

SG 3422

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

1. Name of Property

historic name West Paint Creek Synod Evangelical Lutheran Church and Cemetery

other names/site number West Paint Creek Norwegian Evangelical Lutheran Synod

Name of Multiple Property Listing _____
(Enter "N/A" if property is not part of a multiple property listing)

2. Location

street & number 1351 Elon Drive not for publication

city or town Waterville vicinity

state Iowa county Allamakee zip code 52170

3. State/Federal Agency Certification

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

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

Applicable National Register Criteria: X A ___ B X C ___ D

21 DEC 2018

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

Date

State Historical Society of Iowa
State or Federal agency/bureau or Tribal Government

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

Signature of commenting official

Date

Title _____ State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

X entered in the National Register ___ determined eligible for the National Register

___ determined not eligible for the National Register ___ removed from the National Register

___ other (explain:)

3/7/19

Signature of the Keeper

Date of Action

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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	
2		buildings
1		site
		structure
		object
3	0	Total

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

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION/Religious Facility

Current Functions
(Enter categories from instructions.)

VACANT/NOT IN USE

7. Description

Architectural Classification
(Enter categories from instructions.)

LATE VICTORIAN

Other: Carpenter Gothic

Materials
(Enter categories from instructions.)

foundation: concrete block

walls: wood

roof: metal

other: _____

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Narrative Description

Summary Paragraph (Briefly describe the current, general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

West Paint Creek Synod Lutheran Church is located on a corner lot in Section 31-98-4 in Center Township, Allamakee County, Iowa, in a rural, lush, green setting on 1.17 acres at 1351 Elon Drive, Waterville, Iowa. The church was constructed in a Late Victorian Carpenter Gothic vernacular style by local parishioners\carpenters in 1892. It is a one-bay by four-bay, one-story church with gable-front roof. It has a centered three-story bell tower that also houses the entry vestibule and is topped by a spire. Window and door openings mostly feature either round or lancet arches. The foundation is concrete block and the exterior siding is batten wood siding. The quiet, orderly cemetery of .597 acre winds around the exterior of the church on the west and south sides of the church. There is a 1938 shed\privy located on the southeast side of the church, near Maud Road. The church is flanked by tall, healthy, white pine trees and green cemetery arborvitae trees. Beautiful spirea plants flank the front of the church on the north side on Elon Road. This church property meets all seven aspects integrity and would easily be recognized today by members who attended services here during the period of significance.

Narrative Description (Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable.)

(Iowa SHPO Additional Instructions: After the main **Narrative Description**, discuss any physical alterations since the period of significance under the subheading **Alterations**, the seven aspects of integrity as it applies to the property in a **Statement of Integrity**, and any future plans for the property under the subheading **Future Plans**.)

West Paint Creek Evangelical Lutheran Synod (aka West Paint Creek Norwegian Evangelical Lutheran Church) is located in Center Township, Allamakee County, Iowa, in Section 31-98-4 on 1351 Elon Drive, Waterville, Iowa. From Waukon, Iowa, county seat of Allamakee County, Iowa, it is 6.2 miles east of town. Allamakee County is located in the far, northeastern corner of the state, bordering the state of Minnesota to the north and the Mississippi River to the east. The church and its associated cemetery lie in the midst of a rural area in what is known as the Driftless Region and is surrounded by gently rolling farmland interspersed with dense stands of trees along creeks and rivers.

Exterior

The style of the church is Late Victorian Carpenter Gothic. Local church members, who were also farmers, built the church by hand in 1892. The one-bay by four-bay, one-story church with gable-front roof features a centered three-story bell tower that also houses the entry vestibule and is also topped by a spire. The foundation is of concrete block, the exterior walls are covered with wooden clapboard siding, and the roof is covered in metal. A one-by-one bay, gabled extension off of the south elevation sits lower than the main body of the church and houses the sacristy. A smaller one-by-one bay extension with a pyramidal-shaped roof off of the sacristy on the west elevation houses a secondary entrance. Window and door spacing is regular throughout, featuring a combination of mostly semicircular arched and lancet arched openings. In the summer months, green and vibrant fields surround the church property, which is bordered by white pine trees along the north and east and arborvitae on the south and west. Spirea shrubs are along the west side and front of the church with smaller spirea shrubs on the east side of the church. The church is 41 feet long and 40 feet wide, with an 8'x9' entry way in the foyer, and 4'x6' entry way on the landing in front of the church. The concrete block foundation was dug by hand by local farmers who were church members in 1938.

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The primary (north) façade, the front entrance of the church, faces north on Elon Drive. The primary entrance is centered on the façade at the bottom of the bell tower that houses the entry vestibule. The bell tower is visually divided into three parts separated by a cornice. The entrance features a semicircular arched opening with two four-panel wood doors and a fixed transom with simple tracery. As you walk up the concrete walk, there are five concrete steps with the piped metal railings on each side of the front landing into the church. The church sign which states, "West Paint Creek Evangelical Lutheran Synod Church" is to the left of the original double front door. A simple black outdoor lamp is above the door. Also above the door is another semicircular arched opening with two, lancet-arched, single-hung, 7/4-light windows. A cornice wraps around the tower just above the windows and below the fixed, six-light circular window. Just above this is another semicircular arched opening containing two lancet-arched openings for vents, which also appear on the other three sides of the tower. This area houses the 1892 bronze bell that was made by the H.Y. Stucksted Bell Foundry Company, St. Louis, Missouri. The bell has the inscription of the church's name and address of the church on its front.

The west elevation has three lancet-arched, single-hung, 7/4-light windows. Between the northernmost and middle windows is an eight-sided brick chimney. Toward the rear, off of the sacristy is the small extension that houses a vestibule and provides a secondary entrance where the pastor can come in to put on his ceremonial robes. The eight-sided chimney is original, and it is located to the right or south of the first Gothic window on the west side of the church.

Shed/Privy (contributing)

On the south elevation view of the church of the church, one sees the white-painted shed\privy off to the right or east of the church near Maud Road. It was built in 1938. It is a one-by-one bay, gable front building capped by a metal roof and wrapped in wooden Dutch lap style siding. A wide shed door constructed of vertical, wooden planks is centered on the north façade and a smaller, plain wooden door of off-set to the south on the west elevation.

Cemetery (contributing)

The 1.17 acres deeded to the church on March 10, 1891, by Peter Paulson and his wife, Sophia Ericksdatter (Bakkum) Paulson, included a flat piece of property including a cemetery, which predates the church by one year. The cemetery, which still accepts burials, is on the west and north side of the church and borders Elon Drive. It wraps gracefully around the north, west, and south sides of the church, encompassing 0.597 acres. The first known church members to be buried here predated the deed of the land to the church. Father Peder Gulbrandsen Ruud (Rood) (31 Aug 1816-1890) and his daughter, Emma Ruud (Rood), (09 Aug 1863-10 Nov 1890) were both buried here in 1890¹. There are 190 cemetery plots noted on the cemetery map with 128 cemetery slots available if needed for future internments (see Figure 1). The cemetery marker types include lawn type; bevel; tablet; slant face, single and double; and obelisk.² Many of the early Norwegians who

¹ Peder Gulbrandsen Ruud was born in 1816 at Ruud at in Vest Torpa. He settled at West Paint Creek, Allamakee County, and was living there in 1861 when he married Nikoline Kirstoffersdatter Jensvold, who emigrated in 1851. Peder Gulbrandsen Ruud had emigrated in 1853. He travelled with 98 other immigrants in a small two-mast sailing ship with a crew of 13 and 100 immigrants total. The couple had three children. Peter was a church cantor for many years and also one of the leaders of the congregation at West Paint Creek. He died there in 1890, a "highly acclaimed Old Lutheran". When Pastor Hagbert Amandus Hartmann stirred up the hornet's nest over the arguments in the 1880s over predestination and election in the East and West Paint Creek Parishes, Peder Gulbrandsen Ruud left the original West Paint Creek Church and help build one mile north on Elon Road, a Norwegian Synod Church which followed the teachings and practices of the state church in Old Norway, his homeland. He and his daughter Emma are the first burials in the cemetery of the cemetery founded in the year 1890 when he and his daughter, Emma, died.

² Marker types determined using Dr. Gail Ludwig's "Geography 47: Mapping the Environment" (accessed February 2018,

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immigrated early to the West Paint Creek Parish and leaders of the church have elaborate gravestones with ornate Norwegian script engraved on their stones. The grave stones are clustered together as family units with surnames such as Anderson, Bakke, Osten\Haugen\Gilbertson, Gjefle, Kolsrud, Paulson, Ruud, Sorum, Larson, Rekansrud, Leikvold, and many other Norwegian family names.

Interior

West Paint Creek Synod Church is one of simple function, design and taste of the early Norwegian farming families in Center Township, Allamakee County, Iowa. The church's interior reflects what the immigrant Norwegian parishioners knew and loved in their homeland of Land, Oppland, (Flyke county), Norway. The Norwegians by nature are very hard-working and thrifty people, yet when a purchase was to be made, the parishioners of this church bought the best they could afford at the time.

The church foyer features a rose petal pattern carpet (installed in 1952), striped wallpaper on the walls, and hat and coat rack on each side of the foyer. It is 8' x 9' in length. As you enter the church sanctuary, the carpet in the aisle between the rows of pews on each side of the nave is a deep bluish green hue (installed in 1972). Under the pews, the floors are native pine wood. The pews are also made of native pine wood and have carved stylized wooden cross applique on each side. The carpet is also installed in the organ, altar and pulpit areas of the church. Wood paneling installed prior to 1952 in a wainscot style occupies the bottom third of the walls of both the sanctuary and the east and west walls of the nave. Within the sanctuary, 12"x12" composite tiles were also installed on the walls above the wainscot prior to 1952.

The walnut communion rail is painted white with red velvet accents in its design. Elaborate wrought-iron candelabras adorn the left and right side of the communion rail. There is a three-sided walnut pulpit on the right side of the sanctuary, which features lancet-arched panels with Gothic motifs (including a quatrefoil and two other lancet arches in each panel) and a walnut lectern on the left. The inside of the main sanctuary there are three long lamps, installed c. 1940, which replaced the original bronze oil chandelier, fueled by kerosene.

The altar is hand-carved and features a centered, inset panel on the front and an elaborate altarpiece above with various vertical elements mimicking spires and a centered "gable peak" topped with a carved crown finial. In the center of the altarpiece is an inset panel in a lancet arch shape that features an oil painting of Jesus with the angels and the centurion soldiers, "Resurrection" signed by Herbjorn Nilsen Gausta (1854 -1924), an itinerant Norwegian painter who was popular in the Upper Midwestern states of Iowa, Minnesota, and Wisconsin for painting over 400 Lutheran church altarpieces.

The white wooden doors, pulpit, altar, pews, and pine flooring are all original throughout the church. In the 1940s the church was wired for electricity and a new furnace was added. No indoor plumbing has ever been in the church; the 1938 outdoor shed/privy was used for personal hygiene.

The main sanctuary space over the nave of the church is framed over by scissor trusses which are made of pine. The metal roof is original and nailed on the top of the scissor trusses.

The basement is accessed from a staircase in the sanctuary. Walls are wallpapered in the stairwell. In the foyer of the basement on the east side of the church is a long-poled rectangular shaped coat and hat rack for spring, fall, and winter coats. The basement is a full basement with white-painted walls, drop ceiling tiles, utilitarian brown carpet, and a rectangular floorplan divided into a dining area or gathering space and a

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kitchen. It is used for various church functions such as wedding receptions, funeral dinners, church suppers, Bible School, or youth and congregational fellowship meetings and programs. Three single-hung windows are on the east and west side of the church basement. Vintage 1940 era lightening fixtures, and fluorescent lighting were used to light the space.

A kitchen occupies the southern part of the space and feature wooden wall cabinets and laminate counter tops. There is a pass-through for food and dishes from the kitchen to the dining area and underneath are eight built-in storage bins with shelves. Two white kitchen stoves, one single oven stove and one double oven stove, are in the back of the food preparation area; there is a small mirror to the right of the stoves, and to the left of the stoves is a hand-made cupboard for supplies. Food preparation occurred in the middle of the kitchen on a hand-made white wood table with a hand-made top extension to put food on it after it was prepared. No well has ever been dug for the church and the church parishioners would bring water from home in ten-gallon milk cans for washing dishes and personal hygiene.

Statement of Integrity

The church retains the character-defining features, details, materials and workmanship that conveys its association with the Late Victorian Carpenter Gothic style of architecture. In addition to the cemetery and 1938 shed\privy, the entire property reflects the history of local Norwegian settlement and ethnicity during the period of significance (c.1890-1938).

1. **Location:** The church, shed\privy, or cemetery all remain where they were originally constructed. When the church was constructed in 1892, it occupied a 1.17-acre lot which was directly south and across the road from the donor's home, farm, and out-buildings, Peter Paulson and his wife Sophia Eriksdatter (Bakkum) Paulson.
2. **Design:** The church retains its overall vernacular, Carpenter Gothic architecture style built by local farmers\parishioners who were also excellent Norwegian carpenters. The church's appearance has remained relatively unchanged in form, plan, space or style, since 1938 except for minor changes in items such as carpeting (c. 1952), lighting (1940s), and heating (1940s).
3. **Setting:** The physical environment of the cemetery, church, and privy\shed have remained largely unaltered since the period of significance. The surrounding area has remained rural and agricultural. The white pine trees and arborvitae on the property remain healthy and vibrant.
4. **Materials:** Most historic materials remain intact and in their original configurations, including Dutch lap siding, windows, doors, pews, and wood flooring.
5. **Workmanship:** Evidence of carpentry workmanship by area farmers of Norwegian descent from the time of construction in 1892 is evident in the ubiquitous use of wood throughout, including the Dutch lap siding, frame construction, paneled doors, pews, and flooring. Interior woodwork surfaces, especially the altar, altar rail, chancel, pulpit and native pine wooden pews are carved with great intricate detail, a carving of an ornate cross of each sides of the pews. Additionally, the 1938 basement and wood privy show the workmanship of a following generation of area farmers.
6. **Feeling:** The church retains the Carpenter Gothic details from its original design and construction in 1892. The cemetery, which predates the church by about two years, has expanded since the period of significance but the use remains the same. Because of the high level of integrity present within the church and cemetery, original congregants of the church would recognize and experience these three spaces in the same way today that they would have when initially built around 1892.
7. **Association:** The church's association with its original function and identity as the West Painted Creek Synod Evangelical Norwegian Church, aka West Paint Creek Synod Lutheran Church, remains physically evident in the stunning altarpiece by Herbjorn Nilsen Gausta inside the sanctuary that features the Biblical scene of Jesus with the angels and Roman centurion soldiers at his resurrection,

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and the inscription on a sign to the left of the front facade of the church which reads, "West Paint Creek Ev. Lutheran Synod Church". Synod has long been associated with this church, since throughout the 126 years of existence, the church has held faithful to the traditional Norwegian Synod Gospel Bible and teachings of their homeland, Land, Oppland, (Flyke county), Norge.

Overall the West Paint Creek Synod Lutheran Church and its cemetery is in good condition, but there are ongoing maintenance efforts and repairs that will need to be made in the near future. The white 1938 shed\privy needs to be repaired and repainted. There are some slight water stains in the sanctuary. The original single-hung windows need to be re-glazed. A landscaping and garden committee keeps the church grounds and cemetery neat and tidy during the spring, summer, and fall growing season. Church members would like to repair the metal roof as soon as possible because it is starting to age. The leaks in the roof are mainly around the chimney and where the main sanctuary building altar area roof connect. The church maintenance committee will have a professional company check the roof, so any leaks can be located and repaired until they are able to replace the roof.

In the future, the church would like to be open for dedicated events. The cemetery is open currently for members or former members to be buried there, if desired. Former and current members yearly maintain the graves and cemetery plots and mow the grass in the cemetery and property each season. To be built in the future and under consideration is a removable, non-permanent portable shed on skids, to be painted in the same white color of the 1938 shed\privy with a metal roof to match the church metal roof. This portable shed will be used for members, former members, guests, and newcomers for personal hygiene when the church hopes to be open for dedicated events such as baptisms, weddings, funerals, church reunions, and other dedicated events.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Areas of Significance

(Enter categories from instructions.)

Architecture

Ethnic Heritage

Social History

Period of Significance

c. 1890 - 1938

Significant Dates

1891

1892

1938

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation (if applicable)

Norwegian

Architect/Builder

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Statement of Significance

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

The West Paint Creek Evangelical Synod Lutheran Church is eligible for the National Register of Historic Places under Criterion A for its local association with Norwegian ethnic heritage and Criterion C as an excellent local example of Late Victorian Carpenter Gothic style architecture. The church was built by hand by local church members and placed in service in 1892. The associated cemetery, which is a contributing site to the property, accepted its first burial in 1890, four months before the property was deeded to church members. It is also locally significant under Criterion A for its association with Norwegian-American ethnic and social history. In the Norwegian immigration years of 1839-1914, there were landing settlements in Iowa, Wisconsin, Minnesota, and North Dakota. The West Paint Creek Parish in Allamakee County, Iowa, had 700 people in 1911 who had come over between the years of 1839-1914³. It was also only 21 miles from Luther College, Decorah, Iowa, where young men from immigrant farming families could attend to become Lutheran ministers, which was considered a great honor and privilege at great personal financial sacrifice to the parents⁴. The property also meets Criteria Consideration A because it is owned by a religious institution and was used for religious purposes, but it derives its primary significance from its architecture and historic associations with immigration and settlement from Nordre Land, Oppland, (Flyke county) Norway. The Period of Significance begins c. 1890 when the earliest burial is believed to have happened and ends in 1938 when the property reached its current physical state with a concrete block church foundation and the construction of the shed/privy. Significant dates include 1891 when the property was deeded to the congregation, 1892 when the church was constructed, and 1938 when the concrete block foundation was installed and the shed/privy constructed.

Narrative Statement of Significance

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

(Iowa SHPO Additional Instructions: For properties not nominated under Criterion D, include a statement about whether any archaeological remains within or beyond the footprint of the property were assessed as part of this nomination under the subheading **Archaeological Assessment**.)

Developmental History and Historic Context

Norwegian Immigration. The first Norwegian immigrants from Nordre Land, (Flyke County), Norway, came to the West Paint Parish in Allamakee County as early as 1851, but the United States' Civil War kept many away from the Upper Midwest until after the end of the war. Only 3% of land in Norway was tillable; thus, with large Norwegian families, only the oldest inherited the home place, and the younger sons and daughters immigrated to America. Prairie land in the Midwestern United States, however, was abundant and inexpensive at \$1.25 per acre. The Homestead Act of 1862 also helped motivate the hard-working, frugal Norwegian families to set sail for the United States.

Before 1866, 1200 immigrants from Land, Norway, had crossed the Atlantic and traveled inland to the Norwegian settlements of Wisconsin, Iowa, and Minnesota. Around 1400 emigrated in the late 1860s and another 1400 in the 1880s. Steerage passage on boats and ships was generally affordable for Norwegian families. Some families had sponsors of either wealthy landowners in Norway or friends of the family to afford passage to America. A sea voyage from Drammen, Norway would take at least 6-8 weeks in the 1850s and 1860s. The Erie Canal, which was completed on October 26, 1825, was built to create a navigable water route from New York City and the Atlantic Ocean to the Great Lakes, a route of 363 miles, and so offered one way for immigrants to reach the Upper Midwest. From the Great Lakes, the Norwegian immigrant family could then walk, or use wooden ox-carts with oxen to reach previously-established Norwegian settlements. One

³ Boka om Land IV, by Arvid Sandaker, p. 73.

⁴ *Halvor: A Story of Pioneer Youth*, by Peer Stromme, translated from the Norwegian and Adapted by Inga B. Norstog and David T. Nelson, Decorah College Press, Decorah, Iowa, 1893, 1936 and 1960.

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such settlement was Rock Prairie, Wisconsin, which is 135.3 miles from the West Paint Creek Parish colony in Allamakee County, Iowa. In Rock Prairie, Wisconsin, immigrants could get established and stay or move on to other Norwegian Upper Midwestern settlements. Another method of travel to the Upper Midwest later opened up via the railroad into Wisconsin. In 1857, the first east-west railroad from Lake Michigan to the Mississippi was completed. Soon after, a line from Milwaukee to La Crosse, Wisconsin was opened, and other lines were extended north from Chicago.

Norwegian immigrants, especially the young, single men would work off their steerage ticket to their benefactor when they arrived in America, if they arrived in the United States penniless and many had to do just that without complaint. Then the young farmers would start working for relatives or friends and save up enough to buy their own homesteads in the Upper Midwest, such as in West Paint Creek Parish in Allamakee County, Iowa. Letters home to Norway would encourage other extended family members to join the established Norwegian colonies, such as Rock Prairie, Wisconsin. In 1850, there were 8,651 Norwegian-born residents in Wisconsin, nearly one-half the entire Norwegian population of the United States. Culture, religion, and language customs stayed and were practiced just as they were in the old country. Even many Norwegian sailors would go west, either to sail on the Great Lakes or to try their hands at farming or other pursuits.

Paint Creek History and Emergence of West Paint Creek.

In the early years of the 1850s, many Norwegian immigrants from Nordre and Søndre Land, Oppland, (Flyke county), Norway, settled in Allamakee County, Iowa, located near the county-seat town of Waukon. Pioneer life was a struggle and challenge. Survival and arduous work by the immigrant families were the norm. Clearing 100 acres of prairie land by hand took one full year and all clothing and household goods were made by hand. Often, they brought household goods with them to their new homes, such as special, collapsible spinning wheels made by carpenters in Land, Norway that could be placed in immigrants' trunks for transportation to the United States. After they arrived, they found that Allamakee County too was filled with hardwoods, so the wood pile was always full for fuel. There was usually little time to prepare for winter, since many of the immigrants arrived in the fall. To get supplies, pioneers would have to travel to Waukon, 6.2 miles away to the west or Lansing, Iowa, 8 miles to the northeast by horse, cart, or walking. Roads were primitive with dirt, ruts, and potholes. Gardens were planted by the pioneers and plentiful wildlife were able to be killed and eaten for meals. Bears, coyotes, deer, eagles, hawks, owls, bats, cougars, bobcats, possum, beavers, skunks, porcupines, fish, birds, and fowl roamed the region.

In the open prairie, many of the pioneers were forced to live first in their ox-cart wagons, or *kubberulle* as it is often known among Norwegian Americans. Others dug holes in the coulee hills and lived in that type of

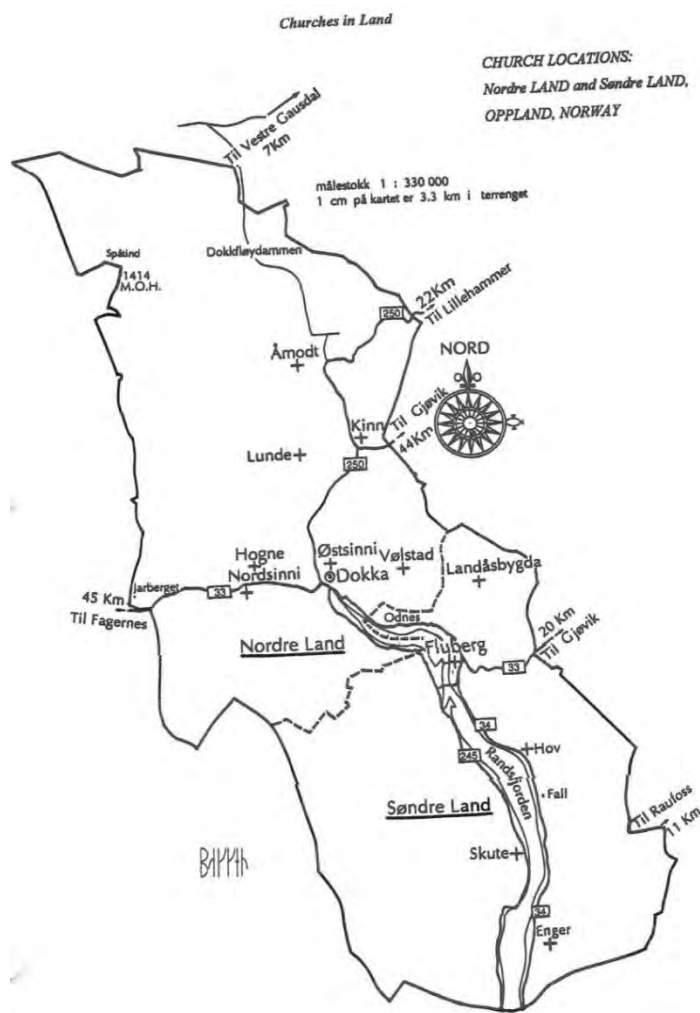


Figure 1. Map where the West Paint Creek Synod church members emigrated from in Nordre Land, Oppland Flyke (County), Norway. (Source: Boka om Land IV, page 73, 2010)

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housing until a frame house could be built. The Norwegian immigrants were excellent carpenters using hand tools and native hardwoods.

West Paint Creek Parish is said to be the third largest land settlement in the Upper Midwest, and in 1910, about 700 people of Land ancestry lived in the West Paint Creek Parish. Even today in 2018, one can still hear the distinctive land accent of the Land Norwegian people from area residents; it is a broad, wide, lilting sound especially from those folks who have never left Allamakee County and are still farming and living in the rural farming townships there.

Eventually immigrants built rustic log cabins. Birch bark and sod made up the roofs of the log cabins. Split logs which were laid next to each other with the flat side up were used for the floor. Breaking up as much soil as the pioneer farmer could in a year was the next strenuous task for the pioneer farmer so they could plant a little corn and wheat. Wheat had to be plowed, and corn had to be planted in a little hole in the soil. The nearest mill was 35 miles away in McGregor, Iowa, on the Mississippi River. Instead of making the long trip, many were in the habit of grinding flour in their coffee mill, or they cooked the grain as it was. Another problem was getting the cows home in the evening. The prairie grass was as tall as a man, so if the cows got out in it, it was impossible to see them. Cow bells were put on the cows, so the settlers could hear them as was the custom in Norway. Gradually, as more settlers arrived, the cattle could no longer roam freely. For fences they placed rails that were 14 feet long and raised them 7 feet in height. In this way it took over 4500 such rails to fence in 40 acres. A young man just off the immigrant trail, as a new member of the West Paint Creek Parish, would often be put to work splitting rails and making fence posts for the farmers, a job that was both strenuous and boring. In Arvid Sandaker's *Boka om Land IV, the Immigration to America from Nordre and Søndre Land 1839 – 1915*, the experiences of pioneer Nils Smedsrud from Torpa, Buskerud, Norway, who arrived in Paint Creek in 1866, illustrates some of the hardships. "The draft animals they had were oxen, so they had to do service as 'fine horses'. But in those days, there was not talk of finery, or of wealth either, because the settlers didn't have much to sell." (page 68, *Boka om Land IV*, 2010). Smedsrud is still a family name in Allamakee County in 2018.

As in many other new settlements, the Norwegian Synod Church became the center of social life in the West Paint Creek Parish community. According to the earliest dated entry (6 Jan 1851) in the minutes, the first trustees of the Paint Creek congregation were Nels T. Rod, Syver O. Vold, Thomas Anderson, and Ole Larsen, J. S. Moller as secretary and treasurer. The congregation built and began a school early in 1851 as well. The settlers were first served by itinerant pastors. The first one to visit the settlement was C. L. Clausen who preached there July 2-4, 1851. Pastor N. O. Brandt also preached in the early settlement. The Norwegian's state church's order of religious service was followed by the settlers and conducted in Norwegian.⁵

In 1853, together with the Washington Prairie parish, the congregation called Pastor Ulrik Vilhelm Koren, who emigrated from Bergen, Norway. Pastor Koren preached his first sermon for the Paint Creek parish on January 1, 1854, in a log house belonging to Syver Vold. In the same year, 1854, a log house church was built. In 1855 the congregation joined the Norwegian Synod. He also served the Washington Prairie Parish in Winneshiek County, which borders Allamakee on the west. As the Paint Creek settlement increased in number and expanded in area, it was only natural that the congregations were divided into East and West Paint Creek, which occurred in 1858. It soon became apparent that Pastor Koren, who traveled to each congregation on horseback, would not be able to continue to serve so many congregations at such far distances, so he resigned in 1862. Shortly before resigning, Pastor Koren helped found Luther College in nearby Decorah (Winneshiek County), which was initially created by the Norwegian Evangelical Lutheran

⁵ It was later translated into English when the service changed to all-English on Thanksgiving Day 1901 in the East and West Paint Creek Synod Churches.

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Church to educate future ministers. Koren, who was known locally as the “patriarch of Norwegian-American Lutherans” in Allamakee and Winneshiek Counties, later became president of the Norwegian Synod (1894 – 1910) and received a doctorate in Divinity from Concordia Seminary in Missouri (1903).⁶

The congregation then called in 1862 Pastor Ove Jakob Hjort who also had come from Norway. Pastor Hjort was ordained as the first resident pastor of Paint Creek where he remained until his death in 1879. In Norway, Hjort had married Christiane Elisabeth Ottesen, a sister to Jakob Aal Ottesen who was instrumental in founding the old Norwegian Synod. Their daughter, Lulla, was married to Pastor Christian Keyser Preus, the second president of Luther College (1902 – 1921).

During the 1880s in the Lutheran synods in America, especially in the Norwegian Synod, there were many doctrinal controversies. The most ravaging of these concerned the doctrine of election or predestination, which involved the idea of whether or not God willed the salvation of all people in the same way. This controversy had a devastating effect on the Synod with about one-third of the congregations leaving. Individual congregations were also torn apart by this controversy. *Grace for Grace* (pp.169f) states that:

“Dr. Schmidt⁷ was able to set brother against brother until many a Norwegian community was literally torn to pieces by the controversy, with one party locking the church doors against the other, proceeding even to violence at times, persecuting and deposing faithful pastor, suing one another in the courts of the land, finally settling down to somewhat peaceful relations only when the church had been formally divided into two opposing groups and the quarrel no longer had to be carried on under the same roof”.

It was during this time that the Paint Creek congregations were served by Pastor Hagbert Amandus Hartmann (from 1880-1886), who published his own ideas on the subject in “Bekjendelse til de enfoldige nytte” (“Confession for the Use of the Simple”). Complaints were raised against his teachings, which deviated from accepted doctrine, as early as 1882. Early in 1885, some dissenting congregants filed a formal complaint against him due to him having pushed through reforms against the Synod’s and the congregation’s constitutions and for placing dissenters under church discipline. Later that year, he was suspended from the Norwegian Synod. He and the Old Paint Creek congregation joined the Anti-Missourian Brotherhood in 1886 and then the United Church in 1890.

Since those who had rejected Hartmann’s reforms regarded themselves (and were so regarded by the Synod) as the “true” Paint Creek congregation, there was no immediate formal reorganization. Paint Creek eventually split into East Paint Creek, which built its own church in 1890, and West Paint Creek, which built the West Paint Creek Synod Evangelical Lutheran Church, the subject of this nomination, in 1892. The first West Ladies’ Aid meeting predated the construction of the church by three years. Until the church was completed, services were conducted in local school houses and in private homes.

Other pastors that served the congregation during the period of significance include:

- Pastor Andreas Kittelson Sagen until 1888;
- Pastor Michael Olsen Borge from 1888-1901;

⁶ Koren also published seven hymns, in Norwegian and English, the most famous one being “Ye lands, to the Lord make a jubilant noise” (Hymn 11, in the Norwegian Synod hymnbooks, dated, 1890, 1913, 1935, and 1956). He also met with pastors at Concordia College, St. Louis, Missouri to put together a Norwegian Synod hymnbook for the Norwegian-American Lutheran churches in the Upper Midwest. Choral music and liturgy were interwoven together. His hymns are still in use today.

⁷ Professor Friedrich August Schmidt taught at several Midwestern Lutheran seminaries throughout his career, including Luther College in Decorah, Concordia Seminary in St. Louis, MO, and the Norwegian Seminary at both Madison, WI, and Northfield, MN. He was known as one of the main instigators of the Lutheran controversy over predestination during the 1880s.

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- Pastor Simon Aslakson Scarvie⁸ from 1901 to 1905;
- Pastor Zakarias Johannesen Ordal from 1905 to 1908;
- Pastor Lauritz Seman Guttebo from 1908 to 1917;
- Pastor Joseph Bernhard Unseth from 1918 – 1946.

Significance under Criterion A: Ethnic Heritage and Social History

The West Painted Creek Synod Evangelical Lutheran Church was the social hub of the surrounding farming community. Not only were there church services, Sunday school, vacation bible school, baptisms, communions, confirmations, weddings, and funerals, but there were also Ladies Aid societies for both unmarried and married ladies, Men's Club, Mixed Choir for men and women known locally as the "singing Lutherans"⁹, and community parties and social events.

It was important to church members that their families could worship and socialize close to their homes and farms so that they could carry on the customs of their native church in Land, Oppland, Flyke County, Norway. Norwegian-American children born in the West Paint Creek congregation, for example, would be baptized as soon as possible because, if they passed prior to baptism, they would be buried in unmarked graves. For all baptized congregants, funeral services would be conducted in the church in Norwegian and would involve singing and solos. Special invitations to funerals would be issued to friends and neighbors through the use of funeral cards. The body originally would be at the home and friends would call at the home with gifts of food and hold a wake. All those invited to the funeral would assemble in the forenoon, bringing with them cakes, sandwiches, and other food with which to hold a sumptuous dinner around noon after the funeral was over. In those days, families had a distance to travel of 5-10 miles to get back to their farms and a delicious meal at noon after the funeral was very much appreciated by all. The coffin would be open at the church but closed when the services ended. After the committal service in the cemetery, the congregation would return to the church to eat. Much like at West Paint Creek, cemeteries surrounded rural Norwegian churches and were considered hallowed ground. One did not walk in front of the grave on the grass where the body of a relative was buried. Norwegian and Norwegian-American families generally put great emphasis on the care of family and relatives' graves in the cemetery. Living members of the original families continue today in 2018 at West Paint Creek Synod Church to maintain the graves. Additionally, many gravestones in the West Paint Creek Cemetery have Scriptures or some other message in Norwegian script engraved on the tombstones.

Another custom included encouraging young people to choose a spouse from their local congregations. This helped to ensure the continuity of the Norwegian language, culture, and customs in their new home in Iowa. Thus, within the West Paint Creek parish, many families' ties were close-knit, double cousins might pop up in families, and parents at times even recommended whom a young person should marry. Mixed marriages were frowned upon and did not happen in the parish until about 1920.¹⁰

Marriage was held in high esteem in the community and the bride and groom might be attended by a close couple near their same age, or similar-aged couples might have a double wedding at the church. Wedding dresses in either white or black lace were worn, the best the bride could afford, and were usually handmade by the bride's mother, aunt, grandmother, or the bride herself. White gloves were worn if the bride's family were wealthier. Sturdy black buttoned shoes adorned the bride's feet. The groom would be dressed in his

⁸ Scarvie held the first recorded English service in the East Paint Creek Synod Church on Thanksgiving Day, 1901. In 1902, he also oversaw the creation of the Youth Society at the East and West Synod Paint Creek Churches.

⁹ This group produced and recorded a vinyl record in 1953 for posterity.

¹⁰ Local lore states that it was a doctor in Waukon, Iowa, Dr. Dillon, who suggested that the Norwegian folks might be better served by intermarrying with the German folks west of town. Mixed marriages became more common, especially after travel to town improved in 1957 when Elon Road was paved.

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best Sunday suit with his best shoes. Photos of wedding couples during the period of significance usually showed stern, yet earnest faces of the young hard-working farming couples.

Social life in the community centered around the family, church, and school, the latter of which was held Monday through Friday, and Saturday in the mornings for Norwegian language lessons at the Bakkum School. In the West Paint Creek community and others surrounding it, the men of the family might have had a common school education, reaching the level of a 4th grade education. If one reached the 8th grade educational level, then a county-wide exam was given for the student to pass to enter the county high school in Waukon, 6.2 miles to the west, the county seat. If a young man of this community decided not to farm on their family's homeplace, then he would board in town for \$3.00 a month at another family's home during the week to attend high school, and then travel home on the weekends, either by railroad or foot.

Women of this parish usually stayed on the farms and married locally, maintaining huge gardens to feed the large Norwegian families of 9 or more children, washing and sewing clothes, making butter, milking cows, maintaining huge gardens, dressing pork, beef, and poultry to feed the family, and helping with the crops each spring, summer, and fall. For a farm girl to have a high school education, especially in the earlier years of the 1880s and 1890s, was the exception and not the rule. Most girls from these farm families during this time had a 4th grade or perhaps a 6th grade or an 8th grade education at best.

The Norwegian-Americans in this area were known for their well-kept, tidy farms, red and white barns and outbuildings, and well-constructed private homes, especially the second generation of very capable, and competent Norwegian farmer\carpenters in the parish. During the Depression of 1928 and later years, it was unusual for a Norwegian-American farmer in this area to lose his farm to the bank. Generally, they were very self-sufficient and did not travel into towns such as Waukon (about 6 miles west from the church) more often than every six months. It was a welcome opportunity for a special treat or a very special event, such as a new suit, or farm equipment. Farmwives also sometimes came to town with their children and husbands on a Saturday night to sell their eggs and then the children would get ice cream. The Norwegian men would often stand on "The Norwegian Corner" of downtown to mingle and converse. This corner was located on the East corner of Spring Avenue, and East Main Street in Waukon.

Significance under Criterion C

The West Paint Creek Synod Evangelical Lutheran Church is also eligible for the National Register of Historic Places under Criterion C as an intact, good local example of Carpenter Gothic style, a vernacular interpretation of Gothic Revival that is sometimes referred to as Rural Gothic.

Peter Paulson and his wife, Sophia Ericksdatter (Bakkum) Paulson, deeded 1.17 acres of flat land in March 10, 1891, to the West Painted Creek Evangelical Lutheran congregation. The church was built by local parishioners in 1892, but research has not determined if any specific carpenters should be credited with the overall design. Generally speaking, however, Norwegians were well-known for their carpentry and carving skills at this time since wood was the most abundant building material available in their homeland and so it is unsurprising that this church would have been built using local labor available within the parish. West Paint Creek Synod Evangelical Lutheran Church is similar to the Gothic-inspired style of church that the Norwegian immigrants left in Land, Oppland, (Flyke County), Norway, their homeland. This church is a simplified version of Carpenter Gothic with lancet arched windows, gable-front roof, and strong vertical elements with the bell tower and spire. The church also sits in a picturesque, rural setting with white tall pine trees and green cemetery arborvitae trees surrounding the church property.

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Figure 2. Painting of Herbjorn Gausta by Robertus Koehler (oil, 1915)(Source: Luther College Art Galleries).

Herbjorn Nilsen Gausta (16 June 1854-2 May 1924), who painted the scene of Jesus with the angels and the Roman centurion soldiers on the altarpiece within the church, was a popular, itinerant Norwegian painter in the Upper Midwestern states of Iowa, Minnesota, and Wisconsin for painting Lutheran church altarpieces. The subject matter of the altarpiece at West Paint Creek Synod Lutheran Church, titled *Resurrection*, is unusual since most Norwegian Americans at the time considered it to be “too Catholic.”¹¹

Gausta was born on the Gausta farm in Mael parish in the municipality of Tinn in Telemark County, Norway. In 1867, Gausta immigrated to America with his parents and four sisters, settling on a farm near Harmony, Minnesota. He entered a training program for parochial school teachers at Luther College, Decorah, Iowa in 1872, but then left three years later on a stipend provided by the community of Decorah to study art in Europe. Gausta studied at Knud Bergslien’s Academy of Art in Oslo and also attended the Academy of Fine Arts, Munich, Germany. He returned to Decorah and taught at Luther College during the 1886-1887 academic year while living with Pastor Ulrik Vilhelm Koren, the first pastor of the Paint Creek congregation, and his family at the Washington Prairie parsonage near Decorah. Later, Gausta began painting fulltime and

moved his studio to Minneapolis, Minnesota, where he supported himself principally by painting portraits of prominent Norwegian-Americans and producing altarpieces for Lutheran churches. His landscape and genre paintings were well-received, particularly those painted during his early years. He left an early record of immigrant life in his portraits and paintings and helped establish a place for art in the culture of Norwegian-Americans. There are almost 60 paintings by Gausta in the Fine Arts Collection of Luther College, Decorah. He was later offered a teaching position at the University of Minnesota where he worked until his death in 1924. Gausta, who never married, was buried in Harmony, Minnesota, alongside a 16-foot granite monument that was erected in his honor in 1927.¹²

Archaeological Statement

Though the history of the land upon which the church sits stretches beyond the church’s construction, most notably with a pre-established cemetery, the potential for any prehistoric or historic archaeological remains within the property boundaries was not assessed as part of the present National Register nomination. Given the presence of the cemetery, any future development on this property should include an archaeological assessment.

¹¹ The committee to nominate West Paint Creek Synod Lutheran Church hopes to partner with Luther College to let the Luther College Library photograph the Herbjorn Nilsen Gausta oil altarpiece painting in the sanctuary. Very recently, on December 5, 2018, the committee has been told by the Harmony Gausta Center in Harmony, Minnesota, that the oil painting named “Resurrection” in the West Paint Creek Synod Lutheran Church is very uncommon since the painting was considered too Catholic back in 1892 in the Norwegian community.

¹² Gausta was good friends with the entertainers Eleonora and Ethel Olson, who traveled the Midwest performing signing and comedy routines mainly in Scandinavian communities between 1905 and 1925. *Yust for Fun*, a book published by the Olson Sisters in 1925, had two illustrations that he may have drawn.

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Postscript: West Paint Creek Synod Evangelical Lutheran Church Today

Because of the grit, determination, and perseverance of the landing immigrant families so well documented with immigration stories and biographies in *Boka om Land IV*, West Paint Creek Synod Lutheran Church is still standing and was in operation from 1892-2005. The last services held in this church were in 2005 when the congregation moved to the King of Grace Lutheran Church of Waukon, which is a member of the Evangelical Lutheran Synod. The move was made so that members with mobility and transportation concerns could be better served. Since then, the church has been watched carefully for safety concerns. This church is the only Evangelical Lutheran Synod church within the immediate area and carries a rich legacy of 126 years of hard-working Norwegian farmers, wives and their families in the West Paint Creek Parish of Allamakee County, Iowa. From the church cemetery plot map, one can find the Norwegian names of the original settlers from Nordre Land, Oppland, (Flyke County) who still have descendants in the area, such as Anderson, Bakke, Larson, Hansen, Smeby, Rood, Gilbertson, Sorum, Paulson, Gjefle, Kolsrud, Bakke, Leikvold, Rekansrud, Haugen, Williger, Hilmo, and Usgaard. The committee from this church that helped put together the West Paint Creek Synod Lutheran Church and Cemetery nomination are all descendants from these original settlers.

When one goes to West Paint Creek today in 2018, one does not see the tall prairie grass or any strapping young farmer splitting logs into fence posts, since the wooden forests have long since been cut down and used for cropland for corn, and soybeans. One sees modern farms and homes with modular farm outbuildings replacing the traditional red or white barns of yesteryear, but the rural nature and agricultural use of the land is still intact. Folks still move back to Allamakee County after raising families elsewhere to retire and have the chance once again to live their lives in the quiet rural area around West Paint Creek.

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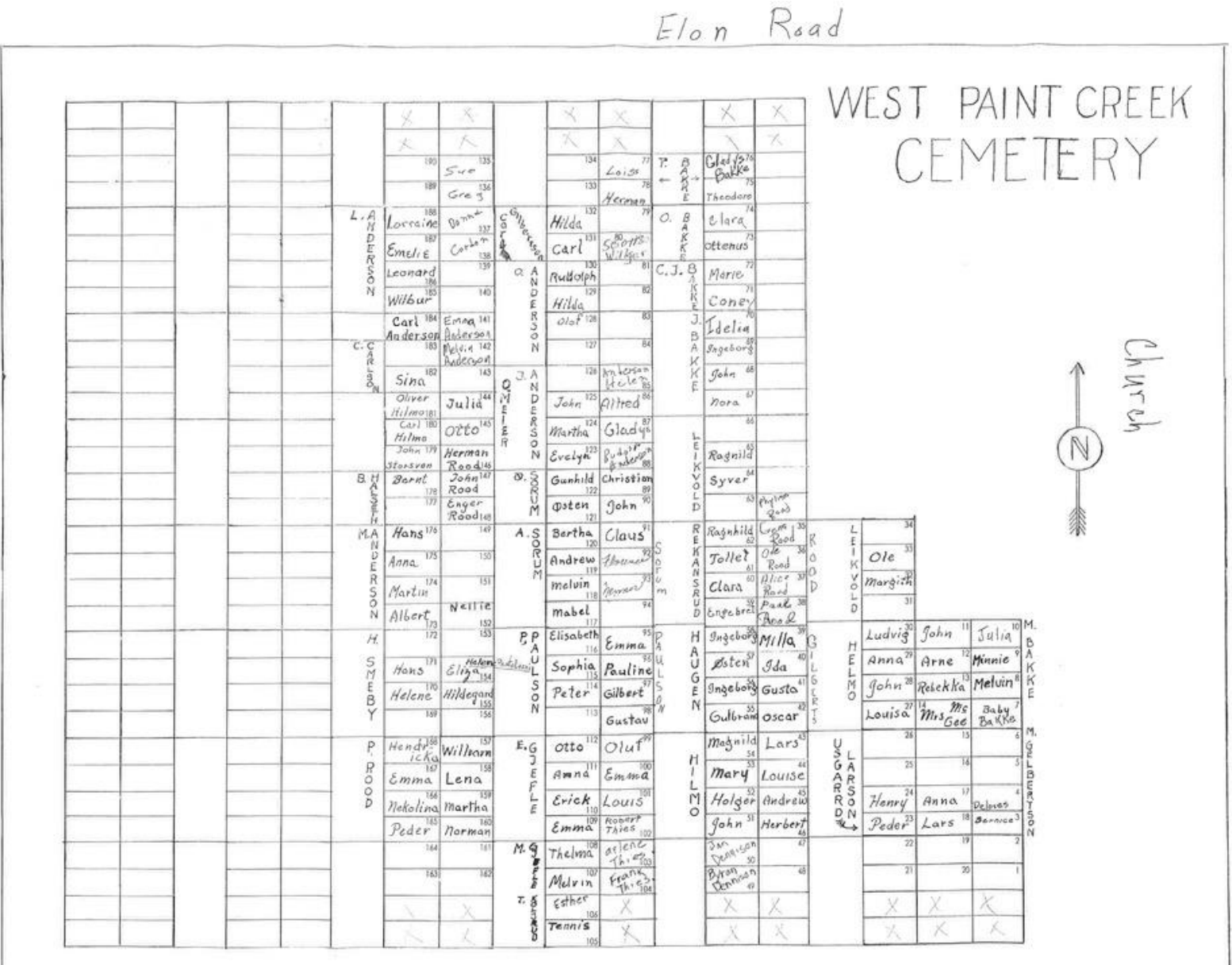


Figure 3. Cemetery map (not drawn to scale). (Source: Mel Anderson, Waverly, Iowa, 2018)

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Figure 4. Men digging the new basement for the church in 1938. From left to right in the 1938 church photo of the local parishioners' hand-digging the basement are: Ottenus Bakke, Carl Gilbertson, Morris Sorum, Alfred Anderson, Louis Gjelfe, George Rekansrud, Wil Rud (Rood), and Harry Sorum. (Source: Mel Anderson, Waverly, Iowa)

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Figure 5. Mrs. Arlene (Bakke) Martin showing the altar and chancel in the background, c. 1952 (Source: Harriet Letchford Photo Studio, Waukon, Iowa)

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Figure 6. A 1911 image showing the chancel and altar. The translation from the Norwegian, Salige Erede Som to English is: "Blessed are they that hear the word of God and keep it". Luke 11:23. (Source: Mel Anderson, Waverly, Iowa)

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FROM Peter Paulson and wife } Filed for Record this 10th day of March
 TO West Painted Creek Norwegian Evangelical Lutheran Congregation } A. D. 1891, at 4³⁰ o'clock P.M.
 E. L. Purdy Recorder.

Know all Men by these Presents:

That Peter Paulson and wife Sophia Paulson
 of Allamakee County, State of Iowa in consideration of the sum of
Thirty Five DOLLARS,
 in hand paid by West Painted Creek Norwegian Evangelical Lutheran Congregation
 of Allamakee County, State of Iowa do hereby SELL AND CONVEY
 unto the said West Painted Creek Norwegian Evangelical Lutheran Congregation and their heirs
 and assigns the following described premises, situated in the County of Allamakee, and State of Iowa, to-wit:

Lot No One (1) in North East quarter of South West
quarter of Section Thirty One (31) Township North
Eight (8) North Range No Four (4) west of 5th P.M.
Containing 89/100 of an acre or the same more or less,

And we do hereby covenant with the said West Painted Creek Norwegian Evangelical Lutheran Congregation
 that we are lawfully seized of said premises; that they are free from encumbrance; that we
 have good right and lawful authority to sell and convey the same, and we do hereby covenant to WARRANT
 AND DEFEND the said premises against the lawful claims of all persons whomsoever; and we the grantor do fore-
 said hereby relinquish all contingent rights, including Right of Dower which we have in and to the said premises.

Signed the 5th day of March A. D. 1891
 IN PRESENCE OF

Peter Paulson
Sophia Paulson

STATE OF IOWA, Allamakee County, ss:

On this 5th day of March A. D. 1891, before me, the undersigned a Notary
 Public in and for said County, personally appeared Peter Paulson and his wife Sophia Paulson
 to me personally known to be the identical person whose names are affixed to the above deed as grantor, and
 acknowledged the same to be their voluntary act and deed.

Witness my hand and Notarial Seal the date last above written.

Seal

H. O. Dayton
 Notary Public

Figure 7. Copy of the deed from Peter and Sophia Paulson to West Painted Creek congregation, 1871.
 (Source: Allamakee County Recorder, Book 40, page 151)

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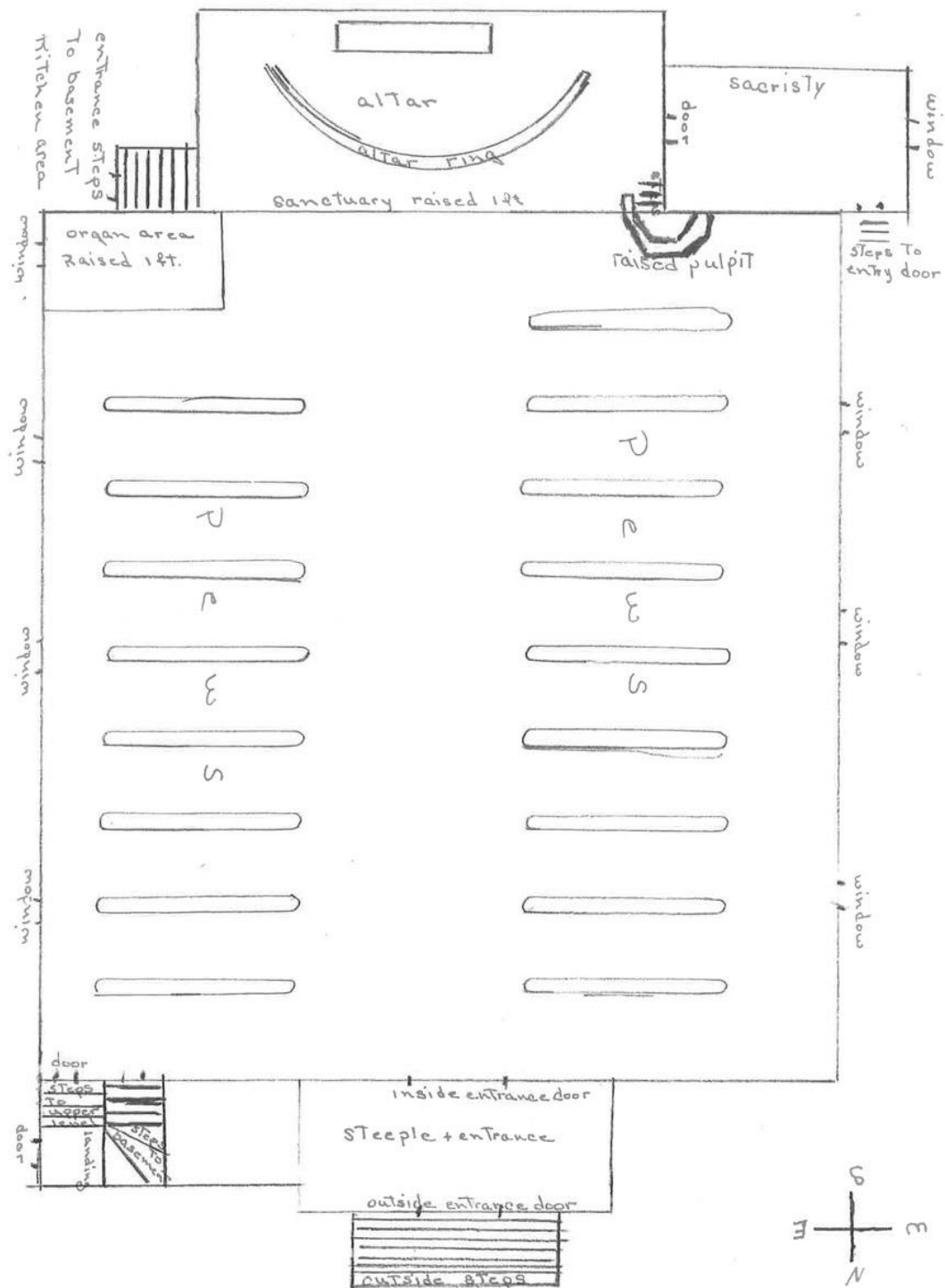


Figure 8. Interior main floor plan (not drawn to scale). (Source: Greg Gilbertson, Waukon, Iowa, February, 2018)

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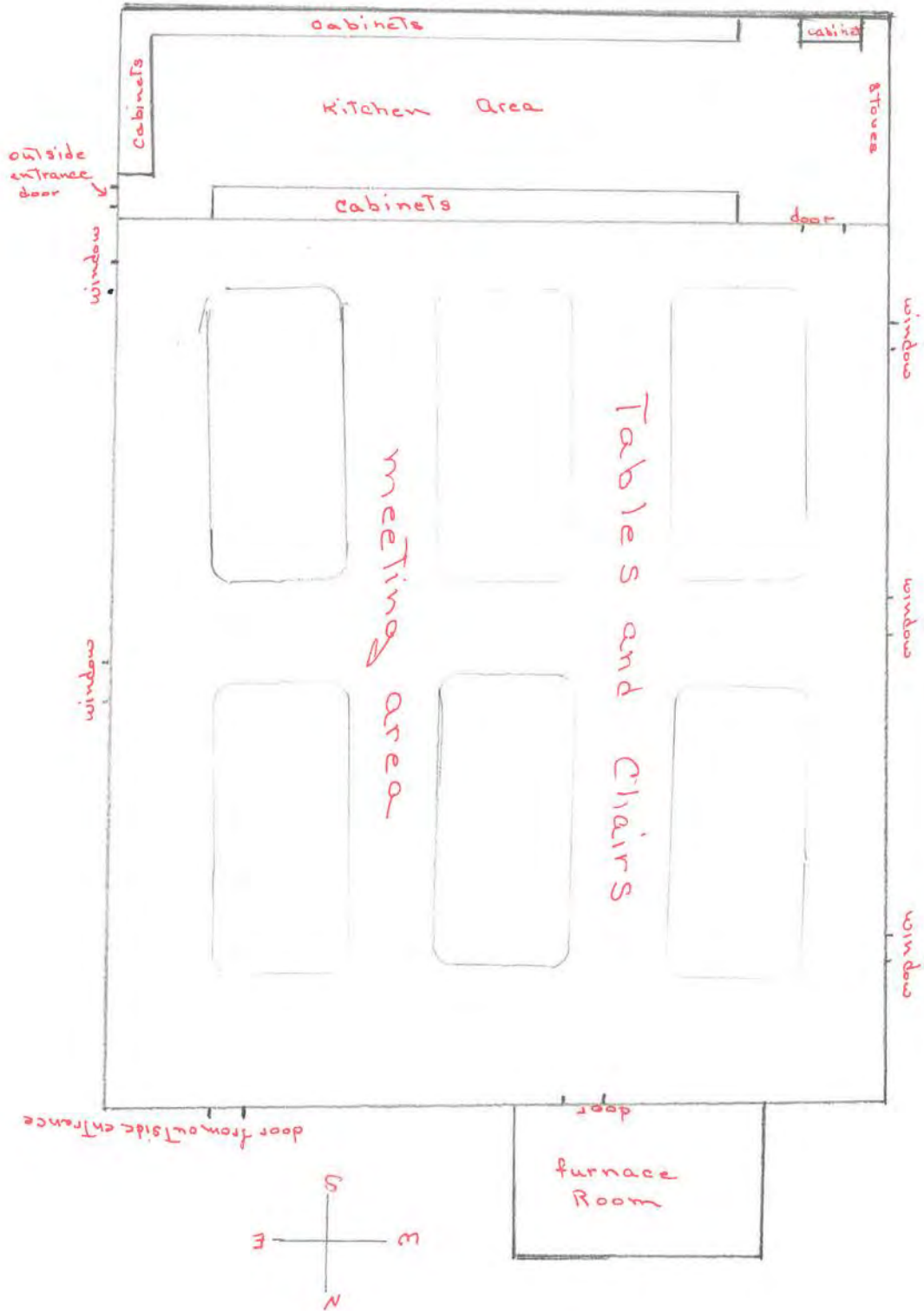


Figure 9. Interior basement floor plan (not drawn to scale). (Source: Greg Gilbertson, Waukon, Iowa, February, 2018)

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9. Major Bibliographical References

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

Interviews:

1. Arlene (Bakke) Martin, Waukon, Iowa, baptized, confirmed, and married at West Paint Creek Synod Lutheran Church, Waterville, Iowa. We, as a committee, interviewed her January 12, 2018 in her home at 301 East Main Street, Waukon, Iowa for two hours about the history of the church. She was married in this church in 1952 to Roger Martin, Martin Brothers' Funeral Home Director, and her wedding photo at the altar is included in this application. Arlene Martin is 87 years old and mentally sharp and was able to contribute much to the gathering of the history of this church. Interviewers were: Margaret (Anderson) Hermeier, Shirley (Bakke) Winke, and Gloria Payne.
2. Virgil M. Thorstenson, Monona, Iowa, retired US Navy and local Allamakee County farmer who was baptized, and confirmed, at Old West Paint Creek Evangelical Lutheran Church, Center, Allamakee, Iowa, one mile north of West Paint Creek Synod Church. He is also a local historian and genealogist who has studied the Paint Creek Parish Lutheran Churches for decades. Gloria Payne conducted a one-hour interview on February 12, 2018 on the telephone, and then, Mr. Thorstenson brought over two Norwegian Nordre Land, Oppland Flyke (County), Norway reference books to help with the National Register Nomination.

Church Records, Reference Books, and Newspaper Articles:

1. West Paint Creek Synod Lutheran Church Records-1892-2005. These records are kept in the care of Greg Gilbertson, Waukon, Iowa, who is the chairman of the committee to put West Paint Creek Synod Lutheran Church on the National Register of Historical Places.
2. Boka om Land IV, The Immigration to America from Nordre and Sondre Land 1839-1915, English translation by Sandra Hendrickson, by Arvid Sandaker, pages 25-43 and pages 67-68, 73, and immigration stories and biographies, pages 132,140, 143,145,154,155,157,171,178,184,189,190,199,210,230,245,254; 2010 Landingslaget i Amerika.
3. Landings Across the Ocean, A Collection of Essays by Norwegian Americans and Norwegians With Roots in Land, Oppland (Flyke County), Norway. 85th Anniversary Publication (1910-1995), Compiled and Edited by Carol A. Olson, Ray A. Olson, Ann Ryall Edwards, Landings Laget Of America, St. Paul, Minnesota, 1997, pages 33, 96-98, 99.
4. History of the West Paint Creek Synod Lutheran Church Ladies Aid, two pages by Florence Sorum, 1986.
5. 1989 Allamakee County History Book, East and West Paint Creek Synod Lutheran Church histories, one page, page 71, locally printed in Waukon, Iowa, 1989, by the Allamakee County Historical Society, Waukon, Iowa.
6. A History of East and West Paint Creek Synod Lutheran Churches, 4 pages, by the 1986 Centennial Committee, West Paint Creek Synod Church, Waterville, Iowa, 52170.
7. Waukon Standard Newspaper, Waukon, Iowa, Articles September 20-21, 1986 regarding 1986 Centennial Celebration of Church: 1) Paint Creek Churches Make Centennial Plans, 2) East and West Paint Creek Churches to Celebrate Centennial, 3) Centennial at Paint Creek Churches, 4) Centennial for Paint Creek Synod Churches, 4) Paint Creek Synod Churches Will Note Their Centennials, 5) Memories of Accord, Significance of Discord Discussed at Anniversary of Paint Creek Churches, 6) Five pages of pastors photos who served from 1892-2005 in the church.
8. West Paint Creek Synod Lutheran Church Committee Members Serving on the National Register committee meetings; October 21, 2017, December 10, 2017, February 11, 2018, March 4, 2018, April 8, 2018, August 19, 2018, and December 3, 2018.

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9. Allamakee County Gen Web; West Paint Creek Synod Lutheran Cemetery Records for first burials: Peder and Emma Rud (Rood); internet source, Allamakee Gen Web, Sharyl Farrell, 2018, and written records of both burials in West Paint Creek Synod Lutheran Church Records (1892-2005).
10. Lutheran Cyclopedia, by Erwin L. Lueker, Editor in Chief, Concordia Publishing House, St. Louis, Missouri, 1954, pp. 351-353; page 559; pp. 839-841.
11. The Lutheran Hymnody Online: Pastor Ulrich Vilhelm Koren hymns are listed, 2018. Hymnody.org
12. The Complete Guide to Christian Denominations, by Ron Rhodes, Harvest House Publishers, Eugene, Oregon, 97402, 2005, pp. 226-229.
13. Luther's Small Catechism, Concordia Publishing House, St. Louis, Missouri, 1943, pp.144-145.
14. The Book of Concord, The Confessions of the Evangelical Lutheran Church, translated and edited by Theodore G. Tappert, in collaboration with Jaroslav Pelikan, Robert H. Fischer, Arthur C Piepkorn, 1959, Fortress Press, Philadelphia, PA, USA, page 494 and page 616.
15. Norwegian Bible, 1858 edition, privately owned by Greg and Sue Gilbertson, Waukon, Iowa, G. M. Steen, Christianland, Norway, 1858. (Pastor Koren would have used this edition of the Norwegian Bible to prepare his sermons in the Paint Creek Parish, Center, Allamakee, Iowa and the Little Iowa Parish, Washington Prairie Lutheran Church, rural Winneshiek county, Decorah, Iowa).
16. Wedding photo albums of Arlene (Bakke) Martin and Karen (Anderson) Soper for help in description of the exterior and interior of the church, plus oral interviews, February 2018, and April 2018, respectively.
17. 1890 Salmebog (hymnal) written in Norwegian and just verses, no music; property of Mrs. William Rood, and in the care of Jan (Theis) Dennison and Diane (Theis) Osterle.
18. The Lutheran Hymnary, Including the Symbols of the Evangelical Church, 1913, 1935 edition, Augsburg Publishing House, Minneapolis, Minnesota; West Paint Creek Synod Church Hymnal, Hymn 11, page 13, "Ye Lands to the Lord Make a Jubilant Noise" (4 verses), in English; penned by Pastor Ulrik Vilhelm Koren, and owned by Jan (Theis) Dennison, and Diane (Theis) Osterle. This hymn was used at West Paint Creek Synod Lutheran Church during the period of Significance, 1890-1938.
19. 1956 Edition of current hymnbook used at King of Grace Lutheran Church, 2018, in Waukon, Iowa, includes Pastor Koren's hymn as listed in #18, and owned by Greg and Sue Gilbertson, Waukon, Iowa.
20. Luther's Small Catechism, 1925 Edition, and owned by Mel D. Anderson, Waverly, Iowa. (This edition was his father's Melvin A. Anderson copy and he was a member of West Paint Creek Synod Lutheran Church, Waterville, Iowa).
21. Vinyl record of the Mixed Choir of 1953 which was produced and sold to church members and the community in the 1950's. Owned by Margaret (Anderson) Hermeier, Waukon, Iowa, and Mel D. Anderson, Waverly, Iowa.
22. Proclaim the Wonders God Has Done: His Enduring Grace, by Peter J. Faugstad, Synod Convention Essay, June 19-20, 1918. 100th Anniversary of the Reorganization of the Norwegian Synod, and 165th Anniversary of the Establishment of the Norwegian Synod.
23. Wikipedia article, "Synod of the Norwegian Evangelical Lutheran Church of America", pages 1-3, June 10, 2018.
24. Herbjorn Gausta: "An Iowa College in the Liberal Arts Tradition" article, pages 1-5, 2018; Luther College, Decorah, Iowa.
25. MNOPEDIA: Gausta, Herbjorn (1854-1924), article, pages 1-4, 2018.
26. Wikipedia article: Herbjorn Gausta, pages 1-3; August 26, 2018.
27. HALVOR, A Story of Pioneer Youth, by Peer Stromme, translated from the Norwegian and Adapted by Inga B. Norstog, and David T. Nelson, Luther College Press, Decorah, Iowa, 1960.
28. Phone Interview by Greg Gilbertson on December 5, 2018 to Sharen Haugerud Storhoff from the Harmony Gausta Center, Harmony, Minnesota, who verified the uncommon Gausta altarpiece painting, "Resurrection" West Paint Creek Synod Lutheran Church has in its main sanctuary behind the altar. The altarpiece was done very early in Gausta's career and it was considered an unusual painting rather than one of his common altarpieces. It was considered uncommon since some folks back in the day, 1890s, thought it looked too Catholic. The West Paint Creek Synod Lutheran Church parishioners

West Paint Creek Synod Evangelical Lutheran Church
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really have loved and honored the oil painting over the 126 years the church was in existence before moving to town to form King of Grace Lutheran Synod Church, Waukon, Iowa. He did over 400 altarpieces in his career in the Upper Midwest in the states of Iowa, Minnesota, and Wisconsin, and he has over 60 oil paintings protected and preserved at Luther College, Decorah, Iowa.

Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
- Other State Agency
- Federal Agency
- Local Government
- University
- Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 1.17

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

Latitude/Longitude Coordinates

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

West Paint Creek Synod Evangelical Lutheran Church
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Allamakee County, Iowa

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1 43.15.38.6N

Latitude

91.21.34W

Longitude

3

Latitude

Longitude

2

Latitude

Longitude

4

Latitude

Longitude

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

West Paint Creek Evangelical Lutheran Synod is located at the southwest corner of Elon Drive (A52) and Maud Road (X26) on a slightly irregular lot. Beginning at the corner of Elon Drive and Maud Road, 219.12 feet west along Elon Drive. Then turning south for 159.72 feet and then east for 214.50 feet. Finally turning north along Maud Road for 198 feet. Parcel ID: 11311300006, Sec\Twp\Rng: 31-98-4, Lots 1 and 2 NE SW.

Boundary Justification (Explain why the boundaries were selected.)

This parcel was given to West Paint Creek Synod Church, 1531 Elon Drive, Waterville, Iowa 52170 by Peter Paulson and his wife, Sophia Ericksdatter (Bakkum) Paulson on March 10, 1891. (Book 40, page 151), Allamakee County Plat Book, Waukon, Iowa, and includes all land historically associated with West Paint Creek Evangelical Lutheran Synod.

11. Form Prepared By

name/title Gloria Payne, Chair date December 10, 2018

organization Allamakee County Historic Preservation Commission telephone 563-586-2045

street & number 2322 Long View Lane P. O. Box 190 email gloriapayne0904@gmail.com

city or town Harpers Ferry state Iowa zip code 52146

Additional Documentation

Submit the following items with the completed form:

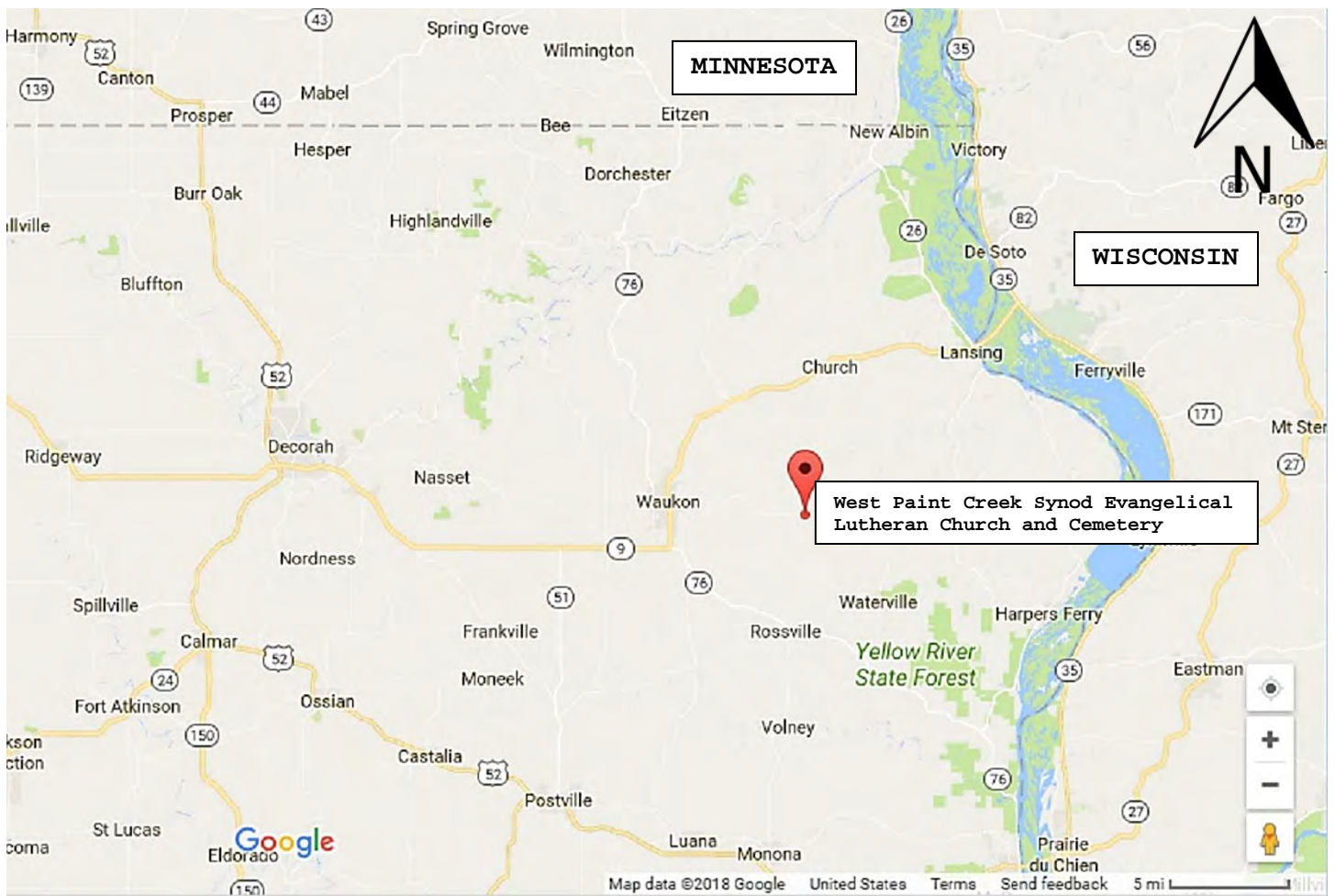
- **GIS Location Map (Google Earth or BING)**
- **Local Location Map**
- **Site Plan**
- **Floor Plans (As Applicable)**
- **Photo Location Map** (Include for historic districts and properties having large acreage or numerous resources. Key all photographs to this map and insert immediately after the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

**West Paint Creek Synod Evangelical Lutheran Church
and Cemetery**

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Map 1: West Paint Creek Synod Evangelical Lutheran Church and Cemetery, Waterville, Iowa, with church location marked.

(Source: Google Maps, accessed February 26, 2018).

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Map 2: West Paint Creek Synod Evangelical Lutheran Church and Cemetery, Waterville, Iowa, with boundaries marked in yellow. (Source: Allamakee County Assessor, Beacon: The Schneider Corporation, <https://beacon.schneidercorp.com/Application.aspx?AppID=78&LayerID=704&PageTypeID=1&PageID=909&KeyValue=1131300006>, Accessed February 26, 2018)

West Paint Creek Synod Evangelical Lutheran Church
 and Cemetery

Allamakee County, Iowa

Name of Property

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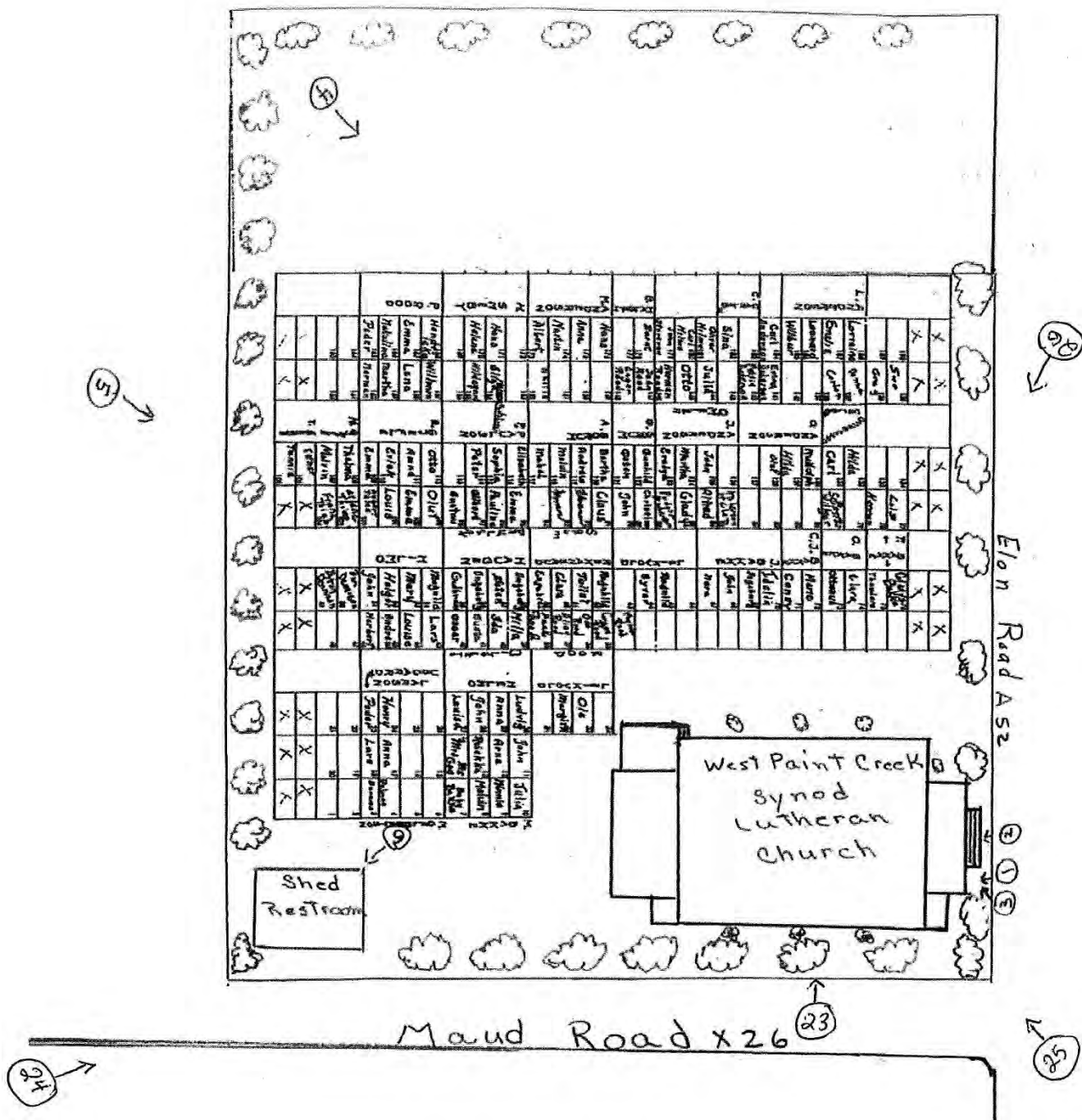
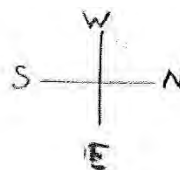


Figure 10. Sketch map (not drawn to scale) of exterior with photos keyed to map: Source, Greg Gilbertson, 2018.

West Paint Creek Synod Evangelical Lutheran Church
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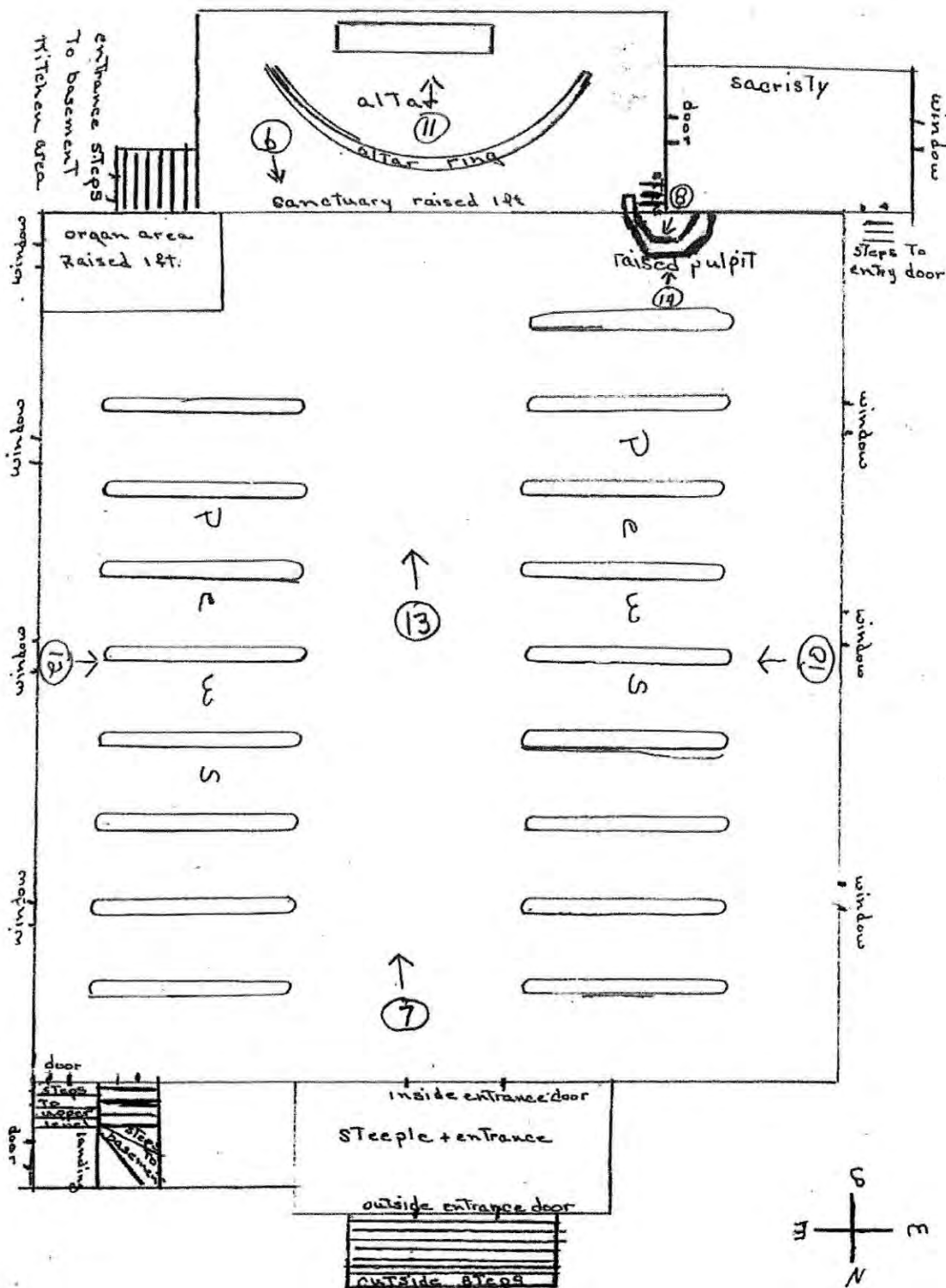


Figure 11. Sketch map (not drawn to scale) of interior, first floor, with photos keyed to the map: Source, Greg Gilbertson, 2018.

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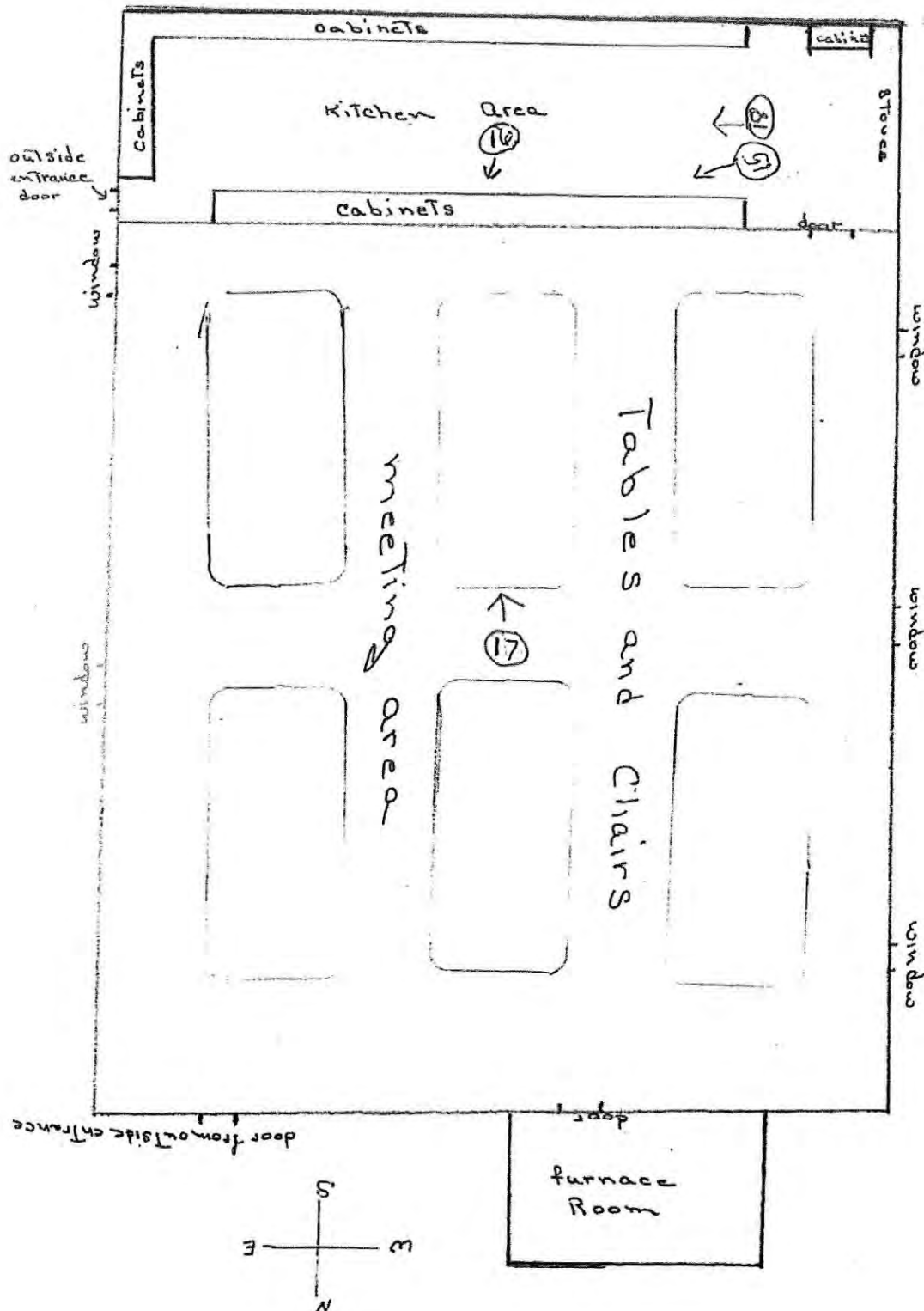


Figure 12. Sketch map (not drawn to scale), interior basement, with photos keyed to map: Source, Greg Gilbertson, 2018.

West Paint Creek Synod Evangelical Lutheran Church
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Photographs:

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

Photo Log

Name of Property: West Paint Creek Synod Evangelical Lutheran Church and Cemetery

City or Vicinity: Waterville

County: Allamakee **State:** Iowa

Photographer: Greg Gilbertson

Date Photographed: January and February 2018

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

1. Photo 1 of 26: Church sign to the left of the front double door of church on the north side of church, "West Paint Creek Synod Ev. Lutheran Synod Church"; camera is facing south.
2. Photo 2 of 26: Front façade exterior shot of front entrance on north side of church; camera facing south.
3. Photo 3 of 26: Close up of front façade double doors with wreath on door and Gothic window above door on the north side of church; camera facing southwest.
4. Photo 4 of 26: Church with the cemetery and white pine trees surrounding church on the north and east sides; camera facing northeast.
5. Photo 5 of 26: Church and cemetery with white pine trees on the north and east side, and arborvitae trees parameters of the west and south sides of the church. Shed/privy is directly southeast of the back of the church; camera facing northeast.
6. Photo 6 of 26: Shed/privy, which is southeast of the back of the church and along Maud Road on the east; camera facing southeast.
7. Photo 7 of 26: Interior shot of the main sanctuary of church with wooden pews, communion rail, altar, pulpit, and three c. 1940 hanging electrical lamps from ceiling; camera facing south.
8. Photo 8 of 26: Interior shot of wooden church pews with front foyer door shown in the back and the door down to the steps to the basement fellowship room; camera facing north.
9. Photo 9 of 26: Interior shot of wooden church pews, carpet, lectern, organ, and communion rail; camera facing south.
10. Photo 10 of 26: Interior shot of west interior façade/wall emphasizing three original Gothic windows, two c. 1940 electric hanging lights from ceiling; camera facing west.
11. Photo 11 of 26: Close up shot of Jesus with the angels and resurrection above the altar painted by immigrant itinerant Norwegian painter, Herbjorn Nilsen Gausta, (1854-1924), camera facing south.
12. Photo 12 of 26: Interior close up shot of the three Gothic windows on east side of the church with one 1940 vintage electric light hanging from ceiling; camera facing east.
13. Photo 13 of 26: Interior shot of the altar and communion rail with organ on the left and pulpit on the right of the altar; camera facing south.
14. Photo 14 of 26: Interior close-up shot of the pulpit; camera facing south.
15. Photo 15 of 26: Interior shot of the basement kitchen; camera facing south.
16. Photo 16 of 26: Interior shot of the basement kitchen; camera facing northeast.
17. Photo 17 of 26: Interior shot of basement kitchen; camera facing south.
18. Photo 18 of 26: Interior shot of basement kitchen; camera facing northeast.

West Paint Creek Synod Evangelical Lutheran Church
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Allamakee County, Iowa

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19. Photo 19 of 26: Close up of inscription on the bronze 1892 church bell.
20. Photo 20 of 26: Another view of bronze 1892 church bell.
21. Photo 21 of 26: Wooden pulley with rope to pull 1892 bronze bell.
22. Photo 22 of 26: Bronze ornate original oil chandelier, fueled by kerosene gas, from church taken down in the 1940s when electricity was put into the church.
23. Photo 23 of 26: East side of the church; camera facing west.
24. Photo 24 of 26: View of property from Road X26 with shed/privy in foreground; camera facing northwest.
25. Photo 25 of 26: View of property from the junction of Elon Road and X26; camera facing southwest.
26. Photo 26 of 26: View of property from Elon Road; camera facing southeast.

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

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



WEST
PAINT CREEK
Ev. LUTHERAN
SYNOD
CHURCH



WEST
POINT CHECK
LUTHERAN
SYNOD
CHURCH



WEST
PAINT CREEK
Ev. LUTHERAN
SYNOD
CHURCH

































WESTRE HALL
FOR EV
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THE STEELWORKS OF PITTSBURGH

ESTABLISHED 1843

1870

J. W. WALKER













UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 1/28/2019 Date of Pending List: 2/12/2019 Date of 16th Day: 2/27/2019 Date of 45th Day: 3/14/2019 Date of Weekly List:

Reference number:

Nominator:

Reason For Review:

Accept Return Reject 3/7/2019 Date

Abstract/Summary
Comments:

Recommendation/
Criteria

Reviewer Alexis Abernathy Control Unit _____ Discipline _____

Telephone _____ Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

CHRIS KRAMER, ACTING DIRECTOR

December 20, 2018

IOWA ARTS
COUNCIL

PRODUCE
IOWA

STATE HISTORICAL
SOCIETY OF IOWA

STATE HISTORICAL
MUSEUM OF IOWA

STATE HISTORICAL
LIBRARY & ARCHIVES

STATE HISTORIC SITES

STATE HISTORIC
PRESERVATION
OFFICE OF IOWA

IOWA HISTORICAL
FOUNDATION

Joy Beasley, Keeper of the National Register of Historic Places
National Park Service
National Register of Historic Places
1849 C Street, NW, Mail Stop 7228
Washington, DC 20240

Dear Ms Beasley:

The following National Register nomination(s) from Iowa are enclosed for your review and listing if acceptable.

West Paint Creek Synod Evangelical Lutheran Church and Cemetery

The West Paint Creek Evangelical Synod Lutheran Church is eligible for the National Register of Historic Places under Criterion A for its local association with Norwegian ethnic heritage and Criterion C as a good local example of Late Victorian Carpenter Gothic style architecture. The church was built by hand by local church members and placed in service in 1892. The associated cemetery, which is a contributing site to the property, accepted its first burial in 1890, four months before the property was deeded to church members. It is also locally significant under Criterion A for its association with Norwegian-American ethnic and social history. The property also meets Criteria Consideration A because it is owned by a religious institution and was used for religious purposes, but it derives its primary significance from its architecture and historic associations with immigration and settlement from Nordre Land, Oppland, (Flyke county) Norway. The Period of Significance begins c. 1890 when the earliest burial is believed to have happened and ends in 1938 when the property reached its current physical state with a concrete block church foundation and the construction of the shed/privy. Significant dates include 1891 when the property was deeded to the congregation, 1892 when the church was constructed, and 1938 when the concrete block foundation was installed and the shed/privy constructed.

Thank you for your consideration.

Sincerely,


Laura Sadowsky
State Historian and National Register Coordinator
State Historical Society of Iowa

Enclosures.