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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 Gethsemane Episcopal Church
other names/site number _____

2. Location

street & number 40 N. Hering Street
city or town Appleton
state Minnesota code MN county Swift code 151 zip code 56208

N/A	not for publication
	vicinity

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 at the following level(s) of significance:

national statewide local

Britta L. Blomberg 6/2/11
Signature of certifying official/Title Britta L. Blomberg, Deputy State Historic Preservation Officer Date

Minnesota Historical Society
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 eligible for the National Register
 determined not eligible for the National Register removed from the National Register

other (explain:)

Per Edson H. Beall 7-20-11
Signature of the Keeper Date of Action

Gethsemane Episcopal Church
 Name of Property

Swift County, MN
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5. Classification

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

- private
- public - Local
- public - State
- public - Federal

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

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

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

Contributing	Noncontributing	
1		buildings
		district
		site
		structure
		object
1		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

N/A

6. Function or Use

Historic Functions
 (Enter categories from instructions.)

RELIGION: religious facility

Current Functions
 (Enter categories from instructions.)

VACANT/NOT IN USE

7. Description

Architectural Classification
 (Enter categories from instructions.)

LATE VICTORIAN: Gothic Revival

Materials
 (Enter categories from instructions.)

foundation: CONCRETE
 walls: STUCCO

 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

Gethsemane Episcopal Church, built in 1879, is located near the center of Appleton, a small town of 2,900 people in west central Minnesota. The church stands in a residential setting, but Appleton's downtown commercial thoroughfare, North Miles Street, is located only one block to the west. The church is a small woodframe Gothic Revival building. The designer and builder are unknown. A small robing room projecting from the chancel was lengthened into a sacristy wing circa 1900. The church's original board and batten siding was covered with stucco circa 1920. Despite the latter change, the church retains sufficient physical integrity from the period of significance, 1879-1901, to evoke its historical significance. The building is currently vacant but used for occasional special events.

Narrative Description

See Continuation Sheet.

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NARRATIVE DESCRIPTION

Gethsemane Episcopal Church, built in 1879, is located at the southeastern corner of Hering Street and Snelling Avenue just east of the town's central business district. The nominated property is surrounded by late 19th and early- to mid-20th century single-family homes located on a gridwork of bituminous-paved streets. North and west of the nominated property are concrete public sidewalks and grassy boulevard strips. South of the church is the former rectory, built in 1906. The rectory has been excluded from the nominated property because it postdates the period of significance.

The nominated property is a rectangular parcel that measures 73' wide by 100' deep. Within the property, immediately northwest of the church, is a circa 1930 free-standing sign bearing the name of the church. The nominated property also contains several mature trees (e.g., Colorado spruce, American linden, and green ash) and several deciduous shrubs (e.g., bridal-wreath spirea). Most of these plantings appear to date from the early 20th century, outside the period of significance. The ground is covered with mowed turf grass.

The Church

Gethsemane Episcopal is a small woodframe Gothic Revival church with a steeply-pitched gabled roof (photo 1). The building is aligned east-west and the altar placed at the eastern end, as is traditional for many Christian churches. The lumber to construct the building was hauled by team from Montevideo, a town about 25 miles away. The names of the architect and builder(s) are not known.

The church proper measures about 20' x 52'. The church was originally built with a small gable-roofed robing room projecting from the south side of the chancel. This projection was originally about 10' x 10', but was extended circa 1900 to become a 10' x 25' sacristy wing.

At the western end of the church is a narthex or entryway with a steeply-pitched gabled roof (photo 1). At the peak of its roof is a small wooden cross added in 1952. At the opposite end of the church is a chancel, which, like the narthex, is under its own steep gabled roof.

The church was originally sheathed with board and batten siding. The building was covered with stucco circa 1920 (perhaps when the basement was added) (photo 2). The building retains unusual corbel-arch-inspired wooden detailing under all five gable ends (photo 1). Detailing of this type is typically seen only on early versions of the Gothic Revival style in Minnesota. The under-surface of the eaves retains painted tongue-and-groove woodwork.

At the peak of the roof is a gable-roofed belfry with a stucco-covered base (over original wood siding), four arched openings exposing the bell, and, in the gable ends, cut-out trefoils, which are common Gothic Revival designs. (Funds for the church bell were donated by Major Albert B. Rogers, a railroad surveyor then working for the Hastings and Dakota Railroad. The Hastings and Dakota was built through Appleton in 1879 at the same time the church was being built.) The church roof, including the belfry, was originally clad in wood shingles and is now covered with asphalt shingles.

The church's entrance is approached via two tiers of concrete steps with simple steel pipe railings (photo 1). The steps appear to date from circa 1920 when the basement was added. The entrance consists of a double-leaf, pointed-arched, paneled door. Both the door and the exterior casing, which has a simple hood molding, are original. The door is flanked by two wall lamps that appear to date from the 1970s.

The narthex interior has two pointed-arched stained glass windows – one on each of the side walls. Most of the church's pointed-arched windows have pointed-arched, multipaned, wooden exterior storm windows. The narthex

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is separated from the nave by a rectangular, double-leaf door, now with circa 1960 leaves. The end of the bell rope hangs through a small opening in the frame of this door; the bell is rung from this location.

The narthex, three-bay nave, and chancel all have oak flooring, plaster walls, and vaulted ceilings (photo 4). (The plaster on the walls has undoubtedly been repaired or renewed periodically.) A large pointed arch with a bracket-like shapes at the springing-block level separates the chancel from the nave. The lower few feet of the church's plaster walls are covered with mid-20th century wood-panel wainscoting that probably replaces original wainscoting. There are approximately 12 matching black metal wall lamps that may date from the 1920s. (Electricity was probably added to the church in the late 1890s.)

The nave has six pointed-arched stained glass windows on the side walls. (The church's stained glass windows light the interior sufficiently in the daytime that supplemental light is not really necessary.) The windows are original, as are the exterior window casings (which have simple hood moldings) and the interior window casings (which are simple, painted wood). Each of the three windows on the southern wall has a memorial message: "To the Memory of my husband Levi R. Whitney By his wife Patty," "To Our Minnie, Mrs. A. W. Lathrop", and "The Widow's Mite, Mrs. A. Reynolds." There are also two circular stained glass windows high in the western wall of the nave. They were installed circa 1915 and read "Presented by" and "Gethsemane Guild" to signify their donation by the parish women's guild.

The nave has a central aisle that separates nine rows of hardwood pews (photo 4). The pews have long, cushioned, detached kneelers. At the eastern end of the nave on the right (south) side is a polygonal oak pulpit. The pulpit and pews were installed in Gethsemane in the early 1960s after being removed from St. John's Catholic Church in Appleton, a very small 1889 church that the Catholic parish vacated in 1955. The pulpit may date from circa 1890, the pews from the early 20th century, and the kneelers from circa 1960.

The chancel floor is two steps higher than that of the nave (photo 5). On the eastern wall is a three-part, pointed-arched stained glass window. Beneath the window is an original oak altar decorated with Eastlake-inspired incised detailing, crosses, quartrefoils, Gothic-inspired arches, and other designs. Attached to the southern wall of the chancel (near the door to the sacristy wing) is a small bracketed wooden credence or shelf.

The nave and chancel retain a number of early furnishings including a lectern, baptismal font, bishop's chair, and two other seats for clergy. They likely date from the 1890s-1920s. They are built of oak, decorated with Gothic Revival detailing, and finished with stain and varnish. One of the chairs was carved by a local man, Fred G. Taylor.

Extending south from the chancel is the sacristy wing. It has two pointed-arched windows (both on the western wall) and three rectangular windows (two on the eastern wall and one on the southern end) (photo 3). The wing has two doors: an original (1879) single-leafed paneled door on the western wall and another single-leaf door on the southern end. The room's walls and ceiling were originally lined with narrow tongue-and-groove wood. The room was recently gutted after being damaged by moisture and mold.

A poured concrete basement was added under the church and its wing circa 1920. The public entrance to the basement is a small shed-roofed entry added to the northeastern corner of the church. The basement can also be entered from the sacristy room.

The essential character-defining features of Gethsemane Episcopal Church's Gothic Revival design include its very small scale; a narthex, three-bay nave, and chancel under separate steeply-pitched gabled roofs; a wooden belfry; pointed-arched main entrance and windows; and wooden detailing in the gable end. The interior's essential features include an open plan (nave and chancel), multiple pointed arched windows, and vaulted ceiling.

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The building retains integrity of location and setting. It retains fairly good integrity of design and association. Its integrity of materials, workmanship, and feeling have been diminished somewhat by alterations that include a basement, front steps, and stucco exterior, all dating from circa 1920.

The church is currently vacant but occasionally used for funerals and other special services.

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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.)

Religion

Period of Significance

1879-1901

Significant Dates

1879

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

Architect/Builder

Unknown

Period of Significance (justification)

The period of significance begins in 1879 when the church was constructed and ends in 1901 when the death of Minnesota's first Episcopal Bishop, Henry B. Whipple, marked the end of the diocese's expansive rural missionary period.

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Criteria Considerations (explanation, if necessary)

Gethsemane Episcopal Church meets Criteria Consideration A because its primary significance is for its historical association with the expansion of the Episcopal Church in southwestern Minnesota.

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

Gethsemane Episcopal Church, built in 1879, is eligible for the National Register under Criterion A (significance to the broad patterns of history). Gethsemane Church in Appleton represents the western reaches of the Episcopal church's expansion throughout southern Minnesota and was built at the peak of the golden age of this expansion. The movement is associated with the promise and realities of early Euro-American settlement of new towns in the state, and with the ambitions and influence of Minnesota's first Episcopal Bishop, Henry B. Whipple. Gethsemane retains the very small scale associated with missionary or first-generation churches, and retains the Gothic Revival form that identifies it as an Episcopal church from the period of Whipple's missionary efforts. The period of significance is 1879-1901. The area of significance is Religion and the level of significance is Local.

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

See Continuation Sheet.

Developmental history/additional historic context information (if appropriate)

See Continuation Sheet.

9. Major Bibliographical References

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

See Continuation Sheet.

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: Minnesota Historical Society, St. Paul

Historic Resources Survey Number (if assigned): SW-APP-004

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NARRATIVE STATEMENT OF SIGNIFICANCE AND DEVELOPMENTAL HISTORY

Gothic Revival Episcopal Missionary Churches

The Episcopal (or Anglican) Church in the United States separated from the Church of England after the American Revolution. In 1820 the church in the U.S. numbered about 400 congregations, but had few members west of the Allegheny mountains. In 1821 the church formed a Domestic and Foreign Missionary Society and began several decades of aggressive missionary activity and membership growth. Important frontiers at the time were developing areas in western Pennsylvania and western New York. Western New York was where Henry B. Whipple (later to be Minnesota's first Episcopal bishop) was born in 1822 and grew up.

In 1835 the Episcopal church sent its first missionary clergy to present-day Iowa and Wisconsin. This vast missionary district also included present-day Indiana, Minnesota, Missouri, Kansas, and Nebraska. In 1850 Episcopal missionaries began to work in Minnesota Territory. The Episcopal church evidently lagged behind Baptists, Methodists, and Presbyterians in missionary activity in the West, with fewer clergy in the field and much less money to spend (Holmes 1993: 62-66).

At the same time that the Episcopal Church was expanding westward, the church was embracing the Gothic Revival style. Before about 1830, most Episcopal churches in the U.S. were designed in the Georgian style. The Gothic Revival became popular during the church's Oxford Movement of the 1830s and 1840s, a time when many Episcopalians were moving away from an austere Protestant style of worship to more traditional Catholic-based rituals. The Gothic Revival style recalled the church's medieval origins, and the Gothic form, together with a new emphasis on ornament and decoration, helped create a sense of mystery and awe surrounding certain rituals, the sacraments, and the clergy.

Most Episcopal churches in frontier parishes – whether in New York or Seattle – were built in the Gothic Revival style. The movement was encouraged by noted architect Richard Upjohn, an English immigrant and devout Episcopalian who practiced architecture in Boston and New York. Upjohn designed many Episcopal churches, including several very small buildings in western New York. In 1852 he published a plan book called *Upjohn's Rural Architecture*, which was aimed at small congregations. The book contains plans for a modest wooden church, a chapel, a school, and a rectory, as well as about ten furnishings including an altar, pulpit, lectern, and bishop's chair – all built of wood. The book was widely circulated and churches inspired by Upjohn were built throughout the country. As a newly-ordained priest, Henry B. Whipple oversaw construction of an Upjohn-designed church in Rome, New York, in 1850, and construction of another Gothic Revival church in Chicago in 1859 (Gundersen 1987).

Almost all Episcopal churches built in Minnesota were Gothic Revival in style. While some were built of brick or stone, especially in the Twin Cities, most were small woodframe board-and-batten structures. The style is often called "Rural Gothic" or "Carpenter's Gothic" because of the buildings' simple ornamentation cut from wood.

Bishop Henry B. Whipple's Efforts

In 1859 Henry B. Whipple was 37 years old and serving in Chicago when he was elected the first bishop of the newly-created Episcopal Diocese of Minnesota. Whipple served for more than 40 years until his death in 1901. During this time he strongly influenced the development of the church in Minnesota, guiding it "from a few missionary parishes to a flourishing and prosperous diocese." Whipple became well-known beyond Episcopal circles and was an "outspoken and prestigious advocate" for Indian welfare who served on government

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commissions, helped convey Native American grievances, and conferred with leaders such as President Abraham Lincoln (Lucas 1971).

The Episcopal Diocese of Minnesota initially encompassed the entire state but in 1895 the northern half was split off into the Diocese of Duluth. From 1895-1944 the Diocese of Minnesota lay roughly south of Stearns and Benton counties. In 1944 the Duluth diocese was dissolved and the Minnesota church reunited.

The Minnesota diocese was nearly a blank slate in 1859. Whipple established Faribault as the diocesan seat and became a zealous and inspiring leader hoping to bring the church to every far-flung settlement. He traveled 27,000 miles during his first three years. According to church registrar George B. Tanner, "He at once became chief missionary and the ideal of the apostolic bishop. He literally went everywhere preaching the Gospel. In every hamlet and village of the state his voice was heard" (Tanner 1909: 303). Whipple traveled most extensively in the 1860s and 1870s, holding services in homes, schools, and taverns, and in Dakota and Ojibwe communities. He also mobilized a team of missionary priests and lay readers, many of them students and recent graduates of the diocese's seminary, Seabury Divinity School in Faribault. (It was said that Whipple would not allow more than one deacon or priest to remain in Faribault on any given Sunday, and instead sent everyone out on the road (Tanner 1909: 307).)

Whipple made good use of Minnesota's railroad system as it emerged in the 1860s and 1870s. In an 1872 speech he outlined missionary work along five railroad lines in southern Minnesota, explaining which clergy based in which communities would travel along which rail lines. The future site of Appleton was served by clergy who traveled the St. Paul and Pacific Railroad, which led from Minneapolis to Breckenridge through eastern Swift County. Another chain of missions followed the Winona and St. Peter (later the Chicago Northwestern), which crossed the state through Mankato and included posts in Owatonna, St. Peter, Redwood Falls, and Marshall, with smaller mission stations at places in between. Branching off the Winona and St. Peter to the southwest were the tracks of the Chicago, St. Paul, Minneapolis, and Omaha. These tracks carried clergy to St. James, Windom, and Worthington in the southwestern corner of the state (Tanner 1909: 304).

In 1880 Whipple had 28 missionary priests traveling throughout in the state. Most had responsibility for three to ten towns and faced rigorous conditions and exhausting schedules. The ordained clergy were assisted by a flock of lay readers who were trained and licensed by the diocese. The clergy were funded by both the diocese's domestic missionary committee, and by the national church's Domestic Board of Missions. As each parish was established, the new congregation was required to help fund the "extension of the church in the waste places" by contributing annually to the domestic missionary fund (Tanner 1909: 313). After 1880 Whipple evangelized in Minnesota less often, but still tried to personally visit each parish and mission station at least once per year.

Episcopal church buildings were typically initiated and financed locally, although congregations usually conferred with Whipple or the diocese and sometimes received outside help. Whipple donated personal funds, traveled to the East Coast on fundraising trips, created "an early version of matching-fund grants," and in 1880 helped organize a building society to provide low-interest loans (Gundersen 1987: 262).

Southeastern Minnesota, which achieved the largest number of self-sustaining parishes, became the stronghold of the diocese. This part of the state had been the first area settled by Euro-Americans, had the largest number of Old Stock American settlers, and was the closest to the headquarters and seminary at Faribault. On the other hand, Gethsemane Church in Appleton, located only 20 miles from the South Dakota border, represented the western reaches of Whipple's church.

In 1884 Whipple reported that during his first 25 years in office – 1859-1884 – the diocese had grown from a handful of buildings to 106 churches and chapels. Thirty-two parsonages had also been built (Whipple 1884).

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Old Stock American Settlers

Most Episcopalians in frontier areas were immigrants from England, Scotland, and Canada and so-called Old Stock Americans – people whose families had been living on the East Coast for at least a couple of generations. Most who came to Minnesota had been born in New York, Vermont, New Hampshire, Maine, Maryland, Rhode Island, Connecticut, New Jersey, Pennsylvania, and Delaware (Rice 1981: 58-62).

Old Stock Americans were among Minnesota's earliest Euro-American settlers. They tended to be dispersed throughout the state, rather than settling in ethnic enclaves or pockets. In many parts of the state they were the vanguard that helped establish new towns. They founded mills, farms, and retail stores; served as dentists, doctors, and bankers; established schools; and organized local government. Old Stock Americans (like Episcopal church members) tended to be more prosperous and more well-educated than typical frontier settlers.

According to historian John G. Rice, Old Stock Americans "laid the groundwork for the future state of Minnesota. They built and managed towns, founded industries, and established important institutions." Rice explains, "They had the advantage of speaking the national language, so it was they who opened the shops, operated the banks, published the newspapers, and ran the government. Among Old Stock Americans, mixing farming with commerce was a tradition which explains their willingness to move to town and open a business." Rice writes that "Their influence far outweighed their numbers" and that they dominated business and politics in Minnesota for decades (Rice 1981: 58-59). Most Old Stock Americans were Protestants and most attended an Episcopal, Methodist, Presbyterian, Congregationalist, or Baptist church.

In 1880 more of Minnesota's Old Stock Americans lived in towns and cities than on farms. In Swift County, the town of Appleton had the largest, earliest concentration. In 1880, about 80% of the people living in the Appleton area (i.e., in Appleton, Shible, and Moyer townships) were born in the U.S., while countywide in 1880 about 80% of the people were foreign-born (Rice 2011). Minnesota's population of first-generation Old Stock Americans peaked in 1890.

Founding of Appleton and Gethsemane Episcopal Church

The first Episcopal missionary to serve settlers in the Appleton area was Rev. Thomas G. Crump. Crump first preached near the future site of Appleton in May 1871. Crump was a newly-ordained priest and Civil War veteran whose military experience reportedly helped him survive the deprivations of the job. He was based in Litchfield, which had been platted in 1869 on the new St. Paul and Pacific Railroad. Crump also served the new towns of Atwater, Willmar, Benson, and Morris, all platted on the railroad in 1870-1871, as well as a dozen other settlements to which he traveled by horse and on foot. Benson, which the railroad reached in 1870, was 23 miles northeast of the future site of Appleton and for nearly a decade provided Appleton's nearest rail stop.

Among the "ambitious young men" who founded Swift County were Civil War veterans Alfred W. and William Lathrop (Anonsen 1929: 17). The Lathrop brothers were among the founders of Glenwood (in Pope County) as well as Benson and Appleton in Swift County. The brothers platted Glenwood in 1866, built the first store in Benson in 1870, and joined several farmers near the future site of Appleton in 1872. A. W. Lathrop, an attorney and merchant, was a passionate Episcopalian who organized a Sunday school in Benson, and in 1872 was licensed as a lay reader by Bishop Whipple. He often accompanied Rev. Crump on his missionary trips. Lathrop is credited with organizing the Gethsemane parish in Appleton, spearheading construction of the church, and helping to finance it.

Appleton was founded in 1872 in southwestern Swift County, about four miles northeast of the Minnesota River on one of the Minnesota's tributaries, the Pomme de Terre. In 1872 the Lathrop brothers took over and completed an unfinished flour mill, platted and named Appleton, and built the first store. In 1874 Appleton consisted of "one

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store, one hotel, one blacksmith shop, one mill, and about half a dozen dwellings" (Warner and Foote 1882: 961).

Five years later the Hastings and Dakota Railroad arrived in Appleton. Rail service brought a population boom and by 1880 the village had 633 people. Appleton's first bank (co-owned by A. W. Lathrop) was then established, and a village government formed in 1881. By 1880 Swift County had grown to 7,400 people, a 12-fold increase from its 1870 population of 600. In 1887 Appleton and Benson were linked by the tracks of a new Great Northern branch that led southwest toward Watertown, South Dakota. This was Appleton's second rail line.

Appleton remained an Episcopal missionary station for eight years, from 1871-1879. Rev. Crump served for the first two years. In 1873, when the new parish at Willmar gained a resident priest, this rector, Daniel L. Booth, took over the missionary field that included Appleton. Booth traveled thousands of miles through the area from 1873-1881 holding services in Appleton, Benson, Granite Falls, Kerkoven, Lac qui Parle, Montevideo, Morris, New London, Ortonville, and other places. Lay reader A. W. Lathrop led services in Appleton between Booth's visits. The tiny group at Appleton was encouraged by occasional visits from Bishop Whipple, whose trips to Appleton included March 1877 and June 1878. During this period Lathrop also served the diocese as its Registrar in 1877.

Appleton residents organized Gethsemane parish in August of 1878, two months after Whipple's 1878 visit. A. W. Lathrop headed the church council or vestry, organized the Sunday School, and led the fundraising. The first council consisted of Lathrop, A. D. Countryman, E. R. Marshall, John Turner, W. S. Herbert, J. C. Smart, and C. E. Foster. These men were all Anglo- or Old Stock Americans. They had been born in Maine, New York, New Jersey, England, and Ireland, and their wives had similar backgrounds. These early parishioners had come to the area in the late 1860s and early 1870s – many before the town of Appleton was founded. Three of the council members were farmers; one was an attorney and judge; one an attorney, miller, merchant, and banker; and one an implement dealer. Several helped organize local government at the county, village, and school district level. A physician, a retired carpenter, and a druggist were among Gethsemane's other founding members.

The Gethsemane church building was constructed in 1879, less than a year after the parish organized. An Episcopal church was built in Benson later that summer, and churches in Morris and Ortonville were built during the next few years. The first parishioners raised the funds to build Gethsemane and the church was built without debt. The first service in the new church was held in June 1879; 125 people attended, 22 of whom were communicants (i.e., persons receiving holy communion). Bishop Whipple inspected and consecrated the church a year later in May 1880.

Gethsemane was the first church built in Appleton, but was followed by a Congregational church the same summer. In 1880 Appleton's Methodist church was built. A Lutheran church was built in 1884 and Catholic and Universalist churches in 1889. In 1894, with a population of about 1,000, Appleton had six church buildings: Episcopal, Congregational, Methodist, Evangelical Lutheran, Catholic, and Universalist.

Gethsemane received its first resident priest, Rev. John K. Karcher, in the summer of 1879 about three months after the church was completed. Karcher served for about ten months until the spring of 1880, and was replaced by Charles M. Armstrong who was ordained a deacon in 1880. Armstrong, like many of Gethsemane's early clergy, was a recent graduate of the Seabury school in Faribault. Armstrong served Appleton for 12 months until the spring of 1881. Both Karcher and Armstrong extended the reach of the church by using Appleton as a base for holding missionary services in Granite Falls, Montevideo, Lac qui Parle village, Ortonville, Fairfield, Correll, and Odessa.

In 1881 Gethsemane parish had 69 members including 15 families. (By comparison the church in Benson, which was the county seat, had only 35 members. Willmar, a larger town, had 174 members.) In 1881 Gethsemane was receiving \$500 in external support, primarily from the Diocesan Board of Missions. The parish had pledged to contribute \$270 in local funds to the diocese and clergy salaries, and was using some local collections for heat,

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building repairs, and other regular expenses. Bishop Whipple visited Appleton from time to time, although in the 1880s and 1890s he began to spend most winters in Florida due to failing health. Appleton received infrequent visits from other church officials including the head of the Diocesan Board of Missions, and Assistant Bishop Mahlon N. Gilbert. Gilbert was elected Minnesota's first Assistant Bishop in 1886, and from 1886-1900 took over from Whipple the direct management of diocesan missionary work.

For most of its first 50 years Gethsemene operated with a vestry or church council, a Sunday School, an active women's guild, and sometimes a youth group. The women's guild played an important role in raising funds and financing church furnishings and other improvements. (See Gundersen 1986 for Episcopal women's role in forming and operating parishes.)

The Diocese in the Late 19th Century

In 1878 Minnesota's Episcopal church had 65 clergy, 78 churches and chapels, and 4,298 communicants. In 1880, the year Gethsemene church was consecrated, Bishop Whipple consecrated three other churches in the diocese and held services in at least 85 different places. In 1880 the diocese had 72 priests and deacons, 39 lay readers, and 150 parishes and missions.

In 1880, however, the network was stretched to its limits. In fact, historian Joan Gundersen writes that "by 1880 the golden age of Minnesota's Episcopal rural churches was drawing to a close" (Gundersen 1987: 268). Instead of growing, many rural congregations never left their infancy. Most groups never became self-sustaining and in some places the diocese had trouble even justifying the resources needed to sustain a mission station. Two principal factors were at play. The first was that the church's most faithful and generous members, the first generation of Old Stock and Anglo-Americans, were either dying or leaving small towns for larger places like Minneapolis and St. Paul. The second and stronger factor was the size of Minnesota's immigrant population. More than one million foreign immigrants moved to Minnesota in the late 19th to mid-20th century. Most were either Lutherans (e.g., Norwegians, Swedes, Finns, Danes, and Protestant Germans) or Catholics (e.g., Germans, French, Italians, Poles, Czechs, and other eastern Europeans) and had little interest in attending Episcopal services. According to one diocesan historian, the same railroads that "offered promise" for the church's expansion "also were responsible for the ethnic makeup" of many rural areas. Near Appleton the situation was especially acute as John Ireland (Minnesota Catholic Archbishop) and James J. Hill (railroad magnate) jointly organized extensive settlement or colonization programs in western Minnesota counties served by the St. Paul and Pacific Railroad (Sheppard 1972: 8, 37, 47, 52-53).

In 1886 the diocese had grown to 4,249 families. They included 17,108 individuals, 6,832 of whom were communicants. In 1897 there were 150 parishes and missions and 85 clergy. In 1900 the church had 7,830 communicants and netted \$160,000 in collections (about \$4.2 million in 2009 dollars). Almost all of the growth, however, was occurring in Minnesota's large-city parishes.

Gethsemene During the Period

Gethsemene Episcopal in Appleton was serving 15 families in 1881 and 18 families and about 60 individuals in 1884. In 1889 (shortly after Appleton received its second rail line) the parish swelled to about 85 members, but in 1897 the number was back down to 60 people.

Its small size and remote location meant that Gethsemene had difficulty retaining a resident priest. In fact, the parish was served by at least 13 different men between 1879 and 1906. Many were new graduates of Seabury in Faribault, and most stayed only 6 to 18 months. Even from the beginning there were gaps when no priest was assigned to Appleton, including the period from fall 1881 to spring 1883, the period from the summer of 1888 to the summer of 1889, and the period from January through September of 1898. In the absence of clergy, services

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were led by A. W. Lathrop until he left Appleton in the late 1880s, and later by attorney and vestryman A. D. Countryman. The parish rented out the empty rectory for extra income.

The parish had three early periods of stability, however, when resident priests remained the longest. The first was a four-year period from July 1883-May 1887 when R. E. Metcalf served. It was Metcalf who secured the parish's first rectory in 1884, evidently remodeling an existing horse barn or carriage house into a home.

The second stable period was the seven-year tenure of Elias Wilson, who served as rector from fall 1899 to fall 1906. During this period a new parsonage was built in 1906. It is also believed that electric lights were installed in the church during this period, and that the small robing room off the chancel was lengthened into a sacristy wing. Bishop Samuel Edsall, Bishop Whipple's successor, visited Gethsemane annually during much of this period.

The third period of stability was a seven-year period beginning in August 1909 when the rector was George H. Bailey. Bailey served until his death in October 1916. During this period membership increased, a choir was organized, and the church and rectory received "substantial improvements" according to a parish history. It is believed that the basement was added to the church and the exterior covered with stucco about 1920, shortly after Bailey's term.

Appleton's other two Anglo-American congregations – the Methodists and the Congregationalists – fared somewhat better than the Episcopalians. Although both remained small, the congregations outgrew their tiny first-generation buildings. The Methodists built a new church in 1917. The Congregationalists built a new church in 1891 and another in 1952.

End of the Period of Significance

Bishop Whipple's death in 1901 marked the end of an era for the diocese. Whipple was replaced by Bishop Samuel Edsall. Described as a pragmatist, Edsall oversaw the church's shift from being primarily rural to a largely-urban institution. Three months after being elected, Edsall moved his residence from Faribault to the Twin Cities. The seat of the diocese was officially moved from Faribault to Minneapolis in 1941.

In his second annual address to the diocese in 1903, Edsall acknowledged the need to consolidate:

Since becoming your bishop I have visited every point in the diocese where services are regularly maintained With the opportunity given me by these frequent visitations during the past 18 months I feel that I am beginning to arrive at a more comprehensive knowledge of this great missionary diocese I have been confirmed in the conclusion that what is most needed, taking the diocese as a whole, is a 'strengthen the stakes' rather than a 'lengthening of the cords.'

Edsall described insufficient funding for "forward movements" on many missionary fronts, and specifically mentioned difficulties in Marshall, Pipestone, Luverne, Worthington, and Tracy – all in southwestern Minnesota. He acknowledged that many missionary stations were never likely to become self-sufficient parishes. Among the factors he cited was the lack of enough males in some places to serve as wardens and vestrymen, leaving a situation where "interest is confined to a few faithful women." He recommended closing some missions entirely, downgrading some parishes to missions, and combining some parishes together (*Journal* 1903).

At the same diocesan convention in 1903, the Minnesota Board of Missions' Archdeacon Haupt reported that the church had more missionaries than ever before, but that there were many places where "death and removals have depleted the ranks of the members and disheartened the clergy." He stated that even in "towns of three thousand and upwards," "the church seems to be dying by inches" (*Journal* 1903). One diocesan observer wrote that Edsall felt that in some towns "any interest generated in the church declined rapidly with the appearance of 'civilization' as represented by fraternal bodies and women's clubs" (Shepard 1972: 36).

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By 1907 the diocese had shrunk from 150 parishes and missions to 138. Edsall commented somewhat undiplomatically:

That energetic, broad-minded, receptive type of men who ever enter a new country in the first wave of immigration are no longer moving onto our prairies or into our towns and villages. For the most part they have died. They were a class of men who could be appealed to by our energetic early missionaries. Their successors are people of a different type, many of them speaking a foreign language, and rendered difficult of access . . . by their settled religious proclivities. Long is our list of so-called 'parishes' where so many of the supporters of a once-flourishing work have died or moved away (quoted in Sheppard 1972: 38).

A diocesan historian in the early 20th century wrote:

At first services had been held in every hamlet and settlement in the state, and even in rural districts. There was a fascination and a romance in this early work. Twice a year, or oftener, our first Bishop's long list of visitations included towns now extinct, or where our church people have passed into the silent land. There was a church knight-errantry in all this that deeply stirred the church. It won also the hearts of the common people in the state. It was no small thing for our cultured clergy to go out into the towns and villages, where the contrast was very marked between their gentle ways and those of the early pioneers of some of the religious bodies. . . . Churches or simple chapels had been built in ambitious towns which did not fulfill their promise of growth (quoted in Tanner 1909: 502).

In 1907 there were only four self-supporting parishes in what the diocese termed "southwestern Minnesota" – those in Willmar, Mankato, Litchfield, and St. Peter. The rest depended on diocesan support (Sheppard 1972: 44).

In Swift County in 1906, only 4% of Protestants were Episcopalians. A federal census of religious groups in 1906 reported that 43% of church-goers in Swift County were Catholic. The county's Protestants attended at least 13 different denominations. About 78% of the county's Protestants were Lutheran.

In 1917 the diocese had lost 12 more parishes and missions since 1907. In southwestern Minnesota, closures occurred in Beaver Falls, Granite Falls, Wilder, and Wilmont during this period (Sheppard 1972: 54-57).

A 1916 survey of religion organizations found that half of all Minnesota church-attendees were Catholic. Almost a third were Lutheran (32%), 7% were Methodist, and 4% were Presbyterian. Congregationalists and Episcopalians each claimed less than 3% of church-goers, and German Evangelicals comprised just over 1% (U.S. Census 1916).

In 1925 the "town and country churches" were posing a "continuous problem" and the "Twin Cities represented the real future of Minnesota and of the diocese." The diocese had 121 congregations, 95 of which were dependent on mission subsidies or were operated in combination with another parish. In 1929 it was report to the diocesan convention that "the entire southwestern section of the diocese had no resident clergymen" and that most services were being held by clergy traveling from Minneapolis (Sheppard 1972: 61, 67).

In 1931 the diocese had 61 clergy. Of its 31 self-supporting parishes, 17 were located in Minneapolis-St. Paul, one in Willmar, and the rest in southeastern Minnesota. Most of the 93 dependent parishes and missions were also located in southeastern Minnesota. Those located farthest west in the state were Appleton, Benson, Montevideo, and Worthington, as well as Lake Benton-Marshall-Tracy (which had been grouped together since 1929) and Luverne-Pipestone-Slayton (which had been grouped since 1924) (List 1931; *Our Diocese* ca. 1930).

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Gethsemane Disbands

Gethsemane parish rarely had a resident priest after about 1920. Although the congregation stayed small, it actually flourished for a time in the 1920s with an active Sunday School, Young Peoples' Fellowship, Women's Guild, and Bishop's Committee or church council. In 1928 Gethsemane parish celebrated its 50th anniversary with a reported 38 families as members. In 1931 the parish was able to make extensive repairs to the church and rectory, and in 1935 the young people varnished the church and purchased chairs for the basement. An average of 35 people attended Sunday services. The interior of the church was painted in 1937. In 1939 attendance fell off to 22 per service and there were only four pupils in the Sunday School. In 1950 the parish bought a new furnace and repaired the basement. In 1951 the parish installed a picket fence which was cut, built, and painted by the rector, Reverend Foster (Annual Meeting Minutes).

In 1957 the Episcopal diocese had a presence in 21 towns in southwestern Minnesota: five independent parishes (Fairmont, Litchfield, Marshall, Willmar, and Windom), seven dependent parishes (including Appleton), and nine missions.

As the burden of paying clergy and maintaining the church and rectory fell on fewer (and ever-aging) shoulders, Gethsemane voted to disband in 1967. In 1973 the church reopened and the tiny congregation tenaciously held on for the next 18 years. Clergy-officiated services were often held only once a month, with lay readers keeping the doors open in between. Gethsemane closed again in 1991, this time permanently.

Besides Appleton, six other congregations in southwestern Minnesota folded between 1957 and 1972 – those in Glenwood, Granite Falls, Montevideo, Sleepy Eye, Tracy, and Wells (Sheppard 1972).

Summary

In conclusion, Gethsemane Episcopal Church, built in 1879, is a small woodframe church that represents the southwestern reaches of Bishop Whipple's missionary activities in Minnesota, and the limits of the success of the Episcopal Church in expanding throughout the southwestern part of the state. While southwestern Minnesota grew in population in the late 19th and early 20th centuries, the Episcopal Church did not flourish. The area was being settled by first- and second-generation European immigrants who attended Lutheran and Catholic churches, which left support of Episcopal parishes (which were usually older and smaller) to a dwindling number of residents of Anglo-American descent.

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Gethsemane Episcopal Church

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Gethsemane Episcopal Church
Name of Property
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Name of multiple listing (if applicable)

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Gethsemane Episcopal Church

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Gethsemane Episcopal Church
Name of Property

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10. Geographical Data

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

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>14</u>	<u>735320</u>	<u>5009680</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing

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

The boundaries of the nominated property are shown by the dashed black line on the accompanying sketch map entitled "Gethsemane Episcopal Church, Appleton, Swift County, Minnesota." The boundaries encompass the North 73' of Lots 4-8, Block 16, Robinson's 3rd Addition to Appleton.

Boundary Justification (Explain why the boundaries were selected.)

The nominated property is comprised of the parcel of land historically associated with Gethsemane Episcopal Church.

11. Form Prepared By

name/title Susan Granger and Scott Kelly

organization Gemini Research date March 2011

street & number 15 East Ninth Street telephone 320-589-3846

city or town Morris state MN zip code 56267

e-mail gemres@info-link.net

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

Gethsemane Episcopal Church
Name of Property

Swift County, MN
County and State

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: City or Vicinity: County: State: Photographer: Date Photographed:
Description of Photograph(s) and number: 1 of ____.

Gethsemane Episcopal Church, Appleton, Swift County, Minnesota. All photos taken by Scott Kelly in November 2010.

Photo 1 of 5. Main facade with sacristy wing at right; facing east.

Photo 2 of 5. North elevation; facing southeast.

Photo 3 of 5. Rear of sacristy wing (left) and church (right); facing northwest.

Photo 4 of 5. Nave and chancel; facing east.

Photo 5 of 5. Chancel; door to sacristy is at right; facing east.

Property Owner:

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

name _____
street & number _____ telephone _____
city or town _____ state _____ zip code _____

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.

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ADDITIONAL DOCUMENTATION



Gethsemane Episcopal Church in 1892 (*Appleton Minnesota, Souvenir 1892*).

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ADDITIONAL DOCUMENTATION

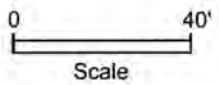
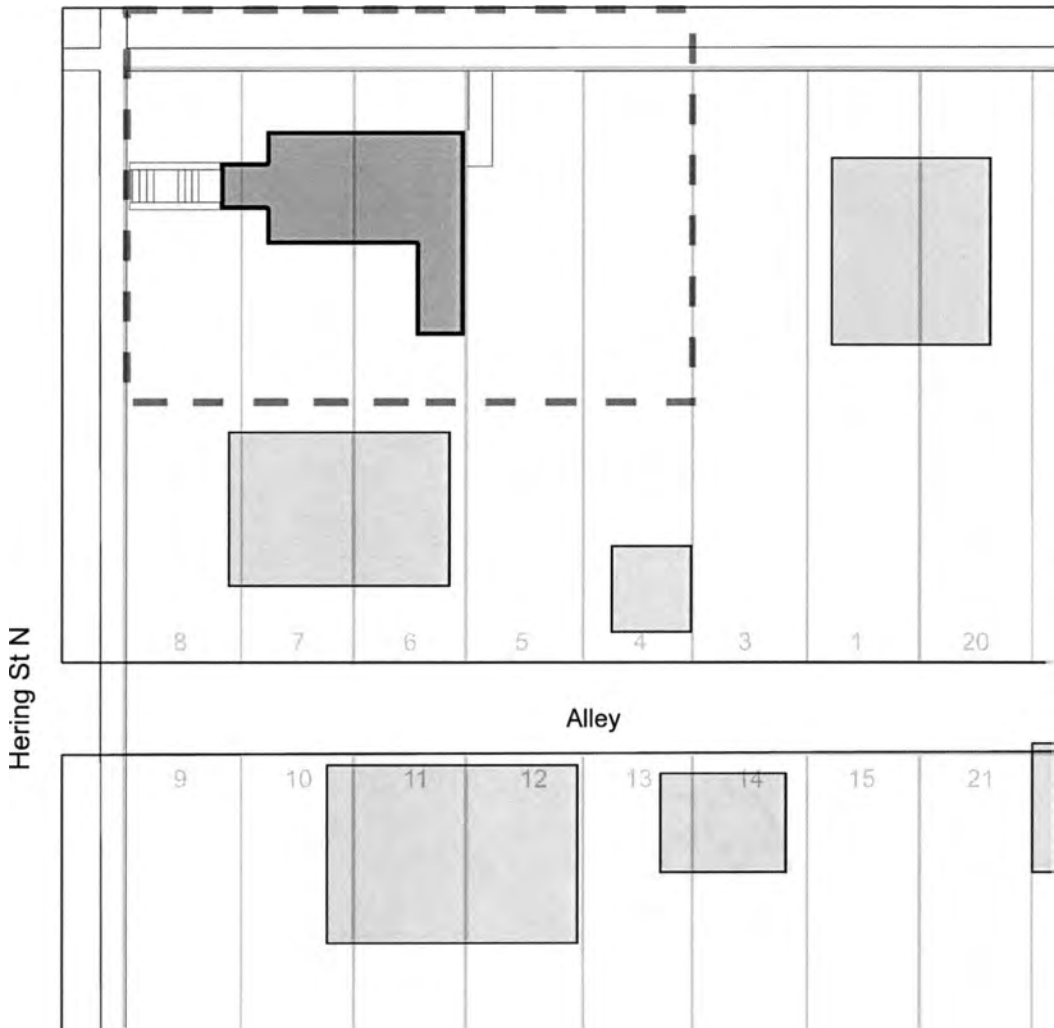


Gethsemane Episcopal Church circa 1910. The stone wall retaining the public sidewalk was probably removed in the 1930s (Swift County Historical Society).

**Gethsemane Episcopal Church
Appleton
Swift County, Minnesota**



Snelling Ave E



--- boundary of nominated property

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Gethsemane Episcopal Church
NAME:

MULTIPLE
NAME:

STATE & COUNTY: MINNESOTA, Swift

DATE RECEIVED: 6/10/11 DATE OF PENDING LIST: 6/29/11
DATE OF 16TH DAY: 7/14/11 DATE OF 45TH DAY: 7/26/11
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 11000469

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 7-20-11 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.



GETHESEMANE EPISCOPAL CHURCH
SWIFT CO., MN
PHOTO 1 OF 5

02628201_Gethsemane_001_03/18/11



GETHSEMANE EPISCOPAL CHURCH
SWIFT CO., MN
PHOTO 2 OF 5

0262820, Gethsemane_002 03/18/11



GETHSEMANE EPISCOPAL CHURCH
SWIFT CO., MN

PHOTO 3 OF 5

0262820, Gethsemane_003 03/18/11



GETH SEMANE EPISCOPAL CHURCH
SWIFT CO., MN
PHOTO 4 OF 5

0262820, Gethsemane_004 03/18/11

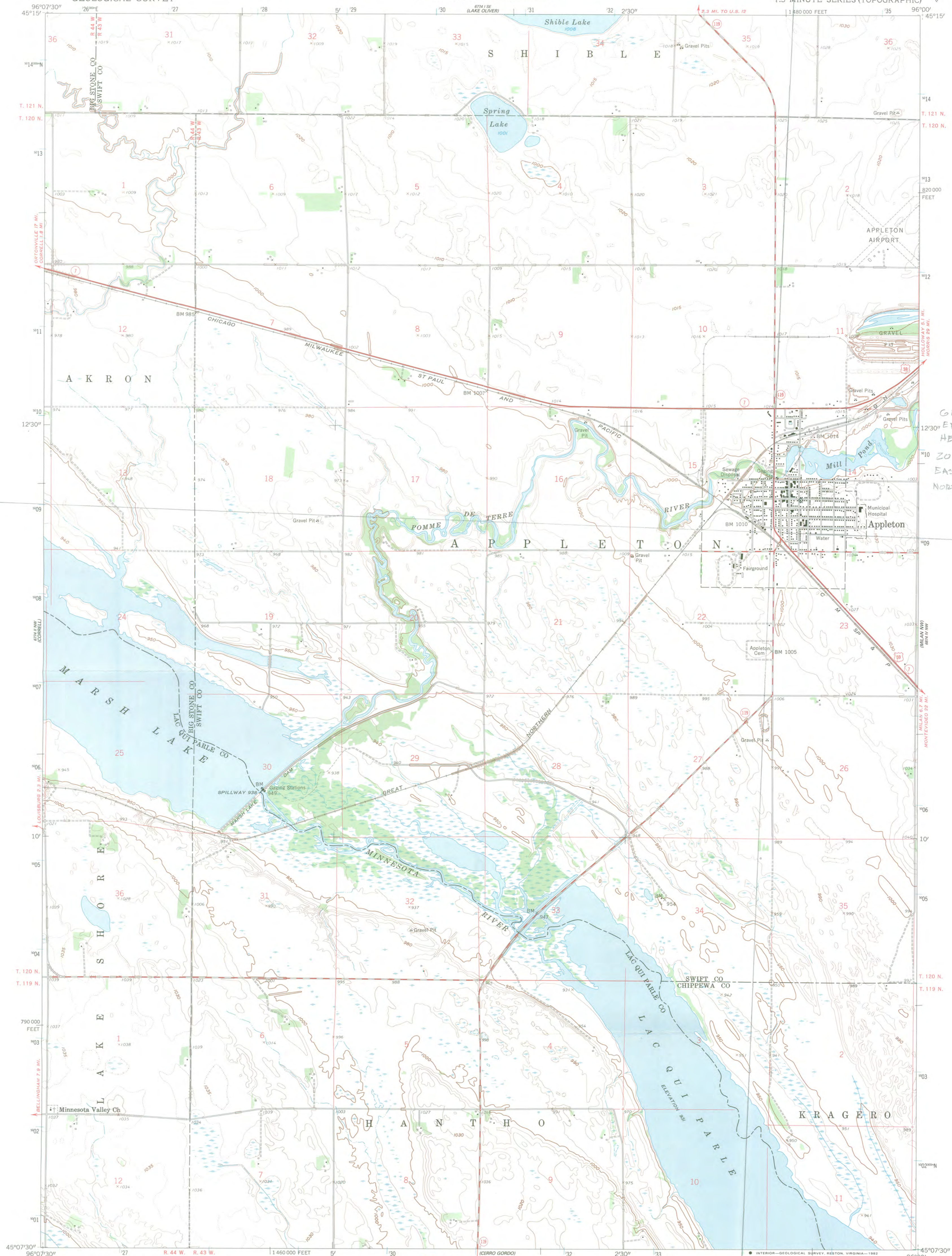


GETHSEMANE EPISCOPAL CHURCH

SWIFT CO., MN

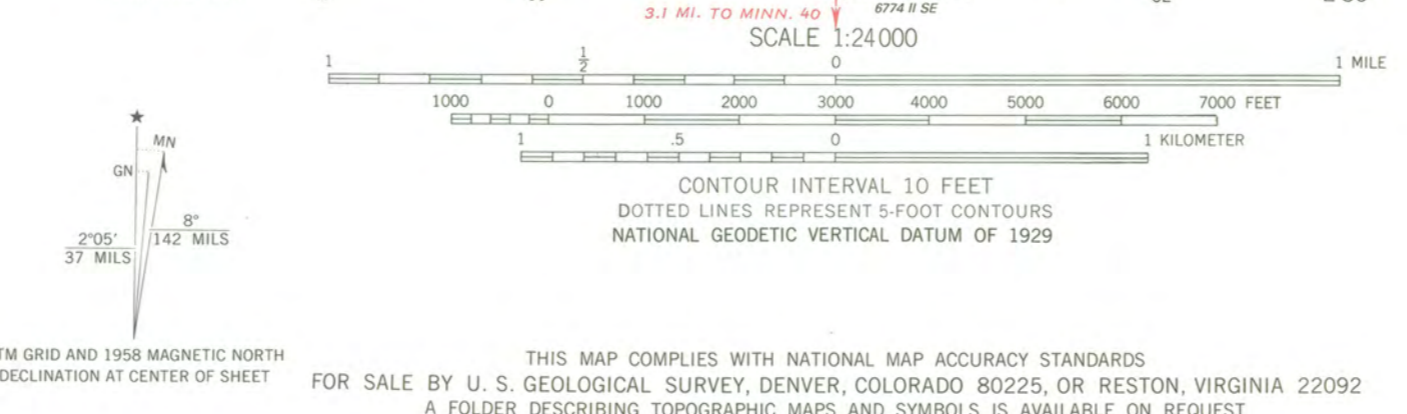
PHOTO 5 OF 5

0262820, Gethsemane_005_03/18/11



GETHEMANE
EPISCOPAL CHURCH
HENNEPIN CO., MN
ZONE 14
EASTING: 735320
NORTHING: 5009480

Mapped, edited, and published by the Geological Survey
Control by USGS, USC&GS, and USCE
Topography from aerial photographs by photogrammetric methods
and by plane-table surveys 1958. Aerial photographs taken 1956
Polyconic projection. 1927 North American datum
10,000-foot grid based on Minnesota coordinate system, south zone
1000-meter Universal Transverse Mercator grid ticks,
zone 14, shown in blue.
To place on the predicted North American Datum 1983
move the projection lines 7 meters north and
25 meters east as shown by dashed corner ticks
Map photospected 1977
No major culture or drainage changes observed



ROAD CLASSIFICATION
Heavy-duty ——— Light-duty ———
Medium-duty ——— Unimproved dirt ———
U.S. Route (red circle) State Route (black circle)

APPLETON, MINN.
N4507.5-W9600.7.5
1958
PHOTOINSPECTED 1977
DMA 6774 II NE-SERIES V872

SWIFT COUNTY HISTORICAL SOCIETY
2135 Minnesota Avenue
Benson, MN 56215

April 20, 2011

APR 25 2011

Secretary, State Review Board
State Historic Preservation Office
345 Kellogg Blvd. W.
St. Paul, MN 55102-1906

Attention: State Review Board

The Swift County Historical Society totally agrees with the nomination of the Gethsemane Episcopal Church in Appleton, MN to be placed on the National Registry of Historic Places.

The historical importance of the Gethsemane Episcopal Church in Appleton as seen by the Swift County Historical Society is threefold.

One: It is the oldest church structure in existence in Swift County.

Two: The organization of the Episcopal Church at Appleton was approved by Bishop Whipple, who had become the first Bishop of the Episcopal Diocese of Minnesota in 1859. Bishop Whipple visited Appleton in 1880 and consecrated the church. Local newspapers report other occasions when Bishop Whipple was at Gethsemane Episcopal Church. The name of Bishop Whipple is well known to Minnesota historians, due to his involvement in the Episcopal Diocese and his dedication to the well being of the Native American Indians.

Three: Members of the Gethsemane Episcopal Church in Appleton included many founding fathers of Swift County. Alfred W. Lathrop was instrumental in the formation of the Episcopal congregation at Appleton. Mr. Lathrop played an important role in the settlement years of Minnesota. After serving in the Civil War, Lathrop came to Minnesota. He helped plot the town of Glenwood. He removed to Benson and opened a store. He served as one of the first commissioners for Swift County, the first commissioner meeting held in his store. In 1872, Mr. Lathrop and his brother completed the construction of a flour mill at Appleton. The growth of the community of Appleton can be attributed to the success of this mill. In 1872, Bishop Whipple licensed Lathrop as a lay reader. A stain glass window in the Gethsemane Episcopal Church is in memory of Mr. Lathrop's wife. Another stain glass window in the church is dedicated to Levi Whitney, a Civil War veteran whose name was given to the G.A.R. Post at Appleton, MN.

Members of the Gethsemane Episcopal congregation were distinguished residents in the community one of whom was Ambrose D. Countryman - lawyer, newspaperman, county commissioner, judge of probate, school board member.

The Swift County Historical Society asks that those in charge of approving sites/places to the National Registry of Historic Places will recognize the importance of the Gethsemane Episcopal Church at Appleton, MN and add it to the list of National Historic Places.

Swift County Historical Society – Marlys Gallagher, Director

Marlys Gallagher



City of Appleton

323 West Schlieman Avenue

Appleton, Minnesota 56208-1299

(320) 289-1363

FAX (320) 289-1364

May 11, 2011

Secretary
State Review Board
Minnesota Historical Society
345 Kellogg Blvd. W
St. Paul, MN 56102-1906

RE: NOMINATION OF GETHSEMANE EPISCOPAL CHURCH
APPLETON, MINNESOTA

Dear Secretary:

Please accept this letter as confirmation by the City Council of the City of Appleton, Minnesota, to encourage the designation of the Gethsemane Episcopal Church of Appleton for placement to the National Register of Historic Places. Gethsemane Episcopal Church was constructed in 1879 and represents the western reaches of the Episcopal church's expansion throughout southern Minnesota and the influence of Euro-American settlement of new towns in Minnesota. An important issue of historical significance is the construction of Gethsemane Episcopal Church was completed two years prior to the incorporation of the City of Appleton in 1881 and remains an extraordinary reflection of the history of Appleton and western Minnesota.

Respectfully,

Chadwick C. Syltie

Mayor

Minnesota Historical Society
State Historic Preservation Office
345 Kellogg Blvd West, St. Paul, Minnesota 55102
651/259-3451



TO: Carol Shull, Keeper
National Register of Historic Places

FROM: Susan Roth, National Register Historian

DATE: June 3, 2011

NAME OF PROPERTY: Gethsemane Episcopal Church

COUNTY AND STATE: Swift County, MN

SUBJECT: National Register:
 Nomination
 Multiple Property Documentation Form
 Request for determination of eligibility
 Request for removal (Reference No.)
 Nomination resubmission
 Boundary increase/decrease (Reference No.)
 Additional documentation (Reference No.)

DOCUMENTATION:

Original National Register of Historic Places Registration Form
 Multiple Property Documentation Form
 Continuation Sheets
 Removal Documentation
 Photographs
 CD w/ image files
 Original USGS Map
 Sketch map(s)
 Correspondence
 Owner Objection

The enclosed owner objections
Do Do not constitute a majority of property owners

STAFF COMMENTS: