

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

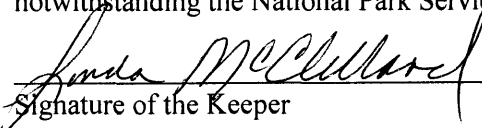
NRIS Reference Number: 06000444

Property Name: Swedish Evangelical Lutheran Augustana Church

County: Woodbury State: Iowa

N/A
Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.


Signature of the Keeper

May 30, 2006
Date of Action

=====
Amended Items in Nomination:

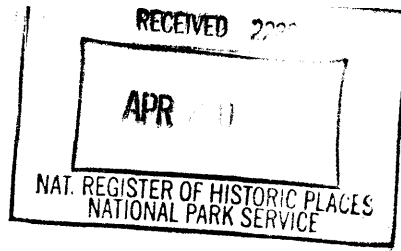
Section 8

The entry "1979" is hereby dropped from the list of Significant Dates because it falls outside the period of significance, 1890-1955.

The Iowa Historic Preservation Office was notified of this amendment.

DISTRIBUTION:

**National Register property file
Nominating Authority (without nomination attachment)**



APR 12 2006

744

OMB No. 10024-0018

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, work processor, or computer, to complete all items.

1. Name of Property

historic name Swedish Evangelical Lutheran Augustana Church

other names/site number Augustana Lutheran Church

2. Location

street & number 600 Court Street

N/A not for publication

city or town Sioux City

N/A vicinity

state Iowa

code IA

county Woodbury

code 193

zip code 51101

3. State/Federal Agency Certification

As the designated authority under the national Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Donnell G. Soike, DSHPO, April 14, 2006

Signature of certifying official/Title STATE HISTORICAL SOCIETY OF IOWA

Date

State or Federal agency and bureau

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

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is :

- entered in the National Register. See continuation sheet.
- determined eligible for the National Register See continuation sheet.
- determined not eligible for the National Register.
- removed from the National Register.
- other, (explain:)

Signature of the Keeper

Date of Action

James McClelland 5/30/06

5. Classification

Ownership of Property

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property

(Check only one box)

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

Number of Resources within Property

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

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

Religion/Religious Facility

Current Functions

(Enter categories from instructions)

Religion/Religious Facility

7. Description

Architectural Classification

(Enter categories from instructions)

Late 19th and 20th Century Revivals/
Late Gothic Revival

Materials

(Enter categories from instructions)

foundation concrete

walls brick
stone/limestone

roof wood/shingle

other metal/iron
wood

Narrative Description

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

8. Statement of Significance

Applicable National Register Criteria

(Mark an "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 of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

Areas of Significance

(Enter categories from instructions)

Ethnic Heritage

Period of Significance

1890 - 1955

Significant Dates

1890

1955

1979

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

N/A

Architect/Builder

Brown, C.P.

Larson, Charles A.

9. Major Bibliographic References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government –city recorders office
- University
- Other

Name of repository:

The Archives Vault of Augustana Lutheran Church,
Sioux City

Swedish Evangelical Lutheran Augustana Church
Name of Property

Woodbury, IA
County and State

10. Geographical Data

Acreage of Property less than one acre

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>14</u>	<u>714000</u>	<u>4708000</u>	3	_____
	Zone	Easting	Northing		
2	_____	_____	_____	4	_____

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Lots 10-12, Block 46 Middle Sioux City Addition

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Marion Larson Moline
organization Augustana Lutheran Church date June 15, 2005
street & number 600 Court Street telephone church: 712-255-7694; Moline 712-255-0675
city or town Sioux City state IA zip code 51101

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

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

Property Owner

(Complete this item at the request of SHPO or FPO.)

name Augustana Lutheran Church
street & number 600 Court Street telephone 712-255-7694
city or town Sioux City state IA zip code 51101

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. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 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 Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 1 Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

A Narrative Description of Location and Site

The subject property site is located on the northeast corner of Sixth and Court Streets in Sioux City. Sixth Street is a main thoroughfare east to west. Court Street is a major north-south street through the easterly portion of Sioux City. The site has a frontage of 150 feet on Court Street and a frontage of 316 feet on Sixth Street. The north side of the site adjoins a public alley which extends between Court Street and Iowa Street. The site is rectangular in shape, containing 49,400 square feet.

The Founding of the Swedish Evangelical Lutheran Augustana Church of Sioux City, Iowa

In 1870 an itinerant home missionary of the newly founded Augustana Synod rode into Sioux City to gather the Scandinavians together to create a church, thus laying the foundation for the Swedish churches at that time in Sioux City. By May 17, 1875, the Rev. P. A. Philgren from Fort Dodge, Iowa had organized the Swedish Evangelical Lutheran Augustana Church of Sioux City, Iowa, North America. The first Swedish Evangelical Lutheran Augustana Church worship service was in a school house at Third and Virginia Streets, consisting of a congregation of seventeen Swedes and their thirteen children. (photo # 1, section 8, page 28).

Swedish Evangelical Lutheran Augustana Church's growth was rapid. They built their second church in 1876 at Fifth and Virginia Streets (photo # 2, section 8, page 29). By 1887 another place of worship was necessary. Purchasing two lots at Sixth and Court Streets, the members, using their own talents and skills, built the church edifice. During the years 1888-1890, Swedish Evangelical Lutheran Augustana Church was constructed on Lots 11 and 12, Block 46, Middle Sioux City, Woodbury County, Iowa (black and white photo # 1, Additional Documentation). This Gothic Revival style building of rectangular form, measuring 55 feet by 94 feet 4 inches, was constructed of best hard burn Sioux City pressed facebrick. The bricks were laid in American Bond with grey-white mortar. The church was clad in new brick in 1955, presenting a mid-century modern interpretation of the Gothic Revival style. The Brick Veneering Project of February 13, 1955 was necessary because of the crumbling condition of the mortar and the bricks caused by water leakage especially around the two small towers on the west façade. The cost of the project was \$44,000.00 including the installation of two fire escapes from the north and south balconies on the east façade ("Church Council Minutes").

The 1955 re-cladding occurred during the Period of Significance (1890-1955).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 2 Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

In 1959, the incorporation of the church expired. With the new incorporation in September 1959, the charter was obtained and the name was changed to Augustana Lutheran Church, in place of Swedish Evangelical Lutheran Augustana Church. Iowa state law required re-incorporation after 50 years duration of the original incorporation.

Exterior - The Front Façade (West) "Enter His Gates"

Located at the base of the 115 foot bell tower, the main front door on the west side of the building is 6 feet wide. This central double door entry has arched Gothic style wooden frames of white pine, painted grey-white. Included within the door top of these Gothic style frames is a pair of half-round Austrian stained glass windows and another smaller pair of round stained glass windows. The door sill is grey-white Kasota limestone with a hood gabled pediment of the same stone. The shape matches the vaults of the roof, suggesting peak. Set at the peak of this stone gable is a heavy rectangular Kasota limestone marker with the name of the church inscribed upon it: "Swedish Ev. Lutheran 1889 Augustana Church" (photo # 3, section 8, page 30).

Kasota Limestone, also called Mankato Limestone, is a yellowish sedentary stone 450 million years old quarried between St. Peter, Minnesota and Mankato, Minnesota. Because of its strength and hardness like marble, it was used for lintels, window sills, cap stones of the pilasters and the buttresses, and the church name stone of Augustana.

Running full height on each side, from the bottom of the bell tower to above the name stone are two large pilasters with Kasota capstones. Above the name stone and its capstones are two large (6 feet 7 inches tall and 4 feet 3 inches wide) lancet arched stained glass windows with tracery and stone sills, topped with a pair of very narrow (4 feet 10 inches tall and 4 feet 3 inches wide) single stained glass windows with the same tracery. The 115 foot bell tower has fenestrations designed in a Gothic style, the majority featuring decorative tracery. Continuing upward are two large louvers with stone sills on all four sides of the square Romanesque style tower with hood gable pediment of the same Kasota limestone with buttresses to support the shingled spire and its iron weather vane. The original spire was surfaced with beige wooden shingles with decorative placement of black shingles (photo # 4, section 8, page 31). This photo is of the original church of 1890.

Flanking the bell tower of the church are two small towers. These two 106 foot high towers contain the same configuration as the bell tower (i.e., doors, buttresses, tracery, three windows, etc.). Four small

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 3 Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

spires originally decorated the top of the four buttresses at the base of each of the three towers. Between the bell tower and the two side smaller towers at the main door level is a series of four stained glass windows in the front façade of Swedish Evangelical Lutheran Augustana Church. The bell in the main tower was purchased from Meneely and Company Founders, in May 1892 (photo #5, section 8, page 32). Leading up to each of the three doors on this west façade are masonry steps with sides of brick fretwork (black and white photo #3, Additional Documentation).

West Façade Alteration

In 1955, the decision was made to stay at Sixth and Court Street and to re-brick the exterior because of the crumbling condition caused by water leakage of the original brick work (1890). During the 1955 re-cladding, the original placement of window openings and entries were retained. The new bricks were the same kind of hard burn pressed face brick as originally used in 1890 and were installed by the same company, The Sioux City Brick and Tile Company. The biggest change was the loss of brick texture and patterning. During the re-cladding of the church in 1955, the four small towers, which originally decorated the top of the buttresses at the base of the three towers on the west façade, were removed also because of water damage. The remaining two 106 feet high towers, as well as the bell tower, were re-shingled with asphalt shingles. As part of the re-cladding, the limestone trim at each opening was also replaced. While this may have been a conscious and innovative effort to interpret the Gothic as a mid-century style, no information has come to light to back this theory and thus no case for significance under Criterion C is being made.

Exterior – The North and South Façades

The steep gabled roof of Swedish Evangelical Lutheran Augustana Church has five dormer louvers on each side (photo # 6, section 8, page 33). The red bricked sides of the church building have five 12 foot 2 inch bays with full height pilasters with Kasota limestone caps. In each of these ten bays is a set of double lancet stained glass windows, each measuring 2 feet 5 inches wide and 11 feet 8 inches tall, with a round stained glass window depicting a Lutheran symbol in the top center of the two windows (photo # 7, section 8, page 34). Each group of these three windows is set within a heavy Gothic style wooden arch of pine wood, painted grey-white. All the sills of these windows are of Kasota limestone. Between each of these sets of windows within the bays is a buttress with Kasota limestone caps.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 4 Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

Directly below the nave windows and below a thick band of Gothic style detail are the five undercroft bays with windows which match the upper windows in all details but size (black and white photo # 6, Additional Documentation). All the windows measure 2 feet 5 inches wide by 6 feet 6 inches tall.

North and South Façade Alterations

In 1890, these windows had rippled translucent glass but since 1977 they have been replaced with stained glass on the lower portion of the south façade of the church. All the sills are brick row-lock sills and had oval window wells. All the wells of 1890 were graduating in depth to the grade of Court Street. In July of 1965 Sixth Street was opened to the newly constructed Sixth Street Viaduct going east over railroad tracks. This called for the removal of the window wells on the south façade, to meet the street level of Sixth Street and the new sidewalk. On the north façade, the wells graduated in depth to the channel for water drainage and were blocked and bricked up in 1955 re-cladding program. In the middle of the five lower bays on the south side was an entry door and windows with the same Gothic style tracery.

Exterior - The East Façade — The Rear of the Church

On the rear east side of the church is a projection 13 feet by 15 feet which comprises the apse and the chancel on the upper level (photo # 6 , section 8, page 33). The high, rounded exterior of the apse on this facade is the only exterior surface of the church that is not of red brick. It is covered with wooden lap siding with a 10 inch surface exposure. It extends from the peak of the apse dome to the top of the height of the buttresses around the entire church, marking the floor line of the nave. This projection was included in the original dimensions for the building of 94 feet 4 inches running east and west.

On the north and south sides of this projection were two windows on each level, giving light to the inner spiral stairway from the lower level, which led to the nave and the sacristy behind the bema on the lower nave level and to the organ/choir loft on the upper balcony level. Beneath all this, on the lower east undercroft level, there were three entries, one to the room containing the stoves and the coal bin underground for heating the building, one to the kitchen, and one to the middle window bay on the south-east, which was connected to an outside entry way. These were all in Gothic-style tracery. This east side lower level of the building was finished in the same red brick as all the other façades with two smoke stacks, one on each corner at the rear of the building. There were two lower windows on the east side in addition to the door mentioned above. These were of stained glass and had the same Gothic

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 5 Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

tracery as the doors. One of these windows was in the furnace room and the other in the entry hall for the kitchen.

East Façade Alterations

In 1918, when the new altar was installed in the new bema in the interior on the east end of the nave, the upper gallery and the north small window were removed. The choir and organ were removed to the west end of the gallery. The small window on the south side remained illuminating the new bema with the new altar until it was removed in 1970 (see "Interior Alterations of the Nave and Undercroft" on page 8).

In 1955, the decision was made to stay at Sixth and Court Streets, and to re-brick the exterior church because of the crumbling condition of the original brickwork (1890). The re-bricking program cost \$44,000. The brick used was the best hard burn Sioux City pressed facebrick (black and white photo # 3, Additional Documentation). The bricks were laid in American Bond with grey-white mortar similar to the original brick of the 1890 construction. As part of the re-cladding, the limestone trim was also replaced.

East Façade Addition – The Education Building

Exterior

On September 27, 1976, at a total cost of \$489,335.00, construction began of this new, two-story building, measuring 130 feet (north and south) by 50 feet (east and west). Also it featured a flat roof, two pane stained glass windows with limestone sills on the south façade. Columns capped by limestone on the east façade using Adel red brick, matched perfectly with the 1890 church and the 1955 re-cladding, making the entire structure appear as one (black and white photos #5, 6, and 7, Additional Documentation). Additional land was acquired from the city, using the north-south alleyway between Sixth and Seventh Street on the east side of the church. The purchase of this alley and the purchase of a quarter of a block east of this new educational building cost \$8,000.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 6 Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

Interior

Because of the Sunday school growth in the 1970s, there was a need for additional space on the first floor of this building. This floor included the church office and pastor's study, the educational superintendent's office and supply room, a large hall for church programs, sports events, and community meetings, a large church council meeting room, new bathroom facilities, and more storage room and an air conditioning unit. At the January 1975 Annual Congregational Meeting, approval was given to have a building program to create six large Sunday school rooms on the second floor, in addition to all of the facilities mentioned above.

Interior of Swedish Evangelical Lutheran Augustana Church — The Nave

Entering Swedish Evangelical Lutheran Augustana Church is a Gothic experience, one of high arches, rich wooden carvings, fluted columns, and wrought iron balustrades. Because of the brilliance of the colored Austrian stained glass windows, Swedish Evangelical Lutheran Augustana Church has always enjoyed bright light from the Southern exposure (black and white photo # 2, Additional Documentation).

Three sets of double doors provide entry to the main doors of the nave. Two sets at the left and the right lead to the gallery stairway on both the north and south sides. Continuing through the center double door arrangement, one enters at the rear of the nave into the narthex under the west gallery. At both the south and north ends of the narthex are double doors, leading both to the stairway down to the undercroft and to the secondary exterior doors.

The nave in 1890 had a center aisle 6 feet 3 inches wide. The two side aisles ran parallel with the center aisle. They were 9 feet 10 inches from the side walls. This created four seating sections with a total capacity of 1,000. The old box pews and chairs from the first churches were placed in the gallery (photo # 8, section 8, page 35). Upon the construction of the Swedish Evangelical Lutheran Augustana Church at 600 Court Street, new pews were purchased by the Ladies Aid Society (the older Sewing Circle) for \$1,000. They were of quarter-sawn oak with Gothic style carved ends. The 1890 pews are now in the balcony/gallery replacing the box pews and chairs of 1875 (photo # 9, section 8, page 36). The four sides of the nave were paneled with pine wood wainscotings 3 feet 3 inches high.

**United States Department of the Interior
National Park Service**

National Register of Historic Places Continuation Sheet

Section number 7 **Page** 7 Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

The bema on the nave floor featured a large pulpit/lectern with exposed stairs leading up on two sides, and a pair of gaslights attached (photo # 10a and # 10b, section 8, page 37). In front, on the left side of the bema, stood the marble baptismal font with its gold engraving in Swedish (photo # 11 section 8, page 38). Between a small lectern and the font was an altar table attached to the base of the large pulpit/lectern and stairs. Surrounding all this in the front of the nave was an unbroken circle altar rail with slender balusters (black and white photo #2, Additional Documentation). On each side of this altar arrangement, outside of the rail, were two Sedelia chairs. These ornate oak altar chairs of Gothic style stood one on the left and one on the right. These chairs share the honor of being the first furniture purchased for the chancel, dating 1888 (black and white photo #2, Additional Documentation). They are still in use today. Directly to the sides of these two chairs are two doors, one on each side. The door on the left led to the pastor's sacristy study on the nave level. The right door led to the stairway to the upper gallery containing the organ/choir loft and to the spiral staircase down from the nave to the undercroft.

On the upper gallery above the lower front nave containing the bema was, in 1890, a cast iron bowed balustrade with intricate cast and pierced open work which was topped with a wooden oak molded railing (black and white photo #2 in Additional Documentation and photo #113, section 8, page 40). The balustrade was on all four sides of the continuous gallery, above the nave.

The front gallery contained the organ console with curtained sides for the organ, "the pumper" and the choir and their chairs. This organ was made by Lars Moline, a member of the church, and was moved into the 1889 Sixth and Court Streets church from the old 1876 church at Fifth and Virginia Streets (photo # 8, section 8, page 35). The Moline organ was sold many years ago to a small church in eastern Iowa.

Topping all this arrangement of the worship center and choir/organ gallery, connecting in the front of the nave in the east, was a large Gothic tunnel arch, 50 feet high with its own supporting fluted columns (black and white photo #2, Additional Documentation). On each side of the nave (north and south sides) are five fan vaults (quadripartite) with columns (iron cored) supporting the gallery from below and topped by another set of columns supporting the vaults. The side walls under the gallery are 20 feet high, and the gallery/ balcony side walls measure 30 feet from the floor to the top of the arch.

In 1890, all the arches and columns of the church nave were ornately decorated with borders in vivid colors and gold banding. On the east rear wall of the apse, above the new 1890 Schultke Organ was a

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 8 Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

large painted figure of Christ ascending above the clouds. On the front of the high arch above it all was painted a scripture passage in Swedish, “*The Lord is in His Holy Temple,*’ Psalm 11:4” on the left side and, “*We preach the Crucified Christ,*’ Cor. 1:23” on the right side (black and white photo # 2, Additional Documentation). The first lighting of the church was with gas lights attached to the columns of the nave in the coved rim of the balcony floor and on the pulpit/lectern on the bema in the front of the chancel (black and white photo # 2, Additional Documentation). The apse was also lit with four small stained glass windows. The entire church was heated by two large wood burning stoves in the undercroft.

Interior Alterations of the Nave and Undercroft

There have been some major alterations of the nave within the church interior. The original floor construction plan of the 1890 chancel included a choir/organ loft behind the bema, in front of the apse in the gallery.

In 1918, the choir/organ loft was moved to the rear gallery (black and white photo #8, Additional Documentation). A new arrangement of an approximately 25 foot tall Gothic style oak reredos, containing oak statues of John and Moses, was installed. The statues were carved by Oberammergau artists from Germany in 1918. The front gallery above the bema was removed. This made room for the new pulpit, lectern, and communion table, all in Gothic style as well as the Granston rare print of “He is Risen” in the reredos (photo #12, section 8, page 39 and floor plan of nave section 7, page 10). The 1918 floor plan for the undercroft was the Sunday school area. The multipurpose room was the Sunday school class room for children 8 years old to confirmation age of 14 (1918 floor plan of the undercroft, section 7, page 10).

In 1970, with cleaning, painting and plaster repair, the nave was restored (black and white photo # 4, Additional Documentation). The small south window, referred to on page 5, was removed. A narthex was created on the first floor under the choir/organ loft in the gallery. The painting of “He is Risen” (photo #12, section 8, page 39) in the center of the 1917 reredos was relocated to the south wall and a new statue “The Christus” was installed in its place (black and white photo # 4, Additional Documentation).

Between 1976 and 1979, while the educational building was being built, the undercroft was renovated and converted into a choir room, a lounge, a chapel, a nursery and a library (floor plan of undercroft

United States Department of the Interior
National Park Service

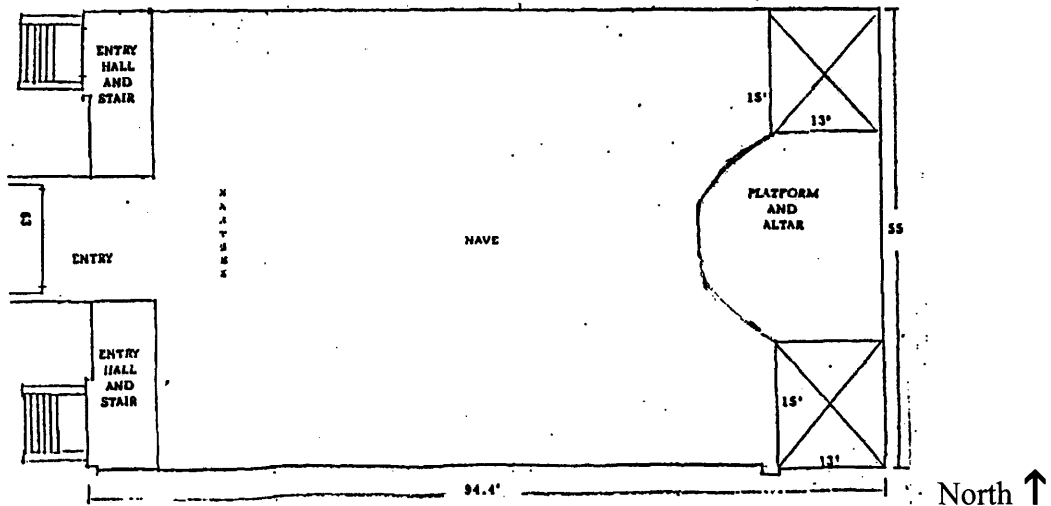
National Register of Historic Places Continuation Sheet

Section number 7 Page 9 Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

1977, section 7, page 11). The renovation was accomplished in three years by the efforts of 70 lay members of Swedish Evangelical Lutheran Augustana Church. They installed many of the treasured building artifacts from the (1907) 610 Court Street parsonage; and the (1890) beveled glass, oak doors and frames, brass hardware, brass lighting fixtures, and Gothic style carved wooden pieces taken from the remodeling of the sanctuary (1918; Floor Plan - 1977, section 7, page 11). The (1921) garage bricks were used in creating the fireplace in the lounge.

The church retains much of its original integrity. The configuration of the church, including vault, arches, columns, balustrade and windows remain the same size and shape as built in 1890.

Floor Plan - 1890



Main level of Church Structure Source of dates: specifications drawn by Charles P. Brown, 1889, graphic drawn by Tom Ericson, 1985 from an historic photograph located in the church archives.

There are no floor plans for the undercroft for 1890. The kitchen remains the only unchanged room in the undercroft.

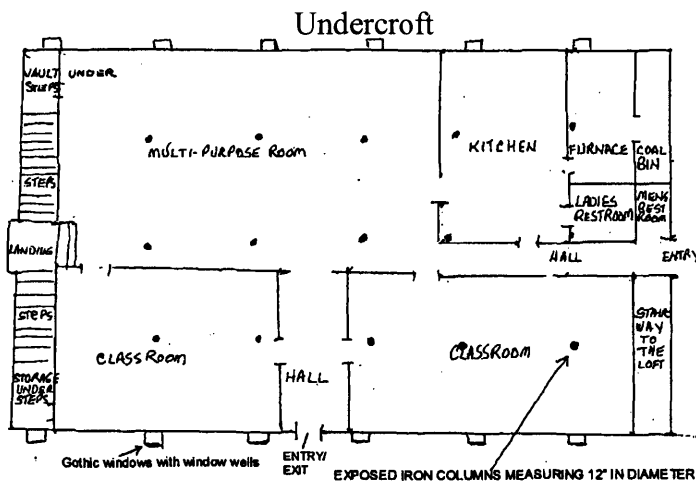
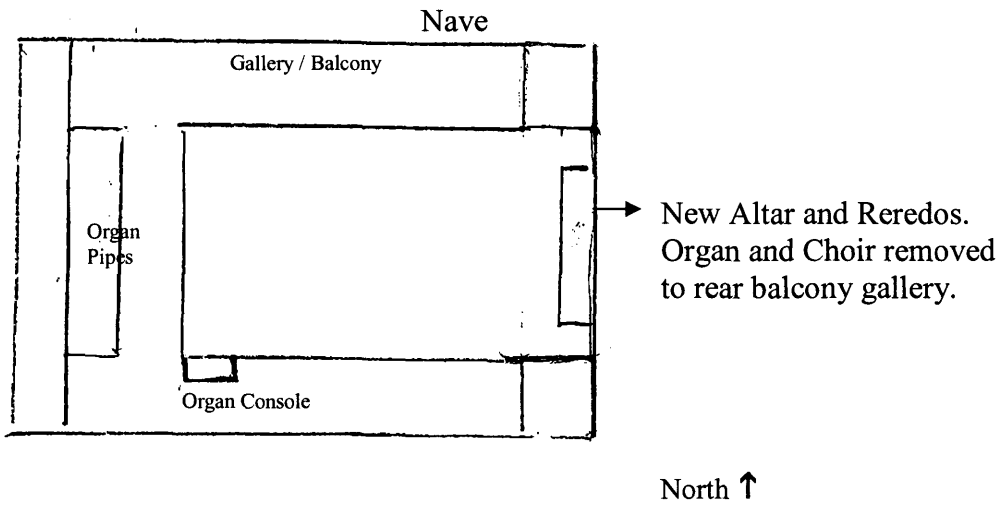
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 10

Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

Floor Plans - 1918



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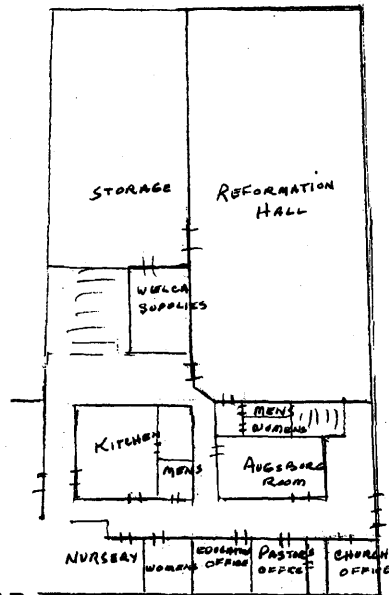
National Register of Historic Places Continuation Sheet

Section number 7 Page 11

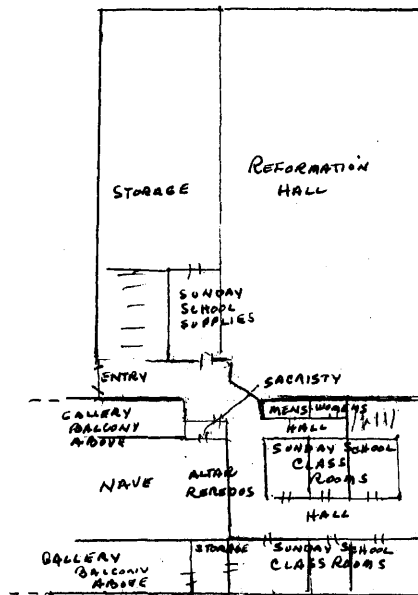
Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

Floor Plans - 1977

Education Building Addition

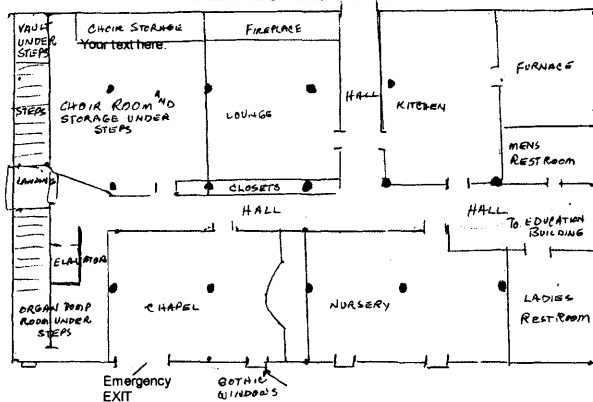


First Floor



Second Floor

Undercroft 1977



North ↑

55 feet wide 94.4 feet long -
not to scale. Source of graphic,
Marion Moline, Augustana
Lutheran Church member, 2005

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 12

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Statement of Significance

Swedish Evangelical Lutheran Augustana Church is significant under Criterion A because it is the sole surviving religious structure and congregation with an unbroken continuous Swedish heritage associated with the settlement of Swedish people in Sioux City.

Because the church derives its significance from its association with Sioux City's Swedish heritage, it meets National Register Criterion Consideration A. The church remains remarkably intact, retaining much of its original integrity of location, setting and association with Sioux City's Swedish community.

The Swedes in Sioux City

Why did the Swedish immigrants come to the United States? They came because of economics; Sweden was in a population explosion. They came because of conscription imposed during the Thirty Year War; each family had to supply a son for the king's army. They came because of age; they were young and eager. They came because of The Homestead Act of 1862; homesteading was a great attraction for these farm youth. They came because of the religious revival in Sweden; America had a freer religious and social climate. Some came because of the letters of Peter Cassel published in Sweden and the beckoning letters from relatives already in America. America became a land of opportunity, not only spiritually, but financially and socially. Two million Swedes immigrated to the United States in the 1880s.

Iowa, in the 19th century, was the most geographically "laid out" state in the nation because of the least resistance to mountains and rivers with winding valleys. Iowa's flat prairies and crossable rivers, buffalo and Native American trails, stagecoach operating from east to west (1840-1874), railroad development in the 1880s, steamboats on the Missouri River (1856), army trails from east to west, and the first human-made trail from Council Bluffs, Iowa following the Missouri River northwest, make it easy to see why Iowa and Sioux City became the "Crossroads to the West".

In the 1850s, using the sun as their compass, Alex McCready and his son, who were freight carriers, used two teams of horses and a breaking plow to connect Fort Dodge and Sioux City to the west. When it was later surveyed and even today, the Land Office clearly shows the route of the furrows to be the

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 13

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

easiest layout east to west for Iowa Highway 20 from Fort Dodge to Sioux City. At this time, a large group of Swedes arrived by boat, stagecoach, train, on horseback and on foot to the juncture of Iowa, Nebraska and what is now South Dakota.

In 1851, Woodbury County, Iowa was organized and Sioux City was platted in 1855 and incorporated in 1857. It was at this time that the ward system was established by the local government.

The population of Sioux City in the spring of 1856 numbered 150. By 1857, it had increased to 400. The population doubled in size to 800 in 1862 due to steamboat traffic during the gold strikes in the West Montana Territory. Among the immigrants to arrive at this time in 1867 was the first Swedish family of Nels Olson Stenbeck, his wife and four children. Mr. Stenbeck was a farmer and later worked for the railroad which reached Sioux City from Missouri Valley on March 9, 1868. In the 1870s, the population of Sioux City numbered 3,400 citizens.

In 1870, S. P. A. Lindahl, an itinerant home missionary of the newly-founded Augustana Synod, rode into Sioux City to gather the Scandinavians together to form a church, thus laying the foundation for all the Swedish churches in Sioux City. In 1873, a sewing circle of the Scandinavian women of Sioux City gave the future members of Swedish Evangelical Lutheran Augustana Church \$84.73 from their treasury to purchase a lot for their church. On May 17, 1875, the Rev. P. A. Philgren from Fort Dodge, Iowa organized the "Swedish Evangelical Lutheran Augustana Church of Sioux City, Iowa, North America" at the schoolhouse — their first church— with 17 Swedes and their 13 children. (photo # 1, section 8, page 28).

Among the thirteen immigrants from Sweden who became charter members of Augustana Lutheran Church were:

Peter Hanson, born January 29, 1836 - Önnestad Parish Kristianstads län, Sweden. He arrived in Sioux City in 1869. He was a contractor and head coach builder for the "Sioux City and Pacific Railroad" (later "The Chicago Northwestern Railroad"). He was also the first Sunday school superintendent. His wife was Carolina Appelgren, born November 11, 1849 – Värmskog Parish, Värmland County, Sweden. She arrived in Sioux City in 1871. In May 1869, Peter bought a lot in east Sioux City for \$250.00 and built his home at 323 South Wall Street. He was the first Swede to own real estate in Sioux City.

Mathias Carlson Carlstrom, born February 8, 1839 – Asarum Socken Parish, Blekinge County, Sweden. He arrived in Sioux City in 1870. He was a stone cutter and proprietor of the P.B. Nichols and

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 14

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Company Marble Works. His wife was Elna Persdotter, born May 7, 1840 – Onnestad Parish, Kristianstads län, Sweden. She also arrived in Sioux City in 1870.

John Reesburg (Risburg), born February 28, 1841 – Konga Socken Parish, Malmöhus län, Sweden. He arrived in Sioux City in 1874. He worked as a laborer. His wife was Elsa Persdotter, born May 19, 1847 – Mellby Parish, Kristianstad. She also arrived in Sioux City in 1874.

Ola Håkanson, born August 20, 1820 – Härröd Parish, Kristianstads län, Sweden. He arrived in 1872 and worked for Mathias Carlstrom at Marble Works. His wife was Hanna Persdotter, born May 8, 1827 - Önnestad Parish, Skåne, Sweden. She also arrived in Sioux City in 1872.

Hans Leander, born August 3, 1846 – Köpinge Parish, Kristianstads län, Sweden. He arrived in Sioux City in 1873 and was a laborer. His wife was Bengta Larson, born March 1, 1851 – Farlof Parish, Kristland County, Sweden. She arrived in Sioux City in 1874.

Anders Johan Johnson, born December 28, 1831 – Tallsved, Askeryds Parish, Jönköpings län, Sweden. He arrived in Sioux City in 1870 and became sexton of the church in 1875. His wife was Christina Charlotta Johanson, born August 30, 1832 – Topa parish, Östergötland. In 1873, she arrived in Sioux City.

Olof Johnson, born December 12, 1841 – Lyngsjo Parish, Kristland, Sweden. His occupation is unknown; however, he arrived in Sioux City in 1869. His wife was Ingrid Nilsson, who also arrived in 1869. She was born in Farlof Parish, Kristianstads län, Sweden; however, her date of birth is unknown.

Lars (Louis) Larsson Nyholm, born September 10, 1852 – Visnum Parish, Värmland County, Sweden. He arrived in Sioux City in 1869 and was employed as a carpenter. His wife was Maria Petterson, born July 16, 1849 – Melby Parish, Kristianstads län, Sweden. She arrived in Sioux City in 1874.

Fredrick Olson, born January 3, 1849, Ny Parish Värmland, Sweden. He arrived in Sioux City in 1869. He was a meat man and had his business at 1016 Fourth Street. His wife was Karin Erickson, born July 6, 1847 – Svarvsjö Parish, Faluland County, Sweden. She arrived in Sioux City in 1872.

Olaf Magnusson, born April 13, 1826 – Wähle Södra Ny Parish, Värmland, Sweden. In 1874, he arrived in Sioux City. He was a railroad construction worker. His wife was Christina Margareta Andersdotter, born January 30, 1827 – Ny Parish, Värmland, Sweden. She also arrived in Sioux City in 1874.

Anders Gustav Olson, born August 31, 1854 - Wähle Södra, Ny Parish, Värmland, Sweden. He arrived in Sioux City in 1868. He was a farmer and a shoemaker. His business was known as Anderson and Olson Shoes and later in 1892 as Olson Brothers Shoes. His wife was Sofia Svenson, born October 30, 1877 – Holma, Hulstjö Parish, Småland, Sweden. She arrived in 1887.

John Skoglund, born October 9, 1842 – Hestra Parish Jönköpings, Sweden. He arrived in Sioux

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 15

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

City in 1869 and later became a stocker for the Sioux City Gas Company. His wife was Ingra Larson, born December 7, 1856 – Träne parish, Kristiandstans län, Sweden. She arrived in Sioux City in 1874.

Nils Anderson, born June 27, 1829 – Jernskog Parish, Carlstad, Sweden. He arrived in Sioux City in 1875. His wife was Signe Olson, born November 27, 1833 – Jernskog Parish, Carlstad, Sweden. She arrived in Sioux City in 1875.

Their devotion to their own language was among the many reasons for this little group of 17 charter members to form their own church, The Swedish Evangelical Lutheran Augustana Church, Sioux City, Iowa. In the archives is a collection of transfers of membership from the immigrants' church parishes of Sweden to Swedish Evangelical Lutheran Augustana Church.

Because transportation to the church in 1889 was by foot, horseback or horse and buggy, the local parishioners built their homes near the church in the Third Ward. This area was on the east side of the city, from Fifth and Court Street north to 24th Street, east to Iowa Street and west to Jones Street. It was a Scandinavian neighborhood.

The nativity of the Third Ward in Sioux City had a population of 602 persons born in Sweden (Iowa State, Secretary of Census of Iowa for the Year of 1889 [Des Moines; State Printer, 1885]). It was in this ward that the newly arrived Swedes first organized and located their congregation and later built two churches. The first church they built was in 1877 at Fifth and Virginia Streets, and consecrated on Jan. 16, 1878. The value was \$1,400.00. Because of their rapid growth to 76 members, they enlarged the church, creating a "Cross Church," rededicating it August 16, 1882. (photo # 2, section 8, page 29). This building was demolished and no longer exists. In 1889, they built the second Lutheran church at Sixth and Court Streets, the subject of this nomination. It was consecrated Feb. 16, 1890. The cost was \$25,000.00, with a seating capacity of 1,000.

Statistics of Membership Growth and Church Location

First church used:

Third and Virginia Streets (schoolhouse) 1875— 17 adults (confirmed) and 13 children.
1876—51 adults (confirmed) and 25 children.

Second church, constructed by its members:

Fifth and Virginia Streets 1877 — 126 adults (confirmed) and 68 children

Third church, constructed by its members:

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number 8 **Page** 16

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Sixth and Court Streets 1889—238 adults (confirmed) and 142 children

Still in use today, Swedish Evangelical Lutheran Augustana Church remains a landmark commemorating the determination and ingenuity of the Swedish people who found their way across the United States and Iowa to Sioux City. The church celebrated the 125th Anniversary of the congregation in May 5-7, 2000. The congregation has been worshipping, continuing their Swedish heritage, and reaching out to the neighborhood and community of Sioux City for the past 115 years from the 1890 building, Augustana Lutheran Church, at Sixth and Court Streets.

Between 1890 and 1895, Swedish Evangelical Lutheran Augustana Church organized two other Lutheran churches. These were the days of travel by horse and buggy. The distance and weather made it necessary to organize other churches. The Swedish Lutheran Immanuel Church on Fifth and George Streets, Sioux City, Iowa, was originally started as a Sunday school for members of Swedish Evangelical Lutheran Augustana Church residing on the west side of town. In 1897, there were 30 members. When they were chartered on Nov. 15, 1906, they had 180 members. The second Lutheran church organized by Swedish Evangelical Lutheran Augustana Church was the Swedish Evangelical Lutheran Concordia Church in 1895, in Banner Township, Woodbury County, for members of Swedish Evangelical Lutheran Augustana Church residing in the country northeast of Sioux City. Thirty members of Swedish Evangelical Lutheran Augustana Church who resided 12 miles northeast of Sioux City organized themselves into a church with the permission of the Augustana Synod because of the distance to Swedish Evangelical Lutheran Augustana Church at Sixth and Court Streets.

The Building of Swedish Evangelical Lutheran Augustana Church, Sixth and Court Streets and the Builders of the Church

Sioux City history is a colorful saga. All these historical reasons, the development of transportation, the business possibilities, the land speculator seeking his fortune, the farmer drawn by the promise of fertile soil, and the immigrants pursuing a better life for self and loved ones, stimulated the immigrant people who were willing to work hard to make their dreams come true. Their determination and courage has affected all aspects of Sioux City history from the earliest settlement to the present. Into this prevailing influence and surrounded by their traditions, the first Swedish immigrants arrived in 1868 to share in the building of Sioux City and in the construction from 1888 until 1890 of their beloved Swedish Evangelical Lutheran Augustana Church.

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number 8 **Page** 17

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Swedish Evangelical Lutheran Augustana Church's location in the Swedish neighborhood, at Sixth and Court Streets, and Gothic architectural style, with the 115 foot tall bell tower, was a silent witness and reminder of the homeland of the Swedes. Swedish Evangelical Lutheran Augustana Church is the sole surviving religious structure and congregation with an unbroken continuous Swedish heritage associated with the settlement of Swedish people in Sioux City. At one time, there were three other Swedish churches in Sioux City of other denominations. The 1874 Swedish Baptist building is located at Tenth and Virginia Streets and the building is now the location of "Centro Christiano International". The congregation later joined the Central Baptist now at 4001 Outer Drive, Sioux City. The First Evangelical Covenant Church of 1885 was originally at Tenth and Court Streets, and was sold. That congregation later built a new church at 1315 Indian Hills Drive. The Swedish Methodist Episcopal (1893) at Ninth and Court Streets is no longer in existence. The first Swedish Mission (Lutheran) church, erected at the same time as Swedish Evangelical Lutheran Augustana Church, existed one block away at the corner of Seventh and Court Streets. The Mission Church, which no longer stands, seated 300. The Swedish Evangelical Lutheran Augustana Church seated 1,000. The Augustana Synod, of which Swedish Evangelical Lutheran Augustana Church in Sioux City was a member, represented the dominant, more conservative wing of Swedish American Lutheranism.

Gothic Architecture

"Gothic" is a term sometimes used to distinguish medieval from classical architecture. The Gothic style originated in France and spread through Europe from approximately 1160 to 1530. In the latter part of the 16th century, the Gothic style fell into disuse. A deliberate movement took place in the 1700s to revive it. In the 1800s an English architect revitalized the movement because he thought the Gothic Revival style, with its soaring ceilings, tall pointed arches and stained glass windows, all reaching visually and emotionally upwards to God, best expressed the Christian faith.

Swedish Evangelical Lutheran Augustana Church gives evidence of Gothic Revival style with its vigor, artistic maturity and exuberant use of the pointed arch and a system of piers and buttresses giving great height and bright illumination of light from stained glass windows. Swedish Evangelical Lutheran Augustana Church, Sioux City, Iowa evidenced the Gothic influence, as the nave is dominated by 39 foot high arches. Also evident of Gothic style at Swedish Evangelical Lutheran Augustana Church are the ten 14 foot tall double lancet stained glass windows in ten large bays with heavy moldings. During the 1955 re-bricking of the church, the original placement of the window openings and entries were retained. The new bricks were the same kind of hard burn bricks as

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 18

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

originally used and were installed by the same company: Sioux City Brick and Tile. The biggest changes were the loss of brick texture and patterning, the loss of the spires and details on the towers, and the loss of detail at each opening. While this may have been a conscious and innovative effort to interpret the Gothic as a mid-century modern style, no information has come to light to back this theory, and thus no case for significance under Criterion C is being made. However, the use and retention of the Gothic Revival style is important to understanding the ethnic history of the church.

There is only one other structure of the Gothic Revival style of architecture in Sioux City and that is St. Boniface Catholic Church, 703 West Fifth Street, Sioux City, which has been granted inclusion in the National Register of Historic Places.

It is hardly possible to speak of a distinct Augustana Lutheran Synod architecture; however, the dominant style of many of this synod's churches is of Gothic genre. Swedish Evangelical Lutheran Augustana Church and its congregation played an important role both in aiding Swedish immigrants to adjust to American life and in retaining the familiar culture the immigrants left behind in the homeland. Gothic Revivalism is a testament to the enduring success of their ancestors. Swedish Evangelical Lutheran Augustana Church's building inside and outside shows the desire to create a beautiful church reminiscent of the Gothic churches of the homeland, especially in its use of cast iron, its 115 foot tall spire, and the weathered red brick similar to that of the king's church, *Riddarholmskyrkan* (Church of Riddarholmen) of Stockholm (1250). As the immigrants of 1860 were passing through the United States to Sioux City, many of the first churches of the Augustana Synod impressed them. The First Lutheran Cathedral (1856), also of Gothic style, is one of the oldest of four Augustana Lutheran Synod congregations at Jamestown, New York, as is the First Lutheran Church of Moline, Illinois, after which this Sioux City Swedish Evangelical Lutheran Augustana Church is patterned.

On August 28th, 1886, Mr. Charles P. Brown, a locally significant architect, set up his practice and achieved great success working from his Sioux City office in the Metropolitan Building on Fourth Street in Sioux City. He was born in Salem, Massachusetts on March 16, 1855. He completed his architectural apprenticeship and began his professional work in Boston. After the financial crash of 1875, Mr. Brown moved to Detroit, Michigan, where he worked in the offices of B. Myers. He then moved to Philadelphia, Pennsylvania, and began working with the firm of Wilson Bros and Co. who were architects and engineers for the Pennsylvania Railroad. Mr. Brown remained in Philadelphia, Pennsylvania for six years.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 19

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Notable among his works in Sioux City were the celebrated Sioux City Corn Palace of 1890, the Security National Bank building (1890— 1891) (non-extant), the Metropolitan Block (non-extant), the Massachusetts Block (non-extant), the Krumann Block (1889), the Evans Block (1889) and the Lexington Block (1889) (non-extant).

In addition to designing these business buildings and some of the residences in Sioux City, he designed the Swedish Evangelical Lutheran Augustana Church at Sixth and Court Streets. Swedish Evangelical Lutheran Augustana Church is one of five extant examples of Mr. Brown's legacy in Sioux City. While working for Wilson Bros. and Co., Mr. Brown gained valuable experience in the use, design and limitations of iron construction. This technique and experience is revealed in the construction of Swedish Evangelical Lutheran Augustana Church, with its iron-filled columns in the undercroft and nave, of which one is exposed in the kitchen. His influence is obvious in the choice of the nave's iron gallery balustrade, and in the iron weather vane atop the bell tower spire. (See the specification in the Swedish Evangelical Lutheran Augustana Church archives.)

With Mr. Brown's specifications and drawings, and their Swedish traditions regarding the decorating of their homeland churches, the building committee organized on Jan. 1, 1889, at the annual meeting of the congregation. The members of the congregation who were in business in Sioux City had the expertise and supplies necessary to begin the actual construction of Swedish Evangelical Lutheran Augustana Church. April 16, 1889 was the date the building committee selected and approved the specifications. The details and workings of the committee are located in the vault of Swedish Evangelical Lutheran Augustana Church's archives. The members began the construction of the 1889 Swedish Evangelical Lutheran Augustana Church.

Builders of the Church, "Members"

There were many who helped build the building (photo # 14, section 8, page 41). According to the list attached to the specifications, these persons were assigned the task of building:

Chairman of the Building Committee: Chas. A. Larson.

Chas. A. Larson, bricklayer, contractor, who resided at 1021 Virginia Street, was doing business as Larson and

Johnston Bricklayers. Mr. Larson arrived in Sioux City in 1872.

Andrew Peterson, carpenter, who resided at 401 Court Street, arrived in Sioux City 1880.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 20

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Nils Wahlberg, carpenter, who resided at 911 Iowa Street, arrived in Sioux City 1885.

A. Peterson, carpenter, who resided at 522 Court Street, arrived in Sioux City 1880.

John Malmquist, marble worker, was doing business as John Malmquist and Bros. Marble Co., arrived in Sioux City 1880.

Charles Malmquist, marble worker, was doing business with his brother John Malmquist, John Malmquist and Bros. Marble Co.

These men were accountable for concrete foundation, footing stones, brick work, cement work, and cut stone work.

Nels Olson, painter, who resided at East Sioux City arrived in Sioux City 1880.

Nils Nystrom, contractor with his brother Andrew Nystrom, arrived in Sioux City 1881.

Andrew Nystrom, in business with his brother Nils Nystrom, arrived in Sioux City 1881.

Nels Anderson, laborer, who resided at 1605 Seventh Street, arrived in Sioux City 1877.

Charles Olson, no information. These men were accountable for wrought and cast iron work, galvanized iron and tin work, lumber and carpentry, painting and glazing and gas fittings.

Church Services

Church services were held each Sunday morning and Thursday evening in the first churches. For the communion services, the original flagons and chalices dated 1880 and 1891 are still in use today (photo # 15, section 8, page 42). Swedish heritage was also preserved in worship practices and language. A traditional 5:00 A.M. Christmas High Mass, "Julotta" in Swedish, was held for 40 years. Christmas morning, December 1895, was the very first. In 1939, when public transportation was no longer available at that hour of the morning, "Julotta" was changed to 10:30 P.M. on Christmas Eve, using the English language. In 1918, there were two regular Sunday morning worship services, 10:30 in English and 11:30 in Swedish.

Christian Education

Christian Education is intimately connected with the history of Swedish Evangelical Lutheran Augustana Church. It was the concern for such education which led the Scandinavian Lutherans in the Midwest into their first co-operative effort in America and provided the chief motivation for the establishment of independent synod bodies. With the establishment of regional synods (the Augustana Synod of 1860) among the Scandinavian immigrants, the effort was put forth by each synod to lay the ground work for Christian education for the grade school student through the college age student.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 21

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

The first recorded Sunday school at Swedish Evangelical Lutheran Augustana Church was in 1875, with Peter Hanson, a charter member of Swedish Evangelical Lutheran Augustana Church, as superintendent. Since then the hours have varied from 3:00 P.M. Sunday (1875) to before or after the church service Sunday morning. The largest enrollment was 379 in 1912. A Parochial "Swede School" began in 1877 and continued until 1918 when English classes started, upon order of the governor of Iowa. The use of Swedish in all programs of the church, including the Sunday school was banned. "Swede School" was started at the Swedish Evangelical Lutheran Augustana Church at Fifth and Virginia Streets, for the continuing education of the youth of the congregation in addition to weekly Sunday school religious instruction. The classes were organized for eleven weeks in the summer (1877 — 1913) with an enrollment in 1882 of 36 students. Even after the building of Swedish Evangelical Lutheran Augustana Church at Sixth and Court Streets in 1890, "Swede School" continued to be the chief agency for preservation of the Swedish language from the pioneer period until World War I, in 1918. When the order came not to use Swedish, "Swede School" became the "English Bible School", and was held for four weeks in the summer. Beginning in 1895, ministerial students from Augustana College, Rock Island, Illinois were hired by Swedish Evangelical Lutheran Augustana Church, Sioux City to be superintendents of the summer school held for two weeks — "Vacation Bible School." It continues to be called "Vacation Bible School" and lasts for one week. In the 1890's, the undercroft contained the Sunday school rooms, the kitchen, and restrooms.

Because of Sunday school growth in the 1970s, the empty parsonage at 610 Court Street (now demolished) was converted into classrooms for the older students. In 1977, again because of the continued increase in student enrollment, an educational wing was added on to the east side of Swedish Evangelical Lutheran Augustana Church (black and white photos # 5, # 6, # 7, Additional Documentation).

Today Swedish Evangelical Lutheran Augustana Church has joined forces with other churches in Sioux City and holds joint Bible schools for one week in one of the churches. These educational classes in the summer are in addition to regular Sunday school classes and confirmation instruction for the youth in their teens at Swedish Evangelical Lutheran Augustana Church. The first confirmation class consisted of one student and was held in 1875 in the little school house at Third and Virginia Streets.

A Neighborhood Summer Group Program for children within the quarter-mile radius of Swedish Evangelical Lutheran Augustana Church began in 1962 with an enrollment of 25. It became a

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 22

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Neighborhood Play School in 1969. This program was a Social Ministry Outreach Program of Swedish Evangelical Lutheran Augustana Church and the City of Sioux City. It is no longer held because of the lack of children in that area.

Missions and Humanitarian Efforts of Swedish Evangelical Lutheran Augustana Church 1881-Global and Social

Even though they were immigrants with limited means trying to build their own church in a new land, from the very beginning these members had missions at the forefront of their minds. The first recorded mission offering of these members was taken (1881) for the Harley, Nebraska congregation. In addition to support of the Iowa Conference of Augustana Synod Missions, offerings were collected for the Washington Territory of Seattle (1895), the Indian Mission (1885), the San Jose, California congregation (1886), the Utah Mission (1887 and 1888), Persia (now Iran) (1887), the Brooklyn, Mississippi congregation (1882), and the San Francisco, California congregation (1884).

Missionary Societies were organized within the membership of the congregation, beginning with the Women's Missionary Society in 1905, with eight charter members. By 1914 there were 235 women members. Other Missionary Societies were organized, which included The Junior Mission Band (1922 — 1949), the Young Women's Missionary Society (1936 — 1959) and also a Missionary Society for teenage girls.

In 1893, Swedish Evangelical Lutheran Augustana Church hired its first deaconess from "The Immanuel Deaconess Institute" of Omaha, Nebraska. Those hired were Sister Indgina Rundquist (1893 — 1904), then Sister Anna Johnson (1905 — 1911), and then Sister Helga Swanson (1918 — 1920). They were supported by two societies, the Elder Deaconess Society (1892 — 1959) and the Younger Deaconess Society (1904 — 1959) (photo #16, section 8, page 43). The deaconesses were to help the poor and the sick with food, medical assistance and money for rent, clothing, etc. Not only were Swedish Evangelical Lutheran Augustana Church members assisted by them, but immigrants arriving from Sweden were also given aid. Their record was outstanding, and, in addition to charity work, they also taught Swedish in the Sunday school program.

On November 15, 1887, the congregation of the Swedish Evangelical Lutheran Augustana Church purchased Lot #12 Block 46 Middle Sioux City on the northeast corner of 6th and Court Streets for the building of their church with the address of 600 Court Street. Directly north of their November 15, 1887 purchase of lot #12 was Lot #11, Block 46 Middle Sioux City which they purchased on

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 23

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

November 30, 1887. It contained a small brick home. We have no information about when it was built other than it became the first parsonage for Swedish Evangelical Lutheran Augustana Church on April 10, 1888. The address was 608 Court Street. In March 17, 1907, Lot #10 North of Lot #11 and 12 in the same block 46 Middle Sioux City was purchased by the congregation of Swedish Evangelical Lutheran Augustana Church to build a large 4 bedroom wooden parsonage, address 610 Court Street. It was there that the little brick first parsonage 608 Court Street was moved to the rear of 610 Court and became 610 ½ Court and called the mission cottage. It was used as a home for the janitor. When he moved on, it became the home for the deaconesses of Swedish Evangelical Lutheran Augustana Church and a home for immigrant Swedish single women who resided there until they could afford a residence for themselves. These immigrant young women were mostly domestics cooks or nursemaids for the more affluent Scandinavians and other residents of Sioux City. All of the buildings at 610, 610 ½ and 608 were torn down over the years to create space for church parking.

In 1894, the first recorded concert given at Swedish Evangelical Lutheran Augustana Church was for the "poor fund" of the church. Oscar Moline, a member of Swedish Evangelical Lutheran Augustana Church and pianist of the Peavey Grand Opera House of Sioux City, was one of the performers. Many such concerts, including concerts by visiting artists of Sweden, were given to help with the social mission of Swedish Evangelical Lutheran Augustana Church. (photo # 17, section 8, page 44). With their Swedish songs, dances and costumes, those artists helped to recall the Swedish heritage and memories of the homeland for many of the members of Swedish Evangelical Lutheran Augustana Church.

The Library at Swedish Evangelical Lutheran Augustana Church

The library of the congregation was established in 1878. It began in the building at Fifth and Virginia Streets and was called "The Swedish Evangelical Lutheran Augustana Congregation Library." It was the responsibility of the council to purchase books and supplies and to select the librarian. Later, the youth organization of 1891 assumed the workings of the library and elected a librarian and an assistant librarian. In 1896 the organization became the "Linnea" Society. By 1899 it had 41 books. Still later the women of the church were managing the extensive library which then contained 1,121 books. This library was a member of the Siouland Regional Library Association. Some of the original Swedish library remains. In 1893, the Sunday school had its own library. The library of the congregation is now housed in the Luther Lounge in the undercroft of the current Swedish Evangelical Lutheran Augustana Church building.

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number 8 Page 24

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Ethnic Heritage

Several interesting traditional art forms existed in Sweden. They were cultivated in the humble cottages as well as in the homes of the well-to-do land owners. These included handcraft in wood, weaving of linens, and embroidery. Especially interesting were the painted walls representing Biblical subjects. The walls and ceiling of the Church of Sweden were elaborately decorated with religious motifs. This artistry was also evident in the first decorations of Swedish Evangelical Lutheran Augustana Church. A large painting of Christ was on the apse wall in the front of the sanctuary in the 1889 Swedish Evangelical Lutheran Augustana Church, with gold leaf trim on the columns and walls.

One member of Swedish Evangelical Lutheran Augustana Church who ranked foremost in America as a literary critic and collector of Swedish American literature and translations was Gustav Nels Swan. He was a prominent and influential member of the congregation who, with his knowledge of Sweden and the Swedish language, influenced the congregation, filling the role of Sunday school and Swedish teacher. Mr. Swan held a unique place among the Swedes of Sioux City. As a successful business man, vice consul, writer and literary critic, he became eminently known, not only in Sioux City and the state of Iowa, but all over the United States and in his native land of Sweden as well. He was born in Råfstad, Tjärstads Parish, in Ostergotland, Sweden, May 16, 1856, and he accompanied his parents to America in 1870.

His first employment in America and Iowa was as a farmer in the summer and a college student in the winter. After working as a salesperson in Omaha until 1880, he came to Sioux City where he was secretary and manager of the Sioux City Plow Company. In 1887, he took the position as bookkeeper, then as assistant cashier and in 1910 as cashier of the Merchants Bank of Sioux City. He was secretary of the Third Ward Republican Club. In 1882, he was the vice president and secretary of the Scandia Printing and Publishing Company and in 1892 became president of the printing company. As a member of the Swedish Evangelical Lutheran Augustana Church, he was choir director (1890-1898), financial secretary for 35 years (1899-1934), and elected archivist of the church in 1902. In 1899, Mr. Swan was appointed Swedish-Norwegian vice consul for Iowa. After the dissolution of this joint consul in 1905 he became Swedish vice consul, a position he held until 1929 when the Iowa district and Omaha District were consolidated. He was a diligent contributor to Swedish-American newspapers and magazines as well as many publications in his native land. He also authored several books and historical pamphlets. In 1929, he was awarded "The Order of the North Star" by the King of Sweden, Oscar II. His library contained some 6,000 volumes which he donated to the Denkman Memorial Library at Augustana College, Rock Island, Illinois. He was honored with "The Swedish Royal Orders

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 25

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

of Vasa” and with the L.H.D. Degree by Augustana College. He was also a member of the Board of Directors of Augustana College and Seminary at Rock Island, Illinois. He was married and had one son. He died in Sioux City in 1938.

“The Swedish colony in Sioux City ...witnessed numerous journalistic efforts in its midst, and no less than nine Swedish publications ... enjoyed a shorter or longer existence in the city, not counting church organs of minor importance” (Nelson, 1938).

Swedish Evangelical Lutheran Augustana Church has always been closely tied to ethnic traditions and celebrations. Although customs have changed over time, some of the ancient traditions and observances were preserved by the immigrants in their new land. They had difficulty in obtaining some of the food stuffs needed to reproduce the traditional holiday foods of Sweden, but they had the recipes from home. They made a great effort to keep alive the customary food, decorations, and stories attached to the holiday being celebrated. Every Swedish home knows the meaning of the “Swedish smorgasbord.”

“Midsommerdagn,” usually observed on June 24th, is the celebration of the Summer Solstice, when daylight is longer than any other day of the year. This occasion at Swedish Evangelical Lutheran Augustana Church included “*hemkonst graddfargad, kaka and kaffe*” (homemade ice cream, cake and coffee) during a social held on the Sunday afternoon closest to June 24th, on the lawn of the parsonage at 610 Court Street.

“Mayblomman”- “The Mayflower” was a little blue five petal flower with a yellow center made of paper (later made of celluloid) with a stick pin on the back. It was sold May 1st for 10 cents. The whole church was involved in this celebration through their purchase of the little “Mayblomman.” The proceeds would go to help people with tuberculosis residing at the T. B. Hospital, of Denver, Colorado. This was a yearly spring happening.

St. Lucia — the name Lucia comes from the Latin word “Luz” meaning, in Swedish “Ljus,” light. Lucia is celebrated at Swedish Evangelical Lutheran Augustana Church on the Sunday evening closest to December 13. Lucia was St. Lucia of Syracuse, a Christian saint who lived in the fourth century. In old times, December 13 marked the longest night of the year, a remnant from the medieval calendar. In this medieval festival, according to tradition, Lucia, a symbolic figure, appears when the days are darkest in order “to bring back the light,” as the saying goes. This originated as a home tradition in

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number 8 **Page** 26

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

which the daughter of the household served the family, while they were in their beds, with coffee and Lucia buns.

Since 1954, and continuing today, Swedish Evangelical Lutheran Augustana Church made the tradition a public social affair by crowning a Lucia with a crown of lighted candles, wearing a white gown, belted with a red ribbon and a necklace of red berries. She appears along with her court of young attendants. The "Star Boys," wearing cone shaped hats decorated with stars, also appear with Lucia and her court. Swedish Evangelical Lutheran Augustana Church includes in this event Swedish costumes, music, decorations, the retelling of the "Legend of Lucia," and the "Swedish Smorgasbord," a large potluck dinner with some traditional foods. "Dalarna" horse figurines, Swedish candleholders and candles decorate the tables of this traditional event.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 27

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Summary of Significant Dates

- 1870 Establishment of Swedish Lutheran churches in Sioux City.
- 1875 Swedish Evangelical Augustana Lutheran Church organized at a schoolhouse at 3rd and Virginia Streets, Sioux City, Iowa.
- 1876 New, larger church built at 5th and Virginia Streets, Sioux City, Iowa.
- 1889 Construction of new, even larger church at 6th and Court Streets, Sioux City, Iowa.
- 1890 Dedication of Swedish Evangelical Augustana Lutheran Church on February 16.
- 1918 Major renovation of chancel and nave.
- 1955 Re-cladding of church building.
- 1970 Dedication of redecorated Gothic modern chancel by Potente, March 15.
- 1979 Dedication of educational building addition, September 16.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 28

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

1871 Photo #1



First Church of the Swedish Evangelical Lutheran Augustana Congregation of Sioux City, Iowa. "A little school house in the Third Ward, at Third and Virginia Streets." August 29, 1875, no longer in existence. (photographer unknown, original photo in archives of Swedish Evangelical Lutheran Augustana Church).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 29

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #2



Second Church of the Swedish Evangelical Lutheran Augustana Congregation of Sioux City, Iowa. Built by the congregation at Fifth and Virginia Streets, 1876, no longer in existence. (photographer unknown, original photo in archives of Swedish Evangelical Lutheran Augustana Church).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 30

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #3



Name stone of Kasota limestone above the front entry on Court Street of the Swedish Ev. Lutheran Augustana Church on the west façade. (source, 2005, Lauren Loftus)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 31

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo # 4



Photo of Swedish Evangelical Lutheran Augustana Church 1889, (photographer unknown, original photo in archives of Swedish Evangelical Lutheran Augustana Church). Also pictured is the first parsonage to the north of the church building.

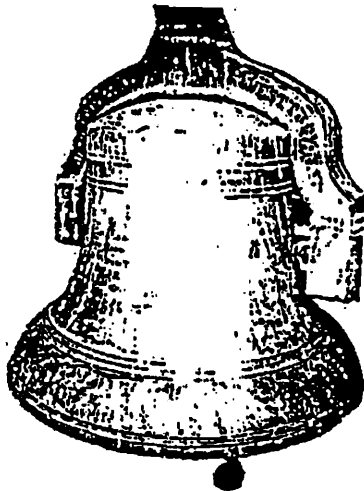
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 32

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #5



Send no check on the back, unless Money Order or P.O. Order
check on that day. If it otherwise made for delivery
Money sent by check must be present.

Meneely & Co. Bell Founders

Swedish Ev. Lutheran Augustana Church West Troy, N.Y. May 19, 1892

by *Swedish City Socy*
by *G. N. Swan Treasurer* *Wright of Meneely & Co.*

Terms: *45 days*

	<i>Over 2000 lbs pattern bell (2002 lbs)</i>			
	<i>also complete mountings improved stopper</i>			
	<i>and ringing & tolling ropes</i>	<i>520.00</i>		
	<i>to toll</i>			
Shipped to	<i>Freight to Sioux City, Ia 307.82</i>	<i>36.82</i>	<i>448.82</i>	
	<i>G. N. Swan Treasurer Swedish City Socy</i>			

The above mentioned Bell is warranted to be of good tone and to give satisfaction as to work while being rung in the proper manner for five years from this date. Should the Bell for any reason within that time and reasonable working of the Bell be worn or broken otherwise necessary to recast the same without charge, the expense of transportation to be borne by the purchaser.

West Troy, N.Y. May 19, 1892 *Meneely & Co.*

Recd. Payment \$448.82
Money by G. N. Swan

The Bell, 1892

Purchased from Meneely and Company Bell Founders of West Troy, New York on May 19, 1892, the 2002 pound pattern bell, complete with mountings, improved stopper, and ringing and tolling ropes, has been in place for the last 114 years. The total cost of the bell including freight for 3,057 pounds, was \$468.82. Mr. G. N. Swan, Treasurer, submitted payment for the bell on July 8, 1892. The guidelines for the ringing of the bell were put forth in the 1892 Church Council minutes as follows: "The church bell shall be rung one-half hour prior to the service and on the hour of service, one quarter of an hour before Sunday school, and on Thursday evenings before Prayer Meeting and also at 6:00 Saturday evenings as well as at all funerals conducted in the church" (June 24, 1892). The bell was and still is rung before each Sunday morning service, and Christmas Eve service, and is still tolled for each funeral held in the church, the tolling to equal the age of the deceased. The warranty assured "bold tone, and that the bell would not break while being rung or tolled in the proper manner for five years from this date (1892). The Meneely Company obligates themselves to recast the same bell without charge, the expense of transportation to be borne by the purchaser." (see Church Council Minutes, May 19, 1892) The bell was a gift to Swedish Evangelical Lutheran Augustana Church by the Linnea Society, the older Children's Luther League. (source, church archives, vault of Swedish Evangelical Lutheran Augustana Church)

United States Department of the Interior
National Park Service

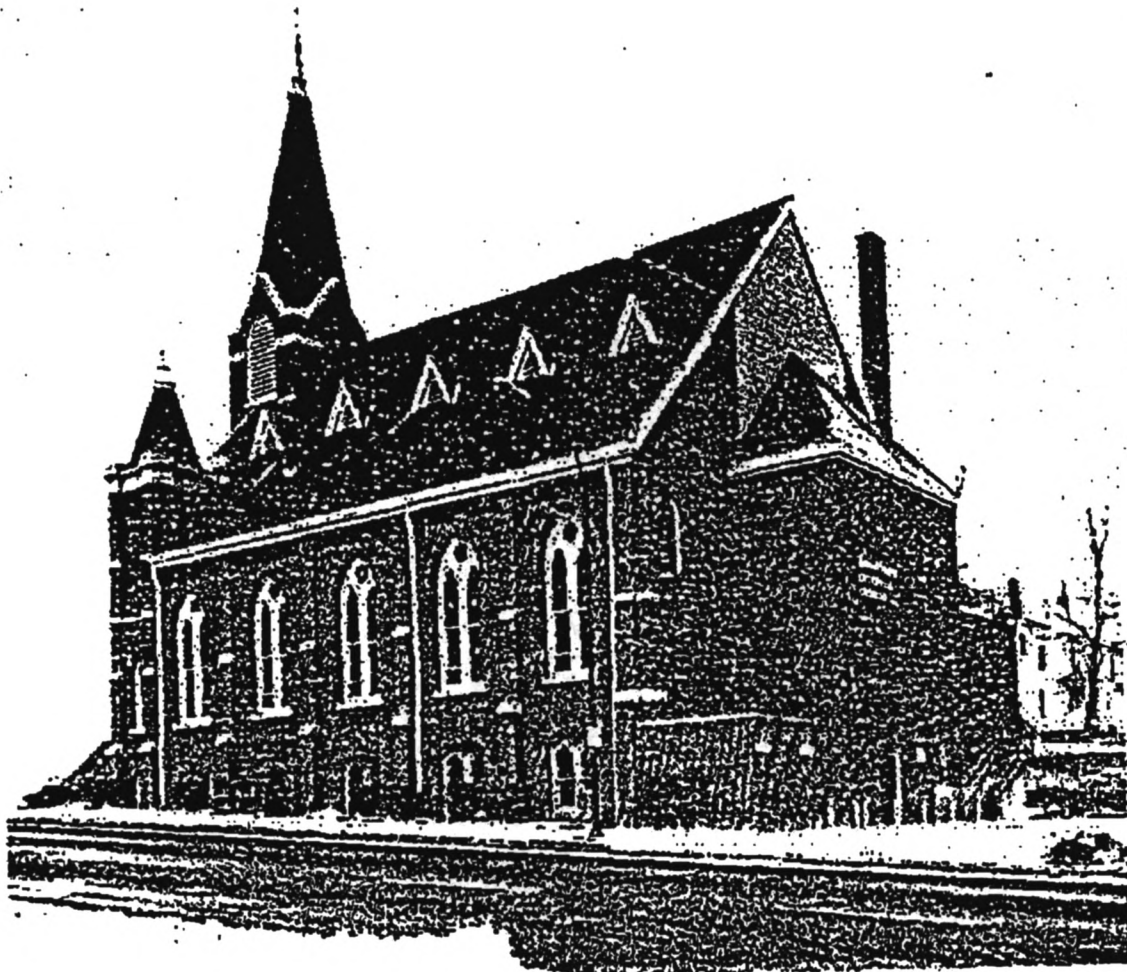
National Register of Historic Places

Continuation Sheet

Section number 8 **Page** 33

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo # 6



The south-east façade, 1955 (photographer unknown, original photo in archives of Swedish Evangelical Lutheran Augustana Church).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 34

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo # 7



Detail of the top of the stained glass windows of the nave (photo 2005 Lauren Loftus).

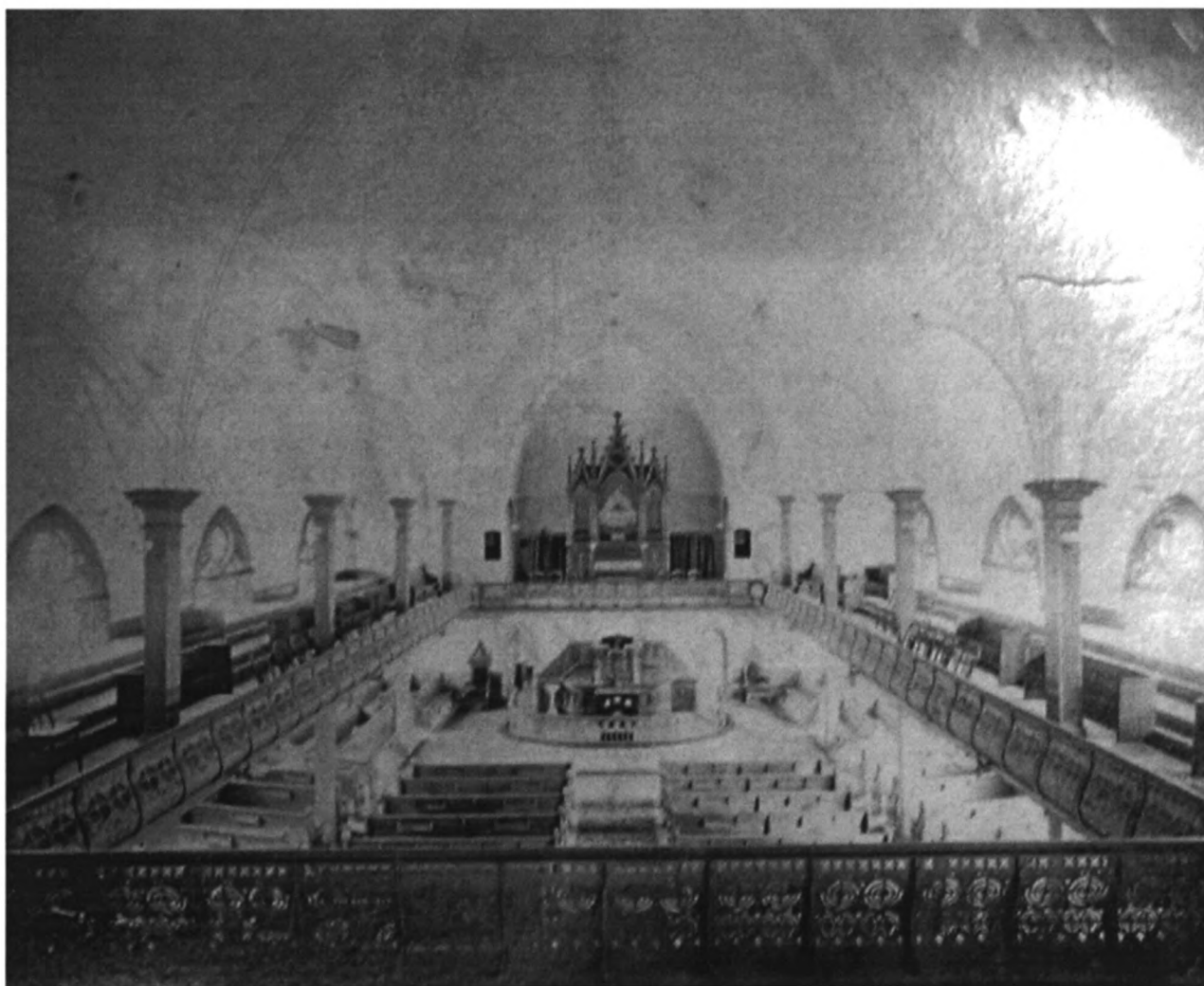
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 35

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #8



The interior of the Swedish Evangelical Lutheran Augustana Church, Sixth and Court Streets, 1889 (J. Johnson, photographer, 626 4th St. (corner of Jackson) Sioux City, Iowa). Also pictured is the Moline organ.

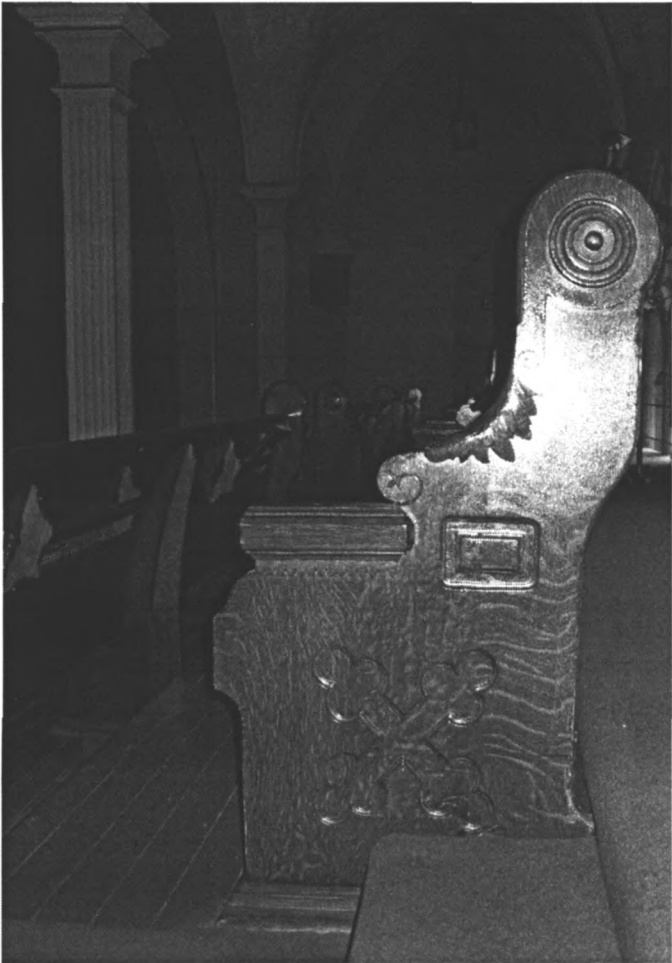
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 36

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #9



1889 Pews (photo 2005 Lauren Loftus).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 37

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photos #10a & #10b



#10a



#10b

#10a modern use of lectern pulpit (photo 2005 Lauren Loftus).

#10b lectern pulpit with the white glass shaded gas lights (cropped from photo 1891 church interior (J. Johnson, photographer, 626 4th St. (corner of Jackson) Sioux City, Iowa).

Part of the original lectern pulpit of 1889 is still in existence, and because of its size and weight it now stands in the center hall of the undercroft (#10a). Pictures of it in 1889 (#10b) show it twice this size, and raised in the center of the bema with steps leading up on each side. The pair of gas brass lamps on the pulpit lectern are shown with white glass shades. These shades are missing. The base of the lamps are now electrified and hang on the brick wall of the Luther Lounge (1977) in the undercroft with clear hurricane shades.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 38

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #11



The Baptismal Font

The marble baptismal font is one among the oldest appointments of the church and still stands in the baptistery at the front of the chancel. It is seen in the photo above as it was in 1889 and as it is today. Of white marble veined with black, it stands 2' 7" tall, with a bowl measuring 18" in width. The outer flat rim of the bowl is inscribed in gold with the text in Swedish — "*Gören alla folk till lärgungar, döpande dem till Fadrens, Sonens och den Hjelig Andes namn*". The translation in English is, "Make disciples of all peoples, baptizing them in the Father's, the Son's and the Holy Ghost's name". It was a gift of the John Malmquist Family, Malmquist Monument Company, Sioux City, Iowa in 1889 (source, 2005, Lauren Loftus).

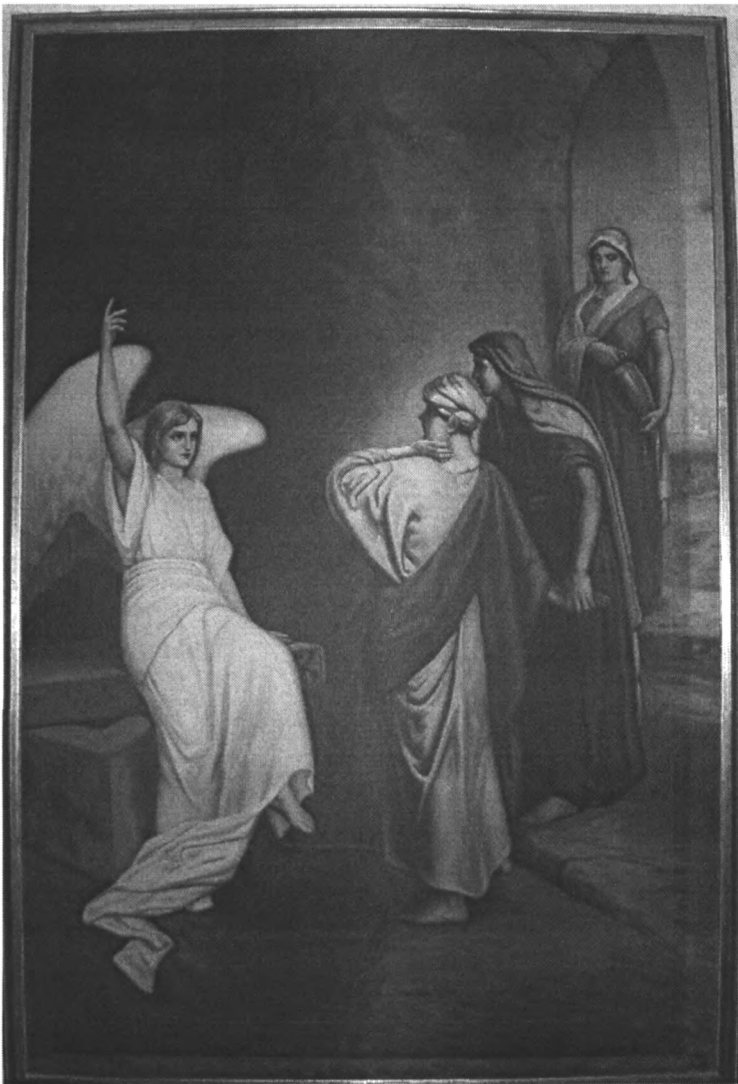
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 39

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #12



“He is Risen” formerly in the 1918 reredos; moved to the south side of the nave (source, 2005, Lauren Loftus).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 40

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo # 13



The Balcony Rail — The Balustrade The iron balcony rail. The rail was installed in the original church in 1888 and was visible on all four sides, measuring 116' in length. The iron was painted, and the top of the railing was of natural oak. This photo is of the original balustrade with delicate open fretwork of whirling circles configuration as it still exists in the church. Each bowed section measures 24" in width and 20" tall. The balcony rail is held in place by rods of iron attached to the balcony floor 24" apart at section ends. The use of iron in this construction shows the influence of the Architect Charles P. Brown. (See his biography included in section 8, pages 18-19) Because of lack of metals in Sweden at that time, other than copper, iron was used for many artistic expressions, including candle sticks, graveyard crosses, weather vanes, bowls, jewelry and utensils, etc. (source, Lauren Loftus, 2005).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 41

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #14



Builders of the Church, who were members of the Swedish Evangelical Lutheran Augustana Church. 1888 (photographer unknown, original photo in archives of Swedish Evangelical Lutheran Augustana Church).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 42

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #15



Eucharist Vessels These flagons of silver are engraved with the dates of 1880 and May 14, 1891. Today they are both in use as needed in the communion service. The two matching silver chalices are also dated May 14, 1891. They were a gift of the William Johnson family (source, 2005, Lauren Loftus).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 43

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #16



Deaconess Society of 1913

These are the members of the Deaconess Society of 1913. The Deaconess Society participated in hosting a Swedish Festival, which was held in the undercroft of the church (note the gas lights) with Swedish music, poetry, costumes, and Smorgasbord and fellowship. The offering taken at the event was given to the church for the needs of the poor in their midst. This group supported Sister Anna Johnson, who ministered to the needy, sick and dying Swedes of Sioux City and Swedish Evangelical Lutheran Augustana Church (photographer unknown, original photo in archives of Swedish Evangelical Lutheran Augustana Church).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 44

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

Photo #17



The Knabe Grand Piano from William Knabe and Company of Baltimore, Maryland is a 10-foot grand piano of mahogany wood with brass fittings. It was purchased May 27, 1899, by The Linnea Society (the young people's organization). It was purchased from Davidson Bros. Company of Sioux City, Iowa for the nave of Swedish Evangelical Lutheran Augustana Church. It arrived in Sioux City, Iowa in 1900. The piano is now 107 years old and still in use. Because of the acoustics, the size of the nave and the seating capacity of 1,000, many concerts were given, including the choirs of Augustana Synod colleges, including Gustavus Adolphus, St. Peter, Minnesota and Augustana College, Rock Island, Illinois. (source, 2005, Lauren Loftus).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 45

Swedish Ev. Lutheran Augustana Church
Woodbury County, IA

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National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 46

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United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 47

Swedish Ev. Lutheran Augustana Church
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Statement concerning photographs:

All historical original copies and negatives of photos are located in the vault of the Archives of Augustana Lutheran Church. Anniversary Booklets and newspapers, clippings from newspapers, "Augustana Herald," "Swedish Monitor" and pictures can be found in the vault Augustana Lutheran Church.

Edited by:

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Dr. Carl H. Larson, Ph.D. retired Vice President of Iowa Central Community College, professor of Education, Westmar College, LeMars Iowa, Buena Vista College, Storm Lake, Iowa, grandson of C. A. Larson, chairman of building committee, 1888

Rev. Delwyn Olivier, Pastor of Augustana Lutheran Church, Sioux City, Iowa

Jessica Ann Dornink, parish administrator

Judy Swanson Terpenning

Tom Ericson, now deceased, archives committee member

Rita Lauren Loftus

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 10 Page 48

Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

Boundary Description

Lots 10, 11, and 12 Block 46 Middle Sioux City

Boundary Justification

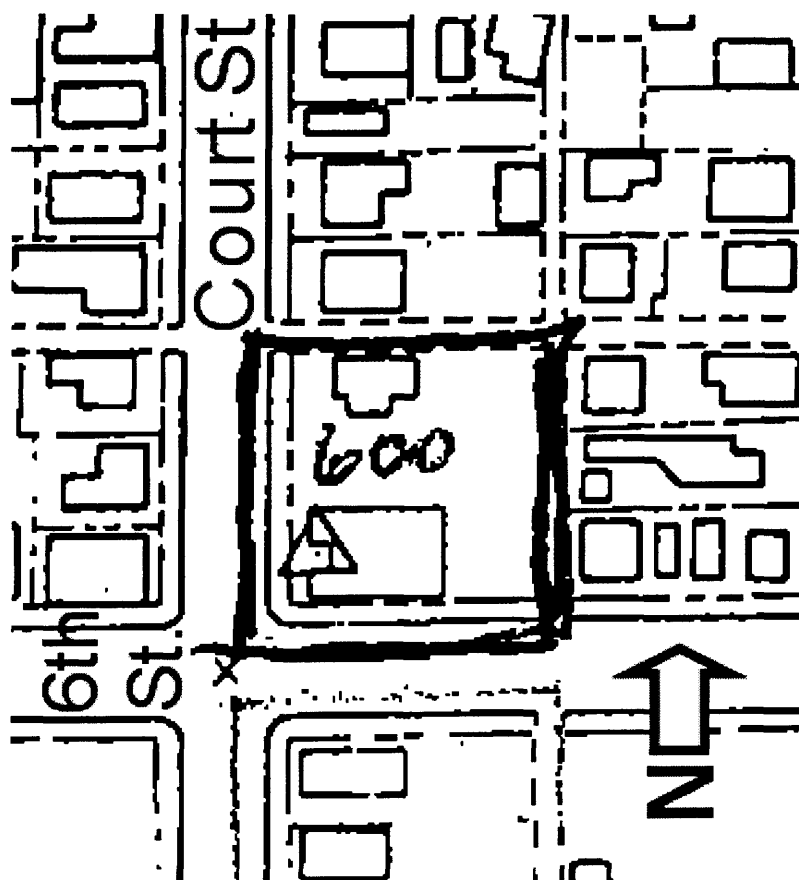
The boundaries of Swedish Evangelical Lutheran Augustana Church are those that, historically, have been associated with the property, essentially the church and its immediate surroundings.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Additional Documentation

Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA



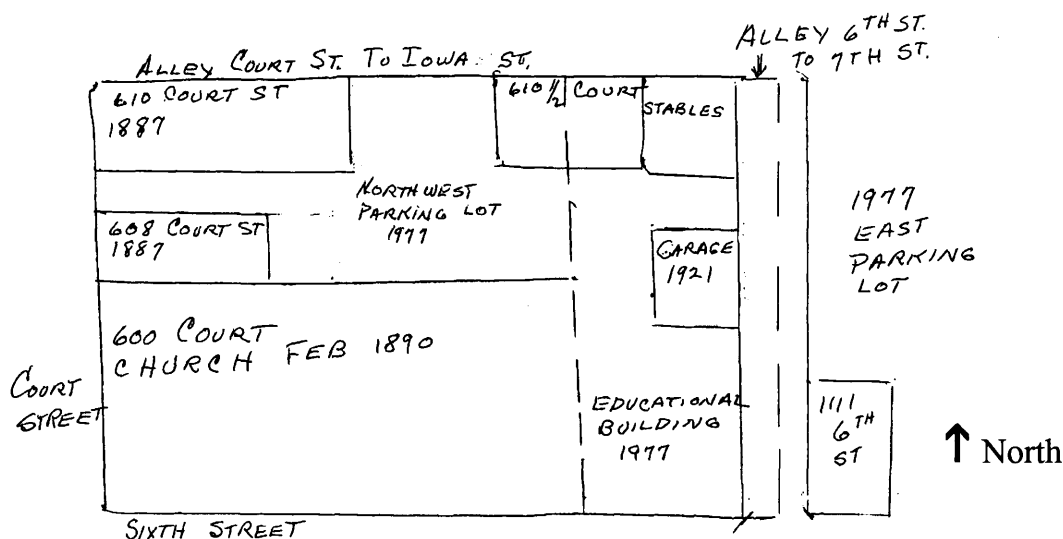
This site map is of Augustana Lutheran Church property, 600 Block. Large building (below the “600” figure) is present structure. Smaller building (above the “600” figure) was demolished. (City of Sioux City, 1977)

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Additional Documentation

Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA



Church Property

610 Court Street. This house was on the property when the purchase of the lot for the church was made in 1887, lots # 11 and 12, block 46. This house was demolished and a new parsonage was built in 1910. It was razed in 1977.

608 Court Street. This little brick house was on the property also when the purchase of the property for the building of the church was made (1877). (See photo No. 4, Section 8, Page 8). It was the first parsonage, 1890-1894. It was moved in 1894 to the rear of 610 Court Street in front of the stables that were already there. The address became 610 1/2 Court Street. The janitor of the church used it as his home until the Deaconesses were moved there from 1111 Sixth Street, when it became known as the Mission Cottage, a home for young immigrant Swedish women. Both 610 and 610 1/2 Court Street were demolished in 1977 to make room for the church's northwest parking lot.

1111 Sixth Street. This large house was purchased for the Deaconesses home (1893-1908). It was then used as the home of the janitor until 1919. This house, as well as the other buildings on the north side of Sixth Street from Court Street to Iowa Street, and the buildings from the corner of Iowa Street north to the alley between Court and Iowa Streets, were demolished after the land and houses were purchased by the church for the erection of the Education Building and the parking lot in 1977.

Garage. Built behind the church on the alley between Seventh and Sixth Street on the east side of the church in 1921, it was used for the Pastor's auto. It was demolished in 1977 and the bricks were used to construct the new Luther Lounge fireplace in the undercroft of the church.

Stables. We have no record of the year these were built. They were on the property when 610 Court Street house was built. They were demolished in 1907.

Alleys. The northwest alley from Court Street to Iowa, as well as the alley of Sixth Street to Seventh Street north of the Education Building, is still in use. The south end of the Sixth Street to Seventh Street alley is included in the southeast parking lot of the church.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Additional Documentation

Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

Black and White Photos

Photograph # 1

Swedish Evangelical Lutheran Augustana Church (note words on title --"Swedish Lutheran Augustana Church" is incorrect)

600 Court Street

Sioux City Iowa

Woodbury County, Iowa

unknown photographer

1890-Exterior

Original negative, location unknown. Original prints in church archive vault.

Camera pointed east-northeast at exterior front of building.

Photograph # 2

Swedish Evangelical Lutheran Augustana Church

600 Court Street

Sioux City Iowa

Woodbury County, Iowa

J. Johnson, photographer, Sioux City, Iowa

Original prints in church archive vault.

1890-Interior

Original negative, location unknown.

Photo # 3

Swedish Evangelical Lutheran Augustana Church

600 Court Street

Sioux City Iowa

Woodbury County, Iowa

Bruce Meyer, photographer

March 19, 2005

Original negative, Bruce Meyer Productions P.O. Box 3065, Sioux City, Iowa 51102

Camera pointed east at exterior front of building.

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Additional Documentation

Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

Photograph # 4

Swedish Evangelical Lutheran Augustana Church
600 Court Street
Sioux City Iowa
Woodbury County, Iowa
unknown photographer
1970

Original negative, location unknown. Original prints in church archive vault marked "Reproduced from Color Photo. Woodworth Commercial Studios. 302 Badgerow Bldg. Sioux City Iowa. Camera pointed east at interior of nave. Current arrangement of interior of nave.

Photograph # 5

Swedish Evangelical Lutheran Augustana Church
600 Court Street
Sioux City Iowa
Woodbury County, Iowa
Camera pointed south-southeast at north exterior side of building.

Photograph # 6

Swedish Evangelical Lutheran Augustana Church and Educational Building
600 Court Street
Sioux City Iowa
Woodbury County, Iowa
Camera pointed northeast at southwest exterior corner of building.

Photograph # 7

Swedish Evangelical Lutheran Augustana Church and Educational Building
600 Court Street
Sioux City Iowa
Woodbury County, Iowa
Camera pointed northwest, at southeast exterior corner of building.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Additional Documentation

Swedish Ev. Lutheran Augustana Church,
Woodbury County, IA

Photograph # 8
Swedish Evangelical Lutheran Augustana Church
600 Court Street
Sioux City Iowa
Woodbury County, Iowa
Marlene Levine, photographer
November 1, 2005
Original negative Augustana Lutheran Church vault.
Camera pointed west in nave from altar to narthex and organ.

Photograph # 9
Swedish Evangelical Lutheran Augustana Church
600 Court Street
Sioux City Iowa
Woodbury County, Iowa
Marlene Levine, photographer
November 1, 2005
Original negative Augustana Lutheran Church vault.
Camera pointed east in nave from rear of nave to altar.

Photograph # 10
Swedish Evangelical Lutheran Augustana Church
600 Court Street
Sioux City Iowa
Woodbury County, Iowa
Marlene Levine, photographer
November 1, 2005
Original negative Augustana Lutheran Church vault.
Camera pointed east from rear choir loft in balcony to the altar in east of nave.