

1304

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 *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. 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 entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Pisgah Home Historic District

other names/site number \_\_\_\_\_

2. Location

street & number 6026-6044 Echo St., and 6051 A-D Hayes St  not for publication N/A

city or town Los Angeles  vicinity N/A

state California code CA county Los Angeles code 037 zip code 90042

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this  nomination  request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property  meets  does not meet the National Register Criteria. I recommend that this property be considered significant  nationally  statewide  locally. ( See continuation sheet for additional comments.)

Uma Wayman 15 Nov 2007  
Signature of certifying official/Title Date

California Office of Historic Preservation  
State or Federal agency and bureau

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

\_\_\_\_\_  
Signature of commenting or other official Date

\_\_\_\_\_  
State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register  See continuation sheet.
- determined eligible for the National Register  See continuation sheet
- determined not eligible for the National Register
- removed from the National Register
- other (explain): \_\_\_\_\_

Signature of the Keeper

Date of Action

[Signature]

12/19/2007

Pisgah Home Historic District  
Name of Property

Los Angeles County, California  
County and State

**5. Classification**

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

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

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

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

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

Contributing

Noncontributing

7

1

buildings  
sites  
structures  
objects

7

1

Total

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

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

N/A

**6. Function or Use**

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

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

Domestic: institutional housing

Domestic: institutional housing

Religion: religious facility

Religion: religious facility

**7. Description**

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

**Materials** Wood, Glass, Stucco  
(Enter categories from instructions)

LATE 19<sup>th</sup> AND 20<sup>th</sup> CENTURY REVIVALS:

foundation CONCRETE

Mission/Spanish Colonial Revival

walls WOOD: Weatherboard

LATE 19<sup>th</sup> AND EARLY 20<sup>th</sup> CENTURY

roof ASPHALT

AMERICAN MOVEMENTS: Bungalow /Craftsman

other

LATE VICTORIAN: Stick/Eastlake

**Narrative Description**

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

(See continuation sheet.)

**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.)

Property is:

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

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

**9. Major Bibliographical References**

**Bibliography**

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

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

- 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 # \_\_\_\_\_

**Areas of Significance**

(Enter categories from instructions)

Religion / Social History / Philosophy  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Period of Significance**

1895-1936  
\_\_\_\_\_  
\_\_\_\_\_

**Significant Dates**

1895 – Pisgah Movement founding by Yoakum, Finis E.  
1895, 1901– Pisgah Home / 6026 Echo St. construction and dormitory expansion  
1908 – Tabernacle construction  
1920 – Death of Dr. Finis E. Yoakum

**Significant Person**

(Complete if Criterion B is marked above)

**Cultural Affiliation**

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

**Architect/Builder**

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

**Primary location of additional data:**

- State Historic Preservation Office
  - Other State Agency
  - Federal Agency
  - Local Government
  - University
  - Other
- Name of repository: \_\_\_\_\_

Pisgah Home Historic District  
Name of Property

Los Angeles County, California  
County and State

## 10. Geographical Data

**Acreage of Property** (approximately) 1.75 acres

### UTM References

(Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing		Zone	Easting	Northing
1	<u>11</u>	<u>390560</u>	<u>3774840</u>	3	---	---	---
2	---	---	---	4	---	---	---

See continuation sheet.

### Verbal Boundary Description

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

### Boundary Justification

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

## 11. Form Prepared By

name/title Alison Rose Jefferson, Associate Historian

organization Historic Resources Group date 2 July 2007

street & number 1728 Whitley Avenue telephone 323-469-2349

city or town Los Angeles state CA zip code 90028-4809

### Additional Documentation

Submit the following items with the completed form:

#### Continuation Sheets

#### Maps

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

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

#### Photographs

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

#### Additional items

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

### Property Owner

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

Name Pisgah Village LP C/O Channa Grace, W.O.R.K.S.

street & number 1139 West 6<sup>th</sup> Street telephone 213-202-3930

city or town Los Angeles state CA zip code 90017

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

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

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 7 Page 5

Pisgah Home Historic District, Los Angeles County, California

## Section 7: Description

The Pisgah Home Historic District consists of eight buildings in the Garvanza/ Highland Park neighborhood of the city of Los Angeles. The district is located within an irregularly shaped block separated by an unnamed alleyway and bounded by Echo Street, Avenue 61, Hayes Avenue, and Avenue 60. The alley runs parallel to Echo Street and divides the site. Half of the buildings face the alleyway and the other half face Echo Street on the northwest side of the alley. Seven buildings contribute to the significance of the district. These contributors include: a historic residence and dormitory (Pisgah Home, Building 4: 6026 Echo Street, 1895, 1901); a church (Pisgah Tabernacle, Building 3: 6034 Echo Street, 1908); three residences (Building 2: 6038 Echo Street, 1925; Second Yoakum House, Building 1: 6044 Echo Street, 1903; a Shotgun Duplex, Building 10: 6051-B Hayes Avenue, 1912), and two ancillary buildings (Open Kitchen/Storage, Building 11: 6051-C Hayes Avenue 1915 and the Print Shop/Storage, Building 9: 6051-D Hayes Avenue, 1919) recently converted to residential use as part of the Pisgah Home Rehabilitation Tax Credit project. Wholly located in the Pisgah Home Historic District and substantially over the footprint of a noncontributing 1940 building that was previously demolished, Building E: 6051-A Hayes Avenue is a noncontributing structure constructed in 2006. The buildings are constructed in Late Victorian, Craftsman and Mission Revival architectural styles of wood and stucco. Several large, mature trees are located on the site, including two Canary Island date palms on either side of the walkway leading to Pisgah Home and a California live oak tree that shades a patio between the Pisgah Home dormitory and the Tabernacle. A small garden with a pond has been constructed underneath. Lawn covers the area in front of the buildings facing Echo Street. A lane runs parallel to the entrance to Pisgah Home along the south side the historic residence and dormitory building in the center of the city block. There is a high degree of district integrity as the continuity of the site and buildings united historically and aesthetically by plan and physical development are intact.

### Buildings Contributing to the Significance of the District

#### *Building 4: 6026 Echo Street, 1895 and altered in 1901 (dormitory addition at rear)*

This two-story, Eastlake style building was originally constructed as a single-family residence for the founder of the Pisgah Home Movement in 1895. The building was gradually converted into a home for the poor as the movement grew. In 1901 a dormitory was added to the rear of the house. Located in a prominent, central location among the Pisgah Home buildings, the building is the tallest and most prominent within the District. The building's steep, multi-gabled roof and dormer windows also provide a strong presence within its surroundings.

The entire building has a wood-framed structure, which is sheathed in ship lap siding finished with end boards. The L-shaped building is covered by a multi-gabled roof. The original portion of the building has one main front-facing gable. Gabled dormers clad with shingles are centered over the three-sided, two-story bays on the side and rear elevations. The roofs have a steep pitch with overhanging boxed eaves. The primary (north) elevation is asymmetrically organized. A gabled bay projects from the west third of the elevation. A single window is centered on the second story, while a pair of windows is centered on the first story. The dominant front-facing gable covers the east two-thirds of the elevation.

The gable face is clad with fish-scale shingles and is further distinguished by jig-sawn ornamentation in the apex. A pair of windows is centered on the second story. On the first story, a porch extends across the remaining portion of the elevation. It is covered by a pent roof, which is supported by square wood posts with decorative brackets. The edge of the porch is defined by a railing of turned wood spindles. The main entrance is located in the approximate center of the elevation and is marked by a small gable, which has similar ornamentation as the main gable. The main door leads to the central hallway, while a second door to the east leads to what was originally the parlor. The main doorway is topped by a transom surrounded by square lights. The wood paneled doors have lights in the upper portions and are covered by wood screen doors. There are numerous doors on the rear portion of the building as the circulation occurs primarily from the exterior via staircases and sheltered walkways. Turned wood posts and simple wood railing define the staircase and balconies.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 7 Page 6

Pisgah Home Historic District, Los Angeles County, California

One-over-one, double-hung sash windows set individually or in pairs are used throughout the building. The windows on the original portion of the building are distinguished by decorative molding and a crenellated lintel. The dormitory addition window framing is distinguished by its simpler trim work detailing.

The building retains a high level of physical integrity, having sustained only minor exterior alterations over the years. The only significant exterior alteration has been to the dormitory portion of the building. An exterior staircase was added from the second story to the roof, and a portion of the balcony has been enclosed with vertical wood boards. Otherwise, the building is substantially intact and in good condition. The electrical, HAV and plumbing systems of the building were upgraded and deteriorated historic fabric was repaired as part of a Federal Tax Credit Rehabilitation project in 2006.

The original residence of Dr. Finis E. Yoakum is the centerpiece of the Pisgah Home District. It has strong historic associations with Yoakum and represents his early years at Pisgah Home when many of his religious views and goals for the site were still being shaped; it also is significant as an excellent example of Queen Anne and Eastlake architecture.

### ***Building 3: 6034 Echo Street, 1908***

This Tabernacle has a wood framed structure and a rectangular plan. The vernacular character of the building is not unlike that of a barn structure. The spatial aesthetic of the building resembles a religious structure, including a basilica-like plan with spaces similar to a narthex, nave, and apse, with aisles on either side of the nave.

A two-story, front-facing gabled roof covers the central portion of the building. Shed roofs connect the sides of the building at the first story. The primary (north) elevation has wing walls between the first and second stories, which give the impression that the building has a gambrel roof. Most of the exterior is sheathed in non-original smooth flat stucco. The second story walls on the side elevations are sheathed with clapboarding. A nearly flat canopy projects from the center of the primary elevation to shelter the main entrance, which consists of a set of double doors. Above the canopy is a cross. In the apex of the gable is a fixed window surrounded by squares of colored glass and flanked by two vents. The side elevations have vents along the second story and windows along the first.

The stucco on the exterior elevations is not original and is the result of an alteration that occurred during the 1930s, possibly when Mother Green purchased the Pisgah Home property. Stained glass windows with square panes are seen in historic photographs from that period of time on the north elevation, both under the apex of the gable roof and on the northwest corner of the elevation, and therefore are also considered to be alterations from the original double hung, wood frame windows that appear in photographs. However, these alterations may have occurred before 1936, and therefore are considered to be historic features of the building. Many doors and windows throughout the Tabernacle do not appear to be original and are most likely from later alterations, including louver windows, and yet some original windows exist, including one with leaded diamond-paned glass in the office along the west elevation of the Tabernacle and another within an internal space of the building at its northwest corner. The building's electrical system was upgraded and deteriorated historic fabric was repaired as part of a Federal Tax Credit Rehabilitation project in 2006.

United States Department of the Interior  
National Park ServiceNational Register of Historic Places  
Continuation SheetSection number 7 Page 7

Pisgah Home Historic District, Los Angeles County, California

Completed in 1908 the Tabernacle served one of the most important functions of the Pisgah Home, providing a place of shelter for the poor and those serving the poor to come together and hear testimonials regarding healing and salvation. Events such as baptisms and marriages occurred within the Tabernacle frequently, and most regularly, after each meal, followers of the Pisgah Home Movement were led into the Tabernacle to share stories of their afflictions and rebirth. Dr. Yoakum's testimony of being healed and finding salvation was shared often within the Tabernacle, and was read enthusiastically across the United States through published works such as the Pisgah journal. As Pisgah Home was always in need of more space for the poor seeking shelter, at night the upper story of the Tabernacle was used as a dormitory. The Tabernacle was the headquarters of the religious movement that was the Pisgah Home Movement, and was the center of this aspect of the Movement's mission at the Pisgah Home.

***Building 2: 6038 Echo Street, 1925***

This one-story, Craftsman-style duplex is covered by a front-facing gabled roof. The exterior walls of the wood framed structure are sheathed in smooth stucco, while the upper portion of each gable end (under the gable) is sheathed in wood shingles. The primary (north) elevation is symmetrically organized. A secondary gable projects from the center of the elevation to cover the front porch. The corners of the gable are supported by Tuscan columns. Simple wood rails enclose the sides of the porch. Identical wood doors provide access to the two dwelling units. The doors have a light in the upper portion and panels beneath, and are covered by wood screen doors. Flanking the porch are one-over-one, double hung sash windows. Windows of the same type are used throughout the duplex. Windows and doors are surrounded by a simple molding. The only alteration to the exterior is a small addition constructed in 1926 to increase the residence. The electrical, HAV and plumbing systems of the building were upgraded and deteriorated historic fabric was repaired as part of a Federal Tax Credit Rehabilitation project in 2006. Otherwise the residence is intact and in good condition.

Constructed in 1925 for the Pisgah Home Movement, this residential building is a contributor to the Pisgah Home Historic District. It is constructed in a distinctive architectural style characteristic of an era of history, adds to the character of the District, and retains a high level of integrity.

***Building 1: 6044 Echo Street, 1903***

This one-and-one-half story cottage with one kitchen has simple Queen Anne style elements. The wood-framed structure has a modified rectangular shape and narrow clapboard siding. Decorative brackets in the overhanging eaves characterize the multi-gabled roof. Gable faces are sheathed in fish-scale shingles. The original main entrance to the house is marked by a small gable, which projects from the east end of the primary (north) elevation. Low arroyo stone walls flank the short flight of steps, which lead to a small door which has a light in the upper portion and panels beneath. Fenestration, consisting of wood-framed sash window surrounded by a simple wood molding, is irregularly disposed about the exterior. The exterior of the building is intact and in good condition.

As the Yoakum's second residence the building was originally designed as a single family residence, but the interior was altered when the cottage was converted to a duplex. As part of the 2006 Tax Credit Rehabilitation project the building's electrical, HAV and plumbing systems were upgraded and deteriorated historic fabric was repaired. In addition, a non-significant partition was removed and a door was reopened to an interior passageway, returning the building to its original configuration as a single family home.

The building was constructed in a distinctive architectural style characteristic of an era of history that is in harmony with the turn of the century architecture of the main building, adds to the character of the Pisgah Home Historic District, and retains a high level of integrity.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 8

Pisgah Home Historic District, Los Angeles County, California

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### ***Building 10: 6051-B Hayes Avenue, 1912***

This one-story, shotgun duplex has a wood-framed structure and a rectangular plan. A hipped roof with overhanging boxed eaves crowns the clapboarded exterior. The primary (north) elevation is symmetrically organized. A gabled dormer sits in the center of the roof. A shed roof spans the full-length of the elevation to shelter the two entrances. Four turned-wood posts support the roof. Between the two central posts is the door to the cellar. Between the outer posts are the two flights of concrete stairs, which lead to two wooden doors. Double-hung and fixed, wood-framed windows are disposed about the side and rear elevations. This building contributes to the Pisgah Home Historic District and was originally designed as two sleeping quarters.

Prior to 2006, the building was in very poor condition. As part of the 2006 Tax Credit Rehabilitation project a non-significant and incompatible addition was removed, and a smaller addition attached to the rear elevation was constructed that contains a closet and bathroom. The building was tied to its foundation and stabilized. The electrical, HAV and plumbing systems of the building were upgraded and deteriorated historic fabric was repaired.

Dr. Finis E. and Mary E. Yoakum had this building constructed to provide additional sleeping quarters for the poor being served at Pisgah Home. The building originally was without a kitchen or bathroom, and was then later converted into a single-family house. The building contributes to the Pisgah Home Historic District, having been constructed during the period of significance (1895-1936), for its association with the Pisgah Home Movement. While the building was constructed at the turn of the century, allowing its architecture to be compatible with the character of the main building and the rest of the buildings on the property, it also has a unique design rare in the local community, as it follows a traditional "shotgun" plan. The building retains most all of its historic character and is in excellent condition.

### ***Building 11: 6051-C Hayes Avenue, 1915***

This one-story, wood-framed storage shed has a rectangular plan. A front-facing gabled roof with exposed rafters in the overhanging eaves covers the building. The building was originally designed as an open kitchen. The lower portion of the building was enclosed with a variety of scrap wood siding when the building was converted into a storage facility. The upper portion, however, still retains the original clapboard siding. In the apex of the gable end on the north elevation is a multi-paned wood sash window surrounded by a simple wood molding.

Although the lower portion of each elevation has since been enclosed in a non-significant alteration, the massing and roof configuration of the building remain intact, as well as other character-defining features. As part of the rehabilitation the scrap wood on the lower portion of the building was removed and was replaced with a more compatible material.

The unique character of the building, which is compatible with that of the other Pisgah Home buildings, and its historic association with the Pisgah Home Movement's mission, allow it to contribute to the Pisgah Home Historic District.

### ***Building 9: 6051-D Hayes Avenue, 1915***

This ancillary building is one story in height, framed in wood, finished in stucco, and rectangular in plan. The flat roof has a parapet wall, which steps up at the corners and the center of the north elevation. Both this feature and the smooth stucco exterior are typical of the Mission Revival style of architecture. A wood-paneled, garage-style door is located at the east end of the north elevation. A bank of windows extends across the rest of the elevation. These windows are wood-framed, multi-paned, double-hung sash. The building appears to be intact and in fair condition.



United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 7 Page 9

Pisgah Home Historic District, Los Angeles County, California

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This building contributes to the Pisgah Home Historic District and originally served the Pisgah Home as a print shop where the *Pisgah* journal was published. The journal shared with locals and residents of other Pisgah sites stories about the growth of the religious movement, updates regarding its members, as well as the construction and alterations to all Pisgah sites. The journal also provided descriptions of similar religious and service movements within local regions and across the entire nation.

The *Pisgah* journal was devoted to the "Material Welfare, Bodily Healing, Moral Uplift, and Spiritual Life of the Stricken Body, Victim of Drink, Outcast, Cripple, Hungry, Friendless and Whosoever is in Need of the Waters of Life." Due to the testimonies published in the journal regarding Yoakum's ability to provide healing and salvation he was subsequently asked to share his message with people around the world.

As part of the rehabilitation project, the building has been adaptively reused as a residence and a community laundry. The electrical, HAV and plumbing systems were upgraded and deteriorated historic fabric was repaired. While the building has a distinct form of architecture among the Pisgah Home buildings, it is compatible with the history of the site's architecture and social mission, and retains a high level of integrity.

## **Buildings Not Contributing to the Significance of the District**

### ***Building E: 6051-A Hayes Avenue, 2006***

As part of a Federal Tax Credit Rehabilitation project, a two-story building was constructed in 2006 to provide senior housing substantially over the footprint of the 1940 noncontributing structure that was demolished. This building is wholly located in the Pisgah Home Historic District. The two-story structure has two units, and includes both parking below the units and a parking lot to the north that serves the entire Pisgah Avenue property. The new construction maintains distance and a visual buffer between the new structures and the extant historic structures. The Rehabilitation Tax Credit project the reviewer for the National Park Service found that the new construction was compatible with the historic buildings. Similar to most of the contributing buildings in the district, the structure siding is compatible to the clapboard siding of the district buildings and its gable roof reflective of the character of the district buildings. The building has three different horizontal size siding boards, other simple decorative details, a low pitched-sided gabled roof and a linear plan that are distinguishable yet compatible with the historic buildings of the Pisgah Historic Home District.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 10

Pisgah Home Historic District, Los Angeles County, California

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## Section 8: Statement of Significance

The Pisgah Home Historic District is eligible for the National Register of Historic Places under Criterion A at a local level of significance for its association with the early development of faith-based social services and the rise of new religious movements in Los Angeles. The district meets Criteria Consideration A for religious properties as it derives its primary significance from its historic importance because of its place in the "history of religion" and "social philanthropy." Founded by Dr. Finis E. Yoakum in 1895, the Pisgah Home Movement represents a significant pattern of events in the history of religion and social welfare. The evangelical Christian movement was based in the belief that serving the poor and destitute was a religious duty. Each building within the Pisgah Home Historic District was constructed during the period of significance of 1995-1936 when the Pisgah Home Movement owned the property except for Building E: 6051-A Hayes Avenue, which replaced an earlier non-historic structure, built in 1940. The district structures are part of a 2006 Tax Credit Rehabilitation project to provide affordable housing for seniors. Seven of the eight buildings are contributors to the district.

Growing out of the evangelical movements of the mid-to-late 19th century, especially Holiness and the Social Gospel, groups such as the Pisgah Home Movement eschewed traditional religion in favor of social action. The Pisgah Home Movement and Historic District represent a significant stage in the history of "social philanthropy" by religious groups in the United States, and the Protestant revivalism and Christian social welfare organizations of the time. In the history of American religious thought these evangelical movements were a response to industrialization, an indicator of changes in American social life and social organization, and as a predecessor to the rise of fundamentalism.

Before the New Deal, few social services were provided by the government. Groups such as Pisgah Home played a major role in social service provision. Many of these groups, including the Salvation Army, Volunteers of America, Union Rescue Missions, continue to provide these types of services today. Social welfare historians and sociologists have a scholarly interest in these types of services for the way in which they shaped the development of the social welfare professions, the provision of these services by government, attitudes about the poor in the United States, changing trends in charity and philanthropy, and the renewed emphasis on faith-based social services.

Combining elements of evangelical social work, faith healing practices, and Pentecostalism, Dr. Yoakum attracted a large group of followers to Pisgah Home, the movement's Echo Street headquarters. The activities of the Pisgah Home Movement have significant connections to the development of related religious groups in Los Angeles, from the Azusa Street Revival to Aimee Semple McPherson to contemporary televangelists, faith healers, and fundamentalists. Predating Azusa and McPherson, Pisgah is part of a continuum of evangelical religious thought in the city.

### National Religious Social Welfare Organizations in the 19th Century

The Pisgah Home Movement is indicative of religious social welfare organizations first developed in the mid to late 19th century in the United States. Emphasizing service to the poor and social action as opposed to theology, a doctrine known as the Social Gospel developed out of the interrelated Evangelical, Holiness, and Pentecostal movements. The Pisgah Movement was one organizational outgrowth of these national movements.

Evangelicalism, a term applied to a number of related movements within Protestantism, grew during the 19th century to become a dominant force in American Protestantism. These movements are bound by a common emphasis on what they believe to be a personal relationship with Jesus Christ and a commitment to the demands of the New Testament.

The American Holiness movement began by evangelical Protestants, emphasized piety and proper behavior. Also known as perfectionism, this movement gained adherents around the time of Civil War and was based on earlier teachings by John Wesley and early Methodists. Raymond Cunningham explains that "perfectionists held that all Christians should seek and expect a 'second blessing,' beyond the conversion experience, which would bring complete

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 11

Pisgah Home Historic District, Los Angeles County, California

and instantaneous purification from sin and perfect holiness toward God." (Cunningham, 499) The movement held that followers should lead the lost towards knowledge of Christ, teaching with discipleship and engaging in meeting human needs. Social service thus becomes the evidence of one's faith and a preparation for the proclamation of the gospel. In the mid-19th century camp meeting revivals held by members of the movement were common in rural and frontier America.

Pentecostalism is another movement within evangelical Protestantism that is based on the notion of close spiritual contact between people and God and the practice or occurrence of speaking in tongues (also known as glossolalia). The modern Pentecostal movement traces its roots to the Azusa Street Revivals in Los Angeles and the early teachings of Charles F. Parham, an evangelical preacher from Kansas. The movement takes its name from the feast of Pentecost when the Holy Spirit is said to have visited Christ's disciples.

A related development was the "faith cure" or "faith healing," which became widespread in the 1870s and 1880s. Based in the ritual of prayer for the sick, the practice of faith healing became associated with evangelical Christianity and charismatic preaching. In the context of Christian faith healing, Holiness ministers in the late 19th century such as John Alexander Dowie and Albert B. Simpson proclaimed to have been deeply affected by personal healing experiences. Similar to the early years of the Pisgah Home and its director, who shared testimony of faith healing often, both Dowie and Simpson invited the poor to be healed in their homes.

The most well known Social Gospel organization to develop in the United States is the Salvation Army. Founded in London, England in 1865 by William and Catherine Booth, the Salvation Army adopted military symbolism and discipline to serve God by serving the poor. The movement came to the United States in the 1880s, spreading quickly to most American cities where they established missions. Like the Pisgah Home, the Salvation Army was nonsectarian, and disclaimed any intention of evolving into a denomination. It ministered to all, regardless of sect, race or color, or depth of depravity.

The Volunteers of America was developed from Salvation Army members as one of the first nation-wide, religious social welfare organizations devoted to aiding the needy. Founded in 1896 by Maud and Ballington Booth (son of William Booth, founder of Salvation Army), the group reached out to both rich and poor, to meet their spiritual and human needs. The missions built by this movement served as neighborhood distribution points for a hearty meal, new clothes, and fellowship, while delivering a message of personal salvation. The Booths established Mission Hall at 126 North Main Street in Los Angeles.

## Social Welfare Organizations in 19<sup>th</sup> and 20<sup>th</sup> Century Los Angeles

Southern California and particularly Los Angeles was home to many offshoots of the above movements. Due to social conditions during the late 19th century and early 20th century these movements flourished, with service being their major purpose. The Pisgah Home Movement shares many similarities with these movements, teaching that salvation comes to the poor and to those serving the poor through social service.

The Azusa Street Mission opened its doors at 312 Azusa Street downtown Los Angeles in April 1906. The Azusa Street Revival of 1906-1909 is seen as a renewal of 20th century Pentecostalism, and was so significant in the history of Pentecostalism that 312 Azusa Street is said to be the most famous address in Pentecostal-charismatic history. Individuals who played a significant role in the Mission include Charles Parham, a Pentecostal preacher, William J. Seymour, an African American student of Parham's Bible School who had been a Baptist, and journalist Frank Bartleman.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 12

Pisgah Home Historic District, Los Angeles County, California

Seymour founded the Azusa Street Mission in April 1916. Pilgrims began flocking to Azusa Street from across the United States, Canada, and Europe. The revival movement occurring at the Mission included an increasingly diverse group of followers, and continued strong even after Seymour's death in 1929.

Similar to the Pisgah Home Movement's use of published testimony, Frank Bartleman recorded in a diary and reports in the Holiness press all that was occurring at Azusa Street, later publishing a book entitled *Azusa Street: The Roots of Modern-Day Pentecost*.

Peniel Missions were founded by T.P. Ferguson and his wife Manie Ferguson, in 1886 in Los Angeles. Manie Ferguson, an author of spiritual hymns, founded and operated the Peniel Mission on South Main Street in downtown Los Angeles, which was in the very poorest section of the city. The Mission was connected from the start with the leaders and followers of other local movements. One was Phineas Bresee, who had served as a leading minister in the Methodist Church for thirty years. Feeling that the Methodist Church was no longer preserving the teaching of Holiness, Bresee founded the Pentecostal Church of the Nazarene in 1895. As Bresee's popularity grew the Pentecostal Church of the Nazarene became the largest Holiness church in America. Bresee spent much of his time ministering to the disinherited at the Peniel Mission. Journalist Frank Bartleman, in addition to documenting the testimonials shared at the Azusa Street Mission and various other Holiness churches and missions in the Los Angeles area, recorded events occurring at the Peniel Mission.

One of the most famous faith healers in the early twentieth century to come out of Pentecostalism was Aimee Semple McPherson. Born in Ontario, Canada in 1890, McPherson's father was a devout Methodist and her mother a member of the Salvation Army. (Her mother converted in 1907 to Pentecostalism.) Aimee traveled throughout the United States preaching, and offering the "healing touch." Her popularity was further enhanced by the publicity given to several near-riots among those who sought her healing touch. After relocating to Los Angeles, McPherson amassed a sizable fortune, building the Angelus Temple which was completed in 1923 in Echo Park to house the ministry of the denomination she founded in 1921, the Church of the Foursquare Gospel. The movement was based on four elements: conversion, physical healing, the second coming, and redemption. She never proposed that she could heal, but rather said she would pray over those who were ailing, and those followers often said she had the power to provide relief to their suffering. Her main task, however, was feeding and clothing those in need and offering salvation through published works and public testimony.

McPherson understood the local climate of the city and the desire of many to have a religious experience that could provide shelter, clothing, healing, as well as salvation. However, unlike other movements developing at the time, McPherson's also had an element of entertainment. The Angelus Temple was built at a cost of \$1,500,000, and contained an auditorium with 5,000 seats, a \$75,000 broadcasting station, classrooms for a university that once graduated 500 young evangelists a year, and an extensive music department including a large female choir, brass band, organ, and costumes. (McWilliams, 260)

Throughout the early 1920s McPherson conducted services in the Arroyo Seco to tens of thousands of worshippers from across the country. Afterward her audiences would often retreat to the Pisgah Home for massive barbecues. McPherson could reach audiences through these public audiences as well as published testimonials, and by 1922 became the first evangelist to own and operate a radio station, which further expanded her following.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 13

Pisgah Home Historic District, Los Angeles County, California

## Social Conditions in Los Angeles at the Turn of the 20th Century

In a rapidly growing urban area, followers of the Pisgah Home Movement had little trouble reaching out to transients, temporary workers, and the unemployed. Soon after the construction of the railroads to the city in 1886, Los Angeles began an exponential increase in population that transformed the city. Thousands of people migrated to Los Angeles attracted by promotional materials sponsored by the Santa Fe railroad and its main competitor, Southern Pacific. Competition between the railroads led to dramatic reductions in fares, including the now-famous one-day low of a one-dollar fare from points along the Missouri River to Los Angeles. The population of Los Angeles grew from 11,090 to 102,479 during the twenty-year period between 1880 and 1900. By the 1920s, the city population was approximately 576,000, making it the fifth largest city in the United States at that time.

Land was subdivided, new streets were platted, and blocks were formed. Mills, foundries, lumberyards, food and beverage manufacturers, and warehouses sprang up where orchards and vineyards had been before. Potential workers, skilled and unskilled, flowed into Los Angeles from other parts of the country and the world. Brothels, saloons, cheap hotels, and social rescue missions also sprung up in the industrial area. Just as in other major cities across the United States, Los Angeles developed a "skid row." The Pisgah Home Movement recruited many of its followers there as well as in the greater downtown area. In the first issue of the *Pisgah* journal in 1909 the residents of Pisgah Home are described as "men taken from jails, picked up in the gutters, burlies that were down and outers, railroaders, mechanics, professional men—all victims of vice or crime or drink."

Pisgah Home Movement followers believed that serving the poor was their responsibility, evidence of their faith in God. An article called "About 'The Homeless'" published in the *Pisgah* journal in 1911 describes the social conditions in Los Angeles at the time.

Here in Los Angeles there may be more of that class than in some sections as homeless ones drift both toward the coast and to a milder climate. Certain it is, the city does have a problem in dealing with them. For her own safety she does not permit loitering upon the streets. And yet the men are here. Homeless, friendless, hopeless, penniless, and weary of life. There is no place for them, and to enforce the law the police must keep them from standing or congregating upon the streets. So they are kept moving, tramping, going, the whole night, cold, hungry, and ready for crime, suicide, or drink. It is surely a problem for Christianity—what to do for them.

The article then quotes the Bible, explaining that just as Jesus became poor to serve the poor so should Pisgah followers give up their possessions and invite the homeless into their homes. A major focus of Pisgah Home's service efforts was feeding programs, often described as "feasts" for the poor. Yoakum and his followers brought people from downtown Los Angeles to the semi-rural environment of Pisgah Home for meals and religious teachings. A description from the September 4, 1911 *Los Angeles Tribune* was reprinted in Pisgah under the headings: "Poor and Needy Get Free Dinner Served", "Dr. F.E. Yoakum Feasts 800 Guests at Pisgah Home."

More than eight hundred of the poor and needy were the guests of Dr. F.E. Yoakum yesterday at the Pisgah Home, 6026 Echo St. Beginning at 10 o'clock in the morning, the poor, lame, and halt commenced to straggle into the home, where places were set for them at eight long tables in the dining hall. Four times the tables were spread and each time a mass of unfed humanity remained to be cared for, till at 1 o'clock all of the guests had been satisfied. A special service was held during the afternoon.

Dr. Yoakum is a native of Texas and a brother of B.F. Yoakum, president of the Frisco railroad. He has been a physician and a Methodist minister and he established the home twelve years ago as a refuge for the poor and despondent. Men and women are gathered from the streets by his agents and sent to the home, where they are taken care of till able to get on their feet. It is claimed that four hundred are fed every day, and about once

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 14

Pisgah Home Historic District, Los Angeles County, California

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every month a big dinner is given to everyone who needs it, while their fares to and from the home are paid by Dr. Yoakum. (Pisgah, September 1911, p.8)

Crowds of people would arrive at Pisgah Home via streetcar line, especially on Sundays or "feast" days. An account in the April 1913 issue of *Pisgah* journal describes one woman's first impression of the Pisgah Home:

There is about a hundred and fifty here now, and Brother Yoakum looks to the Lord to supply each meal and it always comes...He has services in the dining room after each meal every day...there are all nationalities here and some have come from the state prison, some from jail. When they get out of money or a job or clothes or something to eat they can come to the Home and they always get a warm welcome. The sick come here for healing and they are not disappointed. The best of all is, the one that comes here with a sin-sick soul and wants salvation, they truly are shown the right way and they are soon walking it.

Feeding the hungry, sheltering the homeless, and teaching the Bible were the primary activities of the Pisgah Home. With a few years of establishing the Home, however, Dr. Yoakum and his followers expanded their services, purchased additional land and buildings, and began plans to develop an entire new community based on cooperative principles and the need to serve the poor.

## The Pisgah Home Movement

Dr. Finis E. Yoakum was born on July 14, 1851 in Limestone County, Texas. His father practiced medicine and served as the president of Larissa College, a Cumberland Presbyterian School. Following in his father's footsteps, Yoakum studied medicine at the Hospital College of Medicine in Louisville, Kentucky. He later married Mary E. Hood in Texas and in 1893 was appointed Chair of Mental Diseases at Gross Medical College in Denver, Colorado.

A year after relocating to Denver, Yoakum was involved in a near-death experience when he was struck by a runaway horse and buggy. Although he was told that he would not recover, he later claimed to have experienced a vision that assured him he would be cured. Hopeful that a warm climate might aide in his recovery he moved with his wife to Southern California, constructing a house north of Los Angeles in the small community of Garvanza.

After months of suffering with no improvement in his condition, Yoakum attended a prayer meeting at the Christian Alliance meeting hall where he was anointed with oil by Reverend W.C. Stevens and as a result experienced a miraculous recovery. Upon his return home he walked across the Arroyo Seco to the other side of the canyon. Standing on a tall peak overlooking the area he dedicated his life to serving others. He renamed the site Mt. Pisgah, after the place in the Bible from which Moses was said to have shown his followers the promised land.

Dr. Yoakum continued his medical practice in downtown Los Angeles after his healing, renting an office in the Bradbury Building. Specializing in diseases of the mind and nervous system, and having been healed through a religious experience, Yoakum soon became known as a "faith healer." Testimony of his personal healing appeared in religious periodicals and was shared through public speeches at the YMCA Hall in December 1895 and at the Annual Convention of the Southern California Christian Alliance in June 1897.

Together with his wife Mary, Yoakum devoted his full energy to creating a home for those in need. The Yoakum's began inviting people into their home at 6026 Echo Street purchased in 1895, which they renamed "Pisgah Home." A religious movement resulted, known as the Pisgah Home Movement, which had as its highest tenet the purpose of providing service to poor and homeless people, alcoholics, and prostitutes. Yoakum increasingly shared testimony of his recovery as large numbers of adherents became attracted to the site. Soon, however, his testimony began to also address the notion of serving the poor in order to gain salvation.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 15

Pisgah Home Historic District, Los Angeles County, California

As early as 1900 Yoakum traveled to Los Angeles, often accompanied by either his wife or pastor from Highland Park Methodist Church, to search for people who would benefit from their services. The Pisgah Home site was close enough to the city to facilitate such trips but far enough away that when the poor arrived back at the home they could find shelter in a peaceful environment away from the pressures and vice found in the Los Angeles. These people, most often men but also including people of all ages, were then invited to his home and given a meal, bath, clothing, and shelter. They were also encouraged to attend religious services. Salvation was the aim of the Pisgah Home program, and included rehabilitation from whatever debilitating condition the men suffered from, including alcoholism.

Yoakum quickly realized that he could not feed, clothe, and minister to the number of people needing help without building additional facilities or recruiting others to serve. His home was originally designed as a single-family residence in 1895. The building was gradually being converted into a home for the poor. In 1901, a large, two-story, L-shaped dormitory was constructed at the rear of Yoakum's home with sleeping rooms for a dozen people. The addition supported the growth of Pisgah Home, headquarters of the Pisgah Home Movement, allowing the building to evolve from a single-family residence to a large dormitory housing the poor. The entire Yoakum family, including his wife and five children, began living in a "tent cottage" on the property, as he gave their entire home and his personal belongings to the poor. Despite alterations the wood-framed building retains most of its original character-defining features and materials, is an excellent example of the Eastlake style, and retains a high level of integrity on both its exterior and interior. The building contributes to the Pisgah Home Historic District as it was the first building constructed at the site, was integral to the work of the mission, has strong association with Yoakum, and is the architectural centerpiece of the district. In 1903, a separate residence was constructed on the property for the Yoakum family, near the intersection of Echo Street and Hayes Avenue. Yoakum constructed the Tabernacle between the two buildings in 1908.

The new home at 6044 Echo Street contributes to the Pisgah Home Historic District and was his second residence. The building housed the Yoakum family until 1915, when a new residence was built for Yoakum on Avenue 59 in the Garvanza neighborhood to alleviate space pressures on Pisgah Home, which increasingly required more space for both housing and the administration of the Pisgah Home Movement. The building at 6044 Echo Street became the Pisgah Home office. The building continues to have a strong historic association with Yoakum, his family, and the Pisgah Home Movement.

The Tabernacle was dedicated New Year's Day 1909. Not considered a church, the Tabernacle was instead used to share testimony on a number of topics regarding serving the poor and healing through religion. At night the upper story of the Tabernacle was used as a dormitory, as Pisgah Home was always in need of more space for the poor seeking shelter, and the building was also host to many camp meetings held by ministers with similar backgrounds in both ecumenical and evangelical faiths.

The Tabernacle provided the Pisgah Home and the Pisgah Home Movement with a spiritual headquarters, where testimonies of both the poor and those called to serve them could be shared. As Pisgah Home Movement leaders increasingly shared the message that serving the poor leads to salvation, the Tabernacle's role at Pisgah Home also increased. The building has retained its original, vernacular character which is not unlike a barn structure, while following as well a traditional form and plan that is basilica-like in design. Original wood clapboarding exists under the current stucco material, as seen from the interior of the building. The building's interior also retains most of its original features, including large wood beams painted with scripture. The Tabernacle retains a high level of integrity which reflects the religious architecture of many faiths, as well as a vernacular character due to its location and historic use, while embodying distinguishing characteristics of an architectural type.

Many accounts exist in the *Pisgah* journal describing the elaborate feasts held at Pisgah Home. Constructed in 1915 the building at 6051-C Hayes Street was originally used as the main kitchen for the Pisgah Home, and was most likely built as an open kitchen apart from the dormitory buildings on the property because of the large meals prepared on-site

United States Department of the Interior  
National Park ServiceNational Register of Historic Places  
Continuation SheetSection number 8 Page 16

Pisgah Home Historic District, Los Angeles County, California

for both day and overnight visitors. As serving the poor was the main tenet of the Pisgah Home Movement, this building performed one of the most important functions of the Movement.

The Pisgah Home Movement shared many connections with both national and local groups of the time. The Matron of the Pisgah Ark, for instance, came to Pisgah from Nyack, New York where she "was the first one to receive baptism at the Christian and Missionary Alliance School, one of these type of earliest evangelical organizations founded 1887 by A.B. Simpson." (*Pisgah*, April 1914, p.11; Marsden, 75, 202) The son of one of the leaders of the Azusa Street Revival, Johnny Bartlemen, served at the Pisgah Home site for many years. During his lifetime, Dr. Yoakum was a speaker at the Peniel Mission in downtown Los Angeles and other missions and small churches. The Midnight Mission in downtown Los Angeles was founded in 1914 by Tom Liddecoat, who was also connected to the Pisgah Home Movement.

Dr. Yoakum was associated with several Christian churches and mission organizations and represents the spirit of the times which were rich with Protestant revivalism and Christian social action. As a member of the Highland Park Methodist Church, a congregation led by Brother Clarence Y. Cowan, he often spoke at Methodist camp meetings in the Arroyo Seco on the subject of divine healing. (*Pisgah*, January 1915) He also lectured during all day meetings to missionaries at the Peniel Mission, sharing his knowledge of diseases and hygiene. Although he never closely identified with the Pentecostal movement, he was supportive of its efforts.

While the Pisgah Home Movement combined elements of Holiness, Pentecostalism, the Social Gospel, and other beliefs within evangelical Protestantism, Yoakum's unique work with the poor distinguishes him from other faith healers and religious leaders. He committed himself to systematically caring for the homeless through a variety of outreach programs. While the Pisgah Home Movement never grew into a national organization like the Salvation Army or the Volunteers of America, it provided important social welfare programs to the poor of Los Angeles. Government-sponsored social welfare programs that exist today grew out of the New Deal and Great Society programs of the 1930s and 1960s, whereas prior to the 1930s private, often religious-based, charities were the only providers of services to the poor.

In the April 1914 issue of *Pisgah*, Stanley H. Frodsham discusses the relationship between Pisgah and Pentecostalism, citing the participation by several of Pisgah workers in the Azusa Street Revival and occurrence of speaking in tongues at Pisgah. John E. Mohler quotes Dr. Yoakum as saying, "Our membership is only in the Church of the Firstborn whose names are written in heaven. This makes every Methodist a better Methodist, every Baptist a better Baptist, every Presbyterian a better Presbyterian, every Catholic a better Catholic and so on. I have not moved any of you to love your church or minister less, but to love them more, even if they slight or persecute you." (*Pisgah*, April 1912)

Although members of the Pisgah Home Movement had strong beliefs, they did not choose to form a church. In the November 1909 issue of *Pisgah*, John E. Mohler writes, "The Pisgah Movement is spreading. It is spreading so far and wide and deep that some one will want to have it formed into a church, the next thing we do. But God forbid that it shall ever become a church. There are too many church denominations already. Fewer churches and more truth in each would be better."

As the site grew physically the Pisgah Home Movement itself developed and evolved. Yoakum published a book in 1901 entitled *Healing by the Lord* which was reprinted four times between 1901 and 1907, for a total of more than 50,000 copies. By 1909, Pisgah claimed that approximately 150 men were sobered each month and boasted a 60% conversion rate. Many men "reclaimed" from the street became key evangelists of the Pisgah Home Movement, walking the downtown Los Angeles streets in search of others who could benefit from services at the Pisgah Home. In January 1909, Yoakum began to publish a journal entitled *Pisgah*, devoted to the "Material Welfare, Bodily Healing, Moral Uplift and the Spiritual Life of the Stricken in Body, Victim of Drink, Outcast, Cripple, Hungry, Friendless and Whosoever is in Need of the Waters of Life." The journal heightened the public's awareness of Yoakum's ministry and



United States Department of the Interior  
National Park ServiceNational Register of Historic Places  
Continuation SheetSection number 8 Page 17

Pisgah Home Historic District, Los Angeles County, California

articles from the journal were often reprinted in Pentecostal papers. The *Pisgah* journal was published on-site at Pisgah Grande and may also have been published along with other testimonials at Pisgah Home as early as 1919, when a print shop (6051-D Hayes Street) was constructed.

One notable convert to the Pisgah Home Movement during its heightened popularity was Billy Stiles, a former member of the Jesse James gang. He is pictured on the cover of the January 1915 issue of the *Pisgah* journal standing next to Yoakum. Stiles reportedly planned to rob a train on its way out of Los Angeles one night when he ducked into the Union Rescue Mission to hide. Summoned to the altar to testify, Stiles feigned sincerity at first only to be overcome by religious spirit as the service continued. He left the gang and soon thereafter joined the Pisgah Movement as a preacher. (Cheek, 106-107)

As Yoakum's ministries and programs broadened, due to the variety of social conditions he was attempting to alleviate, so too did Pisgah Home. When the site could no longer facilitate the variety of services required, more sites were acquired.

The first new site developed by the Pisgah Home Movement was a sanatorium in the Toluca area of the San Fernando Valley called Pisgah Gardens, founded in 1906. The property included twelve cottages, a kitchen, a reading room, a dining room, and sleeping tents. Gardens were maintained by volunteers as well as those taking shelter at the site, and by 1914 the site expanded to include a small house for the insane or "feeble-minded."

The creation of Pisgah Gardens was followed a few years later by Pisgah Ark in 1908. Located a few blocks from Pisgah Home on Avenue 58 in Highland Park, the Ark housed and fed girls and young women, with an emphasis on helping prostitutes. When opened, the two-story building, built by Pisgah workers and including a kitchen, living room, and chapel within the building, was described often in both religious and secular press.

The largest and most ambitious of the new projects was the founding of Pisgah Grande in 1914. Yoakum purchased an undeveloped area of more than three thousand acres of land in the Simi Valley for the purpose of establishing a new cooperative community that would grow food and produce supplies to support the activities of the other Pisgah sites. A mission headquarters, school, dining hall, post office, and residences were constructed, and the site began to take on a greater utopian vision than previous Pisgah sites. (Kagan, 142) A series of irrigation ditches and fountains were constructed to make use of a natural spring on the site and a mill was constructed to produce lumber and firewood. It is estimated that hundreds of men lived at Pisgah Grande during this time, sharing the fruits of their labor on the site with each other and others in need.

Today only the original site structures associated with the social movement and its history are extant in the Highland Park section of Los Angeles, at the Pisgah Home Historic District. The expansion sites were all sold off and have been demolished, except for Pisgah Grande in Simi Valley which is in ruin.

When Yoakum died suddenly in August 1920, at the age of 69, the original Pisgah Home and its religious mission continued to flourish under Dr. Yoakum's two sons who inherited the Pisgah Home property. Shortly thereafter the property came under the leadership of the Board of Directors of the Pisgah Home Movement, who continued serving the poor on the property for the next sixteen years. Accounts describing the Movement's social service continued to be published in the *Pisgah* journal and shared nationwide until 1922.

The site was purchased in 1936 (and then modified) by Mrs. Aglee F. Green, who continued the social and spiritual services to the less fortunate in the area. During the years that Dr. Yoakum and the Pisgah Home Movement occupied Pisgah Home, Aglee F. "Mother" Green was developing her own ministry and working at the Midnight Mission in downtown Los Angeles. Founded in 1914 by Tom Liddecoat, the Mission played an important role during the Depression when the Federal government named it "California Emergency Relief Station No. 1." Mother Green also

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 18

Pisgah Home Historic District, Los Angeles County, California

became involved in creating a mission on Spring Street to serve women and children. Although she was a contemporary of Dr. Yoakum who performed social service to the poor of Los Angeles, Mother Green's ministry was not directly related to Pisgah Home or the Pisgah Home Movement during the years of the Yoakums leadership.

In 1936, associates and friends of Mother Green's late son, who had been baptized at Pisgah Home, called on her to purchase the property to house her growing ministry. The property was promptly renamed "Echo Home," and was run by Mother Green with the help of her sister, Lela "Mother" Jones. In 1939 the organization became known as Christ Faith Mission. While Christ Faith Mission, with its headquarters in Pikesville, Tennessee, has continued to use the property to provide social services to the poor, the Pisgah Home Movement was absorbed into its fold and ceased its role in leading the spiritual and other directions of the property when it sold Pisgah Home to the Green sisters.

Within the Pisgah Home Historic District, its vernacular buildings were built within a similar time period and have undergone a similar level of maintenance and alteration. Although for many years the buildings suffered from deferred maintenance, the District retains a high level of integrity due to the largely unaltered state of each. This is in part due to the ownership of the property by an organization not unlike the Pisgah Home Movement, having as its primary goal the need to provide service to the poor. Buildings have not undergone substantial updating and therefore retain most of their original character-defining features. The rehabilitation of the site under the Historic Tax Credit Program retained these characteristics to the fullest extent possible while upgrading the buildings to a safe and sanitary condition.

The Pisgah Home Historic District specifically has integrity of location, as the site and its historical structures have not been moved. Its integrity of setting has not been compromised, as much of the neighborhood context is intact with many local historic buildings having been preserved. The design of the buildings within the District is largely intact, as are the materials and workmanship of the buildings, as most windows, walls, and other materials on the exterior and interior of each building are original. The minor additions and changes to the use and design of the District's buildings have not significantly compromised their design and have in large part allowed their continued preservation to be possible.

The District's integrity of feeling and association is remarkably intact due to the nature of serving the poor by utilizing whatever property and space is available. Due to the nature of the work occurring on the site materials of the built environment were often unaffected by services provided because they had to be economically feasible to maintain. The buildings themselves enable the site to have a sense of historic feeling and association, and should be considered intact and significant for the purposes of evaluating integrity.

Although the original Pisgah Home site still works with the poor under the auspices of Christ Faith Mission, with its headquarters in Pikesville, Tennessee, it has not enjoyed the same level of public awareness it once had, due in part to zoning ordinances that changed the site's involvement in serving the homeless. The name of the organization was changed to Christ Faith Mission in 1939, which remained under the direction of Green and her sister until 1950, when Reverend Harold James Smith was appointed as managing minister. The Christ Faith Mission continues to run the site, under the leadership of Reverend Smith's son, Richard Kim. Similar to the goals of the Pisgah Movement, both the rehabilitation of the historic structures and new construction were designed to serve a social function, and will provide affordable housing and social services directed to special needs of senior citizens.

The buildings which contribute to the Pisgah Home Historic District best represent the life of Yoakum and of the Pisgah Home Movement developed at the site. Whereas Pisgah Ark, Pisgah Gardens, and Pisgah Store have all been demolished, and whereas the Pisgah Grande site is generally in ruin, the Pisgah Home site still reflects much of its original character as well as its social history, and therefore retains a high level of integrity.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 9 Page 19

Pisgah Home Historic District, Los Angeles County,  
California

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United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 9 Page 20

Pisgah Home Historic District, Los Angeles County,  
California

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United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 9 Page 21

Pisgah Home Historic District, Los Angeles County,  
California

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National Park Service

# National Register of Historic Places Continuation Sheet

Section number    Photos    Page    22

Pisgah Home Historic District, Los Angeles County,  
California

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## Section 10: Geographical Data

### Verbal Boundary Description

The district is bounded by Echo Street on the north, by Avenue 61 and Hayes Avenue on the east, by the south and the west property lines of lot B of Dr. Yoakum's replat of part of block 54 of the Ralph Rogers subdivision of part of the Garvanza Tract, and by the west property line of lot 4 of block 54 of the Ralph Rogers subdivision of part of the Garvanza Tract.

### Verbal Boundary Justification

Two large parcels of land<sup>are</sup> historically associated with the Pisgah Home Movement. Dr. Yoakum and/or his wife Mary purchased lots 3, 4, 5 and 6 of block 54 of the Ralph Rogers subdivision, a part of the Garvanza Tract in approximately 1895. They constructed their home on lot 4 which was later used as the Pisgah Home. They purchased lots A, 1, 2, 16, and a portion of 15 of the same block in approximately 1903. Yoakum filed a new subdivision map for the tract which he called Dr. Yoakum's replat of part of block 54 of the Ralph Rogers subdivision of part of the Garvanza Tract. Although on land historically associated with the Pisgah Home Movement, three new buildings constructed substantially over Lots 5 and 6 (located west of 6026 Echo Street) are not included in the Pisgah Home Historic District. These three, new buildings were constructed as part of a Federal Tax Credit Rehabilitation project in 2006 for senior housing.

The houses to the west, on lots 1, 9, 2, 3, and 4 of Tract 1421, were constructed during the period of significance for the district (1895-1936), but were not purchased by Christ Faith Mission (the owner which absorbed the Pisgah Home Movement and purchased the historic property associated with the Movement in the 1930s) until well after 1950 and therefore are not included in the District. Outside the boundaries of the historic district and southwest are five residences facing Echo Street separated from the rest of the site by an abandoned railroad right-of-way. An additional residence is located east of the abandoned railroad right-of-way, near Avenue 60. An eight-foot high chain link fence has been installed along Avenue 60, Echo Street, Avenue 61 and Hayes Avenue, surrounding the site.

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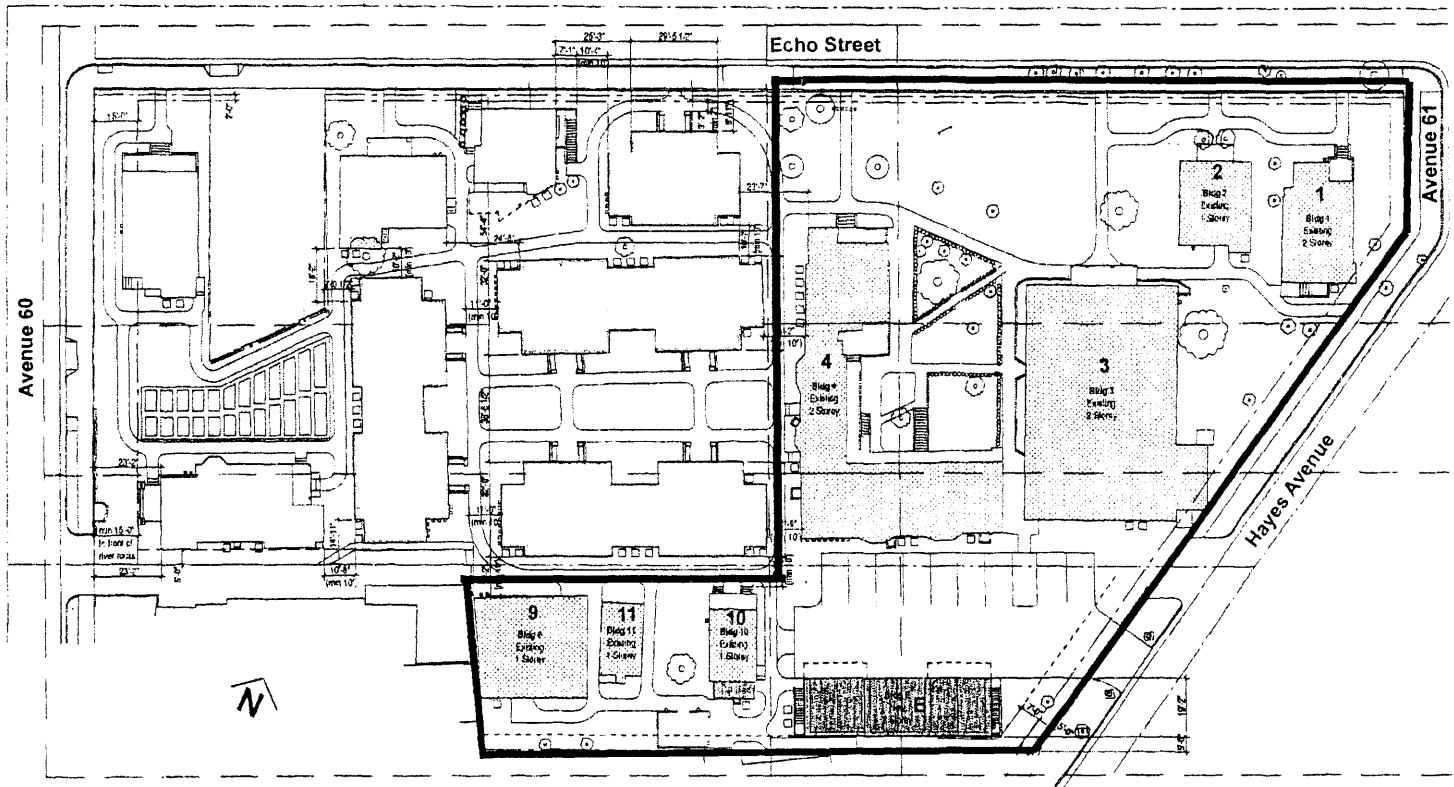
# National Register of Historic Places Continuation Sheet




Section number    Photos    Page    23

Pisgah Home Historic District, Los Angeles County,  
California

## Sketch Map

### Pisgah Home Historic District



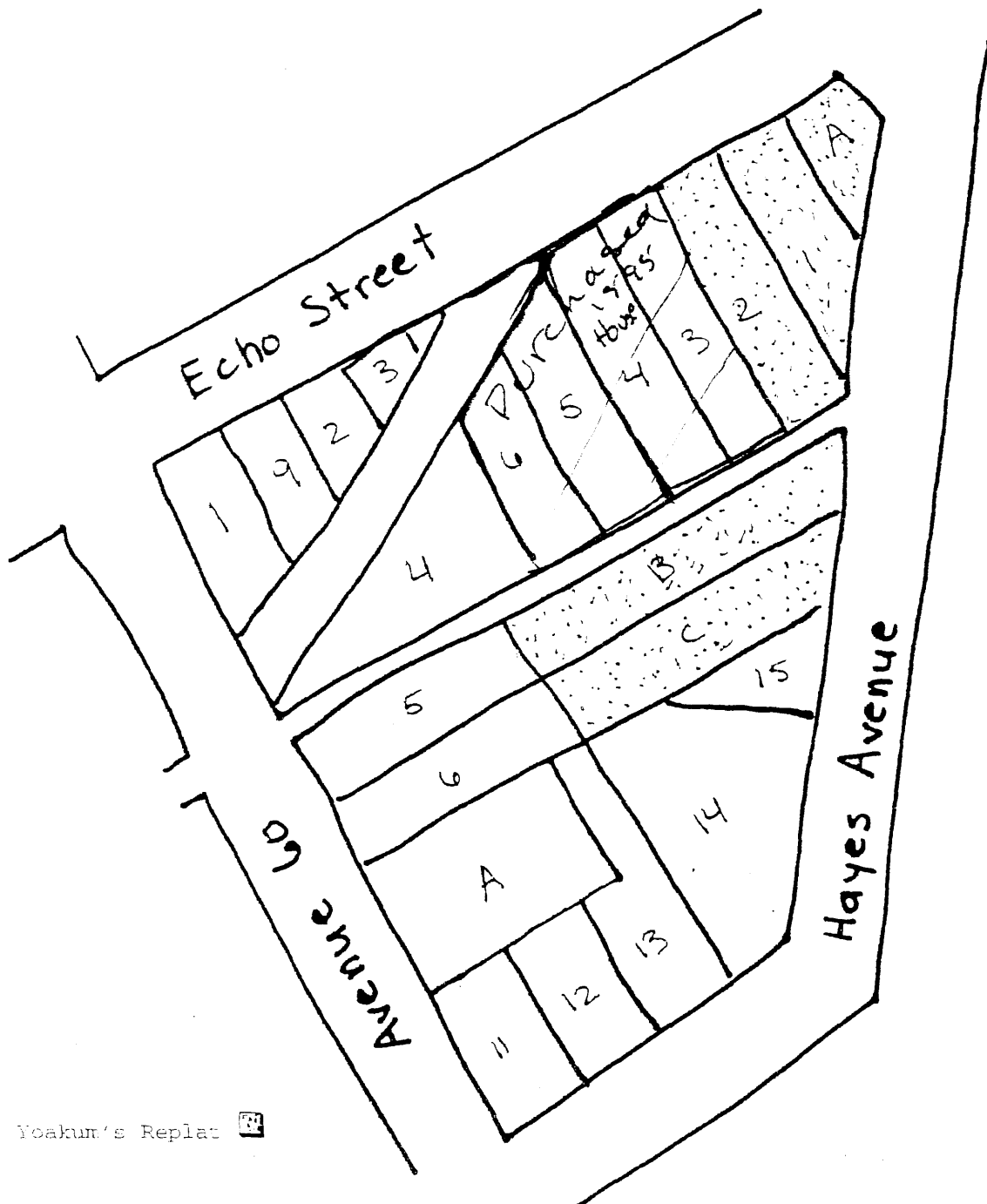
-  District Boundary
-  Contributing Buildings
-  Non-Contributing Buildings

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National Park Service

# National Register of Historic Places Continuation Sheet

Section number \_\_\_\_\_ Page \_\_\_\_\_

Ralph Rogers Subdivision  
Of a part of the Garvanza Tract  
Blk 54





United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number    Photos    Page    24

Pisgah Home Historic District, Los Angeles County,  
California

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## Additional Documentation: Photographs

Name: Pisgah Home Historic District

Location: 6026, 6034, 6038, 6044, Echo St., and 6051-B, 6051-C, 6051-D Hayes St. *note: 6051-A 1940 building replaced by new structure as part of Rehabilitation Tax Credit Project NPS# 13688)*

Photographer: Kevin Haas

Date of Photographs: September to December 2006

Location of Negatives: Historic Resources Group, 1728 Whitley Avenue, Los Angeles, California, 90028-4809

1. Primary District Elevation along Echo St., View: South
2. Primary District Elevation along Echo St., View: South
3. Primary District Elevation along Echo St.: 6034 & 6026, View: South
4. Primary District Elevation along Echo St.: 6034, 6038, 6044, View: South
5. 6038 and 6044 Echo St., View: East
6. 6026 Echo St.: North (primary) Elevation and Historic Pisgah Home Sign, View: South
7. 6051 A Hayes Avenue, New Fourplex Court with Main Bldg at Rear, View: East
8. Courtyard from 6026 Echo St. Bldg, View: North
9. 6051 B, C, and D Hayes Ave., View: South
10. Courtyard from 6026 Echo St. Bldg, View: North
11. New construction in proximity to Main Structure, View: West
12. 6026 Echo St. in relation to buildings to east, View: East
13. New construction adjacent to 6026 Echo St., View:
14. New Fourplex unit adjacent to historic alleyway, View: West
15. Replacement structure in proximity to main structure and tabernacle, View: Northwest
16. 6026 Echo St.: North (primary) Elevation, View: South
17. 6026 Echo St.: front entrance and porch detail, View: South
18. 6026 Echo St.: typical door detail, View: Southeast
19. 6026 Echo St: West and North Elevations, View: Southeast
20. 6026 Echo St: West and South Elevations of Dormitory Addition, View: Northeast
21. 6026 Echo St: West Elevation, View: Northeast
22. 6026 Echo St: South Elevation of Dormitory Addition, View: North
23. 6026 Echo St: East Elevation, View: West
24. 6026 Echo St: South Elevation of Dormitory Addition, View: Northwest
25. 6026 Echo St: North and East Elevations of Dormitory Addition, View: Southwest
26. 6026 Echo St: North Elevation of Dormitory Addition, View: South
27. 6026 Echo St: Detail of Dormitory Addition, Second Floor; View: Northwest
28. 6026 Echo St: South Elevation, Second Floor porch; View: West
29. 6026 Echo St: Dormitory column capital detail; View: West
30. 6026 Echo St: Main dining room, View: West
31. 6026 Echo St: Main dining room column detail, View: Southeast
32. 6026 Echo St: Office/front room, View: South
33. 6026 Echo St: Front unit, new kitchen, View: North
34. 6026 Echo St: Front room door trim detail, View: West

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number    Photos    Page    25

Pisgah Home Historic District, Los Angeles County,  
California

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35. 6026 Echo St: Unit 4F, east bay window; View: Southeast
  36. 6034 Echo St: North (primary) Elevation tabernacle, View: South
  37. 6034 Echo St: East Elevation, View: West
  38. 6034 Echo St: West Elevation, View: East
  39. 6034 Echo St: Tabernacle interior: front door & attic stairs landing, View: Northeast
  40. 6034 Echo St: Tabernacle interior: east wall of lobby, View: East
  41. 6034 Echo St: Tabernacle interior: lobby window detail, View: South
  42. 6034 Echo St: Sanctuary space: Stage with historic boards painted with scripture, View: South
  43. 6034 Echo St: Sanctuary space with historic boards painted with scripture, View: Northwest
  44. 6038 Echo St: North (primary) Elevation, View: South
  45. 6038 Echo St: West Elevation, View: East
  46. 6038 Echo St: East Elevation, View: Northwest
  47. 6038 Echo St: South Elevation, View: North
  48. 6038 Echo St: South Elevation siding detail, View: North
  49. 6038 Echo St: Kitchen wall opening, View: South
  50. 6044 Echo St: North (primary) Elevation, View: South
  51. 6044 Echo St: Porch detail, North Elevation, View: South
  52. 6044 Echo St: North and East Elevations, View: Southwest
  53. 6044 Echo St: West and South Elevations, View: Northeast
  54. 6044 Echo St: Rear porch, West Elevation, View: East
  55. 6044 Echo St: Entryway/hallway, View: East
  56. 6051-B Hayes Ave: North (primary) Elevation, View: South
  57. 6051-B Hayes Ave: North and West Elevations, View: Southeast
  58. 6051-B Hayes Ave: West Elevation, View: East
  59. 6051-B Hayes Ave: East Elevation, View: West
  60. 6051-B Hayes Ave: South Elevation, View: Northwest
  61. 6051-B Hayes Ave: North Elevation column detail, View: Southwest
  62. 6051-C Hayes Ave: North (primary) Elevation, View: South
  63. 6051-C Hayes Ave: East Elevation, View: West
  64. 6051-C Hayes Ave: South Elevation, View: North
  65. 6051-C Hayes Ave: South and West Elevations, View: Northeast
  66. 6051-C Hayes Ave: Interior of storage building, View: South
  67. 6051-D Hayes Ave: North (primary) Elevation, View: South
  68. 6051-D Hayes Ave: North and West Elevations, View: Southeast
  69. 6051-D Hayes Ave: North and East Elevations, View: Southwest
  70. 6051-D Hayes Ave: Interior and side entry, View: South
  71. 6051-D Hayes Ave: South Elevation, View: Northwest