



Churches in South Dakota

South Dakota State Historic Preservation Office

Cover photo credits top right, St. Mary's Catholic Church in Zell, Hand county, photo; middle left, Holy Spirit Chapel, Timberlake Vicinity; back left, St. Wenceslaus Catholic Church, Tabor.

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CHURCHES IN SOUTH DAKOTA

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**CHURCHES IN SOUTH DAKOTA
HISTORIC CONTEXT DOCUMENT**

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INTRODUCTION

The Church Architecture in South Dakota, 1870 – 1950, context document has been developed to provide a broad overview of both the denominations and church buildings established in South Dakota.

This document is intended to supplement *The Historic Contexts for Historic and Architectural Resources in South Dakota*. While the South Dakota Historic Contexts document functions primarily as a tool for institutional planning efforts and academic pursuits, the Church Architecture context document is designed to be used as a guide for the identification, evaluation, and documentation of a particular set of physical elements that derive their significance from a particular theme in South Dakota history – religion and worship. Both documents, however, identify patterns of historic development that provide a basis for understanding the context in which these particular resources exist.

It is important to note that this is a working document that should continue to evolve with additional research and consideration. This publication is intended to address a wide audience from the historic preservation and cultural resource management professional to the layperson interested in researching local history. Above all, this information has been prepared to assist in the evaluation of potentially eligible historic resources and the preparation of required documentation to list such properties on the National Register of Historic Places.

Context documents also serve as planning tools for state and local agencies that address historic preservation issues. As a planning tool, this document conforms to The Secretary of the Interior's *Standards for Preservation Planning* and is based on the following principles:

- *Significant historic properties are unique and irreplaceable
- *Preservation must often go forward without complete information
- *Planning can be applied at any scale
- *History belongs to everyone

Information contained within this context study can be useful in planning efforts and decision-making regarding ecclesiastical historic resources. As communities are faced with the effects of development and expansion as well as economic changes, there will be an increased need to protect and preserve the physical expression of the past. This document is intended to assist in the effort to identify, evaluate and protect such resources that contribute to the history and heritage of South Dakota and its people.

HISTORIC OVERVIEW

The following sections are intended to provide a historic overview of the key periods in South Dakota history in relation to the settlement patterns, ethnic groups, and religion. Since the extant historic churches in the state are representative of the importance of religion in mission work, community development, ethnic heritage and culture, it is important to place them within a historic framework. This overview provides a context for understanding and evaluating the physical resources that were constructed during key periods in the state's history.

EARLY SETTLEMENT PERIOD

Following the Louisiana Purchase of 1803 and the subsequent Lewis and Clark Expedition, the Dakota Territory became increasingly populated by scores of trappers, traders, and settlers. Among this nomadic entourage were priests and missionaries sponsored by various Christian denominations who sought to convert the native people, or Indians, to "civilized" religion as well as to minister to the spiritual needs of the adventurous whites making their way west of the Mississippi. Catholic priests were among the first to arrive largely due to the high percentage of trappers and traders who were of either French or Spanish heritage. Given their inherent religious background based primarily upon their nationality, the supposed need was for Catholic missionaries who could live among both the whites and the Indians while ministering to both groups.¹ In 1840, Father Pierre Jean De Smet coordinated the first baptism west of the Missouri River in South Dakota and by the late 1850s there were enough settlers in the area to warrant a diplomatic mission to Washington in hopes of obtaining territorial status. The request was granted in 1861 with the designation of the Dakota Territory. Further political entreaties led to the division of the Dakota Territory into two states, North and South Dakota, and South Dakota was granted full admission into the Union in 1889.²

The earliest known religious organization in Dakota Territory was a small Roman Catholic church that was established around the early 1800s to serve French Canadian trappers and American Indians employed by the Hudson Bay Company at Pembina. A chapel was erected in 1815 (later known as Walhalla).

For the first religious movements in the southern half of Dakota Territory we look to the earliest settlements, especially those at the towns of Yankton, Vermillion, Elk Point and Bon Homme. The religious and secular histories of South Dakota have a common

¹Robert F. Karolevitz, Challenge: The South Dakota Story. (Sioux Falls, SD: Brevet Press, Inc., 1975), 32.

²Linda Hasselstrom, Roadside History of South Dakota. (Missoula, MT: Mountain Press Publishing Company, 1994), xviii-xx.

starting point. The missionaries arrived with the pioneers. The earliest Protestant movement in the territory was begun by Baptists in 1852 (also a mission in Walhalla established to convert Indians) with the arrival of a missionary to serve the southeastern region, but he was killed by hostile natives soon after arriving and his family left the area. In 1853 Rev. Alonzo Barnard (Presbyterian) and D.B. Spencer (Congregationalist) came to Walhalla with a similar intent but soon became martyrs to their cause as a result of exposure to harsh weather and Indian attacks. The leading evangelical denominations were close together, in the order of time, in the beginning of their missionary movements. The Baptists were the first in the matter of organization, with a church organized at Yankton in 1864.³

Since many of the earliest organized religious groups were sponsored by missionaries who were frequently itinerant preachers, the success and longevity of the organization was directly linked to the mission workers. These "mission stations" typically did not survive long enough to become formal church bodies or came to a quick end if the townsite did not flourish as anticipated. As a result, it was not uncommon for new "churches" to decline and dissipate without the supervision of the missionaries and there are few extant congregations that still exist in their original location or form. As the state became more densely populated through immigration and migration, the religious organizations that followed reflected a communal commitment to religion and a sense of permanency in an otherwise uncertain world.

PERMANENT PIONEER SETTLEMENT (1858-1893)

Western expansion in the United States continued to flourish during the mid-nineteenth century, but rather than trappers, traders, and adventurers, more people sought permanent homes in the newly opened region. Historian Frederick Jackson Turner identified several frontier lines in order of temporal progression, with the Missouri River being the line that marked western movement during the 1850s and 1860s and making the Dakota Territory one of the last of the frontier states. Most of the settlement during this period was in the southeastern part of what would become South Dakota, particularly in the area immediately around Sioux Falls, Yankton, and in Bon Homme County. As the century reached a close, this area became more populated but most of the western region or "west river" lands were still sparsely inhabited with the exception of the Black Hills. This settlement pattern gradually moved westward but the period corresponds roughly with what Turner called the closing of the frontier in 1890.⁴ Settlement continued

³Parker, Donald, Denominational Histories of South Dakota, Brookings, SD: South Dakota State University, n.d.

⁴Frederick Jackson Turner. The Frontier in American History. In 1893, Turner presented his famous paper, "The Significance of the Frontier in American History," at the World's Columbian Exposition in Chicago. His ideas on the development of

throughout the remainder of the nineteenth century and for the first few decades of the twentieth century as government programs, town building, and railroads drew pioneers to the west.

Most of the pioneers who worked to establish permanent communities in South Dakota settled in this area in response to the Homestead Act of 1862. This act made the recently confiscated Indian land available to settlers who were willing to stay on the land and effect improvements, including establishing farms, housing, and communities. The lure of the undeveloped land and economic opportunity appealed to those who suffered from the crowded cities and overpopulated agricultural lands of the eastern United States. The economic and political climate of the post-Civil War era also influenced many peoples' decision to migrate westward. This land rush culminated in the Dawes General Allotment Act, additional lands were made available to white settlers. Initially, many of the white settlers traveled from the neighboring states of Minnesota, Iowa and Nebraska, or in the case of French settlers, from adjacent Canada.⁵ As the century progressed, immigrant settlers flocked to the new country largely as a result of marketing and promotional campaigns. Boosters promoted the building of churches, which carried with them an aura of permanence, and railroads were eager to provide free land, particularly to the Protestant denomination.⁶

A vast majority of the immigrants who settled in South Dakota arrived from eastern and southeastern Europe during the mid- to late-nineteenth century even though nation-wide immigration had already begun to decline after the end of the First World War. Despite the decrease in new arrivals, the established ethnic groups typically lived in small enclaves where they continued to practice their native customs and speak primarily in their native tongue. Among these immigrant settlers, the Germans (including German-Russians, Mennonites, and Hutterites) and the Scandinavians (comprised of Norwegians, Swedes, and Danes) were the most prominent groups in terms of numbers and number of communities.⁷ Other European-born immigrants that settled in South Dakota include Czechs, Finns, Welsh, Scots, and English. Historically, the population of eastern part of the state was predominantly composed of immigrants. The Norwegians and Germans

American culture's distinctive qualities generated debate and influenced historians for decades. Throughout his career, he continually elaborated and nuanced these ideas in both classes and writings. His books included *Rise of the New West* (1906), *The Frontier in American History* (1920) and *The Significance of Sections in American History* (1932), which was awarded a Pulitzer Prize the year after Turner's death.

⁵Karolevitz, Challenge, 88.

⁶Peter Williams, Houses of God: Region, Religion, and Architecture in the United States. (Chicago: University of Illinois Press, 1997), 213.

⁷Schell, 388.

along with Swedes, Bohemians, German-Russians, Dutch, French, Hungarians, Scots, Swiss, Irish, Welsh, Poles, and English composed the largest percentage of the immigrant population. The western region in turn has a legacy rooted in the German, Scandinavian, and Finnish heritage.⁸ At the close of the nineteenth century one-third of the state's population was foreign-born. Although by the mid-twentieth century only ten percent of the population boasted birth on foreign soil, almost half of the population was a mere two or three generations removed from their immigrant ancestors.

In addition to enriching South Dakota's cultural legacy, these immigrant groups had a significant impact on the development and dissemination of religious organizations across the state. Religious life was very important to new settlers and provided a means for promoting social solidarity as well as nurturing spiritual well-being. These communities developed due to commonalities: language ties, a desire to preserve national customs, and shared social values. For these new settlers, building a house of God was a primary objective upon establishing a community. The motive was largely spiritual, but they also believed that a church inspired by architecture of the old country could also nurture connections across oceans, continents, and time with their past homes.⁹ Immigrants also tended to cluster in places of worship: Poles, Bohemians, Slovenians, Irish and French in Roman Catholic Parishes; Scandinavians in Lutheran communities; German-speaking peoples in Mennonite, Evangelical, Congregational, Lutheran or Catholic congregations; and Hollanders around Dutch Reformed and Christian Reformed churches.¹⁰ British settlers and many Americans tended toward denominations with Anglican-origins such as the Episcopalian, Methodist, and Presbyterian organizations.

By 1870, the area that would become South Dakota boasted fifteen (15) church organizations with the largest representations being Lutheran, Methodist, Roman Catholic, Congregationalists, Presbyterians, Episcopalians, and Baptists. In addition to Native American missions established by Episcopal, Presbyterian, Congregational, and Catholic missionaries, hundreds of churches ministered to the needs of the territory's white settlers. The arrival of the railroad during the last two decades of the nineteenth century also encouraged the missionaries' work. Clergymen could travel from parish to parish or among rural communities with much greater speed and ease, thus facilitating their efforts to establish and maintain congregations. By 1890 there were twelve Christian denominations represented within the state. The Catholics ranked first in

⁸Milton, Bicentennial History, 143.

⁹James Coomber and Sheldon Green, Magnificent Churches on the Prairie: A story of Immigrant priests, builders, and homesteaders. (Moorehead, MN: Concordia College, 1996), 9.

¹⁰Karolevitz, 156.

number followed by the Lutherans while the Congregationalists and Methodists placed third and fourth, respectively.¹¹

By the late-nineteenth century, many congregations had grown to a point that it was necessary to construct a larger, more substantial liturgical edifice to replace the original church building. Improved economic status contributed to this overall demographic rise, thus the second church was destined to be larger, more substantial, and more distinctive in style than its predecessor. Settlement continued and population increased so that by 1890, the state population exceeded 328,800 residents which also coincided with the first Dakota Boom from 1878 to 1893. Furthermore, there were 774 churches and nearly as many church halls located in South Dakota by 1890. The state census report for that year lists 432 Lutheran congregations, 306 Methodist congregations, 177 Catholic organizations, 134 Presbyterian congregations, 90 Baptist organizations, and 83 Episcopal congregations in the state.

DEPRESSION AND REBUILDING (1893-1929)

By 1900 the boom period had passed its peak and the best of the public land was gone. Railroad promotion and boosterism had slowed and townsites had begun to flourish as permanent communities. Numerous manufacturing plants and other factories were established in the early part of the century but at the same time farmers experienced economic hardships as a result of rail rates and poor prices for produce and cattle. The emergence of the Populist Party and subsequent populist movement facilitated changes that led to quick recover, however, and conditions improved statewide. Mining continued to provide settlement opportunities in the west river region and drew not only immigrants but also east river settlers to the gold mines.

As mentioned previously, during the late-nineteenth and early-twentieth century, settlers tended to cluster together according to their faiths in communities or towns. Due to the limited funds and newness of these organizations, it was a common practice for more than one congregation to share the same church building. These newly established congregations were also initially dependent upon itinerant pastors who traveled from community to community and frequently preached among large circuits. Often, these meeting places were not churches in the traditional sense but were typically any available building or structure that could adequately accommodate large group gatherings.¹² As

¹¹Milton, 390.

¹²Gerald F. De Jong, "Some Historic Churches of South Dakota," unpublished document, no date, 2-7. De Jong writes that the Vermillion-based Methodists met in the Presbyterian's log structure while at Elk Point, the Congregationalists shared facilities with the Episcopalians and United Brethren. In the 1880s the Congregationalists then held joint services with the Methodists whose church building they later purchased and moved to a new location. In his pivotal work Plains Country Towns (Minneapolis, MN:

the decade progressed, congregations garnered the funds to begin building the first church for a given group or community.

In addition to establishing congregations and church facilities, some of the leading ethnic groups played key roles in founding schools, academies and colleges. While mission schools, including boarding schools, were important to the education and assimilation of Native American youth, these were primarily intended for children on or around the Indian reservations and operated under the auspices of either Catholic, Episcopal, or Presbyterian mission organizations. To meet the growing needs of the white population, there was a significant movement in the 1880s to establish private educational facilities sponsored by various Christian denominations. A total of seven church-related institutions were founded and fully operational by the turn-of-the-century including Augustana College, Dakota Wesleyan University, Huron College, Yankton College, Mount Marty College, and Sioux Falls College.¹³

This period is also notable for the Chatauqua movement a literary, religious and cultural movement that featured touring lecturers and entertainers. Endorsed by some Christian denominations, particularly the Methodists, this movement was intended to expand public awareness about social and economic issues.

While ethnic ties and traditions remained strong in most of the settlement communities, World War I had a significant impact on the assimilation process as many groups with eastern European heritage faced persecution and anti-German sentiment among the Anglo population. This dilution of ethnic enclaves was also a product of time and acculturation that naturally occurs with the blending of various nationalities. As a result, the formerly ethnic-oriented churches declined in favor of more integrated houses of worship and in many cases, led to a name change in subsequent years.

University of Minnesota Press, 1985) John Hudson observes that "some of the early church buildings in North Dakota towns were moved from the country for purposed of a central location and some rural churches were small town buildings that belonged originally to congregations that had outgrown them (125)." This example could easily be applied to South Dakota church building patterns as well. Another point to consider is that the Catholics often built one large church in a central location to serve several communities rather than building multiple small mission churches that would be scattered throughout a rural area.

¹³Ibid., 390.

THE GREAT DEPRESSION (1929-1941)

The stock market crash of 1929 and the subsequent national economic depression had a lasting impact nationwide, but in addition to the far-reaching financial crisis, the western states also endured debilitating environmental changes that had a significant effect on their economic and social structure. The statewide population in 1930 was approximately 693,000 residents who were primarily employed through agricultural and industrial pursuits. While employment in the industrial sector was reduced due to the depression, farmers faced an even greater obstacle as a result of what became known as the "Dust Bowl." Intense heat and drought in the early 1930s created an environmental disaster in which both crops and livestock suffered. Many farmers left the eastern region of the state to work in the gold mines but many others left the state entirely.

The desperate economic times brought a resurgence in religion in South Dakota, as elsewhere, when people looked to the church to provide them with the emotional and spiritual strength to overcome the hard times. Often the church was a source of assistance in providing food, temporary shelter, and clothing for those in need. It also continued to remain a focal point in community life as a social center.

The 1936 United States census of religious bodies showed that more than 278,000 South Dakotans, or approximately 42 percent of the state's population were members of some church organization. The leading churches with their respective memberships in 1936 were as follows:

Lutheran	96,604	Baptist	8,521
Roman Catholic	89,001	Reformed (Dutch)	5,627
Methodist	23,928	Evangelical/Reformed	5,003
Congregational	14,595	Mennonite	2,071
Presbyterian	11,430	Evangelical	2,001
Protestant Episcopal	8,269	Disciples of Christ	1,179 ¹⁴

Although this period did not produce a great number of new church buildings as a result of limited financial and building resources, there were exceptions to the rule, particularly among those congregations that were building their first church.

WORLD WAR II AND THE RECENT PAST (1941 – PRESENT)

The United State's engagement in World War II led to a resurgence of industrial and agricultural activity that brought the nation out of the Great Depression. Communities throughout South Dakota thrived not only in response to the needs of the national war machine but also as a result of improved environmental conditions.

¹⁴Tbid., 390.

An improved economy facilitated considerable new construction across the nation. Those South Dakota towns that survived the depression now benefited from greater wealth than before. While migrational patterns during this period did not typically extend to this region, the population remained stable and communities continued to expand and develop as a result of the economic boom and baby boom that characterized the post-war period.

As with World War I, the pressure to conform to an Americanized standard was predominant during the Second World War following decades. The unified fight against the Nazis and later, against communism, encouraged South Dakotans to seek a common heritage rather than focus on the individual ethnic traditions that formerly set them apart from other nationalities.

The Cold War era is also noted for its focus on domestic issues and family values, of which religion was an integral part. This facilitated greater emphasis on Christianity throughout the nation, including South Dakota. In 1960 the National Council of Churches conducted a survey in which they ascertained that church membership in South Dakota had risen to 63.4 percent of the total population.¹⁵ In the decade or two immediately following the war, church building, like all other new construction, flourished, particularly in larger towns with suburban development.

¹⁵Ibid., 390.

DENOMINATIONAL HISTORIES

Introduction

The most prominent denominations in South Dakota during the late-nineteenth century were the Lutheran, Methodist, Catholic, Congregationalist, Presbyterian, Episcopal and Baptist faiths. By the early 1900's these seven denominations comprised more than ninety percent of the statewide church membership. Since these groups have historically constructed the vast majority of the churches found across the state, they are the denominations selected for this study as well. To understand their development and rise to prominence, it is necessary to explore their historical association with South Dakota. The following provides a mere synopsis of the origins of the primary denominations as a source of basic background information on which to build specific studies.

Lutheran

In 1915, one-fourth of South Dakota's population was of Germanic descent and their immigration to the area that was to become South Dakota began in the 1850s. The Lutheran denomination is most prominent among Germanic peoples and thus, it was natural that South Dakota would have such a large representation of the Lutheran faith.

The origins of Lutheranism in South Dakota can be traced to 1861, the year in which the first Lutheran minister, Abraham Jacobson, arrived in the southeastern part of the state from Iowa. Early services were held in private homes but by around 1864, the Reverend J. Krohn of Chicago arrived in the Vermillion area and conducted services in the home of Peter Nelson. This led to the organization of the Norwegian Evangelical Lutheran Church of Dakota Territory. This organization included all of the territory from Brule Creek to the Dakota River. Out of this group came the Vangen district, who erected a church building in 1870. Numerous other churches followed suit and by 1906, there were seven organizations of the Lutheran Synod in South Dakota. By 1915, the number of Lutherans in South Dakota was 120,949. Most Lutheran congregations are composed of peoples of Germanic, Norwegian, Finnish, Swedish, and Dutch origins.

Roman Catholics

The influence of Catholicism in South Dakota can be traced to the mid-eighteenth century when French explorers, fur traders, and adventurers traversed the area around the Missouri River. The most tangible evidence of these explorations is the discovery of the Verendrye plate at Fort Pierre. It is widely accepted that these Frenchmen were Catholics. The first recorded mission work by the Catholics in this area is attributed to Father Jean Pierre De Smet, who, in 1839 landed his boat at Vermillion to convert the

American Indians to Christianity to bring peace to the Omaha and Sioux tribes. De Smet was followed soon thereafter by Father Ravoux who ministered to the fur traders at Fort Pierre.

The Catholic missionaries who came to the area were under the authority of the Archbishop of St. Louis. In 1867, the territory was populated with enough Catholics to warrant the organization of St. Peter's Church at Jefferson. This church was led by Father Pierre Boucher who was given jurisdiction over the Southern portion of Dakota Territory. Boucher built the first permanent Catholic structure in South Dakota at Jefferson.

By 1879, there were twelve priests and twenty Catholic churches in the Dakota Territory and in this the Reverend Martin Marty established a diocese at Yankton. With the establishment of North and South Dakota in 1889, Pope Leo XIII organized a see for each state and he placed Reverend Marty as head of the Sioux Falls diocese.

In 1899 the Benedictine sisters of North and South Dakota established headquarters in the Old Park Hotel in Pierre which they then successfully rehabilitated into a hospital and school. Other Catholic hospitals in Aberdeen, Cascade Springs, Deadwood, Weston, and Yankton soon followed. Early Catholic schools were located in the towns of Aberdeen, Elkton, Marion, Sturgis, Vermillion, Jefferson, Tabor, Watertown, and Zell.

In 1903 the mining operations in Lead contributed to the establishment of a see there and by 1906 there were a total of 199 organized congregations of the Roman Catholic church in South Dakota with a membership of 61,014. In addition, there were 177 houses of worship, 82 parsonages, and 163 Sunday Schools. The state census of 1915 listed the number of confirmed Catholics as 78,769.

Presbyterian

The first recorded religious services held by Presbyterians in the area that later became South Dakota occurred in 1840 and were officiated by Reverend Stephen R. Riggs. He held services at Fort Pierre where he ministered to the American Indians in that area. The Reverend Charles D. Martin arrived in Yankton in 1860 and began preaching to white settlers. By June of the following year he had organized a Sunday school in Vermillion that met in a log building which later was later designated as the first church building to be erected in South Dakota.

The Presbyterians sought to convert the American Indians, and 1863, the American Board of Commissioners for Foreign Mission sent the Reverend John P. Williamson to the Crow Creek Agency for a missionary assignment. Williamson translated much of the bible into native languages and his work, along with the successful

efforts of other missionaries led to the establishment of the Presbytery of Dakota Territory in 1864. The next year the American Board sent H.D. Cunningham and his wife to work among the Yankton Indians at Greenwood. This mission prospered and by 1871, a church was established for the Yankton tribe at this location, consisting of eighteen members.

Presbyterian missionaries also sought to minister to the Sioux Indians who lived on the Sisseton Reservation and by 1865, an American Indian Presbyterian congregation of 65 members was established in Sisseton. In 1872 a congregation of Presbyterians was established in Dell Rapids and by 1881 the Presbytery of South Dakota was created. By the early-twentieth century this synod boasted 133 churches made up of 70,000 communicants and 110 ministers.

Baptist

The Baptist Church was organized in Yankton by the Reverend L. P. Judson in early 1864. Upon his arrival he succeeded in finding a number of Baptists who formed the nucleus of the First Baptist Society. The governor and other territorial officers assisted him in organizing a church. In 1866, Rev. J.E. Lockwood (former pastor in Sioux City) made numerous missionary tours up the Missouri to Elk Point, Vermillion, Yankton and elsewhere. He succeeded in organizing several churches in what is now South Dakota, owing largely to the rapid settlement of this portion of the state. Several other ministers had a similar impact on other parts of the territory, and by the late 1870s, there were 18 Baptist churches in South Dakota. Those located at Big Springs, Elk Point, Bloomingdale, Canton, Lincoln, Dell Rapids, Hurley, Parker, and Sioux Falls are among the oldest Baptist congregations. Churches were then established at Centerville and Madison in 1878; Goodwin in 1879; Huron, Brookings, Watertown, and Big Stone City in 1878; Mitchell and Montrose in 1881; Aberdeen, Arlington, Egan and Chamberlain in 1882; Armour, DeSmet, and Estelling in 1883; Ipswich, Parkston and Pierre in 1884, and Elkton in 1885.

The Reverend J. N. Webb had served as district secretary for the Baptist church in the Dakota Territory, but toward the end of the year 1877 there was no individual to personally oversee missionary work in this area. This fact greatly discouraged Baptist preachers and several churches were weakened as a result. However, during the 1880s the great growth of the population and the construction of railroads renewed their fervor and led to an increased number of churches.

German settlers arrived in large numbers during the 1880s and among them were a number of German Baptists. A German Baptist church was established in Emanuel Creek, as was a church in a German-Russian colony near Yankton. At the close of the 19th century there were fifteen German and German-Russian Baptist churches in South Dakota with a total membership of 1,113.

Early Baptist churches were also established among the Scandinavian immigrants, including a congregation at Bloomingdale and Big Springs (1872), a Danish church at Lodi (1872) and another at Danville (1873). In 1886 the various Scandinavian churches organized the Scandinavian Baptist Association of South Dakota. By the close of the century there were twenty-two churches, of which ten were Swedish, six were Danish, two were Norwegian, and four were Dano-Norwegian.

In 1872 the Southern Dakota Baptist Association was organized with a total membership of nine churches. By 1900 the number had increased to twenty. The Sioux Valley Baptist Association was established at Brookings in 1882, followed by the James River Baptist Association in 1884. In 1893, under the leadership of the Reverend T.M. Shanafelt, these new associations were reorganized and known as the Southern Dakota, Sioux Falls, Central, Northeast and Northwest associations.

Up until the late 1880s, no Baptist churches had been established in the far western part of the state. In 1888 a church was set up in Deadwood and by 1900 there were nine Baptist churches within the Black Hills area and formed the Black Hills Baptist Association. As of 1888 the Baptist denomination had grown exponentially to include a total of seventy-three churches with fifty-six houses of worship and thirty-one parsonages. In 1906 that number had increased to include eighty-seven Baptist organizations with a total membership of more than 6,000. They owned seventy-five houses of worship, five halls, thirty-three parsonages, and seventy-four Sunday Schools. In addition, the state boasted four Free Baptist churches, one Primitive Baptist church, and one German Baptist Bretheren church.

Congregational

The first work of the Congregationalists among white people in South Dakota was at Yankton when the American (Congregational) Home Missionary Society established the church at Yankton in response to the residents' requests. The Reverend E. W. Cook arrived in 1868 and in 1869 a church building was erected and dedicated in 1870. Dr. Charles Sheldon also became a prominent minister and in 1870 reported that he had established three churches in one day: Richmond, Elk Point and Vermillion.

In 1871 the Congregational General Association of Dakota was organized, a constitution prepared. A key player in the development of Congregationalism in South Dakota was W.S. Bell. By 1875 there were seven local associations of Congregationalists as follows: Black Hills, Central Dakota (American Indian), German, Northern, Plankinton, and Yankton. These united congregations formed the General Association of the Congregational Churches of South Dakota. During the next few years there were organized congregations at Medary, Aurora, Watertown, Fort Pierre, Pierre, Fort Sully, Mandan, Rockport, Redfield and other locations. Soon after churches were

established in the Black Hills region by Rev. Lanson Norcross. His successor, Rev. J.W. Pickett arrived in the Black Hills in 1878 and was instrumental in starting societies at Lead, Spearfish, Rapid City, and Rockerville. He also organized the Black Hills Association of Congregational Churches and the Black Hills Bible Society.

The late 1880s brought rapid growth in the Congregational churches of South Dakota. Sunday schools and the Women's Home Missionary Union were established during this decade. Many churches and parsonages were erected during this time and by the early 1900s the total Congregational Church membership in the state was more than 7,300 with a Sunday School membership of over 12,000. The aggregate value of church buildings was \$306,500 and the value of the churches' college and academy property exceeded \$200,000.

The Congregationalists proselytized among the German population, leading to the founding of eleven German churches. The American Indian population was also targeted through the Santee Normal Training School, elementary schools at Oahe and Plum Creek, and through the establishment of nine churches. In addition to setting up schools to serve the American Indians, the Congregationalists set up six other educational institutions in the early 20th century including Yankton Academy, Spearfish Academy (both later called colleges), Plankinton Academy, Redfield College, and Ward Academy.

In 1900 there were 168 churches with a total of 6,870 members. By 1906 a total of 168 churches with 8,509 members, 142 church buildings, 17 halls, 85 parsonages, and 157 Sunday Schools. The membership had increased to almost 10,000 by 1910 and to over 18,900 by 1915 with a total of 227 churches.

An interesting fact is that aside from the New England states, South Dakota boasts the highest percentage of Congregationalist membership per capita than any other state.

Episcopal

Episcopal missionaries initiated work in 1860 among the Sioux Indians from Sioux City to Fort Randall. Their efforts led to preaching among the white settlers and the founding of congregations at Vermillion, Elk Point, Yankton, Parker, Canton, Eden, Hurley, Watertown, Turner, and Pierre (all by late 1880s). The growth of the Indian missions was phenomenal – by the turn of the century there were 90 congregations and 3,777 communicants with a total of more than 9,000 baptized persons. Indian mission schools played an important role in their conversion with institutions such as St. Paul in Yankton Agency, St. Mary's at Rosebud Agency, St. John's at Fort Bennett, and St. Elizabeth's at Standing Rock.

Mission work in the Black Hills was also important but somewhat hindered by the influx of whites during the gold rush, thus leading to increased Indian hostilities.

Nevertheless, by 1904 there were six Protestant Episcopal churches in the area. Following the division of the Dakota Territory into separate states, another division occurred within the Episcopal Church. The missionary district was divided into two districts with distinct divisions among the whites and Indians. Despite the fractionalization, there were a total of 129 parishes and missions, thirty-four church buildings, forty-four clergymen and more than 13,000 baptized persons in the Episcopal church as of the early 1900s. By 1906 there were in the state 126 organizations of the Protestant Episcopal Church with 7,055 members, 109 houses of worship, 61 parsonages, 86 Sunday schools, and 3,158 scholars.

Methodist

In the summer of 1860, the Upper Iowa Conference of the Methodist Church decided to minister to the region that became South Dakota. The Reverend S.W. Ingham commenced work for the Methodist Church in Elk Point and Vermillion in 1860 and has the distinction of performing the first marriage ceremony above the James River. Within a year two other ministers joined him and they formed the first religious organization of Methodism in the territory.

Up until 1870, only the congregations located in Vermillion, Yankton, Elk Point and Canton were organized as charges of the church. In 1871 the first Methodist church was erected in Elk Point and by 1873, there were a total of 13 charges with a total of 618 members. In 1880 the Dakota Mission Conference was established with a membership of more than 1,000 members, 19 charges, 9 church buildings, and 6 parsonages. Methodism grew rapidly from this point forward leading to the establishment of a permanent, official conference that included 124 charges with 172 church buildings, 100 parsonages, and a membership of 11,440 as of 1902.

Churches were located throughout the state and Methodism began become popular even among German and Scandinavian populations that had a long association with Lutheranism. The Methodist Episcopal Church gained prominence in the late 1890s and was notable for the acceptance of female preachers within their conference which also sponsored several Chautauqua Assemblies for the purpose of establishing a framework for church stance on topics like leadership, prohibition, and mission work.

By the turn-of-the century, the Dakota Conference of the Methodist Episcopal Church was composed of five districts across the state with a total of 127 pastoral charges, over 15,000 members and 235 houses of worship.¹⁶

¹⁶Donald D. Parker, Denominational Histories of South Dakota. (Brookings, SD: s.n., 1964), multiple pages. Parker has written several books that discuss the early churches in South Dakota along with a wealth of census data and statistics. This section represents a summary of his publication that in turn is composed of narratives written in

Other Denominations

While the groups referenced in the preceding sections compose the largest percentage of the historic and current church membership, other, less predominant denominations did contribute to the legacy of church building in South Dakota. The Mennonite, Hutterite Brethren, and Dutch Reformed churches also had roots in the German and Scandinavian ethnic heritage, as did the Evangelical Covenant Church of America (Swiss), Friends Church (Quakers), and Danish Lutheran church (Swedish, Norwegian, Finnish, and Icelandic). The Jehovah's Witness and Church of the Nazarene have also had a small presence in South Dakota both historically and at present. In the more recent past, churches associated with African American heritage, such as the American Methodist Episcopal church have been established, although at present no historic church buildings have been identified through historic resources inventory or National Register nominations. Given that African Americans historically (and currently) compose a comparatively small percentage of statewide population, historic churches are likely to be more difficult to locate and identify. Also of note is the fact that many African American churches followed traditional building patterns established by other groups, and in many cases, these churches were initially sponsored by or assisted by Caucasian American denominations.

As with the African American population, the Jewish population of South Dakota is quite small. A 2001 census listed the total Jewish population of the state as less than 0.1 percent, although historically this number may have been slightly higher given the influx of German Russian Jews around the turn-of-the-century. Historic Jewish cemeteries in the towns of Lead, Rapid City, Aberdeen, and Sioux Falls indicate the presence of Jews in those communities, and the only extant Jewish Synagogue in the state was built in 1950 in the town of Rapid City.

1902 and 1915. This context study focuses on the denominations that were historically most prevalent in terms of membership and number of church buildings that are extant. Additional information on the more obscure congregations can be found in Parker's text.

ECCLESIASTICAL ARCHITECTURE

The buildings associated with the religious history and ethnic heritage of South Dakota are significant physical expressions of the people who built them and the period in which they were constructed. In terms of architectural evolution, churches represent a synthesis of cultural and religious traditions manifested in a building that served as a spiritual and social center for communities over a long period of time. The following sections provide an overview of the progression in building types, architectural styles, construction materials, and plans that characterize South Dakota ecclesiastical architecture.

Overview

Scholars of church architecture in the Great Plains have divided the evolution of church buildings in the region into several distinct phases. Because these phases tend to happen in generational cycles they are often referred to as generations. Typically, a congregation or parish (once they had been established in a populated area) would meet in a private home or other community building while they planned for and raised money to build a church. Among most congregations, the primary goal was to construct a church as inexpensively as possible using whatever donated land, materials, and labor as was available. As a result, these "first generation" churches tended to be simple, utilitarian buildings with little exterior or interior ornamentation. In South Dakota, most of these churches were built during the late-nineteenth century, particularly during the period commonly referred to as the First Dakota Boom that lasted from 1878 to 1893. Therefore, the earliest churches were typically small, crude buildings intended as temporary structures. In many cases these initial buildings were replaced by more substantial buildings in the late 1800s.

The state experienced an economic depression during the late 1890s due in large part to drought and poor agricultural conditions that directly affected new construction throughout the region. However, the economic climate improved with the turn-of-the-century and as South Dakota experienced the Second Dakota Boom from 1900 to 1917, the increased prosperity and growing population fostered building on a more rapid scale. Many of the older congregations now recognized a need for additional space for their expanding membership and initiated building campaigns for larger, more substantial church facilities. These "second generation" churches were, in most cases, designed by architects and/or built by trained builders who utilized more substantial materials and applied greater ornamentation to both the exterior and interior of the buildings.

It should be noted, however, that while this period is associated with second-generation churches, many congregations constructed their first building during this time; hence there is an overlap between first and second-generation churches depending on the congregation and/or location of the church.

If a third generation church was constructed it most likely occurred around 1915 or soon thereafter. Another point to consider is that many congregations were established during this period as either an entirely new group or as an extension of an earlier congregation, and therefore were constructing their first building at a time when older organizations were building a second structure.

Relatively few churches were built between 1920 and 1945 as economic problems kept pledges down and construction remained slow. By the 1930s and 1940s those churches that were constructed experimented with modern styles and were typically more extravagant in size and materials.

Early and Transitional Churches

The majority of the state's early churches and chapels were crude log or frame structures often with no windows, a single door and dirt floors. Frequently construction materials were limited solely to indigenous materials such as sod, batsa brick, chalkrock, limestone, or fieldstone.¹⁷ Small in size and scale, these buildings were usually rectangular forms with a low gable roof. While such structures were initially conceived as and constructed as temporary facilities they were very much in keeping with the types of buildings that were common to the early settlement period. Extant examples are rare but can be found in the Brown Earth Presbyterian Church, the Holy Spirit Chapel in Firesteel, and the Scotland Episcopal Church.

The building form that served as the transition between the temporary structures made of sod or logs and the later generation of brick or stone buildings was the frame church. This type of construction became widespread in the latter part of the nineteenth century even in the regions with sparse timber as railroads made lumber and other materials more available and less expensive. In fact the small frame church, usually painted white, soon came to epitomize religious architecture and became known as "Prairie Gothic" as immortalized in secular form in Grant Woods' renowned painting.¹⁸ Typically, these gable-roofed, frame churches measured approximately 30 feet by 80 feet, were inexpensive to build, utilized standardized plans and materials, and usually featured a gable roof, clapboard cladding, and either a steeple or bell tower.¹⁹ Gothic Revival

¹⁷Donald D. Parker, Early Churches and Towns in South Dakota (Brookings, SD: 1964.) David Erpstad and David Wood, Building South Dakota: A Historical Survey of the State's Architecture to 1945 (Pierre, SD: South Dakota State Historical Society Press, 1997), 59-60, 63.

¹⁸Ferene Morton Szasz, The Protestant Clergy in the Great Plains and the Mountain West, 1865-1915 (Albuquerque, NM: University of New Mexico Press, 1988), 22-23.

¹⁹Williams, Houses of God, 213.

style elements were usually limited to the use of transept arches in the interior plan and arched windows.

These churches were almost universal in their adaptability to various landscapes and budgets, and could be constructed with little regard to ethnicity or denomination, although there were some denominational peculiarities. Methodists and Congregationalists often followed plans issued through denominational pattern books while other churches were adapted according to cultural preferences borne out of ethnic heritage.²⁰ A vast majority of the frame churches that remain in South Dakota were built as first generation churches in either the late-nineteenth or early twentieth century. They share the common form, materials, and vernacular style despite the variety in denominational support. In short, a first generation Episcopal church may be indistinguishable from a first generation Lutheran church, and so forth.

Later Churches

The structures that were constructed as second and third generation churches or those built from about 1915 forward, typically exhibit an increased focus on stylistic interpretation of religion and a commitment to creating an impressive house of worship. These buildings are often larger in size, scale, and massing than their earlier counterparts and more identifiable as being influenced by the Gothic Revival, Romanesque Revival, or Classical Revival styles of ecclesiastical architecture.

It is also in these later churches that particular denominational influences, if any, were conveyed through the exterior and interior design. This was particularly evident in the construction of Catholic churches that were more cathedral-like in their design and ornamentation than their first generation counterparts and in the architecture of many Episcopal churches that tended to embody the elements of "high style" design.

Materials and Construction

As mentioned previously, initial places of worship were fashioned out of readily available materials such as sod, chalkrock, and fieldstone then replaced by utilitarian frame buildings. As budgets increased for second and third generation churches, more substantial and expensive materials such as dressed stone and brick were used for the exterior cladding. While the earlier churches may have used plain glass or in rarer cases stained glass, it was used somewhat sparingly and usually only for the dominant windows. Later churches incorporated more stained glass in elaborate configurations and in greater quantity than their predecessors.

²⁰Williams, 232.

Interior materials generally consisted of wood, which was used almost exclusively for the interior framing and furniture, and perhaps brass or other metal fixtures with perhaps stone accents. As church architecture evolved, so did the level of interior ornamentation, particularly in the use of heavily carved wood and dressed stone.

Church Plans

The most common liturgical design for South Dakota's early churches was the nave plan. Churches built according to this plan featured a rectangular form that was typically fronted by a central bell tower or apse. In their definitive study, Building South Dakota, Erpstad and Wood write that "almost all denominations used this form [nave plan] during the early settlement period in South Dakota, especially for first church buildings, and it has come to personify the small rural church on the Dakota plains."²¹ This plan consists of two basic elements: the nave and the narthex. In its simplest form, the nave contains the congregation, although in many cases the altar is also incorporated into this space. The narthex is the entryway for the church and is often a smaller, square-shaped room that rises into a steeple or bell tower.

Most South Dakota churches were built based on two major plans, each featuring related subtypes utilized by different denominations. The first of these was the ritual, liturgical plan that depended heavily upon ceremonial and liturgical traditions. As a result, variations of the plan have been used by most Christian denominations. Key features of the ritual plan include a nave (main body of the church) with an altar at the far end, apse (polygonal or rectangular projection at the altar end of the church), chancel (area around altar), and transepts (cross-arms) that are visible from the exterior of the building.²²

The three variations of this traditional, ritual plan are the basilica, gothic nave, and nave plans. The basilica plan is the most intricate of the three and its identifying features usually consist of a cruciform floor plan complete with extending transepts, an apse or chancel and two parallel side aisles. Interior design for most basilica plan churches often feature decorative as well as structural columns and arches. In South Dakota (as elsewhere), examples of this type of plan are most often seen in Catholic and Episcopal churches with the most common architectural influence being either the Gothic Revival or Romanesque Revival styles.

The second liturgical variation is the Gothic nave plan. This plan is quite similar to the basilica plan in many respects, however it does not feature side aisles and has only

²¹Erpstad and Wood, Building South Dakota, 63.

²²Ibid., 63.

one transept. Like the basilica plan, this form was utilized heavily by both the Episcopal and Catholic churches. The nave plan is the third ritual variation and is identified by the simple rectangular form with single tower that also serves as the narthex, or entrance to the church. It is the most common church design in South Dakota and was utilized almost exclusively by small congregations for their first church or for rural church buildings. When funding was not available to these congregations for the construction of new edifices, additions were made to the existing nave plan at either the rear or side of the building. Due to the relative ease of construction, low building costs, and ability to adapt to various cultural templates, the nave plan was adopted by congregations representing all Protestant and Catholic denominations throughout the state.

South Dakota congregations also utilized another type of plan that is considered a non-ritual, denominational plan. This exclusively American form focuses on the pulpit rather than the altar, thus suggesting a chasm between the old world iconographic influence and the new world reliance on the teachings of the pastor. Like the nave plan, this non-ritual plan could be easily constructed to incorporate cultural templates for various nationalities that settled on the plains of South Dakota. There are two variations to this plan, the first of which is the audience-hall plan that consists of an auditorium built around the pulpit, choir loft, and organ. The location of the pulpit can vary from center-aisle to corner placement which is in large part a response to changing forms of Protestant worship, in which the "geometry of the audience-hall plan has been flexible, taking the form of a square, a rectangle, or intersecting rectangles."²³ Various Protestant congregations regardless of denominational affiliation have exclusively used this type.

By far the more popular of the two non-ritual denominational plans is the Akron plan that was popularized by George C. Kramer of Akron, Ohio but developed jointly by Lewis Miller and Dr. John Heyl Vincent.²⁴ This particular plan was utilized almost

²³ Ibid., 63.

²⁴ Ronald L. M. Ramsay, "Building the Social Gospel," paper presented at the American Architecture, 1865-1965 Conference chaired by Jeffrey Karl Ochsner. In his paper, Ramsay observes that the Akron Auditorium plan was concentrated in the Midwest and was primarily associated with Methodism. Industrialist Lewis Miller (1829-1899), an ardent Methodist who served as superintendent of Methodist Sunday schools in both Akron and Canton, Ohio, met Dr. John Heyl Vincent (1832-1920) in Canton where Vincent served as secretary of the Methodist Sunday School Union. In 1872, these men sponsored two major movements, the Chatauqua Camp Meeting Association and the Akron Plan for Sunday Schools, the latter being both a physical design and operational system. The first church built according to the Akron Plan specifications was the First Methodist Church in Akron (1872). Local architect Jacob Snyder developed the plans and was assisted by George W. Kramer, a young designer whose subsequent reputation was based on his connection with the project.

exclusively by South Dakota's Methodist Episcopal congregations during the late-nineteenth and early-twentieth century. Designed primarily as an architectural solution to the Protestant Sunday School movement, Akron plan churches featured a substantial Sunday school room adjacent to the main auditorium of the church that could be separated by sliding or folding doors. The exterior edifice tended to be characterized by an L-shaped form with a bell-tower positioned at one corner, although some Akron-plan buildings were square, polygonal, or rectangular. Despite these variations, the L-plan was the central design and accounted for almost one-fourth of the churches built in South Dakota in the late-nineteenth century.²⁵

Architectural Styles

A vast number of South Dakota churches, especially the early first generation churches and mission churches, would be best classified as vernacular architecture. The term vernacular refers to the lack of distinctive features, ornamentation, or materials associated with a particular style. *Vernacular architecture* is derived from the people who construct the buildings, not by any specific architectural plans, but by regional patterns. Often referred to as ordinary, common, or plain, this type of architecture is born of necessity and planned for utilitarian purposes. Since decorative features are either absent or very restrained these buildings are commonly identified according to the basic shape and form rather than stylistic elements.

The rectangular shaped, nave-plan buildings that utilized horizontal weatherboard cladding are best described as vernacular adaptations of the Gothic Revival style in that they do incorporate the gothic or lancet arches (windows and doors) and sometimes use carved vergeboards but are otherwise devoid of architectural ornamentation.

The primary academic styles of architecture that apply to South Dakota churches include the Classical Revival, Colonial Revival, Gothic Revival, and Romanesque Revival styles. A vast majority of historic South Dakota churches identified as either Gothic Revival or Romanesque Revival (Richardsonian Romanesque), styles that have historically been considered best suited for ecclesiastical architecture.

The genius of the Akron-Auditorium plan was in the placement of the Sunday School adjacent to the auditorium and connected with a moveable wall. Gradually, "Akron" shifted from Sunday School to sanctuary and consisted of an elevated preaching platform placed in the corner or center of a room surrounded by seats laid out in a circular pattern.

²⁵Ibid., 64. Donald Parker, Denominational Histories of Churches in South Dakota, 124-26.

The *Gothic Revival* had a tremendous effect on church architecture. Typically associated with European ecclesiastical designs, this style reflects a long-standing history and heritage for immigrants settling in the United States. In his book, *Pioneer Churches*, Harold Kalman wrote, "to pioneers in an alien wilderness, a sense of historical presence was a precious thing, providing something of security, identity, and comfort. In their zeal to recreate Europe in the wilderness, they were quick to latch onto the Gothic Revival style."²⁶ Gothic Revival is a common style used in ecclesiastical architecture and as its popularity spread across the United States it came to represent a departure from cultural norms. Nineteenth-century architects like A.J. Downing and Richard Upjohn touted this style as "proper church architecture." It was widely used in large part because it represented a return to romantic, emotional architecture and was a departure from the symmetry and linear designs endorsed by the Classical Revival movement that influenced the architecture of public and government buildings, thus the two distinct styles reinforced the separation between church and state. Particularly in smaller towns, Gothic Revival style churches were often the rare example of artistic architecture within the community.²⁷

The identifying features associated with Gothic Revival architecture include lancet arches, steeply pitched gable rooflines, cross-gables (cruciform plan), decorative spires and towers that emphasize vertical lines and may be placed on the side, center or as flanking pairs, decorative buttresses, and contrasting exterior cladding. Typically the nave and basilica plan is used in conjunction with this style that also frequently utilizes a polygonal apse.

Also worthy of note is the Carpenter Gothic variation that, although not common in South Dakota, is well represented in the Trinity Episcopal Church at Groton. This variation is best characterized by its use of vertical board-and-batten exterior cladding and simple, nave plan with gable roof and lancet windows.

The *Romanesque Revival* style was inspired by German and Northern Italian antecedents and was typically limited in application to churches and public buildings. Nearly all Romanesque churches feature monochromatic brick or stone cladding and feature rounded arches at the door and window openings as opposed to the pointed arches associated with the Gothic Revival style. Also referred to as *Richardsonian Romanesque* in tribute to H.H. Richardson who made this style quite famous through his designs in the northeast, churches built in this style usually feature towers with pyramidal caps, or incorporated a multi-tower design in which one tower is taller than the other. Other elements include square or polygonal apses, brick corbelling and decorative beltcourses.

²⁶Harold Kalman, *Pioneer Churches* (New York: W.W. Norton & Company, Inc., 1976), 140.

²⁷Alan Gowans, *Styles and Types of North American Architecture: Social Function and Cultural Expression* (New York: HarperCollins Publishers, 1992), 153.

Classical Revival style churches are not as common in South Dakota as in the eastern states, but this type of architecture is characterized by symmetry and the use of either plain or fluted columns or arcaded facades. Like Romanesque architecture, Classical Revival churches most often feature brick cladding with perhaps stone accents.

Towers and Steeples

The dominant vertical feature of the rural church was the steeple or bell tower that graced the front entrance of the edifice. Some churches placed a premium on the height of their steeples and a few churches have been documented with spires of 68 to 92 feet. Often the towers contained bells, which were an additional, and rather costly, expense to the community but served to announce the time, beginning and end of worship services, news of births and deaths, and to issue alarms in case of fire, drastic changes in weather (oncoming tornadoes, blizzards, or other storms), or Indian attack. In many cases the bell survived the natural disasters and rebuilding that decimated the original churches and used throughout the life of the congregation.²⁸

In almost all cases, towers and steeples were constructed of the same material as the rest of the church, but exhibited greater detail and ornamentation. Frame churches boasted plain towers with arched openings around the belfry or ascended into cone-shaped steeples that may be covered with decorative shingles. Other churches may feature carved woodwork or contrasting materials on the tower along with decorative openings such as louvered lancet windows. The front-facing tower often served as the primary entrance to the church, most commonly via double doors that may be set in an arched opening and incorporated "center-oriented devices" in the use of steps, porch, entry doors, window, belfry, and spire what were visually and physically layered one on top of the other.²⁹

Most late-nineteenth and early-twentieth century churches had single towers that were centered on the narthex or front gabled entrance, thus providing a symmetrical façade. Variations included twin towers or offset towers but these were more common after 1900 as were stone or brick towers that frequently featured crenellated tops. In these later buildings the bell tower does not function as the entrance but as flanking components to a more imposing façade.

²⁸ Szasz, 24.

²⁹ Jan Jennings and Herbert Gottfried, American Vernacular Architecture 1870 – 1940 (Ames, IA: Iowa State University Press, 1993)

Interior Features

Interior design was inherently linked to the architectural form, plan, and style of the churches but was also influenced by ethnic tradition and cultural templates. Especially in first generation churches, immigrant-based denominations added symbolic ornamentation indicative of their cultural heritage such as carvings and decorative woodwork modeled after old European churches heavily influenced by medieval styles. Other ethnic elements included altar paintings, Latin crosses, and elaborate inscriptions written on walls or ceilings in their native tongue.³⁰ These ethnic-derived elements are variations of standard interior features that are found in most churches.

Whether in a nave plan or Akron plan, the congregational area is designated by pews that may be bisected and/or flanked by center or side aisles. In most South Dakota churches, the pews are placed in straight lines with a center aisle but there are examples of curved pews, particularly in an auditorium-style plan. In many cases, the congregation is separated from the front portion of the church by a communion rail or altar rail, a narrow balustrade or other carved wood railing that can also serve as a kneeling bench for receiving the sacraments.

The front portion of the church, often called the chancel or sanctuary, is set apart from the congregation and contains requisite furnishings such as the altar, baptistery, pulpits, and communion table. The placement or configuration of these furnishings may vary depending on denominational and ethnic influence but the separation of these components from the general seating area is consistent in all the churches.

Larger buildings may also contain a choir, or choir loft, which may be located at the front center, front sides, or rear of the sanctuary. Pews or individual chairs are the most common forms of seating for this area. Most of the furnishings are typically wood, with some degree of carving, particularly in the chairs that may flank the altar. Pews could be straight or curved, either upholstered or not, with varying degrees of ornamentation. In some cases stone may be used as decorative accents or in conjunction with other wood furnishings.

Other interior features found in South Dakota churches include pressed tin ceilings, vaulted ceilings, stained glass or leaded glass windows, and carved columns used to support interior arches or vaults. Windows, particularly those in later churches, utilized tracery or elaborate stained-glass patterns, particularly in rose windows (round windows usually located on the center façade of a church).

³⁰Robert C. Ostergren, "European Settlement and Ethnicity Patterns on the Agricultural Frontiers of South Dakota," *South Dakota History*, XIII (No.2, Spring/Summer 1983), 49-82.

Ethnic and Denominational Architecture

Most of the early (first generation) churches, specifically those built prior to 1890, were such simple structures that there were few stylistic features to distinguish churches associated with one denomination versus another. This was particularly true among the more prevalent protestant denominations such as the Methodists, Presbyterians, Congregationalists, and Baptists, who generally employed nave or L-plan buildings with a prominent front tower. Ethnic influence, likewise, was usually limited to interior ornamentation. As communities became more established and economic conditions improved, there was greater variety in church architecture.

Although there was great similarity, if not uniformity among protestant architecture in the early churches, the new century marked some deviation from simple utilitarian plans. For example, elements such as steeply pitched rooflines and leaded glass windows with Gothic arches typically identified a church as Episcopalian in denomination while many Catholic churches were distinguished by the use of a basilica plan with strong Romanesque stylistic influence. In contrast, Methodist, Baptist, Presbyterian and Congregationalist churches frequently employed pattern-book plans in constructing their church buildings.³¹

Additions and Alterations

As churches evolve to meet the needs of a changing congregation, it is common for additions or alterations to be made to the original plan. Since some of the very early churches did not have basements, this facility was frequently added to an existing building to increase storage space. Other additions historically associated with churches include Sunday school wings, fellowship halls, kitchens, and chapels. Depending on the time in which the addition was made as well as the compatibility, size, and massing of the design, such additions need not diminish the architectural or historical significance of the church.

Ancillary Resources

This context focuses exclusively on the churches themselves, but it should be noted that many church properties contain ancillary resources. While these are almost always incorporated into a nomination or surveyed along with the actual church building if located on the same or immediately adjacent parcel, other resources are often overlooked.

³¹Wood, Building South Dakota, 68-70. In their collaborative text Building South Dakota, David Wood and David Erpstad provide an excellent synopsis of church architecture in the state along with representative examples of the most prominent types of churches.

Cemeteries. Graveyards and burial plots were frequently part of the church property, particularly in the early churches where ethnic-based populations or denominations tended to reside in close proximity and share familial ties. Later churches were often built on smaller parcels and therefore had less land to accommodate a cemetery. This is most frequently the case with churches located in a town setting, particularly in the case of downtown churches, in which the in-town setting made attached cemeteries less desirable and practical.

Parsonages. Another important resource is the church parsonage, or residence that was used by the minister, priest, or preacher. While these are certainly important properties that usually coincide in date of construction with the church, many parsonages are no longer in use, and in many cases the churches have sold the historic dwelling for private use.

Privies. Outdoor bathroom facilities were most commonly the counterparts of the more rural, first generation churches. Like those found adjacent to rural schoolhouses, these outhouses were typically frame structures located at the rear of the building and often found in pairs designated as male and female.

CRITERIA FOR EVALUATING HISTORIC RESOURCES

Historic resources are evaluated according to the quality of significance (historical and/or architectural) and the physical integrity of the property in its current condition. Criteria for such evaluation are set forth in the National Register Bulletin 15, *How to Apply the National Register Criteria for Evaluation* that addresses the significance and integrity of historic resources, including buildings, sites, structures, objects, and districts.

Significance

The National Register criteria for eligibility assert that historic resources may have value through association, architecture or construction, or information. A resource must demonstrate significance in one of the following areas to be considered potentially eligible for listing on the National Register of Historic Places:

- Criterion A – Patterns and/or events in history
- Criterion B – Person(s) significant to the past
- Criterion C – Design and/or construction, including use of materials
- Criterion D – Potential information such as archaeological data

Criterion A. All eligible resources associated with this context will be significant under Criterion A since they are important for their association with settlement patterns, community planning, and religious life (particularly denominational history) in both the Dakota Territory and South Dakota. Early churches reflect the importance and value of religion to the pioneers of various denominations and ethnic heritage while the later buildings represent the legacy of historic congregations and the ongoing need for houses of worship as communities flourished and membership increased over time. In nominating resources under Criterion A, a general context should be developed that places the particular church within a framework based on both state and local history of the denomination and the congregation. This general overview should identify the *physical development* of the property, the *historic and current* uses of the building, the *people* associated with the resource, and any *events and* activities that occurred at the nominated location.

Criterion B. Few of the church buildings listed in this context will be considered under Criterion B. For a property to be considered eligible in association with a person or persons, the resource must be associated with the person's productive life and it must be demonstrated that the person gained importance within his or her profession or group. In addition, the property must represent the most significant property associated with the person or be the last remaining property associated with that person. Generally speaking, resources that are eligible under this criterion will be of local significance according to this context rather than of statewide significance. If the person associated

with the property were an architect, builder or engineer, the property would be eligible under Criterion C.

Criterion C. In addition to the significance in historical patterns, the resources identified herein may be considered eligible under Criterion C. Distinctive characteristics include the use of hand labor and fine craftsmanship, the use of local building materials and construction methods, and regional adaptations of architectural styles, including the Gothic Revival and Romanesque Revival styles, as well as the use of standardized plans for these property types. In addition, if a property represents the work of a master of if it possesses high artistic value, it may be eligible under this criterion as outlined in the National Register guidelines. When nominating under this criterion, the *physical* features of the resource are of great importance. Not only must the property be historic (more than fifty years old) but it must also retain its historic appearance. This means that even though the building may have been altered, any changes or modifications should in no way diminish the overall appearance of the property. Historic photographs and/or sketches are excellent references for ascertaining a building's integrity. As a rule, changes to a building's exterior appearance is more significant than interior alterations, although in the case of churches, elements such as the pews, altar, communion rail, and interior ornamentation are crucial features in arguing for ethnic and/or denominational distinctions.

Criterion D. Those properties that could be potentially considered eligible under Criterion D must be proven to have yielded or have the potential to yield information that would be important to history within the context of religious history and/or ecclesiastical architecture. No properties have been identified at this point that would qualify under this criteria.

Criterion Considerations. According to the National Register guidelines there are certain types of resources that are typically not considered eligible for listing on the National Register of Historic Places. The seven criteria considerations address resources that are (A) owned or used by a religious institution; (B) moved from its original location; (C) a birthplace or grave; (D) cemeteries; (E) reconstructed; commemorative; and (F) less than 50 years of age.

Of these, only Criteria Considerations A, B, and D would be encountered when evaluating the resources associated with this context. All the resources studied herein would qualify for assessment under consideration A since they either have been or are currently used and owned by religious groups. Considerations B and D apply to potentially eligible churches that have been moved and ancillary resources such as church cemeteries or graveyards.

Integrity

Integrity refers to the authenticity of a resource's historic identity or intactness of historic form and original construction materials. This criterion also considers if the physical elements of the resource accurately convey its significance. Alterations, whether historic or contemporary, may preclude eligibility if these changes dramatically diminish the physical characteristics of the resource. A resource must possess significant integrity to convey its significance within its context. In most cases, a resource will possess more than one of the following aspects of integrity as outlined by the National Register:

Location: The resource should remain in its original location or the place from which it derives its historic significance. If a building has been moved or relocated it must meet Criterion Consideration B for moved properties as indicated in the National Register guidelines.

Design: An eligible resource should retain the key elements associated with its original or historic design, including the form, plan, spatial configuration, structure, technology, materials, and style. Generally, a building should retain its original form and massing and any later additions should be compatible with the historic design in terms of scale. Additions to the façade typically negate eligibility while changes to window fenestration are usually acceptable barring any significant alterations to size, shape and placement. Window or other openings that have been filled or boarded but still retain original size and shape may not have a negative impact on the eligibility of the property. The type, amount, and style of ornamentation should reflect the original design.

Setting: The landscape or environment in which the resource exists should reflect its historic features, including topography, vegetation, constructed features (fences, retaining walls, paths, landscaping), and the relationship between the resource and its surrounding.

Materials: Resources should retain the characteristic materials associated with its original appearance and dating to the period of significance. If a resource has been rehabilitated then historic materials and distinctive features should be preserved. Reconstructed properties may be eligible only if they meet Criterion Consideration E for reconstructed properties.

Workmanship: This criterion refers to the physical evidence of workmanship and should illustrate aesthetic principles and technological practices associated with religious architecture as well as individual, local, and regional applications of both.

Feeling: An eligible resource should retain sufficient historic physical features then convey the property's character. Generally, this includes the combination of original design, materials, workmanship and setting. Because feeling depends on individual perceptions, its retention alone is not sufficient to support eligibility for the National Register of Historic Places.

Association: This refers to the link between the resource and its association with an important historic events or person. Like feeling, association requires the presence of original physical features that convey the resource's historic character.

Designation

Once a resource has been evaluated for significance and integrity it may be given a designation based on its significance, integrity and condition. This involved determining a property's status within a district or as one of several resources within a defined area. For individual resources, designations are typically as simple as "eligible" or "ineligible" depending on the resource's level of integrity. Eligible properties are those that are significant within its context and retain sufficient integrity to convey that historic significance. Ineligible resources are those that have been altered or remodeled to the point that they no longer express their historic significance.

In collections of resources, such as a historic district, each property would be designated for its potential to contribute to the overall significance of said district. Those resources that have been determined to be significant and have a high degree of integrity are usually designated as "contributing." Properties that do not meet the criteria for eligibility would be designated as "non-contributing."

CONCLUSION

This context study provides a foundation for identifying, evaluating, and documenting significant historic resources related to religion and ecclesiastical architecture within the state of South Dakota. It identifies the general historic context for assessing the significance of these properties as well as the key architectural features associated with said properties. This study is meant to be a general overview and as such, there obviously remains aspects of this topic that deserve additional research and intensive study.

A key focus for future study will be the documentation of resources described in this document. A comprehensive survey of churches and church-related facilities would provide more in-depth information relating to the impact of mission work and ethnic influence in church building in South Dakota.

A thematic study on ethnic churches should also be considered for future studies or surveys. The role of immigrants on the cultural, architectural, and religious heritage of the state is a topic worthy of additional exploration particularly since some of this rich legacy has diminished through cultural assimilation.

As a component of survey and thematic studies, listing properties on the National Register of Historic Places provides a means of documenting and thus protecting resources. While many churches are already listed either individually or within a district, a number of additional resources have been surveyed but not yet listed. Nominations, either as individual resources, districts or as a multiple property submission, would greatly enhance the state's inventory of protected resources.

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GLOSSARY OF TERMS

AISLE - In addition to the long space separating the seating, aisle also refers to the space flanking and parallel to the nave, usually separated from the main seating area by columns. Almost unknown in the early churches, the flanking aisle was reintroduced with the Gothic Revival and is common in Anglican and Catholic churches.

AKRON PLAN: Named for an innovative Methodist building in the Ohio town in the 1870s, Akron plan churches are characterized by a rotunda or amphitheater arrangement of seating in the auditorium, and, often, a double tier of small rooms in a gallery, opening on the auditorium by means of sliding doors. That design enabled a number of Sunday School classes to be held, but all having access to a general prayer or lecture session as well. The term *Akron Plan* has come to mean amphitheater seating as much as the tier of classrooms. The advantage of that design is that more hearers can be close to the pulpit. The entry was often at a corner rather than centered on the front of the building.

ALTAR - originally a structure on which offerings to a god were placed, often for sacrifice. In the Christian church, the altar is often in the form of a stone table, can be elaborately carved, and containing relics.

AMBULATORY - A roofed passageway, enclosing the apse, and linking the aisles which flank the nave.

APSE: A semicircular or semi-polygonal space usually in a church terminating an axis and intended to house an altar.

BASILICA: Originally a Roman hall of justice, but gradually the term became applied to early Christian churches. There is usually a long, high nave with a semicircular apse at one end. Most of the large, late nineteenth century Catholic churches were built to the basilica plan.

BUTTRESS: An exterior mass of masonry set at an angle to strengthen a wall or support. In wooden buildings, these are normally false buttresses, employed as stylistic elements in Gothic Revival churches.

CARPENTER GOTHIC: A wooden variant of the Gothic Revival characterized by elaborate scrollwork, shingles.

CHANCEL: The front part of the church from which the service is conducted, as distinct from the nave, where the congregation sits. The chancel is usually an elevated platform, usually three steps up from the nave. In churches with a lecture-hall floor plan, the term sanctuary is often used to mean both chancel and nave because the two are not architecturally distinct. The words *chancel* and *sanctuary* are often synonyms.

CHANCEL ARCH - the continuation of the nave, east of the crossing, where the altar is placed. The chancel arch occurs where the chancel meets the crossing.

CHAPEL: A chapel can either be an alcove with an altar in a large church, or a separate building that is smaller than a full-sized church. Chapels have the same function as church buildings and are equipped the same way, but they are usually dedicated to special use. For example, a large estate might have a chapel in which worship services are held for family members, staff, and guests. If a church builds a new and larger sanctuary, but keeps the old one, the old one is often called a chapel.

CHOIR: - where divine service is sung, usually part of the chancel.

CROSSING: The area of a church where the *transept* crosses the nave and the chancel, resulting in a *cruciform*, or cross-shaped plan. A cruciform plan would have been considered too Popish for most Protestant churches well into the nineteenth century, but that plan became standard for large and small Gothic Revival churches built by Episcopal and Catholic parishes after 1850.

FENESTRATION: The arrangement and design of windows in a building.

FLOOR PLAN: As viewed by a worshiper seated among the congregation, there are two speaker's stands on either side of the front of the church. The one on the left is called the pulpit, and it is used by clergy to read the gospel lesson and to preach the sermon. Accordingly, the left side of the church is called the *gospel side*. The one on the right is called the lectern. It generally holds a large Bible and is used by lay readers for the Old Testament and epistle lessons. Accordingly, the right side of the church is called the *epistle side*. The communion table stands centered behind the lecterns and is surrounded by a kneeling rail. If there is enough room, the communion table is placed away from the wall so that the celebrant may face the congregation during communion. To receive communion, the congregation comes up and kneels at the rail. The choir may be located behind the congregation, to one or both sides of the sanctuary, or even on the opposite side of the communion table from the congregation. The choir is most often not in direct sight of the congregation.

The wall that the congregation faces during worship is called the 'east wall' regardless of the actual compass direction, because of the ancient practice, inherited from Judaism, of facing Jerusalem during prayers. Orthodox churches follow this plan, with some elaboration.

Many Roman Catholic churches use a variation

GALLERY: An elevated seating area, usually on three sides of the nave, supported by columns. A gallery permitted additional seating close to the pulpit, important in many Protestant churches.

GOTHIC ARCH: A pointed, rather than rounded, arch, sometimes called a *lancet* arch when it is elongated and sharply pointed.

GOTHIC REVIVAL: A broad term covering a wide variety of architectural forms and styles of the nineteenth century, particularly those employing pointed arch windows, buttresses, gables, towers and turrets. The revival of the Gothic style is usually associated with church-building and there are numerous churches of this type. They are distinguished by their tall, thin towers and pointed spires surrounded by smaller pinnacles, they are usually rectangular in plan with a square tower and they often have battlements Gothic Revival is also used to identify a movement in the mid-nineteenth century to embrace the English parish church of the fourteenth century as the most appropriate style for Episcopal churches in this country, and in England.

GREEK REVIVAL: The dominant style of the early part of the nineteenth century, deemed especially appropriate for public buildings and for churches, but also employed for banks and grand residences. It is characterized by a triangular pediment supported by columns or pilasters. Elements of Greek Revival are often carried over into later styles, particularly the heavy-corniced pediment.

LANCET: A narrow window with a sharp pointed arch typically found in Gothic architecture.

LECTURE-HALL FLOOR PLAN: As viewed by a worshiper in the congregation, there is one speaker's stand, centered in the front of the church. It is technically an ambo, but is often incorrectly called the pulpit. It is used by all individuals who are involved in the conduct of the worship service. The choir is seated behind the pulpit, facing the congregation and in full view. There is usually a long kneeling rail between the congregation and the pulpit. If there is a communion table, it is located between the kneeling rail and the pulpit. To receive communion, the congregation comes up and kneels at the rail. In some churches communion is served to the congregation in the pews. The kneeling rail is often used for individual counseling and prayer as a response to the sermon or the worship service.

NARTHEX: The historic term for what might otherwise be called the foyer or entry way of the church.

NAVE: The architectural term for the place where the congregation gathers for worship, as opposed to the front part of the church from which the service is lead. In churches with a lecture-hall floor plan, the term 'sanctuary' is often used to mean both chancel and nave because the two are not architecturally distinct. Also serves as the middle aisle of a church, including the seating on either side. Intended for the laity rather than the clergy. In Episcopal and Catholic churches the nave is generally longer than in Reformed Protestant churches, where the nave is often almost as wide as it is long.

NEOCLASSICAL: In this country the term is used loosely to describe buildings that are symmetrical, that employ traditional classical orders (Doric, Ionic, etc.) and are sparsely ornamented.

PRAYER DESK: Also called a *prie-dieu*, a prayer desk is a kneeler with a small shelf for books, as in the illustration on the right. In churches where it is customary to kneel for prayer, there might be two prayer desks in the chancel, one for the clergy and the other for the lay leader. Prayer desks are also found in private homes and small chapels.

PULPIT: In churches with a historic floor plan, there are two speaker's stands in the front of the church. The one on the left (as viewed by the congregation) is called the *pulpit*. It is used by clergy to read the gospel and preach the sermon. Since the gospel lesson is usually read from the pulpit, the pulpit side of the church is called the *gospel side*.

ROMANESQUE REVIVAL: The Romanesque Revival originated in Germany in Germany in the 1830s, but became popular in the United States following the Civil War. While the rounded arch is the defining characteristic, there are other distinctive features, including square, round or polygonal towers with low or flat roofs, paired windows and exaggerated arches for door openings. Decorative arcading beneath the eaves is another common feature. The buildings are generally of brick or rusticated stone.

Henry Hobson Richardson is the name most associated with this style which is alternatively called "Richardsonian Romanesque" due to his effective use of Romanesque elements in his architecture, most notably in his design of Trinity Church in Boston.

SACRISTY: In historic church architecture, the sacristy is the room or closet in which communion equipment, linen, and supplies are kept. It is usually equipped with a sink.

SANCTUARY: In historic church architecture, the front part of the church from which the service is conducted, as distinct from the nave, where the congregation sits. Also the immediate area around the altar is a precise definition, but the term is often used to identify the main auditorium of mainstream Protestant churches, when the altar is unobtrusive, or even nonexistent. The sanctuary is usually an elevated platform, usually three steps up from the nave. In churches with a lecture-hall floor plan, the term 'sanctuary' is often used to mean both chancel and nave because the two are not architecturally distinct. In historic usage, chancel; and sanctuary are synonyms.

TOWER, BELFRY, SPIRE: The terms, *tower*, *belfry* and *spire*, are often used interchangeably by most people, but they refer to distinct elements. The tower is the usually square structure arising from the ground, and may be capped by a belfry, cupola, steeple, or a combination of those elements. It may be set back on the roof, project from a portico, or interrupt the pediment. In the last decades of the nineteenth century, the tower

is often set to one side, or even free-standing. Catholic churches are partial to two towers, occasionally twins, especially among middle-European congregations.

Smaller churches often have a belfry mounted on the roof, and no tower, or a steeple so mounted, and no belfry.

TRACERY: The curvilinear openwork shapes of stone or wood creating a pattern within the upper part of a Gothic window.

TRANSEPT: The transverse arms of a cross-shaped (cruciform) church. Almost unknown in this country until 1848, a transept, separating the nave from the chancel, became widespread in the state through the influence of Episcopal Bishop George Washington Doane. Never popular among other reformed Protestant sects, smaller Methodist congregations often built an L-shaped church, while Baptists and Presbyterians erected a number of buildings using amphitheatre seating. See also *crossing*

TRIFORIUM: In medieval church architecture, a shallow passage above the arches of the nave and choir and below the clerestory.

VERNACULAR ARCHITECTURE

A term used to describe regional building design that may employ elements of a variety of "higher" styles, but usually in an unsystematic manner. Vernacular buildings are usually simple, rather than elaborate. Many churches are indistinguishable from school houses or townhalls.

South Dakota Churches on the National Register

<u>County</u>	<u>Register Name</u>	<u>Other Name</u>	<u>Date</u>	<u>Ethic Affil.</u>
BE	Campbell Park Historic District of Huron	133 Fifth Street SE		
BE	Campbell Park Historic District of Huron	105 Fifth Street SE		
BE	Campbell Park Historic District of Huron	656 Dakota Avenue South		
BE	Campbell Park Historic District of Huron	510 Dakota Avenue South		
BE	Campbell Park Historic District of Huron	505 California Avenue SW	1919	
BE	Grace Episcopal Church	Centennial Stone Church	1887	
BF	First Congregational Church	First Congregational Church	1892-1893	
BF	Fort Thompson Mounds	Presbyterian Church Mounds, 39BF235	1-900	Native
BF	Duncan Church	Patrick B. Hayes Homestead	1927	
BK	Brookings Central Residential Historic District	Open Bible Church	1951	
BK	Brookings Central Residential Historic District	First Baptist Church	1918	
BK	Brookings Central Residential Historic District	United Methodist Church	1904	
BK	Brookings Central Residential Historic District	Presbyterian Church House	1914	
BK	Brookings Central Residential Historic District	Calvary Cathedral Church	1917	
BK	Sterling Methodist Church	Methodist Church	1893	German
BK	Brookings Central Residential Historic District	First Presbyterian Church	1900	
BN	Welsh Presebyterian Church	Welsh Presbyterian Church	1887	
BN	Trinity Episcopal Church	St. Mark's Episcopal Church	1883-1884	
BN	Aurland United Norwegian Lutheran Church	Aurland United Norwegian Lutheran Church	1903-05	Norwegian
BN	Aberdeen Historic District	First Presbyterian Church	1927	
BN	Aberdeen Historic District	Sacred Heart Catholic Church	1933	
BN	Aberdeen Historic District	First Church of Christ Scientist	1928	
BN	Augustana Swedish Lutheran Church	Augustana Swedish Lutheran Church	1899	Swedish
BN	Finnish Apostolic Lutheran Church of Savo Township	Old Finnish Apostolic Lutheran Church	1884	Finnish
BN	First United Methodist Church	Lincoln and Fifth Avenue Church	1904-05	
BO	St. Wenceslaus Catholic Church and Parish House	Church at Yankton and Lidice Streets	1898, 1910	Czech
BO	Scotland Residential Historic District	340 Poplar Street	1880	
BO	St. Andrew's Episcopal Church	Fourth and Poplar Street Church	1886-87	
BO	First Presbyterian Church of Bon Homme	Tyndall Presbyterian Church		
BO	Methodist Episcopal Church	Heritage Museum Chapel/Church	1872	
BR	Holy Trinity Church	Church of the Blessed Trinity	1893, 1895	Bohemian/Cze
BR	Dunlap Methodist Episcopal Church		1902	
CD	Holy Rosary Church	Holy Rosary Catholic Church & Parsonage	1898	German
CD	Evangelical United Brethren Church	Seventh Day Adventist Church	1914	
CD	Florence Methodist Church	United Methodist Church	1906-08	
CD	Watertown Commercial Historic District	First Congregational Church	1916-17	
CD	Goodhue Lutheran Church & Cemetery	Goodhue Lutheran Church & Cemetery	1888, 1904	Norwegian
CD	Watertown Commercial Historic District	Church of the Immaculate Conception	1906	
CD	Watertown Commercial Historic District	Manse, First Congregational Church	1928	
CH	Holy Fellowship Episcopal Church	Holy Fellowship Episcopal Church	1870-86	
CH	Church of Christ in LaRoche Township	Academy Congregational Church	1883	
CH	Geddes Historic District	St. Anna's Catholic Church	1903	
CK	Bradley First Lutheran Church cemetery	Bradley First Lutheran Church cemetery	1911	
CK	Bradley First Lutheran Church	Bradley First Lutheran Church	1914	
CK	Telemarken Lutheran Church	Telemarken Lutheran Church	1894, 1901	Norwegian/Sc
CL	St. Agnes Catholic Church	St. Agnes Catholic Church	1906	
CL	First Baptist Church of Vermillion	First Baptist Church	1889, 1925	
CU	Buffalo Gap Historic District	Buffalo Gap Congregational Church	1889	
DA	Zoar Norwegian Lutheran Church	Zoar Norwegian Lutheran Church	1904	Norwegian
DE	East Highland Lutheran Church	East Highland Lutheran Church	1915	n/a
DV	Holy Family Church, School, and Rectory	Holy Family Church	1906,12,21	
DV	Mitchell West Central Res. Historic District	First Lutheran Church	1950	
DV	Mitchell West Central Res. Historic District	First Presbyterian Church Parsonage	1910	
DV	Mitchell West Central Res. Historic District	St. Mary's Episcopal Church	1912	
DV	Mitchell Historic Commercial District	First United Methodist Church	1907	
ED	Ipswich Baptist Church	Ipswich Baptist Church	1924	
FA	Hot Springs Historic District	St. Luke's Church	1902	
FA	Hot Springs Historic District	Presbyterian Church	1890	
GT	Swedish Lutheran Church of Strandburg	Tabor Lutheran Church of Strandburg	1905-10	Swedish
GT	Brown Earth Presbyterian Church	Old Indian Church	1877	Santee Sioux
GT	Lebanon Lutheran Church	Lebanon Lutheran Church	1908	Norwegian
GT	First Congregational Church of Milbank	Congregational Church of Christ	1883	
HD	St. Mary's Church, School, and Convent	St. Mary's Church	1883-1912	

South Dakota Churches on the National Register

<u>County</u>	<u>Register Name</u>	<u>Other Name</u>	<u>Date</u>	<u>Ethic Affil</u>
HN	Golden Valley Norwegian Lutheran Church	Golden Valley Norwegian Lutheran Church	1900	Norwegian
HN	Peace Valley Evangelical Church & Cemetary	Peace Valley Evangelical Church and Cemetary	1900	
HT	Salem Church Parsonage		1913	
HU	St. Michael Chapel	Living Waters Fellowship Church	1931	Am. Indian
HU	Methodist Episcopal Church	First Methodist Episcoal Church	1900, 1910	
JE	Methodist Episcopal Church of Wessington Springs	Methodist Episcopal Church of Wessington Springs		
JN	Immanuel Lutheran Church	Immanuel Lutheran Church	1924	
KB	Oldham Methodist Church	Oldham Methodist Church	1913-1914	
LA	Deadwood Historic District	Jehovah's Witnesses Church	1985	
LA	Lead Historic District	Episcopal Church	1888	
LA	Lead Historic District	St. Patrick's Church	1890	
LA	Lead Historic District	First Baptist Church		
LA	Deadwood Historic District	Grace Luthern Church Rectory	1930s	
LA	Deadwood Historic District	United Methodist Church	1885	
LA	Deadwood Historic District	Christian Science Church	1880, 1922	
LA	Deadwood Historic District	St. John's Episcopal Church	1880-81	
LA	Deadwood Historic District	Grace Lutheran Church	1920s	
LA	Deadwood Historic District	St. Ambrose Church	1936	
LA	Lead Historic District	Christ Church	1896	
LA	Lead Historic District/Architecture of Finnish	"Old" First Lutheran Church	1891;1907;1	Finnish
LA	Deadwood Historic District	First Baptist Church of the Northern Hills	1916-18	
LA	Episcopal Church of All Angels	All Angels Episcopal Church	1895	
LK	Lake Madison Lutheran Church Cemetary	Lake Madison Lutheran Church Cemetary		
LK	Lake Madison Lutheran Church	Lake Madison Lutheran Church	1890	
LK	St. William's Catholic Church	St. William Church	1899	
LK	St. Ann's Catholic Church of Badus	Roman Catholic Church of St. Ann in Badus	1884	
MD	Bethel Lutheran Church	Bethel Lutheran Church	1925	Norwegian
MH	First Congregational Church	First Congregational Church	1879, 1907	
MH	Renner Lutheran Sanctuary	Nidaros Norwegian Evangelical Lutheran Church		
MK	St. Mary's Catholic Church	St. Mary's Catholic Church	1898	
ML	Palestine Evangelical Lutheran Church	Palestine Lutheran Church	1903	Norwegian
ML	First Presbyterian Church of Langford	First Presbyterian Church of Landford	1899, 1925	
MO	First Scandinavian Baptist Church	the First Scandinavian Baptist Church	1888	
MO	Scandinavian Pilgrim Baptist Church		1909	
PE	Bethany United Methodist Church	Bethany United Methodist Church	1890s	
PE	Duck Creek Lutheran Church & Cemetary	Duck Creek Lutheran Church	1900s	Scandinavian
PE	Immanuel Lutheran Church	Immanuel Lutheran Church	1923	Norwegian
PN	First Congregational Church	The Lord's Chapel/Church	1914	
PN	Rapid City West Boulevard Historic District	Bible Baptist Church	1950	
PN	Rapid City West Boulevard Historic District	Scandinavian Evangelical Free Church	1970	
PN	Church of the Immaculate Conception	St. Mary's Immaculate Conception Church	1902	
PN	Emmanuel Episcopal Church	Emmanuel Episcopal Church	1883	
PO	St. Bernard's Catholic Church	St. Anthony's Church	1920-21	
SB	St. Scholastica Catholic Church	St. Scholastica Catholic Church	1900, 1924	
SP	Salem Church	Salem Church	1911	
SP	Ashton Methodist Church	Ashton United Methodist Church	1882-83	
SP	First Congregational Church	First Congregational Church	1893	
ST	United Church of Christ, Congregational	United Church of Christ	1908-09	
TD	St. Francis Mission Historic District	Public Relations-Old Vestal Church-Old Granary		
TD	St. Francis Mission Historic District	St. Charles Church	1919	
UN	St. Peter's Catholic Church	St. Peter's Catholic Church	1891	
UN	United Brethren Church	Pleasant Hill Chapel		
YK	Martin's Evangelical Church	Martin's Evangelical Church	1923	
YK	St. Agnes Church	St. Agnes Church	1890s	
YK	Vangen Church	Vangen Church	1869	Norwegian
YK	United Church of Christ	United Church of Christ	1913	
YK	Zion Lutheran Church	Zion Lutheran Church	1915	
YK	Yankton Historic District	513 Douglas Avenue	1881	
YK	Yankton Historic District	510 Cedar Street		
YK	Yankton Historic District	508 Cedar Street		
YK	Yankton Historic District	Six Hundred Douglas Avenue		
YK	Yankton Historic District	517 Douglas Avenue		
YK	Yankton Historic District	Five Hundred Capital Street		

South Dakota Churches on the National Register

<u>County</u>	<u>Register Name</u>	<u>Other Name</u>	<u>Date</u>	<u>Ethic Affil.</u>
YK	Old Catholic Church	Old Catholic Church	1872	Czech
YK	Yankton Historic District	100 East Sixth Street		
YK	Yankton Historic District	200 West Fifth Street		

Surveyed Properties

<u>County</u>	<u>Name</u>	<u>Survey No.</u>	<u>Style</u>	<u>Date</u>	<u>Affiliation</u>
BF	First Congregational Church	BF-EL-GV-22		1892-1893	
BK	Church	27		1890	
BK	Assembly of God Church	129			
BK	Church, David	BK-OA-00-00-59		1890	
BK	Church	165		1886	
BK	Lutheran Church (#1)	137		1890	
BK	Church	119		1920	
BK	Singsaas Church	BK-LH-00-00-02	Gothic Revival	1909 or 1921	
BK	Singsaas Church Parsonage	BK-LH-00-00-01		1923	
BK	Sterling Lutheran Church	BK-ST-00-00-47			
BK	Church	4		1884	
BK	Church of Christ	BK-PR-00-00-32			
BK	Church	BK-ST-00-00-04		1893	
BK	Church	BK-VO-00-00-80		1889-1931	
BK	Lake Campbell Lutheran Church	BK-ME-00-00-37			
BK	Aurora Catholic Church	39	Gothic Revival	1911	
BK	1016 Sixth Street	52			
BK	Church	270	Revival	1906	
BK	Church	BK-EL-EL-00-35	Prairie	1888	
BK	Bethel Baptist Church	35			
BK	Church	137		1900-1910	
BK	Church	145		1915	
BK	Church	BK-VO-00-00-10		1938	
BK	Church	112	Gothic Revival	1935	
BN	Church/Savo Church	BN-SV-00-00-02		1922	
BN	Scandinavia Lutheran Church	BN-GE-00-00-01		1897	
BN	Scatterwood Lake Church			1882	
BN	Sacred Heart Catholic Church	01		1914	
BN	Frederick Methodist Church	BN-FD-FD-00-05		1886	
BN	St. Paul's Lutheran Church	BN-ER-00-00-05		1908	
BN	First Presbyterian Church	BN-ER-00-00-03		1909	
BN	St. John's Lutheran Church	11		1910	German
BN	Savo Monument	BN-SV-00-00-01		1961	
BN	First Presbyterian Church	65		1911	
BN	Church	BN-HL-00-00-10		1931	German
BN	Church and Rectory	03		1940	
BN	Bath United Methodist Church	07		1887	
BN	Methodist Church	BN-CL-CL-00-13		1887-1888, 1908	
BN	Hecla United Methodist Church	11		1900, 1965	
BN	St. John Lutheran Church	10		1917	
BN	Congregational Church	03		1923	
BO	Cemetery	BO-EM-00-00-02		1876	
BO	St. George's Catholic Church	BO-SC-71	International	c. 1956	

Surveyed Properties

BO	Methodist Church	BO-SC-77		c. 1884	
BO	Kinsburg Community Church	BO-AL-00-00-04			
BO	United Church of Christ	BO-SP-SP-00-09		1919	
BO	Presbyterian Church	BO-TA-00-00-11			
BO	First Methodist Church	04		1904	
BO	Tyndall Baptist Church	06		1929	
BO	Presbyterian Church	09		early 1900's	
BO	Church	BO-SP-SP-00-03		1890's	
BO	and Cemetery	BO-EM-00-00-01		1940	
BO	St. Paul's Lutheran Church	BO-SC-30		c. 1950	
BO	Bethany Reformed Church	BO-SC-61	Gothic Revival	c. 1919	
BO	Bon Homme Memorial Church	BO-BO-00-00-05		1885	
BO	& Cemetery	BO-HK-00-00-01			
BO	Church Cemetery #2	BO-HK-00-00-04			
BO	Perkins Church	04b		1888	
BO	Church Cemetery #1	04c		early 1900's	
BO	Pioneer Catholic Church				
BU	First Lutheran Church	01		1928-30	
BU	Community Church	01			
BU	St. James Episcopal Church	BU-ET-BF-00-08		1909	
BU	First Congregational Church	04		1911	
BU	Church	04			
BU	Foursquare Church	BU-ET-BF-00-20		1890s	
CD	Grace Lutheran Church	CD-00-WT-S-29		1920	Scandinavian
CD	Cemetery	CD-ED-00-00-04		1900-04	Norwegian
CD	Holy Rosary Catholic Cemetery	02			
CD	Lutheran Church	CD-LO-SS-00-03		1968	
CD	Methodist Church	CD-RE-00-00-01		1900's	
CD	Cemetery	CD-RE-00-00-03		1890	German
CD	Church	01		1907	
CD	Graceland Church & Cemetery	CD-GR-00-00-05	No Style	1892	Danish
CD	South Lake Church of Christ	CD-LA-00-00-02		1913	
CD	Church	CD-FU-FL-00-04		1919	
CD	United Methodist Church	117		1914	
CD	Presbyterian Church	CD-00-WT-C-47		1917	
CD	Henry Congregational Church	02		1905	
CD	Methodist Episcopal Church	03		1884	
CD	St. Paul's Lutheran Church	09		1918	
CD	Calvary Lutheran Church	03		1914-15	
CD	Tinkertown Treasure Shop				Danish
CD	St. Joseph's Church & Parsonage	02		1896	
CD	New Helgen Lutheran Church	CD-FU-FL-00-02		1889	
CD	Helgen Cemetery	CD-DX-00-00-09		1880	Norwegian
CD	Cemetery	CD-DN-00-00-02		1907	
CD	United Church of Christ	CD-LO-SS-00-01		1892	

Surveyed Properties

CD	Cemetery	CD-KA-00-00-08		1901	
CD	Dexter Cemetery	CD-DX-00-00-02		1910	
CH	First Presbyterian Church	34		1918	
CH	St. Peters Episcopal Church	35	Gothic Revival	1917	
CH	Christian Reformed Church	CH-PT-PT-00-07		1921	
CH	St. John's Catholic Church	36	Gothic Revival	1911	
CH	Cemetery	CH-RH-00-00-07		1883	
CH	Catholic Church		No Style	c.1970	
CH	Community Methodist Church		Gothic Revival	1925	
CH	Church	01			
CH	Assembly of God Church	34		1915	
CH	First Methodist Church	23		1919	
CK	First Presbyterian Church			1919	
CL	United Church of Christ		Classical Revival	1928	
CL	Lutheran Church		No Style	1970	
CL	Kansas Street	12		1885	
CL	Second Street	06		1910	
CL	Ohio Street	23		1910	
CL	Iowa Street	32		1904	
CL	Park Avenue	CL-ST-IR-00-03		1900's	
CL	Cemetery	02		1909-11	
CL	Cemetery	03		1940	
CL	St. Peter's Lutheran Church	CL-PC-00-00-02		1905	
CL	Spirit Mound Baptist Church	CL-SM-00-00-03		1896	
CL	Cemetery	CL-SM-00-00-05		1887	
CL	Dalesburg Lutheran Church	CL-GF-00-00-05		1896	
CL	Cemetery	CL-GF-00-00-07		1919	
CL	Pleasant Valley Lutheran Church	CL-PV-00-00-15		1884	
CL	Iowa Street	05		1885	
CL	Cemetery	08		1905	Swedish
CL	United Church of Christ	48	sical Revival	1928-9	
CL	Parsonage	60			
CU	Hermosa Congregational Church	01		1888	
CU	St. Michael's Catholic Church	02		1918	
CU	Folsom Baptist Church	CU-SC-00-00-01		1917	
CU	Church & Parsonage	CU-PR-PR-00-16			
CU	United Methodist Church	CU-PR-PR-00-30		1897	
CU	Dewey Church	CU-DY-00-00-04		1920-21	
CU	Catholic Church	CU-PR-PR-00-07		1909	
DA	St. Mary's Episcopal Church		Gothic Revival	1900	
DA	Saint James Episcopal Church	03		1920,1940,1960	
DA	Skudesnes Lutheran Church		Gothic Revival	1891	
DE		DE-RU-50		1907	
DE	Zoar Lutheran Church	DE-RU-51		1901	
DE	Blom Prairie Lutheran Church	DE-TO-3			

Surveyed Properties

DE	Church	DE-RU-11	1899	
DE	Church	DE-RU-22	ca. 1890	
DE	Church	DE-BR-1	1891	
DE	Clear Lake	DE-CL-8	1903	
DE	Blom Prairie Church Parsonage	DE-TO-4		
DG	Christian Reformed Church	06	1919	
DG	Zion Lutheran Church	09	1912	
DG	Grandview Reformed Church	DG-IN-AR-08	1902	
DG	St. John Lutheran Church	DG-GA-00-06	1950	
DG	St. John Luthern Church	DG-WA-00-02	1930	
DG	Immanuel Lutheran Church	01	1914	
DG	Methodist Church	18		
DG	Christian Reformed Church	02	1884	
DG	First Reformed Church	07	1884	
DG	St. Peter's Lutheran Church	DG-VA-00-02	1924	
DG	Hope Lutheran Church	15	1928	
DV	Congregational Church	70	1907-08	
DV	Montgomery Property	11		
DV	Mitchell Christian Church	08		
GR	Carlock Peace Lutheran Church	GR-LS-00-00-01		
GR	Randall Valley School & Church	GR-RL-00-00-05		
GR	Trinity Lutheran Church	GR-FF-FF-00-12	1902	
GR	Gospel Tabernacle	01B		
GR	Ponca Creek Church	GR-EL-00-00-01	1902	
GR	Ponca Creek Church	GR-EL-00-00-03	1902-03, 1920	
GR	Paxton Church & Cemetery	02	1914	
GR	Paxton Church Parsonage	03		
GR	Lutheran Church	GR-DX-00-00-02	1909	
GR	Fairfax Congregational Church	GR-FF-FF-00-10	1900's	
GR	Methodist Church	01A	1922	
GR	St. Augustines Catholic Church	GR-JJ-DL-00-02	1924	
GR	Catholic Church	11	1907	
GR	St. John's Lutheran Church	15		
GR	First Baptist Church	GR-PV-BS-00-19	1924	
GR	Assembly of God Church	GR-PV-BS-00-20	1931	
GR	Burke Methodist Church	32	1916	
GR	Union Baptist Church	37	1907	
GR	First Baptist Church	GR-DX-00-00-06	1940	
GR	Methodist church Parsonage	GR-JJ-GR-00-15	1922	
GR	United Methodist Church	16	1910s	
GR	Episcopal Church	GR-JJ-GR-00-17	1909	
GR	Union Congregational Church	GR-JJ-GR-00-44		
GT	Blue Cloud Monastery		1950	
HL	Old Apostolic Lutheran Church	HL-ND-00-00-53	1885	Finnish
HL	Evangelical Covenant Church	HL-00-LN-00-00	1901	

Surveyed Properties

HL	Church	HL-00-LN-00-31			Finnish
HL	Apostolic Lutheran Church	HL-ND-00-00-33		1984	Finnish
HL	Trinity Lutheran Church	HL-00-LN-00-46		1909	Finnish
HL	First Lutheran Church	HL-00-LN-00-52		1903	Finnish
HL	Lake Norden Baptist Church	HL-00-LN-00-00		1909	
HL	Garfield Lutheran Church	HL-CL-00-00-00		1900s	
HN	Cemetery	03		1913	
HN	St. Joseph's Church	HN-FM-00-00-04	Gothic Revival		
HN	Slim Buttes Lutheran Church	HN-RE-00-00-01	Gothic Revival		
HN	Our Lady of the Prairie Church	HN-RE-00-00-02			
HN	Alma Church & Cemetery	HN-GC-00-00-01			Scandinavian
HN	Cemetery	HN-SC-00-00-01			
HN	Cox Catholic Church	HN-ND-00-00-01	Gothic Revival		
HN	Harding Church	04			
HN	Ludlow Church & Cemetery	01	Gothic Revival		
HN	Cemetery	HN-00-00-00-01		1930s	Finnish
HN	Ladner Church	02			
HN	St. Ann's Catholic Church		Gothic Revival	1919	
HT	Church	13	Gothic Revival	1902	
HT	Kleinkassell Cemetery	HT-SI-00-00-21		1900s	
HT	Salem Church Cemetery	HT-PL-00-00-34		1898	
HT	Cemetery	HT-CN-00-00-03		1902	
HT	Plum Creek Church & Cemetery	HT-CN-00-00-19		1890s	
HT	Salem Lutheran Church	02	Gothic Revival	1900s	
HT	Zion Church Cemetery	41			
HT	Ebenezer Church and Cemetery	51		1895	
HT	St. John Cemetery	52		1920	
HT	Cemetery	60		1880s	
HT	Salem Lutheran Church	315	Gothic Revival	1926	
HT	Unity Lutheran Church	50		1900s	
HT	Sacred Heart Church Rectory	167		1924	
HT	Church	01		1870s	
HT	Residence	14		1900s	
HT	Holy Rosary Catholic Church	HT-FA-TR-00-15		1895s	
HT	Tripp Church	HT-FA-TR-00-62		1890s	
HT	First American Lutheran Church	HT-FA-TR-00-64		1910s	
HT	Pilgrim Congregational Church	HT-FA-TR-00-67		1943	
HT	Tripp Methodist Church	176		1930s	
HT	Cemetery	HT-KY-00-00-01		1880s	
HT	St. Johns Lutheran Church	HT-KY-00-00-02		1900's	
HT	Hair Stylist	HT-LB-PK-00-25	Gothic Revival	1896	
HT	Johannesthal Cemetery	28		1906	
HT	Hutterthal Mennonite Church	HT-GV-00-00-27	Gothic Revival	1950s	
HT	Church	HT-FA-TR-00-44		1913s	
HU	317 Church		Traditional	1950	

Surveyed Properties

HU	321 Church		Traditional	1950	
HU	319 Church		Traditional	1950	
HU	House of Auction	73			
HU	Church	113		1932	
HU	Pentacostal Church	73		1910	
HU	Mormon Church	56			
HU	Church	74		1940	
KB	First M.E. Church	KI-BK-LP-031	Gothic Revival	1906	
KB	St. John's Lutheran Church	KI-LS-BA-002	Gothic Revival	1908	
KB	Presbyterian Church	KI-LS-BA-004	Gothic Revival	1892/1917	
KB	W Bethany Church		Gothic Revival	c.1890	
KB	Methodist Episc. Church	KI-DE-AR-024	Craftsman	1919	
KB	Clara Church & Cemetery		Gothic Revival	c.1890	
KB	St. Stephens Episcopal Church	KI-DS-DS-026	Gothic Revival	c.1900	
KB	Lutheran Church	KI-DS-DS-053		1947	
KB	St. Thomas Aquinas Church	KI-DS-DS-048	Gothic Revival	1920	
KB	Hetland Cong. Church	KI-DE-HE-004		c.1900	
LA	Christ Episcopal Church	07		1896	
LA	Christ	03			
LA	Church	01			
LA	Abandoned Church	09			
LA	Black Hills Baptist Church SBC	02			
LA	First Presbyterian Church	11			
LA	Berean Baptist Church	11			
LA	Parsonage	209		1939	
LA	Rectory	15			
LA	Christian Scientist Church	05		1923	
LA	Bethel Lutheran Church	56			
LA	Episcopal Church Rectory	34		1920	
LA	First Baptist Church	16			
LA	Methodist Episcopal Church	08		1909, 1933	
LA	Episcopal Church Rectory	62		1935	
LA	Little Dane Church	LA-AH-00-00-02		1889	Danish
LA	Nemo Church	LA-EG-00-00-02		1921-22	finnish
LA	First Lutheran Church	LA-00-LD-00-19		1963	
LA	Log Church	09		1903	
LA	Parish House	02		1903	
LA	Methodist Church	01		1889	
LK	Lake Park Church	00002	Gothic Revival	1889	
LK	First Pres. Church	00009		c.1920	
LK	St. Peters Church	00008	Gothic Revival	1950	
LK	Evangelical Church	00005	Gothic Revival	c.1895/c.1910	
LK	Winfred Cong. Comm. Church	00003	Prairie	1919	
LN	Zion Methodist Church	LN-PL-00-00-03			
LN	Romsdal Lutheran Church	87		1903	

Surveyed Properties

LN	Gospel Church			c.1910	
LN	(Slidre Menighed)		No Style	1906-07	
LN	Trinity Lutheran Church	76		1903	
LN	Bible Believer's Church	10		1900s	
LN	St. Edward's Catholic Church	09		1900s	
LN	Masonic Lodge	08		1900's	
LN	Canton Lutheran Church	49		1908	
LN	Methodist Church Parsonage			1903	
LN	Church)		Queen Anne	1889	
LN	Grand Valley Lutheran Church	LN-HI-00-00-11		1901	
LN	St. Nicholas Church			1906	
LN	Canton Lutheran Church			1908	
LN	Parsonage			1920-1930	
LN	Parsonage				
LN	Hudson Lutheran Church	01		1938, 1957	
LN	Beaver Creek Lutheran Church	LN-LV-00-00-03			
LN	Springdale Lutheran Church	LN-SP-00-00-02		1885	
LN	LaValley Presbyterean Church	LN-LV-00-00-01		1910s	
LN	Church	25		1890's, 1900's	
MD	Episcopal Church	MD-ST-ST-57			
MD	Methodist Church	MD-ST-ST-27			
MD	St. Joseph's Catholic Church	04		1917	
MD	Black Hawk Community Church	01		1888	Swedish
MD	St. Joseph's Catholic Church	MD-LC-00-00-01		1920's	
MD	St. Anthony's Catholic Church	03		1922-23	
MD	Church	01		1920's	
MD	Boneita Springs Church	01			
MD	Immaculate Conception Church	01			
MD	St. Eustace Church	MD-SE-00-00-01			
MD	Lakeside Church & Cemetery	02			
MD	St. Margaret's Catholic Church	05		1923	
MD	Elm Springs Church & Cemetery	05		1894	
MH	Mission Ch of Swedona	MH-BR-01	Gothic Revival	1913	
MH	Seven Day Advent Church	MH-SF-SF-IR-28		1892	
MH	1st Methodist Church	MH-SF-SF-IR-15		1913	
MH	First Presbyterian Church	94		1913	
MH	Church of St. Augusta	57		1888	
MH	First Church of Christ Scientist	85		1920	
MH	Free Methodist Church	133			
MH	First Lutheran Church	58		1924	
MH	Sons of Israel Congregation	51			
MH	Church	125		1894	
MH	Swedona Church Parsonage	MH-BR-02		1909-1910	
MH	Clavary Church	MH-DR-DR-115	Revival	c. 1905	
MH	Church	MH-BT-03	Gothic Revival	1914	

Surveyed Properties

MH	St. Joseph's Catholic Church	MH-WT-01	Gothic Revival	1894	
MH	Ellis United Methodist Church	MH-WY-01	Craftsman	1914-1915	
MH	Church	MH-WL-04		1915	
MH	Wall Lake Zion Gemeinde	MH-WL-03	Gothic Revival	1883	
MH	Church	MH-WL-02		1919	
MH	Kreieinigkeits Gemeinde Kirche	MH-WL-01	Gothic	1906	
MH	Church	MH-VS-02	Gothic Revival	1893	
MH	& Church	91		1935-36	
MH	Church	MH-PS-SH-14	Gothic Revival	1899-1900; 1955	
MH	First Lutheran Church Parsonage	MH-PS-SH-15	Prairie	1920	
MH	Church	MH-SR-RW-01	Gothic Revival	1902	
MH	Stordahl Lutheran Church	MH-DR-DR-163		1912	
MH	Gerrit Goedhart House	MH-VS-VS-01	Craftsman	1915	
MH	Church	MH-GA-06	Folk Victorian	1905	
MH	Nidaros Norske	MH-MP-RN-01	Gothic Revival	1878	
MH	Westre Nidaros Kirke	MH-LY-01		1911	
MH	St. John's Baptist Church	87			
MH	Willow Creek Lutheran Church	MH-BK-01	Gothic Revival	1888	
MH	Little Flower of Jesus Rectory	10		1918	
MH	St Paul's Lutheran Church	MH-DR-DR-59	Revival	c. 1888	
MH	Beaver Valley Lutheran Church	MH-VS-01	Gothic Revival	1922, 1968	
MH	Lovseth, Leonard House	214		1938	
MH	Parish House	92			
MH	First Presbyterian Church	MH-DR-DR-72	sical Revival	c. 1930	
MH	Little Flower of Jesus Church	16		1926	
MH	First Church of God	01		1900s	
MH	Highland Lutheran Church	MH-HL-01	Gothic Revival	1922	
MH	LUTHERAN KIRKE	MH-SV-01	Gothic Revival	1911	
MH	Reformed Church	113		1883	
ML	St. Matthews Catholic Church	12		1908-11	
ML	Canyawonase Church	10		1900	
ML	St. Lukes Episcopal Church	04		1886	
ML	Heipa Presbyterian Church	01		1900s	
ML	St. John Church	11		1950's	
MN	Nazarene				
MN	Norwegian Lutheran Church				
MO	St. Mary's Episcopal Church		Gothic Revival	1879	Indian
PE	Golden Valley Church		Gothic Revival		
PE	Lemmon Baptist Church	07			
PE	Cemetery	PE-LP-00-00-01		1900's	
PE	St. James Church	PE-BR-00-00-03			
PE	Cemetery	PE-BU-00-00-01		1921	
PE	Meadow Town Hall	02			
PE	Church	01			
PN	Conception Rectory	055		c. 1905	

Surveyed Properties

PN	Church	065	Art Deco	c. 1930
PN	First Presbyterian Church	093	Tudor Revival	c. 1955
PN	First United Methodist Church	091	International	1958
PN		26		1920
PN	Ray, Charles House	69		1919
PO	Congregational Church	PO-RO-LE-00-17		1888
PO	Church of God	PO-RO-LE-00-09		1936
PO	Stoner Residence	319		1920s
PO	Parsonage	PO-RO-LE-00-06		1915
PO	Lutheran Church	PO-LG-TL-00-32		1920-24
PO	Methodist Church	PO-LG-TL-00-05		1908-09
PO	Lutheran Church	PO-RO-LE-00-07		1926
PO	Non-Denominational Church	75		1907
PO	Methodist Church	250		1926
PO	Parsonage	76		1920s
PO	Church	61		1926
RO	Trinity Lutheran Church		Gothic	Unknown
RO	St. Mary's Episcopal Church	09		1882
RO	Church	06		1870
RO	Iyakaptapi Church	05		1870
RO	Gethsemane Episcopal Church		Gothic Revival	1936
RO	Grace Lutheran Church		Mixed	1955
RO	House		Vernacular	1940s
RO	First Presbyterian Church	RO-SI-SI-28	Gothic Revival	1922
RO	Church	02		1930's
RO	Mayasan (White Bank) Church	07		1870s
SP	Northville Methodist Church	102		1888
SP	Trinity Lutheran Church	SP-NV-00-00-02		1926
TU	Presbyterian Church	TU-PA-PA-00-11		1890s
TU	Church	TU-SA-00-00-06		1934
TU	Salem Cemetery	TU-CH-00-00-06		1913
TU	Emmanuel Lutheran Church	TU-CV-00-00-11		1890's
TU	Church of God Cemetery	04		1900s
TU	Scandia Lutheran Church	05		1910
TU	Federated Church	19		
TU	Church	09		1920's
TU	Lutheran Church	TU-DV-VI-00-01		1911
TU	Rose Hill Cemetery	TU-DV-VI-00-02		
TU	English Lutheran Church	06		
TU	First Baptist Church	TU-DV-VI-00-05		1917
TU	German Reformed Church	01		1898
TU	Bethel Mennonite Church	TU-DL-00-00-06		1892
TU	Zion Lutheran Church	01		1898
TU	Bethel Reformed Church	01		1894, 1951
TU	First Baptist Church	TU-PA-PA-00-16		1883

Surveyed Properties

TU	First Baptist Church	TU-CV-00-00-07		1877	
TU	Bethesda Lutheran Church	07		1912	
TU	Emmanuel Presbyterian Church	08		1899	
TU	St. Christina Catholic Church	TU-PA-PA-00-05		1911	
UN	McCall, Raymond Farm	UN-AL-00-00-04		1934	
UN	St. Theresa's Catholic Church	UN-PR-BF-00-07		1904	
UN	Brule Creek Lutheran Church	UN-SP-00-00-02			
UN	St. Mary's Catholic Church	UN-SP-00-00-03			
UN	Union Creek Lutheran Church	UN-SV-00-00-58		1926	
UN	Rosini Lutheran Church	02			
UN	Assembly of God Church	UN-EP-00-00-30		1947	
UN	St. Paul's Lutheran Church	UN-BR-00-00-02	Gothic Revival	1920	
UN	Richland Episcopal Church	UN-RL-00-00-10			
UN	Congregational Church	UN-EP-00-00-51		1870	
UN	St. Joseph's Catholic Church	UN-EP-00-00-80	Revival	1921	
UN	Methodist Church	154		1880's	
UN	Beresford Methodist Church	UN-PR-BF-00-05			
UN	Baptist Church	UN-EP-00-00-32		1880's	
UN	Alcester Baptist Church	UN-AL-00-00-25		1902-03	
UN	Congregational Church	UN-AL-00-00-80		1891, 1916	
UN	Gulkison Farm	UN-CB-00-00-31		1890s	
UN	Lutheran Church	163	Gothic Revival	1920s	
YK	West Cemetery	YK-OD-00-00-16		1898	
YK	East Cemetery	YK-OD-00-00-04		1870s	
YK	Volin Lutheran Church	10	Gothic Revival	1908	
YK	Church	41		1910-20	Danish
YK	Our Savior Lutheran Church	YK-LE-00-00-14		1948	
YK	Catholic Church	YK-LE-LE-00-03		1919	
YK	Congregational Church	YK-LE-LE-00-06		1888	
YK	Turkey Valley Baptist Church	YK-TV-00-00-06		1930s	Danish



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