



# Nebraska State HISTORICAL SOCIETY

*Here open to all is the history of this people.*

October 29, 2025

Joy Beasley  
Keeper of the National Register  
National Park Service  
National Register Program  
1849 C Street, NW (7228)  
Washington, DC 20240

RE: Nomination to the National Register of Historic Places for Property in Nebraska

Dear Ms. Beasley,

This submittal contains a true and correct copy of the nomination for the St. Charles Borromeo Catholic Church located in North Bend, NE, to the National Register of Historic Places. It responds to comments received via return letter and is a resubmittal.

#### Notification

The property owner(s) was (were) notified of the proposed nomination on April 8, 2025.

- No objections to the nomination were submitted to the State Historic Preservation Office during the public comment period.
- An objection to the nomination was submitted to the State Historic Preservation Office during the public comment period.
- A letter of support for the nomination was submitted to the State Preservation Office during the public comment period.

#### Certified Local Government

- The nominated property is not located in a CLG community.
- The nominated property is located in a CLG community and a copy of the local commission's review is attached.

#### Historic Tax Credits

- The federal historic tax credit is being used in the rehabilitation of this property.

#### NPS Grant-Funded Submissions

- Not funded with an NPS grant
- African American Civil Rights Grant
- Historically Black Colleges & Universities Grant
- History of Equal Rights Grant

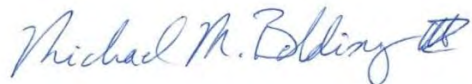
- Paul Bruhn Historic Revitalization Subgrant Program
- Save America's Treasures Grant
- Semiquincentennial Grant
- Tribal Heritage Grant
- Underrepresented Communities Grant

State Review Board

The Nebraska State Historic Preservation Board reviewed the draft nomination materials at its meeting on May 9, 2025. The Board voted that the property meets the National Register Criteria for Evaluation under Criteria A and C. The State Historic Preservation Officer has approved the nomination.

If you have any questions concerning this nomination, please do not hesitate to contact me at [michael.belding@nebraska.gov](mailto:michael.belding@nebraska.gov) or (402) 613-1591.

Sincerely,

A handwritten signature in blue ink that reads "Michael M. Belding III". The signature is written in a cursive style with a stylized "B" and "I" at the end.

Michael M. Belding III  
National Register and Historic Markers Coordinator  
Nebraska State Historic Preservation Office  
[michael.belding@nebraska.gov](mailto:michael.belding@nebraska.gov)  
Phone: 402-613-1591

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.

## 1. Name of Property

Historic name: St. Charles Borromeo Catholic Church

Other names/site number: DD09-019

Name of related multiple property listing: N/A

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

## 2. Location

Street & number: 740 Locust St.

City or town: North Bend State: NE County: Dodge

Not For Publication:  Vicinity:

## 3. State/Federal Agency Certification


As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X nomination \_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

\_ national      \_ statewide      X local

Applicable National Register Criteria:

X A      \_ B      X C      \_ D

	10/29/2025
<b>Signature of certifying official/Title</b>	<b>Date</b>
Director & State Historic Preservation Officer	Nebraska State Historical Society
<b>Title</b>	<b>State or Federal agency/bureau or Tribal Government</b>
In my opinion, the property <u>_</u> meets <u>_</u> does not meet the National Register criteria.	
<b>Signature of commenting official</b>	<b>Date</b>
<b>Title</b>	<b>State or Federal agency/bureau or Tribal Government</b>

United States Department of the Interior  
 National Park Service

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<b>Title</b>	<b>State or Federal agency/bureau or Tribal Government</b>

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Name of Property

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**4. National Park Service Certification**

I hereby certify that this property is:  
 entered in the National Register  
 determined eligible for the National Register  
 determined not eligible for the National Register  
 removed from the National Register  
 other (explain):

Signature of the Keeper

Date of Action

**5. Classification**

**Ownership of Property**

(Check as many boxes as apply.)

Private	<input checked="" type="checkbox"/>
Public – Local	<input type="checkbox"/>
Public – State	<input type="checkbox"/>
Public – Federal	<input type="checkbox"/>

**Category of Property**

(Check only **one** box.)

Building(s)	<input checked="" type="checkbox"/>
District	<input type="checkbox"/>
Site	<input type="checkbox"/>
Structure	<input type="checkbox"/>
Object	<input type="checkbox"/>

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
2	1	Buildings
1	0	Sites
		Structures
		Objects
3	1	Total

Number of contributing resources previously listed in the National Register: 0

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

RELIGION/religious facility

**Current Functions**

(Enter categories from instructions.)

RELIGION/religious facility

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

LATE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURY REVIVALS/Neo-Classical Revival  
MODERN MOVEMENT

### Materials

(enter categories from instructions.)

Principal exterior materials of the property: Foundation: STONE/Limestone  
Walls: BRICK  
Roof: TERRA COTTA

### Narrative Description

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

### Summary Paragraph

St. Charles Borromeo Catholic Church occupies Block 26 of the Original Town of North Bend, Dodge County, Nebraska. It is located two blocks east of Main Street (the business district and Nebraska Highway 79), three blocks north of Old Platte River Road 30, four blocks north of the Union Pacific railroad line, and two miles north of the Platte River, within a residential neighborhood. Topographically flat, the block is occupied by St. Charles Borromeo Catholic Church's church building, rectory, parish center, utility buildings, parking, and lawns. Walkways, signage, benches, landscaping, and outdoor lighting complete the setting.

The property's dominant resource is the church, a contributing building on the southeast quadrant of the block, built in 1916. Its primary façade faces west and a rose window is situated directly above the entrance to the church; domed octagonal twin towers flank each side. The roof is terra cotta tile, the foundation is limestone with a poured concrete basement, and the building is constructed of pressed tapestry brick trimmed with Bedford limestone. Secondary entrances can be found on the south, north, and east sides of the building. The main structure of the church's roofline is approximately five stories tall at the peak of the gabled roof, with the towers mounted by domes rising several stories above the roof line. Many elements of artistic, cultural, and religious importance are found in the interior of the church.<sup>1</sup>

Other resources of the property include: St. Charles Parish Center, a contributing building built in 1978 on the block's southeast quadrant; the rectory, a non-contributing building built in 1992 on the block's northwest quadrant; and Catholic Lot, a contributing site on the block's

<sup>1</sup> *Generations of Faith: St. Charles Borromeo, North Bend, Nebraska 68649; Centennial Edition, 1892–1992* (Jostens, 1992), 14; Walter J. Thies, comp., *Golden Jubilee History of Church of St. Charles Borromeo, North Bend, Nebraska, 1892–1942*, 17–18; Archived church documents and contracts, Office/Parish Center, St. Charles Borromeo Catholic Church, North Bend, NE (hereafter Office/Parish Center).

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northeast quadrant consisting of two vacant lots whose previous construction was demolished sometime after they were given to the church in 1917.

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## Narrative Description

### Site

The nominated property of the site of St. Charles Borromeo Catholic Church (St. Charles Church) in North Bend, Dodge County, Nebraska consists of all eight lots of Block 26 of North Bend's original town. The parish acquired the eight lots between 1892 and 1938 through several transactions, gradually replacing preexisting buildings with its own as it developed the site. The entire site is occupied by three buildings and one site. The buildings include a church, parish center, and rectory. The site consists of the northeast quarter of the block (Lots 1 and 2). As will be described below, the northeast and southeast quarters of the block were historically used as a recreational space. A paved alley divides the block's northern and southern halves. From the alley to the south side of the block and along the block's south side, the space that on the north half of the block, and on standard residential blocks is dedicated to grassy "parkways" between the sidewalk and the street, has been paved for angled parking since at least the late 1940s.

### Church Building (contributing)

#### *Exterior*

#### Overall Characteristics

St. Charles Borromeo Catholic Church is located on the northeast corner of Locust and East Eighth Streets in North Bend, Dodge County, Nebraska. It was built on a Latin cross ground plan. It is rectangular in shape with an east-west orientation. The west (primary) façade measures fifty-four feet wide. The north and south façades measure 110 feet long. Finally, the east (rear) façade measures sixty-two feet wide. An accessibility entrance east of the north façade's center measures thirteen feet wide by twenty-two feet deep. The church is topped by a gabled roof of terra cotta tile. Its features are accentuated by trim of Bedford limestone. Brick chimneys rise well above the level of the roof at the rear, on either side of the apse.

Few other churches in Dodge County were built with architectural formality or styling as high as St. Charles Borromeo Catholic Church. On the exterior, it boasts numerous features that express a dominant Neoclassical Revival style. The church's appearance is formalized along Neoclassical Revival lines by its limestone foundation, sills, springers, corbels, courses, plinths, capitals, and coping, which contrast with church's overall ruddy aesthetic. All windows and the main doors are trimmed with decorative brickwork and white limestone, which is used as decorative trim throughout the church. Some of the church's features are reminiscent of various medieval revival movements. Evoking Romanesque architecture are the round arches of the windows and original doors. The primary entrance and the eight large windows of the nave more intensely allude to Romanesque architecture's use of forced perspective through their placement in jambs set slightly to the rear of the plane of the church's envelope rather than aligned with it. Evoking

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Gothic architecture are a rose window above the main entrance, buttresses on the north and south elevations between the large windows of the nave, and parapet gables.

### West (Primary) Façade

The church building as a whole is strongly defined by the two bell towers at the ends of the west façade. These rise to a height of four stories, are topped by onion-shaped domes, and which flank the church's main, west-façade entrance and the large rose window above it. Each tower features ten, round-arched, decorative stained-glass windows over three stories: on the first story, two on the towers' west side, two on its outer side; on the second story, one on each outer side (west, east, and, depending on the tower, north or south); and, on the third story, one on each side. Between each tower's third story and belfry a small circular window pierces its north or south side (depending on the tower). Each belfry is octagonal, with each side ventilated by a wood vent painted white against the black-painted belfries. A copper, onion-shaped dome weath-ered to a patina of blackish dark green, topped by a gold-colored cross, caps each tower.

The staircase leading from the sidewalk to the entrance is made of eleven precast concrete steps placed on a limestone base, topped and capped by limestone, an arrangement replicated on the cheek walls on either side. One modern black wrought-iron railing has been installed at each outer edge of the stairs. The door opening is filled with a pair of modern metal, full-light doors and transom window. At the top of each column at the outside of the doorway, a white globe light illuminates the entryway. A decorative, round-arched window filled with stained glass, fixed above and operable as a hopper window below, pierces the wall on each side of the doorway, between it and the corner bell towers. A round arch and archivolt curves over the doorway, evoking a portal. Its brick arranged not in the exterior's overall stretcher course but rather in rowlock and soldier course.

A belt course of limestone blocks, its horizontality interrupted over the portal by its curvature over the portal into a segmental arch, sets the first story apart from the second. Above, a large rose window, set into a ring of soldier-course brickwork and surrounded by a ring of rowlock-course brick, opens the second story of the west façade. Finally, a white cross stands at the top of the gable, coped with limestone.

### South Façade

The south façade consists of three major parts: the bell tower at its west (left) end, the nave, and the rooms around the apse at the east (right) end that resemble an ambulatory in their form but are divided into a chapel, sacristy, and closets. Brick buttresses with each of their three steps capped in limestone separate this section of the façade into five bays. All but that at the far right (east) are opened by large stained glass windows, each measuring eleven feet tall and six feet wide. The bay that corresponds to the transept projects outward from the main wall of the south façade and is taller, gabled, covered by a gable roof that intersects with the church's main roof, opened by a much larger (though matching in shape, proportions, and trims) stained glass window (measuring fifteen feet six inches tall and nine feet six inches wide), and is flanked by diagonal or French buttresses. Two rectangular windows pierce this bay's basement level. Stairs lead up from sidewalk to a side patio located outside the fifth bay, at the corner of the nave and pseudo-ambulatory. Two doors are located at this patio: one to the nave, in its south wall, and

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one to the pseudo-ambulatory, in its short west wall. The pseudo-ambulatory is one story in height and wider than the nave. Its south wall is pierced by four stained-glass windows whose shape, springers, and sills match the church's other window openings. Two rectangular windows pierce the basement level of the pseudo-ambulatory.

### North Façade

The north façade matches the south façade. It is differentiated only by the presence of an accessibility addition, built in 2016, that houses an elevator and staircase. Its north side is gabled. A gabled portico projects further from the addition's north side toward the driveway (alley) through the middle of the block. The design and materials of the addition and portico match those of the original church.

### East (Rear) Façade

The rear façade's material is entirely brick, unlike the others having no limestone blocks at the foundation level. A small staircase centered on the rear façade leads to a door that provides access to the hallway between the two sides of the pseudo-ambulatory, behind the apse. A cellar door built into the stairs' south (street-side) wall opens the basement to the church's exterior. One non-decorative basement window pierces the wall near the ground.

### Maintenance and Repairs

From 1916 to the present, the congregation of St. Charles Borromeo has completed all necessary maintenance and made repairs as needed, all while maintaining the original design and integrity of the building. In the 1930s, problems appeared in the nature of dry rot, drainage issues, and façade cracking due to vibration and a settling foundation. A crack appeared in the front façade of the church due to the sandy soil upon which the church was built as well as heavy vibrations from the freight trains that ran the rails only a few blocks away. In 1933, a new steel frame was installed and anchored in the wall with five steel beams to safely enclose the rose window whose frame had rotted away. The wall of the front façade was reinforced with construction steel where it had cracked. The joists supporting the floor of the vestibule and baptistry had to be renewed due to dry rot. Basement ventilators were installed to forestall further rot. Fifty truckloads of dirt were added around the foundation to help with drainage. In 1934, the entire outside of the church was caulked and several leaks in the roof were repaired.<sup>2</sup> In the 1960s the roof was repaired, replacing the original slate with terra cotta tile. Over the course of the next ninety years, updates were made to the heating and cooling systems, electrical and plumbing.

### Additions

In the late 1970s an exterior wheel chair lift was installed at the entrance on the south façade of the building. It remained in place for forty years until wear, tear, and weather made it unusable. Around 2010 it was dismantled and removed. In 2016, an addition was made to the north

<sup>2</sup> Thies, comp., *Golden Jubilee History*, 25.

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side of the church which included street-level access and an indoor elevator. Great care was taken by the hired firm, Clark Architects Collaborate 3, in the design and selection of building materials to match the style and integrity of the original structure. Parish volunteers helped to salvage and clean original brick which had been removed from the church for the addition. These bricks were blended with the purchased historic brick that was closely matched in color and texture to the original. Private donors provided three historic stained-glass windows saved and stored when the rural Clyde church disbanded. These windows had been designed in a Gothic-style which necessitated custom frames to match the Romanesque arches found in the rest of the church. The design committee went to great lengths to find limestone, brick, and tile to match the original building. In 2018, the front steps and railings to the church were replaced. For the renovation, precast concrete with stone top was installed in keeping with the limestone sides and caps of the original steps.

### *Interior*

In addition to maintaining the exterior integrity of its initial design, the church retains all of the original interior statuary, stained-glass windows, furnishings, and fixtures dating back to 1916. Over the course of more than 100 years, photographic evidence shows the interior of the church has been maintained and refreshed rather than renovated.<sup>3</sup> The church interior has been repainted multiple times, carpeting has been replaced as needed, and windows and statuary have been repaired and restored. In 1936, a pipe organ was installed.<sup>4</sup> In 2022–2023 a budgeted restoration of \$350,000 for the sanctuary was completed by Riehle Restoration of Cresco, Iowa to bring St. Charles Borromeo back to its original state. The project included the repair of plaster and repainting of the interior, adding a mesh coating and overlay of polymer and fiberglass. Great care was taken to adhere to the color scheme stipulated in contracts from the original 1915–1916 build to use “delicate hues” with “decorative flourishes of gold” in the adornment and furnishing of the church.<sup>5</sup>

### Altars

Upon entering the building through the primary entrance, the eye is immediately drawn to the three altars at the back of the church. The altars were created by Dubuque Altar Manufacturing, all constructed in Romanesque style. The altars were crafted out of butternut (a softer and lighter-in-color wood than walnut) with a natural finish. Each altar is embellished with gold leaf and onyx columns as described in the original contracts of 1915. These altars contain much ornamentation with domes, columns, and elaborate canopies. The center high altar is twenty-nine feet tall and fifteen feet wide with two side niches for five-foot-tall statues and a center niche for the crucifixion group. The Blessed Virgin altar and a St. Joseph altar are found to the north and south of the high altar, respectively, and are seventeen feet tall and seven feet wide.<sup>6</sup>

<sup>3</sup> *Generations of Faith*, 35, 54, 88.

<sup>4</sup> “Pipe Organ Installed At St. Charles Church,” *North Bend (NE) Eagle*, December 24, 1936, p. 1.

<sup>5</sup> Archived church documents and contracts, Office/Parish Center.

<sup>6</sup> *Encyclopedia Dubuque*, “Dubuque Altar Manufacturing Company,” by Randolph W. Lyon, last modified February 26, 2020,

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### Stained Glass

The eight large stained-glass windows in the sanctuary (six windows measuring six feet wide by eleven feet tall and two windows measuring nine-and-a-half-feet wide by fifteen-and-a-half-feet tall) are found on the north and south walls of the church; the rose window is situated in the choir loft above the primary entrance. These windows were designed and created by the Franz Mayer Company of Munich, Germany and were crafted using the “Munich style” of expert painting on relatively large glass panels. Each window looks like a painting in the tradition of the Italian Renaissance masters and contains richly colored scenes bordered by architectural frames consisting of pilasters, domes, and columns.<sup>7</sup> The original Mayer windows found at St. Charles Borromeo include St. Cecilia (the rose window), St. Charles Borromeo, Annunciation, Jesus in the Temple, Resurrection, Ascension, Christ Blessing the Little Children, Adoration of the Magi, and Martha and Mary. Other decorative stained-glass windows can be found in the baptistry, cry, room, side chapel, sacristy, towers, and elevator addition.

### Statuary, Ornaments, and Other Fixtures

A table- or shelf-like surface called a *mensa*, ten feet wide and twenty-four inches deep, is found at the front of the high altar. According to church records, it encloses in the altar a relic of St. Charles Borromeo. Located under the *mensa* is a center panel in the tableau of DaVinci’s *Last Supper*. The St. Joseph altar has tableau, *The Death of Joseph*. The Blessed Virgin altar features a tableau, *The Holy Family*.

The sanctuary of the church is furnished with a communion rail topped with marble. It features double gates with hand-carved and trimmed in gold with artistic references to wheat, grapes, the eucharist, and a chalice. An engraved bronze tabernacle vault, a set of fourteen stations of the cross in statuary; thirty-six fifteen-foot-long pews, a vestment case and a wooden baptismal fount are also located in the sanctuary.

The statue *The Garden of Gethsemane* can be found in the rear of the church in the space once used as the baptistry. This statue is not original to the 1916 furnishings but was added later. Towards the front of the church on the north elevation, statues of the Blessed Virgin Mary, St. Anne and Mary (a Daprato work), and Thérèse of Lisieux (not original to the 1916 church but added later) are all located in proximity to the Blessed Virgin altar. The high altar on the east end of the church is the location for statues of St. Charles Borromeo, St. Patrick, and the crucifixion group. The St. Joseph altar to the south features statues of St. Joseph and St. Anthony of Padua (a Daprato work).

The statue *The Sacred Heart* is located on the south wall elevation in front of the *Resurrection* window. Statuary of fourteen stations of the cross begin by the *Ascension* window near

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[https://www.encyclopediadubuque.org/index.php/DUBUQUE\\_ALTAR\\_MANUFACTURING\\_COMPANY](https://www.encyclopediadubuque.org/index.php/DUBUQUE_ALTAR_MANUFACTURING_COMPANY)  
[Online version of Randolph W. Lyon, *Dubuque: The Encyclopedia* (Dubuque, IA: First National Bank of Dubuque, 1991).]; Archived church documents and contracts, Office/Parish Center.

<sup>7</sup> Harry Thompkin Jr. (Palace Glass Co., Lincoln, NE), interview by Anne Woita, March 19, 2024; Deborah Stone Jamieson, “Franz Mayer and Company: The Programs of Stained Glass in the Church of the Immaculate Conception, Jacksonville, Florida; and the Sacred Heart Church, Tampa, Florida” (master’s thesis, University of Florida, 2008), 24, 43, 64, <https://ufdc.ufl.edu/UFE0010062/00001/pdf>.

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the Blessed Virgin altar and wrap around the north, west, and south walls of the sanctuary, ending by the St. Joseph altar. Other ornaments and fixtures that were purchased and installed in the Church in 1916 and remain there today include: candlesticks of brass and onyx (ten for the high altar and eight candlesticks for each of the side altars); grille work of brass for the large windows in the sanctuary; a credence table and an elaborate set of cruets; a small set of chimes and a bell for use in the sanctuary; and a bench and chairs for the sanctuary.

### **Saint Charles Parish Center (building, contributing)**

East of the church building, on the southeast quadrant of the block, is Saint Charles Parish Center. It was built in 1978 to replace the church building purchased in 1892 (located on the block's northwestern corner) and converted into a parish center after the 1916 completion of the current church building. The parish center houses the parish office, kitchen, multipurpose room, and numerous classrooms. The building is one story in height. It measures 110 feet long (east-west) and seventy-eight feet wide (north-south). It is rectangular in shape except for a shallow projection at the east gable end where the forty-two-foot width of two classrooms and a hidden door are given their own exterior plane. A low-pitch gable roof with wide eaves covers the whole building. These characteristics of the parish center give it a lowness that is enhanced by its position at the rear of the Neo-Classical Revival church building. The massing, profile, and accentuation of the mostly brick exterior make it an example of the Contemporary style.

The south (primary) façade of the parish center is divided into six bays: from left to right, a window, the primary entrance, and four windows. The parish center's east façade is divided into four bays by as many window openings. The north façade of the parish center is divided into six bays, each corresponding to a window. The parish center's rear (west) façade is opened only by a door near the northwest corner of the building.

The parish center's windows are all filled with black metal units divided into a fixed upper light taking up approximately two-thirds of the window and an inward-opening hopper window on the bottom which takes up the bottom (approximately) one-third of the opening. A pair of black, metal, fully glazed doors on the south (primary) façade serve as the parish center's primary entrance. Windows of equal height flank the doors as side lights.

Concrete wall cladding in a light earthen color covers the exterior of the south (primary) façade from the ground to the bottom of the window openings. Matching concrete framing surrounds the main entrance and its side lights on the south (primary) façade. It also surrounds the windows of the east façade (a gable end), where six total concrete columns rise from the ground level to the eave to set each window off from the otherwise brick façade and from the window with which it is paired, and clads the wall underneath each window, between the bottom of the hopper window and the ground level. On the north façade, concrete is only used for the windows' sills. None is used on the rear (west) façade of the parish center.

### **Catholic Lot (site, contributing)**

Occupying the northeast quadrant of the block is Catholic Lot, composed of two vacant town lots. The lots were occupied by houses prior to their purchase by the church, which

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demolished them as part of an unrealized plan to build and open a parochial school.<sup>8</sup> In the absence of any formal purpose, they gained use and recognition throughout the community, not only the parish, as an open space available for recreation. In the mid-twentieth century a backstop was built long the quadrant's interior lines due to Catholic Lot's frequent use as a baseball diamond. The backstop was removed at an unknown date, but the field's possibility for recreational use continued.

### **Rectory (building, non-contributing)**

The parish rectory, built in 1992, occupies the northwest quadrant of Block 26.<sup>9</sup> It is a Ranch-type house veneered with dark-colored brick, topped by a hipped roof, with an attached two-car garage at its left (north) end and an off-center, small porch on the house's primary (west) façade. A ramp leads up to a door on the south façade and a deck that is attached to the southern one-third (approximately) of the house's rear (east) façade (which also has a door opening). At the time of nomination, it was considered non-contributing.

### **Integrity**

St. Charles Church retains its historic integrity as a whole. The setting around the block it occupies remains much the same today as it did in the early twentieth century, when the oldest resource, the contributing 1916 church building, was built. As in the past, today the church is surrounded by residential properties on three sides with the business district in close proximity to the west. The 1916 church building is the property's dominant resource, and its integrity will be discussed at length, but the other two contributing resources also retain integrity, giving integrity to the whole. "Catholic Lot," the open recreational area on the northeastern quadrant of the block, remains vacant and available for use. Its legibility as such does not depend upon the continued existence of the formerly extant backstop (built and removed at unknown dates) along the quadrant's interior lines to facilitate baseball games. Saint Charles Parish Center, built in 1978, retains all its modernistic Contemporary-style features and is recognizable as a building of multiple ancillary purposes. Together, these three represent cohesive, locally significant stories of social history and historic architecture. And although the 1992 rectory is non-contributing, it does occupy a previous rectory site, continuing the domestic use of that quarter of the block.

### *Location and Setting*

The 1916 St. Charles Church is situated at its original location at 740 Locust Street in North Bend, NE. With its setting two blocks from Main Street and three blocks from Old Platte River Road 30, the church is a prominent, historic structure in the community. Just one block from St. Charles Church, the Carnegie Library which is on the National Register can be found. Now used as an office, the library is two years older than St. Charles Church. The church's domes can be seen from blocks away and its bell chimes are heard throughout the town. The

<sup>8</sup> Based on photographic and cartographic evidence, described below, the nomination's preparers date these demolitions to sometime between 1917 and 1937.

<sup>9</sup> Property Report for Church of St Charles Borromeo, Dodge County, Nebraska Assessor, accessed August 13, 2025, <https://dodge.nebraskaassessors.com/parcel.php?gid=8618>.

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church has maintained the same appearance (with the exception of an Americans with Disabilities Act-compliant addition made as mandated by law) since its dedication in 1916, as is evidenced by historic photographs.

### *Design*

Through the collaboration of the Father Thomas S. Moriarty (resident priest) and James H. Craddock (architect) in 1915, very intentional decisions were made as to design of the church with an emphasis on the worship experience, aesthetics, harmony, function, and form. The combined effects of the church's shape, size, balance, unity, symmetry, proportion, space, and decoration created a prominent structure that has been a focal point of community for more than one-hundred years.<sup>10</sup>

### *Materials*

The original structure of St. Charles Church, with its pressed-brick and limestone façade, has endured more than a century with proper maintenance and repairs. Although the slate roof was replaced in the 1960s with terra cotta tile for practical purposes and the front steps were replaced for safety reasons, careful attention has been paid to use materials in keeping with the original 1916 design. When it was necessary to add an ADA addition to the church, original brick from the church was carefully removed and cleaned by members of the congregation to be integrated into the addition along with historic brick from Gavin Historical Brick. This insured the addition was a match to the original building. Even the floor tile used in the new addition matched the original floor tile found in the entrance of the church.<sup>11</sup>

### *Workmanship*

The construction firm of Chapman and Armstrong of Omaha were responsible for the construction of St. Charles. Their workmanship (with routine repairs and maintenance) has withstood the test of time. The hand-carved altars and other fixtures created by the Dubuque Altar Company maintain have provided the artistic elements that make the sanctuary of St. Charles Church a treasure. The craftsmanship of Mayer Stained-Glass Company illuminates the sanctuary as it inspires their visitors. And the statuary, some of which comes from the Daprato Studio, shows artistry and inspiration.<sup>12</sup>

### *Feeling*

The thoughts about St. Charles Church building expressed by residents of North Bend, surrounding communities, and visitors include pride and a deep appreciation for its beauty, inspiration, attention to detail, and artistry. Visitors passing through North Bend have stopped in to see this small-town church and left notes remarking about how moved and impressed they have

<sup>10</sup> *Generations of Faith*, 10–11; Archived church documents and contracts, Office/Parish Center.

<sup>11</sup> *Generations of Faith*, 11–12; Archived church documents and contracts, Office/Parish Center; Carol Emanuel (Chairperson, Renovation Committee), interview by Anne Woita, March 20, 2024.

<sup>12</sup> Archived church documents and contracts, Office/Parish Center.

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been by the church building and its features. The rich history of St. Charles Church also evokes feelings of pride, determination, and sacrifice to build, equip, and maintain the church, even during difficult economic times.

### *Association*

More than five generations of have passed since St. Charles Church was founded. There are families in the parish that are descendants of the original founders. With their determination and commitment, these are the people who built the church, donated the windows and altars, and made St. Charles Church what it is today. As an example, in 1915, one founding family had to make the choice as to whether to use precious funds to travel to attend their son's ordination as a priest or use the money to purchase the high altar; they chose to donate their funds to the high altar with the blessing of their son. Some of these descendants remain to continue to act as stewards of the church.<sup>13</sup> St. Charles Church is an important partner in the North Bend and Fremont communities, sharing time, talent, and resources.

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<sup>13</sup> *Generations of Faith*, 101.

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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.)

X	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.
X	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.)

X	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

### Areas of Significance

(Enter categories from instructions.)

SOCIAL HISTORY

ARCHITECTURE

### Period of Significance

1916–1978

### Significant Dates

1916

1978

### Significant Person

(Complete only if Criterion B is marked above.)

N/A

### Cultural Affiliation

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### Architect/Builder

James H. Craddock (architect)  
Armstrong & Chapman (builders)

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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.)

St. Charles Borromeo Catholic Church, located in North Bend (Dodge County, Nebraska) is nominated to the National Register of Historic Places at the local level under Criteria A and C. Under Criterion A, the church is significant in the area of Social History to the town of North Bend and its rural hinterlands. It serves as a center of spiritual, philanthropic, civic, and social life. Under Criterion C, the church is locally significant in the area of Architecture. Its size and location make it prominent within the town's built environment while its architectural styling and the extent of its artistic furnishings make it a notably full expression of religious construction inside and out. In accordance with Criteria Consideration A, it is not nominated as an endorsement or other form of approval for any religious sect's beliefs or practices, nor of religious worship broadly, but rather for its representation of the past as a work of architecture. One contributing building was constructed in 1978, less than fifty years prior to nomination, potentially raising Criteria Consideration G; due to its ancillary role and subservient characteristics, the extension of the period of significance is reasonable.

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### Narrative Statement of Significance

(Provide at least one paragraph for each area of significance.)

#### Historical Background

The Platte River served as a guide and resource for the Pawnee Indians, early pioneers and trailblazers. The North Bend Camp (named after the north bend of the Platte River) was a common place for pioneers and travelers to stop to rest and refresh on the route into the Great Plains that followed the river. In 1847, westward traffic on this route swelled with migrants heading to Utah to such an extent that it became known as the Mormon Trail. In 1849, it also began to be traveled by prospectors heading to California as part of that year's gold rush.<sup>14</sup>

In 1866, the Union Pacific Railroad platted a new town approximately two miles north of the Platte River and called it North Bend. In April 1876, North Bend was incorporated as a village; in April 1886, it was incorporated as a city. Soon Protestant churches sprang up North Bend; however, there was no Catholic church in the town for those wishing to attend mass. During this time there were outlying rural Catholic churches in the countryside (Ridgeley, Pleasant

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<sup>14</sup> *History of the State of Nebraska* (Chicago: Western Historical, 1882), 630–32; Deanna Wolf, Dorothy Mines, Carol Givens, Mary Buller, and Mary Le Arneal, *Pride of the Platte: A 150 Year History of North Bend, Nebraska, 1856–2006* (Marceline, MO: Walsworth Publishing, 2006), 2, 10.

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Valley (aka Clyde), and Dublin) which attended primarily by farm families when visiting priests were available. These farmers, however, longed for a church within North Bend as they envisioned eventually retiring in the town and desired to have a Catholic church to attend.<sup>15</sup>

Major challenges that the inhabitants of North Bend and the vicinity experienced in the late nineteenth century were low prices for farm commodities, protracted drought, crop failures, and bank failures. Such problems subjected not only individuals and families to economic hardship but also the community and its institutions that reinforced one another.<sup>16</sup> One example was North Bend's First Congregational Church. The church congregation disbanded, leaving a building and a debt of \$800. However, despite the persistent economic hardships, Catholics in and around North Bend saw an opportunity to finally establish a Catholic church in the town.<sup>17</sup>

### **Parish, Site, and Property History**

The presence of St. Charles Borromeo Catholic Church (St. Charles Church) on Block 26 dates to 1892. Without the knowledge or permission of the Omaha Archdiocese, subscriptions were taken up to buy the white, frame Congregational church building on the northwest quarter (Lots 3 and 4) of Block 26 for the amount of its debt, \$800.<sup>18</sup> Two local banks (First National and First State), businessmen, and farmers contributed the necessary funds for its purchase despite continued crop failures and economic hardship. On May 28, 1892, the Catholics of North Bend surprised Bishop Richard Scannel of the Omaha Diocese with the unencumbered deed to the church building, a parsonage, and accompanying land with the hope of establishing their own parish. This was a very bold and extraordinary act since none of the proper Diocesan authorizations or protocol for such an acquisition had been followed.<sup>19</sup> With the bishop's acceptance of the deed, St. Charles Church was formed.<sup>20</sup>

Because there was a shortage of clergy, there was no priest available to be assigned exclusively to the new but enthusiastic congregation. The bishop, however, after accepting the deed, authorized visiting priests from neighboring churches to serve the needs of the parish as roads and weather permitted. This arrangement continued for ten years until finally in the fall of 1903, Father Thomas S. Moriarty, an Irish immigrant, became the first resident pastor of St. Charles Church. In 1904, the bishop handed over to the congregation a quit claim deed for the church property that had been presented to him eleven years prior. Repairs and renovations were made to the church and fixtures were installed to equip it. A new parsonage for Father Moriarty

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<sup>15</sup> Thies, comp., *Golden Jubilee History*, 9; Wolf, et al., *Pride of the Platte*, 2.

<sup>16</sup> "Drought and Depression in 1890s Nebraska," Nebraska State Historical Society, last modified October 3, 2025, [https://history.nebraska.gov/publications\\_section/drought-and-depression-in-1890s-nebraska/](https://history.nebraska.gov/publications_section/drought-and-depression-in-1890s-nebraska/).

<sup>17</sup> Thies, comp., *Golden Jubilee History*, 9.

<sup>18</sup> Block 26, Town of North Bend; Numerical Index, Dodge County; Register of Deeds Office, Dodge County Courthouse, Fremont, NE.

<sup>19</sup> Thies, comp., *Golden Jubilee History*, 10.

<sup>20</sup> The parish's celebration of its fiftieth anniversary in 1942 produced a relatively high quantity of historical documentation about its earlier years. See, for example, "St. Charles Church Will Celebrate Fiftieth Anniversary," *North Bend (NE) Eagle*, June 4, 1942, p. 1; "St. Charles Church Celebrates 50th Anniversary," *North Bend (NE) Eagle*, June 11, 1942, p. 1, 8.

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was completed in 1905.<sup>21</sup> This rectory was squarish two-story house was built on the southern half of the two lots, south of the church, for use as the rectory (see Figure 01).<sup>22</sup>



Figure 01: St. Charles Borromeo Catholic Church and Rectory, 1908<sup>23</sup>

The house was replaced in 1992 with a Ranch-type house.<sup>24</sup>

The parish used the formerly Congregationalist church as its own for more than twenty years. By 1913, the parish had outgrown the original Congregational church building. The parish took steps to expand its facilities in the beginning of its third decade. In 1913 the southwest quarter of Block 26 (Lots 5 and 6) became available for sale. Father Moriarty presented to the congregation the idea of buying the land as a future church building site. By the end of mass that

<sup>21</sup> Thies, comp., *Golden Jubilee History*, 15.

<sup>22</sup> A shingle roof covered the house. Full-width porches spanned the west (front) and east (rear) façades. A small one-and-one-half-story, shingle-roofed garage stood behind it, near the south end of Lot 3 and along the line between Lots 2 and 3. Sanborn Map Company, *North Bend, Colfax County, Nebraska, January 1923*, 1:600 (New York: Sanborn Map Company, 1923), corrected to July 1937, plate 4. Photographic evidence shows this rectory to have been cubic in shape, with at least its west (primary) and south façades divided into three bays; covered by a hipped roof; accessed by a centered entrance; and with lunette transoms over the two first-story windows of the west façade.

<sup>23</sup> *Generations of Faith*, 2.

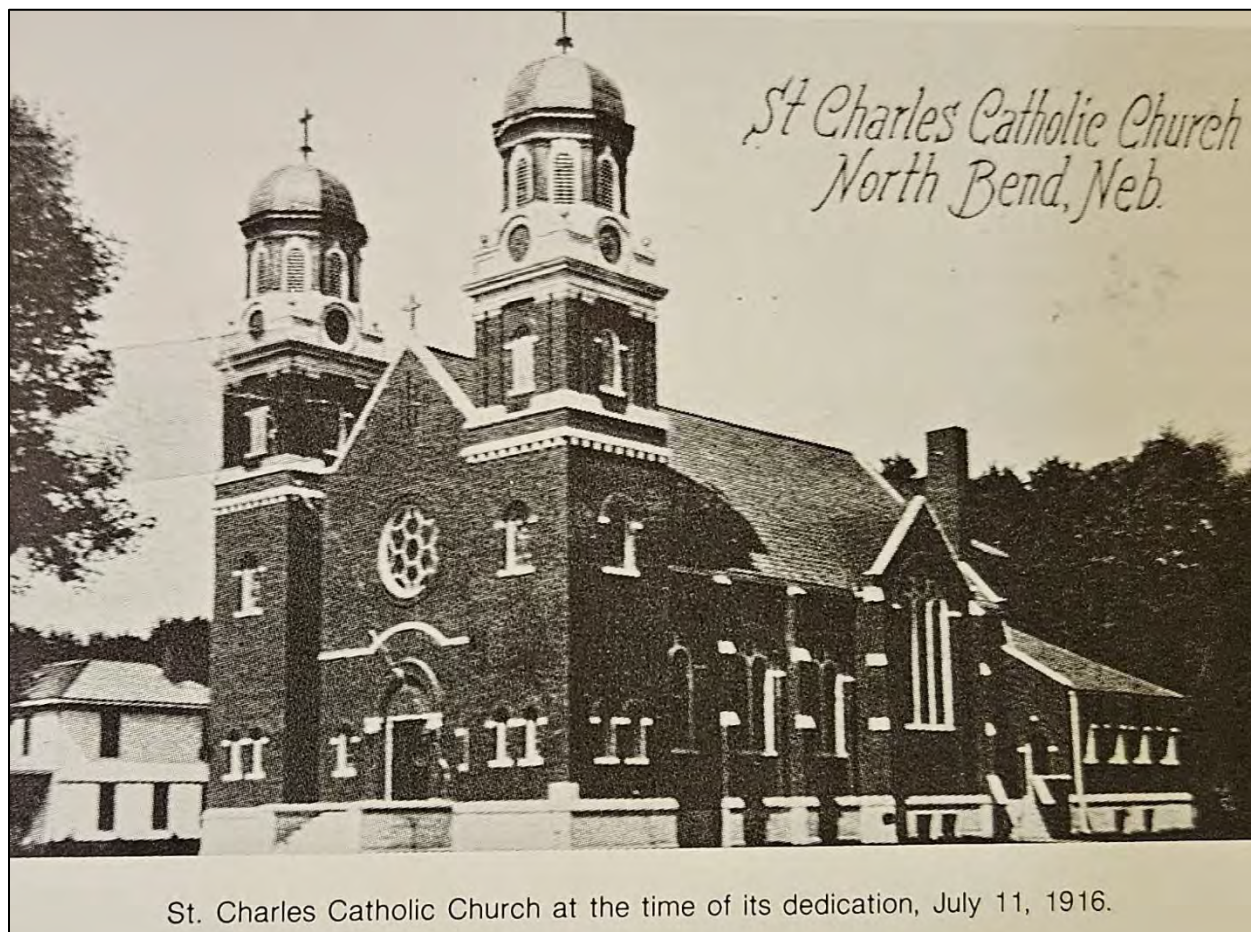
<sup>24</sup> Property Report for Church of St Charles Borromeo, Dodge County, Nebraska Assessor, accessed August 13, 2025, <https://dodge.nebraskaassessors.com/parcel.php?gid=8618>.

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Sunday morning in 1913, the congregation had pledged money enough to cover the cost of purchasing the lots plus several hundred dollars for a building fund, and purchased them.<sup>25</sup>

In 1915–1916, St. Charles Church had the current church, a contributing resource to this nomination, built on Lots 5 and 6 (see Figure 02).<sup>26</sup>



St. Charles Catholic Church at the time of its dedication, July 11, 1916.

Figure 02: St. Charles Borromeo Catholic Church and Rectory, 1916<sup>27</sup>

In 1915, Omaha Architect James H. Craddock was hired to design and oversee the construction of the new church at a cost of \$20,800, the contract being signed by Bishop Scannel and Father Moriarty.<sup>28</sup> An additional \$10,000 was donated by members of the congregation and community for altars, windows, fixtures, statuary, and other decorations. Father Moriarty personally oversaw the selection of each piece of art, statuary, stained-glass windows, altars, and accessories for the new church. He traveled out of state to inspect the progress on the commissions to make sure everything was up to his standards. All of the art and fixtures contained in St. Charles

<sup>25</sup> Thies, comp., *Golden Jubilee History*, 16; “Local,” *North Bend (NE) Eagle*, May 8, 1913, p. 5; Block 26, Town of North Bend; Numerical Index, Dodge County; Register of Deeds Office, Dodge County Courthouse, Fremont, NE.

<sup>26</sup> “Plans For New Church Received,” *North Bend (NE) Eagle*, January 7, 1915, p. 4.

<sup>27</sup> *Generations of Faith*, 15.

<sup>28</sup> Archived church documents and contracts, Office/Parish Center.

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Church today (with the exception of two statues) are original to the 1916 building and have been maintained and restored for over a century.<sup>29</sup>

During the church's building process, the local newspaper, the *North Bend Eagle*, reported on the progress of the church's construction as the town took great interest in the endeavor. An article on November 25, 1915 reported "Work on the new Catholic church is now progressing rapidly and we are able to get an idea of what the beauty of the finished structure will be." The newspaper also routinely reported on Father Moriarty's travels to inspect and secure the fixtures and art for the church. From December 15, 1915, "Father T. S. Moriarty returned the latter part of last week from his trip to Duluth, Minnesota where he went primarily for the purposes of inspecting the altars for the new church... While away, Father Moriarty purchased the furnishing for sanctuary expending \$1,000 for this purpose."<sup>30</sup>

The entire North Bend community and Dodge County were all invited to the laying of the cornerstone for the new building on July 14, 1915. Reported by the *Eagle* on July 15, 1915, "A hermetically sealed copper box was laid behind the stone. Contents included the latest copies of the *North Bend Eagle*, *Fremont Tribune*, *Omaha World Herald*, *Catholic Weekly* and *True Voice*. Photographs and names of the pastor, contractor, and architect; the ceremony's invitation; and some coins were also enclosed."<sup>31</sup> It was an event celebrated by the entire community with a meal prepared for all attendees.

On July 11, 1916, the public was invited to tour the church and attend its official dedication. Religious leaders including bishops, deacons, and priests from across the state attended the dedication ceremony and mass, coming from O'Neill, Fremont, Schuyler, Blair, Albion, Madison, Gilden, Omaha, and Lincoln.<sup>32</sup> The *Eagle* reported: "Regardless of religious convictions or inclination, one could not attend the solemn and impressive ceremonies of yesterday....without realizing that the events of the day were marking not only an epoch in the lives of the people of St. Charles Catholic Church, but an epoch in the life of this community."<sup>33</sup>

The construction of the new church building required the removal (whether demolition or relocation is unknown) of the house that existed at the south end of Lot 5, on the block's southwest corner.<sup>34</sup> After the parish occupied the new church, it modified the formerly Congregationalist church for use as its parish hall (see Figure 03).

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<sup>29</sup> *Generations of Faith*, 14; Thies, comp., *Golden Jubilee History*, 17.

<sup>30</sup> "Furnishings for the Sanctuary," *North Bend (NE) Eagle*, April 6, 1916, p. 8.

<sup>31</sup> "Program for Dedication," *North Bend (NE) Eagle*, July 6, 1916, p. 1; "To Lay the Corner Stone of New Church," *North Bend (NE) Eagle*, July 8, 1915, p. 4; "Corner Stone of New Church is Laid," *North Bend (NE) Eagle*, July 15, 1915, p. 4.

<sup>32</sup> *Generations of Faith*, 13, 15; Thies, comp., *Golden Jubilee History*, 17-18; "New Catholic Church is Dedicated," *North Bend (NE) Eagle*, July 13, 1916, p. 5.

<sup>33</sup> "Corner Stone of New Church is Laid," *North Bend (NE) Eagle*, July 15, 1915, p. 4.

<sup>34</sup> The house was of frame construction with a shingle roof, with one mass one-and-one-half stories tall at the west end and two one-story masses to its east. A full-width one-story porch ran along the west façade and a half-width one-story porch across the south façade of the house's middle mass. Sanborn Map Company, *North Bend, Colfax County, Nebraska, September 1909*, 1:600 (New York: Sanborn Map Company, 1909), plate 2.

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Figure 03: Parish Hall (Former Church), n.d. (1916 or later)<sup>35</sup>

It served this purpose for sixty years.<sup>36</sup>

In 1917 the owners of Lots 1 and 2 gave them to St. Charles Church.<sup>37</sup> The extent of construction upon them is not known, but a 1908 photograph of the formerly Congregationalist church and rectory depict a house in the background at a scale suggestive of a location on Lot 1. By 1937 at the latest, if not already by 1923, however, whatever buildings and structures existed

<sup>35</sup> *Generations of Faith*, 16.

<sup>36</sup> *Generations of Faith*, 16, 56; Thies, comp., *Golden Jubilee History*, 21.

<sup>37</sup> Block 26, Town of North Bend; Numerical Index, Dodge County; Register of Deeds Office, Dodge County Court-house, Fremont, NE.

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on the lot(s) were removed and they became vacant. On a few occasions the parish explored the possibility of adding to its facilities by building a school. In early 1929, the planning for a school envisioned its construction on these lots.<sup>38</sup> The plan was not realized. Almost twenty years later the parish was again planning to open a school, and asked North Bend's city council to vacate and transfer ownership of the alley that ran through the block from east to west.<sup>39</sup> The request was granted, but the school was not established. The parish again evaluated plans for a school in 1954, but declined to establish it.<sup>40</sup> In their vacant condition the lots were used recreationally by the townspeople, particularly children and adolescents, as is explained below.<sup>41</sup> Due to this use, this (northeast) quadrant of the block received the moniker "Catholic lot."

Finally, St. Charles Church purchased the southeast quadrant of the block, Lots 7 and 8, in 1938.<sup>42</sup> At the time, Lot 8 was occupied by a two-story house (see Figure 04).<sup>43</sup>

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<sup>38</sup> "A Parochial School for North Bend Announced," *North Bend (NE) Eagle*, January 17, 1929, p. 5.

<sup>39</sup> "City Council Proceedings," *North Bend (NE) Eagle*, March 25, 1948, p. 3.

<sup>40</sup> "Don't Be Fooled By Misleading Statements Regarding New School," *The Viewpoint, North Bend (NE) Eagle*, February 25, 1954, p. 1-2; "Local Catholics Considering Possibility Of Parochial School," *North Bend (NE) Eagle*, February 25, 1954, p. 1; and "St. Charles Parish Will Decide on School, Sunday," *North Bend (NE) Eagle*, June 17, 1954, p. 5.

<sup>41</sup> Sanborn Map Company, *North Bend, Colfax County, Nebraska, January 1923*, 1:600 (New York: Sanborn Map Company, 1923), corrected to July 1937, plate 4.

<sup>42</sup> Block 26, Town of North Bend; Numerical Index, Dodge County; Register of Deeds Office, Dodge County Courthouse, Fremont, NE.

<sup>43</sup> The house consisted of a two-story mass in the south half of Lot 8, to which was joined on the north side a one-story ell. The south and east façades of the two-story mass featured a wraparound porch. Another porch extended across the north façade of the one-story ell. A shingle roof covered the house's two-story mass and part of the one-story mass; a slate roof covered the northern part of the one-story ell. Sanborn Map Company, *North Bend, Colfax County, Nebraska, January 1923*, 1:600 (New York: Sanborn Map Company, 1923), corrected to July 1937, plate 4. An earlier Sanborn map depicts the house's wraparound porch with a slate roof and the part of the ell adjoining the two-story mass with a height of one-and-one-half stories. Sanborn Map Company, *North Bend, Colfax County, Nebraska, September 1909*, 1:600 (New York: Sanborn Map Company, 1909), plate 2.

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Figure 04: St. Charles Borromeo Catholic Church and Rectory with House at Right, before the mid-1930s<sup>44</sup>

The built occupants of Lots 7 and 8 were also demolished, and a vacant space established. It, too, came into local recreational use and shared the name “Catholic lot.”<sup>45</sup> In 1978 St. Charles Church demolished the church-turned-parish-hall on the block’s northwest corner and constructed a new parish center on Lots 7 and 8. It is a broad, low, gable-roofed lodge internally divided into a large multipurpose room surrounded by the parish office, ten classrooms, and a kitchen (see Figure 05).

<sup>44</sup> *Generations of Faith*, 18. Dated based on trees’ size and the absence of a crack in the church building’s façade that occurred in the mid-1930s due to the building settling.

<sup>45</sup> Schedule and Roster, *North Bend (NE) Eagle*, May 30, 1963, p. 4.

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Figure 05: Aerial view of North Bend, Nebraska Original Town Block 26, Occupied by St. Charles Borromeo Catholic Church, Parish Center, and Rectory, ca. 1992<sup>46</sup>

The parish center is given a Modern aesthetic by the combination of its breadth, its wide eaves, and several uses of concrete on the exterior that contrast with an otherwise dark red brick exterior: on the south (primary) façade, along the lowest one-third (approximately) of the wall's exterior; as the surround of the south entrance and its sidelights; on the lowest portion of the east gable end's exterior wall, under its two pairs of windows; and as the sills of the east gable end's windows and ground-to-soffit concrete columns that set off each window opening from the rest of the façade.

<sup>46</sup> Sky-Line Aerial Photos (Schuyler, NE), *St. Charles Borromeo Catholic Church*, parishioner's private collection.

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## Criterion A: Social History

### Cooperating Congregations and Construction

When St. Charles Church was established in 1892, its parishioners came from North Bend and the surrounding countryside, and a variety of European immigrant backgrounds. Many Germans, Czechs, Irish, and their descendants had settled in the area. This diversity was felt in the church until the mid-twentieth century, as church records show that confessions at St. Charles Church were still being conducted in German, Czech, and English well into the 1940s.<sup>47</sup> Perhaps in spite of noticeable cultural differences, the population of North Bend and the vicinity coexisted amicably as neighbors and friends, working, playing, celebrating, commiserating, and worshipping together, helping each other whenever needed. It was not a rare occurrence that if a farmer was injured or ill and needed help with the harvest, men would turn out with their equipment in droves to bring in the crop in a single day while women would put on a feast for the workers and their families—everyone pulled together. This was the cultural norm for the community.

The community's cohesion across ethnic identities influenced the construction of St. Charles Church's 1916 building, this nomination's most significant resource. When the decision was made to build the 1916 worship building, the predominately rural and Irish "sister" parishes of Clyde and Ridgeley assisted financially. They understood that their rural churches would eventually be closed and they would become congregants at the North Bend church. Their women's guilds donated two altars to the St. Charles Church building. In a much more recent act of this affinity, stained glass windows from the Clyde and Ridgeley churches were installed in the accessibility entrance on the north façade of the St. Charles Church's 1916 building that houses an elevator. The windows had been saved and stored prior to the churches' demolitions and were later donated for the addition by the descendants of the families who had attended at Clyde and Ridgeley.<sup>48</sup>

St. Charles Church also organized or hosted many events related to community building and civics. In 1918, for example, it held a ceremony for parishioners who had been drafted into the armed forces, and for Fourth of July celebrations in 1934 it organized an air show whose pilots would offer people recreational airplane rides after performing their stunts.<sup>49</sup> Taking more direct aim at potential animosities or misunderstandings, St. Charles Church also periodically organized events to which it invited the entire community so they could learn more about the church's beliefs and practices, or at least so they could hear its message. In 1930, for example, it invited the general public to attend any of the daily and nightly "mission services" it was holding throughout a whole week; in 1932, it invited all to attend its production of "the Sacred Love Story of the Mass."<sup>50</sup>

<sup>47</sup> Archived church documents and contracts, Office/Parish Center.

<sup>48</sup> "History Shines in St. Charles Borromeo Windows," by Stephanie Iwan Flamme, *North Bend (NE) Eagle*, April 19, 2017, <https://www.northbendeagle.com/2017/April2017/041917churchwindows.html>.

<sup>49</sup> "Dedication of Service Flag At St. Charles' Church," *North Bend (NE) Eagle*, October 3, 1918, p. 3; "Unique Air Show at Scott's Lake, July 4," *North Bend (NE) Eagle*, June 28, 1934, p. 1.

<sup>50</sup> "Invitation ... To Attend Our Mission Services [ad]," *North Bend (NE) Eagle*, September 11, 1930, p. 1; "St. Charles Church," *North Bend (NE) Eagle*, September 8, 1932, p. 1.

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### Women of the Parish

The women of St. Charles Church have played a vital part in the success and mission of the church. When the St. Charles Church was established in 1892, the women of the parish met in their homes to provide a social outlet but also to determine how they could best assist the parish through supporting activities such as fundraising and service. There are no documented records for the exact beginning of these gatherings but newspaper articles reported that the women originally referred to themselves as the St. Charles Guild.<sup>51</sup>

On January 1, 1919 the oldest church records show the group's name was changed to the St. Charles Altar Society. Later, on July 10, 1930, minutes of the organization's meeting mentioned that that the organization was now called the St. Anne's Altar Society, which it remains to this day. As was typical for these organizations in rural communities, the women organized and governed themselves locally under the advisement of the parish priest and were not part of a larger organization. The mission of the organization was to support the activities of the church through devotion, fundraising, and volunteer service.<sup>52</sup>

### St. Charles Guild's Fundraising and Donations for the New Church

When the decision was made in 1913 to purchase land to build a new church, the women of the St. Charles Guild got right to work. They needed to be creative in using spaces throughout the community for their fundraising activities to benefit the construction and furnishing of the new church. Some activities took place in homes, but the women also utilized other sites in North Bend such as the Opera House, Woodman Hall, and Gorey Hall for box socials, dances, concerts, and other money-making benefits.<sup>53</sup>

From 1915 to 1916 when the church was under construction, the congregation and community were generous with contributions, but it was the women of the parish who donated the funds for many of the furnishings of the building. With each of the eight stained-glass windows costing approximately \$500 in 1916, six were donated by women of the parish and Guild: Christ, Mary, and Martha Window (Ellen Brogan); Adoration of the Magi Window (Elizabeth Ferrin); Resurrection Window (St. Charles Guild); St. Charles Borromeo Window (Ellen Quinn); Christ in the Temple Window (Kate Farrell); and Annunciation Window (Mrs. Thomas Gaughen, Sr.).<sup>54</sup>

The Blessed Mary Altar was donated by St. Mary's Women's Guild of Ridgeley and the St. Patrick's Women's Guild of Clyde donated the St. Joseph altar. Mary Emanuel donated the Blessed Virgin Mary statue, Barbara Hair the Sacred Heart of Jesus statue, and Caroline Emanuel the St. Patrick statue. The baptismal fount was donated by Margaret and Irene Chapman, the altar rail by the daughters of Joseph Malloy, and the gold chalice by Mrs. C.L. Kelly. And thanks

<sup>51</sup> *Generations of Faith*, 32–35; “St. Charles Guild Announces a Box Social,” *North Bend (NE) Eagle*, December 14, 1914, p. 7.

<sup>52</sup> *Generations of Faith*, 32–33.

<sup>53</sup> “First Venture a Big Success” referring to Box Social, *North Bend (NE) Eagle*, December 31, 1914, p. 1; “Local,” *North Bend (NE) Eagle*, January 21, 1915, p. 9; “St. Charles Benefit Concert,” *North Bend (NE) Eagle*, August 19, 1915, p. 5.

<sup>54</sup> *Generations of Faith*, 49–55; “Window for New Church,” *North Bend (NE) Eagle*, January 27, 1916, p. 1.

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to the generosity of the congregation and the fund-raising abilities of the St. Charles Guild, the last \$2,000 of debt for the 1916 building and furnishing of St. Charles was retired in 1918.<sup>55</sup>

### St. Anne's Altar Society

When St. Charles Church's 1916 worship building was completed, the previous white-frame church building on the northwest corner of the block was now vacant. In October of 1918, the decision was made to remodel the building to be used as a space for meetings, education classes, receptions, and socializing for the congregation and community; it became known as the Parish Hall. With this new meeting space available, the women of the parish began meeting at the Hall and utilized it for their social and fundraising activities. It became the destination for dances, card clubs, ice cream socials, masquerade parties, bake sales, bazaars, holiday events, and banquets.<sup>56</sup>

In a small, rural community like North Bend, hospitality and food play a big role in celebrations and fellowship. A major fundraiser for the St. Anne's Altar Society each year was the annual dinner that drew up to 800 diners from as far away as Omaha.<sup>57</sup> Throughout the years, the women of the parish have served food for the annual village festivals (Old Settlers), the North Bend firemen's banquets, and the Dodge County livestock Feeder's Association.<sup>58</sup> The women of St. Charles Church even prepared dinner for the school's annual prom in 1963, held at the city auditorium.<sup>59</sup> And whenever called upon by members of the parish and/or the community, have hosted luncheons for funerals.<sup>60</sup>

But not only did these women donate their culinary talents and time in planning and carrying out these community events, they also opened their bank accounts to make contributions in big and small ways. Whether it was buying coal and a skuttle for the parish hall, providing a new washing machine for the priest's residence, buying a piano for the parish hall, buying new altar cloths and chalice, sending food and clothing to an Omaha orphanage, or donating money to the local nursing home to provide a meditative space, when able, these women donated wherever there was a need. They paid the wages for the parish housekeeper, supported of the Archdioceses Seminary Fund and Omaha Archdiocesan Council of Catholic Women (OACCW) relief fund for children in need.

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<sup>55</sup> Thies, comp., *Golden Jubilee History*, 21.

<sup>56</sup> *Generations of Faith*, 32–35; "St. Charles Benefit Concert," *North Bend (NE) Eagle*, August 15, 1919, p. 5; "St. Charles Parish Picnic is Big Success," *North Bend (NE) Eagle*, July 23, 1931, p. 1; "July 4<sup>th</sup> Picnic Well Attended," *North Bend (NE) Eagle*, July 7, 1932, p. 1; "Gala Event at Parish Hall," *North Bend (NE) Eagle*, November 25, 1935, p. 1; "St. Anne's Group Holds Meeting," *North Bend (NE) Eagle*, November 13, 1941, p. 1; "Card Party at Parish Hall Next Monday Evening," *North Bend (NE) Eagle*, February 21, 1952, p. 1; Advertisement, *North Bend (NE) Eagle*, February 13, 1958, p. 4.

<sup>57</sup> *Generations of Faith*, 93; "More than 800 Served," *North Bend (NE) Eagle*, October 7, 1943, p. 1.

<sup>58</sup> On the Old Settlers Picnic, for example, see "Lookin' Around," *North Bend (NE) Eagle*, August 16, 1951, p. 1; *North Bend (NE) Eagle*, August 16, 1951, p. 1; Advertisement, *North Bend (NE) Eagle*, August 16, 1951, p. 1.

<sup>59</sup> "Seniors & Faculty Enjoy 'Evening in Paris,'" *North Bend (NE) Eagle*, May 23, 1963, p. 1.

<sup>60</sup> *Generations of Faith*, 35.

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St. Charles Borromeo Knights of Columbus and Youth Outreach

Unlike the St. Anne's Altar Society, the St. Charles Borromeo Knights of Columbus is part of a nationwide organization of Catholic men found throughout the United States. Since the inception of the Special Olympics in 1968, the St. Charles Borromeo Knights of Columbus have joined a nation-wide initiative of support by sponsoring a breakfast each year with proceeds going to the organization.<sup>61</sup> For decades, the Knights have also hosted fish fries for the community throughout the Lenten season. In the 1960s St. Charles Borromeo Knights of Columbus purchased and took on the responsibility for setting up, storing, and maintaining the town's nativity scene. It has become a community fixture on the southwest corner of Main Street and Old Platte River Road 30 every holiday season since.<sup>62</sup>

In the 1950s and 1960s the eastern lots of block twenty-six became a recreational destination for North Bend youth. During this time, there were no established ball diamonds in the town so the men of the church erected two backstops on the vacant, grassy lots to give the children a place to play ball. During summer months, from morning to evening, children bicycled to the "Catholic lot" for pick-up as well as organized games of baseball and softball.<sup>63</sup> It was a safe and inviting place where all the town's youth were welcome. Miraculously, the stained-glass windows never suffered any casualties from foul balls.

From 1975 to the Present

For eighty-five years, the white-framed building originally constructed by First Congregational Church had served the many needs of the St. Charles Church congregation, first as their own church and then as a meeting hall. In 1977, the parish decided to erect a new parish center directly to the east of the church. The 1892 church was demolished. Upon the parish center's completion it became the destination for receptions, dinners, breakfasts, salad suppers, coffees, religious and educational classes, community meetings and a myriad of other events and activities.

Each year teens from the community, regardless of religious affiliation, are invited to attend church services in their finery at St. Charles Church. Following their dance and post-prom activities, in the early hours they return to the Parish Center for breakfast. The people of St. Charles Church are regular contributors to the Blessings Pantry, a food bank sponsored by North Bend's United Presbyterian Church. Since the 1990s the women of St. Charles Church have participated in an annual "Baby Jesus Shower" held for the purpose of gathering money, baby items, and layettes. These donations are delivered to Methodist Fremont Health Hospital as well Life Choices and Life House which are non-profit components of the Fremont Women's Center. Other charitable and philanthropic work to benefit the community includes the Baby Bottles for Life Campaign to raise money for the Fremont Area Pregnancy Resource Center, blood drives, and participation in the inter-denominational community church service and choir for the Old Settlers annual festival.<sup>64</sup>

<sup>61</sup> Archived church bulletins, Office/Parish Center.

<sup>62</sup> "Nativity Scene Erected by Knights of Columbus," *North Bend (NE) Eagle*, December 21, 1961, p. 1.

<sup>63</sup> "Boy Scout News," *North Bend (NE) Eagle*, March 23, 1950, p. 3; Schedule and Roster, *North Bend (NE) Eagle*, May 30, 1963, p. 4.

<sup>64</sup> Archived church bulletins, Office/Parish Center.

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A flurry of activities and events have taken place at the parish hall and parish center over the years, but the real heart of St. Charles Church remains in the church building itself. The 1916 church is the place where thousands of baptisms, weddings, first communions, confirmations, masses, funerals, and celebrations have taken place. The doors to St. Charles Church have remained unlocked during the day so everyone is invited in to find a place of peace, reflection, safety, and solitude.

### **Criterion C: Architecture**

Architecturally, St. Charles Church is significant as one whose church building is styled to an uncommonly elaborate degree for its locality of North Bend and the vicinity, for the development of its site along a continuum from traditionalist to modernist design, and for its association with the prominent Nebraska architect James H. Craddock (1856–1932).

#### Prominence of the Building in the Community

One block to the west of the church is the brick Carnegie Library, dedicated in 1913 and listed on the National Register of Historic Places; it is currently being used as an office suite. Two blocks west of the church stands the brick North Bend City Hall and Auditorium, built in 1938 as part of the New Deal. Both of these historically significant buildings, of course, bear significant associations with themes other than those of St. Charles Church.

Two other churches can be found in North Bend. St. Peter Lutheran Church is located seven tenths of a mile west of St. Charles Church. It was organized in 1943 and its present church building was built in 1989. The United Presbyterian Church is located seven eighths of a mile north and west of St. Charles Church. Its congregation was organized in 1861 and its present church building was built in 1967. Each church plays an important part in the community, but St. Charles Church stands out for the longevity and strength of its resources' significant association with historical themes.

St. Charles Church is among the oldest and most distinctive of any building in North Bend. Located two blocks east of the business district, the church's architectural distinction, interior design, artistic elements, and size make it one of the most prominent buildings in the community. In reporting on the placement of the cornerstone on July 15, 1915, the *True Voice* stated, "The handsome new edifice stands at the southwest corner of the half block owned by the parish and is very centrally located and when completed will be the most handsome and costly building in North Bend."<sup>65</sup> One letter received by St. Charles Church from a drop-in visitor, dated Sept 10, 1984, shows how significant its architecture may seem even to a passing stranger:

For years I have admired at a distance the beauty of the exterior of your beautiful church as I have driven through North Bend. This past summer, my mother and I were passing through and we drove past your church to admire it and found the doors open. What a structure of beauty both outside and especially inside! You all should be commended for maintaining such a fine specimen of fine art in a building that truly "Praises the Lord" in its beauty. All too often communities tear down their beautiful "old" churches to make way for the "modern" and more

<sup>65</sup> "Corner Stone of New Church At North Bend, Neb., Laid," *True Voice* (Omaha, NE), July 23, 1915, p. 3.

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efficient church buildings and this is so sad. The fantastic stained-glass windows and beautiful statues are simply “splendid” and enjoyed by all. What an inspiration this church must have been and still is to all its people. I know it certainly moved my mother and myself. Please take care of your “work of art” so that many may still “Praise the Lord” in this beautiful church for many years to come. You have a cathedral that is very, very special. Hang on to it. From a Lutheran who appreciates religious beauty....Mrs. J. Petri, Lincoln, NE<sup>66</sup>

### Craddock’s Revivals

James H. Craddock was born, raised, and educated in Mystic, Connecticut; he came to Nebraska in 1885 to begin work as an architect. He practiced out of both Lincoln and Omaha for over forty years and was responsible for designing more than 125 structures for personal and public use. He was famous for his design and completion of public buildings, including the Nebraska Building for the Trans-Mississippi International Expo, Royal Highlanders Building, Nebraska State Hospital for Tuberculosis (Kearney), and Evangelical Lutheran Hospital; schools; numerous private residences; and more than thirty churches located in Nebraska.<sup>67</sup>

Craddock regularly advertised in the Omaha diocese’s *Our Sunday Visitor* newspaper as a “Church Architect.”<sup>68</sup> High-style churches were relatively common in Craddock’s body of work, as they include two of the three Catholic churches designed by him that are already listed in the NRHP and the nominated St. Charles Church. The three Catholic churches Craddock built in Nebraska that are currently listed on the National Register of Historic Places are: Church of the Visitation of the Blessed Virgin Mary, O’Connor (listed in 1984), St. Martin’s Catholic Church, DeWeese (listed in 2002), and St. Michael’s Catholic Church, Spalding (listed 1983).<sup>69</sup>

The Church of the Visitation of the Blessed Virgin Mary was completed in 1905. It is situated in a rural setting on land donated by the Irish Catholic Colonization Association of the U.S. and sites on 109 acres. The brick church was designed in the Romanesque Revival style, with some accompanying Late Gothic Revival influences, with a soaring tower spire (see Figure 06).<sup>70</sup>

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<sup>66</sup> *Generations of Faith*, 27.

<sup>67</sup> *Place Makers of Nebraska: The Architects*, “James Henry Craddock (1856–1932), Architect,” by Edward F. Zimmer and David Murphy, last modified December 26, 2024, [http://www.e-nebraskahistory.org/index.php?title=James\\_Henry\\_Craddock\\_\(1856-1932\).Architect&oldid=21594](http://www.e-nebraskahistory.org/index.php?title=James_Henry_Craddock_(1856-1932).Architect&oldid=21594).

<sup>68</sup> Ed Zimmer, email message to Anne Woita, May 18, 2024.

<sup>69</sup> *Place Makers of Nebraska*, “James Henry Craddock (1856–1932), Architect,” <http://www.e-nebraskahistory.org>; National Register of Historic Places, “Church of the Visitation of the Blessed Virgin Mary,” O’Connor, Greeley County, Nebraska, National Register #84002472; and National Register of Historic Places, “St. Martin’s Catholic Church,” DeWeese, Clay County, Nebraska, National Register #85002574.

<sup>70</sup> “Church of the Visitation of the Blessed Virgin Mary,” National Register #84002472.

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Photo 3 – view looking west-northwest at south and east facades  
Photo by Joni Gilkerson, NSHS, 1983 (8305/7:1)

Figure 06: Church of the Visitation of the Blessed Virgin Mary, located in the vicinity of O'Connor, Nebraska (Romanesque Revival style)<sup>71</sup>

St. Martin's Catholic Church is a rural church commissioned by Czech immigrants. The modest one-story frame church was built in 1907. Its architectural style is Late Gothic Revival (see Figure 07).<sup>72</sup>

<sup>71</sup> "Church of the Visitation of the Blessed Virgin Mary," National Register #84002472.

<sup>72</sup> "St. Martin's Catholic Church," National Register #85002574.

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South and east (front) facades. Photo by Joni Gilkerson, 1985, NSHS (8504/2:10)

Figure 07: St. Martin's Catholic Church, located in the vicinity of DeWeese, Nebraska (Late Gothic Revival style)<sup>73</sup>

St. Michael's Catholic Church is part of a complex that includes the church, an academy, and a convent. The church is brick in the style of Late Gothic Revival and was completed in 1914 (see Figure 08).

<sup>73</sup> "St. Martin's Catholic Church," National Register #85002574.

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Photo 2 of 14 – view looking NE showing S & W facades of church  
Photo by Joni Gilkerson, NSHS, May 1983 (8305/4:33)

Figure 08: St. Michael's Catholic Church, located in Spalding, Nebraska (Late Gothic Revival style)<sup>74</sup>

It is laid out in a modified Latin cross plan and features pointed arches in its windows and door openings. It also features two steepled towers, 100' and 135' tall. The land for this complex was also purchased by the Irish Catholic Colonization Association of the U.S.<sup>75</sup>

Craddock also equipped St. Charles Church with references to medieval revival styles. However, he prominently bestowed upon many elements of Neo-Classical Revival design, differentiating it from other examples of his work and giving it a unique design. The result is an imposing church building that dominates the entirety of the parish property. Round arches at door and window openings evoke the Romanesque Revival style. The rose window, side buttresses, and gables that rise like parapets beyond the lines of the roofs behind them evoke a Late Gothic Revival style. The church's primary façade and notable height, however, are dominated by elements of Neo-Classical Revival. A tower rises at each end of the façade, flanking the primary entrance. At the top of each tower's second story a corbelled cornice interrupts the wall's brick texture with limestone projections and its reddish-brown color with whitish. Several courses of brick above the cornice evoke a frieze. Above it, a limestone sill course provides the foundation for a triad of brick pilasters whose plinths and capitals are, again, limestone, and which reach

<sup>74</sup> National Register of Historic Places, "St. Michael's Catholic Church Complex," Spalding, Greeley County, Nebraska, National Register #83003990.

<sup>75</sup> "St. Michael's Catholic Church Complex," National Register #83003990.

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upward to another entablature. This is surmounted by further stonework that is pierced by circular openings that either show the towers' continuing brickwork or a window. Above this final stone work, copper-clad columns support a copper-clad dome topped by a cross. The shape of the towers' uppermost portions evokes Franconian or Bavarian religious architecture, but the towers' upward progression and the assembly of elements they show remain Neo-Classical Revival.

St. Charles Church is an uncommonly elaborate expression of religious architecture not only in North Bend but also in Dodge County overall.<sup>76</sup> The reconnaissance survey of Dodge County cultural resources identifies it and one other as the county's "more elaborate high style structures."<sup>77</sup> The other is the former Trinity Lutheran Church in Fremont, the county seat and a much larger city (see Figure 09).



Figure 09: (Now-former) Trinity Lutheran Church, located in Fremont, Nebraska (Late Gothic Revival style)

Trinity Lutheran Church was built in the Late Gothic Revival style in 1927.<sup>78</sup> Like many of the churches documented by the reconnaissance survey, it prominently features a corner tower. Another relatively high-style Fremont church is First Baptist Church, built in 1922, also in the Late Gothic Revival style and with a corner tower (see Figure 10).<sup>79</sup>

<sup>76</sup> Other churches in Dodge County are summarized at Save America's Heritage, *Nebraska Historic Buildings Survey: Reconnaissance Survey Final Report of Dodge County, Nebraska* (Lincoln: 1994), 32–40.

<sup>77</sup> Save America's Heritage, *Reconnaissance Survey [...] of Dodge County*, 32.

<sup>78</sup> Save America's Heritage, *Reconnaissance Survey [...] of Dodge County*, 36.

<sup>79</sup> Save America's Heritage, *Reconnaissance Survey [...] of Dodge County*, 37.

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Figure 10: First Baptist Church, located in Fremont, Nebraska (Late Gothic Revival style)

First Presbyterian Church is a third example of relatively large-scale religious construction in a well-defined style (see Figure 11).

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Figure 11: First Presbyterian Church, located in Fremont, Nebraska (Modern Movement style)

The 1951 work gives Gothic Revival elements a Modern design.<sup>80</sup> A reconfiguration of the façade in the past fifteen years places its eligibility for listing in the National Register of Historic Places in question, however.

St. Leo's Catholic Church, located in Snyder, is one of the very few in one of Dodge County's smaller towns that may compare architecturally to the nominated property's expression of architectural style.

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<sup>80</sup> Save America's Heritage, *Reconnaissance Survey [...] of Dodge County*, 35.

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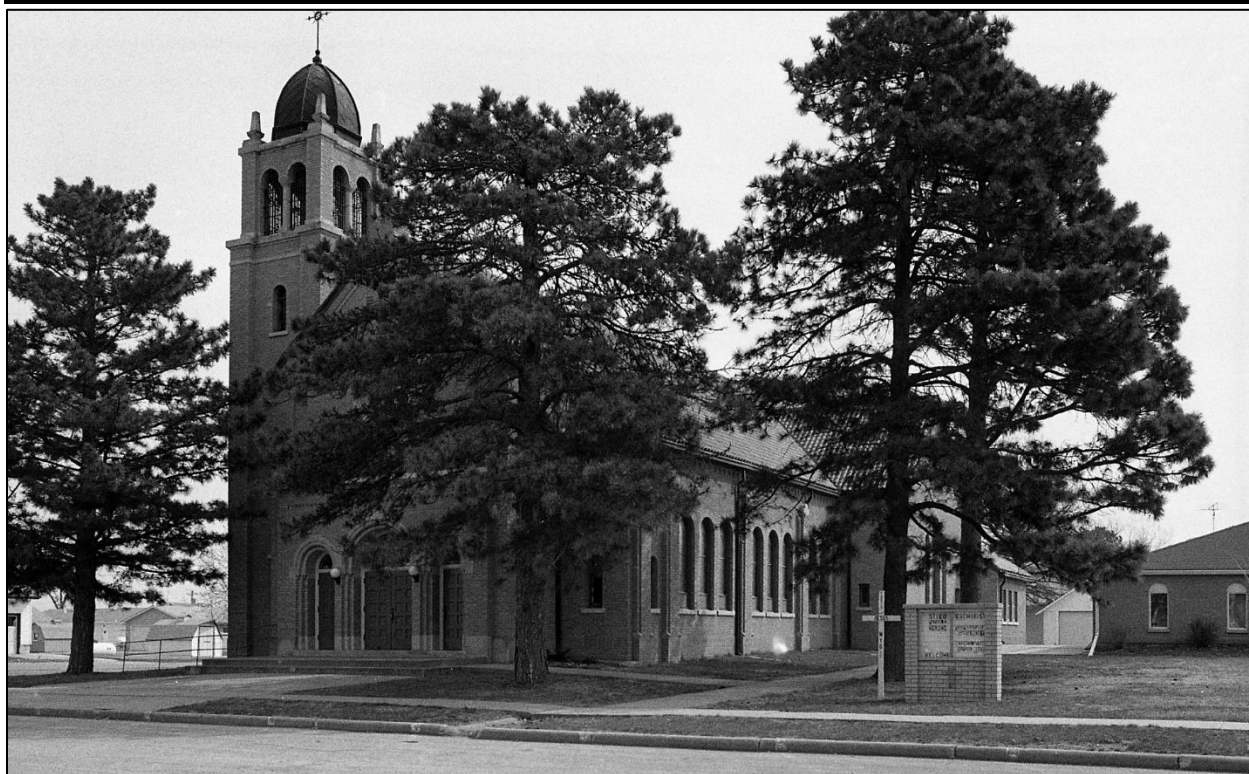


Figure 12: St. Leo's Catholic Church, located in Snyder, Nebraska (Romanesque Revival style)

Unlike most of Dodge County's other churches built in a historicist style, St. Leo's Catholic Church bears the Romanesque Revival.

### Modernizing St. Charles Church

St. Charles Church is also architecturally significant for its use of both a traditionalist design, in the 1916 church building, and a modernist design, in the 1978 parish hall. Their juxtaposition exemplifies churches' use of differing twentieth-century architectural styles—a decision that not all churches made. As stated in Section Seven, above, the Saint Charles Parish Center is a long, wide, one-story ancillary building deferentially placed behind the 1916 church building. It carries no ornamentation, but certain aspects of its form and exterior materials make it an example of the mid-to-late-twentieth-century Contemporary style: a low-pitch, wide-eaved gable roof over the whole building, concrete wall cladding along the bottom one-third (approximately) of the primary (south) façade, concrete wall cladding under the windows of the east façade, concrete framing around the primary-façade entrance and its side lights, and ground-to-soffit concrete columns on either side of each window on the east façade.

Gretchen Buggeln has authoritatively explained how Modern architectural styles by religious institutions of the suburban US Midwest after the Second World War expressed contemporary religious culture. Her interpretation also possesses explanatory power for small-town communities of the same period, such as North Bend. Like specimens of architecture in general, she writes, "Postwar church buildings—sanctuaries, social and education rooms, administrative offices, and recreational spaces—tell us about what mattered to these gathered communities. After

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World War II, as congregations recovered from the economic restrictions of wartime, flourished in a time of increased attendance and membership, and spread into the rapidly developing suburbs, they spent billions of dollars on architecture. They shaped their investment in bricks and mortar to match their contemporary spirit, often choosing modern architecture.”<sup>81</sup> Such constructions often make the same impression Saint Charles Parish Center might: “if they are noticed at all, they often appear as unremarkable, bland structures that lack the distinction of the colonial New England meetinghouse or the Gothic revival church.”<sup>82</sup> Modern-styled churches quickly achieved “ubiquity,” however, and the rupture of architectural history demands explanation: “Why, in the decades after World War II, did the style and form of new American churches and synagogues take such an apparently radical turn?...What were church leaders, architects, and, perhaps most important, congregations, *thinking* when they designed, built, and used these churches?”<sup>83</sup>

Buggeln argues that so much religious architecture broke radically from its traditions because existing architectural traditions did not help people make sense of their world and did not facilitate the church’s continued engagement with the world. “For Americans and Europeans struggling to understand their dramatically different postwar world, the new religious architecture took on heightened importance,” she writes.<sup>84</sup> Many motivations guided people through that struggle and their use of religion to face it: “Those who stepped over the church threshold were motivated by a variety of things: a sense of duty, personal desire for worship and spiritual growth, the hope of friendship, concern for the moral education of their children, a commitment to the flourishing of their communities, a search for an outlet for service, pride, even a patriotic civil religion, or just a desire to feel that they fit in. Some families and individuals had the opportunity to actively participate in shaping a new church, whether that was choosing an architect or choosing dishes for the new kitchen. Others walked into a building planned by others and learned something immediately about those people by what they saw and experienced in its spaces. A phrase commonly deployed in this era, the ‘seven-day-a-week’ church, perfectly encapsulates the array of clubs and meetings available Sunday through Saturday in these suburban buildings....As members of these congregations express over and over, they were young and ambitious, and their religious lives were rooted in meaningful activity. Spirituality was realized in practical work, much of which involved constructing, maintaining, and serving within their modern church buildings.”<sup>85</sup>

Architecture signaled the extent to which a church shared those concerns. As Buggeln writes, “although a longing for beauty and awe never departed, the stronger impulse was for warm,

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<sup>81</sup> Gretchen Buggeln, *The Suburban Church: Modernism and Community in Postwar America* (Minneapolis: University of Minnesota Press, 2015), xiii.

<sup>82</sup> Buggeln, *The Suburban Church*, xiii, xv.

<sup>83</sup> Buggeln, *The Suburban Church*, xv, xix.

<sup>84</sup> Buggeln, *The Suburban Church*, xv.

<sup>85</sup> Buggeln, *The Suburban Church*, xxiii.

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comfortable spaces that engaged contemporary culture and integrated religious experience into the fabric of the modern world.”<sup>86</sup>

Architecturally, such questions, anxieties, and wishes received a Modern answer. As Buggeln argues, “Modernism was a capable if somewhat unwieldy partner in” working to fulfil the “desire to make church architecture a ‘reflection’ or ‘expression’ of contemporary Christianity” that “appears frequently in the writings of church leaders and church architects of the period.”<sup>87</sup> Materially, this “generally meant a rejection of deliberate copying from the buildings of a previous era, but it was more than an erasure of the past. Architects used industrial materials such as steel, concrete, large glass windows, and laminated wood beams, taking bold advantage of their physical attributes and celebrating their cheapness and efficiency without hiding their evidence behind paint or veneers. . . . Form was also a critical marker of modernism: clean and bold lines were better than fussy profiles that hankered after the past,” although “only a rare postwar architect—and an even rarer building committee—wanted to dispense with the Christian tradition in architecture,” Buggeln synthesizes.<sup>88</sup>

Buggeln admits that she cannot fully explain why some denominations seemed more interested in Modern architecture, but suggests a few explanations. For example, “The European connections of some denominations, such as the Lutherans and Roman Catholics, made them more aware of international architectural developments as well as the international crisis in Christianity and the powerful critique of business as usual in the churches,” while “a spirit of experiment and adventure . . . often marked the congregations that sought out a new horizon in religious architecture,” or chose a Modern design because “they did not want to build a shrine or a monument to themselves but a church that would be a servant in the community.”<sup>89</sup> Whatever the choice of design, “Congregations hoped their buildings would send a message about their faith, about piety and service. Understanding their church buildings as partners in evangelism, they believed they needed to be inviting yet vigorous, to look familiar yet still signify transformation.”<sup>90</sup>

Assessing Modern churches historically, several decades or more after their construction, Buggeln finds that

these were functional, family-oriented buildings that provided stability when life seemed to be changing very fast. They represent an episode in the history of American Christianity, a period when the denominations expanded rapidly to meet the needs of an increasingly suburban population. To outside observers (and some insiders as well) these buildings quickly came to represent a bourgeois suburban complacency, and by the mid-1960s the episode was passing. But these congregations and their church buildings were not simply about the status quo. Modern buildings required congregations to think anew about the structure and practice of their faith, and allowed them to plan for a dynamic future. The pattern of spaces, activities, and social interaction inside

—and, in the case of St. Charles Church, outside, at Catholic Lot—

<sup>86</sup> Buggeln, *The Suburban Church*, xxiv.

<sup>87</sup> Buggeln, *The Suburban Church*, xxvi.

<sup>88</sup> Buggeln, *The Suburban Church*, xxiii–xxiv.

<sup>89</sup> Buggeln, *The Suburban Church*, xxv.

<sup>90</sup> Buggeln, *The Suburban Church*, xxv.

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these buildings, all inflected to some degree with religious significance, formed a generation of Americans. Even today the sights, smells, and sounds of these churches recall a particular way of being religious in the postwar world.<sup>91</sup>

The result of Modern religious architecture is that its exemplars “are a revealing repository of the history of American religion in the postwar years—its ecumenism, its optimism, and its liturgical and social innovation, as well as its fears about the increasing ‘irrelevance’ of institutional religion at a time when cultural and social change and dramatic demographic shifts rapidly transformed society.”<sup>92</sup>

People’s encounters with and navigation of the postwar world affected not only their worship spaces (and vice-versa) but also their spaces for other activities. These joined new worship spaces in “announc[ing] the multiple roles that suburban congregations were ready to play in their communities” with “facilities to support youth organizations, choir practice, vacation schools, preschool and kindergarten classes, scouts, women’s and men’s associations, and a host of other clubs and meetings each week.”<sup>93</sup> Such functions were not new, but “Postwar Christians desired a degree of integration, informality, and flexibility not easily accommodated by ... older facilities” generally furnished with “many smaller rooms designed for specific functions ... arranged along often meandering hallways in multiple-floor buildings.”<sup>94</sup>

Modern ancillary church buildings, such as Saint Charles Parish Center, were designed to serve this variety of functions in a setting that shared more with the architecture of the function than they did with the organization that had built them. As Buggeln explains, “Church leaders, architects, and their clients believed that the architectural setting for these multiple facets of congregational life”—namely “worship, education, service, and sociability”—“would have a significant impact on spiritual formation. Classrooms, fellowship spaces such as social halls, kitchens, and lounges, and even work areas all played a formative role. In contrast to sanctuaries with their unique qualities, these spaces were much like their secular counterparts, and this was by design.”<sup>95</sup> The Saint Charles Parish Center shows the church’s sharing of the Modern mindset Buggeln explains as it both further developed and preserved its facilities into the late twentieth century.

### Interior Design and Artwork

The elaborate decoration of St. Charles Church, including its stained-glass windows, stuary, and altars, also contribute to its historic architectural significance. Harry Thompkin, Jr. of Palace Glass Co. in Lincoln, Nebraska has inspected St. Charles Church’s stained-glass windows and assisted with the window installation in the 2016 ADA addition. He stated that these windows are irreplaceable. In an interview on March 19, 2024, he shared the following observations about the stained-glass windows found in the sanctuary of St. Charles Church: “These windows would have come from the Mayer Studio in Munich. At the time of the St. Charles Church commission, the Mayer Studio was designated by papal decree as THE place to get stained glass for

<sup>91</sup> Buggeln, *The Suburban Church*, xxvii–xxviii.

<sup>92</sup> Buggeln, *The Suburban Church*, xix.

<sup>93</sup> Buggeln, *The Suburban Church*, 169.

<sup>94</sup> Buggeln, *The Suburban Church*, 170.

<sup>95</sup> Buggeln, *The Suburban Church*, 172–3.

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Catholic churches.”<sup>96</sup> This claim is supported by the research of Deborah Stone Jamieson, who has found that: “Franz Mayer and Company was also endorsed by the Church in Rome. In 1892 the title ‘Pontifical Institute of Christian Art’ was bestowed upon the firm by Pope Leo XIII. Several years later Franz Mayer and Company was acknowledged again in the early 1900s by the Church with the commission from Pope Pius X for the large Holy Spirit stained-glass window located above The Cathedra Petri, or the Throne of St. Peter, in St. Peter’s Basilica in Rome.”<sup>97</sup>

In his interview, Thompkin further elaborated, “Windows from the Mayers Studio are known for the use of architectural elements to frame images and incorporate “high places” in the work. Large pieces of glass (vs. smaller panes in U.S. art at the time) were used applying vitreous paint that was fired into the glass. The windows of St. Charles Church are in the fashion of painted antique cathedral glass. It is reminiscent of a return to the time when mass was conducted in Latin and the windows were meant to tell a story for the public who were unable to read or understand Latin.” Consistent with the history of St. Charles Church and anecdotes passed down by the church’s founders, its stained-glass windows were produced in Munich, shipped to the U.S., and unloaded from a railcar in North Bend itself.<sup>98</sup>

Father Moriarty went to great lengths in designing, selecting, and inspecting the altars and other art elements of the church. He ultimately entered into a \$4,000 contract with the Dubuque Altar Manufacturing Company to create the three-story main altar and side altars complete with 5’ statue niches and “hand carving work” as is evidenced by the original agreement. The company was also commissioned to build and supply the thirty-six oak pews still in use today. Additionally, the company provided the statuary for the fourteen stations of the cross which are painted in delicate colors and include angel brackets, Roman numerals with descriptive banners, and clasps for hanging.<sup>99</sup>

There is no contractual documentation concerning the purchase of the statues and fixtures for the church. However, in a March 21, 2024 interview with Kris Hasse of Hasse’s Statuary Restoration in Neola, Iowa, insights into the history of the statuary found in the sanctuary were shared. Hasse does restoration work on statuary and had restored the St. Thérèse of Lisieux, Garden of Gethsemane, and the Sacred Heart statues at the church. She said, “The statues most likely originated from the Daprato Rigali Studios who have locations in Chicago, New York, and Pietrasanta (Italy). They set the standards for religious art around the world in the nineteenth and twentieth centuries. The statues were carved from marble and then molds were made and statues were cast in plaster, usually coming out of Milwaukee or Chicago. I had not seen a Garden of Gethsemane Statue before in person and I find it stunning—you have a real gem there.”<sup>100</sup> The Daprato Studio of Chicago stamp can be found on the St. Anne and Mary and St. Anthony of Padua statues in the St. Charles Church sanctuary.

<sup>96</sup> Harry Thompkin Jr. (Palace Glass Co., Lincoln, NE), interview by Anne Woita, March 19, 2024.

<sup>97</sup> Jamieson, “Franz Mayer and Company,” 24, 43, 64.

<sup>98</sup> Harry Thompkin Jr. (Palace Glass Co., Lincoln, NE), interview by Anne Woita March 19, 2024.

<sup>99</sup> *Generations of Faith*, 12; Thies, comp., *Golden Jubilee History*, 17; Archived church documents and contracts, Office/Parish Center.

<sup>100</sup> Kris Haase (Haase’s Statuary Restoration, Neola, IA), interview by Anne Woita March 21, 2024.

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## Criteria Considerations

### *Criteria Consideration A*

The nominated property, St. Charles Borromeo Catholic Church, is owned by a religious institution and used for religious purposes. However, as this nomination has explained, the property is not nominated as an endorsement or other form of approval for any religious sect's beliefs or practices, nor of religious worship broadly. Rather, it is nominated for its significant associations as part of the built environment with its locality's social and architectural history.

### *Criteria Consideration G*

The nominated property, St. Charles Borromeo Catholic Church (St. Charles Church), includes resources built after 1975, less than fifty years before the time of nomination. Criteria Consideration G does not apply, however. The parish assembled the property over a period of several decades, culminating in ownership of the entirety of Block 26 of the Original Town subdivision of North Bend, Nebraska. This nomination gives the property a *Buildings* classification because its resources are neither relatively equal in importance nor built upon a "large acreage with a variety of resources."<sup>101</sup> However, being an entire block, the property is not small, especially when considered in the context of a small town such as North Bend, and the discussion of Criteria Consideration G with respect to historic districts in *How to Apply the National Register Criteria for Evaluation* should serve as the interpretive guide to its relationship to Criteria Consideration G.<sup>102</sup>

St. Charles Church meets all four elements of the test by which "properties which have achieved significance within the past fifty years can be eligible for the National Register."<sup>103</sup> First, the Period of Significance must be defined with clear start and end dates. Second, "the character of the district's historic resources [must be] clearly defined and assessed." Third, "specific resources in the district [must be] demonstrated to date from that discreet era" (in this case, the 1916 church building and Catholic Lot). Fourth, "the majority of ... properties are over fifty years old." The documentation provided by this nomination shows that the 1978 parish center of St. Charles Church shows that it is "an integral part" of the nominated property and that "there is sufficient perspective to consider [it] as historic."<sup>104</sup>

The built environment and historic significance of St. Charles Church are dominated by and focused upon the 1916 church building on the southwest quadrant of the block. The 1916 church building, the 1978 parish center to its east, and the site "Catholic Lot" to its northeast are all contributing resources to the property, while the 1992 rectory to the north of the church is

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<sup>101</sup> Linda F. McClelland, *National Register Bulletin: Guidelines for Completing National Register of Historic Places Forms; Part A, How to Complete the National Register Registration Form*, rev. ed. (Washington, DC: U.S. Department of the Interior, National Park Service, Cultural Resources, National Register, History and Education, 1997), 15.

<sup>102</sup> Beth L. Savage and Sarah Dillard Pope, eds., *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, rev. ed. (Washington, DC: U.S. Department of the Interior, National Park Service, Cultural Resources, National Register, History and Education, 1997), 43.

<sup>103</sup> Savage and Pope, eds., *How to Apply the National Register Criteria for Evaluation*, 43.

<sup>104</sup> Savage and Pope, eds., *How to Apply the National Register Criteria for Evaluation*, 43.

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non-contributing. Individually and as a group, the three resources other than the church building are ancillary, performing supporting functions, and are subservient to the church building.

The judgment that Criteria Consideration G does not need to be met is also supported by an interpretation of the guidance on evaluating and documenting historic residential suburbs. Although North Bend is far too small to have any suburbs, and far too distant from another city to be a suburb, the applicable National Register Bulletin explains the operation of Criteria Consideration G with respect to “a historic subdivision or neighborhood.”<sup>105</sup> The bulletin advises that a neighborhood with resources almost fifty years old does not need to be exceptionally significant to be listed in the National Register of Historic Places:

Because subdivisions were typically constructed over a period of many years, it is not uncommon to encounter a subdivision where streets and utilities were laid out and home construction begun more than 50 years ago, but where construction continued into the recent past. As a general rule, when a neighborhood as a whole was laid out more than 50 years ago and the majority of homes and other resources are greater than 50 years of age, a case for exceptional importance is not needed. In such cases, the period of significance may be extended a reasonable length of time (e.g., five or six years) within the less-than-50-year period to recognize the contribution of resources that, although less-than-50-years of age, are consistent with the neighborhood’s historic plan and character.<sup>106</sup>

This advice applies to St. Charles Church for at least two reasons. First, the infringing resource of the parish center, built in 1978, was built well within the “reasonable length of time ... within the less-than-50-year period.” Second, the development of the site by the parish center’s construction in 1978 was consistent with the subdivision’s design: buildings had previously occupied the two town lots on which it was built, and in more recent history the two lots had been a single site, namely a second “Catholic Lot” recreational space.

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<sup>105</sup> Carol D. Shull, et al., *National Register Bulletin: Historic Residential Suburbs; Guidelines for Evaluation and Documentation for the National Register of Historic Places* (Washington, DC: U.S. Department of the Interior, National Park Service, National Register of Historic Places, 2002), 96.

<sup>106</sup> Shull, et al., *Historic Residential Suburbs*, 96.

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## 9. Major Bibliographical References

### Bibliography

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

#### Archival and Public Records

Archived Church Documents and Contracts. Office/Parish Center, St. Charles Borromeo Catholic Church, North Bend, NE.

Archived church bulletins, Office/Parish Center, St. Charles Borromeo Catholic Church, North Bend, NE.

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#### Newspapers

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*True Voice* (Omaha, NE)

#### Books

Buggeln, Gretchen. *The Suburban Church: Modernism and Community in Postwar America*. Minneapolis: University of Minnesota Press, 2015.

*Generations of Faith: St. Charles Borromeo, North Bend, Nebraska 68649; Centennial Edition, 1892–1992*. Jostens, 1992.

*History of the State of Nebraska*. Chicago: Western Historical, 1882.

Thies, Walter J., comp. *Golden Jubilee History of Church of St. Charles Borromeo, North Bend, Nebraska, 1892–1942*.

Wolf, Deanna, Dorothy Mines, Carol Givens, Mary Buller, and Mary Le Arneal. *Pride of the Platte: A 150 Year History of North Bend, Nebraska, 1856–2006*. Marceline, MO: Walsworth Publishing, 2006.

#### Cultural Resources Reports

McClelland, Linda F. *National Register Bulletin: Guidelines for Completing National Register of Historic Places Forms; Part A, How to Complete the National Register Registration Form*, rev. ed. Washington, DC: U.S. Department of the Interior, National Park Service, Cultural Resources, National Register, History and Education, 1997.

National Register of Historic Places. “Church of the Visitation of the Blessed Virgin Mary.” O’Connor, Greeley County, Nebraska. National Register #84002472.

National Register of Historic Places. “St. Martin’s Catholic Church.” DeWeese, Clay County, Nebraska. National Register #85002574.

National Register of Historic Places. “St. Michael’s Catholic Church Complex.” Spalding, Greeley County, Nebraska. National Register #83003990.

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Savage, Beth L., and Sarah Dillard Pope, eds. *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, rev. ed. Washington, DC: U.S. Department of the Interior, National Park Service, Cultural Resources, National Register, History and Education, 1997.

Save America's Heritage. *Nebraska Historic Buildings Survey: Reconnaissance Survey Final Report of Dodge County, Nebraska*. Lincoln: 1994.

Shull, Carol D., et al., *National Register Bulletin: Historic Residential Suburbs; Guidelines for Evaluation and Documentation for the National Register of Historic Places*. Washington, DC: U.S. Department of the Interior, National Park Service, National Register of Historic Places, 2002.

### Other Sources

Jamieson, Deborah Stone. "Franz Mayer and Company: The Programs of Stained Glass in the Church of the Immaculate Conception, Jacksonville, Florida; and the Sacred Heart Church, Tampa, Florida." Master's thesis, University of Florida, 2008.

<https://ufdc.ufl.edu/UFE0010062/00001/pdf>.

Steven Manson et al. University of Minnesota. IPUMS National Historical Geographic Information System: Version 18.0 [dataset], [www.nhgis.org](http://www.nhgis.org).

### **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:

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

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## 10. Geographical Data

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**Acreage of Property:** 1.8 acres

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

(enter coordinates to 6 decimal places)

Datum if other than WGS84:   

- |                        |                       |
|------------------------|-----------------------|
| 1. Latitude: 41.464333 | Longitude: -96.777063 |
| 2. Latitude:           | Longitude:            |
| 3. Latitude:           | Longitude:            |
| 4. Latitude:           | Longitude:            |

**Or**

**UTM References**

Datum (indicated on USGS map):

   NAD 1927            or               NAD 1983

- |          |          |           |
|----------|----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting: | Northing: |

**Verbal Boundary Description**

(Describe the boundaries of the property.)

The nominated property is the entirety of Block 26 of the Original Town subdivision of North Bend, Dodge County, Nebraska.

**Boundary Justification**

(Explain why the boundaries were selected.)

The boundary of the nominated property is drawn to include the land the church acquired from its founding in 1892 through its last land purchase in 1938, which it has owned since that time and whose resources have acquired the significance elaborated in this nomination.

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**11. Form Prepared By**

name/title: Anne Woita; Michael M. Belding III  
organization: Member, St. Charles Borromeo Catholic Church; National Register Coordinator, Nebraska State Historic Preservation Office  
street & number: 1500 R St. (Nebraska State Historic Preservation Office)  
city or town: Lincoln state: NE zip code: 68508  
e-mail: bogiewoita@gmail.com; michael.belding@nebraska.gov  
telephone: 402-890-2528; 402-613-1591  
date: August 15, 2025

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### **Additional Documentation**

Submit the following items with the completed form:

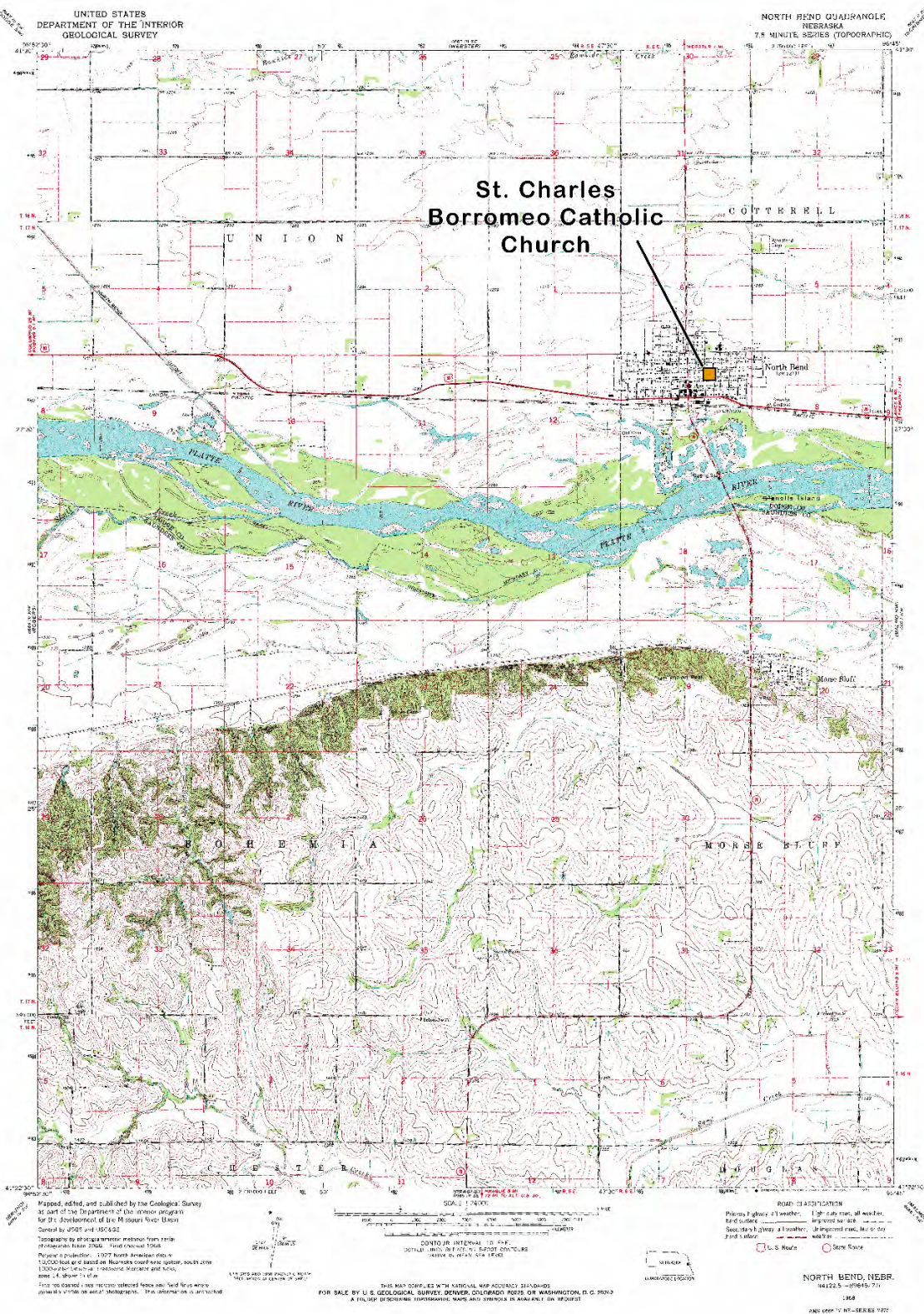
#### **List of Figures and Maps:**

- Figure 01: St. Charles Borromeo Catholic Church and Rectory, 1908
  - Figure 02: St. Charles Borromeo Catholic Church and Rectory, 1916
  - Figure 03: Parish Hall (Former Church), n.d. (1916 or later)
  - Figure 04: St. Charles Borromeo Catholic Church and Rectory with House at Right, before the mid-1930s
  - Figure 05: Aerial view of North Bend, Nebraska Original Town Block 26, Occupied by St. Charles Borromeo Catholic Church, Parish Center, and Rectory, ca. 1992
  - Figure 06: Church of the Visitation of the Blessed Virgin Mary, located in the vicinity of O'Connor, Nebraska (Romanesque Revival style)
  - Figure 07: St. Martin's Catholic Church, located in the vicinity of DeWeese, Nebraska (Late Gothic Revival style)
  - Figure 08: St. Michael's Catholic Church, located in Spalding, Nebraska (Late Gothic Revival style)
  - Figure 09: (Now-former) Trinity Lutheran Church, located in Fremont, Nebraska (Late Gothic Revival style)
  - Figure 10: First Baptist Church, located in Fremont, Nebraska (Late Gothic Revival style)
  - Figure 11: First Presbyterian Church, located in Fremont, Nebraska (Modern Movement style)
  - Figure 12: St. Leo's Catholic Church, located in Snyder, Nebraska (Romanesque Revival style)
  - Figure 13: Photo Key, Exterior
  - Figure 14: Photo Key, Interior (church, main floor, north at left)
  - Figure 15: Photo Key, Interior (church, basement, north at left)
  - Figure 16: Photo Key, Interior (church, balcony, north at left)
  - Figure 17: Photo Key, Interior (Saint Charles Parish Center, north at top)
- 
- Map 1: Location of nominated resource (USGS)
  - Map 2: Location of nominated resource within North Bend, Nebraska
  - Map 3: Location of nominated resource within North Bend, Nebraska (detail)

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



Map 1: Location of nominated resource (USGS)

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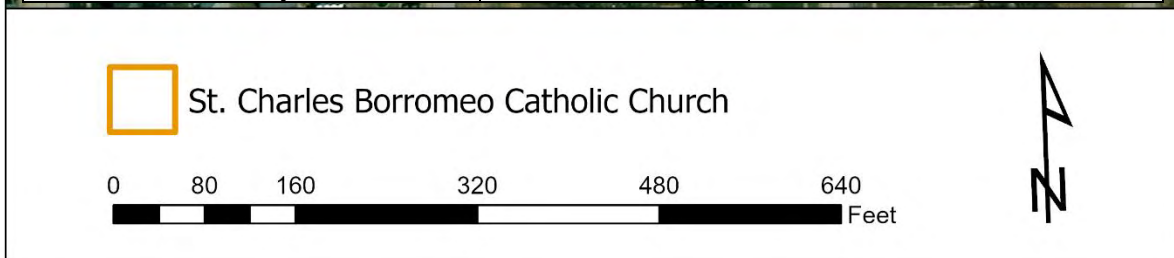
Map 2: Location of nominated resource within North Bend, Nebraska

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Resource Name	Contribution Status	Location in Nominated Property
St. Charles Borromeo Catholic Church	Contributing	Southwest Quadrant
St. Charles Parish Center	Contributing	Southeast Quadrant
Catholic Lot	Contributing	Northeast Quadrant
Rectory	Non-contributing	Northwest Quadrant



Map 3: Location of nominated property within North Bend, Nebraska (detail; nominated property boundary marked in orange)

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**Sketch map** for historic districts and properties having large acreage or numerous resources.  
Key all photographs to this map.

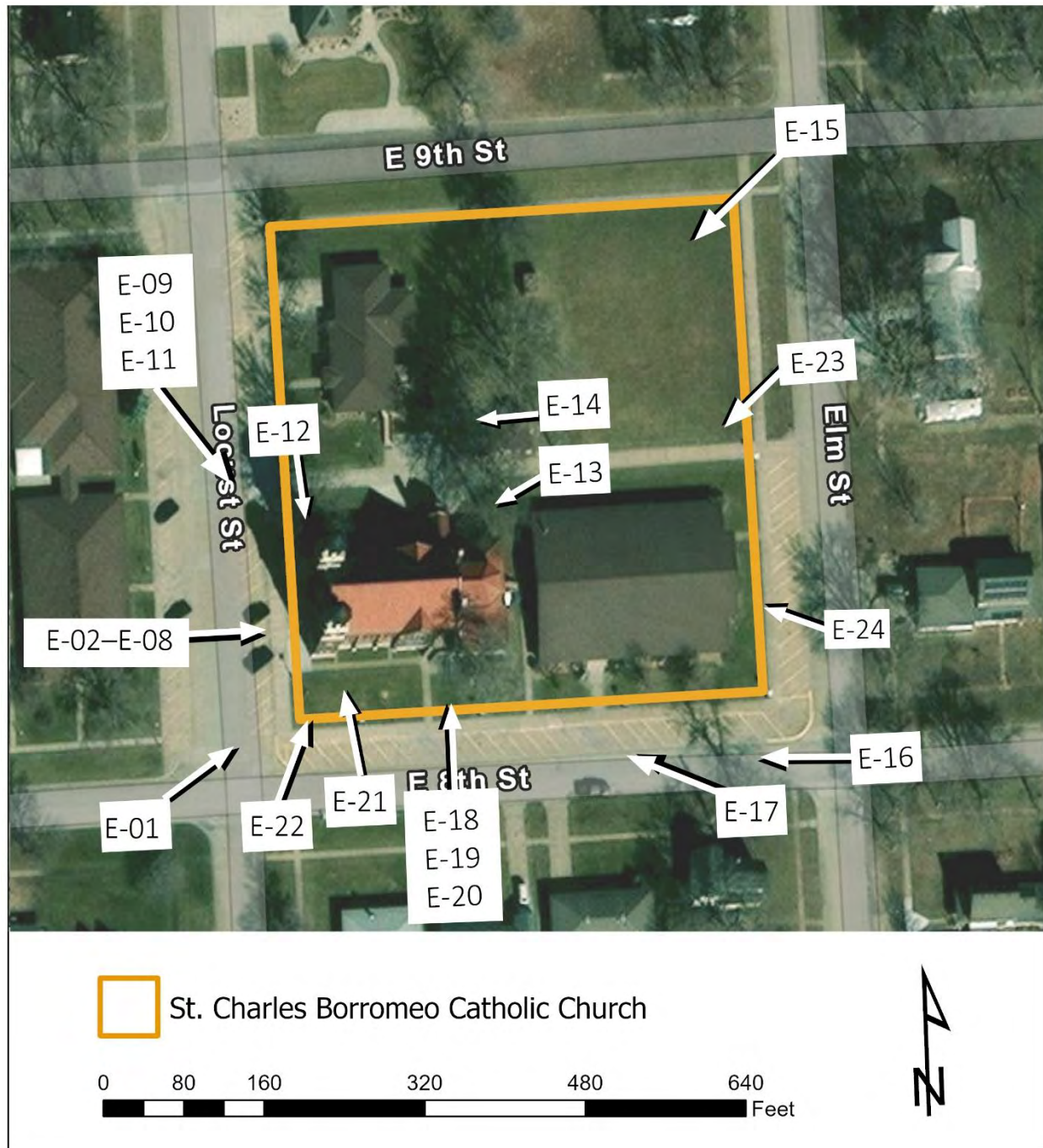


Figure 13: Photo Key, Exterior

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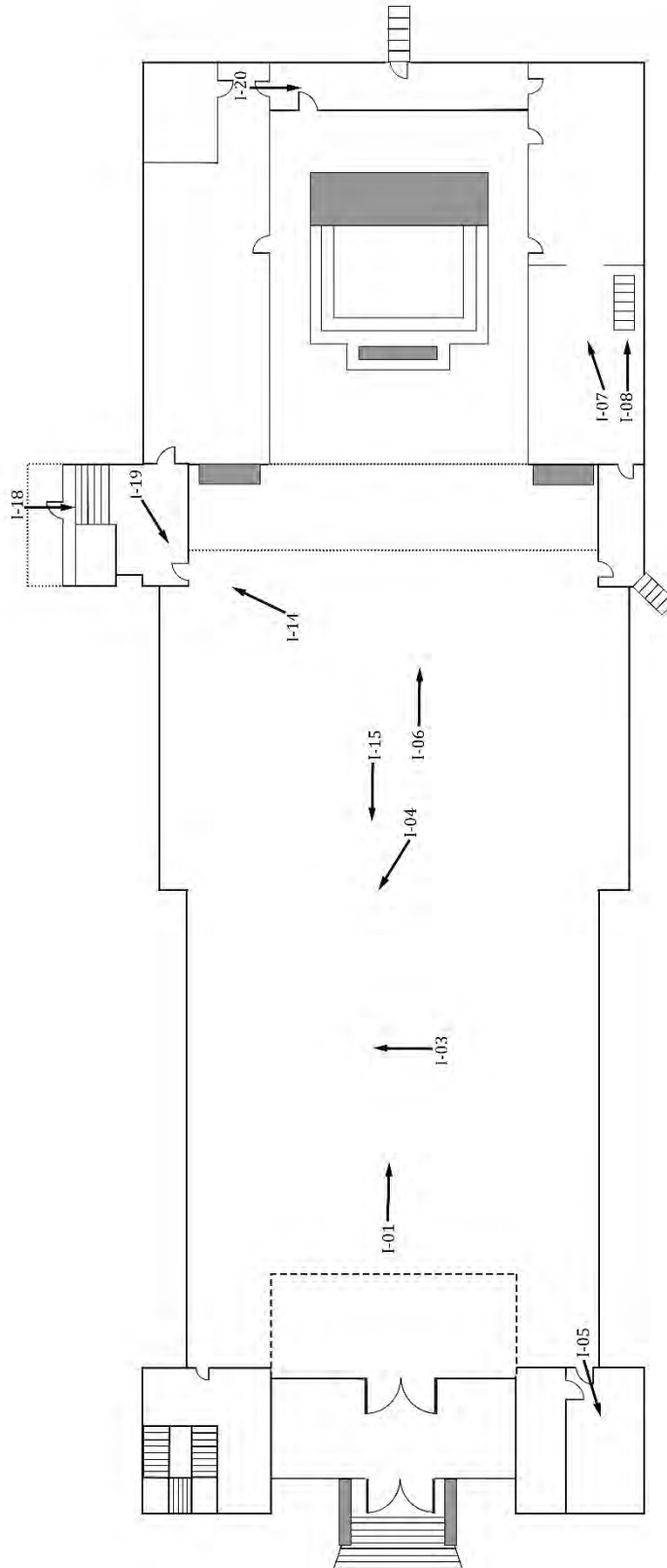


Figure 14: Photo Key, Interior (church, main floor, north at left)

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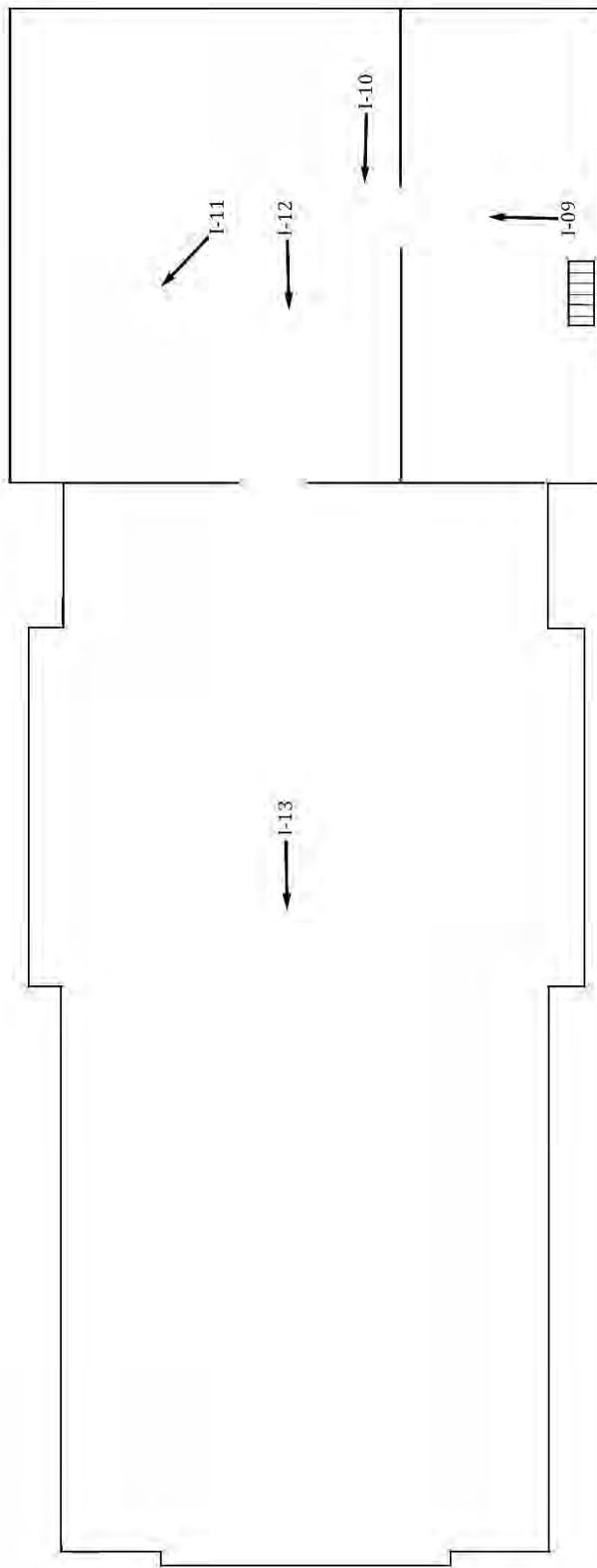


Figure 15: Photo Key, Interior (church, basement, north at left)

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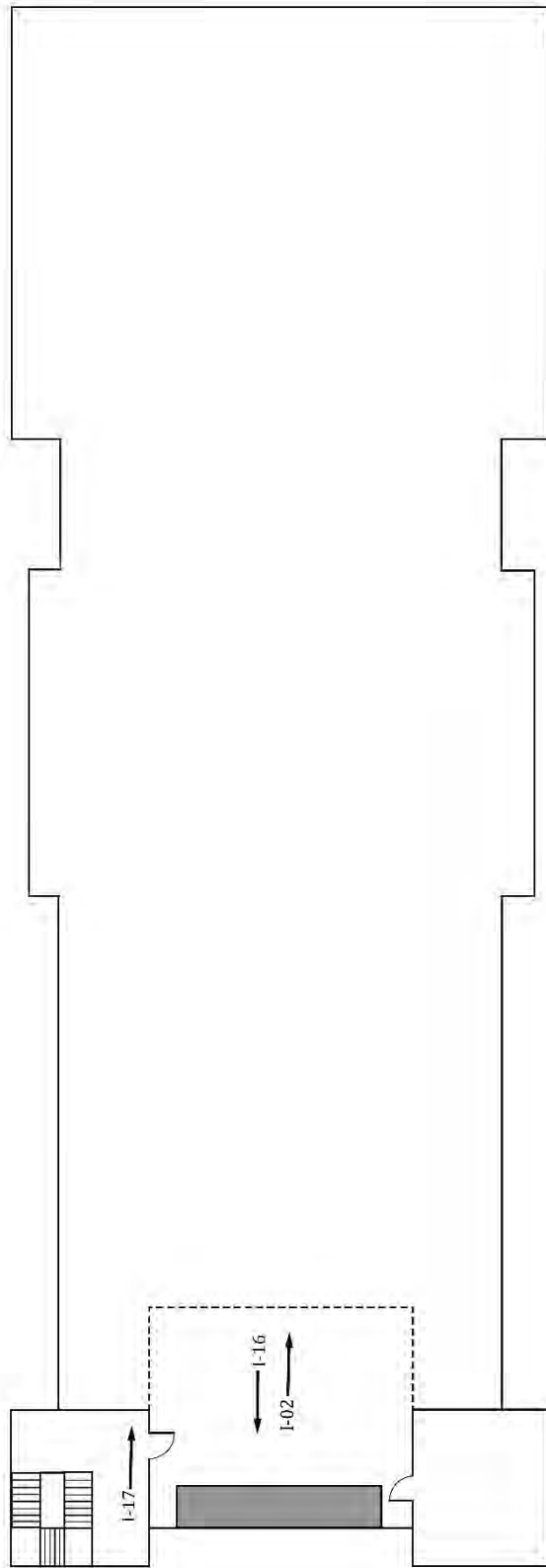


Figure 16: Photo Key, Interior (church, balcony, north at left)

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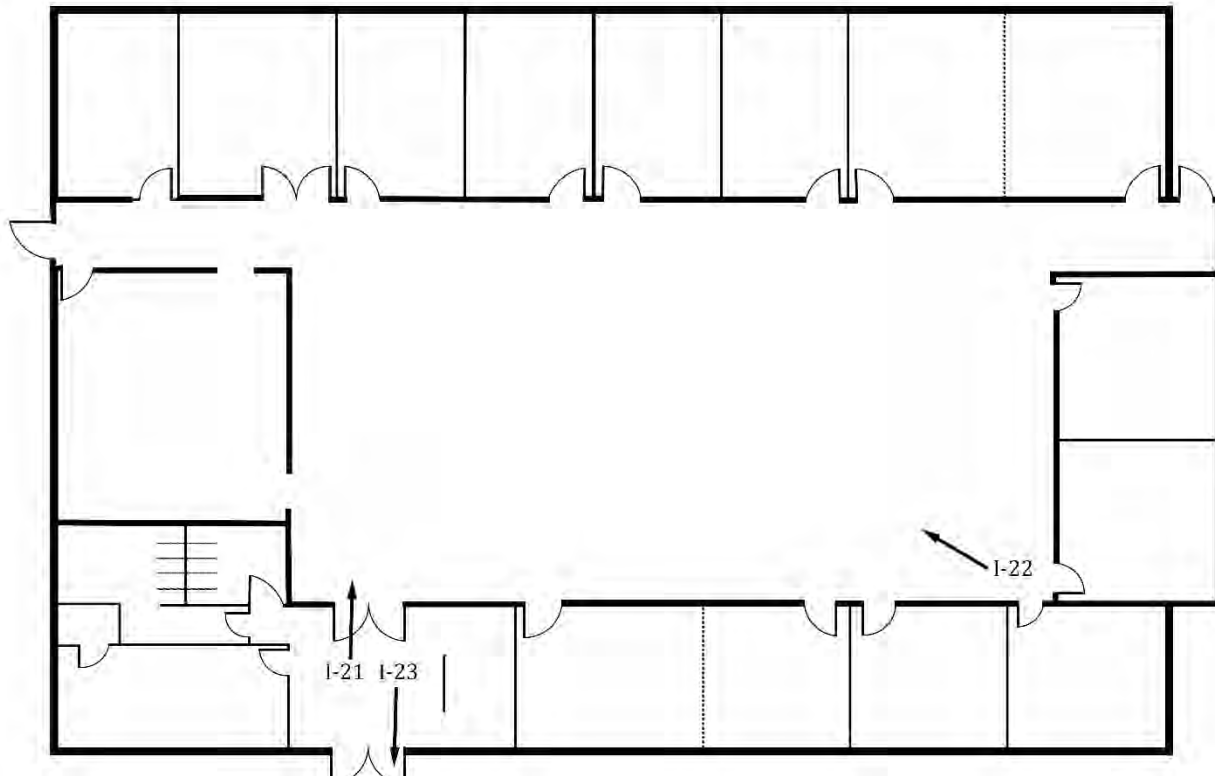


Figure 17: Photo Key, Interior (Saint Charles Parish Center, north at top)

**Additional items:**

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

N/A

**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: St. Charles Borromeo Catholic Church

City or Vicinity: North Bend

County: Dodge State: NE

Photographer: Jade Mendoza, Standing Structures Survey Coordinator, Nebraska State Historic Preservation Office (unless otherwise noted)

Date Photographed: April 3, 2025 (unless otherwise noted)

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

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Exterior:

- E-01: Primary (west) and secondary (south) façades. Camera facing northeast.
- E-02: Primary (west) façade. Camera facing east.
- E-03: Detail of dated cornerstone at south end of primary (west) façade. Camera facing east.
- E-04: Detail of first-story arch windows in south bell tower, primary (west) façade. Camera facing east.
- E-05: Detail of second-story arch window in south bell tower, primary (west) façade. Camera facing east.
- E-06: Primary entrance, primary (west) façade. Camera facing east.
- E-07: Detail of rose window in primary (west) façade. Camera facing east.
- E-08: Detail of gable topped with cross, primary (west) façade. Camera facing east.
- E-09: Primary (west) and north façades. Camera facing southeast.
- E-10: Detail of bell towers at the west end of the church. Camera facing southeast.
- E-11: Detail of arch windows, modillions, and stone course at the north bell tower's second story. Camera facing southeast.
- E-12: Detail of north bell tower window above entablature, north façade. Camera facing south.
- E-13: North façade. Camera facing southwest.
- E-14: Storage building (left, rear (east) façade) and parsonage (right, rear façade). Camera facing west.
- E-15: City block comprising the entirety of the nominated property. Saint Charles Parish Center hall at left; church, storage building, and garage at center; and parsonage at right. Camera facing southwest.
- E-16: Primary (east) and secondary (south) façades of Saint Charles Parish Center (foreground) with rear (east) façade of church (background). Camera facing west.
- E-17: Rear (east) façade of church. Camera facing west.
- E-18: Secondary (south) façade of church. Camera facing north.
- E-19: Detail of damage to roof, east of center on secondary (south) façade. Camera facing north.
- E-20: Detail of south transept window and minor exit from church on secondary (south) façade. Camera facing north.
- E-21: Junction of nave, roof, and bell towers at west end of church, seen from the secondary (south) façade. Camera facing northwest.
- E-22: Secondary (south) façade of church. Camera facing north.
- E-23: East and north façades of Saint Charles Parish Center with rear (east) façade of church (background). Camera facing southwest. (By Anne Woita, July 25, 2025.)
- E-24: East façade of Saint Charles Parish Center. Camera facing west. (By Anne Woita, July 25, 2025.)

Interior:

Church

- I-01: View of nave and altars. Camera facing east.
- I-02: View of nave and altars from balcony. Camera facing east.
- I-03: View of stained glass windows at the nave's north wall. Camera facing north.

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- I-04: View of stained glass windows and several Stations of the Cross at the nave's north wall, and, at far left, *Garden of Gethsemane* statue (partial). Camera facing northwest.
- I-05: View of nursery, in first story of south tower. Camera facing southwest.
- I-06: View of high altar. Camera facing east.
- I-07: View of side chapel, immediately to the south of the altar. Camera facing northeast.
- I-08: Detail of trap door to basement in south side chapel. Camera facing downward and east.
- I-09: View from basement storage room into basement utility room from bottom of steps. Camera facing north.
- I-10: Detail of original boiler. Camera facing west.
- I-11: Detail of coal chute door. Camera facing north.
- I-12: View from basement utility room into area under nave. Camera facing west.
- I-13: View of west half of basement area under nave showing new furnace. Camera facing west.
- I-14: View of northeast corner of nave, with side altar (partial) and two Stations of the Cross, looking through former exterior door into elevator addition. Camera facing north.
- I-15: View of nave from communion rail. Camera facing west.
- I-16: Detail of rose window with organ in foreground. Camera facing west.
- I-17: Detail of ladder from stairs outside balcony into upper north tower. Camera facing up and east.
- I-18: View of elevator addition toward nave. Camera facing south.
- I-19: View of elevator addition toward nave. Camera facing southeast.
- I-20: View of hallway behind high altar. Camera facing south.

#### Saint Charles Parish Center

- I-21: View from Saint Charles Parish Center main entrance, across foyer and into multipurpose room. Church office at left. Camera facing north.
- I-22: View of multipurpose room with kitchen in background. Camera facing northwest.
- I-23: View from multipurpose room entrance across foyer to main entrance. Church office at right. Camera facing south.

**Paperwork Reduction Act Statement:** This information is being collected for nominations 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.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

**Estimated Burden Statement:** Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

- Tier 1 – 60-100 hours
- Tier 2 – 120 hours
- Tier 3 – 230 hours
- Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.



ST. CHARLES BORROMEO  
Catholic Church  
WELCOME



ST CHARLES  
CHURCH  
1915



ST CHARLES  
CHURCH  
1915













































VERITAS HVMILITAS















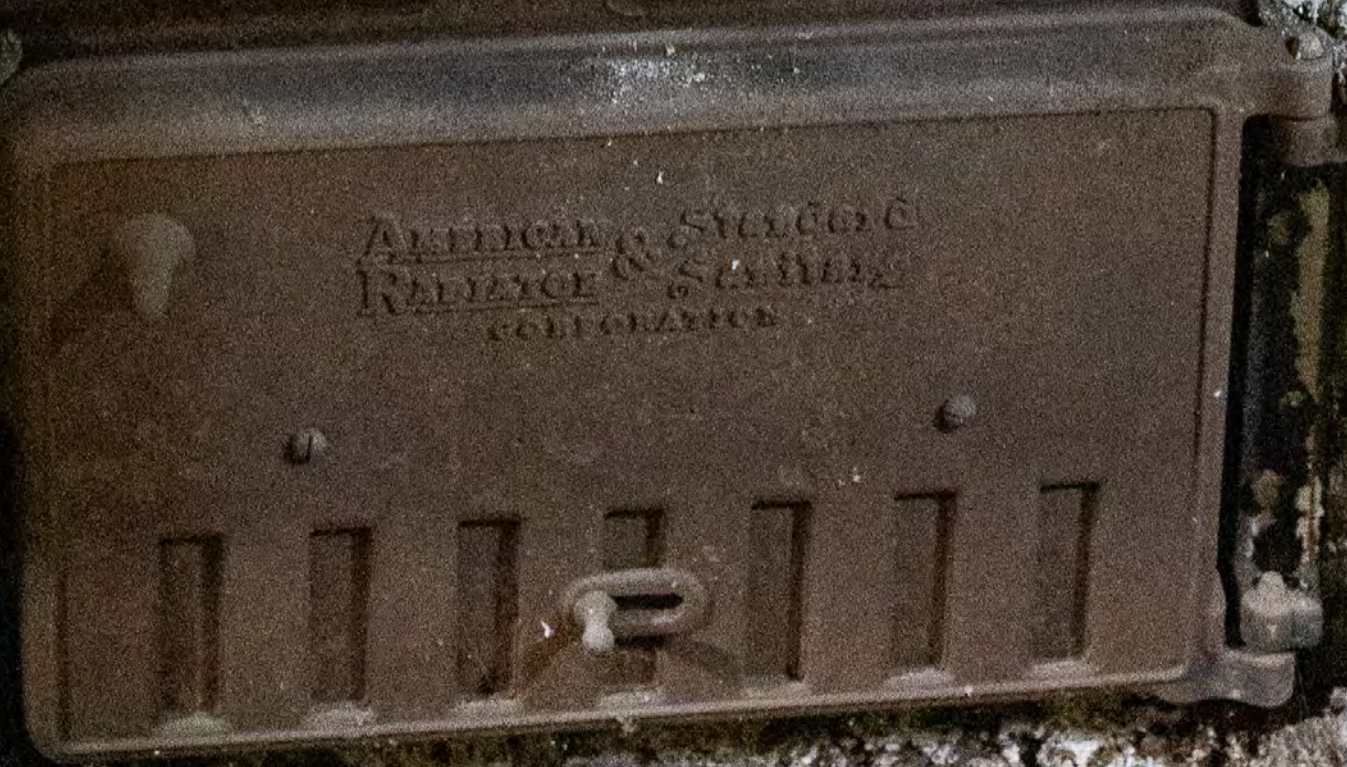




NO. 3 IDEAL  
REDFLASH BOILER



AMERICAN STEEL & WIRE  
ROPE & CABLE  
CORPORATION



















In Case Of Fire  
Do Not Use Lift

GARAVENTA GENESIS  
NO FREIGHT  
Max Capacity  
300 kg / 750 Lbs  
Operating Conditions











