

United States Department of the Interior
National Park Service

National Register of Historic Places

Date Listed 10-23-2020

NRIS No. SG100005724

Oregon SHPO

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. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name German Baptist Old People's Home

other names/site number Baptist Home for the Aged; Baptist Manor

Name of Multiple Property Listing N/A

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

2. Location

street & number 850 NE 81st Avenue not for publication

city or town Portland vicinity

state Oregon code OR county Multnomah code 051 zip code 97213

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 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 ___ C ___ D

09/17/20

Signature of certifying official/Title: Deputy State Historic Preservation Officer

Date

Oregon State Historic Preservation Office
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official

Date

Title

State or Federal agency/bureau or Tribal Government

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

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5. Classification

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

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

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

- private
- public - Local
- public - State
- public - Federal

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

Contributing	Noncontributing	
1		buildings
		site
		structure
		object
1	0	Total

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
 (Enter categories from instructions.)

DOMESTIC: Institutional housing

Current Functions
 (Enter categories from instructions.)

DOMESTIC: Multiple dwelling

7. Description

Architectural Classification
 (Enter categories from instructions.)

LATE 19TH AND EARLY 20TH CENTURY

REVIVALS: Colonial Revival

Materials
 (Enter categories from instructions.)

foundation: CONCRETE

walls: BRICK

roof: STONE: Slate

other: _____

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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

The German Baptist Old People's Home is located in Portland's Montavilla Neighborhood and fronts NE 82nd Avenue—a busy commercial arterial road. The character of the surrounding neighborhood is one of single-family residences. The building is set back from the street and includes non-contributing landscaping on all four sides. With a total of 50,763 square feet, the building is two stories above a daylight basement. The home was constructed in phases in 1928, 1931, 1941, and 1950 and therefore has multiple wings creating a donut-shaped plan around a central courtyard.¹ All wings were designed in the Colonial Revival style and the exterior appearance is homogenous both in terms of materials and stylistic elements. Character-defining features of the exterior include a concrete foundation, brick walls, wood windows and doors, a main entry portico, and a slate roof. Character-defining features of the interior include a double-loaded corridor with entry doors to the individual rooms, main wood staircase, and common area spaces like the dining room and chapel. The building has a high level of integrity on the exterior, retaining most of its original materials and features, except for an original circular driveway. The interior of the building has a moderate level of integrity, retaining the original plan type and some original materials and features.

Narrative Description

EXTERIOR

The German Baptist Old People's Home is located on a parcel that is 40,906 square feet and has frontage on three streets—NE 82nd Avenue, NE Oregon Street, and NE 81st Avenue. There are sidewalks on all streets. The building's primary elevation faces NE 82nd Avenue, which is a major arterial road in Portland and is also known as Oregon Route 213. Directly across the street is Montavilla Park and Community Center. The other buildings along NE 82nd are primarily commercial, but surrounding streets, including NE Oregon and NE 81st, all feature single-family homes built in the 1920s to 1950s.

The building is set back from the street on all sides and the site is landscaped with lawn, shrubs, and trees. None of the landscaping is from the historic period. There is a low brick retaining wall at the southeast corner of the property and a non-historic monument sign. At the southwest corner of the property is a non-historic wood picket fence. The property is adjacent to a four-story International Style building, which includes a surface parking lot on its west side fronting NE 81st Avenue.

The German Baptist Old People's Home is a two-story Colonial Revival multi-wing building that was constructed in phases in 1928, 1931, 1941, and 1950. The site plan provided in Figure 4 shows the locations of the wings. From the outset, the design of the building allowed for future additions. All additions match the first in materials, style, and scale. The 1928 wing faces NE 82nd and provides the main architectural entry point for the building. In 1931, a short east-west wing at the northeast corner of the site was constructed. Ten years later, the long east-west wing on the south side of the site was completed. Finally, in 1950 the east-west wing built in 1931 was elongated and joining it was a north-south wing in the northwest corner of the site.

¹ Dates of construction were determined from historical plans in the owner's archives, City of Portland permit records, and German Baptist histories provided in the bibliography.

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The building is constructed on a tall day-light basement with concrete foundation walls. The height of the foundation varies around the building due to the topography of the site. The concrete foundation is painted and features regularly-spaced steel sash windows.

The body of the building is constructed of red brick in a running bond pattern. The window sills are made of the same brick and the corners of the building feature brick quoins. The primary window type is an eight-over-one double-hung wood window. These windows are punched in the brick façade. The roof has a gable-end shape and is finished with slate shingles. The gable ends feature eave returns with a wide rake board and rake molding. The face of the gable has a narrow fascia with a cornice molding. A horizontal frieze board and molding wraps the entire building under the eaves.

EAST ELEVATION

As shown in Photo #1, the 1928 wing faces east and has a projecting center cross gable that contains the primary entrance. The entry is accessed from six painted concrete steps with curved wrought iron handrails. A portico marks the entry, featuring a slate gable roof with a curved underside. Each corner has a grouping of three square columns. According to historical photos (Figures 9-11), the portico was initially open, but then later enclosed sometime after 1931 and before 1939, which is within the period of significance. The enclosure has a pair of wood doors with sidelights, all of which feature leaded glass upper lights. The side walls of the enclosure also feature leaded glass windows. Above the doors and side lights are leaded glass fanlights.

In addition to the portico entry, this center cross gable features an eight-over-one wood window on either side of the entry and three of these same windows centered at the second floor. Within the gable is a circular attic vent that features a decorative brick surround. Like all other gable ends on the building, this one features brick quoins at the corners and eave returns at the roof.

The rest of the building's east façade features the same eight-over-one wood windows on the first and second floors. At the basement level, the steel windows operate as casements but are meant to mimic the look of a double-hung window in that the top half of the casement has four fixed lights and the bottom half is a single light. There are three horizontal security bars mounted to the concrete foundation on the exterior side of the steel windows.

Originally there was a circular driveway in front of the 1928 addition that allowed people to be dropped off via automobile at the front entrance. This driveway was subsequently removed and now features landscaping and concrete pavers. Although the exact date of removal is unknown, it is believed to have been removed around the time the neighboring International Style building was constructed in 1968. It was a character feature of the property.

The gable end walls of the 1931 and 1941 east-west wings extend further east toward NE 82nd Avenue than the 1928 center wing. The end walls are the same size and only share slight differences in their windows and doors. The east end wall on the 1931 wing features a simplified portico entry cover and a single-leaf door with 15 lights. There are two basement windows, two first-floor windows, and three second-floor windows. A window within the gable that was originally a casement window with eight lights in each leaf but has since been removed and infilled with a wood panel. The 1941 end wall does not have a door but features two basement windows, three first-floor windows, three second-floor windows, and no windows in the attic.

SOUTH ELEVATION

As shown in Photo #2, the south elevation is the façade of second-most architectural importance. It features a projecting gable entry that features a gable roof, eave returns, and brick quoins. The gable

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entry is not located symmetrically on the façade. The entrance is accessed from seven painted concrete steps leading to a landing with a covered portico constructed of wood. This portico has more detail than the other entry covers on the west and north elevations; however, it has less detail than the main entrance on the east elevation. It features groupings of slender square columns at each corner and a curved roof. The entry into the building features a set of double doors with rectangular, vertically-oriented inset panels below a single glass light in each door leaf. Above the pair is a transom window with leaded glass. At the second-story level is a single-light, round-arch window. Rowlock brick defines the masonry around the arch of the window. The glazing appears to be a replacement and was likely more decorative in the historic period.

The basement level of the south elevation also has some noticeable differences from the other elevations. At the west portion, which generally coincides with the dining hall, the site was excavated as part of the original construction of this wing in 1941 so the basement could be entered at grade. There are a pair of entry doors just to the left of the aforementioned gable entry. These doors-with-transom match those under the portico. They also feature a flat pediment with scroll supports. The three basement windows to the west of this entry are larger than the typical basement window. They are casements with large single-light sashes and a four-light fixed portion above. To the right of the portico entry is a pair of utility doors hidden behind shrubs. The four basement windows at the east end of the wing are associated with the chapel and feature translucent colored glass.

The wood windows on the first and second floors follow an identical rhythm. They are primarily eight-over-one double-hung windows, with some smaller six-over-one sashes. In one case, a pair of windows to the left of the projecting gable has been replaced with non-historic casement windows, likely within the last 20 years.

The west end of the south elevation has a large, exposed ducted mechanical vent that exits the building at the basement (coming from the kitchen) and extends vertically above the roof.

WEST ELEVATION

The building's west elevation is shown in Photo #3. The west end wall of the 1941 wing features a raised entry accessed via concrete steps and a simplified wood portico entry. The door has two lower panels and eight lights above. The gable end wall features two eight-over-one windows each at the first and second floors with an additional eight-over-one window part way between the two floors. There is a casement window in the attic portion of the gable end with single-light sashes.

There is an opening between the gable end of the east-west 1941 wing and the end of the 1950 wing. However, the basement level between the wings is connected, and so there are concrete steps on the east and west sides of the foundation wall to provide access to the courtyard. There is also a non-historic trash enclosure on the west side of the wall in between the two ends of the wings.

The west elevation of the 1950 wing features twelve steel windows at the basement level and a utility door near the south end of the elevation. The wood windows above are the same on the first and second floors. These windows alternate between the larger eight-over-one and smaller six-over-one windows. Some windows at the second story have non-historic metal awnings.

NORTH ELEVATION

Shown in Photo #4, the building's north elevation faces the surface parking lot and the 1968 International Style building. There is a concrete walkway along the north elevation. The eastern portion of the north elevation was built in 1931 and the western portion was built in 1950.

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Near the east corner of the building, there is a pair of metal doors with a non-historic metal awning that provide at-grade access to a lobby at the basement level. To the west of this door are four elongated steel windows that have operable upper and lower sashes. These windows and the metal doors were added outside the period of significance, likely in 1968. Further to the west are two additional steel windows from the historic period. The upper floor windows are the typical eight-over-one wood windows.

Proceeding west is the transition point between the 1931 and 1950 sections of the north elevation, which is marked by a projecting tower that encloses a staircase and provides additional ingress/egress for the building. The hipped-roof tower is accessed via several concrete stairs on its west side. Covering the stair landing is a simplified wood portico awning. The wood door features two lower panels and six lights above. Above the portico at the second-floor level is a single eight-over-one wood window.

At the 1950 section of the north elevation, the basement level features large mechanical louvers in the two openings to the west of the tower. The subsequent windows are steel followed by a pair of metal utility doors. The windows at the first and second floors are primarily eight-over-one wood windows; however, on this façade, there is also a stacked pair of smaller six-over-one wood windows on both floors.

At this point, the building intersects with the north-south wing of the 1950 addition. The east wall of this wing extension features two eight-over-one and one six-over-one wood windows on the first and second floors, as well as two steel windows at the basement. The north end of this wing features a portico entry that matches the one described previously at the projecting tower. The gable end wall features two eight-over-one windows each at the first and second floors with an additional eight-over-one window part way between the two floors.

COURTYARD

Shown in Photo #5, the building features a central courtyard that is landscaped with grass and shrubs, in addition to concrete walkways around the perimeter. The same window types are found at the courtyard elevations. There are steel casement windows at the basement elevation and a mixture of eight-over-one and six-over-one wood double-hung windows. Two windows on the south elevation in the courtyard have been replaced with newer casement windows.

INTERIOR

The German Baptist Old People's Home's interior conveys the prior institutional use of the property. In most areas, it is organized around a double-loaded corridor. The interior is relatively plain and unadorned, reflective of the cost-conscious budget for the property's construction.

The basement level of the building provided several of the key common area spaces for the residents, including the dining room, kitchen, and chapel in the 1941 wing. The kitchen has been modernized over the years, with contemporary fixtures and finishes that are common to a commercial kitchen. Shown in Photo #8, the dining room is a large open room with a concrete floor and painted round metal columns. To the east of the dining area is the chapel (Photo #9). While this space retains its character-defining colored-glass windows, it has otherwise been altered with a drop ceiling and faux wood paneling, likely in the late 1960s. The simple pews are made from wood and have vinyl seat cushions. They are non-historic as well.

The 1928 section of the basement has been remodeled, though it appears to retain its original floor plan. There are rooms currently used as workspace accessed from both sides of the corridor. There are also two restrooms that feature modern fixtures and finishes. Shown in Photo #10, a lobby area located between the 1928 and 1931 sections of the basement was modified in the 1968, including the addition of

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an elevator. The west end of this wing contains mechanical and storage rooms. The 1950 north-south wing contains rooms off a double-loaded corridor that are currently used as workspaces.

The upper floors feature bedrooms arranged along a double-loaded corridor shown in Photo# 11. In the 1928 and 1941 wings, the original unit entry doors have a single rectangular inset panel with a transom above. This condition is shown in Photo #12. The corridor walls and ceilings are finished with plaster and there is no door trim. The floors are carpeted. In the 1950 wing, the doors are hollow birch and have a flat, narrow trim around the door jamb. The 1931 wing was remodeled to match the birch doors in 1950 wing.

There are seven staircases in the building and six are within enclosed stairwells for fire safety. The enclosed condition appears to be original, although in some cases the door to the stairwell has been replaced with a more recent fire-rated door. The oldest staircase is the only one that is open, shown in Photo# 7. It is located in the center of the 1928 building wing across from the main entry, shown in Photo# 6. All of the stairs have simple wood newel posts and square wood balusters. Their treads have been covered with vinyl flooring and metal nosings.

The building largely retains its original layout. Most units are comprised of a single bedroom. The bedrooms are finished with painted plaster walls and do not have any trim or window casings. These are shown in Photos #13 and #14. The bedrooms also feature newer carpet, and many of them have non-historic rubber base. Some have a private bathroom, while others have a sink or no plumbing at all.

There are numerous common area restrooms, some of which retain their original tile. Within the 1950 wing, each floor has a common area kitchen with a lounge space that looks out into the courtyard. These kitchens were remodeled in the last 20 years.

ALTERATIONS

The following alterations have occurred outside of the period of significance:

- The removal of the circular driveway and replacement with concrete walkways occurred likely in 1968.
- The monument sign, all fencing, and likely the southeast brick retaining wall are all non-historic alterations. They were added at unknown dates during the last 30 years.
- The doors in the 1931 wing were replaced at a date unknown. The style of door suggests they may have been replaced when the 1950 wing was built.
- The double-door entry at the northeast corner of the north elevation was added, as well as the adjacent tall window openings, likely in 1968.
- A small number of windows have been replaced with non-historic casement or slider windows. The window in the east gable of the 1931 wing has been removed and infilled with wood. The date of these replacements is unknown, but appears to be within the last 30 years.
- Metal awnings have been added at some windows on the west elevation within the last 50 years.
- The garbage enclosure was added to the west elevation in the last 20 years.
- The kitchen venting that is exposed on the south elevation was installed in the last 20 years.

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- The main ground-floor kitchen and the upper-floor kitchenettes were all remodeled in the last 20 years.
- The chapel has been remodeled with a drop ceiling, faux wood paneling, and newer pews. It is unclear if this happened in 1950 or 1968.
- Carpet has been replaced throughout. Rubber base has been added in some rooms. This has happened several times since the historic period and most recently in 2019.
- Vinyl flooring and metal nosings were added to the stair treads at a date unknown but likely in the last 30 years.
- An elevator was added, likely in 1968.

INTEGRITY

Overall, the German Baptist Old People's retains its historic integrity and conveys its significance as a historic elder care facility. The Colonial Revival style was commonly used for these types of institutional buildings and, as such, the character features of the style are also character features of the building type. In particular, the building retains its brick exterior, almost all of its wood and steel windows, its main entry portico, and its slate roof. The building maintains its relationship to the sidewalk and street in that it is set back and surrounded with landscaping, even though that landscaping is not original to the historic period. The primary loss of integrity on the exterior comes from the removal of the original circular driveway.

The German Baptist Old People's Home's interior continues to convey the prior institutional use of the property. It retains its plan type with double-loaded corridors, staircases, bedrooms, and common area spaces that were characteristic of its group-living use. While the interior is relatively plain and unadorned even during the historic period, it retains its original painted plaster walls and many original bedroom entry doors. Spaces such as the dining room, chapel, and common area kitchenettes have been remodeled over the years.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Areas of Significance

(Enter categories from instructions.)

Social History

Period of Significance

1928-1950

Significant Dates

1928: First wing constructed

1931: Second wing constructed

1941: Third wing constructed

1950: Fourth wing constructed

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation (if applicable)

N/A

Architect/Builder

Huget, John W., Architect (1928)

Gifford, Howard L., Architect (1941)

Annand, Kennedy, and Boone, Architect (1950)

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Period of Significance (justification)

The period of significance for the German Baptist Old People's Home begins in 1928 when the first wing was constructed and ends in 1950 when the last addition to the building was completed. While the home continued to operate at the site until c. 2000, their business model significantly changed in the postwar era. By the 1950s, the focus of the home was much changed. Not only was the German reference entirely dropped, but the facility no longer had a direct tie to local churches and was 90% self-supporting in 1950. Sometime between about 1950 and 1960 they also began offering short-term rental opportunities. Large upfront life payments that resulted in long-term residents who lived out the rest of their days at the facility were no longer required. Increasingly after 1950, their scope of services expanded to include more nursing care, including the construction of a medical wing in 1968. Therefore, the year 1950 is selected as the end of the period of significance not only because it marks the completion of the building, but also coincides with this change in business model that is decidedly different from the German-immigrant focused care that is central to the property's significance.

Criteria Considerations (explanation, if necessary)

The German Baptist Old People's Home meets Criteria Consideration A as a religious property that has significance due to its place in the social history of immigrant elder care in Portland, Oregon.

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

The German Baptist Old People's Home is locally significant under National Register Criterion A for social history as a retirement facility constructed beginning in 1928 to house elder German immigrants in Portland, Oregon. While other retirement homes existed in Portland, this facility is reflective of the German community's initiatives to care for their elders around the turn of the 20th century. The act of supporting their seniors was one way in which German Americans furthered their cultural values and kept their community connected. The period of significance for the property starts in 1928 with the construction of the first wing and ends in 1950 with the construction of the fourth and final wing. The German Baptist Old People's Home also meets Criteria Consideration A as a religious property that has significance due to its place in the social history of elder care. In the Progressive Era of the late 19th and early 20th centuries, private elder care homes came about as a means of providing seniors with comfortable and dignified housing rather than spending their final years in the poorhouse. These facilities also provided meals, activities, social and religious connections, and varying degrees of caregiving and medical support. At the turn of the century, Germans made up the largest percentage of Portland and Oregon's foreign-born population. They were an organized and enterprising ethnic group that supported a German-language press, numerous social clubs, and immigrant churches. In the 1920s, Portland had one of the largest German Baptist congregations in the United States and Canada—a religious group known for the emphasis they placed on retaining their use of the German language. One of the missions of the German Baptist church was to care for their local community and, in this era of emerging elder care, the church's leadership decided to raise funds for a state-of-the-art elder care facility that would be planned for future expansion.

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

The German Baptist Old People's Home is a locally significant Progressive Era private retirement home that was built to house elderly German immigrants in Portland, particularly those associated with German Baptist Church. Around the turn of the century, Germans made up the largest group of Portland's foreign-born residents. The city also had one of the largest German Baptist congregations in North America, which included German-speaking immigrants from other countries in Western Europe and Russia. They were a close-knit, organized community that maintained strong cultural ties via their churches, social clubs, and

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German-language newspapers. As reflected in the creation of the German Baptist Old People's Home, they endeavored to provide aid to fellow community members of German-speaking heritage, including prioritizing support for the elderly.

The Progressive Era was a period of political reform and social activism that was widespread across the United States during the 1890s to the 1920s. The objectives of the Progressive movement were addressing problems caused by industrialization, urbanization, immigration, and political corruption. To do this, Progressives drew support from middleclass professionals including many teachers, physicians, ministers, lawyers, and businesspeople. These activists joined efforts to reform local government, public education, medicine, finance, insurance, industry, railroads, churches, and many other areas of urgent social needs. Addressing the lack of comfortable, dignified housing for vulnerable seniors was one of these social needs. During the Progressive Era, eldercare homes were sponsored by religious groups, philanthropists, fraternal organizations, ethnic groups, and others, catering to specific populations based on their organizational mission. These private homes became important buildings in their local communities, creating social gathering places and opportunities for seniors to feel connected and secure.

This Statement of Significance provides several historical contexts to help build an understanding of the factors that brought about the development of the German Baptist Old People's Home in Portland. It begins with a history of elder care in the United States and explains how and why private retirement homes came about in the Progressive Era. Next, it discusses German immigration in America and the consequent formation of the German Baptist Church, which united many German-speaking immigrants through a shared religion and use of the German language in all aspect of their church community life. Finally, Germans and the German Baptist Church are discussed in the context of Portland's history and how their propensity to stay connected as a community and to help one another led to the development of the German Baptist Old People's Home. The section ends with a comparative analysis, looking at the social history contributions of the other Progressive Era retirement homes that were constructed in Portland.

Elder Care Historical Context

In colonial America, there were no public or private institutions to care for the elderly. All assistance was provided through the local community as set forth by the English Poor Law of 1601. Families were required to support their elders, and for those people who had no family, the Poor Law dictated that the responsibility lay with public officials. Poor taxes were charged, which raised funds to provide needy community members with food, wood to burn for heat, small amounts of money, and/or boarding with community members. However, only those deemed worthy of relief received assistance. While one's character and reputation were always a factor, being elderly almost automatically qualified one as worthy of aid in this era.²

The first poorhouse (also called the almshouse) was established in Boston in 1664, followed by homes in New York, Charleston, and Philadelphia by 1713. These group homes provided for people of all ages who were poor, sick, disabled, or otherwise unable to adequately provide for themselves. However, numbers remained low through the first half of the 1700s, with most needy people receiving direct assistance to live independently or with another community member.³

Beginning in the 1760s, the US saw a huge influx of poor, socially disconnected immigrants and a concomitant increase in those needing assistance. With the change in demographics and need, societal perspective on charity took a harsher view and one that was profoundly nativist. Foreigners were seen as lazy and morally depraved. Authorities further believed that hand-outs would reinforce these negative characteristics and forever make the poor person dependent on assistance and unmotivated to work. It was around this time that the reputation of the poorhouse as a punitive, highly undesirable institution took root. These institutions

² Carole Haber, *Old Age and the Search for Security*, (Indianapolis: Indiana University Press, 1994), 117-118.

³ *Ibid*, 119.

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became synonymous with hard labor, little food, and cold, uncomfortable quarters. Local authorities took to threatening the needy with "the house" to curb the numbers applying for direct assistance.⁴

Even though general attitudes toward the elderly as a group still held that they were worthy of assistance, seniors became innocent victims to changes in public charity that were directly targeted at the foreign poor and other younger, "idle" people.⁵ Younger inhabitants often left the poorhouse after a time, but once the old were institutionalized, they generally remained there until death. The hopeless, punitive nature created a broad societal fear of spending one's final years in the poorhouse. Around 1850, the needy started to be separated into different institutions. It began with homes for the deaf, mute, and blind and then included orphanages, reformatories for troubled youth, the physically ill in hospitals, the mentally ill in mental institutions, and workhouses for the able-bodied poor. With this shift in demographics, poorhouses became defacto old people's homes. For instance, in San Francisco, the average age of a poorhouse resident was 37 in 1870, but by 1894 this had increased to age 59.⁶ Nationally, the percentage of residents over age 60 in poorhouses went from 33% in 1880 to 54% in 1904 to 67% in 1923.⁷

The fear of the poorhouse directly led to the development of an alternative: private old-age homes. Numerous church and benevolent societies began building old-age homes to give "respectable" poor people a way to avoid the negative and often traumatic experience of the poorhouse. The term "respectable" typically meant white and Christian with an untarnished past. Welfare proponents worried that some elderly individuals were too worthy and upstanding to deserve a fate where they would have to reside with people perceived as being lesser. Carole Haber writes that the establishment of early private old-age homes "was based on the desire of the elite to rescue the native-born from the immigrant-filled almshouse."⁸ The Boston Home for Aged Women, for example, was established in 1850 as a haven for those who were "bone of our bone, and flesh of our flesh."⁹ Likewise, the Home for Aged Women in Providence, RI required that applicants be not only white and native-born, but that their parents also have been born in the United States.¹⁰ Entrance fees, letters of recommendation, church memberships and other admissions requirements ensured a homogenous population in these private homes.¹¹ Nativist, racial, and religious discrimination combined with the atrocious living conditions of the public poorhouse led many groups to establish homes that served their specific populations.¹²

Development of private old-age homes accelerated in the Progressive Era. In 1929, the US Department of Labor published a bulletin entitled "The Care of Aged Persons in the United States," which discussed the various ways that the elderly were being supported including the poorhouse, different types of pensions, and retirement homes.¹³ Religious organizations made up the largest sponsors of private retirements homes, with there being 526 religious-affiliated homes across the country recorded in this bulletin. Private philanthropy made up the next largest category with 360 homes, followed by those run by fraternal organizations at 112 homes. In that year, there were also 37 homes sponsored by ethnic groups primarily of European origin. Labor organizations, veterans groups, and other miscellaneous organizations were listed in the report as other types of retirement home sponsors.¹⁴ During this era many homes were exclusive/discriminatory as they focused their mission on serving one segment of the population. As time passed and retirement homes started to be run more like businesses, the original mission focus of many of these homes was diluted and

⁴ Ibid 120-21.

⁵ Ibid.

⁶ Ibid, 124.

⁷ Ibid.

⁸ Ibid, 138.

⁹ Haber, *Old Age and the Search for Security*, 130.

¹⁰ United States Department of Labor, *Homes for the Aged in the United States*, Bulletin No. 677, (Washington: Government Printing Office, 1941), 111.

¹¹ Ibid, 177.

¹² Ibid, 130-131, 138.

¹³ United States Department of Labor, *The Care of Aged Persons in the United States*, Bulletin no. 489, (US Government Printing Office, 1929).

¹⁴ Ibid.

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entrance criteria became more general. In a 1941 Department of Labor Bulletin, the most common set of retirement home entrance requirements consisted of applicants being white, Christian, in good health, and good character.¹⁵ Due to discrimination from most private homes, African American and Jewish populations continued to maintain facilities for their elders in many states across the nation.

Like all major cities in the United States, Portland saw the development of nine retirement homes during the Progressive Era. Based on reports in newspapers, these homes were in high demand. Once built, they typically filled quickly and often had waiting lists. Like the German Baptist home, several started in large single-family homes that were subsequently replaced with even larger institutional buildings. The question can be asked why more retirement facilities were not built when the demand was seemingly so high. The answer appears to lie in the expenses required to operate them. While most homes charged an admission fee, this was often waived or reduced for those who could not afford it. The fee was typically also not enough to cover the expenses for a resident, particularly if they still had many years of life ahead of them. Private homes during the Progressive Era were a charitable endeavor rather than money-making venture. They almost always required some sort of endowment, government subsidy, and/or ongoing charitable support to maintain their operations.

The first home in Portland was the Patton Home for the Friendless, which was started by the Ladies Union Relief Society of Albina in 1890 and initially housed widowed women only. The building still exists and is used for affordable housing. The Catholic Mount St. Joseph Home of the Aged was started by Irish immigrant nuns in 1897 and moved to its present location in Portland's Sunnyside neighborhood in 1901. The property still operates as a retirement facility, but none of the early historic buildings are standing. The Odd Fellows fraternal organization built an important early elder care home for their members in the Kenilworth neighborhood in 1902. The building still exists and provides low-income senior housing. The Anna Lewis Mann Old People's Home was constructed in 1911 in the Laurelhurst neighborhood and is used today as multi-family housing. The Altenheim opened in 1912 in the South Tabor neighborhood and was sponsored by the German Aid Society. The building still stands and is used as an administrative building for Portland Community College. In 1915, "Mother" Hattie B. Lawrence who founded the Pisgah Home Colony in Scappoose, Oregon, opened the Woodmere Old People's Home in the Lents neighborhood. The original building was demolished and replaced with a new structure in the 1960s, currently providing housing to the mentally ill. Portland also had an old people's home for Jewish residents at the south end of downtown that opened in c. 1915 and was demolished at a date unknown, though likely during urban renewal. The United Artisans fraternal order built a home in 1920 in the South Tabor neighborhood for its members and it was demolished at a date unknown. The German Baptist Old People's Home was developed toward the end of the Progressive Era with the first structure on the property built in 1922 and the first wing on the existing building completed in 1928. Those retirement home properties still standing are discussed in greater detail in the comparative analysis section.

German Immigrants in the United States and Oregon

Understanding the history of German immigrants and the strong communities they developed is central to establishing the significance of the German Baptist Old People's Home. To begin, an early point of clarification is required: This section relies heavily on census data, which classifies people by country of origin, not by language, tradition, and customs. For instance, in the 1900 Census, no less than 2,669,164 people in the US had been born within the borders of the German Empire and were classified as German in the census.¹⁶ However, there were also several hundred thousand immigrants from Switzerland, Austria, and the Baltic Provinces of Russia who were thoroughly "German" in their cultural heritage and language. When discussing census data, the numbers for German nationals are used although this is certainly an underestimate for the population that made up the community of German immigrants. Furthermore, much of

¹⁵ United States Department of Labor, *Homes for the Aged in the United States*.

¹⁶ Georg van Skal, *History of German Immigration in the United States and Successful German Americans and Their Descendants*, (New York: F. T. & J. C. Smiley, 1908), 7.

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the information in this section on local Germans comes from Roberta Schmalenberger's thesis *The German-Oregonians, 1850-1918*, which does not distinguish between German nationality and German cultural heritage. However, the culture cultural values, attitudes, and trends she describes are broadly applicable to immigrants that came from other countries but still had German ethnic roots.

The first German immigration to America did not occur with any sizeable numbers until the early 18th Century when the English transported nearly 3,000 German Palatines in ten ships to New York in 1710. By the mid-1700s, large numbers of Moravians and a colony of "Tunkers"¹⁷ settled in Pennsylvania. This immigration, like that of the Puritans a hundred years before, was due to religious intolerance in their homeland. Early Germans arriving in America were seeking freedom to practice religion according to their conscience. For these groups, their clergy came with them, which allowed for the immediate establishment of cohesive communities that were centered around church life.¹⁸

The height of German immigration to the United States was from 1850 to 1890.¹⁹ As greater numbers of immigrants began arriving from various cities across modern-day German-speaking countries, they were more often individuals and families rather than larger groups lead by a pastor. Left to their own resolve to make a new home in America, they were initially dispersed throughout the country east of the Mississippi River. Over time, pockets of concentrated population developed in the Midwestern states while pioneering Germans took advantage of opportunities in western territories like Oregon. Later, the connection of the transcontinental railroad line to Portland in 1883 brought even more German-speaking immigrants from other parts of the country.

From 1880-1910, the immigrant make-up of Oregon was approximately one third of the state's total population.²⁰ Oregon's German population grew to be the state's largest immigrant group around the turn of the century.²¹ In 1870 and 1880, Chinese immigrants made up Oregon's largest foreign-born population, but by 1890, Germans outranked all other foreign-born residents and did so in 1900 and 1910 as well. In 1910, a total of 53,359 Oregonians or 8% of the state's population were German immigrants and their children.²² Approximately 42% of Oregon's German population lived in and worked in Portland at the turn of the century when they were also the dominant immigrant group in the city.²³ While all other immigrant groups in Oregon periodically surged in size, the rate of growth for Germans was steady. Furthermore, until 1900, the German-born population of Oregon increased more dramatically compared to both the total foreign-born population and the total state population.²⁴

The steady influx of German immigrants allowed for the continual renewing of their culture, which was a critical factor in its visibility and strength.²⁵ During the decades of peak immigration to the United States, German culture was reinforced through social organizations, German churches, and the German-language press. However, Roberta Schmalenberger points out that the visibility of their German heritage gave the appearance of clannishness and resistance to assimilation.²⁶ In reality, she explains in her thesis that the initial assimilation process for German immigrants was just as rapid, if not more so, when compared to other immigrant groups.²⁷ Rather than an effort to resist assimilation, it was likely the sheer numbers of German

¹⁷ Tunkers were sometimes also called Dunkers, Dunkards, or Täufer. They are the old German Baptist Brethren and are not directly related to the later German Baptist group associated with the nominated property

¹⁸ Albert John Ramaker, *The German Baptists in North America*, (Cleveland: German Baptist Publication Society, 1924), 9-10.

¹⁹ Roberta Lee Schmalenberger, *The German-Oregonians, 1850-1918*, (Portland: Portland State University, 1983), iv.

²⁰ *Ibid*, 22.

²¹ Bureau of the Census, *Thirteenth Census of the United States Taken in the Year 1910: Volume III – Population*, (Washington: Government Printing Office, 1913), 505.

²² *Ibid*, 510.

²³ *Ibid*, 42.

²⁴ Schmalenberger, 24.

²⁵ *Ibid*, 20.

²⁶ *Ibid*, 62.

²⁷ *Ibid*, 80.

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immigrants and their drive to retain ties with their cultural heritage that fostered and sustained their strong ethnic institutions.²⁸

One of the most visible aspects of German-American culture was the ongoing use of the German language in the press, social settings, and in religious life. However, the desire to preserve their native language was not because German immigrants could not speak English. According to the 1900 census, only three percent of Oregonians of German parentage aged ten years or older could not speak English.²⁹ By comparison, in the same year, 24% of Italian immigrants in Oregon could not speak English. Germans did not cling to their mother tongue out of an inability to speak English, but out of a desire to preserve their cultural roots.³⁰ For new immigrants, being able to connect with others who spoke their language certainly aided the transitional process as they adapted to life in a new country. Likewise, the German-language press was an important communication and education tool for immigrants. The first German newspaper appeared in Oregon in 1866 and in 1900 there were three weekly German newspapers. Based on circulation numbers, it is likely that most German-speaking Oregonians read a weekly German newspaper at this time. As an indication of the strength of the culture, the longest-running German newspaper in Oregon was published until 1941.³¹

Social organizations were another way in which Germans sustained their cultural and aided each other as they transitioned to life in America. Schmalenberger notes that the concepts of helping one another in need, cultivating German sociability, and preserving German customs and language stand out as the common goals of the various German societies.³² In Oregon, social groups began forming as early as 1857, though much greater numbers came about in the last three decades of the 1800s. Examples include the Independent German School (1870), General German Aid Society (1871), the German Women's Aid Society (1886), Order of the Sons and Daughters of Hermann in Oregon (1889), Association of German Veterans of the North Pacific States (1894). There were 41 organizations in Oregon established by Germans for Germans between 1857 and 1916.³³

The ways in which German immigrants helped one another through their social organizations took several forms. It was generally financial assistance that was given as needs arose and money was available. For instance, the German Gymnastic Society had a fund to assist with member's medical expenses. The Sons and Daughters of Hermann paid out health and death benefits to their members and beneficiaries. One of the more organized, productive, and longest-running organizations founded by Germans in Portland was the General German Aid Society. The Society provided assistance to new immigrants as well as those who were settled in Portland. They gave money for rent, medical bills, food, shoes for children, and fares to help people get to work. They also opened the Altenheim (translated to "Home for the Aged") retirement home in 1912 to house elderly Germans who could not provide for themselves. (This building is discussed further in the comparative analysis section.) The Society operated like a business and they were financially prudent with their funding, allowing them ongoing success in their mission.³⁴

German-language churches also played a central role in the creation of community for immigrants and acted as another significant source of social and financial assistance for those in need. In 1918, there were 64 German-immigrant congregations that were holding services in German throughout Oregon.³⁵ Even as the decades passed, the use of the German language within protestant congregations persisted as members assimilated in America in other ways. The German Baptists, for instance, strongly encouraged teaching their children the German language, which was a key aspect of keeping the language aspect of their church alive.³⁶

²⁸ Schmalenberger, 42.

²⁹ Ibid, 54.

³⁰ Ibid.

³¹ Ibid, 63.

³² Ibid, 66.

³³ Ibid, 65.

³⁴ Ibid, 66-67.

³⁵ Ibid, 76.

³⁶ Frank H. Woyke, *Heritage and Ministry of the North American Baptist Conference*, (Oakbrook Terrace, IL: North American Baptist Conference, 1979), 4-5.

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In addition to shared religious beliefs, their common language and cultural identity was crucial to the cohesion of the German Baptist community.

These large German-language churches, numerous social organizations, and preservation of the German language in written and spoken form drew attention to German immigrants and the ways in which they were different from those born in America. The World War I years began to shift the visibility of German culture. During this time of strong Americanism and Prohibition, the unfortunate corollary of being different was being not patriotic enough and many were subject to the anti-German hysteria of the time.³⁷ In Portland, it was an anxious time for Germans who valued their ethnic heritage and language but considered themselves loyal Americans. While hundreds of German Portlanders registered for the military draft, their children were suddenly forbidden to speak German in school, church services were monitored for subversive activities, and individuals in their communities were put under surveillance. German Americans clung to their roots nonetheless and most aspects of their daily life did not change drastically during the war. The German language continued to be commonly used within the community and during church services. While the overall number of social societies reduced in large part due to Prohibition, charitable societies like the German Aid Society were still active. It was not until World War II that the German community began to break down and rapid acculturation ensued. Many of the first and second generations born in the United States identified even more strongly as Americans and thus outwardly distanced themselves from their German heritage, married outside of the ethnic group, left their German-language churches, and fully assimilated into American society.

German Baptists in the United States and Oregon

Like all German immigrant churches, the German Baptists were a close-knit social and spiritual community who used their native language in all aspects of church life and aided one another during times of need. On a national scale, the church undertook several charitable initiatives including the establishment of retirement homes. As will be discussed further, the size of the German population in Portland and the strength of the local German Baptist congregation made it a natural location for one of their church-sponsored elder care facilities.

Founded in 1843, there is no specific person or church that can be traced as the definitive origin of the German Baptists. During the pioneer period, there was little to no organization and no mother church to which the clergy reported.³⁸ Early German Baptist churches were founded in Pennsylvania and New York, followed by Wisconsin, Missouri, and Illinois. As these churches spread across the nation, they organized into geographic "conferences" in order to make decisions about budgets, fundraising, missions, and charitable work. In approximately 1943, the German Baptists changed their name to the North American Baptists, likely due to the increased scrutiny that German Americans faced during World War II.³⁹

The first German Baptist church established in the Pacific Northwest was in the small town of Bethany, Oregon in 1879.⁴⁰ At the time, Bethany was twelve miles west of Portland.⁴¹ Several individuals who came from the "Free Church" in Switzerland banded together with other German-speaking residents to form "The First German Church of Baptized Believing Christians of Bethany."⁴² As was common, an out-of-state German-speaking pastor came to lead their congregation. In 1891, the Bethany group established a mission to start a church in Portland and two years later there were three others in the city. In Baptist histories,

³⁷ Schmalenberger, 1.

³⁸ Ramaker, 38.

³⁹ *These Glorious Years: The Centenary History of German Baptists of North America 1843-1943*, (Cleveland: Roger Williams Press, 1943), 6.

⁴⁰ Charles Hiram Mattoon, *Baptist Annals of Oregon*, (Telephone Register Publishing Company, 1913): 152.

⁴¹ Bethany was later incorporated into Portland. While the historic church no longer remains, Bethany Baptist Church operates on the historic site at 4545 NW Kaiser Road.

⁴² Mattoon, 152.

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Portland has been called the "the Baptist stronghold of the West."⁴³ That was in part due to the City's population being about two-thirds Protestant.⁴⁴

In 1896, the church's population in Portland had sufficiently grown such that they were able to purchase land and build their own building at the corner of SW Fourth and Mill in what is the present-day downtown district. It was called the First German Baptist Church and no longer exists today. Prominent Portland businessman Henry Failing donated the furnace and furnishings and his nephew John C. Failing would later be involved as board president for the German Baptist Old People's Home. Reverend Jacob Kratt was sent from Rochester in 1896 and he did significant work to further expand the church in Portland.⁴⁵ In 1898, Kratt established a church—the Second German Baptist Church—in the recently incorporated town of Albina, which expanded greatly with the arrival of German-speaking immigrants from Russia (Volga Germans) who settled in Albina. By 1900, Portland had the largest German Baptist congregation on the West Coast and in 1924 it was one of the largest in the United States and Canada.⁴⁶ In 1937, Portland had the largest German Baptist congregation in North America.⁴⁷ Also in the 1930s, many German churches, including the German Baptists, began offering English sermons in addition to their German sermons and, by 1941, most had dropped the German identifier from their name.⁴⁸ The First German Baptist Church became Trinity Baptist Church and the Second German Baptist Church became Immanuel Baptist Church.

The origin of the Bethany church with German-speaking Swiss and the expansion of the Portland congregations with the arrival of Volga Germans from Russia underscores the fact that country of origin was not the primary organizing factor for Oregon's German immigrants. German-speaking people from Western Europe and Russia came together to share their common cultural heritage and to help one another as they were making a new life in the United States.

Like most religious denominations, charity work as an act of Christian service to reach those in need was of utmost importance to the German Baptists. These efforts tended to be local projects of specific pastors and their congregations, although the regional or national conferences would ask other churches across the country to donate to these worthy local endeavors. The German Baptist's first benevolent institution was an orphanage started in Louisville, Kentucky in 1871 and was relocated to a larger, newly built facility in St. Joseph, Michigan in 1904. In 1895, a girl's home was opened in New York City as way to bring affordable, respectable housing and Christian guidance to vulnerable immigrant young women. A similar home opened in Chicago, as did the German Baptist Deaconess Home and Hospital Society, which trained young women as nurses to work in Chicago's overcrowded immigrant neighborhoods.⁴⁹

It was the initiative to establish homes for the elderly that was considered one of the most urgent social needs within the German Baptist Church.⁵⁰ The first effort to build a retirement home began in Philadelphia in the 1890s. Local church leaders founded the "German Baptist Home for the Aged Society" and went about purchasing a three-acre plot of land with a large house. They opened their doors in 1897 and initially had ten residents. The local churches provided most of the financial support for the home in the early years with annual requests made of all the churches in the Atlantic Conference to contribute to keeping the home operational. Later they would go on to build a larger masonry building in place of the wood-frame house.⁵¹ At about the same time that efforts were underway in Philadelphia, Reverend Jacob Meier in Chicago founded the Western German Baptist Old People's Home Society.⁵² This group purchased and remodeled a private

⁴³ Ibid, 332.

⁴⁴ Ibid.

⁴⁵ Ibid, 410.

⁴⁶ Ibid, 155.

⁴⁷ "Baptists to Start General Conference," *Oregonian*, August 7, 1937, 9.

⁴⁸ "Church Drops 'German' Tag," *Oregonian*, December 13, 1941, 9; "Church Sets Final Service," *Oregonian*, August 24,

1957, 29.

⁴⁹ Woyke, 256.

⁵⁰ Ibid.

⁵¹ The address of the historic site is 7023 Rising Sun Avenue, Philadelphia. The historic building is no longer standing.

⁵² Ramaker, 112-113.

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residence in the Humboldt Park neighborhood and opened the house to 12 residents in 1896.⁵³ The building was added onto and remodeled several times before the home was relocated to a new facility in Norridge, Illinois in 1956. The third home, as will be discussed shortly, is the nominated property in Portland. A fourth and final home was established in Bismarck, North Dakota in 1940.

German Baptist Old People's Home in Portland

With high numbers of German Baptists in Portland at the beginning of the 20th century, local church leadership determined they should focus their efforts on establishing a retirement home in the city. At the time these planning efforts were underway in 1912, the Altenheim on SE Division Street was newly built and at full capacity. German immigrants reached their peak numbers in the city and organizations like the German Aid Society were active working to support those who were facing life challenges. Within their own church congregation, they saw an unmet need and moved to create a facility that would support their senior-citizen congregants and retired pastors. While there was coordination and financial backing at the regional level through the "German Baptist Old People's Home Society of the Pacific Coast" established in 1915, the efforts to establish the home in Portland was a local project serving the local community. The Portland pastor, Reverend Jacob Kratt, was one of the founding officers of the Society and the 71 original members were mostly residents of Portland and the surrounding vicinity. They worked together as a group to solicit and accumulate funds for the purchase of a site for the home.⁵⁴

In 1916, they had raised enough funds (\$1900) to purchase land in St. John's—at the time, a suburb to the north of Portland. World War I and the brief economic recession after the war delayed their plans to build on this land. In 1919, when the economy was improving, they began an aggressive fundraising campaign. Although the US entered another recession in 1920, their commitment to the project did not wane and in 1921 they were afforded an opportunity to trade the land in St. John's for the subject property on NE 82nd Avenue, which was towards the outskirts of the city. It was a large parcel with a fifteen-room house that could be adapted to their needs and allow them to quickly meet the demand for senior housing in their community. The size of the parcel also meant that their long-term goal of a larger old people's home could eventually be realized.⁵⁵ Costs totaling \$10,500 were expended on the property, including remodeling the interior of the building, creating a parking area, and fencing and landscaping the grounds. A "matron" was hired to live in the facility and help care for the residents. It officially opened on November 12, 1922 and reached full occupancy immediately.

It is unclear from the historic data what the exact entrance requirements were for the German Baptist home in addition to an entrance fee. In 1922, residents aged 65 to 70 paid \$1700, ages 70 to 75 paid \$1300, and 75 and older paid \$900.⁵⁶ These amounts were flexible, however, and were determined by individual economic situations. Given the lack of primary source documentation on entrance requirements, the few available directories and government bulletins on homes for the aged were consulted. A 1929 Directory of Homes for the Aged in the United States lists entrance requirements, sponsoring entities, and capacity figures for many homes across the country, but it is not a comprehensive document. Neither Portland's German Baptist Old People's Home nor the Altenheim are listed in this directory. However, looking at the German Baptist Home in Chicago, the entrance requirements are listed as "German or American; protestant; transfer of property to the home; \$700 minimum entrance fee."⁵⁷ Given their stated desire to build retirement homes that would support elderly German parishioners, it is almost certain that those belonging to the German Baptist Church were given admissions priority. However, no evidence suggests that their doors were closed to those outside their church community, except likely people of color and non-protestants, which was common at this time. Obituaries for residents of the home indicate substantial numbers that were of German, Swiss, Russian, and

⁵³ The address of the historic site is 1851 N. Spaulding Avenue, Chicago. The historic building is no longer standing.

⁵⁴ Letter to Women's Missionary Society from Baptist Home for the Aged, September 18, 1950, owner's property archives.

⁵⁵ Ibid.

⁵⁶ Woyke, 354.

⁵⁷ US Bureau of Labor Statistics, *Directory of Homes for the Aged in the United States*, No. 505, Nov 1929, (Washington DC: Government Printing Office, 1929), 14-15.

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Austrian heritage. Even after the home no longer placed as much emphasis on its German ties, it still attracted residents of German-speaking heritage into the 1960s.

After the 1922 building was operational, the church moved to start an endowment fund to support the retirement facility as entrance fees only covered a small portion of the operating costs.⁵⁸ It is unknown how much it cost to run the Portland home, but the *Care of Aged Persons* bulletin lists the annual costs per person for the Chicago and Philadelphia homes, which were \$228 and \$330 respectively.⁵⁹ If a resident had many more years of life ahead of them, their entrance fee would nowhere near cover the costs to care for them until their passing. A centenary history of the German Baptists indicates that the income for the Portland home came from investments, entrance fees, contributions from church members, appropriations from the church budget, and donations of food and household items.⁶⁰

Due to the immediate full capacity of the home in 1922, the church began planning a larger institutional building that could be easily added onto as demand for more bedrooms continued to increase. Raising the money for the Colonial Revival structure was an effort taken on by the churches within the Pacific Conference, which included 25 churches in Idaho, Washington, Oregon, and California.⁶¹ Although it was common for German Baptist churches to give to local projects in other parts of the country, this was one of only a couple of instances where a building project was organized at the conference level. It was still very much a local project but had the benefit of more substantial backing from the outset.

The architect of the first building wing was local church-member, home builder, and carpenter John W. Huget. The son of Austrian parents, Huget had emigrated from Russia and did not have any formal architectural training. It appears that at least through the development of the second wing, members of the church were given these types of key roles in the project, including Emil Kratt, the son of Reverend Kratt, who supervised the construction.

On June 20, 1928, this first section of the retirement home was dedicated in a ceremony, with pastors from Oregon and California participating in the dedication. A photo from the groundbreaking is shown in Figure 8 and a photo taken at completion is provided in Figure 9. The new building was one of three planned phases that were anticipated to cost \$70,000 in total. The use of durable high-quality materials including the brick exterior, wood and steel windows, and in particular, the slate roof are indicative of the German Baptist's long-term vision and pragmatic planning. As designed, the 1928 building was built with wood-framed end caps to allow for the future attachment of the planned subsequent wings without necessitating demolition of the masonry or significant disruption to the lives of the elderly occupants during the expansion. They continued to use the large house on the site at this time, which is shown in the background of the historic photos.⁶²

Even during the depths of the Great Depression, the need for housing for the elderly was still in such high demand that the German Baptist Church was able to raise enough funds to complete the second wing of the building in 1931. In March of that year, congregants Julius Zink and John Schappert were awarded the contract to construct a short wing at the northeast corner of the site, providing 20 additional bedrooms. The architect is unknown. Costing approximately \$16,000, this second wing intentionally matched the center wing in architectural style and materials as had been originally planned. A photo of the completed wing is provided in Figure 10.

On December 30, 1940 construction started on a third matching wing in the Colonial Revival style. Located on the south side of the center 1928 wing, it was completed in 1941. This wing was much longer and, in this respect, did not mirror the one built in 1931. Likely the 1931 wing was kept smaller due to the economic constraints of the Depression and/or the desire to retain the original house at the west side of the property as

⁵⁸ Ibid.

⁵⁹ United States Department of Labor, *The Care of Aged Persons in the United States*, 154.

⁶⁰ *These Glorious Years*, 182.

⁶¹ Woyke, 354.

⁶² Ibid.

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long as possible. Nonetheless, with the completion of the third wing, the capacity of the home reached 92 residents and the entrance fee was now set at \$2500. The wing also included additional rooms, a dining room, kitchen, and chapel. Costing \$45,000, the architect was Howard L. Gifford and the general contractor was Harry G. Johnson. It is unknown if they had any affiliation with the German Baptist Church.

In 1950, the original frame house on the site was demolished and the final matching wing was built, completing the western edge of the building to form an enclosed courtyard and connecting back to the 1931 wing on the north side. Completed at the end of 1950, it cost approximately \$200,000. The architecture firm was Annand, Kennedy, and Boone and the contractor is unknown. This wing brought the capacity of the home to 125 residents. In keeping with the previous wings, this one also matched the others, both in style and materials. Even almost 25 years later, the German Baptists used the same brick exterior, wood and steel windows, and slate roof for the last wing and did not revert to less expensive materials that became common during the postwar years. The consistency of the design reflects the fact that the German Baptists were future thinking. They intentionally sought to broadcast an impression of respect for their elders and that their achievements with this retirement home were substantial, well-planned, and of enduring quality.

The management and activities in the home were in large part tied to the close-knit German-speaking community of Portland's German churches—predominantly German Baptist churches, but activities were organized through other German-speaking churches as well. The act of churches supporting this facility was one way in which Portland's larger protestant German community came together as they participated in acts of Christian service and taking care of the elderly. For instance, special "old people's services" were held at local German churches and transportation of the elderly residents was provided to these services.⁶³ German Baptist pastors also provided sermons at the home.⁶⁴ On several occasions these were led by Reverend Jacob Kratt who provided sermons in both German and English.⁶⁵ Members from the German-speaking community played orchestral music at the home and during the Christmas season the home hosted holiday programming.⁶⁶ Fundraising activities for the home also took place within the German community including church bazars, silver teas, open houses, gift days, and musical benefit programs.⁶⁷ These fundraising activities helped with specific projects, such as furnishing the home, as well as supporting the admittance of residents who could not afford the full entrance fee. On several occasions, the home also hosted German Baptist conference events.⁶⁸ These conferences often drew more than 1,000 German-speaking members from around the Pacific Northwest to Portland.

Just as the earlier designers, contractors, and construction managers for the building were from the local German Baptist community, so were the home's managers. For instance, Nicolaus Schnell served as director for decade, believed to be from approximately 1935 to 1945. Schnell was born in Russia in 1876 and left for a better life in the United States when he was 21. He first settled in Nebraska and then came to Portland in 1909. As a member of the First German Baptist Church, he was involved in the initial efforts to start the retirement home and was present at the groundbreaking. While director, his passion for flower-growing resulted in robust gardening activities at the home. When he became a resident in his 90s, he brought the gardens back to life. The *Oregonian* ran an article profiling Schnell and a fellow Russian-born resident who were active gardeners at the home.⁶⁹ Both the activities that took place at the home and the institution's management demonstrate its ties to the larger community and the ways in which Portland's German-speaking residents helped further the mission of the German Baptist Old People's Home to supported their German elders.

⁶³ "An Old People's Service," *Oregonian*, October 6, 1934, 11; "Old People Have Day," *Oregonian*, September 19, 1936, 9.

⁶⁴ "Bethany German," *Oregonian*, November 14, 1936, 11; "Baptist Group Meeting," *Oregonian*, November 9, 1931, 7; "On account of repairing," *Oregonian*, August 14, 1927, 60.

⁶⁵ "Dr. J. Kratt will speak," *Oregonian*, August 21, 1932, 42.

⁶⁶ "Local Group Plays," *Oregonian*, January 11, 1925, 63; "Parties Given for Holidays," *Oregonian*, December 27, 1939, 14.

⁶⁷ "Home to Be Dedicated," *Oregonian*, November 11, 1922, 9; "Ruth Archer," *Oregonian*, May 8, 1927, 57; "Music Programs Attract," January 29, 1928, 51.

⁶⁸ "The German Baptist summer assembly," *Oregonian*, July 21, 1934, 9; "Baptists to Start General Conference," *Oregonian*, August 7, 1937, 9.

⁶⁹ "Russian-Born Dahlia Grower Fills Manor Gardens with Prized Blooms," *Oregonian*, August 19, 1969, 25.

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By the time the final wing of the German Baptist Home was completed in 1950, the focus of the home had changed from its beginnings in the 1920s. Not only was the German reference dropped after World War II, but in the 1950s the facility no longer had a direct tie to local churches and was 90% self-supporting.⁷⁰ Sometime between about 1950 and 1960 the home also began offering short-term rental opportunities that did not include the large upfront life payments that assumed a resident would live out the rest of their days at the facility.⁷¹

hWith a growing need for more intensive nursing care, the Home increased their scope of services to go beyond the comfortable, dignified residence that offered only moderate care-giving assistance that was provided in their early years. In 1968, they constructed the neighboring medical/nursing wing. It was designed in the International Style by John F. Jensen and Associates and cost one million dollars to build, providing approximately 100 beds. A plan for the property approved in 1963 shows the ownership originally had far greater ambitions, including removal of the nominated property and construction of a 15-story tower that would house 329 residents along with several other modern low-rise buildings on the site.⁷² The 1968 building currently provides housing and workspace for artists and is not included in the nomination or the boundary.

Comparative Analysis

To understand the place that the German Baptist Old People's Home holds in the history of elder care in Portland, the property will be compared with the other homes developed in the Progressive Era. The Oregon SHPO Database, newspaper searches, the 1917 Medical and Surgical Register of the United States⁷³, and the previously-mentioned bulletins published by the US government were used to ascertain those institutions located in Portland. These properties are listed in the table below. The four extant homes that still have buildings from the Progressive Era are included in this comparative analysis.

Historic Name	Address	Dates of Construction
Patton Home for the Friendless	4619 N. Michigan St.	1890 - demolished 1894-1926 – standing
Mount St. Joseph Home of the Aged	3060 SE Stark St.	1897 – demolished 1901 – demolished 1942 to c. 2000 – standing
Odd Fellows Home of Oregon	3214 SE Holgate St.	1902 – standing
Anna Lewis Mann Old People's Home of Portland	1021-1025 NE 33rd Ave.	1911, 1953 - standing
Altenheim	7901 SE Division St.	1912 - standing 1960, 1978, 1983 – demolished
Jewish Old People's Home	1957 SW 3 rd Ave.	c. 1915 – demolished
Woodmere Old People's Home (later called Pisgah Home Colony)	7511 SE Henry St.	1915 – demolished 1961 – standing

⁷⁰ "Open House Held," *Oregonian*, December 8, 1950, 21.

⁷¹ "Renovation of Nursing Homes One Answer to Housing Needs of Aged," *Oregonian*, April 10, 1962, 9

⁷² "Baptist Home Gains Ok," *Oregonian*, July 25, 1963, 22.

⁷³ R. L. Polk & Company, *Medical and Surgical Register of the United States*, (R. L. Polk & Co, 1917), 1277.

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Artisans' Old People's Home	SE 74 th & SE Division	1920 – demolished
German Baptist Old People's Home	850 NE 81 st Avenue	1922 – demolished 1928-1950 – standing

Patton Home for the Friendless (Figure 13)

4619 N. Michigan St.

The Patton Home for the Friendless is the oldest retirement home in Oregon.^{74,75,76} It was started by the Ladies Union Relief Society of Albina—a women's charitable group that aspired to help the needy but ultimately turned their focus to housing elderly women. Unlike the wealthy philanthropic women of Portland's west side, this Society was comprised of middleclass women who lived in the railroad town of Albina (incorporated into Portland in 1891). The first structure on the site was built in 1890 and the oldest existing structure still standing today dates to 1894. Subsequent wings were built during the period of significance in 1906, 1913, and 1926. The building has a strong connection to Portland's women's history. In 1911, Joseph Gaston profiled the home in his book on Portland's early history, saying this about the Society's tireless fundraising efforts for the building: "It was not an easy job. In the year 1889 Albina was a struggling village of a few hundred people, and none of them burdened with surplus cash. But the plucky women got the money."⁷⁷ Although the Patton Home has lost some integrity during subsequent remodels, the building generally reflects the character of the resource during the Progressive Era, including the additions that were made through the 1920s that are associated with the home's success serving the elderly in Portland.

The Patton Home building has in common with the German Baptist Old People's Home a social history of helping a segment of the population experiencing higher-than-average barriers to financial and housing security. However, the Patton Home is reflective of an early charitable real estate development undertaken by middleclass women for elderly women, while the German Baptist home's area of significance is tied to the German immigrant community.

Odd Fellows Home of Oregon (Figure 14)

3214 SE Holgate St

The Odd Fellows Home of Oregon was a important retirement facility in Portland founded by the Odd Fellows. Fraternal organizations like the Odd Fellows were important social societies that provided their members with a sense of connection while doing work to benefit the local community. Oregon's first Fellowship was granted in 1852 and the leaders' primary goal was to construct a building to house the aged, disabled, and orphaned. Their first building was established near the town of Fairview (east of Portland between Gresham and Troutdale) and the second building referenced here was constructed on SE Holgate Street in Portland's Kenilworth neighborhood in 1902. Over 37,000 members in the Oregon lodges contributed funds to build the Portland home and Odd Fellows from around the country gathered in Southeast Portland for the opening day celebration in 1902.⁷⁸ The home housed both elderly members and orphaned children of its members during its early years. While the building still stands and operates as low-income senior housing, it has lost a great deal of the historic integrity that links it to its period of significance. For instance, the highly character-defining two-story wrap-around verandas that provided outdoor gathering space are one of many architectural features that have been removed.

⁷⁴ "At The Patton Home" *Oregonian*, September 11, 1892, 8.

⁷⁵ Joseph Gaston, *Portland, Oregon, It's History and Builders*, (Portland, S. J. Clarke Publishing Co, 1911), 458.

⁷⁶ Ann Sullivan, "Patton Home Carries Its Years With Pride," *Oregonian*, November 30, 1987, 20.

⁷⁷ Gaston, 458.

⁷⁸ Dana Beck, "Odd Fellow of Oregon: A Heritage of Caring," *The Bee*, December 22, 2014, <https://pamplinmedia.com/sb/75-features/244022-111308-odd-fellows-of-portland-a-heritage-of-caring>, accessed 3/30/2020.

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This building is significant in the area of social history as the primary charitable endeavor undertaken by the Odd Fellows of Oregon to support the people in their membership. Like the German Baptist church that sponsored the nominated property, social groups like the Odd Fellows were another type of sponsor of retirement homes during the Progressive Era. While they share a common thread of significance in that the two buildings came about as the result of an organized group wanting to address the urgent social needs of their community, the German Baptist home is significant as a home for German immigrants in Portland.

Anna Lewis Mann Old People's Home (Figure 15)

1021-1025 NE 33rd Ave

The Anna Lewis Mann Home was listed in the National Register in 1992 primarily for its architectural significance, but also for its contributions to social history as an example of a Progressive Era social welfare institution. It was built in 1911 and designed by Whitehouse and Foulhoux. Situated on three acres, the Home was a philanthropic effort undertaken by Anna Lewis Mann—a wealthy widow whose husband was real estate developer Peter John Mann. The Old People's Home Society was the property's operating body and the original proponents of the residential facility. Their efforts to build a retirement home had been underway since 1893 but were not realized until Anna Lewis Mann funded the project. Of all the retirement facilities built in Portland during the Progressive Era, the Mann Home was the most luxurious and architecturally rich in detail. While the property had two additions made outside its period of significance, retains a high level of exterior and interior integrity.

Although the nomination only speaks generally to the Home's significance as a social welfare institution, it appears to be significant more specifically in the realm of women's social history—both because of its founder Anna Lewis Mann, but also because the Old People's Home Society was made up of philanthropic women of Portland's wealthy class. Initial research indicates that the Old People's Home did not serve a particular population such as immigrants or widowed women. For this reason, the listing of the Mann Home does not preclude the eligibility of the German Baptist Old People's Home, which is significant as a private retirement home serving immigrants.

Altenheim Home for the Aged (Figure 16)

7901 SE Division St

The Altenheim ("Home for the Aged") was built by the General German Aid Society in 1912. The benevolent society was founded in 1897 with the mission to aid German immigrants in finding employment, to provide support for those in financial need, to organize a school for German children, and to build a hospital. The Society still exists today, albeit under a new name that was incorporated in 1995—The German American Society of Portland. All of group's original goals were realized except the construction of a hospital. Instead, they set forth to develop a retirement home to fulfill a critical need in their community—housing for elderly Germans. A 3 ½ story brick Colonial Revival structure with a large two-story veranda was built on land donated by Louise Weinhard, widow of prominent German brewer Henry Weinhard. While the Society was a membership organization, it is not clear to what extent membership was required to receive aid. It is likely that members were prioritized for admission into the Altenheim in the same way that other groups primarily or exclusively served the elderly in their membership, such as the Odd Fellows. In 1960, another German organization that had been dormant since 1946—the Portland Social Turnverein—merged its assets with the Society. These funds allowed the Society to build the first of three wings that would expand the Altenheim. Subsequent additions were made in 1978 and 1983. The Society's website states that the Home operated continuously as a German retirement facility until 2003.⁷⁹ It closed for unknown reasons and the Society moved their headquarters and German language school there that year. In 2013, the property was sold to neighbor Portland Community College and renovated for use as an administrative and classroom building on their campus. Although the exterior work to the main building is historically sensitive and included

⁷⁹ German American Society of Portland website, www.germanamerican.org/history, accessed on 4/1/2020.

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reconstructing the previously-removed veranda, the project did demolish the side additions to the building and largely gutted and rebuilt the interior.⁸⁰

The Altenheim is clearly the closest comparative property to the German Baptist Old People's Home, given that they were both built during the Progressive Era to serve elderly German immigrants. The former was sponsored by a secular social society while the latter was funded by an immigrant church. The fact that two German immigrant homes were established within a decade of each other is evidence of the ongoing need, but more importantly, it demonstrates the commitment German immigrants had to the welfare of their community members. The nominated property stands as the primary charitable initiative of the German Baptists. Reflecting their organization and long-term goals to provide for their community, the cohesive multi-wing building was planned for a logical expansion over several decades. Through the home's management and activities, the nominated property also reflects the ways in which German churches tied their members together through acts of service to further their charitable goals and to support their more vulnerable community members. Both the Altenheim and the German Baptist Old People's Home are important to the social history of Germans in Portland and the significance of their ongoing efforts to provide for their elders.

Comparative Analysis Conclusion

During the Progressive Era, Portland saw the development of nine retirement homes. Many of these homes served a specific population. The Patton Home initially served women. The Odd Fellows Home and the Artisans' Home served members in their respective fraternal orders. The Jewish Old People's Home served Portland Jewish population. The Altenheim and the German Baptist Old People's Home served Germans. Although not all are still standing and some have lost integrity to connect them with the past, the development of these homes reveals important social history about their disparate groups and how they cared for the seniors in their communities.

The German Baptist Old People's Home is reflective of the sizeable German immigrant population in Portland and their strong commitment toward helping on another. Providing housing and care for their German elders during this less secure stage of life was one of several ways that German-speaking Americans stayed connected as a cultural community. Even with the Altenheim established in 1912, there was the need for more retirement housing in Portland. The German Baptists took on an aggressive fundraising campaign and, even in times of economic depression, were able to incrementally build a uniform multi-wing building to address a growing need. With a high level of integrity, the building maintains its connection with its social history and reflects the priorities of this immigrant group to construct a quality structure that would be an enduring institution in Portland for its community members.

⁸⁰ GBD Architects, *Architectural Permit Set Drawings for 7901 SE Division Street*, 2013. Accessed the permit files for 7901 SE Division on www.portlandmaps.com on 1/15/2020.

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9. Major Bibliographical References

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

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North American Baptist Conference, 1979.

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: Property Owner

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10. Geographical Data

Acreage of Property Less than one

(Do not include previously listed resource acreage; enter "Less than one" if the acreage is .99 or less)

Latitude/Longitude Coordinates

Datum if other than WGS84: N/A
(enter coordinates to 6 decimal places)

1	<u>45.528780°</u>	<u>-122.579570°</u>	3	<u></u>	<u></u>
	Latitude	Longitude		Latitude	Longitude
2	<u></u>	<u></u>	4	<u></u>	<u></u>
	Latitude	Longitude		Latitude	Longitude

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

The boundary for the German Baptist Old People's home is the tax lot. Beginning at the southeast corner of Partition Plat 2008-21, Lot 1, the boundary runs 204.12 feet north. Turning from this point, the boundary runs 75 feet west. The boundary then jogs 39.88 feet north and then 105 feet west to NE 81st Avenue. Turning to the south, the boundary run 243.75 feet to the corner of NE 81st and NE Oregon. From this point, the boundary runs east 180 feet where it meets the starting point at the corner of NE 82nd and NE Oregon.

Boundary Justification (Explain why the boundaries were selected.)

The boundary was selected because it includes the historic building as well as the landscape buffer and paving circulation spaces that were historically associated with the building. It excludes the parking lot and the neighboring building constructed in 1968, as these structures do not reflect the property's significance.

11. Form Prepared By

name/title Jessica Engeman, Historic Preservation Specialist date Feb 28, 2020
organization Meritus Consulting, LLC telephone (503) 943-6093
street & number 1111 NE Flanders St., Suite 206 email Jessica@merituspg.com
city or town Portland state OR zip code 97232

Additional Documentation

Submit the following items with the completed form:

- **Regional Location Map**
- **Local Location Map**
- **Tax Lot Map**
- **Site Plan**
- **Floor Plans (As Applicable)**
- **Photo Location Map** (Include for historic districts and properties having large acreage or numerous resources. Key all photographs to this map and insert immediately after the photo log and before the list of figures).

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Photographs:

Submit clear and descriptive photographs. The size of each image must be 3000x2000 pixels, 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: German Baptist Old People's Home
City or Vicinity: Portland
County: Multnomah **State:** Oregon
Photographer: Sally Painter and Jessica Engeman
Date Photographed: May 2, 2020

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

- Photo 1 of 14:** OR_MultnomahCounty_GermanBaptist_0001
East elevation, camera facing west.
- Photo 2 of 14:** OR_MultnomahCounty_GermanBaptist_0002
South elevation, camera facing north.
- Photo 3 of 14:** OR_MultnomahCounty_GermanBaptist_0003
West elevation, camera facing east.
- Photo 4 of 14:** OR_MultnomahCounty_GermanBaptist_0004
North elevation, camera facing south.
- Photo 5 of 14:** OR_MultnomahCounty_GermanBaptist_0005
Courtyard, camera facing south.
- Photo 6 of 14:** OR_MultnomahCounty_GermanBaptist_0006
Main entry, camera facing east.
- Photo 7 of 14:** OR_MultnomahCounty_GermanBaptist_0007
Staircase, camera facing west
- Photo 8 of 14:** OR_MultnomahCounty_GermanBaptist_0008
Dining room, camera facing southwest.
- Photo 9 of 14:** OR_MultnomahCounty_GermanBaptist_0009
Chapel, camera facing southeast.
- Photo 10 of 14:** OR_MultnomahCounty_GermanBaptist_0010
Lobby, camera facing north.
- Photo 11 of 14:** OR_MultnomahCounty_GermanBaptist_0011
Second floor corridor, camera facing west.

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Photo 12 of 14: OR_MultnomahCounty_GermanBaptist_0012
Second floor corridor, camera facing northeast.

Photo 13 of 14: OR_MultnomahCounty_GermanBaptist_0013
Typical bedroom, camera facing south.

Photo 14 of 14: OR_MultnomahCounty_GermanBaptist_0014
Typical bedroom, camera facing northwest.

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

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

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List of Figures

(Resize, compact, and paste images of maps and historic documents in this section. Place captions, with figure numbers above each image. Orient maps so that north is at the top of the page, all document should be inserted with the top toward the top of the page.)

- Figure 1:** Regional location map
- Figure 2:** Local location map
- Figure 3:** Tax lot and boundary map
- Figure 4:** Site plan
- Figure 5:** Basement floor Plan
- Figure 6:** First floor plan
- Figure 7:** Second floor plan
- Figure 8:** Groundbreaking ceremony in 1927
- Figure 9:** German Baptist Old People's Home, 1928
- Figure 10:** German Baptist Old People's Home, 1931
- Figure 11:** German Baptist Old People's Home, 1938
- Figure 12:** German Baptist Old People's Home, c. 1945
- Figure 13:** Patton Home for the Friendless
- Figure 14:** Odd Fellows Home of Oregon
- Figure 15:** Anna Lewis Mann Old People's Home
- Figure 16:** Altenheim Home for the Aged

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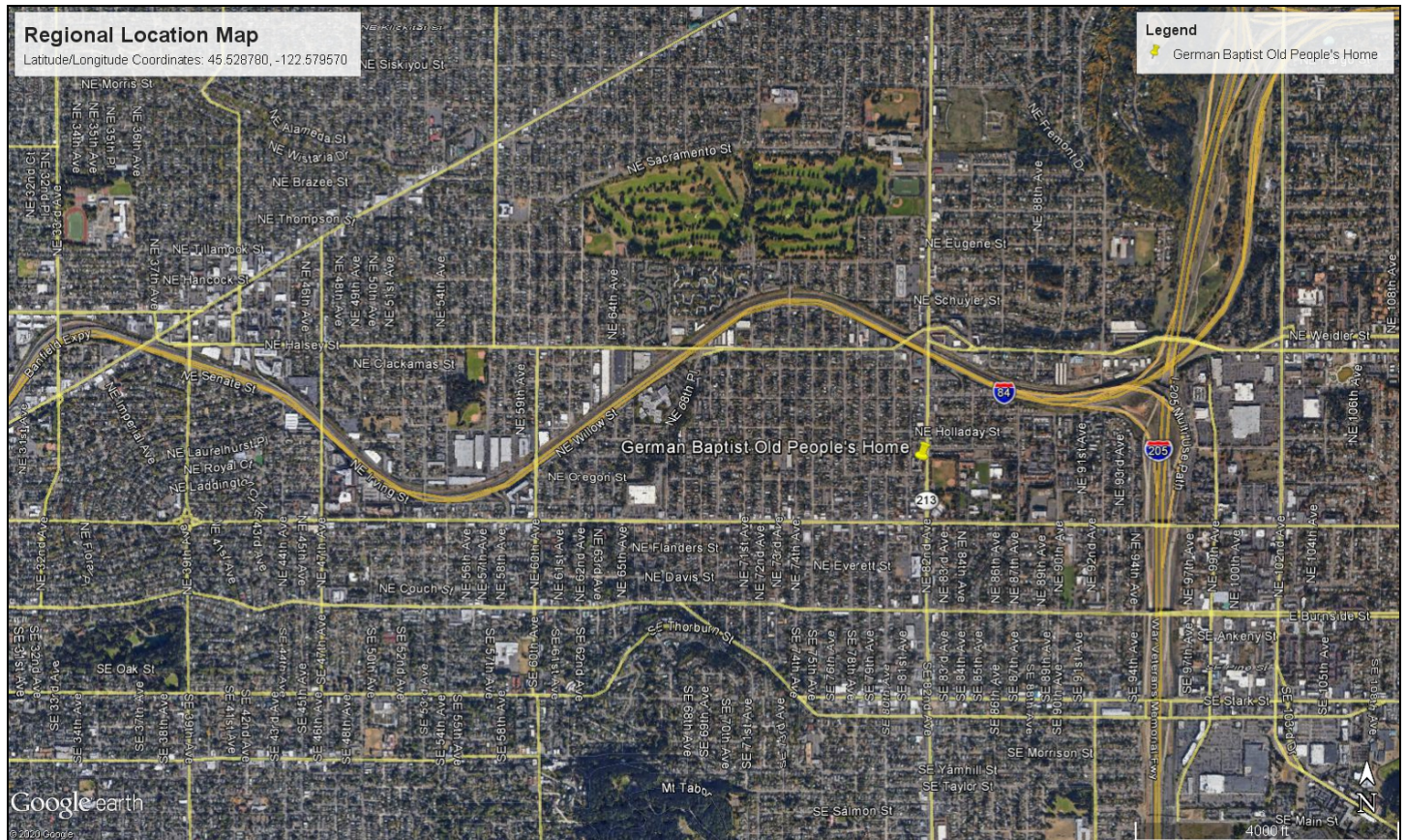
County and State

N/A

Name of multiple listing (if applicable)

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Figure 1: Regional Location Map. Latitude 45.525780° and Longitude -122.579570°.



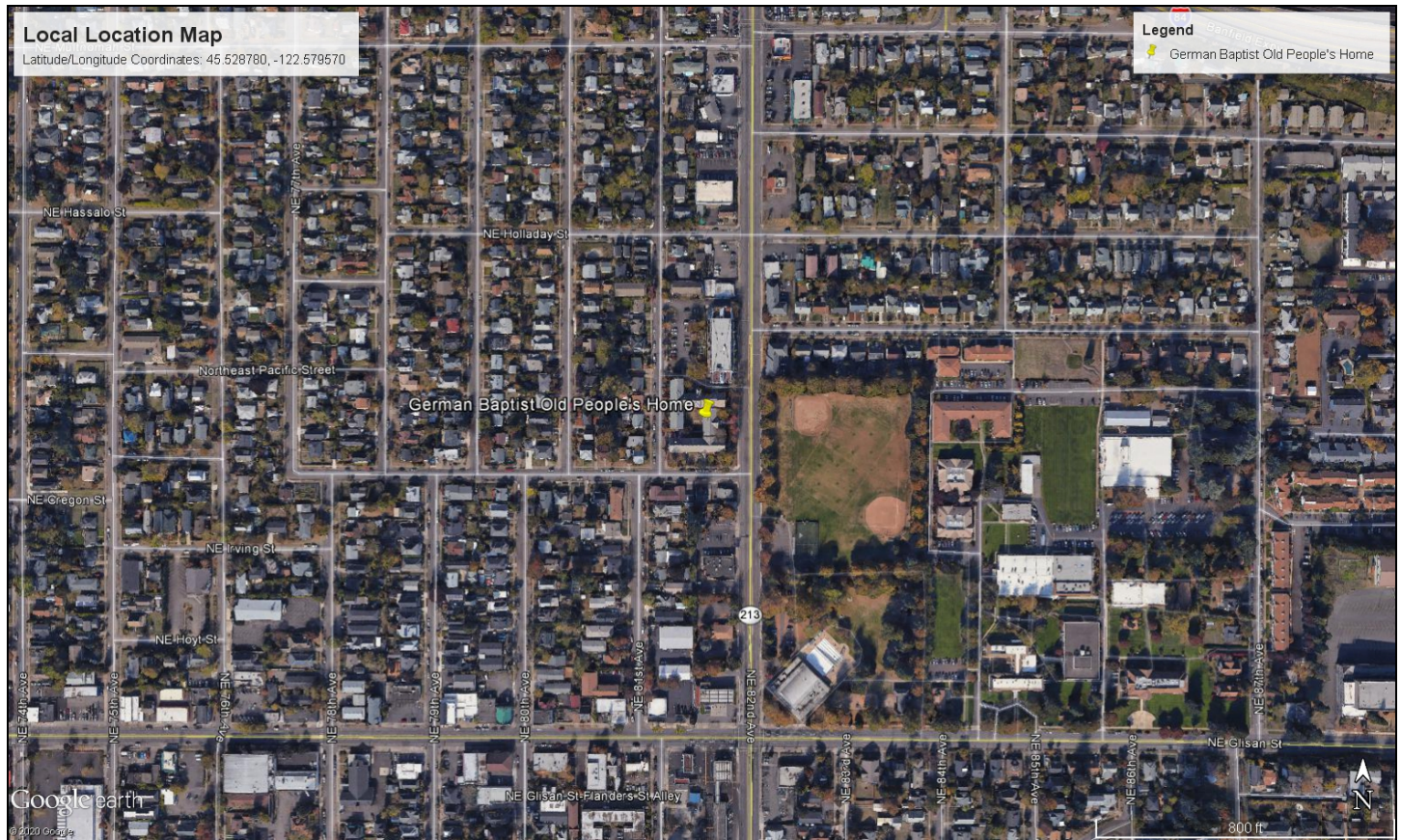
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Figure 2: Local location map. Latitude 45.525780° and Longitude -122.579570°.



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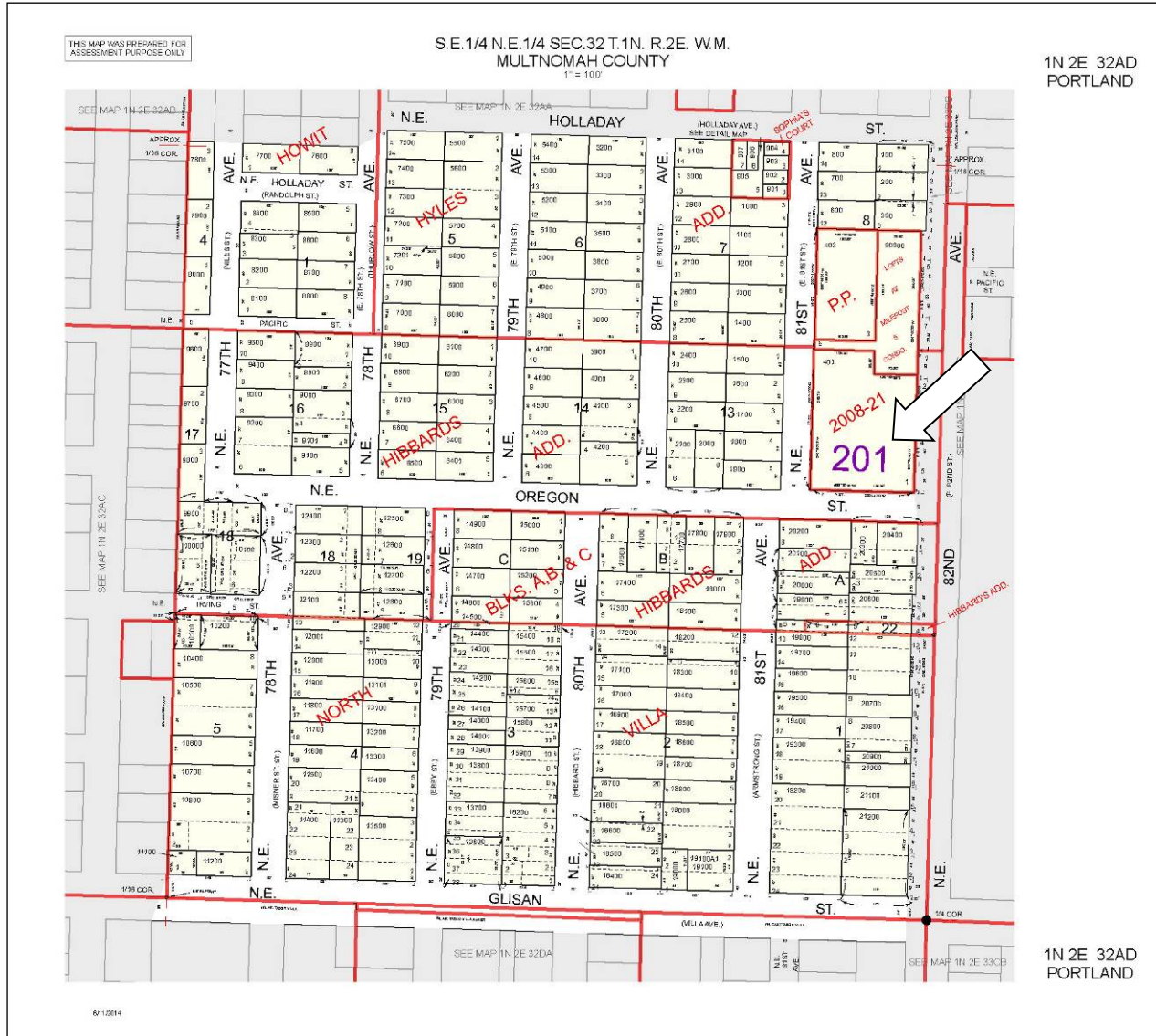
County and State

N/A

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Figure 3: Tax lot map.



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Figure 4: Site Plan



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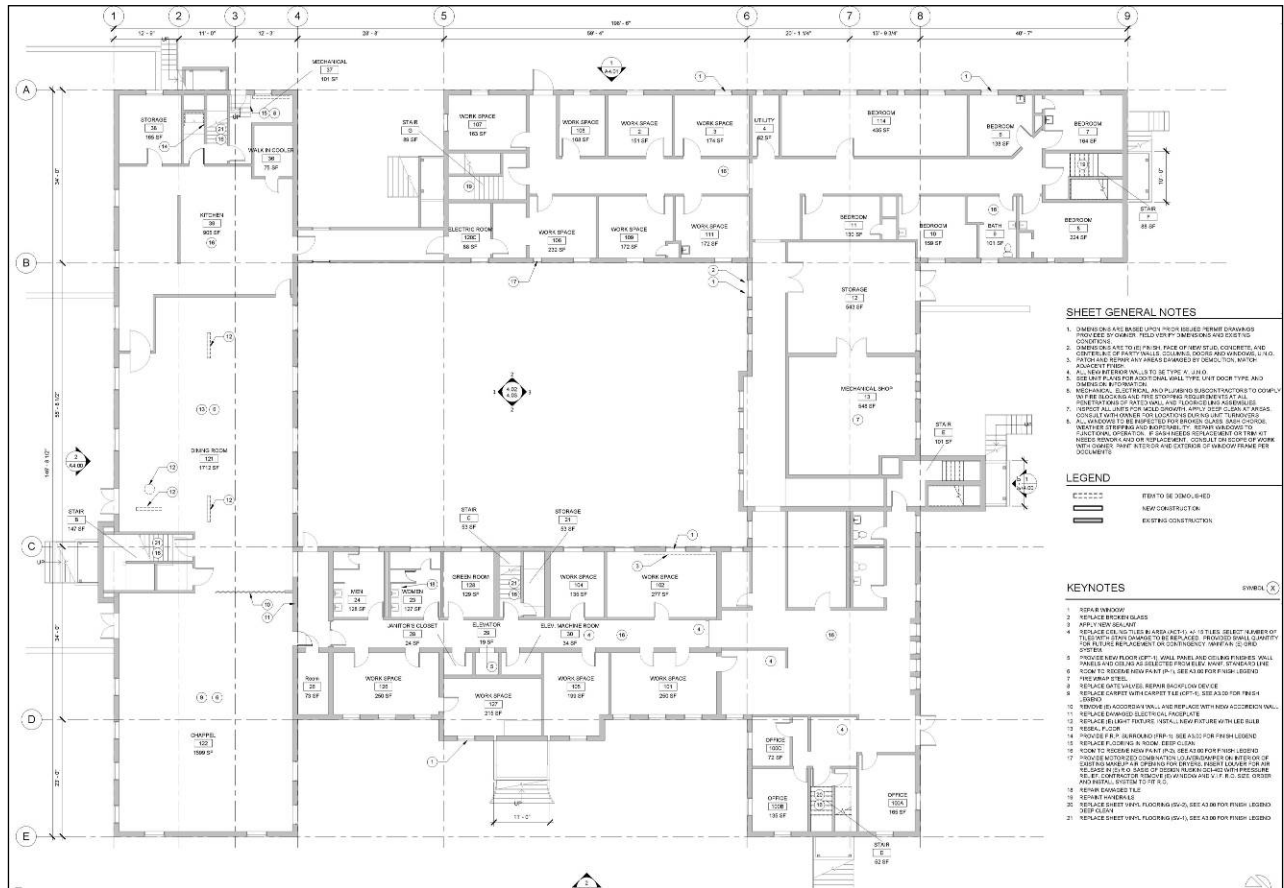
County and State

N/A

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Figure 5: Basement Floor Plan



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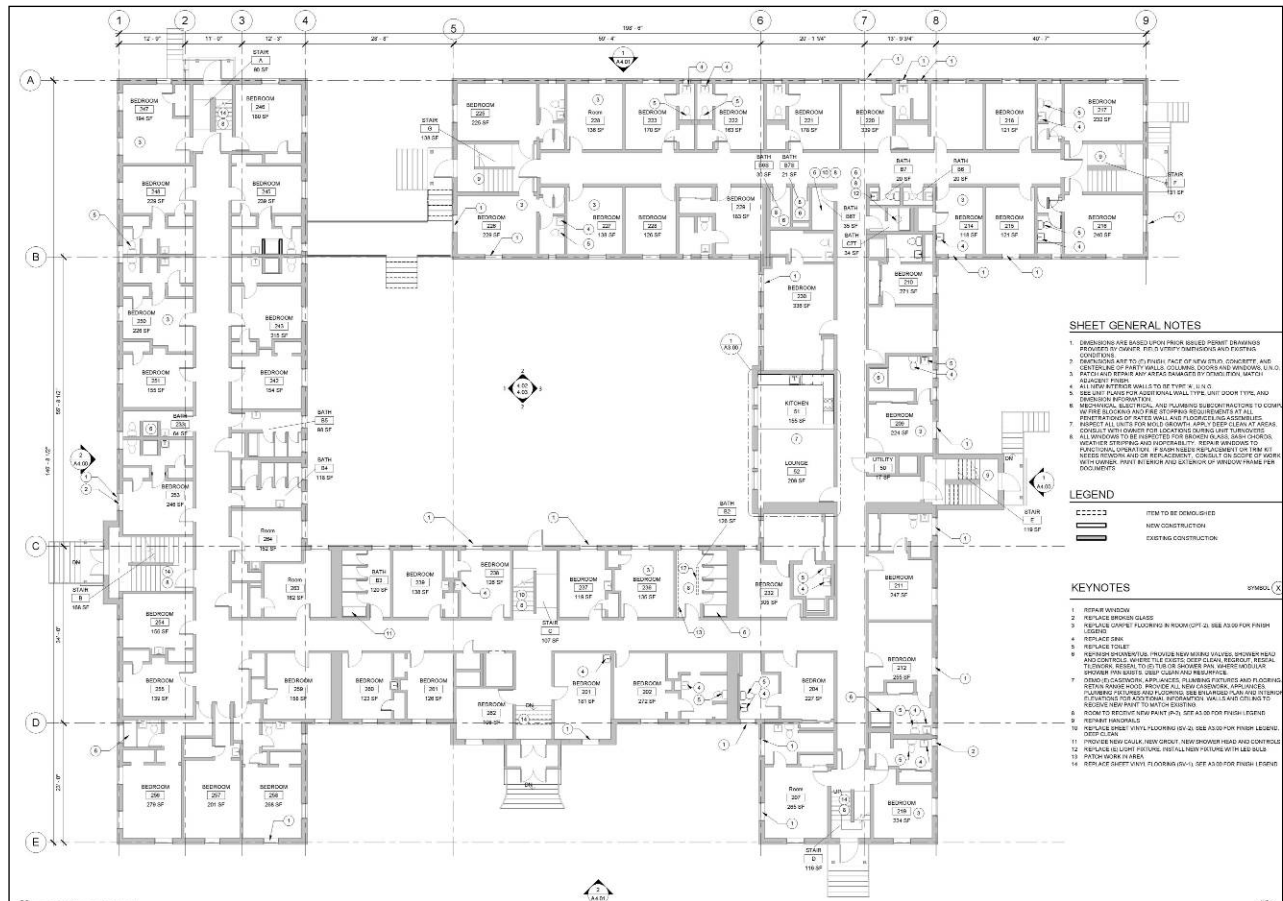
County and State

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Figure 6: First Floor Plan



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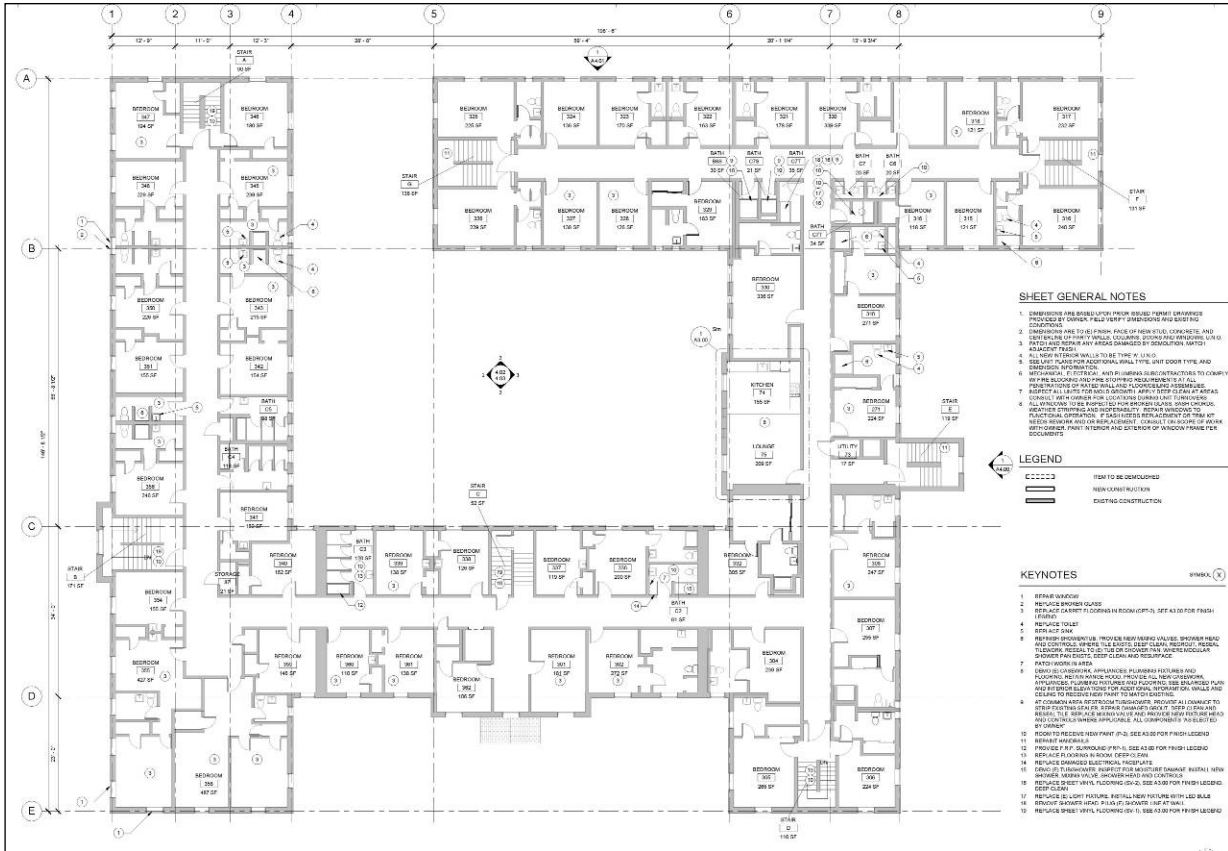
County and State

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Figure 7: Second Floor Plan



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Figure 8: Ground-breaking ceremony for the new building, 1927.⁸¹



⁸¹ Building owner's property archives, accessed 3/1/2017.

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Figure 9: German Baptist Old People's Home, 1928.⁸²



⁸² Building owner's property archives, accessed 3/1/2017. Photo clipped from German newspaper; source unknown.

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Figure 10: German Baptist Old People's Home, 1931.⁸³



⁸³ Building owner's property archives, accessed 3/1/2017. Photo clipped from newspaper; source unknown.

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Figure 11: German Baptist Old People's Home, c. 1938.⁸⁴



⁸⁴ Building owner's property archives, accessed 3/1/2017. Photo clipped from newspaper; source unknown.

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Figure 12: German Baptist Old People's Home, c. 1945⁸⁵



⁸⁵ Building owner's property archives, accessed 3/1/2017.

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Figure 13: Patton Home for the Friendless, 4619 N. Michigan Avenue, Portland.



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Figure 14: Odd Fellows Home of Oregon, 3214 SE Holgate St., Portland.



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Figure 15: Anna Lewis Mann Old People's Home, 1021-1025 NE 33rd Ave, Portland.



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Figure 16: Altenheim Home for the Aged, 7901 SE Division St., Portland.



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Photo 1 of 14: East elevation.



Photo 2 of 14: South Elevation.

**German Baptist Old People's Home
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Photo 3 of 14: West elevation



Photo 4 of 14: North Elevation.

**German Baptist Old People's Home
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Photo 5 of 14: Courtyard.



Photo 6 of 14: Main entry.



Photo 7 of 14: Staircase



Photo 8 of 14: Dining Room

**German Baptist Old People's Home
Multnomah County: OR**



Photo 9 of 14: Chapel



Photo 10 of 14: Lobby



Photo 11 of 14: Second Floor Corridor



Photo 12 of 14: Second Floor Corridor



Photo 13 of 14: Typical bedroom.



Photo 14 of 14: Typical bedroom.