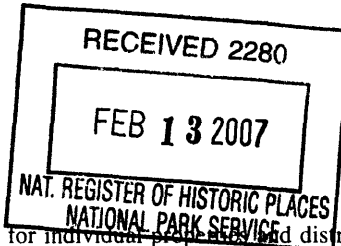


United States Department of the Interior  
National Park Service



JAN 26 2007

National Register of Historic Places  
Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" on the appropriate line or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name FIRST CHRISTIAN CHURCH

other names/site number Maasdam's First Christian Church, (See Continuation Sheet 8-14)

2. Location

street & number 824 Franklin Street N/A not for publication

city or town Pella N/A vicinity

state Iowa code IA county Marion code 125 zip code 50219

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this  nomination  request for determination of eligibility) meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property  meets  does not meet) the National Register criteria. I recommend that this property be considered significant ( nationally  statewide  locally). (See continuation sheet for additional comments.)

Signature Howell E. Soper, Deputy SHPO Date February 8, 2007  
STATE HISTORICAL SOCIETY OF IOWA

State or Federal agency and bureau

In my opinion, the property ( meets  does not meet) the National Register criteria. ( See continuation sheet for additional comments.)

Signature of certifying official/Title \_\_\_\_\_ Date \_\_\_\_\_

State or Federal agency and bureau

4. National Park Service Certification

- I hereby certify that the property is :  
 entered in the National Register.  
 See continuation sheet.
- determined eligible for the National Register  
 See continuation sheet
- determined not eligible for the National Register
- removed from the National Register.
- Other, (Explain) \_\_\_\_\_

Signature of Keeper Edson H. Beall Date of Action 3.29.07

First Christian Church  
Name of Property

Marion County, Iowa  
County and State

**5. Classification**

**Ownership of Property**  
(Check as many lines as apply)

- private
- public-local
- public-State
- public-Federal

**Category of Property**  
(Check only one line)

- building(s)
- district
- site
- structure
- object

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

Contributing	Noncontributing	
_____	_____	_____ buildings
_____	_____	_____ sites
_____	_____	_____ structures
_____	_____	_____ objects
_____	_____	_____ Total

**Name of related multiple property listing**  
(Enter "N/A" if property is not part of a multiple property listing)

\_\_\_\_\_ N/A \_\_\_\_\_

**Number of contributing resources previously listed in the National Register**

\_\_\_\_\_ 0 \_\_\_\_\_

**6. Function or Use**

**Historic Functions**  
(Enter categories from instructions)

RELIGION/religious facility \_\_\_\_\_

SOCIAL/civic \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Current Functions**  
(Enter categories from instructions)

COMMERCE/TRADE/speciality store \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**7. Description**

**Architectural Classification**  
(Enter categories from instructions)

LATE VICTORIAN/Gothic \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Materials**  
(Enter categories from instructions)

foundation \_\_\_\_\_ Stone \_\_\_\_\_

walls \_\_\_\_\_ Brick \_\_\_\_\_

\_\_\_\_\_ Concrete \_\_\_\_\_

roof \_\_\_\_\_ Asphalt \_\_\_\_\_

other \_\_\_\_\_

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

First Christian Church  
Name of Property

Marion County, Iowa  
County and State

**8. Statement of Significance**

**Applicable National Register Criteria**

(Mark "x" on one or more lines for the criteria qualifying the property for National Register listing)

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

**Criteria Considerations**

(Mark "x" on all the lines that apply)  
Property is:

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

**Areas of Significance**

(Enter categories from instructions)

RELIGION

SOCIAL HISTORY

**Period of Significance**

Circa 1860 – circa 1869

**Significant Dates**

Circa 1860

**Significant Person**

(Complete if Criterion B is marked above)

N/A

**Cultural Affiliation**

**Architect/Builder**

Unknown

**Narrative Statement of Significance** - (Explain the significance of the property on one or more continuation sheets)

**9. Major Bibliography References**

**Bibliography**

(Cite the books, articles and other sources used in preparing this form on one or more continuation sheets.)

**Previous documentation on file (NPS):**

- previous determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Record
- designated a National Historic Landmark
- recorded by American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_

**Primary location of additional data:**

- State Historical Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository

First Christian Church  
Name of Property

Marion County, Iowa  
County and State

### 10. Geographical Data

Acreege of Property Less than one acre

#### UTM References

(Place additional UTM references on a continuation sheet.)

1 | 15 | 506750 | 4583745 |

Zone Easting Northing

2 | --- | ----- | ----- |

Zone Easting Northing

3 | --- | ----- | ----- |

Zone Easting Northing

4 | --- | ----- | ----- |

#### Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet)

#### Boundary Justification

(Explain why the boundaries were selected on a continuation sheet)

### 11. Form Prepared By

name/title William C. Page, Public Historian

organization Historic Pella Trust, Inc. date February 2, 2006

street & number 520 East Sheridan Avenue (Page) telephone 515-243-5740; FAX 515-243-7285

city or town Des Moines state Iowa zip code 50313-5017

### Additional Documentation

Submit the following items with the completed form:

#### Continuation Sheets

#### Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

**Photographs** - Representative **black and white photographs** of the property.

**Additional items** - (Check with the SHPO or FPO for any additional items)

### Property Owner

(Complete this item at the request of SHPO or FPO.)

name Historic Pella Trust, Inc.

street & number Post Office Box 1 telephone 641-628-2824 (Ralph Jaarsma)

city or town Pella state Iowa zip code 50219

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation act, as amended (16 U.S.C. 470 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

**United States Department of the Interior**  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

Section number 7

Page 1

CFN-259-1116

First Christian Church, Marion County, Iowa.

**SITE**

The First Christian Church is situated in part of Lot 5 in Block 27 of the original plat of Pella, Iowa. This parcel measures approximately 75 x 96 feet. The north façade of the church abuts almost directly the north property line of the parcel. A concrete pedestrian walk leads to the front entrance of the building from the public sidewalk along Franklin Street. Another concrete pedestrian walk leads to the front door from the parking lot on the east. Both of these walks are modern. An alley abuts the property on the east.

The church's site originally included all of Lot 5. When the First Reformed Church purchased the property in 1888, the lot on which the building stood was subdivided. Two parcels at the rear of the property were sold off. (Dean Ver Steeg in *History of Pella, Iowa, 1847-1987*: 101) These parcels were subsequently developed for commercial purposes, as shown on Sanborn fire insurance maps. (See Continuation Sheets 7-8, 7-9, and 7-10.)

Today, the eastern portion of this site is used as a parking lot, accessed by the north-south alley mentioned above. Cars park perpendicular to the church. An additional parking lot for a bank is located directly east of this alley. Both these parking lots are paved in concrete. Although this expanse of concrete places the church in a visually open and exposed setting, this setting on the east is actually similar to the building's historic one. The "Bird's Eye View of Pella, Marion County, Iowa, 1869" pictures the church equally open and exposed to the eye from that angle. (See Continuation Sheet 7-6.)

The church faces Franklin Street on the south. Franklin Street serves as an artery into Pella's central business district from the west and enters it on the south side of the Public Square. The surroundings of the church to the east are commercial, while the surroundings to the west are residential. A second-hand automobile dealership is located directly north of the building. The U.S. Post Office in Pella is diagonally across Franklin Street to the southeast. Recently, commercial expansion of Pella's central business district has occurred in the 800 block of Franklin Street.

Pella stands on an upland prairie plain about 880 feet above sea level, and the site of the First Christian Church is level.

**GENERAL DESCRIPTION**

The First Christian Church is a small, 1-story, brick house of worship. The building has two units, a main block (the original core of the building) and a rear wing. The main block was built sometime between 1858 and 1862. (See Section 8.) In shorthand, this date of construction is given as "circa 1860." Historic photographs of this building have not been located, although an 1869 drawing of it exists. (See Continuation Sheet 7-6.)

The main block stands on stone footings, is covered with a front gable roof, and possesses one room. There is no basement. The rear addition is constructed of concrete block. It was built in the 1970s and

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First Christian Church, Marion County, Iowa.

possesses a basement. The First Christian Church remains the only surviving church building constructed in Pella by the first generation of its settlers from the Netherlands.

**BUILDING**

Main Block

The main block is constructed of load-bearing brick, laid in common bond in a ratio of six stretcher courses to one header course. The brick is now painted a creamy color.

The front façade of the First Christian Church is the most architecturally developed portion of the building. It features a symmetrical arrangement of three bays. A front door, flanked and surmounted by a rounded arch of textured fiberglass, occupies the middle bay. The front door is a replacement of the original. It stands above a stone sill and one step up from grade. Blind windows, inset slightly from the main façade, with stone sills flank this entrance and are surmounted by pointed arches fashioned from brick headers. A semi-circular window is situated above the front door. Brick pilasters, inset slightly from the corners of the front façade project from it. These pilasters feature stone plinths and outward flaring stone capitals. Simple torus molding surmounts the standard rectangular plinths. A wooden verge board with decorative jigsaw fretwork is situated beneath the roof's slightly projecting gable end. The verge board is a replacement of the original one. A moderately deep, wooden cornice is situated under the eaves on the sides of the building. The stone footings on the south elevation of the building rise about 16 inches above grade, while these footings end at grade on the other elevations.

The east and west elevations of the building are of the same design. They feature three bays, each with a 1/1 double hung window, wooden sills and wooden lintels. The sash are replacements of what originally would have been multi-panes. The eaves of the roof extend slightly over the east and west elevations.

The roof of the main block is moderately steeply pitched and is presently clad with asphalt shingles.

It is reasonable to assume that the brick used in this building was locally fired. Given the industry and self-reliance of the Dutch settlers, it is not surprising that their efforts quickly turned to the fabrication of building materials. Already by the spring of 1848, a brick kiln had been built in Pella and a lime kiln was under construction. A water-powered sawmill on the Skunk River was also in operation. (Van Stigt: 64) The railroad did not arrive in Pella until after the Civil War, so overland drayage of building materials was difficult. The brick used for the First Christian Church was fired at a low temperature, typical of a locally fabricated product. The building is presently painted to protect this soft brick.

Rear Wing

Built in the 1970s, the rear wing of this building is constructed of concrete block. The east and west elevations of the rear wing share the same planes as those of the main block.

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First Christian Church, Marion County, Iowa.

The rear wing is covered with a front gable roof, whose ridge intersects the north wall of the main block. A door to this wing is situated on the east elevation, along with a small window. One window with 1/1 double-hung sash is situated on the north elevation, and one of the same design is situated on the west elevation. The gable end of the roof is clad with vertical wood siding.

The roof of the rear wing is pitched to conform to that of the main block. This roof is clad with asphalt shingles.

Air-conditioning units are located at grade on the west elevation and gas and electric lines and meters are mounted on the wall of the north elevation. None of these is visible from the street.

Interior

The interior of the main block possesses one room. Originally, the church likely featured a center aisle flanked by church pews, and the congregation faced north. None of the pews remains extant. Aisles of bookshelves now fill most of the room. The floor presently is of narrow, hard wood and is a replacement. The ceiling is clad with acoustical tile with a pressed metal ceiling said to remain extant underneath it. A flue, now closed, is situated near the ceiling on the north wall. The side windows feature original wood trim, in an arched design, along with original sills and aprons. This trim is now painted a light beige color.

The interior of the rear wing possesses one room and a hallway. Stairs to the basement are located at the north end of the hall. Closets are situated in the southwest corner of the rear wing room. A basement is situated beneath the rear wing. This basement possesses one room, two restrooms, a poured concrete floor, and the furnace.

Historic Appearance

An 1869 map of Pella, Iowa, pictures the building and identifies it as the Soul Sleepers Church (#6) among 20 other named and located edifices in the town. The appearance of the church on this map is very much as it appears today. (See Continuation Sheet 7-6.)

The site, as depicted in 1869, shows a small, one-story building standing cheek to jowl with the church at its northeast corner. The land between the church and buildings to its east, which face Broadway, is undeveloped. Presently, a parking lot now occupies this land and continues the historically open feel of the site.

The First Christian Church has served as home for a variety of institutions over the years, mostly for religious purposes. In the 1880s, however, the building housed the Pella Y.M.C.A. (Sanborn 1888: 2) Today, a rare and used bookshop occupies the building.

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First Christian Church, Marion County, Iowa.

**PRESERVATION OF THE BUILDING**

The land on which the First Christian Church stands is a choice location for commercial expansion in downtown Pella, and the building was under threat of demolition. Convinced that the preservation of this building was critical for local history, the Historic Pella Trust, Inc., purchased the building in 1995 to protect its future. The Trust renovated the building and leased it to Pella Books, an independent bookstore, which now uses the building for retail purposes. This adaptive reuse capitalizes on the building's architectural charm and location near Pella's town center. The Historic Pella Trust wishes the building placed on the National Register of Historic Places to demonstrate its historical and architectural significance.

**INTEGRITY**

The integrity of the First Christian Church is fine, particularly for a building of its age. The exterior of the main block preserves its original brick walls and stone sills and plinths intact. Prior to the Civil War, locally produced brick in Pella was fired at a low temperature and consequently soft. From an early time, many of these buildings (like this church) were painted to protect the brick from the elements. Although the church windows have been replaced, the original window openings have been retained. The interior of the main block features its original one-room floor plan and window surrounds. Although the room's drop ceiling is modern, a pressed metal ceiling (likely a late 19<sup>th</sup> century feature) is said to remain above it. The rear wing's location at the back of the building diminishes its visually distracting mass.



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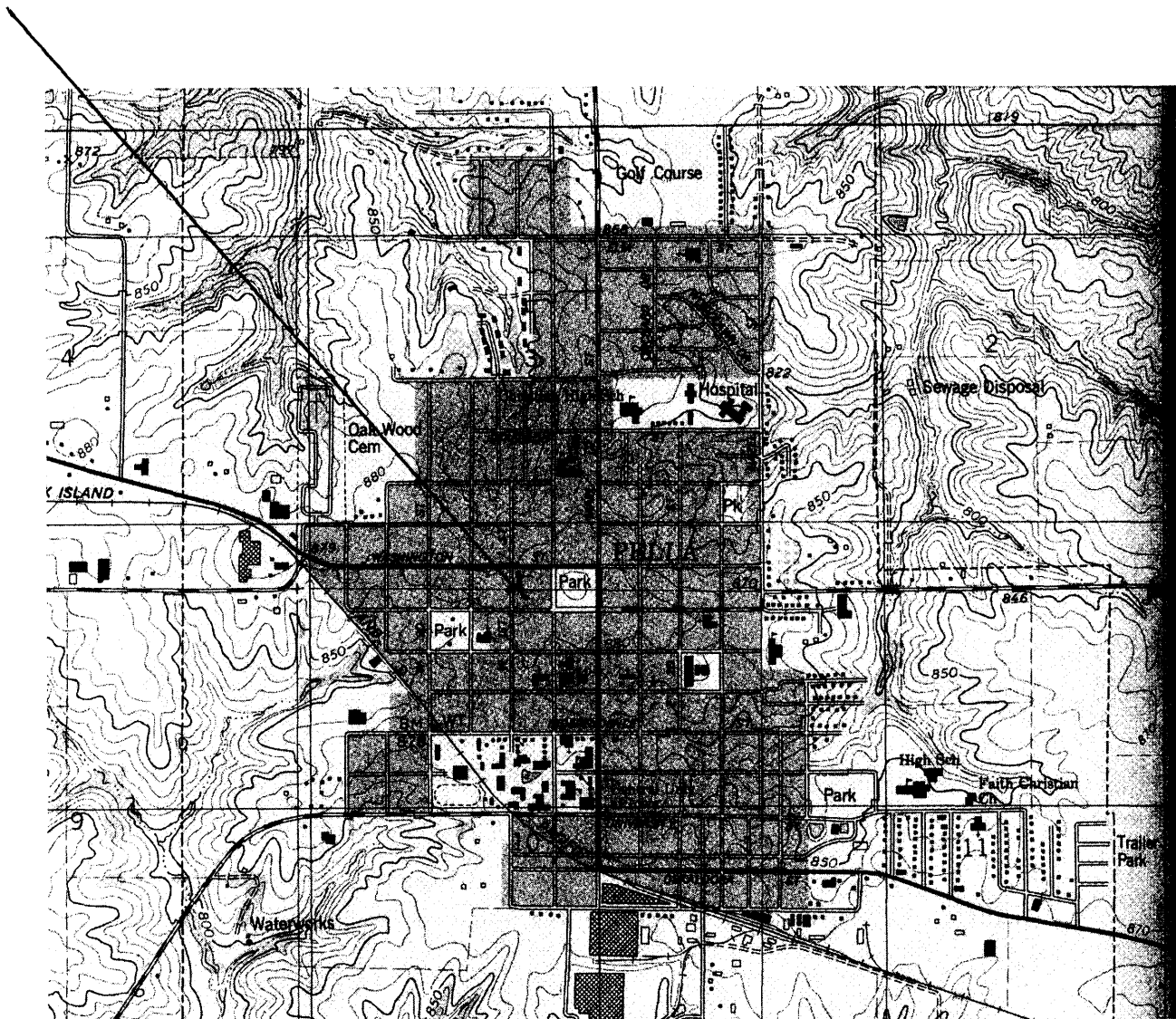
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First Christian Church, Marion County, Iowa.

## SITE MAP

ARROW LOCATES PROPERTY



Source: U.S.G.S. Map (7.5 Minute Series), Pella, Iowa, Quadrangle, 1980.

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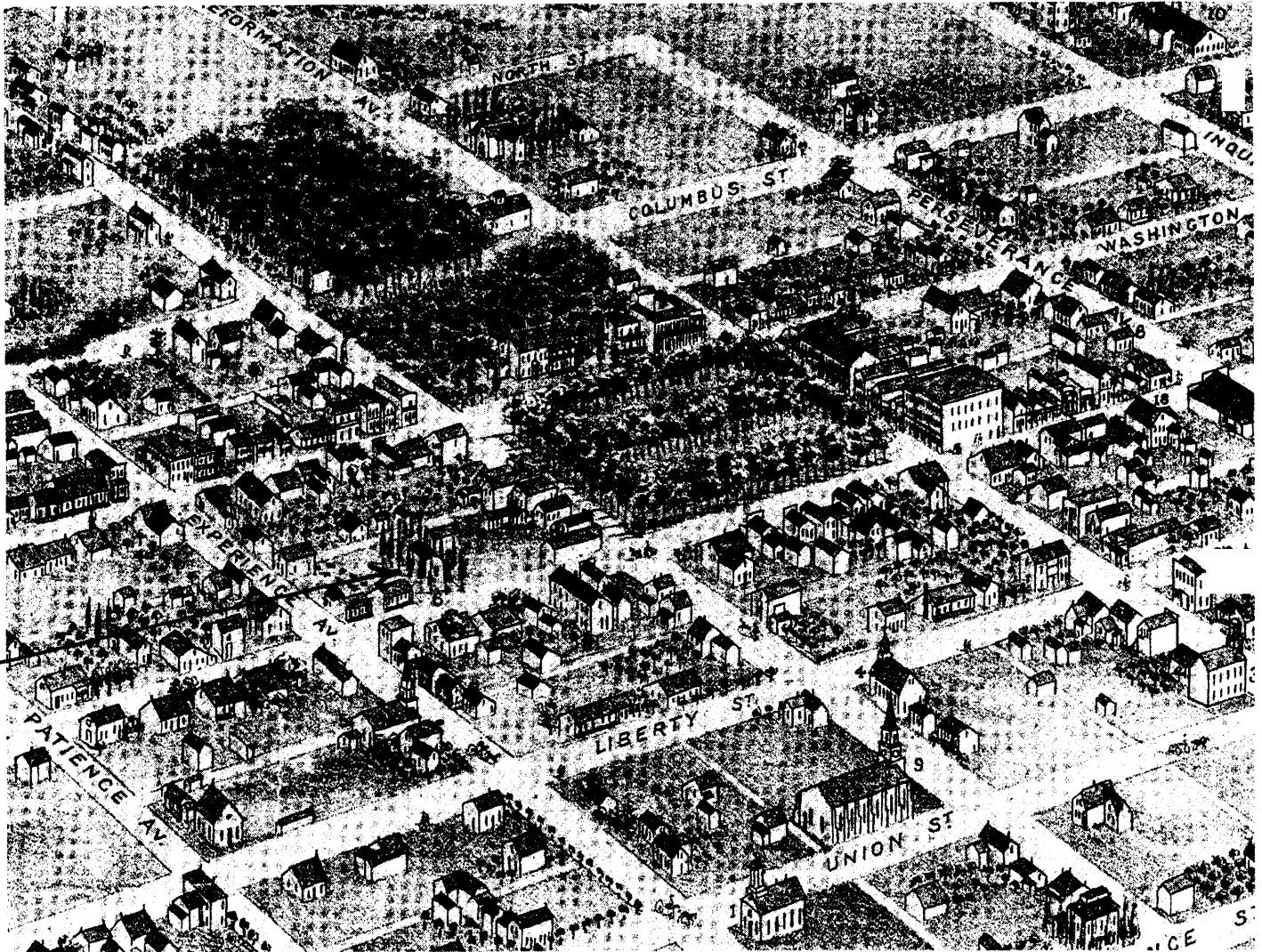
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First Christian Church, Marion County, Iowa.

## “BIRD’S EYE VIEW OF PELLA, MARION COUNTY, 1869”

ARROW LOCATES CHURCH



First Christian Church is identified as “6” on the view and “Soul Sleepers” in the key to the map. Pella’s Central Park is located one block east. This is the earliest and only historic image of the church found to date.

Source: Pella Historical Society.



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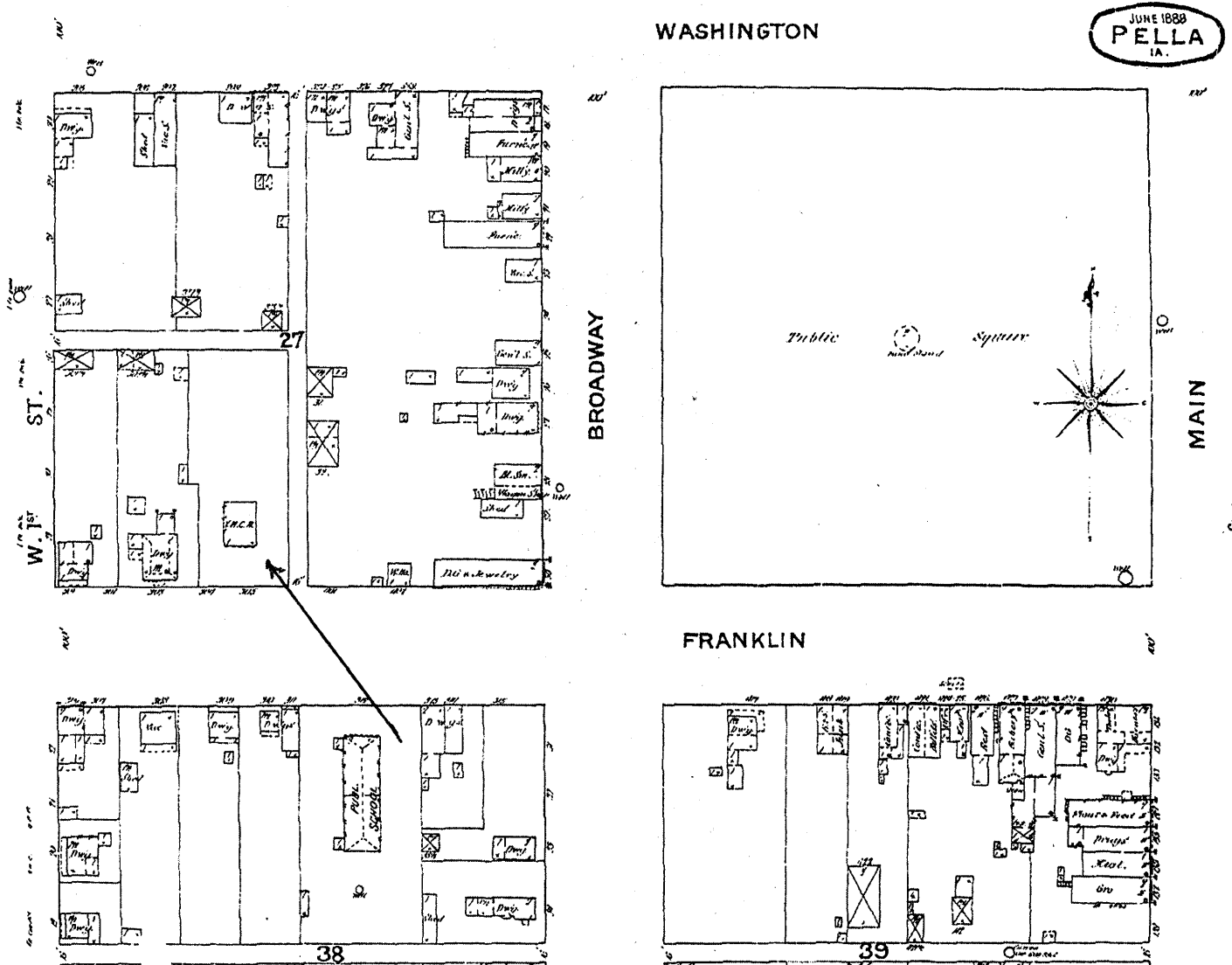
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First Christian Church, Marion County, Iowa.

## FIRE INSURANCE MAP 1888

### ARROW LOCATES CHURCH



This, the first fire insurance map picturing the building, identifies it as "Y.M.C.A."  
A rectangle defines the building's footprint.

Source: Sanborn Map & Publishing Co., Limited; Pella, Iowa, 1888, p. 2.



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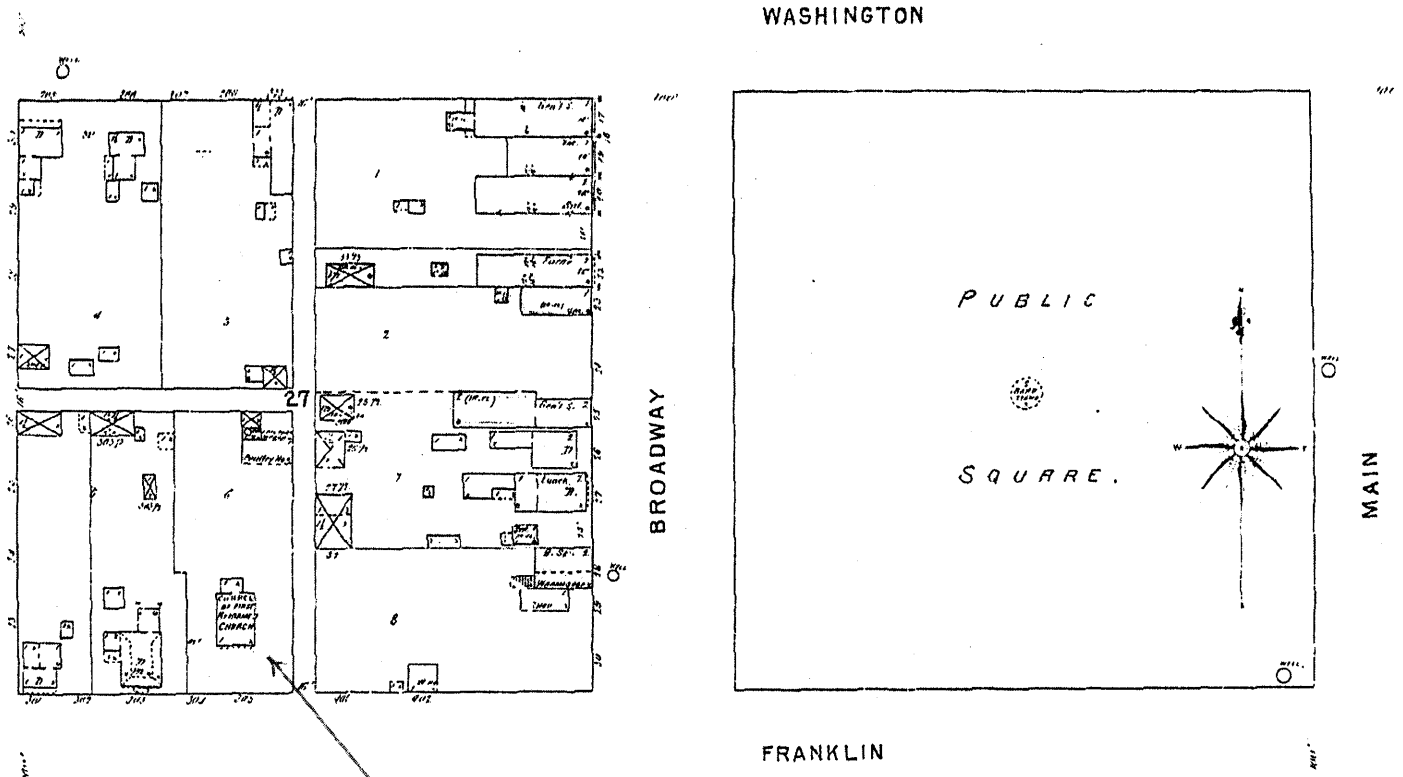
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First Christian Church, Marion County, Iowa.

## FIRE INSURANCE MAP 1895

### ARROW LOCATES CHURCH



The building is now identified as "Chapel of the First Reformed Church," and a small addition appears at its rear. The legal description of this property is Lot 5, although for an unknown reason this map identifies it as Lot 6.

Source: Sanborn-Perris Map Co., Limited; Pella, Iowa, 1895, p. 4.



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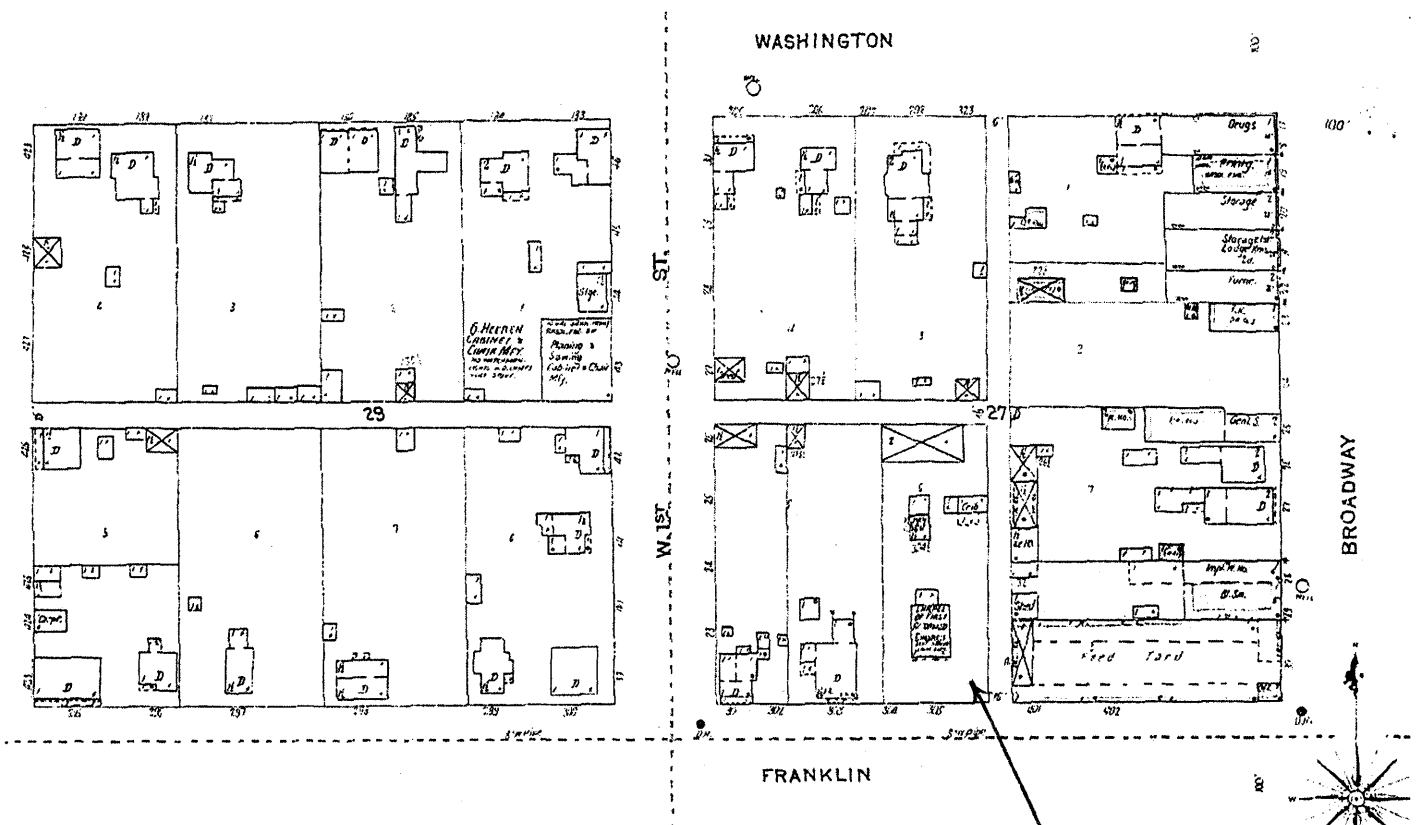
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First Christian Church, Marion County, Iowa.

# FIRE INSURANCE MAP 1906

## ARROW LOCATES CHURCH



The building remains in use as the "Chapel of First Reformed Church."  
The legal description of this property is Lot 5, although for an unknown reason this map identifies it as Lot 6.

Source: Sanborn Map Company; Pella, Iowa, 1906, p. 2.

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# NATIONAL REGISTER OF HISTORIC PLACES CONTINUATION SHEET

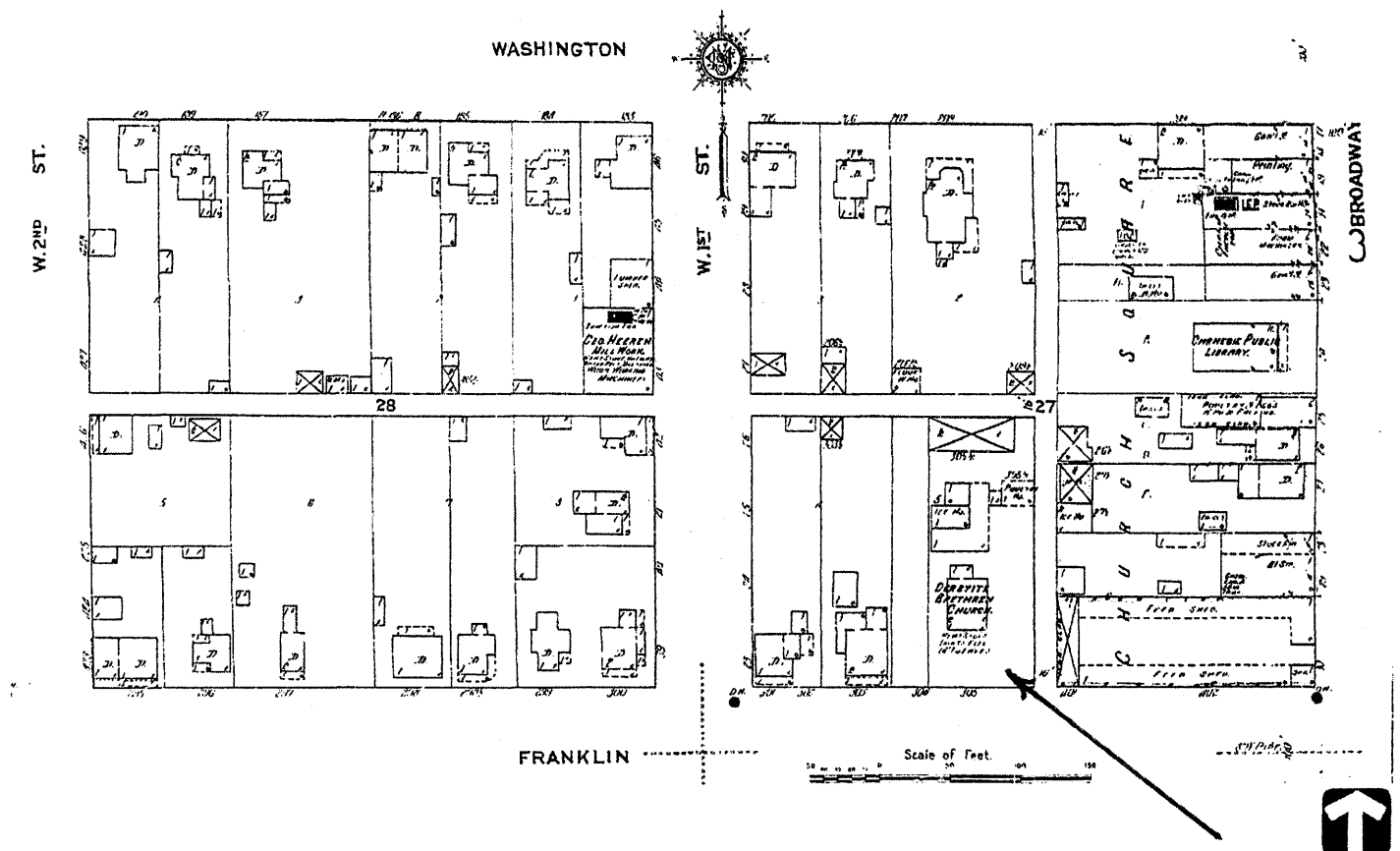
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First Christian Church, Marion County, Iowa.

## FIRE INSURANCE MAP 1911

### ARROW LOCATES CHURCH



The building has become the "Derbyite [sic] Brethren Church" and considerable development has occurred at the rear of the property.

Source: Sanborn Map Company; Pella, Iowa, 1911, p. 2.

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# NATIONAL REGISTER OF HISTORIC PLACES CONTINUATION SHEET

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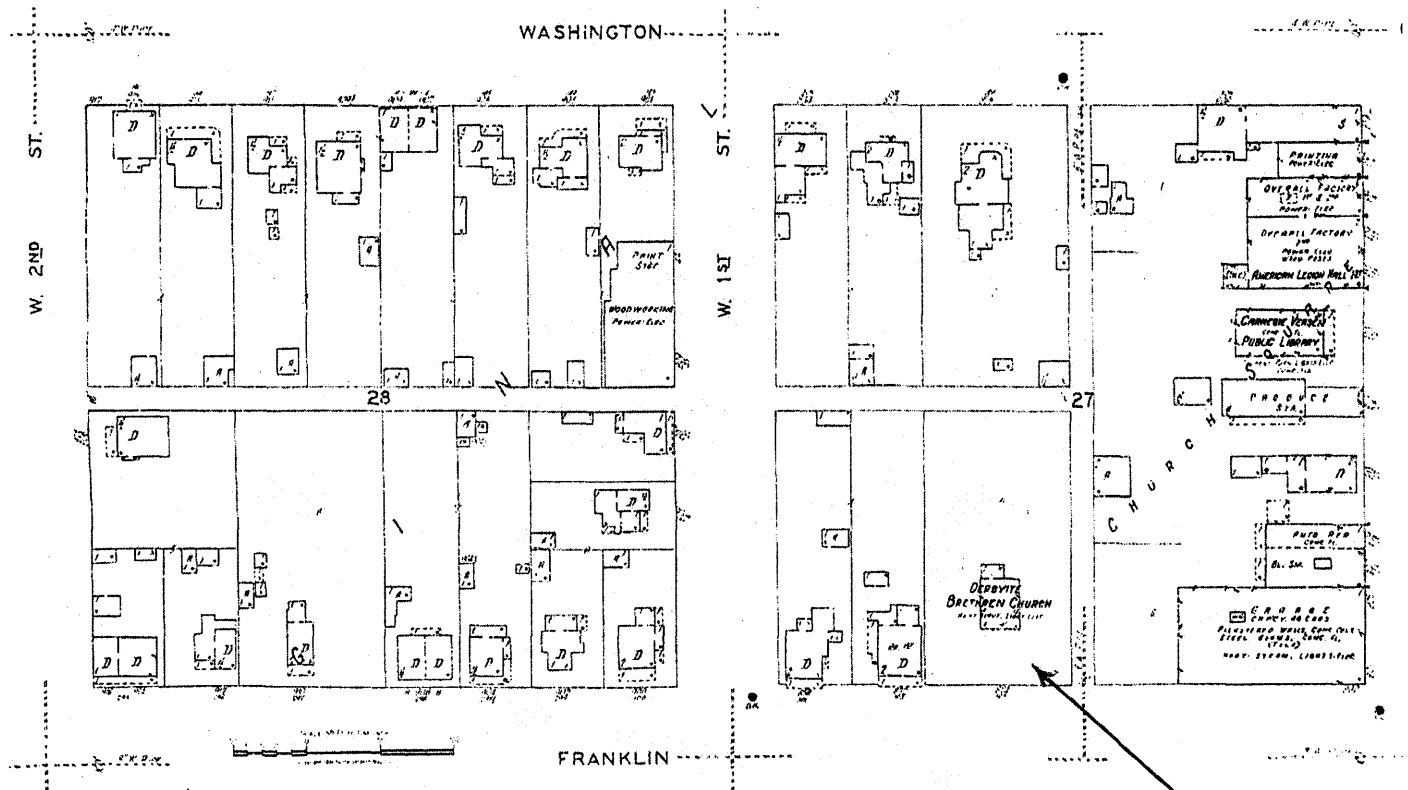
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First Christian Church, Marion County, Iowa.

## FIRE INSURANCE MAP 1931

### ARROW LOCATES CHURCH



This is the latest fire insurance map available for the building. Its remains in use as the Derbyite Brethren Church, but the rear of the property has been cleared of improvements.

Source: Sanborn Map Company; Pella, Iowa, 1931, p. 3.

United States Department of the Interior  
National Park Service

# NATIONAL REGISTER OF HISTORIC PLACES CONTINUATION SHEET

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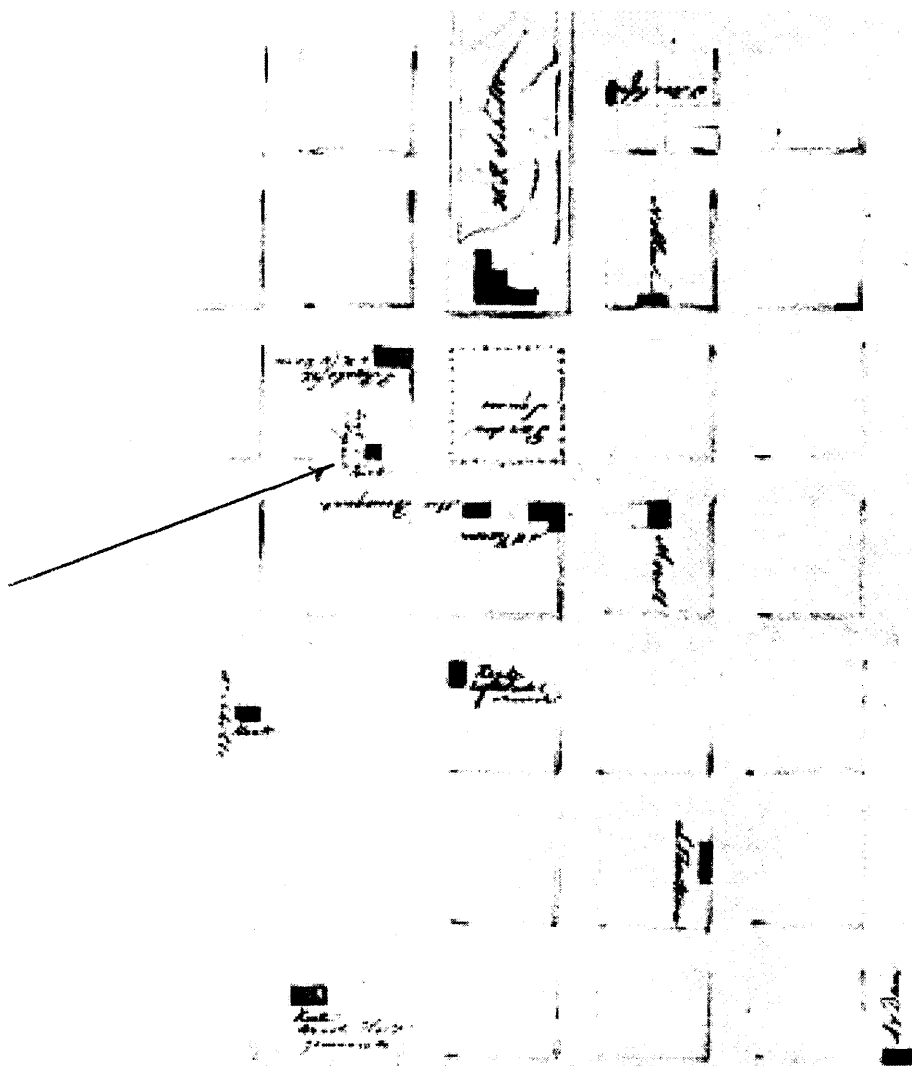
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First Christian Church, Marion County, Iowa.

## EARLY MAP OF CHURCH AND VICINITY

ARROW LOCATES CHURCH



This hand drawn map identifies the building as the "Ziel-Slaperts Kirk" [Soul Sleepers Church], dating the map to that congregation's occupancy, which began circa 1869.

Source: Historic Pella Trust, Inc.





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# NATIONAL REGISTER OF HISTORIC PLACES CONTINUATION SHEET

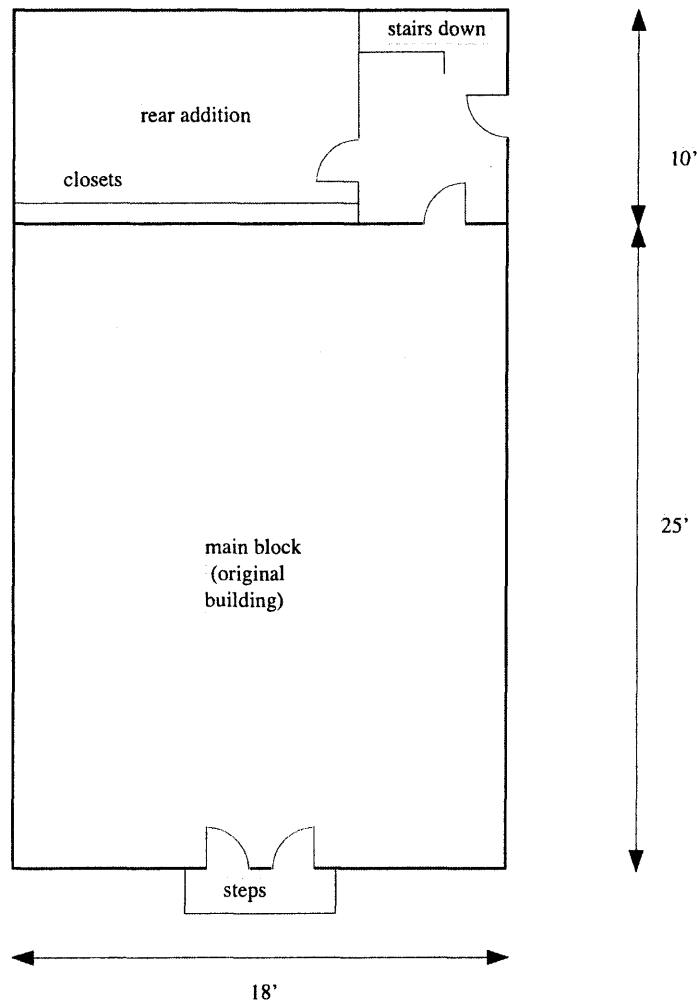
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First Christian Church, Marion County, Iowa.

## FOOTPRINT OF CHURCH

2005



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**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

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First Christian Church, Marion County, Iowa.

Name of Property/other names (continued from Page 1)

*Ziel-Slaperts Kirk* [Soul Sleepers Church]; *Het Slaaper's Kerkje* [The Sleepers Church]; Pella Y.M.C.A.

**SUMMARY OF SIGNIFICANCE**

Built between 1858 and 1862 (shorthand "circa 1860"), the First Christian Church is locally significant, under National Register Criterion A, because it calls attention to religion and social history among the Pella Dutch. During the 19<sup>th</sup> century, attempts to unite the various stripes of Dutch Protestantism in the United States, evolving since the 17<sup>th</sup> century, failed and resulted in schism and the formation of two separate denominations. This national schism exacerbated a religious volatility already simmering in Pella. First Christian Church calls attention to this strife within the otherwise homogeneous Dutch-American community, as religion became the focus of local controversy during the 1850s and 1860s. These controversies centered on Domine Henry P. Scholte, the pastor of the original flock of Dutch Reformed settlers in Pella, and divergent forms of worship then emerging among some of the settlers. Elder Jacob Maasdam, a charismatic layman, led one of these latter groups. His adherents built the First Christian Church, where they worshipped until circa 1869, splitting Scholte's flock, which built another church.

The period of significance, under Criterion A, is circa 1860 to circa 1869, the time when the congregation that built the church worshipped there.

The property contains one resource for this nomination, the church itself, which is contributing and classified as a building.

Criteria Consideration A has been satisfied because this property derives its primary significance from its historical associations with the national schism within the Dutch Reformed tradition. The First Christian Church is the sole surviving church edifice in Pella dating from this period.

**BACKGROUND**

Use of Building

The First Christian Church has served a variety of purposes over the years. The table on the following page outlines most of them.

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National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
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First Christian Church, Marion County, Iowa.

**SKETCH OF OCCUPANCY AND OWNERSHIP**

<u>Occupant</u>	<u>Dates</u>	<u>Notes</u>
First Christian Church	circa 1860 - 1888	Owned but not occupied by congregation from circa 1869 to 1888
Soul Sleepers Church	circa 1869-1880s	Named as such on 1869 Pella map
Pella Y.M.C.A.	1880s	Named as such on 1888 fire insurance map.
First Reformed Church of Pella	1888-1911	Bought property from defunct First Christian Church
Plymouth Brethren Church *	1897-1995	Rented building, then bought it from First Reformed in 1911.
Pella Books	1995-present	Historic Pella Trust, Inc., purchased building from Brethren in 1995

\* A.k.a. Darbyite Brethren; the Darbyites; The Brethren; The Saints Gathered unto the Name of the Lord Jesus Christ, and The Lord's Name in Pella.

Although the Plymouth Brethren Church (see below) and the Pella Y.M.C.A. occupied the building following the Civil War, the titleholder to the property remained the First Christian Church, even though that congregation had become by that time defunct in all but name.

Origins of the Pella Colony

Emigrating to escape religious persecution, several succeeding bands of Dutch citizens left the Netherlands in the 1840s and settled in Marion County, Iowa, under the religious and secular leadership of Domine Henry P. Scholte, their pastor. The devout Dutch colony quickly established "The Christian Church in Pella." Within less than a decade, however, the church suspended Scholte's service as its pastor, and the congregation broke apart in schism. The rest of the 19<sup>th</sup> century in Pella witnessed continued religious strife among the Pella Dutch.

Scholte had managed the business affairs of the immigrants since before their departure from Holland. His business practices in Pella subsequently raised accusations among the settlers of high-handedness. These concerns, coupled with theological differences within the Dutch community, resulted in friction among Scholte's congregation and led to his removal from the pulpit in 1854.

This controversy shattered Pella's religious homogeneity and opened a Pandora's box of dissent, which plagued the community throughout the rest of the 19<sup>th</sup> century, in spite of repeated efforts at healing.

**United States Department of the Interior**  
National Park Service

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Dutch Protestantism in America

At about the same time the Pella colonists established their new home in Iowa, friction over theological and social issues emerged between Dutch Protestants, who had settled in the 17<sup>th</sup> and 18<sup>th</sup> centuries in the Middle Atlantic region, and new churches in the Middle West founded by 19<sup>th</sup> century Dutch emigrants to America. This broader context further complicated internal strife in Pella and fueled its religious disunity.

Dutch Protestantism came to America with the Dutch traders and settlers in the Middle Colonies in the early 17<sup>th</sup> century. By the time the second wave of Dutch settlers emigrated to the United States, in the early 19<sup>th</sup> century, these early churches were well established and their congregations had blended with American institutions and life ways. The new immigrants tended to settle west of the Appalachian Mountains—in Michigan, Wisconsin, and Iowa. Dutch Protestants on the East coast welcomed these newcomers and looked forward to the establishment of a united church organization with them.

This hope remained unfulfilled. As it happened, Dutch Protestantism in America took two directions—one denomination became known as the Reformed Church in America, and one denomination became known as the Christian Reformed Church. Differing attitudes towards Americanization were one cause of the difference. Divergent opinions concerning pastoral and laity authority lay at another.

Dutch settlement in America during the 17<sup>th</sup> and 18<sup>th</sup> centuries had concentrated in the Middle Atlantic States, and the colonists established religious institutions with a synodical governing body, sometimes referred to as “Classical Administration” or “Classis.” This persuasion became known as the Reformed Church in America. By the early 19<sup>th</sup> century, the families of these settlers had assimilated into mainline American society.

Dutch immigration in the early 19<sup>th</sup> century concentrated primarily in the Old Northwest and the Middle West—Michigan, Wisconsin, and Iowa. Although the synod of the Eastern denomination sought to bring these new settlements into its fold, those immigrants sought to maintain their life ways brought from the mother country, their language, their religious practices, and their independence.

The differences between the two persuasions came to a head in 1857, when the Dutch church in America split into two—the Reformed Church in America with its membership based largely in New York State and New Jersey; and the Christian Reformed Church with its membership based largely in Michigan and Iowa.

Both denominations established colleges and seminaries in Michigan.

The more conservative group, the Christian Reformed Church, founded parochial schools to nurture the children apart from the American public school environment where they thought their faith might be compromised. . .

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The Reformed Church in America is in the Protestant mainline. On the other hand, the Christian Reformed Church is more reluctant to enter this scene, and is known for the warmth of its own congregational life. (Marty: 82)

So, at virtually the same time that the Dutch Protestants in Pella struggled with disunity within their congregations splintered by local issues, they also became embroiled in national strife, which splintered the Dutch Reformed tradition in the United States. As a result, both the Reformed Church in America and the Christian Reformed Church emerged in Pella with adherent congregations.

Plymouth Brethren Church

To conclude this background information and before launching into a detailed history of Pella's religious and social history, mention should be made of the Plymouth Brethren Church, an organization, which later worshipped in the building. For almost a century's time, between 1897 and 1995, the Plymouth Brethren Church occupied the First Christian Church building. The preservation of the building is indebted, at least in part, to this congregation. As a small building, the church soon proved inadequate for Dutch Reformed congregations in Pella. The use of the building by the Brethren as a rental property provided an income to the First Christian Church of Pella (later First Reformed Church), which retained the title to the building into the 20<sup>th</sup> century. This protected the site from encroachment by Pella's nearby central business district, a protection that was reaffirmed when the Brethren bought the property in 1911.

The Plymouth Brethren Church is also known among English speakers as the Darbyite Brethren, the Darbyites, The Brethren, and, legally in Marion County, Iowa, as The Saints Gathered unto the Name of the Lord Jesus Christ, and The Lord's Name in Pella. In the Dutch language, Pellans referred to this congregation as the *Ziel-Slaperts Kirk* (Soul Sleepers Church) and *Het Slaaper's Kerkje* (the Sleepers Church).

The Plymouth Brethren Church originated in Great Britain and grew under the leadership of Rev. J. N. Darby (1800-1882), whose charismatic ministry in Plymouth, England in the 1830s, gave the group its name and distinguished it from other religious groups also calling themselves "Brethren." As to their religious tenets, the Plymouth Brethren question the validity of infant baptism. They celebrate the Lord's Supper weekly. They eschew ecclesiastical ministry, believing that ordained clergy deny the spiritual priesthood of all believers and emphasize, instead, lay preaching as legitimate expressions of God's word.

Biblical passages such as *1 Thessalonians:4: 14-17* give some Plymouth Brethren, including the congregation in Pella, belief that souls sleep in death until Christ's second coming, when they rise with Jesus to heaven. During the intervening time, these souls dwell in sleep, a belief counter to mainline Protestant theology, wherein at death the soul passes immediately to eternity, whatever its stripe.

The Plymouth Brethren Church in Pella dates from circa 1880, when a traveling preacher named A. H. Rule of Vinton, Iowa, visited Pella. His message found local resonance, and a group of followers

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gathered together to form a congregation. It included Mareah Scholte Beard, Domine Peter Scholte's widow. It is said that worship in this congregation restored her spirit and exerted a calming influence on her troubled life. (Kooi: 20-21) Other local notables, including several of the Domine's sons, also worshipped in this congregation. (*History of Pella, Iowa, 1847-1987*: 101) The Plymouth Brethren Church remains active, albeit small, to the present day in Pella and recently moved into a new house of worship on the eastern outskirts of the city.

### RELIGIOUS AND SOCIAL HISTORY

The First Christian Church is historically significant as a tangible expression of Pella's closely entwined religious and social history. Settled by immigrants from the Netherlands in the 1840s seeking religious freedom, Pella evolved as a devout community of Protestant believers, where social, economic, and political issues found more expression in religious differences among church leaders and their congregations than in local government. The relationship between pastoral authority and that of the laity lay at the heart of many of these differences. This question of authority, in turn, reflected the tension between an obedient respect for ordained ministers, trained in theology, and Protestantism's emphasis on personal conscience and Jacksonian democracy then emerging on the Iowa frontier.

#### *De Christelikje Kerk*

Under the leadership of Domine Henry P. Scholte, the Dutch colonists upon their arrival in Pella organized *de Christelikje Kerk* (the Christian Church). "Domine" is the title the Dutch give their pastors. Its first services were held in the open air, then in the home of G. H. Overkamp, and then in a small, nonextant, frame building on the west side of the square. (Union Historical Company: 636). According to one source, "In 1850 a small brick church was erected." (*Ibid.*) As is suggested on page 8-25, this brick building was likely the subject of this nomination with a construction date placed several years too early.

The colonists adopted a constitution for their organization on November 13, 1848. It was based on an interpretation of early Christian communities and contained ten articles and a conclusion. Protestant in spirit, the Pella church was governed by elders and deacons elected by and from its members. The constitution provided for officers—one moderator, one assessor, one secretary, and one treasurer—but made no mention of a pastor. Indeed, Article IV read:

It is the duty of the Elders to supervise and to take care of the whole Church; to preside at every meeting to see that everything is done orderly and in fairness, to instruct with the word of God according to the gifts of grace bestowed upon each one; preparing also the whole community to meet the Lord with confidence and joy, at his coming. (Van Stigt: 93)

A consistory acted as an executive committee for the organization.

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Prior to this time, representatives from the Dutch Reformed Church in New York State had come to Pella to discuss unification between them and the Dutch settlers in Iowa. Scholte had previously been invited, upon his arrival in America, to join this organization. He had declined, and the Pella colony subsequently declined these overtures.

During the early years, Scholte conducted worship services every Sunday afternoon, with evening services also held. Domine A. J. Betten, another ordained minister, who had emigrated from the Netherlands with the colonists, conducted Sunday morning services at the church. Betten lived six miles north of Pella.

The laity took part in conducting these services.

If on account of unforeseen hindrances none of the men who usually conducted meeting could be present, they would go to [Elder H.] Barendregt who, if his physical strength permitted, was always ready and willing. When at times it was hinted that he had proved rather weak in his preaching, his usual answer would be: "Yes, Brother, it's there but it won't come out." (Van Stigt: 95)

In 1851, a group of families separated from this church under the leadership of K. de Hoog, G. H. Overkamp, and E. F. Grafe, deacon. De Hoog and Overkamp had served as overseers at the Scholte church. Grafe had served as a deacon there. The new congregation built a small, brick church at 805 East First Street. This building became known as "the little brick church" to distinguish it from "The Big Church," which they had left. Attempts to heal this breach eventually succeeded, and the congregation of the Big Church was able to persuade most of these families back into the fold. This occurred in 1854. Following this reconciliation, the title to the little brick church property was transferred to *de Christelikje Kerk*, now known by its English name, the Christian Church.

A much greater threat to church unity also occurred in 1854. Scholte, who managed the colony's financial affairs and land holdings and had acquired a reputation as autocratic in business and aristocratic in style, became the object of controversy within the church.

In the matter of the financial affairs of the Association there had been a controversy, a tension, between Domine Scholte and the Church. This vacillated—now strong, now more calmly, depending upon the circumstances and upon the individuals who were particularly drawn into the affair. It reached its culmination in the month of July 1854. (Van Stigt: 98)

In July 1854, Scholte reversed his promise to deed three building lots to the Christian Church, a promise the congregation had accepted with the intention of building a new church and school. The

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consistory of the church (the ruling church elders) loudly protested and formed a committee to deal with the matter.

Scholte maintained that so long as the deed had not been given, it was legally not the property of the Church, and furthermore said that "he had made the change because he had come to the conclusion that the lots adjoining the Garden Square should preferably be used for business purposes and he had therefore selected another place for the church building in the new addition to the city." (Van Stigt: 99)

(The quotations in both passages above come from the minutes of the consistory.)

Both sides failed to reach a compromise, and the committee voted unanimously to terminate Scholte's pastoral services. The church subsequently called Domine A. J. Betten to become its pastor, a call he accepted in July 1855.

Rather than resolving the issues, Scholte's removal fueled further differences in the congregation.

First, a faction arose in the Christian Church in Scholte's defense. In the summer of 1855, these members split from the Christian Church and established a separate congregation with Scholte as their leader. The new congregation styled themselves the Second Christian Church at Pella, or "Scholte's Church" for short. The old congregation became known in the vernacular as the First Christian Church. In December 1857, however, as reported by Van Stigt, Elders K. de Hoog, A. J. Betten, and E. F. Grafe (who had split from Scholte in 1851), reunited with the Scholte band. (*Ibid.*: 140)

Already before this time, several smaller splits had taken place within the Dutch religious community. So, by the end of the 1850s, Pella was riven with religious dissension. A contemporary eyewitness later summed up the situation as follows:

we have the following religious groups: (1) The First Christian Church with Betten, Maasdam, Kuyper, K. de Hoog, I. Overkamp and G. H. Overkamp as Overseers. (2) The Christian Congregation under the leadership of Scholte. (3) The Holland Reformed under the leadership of Vanden Berge, Nultenbok, Oosterling and Wopke de Haan. (4) The Seven Brethren who held their meetings at the home, 706 West First, of D. van Ham. (Van Stigt: 99)



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Jacob Maasdam and the Immigrants of 1849

We now need to focus on the activities of the First Christian Church in Pella, the congregation that built the subject of this nomination. This congregation chose the name "First Christian Church in Pella" to distinguish it from *de Christelikje Kerk* (the Christian Church), the Pella congregation founded by Domine Scholte.

When planning the emigration of his Dutch colony in 1844, Domine Scholte had invited Jacob Maasdam (1814-1858) to visit him in Utrecht, the Netherlands. Scholte recognized in Maasdam the ability to attract followers and offered him the position of "Colporteur" for the colony. This Dutch word denotes "canvasser." Maasdam's job was to attract more colonists for emigration to America.

Following Scholte's departure with his first band of emigrants in 1847, Maasdam became the leader of those colonists left in the Netherlands. During the intervening years before their departure to Pella in 1849, Maasdam assumed a mantle of religious authority with these colonists through his charismatic leadership, which would later have consequences in Pella.

Maasdam was a cooper by trade and resumed that occupation upon arrival in Pella in 1849. Although a mechanic and a layperson and not trained for the ministry, Maasdam possessed a remarkable memory and knowledge of the Bible. According to one source:

Many times he was called "The Walking Concordant." If one sought for a certain bible text, he usually knew not only the book, but also the chapter and the verse where it was written. (Van Stigt: 147)

Upon his arrival in Pella, Maasdam entered into a leadership position within the community's religious life. Along with A. C. Kuyper, who had accompanied him in 1849,

They were accepted as leaders without any formality, soon after their arrival. With their assistance, the burdens of the earlier overseers was lightened, especially in the performance of Sunday preaching services. (Van Stigt: 97)

Those who favored strong lay leadership found support from Protestantism's emphasis on personal conscience. But questions soon arose. What qualifications should such lay leaders possess? What authority might they exercise? What "formality," as Van Stigt put it, sanctioned this authority? Was formality necessary? These issues troubled the local congregation. Those who acknowledged pastoral authority recognized their leadership as ordained ministers of God's word and sacraments and the Old World respect for established order.

In fact, the issue of pastoral authority versus charismatic lay leadership reflected in microcosm the tension between established order and Jacksonian democracy, then emerging on the American frontier.

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In short, by the 1850s, pastoral authority and lay obedience had emerged as a matter of concern in Pella. As will be seen below, these issues continued to plague the community.

Jacob Maasdam died in 1858 at the age of 44 years. Following his death, Domine A. J. Betten became the leader of the congregation and served in that capacity until 1862. The present brick church, the oldest extant church in Pella, was constructed during Betten's pastorate. (Van Stigt: 143) As such, it calls attention to this era of religious and social turmoil in the community.

National Debate Fuels Local Strife

The disunity of Dutch Protestantism in Pella became further exacerbated when Pella became caught up in controversial efforts to unite Dutch Protestantism in America under one authority.

In the 1850s, two major points of theological difference emerged within the Christian Church at Pella: the appropriateness for church laity to preach and for the laity to serve communion. In 1856, these differences came to a head with factions on both sides. As a compromise, both factions appealed to church authority—the "Classis," or synod—based in Michigan. Over the ensuing summer months, consistories moderated by the Michigan representatives worked in Pella to seek compromise. The results of these meetings solidified religious attitudes in Pella.

Whether the developments in religious matters that occurred in 1856 were for good, or otherwise, depends on the individual's degree of discernment, but this fact remains undeniable that what happened at that time in the religious affairs became, if not entirely, then at least, largely, the prevailing principle upon which the religious status of Pella and Vicinity has been formulated. (Van Stigt: 139)

Advocates of unification proposed the joining of the Dutch Reformed Church and the Christian Church under the name "Protestant Dutch Reformed Church." (Van Stigt: 139) Jacob Maasdam was one of 11 at the consistory who disagreed with this proposal. The sticking points centered on questions of elders serving communion and preaching. Maasdam and his followers could not accept the abandonment of those principles. The two factions became intransigent and compromise failed.

These were not the only divisions within the Dutch community, as the Dutch Reformed Church in Pella (which had always been separate from the Christian Church) was also involved and was united with the Christian Church as a result of the 1856 unification.

Subsequently, the division of the church's real estate between the two factions followed. On September 23, 1856, an assembly of church members voted to give the "little brick church," the property at 805 East First Street, to the Protestant Dutch Reformed Church.

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The primitive frame church building remained the property of the First Christian church where Maasdam, with those who did not join the Protestant Dutch Reformed, resumed leadership and proceeded along the same lines as formerly. (*Ibid.*: 140)

These events in Pella provide one example of the broader failure of unification within Dutch Protestantism in America. Schism resulted both at the local and the national levels.

The Christian Church and the Dutch Reformed Church subsequently merged. Maasdam objected and formed his own congregation at that time, which Betten joined by 1858.

As to the question of pastoral authority and lay obedience, one event in the life of Kommer Van Stigt, a church elder, shows his own personal resolution of this tension. When the First Christian Church and the Dutch Reformed Church split in Pella in 1858, Domine van Raalte directed van Stigt to inform rural members of the congregation of the upcoming assembly to divide church property. Stigt's narrative of these events reveals his distaste for the manner in which his service was suborned, his resolution to obey his pastor's instructions, his discomfort in fulfilling them, the strength of his personal conviction in the matter by complaining bitterly about it for the rest of his life, and, finally, an historical interpretation seen from the perspective of later years.

The writer was appointed the task of notifying all members living in the surrounding countryside. To the refusal and the objections of the writer (mainly because horse back riding was an unusual experience for him) no attention was paid. The appointments became an order—an order from Domine van Raalte.

It is indeed noteworthy that that obstinacy—that determination in the characters of both Scholte and van Raalte particularly qualified them for the carrying out of their plans. Although that characteristic was not always necessary and pleasing (as in the case of the writer's horseback experience lasting for two days, enough to last him for the rest of his days), their determination and steadfastness in the two great undertakings—that of "the Separation in the Netherlands in 1834", and that of the mass emigration from the Netherlands to America in 1846, has been a blessing reaching out far into the future. (*Ibid.*: 140)

Unlike Van Stigt, other members of the Dutch community more than bridled at pastoral "obstinacy" and, indeed, many of them subsequently left the congregation.

In addition to the religious institutions already discussed, the establishment of other churches associated with Dutch Protestantism in Pella occurred throughout the rest of the 19<sup>th</sup> century. The reasons for these establishments varied, but all added to the religious fragmentation of the community.

The Second Dutch Reformed Church erected a brick church (nonextant) in 1867. Known as the "English Church," this institution conducted its services in the English language. Van Stigt explains the reason behind its establishment:

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It could be foreseen that the oncoming generation would in the near future prefer religious services in the English tongue, and as the opportunities for that was [*sic*] favorable in Pella, it was feared that a large number, if not all, would join the Baptists. Since nothing could be done about this matter in the choice of the English language, it was viewed as one of the urgent necessities from a denomination point of view to organize a Second Reformed Church, where the services would be conducted solely in the English language. (Van Stigt: 95)

Following the Civil War, the Third Dutch Reformed Church was established and erected a frame building (nonextant) in 1870. In 1880, the Holland Presbyterian Church was organized in 1880 as an outgrowth of the Fourth Dutch Reformed Church. (Union Historical Company: 637)

The Soul Sleepers, another Protestant congregation in Pella, rented the First Christian Church at 824 Franklin Street from circa 1869 into the 1880s.

By 1880, the population of Pella stood at 2,430. The existence of so many religious institutions calls attention to the devout character of the Pella Dutch and their resolute adherence to perceived doctrinal purity.

It should be noted that Pella's Baptist congregation, the biggest non-Dutch denomination in the community during the Victorian era, split during the American Civil War but for different reasons. These reasons and those motivating the Dutch splits are interesting to compare. First Baptist Church was formally organized in 1863, although its congregation had existed loosely in the area before the Dutch arrived. The Second Baptist Church, a split from the First, occurred during the Civil War. According to one account:

This church was formed from persons leaving the First Baptist Church on account of a difference of opinion on three important things: 1<sup>st</sup>, This church is opposed to slavery; 2d. It opposed selling and use of ardent spirits; 3d. It opposed secret societies. (Union Historical Company: 636)

These three reasons all stemmed from political and social issues then dividing American society rather than religious issues in contradistinction to the Dutch. When it came to the social and political issues of slavery and the preservation of the Union, the Pella Dutch united to oppose slavery and to support the Union. As to temperance and secret societies, these issues engendered less controversy among the Dutch than among others in the community.

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**DATE OF CONSTRUCTION**

The construction date of the First Christian Church at Pella is documented between 1858 and 1862.

According to Kommer Van Stigt:

After Maasdam's demise [that is, his death, in 1858], [Domine A. J.] Betten became leader [of the congregation] until 1862. During that period the old frame church building was dismantled and a new brick chapel, 824 Franklin, was built. Later in 1888 this became the property of the First Reformed Church. (Van Stigt: 148).

This same source reiterates that this building was not in place in 1856, stating in that year:

The primitive frame church building [the original church building by the Christian Church at Pella in 1848] remained the property of the First Christian church where Maasdam, with those who did not join the Protestant Dutch Reformed, resumed leadership and proceeded along the same lines as formerly. (*Ibid.*: 140)

This places the construction of the brick church between Maasdam's death in 1858 and the departure of Domine Betten in 1862.

It is true that another source, the *History of Marion County, Iowa*, states that "in 1850 a small brick church was erected," in reference to the Christian Church at Pella. (Union Historical Company: 636) The accuracy of this source is questioned given the massive detail supplied by Van Stigt's account.

Other historical sources for corroboration remain elusive. The Marion County Deed Transfer Books contain only sketchy entries about property transfers in the county prior to the 1870s. Newspaper coverage of Pella is mostly unavailable because fire destroyed the town's early newspapers. The lack of these sources compounds the problem of determining the exact construction date of the building.

Augustus Koch's drawing, "Bird's Eye View of Pella, Marion County, Iowa, 1869" pictures the First Christian Church, numbers it "6," and identifies it as "Soul Sleepers Church." The building had become the home for that congregation by that year.

**REPRESENTATION IN OTHER CULTURAL RESOURCES SURVEYS**

In 1978, the Central Iowa Regional Association of Governments (CIRALG) conducted an historic resources survey of Pella. This survey included an evaluation of "Maasdam's First Christian Church." The historical survey component of this project found the building National Register eligible, locally, and ranked it on its highest scale of historical significance. The architectural

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component found its architectural significance to be “good” and determined its level of significance to be “state,” significant because of its design, influenced by Gothic Revival design, as brought to Pella from their homeland in the Netherlands.

In 1989, William C. Page of the Dunbar/Jones Partnership surveyed Pella’s central business district. This historical survey was restricted to commercial buildings. No other properties were included.

Several National Register nominations have evaluated individual properties in Pella (see Section 9); but, in spite of Pella’s historical significance as a premier ethnic settlement in Iowa, the community still lacks a comprehensive survey of its historic and architectural resources. Such a survey should be undertaken and include as many property types as possible.

**POTENTIAL FOR HISTORICAL ARCHAEOLOGY**

The site's potential for archaeological significance is, as yet, unevaluated. Historical archaeological investigations may uncover traces of previous construction on the site—privies or other nonextant outbuildings, for example, or materials now buried by accident or intention on the front lawn.

**RECOMMENDATIONS FOR FURTHER RESEARCH**

The religious and social history of Pella is a fabulously wealthy field of historical exploration, whose richness has yet to be adequately mined. Jacob Maasdam should be researched as a 19<sup>th</sup> century, American revivalist in Dutch clothing. The study of Domine Henry P. Scholte and his business affairs lies at the heart of the Dutch experience in Pella, but little has been written about the subject. The relationship between the Reformed Church in America and the Christian Reformed Church, as they evolved in Pella, would make an excellent topic for a Ph.D. dissertation.

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**MAPS**

Marion County Assessor's Office  
n.d. GIS maps of Pella, Iowa.

Marion County Genealogical Society  
*Atlases of Marion County, Iowa*; 1875, 1901, 1909, 1917, 1937, 1946; Various publishers.  
Reprinted in 1982 and all bound in one volume.

Sanborn Fire Insurance Maps of Pella, Iowa.

- 1883 Area mapped but only a few selected buildings identified, including this property, identified as "Br[ick] Church" on the edge of the map.
- 1888 Building identified as "Y.M.C.A." Site embraces most of Lot 5.
- 1895 Building identified as "Chapel of First Reformed Church. Small, 1-story addition at rear of building. Poultry house shown at northeast corner of Lot 5.
- 1906 Building identified as "Chapel of First Reformed Church." North half of Lot 5 houses a crib, a shed, and 2-story, livery stable abutting north property line.
- 1911 Identifies building as "Derbyite [*sic*] Brethren Church." North half of Lot 5 houses a poultry house attached to an ice house with livery stable on north property line.
- 1931 Identifies building as "Derbyite [*sic*] Brethren Church." Balance of Lot 5 undeveloped.

United States Geological Survey  
1976 "Pella Quadrangle."

**ORAL HISTORY**

Jaarsma, Ralph, with William C. Page, various times during the summer of 2005. Jaarsma, president of the Historic Pella Trust, shared information about the restoration of the First Christian Church.

**United States Department of the Interior**  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
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First Christian Church, Marion County, Iowa.

**VERBAL BOUNDARY DESCRIPTION**

The East 75 feet of the South one-half of Lot 5, Block 27, Original Town of Pella,  
Iowa.

**BOUNDARY JUSTIFICATION**

Contains the land historically associated with the resource, although portions of the original  
site were sold off as early as 1895 (Sanborn 1895: 4) and excluded from this nomination.

**United States Department of the Interior**  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
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First Christian Church, Marion County, Iowa.

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| 1. First Christian Church<br>824 Franklin Street<br>Pella, IA 50219<br>Looking northwest<br>William C. Page, Photographer<br>August 31, 2004                                                        | 6. First Christian Church<br>824 Franklin Street<br>Pella, IA 50219<br>Looking west<br>Detail of interior window surround (main block)<br>William C. Page, Photographer<br>August 31, 2004 |
| 2. First Christian Church<br>824 Franklin Street<br>Pella, IA 50219<br>Looking northeast<br>William C. Page, Photographer<br>August 31, 2004                                                        | 7. First Christian Church<br>824 Franklin Street<br>Pella, IA 50219<br>Looking north<br>Detail of interior (main block)<br>William C. Page, Photographer<br>August 31, 2004                |
| 3. First Christian Church<br>824 Franklin Street<br>Pella, IA 50219<br>Looking southeast<br>William C. Page, Photographer<br>August 31, 2004                                                        |                                                                                                                                                                                            |
| 4. First Christian Church<br>824 Franklin Street<br>Pella, IA 50219<br>Looking west northwest<br>William C. Page, Photographer<br>August 31, 2004                                                   |                                                                                                                                                                                            |
| 5. First Christian Church<br>824 Franklin Street<br>Pella, IA 50219<br>Looking west northeast<br>Detail of southeast corner plinth and pilaster<br>William C. Page, Photographer<br>August 31, 2004 |                                                                                                                                                                                            |