments at Ellsworth. As many as 86 percent “of bars and nightclubs practiced discrimination,” and Black residents also had a difficult time being served in salons and barber shops.

The Civil Rights Commission noted that although discrimination was a serious problem that needed resolution, racial animosity had been exacerbated by the post-war housing boom in Rapid City. The flood of people had stoked tensions by straining the housing and rental markets and overloaded the demand for utilities and municipal services. The Commission also pointed out that while Rapid City became the locus of the regional conversation around racial discrimination, the fact that Ellsworth was a prominent federal entity had brought increased scrutiny. Discrimination of this nature could have occurred in any rural Northern Plains community, the Commission said. In the

20 Vanepps-Taylor, Forgotten Lives, 177. See also Pengra, “Corporals, Cooks, and Cowboys,” 69; “Custer Indeed to Play in Tourney,” Rapid City Journal, January 26, 1957. The Rapid City Community Service Center was located at 804 East Chicago Street and was severely damaged by the 1972 flood and demolished a short time later. See Kay Taylor, “Community Service Center Trust Fund Receives Donation from VIC,” Rapid City Journal, November 26, 1984.


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end, it maintained that a relatively small segment of the white population had engaged in any form of discrimination. By the end of its study period, the Commission reported that instances of discrimination in hotels and restaurants had decreased while the community focused on the issue.\textsuperscript{24} Shortly after the Commission completed its work, the state legislature passed a law prohibiting racial discrimination in public accommodations.\textsuperscript{25} This law assuaged, but did not eliminate, racial tensions between the African-American and white populations in Rapid City. In 1967, a Black serviceman sent a letter to the editor of the \textit{Rapid City Journal}. He described his experience trying to help another airman find a home. Despite the law, the colleague, who was also Black, “was told by several persons that because he was a Negro they couldn’t rent to him. He finally got a house but was charged an outrageous price by the landlord.”\textsuperscript{26} The next year, the Rapid City Municipal Court had to review complaints that a local barkeeper was denying service to African Americans.\textsuperscript{27}

Black residents responded to these ongoing challenges by attempting to open their own businesses. In the spring of 1972, the Ebony Club opened on the 700 block of Main Street. The city denied its liquor license after several fights broke out and the business closed shortly thereafter. In response, members of the African American community organized a protest. They marched down Main Street carrying picket signs with phrases like “We Want Our Own Bar Now!” The event was staged to coincide with a presidential campaign event for Senator George McGovern at the Hotel Alex Johnson.\textsuperscript{28} Two years later, four Black business partners opened Club 1410, which was located at 1410 Centre Street on the East Side of Rapid City. Called by one reporter “the first black-owned club to be granted a liquor license in South Dakota,” the 1410 lasted only about a year before its liquor license was transferred to the Eagles Club, which moved into the building shortly thereafter and still occupies the Centre Street location today.\textsuperscript{29}

The number of Black Rapid Citians has remained small since the 1970s. As recently as 2015, the Black population was 1.1 percent, or around 700 individuals, of the community’s population.\textsuperscript{30} Several African-American residents have become important community leaders. In the 1980s, the Faith Temple Church of God in Christ bought the former Congregational Church at 715 Kansas City Street. The church was led for many years by Lady Evelyn Kelly and Bishop Lorenzo Kelly. Both were immersed in charitable work and service until their respective deaths in 2014 and 2017. The Kelly’s were succeeded by Bishop Troy Michael Carr and his wife, Twana Carr, who have continued their legacy of leadership and service.\textsuperscript{31} Meanwhile, in 2004, Malcolm Chapman became the first African-American city alderman in Rapid City’ history. He served several terms until 2010 and, after spending a decade in private consulting practice, Chapman became the city’s first Human Relations Commission coordinator. This new position was created in 2020 to help improve race relations and cultural dialogue in Rapid City.\textsuperscript{32}

\textsuperscript{24} “Report on Rapid City,” 45–47.
\textsuperscript{25} Vanepps-Taylor, \textit{Forgotten Lives}, 186–188.
\textsuperscript{29} “City’s First Black-Owned Nightclub Opens,” \textit{Rapid City Journal}, April 8, 1974.
\textsuperscript{30} Braunstein and Schantz, “Rapid City Police Department and the Native Community in Rapid City,” 3–4.
\textsuperscript{32} Siandhara Bonnet, “HRC Coordinator Salary Approved; Soo San Drive Name to Change to Sioux San,” \textit{Rapid City Journal}, December 8, 2020.
Opportunities for Further Research
In addition to the various racial, ethnic, and religious groups noted above, members of other groups of difference, including Asian Americans (who comprised some 1.2 percent of the population in 2015), Latino/as, people of Middle Eastern descent, and LGBTQ residents have lived and worked in Rapid City. A survey of the available literature on Rapid City history and search of newspaper databases turned up only a handful of references to terms like “Latino,” “Latina,” “Hispanic,” “Arab,” “Muslim,” “gay,” “lesbian,” “Asian,” “Asian-American,” and “LGBTQ.” Additional, in-depth research would be required to uncover the stories of these and other groups and to situate them on the built and natural environments of Rapid City.

33 Braunstein and Schantz, “Rapid City Police Department and the Native Community in Rapid City,” 3–4.
Bibliography/References


Preliminary Documentation

Cathedral of Our Lady of Perpetual Help at 520 Cathedral Drive.

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Immaculate Conception Church at 922 5th Street.

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The office building at 916 5th Street formerly belonged to the Knights of Columbus.

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Blessed Sacrament Church at 4500 Jackson Boulevard.
St. Therese the Little Flower Catholic Church at 532 Adams Street.

St. Thomas More High School at 300 Fairmont Boulevard.

St. Elizabeth Seton Elementary School at 2101 City Springs Road.
St. Isaac Jogues and the Mother Butler Centers at 221 Knollwood Drive.

Catholic Social Services is housed in an office building at 529 Kansas City Street.

The St. Martin’s Monastery and Terra Sancta retreat center on City Springs Road.
The facilities of St. John’s McNamara hospital and nursing school, 1014 11th Street.

The Freedom Chapel at Ellsworth Air Force Base.
Ellsworth.af.mil
The Synagogue of the Hills at 417 N. 40th Street

Duhamel Building on the 500 block of 6th Street in downtown Rapid City
Surbeck Center, South Dakota Mines — 501 E. Union Street
The Synagogue of the Hills held High Holidays celebrations and Passover Seder events at the Surbeck Center on the campus of South Dakota Mines at 501 E. Union Street.

The Synagogue of the Hills held many weddings and outdoor celebrations at Canyon Lake Park.

Formerly home to the Congregtional Church, the Faith Temple Church of God in Christ at 715 Kansas City Street has welcomed Jewish and African American worshipers throughout its history.
The Synagogue of the Hills held many events at the Sheraton-Johnson Hotel (Hotel Alex Johnson) at 523 6th Street in Rapid City.

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Now owned by Simon Construction, the “Quarry Building” of the Hills Materials Company, located at 3975 Sturgis Road, was a meeting place of the Synagogue of the Hills in the early 1990s.

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According to one history, the building that now houses Prairie Edge at 606 Main Street was built by Jewish brothers Louis and Julian Morris.
The graves of several Jewish residents and African American “Buffalo Soldiers” are located at the Mountain View Cemetery at 1901 Mountain View Road.

An early member of Rapid City’s African American community, Hance Graves, helped build the Emmanuel Episcopal Church at 717 Quincy Street.

This mobile home park occupies the 800 block of Chicago Street. The Community Service Center had been located at 804 Chicago before it was damaged by the 1972 flood and demolished a short while later.
Before it became the Eagles Club in the 1970s, 1410 Centre Street was the location of Club 1410, a Black-owned bar.

This parking lot on the 700 block of Main Street may have been home to the Ebony Club at 728 Main Street.

House of Margaret “Auntie” Summers, Rapid City — ?????????????
Maps/Historic Photographs

Maps TBD

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A pamphlet of churches in early Rapid City.
Minnilusa Historical Association

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A view of Rapid City with the Immaculate Conception Church prominent in the foreground.
Minnilusa Historical Association
An early Catholic church in Rapid City.
Minnilusa Historical Association

“Catholic Convention” in Rapid City, early 20th century
Minnilusa Historical Association

Members of the Ku Klux Klan march in Rapid City around 1926.
South Dakota State Historical Society
Photo Spread of St. John’s McNamara Buildings through time. In *St. John’s McNamara/Rapid City Regional Hospital School of Nursing: History, 1927-1991*

Chapel and Grotto at St. John’s McNamara. In *St. John’s McNamara/Rapid City Regional Hospital School of Nursing: History, 1927-1991*
The Synagogue lights a Hannukah menorah outside Stan Adelstein’s home at 1999 West Boulevard in Rapid City.
Rapid City Journal, December 21, 1984

Stan Adelstein speaks to a group of Synagogue members during a Passover Seder in the Surbeck Center at South Dakota Mines in 1986.
Stan Adelstein personal collection

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Menorah lighting ceremony at Stan Adelstein's home in Rapid City. 
Rapid City Journal, December 18, 1985

Wedding chuppah in Canyon Lake Park (confirm this), 1990s
Synagogue of the Hills Library
The Synagogue of the Hills around the time of its move to a permanent home at 417 N. 40th Street in 1995.

Synagogue of the Hills Library

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A Jewish mission group sponsored a series of day camps and events at the Rushmore Plaza Civic Center in 1989.

Stan Adelstein personal collection

A Black resident leading a parade float in Rapid City. Minnilusa Historical Association, reprinted in Pengra, “Corporals, Cooks, & Cowboys,” 133

Hance Graves delivers material to the site of the new Emmanuel Episcopal Church in Rapid City. Minnilusa Historical Association. Reprinted in Pengra, “Corporals, Cooks, & Cowboys,” 140
The Ebony Club operated briefly at 728 Main Street in Rapid City.

Black residents protest the closure of the Ebony Club in 1972.
Club 1410 may have been the first Black-owned club to receive a liquor license in South Dakota. *Rapid City Journal*, April 26, 1974
Potential Projects

The RCHPC could lead or partner in the following community history and historic preservation projects related to the Indigenous history of Rapid City:

Create a Research Project or Curriculum: Catholic History in Rapid City
The Catholic Church has a deep history and expansive footprint in Rapid City, and the Rapid City Catholic School System has a robust, online chronology of church history in West River South Dakota. The RCHPC could coordinate with diocese officials and staff and teachers from local schools to develop class projects or curriculum to study and explore the history of Catholics and Catholicism in Rapid City and the Black Hills.

Organize Oral History Project re: Synagogue of the Hills
The Synagogue of the Hills has a sizeable library and archive documenting its history and that of the Jewish community in the Black Hills and South Dakota. Meanwhile, several members have been involved with the congregation for decades. The RCHPC could help coordinate or sponsor an oral history project, perhaps in tandem with the Synagogue and/or the Rapid City Public Library, to capture the memories and reflections of the Synagogue’s members.

Support Mayoral Proclamation on Juneteenth
In many parts of the United States, African American communities commemorate the anniversary of emancipation each June 19, or “Juneteenth.” This is a reference to the arrival of a US army contingent that brought the news of both the end of slavery and the Civil War to Texas in June 1865. President Abraham Lincoln had signed the Emancipation Proclamation two years earlier, in September 1862, and it took effect on January 1, 1863. Yet many Black communities deep in the Confederacy were not freed until war’s end. In August of 1885 and 1886, some Rapid City residents celebrated emancipation, but these events were neither long lasting nor well documented. The RCHPC could coordinate with the Mayor’s Office and the African American community to commemorate Juneteenth or find another date or holiday of significance to Black residents.

Coordinate with Ellsworth Air Force Base to Honor Diverse Servicemen and Servicewomen
The RCHPC could work with the Mayor’s Office, City Council, and officials at Ellsworth Air Force Base to find ways to research and commemorate the contributions of the diverse servicemen and servicewomen who have been stationed at the base over the years and served both the military and the Rapid City community with distinction. Such a commemoration could come in a variety of forms. For example, it could include interpretive signage, the naming of a building or facility on base or in Rapid City, or through the establishment of an award or scholarship in the name of a notable individual (or individuals) from historically marginalized groups.

Develop Podcast on Race and Difference in Rapid City
As Rapid City prepares to grow in the 2020s, the RCHPC could develop a podcast focusing on the diverse stories of community members past and present. Partnering with a local university, television or radio station, or South Dakota Public Broadcasting, this project could highlight stories that promote a sense of place and help strengthen the bonds between the community and new arrivals to the city.
Sponsor Research Projects
As noted above, the stories of many historically marginalized groups in Rapid City are not well known. The RCHPC could work with a local high school or university class, or engage consultants or scholars, to research and document the histories of members of the following groups of Rapid Citians:

- Latino/a
- Asian American
- Africa/Middle East
  - Muslim/History of home-based mosque services
- LGBTQ
- Religious Groups
  - Muslims
  - Others?

National Register Eligibility

Already on national register:\(^34\)
- Church of the Immaculate Conception, listed 1975
- Emmanuel Episcopal Church, listed 1975
- Faith Temple Church of God in Christ (Congregational Church), listed 1984
- Hotel Alex Johnson, part of RC Historic Commercial District, listed 1974
- Duhamel Building, part of RC Historic Commercial District, listed 1974
- Prairie Edge Building, part of RC Historic Commercial District, listed 1974
- St. Johns McNamara and School of Nursing, part of West Boulevard Historic District, listed 1974

Eligible
- Cathedral of Our Lady of Perpetual Help, completed 1962
- St. Therese the Little Flower (year?)
- Freedom Chapel, Ellsworth Air Force Base (year? 1940s?)
- St. Martin’s Monastery?, 1963

Soon-to-Be Eligible
- St. Isaac Jogues/Mother Butler Center, established 1950 and 1957, destroyed by flood and moved to current location in 1972
- 1410 Centre Street

Ineligible
- Blessed Sacrament Church, parish established 1947, when was building built?
- St. Thomas More High School, 1995

\(^34\) Cassidy House, https://npgallery.nps.gov/AssetDetail/NRIS/98001407;

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St. Elizabeth Seton Elementary School, 2007
Synagogue of the Hills, when was building built?
Quarry Building, built 1990s?
728 Main (Ebon Club site), demolished
Terra Sancta Retreat Center, 2007

Resources

The following is a list of existing public and private community groups, organizations, and institutions who would make strong partners on any RCHCP initiative focused on exploring and understanding the diverse history of Rapid City.

Synagogue of the Hills
Ellsworth Air Force Base
Journey Museum and Learning Center
Minnilusa Historical Association
Dahl Fine Arts Center
Rapid City Public Library
Faith Temple Church of God in Christ
Catholic Diocese of Rapid City