



138

# 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 Swedish Zion Lutheran Church

other names/site number "The Swede Church" "Stone Church" 32BU80

## 2. Location

street & number \_\_\_\_\_  not for publication

city or town Souris  vicinity

state North Dakota code ND county Bottineau code 009 zip code 58783

## 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 at the following level(s) of significance:

national  statewide  local

Merlan E. Paaverud, Jr.  
Signature of certifying official- Merlan E. Paaverud, Jr.

2-12-13  
Date

State Historic Preservation Officer  
Title State or Federal agency/bureau or Tribal Government

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

\_\_\_\_\_  
Signature of commenting official Date

\_\_\_\_\_  
Title State or Federal agency/bureau or Tribal Government

## 4. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register \_\_\_\_\_ determined eligible for the National Register

\_\_\_\_\_ determined not eligible for the National Register \_\_\_\_\_ removed from the National Register

\_\_\_\_\_ other (explain:)

Jon Edson H. Beall  
Signature of the Keeper

4.1.13  
Date of Action

**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		buildings
		district
		site
	1	structure
	1	object
1	2	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**

N/A

**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 Gothic Revival

**Materials**

(Enter categories from instructions)

foundation: Stone

walls: Stone, granite

roof: cedar shingles

other:

**Narrative Description**

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

### Summary Paragraph

The Swedish Zion Lutheran Church (SZLC) rises from the North Dakota prairie less than a mile from Canada/United States border. From the entrance doorway is a panoramic view of the western foothills of the Turtle Mountains, about three miles distant. To the south, west, and north are prairies open to far horizons. The church's northern and western flanks are lightly sheltered by a windbreak of boxelder trees. On the southern side of the two-acre plot is the cemetery presided over by a few evergreens and marked with tombstones, most bearing the names of the church founders or their descendants. This modest-sized country church, rendered in late Gothic revival, is an imposing structure—"a mighty fortress" built of granite. Its buttresses add to its 29 foot width and its image of strength and durability. Church length and steeple height are just under 50 feet. Its ratios of length to width and steeple height to width approach *phi*, or "divine proportion," a standard of aesthetic excellence. The walls and buttresses of multi-colored, rough hewn, granite climax a story of two dramatic migrations, stones and Swedish settlers. Granite is not native to the Turtle Mountain-Souris area. Glaciers, some as recently as 10,000 years ago, ripped up stone and debris west of Hudson Bay and carried it south to form the Turtle Mountains. They deposited "glacial erratics" in the farmland homesteaded by the settler-farmer-church builders in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. These migrant stones and the migrant Swedish farmers combined to create SZLC.

### Description

The Swedish Zion Lutheran Church, newly organized in 1896, began its plan for constructing a building suitable to their needs and worthy of their efforts. The decision on locating the church was simplified by Ole Backman's direct offer to provide 2 acres of his land. On November 19, 1900, Ole and Maria Backman signed a Bond for Deed committing the transfer of the land to the SZLC congregation upon payment of \$3. Description of the tract reads: *"Beginning at a point 32 rods from the NorthEast corner of the SouthEast quarter of Section 34, Township 164 North, Range 77 West, running thence South 20 rods, thence West 16 rods, thence North 20 rods, thence East 16 rods to point of the beginning making a tract of land 16 rods by 20 rods, or two acres more or less according the United States government survey thereof; the same being situated in Bottineau County, North Dakota."* Cornerstones were laid in 1903 and the work was essentially completed c.1905. The Bond for Deed was recorded in 1905.

The size of the church was determined primarily by the projected size of the congregation. Regular worship services, attended by most family members, probably would not have exceeded 100. For special occasions such as weddings and funerals, the church would have to accommodate additional nonmembers. Ultimately, seating was accommodated with 16 pews, each 9 feet long, plus some additional chairs. Liturgical activity required additional space.

The practical shape for inside and outside was a rectangle. The nave's seating area for worshipers is about 23 feet square, with another 12 x 23 feet for a chancel area. The resulting rectangular structure has a length about 1.5 times width, a functionally practical and architecturally pleasing ratio. Appended to the basic rectangle is a small entrance foyer (hardly a narthex), which also serves as the foundation of the steeple. The full length of the church, nave plus steeple base, is a bit more than 48 feet. Its width is 29 feet.

Having decided who they were, where they would build the church, and what its approximate size and shape should be, SZLC planners had to make the choice of building methods and materials. Materials had a bearing on projected financing. Lumber had to be shipped in and paid for in cash. Stones were "free" if collected, transported, shaped, and set with donated labor. Some expert supervision would be required, but the difference between frame-builder and stonemason would not be great, except that stone construction might take longer. Finish, durability, and maintenance had to be considered. Another factor might be portability; a stone structure once in place would remain in place. The planners knew about the Baptist frame church that had been sold to a Swedish Lutheran congregation and moved from Dalen to Scandia township, a

distance of over 6 miles (Centennial 1984, 305). Buying a finished church apparently was ruled out. Building so they would have the option to sell or move later also apparently was not ranked important. Although aesthetic or "emotional" factors weighed heavily on their decision, the harsh reality of cost had to be considered. Lumber at \$19 to \$23 per 1,000 board feet, versus stone at \$0 per cubic foot, presented the planners with very practical reason for going with stone. The only paid labor outlay of record for the stonework was \$400 for Claus Lundquist and Thor and Gunder Landsverk. Among the church members were several workers with carpenter and stonemason skills. Their effort was donated. Lumber was required for the upper structure, whether frame or stone. Given the particular pattern of framing needed for a gable roof exterior and barrel vaulted interior, about 4,500 linear feet of framing material would be needed, along with 1,800 square feet of sheeting to cover the roof and ends. About 200 square feet of siding would cover the ends. Another 1,600 or more board feet of floor framing and underlayment, and 800 plus square feet of flooring. The steeple, if constructed, *in situ*, would add another 480 linear feet of framing, and 100 square feet of siding. Framing material would have cost \$200 to \$300, given the prices at that time. Finish materials from shingles to windows, flooring, and pulpit and altar may have added another \$600 to \$700. A total of \$800 to \$1000 in 1903 would exceed \$20,000 in year 2000 dollars for materials alone. One newspaper account placed the church's "entire cost [at] \$735.60..." (Kessler 1988 p.A-4) That precise amount was explicit in one bill from Imperial Lumber, but clearly it did not represent all the materials costs. Materials outlays easily could have exceeded \$1000. A total outlay of \$1400—including the \$400 for stonemasons Lundquist and Landsverk—appears modest even as a \$30,000 plus estimate in year 2000 dollars.

Church member labor and expenses were, like the stones, "free." Nevertheless, the church building was a substantial commitment for new settlers struggling at farming in a new, unfamiliar country. The congregation agreed that members would donate one cent per bushel of their wheat crop. The Ladies Aid auxiliary held needlework auctions to raise cash.

Because no photographs or journals record precise details of the church's building, the process must be deduced from what can be observed and what were best building practices at the time. A building that is strong and straight after over a century must have been built to high standards. The first step was to build firm footings. Those high standards called for a trench at least 4 feet deep and 4 feet wide—twice the thickness of the wall—and filled with reinforced concrete and/or tightly mortared stone. A footing for buttress, too, should be at least twice as wide as the buttress, and extend from the rest of the wall footings. Footings are crucial to the integrity of heavy stone walls. These footings were made to support 350 tons of wall, based on structure dimensions and granite at 185 pounds per cubic foot.

Atop the footings, base tiers of stone were carefully set, thus committing the alignment of the remainder of the walls. These base tiers, up to about 2 feet above ground level, were 3 inches thicker than the upper portion of the walls. The additional thickness provides stability and imparts strength and solidity. The upper edge of this thicker base is marked by a level mortar line that passes along the bottom of concrete window sills. The stones on the upper edge of the base are beveled slightly downward. Buttress stones were set as an integral part of the wall so they, too, continue the same straight mortar line.

For obvious reasons, the larger stones were placed in the lower tiers. Some of the longer stones are 3 feet or more in length, and weigh 500 pounds or more. Without cranes or hydraulic loaders, all stone was moved by human hand. As the account in the 75<sup>th</sup> anniversary booklet put it: "I interviewed some of the members who were the young men then...It was plain back work, there were no mechanical devices to lighten the lifts. I can assure the readers these rocks were better named boulders"(Anonymous 1972, 2).

Stones in the church were set in coursed random design. The stones appear layered, but the mortar lines are not as straight as in a ledge pattern. In part because of the frequency of arched windows, the upper levels have more pronounced irregularities in mortar lines. Taken as a whole, the stone patterns convey neatness and firmness. Color variations relieve the sameness and oppression of massive stone walls. The subtle shadows and reflections of rough-cut stone also soften the structure's impression.

Walls typically consist of two parallel layers of stone, mortared and tied together with iron hooks. Chips, stones, and mortar fill the space between the layers. The mortar or "mud," while not as aesthetically interesting as the stones, is critical to the strength of the wall. Masonry cement, essentially portland cement and lime, is mixed with sand to create a mortar more flexible than pure portland cement. The flexible mortar allows the wall to shift and adjust without cracking. Corners rose first, with the long dimension of stones laid atop one another alternately at right angles, thus locking the abutting walls together. Iron in the mortar

reinforced the corners. Buttress stones were laid to lock into the main wall. Concrete window sills were molded. Forms shaped the openings for windows. Stones were broken, shaped, and set. The walls rose, course by course, throughout the summer under a blazing Dakota sun, with no shade. The air was dry and mortar had to be kept damp. Sections of over 150 lineal feet of wall were worked alternately to allow the mortar to cure and strengthen before additional courses were added. For any one vertical segment to be completed (1 day to lay two courses, 6 days to cure) 6 weeks was required. Given the length of wall under construction, curing time for the mortar should not have been limiting. When the wall was built to its full height, the top of the wall was leveled with mortar, all around, and bolts were set into the mortar for fastening plates to hold the roof rafters.

Gothic arches top 10 windows and the entrance doorway. These pointed arches are the whispered elegance of the church's stone work. The sides of the lancet windows, and door, are essentially a column of stone; on the tops of each is an impost, a large stone supporting the voussoirs (stones forming the arch). The voussoirs in this church are smaller, more delicate, and uniform than the stones in the wall side. At the point of the arch is a wedged shaped stone, the key. The arched portion of the windows is segmented by muntins (window partitions) that seem to curve out to support the voussoirs. All the windows are the same size, about 8 feet from bottom to point. Stone work for the 11-by-4 foot doorway matches that for the windows.

The roof and steeple are framed by fastening heavy wooden plates to the bolts along the top of the wall. To these plates are fastened the 2-by-6 roof rafters reaching 19 feet to the ridge line. The slope of the rafters are set with a 9/12 pitch. The rafters are supported by cross members that also shape the ceiling on the interior of the nave. The result is a gable roof exterior with a barrel vault interior. The rafters are covered with 1-inch planking to which are nailed the cedar shingles. Ends of the roof structure are framed to accommodate some additional needs. On the west, or altar, end support for the small brick chimney is built in. On the east, or steeple, end, the rafters are reinforced to attach the third of the steeple that is built into the roof. Framing for a squared portion of the steeple rise from inside of the plates atop the stone wall that is both steeple base and entrance foyer. The octagonal segment of the steeple rises from atop the squared segment. Both segments are defined on the exterior by narrow shingled skirts at their bases. Successive narrowing steeple segments is punctuated with the pointed spire. The framing on the ends of the nave and the steeple is covered with 1-inch planking and finished with lap siding and trim.

After the upper structure was secure against the elements and windows installed, the interior walls and floors were finished. Furring strips provide both nailing surface and a spatial insulating separation from the stone walls.

The outside length of the nave portion of the church is 41 feet. The inside length of the nave, accounting for the thick walls, is only a bit more than 35 feet. The inside width is about 23 ½ feet. The interior ceiling at nave center rises to a height of 16 feet where there is a flat center section 3 feet wide. The ceiling makes a slight hip break about half way down toward the wall. Then, on the southern and northern sides of the sanctuary, the ceiling meets the wall at about 10 feet up. The hips and flat center ceiling section suggest careful roof trussing to bolster the long straight span on the outside supporting the shingled exterior of the roof. Walls have Wainscoting to a height of five feet with wall paper above. As a base for the wallpaper, the walls and ceiling are wood-planked over rafters and the furring strips on the inside of the stone. Wallpaper was a popular covering of the time, having become affordable to the masses only in the latter half of the 19th century. The paper came in rolls and was glued to the planked walls and ceiling by persons skilled in matching design elements and attaching the paper seamlessly. The workers apparently did their job well. The original finish on the walls is intact after 100 years, although stained in a few places from leakage in the roof. The roof was repaired by the 2010 reshingling.

Four-inch tongue-and-groove wood flooring was economical and practical, particularly for its insulating qualities. The subfloor planking was laid on the floor joists which, in turn, rested on stringers over stone footings and pillars. No excavation had been made for basement, cellar, or crawl space. Finish work was done as time and resources became available. Indeed, the church may have been used for some time before it was completely finished. As it appears today the one step-up chancel area accommodates the altar, organ, and pulpit. The pulpit stands on the southern side of the chancel, that is, to the left of the west-facing congregation. It is plain and functional, an octagonal wooden parapet, stained a dark mahogany. It is a simple platform, screen and lectern, minimally ornamented. The Moline reed organ is a small, foot pedaled, instrument, still playable by the few organists capable of managing its stops, keys, and pedals. The altar is

bright white, with gold highlighting rising to a cluster of spires. In the altar's center is a rendering of Heinrich Hofmann's *Christ in Gethsemane*, donated in recent years by a descendant of an early church member. The church is heated by a pot-bellied 1898 Cole's Hot Blast stove. The church was never electrified; evening light is provided by wall-mounted kerosene lamps. Neither was the church equipped with indoor plumbing; the site contains an outdoor privy of unknown age but it appears newer than the church.

**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.

**Period of Significance (justification)**

The period begins in 1896 with the formation of the congregation and the early planning for the church building. The period ends in 1938 with the closing of the church for regular services.

**Areas of Significance**

(Enter categories from instructions)

Architecture \_\_\_\_\_

Settlement \_\_\_\_\_

Ethnic heritage \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Period of Significance**

1896-1938 \_\_\_\_\_

\_\_\_\_\_

**Significant Dates**

1903, 1905, 1907 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Significant Person**

(Complete only if Criterion B is marked above)

N/A \_\_\_\_\_

**Cultural Affiliation**

Swedish-American \_\_\_\_\_

\_\_\_\_\_

**Architect/Builder**

Stonemasons: Claus Lundquist, \_\_\_\_\_

Thor and Gunder Landsverk. \_\_\_\_\_

Builders: farmer-settlers (see text). \_\_\_\_\_

**Criteria Considerations (explanation, if necessary)**

The Stone Church was built to serve the religious needs of the Swedish immigrant farm community more than a century ago. Regular services ended in 1938, but special, infrequent, occasions such as weddings, funerals and meetings still take place in the church. The building serves as a religious, historic landmark, a local and regional point of interest.

**Statement of Significance Summary Paragraph (provide a summary paragraph that includes level of significance and applicable criteria)**

The Stone Church is significant at the local level under Criteria A for settlement and ethnic heritage and under Criteria C for architecture. The Stone Church has been celebrated as a historical landmark and a structural achievement in both local and regional newspapers (Anonymous 1954, Anonymous 1977, Kessler, Lund). Upon visiting it, a Swedish diplomat who had heard and read about the church, complimented the builders "through their dedication built the stone church of granite" and their children and grandchildren because it is well kept "And it stands as strong as when it was built in 1903." (Solarski p.1) The church serves as a symbol of Swedish pioneer settlement recognized by the Swedish Heritage Society of NW North Dakota. Its design and structure is late Gothic revival perfected in a country church.

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

The building of the Stone Church in the early days of the area's settlement was an outstanding achievement of community collaboration. Most of these Swedish immigrants to the area arrived directly from the old country or a stopover stay in Minnesota. With them they brought their religion which they expressed by building a modest yet majestic church with local granite boulders. Freshly arrived, the settlers had to establish their homesteads, prepare the land for a short growing season, build shelter, and stock food for the severe winter. Building so elegant a structure at that time meant a substantial stewardship of time, talent, and treasure by the farmer-builders.

The Stone Church is architecturally notable, not for size, embellishments, or quirky design, but for its ideal rendering of late Gothic revival in a country church. Its graceful construction is a perfect compliment to its prairie setting. Proportions are aesthetically attractive, as are the reflections from varied shades of granite. Buttresses not only assert strength but also add interest to what otherwise would be bleak fortress walls. The interior is simple, durable, functional.

**Developmental history/additional historic context information (if appropriate)**

On August 3, 1896, in a small rural school house on the homestead of Ole Eklund, a group of Swedish settlers with guidance from Pastor L.E. Gullander formed a Swedish Lutheran congregation. They named it Swedish Zion Lutheran Church (SZLC) affiliated with the Augustana synod. Construction of the stone church began in the year 1903 and was completed, most likely, in 1905-6, definitely by 1907. Services ended in 1938. Hard years, consolidation in farming, and better opportunities elsewhere dropped Bottineau county's peak population of 17,295 in 1910 to 13,253 in 1940, and the downward trend would continue. People of the SZLC left and those remaining could no longer support an active congregation. The church structure has been adopted by the larger community as a landmark and icon of immigrant pioneer settlement.

For the first 7 years following its organization, SZLC held its worship services in the homes of its members. Clearly, rotating services in homes was unsatisfactory. Many of the settlers' homes were rustic, cramped quarters barely adequate to contain their large and growing families. Schoolhouses, while useful for special meetings or circumstances, were not suitable for worship on a regular basis. The congregation, to remain viable, needed its own home.

In the year 1903 "...construction of the church began in earnest" (Anonymous 1972, 2). Progress of construction depended upon the time the volunteers had available. It is unlikely that the entire church could have been completed in one short Dakota summer with the volunteer assistants committed to cultivation, planting, and harvesting, as well as building their own houses and farm buildings. Some lumberyard bills were dated into late 1904. From the content of the bills, however, it is obvious they pertain to but a fraction of materials needed in the church construction. Completing the steeple and finishing the interior from wallpaper to floors could have taken at least until 1905. The Bond for Deed of land, although signed by the Backmans in 1900, was not recorded until 1905.

Available records reveal no professional architect responsible for the design. As Christian Mullerleie wrote about Region 3 archives of ELCA: "...early churches in this region...are often lost...much of the story of Swedish Zion Lutheran Church may be lost or irretrievable" (Wunderlich 2012, p.iv). However, the stonemasons, and perhaps Pastor Gullander or some of the farmer-builders, had the necessary skills to design or copy a design for the church. Blue prints have not been found.

One typed document of unknown origin lists the names of the builders and states the church was "built in 1906." That could be interpreted as a completion year and is supported somewhat by the vacancy of pastors from 1903 to 1907. First resident pastor was Gulleen in 1910 after a series of one-year preachers from 1907 to 1910. A marriage in the church took place in November 1907 (Anonymous 1972, p. 24), so that seems to put a limit on the likely duration of construction.

No record of ribbon-cutting or opening service is available. On the basis of limited information and a reasonable assessment of the time needed and available, the church most likely was completed by mid- to late 1905. Possibly some fitting and finishing extended into 1906. The starting year 1903 seems the best way of dating the church.

Settlement of the northern Great Plains evolved generally east to west and south to north. North-central North Dakota, including Bottineau County, was occupied relatively late in America's settlement history, that is, the end of the 19<sup>th</sup> and beginning to the 20<sup>th</sup> centuries. Bottineau county was formed in Dakota territory, officially, in 1884, five years before North Dakota achieved statehood. In 1890, the population of Bottineau County stood at 2,890. By 1900, it had grown to 7,352, by 1910 peaked at 17,295, and declined by 2010 to 6429. Although the first Swedish family, that of Andrew Sebelius, arrived in Haram township in 1883 (Bottineau County Historical Society, p.58), the bulk of the Swedish community north of the town of Souris came years later. Many neighboring settlers in a community had been neighbors in a community in Sweden. Several of the SZLC area families, for example, came directly or indirectly from Värmland. Many of these immigrants came from midwest stopovers, notably Minnesota.

The immigrant expansion of northern North Dakota at the end of the 19<sup>th</sup> and beginning of the 20<sup>th</sup> centuries was a completion of the second great 19<sup>th</sup> century immigration from Europe, the closing of the frontier and the cusp of agricultural expansion and modernization. Some builders of the Stone Church had arrived by covered wagon. Many settlers arrived in the area north of Souris after North Dakota had achieved statehood (1889), and before the first train arrived in Souris in October 1901. Population in the area rapidly expanded. When the church construction was underway the builders relied on the railroad for lumber and supplies to complete the work on the roof, steeple, windows, doors, and the interior. So the newly extended railroad line had a role in building the rural Stone Church as well as the Souris town and area.

The town of Souris is about 5 miles south and 3 miles west of the Stone Church. It was the closest town to the church and grew phenomenally during the church's construction. Souris was typical of railroad-inspired boom towns in the Great Plains at the outset of the 20th century. The brief bloom of Souris was brought about by extension of the Great Northern Railroad from Bottineau. The railroad extension was negotiated with James J. Hill of St. Paul, MN, creator and commander of the Great Northern Railway. The first passenger train arrived in October 1901. Souris needed building supplies. The lumber yards and hardware stores supplied building materials for booming Souris and the surrounding area. On the grassland prairie, tree sighting was rare. The arrival of the railroad helped to relieve the shortage of building materials. Still, timber for log cabin homes was not freely available as it had been in lands from which many of the immigrants came. Many of the earliest settlers built their shelters from slabs of cut sod. Some of those sod shanties continued in use even after the homesteaders built frame houses and outbuildings.

Builders of the church consisted of three groups of people working together: the volunteers, primarily members of the congregation, who supplied the skills, labor, and money; the visiting pastors who supplied



inspiration and, possibly, helpful suggestions on planning; and the contracting stonemasons who applied their crafts and gave direction to the farmer/workers to build the church. According to available records, there were thirteen founding members who wished to be inscribed as members of The Swedish Zion Lutheran Church at the organizational meeting August 3, 1896, held in the North School House on the Olaf Eklund homestead. They were: Ole Backman, Peter Backman, C. G. Forsberg, Herman Gustafson, Frederik Johnson, N.J. Johnson, Carl Lybeck, Gustaf Lybeck, Lars Olson, John Ostlund, Wilhelm Ostlund, Leander Perrson, Albert Walberg. With exception of Johnson all were homesteaders. Nine of the 13 are buried in the church cemetery. Most of the builders—those who actually shaped and laid the stones or did the carpentry—were ethnically Swedish but others were from other communities, particularly the area's demographically dominant Norwegians. Listed in a church handout and confirmed (Centennial 1984) were the names: John O. Anderson, Oscar Anderson, Arvid Backman, Emanuel Backman, Godfrey Backman, Ole Backman, Peter Backman, Adolph Eklund, Olaf Eklund, Algot Forsberg, Carl G. Forsberg, Ernest Forsberg, Ben Gustafson, Herman Gustafson, John Gustafson, Roger Gustafson, Carl Hedeem, Frederik Johnson, Ole Krogh, John Lindstrom, August Lybeck, Carl Lybeck, W.B. Nelson, Jonas Norman, Carl Olson, Jacob Olson, Lars Olson, Ole Olson, Leander Perrson, John Peterson, and John Schroeder. Ministry to the SZLC was an on/off affair throughout the entire life of the congregation, from 1896 to 1938. These churches were served by circuit-rider preachers and seminary students. In its early years, SZLC did not have its own church building. Hence, even the organizing service was held in a school house. Lewis E. Gullander from Sheyenne, ND, well over 100 miles distant, was first in the list of the congregation's preachers, who were: Gullander (1897-1988), Carl Gulleen (1910-1916), Johannes Franzen (1902-1903), Nels Tuleen (1917-1918), John Cavalin (1907-1908), Carl Ander (1908-1909), Alex Peterson (1909-1910), Christopher Carlson ((1919-1920), Oscar Berquist (1924-1925), Ernst Sandeen (1925-1938). Seminary students were: Armond Nordgren 1935, Paul Franzen 1938. The church as an organization existed for 41 years, 1897-1938, although it was listed in Augustana synod records until 1942 when there was a shift from the Minnesota to the Red River Conference. The stonemasons represent a special instance of the cooperation of communities enfolded in the church's history. Claus Lundquist, listed as a bricklayer in the Census, was the contracted Swedish stonemason. Norwegian contractors were the young brothers Thor and Gunder Landsverk.

Beyond their stone laying efforts, the Landsverk brothers signified community. These young Norwegian-Americans worked with their Swedish-American neighbors to produce a beautiful structure as well as a model of human cooperation. While the finishing touches were being applied to SZLC, Norway and Sweden had negotiated the final and complete national independence of Norway from Sweden (1905). The building of the Stone Church contributed significantly in forming the cultural qualities of the Souris-Turtle Mountain settlement area. It helped bond members of the SZLC and SZLC to the neighborhood at a time of cultural turbulence caused by immigration. The church was a place of learning while preserving traditions of language and liturgy. Its structure, most certainly, must have been an object of pride to its builders, as it is to their descendants.

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## 9. Major Bibliographical References

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

Information for this NRHP Registration Form draws substationally from research for, and text of, Wunderlich, Gene, *Stone Church: A Prairie Parable*, Amazon 2012, from which the list of sources and reference is displayed. Sources not appearing in the list below are explained in the text of the Form.

Adams, Henry. *Mont Saint Michel and Chartres [1904]*, NY: Penguin, 1986.

Anonymous. "Swedish Lutheran Church Has Golden Anniversary," *Bottineau Courant*, 20 Jan 1954, p.1.

Anonymous. *75<sup>th</sup> Anniversary: Swedish Lutheran Church*, (commemoration of 1896 founding of the congregation) undated circa 1972.

Anonymous. "Old Swedish Church Draws Visitors" *Bottineau Courant*, 22 Jun 1977, p. 13.

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**Previous documentation on file (NPS):**

**Primary location of additional data:**

- 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 # \_\_\_\_\_

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: Bottineau Museum

Historic Resources Survey Number (if assigned): \_\_\_\_\_

**Geographical Data**

**Acreage of Property** 2 acres  
(Do not include previously listed resource acreage)

**UTM References (NAD 83 )**  
(Place additional UTM references on a continuation sheet)

1	14	381367.45	5427181.73	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			
	Zone	Easting	Northing		Zone	Easting	Northing

UTM computed via LON/LAT converter from Lat 48 59 10.10 N, Lon 100 37 17.46 W

**Verbal Boundary Description** (describe the boundaries of the property)

“Beginning at a point 32 rods from the NorthEast corner of the SouthEast quarter of Section 34, Township 164 North, Range 77 West, running thence South 20 rods, thence West 16 rods, thence North 20 rods, thence East 16 rods to point of the beginning making a tract of land 16 rods by 20 rods, or two acres more or less according the United States government survey thereof; the same being situated in Bottineau County, North Dakota.”

**Boundary Justification** (explain why the boundaries were selected)

The parcel was sold to SZLC by Ole and Marie Backman in 1900 on condition that the church would be built at that location. The two acres and boundary description was written into the Bond for Deed. The eastern side of the parcel is the boundary between Sections 34 and 35 of T164N R77W where there is a township maintained road.

---

**11. Form Prepared By**

---

name/title Gene Wunderlich  
organization \_\_\_\_\_ date \_\_\_\_\_  
street & number 4704 Randolph Ct. telephone 703 354 2265  
city or town Annandale state VA zip code 22003  
e-mail gwunderlich@verizon.net

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**Additional documentation**  
Submit the following items with the completed form:

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

A **Sketch map** appears next to a compressed aerial photo and list of 4 exterior and 2 interior photographs

- **Additional items:** Additional items consist of a sketch map, six photos of the church, a plat map of Haram township locating the church, aerial photo of entire two acres of church property, a linocut for which the Stone Church was a model.

---

**Property Owner**

---

name (SZLC) Memorial Group. Paul Berge, Irene Tonneson, co-Treasurers

street & number 531 107<sup>th</sup> St. NE telephone 701 228 2538

city or town Souris state North Dakota zip code 58783

**Photographs**

**Name of Property:** Swedish Zion Lutheran Church  
**City or Vicinity:** Souris  
**County:** Bottineau **State:** ND  
**Photographer:** Gene Wunderlich  
**Date Photographed:** 2007  
**Description of Photograph:** Stone Church, east (road) side exterior  
**Number:** 1 of 6.

**Name of Property:** Swedish Zion Lutheran Church  
**City or Vicinity:** Souris  
**County:** Bottineau **State:** ND  
**Photographer:** Gene Wunderlich  
**Date Photographed:** 2012  
**Description of Photograph:** Stone Church, south (cemetery) side exterior  
**Number:** 2 of 6.

**Name of Property:** Swedish Zion Lutheran Church  
**City or Vicinity:** Souris  
**County:** Bottineau **State:** ND  
**Photographer:** Gene Wunderlich  
**Date Photographed:** 2007  
**Description of Photograph:** Stone Church, west side exterior  
**Number:** 3 of 6.

**Name of Property:** Swedish Zion Lutheran Church  
**City or Vicinity:** Souris  
**County:** Bottineau **State:** ND  
**Photographer:** Gene Wunderlich  
**Date Photographed:** 2012  
**Description of Photograph:** Stone Church, north side exterior  
**Number:** 4 of 6.

**Name of Property: Swedish Zion Lutheran Church**

**City or Vicinity: Souris**

**County: Bottineau State: ND**

**Photographer: Gene Wunderlich**

**Date Photographed: 2007**

**Description of Photograph: Stone Church, facing west to altar interior**

**Number: 5\_ of 6\_.**

**Name of Property: Swedish Zion Lutheran Church**

**City or Vicinity: Souris**

**County: Bottineau State: ND**

**Photographer: Gene Wunderlich**

**Date Photographed: 2007**

**Description of Photograph: Stone Church, from pulpit facing east interior**

**Number: 6\_ of 6\_.**

**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 18 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.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Swedish Zion Lutheran Church
Name of Property
Bottineau County, ND
County and State
Name of multiple listing (if applicable)

Section number Additional Documentation

Page 16

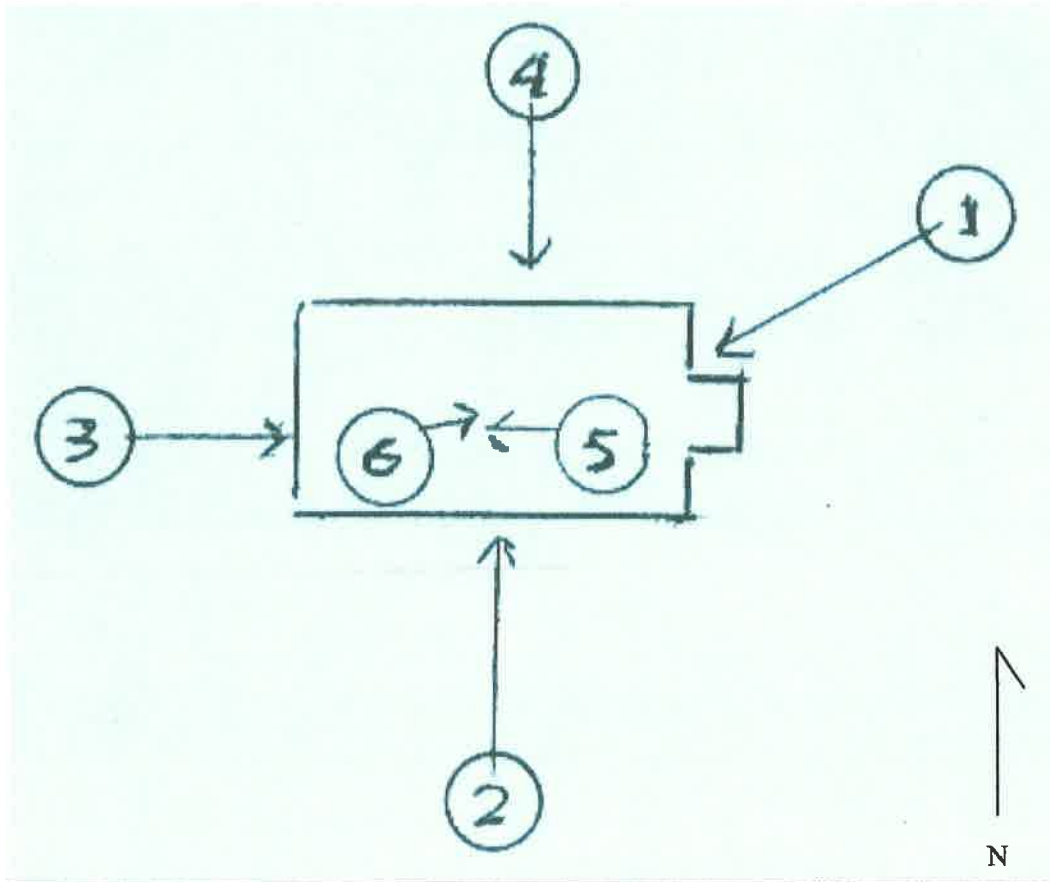


Photo Key

1. Stone church exterior, East Side
2. Stone church exterior, South Side
3. Stone church exterior, West Side
4. Stone church exterior, North Side
5. Stone church interior, from east to west Altar Side
6. Stone church interior, from Pulpit west to east Entrance Side



United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Swedish Zion Lutheran Church	
Name of Property	Bottineau County, ND
County and State	
Name of multiple listing (if applicable)	

Section number Additional Documentation

Page 17



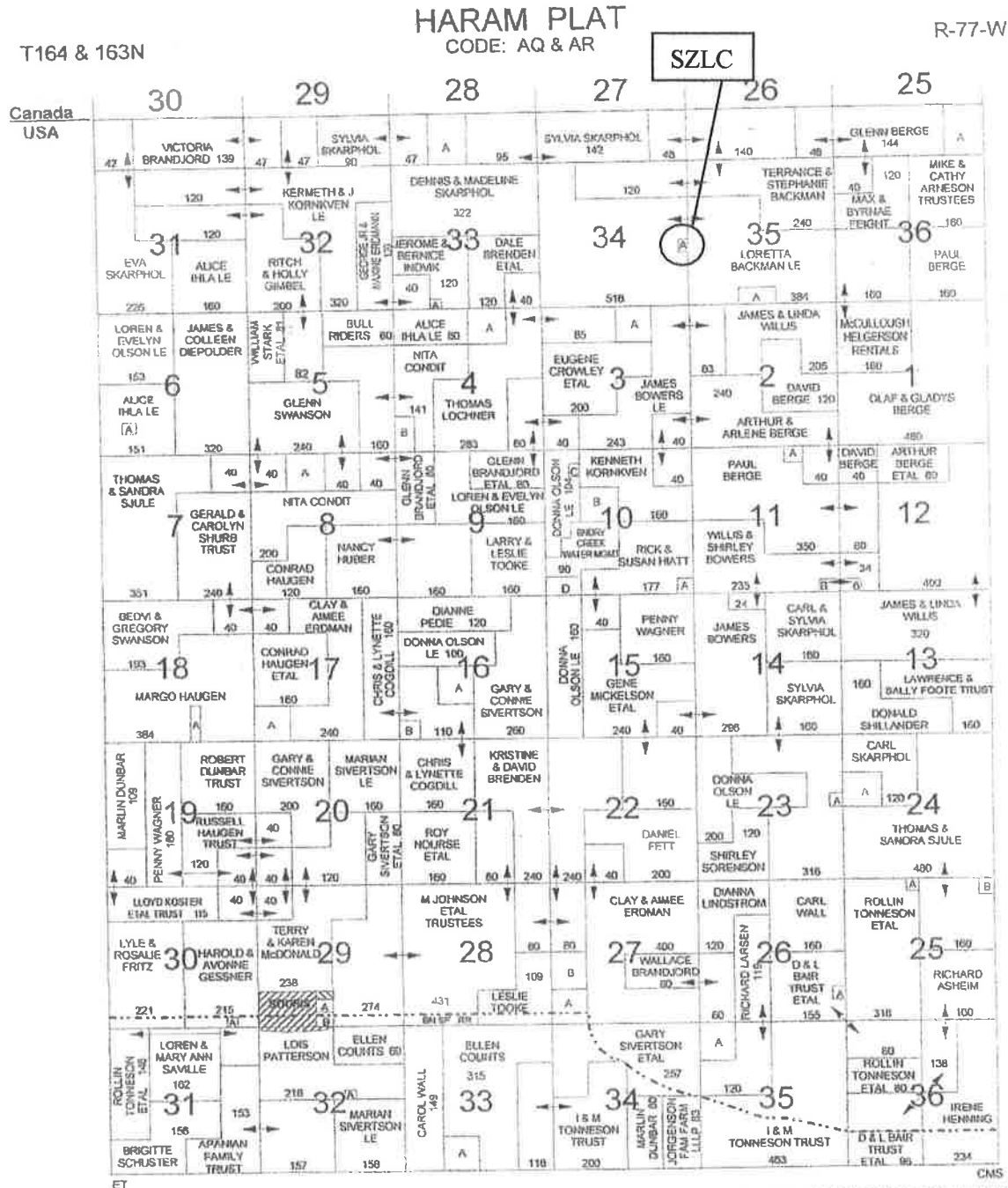
United States Department of the Interior  
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National Register of Historic Places  
Continuation Sheet

Swedish Zion Lutheran Church
Name of Property
Botineau County, ND
County and State
Name of multiple listing (if applicable)

Section number Additional Documentation

Page 18



- T164N-R77W**  
 25-A MARK & JACLYN KLINGBER - .48 ACRES  
 26-A CARL & SYLVIA SKARPHOL - .47 ACRES  
 33-A CITY OF SOURSIS - 2 ACRES  
 34-A SWEDISH LUTHERAN CHURCH - 2 ACRES  
 35-A TERRANCE & STEPHANIE BACKMAN - 16 ACRES
- T163N-R77W**  
 3-A D P SKARPHOL - 43 ACRES  
 4-A HARLAND & DALE BRENDEN ETAL - 42 ACRES  
 4-B KATHERINE WILLIAMS - 18 ACRES  
 6-A ARTHUR & ANNA MUELLER - 3 ACRES

- 6-A KERMETH & J KORNKVEN LE - 40 ACRES  
 10-A LUTHER OLSON - 8 ACRES  
 10-B LOREN & EVELYN OLSON LE - 40 ACRES  
 10-C BETHESDA CONGREGATION - 1 ACRES  
 10-D DONNA OLSON LE - 20 ACRES  
 11-A EUGENE WHETTER - 10 ACRES  
 11-B ROBIN & MELONIE BOWERS - 4 ACRES  
 16-A KENNETH KORNKVEN - 40 ACRES  
 18-B NANCY COGDILL - 10 ACRES  
 17-A LEONARD EROMAN - 40 ACRES

- 18-A MARGO HAUGEN CONSERVATOR - 10 ACRES  
 23-A DENNIS & MADELINE SKARPHOL - 4 ACRES  
 24-A DENNIS & MADELINE SKARPHOL - 40 ACRES  
 25-A ROLLIN & MARY TONNESON - 7 ACRES  
 25-B KYLE & JESSICA STEIDL - 8 ACRES  
 26-A TERRY & CINDY LEHMANN - 5 ACRES  
 27-A BRIAN & RAMONA SATHER - 40 ACRES  
 27-B GARRETT GEORGE - 30 ACRES  
 28-A HARVEY McDONALD - 11 ACRES  
 28-B KEVIN, TAMMY & HELEN McDONALD - 9 ACRES  
 30-A JONI WETHERBEE - 5 ACRES  
 32-A MOUNTAIN VIEW CEMETERY - 2 ACRES  
 33-A GARRETT GEORGE - 30 ACRES  
 35-A RICHARD ASHEIM - 40 ACRES

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Swedish Zion Lutheran Church	
Name of Property	Bottineau County, ND
County and State	
Name of multiple listing (if applicable)	

Section number Additional Documentation

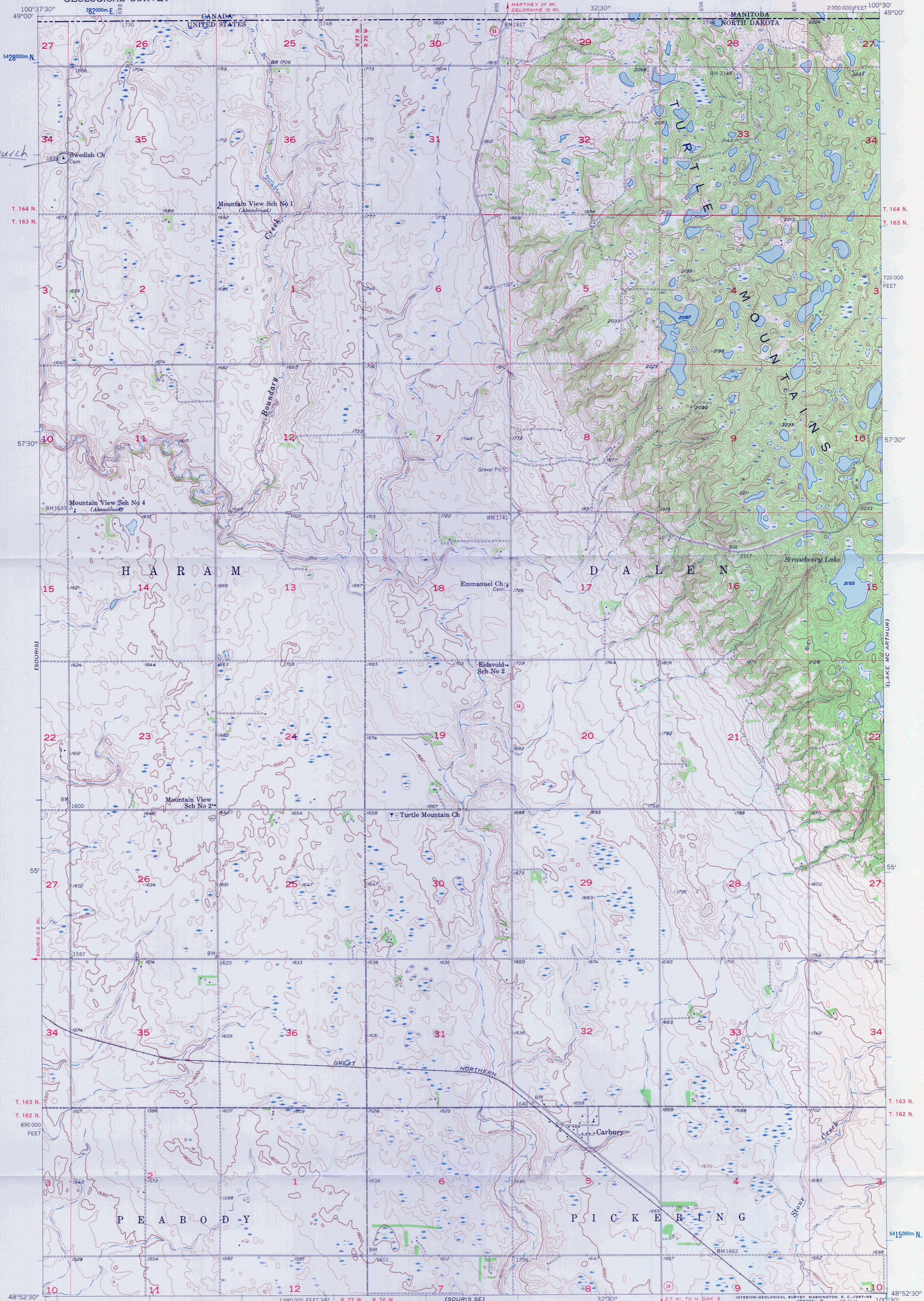
Page 19



JAMES O'ROURKE Linocut ZION©

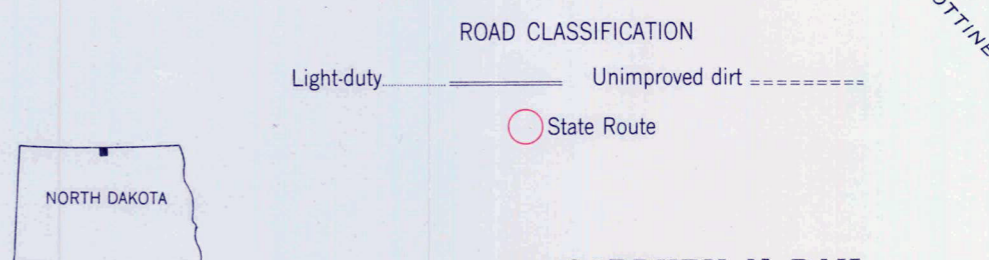
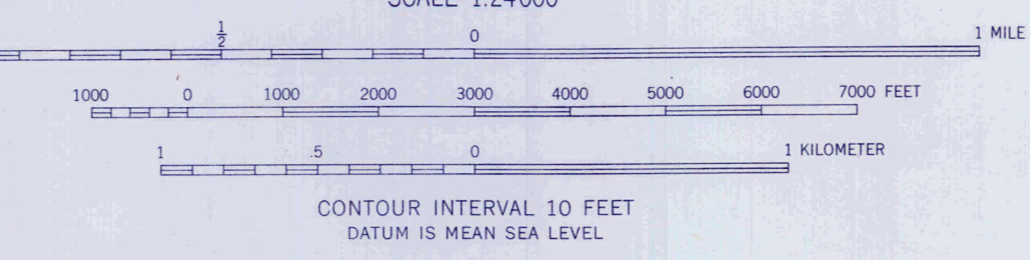
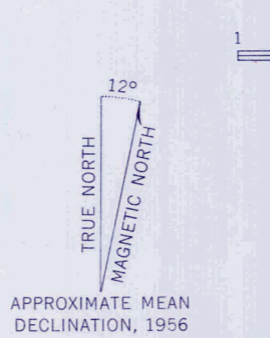


THE ROURKE ART GALLERY  
523 SOUTH FOURTH STREET • MOORHEAD, MINNESOTA 56560



Swedish Zion Lutheran Church  
14 381367 5427181

Mapped, edited, and published by the Geological Survey  
Control by USGS, USC&GS, and International Boundary Commission  
Topography from aerial photographs by Kelsch plotter  
Aerial photographs taken 1955. Field check 1956  
Polyconic projection. 1927 North American datum  
10,000-foot grid based on North Dakota coordinate system,  
north zone  
1000-meter Universal Transverse Mercator grid ticks,  
zone 14, shown in blue



THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS  
FOR SALE BY U. S. GEOLOGICAL SURVEY, DENVER 2, COLORADO OR WASHINGTON 25, D. C.  
AND BY THE STATE WATER CONSERVATION COMMISSION, BISMARCK, NORTH DAKOTA  
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

CARBURY, N. DAK.  
N 4852.5 - W 10030.7.5

1956















## Leviticus

ABBREVIATED

CONTENTS

CHAPTER I

CHAPTER II

CHAPTER III

CHAPTER IV

CHAPTER V

CHAPTER VI

CHAPTER VII

CHAPTER VIII

CHAPTER IX

CHAPTER X

CHAPTER XI

CHAPTER XII

CHAPTER XIII

CHAPTER XIV

CHAPTER XV

CHAPTER XVI

CHAPTER XVII

CHAPTER XVIII

CHAPTER XIX

CHAPTER XX

CHAPTER XXI

CHAPTER XXII

CHAPTER XXIII

CHAPTER XXIV

CHAPTER XXV

CHAPTER XXVI

CHAPTER XXVII

CHAPTER XXVIII

CHAPTER XXIX

CHAPTER XXX

CHAPTER XXXI

CHAPTER XXXII

CHAPTER XXXIII

CHAPTER XXXIV

CHAPTER XXXV

CHAPTER XXXVI

CHAPTER XXXVII

CHAPTER XXXVIII

CHAPTER XXXIX

CHAPTER XL

CHAPTER XLI

CHAPTER XLII

CHAPTER XLIII

CHAPTER XLIV

CHAPTER XLV

CHAPTER XLVI

CHAPTER XLVII

CHAPTER XLVIII

CHAPTER XLIX

CHAPTER L

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Swedish Zion Lutheran Church  
NAME:

MULTIPLE  
NAME:

STATE & COUNTY: NORTH DAKOTA, Bottineau

DATE RECEIVED: 2/15/13 DATE OF PENDING LIST: 3/08/13  
DATE OF 16TH DAY: 3/25/13 DATE OF 45TH DAY: 4/03/13  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 13000138

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N  
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N  
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT  RETURN  REJECT 4.1.13 DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in  
The National Register  
of  
Historic Places**

RECOM./CRITERIA \_\_\_\_\_

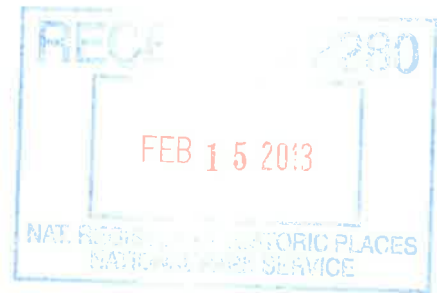
REVIEWER \_\_\_\_\_ DISCIPLINE \_\_\_\_\_

TELEPHONE \_\_\_\_\_ DATE \_\_\_\_\_

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.

**To:** Keeper, National Register of Historic Places  
**From:** Merlan E. Paaverud, Jr./ Lorna Meidinger  
**Date:** 12 February 2013  
**Subject:** National Register Nomination



The following materials are submitted on this 12th day of February 2013, for the nomination of the Swedish Zion Lutheran to the National Register of Historic Places.

- 1 National Register of Historic Places nomination form on archival paper
- Multiple Property Nomination form on archival paper
- 6 Photographs
- 1 Original USGS map(s)
- Sketch map(s)/figure(s)/exhibit(s)
- Pieces of correspondence
- Other: Photo cd

COMMENTS:

- Please insure that this nomination is reviewed
- This property has been certified under 36 CFR 67
- The enclosed owner objections          do          do not constitute a majority of property owners.
- Other: