

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 First Presbyterian Church

Other names/site number GY06-044

2. Location

Street & number 260 South Pine Street

Not for publication

City or town Spalding

Vicinity

State Nebraska

Code NE

County Greeley

Code 077

Zip code 68665

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.)

Lawrence Sommer

Signature of certifying official

3/25/04

Date

Director, Nebraska State Historical Society

State or Federal agency and bureau

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

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that 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):

Edson Beall

4/14/04

per

Signature of Keeper

Date of Action

First Presbyterian Church

Name of Property

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5. Classification

Ownership of Property

(Check as many boxes as apply)

Private

Public-local

Public-state

Public-federal

Category of Property

(Check only one box)

Building(s)

District

Site

Structure

Object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing

Noncontributing

1

Buildings

Sites

Structures

Objects

1

Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility

Current Functions

(Enter categories from instructions.)

RELIGION/religious facility

7. Description

Architectural Classification

(Enter categories from instructions.)

Tudor Revival

Materials

(Enter categories from instructions.)

Foundation Brick

Walls Stucco

Roof Composite shingles

Other _____

Narrative Description

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

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 a 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.)

Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

Period of Significance

1904, 1921

Significant Dates

1904 – date of original construction

1921 – remodel into current style

Significant Person

(Complete if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

1904 – built on a Presbyterian model

1921 – Grabe and Helleberg

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 # _____

Primary location for additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local Government
- University
- Other
- Name of repository: _____

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10. Geographical Data

Acreage of property Less than one

UTM References (place additional UTM references on a continuation sheet).

Table with 7 columns: Zone, Easting, Northing, Zone, Easting, Northing. Includes rows for UTM references and a note to 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 Jill M. Ebers
organization Nebraska State Historical Society
street & number 1420 P Street
city or town Lincoln
date December 3, 2003
telephone (402) 471-4773
state Nebraska zip code 68501-2554

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/title St. Andrew Community Church of Spalding - Arthur Anson, President
street & number 523 West 3rd Street
city or town Grand Island
telephone
state Nebraska zip code 68801

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determined 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, (15 USC 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.

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Spalding is located 141 miles northwest of Lincoln, Nebraska's capital, and directly north of Grand Island. The town is located in the dissected plains, a region of Nebraska farmland characterized by hilly land with moderate slopes, and remnants of nearly level plain. The land brought farmers in droves, and for the first several decades of Greeley County's history, the majority of new residents to the county came to the area to participate in agriculture. The First Presbyterian Church in Spalding is located in the southernmost part of town, immediately adjacent to the fairgrounds to the south, and a block away from the public school. The church is located on the southwest corner of a residential block, and aside from the presence of the fairgrounds, is located in a residential area. This church is the second-generation building of the same Presbyterian congregation, built on the same lots as the original and encompassing the original church.

This Tudor Revival church is an irregularly shaped, one-story wood frame structure with a composition tile, cross-gabled roof. The building contains a crenellated square bell tower on the southwest corner of the building, which is decorated with tall, narrow windows with little hoods, and Gothic-arched vents. The bell was originally housed in the bell tower of the previous building, built in 1904. The corners of the tower have engaged buttresses, which help support the weight of the tower and the bell it holds. The main entrance to the church is found on the west side of the bell tower, and is protected from the weather by a vestibule entry, which most strongly resembles a Craftsman porch. The vestibule is gabled with false half timbering under the wide, overhanging eaves. Large square stuccoed piers support the gabled roof of the vestibule, and the vestibule has a closed rail of brick, which follows the line of the brick of the foundation.

The church has a brick foundation and stucco covered walls. Modest false half-timbering is found under each of the gables. Contrary to the typical Tudor style, the gables have wide overhanging eaves with brackets, borrowing another detail from Craftsman buildings. Windows are varied in detail, but the majority of the modestly sized windows are paired four-over-four double-hung windows with a decorative fixed transom set in a segmental arch shape. There are several variations on this window, including a *single* four-over-four double hung window with a segmental arched fixed transom, and in another case, a sixteen light fixed window is located in the vestibule entry, also with a segmental arched fixed transom. One large Tudor window, which resembles a flattened Gothic window, is found on the east and west walls of the sanctuary. In each of these windows, the transom windows and the Tudor windows are made of marbled green and white glass.

Two additional entrances are found on the exterior of the building. On the east side of the building, a door provides entrance to the pastor's office, located just off the sanctuary. The door is located under a shed hood. On the opposite side of the building, an additional entrance with concrete steps and a shed hood allows entry into a very small (6 ½ feet by 10 feet) choir room. The door allowed choir members to enter quietly, assemble as a group and enter the sanctuary in a reverential manner.

Upon entering the building through the main vestibule entrance, a pair of oak double doors allows entry to the building. The doors are paneled with segmental arches, and each door has one large segmental arched window of clear glass. Additionally, a large segmental arch transom is located over the doorway. Once inside, a wide set of stairs leads parishioners to the doors to the sanctuary and the Sunday School room, and a narrow set of stairs on the right allows passage to the basement fellowship hall.

The church is organized in a simplified Akron plan. The Akron plan was created in 1867, and was intended to allow children to participate in worship, without having to attend the entire service. Usually, a room at the back of the sanctuary was set aside for Sunday School during the worship hour, and a movable wall could be opened to include the children when appropriate. It allowed the children to continue their lessons and worship at the same time. In the First Presbyterian Church in Spalding, the Sunday School room is located at the back of the sanctuary, and is accessed

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through eight six-panel oak doors that open at the center. They are hinged together to fold accordion-style when opened. When the 1921 rehabilitation of the building was finished, it was announced in the Spalding *Enterprise* that the sanctuary could hold 200 worshippers, and when opened, the Sunday School room could hold an additional fifty people. It is unclear how often the Sunday School room was used according to the original tenets of the Akron Plan, but the room was used for classes other than during the worship hour, and is a large flexible space.

The sanctuary is rectangular, with the entrance at the southwest corner of the room. Two aisles angle toward the chancel from the southernmost corners of the room. The pews are curved and built in graduated sizes. Because of the two angled aisles, each pew is a different size, and had to be specially made. The ends of each pew are carved with a segmental arched panel. The chancel is small with a modestly sized raised space for the choir to occupy during hymns. There are no fixed pieces of ecclesiastical furnishings, such as a stationary enclosed pulpit, communion table or baptismal font. A small table is placed at the front, along with a simple open lectern located toward the front of the room, emphasizing the flexibility of the space.

A fellowship hall is located downstairs. The room is roughly the same size and occupies the same space as the sanctuary above. An additional Sunday School room is located beneath the Akron room above, and also can be closed off from the rest of the hall with an accordion door. A kitchen is located on the north end of the fellowship hall, and was used for preparing refreshments for the many church socials. A small storage room is located next to the Sunday School room. It was always called the "pie closet," and indeed, all the shelves in the closet are designed for the effective storage of pie-sized foodstuffs.

The building has one flaw to its otherwise impeccable historic integrity. In 1999, an eight-light, tripartite window with a fixed segmental arched transom was removed. It was located on the north side of the church, at the very front of the sanctuary. Longtime church members recall that the window was always covered with fabric, and believe that it may never have been perfectly weatherproof. It was removed due to the rot in the wood frame of the window, and the space was covered over in stucco to match the rest of the building. From the inside, the space the window occupied is still covered with fabric, and its loss is not felt there. In all other ways, the church has been maintained with excellent integrity; in fact, the large Tudor windows have been recently restored to ensure their future welfare.

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Spalding is predominantly Catholic; approximately ninety-five percent of its 537 inhabitants (2000 Census) are of the Catholic faith and attend Saint Michael's Catholic Church in Spalding (listed in the National Register of Historic Places, 1983 under criteria A and C). The town was founded by a Scot-Irish Catholic association, and was named in honor of Bishop Spalding who was president of the association at that time.¹ Historically, the vast majority of the inhabitants of Spalding have subscribed to Catholicism, to the extent that the First Presbyterian Church is literally the only Protestant church that has ever been established in town.

After visiting Spalding and the surrounding area, Reverend Alexander Roulston of the Clontibret Presbyterian Church of Cedar Valley said he would be pleased to provide his services to the community of Spalding as well. His first service was held on March 6, 1902 in the public school. On June 28, 1903, the small congregation expressed interest in being organized into a church. A petition was signed and sent to the Superintendent of Home Missions of Nebraska, Reverend Thomas L. Sexton, and on September 6, 1903, the Spalding Presbyterian Church was organized with thirty-nine charter members.

By October 21, 1903, the Spalding *Enterprise* reported that four lots had been procured from Edmund's First Addition, the funds for which had been raised by taking subscriptions from the new members.

The subscriptions were very liberal and nearly \$1200.00 was raised. This will be sufficient to build a nice church, and we hope soon to see these good people have a house of worship.²

Within six weeks, work was already begun, and the newspaper's "Local Brevities" requested that those that had promised subscriptions should pay their portion to the Spalding State Bank as soon as possible, since the work was progressing quickly. The paper even speculated that the Presbyterians could occupy the building as early as February 1904.³ Weekly services were held in the school until Easter Sunday, April 3, 1904, when the First Presbyterian Church in Spalding was dedicated. A service was held with special music, children's programs, and guest speakers. An additional offering was held, and sufficient funds were donated that the last of the building debt was paid on the first day of its occupancy.

The Spalding *Enterprise* provided a brief description of the interior's comforts. "The church was carpeted, and had nice new seats, and was tastily and simply decorated."⁴ The seats were theater style chairs, set in frames that attached several chairs together, and were procured from Thomas Kane & Company of Chicago, Illinois. One hundred twenty-four mahogany veneered grouped chairs were purchased at a cost of \$204.60 and twenty-four single chairs costing \$15.60. A Lyon & Healy organ was purchased from the Dominican Sisters of Saint Michael's Parish for \$50. The lighting fixtures were purchased from the Spalding Heat and Light Company, but when they did not arrive in time for the dedication, Reverend Devos of Saint Michael's Catholic Church in Spalding loaned a set of fixtures to the Presbyterians so their dedication service could proceed on Easter as planned.

¹ Lilian L. Fitzpatrick, *Nebraska Place Names*, 69.

² Spalding *Enterprise*, 21 October 1903.

³ Spalding *Enterprise*, 5 December 1903.

⁴ Spalding *Enterprise*, 8 April 1904.

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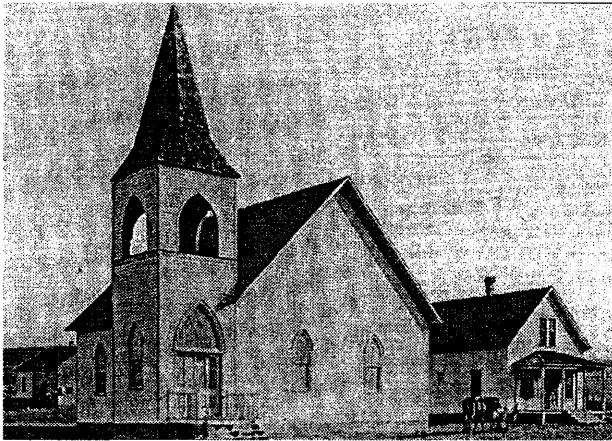
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The original church building was a wood frame, single story church with a front gable with a square bell tower attached to the southwest corner of the building. The parishioners utilized this building until 1920, when they began to outgrow the building. The congregation determined that a new building would be required to adequately house their growing membership.

At a congregational meeting on 20 March 1919, a building committee was formed by the church's Trustees and the Ladies' Aid Society. Architects Grabe and Helleberg, designed the new church building. In time, Grabe would design the WPA auditoriums in Wayne and Fremont, Nebraska, both listed in the National Register of Historic Places in 2002. Grabe was an architect of great skill whose designs have twice previously been recognized by the National Register.

The original building was utilized in the construction of the second church. Workers dug a new basement, and the original church was turned ninety degrees and placed on the new foundation. Additions were added to the north and the south, sandwiching the old church with a simple chancel, pastor's office and choir room on the north, and a Sunday School room to the south. A new bell tower and vestibule were added as well, giving the church its present appearance. The bell from the first church's bell tower was moved to the new tower. The work took a bit longer to complete on this new building, but by 3 March 1921, work was nearing completion, and the congregation was simply waiting for the new furniture to arrive.

The new church was designed according to the Akron Plan, a plan devised in 1867 for a Methodist Church in Akron, Ohio. In larger urban churches, the Akron Plan allowed multiple Sunday School classes for different ages of children to be held during the worship service in classrooms adjacent to the sanctuary. At appropriate times, the partitions to these rooms could be opened to allow the children to participate in the service. At other times, the Sunday School class could proceed according to their own plans with the partitions closed.⁵ In smaller towns, these partitioned Sunday School rooms were not as numerous and as formally used.

The First Presbyterian Church in Spalding had one classroom at the back of the sanctuary. It is uncertain how often the Sunday School classes were actually held during the church service, but the room was often used for overflow seating in the event of a crowded service. The newspaper announced upon the church's dedication that the sanctuary could seat 200, and the Sunday School room could seat an additional fifty if the back partitions were opened. The fellowship hall was similarly organized so that multiple classes could be held at once. A large room could be separated from the main

⁵ James Hudnut-Beumler, *The Many Mansions of God's House*, www.materialreligion.org/journal/mansions/mansions.html.

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room in the fellowship hall with a partition, but hooks were also set into the rafters to allow large blinds to be suspended from the ceiling, and these blinds could also be used to separate the space. This design largely fell out of favor due to issues with noise. While the space could be visually separated, it was exceedingly difficult to contain the noise of multiple classes working in such close proximity.

In the late 19th century, another trend was altering the design of American Protestant sanctuaries. Sanctuaries were being remade into lecture halls through their use of furnishings. Evangelists were beginning to prefer the flexibility of chancels that were simply designed with little monumental furniture. Simple lecterns were preferred to the closed pulpits that required the speaker to stay in one spot. A lectern allowed the speaker to pace across the chancel as a revival meeting speaker or a Chautauqua lecturer might. Heavy communion tables were removed in favor of smaller tables that were more easily moved aside when not needed. The Spalding First Presbyterian Church was not immune to these movements. The chancel was greatly simplified, with modest utilitarian furnishings. A space is reserved in the chancel for the choir and the organ and straight lines of seats or pews were replaced with curved pews, all of which enhanced the theatricality of the service, in keeping with the tenets of this new movement.⁶

The funding of the new church fell to additional subscriptions from its members, but special furnishings and hymnal purchases were planned and funded through the actions of the Ladies Aid Society. In order to pay for the specially built curved pews, the ladies held a "Shadow Social" in the spring of 1921. Each lady had her profile traced onto paper, and the gentlemen of the church bid on an unidentified lady's shadow. Presumably, the men would try to guess which shadow was the silhouette of his sweetheart, and would try to win the auction of that "shadow." In addition to the shadow, the gentleman would also win a lunch with the lady, prepared by her hand. The Shadow Social was presumably a great success, as the newspaper encouraged all to attend, declaring that, "a good time is assured."⁷

The First Presbyterian Church of Spalding was dedicated on 4 September 1921. After a morning service featuring a sermon by the Superintendent of the Presbyterian Church in Nebraska, Dr. W. H. Kearns, a special offering was taken to accept donations and pledges to cover the last bit of indebtedness for the new construction. Pledges amounting to \$6,350 were accepted, payable over several years given the financial difficulties commonly faced at the time.⁸ A basket dinner and a supper of fried chicken were both held to encourage fellowship in their new church building. One farmer donated an entire truck of watermelons for the dessert for supper.⁹ The celebration continued well into the week with special sermons given in the evenings.

The church continued to hold weekly services until 2002, when an administrative commission for the Spalding Presbyterian Church initiated a discussion regarding the future of the church. The congregation of thirteen members decided that the First Presbyterian Church of Spalding had become extinct due to the dispersal of its members, and planned a final worship service held on 8 September 2002, 99 years after the Presbyterian Church first organized in Spalding. Although the members agreed to disperse, they were reluctant to sell the building for fear it would be demolished. The pastor of the Presbyterian Church in Elgin, who had also served the Spalding Presbyterian Church from 1985 to 1990, recommended that the Presbytery sell the church to the local members for one dollar.¹⁰ The members organized a new nondenominational church they called the Saint Andrew Community Church, named for Saint Andrew, the patron saint of Scotland, paying homage to the predominant ethnicity of the founders of the church. The Saint Andrew

⁶ James Hudnut-Beumler, *The Many Mansions of God's House*, www.materialreligion.org/journal/mansions/mansions.html.

⁷ Spalding *Enterprise*, 10 March 1921.

⁸ Spalding *Enterprise*, 8 September 1921.

⁹ *Ibid.*

¹⁰ Norfolk *Daily News*, 31 January 2003.

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Community Church has undergone a modest a revival. While average attendance of the Presbyterian Church numbered six or seven parishioners before it closed, Saint Andrew's attendance has increased to an average of twenty worshipers. The church continues to struggle for sufficient funds to maintain the church, but the building is owned by people who have the best interest of the building at heart, and are determined to maintain it for the community.

The First Presbyterian Church of Spalding is eligible for listing in the National Register of Historic Places under criterion C for its architectural significance. According to the Nebraska Historic Buildings Survey database, the Presbyterian Church is one of only ten Tudor Revival style churches in the entire state, and the only Presbyterian church in Nebraska to have chosen to build their church in this style. While the building is significant for the scarcity of the use of the Tudor Revival style for ecclesiastical buildings in this state, it is also significant for the execution of the style. Although Nebraska's agricultural areas were experiencing a depression when crop prices fell after World War I, this church chose to build an elaborately styled church with elaborately shaped windows and lovely woodwork on the interior. Even more impressive, through fundraising efforts and the raising of subscriptions of its members, the church was completely paid for within five years of its construction. The building is also significant for physically exhibiting the tenets of the Akron plan for church design. The building's historic integrity is very good, with the blemish of one missing segmental arched window on the back of the building. In all other ways, the church has excellent integrity. Criterion Consideration A is justified through its architectural distinction and significance.

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Esch, Cora, Marie Thome, Mabel Ballweg, and Mary Helen Hookstra. *Early Days of Spalding*. Spalding, Nebraska: Bicentennial Book Committee, 1976.

Harris, Cyril M. *Illustrated Dictionary of Historic Architecture*. New York: Dover Publications, Inc., 1977.

Hudnut-Beumler, James. *The Many Mansions of God's House: The Religious Built Environment as Assimilation and Differentiation*. Nashville, Tennessee: Vanderbilt University.
<http://www.materialreligion.org/journal/mansions/mansions.html> Viewed 3 December 2003.

McAlester, Virginia and Lee. *A Field Guide to American Houses*. New York: Alfred A. Knopf, 1997.

Norfolk Daily News, 31 January 2003.

Spalding Enterprise, 21 October 1903 – 8 September 1921.

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Verbal Boundary Description:

Lots 5 and 6, Block 49, First Addition to the city of Spalding, Greeley County.

Boundary Justification:

The boundary for the First Presbyterian Church of Spalding is the two lots historically associated with the church building itself. Though a manse was located on the lots adjacent to the church, the manse is no longer associated with the church, is in private ownership, and no longer maintains sufficient historic integrity to be considered for nomination. Thus, the church only is nominated to the National Register of Historic Places.