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United States Department of the Interior
National Park Service

OCT 19 1992

National Register of Historic Places Registration Form

NATIONAL
REGISTER

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in Guidelines for Completing National Register Forms (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name **GRACE EPISCOPAL CHURCH**

other names/site number **Grace Church**

2. Location

street & number **NW corner 2nd Ave NE & 4th St NE** N/A not for publication

city, town **Jamestown** N/A vicinity

state **North Dakota** code ND county **Stutsman** code 093 zip code **58401**

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
[X] private	[X] building(s)	Contributing	Noncontributing
[] public-local	[] district	1	buildings
[] public-state	[] site	_____	sites
[] public-Federal	[] structure	_____	structures
	[] object	_____	objects
		1	Total

Name of related multiple property listing:

Episcopal Churches of North Dakota

Number of contributing resources previously
listed in the National Register N/A

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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.

If my opinion, the property [X] meets [] does not meet the National Register criteria. [] See continuation sheet.

James E. Shumard North Dakota SHPO

10-13-92

Signature of certifying official

Date

James E. Shumard State Historical Society of North Dakota

State or Federal agency and bureau

In my opinion, the property [] meets [] does not meet the National Register criteria. [] See continuation sheet.

Signature of commenting or other official

Date

James E. Shumard State Historical Society of North Dakota

5. 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): _____

Xelene Byer 12/3/92

fj Signature of the Keeper

Date of Action

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)

Gothic RevivalLate Gothic Revival

Materials (enter categories from instructions)

foundation stonewalls stoneroof asphaltother stone

Describe present and historic physical appearance.

[X] See continuation sheet, section 7.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

[] nationally [X] statewide [] locally

Applicable National Register Criteria [X] A [] B [X] C [] D

Criteria Considerations (Exceptions) [X] A [] B [] C [] D [] E [] F [] G

Areas of Significance

(Enter categories from instructions)

ArchitectureExploration/settlement

Period of Significance

Significant Dates

1884-191318841884-189718901913

Cultural Affiliation

N/A

Significant Person

N/A

Architect/Builder

George Hancock - builder/contractor

Gilbert Horton - architect (1913 chancel)

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

[X] See continuation sheet, section 8.

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Grace Episcopal Church, Stutsman County, ND

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Areas of Significance, continued:

Exploration/settlement 1884-97

Grace Episcopal Church in Jamestown displays the key defining design elements of the property type, Episcopal Churches of North Dakota, 1872-1920s. These features are the presence of liturgically correct Gothic and Late Gothic Revival stylistic elements, the side porch, steeply pitched gabled roof, pointed arch openings, asymmetric plan, honest use of materials, and importance of the chancel. Built in 1884, the church received important additions in 1890 and 1913, both of which continued the use of fieldstone and Gothic features, reflecting longstanding Episcopal preferences. The church and its residential setting adjacent to portions of downtown Jamestown are in excellent condition. Grace Episcopal Church is a distinctive tangible instance of a cultural heritage transplanted to the Plains. As such, it is an important remnant of the state's earliest settlement period, a period largely dominated by easterners and Canadians of English descent.

Like the English country parish churches that served as a distant and indirect model, Grace Church has grown organically over the decades and within the context of the Gothic Revival Style. The church was built in 1884 as a gabled nave with offset chancel, south entry porch, and vestry on the north. (See photo 8.) As such, the design shared similarities with Episcopal churches at Valley City and Casselton. In 1890 a flat-roofed parish hall addition (Deaconess Riebe Hall) was added to the rear of the nave. Like the church proper, it displayed Gothic Revival detailing, including a crenelated parapet, pointed arch openings, and fieldstone walls. (See photo 8 and 5.)

Contemporary newspaper and other accounts stated the church had been built with the intention of adding a tower and transept later. The congregation likely had not anticipated that the delay would be one of nearly 30 years. In 1913 substantial changes were made in the church. No tower was added, but the chancel was extended--absorbing the vestry space in the process--and an organ bay was added on the same (south) side as the entry porch. (See photo 4 for organ bay location.) Sanborn fire insurance maps for 1907 and 1929 confirm these changes.

While the 1913 modifications continue the scale, materials, and Gothic Revival motifs of the 1884 original, they also reflect the more modern Late Gothic Revival. In particular, the elaborate

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stone tracery in large pointed arch windows, concrete raking ending in a cross, and stepped corner buttress caps on both the organ bay and chancel sections are typical features of this early 20th century interpretation of the Gothic Style. For this reason, two stylistic influences have been assigned the church. The Gothic Revival refers to the 1880s and 1890s period when North Dakotans interpreted and applied the Gothic Revival Style of the Ecclesiastical movement. The Late Gothic Revival refers to the early 20th century changes. (See photos 1, 2, and 4.)

Unlike some North Dakota examples from the 1880s, the one story Jamestown church does not have wood shingles in the gable ends and does combine split fieldstone wall construction with limited brick trim (pointed arch surrounds now covered with concrete). Local split fieldstone, roughly dressed and with thick mortaring, is the primary wall material for the 1884, 1890 and 1913 portions. Indeed, the use of this locally available material makes for a seamless transition among the additions widely spaced in time. The use of concrete on the 1913 portion (stepped buttress caps, chancel and organ bay windows having pink-tinted concrete hood molds and coarser aggregate concrete blocks) reflects its early 20th century construction date. The gabled roof was originally wood shingle but is now covered with asphalt shingles. Brick pointed arch surrounds on the 1884 portion and buttresses at the south entry porch have received a protective coating of concrete. Grace Church displays several elements which are characteristic of Episcopal churches in the state, including stained glass windows throughout, stone-bearing walls, and buttresses.

The original plan of Grace Church (approximately 24x68') is properly asymmetric, with a side porch entry on the south (opening onto the back of the nave), offset chancel on the east, and vestry placed on the north (somewhat awkwardly). The siting thus followed traditional practices of placing the nave toward the rising sun. The 1890 addition trailing to the rear of the nave added 35 feet to the basic rectangle. The 1913 changes added a 14x16' organ bay and eliminated the northward "jog" of the vestry. With the 1950s additions to the back of the old parish hall, the church now has an ell-shape.

Interior arrangement and details continue the liturgically correct design of the exterior. An important defining feature are the bow-shaped wood hammer trusses which rest on heavy wood beams. There is also a beamed ceiling in the parish hall. The chancel is set apart in a symbolically correct manner, for the space is elevated from the nave floor. A wood communion altar rail divides the lower areas of the chancel from the altar space. The arrangement clearly

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points out the importance of the chancel and, within it, the most sacred of spaces, the altar.

According to a 1928 church history revised in 1934, the interior of the church and guild or parish hall was redecorated by 1934. These changes likely included the present fiberboard tiles covering the original wood ceilings and replacement wood pews. Also not original are the cylindrical metal suspended light fixtures (of appropriate shape and with Gothic motifs) in the nave. The present color scheme--white paint on the plaster walls--may have dated from the 1913 changes, for light-colored walls are shown in a c.1913 photograph. (See photo 9.)

The 20th century changes covered over the 1890 wall decoration by church members "Miss Hammond and Mr. Alexander...artists of no mean ability."¹ (See photo 10.) Decorations included "Praise ye the Lord" surrounding the pointed arch of the chancel and a wide band of geometric and floral designs at the window sill level. The parish hall still has a decorative band of modified acanthus pattern incised into the plaster (as is the date, 1890). Members of the congregation were aware of the importance of a symbolically ornamented, richly decorated interior and sought to have one when they could afford it. Proud of the results, longtime parishioner B.S. Russell boasted that

It has been often pronounced the most beautiful church building between St. Paul and Portland, Oregon, on the main line of the North Pacific Railroad. Persons entering the Church for the first time has [sic] often said: "This is a beautiful Church. It suggests worship at first sight."²

In addition to the late 19th and early 20th century changes, there have been two more additions dating from the mid-20th century built to serve the active congregation. As the parish grew and interests changed, a small (14x51') addition providing kitchen facilities, restrooms, as well as a choir room was added to the back of the 1890 parish hall in 1950. The addition was narrow and offset from the hall and provided for the further expansion of the new parish hall (Nelson Elsworth Educational Hall) behind it in 1956. The new 72x40' hall contains seven Sunday School classrooms, an office, and

¹Chenery, Mrs. Jennie. History of Grace Episcopal Church, 1928.

²Russell, B.S., "History of Grace Church," The North Dakota Sheaf, 1904, p. 8.

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a parlor. These are arranged on two sides around the open (new) parish hall space. Despite the floorspace of these 1950s additions, they are not intrusive, primarily because of their remote location, modest scale, and the use of concrete block with randomly placed, slightly projecting blocks to recall the fieldstone of the church. (See photo 6.)

Grace Church enjoys a corner site located on the north fringe of the commercial area of Jamestown. Its immediate surroundings are residential, including the 1905 rectory which is directly north of the church site. The rectory, a modest and altered two story house, is not included in this nomination because it does not relate to the Gothic Revival Style (the area of significance for the church) and is not visually cohesive with the church. It was reportedly designed by the rector at Grace Church, the Rev. Edward Burleson, and thus is another example of the missionary/architect role of some Episcopal priests in the Plains.

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Grace Episcopal Church in Jamestown is a significant example of the multiple property submission, context, and property type, Episcopal Churches of North Dakota, 1872-1920s. The building is significant at the state level under Criterion C (architecture), for it embodies the Gothic Revival Style and also the Late Gothic Revival Style. As such, the church illustrates principles of the Episcopal Ecclesiological movement while also reflecting the continuing importance of the Gothic Style among Episcopalian into the 20th century. Examples of this distinctive building type are unsurpassed in terms of unity of design, style, materials, and craft in North Dakota and comprise a significant architectural body of work. Still used as a religious property, it derives its significance from its architectural distinction (Criteria Consideration A). The church is also significant under Criterion A in the area of exploration/settlement, for it is an important remnant of the state's earliest settlement period, a period largely dominated by easterners and Canadians of English descent. As such, it may be one of the few extant examples in Jamestown associated with this first period of settlement. Built in 1884 and with significant changes in 1890 and 1913, Grace Church displays the key defining design elements listed under the registration requirements (side porch, steeply pitched roof, pointed arch openings, asymmetry, honest use of materials, chancel design). Under Criterion C the period of significance, 1884-1913, begins with the initial date of construction and ends with the construction of the second significant addition. The period of significance for Criterion A is 1884-97. This period begins when the church was constructed during the first Dakota Boom (which began in 1878) and ends in 1897 with the close of this initial intense period of settlement.

Located strategically on the North Pacific Railroad, Jamestown was an early mission point for the Episcopal Church in North Dakota. In 1877 the Jamestown Mission Station recorded five communicants, and in 1881 Bishop Robert Clarkson approved the organization of St. James Episcopal Church. Renamed the present Grace Episcopal Church in 1883 because there was a St. James Catholic Church in town, the congregation consisted of an estimated 70 people, 40 of them communicants in 1881.

Jamestown's population that year had reached around 500 people, up from 392 the previous year. Other denominations were making progress in establishing permanent institutions: the Presbyterians, Methodists, and Catholics all had constructed churches. The small but enthusiastic Episcopal congregation also worked to build a church. Like the other denominations there, they had received

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lots from the land company that developed Jamestown. In the fall of 1881 Bishop Clarkson visited Jamestown accompanied by the Revs. B.F. Cooley of Fargo and J.G. Miller of Bismarck. Cooley was interested in church design, and the visit likely further encouraged the congregation in their quest for a church.³

Early in 1883 the congregation concluded that the donated lots were not in a good location for their church. The land company agreed to allow them to retain the undesirable lots and also donated one more lot in a more suitable location (church members bought the adjacent lot for the church). Construction commenced during the summer of 1883, and by the fall the foundation was finished on the present Grace Church. Progress was such that the cornerstone was laid on July 29, 1884. The newly designated Bishop of North Dakota, William Walker, officiated, marking his first among many celebrations of stone churches in the state. Construction continued through 1884 and the church was completed and occupied by Easter of 1885.⁴

Like most Episcopal churches in the state, Grace Church received important donations from the East, including all the furnishings for the chancel. Benjamin S. Russell, an 1879 arrival to Jamestown, was instrumental in gaining these donations from his home parish in Philadelphia. Russell was extremely active in the church, serving as lay reader, writing church histories, and seeking unsuccessfully to have Bishop Walker recalled. In memory of Russell's devotion to Grace Church, the family donated the elaborate stained glass window lighting the chancel in 1927.

Grace Church members also contributed to construction of the church as well as acquiring a \$1,500 loan from the American Church Building Association late in 1884. The total cost for the church, including furnishings, was \$4,000. An anonymous donor, perhaps B.S. Russell, contributed notably toward construction of the 1890 guild or parish hall.⁵

A single specific design source for Grace Church is difficult to assign. Contemporary accounts, including parish records, repeated-

³*North Dakota Churchman*, October 1, 1887; Russell, *Sheaf*, 1904, referring to the 1880 Census.

⁴*Churchman*, 1887; Russell, 1904; Wilkins, Robert and Wynona, *God Giveth the Increase*, p. 38.

⁵Chenery.

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ly assert that "It was built from the drawing of Mr. Hancock of Fargo, who used as a model Christ Church, Medway, Mass." B.S. Russell, who was active during the construction of the church, stated that "Mr. George Hancock furnished the plan," suggesting that Hancock merely interpreted the Christ Church design, perhaps at the behest of the Church Building Committee and strong-minded communicants and clergy (such as Russell and the Rev. B.F. Cooley). It appears that Cooley brought the plans for Christ Church with him to North Dakota, either in his memory or on paper, and his efforts must be seen as an important, if largely unrealized, design inspiration.⁶

Another source of confusion is the considerable disparity in appearance between the Medway and Jamestown churches. Much of the difference may be traced to the intention to build Grace Church in two stages. "Built of 'boulders' from plans drawn by Mr. George Hancock, Architect, of Fargo," the church was sited to "admit of enlargement by the erection of transept and addition on the Eastern end, with a tower, whenever in the future this may be needed."⁷ Another source, using parish records, noted that plans were "drawn by Architect G. Hancock of Fargo, with Christ Church of Medway, Mass. as a model." And the intention was to "build first the audience room [nave], leaving the tower, vestry room, and organ recess until a future date."⁸

From these and other contemporary accounts, it remains unclear where the tower was intended to be placed and whether it would have replicated the distinctive Medway example which was so skillfully repeated for the Episcopal church in nearby Casselton, North Dakota. If the tower was to be on the eastern end, that is, at the chancel and as part of the "addition on the Eastern end," the placement would be counter to traditional Episcopal churches in general as well as Christ Church. The odd placement of the vestry in the original design was likely a product of these plans for future change. The 1913 changes by Jamestown architect Gilbert R. Horton rendered moot much of this discussion, for the changes did not follow the 1880s plans.

⁶Jamestown...1883-1958, p. 59; Russell, 1904; Chenery, using parish records, n.p. No plans for either church are known to exist; Stephen Earle designed Christ Church.

⁷North Dakota Churchman, October 1, 1887.

⁸Jamestown Sun, April 17, 1928.

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Grace Church was fortunate to have as one of its members Gilbert R. Horton. Known primarily for his schools, Horton dominated architectural practice in the many small communities of east central North Dakota, especially during the 1910s and 1920s. He naturally received many commissions in Jamestown, his home base beginning in 1913. Horton first worked as a draftsman in Jamestown in the early 1910s, but the Grace Church project would have been among his first as an architect. His sons, both architects, have suggested that their father was not the primary design force for the project, but acted more as a contractor (perhaps in a manner similar to Hancock's role thirty years before). The firm, Gilbert R. Horton, Architects, also designed the 1950s additions.⁹

Grace Episcopal Church remains an active one in Jamestown, but, like other Episcopal churches in the state, often struggled, often lacking a resident rector. Church histories repeatedly list the brief stay of a rector--none for much over two years--during the 1880s and 1890s. Beginning with the arrival of the Rev. Edward W. Burleson in 1903, the parish enjoyed a period of continuity and growth. During this period of relative prosperity in the state, the rectory was built (1905) and the church was modernized (1913). The church has an active, thriving congregation, one of a handful in the state (with Fargo, Grand Forks, Bismarck, Williston, and Dickinson).¹⁰

⁹Long, "The Evolution of Gilbert R. Horton, Architects," *passim*; conversation with Gilbert E. Horton, 1992; Kent Horton address, 1987.

¹⁰Kent Horton, p. 2.

9. Major Bibliographical References

[X] See continuation sheet, section 9.

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 of additional data:

- State historic preservation office
 Other state agency
 Federal agency
 Local government
 University
 Other

Specify repository:

10. Geographical Data

Acreage of property less than one acre

UTM References

A	1 4	5 2 2 3 6 0	5 1 9 5 1 4 0	B			
Zone	Easting	Northing	Zone	Easting	Northing		
C			D				

[] See continuation sheet, section 10.

Verbal Boundary Description

[X] See continuation sheet, section 10.

Boundary Justification

[X] See continuation sheet, section 10.

11. Form Prepared By

name/title	Barbara Beving Long, consultant, with assistance from Lauren McCrosky, architectural historian, ND SHPO		
organization	Four Mile Research Company	date	May 21, 1992
street & number	315 N. Elm Street	telephone	(319) 547-4344
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Section number 9. Major Bibliographical References Page 9

•Long, Barbara Beving. *Episcopal Churches of North Dakota.* Multiple properties submission, 1992.

•Wilkins, Robert and Wynona. *God Giveth the Increase. The History of the Episcopal Church in North Dakota.* Fargo: ND Institute for Regional Studies, 1959.

•Chenery, Mrs. Jennie M., comp. *History of Grace Episcopal Church, Jamestown, North Dakota.* April 16, 1928. With addendum, 1934, by F.O. Beeman. Location: Grace Church. This work was particularly useful, for it consulted parish records and was written by a longtime member of the congregation.

•Horton, Kent H. "Grace Church, Jamestown, North Dakota." Address delivered May 17, 1987. Location: Grace Church. Since it was prepared by an architect, the source is useful for learning dates of construction and other details related to the building.

•*Journals of the 9th, 10th, and 11th Annual Convocations, held in Christ's Church, Yankton, 1878, 1879, 1880.* Mitchell: The Convocation, 1880.

•Missionary Jurisdiction of Dakota. *Journals of the 12th, 13th, and 14th Annual Convocations, held at Elk Point, Yankton and Sioux Falls, A.D. 1881, 1882, 1882.* N.p.: The Convocation, 1882.

•"Grace Church, Jamestown." *The North Dakota Churchman.* October 1, 1887.

•Russell, B.S., "History of Grace Church, Jamestown, Historical Sketch." *The North Dakota Sheaf.* February 1904.

•Diocese of North Dakota. Records. SHSND Archives #4600102.

•Horton, Gilbert R., Architect. Plot Plan. Grace Episcopal Church, Jamestown, North Dakota. Updated 1991.

•Undated, untitled, anonymous typed 3-page history of Grace Church in Grace Church records, Jamestown, ND. Includes discussion of 1950s additions.

•Smorada, James and Lois Forrest. *Century of Stories: Jamestown and Stutsman County.* [Jamestown]: Ft. Seward Historical Society, 1983. (p. 266.)

•Jamestown: *A History, 1883-1958.* Oklahoma City: Semco Color Press, [1958]. (pp. 57-59.)

•Stine, Tom. *Jamestown: A Short History of the Early Days in Jamestown.* Jamestown: Morris Printing Company, c. 1933. (p. 33.)

•"One of North Dakota's Pioneer Laymen." *The North Dakota Sheaf.* January 1905. (sketch of B.S. Russell.)

•Cobb, Jeanne L. "The Honorable Benjamin Stillman Russell, 1822-1906." Typed report in Grace Church records.

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Section number 9. Major Bibliographical References Page 10

- Long, Barbara Beving. "The Evolution of Gilbert R. Horton, Architects," 1991, report for State Historical Society of North Dakota, Division of Archeology and Historic Preservation.
- Telephone conversation with Gilbert E. Horton, architect and also son of architect for 1913 changes, Jamestown, February 21, 1992.

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Section number 10. Geographical Data Page 11

Verbal Boundary Description

Grace Episcopal Church occupies lots 7 and 8, block 11, Original Town Plat, in Jamestown, North Dakota.

Boundary Justification

The boundary includes the lots where the church stands that have historically been part of Grace Episcopal Church.