



United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

historic name English Evangelical Lutheran Church of Dansville
other names/site number St. Paul's Lutheran Church

2. Location

street & number <u>21 Clara Barton Street</u>	N/A	not for publication
city or town <u>Dansville</u>	N/A	vicinity
state <u>New York</u> code <u>NY</u> county <u>Livingston</u> code <u>051</u> zip code <u>14437</u>		

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

X national ___ statewide ___ local

Ruth A Purpurt DBAHO 4/22/13
Signature of certifying official/Title Date

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined not eligible for the National Register
- other (explain:)
- determined eligible for the National Register
- removed from the National Register

Jim Edson H. Beall 6.25.13
Signature of the Keeper Date of Action

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5. Classification

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

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

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

- Private
- public - Local
- public - State
- public - Federal

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

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

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

Number of contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Current Functions
(Enter categories from instructions.)

RELIGION/church

RELIGION/church

7. Description

Architectural Classification
(Enter categories from instructions.)

Materials
(Enter categories from instructions.)

Late Greek Revival

foundation: cast stone & concrete
walls: asbestos shingle

roof: asphalt
other: _____

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

Organized under the name the English Evangelical Lutheran Church of Dansville, the church is a late Greek Revival era building located in the village of Dansville, Livingston County, New York. Now known as St. Paul's Lutheran Church, it is sited facing Clara Barton Street and is one of four churches built around Church Park in the southwest end of the village. When viewed from Clara Barton Street, the church has Greek Revival features such as a front gabled roof with a wide frieze band, a half-round window in the gable end and a two-tiered steeple with a wide cornice in each section. The façade also has early Romanesque details of rounded windows flanking the entrance and a centrally placed, round stained glass window over the door. Windows on the east and west elevations are large, opalescent glass windows set into large, recessed rectangular openings. A projecting entrance was added around 1947, consisting of wood double doors with two narrow rounded windows in each. Attached to the southeast end of the building is a one and one-half story education wing addition built in 1924 that was expanded with a two-story rear section in the 1950s. The entire building is clad in white asbestos shingles. A blue and gold NYS Education Department historic marker is in front of the building stating that the church was where Clara Barton founded the first local chapter of the American Red Cross in 1881.

Narrative Description

Built in 1847, the English Evangelical Lutheran Church is a late Greek Revival era building facing Clara Barton Street, one of the three east-west roads that connect the village of Dansville with Interstate 390 to the west. From Dansville, I-390 heads north to Rochester and southeast to Corning. Dansville is a village in the town of North Dansville, located in the south central end of Livingston County. The area is considered part of the Finger Lakes Region of New York State. Dansville is south of Conesus Lake, one of the smallest and westernmost of the Finger Lakes. Renamed St. Paul's Lutheran Church in 1885, it is one of four religious buildings around Church Park, east of Main Street and the village's commercial district. The Lutheran church is the oldest of the four churches and is at the northwest end of the park along Church Street. The other three churches around the park are a Presbyterian church and an Episcopal church to the west and a former Catholic church on the southeast edge of the park. The area immediately surrounding the park is mostly residential and a few commercial buildings. To the west of the park are more residential developments, a school, park/athletic field and a hospital.

When viewed from Clara Barton Street, the north elevation (façade) of the building shows its temple form with the pediment and entrance facing the street. This end of the building houses the sanctuary and dates from 1847. A projecting center entrance is at ground level, constructed in 1947. It sits on top of four concrete steps with metal side rails. The entrance has a pair of wood and glass doors, each with two, rounded narrow glass lancet windows over two inset wood panels. The entrance pediment has the same pitch as the main roof and the overhang and fascia board reflects the slightly overhanging roof, cornice and frieze band in the main building. Directly over the entrance is a recessed circular window illustrating the Lutheran Rose. The window has a wide wood molding painted gray. The design in the window is

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obscured by a protective covering and a support rod across the center. Two tall, rounded windows flank the entrance and are also set into recesses. Like the circular window, these windows have wide gray moldings and protective coverings. A gray vertical plank band molding is applied to the wall over the door and windows below the frieze band. The gable end has a pediment with a half-round window in the center with a wide, gray arched keystone molding. The raking cornice in the gable end is also painted gray.

This end of the roof (north end) has a two-part steeple topped by a small square section with a pyramid shaped asphalt clad roof and a simple wood cross. The steeple had louvered openings set into recesses, corner pilasters and a wide plain cornice separating the sections. The louvers and pilasters are covered by vinyl siding with only the uppermost trim in each section still visible. The church intends to restore the steeple at some future date.

Both the east and west elevations of the 1847 portion are similar with three large, evenly spaced recessed sections that have large opalescent glass windows. Like the windows on the façade, each one has a wide molding painted gray, but these moldings are square edged rather than rounded. Wooden tracery on the interior of the windows has rounded top sections, but this is difficult to see through the exterior protective coverings. A fourth window is in each elevation but the one on the west side is not recessed and the one on the east elevation is hidden by an enclosed secondary entrance (ca. 1947). This window is still visible from the interior of the sanctuary. This secondary entrance projects out from the southeast end of the sanctuary, is shed roofed and has the same decorative molding seen in the rest of the building under the overhang. There are two doors with pediment style canopies, one leading into the sanctuary and the other (north end) providing access to the basement. The west elevation also has a single story angled section in the corner between the sanctuary and the office/Sunday School addition. This provides access to the choir area in the sanctuary and has one small one-over-one window for light and ventilation.

When viewed from the Episcopal church, the west elevation shows the office and Sunday School addition that complemented the Greek Revival architecture of the 1847 building. In 1924, the entire building was clad in stucco and was later covered with asbestos shingles (applied in 1947). The addition was originally five bays long with a cross-gabled roof and sometime after 1950, a two-story four bay section was added. There is a faint but visible break in the asbestos shingles indicating where the extension joined the rest of the building and the end wall of the older addition. The center of the roof has a gable end or pediment facing west above two one-over-one windows. The gable has a wide raking cornice. The same decorative molding seen in the building is applied under the overhang from the west facing gable north to the edge of the elevation. This molding is absent from the south two-story section. A round window is in the center of the gable and features a floral design and a wide molding. The south side of the two story addition has two non-historic exterior doors (one on each floor), two one-over-one windows flanking each door and a metal fire escape leading from the second floor to the ground level. A small circular window is in the peak of the gable and this section of the roof has cornice returns. The east side of the two-story addition has six evenly placed one-over-one windows (three in each level).

Between the two-story extension and the secondary entrance is the east portion of the older addition. The east-facing gable matches the west gable (decorative window, wide raking cornice) but this side of the addition is only four bays wide.

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Again, a visible break in the asbestos shingles shows where the wall originally ended before the secondary entrance was enclosed. The cross gabled roof also indicated that the older addition was originally T-shaped. When the addition was extended in the 1950s, a new office entrance was added in the lower level of the extension between the two additions. The office entrance walkway is protected by a shed roof and leads to a pair of wood and glass doors. This entrance opens into a corridor with doors for the pastor's office and Sunday school rooms to the left and the office, library and restrooms to the right. These spaces reflect the current functions of the rooms. The rooms in the older addition have high ceilings, smooth wall surfaces and carpeted floors, but no discernible historic features.

Past the library, the corridor turns east along the back wall of the sanctuary. In the corner is the original wooden Eastlake style pulpit that was used by Clara Barton when she addressed the audience gathered in the sanctuary in 1881. The pulpit is octagon shaped with carved panel insets and a marble inset in the top portion. A printed label on the wall explains the significance of the pulpit to passersby. The corridor past the pulpit contains a large closet area for hanging coats on the right and two large sets of paneled wood doors (painted white) to the left that lead into the sanctuary. The doors are hinged in such a way to be folded flat against the walls, creating a large opening. Past the doors is an opening into the secondary covered entrance on the east side of the building.

As previously mentioned, the set of large wooden paneled doors provides access to the sanctuary from the south end, but the main or formal entrance is from the north end, through the entrance vestibule and a set of stained wood paneled doors. When viewed from these doors, the worship space follows the auditorium plan, with a slightly raked floor and seating facing the chancel. Seating consists of two rows of wooden pews separated by a wide center aisle. Two side aisles are between the pews and the windows/outer walls. Stained wood wainscoting is along the walls below the windows. The aisles are carpeted to match the pew cushions, but the flooring under the pews is exposed stained wood. The pews have slanted backs with bull's eye designs on the ends. The seating ends have flat armrests, rosette medallions and an undecorated shouldered shield. The pews are divided with another armrest and the pew sections near the windows are slightly angled toward the center.

The center aisle ends at the chancel area that consists of a raised platform and wood communion rail with a carpeted kneeling area in front. To the left is an ornate wooden pulpit and to the right, a wooden lectern, both of them dating from 1924 when the interior was remodeled. Up another platform is the altar, set into a recessed decorated square arch, which appears to be a surviving feature from 1847. The arch has Greek Revival details such as curved cresting over the cornice, egg and dart decorative molding set into in the square column and arch recesses. Two large curved arches with wood keystones are on either side of the chancel, one over the doors into the 1924 addition with a large rendering of Christ praying in the Garden of Gethsemane (unknown artist, mid-twentieth century). The other arch is over a recessed area with the organ and pipes, marking the choir space in front of the organ. The choir space also has a tall wood and brass railing with a valance. The organ pipes are painted with colors matching the carpet and wood. The entire ceiling is pressed metal with a wide, metal cove molding, installed in 1884. Windows on either side of the sanctuary are large opalescent glass with designs of religious symbols or pictorial biblical themes, all of them with memorial dedications. The

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windows were manufactured in New York City and appear to be in the style of John La Farge, but the name of the artist/studio has disappeared from the church records.

The remaining interior space is the basement, which consists of a large dining room and kitchen and closed off areas for utilities. The basement was added in 1951, being excavated from underneath the south end of the sanctuary and 1924 addition. According to church records, the church rested on steel I-beams and railroad ties while the excavation work took place. With the excavation work and new foundation completed, the members of the church completed the rest of the finishing work of the new social hall, kitchen and restrooms. When the two-story extension was added, it also had a basement area and concrete foundation. Part of this foundation included a basement window underneath the gable end section of the 1924 addition. Rooms in the basement have surfaces, finishes and furnishings dating from the mid nineteenth century to the present.

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8. Statement of Significance

Applicable National Register Criteria

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

- 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.

Areas of Significance

(Enter categories from instructions.)

Social History

Architecture

Period of Significance

1847-1960

Significant Dates

1847, 1881, 1915, 1924

Criteria Considerations

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

Property is:

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

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

unknown

Period of Significance (justification)

The period begins with the initial construction of the church in 1847 and ends with 1960, indicating the final period of expansions/modifications made to the building.

Criteria Considerations (explanation, if necessary)

The church is significant under Criterion Consideration A in social history for being the site where Clara Barton held an organizational meeting in 1881 that created the first local chapter of the American Red Cross in the United States.

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

Dedicated In 1847, the English Evangelical Lutheran Church of Dansville is significant under Criterion C in architecture as a representative intact example of mid-nineteenth century ecclesiastical design in the village of Dansville, Livingston County, New York. The church is a late Greek Revival building with a form reminiscent of the older Federal era German church, indicating a sense of conservatism in looking to a familiar form, but one with details that differentiated it from the older building. It is also significant under Criterion A in the area of social history for its association with the village's German immigrant community and the resulting tensions with non-German members of the congregation. The most contentious issue was over the use of the German language in worship, causing a permanent rift in 1839. The English Evangelical Lutheran Church is also nationally significant under Criterion Consideration A as the site of where the first local chapter of the American Red Cross was formed in 1881. Clara Barton, founder the national Red Cross organization, had been a summer resident of the village since 1876. When she arrived in the village the summer after founding the organization, the local residents expressed an interest in supporting her efforts and suggested creating a local chapter. She addressed an audience gathered in the church's sanctuary about the important work of the international organization and her efforts to have the federal government endorse the 1864 Treaty of Geneva (also known as the Geneva Convention). As a result of this meeting, the community endorsed her draft of a constitution for a local chapter and enrolled 57 charter members from the assembled audience. By creating the first local chapter of the American Red Cross, the Dansville chapter established the process for communities to work a person of Barton's stature to expand the work of the American Red Cross across the country.

Developmental history/additional historic context information (Provide at least **one** paragraph for each area of significance.)

THE VILLAGE OF DANSVILLE

Dansville was described in an 1881 local history as "a handsome, thriving and enterprising village of 3,632 inhabitants, beautifully situated at the head of the Genesee Valley, and deriving a valuable water power from the streams flowing through and adjacent to it. It is not only the most populous village in the county, but its commerce and manufactures far exceed any other."¹ The favorable account continued with references to its shady streets, fine businesses, many schools and churches. Like many other thriving communities in the Genesee region, the village began as a frontier outpost with Dansville 's origins dating back to the 1790s. The area was part of the Pulteney Estate, a large land holding in Western New York with the purpose of selling off the land to make a profit for the investors. Captain Charles Williamson was the chief agent for the estate, who realized that the hills and water of the Canaseraga Creek were an excellent location for mills that in turn would attract settlers to the Genesee Region. Williamson's plan for inducing settlers to travel west was to establish villages in strategic locations throughout the estate's holdings and provide the necessary means (mills,

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provisions, favorable land prices) to secure the initial success of the new villages. Dansville was one of several villages he established and began with the sale of 6,000 acres of land to Captain Daniel Faulkner from Pennsylvania. Williamson was interested in selling large tracts of land to individuals who would relocate to the area accompanied by others and in 1796, Faulkner brought fifteen other families with him for the new settlement. The village was called Dansville in Faulkner's honor and the name remained even after he returned to Pennsylvania in 1798 after his business went bankrupt. After regaining his fortune, Faulkner returned to Dansville where he remained until his death in 1802.

GERMAN IMMIGRANTS IN DANSVILLE

In order to facilitate trade and transportation, Williamson needed roads built to connect the villages to each other and he employed a number of recent German immigrants brought up from Pennsylvania for the task. As the immigrants dispersed throughout the region, a number of them found their way to Dansville to join with the other families from Pennsylvania and settlers from New England. Two conflicting accounts of the village's early history state that the early settlers were mostly Presbyterian or German Lutherans and/or Reformed.² Without adequate census data, it is impossible to know which account was correct, but what was known is that the Germans in Dansville joined with Germans in three other communities to call a minister in 1809 to provide services. Pastor Lot Merkel also came from Pennsylvania and rotated officiating over Sunday Services each week between the four settlements, preaching sermons in both German and English. After Merkel retired in 1815, the church went through a long spell of intermittent preachers until a regular pastor arrived in 1823. In 1825, he was replaced by Pastor Jacob Martin who unified the Lutheran and German Reformed congregations into one church under the name of St. Jacob. One year later, they dedicated a new building on Main Street in the village.

For several years, services were conducted in both German and English. As the English-speaking members of the congregation began to grow in numbers, they called their own minister from the Hartwick Synod (Lutheran), in 1834. The arrival of the minister, Pastor Martin Stover, was highly resented by the other congregations (German and Reformed) at St. Jacob and was seen as a threat to their German identity. This coincided with the arrival of a new wave of German immigrants in Dansville, most of them being from the Saar. This region of Germany was located roughly between by the Saar, Moselle and Rhine Rivers and bordered by France on the west. In 1792, the Saar became part of the French Republic after Napoleon's army conquered the region. After the defeat of Napoleon in 1815, the region returned to German control, but was divided between the Prussian Rhineland and Bavaria. The political unrest combined with the division and the large Catholic population of Bavaria resulted in the immigration of German Protestants from the Saar in the 1820s and 1830s. The loss of identity experienced during the Napoleonic Wars would have made these new arrivals sensitive to any threat towards German identity in their new adopted homeland.

¹James H. Smith, *History of Livingston County, New York* (Syracuse, NY: D. Mason & Co., 1881), 165.

²Ibid, 172.

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Tensions regarding language arrived with the first German immigrants to America and also worsened after the American Revolution. The question over language often masked deeper issues, described in an anonymous 1812 document "An Appeal to the Germans in America," printed in the *Evangelisches Magazin* in Philadelphia. The appeal encouraged adherence to German language, culture and tradition:

For years the Germans have created their own world in America, and have been very happy. Even the English in America have admired their method of living. Whereas English families have starved, Germans have become prosperous because of their superior qualities. The German is the best citizen in the world, has the least flaws in his character, and is eminently fitted to become a citizen of heaven. The German churches, both Lutheran and Reformed, have made great progress, but now a gigantic storm threatens the German churches, for many children are educated only in English and can no longer enjoy German divine services, hymns and prayers. To attempt to translate into English is futile, for English is too poor a language even to think of such a thing."³

Putting the anonymous author's ethnic chauvinism aside, the German language was the one element that united immigrants from the various German principalities, well before Bismarck created a united Germany in 1871. An attack on the language was more than a threat to German religious hegemony. Loss of the language was to lose one's place in being part of the larger group in society identified as German.⁴ After the English speaking members left St. Jacobs, the German church in Dansville went into a gradual decline. In 1904, the English church extended an offer of reconciliation to St. Jacob's, but was refused. In the following years, St. Jacob's continued to experience a steady decline in membership and the loss of resources to maintain the building. In 1915, a new offer of reconciliation was accepted and the German church ceased to exist as a separate organization. The old church was dismantled and the pieces used to build a parsonage for the minister (still extant, 233 Main Street). The English church was formally renamed St. Paul's Lutheran Church in 1883 but added the word "United" in 1915 in honor of the occasion.

When the congregations first split in the 1830s, the English congregation held services in the local school while plans were made to secure a property and build a new church. A property along the northeast side of the village green became available, which the congregation acquired in 1841. The green was on the north end of a burial ground and both were lands originally owned by Colonel Nathaniel Rochester who visited Dansville in 1803. Without his knowledge, the residents of the village were using the south end of his property as a burial ground and eventually Rochester agreed to transfer this section to the newly formed Dansville United Society, which would maintain the grounds and burials. The remainder of the land was to be left as a public park and the only buildings permitted on or adjacent to the grounds were to be churches or schools. The transfer took place in 1811, but it was only made formal in 1823 when official documents between Rochester's heirs and the society were drawn up and recorded.

ENGLISH EVANGELICAL LUTHERAN CHURCH OF DANSVILLE

By the time the location for the new church was settled, Pastor Stover left and it was left to a new minister, John Smelser, to formally organize the congregation under the name the *English Evangelical Lutheran Church of Dansville* in 1846.

³Armin Georg Weng, "The Problem in the Lutheran Church in Pennsylvania 1742-1820," *Church History*, vol. 5, No. 4 (Dec. 1936), 363.

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Construction of the new Lutheran church began in early 1847 with the congregation holding its first service on December 25, 1847. The church was a wood frame building, 60 feet long and 40 feet wide with seating for 500 people and space for the minister's office and a meeting room on the south end. Similar to St. Jacob's, the sanctuary portion of the church was rectangular in shape, with four tall narrow windows on each side. Where the two buildings differed was in the façade, with the older building featuring a Federal style gable with cornice returns and the projecting entrance being a Wren-Gibbs style tower and eight-sided steeple. The "English" church followed the newer Greek Revival fashion of a pedimented façade with a wide cornice and frieze band that ran the perimeter of the building. The English church also had more exterior decoration, including a half round window in the pediment and an ocular window over the entrance. The double wood entrance doors were set into a wood curved arch. Two tall narrow windows flanked the entrance and all of the tall windows were set into recesses. The two-tiered steeple had recessed louvers, square corner columns and a wide cornice in the top section. Rather than house a single bell, the top of the steeple contained a clock and sounding bell that could be heard throughout the village. In 1880, the steeple was struck by lightning and although the heroic efforts of the local fire department saved the steeple, the clock never kept the proper time after repairs were made. In 1903, but at the request of the village residents requested the clock's removal, which was done and a decorative balustrade was put in its place.

In the late-nineteenth century, the church went through several redecorations and renovations, including two expansions. The first added a one story Sunday School room, minister's office and secondary entrance to the rear (south end of the church). It was also around this time (1884) that the old choir gallery was removed from the north end of the sanctuary and a new pressed metal ceiling and cove molding installed. After one of these renovations, a new altar and pulpit were installed, but the old pulpit was carefully preserved as an artifact from an important event that took place in the church in 1881. In 1924, the Sunday School was expanded into an education wing, which also included a choir room that connected to the chancel on the west. As the congregation grew, additional space was added with a further expansion of a two story education section on the south in the 1950s.

CLARA BARTON IN DANSVILLE

Clara Barton (1821-1912) was a nationally celebrated figure, known for her work as the "Angel of the Battlefield" during the Civil War. When the war began, she was working as a clerk in the U.S. Patent Office but felt called to do more. Inspired by Florence Nightingale's work with the wounded in Crimea a decade previous, Barton worked as a battlefield nurse, following the battles with carts and ambulances laden with supplies without regard to her own safety. When the war ended, she continued her efforts on behalf of the families of soldiers by locating the missing, marking the graves of the fallen at Andersonville Prison and earning money to support these efforts by lecturing on her war experiences. She made her first appearance in Dansville in 1866 during one of her lecture tours to a small but appreciative crowd at the

⁴ John Bodnar, *The Transplanted*, (Bloomington, IN: Indiana University Press, 1985), 155-156.

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Canaseraga Hall on December 11th. The audience heard selected stories of her four years of work on the battlefields and, according to the local newspaper:

Many an unbidden tear flowed from eyes unused to weeping, as in most poetic prose she related most touching incidents in which she was herself an actor or of which she was a witness. Miss Barton's mission is not yet ended; her new calling is as true as was her former. The story she tells of the sufferings of the "boys in blue" belongs to the mourners for the heroes dead, and to the proud admirers of the heroes living. God bless her.⁵

After several exhausting lecture tours, Barton's doctor ordered her to take a complete rest and she left for Europe to travel and convalesce. During her travels, she learned of an organization called the Red Cross created in 1864 by the Treaty of Geneva (also known as the Geneva Convention). The purpose of the organization was to provide relief for the wounded armies on the field and it adopted the symbol of a red cross to indicate its noncombatant humanitarian status. The founders of the Red Cross were in the process of encouraging nations to sign the treaty and Barton met with them in the spring of 1870 to learn more about the organization. Shortly after the meeting, war broke out between France and Germany and she once again took to war service. She was invited by the Grand Duchess of Baden to establish army hospitals and traveled with the German army to Strasbourg, Metz and Paris. She stayed in each of these cities, distributing clothes and general aid to the poor and suffering and establishing hospitals for refugees. After the war, she remained in Europe trying to regain her health. It was during this time that she formulated the idea of creating an American Red Cross. Upon her return to America, she moved to Washington D.C., where she lobbied politicians and the president for support of the Treaty of Geneva and for the establishing of an American Red Cross organization. In addition to providing for war relief, Barton added that the American organization would also plan to provide relief for national disasters such as floods, epidemics, railway and industrial catastrophes, devastating fires and other natural and man-made disasters.

As Barton struggled to regain her health, a friend suggested that she travel to Dansville to take treatment at *Our Home Hygienic Institute*, run by Dr. James C. Jackson and his adopted daughter, Dr. Harriet Austin. The institute was best known for "the water cure" but also favored a homeopathic, holistic approach to treatment that took into account diet, exercise and dress reform (non-restrictive clothing). Dr. Austin herself regularly dressed in trousers for ease of movement and to set an example to the patients. Barton was suitably impressed with the treatment and her improved health, returning to Dansville each year until 1885. Rather than reside at the institute, she rented a cottage in the village that became known as the Red Cross Cottage (no longer extant).

During her stays in Dansville, Barton met and made friends with newspaper editor A. O. Bunnell, who closely followed her efforts to found an American organization of the Red Cross. Her progress was regularly reported in the local paper, allowing the citizens of Dansville to keep informed of the difficulties she encountered in the

⁵ *Western New York Advertiser 13 December 1866 as quoted in Clara Barton Chapter No.1 of the American Red Cross, Clara Barton and Dansville.* (Dansville, NY: F.A. Owen Publishing Company, 1966), 163.

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process. Finally on May 21, 1881, Clara Barton met with several friends and dignitaries in Washington D.C. to formally organize the National Society of the Red Cross of Geneva (American Red Cross). The Dansville paper reported on the election of officers and President Garfield's support for the Geneva Convention. In July 1881, the attempt to have Garfield sign the treaty suffered a setback when he was shot by a would-be assassin and lingered near death.

DANSVILLE CHAPTER OF THE AMERICAN RED CROSS

Somewhat disheartened, Barton made her annual trip to Dansville in the summer of 1881. Upon her arrival, she was presented with the news that the people of Dansville were well aware of her efforts to establish a National Red Cross and that they wanted to support her by forming a local chapter, with the intent that this would inspire the other local chapters across the country. Two organizational meetings were planned, one in the Presbyterian Church on August 7, 1881 and a second on August 22nd at St. Paul's Lutheran Church. Barton was invited to address the assembly at both meetings to explain the purpose of the organization and her efforts with lobbying the president and the secretary of state to sign the Treaty of Geneva. A large crowd filled the Presbyterian Church to hear her tell how the international organization came into being and how, according to the newspaper, "the United States is the only civilized country on the face of the globe which has not subscribed to the articles of confederation. Miss Barton gave a history of her several unsuccessful attempts to have the subject considered by previous administrations."⁶

Two weeks after the presentation at the Presbyterian Church, the organizational meeting for the local chapter took place at St. Paul's Lutheran Church, presided over the Pastor P. A. Strobel, who, after convening the meeting, promptly invited Barton to address the crowd. After speaking to the crowd from the pulpit for twenty minutes, she asked that audience consider a constitution that was drafted in anticipation of the meeting. Pastor Strobel immediately appointed a committee to withdraw and review the document while Barton's presentation continued. After a while, the committee returned and recommended that the constitution be adopted without amendment. The committee then asked the audience for signatures of those who wanted to become charter members of the local chapter and presented a slate of officers who were duly elected. With that, Barton thanked the crowd, the meeting was adjourned and the first local chapter of the American Red Cross officially came into existence. One of the first actions of the local chapter was to raise \$100 for the relief of 5,000 people in Michigan left homeless by a forest fire that spread over acres of farmland, leaving destroyed homes, buildings and burnt fields in its wake.

Clara Barton spent one last summer in Dansville in 1886. Her work with the American Red Cross required that she make her permanent, year-round residence in Washington D.C. to be closer to the organization's headquarters. In 1891, she was given a house in Glen Echo, Maryland where she spent the last fifteen years of

⁶ "Miss Clara Barton and the Red Cross," *Dansville Advertiser*, 11 August 1881.

English Evangelical Lutheran Church of Dansville
Name of Property

Livingston County, NY
County and State

her life.⁷ (The house is now a National Historic Site, operated by the National Park Service since 1975.) The Clara Barton Chapter No. 1 in Dansville kept apprised of Barton's work through Bunnell's newspaper. The chapter also continued to respond to several major national and international disasters, including the Galveston Fire of 1885 and the Johnstown Flood of 1889.

In 1847, the English Lutheran Church of Dansville, also known as St. Paul's Lutheran, was a place for English speaking Lutherans to worship after being forced out of the German Lutheran Church. It played several roles as church, community center and site of one of the most important events to take place in the village of Dansville with the formation of the first local American Red Cross Chapter in 1881. Over the years, the church continued to support the local chapter, known as the Clara Barton Chapter Number 1, through membership, leadership and hosting events. The Hartman Family attended the church and donated their house to the local chapter for use as a headquarters and is still used by the chapter at present. Pastor Robert Stackel served as chairman of the local chapter from 1941 to 1943 and presided over the dedication of the New York State Education Department historic marker in front of the church during the 60th anniversary celebration (1941). The church hosted the 75th anniversary celebration and banquet for the chapter in 1956. The church also continues to displays the historic pulpit from which Clara Barton addressed the crowd.

⁷Heidi Ridgley, "Angel of the Battlefield," *National Parks*, Vol. 86, No. 4 (Fall 2012), 54-55. See also the "Clara Barton Chronology 1870-1912" online at <http://www.nps.gov/clba/forkids/chron3.htm>.

English Evangelical Lutheran Church of Dansville
Name of Property

Livingston County, NY
County and State

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Benson, W. B. *St. Paul's Lutheran Church*. Dansville, NY: n.p., 1892.

Bodnar, John. *The Transplanted*. Bloomington, IN: Indiana University Press, 1985.

Bunnell, A.O., ed. *Dansville, 1789-1902*. Dansville, NY: Instructor Publishing Company, 1902.

Clara Barton Chapter No.1. *Clara Barton and Dansville*. Dansville, NY: F.A. Owen Publishing Company, 1966. This book is an invaluable compilation of articles, correspondence and other primary and secondary source materials covering Barton's life, her years in Dansville, the history of Our Home on the Hillside institute and the formation of the Red Cross (international, national and local).

Meyer, Carl S. "Lutheran Immigrant Churches Face the Problems of the Frontier." *Church History*, Vol. 29, No. 4 (December 1960), 440-462.

"Miss Clara Barton and the Red Cross," *Dansville Advertiser*, 11 August 1881.

Rauber, Wilfred. "History of Church Park and Instructor Park," *Genesee Country Express Bicentennial Edition*, 1976.

Ridgley, Heidi. "Angel of the Battlefield." *National Parks*, Vol. 86, No. 4 (Fall 2012), 54-55.

Thomforde, Christopher. *St. Paul's Lutheran Church 1809-1984*. [Dansville, NY: privately published], 1984.

Weng, Armin George. "The Language Problem in the Lutheran Church in Pennsylvania 1742-1820." *Church History*, Vol. 5, No. 4 (December 1936), 359-375.

Previous documentation on file (NPS):

preliminary determination of individual listing (36 CFR 67 has been requested)
 previously listed in the National Register
 previously determined eligible by the National Register
 designated a National Historic Landmark
 recorded by Historic American Buildings Survey # _____

recorded by Historic American Engineering Record # _____
 recorded by Historic American Landscape Survey # _____

Primary location of additional data:

State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other

Name of repository: St. Paul's Lutheran Church (original research provided by Ann Meyers, Alice Burdick and Rosemary Alexander)

Historic Resources Survey Number (if assigned): _____

English Evangelical Lutheran Church of Dansville
Name of Property

Livingston County, NY
County and State

10. Geographical Data

Acreage of Property Less than 1 acre
(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>18N</u> Zone	<u>278720</u> Easting	<u>4715331</u> Northing	3	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing
2	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing	4	<u> </u> Zone	<u> </u> Easting	<u> </u> Northing

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary is indicated by a heavy line on the enclosed map with scale.

Boundary Justification (Explain why the boundaries were selected.)

The boundaries are the same as for the period of significance.

11. Form Prepared By

name/title Virginia L. Bartos, Ph.D., Historic Preservation Program Analyst
organization NYS Office of Parks, Recreation & Historic Preservation date 21 March 2013
street & number Peebles Island State Park PO Box 189 telephone (518) 237-8643
city or town Waterford state NY zip code 12188
e-mail virginia.bartos@parks.ny.gov

Additional Documentation

Submit the following items with the completed form:

- **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. Key all photographs to this map.

- **Continuation Sheets**

English Evangelical Lutheran Church of Dansville
Name of Property

Livingston County, NY
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- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: English Evangelical Lutheran Church of Dansville

City or Vicinity: Dansville

County: Livingston State: New York

Photographer: Virginia L. Bartos (photos 1- 13) St. Paul's Lutheran Church photos 14 & 15

Date Photographed: 15 August 2012

Description of Photograph(s) and number:

- 0001 of 0015. North façade of building, viewed looking south from Clara Barton Street.
- 0002 of 0015. North end of Church Park with Lutheran church on left and Episcopal church on right.
- 0003 of 0015. West elevation of church sanctuary, view looking east from Episcopal church.
- 0004 of 0015. Detail view of west elevation, view looking southeast.
- 0005 of 0015. West and south elevations of rear addition, view looking northeast.
- 0006 of 0015. East elevation of sanctuary, view looking west.
- 0007 of 0015. East elevation of addition, view looking northwest.
- 0008 of 0015. East elevation of 1950s addition and office entrance, view looking west.
- 0009 of 0015. Sanctuary viewed from northwest corner looking southeast.
- 0010 of 0015. Detail view of chancel arch.
- 0011 of 0015. Detail view of pews on east side of sanctuary.
- 0012 of 0015. View of one of the non-pictorial memorial windows.
- 0013 of 0015. Historic pulpit used by Clara Barton, north end of west wall of office corridor.
- 0014 of 0015. Interior viewed from north end of sanctuary.
- 0015 of 0015. Supplemental image of historic postcard view, post 1903.

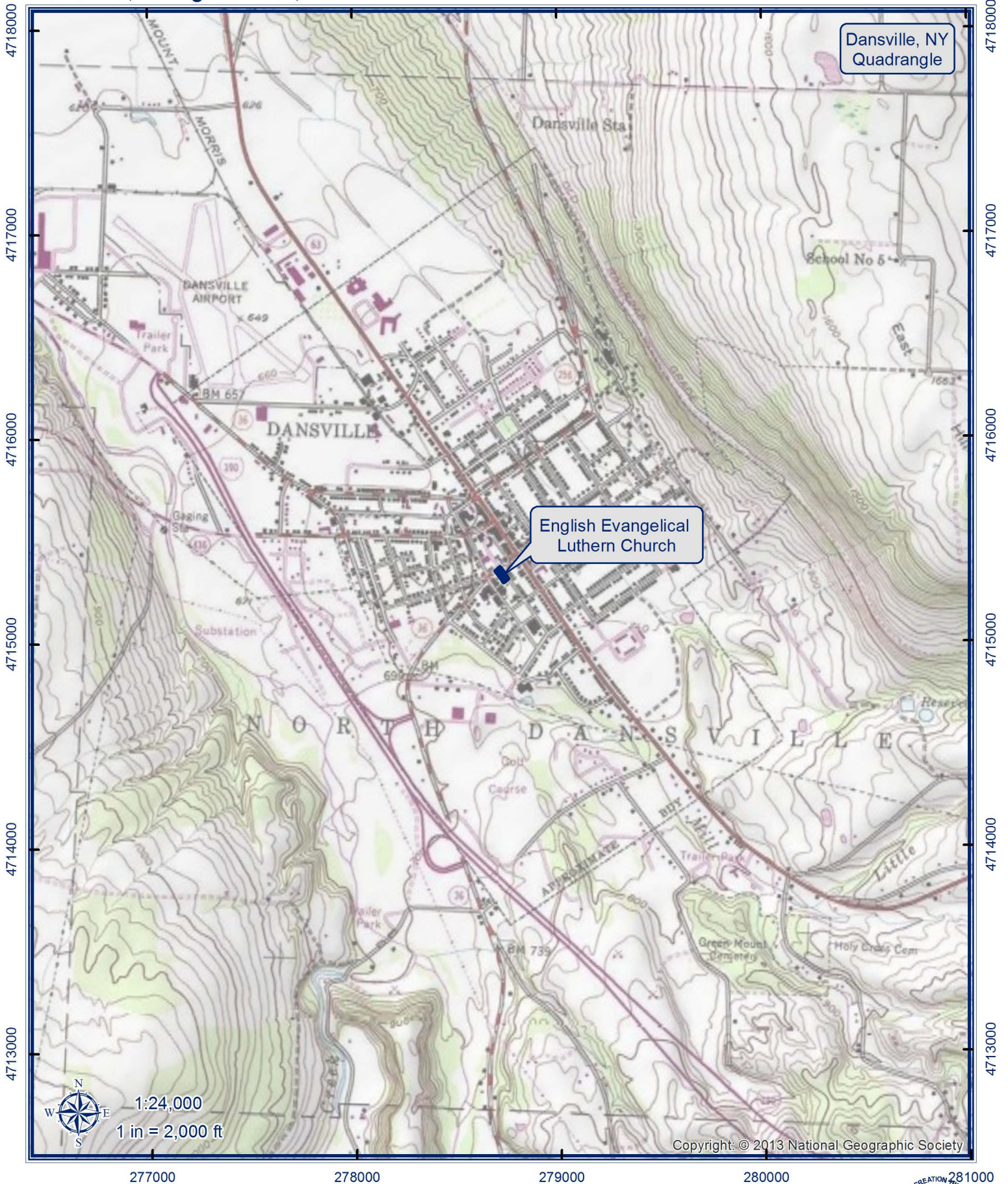
Property Owner:

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

name St. Paul's Lutheran Church
street & number Clara Barton Street telephone (585) 335-5260
city or town Dansville state NY zip code 14437

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

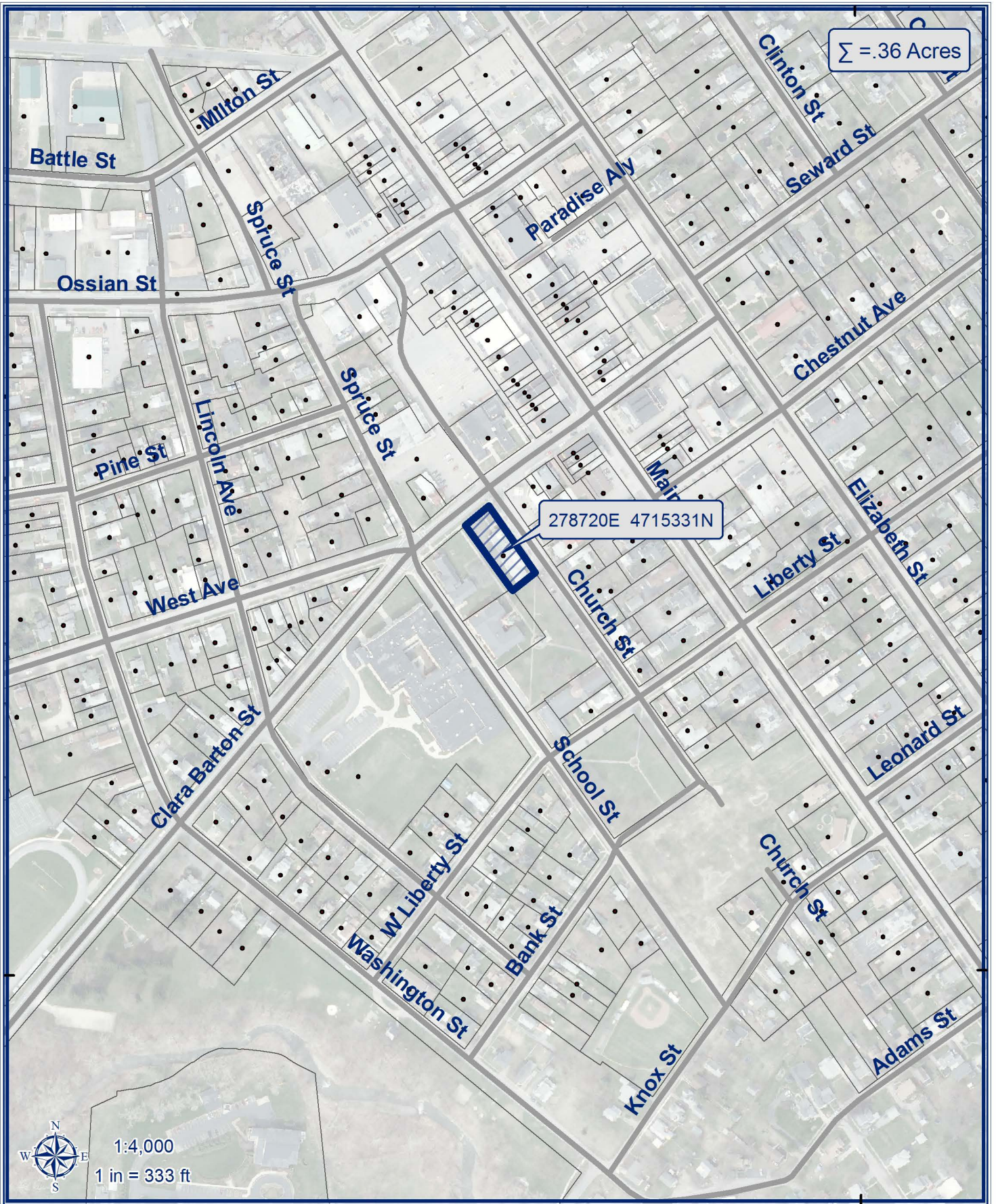


Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter



Tax Parcel Data:
Livingston Co. RPS
<http://depot.livingstoncounty.us>





$\Sigma = .36$ Acres

278720E 4715331N

1:4,000
1 in = 333 ft

Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter



Tax Parcel Data:
Livingston Co. RPS
<http://depot.livingstoncounty.us>















HOLY HOLY HOLY





In Memory
of J. H. [unclear]
1870-1910







HOPE
JOY
PEACE
PATIENCE
KINDNESS
GOODNESS
GRATITUDE

TRUTH + FAITH + HOPE

1870-1880
1880-1890
1890-1900
1900-1910
1910-1920

12:—St. Paul's Lutheran Church, Dansville, N. Y.



Where First Local Chapter of American Red Cross was Organized,
August 22, 1881, Known as Clara Barton Chapter





St. Paul's Lutheran Church
1000 W. 10th St.
SOUTH DAKOTA
SIOUX FALLS, SD 57105
TEL: 605/338-1111
WWW.STPAULSLUTHERAN.COM





SOVEREIGN
GRACE
REDEMPTION
SALVATION
GOSPEL
SACRAMENTS
CATHOLICISM
CHRISTIANITY
BAPTIST

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY English Evangelical Lutheran Church of Dansville
NAME:

MULTIPLE
NAME:

STATE & COUNTY: NEW YORK, Livingston

DATE RECEIVED: 5/10/13 DATE OF PENDING LIST: 6/07/13
DATE OF 16TH DAY: 6/24/13 DATE OF 45TH DAY: 6/26/13
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 13000448

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 6.25.13 DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in
The National Register
of
Historic Places**

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

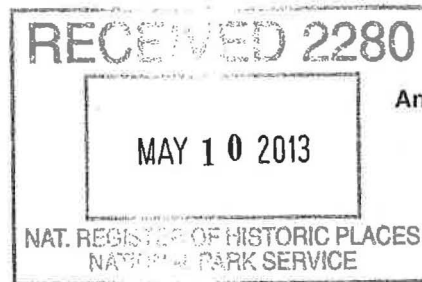
DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



**New York State Office of Parks,
Recreation and Historic Preservation**

Division for Historic Preservation
P.O. Box 189, Waterford, New York 12188-0189
518-237-8643



Andrew M. Cuomo
Governor

Rose Harvey
Commissioner

5 May 2013

Alexis Abernathy
National Park Service
National Register of Historic Places
1201 Eye St. NW, 8th Floor
Washington, D.C. 20005

Re: National Register Nominations

Dear Ms. Abernathy:

I am pleased to enclose four National Register nominations to be considered for listing by the Keeper of the National Register. One of these is submitted on disc:

English Evangelical Lutheran Church of Dansville, Livingston County

The other three are submitted on paper:

Community of the True Inspiration Residence, Erie County
Donald Mann House, Monroe County
Hillside Cemetery, Orleans County

Please feel free to call me at 518.237.8643 x 3261 if you have any questions.

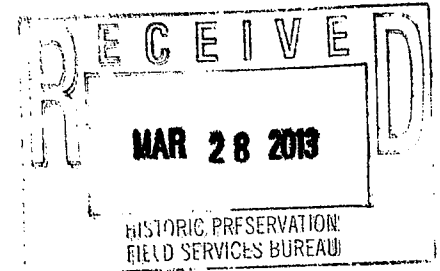
Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office



St Paul's Lutheran Church

21 Clara Barton St. Dansville, NY 14437 (585) 335-5260
spdans@frontiernet.net www.spdans.org



March 26, 2013

Virginia Mazzarella
Pastor

Cindy Gates
Church Secretary

Council Officers

Dianne Millard
President

Trinity Robin
Vice President

Tina Button
Secretary

Geraldine Long
Treasurer

Ken Mountzouros
Financial Secretary

New York State Office of Parks,
Recreation and Historic Preservation
Historic Preservation Field Services Bureau
Attn.: Virginia Bartos
Peebles Island
PO Box 189
Waterford, New York 12188-0189

Dear Ms. Bartos:

The good people of St. Paul's Lutheran Church in Dansville, NY are delighted that we have been nominated to the National and State Registers of Historic Places. We at St. Paul's celebrate our past, and are especially aware of our link to Clara Barton and her work. We take seriously the task of preserving and honoring this heritage.

Thank you so much for your consideration. We look forward to hearing from your office once a decision has been reached.

Sincerely,

The Reverend Virginia Mazzarella
Pastor