

United States Department of the Interior  
National Park Service

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance enter only categories and subcategories from the instructions.

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JUL 17 2015

Nat. Register of Historic Places  
National Park Service

### 1. Name of Property

Historic name: Harmony Friends Church

Other names/site number: Harmony Hill Church

Name of related multiple property listing:

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

### 2. Location

Street & number: 225<sup>th</sup> St. and 372<sup>nd</sup> Ave.

City or town: Wessington Springs State: South Dakota County: Jerauld

Not For Publication:  Vicinity:

### 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination     request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

    national   X   statewide     local

Applicable National Register Criteria:

  X   A     B     C     D

<u>Jay D. Voigt</u>	<u>06-24-2015</u>
Signature of certifying official/Title:	Date
<u>SD SHPO</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property <u>   </u> meets <u>   </u> does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

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**4. National Park Service Certification**

I hereby certify that this property is:

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

*Jon Edson H. Beall*  
Signature of the Keeper

*9.1.15*  
Date of Action

**5. Classification**

**Ownership of Property**

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

**Category of Property**

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>3</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

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**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

RELIGION: religious facility  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Current Functions**

(Enter categories from instructions.)

VACANT/NOT IN USE  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

NO STYLE  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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

Principal exterior materials of the property:

WOOD: weatherboard  
\_\_\_\_\_  
WOOD: shingle  
\_\_\_\_\_  
CONCRETE  
\_\_\_\_\_  
METAL: steel  
\_\_\_\_\_

### Narrative Description

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

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### Summary Paragraph

The Harmony Friends Church property being nominated consists of the church itself built in 1913, the claim-era timber grove immediately north of the church planted c.1880-1890, and a lunch stand (former hen house) moved into the grove in 1969. The church sits on the northwest corner of 225<sup>th</sup> Street and 372<sup>nd</sup> Avenue, in Section 28 of Harmony Township (T108N, R66W), approximately nine miles west of Wessington Springs on SD Highway 34 and three miles north from the highway. The surrounding area is rural and agricultural. The grove is approximately twelve acres of predominately deciduous trees, and the lunch stand is a modest wood frame building with a gable roof and board siding. Although the lunch stand was brought to the site in 1969, it is fully a part of the history of the church landscape.

The church is a one-story wood-frame church with a concrete block basement, wood clapboard siding, one-over-one wood windows, and a gable roof of standing-seam sheet metal. The church

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has a side steeple bell tower on the southeast corner with a projecting entrance, siding of wood weatherboard and cove-cut shingles, boarded openings in the lantern section, and a steep pyramidal spire with pent eaves. The architecture is simple and unadorned, but the side steeple with cove shingle siding indicates a Late Victorian aesthetic.

During a two-year project started in 1955, projecting entrances on the façade and east elevation were built to provide access to a new concrete block basement built for a fellowship hall underneath the church. The interior includes a split-entry front vestibule, an open room basement and kitchen, an original vestibule, a center-aisle plan sanctuary, a low raised altar across the front (north) end and a raised classroom alcove with curtain divider across the rear of the sanctuary. Despite the boarded openings on the steeple, recently replaced front doors, and metal roof (2014), the Harmony Friends Church and its landscape retains integrity of historic setting, association, feeling, materials in siding and windows, design, and interior features sufficient to convey its significance as a Society of Friends meetinghouse in South Dakota with an important role in the history of the denomination in the state and in the religious life of the rural area it served.

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## **Narrative Description**

### **The Grove and Lunch Stand**

The Harmony Friends Church is located at the northwest corner of 225<sup>th</sup> Street and 372<sup>nd</sup> Avenue west of Wessington Springs in Jerauld County, facing 225<sup>th</sup> Street. It is bordered to the east and west by open ground; historically, there was a parsonage and outbuildings located to the east. North of the church, there is a twelve-acre grove of deciduous trees planted originally as part of a timber claim filed by Henry A. Peirce in the 1880s-90s. In 1892, the land was purchased by Daniel Miller and became known alternately as Peirce's Grove and Miller's Grove. The grove was often used for social and church events, including the Old Settler's Association picnics for many years. There is a small wood frame building with a gable roof and board siding in the grove; it was built on a nearby farm as a hen house and moved to the grove in 1969 by the Harmony Ladies' Aid to serve as a lunch stand for the Old Settler's picnics.

### **The Church**

The 1913 wood frame church has a concrete block basement, side steeple on the southeast corner, wood clapboard siding, cove-cut wood shingle siding on the steeple, one-over-one wood windows, and a gable roof of standing-seam sheet metal. The roof was cedar shingle replaced with metal in 2014. The church has wood corner boards with simple caps, and wood fascia board and soffit under modest eaves. There is one window on the south façade of the main body of the church that has been boarded on the exterior and interior. The church's side steeple is located on its southeast corner and a projecting entrance extends from the south façade of the steeple tower. This front entrance and another side entrance on the rear part of the east elevation were added to provide access to the fellowship hall in the basement, which was built during a two-year project started in 1955. The projecting front entrance has a concrete block foundation,

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clapboard siding, a saltbox roof with metal sheeting, and a set of steel double doors with narrow interior windows. There are one-over-one wood windows on the east and west elevations of the entrance. The steeple has cove-cut shingle siding from the ground to the lantern, clapboard siding and boarded openings in the lantern, and a steep pyramidal spire with pent eaves and metal roofing. On the east elevation of the church, there are tall one-over-one windows in wood surrounds with simple caps, one on the steeple and three on the main body of the church, and there are two one-by-one basement windows. There is a hip-shed roof rear entrance addition, which has a single wood door on the south side and a one-over-one window on the east side. On the north rear elevation, there is a small, square, brick exterior chimney positioned at the center of the gable. On the west elevation, there are four one-over-one windows and four small one-by-one basement windows.

Within the 1955-57 front entrance addition, there is a split-entry with wide steps leading up to the original entrance vestibule and down to the concrete block basement. A simple wood railing runs along the carpeted upper steps and a wall-mounted railing runs along the lower steps. The wood frame structure has vertical wood veneer wall board and a drop-paneled ceiling. Up the steps, the historic vestibule has bead-board walls and ceiling and wide historic baseboards. There is a raised wood-paneled door on the west wall and a set of double swinging doors leading to the sanctuary. The double doors have five horizontal wood panels and a wood surround with a simple cap.

The double doors enter the sanctuary at the east corner of the south wall. The majority of the rest of the back wall features a large opening with a simple wood cap surround for the classroom alcove, which is divided from the sanctuary by a large curtain. There are three steps leading up to the alcove platform, plastered walls, and a drop paneled ceiling. The sanctuary has a wood floor with carpet runners down the aisle. The historic window surrounds are simple and there are chair rails and wide baseboards. The sanctuary has vertical wood veneer wall board applied to the north and south walls and to the wainscot on the east and west walls. There is a painted pressed metal ceiling with two ceiling fan lights with schoolhouse shades. There are small light sconces mounted on the wall between the windows and in the classroom alcove. There is a board with signs for the attendance and offering counts on the east wall. The front rows of seating are connected folding seats with iron bases and curved wood seats and backs. The remaining rows are wood pews with hymnal racks mounted on the backs of the interior rows. The scrolled pew ends are carved with Gothic arch panels. At the end of the sanctuary, the altar runs along the north wall and is raised a step from the main floor. The altar is carpeted with two sets of single steps leading to the raised platform. The intermediate edges of the platform feature wood-paneled altar rails. The current wood-paneled pulpit console has egg-and-dart molding.<sup>1</sup>

The basement is primarily a large, open room with painted concrete block walls and steel support beam in the center of the room. The drop paneled ceiling has largely deteriorated and fallen. At

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<sup>1</sup> According to one report, the original Friends pulpit was given to another Friends congregation in Colorado. *Footprints in Jerauld County – A Historical Update of Jerauld County from 1980-2004* (Wessington Springs: Dunham Historical Society, 2004), 35.

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the north end of the basement, there is a small corner room and a three-quarter width kitchen. The kitchen has a large serving window into the main hall, and there is an exterior door leading from the kitchen up concrete steps to the small wood-frame entrance addition on the east side of the church.

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## 8. Statement of Significance

### Applicable National Register Criteria

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

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

### Criteria Considerations

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

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



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**Areas of Significance**

(Enter categories from instructions.)

RELIGION  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Period of Significance**

1892-1969  
\_\_\_\_\_  
\_\_\_\_\_

**Significant Dates**

1892  
\_\_\_\_\_  
1913  
\_\_\_\_\_  
1955-1957  
\_\_\_\_\_  
1969  
\_\_\_\_\_

**Significant Person**

(Complete only if Criterion B is marked above.)

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

**Cultural Affiliation**

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

**Architect/Builder**

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

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

The Harmony Friends Church is eligible for the National Register of Historic Places at a statewide level under Criterion A in the area of Religion for its representation of the history of the Society of Friends denomination in South Dakota. There are few extant resources in the state associated with this history. The period of significance extends from 1892, when the timber claim grove claim was received, through the construction of the current church in 1913 and the addition of fellowship space in 1955, to 1969, when the Ladies' Aid moved the lunch stand into the grove for the Old Settlers' Association picnics. The Harmony Friends Church meets Criteria Consideration A for religious properties because its significance is derived from the history of the Society of Friends denomination within South Dakota.

Along with many Christian religious organizations in the late nineteenth century, the Society of Friends, termed by some as "Quakers," established meetings in western states as members moved out to the territories and missionaries sought to evangelize non-members. As the network expanded west through Ohio and Iowa and beyond, the Society of Friends experienced great change. Under the influence of new communities and new members in the West, the Society went through several divisions between conservative and progressive members. Where, traditionally, congregants gathered together in meeting houses to stand one-by-one and speak extemporaneously as the Spirit moved them, some began calling their places of worship "churches," hired paid pastoral staff to guide a structured worship service, added music to worship, and utilized more emotional evangelist tools like revivals and altar calls. In the 1880s, groups of members from the Iowa Yearly Meeting homesteaded in Dakota Territory. They set up community-level monthly meetings as well as state/regional-level Quarterly Meetings under the Yearly Meeting. The meetings provided important religious service for Friends who homesteaded in Dakota and for non-member neighbors who worshipped and participated in the life of the Friends churches. The handful of Friends meetings established in South Dakota never drew a large membership, but the Harmony Friends Church stands to represent their missionary efforts in the state. To the extent of the knowledge of the South Dakota State Historic Preservation Office, the Harmony Friends Church is the last Friends church to remain standing in its historic location and setting.

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

### **History of Harmony Friends Church**

In 1883, many Friends came from Iowa to homestead and settle in Jerauld County.<sup>2</sup> That March, O.J. Marshall arrived in Mitchell by emigrant excursion ticket on the Chicago, Milwaukee, & St.

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<sup>2</sup> Marken, *The Making of a Community*, 183.

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Paul Railroad and traveled northwest by wagon to set up a homestead and timber claim in Section 21 and 33 of Harmony Township.<sup>3</sup> Soon after, Clayton Brown, Charles G. Smith, and others arrived to take up homestead claims.<sup>4</sup> Other early members included Lewis Nordyke, Charles W. Mills, Carmi Mills, Moses Rich, Isaac N. Rich, James Grieve, George Titus, Will Titus, Peter Welfring, and A.G. Snyder.<sup>5</sup> In the summer of 1883, the new residents were busy building houses of lumber or sod.<sup>6</sup> In the fall, about six months after arriving in Harmony Township, members of the Society of Friends set up a Sunday school, which was held alternately in the Mills and Welfring homes.<sup>7</sup> Almost a year later, the Harmony Friends meeting was officially established on August 9, 1884 under the Bear Creek Quarterly Meeting of south-central Iowa.<sup>8</sup>

The first worship services were held in the C.G. Smith house on February 1, 1885, in the Grieve schoolhouse that April, and later at the Stony Point schoolhouse.<sup>9</sup> S.F. and Abigail "Abi" Huntley, Mary Hunt, and William Marshall preached at these early meetings and Reverend Abi Townsend Huntley became the church's minister in July 1885.<sup>10</sup> S.F. and Abi Huntley had come from New York to homestead in Harmony Township in April 1883, arriving in Plankinton by train and traveling with their books the rest of the distance by cart.<sup>11</sup> Both had higher education degrees and experience with teaching and ministry.<sup>12</sup> After traveling that great distance while pregnant, Abi gave birth six days after they arrived at Harmony.<sup>13</sup> S.F. Huntley was a Congregational minister and he worked to organize many churches of that denomination around

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<sup>3</sup> Jay, "The History of Harmony Friends."

<sup>4</sup> Ibid.

<sup>5</sup> Jay, "The History of Harmony Friends"; Marken, *The Making of a Community*, 183; Parker, *Denominational Histories*, 235; and William Wade Hinshaw, *Hinshaw Index to Selected Quaker Records, 1680-1940*. Swarthmore, Pennsylvania: Friends Historical Library, Swarthmore College, accessed online through Ancestry.com.

<sup>6</sup> Jay, "The History of Harmony Friends."

<sup>7</sup> Marken, *The Making of a Community*, 183; Donald Dean Parker. *Denominational Histories of South Dakota* (Brookings: South Dakota State University, 1964), 235; N.J. Dunham, *A History of Jerauld County, South Dakota: from the earliest settlement to January 1<sup>st</sup>, 1909* (Wessington Springs, SD, 1910), 47; Thelma A. Jay, "The History of Harmony Friends," (1954), in Harmony Church scrapbook, Dunham Historical Society, Wessington Springs, SD.

<sup>8</sup> Fred N. Dunham, *A History of Jerauld County, South Dakota from January 1<sup>st</sup>, 1909 to December 31<sup>st</sup>, 1961; Fifty-two Years of Progress* (Wessington Springs, SD, 1963), 514; Jack Marken, ed. *The Making of a Community: A History of Jerauld County to 1980* (Wessington Springs, SD: Wessington Springs Independent, 1982), 183; Society of Friends in America, *Book of Meetings: Containing an Account of the Times and Places of Holding the Meetings of the Society of Friends in America* (Columbus, OH: Joseph H. Miller, 1884), 144.

<sup>9</sup> Dunham, *A History ... to January 1<sup>st</sup>, 1909*, 128-129; Marken, *The Making of a Community*, 183.

<sup>10</sup> Dunham, *A History ... to January 1<sup>st</sup>, 1909*, 47, 129; O.W. Coursey, *Pioneer Days in Jerauld County: An Address* (Alpena, SD: The Alpena Journal, 1930), 7.

<sup>11</sup> Coursey, *Pioneer Days*, 7; David Laskin, *The Children's Blizzard* (New York: HarperCollins Publishers, 2004), 41.

<sup>12</sup> Laskin, *The Children's Blizzard*, 41.

<sup>13</sup> Ibid., 42.

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Wessington Springs and western Jerauld County; he also became an elected state legislator and representative to the 1889 statehood convention.<sup>14</sup> Abi Huntley was a Friends church member and minister, although she often preached with her husband and was later ordained in the Congregational Church.<sup>15</sup> In 1885, both S.F. and Abi Huntley were active in the local temperance campaign.<sup>16</sup> William Marshall had arrived in Harmony in January 1885 with his son and daughter-in-law O.J. and Rhoda Marshall.<sup>17</sup> William Marshall had a passion for evangelism; he had been present for the establishment of at least seven churches and a seminary school, and he had traveled as a missionary to both Jamaica in 1881 and South America in 1899.<sup>18</sup>

In December 1901, the Harmony meeting was offered a church building from the Pleasant Valley Friends Church in Hand County, South Dakota who was closing their meeting.<sup>19</sup> That January, the members at Harmony considered whether to continue to hold the meeting at Stony Point school or in the new building at Peirce's Grove. The grove was selected as the church site with an eleven-to-two majority in a vote of the congregation.<sup>20</sup> A small gable-roofed frame parsonage was later built east of the church.<sup>21</sup> In July 1905, Daniel B. and Elva C. Miller sold the property surrounding the church to the Iowa Yearly Meeting for \$1 and other consideration.<sup>22</sup> Previously, the land had been filed as a timber claim by Henry A. Peirce, who sold it to Daniel Miller right after he received the title in 1892.<sup>23</sup>

Another ten years down the road, the congregation was established enough to plan the construction of a new church building. The church was erected at a stunning pace in only two weeks by Rev. L.A. Phinney and fifteen or twenty members, three of whom were carpenters.<sup>24</sup> The old church was relocated and a foundation excavated in one day, the foundation completed in three.<sup>25</sup> The first building was sold to member Fred Weeks and moved to his farm to serve as a garage.<sup>26</sup> The worship space was designed with several rows of pews for seating, an altar at the front of the sanctuary, and an alcove off the rear of the sanctuary that was used for Sunday school or overflow seating if needed.<sup>27</sup> The new church was dedicated on October 12, 1913

<sup>14</sup> Coursey, *Pioneer Days*, 7; Dunham, *A History ... to January 1<sup>st</sup>, 1909*, 132, 202-204, 236.

<sup>15</sup> Coursey, *Pioneer Days*, 7.

<sup>16</sup> Dunham, *A History ... to January 1<sup>st</sup>, 1909*, 105.

<sup>17</sup> Lyla Ann May, *From Prairie to Palestine: The Eva Marshall Totah Story* (Xlibris Corporation, 2012), 342; Jay, "The History of Harmony Friends."

<sup>18</sup> Louis Thomas Jones, *The Quakers of Iowa* (Iowa City: State Historical Society of Iowa, 1914), 234; May, *From Prairie to Palestine*, 32, 341, 415n.

<sup>19</sup> Dunham, *A History... to December 31<sup>st</sup>, 1961*, 514.

<sup>20</sup> Marken, *The Making of a Community*, 183; Church scrapbook, Dunham Historical Society (DHS), Wessington Springs, SD.

<sup>21</sup> Church scrapbook, Dunham Historical Society, Wessington Springs, SD.

<sup>22</sup> The Iowa Yearly Meeting was the regional body of which the Harmony meeting was a part. Jerauld County Courthouse, Register of Deeds, Deed Book 19, page 629.

<sup>23</sup> Jerauld County Courthouse, Register of Deeds, Deed Book 10, page 183, and Deed Book 11, page 571.

<sup>24</sup> *Construction News* 36 (August 20, 1913), 13.

<sup>25</sup> *Ibid.*

<sup>26</sup> Church scrapbook, DHS.

<sup>27</sup> Correspondence to the author from Ila Warnke, March 25, 2015.

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during the Quarterly Meeting being held at Harmony.<sup>28</sup> The day-long dedication included singing, a performance by a quartet from the Wessington Springs Seminary, sermons by Rev. Harlon Arms of Spencer, Iowa and Rev. E.L. McCarger, a noon meal served by the women of the church in a tent erected outside, a fundraising event, and a dedication prayer by Rev. I.M. Hargett from Wessington Springs.<sup>29</sup>

Most of the pastors at the Harmony meeting had shorter terms, ranging from three months to three years.<sup>30</sup> The longest-serving pastors were Mary Hunt from 1894 to 1903, Lauren Phinney from 1912 to 1918, Robert A. Jay from 1948 to 1957, D. Robert Short from 1968 to 1978, and D.J. Rogers from 1978 to 1989.<sup>31</sup> During the Great Depression, it was hard to find money to pay a full-time minister, so sometimes Harmony church shared expenses for a minister with another church, students from the Methodist college in Wessington Springs would speak, or lay persons would lead the service.<sup>32</sup> Music was a prominent part of worship services. The singing of hymns was accompanied by piano, played by whoever had the talent to do so.<sup>33</sup> Choirs were organized when possible, and additional special music was provided by soloists and the popular Harmony Men's Group.<sup>34</sup> The members of the Men's Group were local farmers and ranchers "who had put in a long day of work before practice" when they gathered in a member's home, had some lunch and prepared songs for church services and funerals.<sup>35</sup> After weekly worship services, the congregation gathered to visit with each other, have picnics, and share food as a potluck meal.<sup>36</sup> Worship was held regularly unless the weather was bad and country roads were impassable.<sup>37</sup>

Worship services included occasional special celebrations that were particularly important to young members. Alma Z. Thompson (Mohling) was introduced to the congregation after her birth in 1919 in the annual cradle-rocking service to present new infants to the congregation, and her sister Ila (Warnke) was "cradle-rocked" in 1927.<sup>38</sup> Christmas celebrations included setting up a Christmas tree with lights and decorations, setting lit candles in the window sills, singing

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<sup>28</sup> Dunham, *A History... to December 31<sup>st</sup>, 1961*, 49.

<sup>29</sup> Church scrapbook, DHS.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Correspondence to the author from Ila Warnke, March 25, 2015; Church scrapbook, DHS.

<sup>33</sup> Correspondence to the author from Ila Warnke, March 25, 2015.

<sup>34</sup> Ibid.

<sup>35</sup> Correspondence to the author from Ila Warnke and Abbie Younie, March 25, 2015.

<sup>36</sup> May, *From Prairie to Palestine*, 46; Correspondence to the author from Ila Warnke, March 25, 2015.

<sup>37</sup> Correspondence to the author from Ila Warnke, March 25, 2015.

<sup>38</sup> In one description from a history of Methodism, cradle-rocking services were identified as a Swedish tradition and at a church in Minnesota, the choir would sing lullabies as the infants were introduced and rocked in a cradle by the older children. Karen B. Westerfield Tucker, *American Methodist Worship* (Oxford: Oxford University Press, 2001), 44; Correspondence to the author from Alma Mohling and Ila Warnke, March 25, 2015.

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carols, and telling the Christmas story.<sup>39</sup> Small gifts were left under the tree for Sunday school children, and members received small sacks with fruit, peanuts, and candy.<sup>40</sup>

Beyond weekly services, church life provided opportunities for socialization, religious education, evangelism, and service. Members kept up the church lawn, women of the church provided regular custodial care for the building, and men worked on special projects.<sup>41</sup> Sunday school classes were grouped by age from preschool to adults; they worked on lessons, verse memorization, offerings, songs, and crafts for younger children.<sup>42</sup> In 1933-1938, the pastors of Harmony church also held Sunday school services at an "out-point" in the next township to the east called "Northwest Chery."<sup>43</sup> For youth, a group from the surrounding area met regularly in a member's home or on a picnic.<sup>44</sup> There was a full-day Bible class open to all, which was experimentally divided by gender in the summer of 1933, at least temporarily.<sup>45</sup> There were occasional special singing services on Sunday evenings that the whole community would attend and revival meetings to stir interest in conversion and membership.<sup>46</sup> In 1920, the Women Missionary Society (later Ladies' Aid) was organized and its members and their families held regular meetings over meals in members' homes.<sup>47</sup> The women made quilts for the Sioux Falls Children's Home, held fundraising bazaars and socials, helped purchase song books for the church, and issued a cookbook in 1949.<sup>48</sup>

In July 1919, the Harmony meeting began construction of a second parsonage to the east of the church, which was finished in August 1920.<sup>49</sup> The first gable frame parsonage was moved to the property of Martin Hansen and then Walter Grieve, both of whom continued to use it as a residence.<sup>50</sup> A 1910 hen house, a 1912 barn (eventually converted to a garage), and a car shed

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<sup>39</sup> Correspondence to the author from Alma Mohling and Ila Warnke, March 25, 2015.

<sup>40</sup> Correspondence to the author from Ila Warnke, March 25, 2015.

<sup>41</sup> Correspondence to the author from Ila Warnke and Abbie Younie, March 25, 2015.

<sup>42</sup> Ibid.

<sup>43</sup> *Minutes of the Sixteenth Annual Assembly of the Nebraska Yearly Meeting of Friends, 1923* (Central City, NE: Fitch Bros., 1923), 35; *Minutes of the Nineteenth Annual Assembly of the Nebraska Yearly Meeting of Friends, 1938* (Central City, NE: Fitch Bros., 1938), 16; *Wessington Springs Independent* (South Dakota), October 19, 1933.

<sup>44</sup> *Wessington Springs Independent* (South Dakota), January 4, 1934; Correspondence to the author from Ila Warnke, March 25, 2015.

<sup>45</sup> *Wessington Springs Independent* (South Dakota), November 29, 1933.

<sup>46</sup> Correspondence to the author from Ila Warnke, March 25, 2015; *Minutes of the Thirteenth Annual Assembly of the Nebraska Yearly Meeting of Friends, 1920* (Central City, NE: Fitch Bros., 1920), 32.

<sup>47</sup> Marken, *The Making of a Community*, 209; Church scrapbook, DHS; Correspondence to the author from Ila Warnke, March 25, 2015.

<sup>48</sup> Marken, *The Making of a Community*, 209; *Wessington Springs Independent* (South Dakota), October 12-November 2, 1933.

<sup>49</sup> Dunham, *A History... to December 31<sup>st</sup>, 1961*, 514; Church scrapbook, DHS; Correspondence to the author from Ila Warnke, March 25, 2015.

<sup>50</sup> Church scrapbook, DHS.

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were built for the parsonage. A water tank provided drinking water and was on hand in case of fire.<sup>51</sup> Two outhouses served the members in the absence of indoor plumbing.<sup>52</sup>

The grove north of the church was an important feature of the church landscape. Speaking in 1933, longtime church member W.C. Grieve recalled helping plant the “now famous Miller grove” when he was younger.<sup>53</sup> The Jerauld County Old Settlers’ Association had been founded in 1895 and held annual picnics at farms around the area until settling on Peirce’s/Miller’s Grove for its location starting in 1901.<sup>54</sup> The Old Settlers’ Picnic included events like ball games, horse and foot races, speaker programs, music performances, and other talent performances.<sup>55</sup> Community events like baseball games for adult men or 4-H groups, and the 1902 and 1905 Fourth of July celebrations were also held in open spaces at Peirce’s/Miller’s Grove.<sup>56</sup> The Ladies’ Aid hosted a lunch stand at the annual Jerauld County Old Settlers’ Picnic for many years, for which they added a converted hen house as a permanent stand in 1969.<sup>57</sup>

On June 24, 1934, the Harmony meeting celebrated its 50<sup>th</sup> anniversary during the Wessington Springs Quarterly Meeting, with Friends from the Empire and Aurora meetings present.<sup>58</sup> The program included worship services, a picnic, historical reminiscences and letters, music, and a quiz on the twelve apostles. At the anniversary, a picture of the head of Christ was given to the church by Nora Titus Green in memory of Tillman and Mary Hunt.<sup>59</sup> Afterwards, Pastor Walter Wilson reflected that:

Some of us were made to realize again how very much we owe to the men and women who lived faithfully and labored so devotedly, laying the foundations of church and school and state, as a living expression of their sense of duty to God and practical service for humanity. And we are encouraged to move forward with our tasks, realizing that honest living and service alone assure true happiness and success.<sup>60</sup>

When Pastor Jay arrived in 1948, the church and parsonage were in need of concerted maintenance and improvements.<sup>61</sup> Repair projects included a new electrical system, which was installed in the church by Jay and paid for by Ross Jackly, Eva Rae Totah, and Franklin Marshall in memory of their parents O.J. and Rhoda Marshall.<sup>62</sup> In 1955, the church began a two-year-

<sup>51</sup> Correspondence to the author from Ila Warnke, March 25, 2015.

<sup>52</sup> Ibid.

<sup>53</sup> *Wessington Springs Independent* (South Dakota), November 9, 1933.

<sup>54</sup> Marken, *The Making of a Community*, 183; Dunham, *A History ... to January 1<sup>st</sup>, 1909*, 272; *Standard Atlas of Jerauld County, South Dakota* (Chicago: Geo. A. Ogle & Co., 1909).

<sup>55</sup> Correspondence to the author from Ila Warnke and Abbie Younie, March 25, 2015.

<sup>56</sup> Dunham, *A History ... to January 1<sup>st</sup>, 1909*, 278, 307; *Wessington Springs Independent* (South Dakota), July 13, 1933.

<sup>57</sup> Marken, *The Making of a Community*, 209.

<sup>58</sup> Notebook 24, *Hinshaw Index*.

<sup>59</sup> Church scrapbook, DHS.

<sup>60</sup> Ibid.

<sup>61</sup> Jay, “The History of Harmony Friends.”

<sup>62</sup> Ibid.

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long project to raise the church and construct a full basement of concrete blocks and add new wood-frame entrances to the façade and east elevation.<sup>63</sup> The basement provided space for Bible school classes, projects and crafts, potluck dinners, Ladies Aid meetings, joint meetings with Templeton Church on Hope Cemetery, Society of Friends quarterly and yearly meetings, church anniversaries, and was decorated for all sorts of celebrations for anniversaries, birthdays, showers, and wedding receptions.<sup>64</sup>

On June 10, 1984, the congregation held its centennial service led by Pastor Don J. Rogers and Loren Thompson, who served as song leader and celebration chairman.<sup>65</sup> Former pastors Robert A. Jay, Robert Short, Everette Hind, and Edwin Hansen participated in the celebration.<sup>66</sup> After morning worship and a noon potluck meal served by the Ladies Aid, about 250 people attended the dedication service of hymns, scripture readings, prayers, pastor's message, offering, and special music.<sup>67</sup> The prayer of dedication was printed as follows:

Lord, call us into the church.  
Call us in often,  
    and teach us the old words and old songs  
    with their new meanings.  
Lord, give us new words  
    for the words we wear out.  
Give us new songs  
    for those that have lost their spirit.  
Give us new reasons for coming in  
    and for going out,  
    into our streets and to our homes.  
As the house of the Lord once moved  
    like a tent through the wilderness,  
    so keep our churches from being rigid.  
Make our congregation alive and free.  
Give us ideas we never had before,  
    so that alleluia and Gloria and amen  
    are like the experiences we know in daily living.  
O Lord, be praised  
    In worship and in work. Amen<sup>68</sup>

As years went on, there were ministers of different denominations who preached at Harmony Friends Church, including faculty from the Methodist college in Wessington Springs, and community members who were not registered members of the Society of Friends worshipped at

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<sup>63</sup> Church scrapbook, DHS.

<sup>64</sup> Correspondence to the author from Ila Warnke and Abbie Younie, March 25, 2015.

<sup>65</sup> Church scrapbook, DHS.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid.

<sup>68</sup> Ibid.



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and participated in the life of the church.<sup>69</sup> Later in the twentieth century, the meeting slowly moved towards closure. In 1964, the parsonage was vacated, and, in April 1971, it was sold to Curtis Schimke and moved off the property to be remodeled as his family residence.<sup>70</sup> In 1984, the barn/garage was removed for salvage lumber; other outbuildings had been previously demolished in the late 1940s.<sup>71</sup> In the summer of 1990, as the number of congregants who were registered members of the Society of Friends dwindled to three, the meeting was disbanded.<sup>72</sup> In March 1991, the Rocky Mountain Yearly Meeting sold the building to Harmony Hill Church, a non-denominational community church created by the existing congregation; the group still owns the building but no longer holds regular worship services.<sup>73</sup>

### History of Harmony Township and Jerauld County

As Friends members began settling in Harmony Township in 1883, the rest of Jerauld County was also being settled in increasing numbers. This settlement coincided with a boom in the population of Dakota Territory in the period from 1878 to 1893 as railroad access to land expanded and the territory experienced general economic and agricultural health.

Jerauld County was organized by the territorial legislature in 1883 and named after legislator H.J. Jerauld from Lincoln County.<sup>74</sup> In 1884, Wessington Springs won the election for permanent county seat over Crow Lake, Waterbury, and Lyndale (the latter being hastily platted especially for the purpose of running for county seat).<sup>75</sup>

The township name “Harmony” was proposed by J. H. Shepard and its twelve votes won over “Richland” (five) or “Clyde” (one).<sup>76</sup> According to an early history:

Quite a little friction had developed among the settlers of that precinct in which lived a good many Quakers. The name ‘Harmony’ appealed to their love of peace and good will and most of them cast their votes accordingly. It was afterward learned that Mr. Shepard had proposed the name in honor of his home post office in Chautauqua county, New York.<sup>77</sup>

In 1920, Harmony Township had a population of 300.<sup>78</sup> During the first years of the Great Depression, the township’s population dropped from 254 in 1930 to 184 in 1935.<sup>79</sup> In the 1930s, there were eighteen religious congregations in Jerauld County: four Methodist, four

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<sup>69</sup> Correspondence to the author from Ila Warnke and Abbie Younie, March 25, 2015.

<sup>70</sup> Marken, *The Making of a Community*, 183; Church scrapbook, DHS.

<sup>71</sup> Church scrapbook, DHS.

<sup>72</sup> Church scrapbook, DHS; *Footprints in Jerauld County*, 35.

<sup>73</sup> Jerauld County Courthouse, Register of Deeds, Deed Book 53, page 606.

<sup>74</sup> Coursey, *Pioneer Days*, 9.

<sup>75</sup> *Ibid.*, 10.

<sup>76</sup> Dunham, *A History ... to January 1<sup>st</sup>, 1909*, 88.

<sup>77</sup> *Ibid.*

<sup>78</sup> *Economic and Social Survey of Jerauld County* (Brookings, SD: South Dakota State Planning Board, 1937), 17.

<sup>79</sup> *Economic and Social Survey*, 17.

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Congregational, three Lutheran, two Catholic, and one each of Free Methodist, Norwegian Lutheran, Baptist, Friends, and Reformed churches.<sup>80</sup> The Free Methodist congregation also ran an elementary school and a junior college in Wessington Springs.<sup>81</sup> In the 1935 state census, there were sixty-seven Friends members noted for Jerauld County, out of 273 total in the state of South Dakota; it was then the seventh-largest of the thirteen denominations represented in the census for Jerauld County.<sup>82</sup>

During an active temperance campaign leading up to the 1885 election, the Pioneer branch of the Women's Christian Temperance Union (WCTU) was started in Wessington Springs and a countywide organization was founded under the leadership of Mrs. A.B. Smart.<sup>83</sup> A chapter was started in Harmony Township in April 1884.<sup>84</sup> Several members of the Harmony Friends Church were involved in the campaign. Both S.F. and Abi Huntley were active as the first secretary of the county temperance alliance men's group and the first corresponding secretary for the countywide WCTU respectively.<sup>85</sup> Rhoda Marshall was also active in the WCTU for many years and served a term as its president.<sup>86</sup> The WCTU in Jerauld County was active in writing a regular column for the *Wessington Springs Herald*, exhibited at the county fair, advocating for the use of temperance literature as school text books, and establishing both a circulating library and a temperance literary society.<sup>87</sup>

### **History of the Society of Friends, in South Dakota, and in the American West**

The Society of Friends was a Christian protestant denomination begun in about 1652 as a reform of the Church of England. The faith was initiated by the religious exploration and preaching of a young man, George Fox. He was soon joined in leadership by Margaret Fell, who provided a home base, wrote philosophical pamphlets, and cared for preachers who were arrested, and who later married Fox after her first husband's passing. The Society of Friends' theological starting point was that God was directly available to all people, so worship could be held anywhere and was conducted in silence with members speaking as they were called to do so. Foundational tenets were integrity, peace, equality, and simplicity. These values played out in their congregations as well as their politics, buildings, clothes, and more. Such radical equality changed the way they treated political authorities as well, and they were in trouble with the law frequently through the 1660s-1680s. One convert, William Penn, had a sufficiently prominent status to receive land in the New World and established Pennsylvania as a religious haven for Friends immigrants from England. As numbers of Friends grew through England, America, and Canada, and as they established homogenous faith communities, their foundational values became prescribed norms. Members could be disowned from their communities for violating

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<sup>80</sup> *Economic and Social Survey*, 7.

<sup>81</sup> *Ibid.*, 7.

<sup>82</sup> *Economic and Social Survey*, 7; Parker, *Denominational Histories*, 277.

<sup>83</sup> Dunham, *A History ... to January 1<sup>st</sup>, 1909*, 105.

<sup>84</sup> *Ibid.*, 133.

<sup>85</sup> *Ibid.*, 105.

<sup>86</sup> May, *From Prairie to Palestine*, 349.

<sup>87</sup> Dunham, *A History ... to January 1<sup>st</sup>, 1909*, 105, 113, 133.

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these norms. There were strong debates and schisms over whether or not to accept traditional Protestant dogmas and texts, whether Deists were right about God's lack of involvement with the contemporary world, and later whether to accept Evangelical traditions like worship music, programmed liturgical worship, paid clergy, revival meetings, and church steeples. American Quakers became strong supporters of abolition and women's suffrage. They also worked to provide options for conscientious objectors during the world wars and supported antiwar efforts during subsequent military conflicts.<sup>88</sup>

The Society of Friends was a relatively small denomination in South Dakota. Like other religious and ethnic groups in the late nineteenth century, the Society of Friends sought new homes and expanded missions in the western territories. Many of the Friends meetings here were established in the 1880s during the Great Dakota Boom of expanding railroad networks, settlement, and industry throughout eastern Dakota Territory. In state censuses, the Friends had 301 members in 1915, 351 members in 1925, 273 members in 1935, and 98 members in 1945.<sup>89</sup>

In 1906, there were five organizations of the Society of Friends noted in a written state history; these had 103 members, five buildings, two parsonages, and four Sunday Schools.<sup>90</sup> The Harmony meeting organized in 1884 in the wave of new settlement in Jerauld County. The Pleasant Valley monthly meeting in Hand County had already closed by October 1901 and transferred their membership to the Harmony meeting.<sup>91</sup> Other meetings included the Mount Vernon meeting in Davison County (1882 to 1910), the Lyman County meeting near Spears/Murdo (1906 to 1910), the Aurora County meeting at Stickney (1893 to c.1943), and the Empire Meeting near Vale in Butte County (1911 to post-1989).<sup>92</sup> John Frederick Hanson was the first minister of the Mount Vernon meeting and helped organize the Aurora meeting.<sup>93</sup> The Mount Vernon church was built in 1889 on land three miles west of Mount Vernon.<sup>94</sup> During the

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<sup>88</sup> Northern Yearly Meeting, "A Brief History of Quakerism: Approved," (July 4, 2005), accessed online: <http://www.northernyearlymeeting.org/article/a-brief-history-of-quakerism>.

<sup>89</sup> Parker, *Denominational Histories*, 277.

<sup>90</sup> George Martin Smith, "South Dakota: Its History and its People," in George W. Kingsbury. *History of Dakota Territory*, vol. 3 (Chicago: S.J. Clarke Publishing Company, 1915), 972.

<sup>91</sup> Dunham, *A History... to December 31<sup>st</sup>, 1961*, 514; Notebook 24, *Hinshaw Index*.

<sup>92</sup> Notebook 23, 25, 27, *Hinshaw Index*; [Aurora meeting] *Minutes of the Twenty-First Annual Assembly of the Nebraska Yearly Meeting of Friends, 1940* (Central City, NE: Fitch Bros., 1940), 72; "Aurora meeting house," photograph, Brookings County [sic], SD, June 1937, Haverford College Quaker Collection, Manuscript Collection 918, A-F, HC11-15262, Tri-College Digital Library; [Empire meeting] *Minutes of the Twentieth Annual Assembly of the Nebraska Yearly Meeting of Friends, 1939* (Central City, NE: Fitch Bros., 1939), 23; *Twelfth Biennial Report of the Secretary of State of the State of South Dakota, July 1<sup>st</sup> 1910 to June 30<sup>th</sup>, 1912* (Aberdeen, SD: News Printing Co., 1912), 81; Pat Engebretson, Kay Hick, and Helen Herrett. *A History of Butte County, South Dakota* (Dallas: Curtis Media Group, 1989), 68; [SF] Parker, *Denominational Histories*, 235.

<sup>93</sup> Parker, *Denominational Histories*, 234.

<sup>94</sup> The Mount Vernon meeting church was built in the northwest quarter of the northwest quarter of section 30, Township 103N, Range 62W. Bette Fillmore, *Davison County, South Dakota Cemetery Index*, vol. 2 (Mitchell, SD: Mitchell Area Genealogical Society, 1981), 98; AnnaMarie Bosma, "Quakers in South Dakota Pre-Statehood & After," *Carnegie Courier* (Mitchell, SD), December 2014.

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1890s drought, many of the Mount Vernon settlers moved away; the meeting eventually closed and the building was sold in 1914, although a small cemetery is still extant.<sup>95</sup> In 1904-05, the federal government started the Belle Fourche Irrigation Project and encouraged farmers to settle around the towns of Newell, Vale, and Nisland on semi-arid western lands newly-irrigated by a dammed lake and canal systems. At Vale, Susan B. Sisson helped organize the Empire meeting in 1911 and led the church there for seven years, after which Martin and Nettie Williamson came and served until 1959.<sup>96</sup> The Empire meeting house was built in 1926-1927 six miles east of Vale.<sup>97</sup> In 1964, the Empire meeting had about 40 members.<sup>98</sup> The Empire Church building was sold in about 2007 and moved to an agricultural property in the area. The Society of Friends was one of the few denominations to recognize women in early church leadership, which is shown in Susan Sisson and Nettie Williamson's leadership at the Empire meeting, as well as Abi Townsend Huntley and Mary Hunt's early leadership at the Harmony meeting.

In a national scope, the denomination's evangelism into western territories brought the Society of Friends into closer contact with mainline Protestant denominations. Several meetings began changing traditional worship practices, which caused rifts between members. In the 1870s, the Orthodox branch of the Society of Friends in Iowa experienced a split "over the incorporation of evangelistic techniques and the practice of revivals" that had increased over the previous ten years.<sup>99</sup> In February 1877, a revival was held immediately after the Bear Creek Quarterly Meeting (centered at Dallas County, IA). When the preacher made an emotional altar call, traditionalists walked out of the gathering.<sup>100</sup> In the following months, conservative members from three monthly meetings separated themselves as well.<sup>101</sup> During the 1877 Iowa Yearly Meeting (Orthodox), two sets of members from the Bear Creek Quarterly Meeting presented themselves for validation.<sup>102</sup> When the reports and delegates of the traditionalists were not recognized, the traditionalists felt justified to separate and form a new Iowa Yearly Meeting (Conservative) that eventually joined with other Wilburite factions.<sup>103</sup> The Conservative Friends were found in multiple eastern states, but the majority of the new network's members were concentrated in Iowa and Ohio.<sup>104</sup>

Into the twentieth century, the structures of Evangelistic Quakerism continued to resemble mainstream Protestantism even more closely as they adopted practices like holding Sunday

<sup>95</sup> Parker, *Denominational Histories*, 234; Fillmore, *Davison County*, 98.

<sup>96</sup> Parker, *Denominational Histories*, 234.

<sup>97</sup> The Empire Church was built in the southwest quarter of the southwest quarter of section 32, Township 8N, Range 7E. Vale SE Quad, U.S. Topographic Map; Parker, *Denominational Histories*, 234.

<sup>98</sup> Parker, *Denominational Histories*, 234-235.

<sup>99</sup> National Register of Historic Places (NRHP), Whittier Friends Meeting House, Whittier, Linn County, Iowa. #93000653, 8.9-1; Errol T. Elliot, *Quaker3s on the American Frontier: A History of the Westward Migrations, Settlements, and Developments of Friends on the American Continent* (Richmond IN: The Friends United Press, 1969), 126.

<sup>100</sup> Jones, *The Quakers of Iowa*, 166.

<sup>101</sup> Jones, *The Quakers of Iowa*, 168.

<sup>102</sup> NRHP, Whittier Friends Meeting House, 8.13.

<sup>103</sup> NRHP, Whittier Friends Meeting House, 8.13; Jones, *The Quakers of Iowa*, 169.

<sup>104</sup> NRHP, Whittier Friends Meeting House, 8.15.

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schools for scriptural instruction, having full-time paid pastors, and calling the meeting houses “churches.”<sup>105</sup> Meetings began adopting “programmed” formats with an order of worship for the service, instead of the traditional “open” meetings where members spoke extemporaneously, and began using music and singing as part of the service.<sup>106</sup> In 1886, the rapid rise in evangelist churches and new converts in new settlements without the skills and experience to lead an extemporaneous service led the Iowa Yearly Meeting to debate and adopt a way for individual meetings to hire pastors with support from the Yearly Meeting instead of relying on lay leadership.<sup>107</sup> The Iowa Yearly Meeting started churches in Wisconsin, Minnesota, Dakota Territory, Iowa, Nebraska, Washington, California, Texas, New Mexico, and other western states, as well as sending out foreign missionaries to Jamaica and elsewhere.<sup>108</sup> Starting in the 1890s, independent Yearly Meetings in Oregon and California were created from Iowa, and in 1908, the Nebraska Yearly Meeting was established.<sup>109</sup> The Nebraska Yearly Meeting then had 1,679 members and covered Nebraska, Colorado, and South Dakota.<sup>110</sup> In addition to its annual gatherings, it opened Nebraska Central College in 1899.<sup>111</sup> In 1957, the Rocky Mountain Yearly Meeting was created from the Nebraska meeting and founded headquarters in Denver, Colorado.<sup>112</sup>

Harmony Friends Church was part of the Mount Vernon Quarterly Meeting, which had formed out of the Bear Creek Quarterly Meeting in October 1884.<sup>113</sup> The first and second quarterly meetings of the year were held at Harmony for many years and members of the Harmony meeting often served in leadership roles at the quarter level.<sup>114</sup> Quarter leadership included the offices of superintendent for evangelism, missions, peace, temperance, Bible school, books & tracts, general education, young people’s work, and ministry & oversight.<sup>115</sup> After the Mount Vernon meeting closed in 1910, Harmony, Aurora, and Empire meetings formed the Wessington Springs Quarterly Meeting.<sup>116</sup> When Aurora closed in 1943, Harmony and Empire became the Prairie Hill Quarterly Meeting.<sup>117</sup>

Traditional Friends meeting houses often were, in accordance with doctrine, very simple, unadorned buildings that used common styles and materials available to the builders; they often

<sup>105</sup> Jones, *The Quakers of Iowa*, 95-115.

<sup>106</sup> Elliot, *Quakers on the American Frontier*, 253-264.

<sup>107</sup> *Ibid.*, 124.

<sup>108</sup> *Proceedings, including the Declaration of Christian Doctrine, of the General Conference of Friends* (Richmond IN: Nicholson & Bro., 1887), 215; Jones, *The Quakers of Iowa*, 232.

<sup>109</sup> Jones, *The Quakers of Iowa*, 92.

<sup>110</sup> Margery Post Abbott, et al. *Historical Dictionary of the Friends (Quakers)*, 2<sup>nd</sup> ed. (Lanham, MD: Scarecrow Press, Inc., 2012), 142; Jones, *The Quakers of Iowa*, 92.

<sup>111</sup> *Minutes of the Thirteenth Annual Assembly*, 28; Abbott, *Historical Dictionary*, 80.

<sup>112</sup> Church scrapbook, DHS.

<sup>113</sup> Society of Friends in America. *Book of Meetings*, 144; Notebook 25, *Hinshaw Index*.

<sup>114</sup> *Minutes of the Annual Assembly of the Nebraska Yearly Meeting of Friends, Fourteenth to Twenty-Second* (Central City, NE: Fitch Bros., 1921-1941); Jay, “The History of Harmony Friends.”

<sup>115</sup> *Minutes of the Twentieth Annual Assembly*, 88.

<sup>116</sup> Church scrapbook, DHS.

<sup>117</sup> *Ibid.*

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had separate spaces for men and women's business meetings and gendered divisions within worship spaces.<sup>118</sup> Over the twentieth century, gendered worship space became less common for new buildings.<sup>119</sup> In South Dakota, Friends meeting houses were also simple and followed regional construction trends. The Aurora meeting had a small wood-frame gable meetinghouse, and the Empire meeting had a larger gable frame building with roof brackets and a squat, square corner tower.<sup>120</sup> As was the case with the Harmony Friends Church, many early churches in Dakota Territory often met in homes or schoolhouses, and a notable minority used vacant buildings from other communities where the population had relocated or outgrown their first church. Some new congregations erected temporary buildings of available materials like sod or logs.<sup>121</sup> First-generation churches in South Dakota were commonly simple, wood-frame buildings with an entrance/narthex, sanctuary, and occasionally a sacristy or other small preparation space.<sup>122</sup> In South Dakota, "these churches were almost universal in their adaptability to various landscapes and budgets, and could be constructed with little regard to ethnicity or denomination."<sup>123</sup> Subsequent building projects commonly included construction of a residence for the minister or a larger fellowship space.

## Conclusion

The Harmony Friends Church is significant at a statewide level and is eligible under Criterion A for its representation of the history of the Society of Friends in South Dakota. The site of the church, grove, and lunch stand tell a compelling story of the religious and social life of the rural community in Harmony Township and the surrounding area. The 1890s tree grove hosted years of sports, music, and oratory at Old Settlers' picnics and other community gatherings. In 1913, the congregation built a structure for worship and education. In 1955, the congregation began work to add a fellowship hall and kitchen to provide space for meetings and celebrations. In 1969, the church's Ladies' Aid recycled a farm outbuilding into a lunch stand for picnics in the grove. The church history shows Friends traditions in the ability of women to participate in church leadership and take active roles in social-political causes like temperance, but it also represents new changes within the denomination in regards to the structures of meeting programs and pastoral care. The Harmony meeting was an active part of quarterly and yearly meetings, as the Society of Friends worked to extend their organization into the western states. To the current knowledge of the SD State Historic Preservation Office, this is the last Friends church remaining in its historic location and setting.

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<sup>118</sup> NRHP, Whittier Friends Meeting House, 8.16.

<sup>119</sup> National Register of Historic Places, Iowa Yearly Meeting House, Oskaloosa, Mahaska County, Iowa, #96000344, 8.8-9.

<sup>120</sup> "Aurora meeting house" photography, Tri-College Digital Library; Engebretson et al., *A History of Butte County*, 68;

<sup>121</sup> Megan Eades, *Churches in South Dakota* (Pierre: South Dakota State Historic Preservation Office, 2002), 18.

<sup>122</sup> Eades, *Churches*, 17.

<sup>123</sup> *Ibid.*, 19.

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- Jones, Louis Thomas. *The Quakers of Iowa*. Iowa City: State Historical Society of Iowa, 1914.
- Laskin, David. *The Children's Blizzard*. New York: HarperCollins Publishers, 2004.
- Marken, Jack, Ed. *The Making of a Community: A History of Jerauld County to 1980*. Wessington Springs, SD: Wessington Springs Independent, 1982.
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- Minutes of the Annual Assembly of the Nebraska Yearly Meeting of Friends, Thirteenth to Twenty-Second, 1920-1941*. Central City, NE: Fitch Bros., 1920-1941.
- National Register of Historic Places, Iowa Yearly Meeting House, Oskaloosa, Mahaska County, Iowa, #96000344.
- National Register of Historic Places, Whittier Friends Meeting House, Whittier, Linn County, Iowa. #93000653.
- Northern Yearly Meeting, "A Brief History of Quakerism: Approved," (July 4, 2005), accessed online: <http://www.northernyearlymeeting.org/article/a-brief-history-of-quakerism>.
- Parker, Donald Dean. *Denominational Histories of South Dakota*. Brookings: South Dakota State University, 1964.
- Proceedings, including the Declaration of Christian Doctrine, of the General Conference of Friends*. Richmond IN: Nicholson & Bro., 1887.
- Smith, George Martin. "South Dakota: Its History and its People." In George W. Kingsbury. *History of Dakota Territory*. Vol. 3. Chicago: S.J. Clarke Publishing Company, 1915.
- Society of Friends in America. *Book of Meetings: Containing an Account of the Times and Places of Holding the Meetings of the Society of Friends in America*. Columbus, OH: Joseph H. Miller, 1884.
- Standard Atlas of Jerauld County, South Dakota*. Chicago: Geo. A. Ogle & Co., 1909.
- Twelfth Biennial Report of the Secretary of State of the State of South Dakota, July 1<sup>st</sup> 1910 to June 30<sup>th</sup>, 1912*. Aberdeen, SD: News Printing Co., 1912.



Harmony Friends Church  
Name of Property

Jerault County, South Dakota  
County and State

*Wessington Springs Independent* (South Dakota), July 13, 1933-November 2, 1933.

Westerfield Tucker, Karen B. *American Methodist Worship*. Oxford: Oxford University Press, 2001.

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

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

**Primary location of additional data:**

- State Historic Preservation Office  
 Other State agency  
 Federal agency  
 Local government  
 University  
 Other  
Name of repository: Dunham Historical Society

**Historic Resources Survey Number (if assigned):** JE00000058

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**10. Geographical Data**

**Acreege of Property** 16.13 acres

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_  
(enter coordinates to 6 decimal places)

1. Latitude: \_\_\_\_\_ Longitude: \_\_\_\_\_

2. Latitude: \_\_\_\_\_ Longitude: \_\_\_\_\_

Harmony Friends Church  
Name of Property

Jerault County, South Dakota  
County and State

3. Latitude: Longitude:

4. Latitude: Longitude:

**Or**

**UTM References**

Datum (indicated on USGS map):

NAD 1927 or  NAD 1983

1. Zone: 14 Easting: 519689.2295 Northing: 4885802.7278

2. Zone: 14 Easting: 520021.9231 Northing: 4885811.1916

3. Zone: 14 Easting: 520022.5741 Northing: 4885613.9193

4. Zone: 14 Easting: 519695.7401 Northing: 4885606.1065

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

The National Register boundary includes the south half of the southeast quarter of the southeast quarter of Section 28, Township 108 North, Range 66 West.

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

The selected boundary includes the church building and grounds as well as the surrounding grove associated with many church and community events.

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**11. Form Prepared By**

name/title: Liz Almlie  
organization: South Dakota State Historic Preservation Office  
street & number: 900 Governors Drive  
city or town: Pierre state: SD zip code: 57501  
e-mail: shpo@state.sd.us  
telephone: 605-773-3458  
date: May 28, 2015

Harmony Friends Church  
Name of Property

Jerauld County, South Dakota  
County and State

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### Additional Documentation

Submit the following items with the completed form:

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

### Photographs

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

### Photo Log

Name of Property: Harmony Friends Church

City or Vicinity: Wessington Springs (vicinity)

County: Jerauld

State: South Dakota

Photographer: Liz Almlie

Date Photographed: January 12, 2015, unless otherwise noted

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

SD\_Jerauld County\_Harmony Friends Church\_0001

Oblique view of south façade and west elevation, camera facing northeast.

SD\_Jerauld County\_Harmony Friends Church\_0002

Oblique view of south façade and east elevation, camera facing northwest.

SD\_Jerauld County\_Harmony Friends Church\_0003

Oblique view of east and north elevations, camera facing southwest.

Harmony Friends Church

Name of Property

Jerauld County, South Dakota

County and State

SD\_Jerauld County\_Harmony Friends Church\_0004

View of north elevation, camera facing south.

SD\_Jerauld County\_Harmony Friends Church\_0005

Interior view of projecting entrance vestibule, camera facing south.

SD\_Jerauld County\_Harmony Friends Church\_0006

Interior view of original vestibule, camera facing north.

SD\_Jerauld County\_Harmony Friends Church\_0007

Interior view of sanctuary and altar, camera facing north.

SD\_Jerauld County\_Harmony Friends Church\_0008

Detail view of pews and seating, camera facing northeast.

SD\_Jerauld County\_Harmony Friends Church\_0009

Interior view of altar, camera facing northeast.

SD\_Jerauld County\_Harmony Friends Church\_0010

Interior view of sanctuary and class room, camera facing south.

SD\_Jerauld County\_Harmony Friends Church\_0011

Interior view of fellowship hall, camera facing southwest.

SD\_Jerauld County\_Harmony Friends Church\_0012

Interior view of fellowship hall, camera facing north.

SD\_Jerauld County\_Harmony Friends Church\_0013

View of grove, camera facing north.

Photo taken June 19, 2014.

SD\_Jerauld County\_Harmony Friends Church\_0014

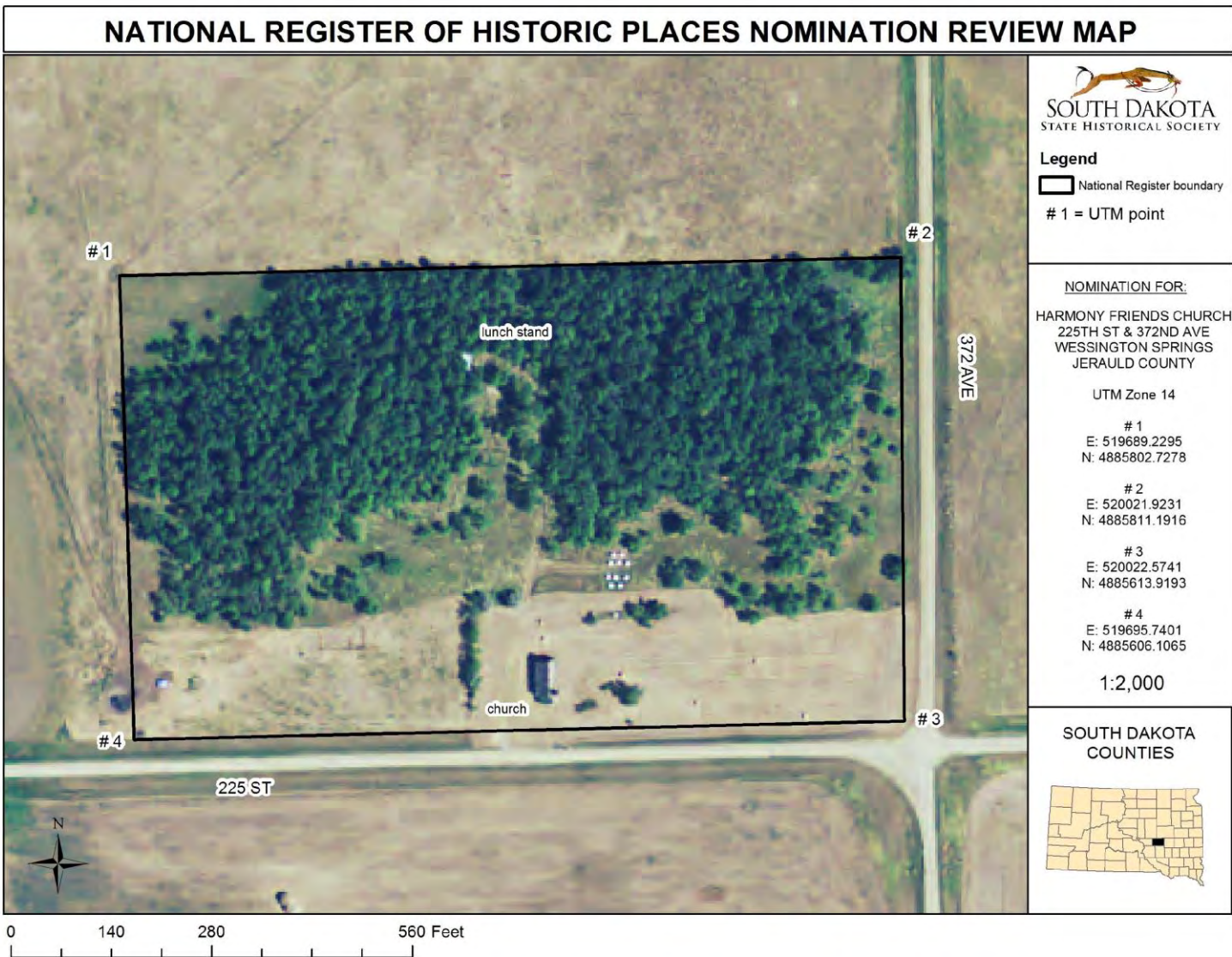
View of grove and lunch stand, camera facing north.

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

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

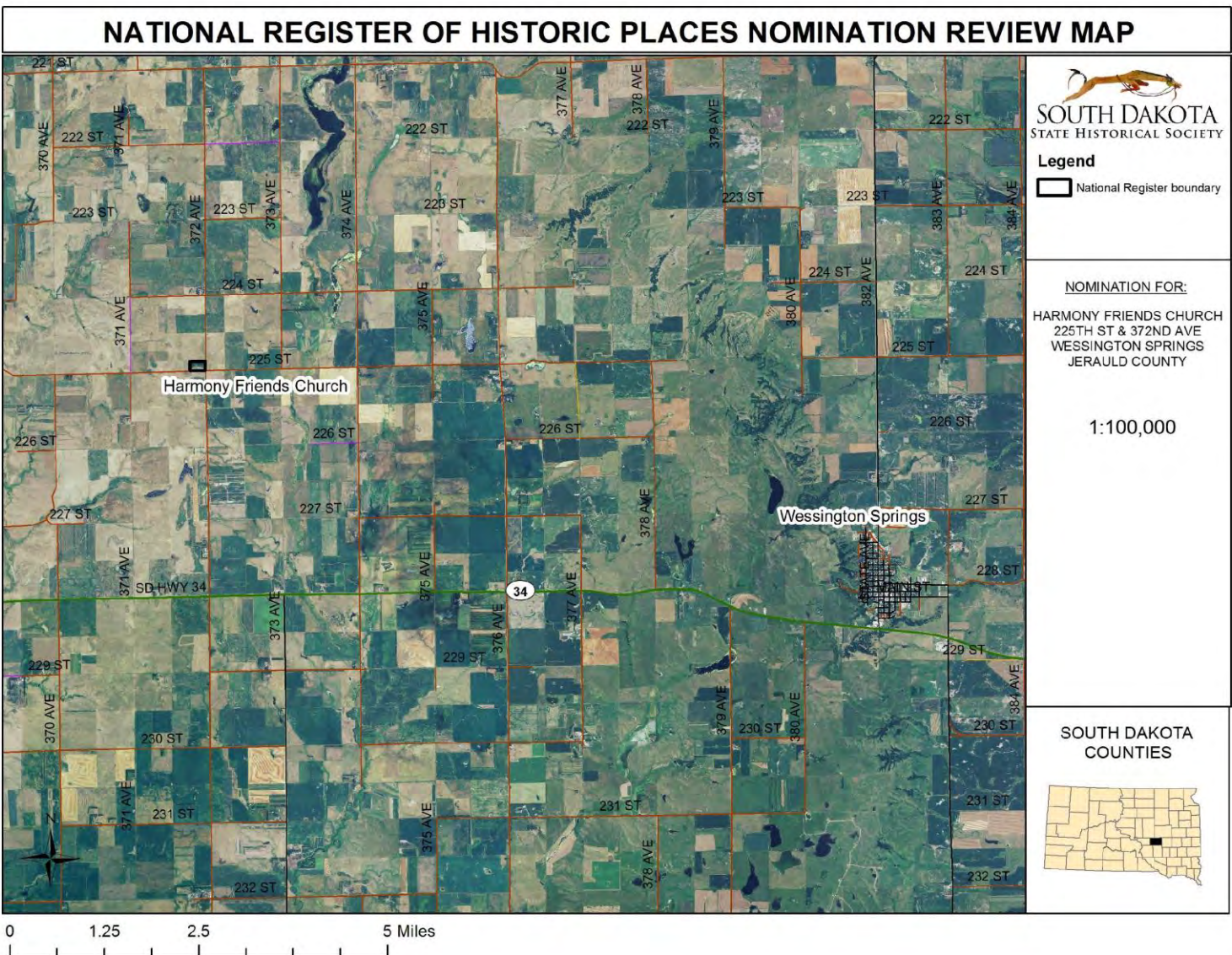
Harmony Friends Church  
 Name of Property

Jerauld County, South Dakota  
 County and State



Harmony Friends Church  
Name of Property

Jerauld County, South Dakota  
County and State

















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BY MEMBERS OF THE PARISH  
U.S. PARISH OF THE  
BAPTIST CHURCH









SUNDAY SCHOOL  
ATTENDANCE TODAY  
OFFERING TODAY  
ATTENDANCE LAST SUNDAY  
OFFERING LAST SUNDAY  
BROUGHT BIBLE





SUNDAY SCHOOL  
ATTENDANCE TODAY  
OFFERING TODAY  
ATTENDANCE LAST SUNDAY  
OFFERING LAST SUNDAY  
BROUGHT BIBLE











UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Harmony Friends Church

MULTIPLE NAME:

STATE & COUNTY: SOUTH DAKOTA, Jerauld

DATE RECEIVED: 7/17/15      DATE OF PENDING LIST: 8/19/15  
DATE OF 16TH DAY: 9/03/15      DATE OF 45TH DAY: 9/01/15  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 15000565

REASONS FOR REVIEW:

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

COMMENT WAIVER: N

ACCEPT     RETURN     REJECT    9.1.15 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in  
The National Register  
of  
Historic Places

RECOM./CRITERIA \_\_\_\_\_

REVIEWER \_\_\_\_\_ DISCIPLINE \_\_\_\_\_

TELEPHONE \_\_\_\_\_ DATE \_\_\_\_\_

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

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



July 14, 2015

RECEIVED 2280

JUL 17 2015

Keeper of the National Register  
National Register of Historic Places  
National Park Service  
1201 "I" (Eye) Street NW  
8<sup>th</sup> Floor (MS 2280)  
Washington DC 20005

Nat. Register of Historic Places  
National Park Service

To Whom It May Concern:

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

- Terrace Park and Japanese Gardens, Sioux Falls, Minnehaha County, SD
- First National Bank, Freeman, Hutchinson County, SD
- Harmony Friends Church, Jerauld County, SD

Also enclosed is an amendment to the Vermillion Historic District located in Vermillion, Clay County, SD. NR Ref #75001714. The request is for the approval of a change in name as noted on the continuation sheets.

Please feel free to contact me at 605-773-6056 or [liz.almliie@state.sd.us](mailto:liz.almliie@state.sd.us) with any questions.

Sincerely,

Liz Almlie  
Historic Preservation Specialist