

United States Department of the Interior  
National Park Service

# National Register of Historic Places Registration Form



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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 Garfield Lutheran Church and Cemetery

other names/site number \_\_\_\_\_

### 2. Location

street & number Northwest Corner SD Highway 28 and 443<sup>rd</sup> Avenue Intersection  not for publication

city or town Bryant  vicinity

state South Dakota code SD county Hamlin code 057 zip code 57248

### 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

Jay D Voigt  
Signature of certifying official  
SD SHPO  
Title

12-29-2011  
Date  
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  
Title

\_\_\_\_\_  
Date  
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

2-15-12  
Date of Action

**5. Classification**

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

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

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

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

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

Contributing	Noncontributing	
3	0	buildings
0	0	district
1	0	site
0	0	structure
0	0	object
4	0	<b>Total</b>

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

**Number of contributing resources previously listed in the National Register**

N/A

N/A

**6. Function or Use**

**Historic Functions**  
(Enter categories from instructions)

RELIGION: Religious Facility

FUNERARY: Cemetery

**Current Functions**  
(Enter categories from instructions)

VACANT/ NOT IN USE

FUNERARY: Cemetery

**7. Description**

**Architectural Classification**  
(Enter categories from instructions)

LATE 19<sup>th</sup> AND EARLY 20<sup>th</sup> CENTURY

AMERICAN MOVEMENTS: Late Gothic Revival

**Materials**  
(Enter categories from instructions)

foundation: OTHER: glacial fieldstone

CONCRETE

walls: WOOD

roof: ASPHALT

other:

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### 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

Garfield Lutheran Church is located in rural Hamlin County, South Dakota approximately five and one-half miles east of Bryant on South Dakota Highway 28. The church property is an approximately three-acre rectangular parcel on a north-south axis. The church is located in the south half of this parcel. Its front façade faces east. A cemetery surrounded by evergreens is located to the north of the church. The one-story church, constructed in 1901, has a basic rectangular nave plan with a front-gabled roof. The eave overhang is minimal. The church is fronted by a central steeple with an engaged square tower that serves as the vestibule. There is a shallow rectangular gabled roof chancel wing centered on the west elevation. The church is symmetrical with the exception of a small shed roof sacristy, or vestry, at the northwest corner. The church has a fieldstone and concrete foundation, wood clapboard siding, and an asphalt shingle roof with cedar shingles on the spire. Gothic or lancet arch windows punctuate the side walls. The steeple is comprised of a square tower capped by a louvered lantern/belfry and octagonal spire terminating in a metal weather vane touting the construction date, "1901." An early (1929) metal fence surrounds the church and the south half of the cemetery. Its most prominent entrance is an arched metal gateway in front (east) of the church that reads "Garfield Church."<sup>1</sup> The church property also has two historic outhouses or privies located to the west of the church. A horse barn was built on the property in 1906 and a church hall with kitchen in 1931. These last two are non-extant.

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### Narrative Description

#### *Exterior – East (Front) Façade*

Five concrete steps flanked by open metal handrails ascend to a double door entry on the center of the tower. The doors are capped by a lancet-arch transom window. The transom window is currently covered on the exterior to protect it, but is visible from the interior. It is a gothic three-light transom with wood tracery with additional alternating blue and green rectangular stained glass panes around the edges. Above the transom is a small circular window. The tower is capped by a shallow truncated hipped roof. Atop this is a square lantern with a lancet arch louver capped by a center gable on each of the four sides. (The wood louvers were restored in 2011). Wood fish scale shingles are within each centered gable. The lantern is used as a belfry. Above this, the eight-sided spire features a variegated decorative wood shingle pattern. The spire is crowned by a metal weather vane featuring an arrow between two metal spheres. The "fletching" of the arrow has a cutout that reads "1901," the church's construction date.

#### *Exterior – South Elevation*

On the south elevation, the nave is punctuated by four evenly-spaced wood double-hung lancet arch windows. They feature small panes of stained glass surrounding the larger panes of frosted glass. The bottom sash of each window has four rectangular frosted glass panes flanked by columns of small stained glass panes. The top sash of each has frosted glass in a gothic three-light motif, edged by the small stained glass panes. The frosted glass pattern is a series of octagons surrounding floral designs. Interestingly, the color scheme for the stained glass is different on each window. Each window is currently protected by a rectangular metal storm window with fiberglass over the lancet arch. The chancel wing is set back at the west end of the south elevation. There is a brick chimney situated in the corner where the nave and chancel intersect.<sup>2</sup> There is one window matching those previously described on the south elevation of the chancel.

#### *Exterior – West (Rear) Elevation*

There are no openings in the clapboard wall of the nave or chancel on the west elevation. The sacristy, or vestry, is situated north of the chancel, in the corner where the nave and chancel intersect. The sacristy has one rectangular one-over-one window on its west elevation.

#### *Exterior – North Elevation*

At the west end of the north elevation, the chancel has a lancet arch window like those previously described. Continuing east, the shed roof sacristy has four concrete steps leading to a door that is now boarded over. East of this, the nave has four lancet arch windows as previously described.

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<sup>1</sup> A metal plate on the fence gate indicates it was manufactured by the Iowa Gate Company of Cedar Falls, Iowa.

<sup>2</sup> According to Bert Fedt, whose descendants were among the early church members, the chimney was originally in the middle of the church, with a stove for heating at the west end of the nave in front of the altar. It was moved to its current location in c.1944 when the church basement was dug out and a new furnace was installed in the basement.

*Interior - Plan*

The interior arrangement of the Garfield Lutheran Church is a simple nave plan. The double front doors on the east façade open to a small square narthex or vestibule within the tower. Ahead (west), there is a double door, each with a single light featuring a cross frosted on the glass, which enters into the nave. The nave, or main body of the church where the congregation sits, has a rectangular plan. Here a central aisle divides two columns of pews. (There are no side aisles). A chancel, slightly narrower than the nave, at the west end of the church houses the altar. A door on the north wall of the chancel leads to a small sacristy or vestry.

*Interior – Details*

The nave features a wood floor installed in 1922. The nave and chancel both have barrel vaulted ceilings. The walls and ceiling were originally of lath and plaster, but were replaced with Celotex fiber insulation board in 1944. There are decorative square tabs in the window surround and also above the barrel arched opening to the chancel. It is a repeated keystone motif. The wood pews in the nave have scrolled ends. There are fewer pews on the south half of the church to make room for the carpeted piano platform on that side. A decoratively carved octagonal wood pulpit (1907) is on the opposite side, in front of the north pews. Between the piano and pulpit, a single broad curved step leads up to the carpeted chancel platform. An altar with an elaborately carved wood altarpiece is centered at the back of the chancel. The altarpiece features a painting of Christ surrounded by a Gothic pinnacle motif. The altar is enclosed by a curved wood altar rail with turned balusters. A padded kneeler abuts the altar rail. The altar rail and altar were installed in 1907. The baptismal font, a stand with a water basin on top, is at the southwest corner of the chancel, while a high-back wood chair sits in the northwest corner.

*Outbuilding – Privy 1*

The property includes a contributing early privy located west of the church. The privy has a single stall, wood siding, and a shed roof with exposed rafters.

*Outbuilding – Privy 2*

The property includes a second contributing early privy located west of the church (slightly north of privy 1). The privy has two stalls, wood siding, and a gable roof clad with the original wood shingles.

*Cemetery*

The property includes one contributing site, a cemetery that lies to the north of the church. It is approximately 200 feet by 340 feet. The south half of the cemetery features a decorative 1929 metal fence and an evergreen shelter belt planted in 1921. The north half of the cemetery was added when an additional acre of land was acquired in 1944 and is also surrounded with evergreens. The grave markers in the cemetery are stone. The first burial in the church yard cemetery occurred in June 1900 with the interment of Jacob Jacobson.<sup>3</sup>

<sup>3</sup> Reverend Henry J. Peterson, ed., *History of the Garfield Congregation, Bryant, South Dakota, Through Sixty Years* (Hamlin Co., SD: privately printed, 1944), 21.

**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.

**Areas of Significance**

(Enter categories from instructions)

ARCHITECTURE

**Period of Significance**

1901

**Significant Dates**

1901

**Significant Person**

(Complete only if Criterion B is marked above)

N/A

**Cultural Affiliation**

N/A

**Architect/Builder**

Hanson, Carl

Rovig, Tom

Fedt, Halvor N.

**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 Garfield Lutheran Church is significant under Criterion C. The Period of Significance is therefore the date of construction, 1901.

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

The Garfield Lutheran Church was once used for religious services, but it is primarily significant for its architectural merit as a significant local example of a rural first-generation center-steeple church built according to the simple nave plan in Hamlin County during the early twentieth century.

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

The Garfield Lutheran Church is eligible for the National Register of Historic Places under Criterion C as it embodies distinctive characteristics of a type, period, and method of construction. Specifically, the Garfield Lutheran Church is a significant local example of a rural first-generation center-steeple church built according to the simple nave plan in the early twentieth century. This simple, rectangular plan with a central tower exemplifies the rural church common to most permanent rural settlements in eastern South Dakota.<sup>4</sup>

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

The Garfield Lutheran Church is eligible for the National Register of Historic Places under Criterion C as a significant local example of a rural first-generation center-steeple church built according to the simple nave plan in the early twentieth century. Pioneers, who were Norwegian immigrants, formed the Garfield Lutheran Congregation in 1884. After meeting in local rural schoolhouses, they began to consider, as early as 1889, constructing a church building. After much planning and fundraising, church construction began in 1900 and was completed in 1901.

Historians of vernacular American architecture, Herbert Gottfried and Jan Jennings assert, "Vernacular church design focuses on the general form of the church building and the organization of its interior space."<sup>5</sup> The form of the Garfield Lutheran Church is what Gottfried and Jennings consider the center-steeple church type. This was among the most popular church types, constructed nationally with various interior plans. The design was earthbound, accessible and orderly.<sup>6</sup>

Center-steeple type churches were characteristically symmetrical with a single-story, a gabled roof, clapboard cladding, and round headed or Gothic (lancet) arch windows. They usually featured a steeple that consisted of a tower (often square) pierced with a window, capped by a four-to-six sided louver. The louver was most often used as a belfry. The steeple terminated with a spire crowned by a cross or finial. The door, often a double door, was on center with the steeple. The entry sometimes had a hood or roof over the door. Overall, "the façade design relied on several center-oriented devices: the steps and porch, entry doors, window in the tower, belfry, and spire all visually aligned. The steeple dominated the façade of the church, and the entire organization built toward the steeple, including the gable roof, helped pull the façade skyward."<sup>7</sup> The tower could be built into the wall or separate from it. When the tower projected, it often served as a vestibule. In the scheme of the steeple, "the tower was about half the height of the entire structure, which left the lantern/belfry and spire in equal proportions to the tower."<sup>8</sup> The rest of the wall was only modestly ornamented. Center-steeple churches generally had seating arranged in two rectangular blocks with one central aisle or three rectangular blocks with two side aisles.<sup>9</sup>

The Garfield Lutheran Church exhibits the character-defining features of a center-steeple church. It is a symmetrical, single story church with a gabled roof, clapboard cladding, and lancet arch windows with limited stained glass. A central tower fronts the church with a central double door opening capped by a lancet arch transom window and, above that, a circular window. The square lantern/louver or belfry has lancet arched openings. The eight-sided spire features decorative wood shingles. The steeple terminates in a metal weathervane, perhaps of Norwegian influence, atop the spire. The interior seating is arranged in two rectangular blocks with one central aisle (no side aisles).

The center-steeple church was a national church type with multiple interior plan options.<sup>10</sup> David Erpestad and David Wood, authors of *Building South Dakota: A Historical Survey of the State's Architecture to 1945*, note that "worship practices directly affected floor-plan arrangements, which, in turn, were reflected in the outward form of church buildings."<sup>11</sup> Most South Dakota congregations followed one of two general floor plans, each of these having multiple sub-

<sup>4</sup> David Erpestad and David Wood, *Building South Dakota: A Historical Survey of the State's Architecture to 1945* (Pierre, SD: South Dakota State Historical Society Press, 1997), 63.

<sup>5</sup> Herbert Gottfried and Jan Jennings, *American Vernacular Buildings and Interiors: 1870-1960* (New York: W.W. Norton & Company, Inc., 2009), 268.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid., 270.

<sup>10</sup> Ibid., 268.

<sup>11</sup> Erpestad and Wood, 63.

variations. One of these general plans is the ritual, or liturgical plan (under which the basilica plan, Gothic nave plan, and nave plan variations are categorized). This is arranged to accommodate ceremonial and liturgical traditions. This plan features a central altar, and the nave, apse, chancel, and transepts (if present) are apparent from the exterior. The other general church plan is the non-ritual, denominational plan (under which the audience-hall plan and the Akron-plan variations are categorized). The non-ritual plan has a "distinctively American tradition."<sup>12</sup> In this plan the pulpit receives more emphasis than the altar. Interior organization is also less evident from the exterior in this plan.

The Garfield Lutheran Church features the nave plan, the simplest of the ritual-plan variations and the most common South Dakota church design. Churches built according to this plan are rectangular with a nave, a narthex beneath a central front bell tower, generally lack transepts, and sometimes feature an apse.<sup>13</sup> Most of these simple nave-plan churches have been identified as vernacular adaptations of the Gothic Revival style because while they do have lancet arches on windows and doors, they generally have little to no other forms of decoration.<sup>14</sup>

The Garfield Lutheran Church is an example of a nave-plan church. It has a simple rectangular nave, a narthex or vestibule within the central front tower, lacks transepts, and has a shallow chancel in place of an apse. According to Erpestad and Wood, Lutheran churches typically replaced the apse with a shallow chancel to avoid the appearance of "High Churchism."<sup>15</sup> The vernacular Garfield Lutheran Church hints at the Gothic Revival style with the use of the lancet arch for the windows on the sides of the church, the transom over the front door, and on the belfry.

The design of the Garfield Lutheran Church is in keeping with first generation church construction in South Dakota. Typically, a congregation was established when a sufficient population had settled in the area. Prior to the construction of a congregation's first church, many gathered in nearby schools, homes, or whatever other building could be found to adequately hold the congregation. When congregations were able to construct their first church, funds were generally limited. They relied on donated funds and volunteer labor for much of the construction. Thus, the church needed to be inexpensive and easy to construct. For this reason, the nave plan was common for first-generation churches among most denominations in the state. By 1890, 138 Lutheran churches had been constructed in South Dakota, most of which utilized the nave plan. First generation churches relied on the availability of local building materials. In some cases, this was sod, batsa brick, chalk rock, limestone, and fieldstone. In the late nineteenth century the railroad fueled population growth. It also made lumber easier to access and less expensive for South Dakotans. This made frame churches a very popular option for first generation church builders. First generation frame churches were generally rectangular 30 by 80 foot structures (approximate) with a gabled roof and clapboard siding. They often had various combinations of the plain tower, belfry (often with arched openings) and conical steeple (some with decorative shingles). Glass was used sparingly in prominent locations, with limited use of stained glass. The vernacular frame first generation churches hinted, often, at the Gothic Revival style with Gothic or lancet arch windows.

Many early churches also had cemeteries on the church property. Later churches, however, were built on smaller parcels, generally within cities, that did not afford enough land to accommodate a cemetery. Many early rural churches also had outdoor bathroom facilities, known as privies. These were located to the rear of the church, typically were frame structures, and were often built in pairs, one designated for men and one for women.<sup>16</sup>

The Garfield Lutheran Church retains integrity, remaining in its original location and still in a rural setting. It retains original character-defining features such as a simple rectangular nave plan, gable roof, clapboard siding, a central front tower with limited decorative elements, and lancet arch windows accented by stained glass. It contains many early interior features such as the pews, pulpit, altar and kneeling rail. Historic ancillary features include the adjacent church yard cemetery and the privies.

Because the Garfield Lutheran Church is significant architecturally it meets Criteria Consideration A. It retains historic integrity and is eligible under Criterion C as a significant example of a rural first-generation center-steeple church built according to the simple nave-plan in Hamlin County during the early twentieth century.

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<sup>12</sup> Erpestad and Wood, 63.

<sup>13</sup> Ibid.

<sup>14</sup> Megan Eades, *Churches in South Dakota* (Pierre, SD: South Dakota State Historic Preservation Office, 2002), 22.

<sup>15</sup> Erpestad and Wood, 68.

<sup>16</sup> Eades, 27.

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

*Churches and Church Architecture in South Dakota*

Authors Erpestad and Wood noted, "Churches were among the earliest and most prominent buildings constructed in South Dakota [...], important to church members as symbolic centers of religious, social, and ethnic identification."<sup>17</sup> They served as a social and cultural gathering place, and they were often the focus of settlement in small towns and rural districts.

Catholic priests were among the first to arrive and minister in what would become Dakota Territory. Trappers and traders, a high percentage with French or Spanish heritage, began to populate the territory following the Louisiana Purchase of 1803 and the subsequent Lewis and Clark Expedition. The Catholic priests came to minister to trappers and traders and American Indians who lived in the area. The earliest religious movements in Dakota Territory where South Dakota would form were centered around Yankton, Vermillion, Elk Point, and Bon Homme. The Baptists were first to organize with a church at Yankton in 1864. Other leading evangelical denominations began missionary movements at about the same time. However, most early organized religious groups or "mission stations" were served by itinerate preachers and generally dispersed without supervision of the missionaries. They did not become formal church bodies.<sup>18</sup>

In the mid-nineteenth century, pioneers seeking permanent homes were lured by the promise of economic opportunity and undeveloped lands to Dakota Territory following the Homestead Act of 1862. Additional lands became available with the Dawes General Allotment Act that broke up designated reservation lands. Initially, many new settlers came from neighboring states. However, as the century progressed, immigrant settlers came to the new country largely due to marketing and promotional campaigns.<sup>19</sup>

Once in the new country, "the established ethnic groups typically lived in small enclaves where they continued to practice their native customs and speak primarily in their native tongue."<sup>20</sup> The groups with the highest population and largest number of communities settling in South Dakota were Germans (including German-Russians, Mennonites, and Hutterites) and Scandinavians (comprised of Norwegians, Swedes, and Danes). Norwegian immigrants made up the early Garfield Lutheran congregation. Historically, immigrants made up the majority of the population in the eastern part of the state. By the end of the nineteenth century, one-third of South Dakota's population was foreign-born. Immigrant groups impacted the development and dissemination of religious organizations across South Dakota. As aforementioned, immigrant settlers tended to cluster in enclaves based on commonalities in language, customs and social values. They also tended to cluster around places of worship, for example Scandinavians in Lutheran communities and German-speaking peoples in Mennonite, Evangelical, Congregational, Lutheran or Catholic Congregations.

Megan Eades, author of *Churches in South Dakota* asserted, "As the state became more densely populated through immigration and migration, the religious organizations that followed reflected a communal commitment to religion and a sense of permanency in an otherwise uncertain world."<sup>21</sup> By 1870, Episcopal, Presbyterian, Congregational, and Catholic missionaries had established American Indian missions and hundreds of churches also ministered to the territory's white settlers. The arrival of the railroad during the last two decades of the nineteenth century bolstered missionary work, because "clergymen could travel from parish to parish or among rural communities with much greater speed and ease, thus facilitating their efforts to establish and maintain congregations."<sup>22</sup> By 1890, South Dakota's population exceeded 328,800, towards the end of the First Dakota Boom (1878-1893). There were twelve Christian denominations represented in South Dakota by 1890 and 774 churches. Lutherans were the second greatest in number (with Catholics ranking first). The 1890 census reported 432 Lutheran Congregations in the state.<sup>23</sup>

With many churches forming in South Dakota's early settlement period, the question of where to meet for worship and raising funds for a church building were at the forefront of pioneers' thoughts. Funds were limited. At first, new congregations did not have a permanent pastor, but depended on "itinerant pastors who traveled from community to community and frequently preached among large circuits." Nor did they have a dedicated house of worship, meeting in a

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<sup>17</sup> Erpestad and Wood, 59.

<sup>18</sup> Eades, 2-3.

<sup>19</sup> Ibid., 4.

<sup>20</sup> Ibid., 4-5.

<sup>21</sup> Ibid., 3.

<sup>22</sup> Eades, 5.

<sup>23</sup> Ibid.

private home or other community building such as a town hall or school. As the congregations grew and planned for their first church building, limited funds generally necessitated building as inexpensively as possible, utilizing any available donated land, materials, and labor. The first house of worship a congregation constructed is considered by scholars of Great Plains church architecture a "first generation" church.<sup>24</sup>

Most of South Dakota's first generation churches were constructed in the late nineteenth century, particularly during the First Dakota Boom (1878-1893). However, some congregations were constructing their first generation churches with the improved economic climate at the turn of the century after the state's economic depression of the late 1890s. First generation churches were generally constructed as inexpensively as possible, utilizing financial donations and volunteer labor. "As a result, these 'first generation' churches tended to be simple, utilitarian buildings with little exterior or interior ornamentation."<sup>25</sup> The materials depended on what was locally accessible, but the forms were similar.

According to Eades, the state's earliest churches were "crude log or frame structures with no windows, a single door, and dirt floors," intended as temporary structures.<sup>26</sup> Builders utilized indigenous materials such as sod, batsa brick, chalkrock, limestone and fieldstone. These early churches were usually small and rectangular with a gabled roof.

Frame church construction became widespread in the late nineteenth century as railroads increased the availability of lumber. The majority of frame churches remaining in South Dakota were built in the late nineteenth or early twentieth century as first generation churches. Despite being erected by various denominations, they share a common vernacular design in their form and materials. These early frame churches typically "measured approximately 30 feet by 80 feet, were inexpensive to build, utilized standardized plans and materials, and usually featured a gable roof, clapboard cladding, and either a steeple or bell tower." Frame churches often had a plain central tower with arched openings around the belfry. Conical steeples could be covered with decorative shingles. These churches, like other early examples, used glass sparingly, limited to prominent or necessary locations. Use of stained glass was rarer than plain glass. Some vernacular frame churches hinted at the Gothic Revival style, using Gothic or lancet arch windows or interior transept arches. Thus, "the small frame church, usually painted white, soon came to epitomize religious architecture and became known as 'Prairie Gothic.'"<sup>27</sup>

According to Erpestad and Wood, "most small churches in South Dakota, especially those built before the turn of the twentieth century, appear to have been designed by carpenters or by local church boards, ministers, or priests in consultation with members of the congregation who were carpenters."<sup>28</sup> Congregations could obtain standard church plans through pattern books, providing them with design guidance without paying a professional architect.

Many early church properties contained ancillary resources. A cemetery was often located on the church property, "particularly in early churches where ethnic-based populations or denominations tended to reside in close proximity and share familial ties."<sup>29</sup> Later churches on smaller parcels or in urban settings could not accommodate a cemetery next to the church. According to Erpestad and Wood, Catholic, Evangelical and Lutheran congregations often built a separate hall for social functions. Outdoor bathroom facilities, known as privies, were common to rural first generation churches. These were typically frame structures behind the church, often found in pairs, one for men and one for women.

In the late nineteenth and early twentieth century (prior to World War I), while some congregations were constructing their simply designed first churches, others were building substantial second church buildings. This could be because the first was intended to be only temporary, or the first church succumbed to fire or a storm, or because the congregation needed a church to accommodate increased membership. South Dakota's positive economic climate at the turn of the century as the state experienced the "Second Dakota Boom" (1900-1917) contributed to this increased construction activity. If a "third generation" church was built, it was generally around 1915 or soon thereafter.<sup>30</sup>

Congregations constructing second generation churches were better established with more resources than when they built their first church. Thus, second generation churches tended to be larger in size, scale and massing, and designed by architects or built by trained builders utilizing more substantial and expensive materials such as dressed stone and brick exterior cladding. They incorporated more stained glass in elaborate configurations. They were more distinctive in style,

<sup>24</sup> Eades, 6, 17.

<sup>25</sup> Ibid, 17.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid., 18-19, 24.

<sup>28</sup> Erpestad and Wood, 70.

<sup>29</sup> Eades, 27.

<sup>30</sup> Erpestad and Wood, 60, 71; Eades 17-18.

generally influenced by the Gothic Revival, Romanesque Revival or Classical Revival style. They had more exterior and interior ornamentation and expression of denomination symbolism and style preferences.<sup>31</sup>

As congregations grew and changed, if they were not in a position to construct a new church, then their existing building had to evolve to meet their needs. For example, not many churches were built in South Dakota between 1920 and 1945. "Faced with economic hard times, most congregations remodeled or made small additions to existing structures."<sup>32</sup> Many early churches did not have basements, probably because it made construction faster and less expensive. Basements were frequently dug under existing churches to increase storage space. According to Eades, "Other additions historically associated with churches included Sunday school wings, fellowship halls, kitchens, and chapels."<sup>33</sup>

By the early 1940s, church architecture in South Dakota was transitioning from traditional to modern designs. During the twentieth century, the number of churches constructed in South Dakota declined due to consolidation and other factors. However, at the same time, as Erpestad and Wood note, "the design role of architects became much more important. Novel design ideas emerged in the state even as transitional motifs continued."<sup>34</sup>

### *Lutheran Origins in South Dakota*

The Lutheran denomination was among the most prominent in South Dakota by the late nineteenth century.<sup>35</sup> The origin of the denomination in the state dates to 1861 when the first Lutheran minister, Abraham Jacobson, came from Iowa to the southeastern part of what would become South Dakota. Services were held in private homes. Soon after, around 1864, Reverend J. Krohn came from Chicago to the Vermillion area and held services in the home of Peter Nelson. This reportedly led to the organization of the Norwegian Evangelical Lutheran Church of Dakota Territory, which "included all of the territory from Brule Creek to the Dakota River."<sup>36</sup> The Vangen district formed out of this group and built a church building in 1869 or 1870.<sup>37</sup> This early Lutheran church, built northeast of Yankton, was a small nave-plan frame building with simple detailing, plain wood siding, a central tower, and a distinctive transom window over the front entrance.<sup>38</sup> According to Eades, "Numerous other churches followed suit and by 1906 there were seven organizations of the Lutheran Synod in South Dakota. By 1915, the number of Lutherans in South Dakota was 120,949."<sup>39</sup> Most Lutheran congregations were comprised of people of Germanic, Norwegian, Finnish, Swedish, and Dutch origins.

Lutherans built 138 churches in South Dakota by 1890. Most of them were small, nave-plan frame churches. Some synods used non-ritual plans. Some built churches with elaborate wood trim and impressive towers. Center-front towers were common for Lutheran churches, but some had roof-top, side, or double towers. According to Erpestad and Wood, "Lutheran churches retained more outward similarity to Catholic churches than did churches of other denominations, although they avoided statues, crucifixes, and paintings of anyone but Christ." They also "replaced apses with shallow chancels 'to avoid the appearance of High-Churchism.'" Lutheran congregations arranged the church interior in keeping with ethnic, theological, and liturgical traditions. They generally emphasized the altar, pulpit, baptismal font, and choir loft. Prior to the twentieth century, Lutherans generally built small, inexpensive churches and avoided ostentatious structures. They were less likely to hire architects than other denominations. However, after 1900, "large Lutheran congregations routinely hired architects, indicating an expansion of membership and wealth."<sup>40</sup>

### *Development of Hamlin County and Cleveland Township*

The Garfield Lutheran Church is located approximately five and one-half miles east of Bryant on South Dakota Highway 28 in Hamlin County, a county in the east-central part of South Dakota. Hamlin County is located in the Valley of the Big Sioux River. Hamlin County was created in 1872 by an act of the Dakota Territorial Legislature. It was named for Hannibal Hamlin who served as Vice President (1861-1865) under President Abraham Lincoln. It was created from parts of what were Deuel County and Hanson County. (The boundaries of Hanson County changed in 1887 as some of the northern portion became part of Codington County). Appointed County Commissioners, Jacob Hanson, Magnus Hanson,

<sup>31</sup> Erpestad and Wood, 61; Eades 17, 19.

<sup>32</sup> Erpestad and Wood, 71.

<sup>33</sup> Eades, 26.

<sup>34</sup> Erpestad and Wood, 74.

<sup>35</sup> The other prominent denominations included Methodist, Catholic, Congregationalist, Presbyterian, Episcopal, and Baptist.

<sup>36</sup> Eades, 10.

<sup>37</sup> Eades dates construction to 1870 (p. 10), while Erpestad and Wood claim 1869 (p.69).

<sup>38</sup> Erpestad and Wood, 69.

<sup>39</sup> Eades, 10.

<sup>40</sup> Erpestad and Wood, 68.

and Lewis Nelson, organized the county in August 1878. The Commissioners held their first official meeting on September 10, 1878 at Lewis Nelson's home on the north shore of Lake Poinsett.<sup>41</sup>

Twenty-five voters participated in a November 1878 election to select the county seat. Spaulding (or old Estelline) emerged victorious, capturing 15 of the 25 total votes. According to the 1979 Hamlin County history, "From 1878 to 1884, the 'county books' were kept at the Spaulding-Boswell ranch, located two miles north and one and one-fourth miles west of the present site of Estelline. This consisted of two shanties." According to the 1936 Hamlin County atlas, Estelline was laid out in 1883 and the business houses of Spaulding, or old Estelline, were moved to Estelline. After a contentious contest, the county seat was moved from Estelline to Castlewood in 1884. Castlewood remained the county seat from 1884 to 1914 despite attempts by Bryant, in 1890, and Hayti, in 1910, to capture this title. In a 1914 poll, Hayti was successful in removing the county seat from Castlewood. Hayti, located in the center of Hamlin County, remains the county seat today.<sup>42</sup>

A rough ridge or morain, known as the "Coteau des Prairies," cuts roughly north-south across the county just east of center. The densest development first occurred east of the Coteaus, with the central region also attracting a portion of settlers, while the western half developed somewhat slower. According to the 1979 Hamlin County history, "The development of communities in Hamlin County followed the construction of the several railroads for they were of prime importance in inviting townsites with the second biasing influence being the presence of numerous bodies of water within the county." Four railroads contributed to the development of towns in Hamlin County. In 1882, the Chicago and Northwestern railway built a branch line from Brookings to Castlewood, continuing the line to Watertown in 1883. In 1887, the Great Northern built a line across the northwest corner of the county and the Milwaukee, Chicago & St. Paul built a line across the southwest corner of the county. A fourth railroad crossed the county when the Dakota Central constructed a line from Sioux Falls to Watertown in 1907.<sup>43</sup> Prior to the railroads, the population of Hamlin County was just under 700 people. Two decades later after the first three lines had been constructed through the county, the population jumped to nearly 6,000 people. Typically, a congregation was established when a sufficient population had settled in the area. This sudden increase in population in Hamlin County and the surrounding counties resulted in numerous congregations being organized and several churches being constructed during the late nineteenth and early twentieth century.

Though Garfield Lutheran Church is most frequently identified as being "east of Bryant," which is in Garfield Township, the church is located in Cleveland Township, the next township to the east. The Garfield Lutheran Congregation was named for Garfield Township, because they formed in Garfield Township before Cleveland Township was created. Cleveland Township is Township 113 North, Range 54 West. It was first surveyed in 1872. Cleveland Township and the area around Garfield Lutheran Church was initially settled around 1880. On July 6, 1888 the Hamlin County Commissioners approved a petition for organization of a new township out of the eastern part of Garfield Township and the western part of Norden Township. Thus, Cleveland Township was organized at an election held at the Jacob Dickson school on July 25, 1888. The original name of the township was Thue. However, when the County Commissioners took official action towards establishing the township at their October 1, 1888 meeting, they also moved to change the name of the township to Cleveland in honor of the 22<sup>nd</sup> U.S. President, then completing his first term.<sup>44</sup>

#### *Historical Background for the Garfield Lutheran Church*

Reverend Ole Iverson Saetre was the first ordained pastor of the Norwegian Lutheran Church to visit the pioneers who homesteaded in Hamlin and Kingsbury counties. He conducted the first local services and two baptisms in June 1883 at the farm house of Sivert Bergerson. Saetre held the first confirmation services in a sod church, known as the Denmark Church in 1884 and the first communion services shortly thereafter in the same location. Several other pastors who served other South Dakota congregations also traveled to the area to minister to local pioneers using whatever structure was available, such as a farm home or local schoolhouse.<sup>45</sup>

A number of pioneer families met on October 1, 1884 at the Eklund schoolhouse (one mile south and one mile east of the present Garfield Lutheran Church) and organized the Garfield Lutheran Congregation. At that time, the land where the Eklund schoolhouse was located was considered part of Garfield Township, and the congregation was named after the township. Reverend Ole N. Byer, who began as pastor of Whitewood and other Lutheran churches in 1883, served the Garfield Congregation from its formation until 1889. He began visiting the local community in 1884 and conducted

<sup>41</sup> Hamlin Historical Committee, *Hamlin County 1878-1979* (Hamlin County: privately printed, 1979) 4-5; Donald Dean Parker, ed., *History of Our County and State (Hamlin)*, (Brookings, SD: South Dakota State College, 1963), 3.

<sup>42</sup> Hamlin County Historical Committee, 6; *Hamlin County Atlas and History* (Hayti: Herald-Enterprise, 1936), 4.

<sup>43</sup> Hamlin Historical Committee, 4, 8; *Hamlin County Atlas and History*, 4.

<sup>44</sup> *Hamlin County Atlas and History*, 26; Hamlin Historical Committee, 20.

<sup>45</sup> Peterson, 5.

services in the Eklund and Satterness schoolhouses, together the regular places of worship.<sup>46</sup> The Norwegian language was used exclusively for services, as Norwegian immigrants comprised the early congregation.<sup>47</sup>

The Garfield Congregation joined with the Norden and Willow Lake congregations in 1887 to form a parish, which could then call a permanent pastor. In 1889, Reverend Paul Hendrickson became the first full-time pastor of the combined parish. He was paid in cash, wheat (for flour) and oats (for his horse). By 1889, the year South Dakota achieved statehood, there were 58 families associated with the church, 49 of them member families.<sup>48</sup> The same year, the congregation adopted a constitution. By this time, the congregation was thinking about the need for a church building. As a church history indicates, "In 1889, the congregation decided to pass around a subscription list to see how much could be pledged toward the building of a church edifice."<sup>49</sup>

The following decade, there is evidence that building a church was a high priority among the female church members. In February 1895, several women of the Congregation met at the home of Mrs. C.K. Braaten to form the Garfield Ladies' Aid. The purpose of this ladies' organization was, according to minutes of the meeting, "to work for the building of a church and help the needy within and outside the congregation." The organization charged a membership fee and met monthly in various homes. They participated in fundraising events, with much of the money raised over the years given towards church building projects and improvements. They also contributed various amounts to the "missionary, benevolent, and educational activities of the church at large."<sup>50</sup>

Planning and fundraising activities accelerated as the desire to have a house of worship dedicated to that purpose, rather than meeting in a school house, heightened at the end of the nineteenth century. In 1898, members decided to actively investigate what would be required to build a church. Translated from Norwegian, the minutes of the secretary read: "It is decided that the congregation wishes to build a church edifice and that a committee of seven members be elected which shall make plans and figure out the lumber bill, etc. for a fitting church according to the needs of the congregation."<sup>51</sup> Members of this committee were K.O. Roan, K.G. Knudtson, I.G. Fjerstad, Jacob Berg, Ole Rovang, Jul Braaten, and C.K. Braaten. There was also appointed a three-person subscription or fundraising committee, including Ole Iverson, Carl Iverson and Ole Rovang. The first subscription toward a new church building was a pledge by each farmer to give the cash equivalent of what one acre of wheat would produce for the season of 1898. The agreed upon cash value of that acre of wheat was \$7.00. The wheat project raised \$105.00, which suggests fifteen individuals or families contributed during that first fundraising year. Fundraising continued in 1899 and 1900.<sup>52</sup>

In 1900, Reverend Johan S. Holland succeeded Reverend Paul Hendrickson as pastor. In September of that year, the congregation was incorporated under the laws of the State of South Dakota. The congregation made further plans for their first church. At a meeting held March 24, 1900, the congregation elected a temporary three-person building/planning committee, comprised primarily of builders, including K.O. Roan, Tom Rovig and Carl Hanson. At an April 16<sup>th</sup> congregation meeting, the temporary committee "submitted plans and specifications for the proposed church structure and estimated that the cost of erecting the same would be \$1,134.00 for lumber, hardware, and paint materials." The subscription committee reported it had a cash and pledges total of \$1,016.00. As the funds raised were near the project estimate, the congregation voted that construction of the church building would commence on June 1, 1900. The congregation elected a final five-member building committee that would be responsible for physically building the church, including Tom Rovig, R.B. Satterness, I.G. Fjerstad, K.O. Roan and H.N. Fedt. They also elected a new subscription committee consisting of K.G. Knudtson, Ole Iverson, Ole Bentley, Carl Hanson, and Ole Rovang.<sup>53</sup>

The congregation had a difficult decision in selecting a building site. The members had various views as to where the church should be located. After much discussion, they chose to erect the church at its present location, six miles east of Bryant on two acres of land donated by Knudt Bentley.<sup>54</sup> Construction started June 1, 1900, with the foundation completed before 1901. An account of the foundation work is given in an abbreviated church history:

<sup>46</sup> Peterson, 5-6; Hamlin Historical Committee, 74-75.

<sup>47</sup> Bert Fedt, "Brief History of the Garfield Lutheran Congregation," n.p.; The congregation did not exclusively use English until the 1930s.

<sup>48</sup> Fedt, n.p.; Peterson, 6.

<sup>49</sup> Peterson, 25.

<sup>50</sup> Ibid., 14, 15.

<sup>51</sup> Ibid., 6-7.

<sup>52</sup> Ibid., 7; Fedt, n.p.

<sup>53</sup> Ibid., 6-7; Fedt, n.p.

<sup>54</sup> Hamlin County Historical Committee, 75, 87; Peterson, 7.

During 1900 the foundation was built using large stones gathered from the surrounding fields. Men from the congregation, under the direction of Halvor Nilsen Fedt [building committee member], placed large stones, which had been dug out of the surrounding farm fields, onto stone boats, which were low, crudely-made sleds pulled by oxen. The stones were taken from the fields to the church site and dug into the foundation area that had been marked out by the building committee.<sup>55</sup>

The first church yard burial also occurred in June 1900, with the interment of Jacob Jacobson. The Congregation actually used three different cemeteries. One was the Scandinavian Lutheran Cemetery, situated one mile west and one and one-half miles north of the present church (first burial in 1886). Another was the South-East Garfield Cemetery (also known as the East Garfield or Old Garfield cemetery, first burial in 1887). This is located one mile east and one mile south of the present church. It was purchased for \$50 in 1889, likely from Sivert Bergerson. The third is the Garfield Lutheran church yard cemetery.<sup>56</sup>

Construction of the church itself began in 1901. Building committee members Carl Hanson and Tom Rovig were the principal carpenters, but many other men from the congregation assisted, donating their skill and time. The actual construction cost totaled \$1,651.39, primarily for materials as the congregation donated their labor. Thorstein K. Braaten made a tall metal weathervane with the year "1901" inscribed on it for the new church. When the church was completed the weathervane was placed atop the steeple. When the building committee finished the church's construction, the interior was empty. The congregation could not afford anything else at that time. Thus, the building committee members fashioned crude seats for the congregation, using rough planks placed on nail kegs left over from construction. Reverend Johan S. Holland conducted services in the new church by the Spring of 1902. The first baptism in the new church reportedly occurred May 4, 1902. Reverend H.C. Holm of Eagle Grove, Iowa laid the church cornerstone at a festive service in June 1902. The church dedication would wait until the interior was in a finished state more than a decade later.<sup>57</sup>

In 1906 Reverend Nels A. Stubkjaer replaced Reverend Holland. Many improvements were made during his tenure from 1906 to 1911. Some people traveled a good distance to attend the church. Eleven families each donated \$25.00 for the construction of a horse barn built adjacent to the church in 1906. The barn, constructed by carpenters Jul and Knute K. Braaten, "contained stalls for twelve teams, including the pastor's." Also in 1906, J. Braaten and O. Rovang comprised a committee formed to "visit other churches and to make recommendations for [the] purchase of [an] altar and altar rail." The altar and altar rail were purchased and installed the following year, 1907, along with the pulpit. The Congregation purchased and installed the 800 pound church bell in 1909. Within a few years they formulated a system for its ringing. It would ring three times before every service, the first an hour prior to start and the final signaling the start of the service. After the closing prayer of the service, the bell would ring three times, thus signaling a final thanksgiving to the trinity and also reminding of the three nails or spikes of the crucifixion. In 1910, Knudt G. Knudtson donated \$100.00 for the purchase of an organ for the church.<sup>58</sup>

Reverend Edward S. Eidesvick became the new pastor in 1911, serving the congregation until 1918. In 1915, during Eidesvick's tenure, the church held its first services in English or as the 1944 church history referred to it, "the American language," and also obtained hymnals in English. However, English was not used exclusively for service until the 1930s. During this time, the youth of the congregation took the initiative to form the Garfield Mission Society and organize a Luther League. The groups through the years contributed financially to mission work and church improvements.<sup>59</sup>

In 1913, the congregation finally purchased and installed new pews. Until that point, they sat on make-shift boards on nail kegs or brought their own chairs. The church history also adds that the baptismal font was installed when Eidesvick was pastor, but does not give a specific date. It is possible that it was at the same time as the pews. Having sufficiently completed the interior, the congregation held a special church dedication service in 1913, with Reverend J. N. Kildahl officiating. The following year the church yard was fenced and in 1915 a basement, cistern, and new walls were added. Pastor Eidesvick relinquished the charge and left for a new parish in 1918.<sup>60</sup>

In 1919, the local charge rearranged. The East and West Norden churches broke off to form a new parish with the Hayti congregation. The Bryant and East Bethany churches instead joined the Garfield Church to constitute the new charge.

<sup>55</sup> Fedt, n.p.

<sup>56</sup> Hamlin County Historical Committee, 87, 140-141; Peterson 11, 21.

<sup>57</sup> Peterson, 7, 20, 22, 26; Fedt, n.p.

<sup>58</sup> Peterson, 7, 21-20, 25, 40; Fedt, n.p.

<sup>59</sup> Peterson, 9, 18-19, 21-22.

<sup>60</sup> Peterson, 7, 9, 40; Fedt, n.p.

Reverend Elmer Dahle became pastor of these churches in the fall of 1919. This year, the Garfield Mission Society and Luther League donated funds for a furnace, which was purchased to replace the church's old large stove. Andrew P. Thue donated and planted 33 evergreen trees around the church yard and cemetery in the spring of 1921, which are quite substantial today. This same year, Dahle left to be a missionary in Alaska.<sup>61</sup>

Reverend Edward Jordahl became the new minister and conducted services by November 1921. He served the congregation for nine years. During his tenure, a new church floor, a choir platform, and new paint and wallpaper were installed (1922). The church purchased a piano in 1924. The ornamental fence/gate that remains today was installed around the church and south portion of the cemetery in 1929.<sup>62</sup> The 1944 history of the Garfield Lutheran Church indicated that the sacristy or vestry was added sometime after church was constructed, stating "during these many years the [Garfield Mission] society has contributed financially to the general Luther League work and to local improvements such as installing a church furnace, purchasing a piano, hymnaries [sic], building a vestry room, purchasing the 1944 Service Honor Roll and frame, sending kits to members in the military service and planting trees." The vestry appears in a photo of the church in the 1944 history. The undated photo was taken prior to 1929, because the horse barn appears in the background (disassembled in 1931) and the ornamental cemetery fence/gate is absent (installed in 1929). Thus, we can deduce that the sacristy or vestry, present in the photo, also dates sometime between 1901 (church construction date) and 1929.<sup>63</sup>

Many changes occurred in the 1930s. In 1931, the congregation decided that the new pastor should be able to conduct services both in English and Norwegian. Reverend Henry J. Peterson became the new pastor in July 1931. This was also the first year that the secretary's minutes were written and read in the "American language." (The last services were held in Norwegian on October 6, 1934, which coincided with the congregation's 50<sup>th</sup> anniversary celebration).<sup>64</sup>

The congregation erected a "fine and spacious" Assembly Hall in the fall of 1931 just south of the church. The church's horse barn was located near the planned site of the Assembly Hall. As the congregation felt the horse barn was no longer needed with the advent of the automobile, they disassembled the horse barn, using much of its lumber to construct the Assembly Hall. Carpenter Thomas Braaten built the Assembly Hall, assisted by Alvin Knudtson, Elvin Thue, Bennie Orevik and other men of the congregation who donated their time and labor. With donated labor and a good deal of recycled lumber, the remaining cost was approximately \$1,000.00, paid for by the Garfield Ladies Aid. The Assembly Hall hosted church services in January and February from 1937 until a new furnace could be installed in the church in 1945.<sup>65</sup>

Additional work was completed on the church in the 1940s. Under supervision of Ole Fedt, in 1941 the front steps were replaced with cement steps and cement work was also completed on the foundation.<sup>66</sup> The Ladies' Aid paid for this expense. By the 60<sup>th</sup> anniversary of the congregation in 1944 it was noted, "five generations will be found listed among the Garfield members these sixty years," and that the members were "descendants of at least eight different European nationalities."<sup>67</sup> There were approximately 135 members at the time. According to the church history, interior remodeling occurred during the 60<sup>th</sup> anniversary year. It states, "A major improvement has been made on the interior of our church edifice. The same has been beautifully and artistically celotexed and new doors added. The basement is undergoing extensive repairs and a new furnace is also being installed."<sup>68</sup> Also in 1944, they shingled the roof, added new cement walks, and purchased an additional acre for the cemetery (expanding north from the original churchyard cemetery).<sup>69</sup>

With the coming of Rural Electric Association to the area, the church was wired for electricity. It is estimated this was about 1950. Pastor Henry J. Peterson retired in December of 1957 after serving the church for 26 years.<sup>70</sup>

At the church's annual meeting in 1961, a cemetery association was "voted in" and a committee was elected to write bylaws. On December 13, 1961, the cemetery association officers were elected and the bylaws were read and adopted.<sup>71</sup>

<sup>61</sup> Peterson, 9-10, 40.

<sup>62</sup> Ibid., 9, 40; Fedt, n.p.

<sup>63</sup> Peterson 19, 30.

<sup>64</sup> Ibid., 9, 21-22.

<sup>65</sup> Peterson, 9, 20, 40; Hamlin County Historical Committee, 75.

<sup>66</sup> Peterson, 9, 40; Fedt, n.p.

<sup>67</sup> Peterson, 23.

<sup>68</sup> Ibid., 9; Celotex was a fiber insulation board used in the mid-twentieth century.

<sup>69</sup> Peterson, 40; Hamlin County Historical Committee, 87.

<sup>70</sup> Fedt, n.p.

<sup>71</sup> Hamlin County Historical Committee, 87.

The Garfield Lutheran Church's Sunday school closed in 1968, sending the students to Bryant.<sup>72</sup> The Garfield Lutheran Congregation and Cemetery Association held a special meeting on September 29, 1977. At the meeting, all members present voted "that when the congregation decided to dissolve, all property of the congregation would become the property of the Garfield Cemetery Association."<sup>73</sup> The Cemetery Association revised their bylaws and five directors were elected.

The Garfield Lutheran Church closed in 1978. They held their final service on July 2, 1978. The Hamlin County History describes this day as follows: "On July 2, 1978 Garfield Lutheran Church closed an era of 94 years of service to the congregation and community with Pastor Selmer Hernes and Pastor Richard Stefen as the pastors.<sup>74</sup> This day started with an 11:00 A.M. worship service, a catered dinner, and at 2:00 P.M. an afternoon program with former pastors and many friends and former members in attendance."<sup>75</sup> A public auction was held on July 18<sup>th</sup>, at which the church hall, its contents, and "many other articles" were sold. The church hall was sold and moved to Erwin, South Dakota (Kingsbury County) where it is currently used by the City and as a Legion Hall.

It was hoped that a worship service would still be held there once a year. In 1984, to commemorate the formation of the Garfield Congregation in 1884, a special 100<sup>th</sup> Anniversary homecoming service was held at the church. A granite marker was placed to commemorate the founding congregation. About this time (c.1985) the roof was re-shingled with red composition material.<sup>76</sup> In 2004, new front doors were installed, donated by Berton and Darlene Fedt. Also the entry area was refurbished and damage in the sanctuary was corrected with the help of the Andrews family. In 2011 the wood louvers on the church steeple were restored. Today, the Cemetery Association continues to care for the Garfield Lutheran Church and Cemetery and opens it for an annual worship service and on special occasions. The church has survived 110 years and remains an excellent example of a rural first-generation center-steeple church built according to the simple nave plan in Hamlin County during the early twentieth century.

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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)

- Eades, Megan. *Churches in South Dakota*. Pierre, SD: South Dakota State Historic Preservation Office, 2002.
- Erpestad, David and David Wood. *Building South Dakota: A Historical Survey of the State's Architecture to 1945*. Pierre, SD: South Dakota State Historical Society Press, 1997.
- Fedt, Bert. "Brief History of the Garfield Lutheran Congregation."
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- Peterson, Reverend Henry J. ed. *History of the Garfield Congregation, Bryant, South Dakota, Through Sixty Years*. Hamlin County, SD: privately printed, 1944.

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<sup>72</sup> Fedt, n.p.

<sup>73</sup> Hamlin County Historical Committee, 87.

<sup>74</sup> The 94 years referred to the existence of the congregation, not the physical church building.

<sup>75</sup> Hamlin County Historical Committee, 75.

<sup>76</sup> Fedt, n.p.

**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: \_\_\_\_\_

Historic Resources Survey Number (if assigned): # HL00000020

**10. Geographical Data**

**Acreage of Property** Approximately 3 acres  
(Do not include previously listed resource acreage)

**UTM References**

(Place additional UTM references on a continuation sheet)

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Zone Easting Northing

2 \_\_\_\_\_  
Zone Easting Northing

3 \_\_\_\_\_  
Zone Easting Northing

4 \_\_\_\_\_  
Zone Easting Northing

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

The nominated property is located in the East 1/2 of the Southeast 1/4 of the Southeast 1/4 of the Southeast 1/4 of Section 18, Township 113N, Range 54W, Hamlin County, South Dakota. The boundary forms a rectangle that encompasses the entire property. The boundary starts at the southeast corner of the property where South Dakota Highway 28 and 443<sup>rd</sup> Avenue intersect. The east boundary follows 443<sup>rd</sup> Avenue north for 600 feet. The boundary then turns west where it follows a row of trees on the north edge of the property for 215 feet. It then turns south and again follows the row of trees surrounding the property for 600 feet to form the west edge. The boundary then meets and follows South Dakota Highway 28 east for 215 feet to form the southern edge of the boundary.

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

The nominated boundary includes the church, outhouses, cemetery and surrounding property historically associated with the church. The boundary is visibly delineated by 443<sup>rd</sup> Avenue and a partial tree line on the east edge, a tree line on the north edge, a partial tree line on the west edge, and South Dakota Highway 28 to the south.

**11. Form Prepared By**

name/title Jennifer R. Brosz, Historic Preservation Specialist; Jason Haug, Director of Historic Preservation  
organization SD SHPO date 10-24-2011  
street & number 900 Governors Drive telephone (605) 773-3458  
city or town Pierre state SD zip code 57501  
e-mail jennifer.brosz@state.sd.us

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**Additional Documentation**

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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** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items)

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**Photographs:**

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Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

The following information pertains to photograph numbers 1-9 except as noted:

**Name of Property:** Garfield Lutheran Church  
**County and State:** Hamlin County, South Dakota  
**Photographer:** Jennifer Brosz  
**Date of Photographs:** October 21, 2010  
**Location of Photographs:** South Dakota State Historic Preservation Office, Pierre, SD

Photo No.	Photographic Information
0001	GarfieldLutheranChurch_HamlinCounty_SD_0001 Facing Northwest
0002	GarfieldLutheranChurch_HamlinCounty_SD_0002 Facing West
0003	GarfieldLutheranChurch_HamlinCounty_SD_0003 Facing Southwest
0004	GarfieldLutheranChurch_HamlinCounty_SD_0004 Facing East
0005	GarfieldLutheranChurch_HamlinCounty_SD_0005 (Cemetery) Facing Northwest
0006	GarfieldLutheranChurch_HamlinCounty_SD_0006 (Interior) Facing East
0007	GarfieldLutheranChurch_HamlinCounty_SD_0007 (Interior) Facing West
0008	GarfieldLutheranChurch_HamlinCounty_SD_0008 (Privy 2) Facing Southwest
0009	GarfieldLutheranChurch_HamlinCounty_SD_0009 (Privy 1) Facing Southwest

Garfield Lutheran Church and Cemetery  
Name of Property

Hamlin County, SD  
County and State

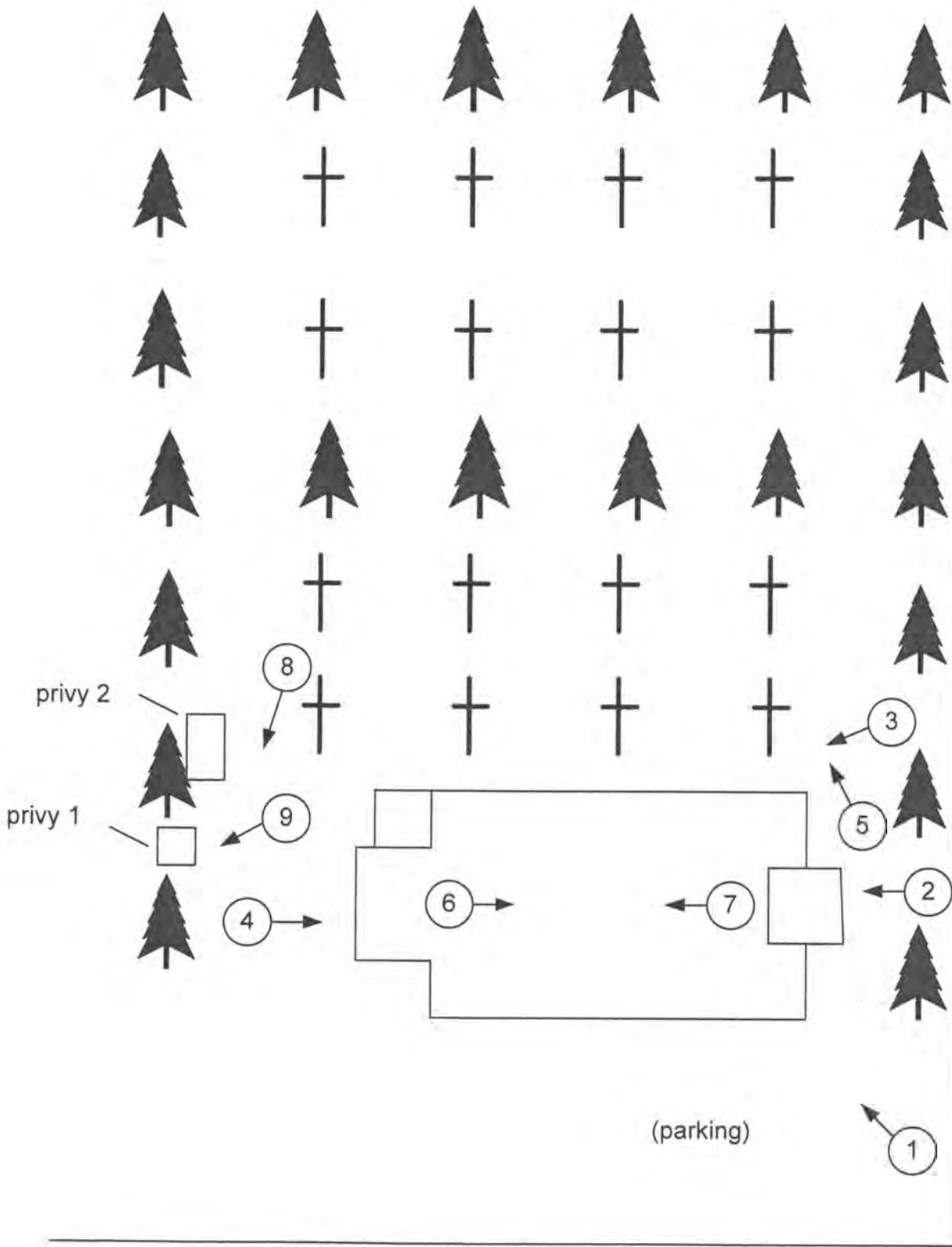
**Property Owner:**

(complete this item at the request of the SHPO or FPO)

name Garfield Lutheran Cemetery Association – C/O Eugene Fedt  
street & number 18931 440<sup>th</sup> Ave. telephone \_\_\_\_\_  
city or town Bryant state SD zip code 57221

**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.



434rd Ave.

SD Hwy 28



Garfield Lutheran Church and Cemetery  
 Property Sketch  
 Hamlin County  
 Bryant vic., South Dakota

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Garfield Church and Cemetery

MULTIPLE  
NAME:

STATE & COUNTY: SOUTH DAKOTA, Hamlin

DATE RECEIVED: 1/06/12                      DATE OF PENDING LIST: 1/30/12  
DATE OF 16TH DAY: 2/14/12                      DATE OF 45TH DAY: 2/21/12  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 12000036

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: Y    SAMPLE: N    SLR DRAFT: N    NATIONAL: N

COMMENT WAIVER: N

ACCEPT     RETURN     REJECT    2-15-12 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.



Garfield Lutheran Church - Hamlin County - SD - 0001 . TIF



Garfield Lutheran Church - Hamlin County - SD - 0002. TIF



Garfield Lutheran Church - Hamlin County - SD - 0003. TIF



Garfield Lutheran Church - Hamlin County - SD\_0004.TIF



GARFIELD LUTHERAN  
CHURCH  
1854-1978

Garfield Lutheran Church - Hamlin County - SD - 0005.TIF



Garfield Lutheran Church - Hamlin County - SD - 0006 .TIF



Garfield Lutheran Church - Hamlin County - SD - 0007.TIF

EPSON

EPSON

EPSON



Garfield Lutheran Church - Hamlin County - SD - 0008, T1 F

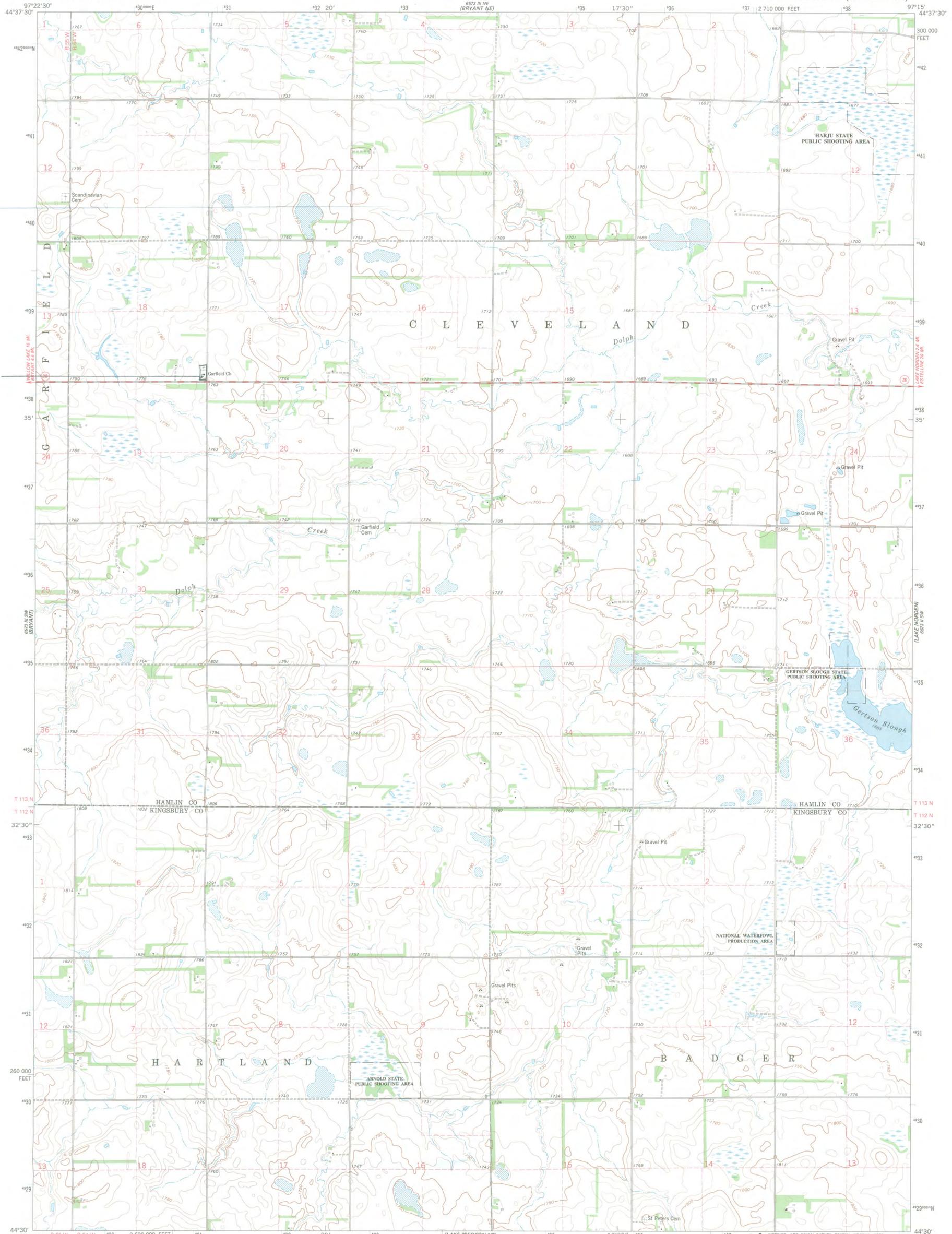


Garfield Lutheran Church - Hamlin County - SD - 0009.TIF

EPSON

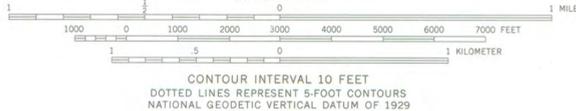
EPSON

EPSON



Garfield Lutheran  
Church and Cemetery  
Hamlin County  
South Dakota  
Z = 14  
E = 630891  
N = 4938495

Mapped, edited, and published by the Geological Survey  
Control by USGS and NOS/NOAA  
Topography by photogrammetric methods from aerial  
photographs taken 1973. Field checked 1973  
Projection and 10,000-foot grid ticks: South Dakota coordinate  
system, north zone (Lambert conformal conic)  
1000-meter Universal Transverse Mercator grid ticks,  
zone 14, shown in blue. 1927 North American datum  
Fine red dashed lines indicate selected fence and field lines where  
generally visible on aerial photographs. This information is unchecked



ROAD CLASSIFICATION  
Primary highway, hard surface ————— Light-duty road, hard or improved surface  
Secondary highway, hard surface ————— Unimproved road  
Interstate Route ——— U. S. Route ——— State Route

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS  
FOR SALE BY U. S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092  
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

GERTSON SLOUGH, S. DAK.  
N4430 — W9715/7.5  
1973



  
**SOUTH DAKOTA**  
STATE HISTORICAL SOCIETY  
DEPARTMENT OF TOURISM



20 December 2011

Keeper of the National Register  
National Register of Historic Places  
National Parks Service  
1201 Eye St NW  
8<sup>th</sup> Floor (MS 2280)  
Washington DC 20005

Dear Keeper of the National Register:

Enclosed are four nominations: the *O.G. Bradshaw Elevator*, *Odd Fellows Home of Dell Rapids*, *Engel Hotel*, and *Garfield Lutheran Church and Cemetery*.

If you have any questions on the first three nominations listed here, please feel free to contact me at 605-773-6056 or at [liz.almлие@state.sd.us](mailto:liz.almлие@state.sd.us). If you have any questions on the Garfield Lutheran Church and Cemetery, please feel free to contact Jennifer Brosz at 605-773-2906 or [jennifer.brosz@state.sd.us](mailto:jennifer.brosz@state.sd.us).

Sincerely,

Liz J. Almlie  
Historic Preservation Specialist