

1557

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If 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 entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Grace Evangelical Lutheran Church
other names/site number Grace Lutheran University Church

2. Location

street & number 324 Harvard Street Southeast
not for publication N/A
city or town Minneapolis vicinity N/A
state Minnesota code MN county Hennepin code 053
zip code 55414

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ✓ meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide X locally. (See continuation sheet for additional comments.)

Ian R. Stewart Signature of certifying official 11/27/96 Date
Ian R. Stewart, Deputy State Historic Preservation Officer
State or Federal agency and bureau Minnesota Historical Society

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

 Signature of commenting or other official Date
 State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is

entered in the National Register

See continuation sheet.

determined eligible for the

National Register

See continuation sheet.

determined not eligible for the

National Register

removed from the National Register

other (explain):

Edgar H. Ball 1-9-97

[Signature]

Signature of Keeper 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

Contributing	Noncontributing
<u>1</u>	<u>0</u> buildings
<u>0</u>	<u>0</u> sites
<u>0</u>	<u>0</u> structures
<u>0</u>	<u>0</u> objects
<u>1</u>	<u>0</u> Total

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

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

N/A

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: RELIGION Sub: religious facility

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Current Functions (Enter categories from instructions)

Cat: RELIGION Sub: religious facility

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

7. Description

Architectural Classification (Enter categories from instructions)

LATE 19TH AND 20TH CENTURY REVIVALS/
Late Gothic Revival

Materials (Enter categories from instructions)

foundation CONCRETE
roof OTHER: Composition Shingles
walls BRICK

other STONE/SANDSTONE

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

8. Statement of Significance

Applicable National Register Criteria (Mark "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.)

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

Areas of Significance (Enter categories from instructions)

ARCHITECTURE
RELIGION

Period of Significance 1915-1946

Significant Dates 1915-1917

Significant Person (Complete if Criterion B is marked above)

Cultural Affiliation N/A

Architect/Builder Architects: Chapman, Cecil and Magney, Gottlieb
Builder: Klarquist, S.M. and Son

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

9. Major Bibliographical References

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

Previous documentation on file (NPS)

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

Primary Location of Additional Data

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Grace University Lutheran Church Archive

10. Geographical Data

Acreage of Property less than one acre

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	<u>15</u>	<u>481825</u>	<u>4979740</u>	3	_____	_____
2	_____	_____	_____	4	_____	_____
	<u>See continuation sheet.</u>					

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

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

11. Form Prepared By

name/title Shawn P. Rounds and Charlene K. Roise
organization Hess, Roise and Company
street & number 405 Cedar Avenue South, Suite 200
city or town Minneapolis state MN zip code 55454
telephone (612) 338-1987
date September 1996

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

- A USGS map (7.5 or 15 minute series) indicating the property's location.
- A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

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

Property Owner

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

name Grace University Lutheran Church
street & number 324 Harvard Street Southeast
telephone (612) 331-8125
city or town Minneapolis state MN zip code 55414

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.). Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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Description

Grace University Lutheran Church is surrounded by the University of Minnesota's main Minneapolis campus, which is located on the east bank of the Mississippi River. The church fronts on Harvard Street Southeast to the east; Delaware Street Southeast edges the property to the south. The university's modern concrete-clad Health Science complex towers over the church to the north and west.

The church lot is rectangular, with its long axis parallel to Delaware Street. It is landscaped with shrubbery and deciduous trees, and has concrete walkways paralleling the north and south sides of the church. A metal-cased bulletin sign mounted on metal posts faces the public sidewalk north of the south walkway. A grass lawn north of the north walkway belongs to the university. The church's cruciform plan, which measures approximately 50 feet by 108 feet, extends nearly the entire east-west length of the lot. The exterior walls of the reinforced-concrete structure are of rough-textured red-brown brick laid in Flemish triple-stretcher bond with wide off-white mortar joints. Red sandstone, which displays some spalling, is used for decorative trim. The structure, which rises two stories over a high basement, rests on a poured concrete foundation. It is capped by a front gable roof covered with composition shingles. On the front (east) facade, the roof is concealed by a stepped parapet wall, the central apex of which supports a red sandstone Latin cross. Modern brown metal coping protects the top of the center section of the parapet. Ridges of brick and stone serve as coping on lower sections of the second-story parapet, and on parapet walls concealing the standing-seam metal shed roofs of the single-story aisles that flank the gabled nave. Brown metal gutters and downspouts drain the gable and shed roofs.

A pair of broad brick pilasters, which rise nearly the entire height of the building, divide the front elevation into three parts. The outside sections, consisting of plain brick walls fronting the aisles and part of the nave, step up like buttresses to frame the decorative center section. The pilasters have sloped, projecting red sandstone caps which serve as termini for the stops of a sandstone label molding beneath the gabled parapet. Below, a drop-arched hood molding contains a large tripartite window over

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the building's main entry and two brick panels flanking the window. Cross motifs, ornamental molded tile, and other decorative brick work fills the interval between these moldings; the brick panels edging the window are unornamented. Stone jambs divide the opening into three panels, each of which holds multiple rectangular panes secured by metal comes. Curvilinear stone tracery embellishes the top of the window. Sheets of glass or plexiglass protect the glazing.

Below the window is the main entryway, which is marked by a projecting bay. Board-and-batten wood double doors with wrought-iron strap hinges are deeply recessed within a stone-lined arched opening. A flight of granite steps leading to the doorway has pipe railings attached to solid brick parapets with sandstone coping and end posts. A metal plaque affixed to the outside of the south end post memorializes Jeanmarie Hawkinson, who lived from 1953 to 1978. Tall shrubs on either side of the stairs hide the canted brick and sandstone water table, trimmed on top with a header course, which encircles the building. Ornamental light fixtures with iridescent glass shades are suspended by curved metal brackets from deep, buttress-like pilasters of brick and sandstone that frame the entry. A header course just above the lights runs across the entire front facade, continuing on the sides and back of the building as well. Over the entry, a gabled parapet with sandstone coping features an unusual variation of the brick design that appears on the remainder of the building: alternating courses are laid without horizontal mortar, causing the disconnected ends of the vertical mortar to punctuate the wall with a prominent staccato rhythm.

A secondary entry is located at the grade level near the front of the building's south side. The single-story entryway, which has a shallow gable roof, is lit on each side by a pair of multi-pane casement windows in wood frames. The board-and-batten wood double door with wrought-iron strap hinges has a splayed sandstone Tudor arch surround. The stops of a stone molding above the arch serve as the base for columns of brick, set on the diagonal, which rise to the eave. The projecting course then turns to continue beneath the eaves. A small rectangular panel of orange glazed tiles is centered in the wall area between the door and the roof. To the west of the side entry, the wall features a regular pattern of

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window bays alternating with buttress-like pilasters. Each basement window bay has two openings which hold six-over-six double-hung wood-sash windows with soldier-course lintels. The windows feature combination storms with dark-brown metal frames. Three windows lighting the first-floor aisles are grouped within a single, flush, slightly pointed-arch, canted brick surround, with chamfered brick jambs between the openings. The sloped sills are of brick. Each window consists of a number of rectangular lights united by metal comes. Most of the window glass throughout the building is rippled and translucent, tinted in shades of amber and white. The bottom section of each of the aisle windows is a hopper vent for interior air circulation. Three rectangular, multi-pane windows per bay create a clerestory on the building's upper level. The center window of each grouping includes a hopper vent. Fixed storm windows with dark-brown metal frames encase the exterior of the first and second floor windows; sections covering the first-floor hopper vents are removable. A gabled pavilion forms a transept near the side's west end. The south wall of the transept has two vertical recessed panels, each of which hold a window on the first and second floors. Another window is between the two windows on the second floor, and the group is within an arched surround similar to those on the first-floor aisles. The gable end is trimmed with a wood bargeboard with a pendent below the peak. Brackets with a cyma-reversa profile support the bargeboard's lower edges. In the angle between the transept and the south side, a stairwell covered by a shed roof descends to a door on the east side of the transept. West of the transept, a single-story shed-roofed section houses the sacristy. Above, three lancet windows pierce the south wall of the sanctuary.

The north side of the church does not have an ancillary entry bay, but is otherwise similar to the south side. A corbel-capped brick chimney rises along the interior angle of the transept's west wall. The rear (west) side of the church has several nine-over-nine double-hung wood-sash windows at the basement level; otherwise, the wall has no openings, except for one window in each single-story section flanking the sanctuary.

From the front entry, visitors arrive in a narthex. Brick columns flank the doorway, and two more brick columns rise along the east wall, which is panelled in oak. Brick on the interior has a rough-

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textured finish like that on the exterior, but is lighter in color, displaying a range of buff and tan shades. Most of the interior wood is oak, stained medium-dark brown. Oak-framed windows and doors fill the trabeated oak framework that comprises the west wall, separating the narthex from the nave and aisles. Mortise-pin ends emphasize the construction of the wall. Windows and doors have rectangular lights of rippled translucent glass tinted amber and white, held in place by metal comes. Embedded in the south wall of the narthex is the cornerstone from Grace Evangelical Lutheran Church, laid at its original site in 1904. An intersecting plaster vault over the center bay of the narthex is delineated from the rest of the coved ceiling by low-relief foliated bands. Stairs at the south end of the narthex descend to the side entry, and those at the north end ascend to the church balcony.

Brick and tile decorate the painted white walls of the nave. Brick compound piers separate the nave from the aisles. Between the piers, brick trims the pointed-arch openings which echo the form of the aisle windows. The motif is repeated in the aisles, where brick arches spring from the brick piers. The aisle ceilings consist of exposed wood rafters and roof boards, stained brown. Bricks form a wainscot on the outer walls.

Octagons of ornamental tile are positioned in the spandrels over the arches lining the nave. A brick sill course connects the upper-level windows. Above the arch impost, the piers become pilasters which rise to the ceiling. Dark-stained wood rafters braced by hammer beams are anchored to the pilasters. Roof purlins, secondary rafters and roof boards are exposed and stained dark brown. Ornate metal light fixtures with amber glass shades are suspended from the hammer beams. Fixed oak pews with carved shield ornaments fill the nave.

Shields also appear over the narthex doors and windows at the rear of the nave. The balcony railing is cantilevered above, with turned pendants below the railing posts and exposed mortise pins at the floor joist level. Railing sections alternate between solid arched panels and vertical planks, which have patterned edges forming cross and heart designs. The terraced balcony holds a piano, fixed pews, and movable chairs.

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At the front of the nave, steps rise to a platform trimmed with ornamental brick which holds the pulpit, organ console, baptismal font and pews, all of paneled wood. The floor consists of widely spaced square glazed tiles, some featuring geometrical patterns or religious symbols. The transepts hold organ pipes, which are hidden from view by an assemblage of paneling, screens, latticework and ornamental pipes, surmounted by a Celtic cross. Plaques on the walls next to the transept list page numbers related to worship services.

The sanctuary is in a recess beyond, framed by a brick arch with quoin-like detailing which rises almost to the ceiling. Tall wood paneling topped with crenelated cresting lines the sanctuary walls. Steps lead to a kneeling rail with a wood balustrade before a plain, rectilinear altar. The wall above the altar holds a large, modern octagonal design which incorporates a cross. A door on the north side of the sanctuary leads to two storage rooms, which are also accessible from a door at the west end of the north aisle. The sanctuary's south door opens to the sacristy. A door in the east wall of the sacristy connects with a stairway to the back exterior door and basement. The stairwell can also be reached through a door at the west end of the south aisle.

The basement is also accessible via the narthex stairway. Most of the basement is dedicated to a large hall. The square piers that interrupt the space support the nave/aisle piers on the floor above. Horizontal beams running between the basement piers have curved sides, creating coved ceiling areas. Acoustical tile covers the ceiling. Linoleum tile serves as flooring. West of the hall is a kitchen and an adjacent room which has a pass-through to the hall, which can be closed off with oak shutters. Restrooms, a nursery, storage areas, and administrative offices occupy the east end of the basement. The office area has a stairway that ascends to the secondary entry on the building's south side.

While the building has experienced a few minor alterations since its construction, its physical integrity remains very good.

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Summary of Significance

Organized in 1904 in Minneapolis within the Swedish immigrant-dominated Evangelical Lutheran Augustana Synod, Grace Evangelical Lutheran Church (later Grace Lutheran University Church) constructed its present church building in 1915-1917 with the goal of serving the students at the adjacent University of Minnesota campus. For immigrant communities, churches functioned as social and cultural, as well as religious, institutions. The decision to build the new Grace Church and focus on a student ministry, therefore, marked a major commitment by the congregation to assimilate into American society and to adapt its mission in the face of new needs in the early twentieth-century. As such, it is eligible for the National Register under Criterion A, Criteria Consideration a. Under National Register Criterion C, the structure is architecturally significant as a refined example of the Late English Gothic Revival style, with ornamentation influenced by the Arts and Crafts movement and, perhaps, by Scandinavian design traditions.

Discussion of Significance

By 1905, Minnesota as a state could boast of a Swedish immigrant population of over 126,000. Minneapolis and Saint Paul together claimed almost 38,000 of these newcomers, allowing the Twin Cities to stand behind only Chicago as the largest urban concentration of Swedes in the nation. In Minneapolis, as across the state, these Swedish immigrants and their Swedish-American counterparts formed tight-knit communities centered around their shared cultural background. Swedish settlement in Minneapolis occurred primarily in the area surrounding Washington and Cedar avenues on the west bank of the Mississippi River. This area, known as the Seven Corners neighborhood, had become the largest Scandinavian grouping in the city by 1910.¹

¹ John G. Rice, "The Swedes," in June Denning Holmquist, ed., *They Chose Minnesota: A Survey of the State's Ethnic Groups* (Saint Paul: Minnesota Historical Society Press, 1981), 262-263. For further information about Swedish immigrants and Swedish-Americans in the state, see Susan Granger, et. al., "Historic Context Study for the Standing Structures Survey of the I-35W Study Area," prepared for the Minnesota Department of Transportation, 1993, on file at

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It was in this neighborhood that a small group of people joined together in 1903 to form the congregation of Grace Evangelical English Lutheran Church within the Minnesota Conference of the Evangelical Lutheran Augustana Synod. Although the synod had been organized as a Swedish-American Lutheran group and actively recruited immigrants as members, its leaders recognized the need for English-speaking churches in urban centers as early as the 1880s, and had initiated efforts to establish at least one such group at their 1902 conference. As its name indicated, Grace Church was founded partly in response to this call and was, in fact, the first English-language congregation within the Augustana Synod in Minneapolis.² One of the first acts of the tiny congregation, which numbered only ten, was to build a small frame church at 212 Fifteenth Avenue South. Within a decade, 65 adults and 12 children were attending services, which were held in both Swedish and English.³

The year 1914 heralded significant changes for Grace Church, opening a new period of congregational activity. First, Grace Church joined forces with another Augustana Synod group, the Swedish Evangelical Lutheran Sharon Church of Minneapolis, which was organized in 1909 on the east bank of the Mississippi River. Three years later, the synod gave Sharon Church property near the University of Minnesota and the Minnesota College, a synod-run school, with the intention that the congregation would minister

the State Historic Preservation Office, Minnesota Historical Society, Saint Paul; Emeroy Johnson, *A Guide to Swedish Minnesota* (Minneapolis: Minnesota American Swedish Council, 1980); Byron Nordstrom, ed., *The Swedes in Minnesota* (Minneapolis: T.S. Denison and Company, 1976); Byron J. Nordstrom, "Ethnicity and Community in the Sixth Ward of Minneapolis in 1910," in Odd S. Lovoll, ed., *Scandinavians and Other Immigrants in Urban America: The Proceedings of a Research Conference, October 26-27, 1984* (Northfield, MN: Saint Olaf College Press, 1985), 33-53; A.E. Strand, *A History of the Swedish-Americans in Minnesota*, 2 vols. (Chicago: Lewis Publishing Company, 1910).

² Emil Lund, *Minnesota-Konferensens av Augustana-Synoden och dess Församlingars Historia* (Rock Island, IL: Augustana Book Concern, [1926?]), 512-513.

³ [Evangelical Lutheran Augustana Synod in North America], *Referat: Luth. Minnesota-Konferensens av Augustana-Synoden* (Rock Island, IL: Augustana Book Concerns, 1905 and 1915), appendices.

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to the nearby students.⁴ Hoping to improve his church's finances before moving to the new location, Sharon's pastor, Dr. Gustaf Rast, led a campaign to unite his congregation with Grace Church. Throughout 1913, Rast's advances continually fell on deaf ears, as Grace Church congregants held firm to their desire for independence. The situation turned late in the year, when Grace's pastor accepted another call, and Rast left Sharon to minister elsewhere. In January 1914, both church councils agreed that the two congregations should cooperate to issue a joint call for a new leader. Their search ended in July, when the Reverend Claus August Wendell arrived to serve both groups.⁵

Wendell proved to be exactly the catalyst needed to unite the two congregations and give them a renewed sense of purpose. Educated at Northwestern University, the University of Minnesota, and a private seminary, Wendell came to Minneapolis in 1914 with a background in teaching.⁶ Shortly after his arrival, the General Council of the synod's Minnesota Convention authorized Wendell to be the outreach pastor to the students at the University of Minnesota, a role that fit well with Sharon Church's mission.

By late autumn 1914, both churches had agreed to a formal union. As with all ministers within the Augustana Synod at the time, Wendell was fluent in both Swedish and English. Sunday and special services were held in Swedish at the Sharon church, while Grace Church hosted evening English-language services. It was a small step, therefore, to combine the two congregations. A set of resolutions outlining the terms of the merger was drawn up and adopted in November. Working under the name "Grace Evangelical Lutheran Church," both parties agreed that English would be the official language of the church, although services would continue

⁴ Emeroy Johnson, *God Gave the Growth: The Story of the Minnesota Conference, 1876-1958* (Minneapolis: T.S. Denison and Company, 1958), 176.

⁵ Grace University Lutheran Church, "Celebrating 90 Years of Grace, 1903-1993," unpublished, [1993?], on file in Grace University Lutheran Church Archive, 5.

⁶ Conrad Bergendoff, *The Augustana Ministerium: A Study of the Careers of the 2,504 Pastors of the Augustana Evangelical Lutheran Synod/Church 1850-1962* (Rock Island, IL: Augustana Historical Society, 1980), 76.

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in Swedish. Furthermore, both congregations agreed to dispose of their individual properties, petition the Minnesota Conference and the Minneapolis Mission District for aid, and combine their fiscal resources to purchase a new church site "as near the Washington [A]venue bridge as possible."⁷

As the search for money and a suitable location commenced, building and advisory committees were appointed to begin screening architects. Plans began coming together when, in March 1915, the Minneapolis firm of Chapman and Magney was retained for the project. The *Grace Messenger*, the congregation's monthly newsletter, confidently reported that the two men were among "the ablest and most progressive architects in this part of the country." Also in same month, the Minnesota Conference approved a donation of land by the board of the Minnesota College and agreed to pay off the debt on the property. The site, which lay at the corner of Harvard and Delaware streets near both the college and the university, was touted as ideal: ". . . precisely the spot we desired for the purpose. The Conference, then, has shown that it appreciates the need of a church in this part of the city and that it considers the work of such a church supremely important, mainly because of the students at Minnesota College and the University of Minnesota."⁸

On May 11, Gottlieb Magney, one of the architects, presented the completed plans for the new building to the congregation, illustrating his talk with a series of "stereopticon slides" which allowed everyone to view the drawings. Commenting upon the unanimous acceptance of Magney's proposal, the *Grace Messenger* enthused that "the design is a work of art and requires not a little artistic taste for immediate appreciation."⁹ At the time

⁷ Grace Evangelical Lutheran Church, "A Half Century of Grace," unpublished, [1953?], on file in Grace University Lutheran Church Archive, 12-13.

⁸ *Grace Messenger*, March 1915, 3-4.

⁹ *Ibid.*, June 1915, 4. Five glass slides, presumably those used by Magney, are in the possession of Setter, Leach and Lindstrom, a successor firm to Chapman and Magney. The authors wish to thank Wally Daniels for allowing access to these plans, photocopies of which are appended to this report. Captioned "Study for the Proposed Grace Evangelical Lutheran Church, Minneapolis, Minnesota," the drawings for the basement, first floor, and second floor levels indicate that a

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they won the Grace Church commission, Magney and his partner, Cecil Chapman, had been working together for only three years. The young business had in that time produced at least two other buildings in Minneapolis: the Sumner Branch Library at 6th Avenue North and Emerson Street (1915), and the Saxe Movie Theater at 36-40 7th Street (1914, later the Forum Cafeteria).¹⁰

By September, all church services were being held in the chapel of the Minnesota College. A few months later, Sunday School classes moved into the Elim Chapel, a small building erected at Talmage and 24th avenues by the Minneapolis Mission District. The original Sharon Church building had been sold the previous May, and the old Grace Church followed in August. Although the sale included the building and lot, the congregation held back the pipe organ, pulpit, altar, baptismal font, and hymn board for installation in their new temple. Also taken for inclusion in the new nave, at the suggestion of former Sharon members, was the original Grace Church cornerstone.¹¹

Construction of the new building got underway in late fall, with contracts being signed on November 24. A building permit was

two-story parsonage wing was planned for the west end of the south side. A color perspective of the building's exterior shows not only this brick-clad section, but also a spire rising from the roof ridge near the rear of the building. Neither the parsonage nor the spire were actually built, although photographs with the spire drawn in continued to appear in church publications through 1917.

¹⁰ "Magney, Gottlieb Renatus," and "Chapman, Cecil Bayless," in Architects Research Files, Northwest Architectural Archives, Saint Paul; David Gebhard and Tom Martinson, *A Guide to the Architecture of Minnesota* (Minneapolis: University of Minnesota Press, 1977); Files, State Historic Preservation Office, Minnesota Historical Society, Saint Paul. Chapman and Magney also designed the Hosmer Public Library (1916, at 347 East 36th Street, Minneapolis), which has been determined eligible for the National Register. Chapman and Magney's partnership dissolved in 1916, apparently after the completion of Grace Church. Magney went on to work with Wilbur H. Tusler, designing, or contributing to, a number of Minneapolis landmarks. The Foshay Tower (1926-1929) and the Minneapolis Post Office (1931-1933) are listed on the National Register, while the Young-Quinlan building (1927), and the Westminster Presbyterian Church's chapel and parish house (1936-1937) have been determined eligible. Other notable buildings designed by Magney and Tusler include the Woman's Club of Minneapolis (1926) and the Calhoun Beach Club Apartments (1927-1929).

¹¹ *Grace Messenger*, September 1915, 3-4.

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filed with the city of Minneapolis on December 16 for a 50- x 108-foot brick and reinforced-concrete church to be built by S.M. Klarquist and Son at an estimated cost of \$30,000. The same contractor had also built a brick and reinforced-concrete building and a heating plant on the Minnesota College property in October for about \$60,000. Chapman and Magney served as architects on this project as well.¹²

On June 4, 1916, the Grace Church congregation laid its cornerstone. Dr. P.A. Mattson, the president of the Minnesota Conference, officiated at the gala event upon invitation from Pastor Wendell. Sealed inside the stone was a copper box containing a number of items, including copies of local newspapers, an issue of the *Grace Messenger*, minutes of the last Minnesota Conference meeting, church event programs, English and Swedish bibles, U.S. coins of every denomination, and a photograph of the first Grace Church structure. A few days later, the box taken from the original Grace Church cornerstone was opened, and the contents inventoried and placed in a new container to be set into the wall of the nave inside the old cornerstone.¹³

By the end of the year, construction of the church had progressed to the point where, on December 24, the anxious congregation could begin holding services in the partially-finished basement of the building. One of the biggest problems facing the group was a lack of furnishings. No furniture was included in the construction contract and the congregation had begun to run low on funds in August. Despite the temptation to use furnishings salvaged from the old churches, the congregation remained determined not to mar the artistic vision of their architects. Items donated to the church, such as the altar candlesticks, were

¹² Ibid., January 1916, 2; Building Permits for Grace Evangelical Lutheran Church and the Minnesota College, Minneapolis Department of Inspections, Minneapolis.

¹³ Correspondence, C.A. Wendell to P.A. Mattson, and the diary of P.A. Mattson, both in the Collection of the Lutheran Church Archives, Gustavus Adolphus College, Saint Peter, Minnesota; *Grace Messenger*, June 1916, 3-4. The location of the cornerstone laid on June 4 is not evident from examination of the church's exterior, suggesting that it was either unmarked, or has been obscured.

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selected by Chapman and Magney to harmonize with the interior. With an eye to future, permanent furnishings, the congregation made do with temporary seats, light fixtures, and other "necessities."¹⁴

The first photograph of the building appeared on the cover of the *Grace Messenger* in June 1917. The accompanying caption described the church as being "built of solid brick and fireproof. Gothic style throughout. . . . Seating capacity about five hundred. . . . Said to be the most beautiful church of its size in the Twin Cities." The following month's newsletter carried a front-page piece proudly describing the new building's interior:

While the beauty of it all will be vastly enhanced by the final finish, it is possible right now to discern some of the more striking characteristics. And prominent among these is the fact that the disposition of the most important pieces of furniture—the altar, the pulpit, and the baptismal font—is distinctly Lutheran. . . . Another characteristic is that it is eminently "churchly." While it is poorly adapted to the various newfangled "dofunnies" that too often desecrate the house of God in these latter days, it is admirably adapted to the one purpose for which a true temple of God should be built, namely worship. Everything about it calls for silent reverence and attunes the soul to prayer and holy meditation.¹⁵

After holding worship services for almost an entire year while under construction, the Grace Church building was dedicated in a celebration on December 9, 1917. Once again Dr. Mattson represented the synod, preaching the Sunday Swedish service and leading the dedication ceremony along with several area pastors.

¹⁴ *Grace Messenger*, August 1916, 3.

¹⁵ *Ibid.*, June 1917, 1 and July 1917, 1.

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Among the notable guests was Dr. J. Telleen, the founding minister of Grace Church, who gave a brief history of the congregation, and Dr. Rast, the former Sharon Church pastor, who spoke of the church's work with students at the University of Minnesota.¹⁶

Throughout the long process of constructing their new church building, the Grace congregation remained mindful of their mission to minister to students at the neighboring University of Minnesota and the Minnesota College. Founded in 1851 on the east bank of the Mississippi River, the university drew its students from a wide range of backgrounds. In 1915, the *Grace Messenger* noted that 604 Lutheran students were attending the institution as compared to 570 Roman Catholics, 519 Presbyterians, 485 Methodists, 437 Congregationalists, and 434 Episcopalians. The Minnesota College was organized in 1904 by the Augustana Synod to provide secondary-school courses to Lutheran students. For Grace Church, moving near these schools provided an opportunity to reach not only students, but others as well. This idea was even promoted on the church's letterhead during 1916: besides listing the members of the building committee, it asked the question "Grace Church—Why?" The answer to the self-posed query was quite specific:

Over 600 students at Minnesota College. Over 600 Lutherans at the State University. Through each of whom we touch a multitude of others. That means a point of real strategic importance. It means limitless influence, reaching all parts of the State—and beyond the State. That is the reason for the existence of Grace Church.¹⁷

The Grace congregation, proud of its "unique mission," threw its support behind Pastor Wendell. The *Grace Messenger* reminded its

¹⁶ "Dedication of Grace Church, Minneapolis," *The Lutheran Companion*, 22 December 1917.

¹⁷ *Grace Messenger*, November 1915, 3, and January 1916, 2; C.A. Wendell to P.A. Mattson, 11 April 1916, in the collection of the Lutheran Church Archives, Gustavus Adolphus College, Saint Peter, Minnesota.

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readers in 1917 that "your pastor came to this field not only as pastor of Grace Church but also, upon a separate call, as University Pastor, and a large part of his time and energy must be devoted to that part of the field. And this does not mean merely that he is to have the liberty of working among the students and professors at the University on the sly, as it were, but that he is to have the full and hearty cooperation of the church."¹⁸

Wendell's activities continued to expand in the next decade. In 1921-1922, for instance, the Grace Church pastor was appointed "Regional Secretary" by the Board of Education of the United Lutheran Church. As such, he was responsible for overseeing mission work among Lutheran students at twenty institutions in Minnesota and North Dakota, including two state universities. Added to this busy schedule was a series of about thirty lectures on a variety of religious topics that Wendell presented to university students during the 1922 school year. Ever aware of its own local mission, the church actively lobbied to attract new students to its doors, advertising in 1926 on the front page of the *Grace Messenger* "Students, Welcome!" and promising that the congregation "desires to be a spiritual home for the young people who gather year after year in its neighborhood in the pursuit of knowledge."¹⁹

In 1927, Grace Church marked ten years within the walls of its new building. Within that span of time, the congregation grew from about 257 to 446 men, women, and children.²⁰ During this period of increasing prosperity, the congregation continued to work on acquiring furnishings for the church. Light fixtures, for example, were finally installed by the main doors leading into the narthex in 1923. The *Grace Messenger* announced that the lights, which were designed by the Jacob Andresen Company and

¹⁸ *Grace Messenger*, January 1917, 2.

¹⁹ *Ibid.*, January-February 1922, 3 and October 1926, 1.

²⁰ *Referat*, 1916, appendix; [Evangelical Lutheran Augustana Synod in North America], *The Lutheran Minnesota Conference of the Augustana Synod* [Minutes of the Annual Conference] (Rock Island, IL: Augustana Book Concern, 1927), appendix.

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paid for by the Luther League, "remove the unfinished appearance which has hitherto marred the otherwise beautiful front."²¹

Appropriate permanent light fixtures for the nave had to wait until the fall of 1927. When the congregation first moved into the building, they shielded the naked bulbs with hand-made tissue-paper "baskets." For the dedication ceremony, these were replaced by sturdier coverings fashioned from cardboard and wrapping paper, which remained in place until 1927 when they began to crack. A special committee appointed to find replacements first approached Magney to design the new fixtures, although larger projects prohibited his involvement. Congregant and architect Arthur Dahlstrom stepped in to do the job, coming up with a design combining wrought iron and glass elements. The Minneapolis firm of H.O. Koester Iron Works was awarded the manufacturing contract, and the Twin City Electric Company, responsible for the original wiring in the church, was hired to do the necessary modifications. The entire cost of the project was estimated to be \$1,050.²²

During the 1930s and 1940s, Grace Church enjoyed a period of comfortable maturity and steady growth. As an apparent sign of its ongoing mission to serve students, the name of the church was changed in 1930 to "Grace Lutheran University Church." By 1944, the membership roll included 534 individuals, a number which almost certainly reflected the church's efforts within the student community, despite the closure of the Minnesota College in 1931.²³ Pastor Wendell reported to the Synod in 1939 that "never before have so many university students come to worship with us. . . . University students come in crowds lately."²⁴ Grace Church was joined in its ministering work first by the

²¹ *Grace Messenger*, September-October 1923, 3.

²² *Ibid.*, October 1927, 2.

²³ *The Lutheran Minnesota Conference [Minutes]*, 1930-1944, appendices. The name change is assumed to have occurred in about February 1930, when it first appeared on the masthead of the *Grace Messenger*. It is not known when the switch was made to the present "Grace University Lutheran Church."

²⁴ *Ibid.*, 1939, 35.

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Lutheran Students' Association, and later by the Lutheran Student Foundation. Grace also produced pamphlets with another Lutheran church in the area, University Church of Hope at Thirteenth Avenue and Sixth Street Southeast, in hopes of attracting more student congregants.²⁵

In February 1942, the *Grace Messenger* proclaimed the welcome news, "Church Finally Completed." Changes noted from over the years included the installation of the nave's permanent light fixtures, and the move from "disreputable" wooden to "dignified" metal folding chairs. Among the church's finishing touches was a retable for the altar, and a new pipe organ which filled both instrument chambers at the front of the nave.²⁶

Throughout the years, beyond Pastor Wendell's retirement in 1947, the church has maintained its commitment to serving university students in its present location. Ironically, this has been made more challenging by the University of Minnesota's expansion in the neighborhood. Despite a 1956 agreement with the university's board of regents forbidding encroachment on the church's property, a separate arrangement had to be reached in 1971 to allow the building to remain in the face of the school's Health Sciences Center development.²⁷ Since that time, all of the lots surrounding the church have fallen under university control, including a portion of the church's property south of the building that once held a parking lot. Taking advantage of its proximity to the university, the congregation has in recent years widened the scope of its ministry to include patients and families associated with the adjacent hospital and clinic facilities.

²⁵ University Church of Hope (now University Lutheran Church of Hope) was founded as a congregation in 1904, and functioned under the American Lutheran Church synod.

²⁶ *Grace Messenger*, February 1942, 3. At some point, the folding chairs were replaced by traditional wood pews, and the retable removed.

²⁷ Mercer Cross, "On the Seventh Day: They Come From All Walks of Life to Worship at 'U' Lutheran Church," *Minneapolis Morning Tribune*, 4 February 1957; Kris Herbst, "In the Shadow of the U," (*University of Minnesota*) *Minnesota Daily*, 2 November 1977.

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National Register Assessment

The congregation of Grace Evangelical Lutheran Church constructed its new edifice during a period when membership in Lutheran churches in Minneapolis skyrocketed, jumping from 33 congregations with 11,918 members in 1900 to 79 congregations and 40,000 members two decades later. This represented about one-quarter of the 304 churches in Minneapolis in 1920.²⁸ At the same time, ethnic associations were becoming less important for many churches, particularly following World War I. A contextual study of religion in Minneapolis from 1850 to 1950 attributes this change, in part, to a fear that younger generations would lose interest in a faith tied to Old World languages and customs.²⁹ Grace Church's mission was specifically focused on this younger, vulnerable group. Many of the university students came from immigrant families and rural backgrounds, and were experiencing their first taste of independent, urban life. The challenge of ministering to this flock presumably hastened the congregation's commitment to assimilation. For reflecting the adaptation of immigrant institutions to twentieth-century America, Grace Evangelical Lutheran Church is eligible for the National Register under Criterion A, Criteria Consideration a.

The contextual study of religion in Minneapolis notes that the design of many of the city's early twentieth-century churches "reflected the influence of East Coast architects such as Ralph Adams Cram of Boston, who favored near-reproductions of traditional English Revival styles, particularly the English parish churches."³⁰ This is exemplified by Grace Church. While credit for the church goes to the firm Chapman and Magney, the design was presumably the responsibility of principal Gottlieb Magney, who presented the plans to the congregation in May 1915. Born in Wisconsin in 1883 of Swedish-immigrant parents, he undoubtedly felt an affinity with Grace Church. Although

²⁸ Thomas R. Zahn and Associates, "Preservation Plan for the City of Minneapolis," prepared for the City of Minneapolis, 1990-1991, on file at the Minneapolis Heritage Preservation Commission, City Hall, 11.

²⁹ Ibid., 12.

³⁰ Ibid., 12.

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Magney's religious associations are not known, his brother Clarence served on the Board of World Missions of the Augustana synod.³¹ Magney had another personal association with the church's mission, having received a degree in architecture from the University of Minnesota in 1905. After graduating, he gained experience as a draftsman for the Seattle Board of Education and with private architectural practices in San Francisco and Duluth, Minnesota. Upon returning to Minneapolis, he worked with architect Edwin H. Hewitt, a principal in Hewitt and Brown, before teaming up with Cecil B. Chapman in 1912.³² No information is available about Magney's involvement with church design prior to the Grace project. At Hewitt and Brown, however, he might have had some exposure to their plans for the Episcopal Cathedral Church of St. Mark, an English Gothic Revival structure constructed between 1908 and 1911.³³ Magney's work in subsequent decades displayed a wide range of styles, from period revivals to Streamline Moderne. Grace Church stands as an early and well-executed example of his talent for selecting the appropriate style for a given use. Details of the design, however, show an unwillingness to simply copy an historic model. The incorporation of decorative tile, for example, marks the church as a product of the Arts and Crafts era. In addition, the nave's exposed hammer beam rafters and the mortise-and-tenon construction of the wall between the narthex and nave might honor the Scandinavian tradition of wood construction, which produced that area's unique stave churches. As a well-preserved example of early twentieth-century Late English Gothic Revival design, the church qualifies for the National Register under Criterion C.

³¹ The relationship between Gottlieb and Clarence Magney is mentioned in "MTS Becomes Magney, Setter, Leach, Lindstrom and Erickson," *Northwest Architect* 23 (March-April 1959): 39; a bibliographical sketch of Clarence R. Magney, a lawyer who served as mayor of Duluth and a Minnesota Supreme Court judge, is in Bernice White, ed., *Who's Who in Minnesota, 1958* (N.p.: Hugh L. White, Publisher, 1958), 259.

³² Architects Research Files, Northwest Architectural Archives, Saint Paul.

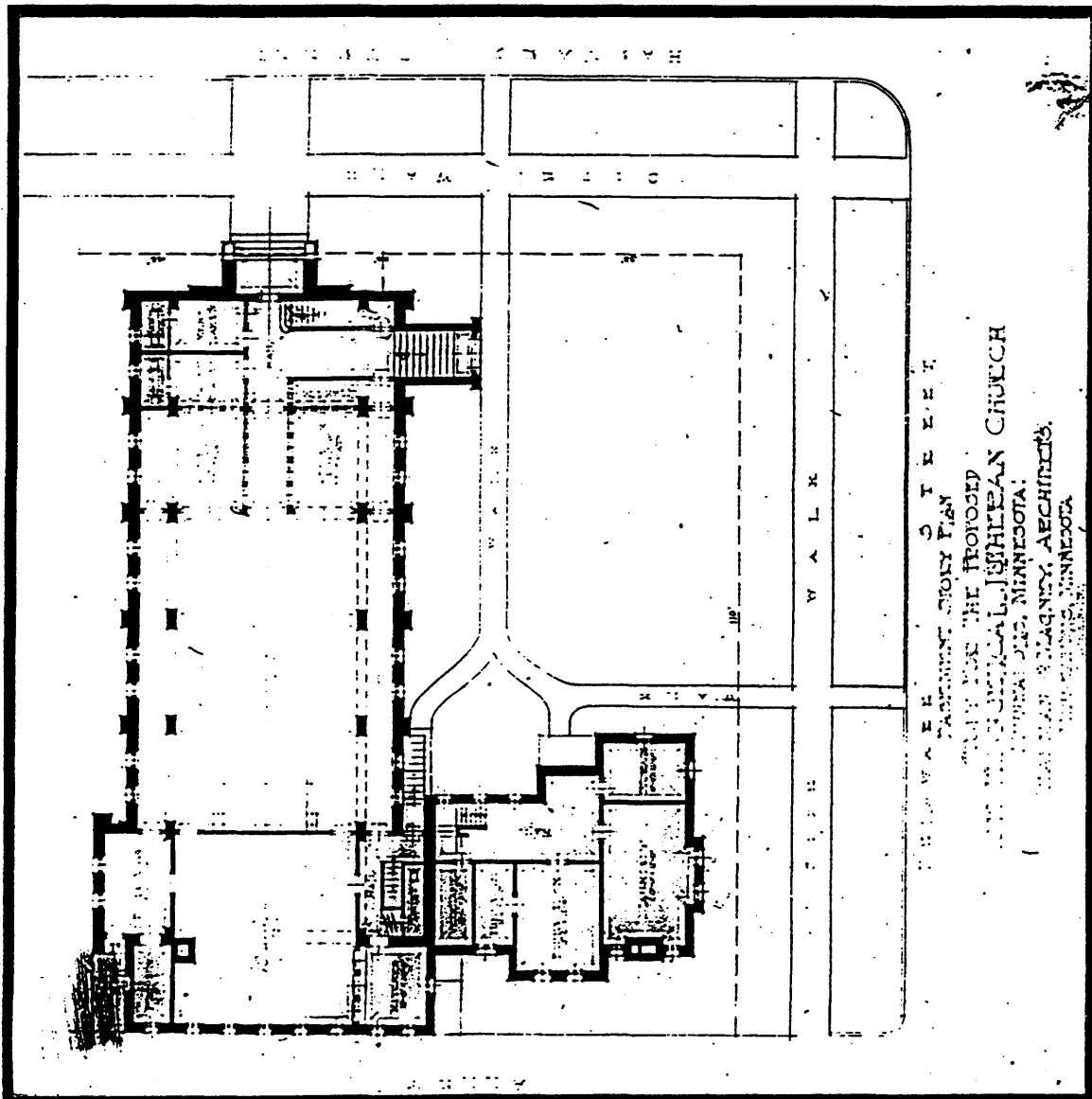
³³ Gebhard and Martinson, 33.

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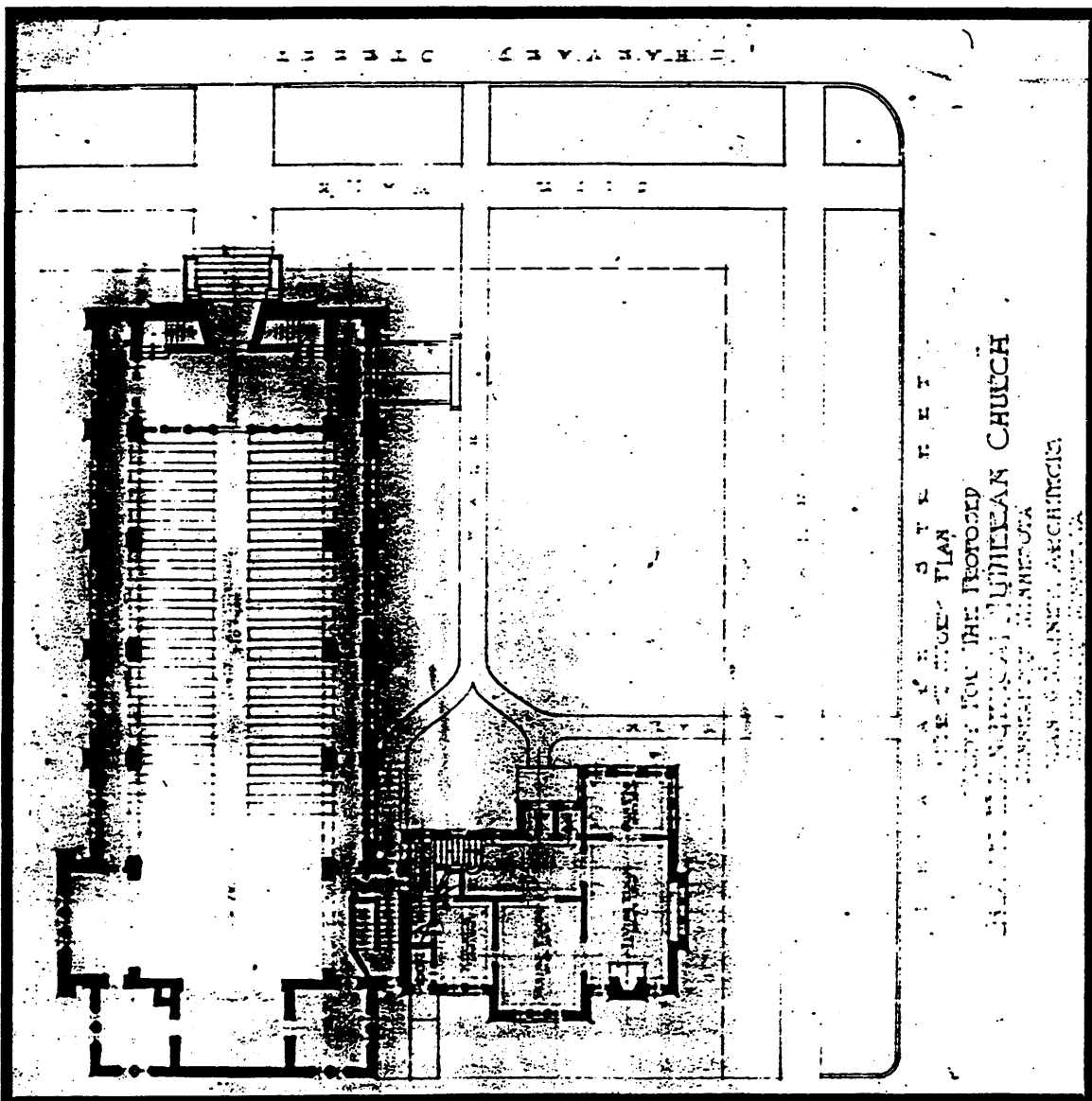
Basement Story Plan—Study for the Proposed Grace Evangelical Lutheran Church, Chapman and Magney, architects. Glass slide in the possession of Setter, Leach and Lindstrom, Incorporated, Minneapolis.

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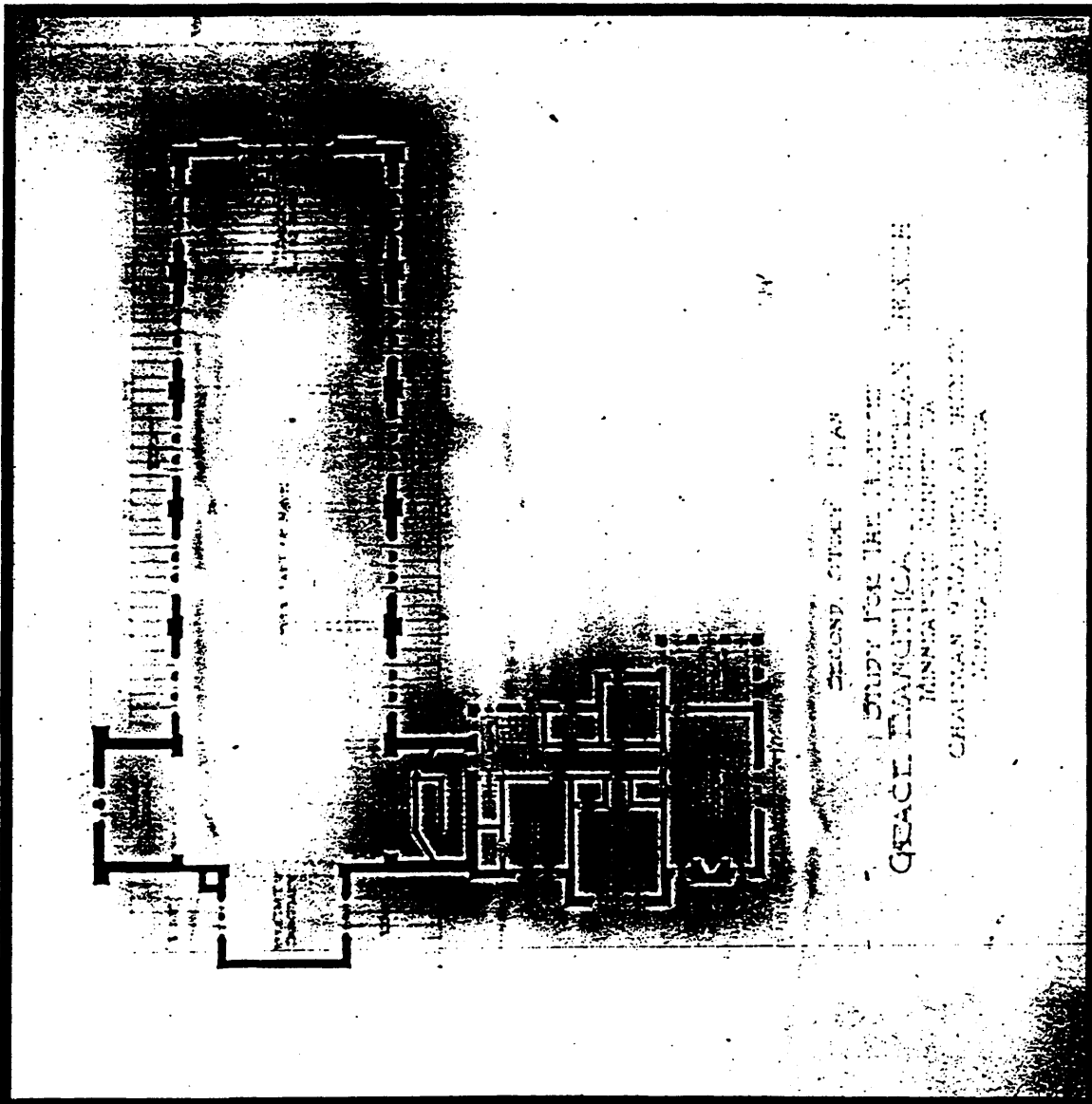
First Story Plan—Study for the Proposed Grace Evangelical Lutheran Church, Chapman and Magney, architects. Glass slide in the possession of Setter, Leach and Lindstrom, Incorporated, Minneapolis.

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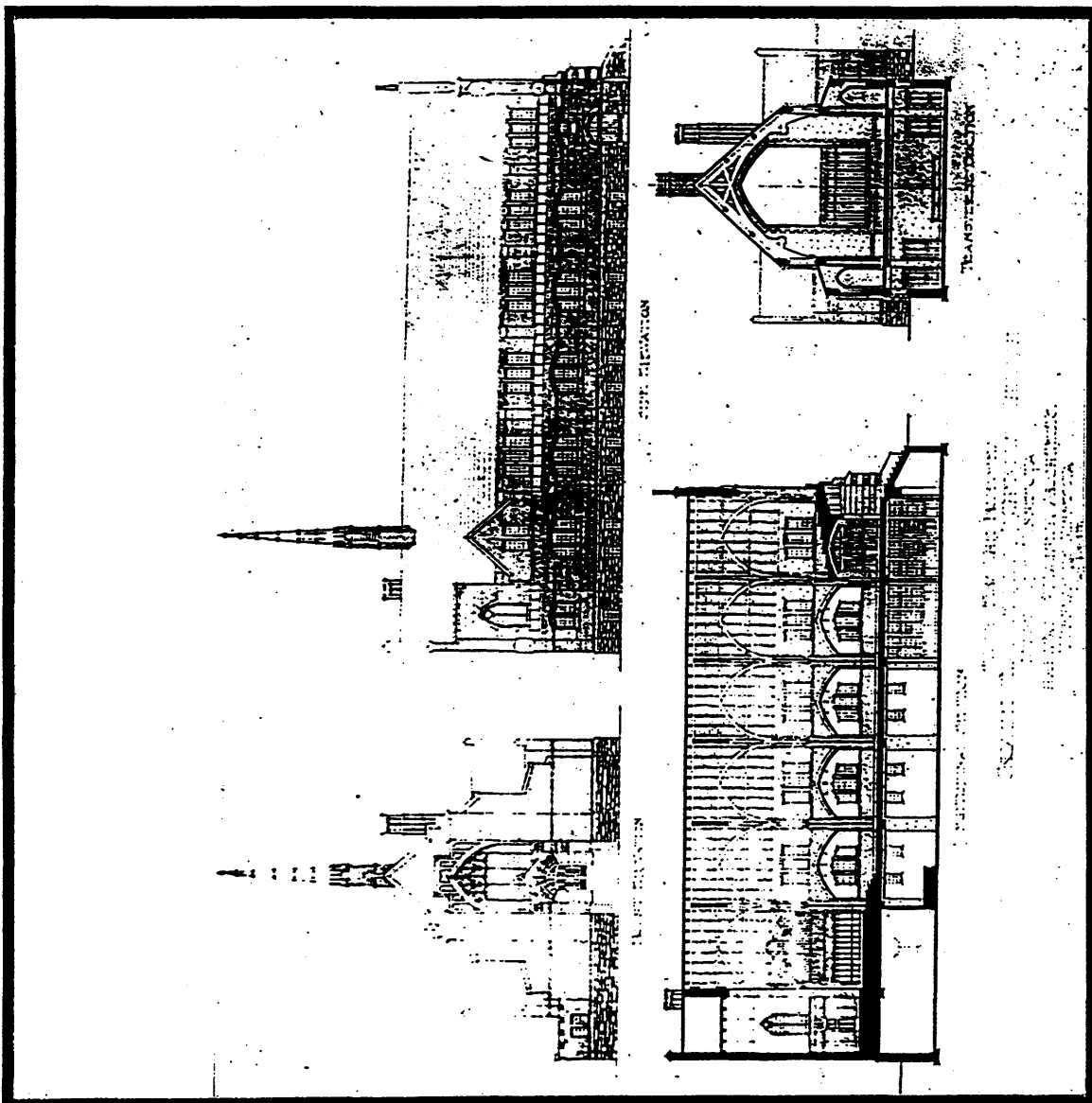


Second Story Plan—Study for the Proposed Grace Evangelical Lutheran Church, Chapman and Magney, architects. Glass slide in the possession of Setter, Leach and Lindstrom, Incorporated, Minneapolis.

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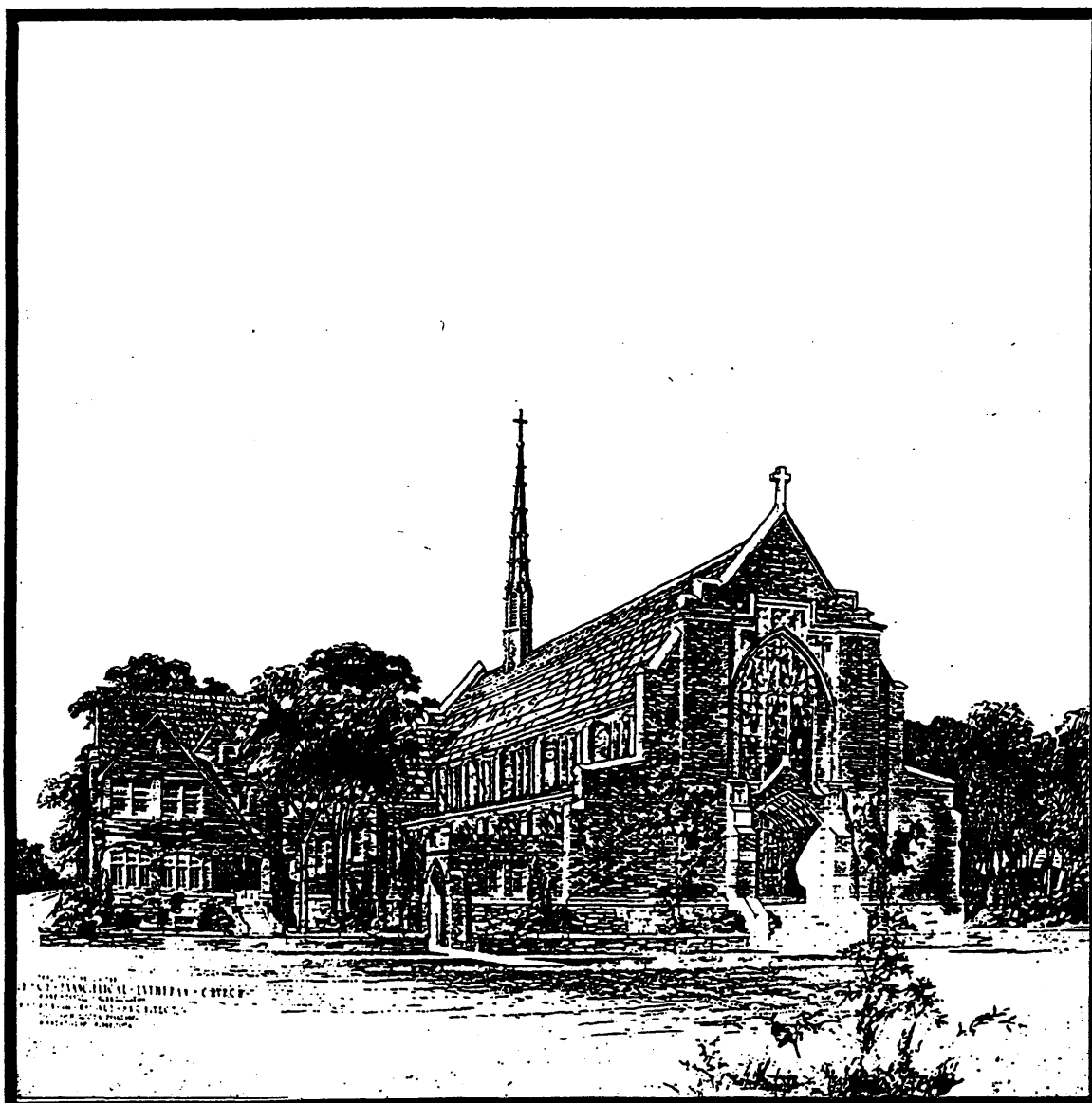
Elevations—Study for the Proposed Grace Evangelical Lutheran Church, Chapman and Magney, architects. Glass slide in the possession of Setter, Leach and Lindstrom, Incorporated, Minneapolis.

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Perspective of the Proposed Grace Evangelical Lutheran Church, Chapman and Magney, architects. Glass slide in the possession of Setter, Leach and Lindstrom, Incorporated, Minneapolis.

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Verbal Boundary Description

Lot 6 and that part of Lot 7 lying north of the south 32' thereof including adjacent one-half of vacated alley. Barney's Subdivision of Block 30, St. Anthony City.

Boundary Justification

This boundary includes the city lots and half of the vacated alley that have historically been associated with the property.