

United States Department of the Interior  
National Park Service

SG 3448

# 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.

## 1. Name of Property

Historic name: Perkins Congregational Church

Other names/site number: Perkins-Leyden Congregational Church; Bethlehem Norwegian Evangelical Lutheran Church

Name of related multiple property listing:

N/A

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

## 2. Location

Street & number: 31205 409th Street

City or town: Springfield State: SD County: Bon Homme

Not For Publication: ☐ Vicinity: ☒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 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:

    national     statewide X local

Applicable National Register Criteria:

    A     B X C     D

<p style="font-size: 1.2em; margin: 0;"><u>Jay D. Vogt</u></p> <p><b>Signature of certifying official/Title:</b></p> <p style="margin: 0;"><u>SD SHPO</u></p> <p><b>State or Federal agency/bureau or Tribal Government</b></p>	<p style="text-align: right; margin: 0;"><u>12-18-2018</u></p> <p style="text-align: right;"><b>Date</b></p>
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<p>In my opinion, the property <u>   </u> meets <u>   </u> does not meet the National Register criteria.</p>	
<p><b>Signature of commenting official:</b></p>  <p><b>Title :</b></p>	<p><b>Date</b></p>  <p><b>State or Federal agency/bureau or Tribal Government</b></p>

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#### 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:)

  
Signature of the Keeper

3/14/19  
Date of Action

#### 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 ☐

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**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>1</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>1</u>	<u>1</u>	<b>Total</b>

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  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

LATE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURY REVIVALS / Late Gothic Revival

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**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: WOOD / Weatherboard

STONE

CONCRETE

BRICK

ASPHALT

### Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

#### Summary Paragraph

The Perkins Congregational Church is in a rural setting near Springfield, South Dakota, on the Missouri River in the southeast portion of the state. Originally, the church was within the hamlet of Perkins, approximately four miles west from downtown Springfield. The church's rural setting includes expansive cultivated farmland to the west and south of the property. To the north and south are small homesteads, both of which are flanked by expansive farmland.

The church is a single-story, wood-framed building with a gable roof and spire, constructed in 1901 in a simplified Gothic Revival style. The modest Gothic Revival features of the church include the lancet-arch windows, white painted clapboard siding, low steeple tower with a spire, and simple plan with nave and narthex.

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Minimal exterior alterations include a small shed-roof stairway addition at the front of the building to provide basement access and concrete steps at the entrances. The exterior of the church structure is in a state of disrepair after years of vacancy, and there are missing and damaged wall, door, window, and roof elements. Despite neglect, the church has retained much of its interior and exterior architectural integrity in its overall design, materials, and features, as well as location, setting, feeling, and association. It retains the historic design of the sanctuary, central steeple and entrance, exterior wall cladding, historic windows, and rural hamlet setting.

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### **Narrative Description**

The 1901 Perkins Congregational Church is a single-story wood-framed structure with a gable roof and stone basement. The church's form is a common square nave plan with a narthex that is at the base of the central steeple on the front of the building. The church is clad with wood clapboard siding painted white and the roof is finished with a combination of wood and asphalt shingles. A brick chimney extends from the west façade. The main church foundation is constructed of stone and mortar, with several small window openings located on the north, south, and west façades.

The east (front) façade contains the front entry narthex and steeple. The main entry at the narthex has a set of wood double doors with a four-panel design and a wide transom above. It is unknown if the doors are original to the building. The front steps are constructed of semi-circular concrete pads edged with soldier brick, which were likely added sometime after the property changed ownership in 1942. Above the entrance is a modest steeple. The square steeple tower is accented with a single lancet window. The lancet window is missing its lower sash. At the top of the tower is a simple triangular pressed metal spire. The steeple does not contain a belfry or lantern. A secondary, single door entrance is located on the front façade to the north of the narthex and leads directly to the nave. This is a single door entrance with non-historic concrete steps and metal railing. It is unknown if the wood door and opening are original. In the late 1940's or early 1950's, when the basement was fully excavated, a small shed-roof addition was built to accommodate a staircase along the south side of the narthex. The exterior of the shed roof addition was finished with wood clapboard siding matching the historic siding. The addition is identifiable by its concrete block foundation. The shed roof addition has one square window on the south and east façades, both of which are currently boarded.

The church's north and south elevations are minimally ornamented. Each elevation's fenestration consists of three, four-over-four, double-hung lancet arch windows. The window sashes have a four-over-four cross-mullion design, simple drip molding along the top of the surround, and some of them retain wood-frame screen windows. Perhaps installed after the property changed ownership in 1942, faux stained-glass applique was put onto the window panes on the north and south façades. On the west corner of the south elevation, there is an historic small exterior vestibule that had provided access to the first basement—a small excavation that housed the building's furnace. The vestibule's wood structure has a single door and no

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windows. The wood door is believed to be original, containing carved star decorative details on the door panels and an ornate brass handle. The church's west elevation has a narrow square brick chimney located slightly off-center oriented towards the north.

The roof is finished with wood and asphalt shingles. The wood shingles are present at the steeple roof, east shed roof addition, and the south side of the nave. Asphalt shingles are found at the narthex, the south vestibule, and north side of the nave. All roofing is in very poor condition.

The interior of the church has retained its historic nave and narthex form and plan. The narthex interior vestibule walls and ceiling are finished with wood bead-board siding, painted mint green, and the floors are historic hardwood. Mirroring the front entry double doors is an interior set of historic wood double doors leading into the nave. Above those four-panel doors (like the exterior set) is a transom with two side-by-side glass panes. The panes were later finished with a faux stained-glass applique in a bordered tile pattern. On the south interior wall of the vestibule is a door leading to the basement staircase. The door has a large window opening with classical framing in the upper half and smaller panels on the lower half with a decorative center panel and metal knob. The staircase is constructed of concrete steps, and the walls and ceiling are finished with plaster.

Beyond the interior vestibule, the nave is a single room finished with historic hardwood floors and non-historic gypsum board on the walls and ceiling. The ceiling structure has also been altered. Originally, the interior ceiling was flat and squared off with the perimeter walls. Later, non-structural wood rafters were installed to create a coved ceiling structure. Gypsum board was installed directly onto the new rafters and ceiling and wall bead-board siding. From physical evidence visible because of water infiltration and other damage to the interior finishes, the interior of the nave was originally finished with bead-board siding painted white and has since been covered with gypsum board. It is believed that the historic bead-board siding remains throughout the entirety of the nave interior behind the gypsum board. At some point, the church contained wood pews that have since been removed. The altar floor is raised several inches higher than the nave. Sometime between 1942 and approximately 1953, a local resident and World War II veteran named Howard Johnson built an altar, which has since been removed. There is no known information regarding the original furniture. The interior of the church has undergone neglect, causing interior finishes to deteriorate, as well as some structural damage. Due to moisture infiltration in the nave, the non-historic gypsum board walls, ceilings, and bead-board siding have been damaged, some locations worse than others. General wear and dirt is found throughout all interior features in the nave and narthex.

The church basement has been excavated under the entirety of the nave structure. Originally, the church was excavated only at the west end of the nave to accommodate the furnace. In the late 1940's or early 1950's, the remainder of the basement was excavated to accommodate additional programming. The basement consists of a single room, finished with a concrete floor, plaster and concrete walls, and the ceiling exposed to the nave wood floor structure. In the basement, the interior walls at the north and south sides are damaged, more significantly so at the north wall, potentially due to vegetation growth.

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The rural setting of the church includes expansive cropland to the west and south sides of the property. To the north and south are small farmsteads, both of which are flanked by cultivated fields. The site immediately surrounding the church contains grassy lawns with some brush and bushes. Most notably to the north, south, and east sides of the property are scattered mature trees. Smaller trees are present to the west side of the property. Several young trees are growing close to the church's west elevation.

### **Secondary Structure: Privy**

#### *Non-Contributing*

At the west (rear) side of the property is a wood-frame privy. The privy has door openings on the east and south façade, perhaps indicating separate entrances for women and men. There is a small, square, single-pane window on the south facade. The exterior is finished with wood clapboard siding, and roofing has asphalt shingles. The privy is in an extreme state of disrepair with missing wall, door, window, roof elements, and uncertain structural stability. The privy is not considered contributing to the architectural significance of the church.

### **Statement of Integrity**

The church is observed to retain a high level of integrity supporting its significance in the area of Architecture. The church and rear privy are in the locations as originally built. The design of the building has largely been retained on the exterior, maintaining the historic white painted clapboard siding, narthex and spire, and lancet windows. The east (front) façade has been altered with a small shed-roof addition attached to the south of the narthex. Though non-historic, those who built the addition were able to match the historic siding, allowing the addition to be compatible with the church's historic design and architectural intent. The double and single door front entries cannot be confirmed as historic; however, they have a compatible design with painted wood panel construction. In addition to the materials, the workmanship of vernacular architecture is identifiable throughout by the rubble masonry foundation and exterior wood components fastened by nails.

The integrity of the rural setting has also remained intact. Generally, the immediate setting around the church has remained open farmland to the south and west of the structure, with no new built structures overshadowing the church. Directly north of the church is a homestead property containing a small, wood frame house and garage, and several other properties partially collapsed, likely dating to the early 20<sup>th</sup> century. Across the gravel road is a large, considerably dignified home for the rural area, and appears to date from the early 20<sup>th</sup> century. Though the rural setting has remained, the hamlet of Perkins once had several structures located just north of the church on 312<sup>th</sup> Street, including a general store, shop, blacksmith, and barber. Most of these structures have either burned, collapsed, or have been torn down. Only two other remaining (and vacant) structures of the hamlet of Perkins remain: the 1961 metal-framed Perkins Store and the 1929 Perkins Public School, District No. 45 building located approximately one mile west at 312<sup>th</sup> Street and 408<sup>th</sup> Avenue.

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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.

### Criteria Considerations

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

- ☒ 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



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**Areas of Significance**

(Enter categories from instructions.)

ARCHITECTURE

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**Period of Significance**

1901

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**Significant Dates**

1901

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**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

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**Cultural Affiliation**

N/A

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**Architect/Builder**

Unknown

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**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Perkins Congregational Church meets National Register of Historic Places Criterion C in the area of Architecture for local significance, as the building represents early churches constructed in the late Gothic Revival style in rural Bon Homme County. The period of significance is set at 1901, when the church completed construction. The building meets Criteria Consideration A for religious properties because of its architectural significance to the history of the Perkins hamlet.

The Perkins Congregational Church is a one-story wood-frame church with clapboard siding, lancet-arch wood windows, and a central steeple entrance. During the period of the Second Dakota Boom, expanding Euro-American settlements improved their facilities for community landmarks like churches. The wood-frame Gothic Revival church was a significant architectural type built in early South Dakota, and those remaining are still landmarks of rural communities. Although the Perkins Congregational Church has been vacant and neglected, it retains critical architectural features to represent the history of church construction in rural Bon Homme County.

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

The Perkins Congregational Church is significant in the area of architecture at the local level, as it represents rural and early development of transitional frame churches constructed in the late Gothic Revival Style of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Construction of the frame church became widespread throughout the state during the latter part of the 19<sup>th</sup> century. The development of the railroad made it possible for regions with sparse timbers to acquire lumber, making materials cheaper and more readily available.<sup>1</sup> A variety of denominations in both town and rural communities across the state built this type of frame church as their first permanent edifice. As tall, visible structures built with careful craftsmanship, Gothic Revival prairie churches have become icons of the rural South Dakota historic landscape. The building meets Criteria Consideration A for religious properties because of its architectural significance to the history of the Perkins hamlet.

The Perkins Congregational Church Society was organized in 1900 and completed construction of the frame church in 1901, which would be the first and only church built in the hamlet of Perkins.<sup>2</sup> The finished church structure consisted of a single story, with three lancet windows on

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<sup>1</sup> Megan Eades, *Churches in South Dakota* (Pierre: South Dakota State Historic Preservation Office, 2002), 18.

<sup>2</sup> Maxine Schuurmans Kinsley, *Prairie Churches of Bon Homme County Dakota Territory...A Varicolored Tunic...* (Fargo: Germans from Russia Heritage Collection, North Dakota State University Libraries, 2005), 15.

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the north and south façades, a brick chimney at the west (rear), and a narthex and spire on the east (front) façade, characteristic of the late Gothic Revival Style.

The period of significance is defined as 1901 when construction was completed. The period of significance corresponds with late Gothic Revival churches in Bon Homme County that were generally constructed in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries.

### *Gothic Revival Church Architecture in South Dakota*

The Perkins Congregational Church was constructed in 1901 and is an example of late-19<sup>th</sup> and early-20<sup>th</sup> century Gothic Revival rural, prairie churches. Common features of Late Gothic Revival churches include a front facing gable roof, pointed windows and doors, and tall spires or steeples. In rural South Dakota, rural churches often contained a stone foundation supporting a single room plus a wood narthex structure. It was a form and style that was adaptable to many different budgets, but still instantly recognizable as a church.<sup>3</sup> They used local materials, especially fieldstone, or shipped in lumber from the nearest mill or railroad depot. Builders were typically local carpenters or masons and were often church members. Many had architectural features from the Gothic Revival tradition, which emphasized the vertical through use of characteristic features including steeply-pitched gable roofs, towers, spires, lancet windows, and decorative buttresses. Rooflines often had parapets and towers were commonly located on the façade in flanking pairs or as a single central tower. Vertically-oriented Gothic gables, towers, pointed arches, and vaulted ceilings drew the eye of a visitor heavenward, considered valuable for ecclesiastical architecture.

### *Congregational Churches in Bon Homme County*

The Perkins Congregational Church is one of several examples of late Gothic Revival churches that had historically been part of life in rural Bon Homme County. Reviewing digital collections of the South Dakota State Archives, most late-19<sup>th</sup> and early-20<sup>th</sup> century churches were variations of Gothic aesthetics with towers/steeples and arched windows, although of various materials, steeple configurations, and elaboration. Examples of churches originally built for the Congregational denomination in the county include the Springfield Congregational Church (1882), the Bon Homme Memorial Congregational Church (1885), First German Congregational Church of Scotland (1885), Petersburg Congregational Church (1890), Tyndall German Congregational Church (1897), Running Water, and Kingsburg (1914). All churches contained a narthex with a steeple and nave plan with arched windows like those of the Perkins Congregational Church.<sup>4</sup> Three were of the German Congregational denomination, serving Germans from Russia immigrant communities.<sup>5</sup> None have been listed in the National Register

<sup>3</sup> Eades, *Churches in South Dakota*, 18.

<sup>4</sup> Kinsley, *Prairie Churches*, 33, 36-37; Herbert T. Hoover and Carol Goss Hoover, eds., *Bon Homme County History* (Freeman SD: Pine Hill Press, 1994), 117, 312-314; *The Citizen-Republican* (Scotland SD), December 1, 1910.

<sup>5</sup> Germans from Russia are a specific cultural group of ethnic Germans who had settled in Russia in the 1700s and then immigrated in significant numbers to the United States and Canadian plains in the 1870s.

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of Historic Places. The Bon Homme Memorial Church is now part of a small museum complex in Tyndall. The first wood-frame Springfield Congregational Church was replaced with a larger English Gothic brick building in 1920, which is still extant.<sup>6</sup> The German Congregational Church at N. Washington and W. Main Streets in Tyndall is standing but vacant. The Petersburg Church near Scotland, S.D. and the Kingsburg Church are not extant.<sup>7</sup>

### *History of the Perkins Congregational Church*

The Perkins Congregational Church Society was organized in 1900 and “yoked” to the larger Congregational church at Springfield.<sup>8</sup> It was formed by settlers of mixed ethnicities including English, German, Scandinavian (Danish), and Dutch. The congregation finished construction of its church building in 1901.<sup>9</sup> The Perkins church was part of a circuit with the Congregational churches at Springfield (1871), Tyndall (1880), Running Water (1887), Leyden (1904), and Kingsburg (1914)—in various combinations over the years—and was pastored by Reverend David J. Perrin in 1901-1907, G.E. Brown in 1908, H.M. Bissell in 1910, Charles Walker in 1921, and Tom J. Isaacs in 1923.<sup>10</sup> The pastor at Kingsburg also often had faculty members or theology students from Yankton College lead worship there, and it is likely that similar ministerial services were used at Perkins.<sup>11</sup> In 1915, there were eleven members of the Perkins Congregational Church, as recorded from the 46<sup>th</sup> annual Congregational Conference of South Dakota. Miss Grace Thomas was clerk, Sunday School superintendent was Mrs. W.C. Thomas, and Charles C. Thomas was treasurer. In 1917, the congregation had twenty-four members and Miss Grace Thomas, Mrs. W.C. Thomas, and Charles C. Thomas retained their positions at the church.<sup>12</sup>

In 1923, the Leyden Congregation voted to merge with Perkins, changing the name of the church to the Perkins Leyden Congregational Church.<sup>13</sup> Dutch settlers in the area had organized the Leyden Congregational Church in 1904 and initially held services in the Dahlenberg Public

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<sup>6</sup> Hoover and Hoover, *Bon Homme County History*, 117.

<sup>7</sup> “Petersburg Congregational Church,” Scotland United Church of Christ (2011), accessed online, 9 October 2018: <http://www.scotlanducc.org/history/Petersburg-Congregational.html>.

<sup>8</sup> *Minutes of the Thirtieth Annual Meeting of the General Association of Congregational Churches of South Dakota* (Webster, SD: The World Printers, 1900), 32.

<sup>9</sup> *Minutes of the Thirty-First Annual Meeting of the General Association of Congregational Churches of South Dakota* (Webster, SD: The World Printers, 1901), 31.

<sup>10</sup> Perrin later served in state leadership of the General Association from 1912 to 1928. *Minutes of the Thirty-First Annual Meeting*, 64; *Minutes of the Thirty-Second Annual Meeting of the General Association of Congregational Churches of South Dakota* (Webster, SD: Adams & Denton, 1902), 80; *Minutes of the Thirty-Third Annual Meeting of the General Association of Congregational Churches of South Dakota* (1903), 76; *The Citizen-Republican* (Scotland SD), March 12, 1908; *Pierre Weekly Free Press* (SD), February 17, 1910; National Council of the Congregational Churches of the United States, *Congregational Year-book Statistics for 1921*, vol. 44 (Boston: Jordan & More Press, 1921), 378; Horace Wells Parsons, *The Development of Congregationalism in South Dakota, 1868-1928*, dissertation, Chicago Theological Seminary (1937), 146, 154-155.

<sup>11</sup> Hoover and Hoover, *Bon Homme County History*, 312.

<sup>12</sup> Kinsley, *Prairie Churches*, 25.

<sup>13</sup> *Ibid.*, 30.

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School, District No. 43.<sup>14</sup> The Dahlenberg School was located four miles west and one mile south of Perkins. It was named for the city of Leiden near Amsterdam. In 1915, there were sixteen recorded members. Miss Minnie Bouma was clerk, Miss Bertha Teeters was Sunday School superintendent and W.M. Hartman was treasurer.<sup>15</sup>

By 1942, the small congregation had disbanded after changing demographics in the area. In 1942, the Congregational Church Building Association sold the Perkins Leyden Church building and its property to the Bethlehem Norwegian Evangelical Lutheran congregation for a “nominal sum.”<sup>16</sup> The Bethlehem Evangelical Lutheran congregation had been formed in 1879 by twelve Norwegian families of the community at Norwegian Hill, nine miles west of Springfield.<sup>17</sup> In 1886, a cottonwood log church was constructed two miles west of Perkins using logs cut near the Missouri River. As their congregation grew, they purchased the Perkins Church, so the Lutheran congregation could hold services in both buildings. As population decreased and Perkins’ businesses began to close in the midst of postwar rural depopulation trends, that congregation’s membership began to decrease as well. The Bethlehem Church closed in 1968, when the few remaining members joined the Our Savior Lutheran Chapel in Springfield. No religious services have since been held in the building.<sup>18</sup> Sometime after 1968, the Perkins Church and the contents inside were auctioned. The church and the surrounding site have been used for storage by private owners. The original log building of the Bethlehem Evangelical Lutheran Church, located two miles west of Perkins, was sold to a local resident, who moved the building to their residence south of Perkins.<sup>19</sup>

### *Settlement and Religion in South Dakota and Bon Homme County*

In 1803, most of the present territory of South Dakota was added to the United States as a part of the Louisiana Purchase. Prior to the State of South Dakota being admitted into the Union, the Dakota Territory (comprised of present day Montana, Wyoming, and North and South Dakota) was organized by Congress in 1861, following the acquisition of the land by the U.S. government through the 1858 Treaty of Washington with Dakota tribes who lived in the area. In the 1860s, only a few hundred non-Indian settlers were living in small settlements in the southeastern part, now Yankton, Clay, Union, Bon Homme, and Minnehaha Counties. The advancement of actual settlements within the territory was affected by a variety of factors including Indian relations, the development of railroads, the course of rivers and other waterways, and environmental preference, taking years for settlements to be established.<sup>20</sup> In 1889, the territories of North and South Dakota were separated, and South Dakota was granted statehood.

<sup>14</sup> Kinsley, *Prairie Churches*, 23-24, 30.

<sup>15</sup> Ibid., 30-31.

<sup>16</sup> Hoover and Hoover, *Bon Homme County History*, 296; Kinsley, *Prairie Churches*, 30.

<sup>17</sup> Hoover and Hoover, *Bon Homme County History*, 289.

<sup>18</sup> Ibid., 295-297.

<sup>19</sup> Interview with Reverend John Lundin by authors, March 27, 2018.

<sup>20</sup> Robert C Ostergren, 1983. “European Settlement and Ethnicity Patterns on the Agricultural Frontiers of South Dakota” (Pierre: South Dakota State Historical Society, 1983).

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The area of Bon Homme County was a part of the first area settled by white pioneers and missionaries in the state, the earliest groups of settlers arriving from Dodge County, Minnesota in 1858 and 1859. Although their settlement was not permanent since the territory was not open for settlement at that time, they remained close by in Nebraska anticipating the creation of the territory.<sup>21</sup> Bon Homme County was organized in 1862.<sup>22</sup> In 1870, the county had a population of 608, of which 217 were foreign-born, with 590 white residents and 18 “colored” residents.<sup>23</sup> As migrants and immigrants took homesteads across the county, ethnic patterns developed with Germans from Russia settlers in the west and north part of the county, Norwegian and Dutch settlements in the southwest part, Czech in the center and eastern parts, Irish along the river, and English, Scots, and Yankees in the villages.<sup>24</sup> The earliest permanent settlements were at points along the river, including Bon Homme and Running Water. First coming to the area in 1883, Captain Joseph Leach operated steamboats from Running Water that ran to various points between Yankton and Wheeler as well as a ferry across the Missouri River to Niobrara, Nebraska.<sup>25</sup> The construction of the Chicago, Milwaukee, and St. Paul Railroad reached Bon Homme County in 1879.<sup>26</sup> As homesteaders arrived by boat or rail, settlers formed small towns and hamlets across the county. The economy became largely agricultural and has remained so. The largest communities became Tyndall, the county seat, and Springfield, where Southern State Normal School (later University of South Dakota-Springfield) was established. Later in the 20th century, commensurate with demographic shifts across the state, many of the rural communities lost population or businesses, and more established towns took a greater economic and social role. Transportation shifts affected the county as well. After the rise of the automobile, rail service to Running Water stopped in 1930 though in absence of a bridge, the local ferry to Niobrara continued service until 1984.<sup>27</sup>

After 1861, early Dakota settlements often quickly established religious congregations. By 1870, the present territory of South Dakota had fifteen church organizations, with the largest congregations being Lutheran, Methodist, Congregational, Presbyterian, Roman Catholic, Episcopalian, and Baptist.<sup>28</sup> By 1890, there were 774 churches located in South Dakota.<sup>29</sup> In its pioneer period, Bon Homme County had a total of sixty churches of fourteen denominations, including twelve Congregational, nine Reformed (Dutch), seven Catholic, seven Lutheran, six Methodist Episcopal, and five Presbyterian churches.<sup>30</sup> In 2004, after a century of demographic shifts and consolidation, the county had twenty-five churches representing eight denominations.<sup>31</sup>

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<sup>21</sup> Kingsbury, *History of Dakota Territory*, vol. 1, 122.

<sup>22</sup> Hoover and Hoover, *Bon Homme County History*, 1.

<sup>23</sup> George W. Kingsbury, *History of Dakota Territory*, vol. 1 (Chicago: S.J. Clarke Publishing Co., 1915), 541.

<sup>24</sup> Kinsley, *Prairie Churches*, 1.

<sup>25</sup> Leach also was a merchant and became a state legislator. Hoover and Hoover, *Bon Homme County History*, 5, 65-67.

<sup>26</sup> *Ibid.*, 112.

<sup>27</sup> *Ibid.*, 74.

<sup>28</sup> Eades, *Churches in South Dakota*, 5.

<sup>29</sup> *Ibid.*, 6.

<sup>30</sup> Kinsley, *Prairie Churches*, 15.

<sup>31</sup> *Ibid.*, 16.

Perkins Congregational Church  
Name of Property

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The Congregational denomination in South Dakota has its own history within early settlements. In 1871, the Congregational General Association of Dakota was organized, and sub-associations were developed: Central Dakota (American Indian), Black Hills, German, Northern, Yankton, and Plankinton. In 1881, the first Congregational churches in southeastern Dakota Territory were established through the work of nine seminary students from the Yale Divinity School, who came to the territory in 1880, and the Reverend Stewart Sheldon.<sup>32</sup> Their earliest work among white settlements was at Yankton (a river city one county east of Bon Homme County) then into Union, Lincoln, Clay, and Bon Homme Counties.<sup>33</sup> Leaders started the Congregational-affiliated Yankton College in 1881. In 1884, the denomination had organized twenty-seven churches in the territory, eleven of which were newly-organized in German-speaking immigrant communities.<sup>34</sup> After statehood in 1889, these associations became the General Association of the Congregational Churches of South Dakota, which promoted the organization of congregations throughout the state.<sup>35</sup> Rapid settlement and population growth continued in South Dakota in the late 1880s. Growth of the Congregational church in the state stagnated in the 1890s and early 1900s, which were hard years amid a national recession, drought, and shifts in populations within South Dakota during the early economic recovery.<sup>36</sup> In the 1910s and 1920s, the denomination saw many mergers as rural congregations consolidated, similar to the way that towns and schools did with the advent of newly-accessible automobiles and improved roads.<sup>37</sup>

In Bon Homme County, the Congregational denomination first served the English and German-speaking ethnic identities, with some congregations later serving Dutch immigrants. In 1904, Bon Homme County had eleven established Congregational church societies, including the Perkins and Leyden congregations. The English-speaking congregations often shared a minister. Between the years of 1916 and 1917, Congregational membership in Bon Homme County totaled 221.<sup>38</sup>

### *History of Perkins*

Settlement around Perkins started in the late 1870s during the first Dakota Boom. In 1886, as noted above, Norwegian settlers formed the Bethlehem Evangelical Lutheran Church, and in

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<sup>32</sup> Parsons, *The Development of Congregationalism*, 76-82, 90; Edward C. Ehrensperger, ed. *History of the United Church of Christ in South Dakota, 1869-1976* (Freeman SD: Pine Hill Press, 1977), 13.

<sup>33</sup> Ehrensperger, *History of the United Church of Christ*, 3-8; George W. Kingsbury, *History of Dakota Territory*, vol. 3 (Chicago: S.J. Clarke Publishing Co., 1915), 947.

<sup>34</sup> Parsons, *The Development of Congregationalism*, 86, 196.

<sup>35</sup> Eades, *Churches in South Dakota*, 13.

<sup>36</sup> Parsons, *The Development of Congregationalism*, 102-103, 127-128; Ehrensperger, *History of the United Church of Christ*, 19.

<sup>37</sup> Parsons, *The Development of Congregationalism*, 154, 161; Ehrensperger, *History of the United Church of Christ*, 36.

<sup>38</sup> Kinsley, *Prairie Churches*, 24-25.

Perkins Congregational Church

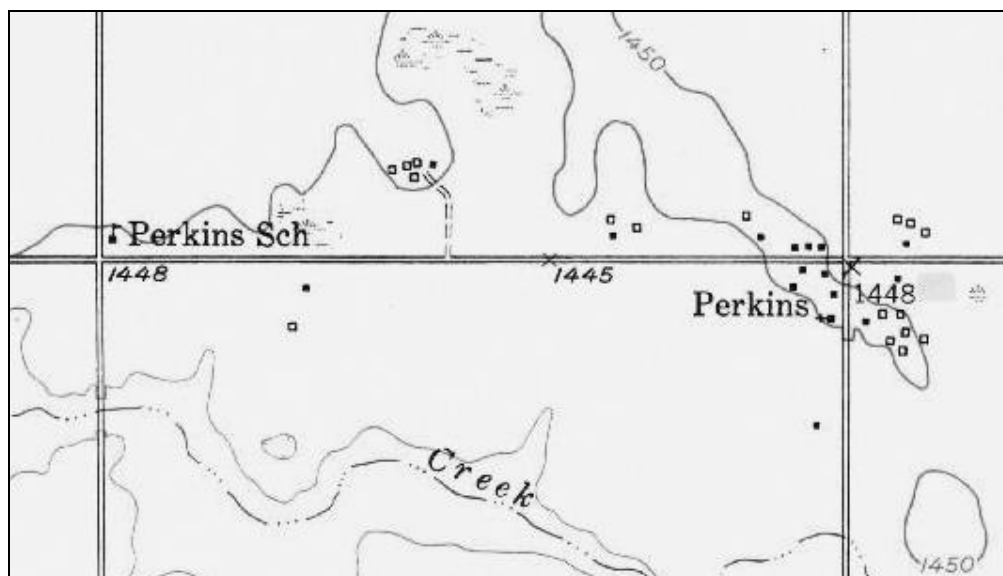
Name of Property

Bon Homme County, SD

County and State

1888, Dutch settlers formed the Emmanuel Reformed Church.<sup>39</sup> Both first met in schoolhouses.<sup>40</sup>

In 1897, Captain Leach of Running Water purchased three acres of land from Fred Perkins in the location that would soon become the hamlet of Perkins on 312<sup>th</sup> St near the intersection of 409<sup>th</sup> Ave. At Perkins, Leach opened The Peoples Store, which contained a post office, cooperative creamery, and feed store.<sup>41</sup> Across the street, the Modern Woodmen of America Hall was built. In 1919, Ernie and Ed Hornstra bought the hall and the home located behind it. To accommodate the Hornstra Brothers' local orchestra, they built a second floor to the building, which became a dance hall. The first floor was used as a machine shop. Mae Hornstra operated a small store west of the shop, while also serving as the town barber. To the east of the machine shop was a pool hall owned by Charlie Hoaglin. Other business along 312<sup>th</sup> avenue included a creamery, gift shop (occupying a house), and a blacksmith shop. The blacksmith shop was located just north of the Perkins Congregational Church on 409<sup>th</sup> Ave.<sup>42</sup>



**Figure 1:** Detail from Niobrara Quadrangle, SD, USGS Topographic Maps, 7.5 minute series, scale 1:24000 (1950).

The Perkins Public School No. 45 was built in 1929 at the corner of 312<sup>th</sup> St and 408<sup>th</sup> Ave. It was one of the few schools constructed of brick in the area.<sup>43</sup> It currently stands vacant in its original location. At some point, the name of The Peoples Store was changed to the Perkins Store. It went through several hands of ownership and building upgrades from the 1920s to the

<sup>39</sup> Kingsbury, *History of Dakota Territory*, vol. 3, 971.

<sup>40</sup> Kinsley, *Prairie Churches*, 30; Hoover and Hoover, *Bon Homme County History*, 116.

<sup>41</sup> The post office established in 1897 was a transfer from a nearby location called Wanari. The Wanari post office had been started at the house of A.A. Perkins in 1877. The Perkins post office closed in 1907. Doane Robinson, *History of South Dakota*, vol. 1 (Indianapolis: B.F. Bowen & Co., 1904), 796; Hoover and Hoover, *Bon Homme County History*, 67, 297, 353-354.

<sup>42</sup> Hoover and Hoover, *Bon Homme County History*, 293-305.

<sup>43</sup> Interview with Reverend John Lundin, March 27, 2018.



Perkins Congregational Church

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1950s. In 1957, the store burned down. A new metal building was built in 1965 to house a new Perkins Store, owned by Mr. and Mrs. Wilbur Adema.<sup>44</sup> The store operated until 1969, then for a brief time, the metal building was used as an auto shop until 1975.<sup>45</sup> The building has since been vacant and is still standing on its original location. The development of better roads and larger stores in nearby communities led to local farmers shopping out of town, causing the decline of the hamlet of Perkins.<sup>46</sup> Most of the commerce and residential homes immediately surrounding Perkins have either burned down or collapsed. The only remaining landmarks of Perkins include the Perkins Congregational Church, Public School District No. 45, and the 1965 Perkins Store.

### *Conclusion*

The Perkins Congregational Church meets National Register of Historic Places Criterion C in the area of Architecture for local significance. As one of the earliest settled counties in South Dakota, Bon Homme County had many prairie churches that served its agricultural population, but after periods of consolidation and rural depopulation, few are extant to represent this architectural legacy. Despite neglect, the church contains a high level of architectural integrity, retaining its rural setting and overall craftsmanship of the structure with wood clapboard siding, wood windows and doors, brick chimney and steeple.

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<sup>44</sup> Hoover and Hoover, *Bon Homme County History*, 299.

<sup>45</sup> *Ibid.*, 301.

<sup>46</sup> *Ibid.*, 305.

Perkins Congregational Church  
Name of Property

Bon Homme County, SD  
County and State

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## 9. Major Bibliographical References

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

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Eades, Megan. *Churches in South Dakota*. Pierre: South Dakota State Historic Preservation Office, 2002.

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Perkins Congregational Church  
Name of Property

Bon Homme County, SD  
County and State

**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: South Dakota State Archives

**Historic Resources Survey Number (if assigned):** BO00000019

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**10. Geographical Data**

**Acreage of Property** less than one

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_

(enter coordinates to 6 decimal places)

1. Latitude:	Longitude:
2. Latitude:	Longitude:
3. Latitude:	Longitude:
4. Latitude:	Longitude:

**Or**

Perkins Congregational Church  
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### UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☒ NAD 1983

1. Zone: 14	Easting: 580760.6650	Northing: 4746282.0855
2. Zone: 14	Easting: 580813.7899	Northing: 4746283.3644
3. Zone: 14	Easting: 580812.7445	Northing: 4746236.9541
4. Zone: 14	Easting: 580759.5203	Northing: 4746235.3465

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

The boundaries are beginning on a point on the section 264 ft. south of the northeast corner of Section 23 in Township 93 North, Range 61. The boundaries are bound by 409th Avenue to the east, a private residential property to the north, and private farmland to the west and south.

### Boundary Justification (Explain why the boundaries were selected.)

The boundaries are the legal parcel boundaries for the property and contain the church building and privy. The remainder of the property is undeveloped grassland.

---

## 11. Form Prepared By

name/title: Kristen Oliver, Historic Preservation Specialist; William Hickey, Historic Architect  
organization: Collaborative Design Group  
street & number: 125 Main Street SE  
city or town: Minneapolis state: MN zip code: 55414  
e-mail koliver@cdg-mn.com, bhickey@cdg-mn.com  
telephone: (612) 332-3654  
date: June 8, 2018

Perkins Congregational Church  
Name of Property

Bon Homme County, SD  
County and State

### Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

### Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

### Photo Log

Name of Property: Perkins Congregational Church  
City or Vicinity: Springfield vicinity  
County: Bon Homme State: South Dakota  
Photographer: Kristen Oliver  
Date Photographed: July 26, 2017, unless otherwise specified

Description of Photograph(s) and number, include description of view indicating direction of camera:

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0001  
Oblique view of east façade and north elevation, camera facing west.

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0002  
Oblique view of east façade and north elevation, camera facing southwest.  
Date Photographed: November 8, 2017

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0003  
Oblique view of north and west elevations, camera facing southeast.

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0004  
Detail view of south elevation, camera facing northwest.

Perkins Congregational Church  
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SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0005  
Oblique view of east façade and south elevation, camera facing northwest.

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0006  
Detail view of window from exterior.  
Date Photographed: November 8, 2017

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0007  
View of interior vestibule and doors, camera facing west.

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0008  
Interior view of entrance, camera facing east.

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0009  
Interior view of sanctuary and altar, camera facing west.

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0010  
Detail view of window from interior.

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0011  
View of basement stairs, camera facing south.

SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0012  
Wide view of church façade and setting, camera facing west.

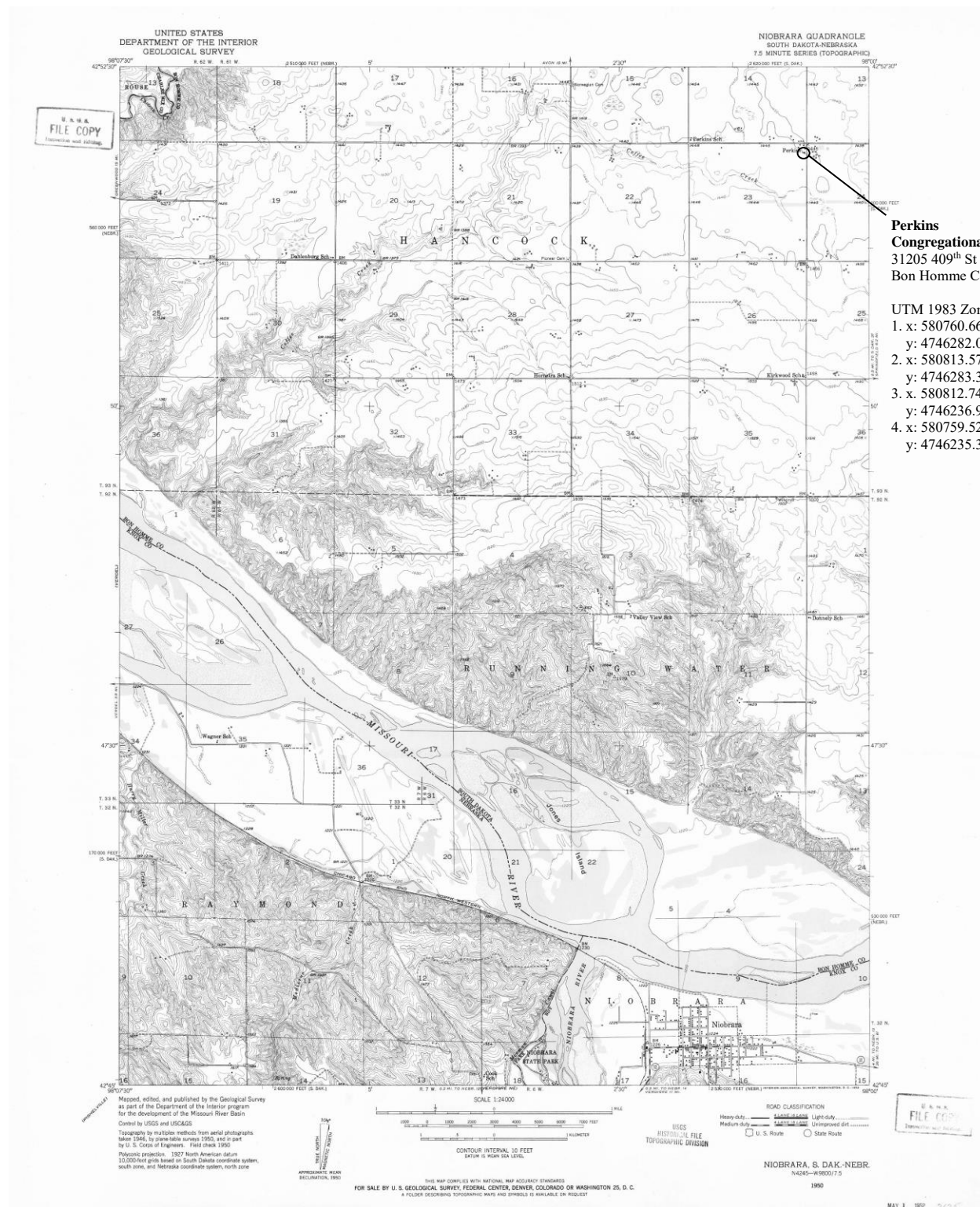
SD\_BonHommeCounty\_PerkinsCongregationalChurch\_0013  
View of privy south and east elevations, camera facing northwest.

**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 100 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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County and State



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**Perkins  
Congregational Church**  
31205 409<sup>th</sup> St  
Bon Homme County

UTM 1983 Zone 14

1. x: 580760.6650  
y: 4746282.0855
2. x: 580813.5772  
y: 4746283.3644
3. x: 580812.7445  
y: 4746236.9541
4. x: 580759.5203  
y: 4746235.3465

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UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 1/28/2019      Date of Pending List: 2/12/2019      Date of 16th Day: 2/27/2019      Date of 45th Day: 3/14/2019      Date of Weekly List: 5/6/2019

Reference number:

Nominator:

Reason For Review:

☒ Accept      ☐ Return      ☐ Reject      3/14/2019 Date

Abstract/Summary  
Comments:

Recommendation/  
Criteria

Reviewer Roger Reed      Discipline Historian

Telephone (202)354-2278      Date \_\_\_\_\_

DOCUMENTATION:    see attached comments : No    see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.





19 December 2018

Keeper of National Register  
National Park Service  
National Register of Historic Places  
1849 C Street, NW, Mail Stop 7228  
Washington DC 20240



To Whom It May Concern:

The enclosed disks contain the true and correct copies of the following nominations to the National Register of Historic Places.

Dickens Round Barn, Worthing vicinity, Lincoln County, SD  
Perkins Congregational Church, Springfield vicinity, Bon Homme County, SD  
Roosevelt School, Belle Fourche, Butte County, SD  
Chambers Dugout, Belle Fourche vicinity, Butte County, SD  
First Presbyterian Church of Groton, Groton, Brown County, SD  
Haakon County Courthouse, Philip, Haakon County, SD  
Solomon and Martha Hann Homestead, Nemo vicinity, Lawrence County, SD  
Rapid City Commercial Historic District Amendment, Rapid City, Pennington County, SD  
Jackson Boulevard Historic District, Spearfish, Lawrence County, SD.  
Number of property owners: 55 Number of objections: 5

Please contact [Sofia.Mattesini@state.sd.us](mailto:Sofia.Mattesini@state.sd.us) with any questions.

Sincerely,



Sofia Mattesini  
Historic Preservation Specialist