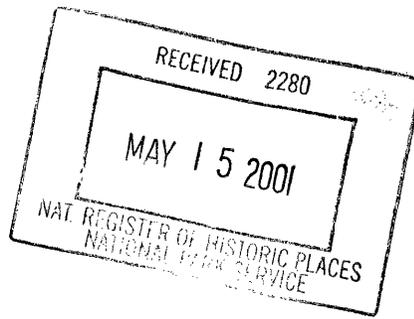


**United States Department of the Interior
National Park Service**



2074

**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 Vang Evangelical Lutheran Church
other names/site number 32WE98

2. Location

street & number 200 West LeGrand Street N/A not for publication
city or town Manfred vicinity
state North Dakota code ND county Wells code 103 zip code 58341

3. State/Federal Agency Certification

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

Signature of certifying official/Title

Merlan E. Paaverud, Jr.
Merlan E. Paaverud, Jr.
State Historic Preservation Officer (North Dakota)

5-11-01
Date

State or Federal agency and bureau

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

Signature of 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): _____

Signature of the Keeper

Date of Action

Robert M. Beall 6/21/01

5. Classification

Ownership of Property

Category of Property

Number of Resources within Property

(Do not include previously listed resources in the count)

(Check as many boxes as apply)

(Check only one box)

Contributing

Noncontributing

private

building(s)

2

0

buildings

public-local

district

0

0

sites

public-State

site

0

0

structures

public-Federal

structure

0

0

objects

2

0

Total

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

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

Current Functions

(Enter categories from instructions)

RELIGION: religious facility

RELIGION: religious facility

7. Description

Architectural Classification

(Enter categories from instructions)

Late Gothic Revival

Materials

(Enter categories from instructions)

foundation CONCRETE

walls WOOD: Weatherwood

roof ASPHALT

other METAL

Narrative Description

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

Vang Evangelical Lutheran Church
Name of Property

Wells, ND
County and State

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or 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.

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

Primary location of additional data:

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

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

Name of repository: _____

Areas of Significance

(Enter categories from instructions)

ETHNIC HERITAGE/European

SOCIAL HISTORY

ARCHITECTURE

Period of Significance

1906-1952

Significant Dates

1906, 1918, 1920, 1951, 1952

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Fanning, W., Draftsman

Beito, Andrew G., Builder

Rogne, Bendik, Basement Builder

Vang Evangelical Lutheran Church
Name of Property

Wells, ND
County and State

10. Geographical Data

Acreage of Property less than one acre.

UTM References

(Place additional UTM references on a continuation sheet)

1	14	443690	5282485	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			
	Zone	Easting	Northing		Zone	Easting	Northing

See continuation sheet.

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 Wanda Melchert
organization Vang Lutheran Church date May 10, 2001
street & number 200 3rd Avenue NW telephone (701)983-4626
city or town Golden Valley state ND zip code 58541

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 Vang Lutheran Church Attn: Verna Bowers, President
street & number 619 Judy Blvd. telephone (701)324-2136
city or town Harvey state ND zip code 58341

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.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 1

**Vang Evangelical Lutheran Church
Wells County, ND**

Pronunciation Guide: The Norwegian name "Vang" rhymes with the English word "long."

Description

Setting

Surrounded by miles of relatively flat farmland, Vang Lutheran Church is located in the small unorganized village of Manfred, located in Manfred Township in the central North Dakota county of Wells. The church is situated midway between the towns of Harvey (population 1,900, located nine miles to the northwest), and Fessenden (population 640, located six miles to the southeast), and bordered by the James River to the north and the Canadian Pacific Railroad (CPR) and Highway 52 to the south. The Soo Railroad Company originally completed the building of the railroad track through this area in 1893, but around 1990 the CPR became the owner. As one approaches the village from any direction, the two elevator complexes visually announce the presence of Manfred in the distance. Coming nearer, the eye is greeted with a quaint village scene consisting of a few buildings and trees accented by a white steeple church building standing in its grassy home on its foundation.

Upon turning off Highway 52 and crossing the track into Manfred, visually spanning left to right, one first sees the two sets of gray elevator complexes to the left along the track. Next right in an open grassy area stands Vang Lutheran Church at the far corner, with an old two-story brick schoolhouse to the north of the church. Visible next are a cluster of old buildings which includes a tin-paneled store, the shell of an old hotel, a small brick building originally built as a bank and later served as the post office for many years, and a couple other old buildings. Straight ahead along the road leading north are several abandoned homes. Directly beside the road on the right near the railroad tracks is the oldest existing building in Manfred built in the late 1890s, which through the years was home for various businesses beginning as a lumber company and ending as a service station. In addition to the two elevator complexes, the church, and five active residences, there are six unoccupied business structures, and nine unoccupied houses in existence. Manfred, at its peak in the 1920s, had a population of approximately 400. Today Manfred is a tiny hamlet of about ten people, with Vang Lutheran Church, the Manfred branch of the Fessenden Elevator, and a privately owned elevator remaining as active entities.

The Vang Lutheran Church property, nestled in the northwest part of the village, consists of the East ½ of Lot 4, 25' x 140', and Lots 5, and 6, each 50' x 140', of Block 1 of the town of Manfred, North Dakota. This property is in total 125' x 140'. The church building makes its home on Lot 6, and faces south. The property is bordered on the south and east sides by rural roadways. Also on the south side near the road

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**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 2

**Vang Evangelical Lutheran Church
Wells County, ND**

Description (continued)

grows an ash tree. The contributing shed-roofed privy is located at the northwest edge of the property. The remaining space to the west and north of the church is otherwise an unoccupied grassy expanse. Historically, Vang Lutheran Church, owned Lots 3, 4, 5, and 6, which included a parsonage house on Lot 3. In 1976, Lot 3 and house and the west ½ of Lot 4 were sold to Delbert Rask to serve as a private dwelling.

Building Exterior

This wood-framed building, with simple massing reminiscent of late Gothic Revival style, was constructed in 1906 with the following: a 28' x 38' rectangular main body with a steeply pitched gable roof whose ridge is 30' from the foundation; an 8'4" x 10' bell tower rising 60' from the foundation, attached to the front of the main body; and a 14' x 18' apse and two shed-roofed 5' x 8' additions situated one on each side of the apse, attached to the back of the main body. The apse is the vaulted semicircular extension of the building containing the chancel.

Taking a closer look, we begin with the lancet design element that flows throughout the building, serving not only to unite the exterior and interior, including the furnishings, into a harmonious whole, but also its softer line providing a pleasing contrast to the sharp outlines of the main gabled body and bell tower. The curved lancet shape is defined as a slender, pointed arch. Lancet-shaped windows are often divided into panes by mullions, the vertical elements that separate the lancets of a window. On this building's main body, the three east-facing and the three west-facing 2'8" x 7'7" lancet-design windows, each contain a mullion, thus dividing these windows into three modeled glass panes: two lancet-shaped panes of clear glass and the remaining peak panel of amber-colored glass. The lancet shape is further emphasized by a 2½-inch-wide, curved molding strip located on the outer edge the 4½-inch-wide lancet window trim in its upper arch area.

The rectangular-shaped main body stands in sturdy simplicity, proudly supporting all the elements of this building composition. The most significant exterior feature is the bell tower, which is divided into two sections. The lower rectangular-shaped section rises visually from the foundation to the same height as the roof ridge of the main body, and capped with a 2-foot-wide, projecting hip-roof brim of the same pitch as the main body roof. Included in this section of the tower are two lancet-design elements on the facade: the double door main entrance is topped by a lancet-shaped transom, and directly above this is a lancet window identical in size and shape to those in the main body.

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**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 3

**Vang Evangelical Lutheran Church
Wells County, ND**

Description (continued)

The upper section of the bell tower, rising 30' above the rest of the building, consists of an open bell colonnade, a pointed, shingled steeple, culminating with a metal pinnacle. The bell can be seen and heard from all directions through the eight wooden lancet-design openings of equal size that are connected together to create the circular bell colonnade. Each lancet-shaped opening is roofed by a mini-gabled dormer, and each dormer connects directly into the steeple symmetrically all around. The galvanized tin pinnacle at the top of the steeple consists of a sleeve over the tip of the steeple, succeeded by a ball shape as the central object, which leads to the foliated finial ornament at its uppermost point. A finial is usually a leaf-shaped ornament forming an upper extremity, especially in Gothic architecture.

Two shed-roofed, 5' x 8' additions have been attached to each side of the bell tower, in order to meet the needs of the congregation. The addition to the east side of the bell tower houses a cloak room built in 1956. The addition to the west, built in 1959, provides a much-appreciated inside passageway connecting the narthex to the basement that contains a 2'3" x 3' double-hung window on the west-facing wall. These additions were constructed in such a way so as to not alter the overall integrity of the original building. This was accomplished by using the same simple architectural design and also the same type building materials as used originally. The facade design, of the repeating lancet patterns ascending the bell tower, remains unimpaired to the viewer. In fact, the bell tower retains the outline of its original shape through the use of vertical boards on the facade where the two additions join the tower, in concert with the corner molding boards on the tower above. That these masterfully crafted additions were not a part of the original building, can be seen in how the roofs of the additions do not have the same pitch as the roof on the original building.

The apse on the north side of the building, constructed in a semicircular style, has five angled sides. The two 5' x 8' shed-roofed attachments, reshingled in 2001, are joined to the apse on its first and fifth sides. The attachment on the west side of the apse has a 2'3" x 5' rectangular double-hung window on the north-facing wall, and also contains an exterior service door on its west-facing wall that is no longer used. The attachment on the east side of the apse contains a 2'3" x 2'6" fixed-sash window that was originally identical to the window located in the west attachment, but was reduced in size to accommodate a shed-roofed basement entry that was added after the church was placed on its basement foundation. This north-facing basement entry contains a 2'4" x 5' window on its east-facing wall to provide natural lighting to the stairway, and also contains an entry door on its north-facing wall. A new door for this entry will be installed in 2001. Inserted in the second and fourth angles of the apse are two 2'8" x 5' lancet-shaped window spaces that originally contained lancet panes. In 1955, they were replaced with stained glass

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**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 4

**Vang Evangelical Lutheran Church
Wells County, ND**

Description (continued)

windows made of two sections, an upper 2'8" x 4'6" fixed sash window, and a 2'8" x 1'6" louvered window in the lower section. The stained-glass window to the east was given in memory of O. J. Melby by his children, and the one to the west was given by the Vang Lutheran Ladies Aid in honor of Rev. J. M. Langseth who served from 1908 to 1943.

The building is well protected from the weather elements by asphalt shingles, the original weatherboard siding, and the original 1918 foundation. The repainting of the outside of the building was begun in 2000, and will be completed in 2001. The present concrete veneer applied to the foundation is beginning to crumble off, so the congregation will be considering how to best handle this. Below each window in the main body, a rectangular counterpart 1'6" x 2'6" block window with a 18" x 6" louvered pane inset, is located in the foundation walls replacing the original panes in 1959. A water table protrusion encircles the entire original structure at the base of the weatherboard-sided walls. A noteworthy feature located in the east facing basement wall is the 10" x 14" marble cornerstone with the year 1906 carved into the stone. A 12'6" x 14' basement-level furnace room, accessed indoors through the main basement is located on the west side of the main body of the building. Though the coal-burning furnace was replaced with a fuel-burning furnace, the original coal chute door is still visible on the west side. This gable-roofed structure, standing 6' above ground, was reshingled in 1990.

Building Interior

Climbing the three steps to the front 6' x 10' carpet-covered concrete landing, one is greeted by a 14" x 44" black sign with white stylized letters mounted on the east addition that reads 'Vang Lutheran Church.' Stepping inside, one observes another nearly identical sign mounted over the doorway leading from the narthex into the sanctuary. The spacing inside the building is organized to be functional with the following: the narthex located at the base of the bell tower with the two small additions on each side, the sanctuary in the main body, the chancel in the apse, and the two small rooms to each side of the chancel.

Entering the narthex, one finds a simple serviceable room, the walls and ceiling composed of beaded board. The main function of this room is to welcome those who enter and to provide passage in four possible directions: to the south through a set of double doors leading outside; to the east through an open 45-inch-wide archway leading to the useful cloakroom; to the west through a single doorway leading to the L-shaped basement stairway; to the north through a 60" trimmed opening containing a set of double oak doors that swing open to reveal the sanctuary and chancel.

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Continuation Sheet**

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**Vang Evangelical Lutheran Church
Wells County, ND**

Description (continued)

The narthex also serves as the bell room for ringing the bell housed in the colonnade overhead. The colonnade is accessed through a trap door located in the nearly 12-foot-high ceiling of the narthex. The bell can be used in two different ways, either to ring or to toll. There are two bell ropes, which are secured behind hooks on the wall when not in use. The rope, located in the northwest corner of the narthex, is used to swing the bell back and forth enabling it to ring for the call to worship. The other rope, located in the southeast corner, known as the toll rope, engages only the clapper to strike the bell without the bell swinging. It is used to toll three times at the close of the service, signifying the Holy Trinity, and is also used at the close of funerals to toll from the time the funeral procession leaves the churchyard until it reaches Vang Lutheran Cemetery .5 mile away. Sometimes the number of times chosen to toll the bell is that of the age of the deceased.

Pausing in the archway leading to the sanctuary and chancel, one immediately senses the spaciousness and harmony of this space with all focus directed to the marvelous Gothic style altar. It is through symbolism such as a cross, chalice, and Bible designs embossed in the altar and the pulpit that we learn the specific purpose for the construction of this building, to serve as a Christian house of worship, which it continues as today. The space itself channels one's focus directly to the altar, beginning from the large vaulted ceiling of the sanctuary, then forward into the smaller, identically shaped, vaulted chancel ceiling which forms a canopy over the altar. These two symmetrical barrel vaults are joined together by a symmetrically curved, rainbow-shaped facing wall 4' wide. The outstanding features of the sanctuary and chancel include the embossed tin paneling forming the walls and ceiling, and the Gothic style altar; additional fine features include the woodwork, other wood furnishings, and two converted kerosene chandeliers. Another outstanding feature of this space is the excellent acoustics.

In concert together, the embossed tin paneling and the woodwork constitute the entire interior surfaces of the sanctuary and chancel. For the tin paneling, two different embossed patterns are present: lancet-designed paneling occupies the wall space, beginning from the top of the wainscot wood paneling and extending to the top of the lancet design windows, a distance of 8'; a floral block pattern is used on the entire vaulted ceiling space. The embossed detailing on the lancet-design paneling replicates the same lines as the lancet-design windows, and in addition, also includes a four-part cusp-and-foil design in the peak spaces. The interior surfaces were originally covered with wallpaper in a striped pattern of vertical chain rows alternating with vertical floral rows. In 1920 and 1921, tin paneling was installed on the ceiling and on the wall spaces respectively.

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**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 6

**Vang Evangelical Lutheran Church
Wells County, ND**

Description (continued)

The natural hardwood decorating the sanctuary and chancel is plentiful, including: lancet-shaped window trim, solid doors, door trim with rosette detail in the upper corners, wood flooring using 3¼" boards, and wainscot paneling encompassing the sanctuary and chancel walls to 3' from the floor. Located in the floor at the foot of the chancel are outlines of where heat conductor openings for the original coal furnace had been located. The openings, filled with the identical type boards as the rest of the floor, were skillfully repaired so that all the fill boards are in line with the rest of the floor. Carpeting covers the wood flooring in the aisle and also in the chancel, which is one step higher than the sanctuary flooring.

The two south-facing lancet windows of the sanctuary were closed off in the 1950s because of the cloakroom and stairway additions on the exterior. However, there is still evidence of their past functional presence. The window for the east side remains as originally placed, having been painted with the same cream-colored paint as the embossed tin paneling around it. For the window on the west side, the place in the wall where it had existed is covered perfectly with the embossed metal paneling with no evidence observable that a window ever had existed there, except in the wainscot paneling. Here a beaded board piece had been inserted to replace where the wood window sill had been located.

The furnishings of the sanctuary and chancel play an integral role relative to the intended purpose of this building. The following natural oak furnishings were installed in 1907: the altar, altar ring, and the baptismal font in the chancel, the pulpit standing on the sanctuary floor abutting the chancel step, and the pews filling the floor space of the sanctuary. The oil painting for the altar was installed the end of 1909.

Resting on its 3'2" x 5'6" rectangular base, the oak wood altar rises to the height of 12' above the chancel platform. The altar base features two sets of wooden insets of two lancet shapes modified with a cusp-and-foil indentation to form shoulders. They flank a four-part cusp-and-foil inset at the center, which contains leaf design embossing. The 3' x 5' painting by August Klagstad depicting Mary Magdalene kneeling before the risen Lord, serves as a powerful focal point on the ornate altar top. Decorated with chained cusp-and-foil detailing, the lancet-shaped frame of the painting draws the eye upward to the cross which sits atop decorative carving, reminiscent of tracery used in Gothic windows. The embossed leaf pattern is repeated in various places in the top portion of the altar. Jutting upward on each side in undulating levels, are six pinnacles flanking the painting and the cross. The circular altar rail, encompassing the altar, is supported by posts set on a protruding base that forms a carpeted kneeling pad.

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**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 7

**Vang Evangelical Lutheran Church
Wells County, ND**

Description (continued)

The oak wood circular-shaped pulpit, 4' in diameter, is entered by way of an opening on its back north-facing side. The five angles of its periphery each contain a lancet-shaped inset, with angles two, three, and four containing the relief carvings chalice, cross, and Bible respectively. Rosette medallions detail in a band above the lancet insets and also at the upper corners to either side of the lancet insets. The pulpit originally stood on a pedestal in this location, but because of its weakened condition was sawed off in a perfect cut by parishioner Reir Reistad in 1947. The oak wood baptismal font is composed of a pedestal stand, a basin, and cover. The pedestal stand is composed of four rounded columns that join together in supporting the 20-inch-diameter, rounded basin. The basin is composed of eight angles decorated with chained cusp-and-foil cutouts and embossed medallions. A white enamel bowl for the baptismal water perfectly fits in the cavity of the basin. The oak lid, topped with a wooden cross, is secured to the basin with two wooden pegs.

Twenty oak pews, ten located on each side of a carpeted aisle, are detailed on their sides with a carved lancet-design inset and scrollwork on the armrests. The two original cast brass chandeliers, converted from kerosene to electric bulb in 1922, contain four, ornately curved spokes, reflecting the similar design of the tracery found at the head of the altar and are painted over with aluminum paint. Other furnishings include a bishop's chair of unknown origin, a lectern handcrafted in 1998 by parishioner Peter Anderson, the US flag, Christian flag, a Hamilton piano of Chicago, and a Hammond Organ purchased in 1949. Embossed tin paneling in a floral block motif, similar to that found on the vaulted ceilings in the main body, comprise the wall surfaces of the two small rooms, adjacent to the chancel on each side. A doorway on the east wall of the chancel leads into the vestry and contains a small table and chair of unknown origin. The small room to the west was originally used as an entry. A doorway on the north wall of the sanctuary leads into this small room that is now used for storage of books and music.

The basement parlor space contains: a small storage room under the stairway; a 34'6" x 37' dining room equipped with rectangular dining tables, chairs, a full-sized upright piano given by Mary Rogestad, a photo display carousel given by Bertha Melby, and long handmade benches of unknown origin that have been used since before anyone can remember; and a 34'6" x 4' kitchen located under the apse equipped with 16' island counter dividing the kitchen and dining areas, containing a range, refrigerator, and cupboards with a small space on the west side of the kitchen for a crib. In 1959 the original wood floor was removed and replaced with concrete, and a tile floor installed. The same floral block embossed metal paneling, as that found on the vaulted ceilings on the main level, is used also on the basement

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**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 8

**Vang Evangelical Lutheran Church
Wells County, ND**

Description (continued)

ceiling and on the support beams. The rubble filled concrete foundation is covered with Sheetrock walling. There is no plumbing, so water is carried in. A door on the north west corner of the dining room leads into the furnace room.

Architectural Relationships

The architectural relationship of the exterior and interior is linked together in several ways, bringing about harmony and balance throughout the entire building. In general, both are based on simple uncluttered shapes, though diverse in their emphasis. In contrast to the sharp massing of the exterior, the interior is primarily filled with rounded soft shapes, except for the altar with its strong linear design, setting the altar off like a precious jewel.

Specifically, the pinnacle and lancet elements introduced on the exterior are developed further on the interior. The important position of the pinnacle on the bell tower corresponds to the important position given to six pinnacles in being a part of the altar. The lancet design, though an integral part of both the exterior and interior by way of the windows, is the major design element for the interior as noted in detailing on the embossed tin paneling that encompasses the interior walls, and also detailing on the altar and pulpit.

Another relationship is found through the angular, five-sided, semicircular walls of the chancel that echo the shaping of the angular, eight-sided, circular bell colonnade, delicately linking these two places together in purpose. The ringing bell calls and welcomes the people into this edifice aurally; the altar invites the worshiper to come close, to be inspired visually.

Visually the lines and shapes take on meaning on the building exterior and then repeat this meaning in the sanctuary and chancel. The strength expressed by the exterior, sharp, straight lines of the gabled roof and the rising bell tower, capturing the viewer's attention, is expressed dynamically again in the sharp, upward-rising lines of the altar. The repeated exterior lancet design forms of the windows and colonnade indicate harmony, allowing the eye to flow in an 'L' angle, vertically up and down the tower and horizontally across the main body. This harmony flows indoors, where the soft, curved, lancet design completely encircles the sanctuary and chancel on the walls, windows, and furnishings and up and down the aisle as insets on the pew sides. Within this space, the visitor feels surrounded by a sense of calm with the lancet design, and at the same time inspired by the straight rising lines of the altar.

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**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 9

**Vang Evangelical Lutheran Church
Wells County, ND**

Description (continued)

National Register Integrity and Building's Condition

The building was moved onto its basement foundation in 1918. The move occurred more than fifty years ago, making the action historical. Though the church was moved from Lots 4 and 5 to the adjoining Lot 6, the church is still in the same setting. The relationship between the property and its historical association has not been destroyed because of this move, but rather is in keeping with the activities and needs of the people who used this property. Despite the move, Vang retains its historic value and retains integrity of design, materials, workmanship, feeling, and association, as well as setting, since it remains in its same historical locale. It retains the identical directional orientation. Standing proudly and firmly, the church has been well cared for and this care continues. Steve C. Martens, a historical architect from North Dakota State University, upon visiting Vang Lutheran Church May 19, 2000, stated: "It has been so well cared for through the years and the physical 'fabric' of the building seems to be in very good relative condition. The building seems structurally and materially sound in all respects. The congregation has shown excellent judgment in keeping the building up to date through the years by appropriate upgrading of heating systems, electrical service, and the very functional basement lunchroom area."

The Contributing Privy

The contributing 5'3" x 10'2", shed-roofed, two-stall privy built in 1928 is located at the northwest edge of the property. The roof retains its original cedar shake shingles; the weatherboard siding is identical to what is used on the church building. There are two wooden doors located on the east-facing side. A 7-foot wall divides the interior space into two 5' x 5' rooms each having a bench containing two round openings. This privy was used until 1970. Repainting and repair is planned in the near future.

In 1971, a propane combustion toilet was used in the basement of the church. This propane combustion device remained in use until 1977, at which time it was replaced with a chemical toilet. The following is an excerpt from the 100th Anniversary Book.

Back in 1928, the Ladies Aid had built the present outhouse; however, inclement weather and simple convenience had long since necessitated the use of an indoor entity as a supplement to serve the call of nature. A bucket and later a chemical toilet had served this need, but in 1971, a propane combustion facility was installed. This invention, however lofty in design, precluded an individual from discreetly making a trip to the furnace room,

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because following its use, the contraption would not only make a roaring sound which could be heard anywhere in the sanctuary and church parlors, but an odor resembling singed chicken feathers would exude throughout the building. Besides that, it took some pretty convincing assurances by more than one mother in trying to persuade her small child to sit over fire.

Statement of Significance

Vang Lutheran Church, Manfred, North Dakota, is nominated to the National Register under Criterion A for its historic significance pertaining to the ethnic heritage of European settlers from Norway in the broad pattern of settlement during the westward expansion of America; and to the social history of these settlers especially for the important role the Ladies Aid Society played, and for Vang Lutheran Church serving as a witness through the years to the changing customs of this Norwegian-based group of people during the period of significance 1906-1952. Vang Lutheran Church is also nominated under Criterion C for its architectural significance with its continuing high degree of integrity among comparable buildings in Wells County, with it serving as the best and last remaining example of a religious structure in Manfred, with its strong structural impact as the most socially and ethnically significant building in Manfred, and with its harmonious and excellent use of materials and furnishings representative of the late Gothic Revival style in American architecture.

Brief Chronological History

The chronological history of Vang Lutheran Church began with the purchase of Lots 4 and 5 in Block 1 of the village of Manfred in 1905, and the erection of the Vang Lutheran Church structure in the year of significance 1906. The Ladies Aid Society was the prime mover in completing the fine interior features. Many of the furnishings were purchased and installed during 1907 and the final furnishing of the altar painting was added in 1908. Because of the desire of the Ladies Aid to have a meeting place for social gatherings of the congregation, Lot 6 in Block 1, which contained a house, was purchased in 1913. Over time, it was determined that this home was not suitable to meet their needs; and therefore, in the year of significance 1918, the house was sold, moved off the property, a rubble-filled concrete basement foundation constructed, and the church rolled onto this new foundation. Also of important during that year, the first periodic English-speaking services were introduced. The embossed tin paneling for the sanctuary was installed in 1920 and 1921. A privy was built in 1928. In the year of significance 1951, the members elected their first president of the congregation and also granted the women equal right to

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vote. In the year of significance 1952, the first woman was elected to the Church Council. In 1956 and 1959, two small additions were tastefully added on each side of the bell tower, a coatroom and an enclosure for the basement stairway, respectively.

ETHNIC HERITAGE OF EUROPEAN SETTLERS FROM NORWAY

Broad Pattern of Settlement

Particularly during the 1800s, wave after wave of European immigrants poured into America. On the one hand, the young nation of America was seeking people to settle the western frontier of the North American continent, and on the other hand, the 'old countries' in Europe were ripe for an exodus of people due to difficult social and economic conditions. People of all ages, especially young adults and families, risked taking the arduous journey to this unknown place, because of the hope of a better life they believed America might provide. Some were adventure seekers, but the majority came out of desperate conditions of hardship such as famine, over-population, and lack of freedom. Though it tore at their heart to leave their homeland, many felt they had no other choice. Some had come as early as the 1830s, more had come during the 1850s and early 1860s prior to the Civil War, a large number came in the late 1870s and 1880s, and still more in the 1890s. They were a resilient and determined people with great faith in God. Though they were physically uprooted from their home, they courageously took on the task of planting their feet in a new land far removed from their native land. The Norwegian immigrants embraced the new land of America, and wanted to take on what it meant to be an American. For a vast number of them, however, their hearts still remained rooted in Norway. Regardless of how much they loved their new land, there remained a lonely feeling for Norway that could not be easily relieved. The first generation never could forget dear old Norway, that beautiful land that remained vivid in their memories.

The outward changes they encountered in making the move, such as economic freedom and the physical landscape, were obvious and very dramatic. They welcomed the opportunity of having equal chance for free land offered by the US government through the Homestead Act. In Norway, the opportunity to acquire land was very limited unless you were the designated heir or were quite wealthy. Though some had managed to move up in the system through means such as marriage, the vast majority could only foresee a lifetime of servitude of others. Another welcoming aspect in the new land was the good, relatively flat, farmable land, in contrast to the steep rock-infested land of their native land.

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Many of them would eventually find their way westward to North Dakota and beyond, but their first destination was to travel to where their sponsor lived in places like Wisconsin, Iowa, Minnesota, and South Dakota. The sponsor was often a family member or friend who had immigrated earlier to America, and was now helping others to acclimate to life in this new homeland. During the first few years after arriving, the immigrants generally worked for others in order to pay off their passage debt, and also to acquire a couple animals and a little money to buy their first breaking plow ready for when they would file on their own homestead. Their needs were simple, but their hearts were ablaze with desire and resolve to acquire their own land. The railroad companies enthusiastically took on the role as promoters and developers of the western frontier. It was not uncommon for the settlers to make successive moves westward as conditions warranted, keeping in step with the building of the competitive railroad lines across the vast open land.

The land seekers to Wells County had come most recently from Wisconsin, Minnesota, South Dakota, and also from the easterly part of North Dakota especially Foster, Eddy, and Griggs Counties. Here is the story of how some of the people from these counties resettled into the Manfred area: Drought conditions had prevailed during the early 1890s, leaving little or no crop to harvest. There were no other forms of employment in this agrarian based area, save for one, the Minneapolis-St Paul and Sault Saint Marie Railroad Line, commonly known as The Soo Line Railroad. The bed and rail for this railway line was being laid westward across North Dakota and laborers were needed. The Foster County history book recounts, that in 1892 "all the men went to work for the railroad because there was no crop." It was through this employment that these men first glimpsed this new-unsettled land along the James River, and were favorably greeted by the sights and sounds of native wild animals and birds, and of prairie grass as far as the eye could see. They found this land in central North Dakota desirable with its fertile soil and refreshing waterways.

The Beginnings of Manfred

The land, roused from its relatively tranquil existence, was about to enter a time of energetic activity far exceeding anything it had yet experienced. In 1892 and 1893, people began filing on homesteads in this area, choosing land they estimated would be near to where a water stop for the train would be located, which then would serve as a place for them to market and load their farm products. They made their way to the filing office located at Sykeston, at the eastern edge of Wells County about twenty-five miles from Manfred Township. As had been true of their earlier moves, people of common native language tended to file on land near each other. Quite a few were either related to one another, acquainted from previous moves, or had originated from the same birthplace. The majority of people settling in the Manfred area

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were of Norwegian or German origin, but there were also a sprinkling of people stemming from Russia, Canada, Denmark, Sweden, Austria, Hungary, Poland, England, and Greece. To some extent, the land north of the railway line was primarily settled by Norwegian-speaking people, and the land to the south by German-speaking people.

The laying of the rails through this part of Wells County was completed in 1893. During this time, the railroad engineers were trying to determine the most ideal location to establish a water stop for the train. At first, they were considering a site in Section 19 of Manfred Township owned by T.O. Roble, but later determined the site in Section 28 to be more suitable for building a dam to supply the locomotives with water. Christ Roble owned part of this site, and Jesse Fincher, the first settler, owned other portions of it. This place was named Manfred, and a village was then platted. A section house, water tower, and windmill were erected to accommodate the needs of the train. Soon, the daily shrill of the steam engine's whistle and the chugging of the train wheels became familiar and welcome sounds that could be heard for miles around. A few of the settlers had already moved onto their claims by this time, and the first business of Smith & Rogers Lumber Co., managed by Gullik Nordtorp, was established that year.

Throngs of newcomers began arriving to their homesteads in the spring of 1894, some traveling together in caravans. Not only did the new settlers bring their animals and belongings, but because of the scarcity of wood on the prairie, they also brought wooden buildings, such as a home or barn, from their former locations. Moving these buildings across many miles was accomplished by taking them apart in sections and laying these sections flat one on top of another onto a hay wagon. T. K. Rogne and Lars Burkum commenced to supply the needs of the settlers by founding the first store that year named Rogne and Burkum. The Manfred post office was also established on May 3, 1894, with T. K. Rogne as postmaster. Temporary homes, primarily built up with sod, soon dotted every part of Manfred Township, providing welcome shelter to the newcomers during the coming years leading up to the turn of the century when permanent wood-framed homes were constructed.

A trade center equal to any other place at its peak during the 1920s, Manfred was a bustling town of over 400 people with many businesses. Among them were three to four general stores, two hardware stores, a hotel, two blacksmith shops, two lumber yards, two barber shops, two pool rooms, a bank, drugstore, livery barn, a couple implement businesses, two automobile businesses, a school, feed mill, doctor, butcher shop, five elevator companies, a number of homes, and Vang Lutheran Church. Today there are two active elevator complexes and the church, together with five active residential homes.

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THE HISTORY OF VANG LUTHERAN CHURCH

The Beginnings of Vang Congregation

It was within the walls of the modest sod shanties that a new church had its beginnings in 1893 among the Norwegian settlers. A mission minister named Pastor I. L. Oksendahl of Viking, North Dakota, began visiting them occasionally, conducting worship services and officiating for the first burials, baptisms, and weddings right in their humble homes, and later in schools. During the summer of 1894, Pastor Oksendahl officiated at the rites of the first funeral at Manfred for Mrs. Jacob O. (Hilda) Hagen. She is buried on an early community cemetery known as South Cemetery located just a little south of the village of Manfred.

In their previous locations, the church had been the foundation of the settlers' communities, serving as an integral and necessary part of their lives. Therefore, it was natural for them to wish to organize themselves together as a congregation in their new setting. So, after worship services held at the Nertrøst School on October 7, 1894, the charter was established with the help of Pastor Oksendahl. They took the name of Vang Evangelical Lutheran Church, more commonly known as Vang Lutheran Church. The following officers were elected: Secretary, Gullik R. Nordtorp; Treasurer, Gullik H. Dahle; Trustees, Knut O. Melby, Torstein O. Roble, Ole K. Melby. Gullik R. Nordtorp and Knut O. Melby are great grandfathers to the author. The pastor at Sheyenne, North Dakota, E. T. Quam, agreed to serve them until a regular minister could be called. The first Annual Meeting was held on December 13, 1894. At this meeting the following were registered as members of Vang Lutheran Church, in addition to the above named officers: Ole Foss, John Hanson, Ole S. Hovey, Mads Nertrøst, Christen Roble, Tollef Roble, Ole J. Rodne, Gudbrand Rogne, Peder Skattebo, and Ole Skattebo.

Late in 1894, Pastor Oksendahl officiated for the first wedding ceremony of Vang Lutheran Church for Christian C. Rogne-Melby and Anna Ranum in the home of Gullik R. Nordtorp and family, in what was known as the Stone House. That spring, Gullik had removed the sod of his home and replaced it with native stone with the help of friends and neighbors who organized themselves into a "bee" and with wagons, oxen, and horses hauled the boulders from nearby creeks and the dry bed of the James River. The first baptisms were solemnized in the Stone House on May 23, 1895. Jennie Regina, the daughter of Gullik and Ragnhild Nordtorp, and Carl Anton, the son of Nils and Marit Hovey, were baptized in the same water by Pastor E. T. Quam of Sheyenne, North Dakota. Because of deteriorating conditions of the Stone House, it was determined to be unsafe and dismantled in the 1930s.

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On February 2, 1896, a church constitution was adopted. A committee consisting of O.K. Melby, T.O. Roble, and Ole Skattebo were chosen to select a suitable cemetery location. The first recorded confirmation class, confirmed on May 2, 1896, consisted of David LeGrand, Sarah LeGrand, Marit Melby, Matt Nertrout, Sennev Nertrout, and Beatta Stoa. Vang Evangelical Lutheran Church was incorporated on November 2, 1896. The original Certificate of Incorporation, written in English, is protected in a 20"x18" frame and mounted on the west-facing wall in the vestry at Vang Lutheran Church, and reads as follows:

State of North Dakota Department of State Certificate of Corporate Existence

Whereas Torstein O. Roble, Ole K. Melby, and Ole S. Hovey and others have filed in this office a declaration in writing of Articles of Incorporation as provided by the Civil Code of 1895 of this State, setting forth all the facts required to be stated therein by the said Civil Code, and have in all respects complied with the requirements of the law governing the formation of private corporations.

Now therefore, I, C. M. Dahl, Secretary of State of the State of North Dakota, in virtue and by authority of law, do hereby certify that said parties, their associates and successors have become a body public and corporate, under the corporate name of Vang Evangelical Lutheran Church and by that name have a right to sue, and be sued, purchase, hold and convey real and personal property, and to have and enjoy all rights and privileges granted to a PRIVATE CORPORATION UNDER THE LAWS OF THIS STATE, SUBJECT TO THEIR ARTICLES OF INCORPORATION, and all legal restrictions and liabilities in relation thereto.

In Testimony whereof I have hereunto set my hand and affixed the Great Seal of the State of North Dakota this second day of November 1896. (Bismarck Tribune Print)

The Founding of the Ladies Aid Society

Working within a defined gender role, the women managed to bring their influence to bear even if socially they did not have speaking and voting rights in matters of church business. They could see needs and ways they could help. They were permitted to form themselves together in 1896 as a Ladies Aid under the guidance of a representative from the church council in the office of Foreman. As described in the 75th Anniversary Booklet, "The duties of the foreman were to see that the Aid meetings were kept

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going, to assist the president as to conducting business meetings, and to serve as a general advisor to help solve problems that come up.”

On May 24, 1896, the men and women of Vang Lutheran Church met at the Nertrorst School northeast of Manfred for the special occasion of organizing The Ladies Aid Society with the ambitious goals “to assist in financing the Vang Lutheran Church, to see about getting a cemetery and a fence around it, then to get a parsonage and a church.” Sennev Whipple, an early Vang Lutheran Church historian, telling about the founding day of the Ladies Aid Society, wrote the following narrative:

“It was here on the 24th day of May 1896, the good men and women of the community assembled for a definite purpose. A quartet composed of Miss Bertha Nertrorst, soprano, Mrs. Torstein Roble, alto, Mr. Torstein Roble, tenor, and Sofus Ongstad, bass, opened the meeting with a beautiful hymn.

*Sing them over again to me,
Wonderful words of life,
Let me more of their beauty see,
Wonderful words of life,
Words of life and beauty,
Teach me faith and duty,
Beautiful words, wonderful words
Wonderful words of life.*

It was in the spirit of this song that the meeting was opened to bring Vang Ladies Aid into being in 1896. Officers were elected, members listed, committees appointed, and a foreman or general superintendent named. My mother, Mrs. Sigrid Nertrorst was named president, my sister, Bertha Nertrorst, Secretary, Mrs. O.K. Melby, treasurer, and Torstein Roble, foreman. A Constitution was drawn up and adopted the following year. There were 19 charter members. Many joined as they came into the community. Also on the afternoon of May 24, 1896, after the Vang Ladies Aid was founded, the young folks gathered. The young ladies dressed in long, wide, stiff, black skirts; beruffled, cuffed, striped percale shirtwaists; white sailor hats or other flowered and beribboned ones; and with smiles of youth and anticipation made their appearance. In their arms, they carried suspicious looking bundles wrapped up in newspaper or carried them in boxes. These were spirited into the schoolhouse and placed behind the curtain. When the articles were unwrapped, there were beautiful fancy baskets trimmed in yellow tissue paper, chrysanthemums, pink roses, and white daisies. Each basket contained a luscious lunch for two and the name of the fair owner secretly hidden. The auctioneer for the sale of the baskets was Sofus H. Ongstad who with his clever remarks and in his inimitable style brought brisk bidding and much merriment. The total sum of

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\$20.50 was received and it became the beginning of the newly organized Ladies Aid treasury. The money was used for buying material which was made into various articles of wearing apparel by the Aid members such as shirts, aprons, pillow cases, lunch cloths, fancy stocking bags and so on. These articles were sold at a fall sale when another basket social was scheduled. This time, they received the fabulous sum of \$56.61. Since the aim of the Aid was to help finance the Church, it decided to lend the congregation \$35.00, receiving a note signed by the trustees as security. This was their first act of providing where help was needed. Through the years the members worked faithfully, and God blessed their work and endeavors. The life and aim of Vang Aid has been and is one of vision and purpose.”

The Ladies Aid Society gathered in funds quite easily by way of benefit suppers, ice cream socials, basket socials, and handcraft sales. They used their funds to pay for many things regarding Vang Lutheran Church, and also gave very generously to charitable causes. During those early years, the Aid helped pay for a fence for the cemetery in 1897, and a small organ in 1898 through proceeds of a basket social. Pastor N. O. Fjeld and the Foreman T. O. Roble drew up the constitution of the Ladies Aid Society in 1898. Later in 1920, an amended constitution was inaugurated. It was much like the first, but dispensed with the office of foreman. Viewing the history of Vang Lutheran Church that follows, it will be seen that the Ladies Aid Society was significantly vital to the success of this congregation.

History of the Building

By 1904 many of the people of Manfred had built their permanent homes, and were well established on their farms. The year 1904 was a bumper crop year, and so were the succeeding years 1905 and 1906. During that tenth anniversary year since the founding of Vang Lutheran, the congregation realized that the time was right for them to satisfy their long-held desire to erect a church building. A committee, consisting of Bendik Rogne, Ole Melby, and Knut Melby, was formed to raise funds for the building. Pastor E. S. Eidesvik was the pastor during this campaign and erection of the church building. At the January 7, 1905, annual meeting, the committee reported that \$1,055 had been promised so far. This committee was enlarged to include Jens Hustoft and Torstein Roble, and was charged to continue obtaining subscriptions. The congregation then purchased Lots 4 and 5 in Block 1 of Manfred from Torstein Roble in 1905 for the amount of \$175 as a site for the church building. In September, the Ladies Aid Ice Cream Social netted a whopping \$336 toward support of the church.

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Year of Significance 1906

On January 12 in the year of significance 1906, the "Wells County Free Press" of Fessenden noted the following, "That Manfred is going to have a church built in the spring is now evident as the farmers have begun hauling rocks for the foundation. The committee on building is circulating the subscription lists, and here is hoping that everybody is doing all they can towards the good cause."

The February 10 and 17, 1906, congregational minutes record the following, "The building committee produced their plan, and specification, prepared by W. Fanning, of Fessenden, which were read, altered, and agreed on in detail. But, as not all the business before the group could be finished in one day, it was decided to continue on the 17th of February, 1906 at which time the above named instrument was unanimously accepted after alteration. It was decided to pay the contractor terms as named in the specifications and at the same time demand about \$2000 bonds. It was resolved to elect Pastor Eidesvik assistant inspector under the construction of the church." The treasurer's book indicates that W. Fanning was paid \$10 for the building plan. A newspaper ad read, "Sealed bids will be received for furnishing materials, also construction of Vang congregation's church at Manfred ND. Plans and specifications can be seen at the First State Bank of Manfred. All bids must be in by noon, March 31, 1906. The committee reserves the right to reject any and all bids. T. Roble, Secretary." As a result, Andrew G. Beito of Effington, South Dakota was awarded the bid at \$2,155.00 including the cost of painting and installation of the furnace. A slight change in the plans added slightly to the bill.

A rock-hauling bee took place on Saturday, April 7, 1906, and on Monday, April 9, 1906, Reir Reistad, the popular mudslinger, commenced to lay the wall. By April 20, he and his brother had finished constructing the mortared rock foundation at a cost of \$54 for the masonry work, and \$16 for lime purchased from Roger's Lumber Co. of Manfred. There was much excitement throughout the community when the church bell arrived on May 12 from Minneapolis by way of the Soo Railroad. It was reported to be not very large, weighing in the neighborhood of 1200 pounds, and having a deep rich tone. The reason the community knew how it sounded was that many people stopped by the depot, night or day, to ring it while it remained mounted at the depot during the nearly three-month span of time before it was placed in the steeple. The cost of the bell was \$67.50 and the freight cost was \$12.26.

Manfred was filled with activity during the summer of 1906 when Vang Lutheran Church was built. The crops were growing fine and farmers were almost too busy with constructing buildings to have time for their farming. The elevator buyers were busy preparing their elevator houses for harvest. The two lumberyards were having trouble keeping up with the demand for lumber. On June 6, 1906, a big train

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wreck of #107 occurred in which six coaches derailed. It was reported that "the wreck occurred just about 800 feet west of the James River bridge at the east edge of Manfred and the track was completely swept off from the roadbed for a distance of about 400 feet. No one was seriously hurt. Dray teams were in general demand for the transfer of mail and baggage at the wreck and Martin Shefvaland and Pete Eglund worked like Trojans through the soaking rain for an hour or more. Emil Ranum was there with a team also and came in for a share of the work. Several of the train cars were of the Luce Land Co of Fargo with land seekers bound for Canada points. Nearly everyone from Manfred and several farmers from the adjacent vicinity were at the wreck to see the sight and there was great activity during the transfer of the passengers and their baggage and the mail sacks. The rain fell in torrents most of the time and everyone was wading in mud and slush." Also, Nennie Johnson finished construction of his large hotel in Manfred and opened for business on August 6. The Johnson Hotel became the preferred stop by travelers and its fame was widespread for fine food. The week of August 24, when the painting of the church was nearly completed, the Soo Line had three separate crews at work in Manfred. The well diggers had been there for some time, the depot crew started constructing a new two-story depot, and another crew of four arrived to repair the water tank. The water tank had been in a dangerous condition for some time as foundation posts were fearfully decayed. The agent had orders for some time to carry only eight feet of water in it.

It was in this bustling atmosphere that Vang Lutheran Church was built. On July 18, Mr. Beito and a crew of five men arrived from Elbow Lake, Minnesota, where they had just finished work on a church building. On August 8, the tower was shingled and the 35-foot spire put up. On August 21, Mr. Beito and his crew finished their work of constructing the Vang building, and left in the evening for Elbow Lake where they would case up a church there, and put in the furniture. On August 24, it was reported that Erick Hedahl was painting the Vang church building, and would soon have it finished. The newspaper reported the new Vang building to be "a small church but of a fine design and well put up." The lumber bill for the church was \$200.00, \$1,310.00 was paid to Mr. Beito, and \$15.00 to Olaf Anderson for labor. On Sunday September 9, 1906, Rev E. S. Eidesvik held the first divine services in the new church. Of this gathering it was reported that "there was a large attendance though the accommodations were not of the best, as the seats and fixtures have not been put in as yet. It was a hot day with the thermometer registering 102 in the shade without a breath of air stirring. Then Monday it stood at 54 with a regular gale blowing." Just before Christmas the pews arrived and were highly appreciated by the congregation. The cost of the pews was \$235.00, and the freight cost was \$22.93. The cornerstone was laid on July 7, 1907.

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Adding the Furnishings

The Ladies Aid had decided to purchase the furnishings, and in 1907 they raised enough funds to acquire them. That spring they purchased the pulpit for \$75.00, altar ring for \$44.00, altar (price unknown) and baptismal font for \$30.00 from the Minneapolis Office and Furniture Company. That same year, they purchased two cast brass kerosene lighting fixtures which are still in use today, now lite by light bulbs. In 1922, the kerosene lamps were removed and electrical wiring was installed in the chandeliers. At first, the bulbs were lit with power from the Delco light plant of Aasand's Hardware Store located across the road from the church to the south, and then subsequently were lit with electricity when utility was installed at Manfred in 1927. When it used kerosene, a telescoping device was used to lower the lamp to fill it. Now the chandeliers are fixed in place. In 1908, Pastor E.S. Eidesvik left the congregation and was succeeded in the same year by J.M. Langseth whose long tenure extended to 1943. The newspaper related on January 1, 1909, the following, "A very beautiful oil painting has been placed in the church. It is painted by August Klagstad of Marinette WI. This painting completes the Manfred church and the congregation is joyful over having such a nice place of worship." Rod Oppedgard, documentor of altar artwork in North Dakota, South Dakota, and Minnesota, states, "August Klagstad was a prolific Minneapolis professional who made church art his primary work."

During the spring of 1910, the Ladies Aid purchased carpet, and plush and fringes to decorate the church chancel in preparation for the dedication of the building on June 26, 1910. The following is a news item from the "Wells County Free Press" dated July 29, 1910: "The Ladies Aid Society had their annual picnic and sale in Christ Roble's shady grove last Thursday. The sale was well attended and all partook of a dainty dinner and the ice cream was simply delicious. The ladies netted a good sum of money, more than enough to pay for the last finish of the church. The good ladies deserve credit and thanks for their ardor and work in making the interior finish of the church look as well as it does." In regard to the beautiful oak furnishings that grace the chancel and sanctuary, Adolph Shirley a son of settlers relates that the early settlers felt that only the best would do for the church.

Year of Significance 1918

It is significant to note that the women did not have a vote regarding the business of the church until a constitutional revision was approved November 12, 1951 at the Annual Meeting of Vang Lutheran. However, through the years prior to this, the women were still able to bring their influence and wishes to bear, nonetheless. A fine example of their determination and underlying influence and power can be seen in the construction of a basement parlor for the church. At the January 6, 1913, annual meeting, it was

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decided that there was a need to have a meeting place that could be used by the Ladies Aid and by the youth. A representative from the church council went to the Ladies Aid and asked if they would help fund the purchase of the house next door to the church that was situated on Lot 6, Block 1 for \$510.50. The Ladies Aid gave \$200, and the council borrowed the remainder. This house proved over time to not be satisfactory for the needs of the congregation and so it was decided on October 13, 1917, to sell the home to Lars Hanson for \$275 and have it moved off the lot before the end of May 1918. The Ladies Aid was still wishing for a place to meet; and the idea was circulating to put a basement under the church. On May 17 in the year of significance 1918, the Ladies Aid decided they would fund the entire cost to have a basement constructed, and made this known to the church council who then met for a short meeting on June 2, 1918. There they chose a committee to investigate the approximate cost to construct a basement, and if they should do the work themselves. H. H. Helgerud, H. B. Myhre, and T. Roble were elected to this committee.

Then at a June 14, 1918, council meeting, the following was recorded, "We had a good, long, well supported talk on the subject, that we must absolutely postpone the construction of a basement under the church until next summer, because this summer there are just too many other things to take care of on the farms. It was decided that the previously elected committee shall continue to serve, until the Annual Meeting, and then take the matter up for discussion then, to build the basement." Obviously some felt that this council decision would not do, and there was a dramatic response which is noted in the following council minutes entry, "On request of about 20 qualified voting members of Vang Congregation, a meeting was held in the church on June 22, 1918 at 2:00 o'clock, p.m. The meeting opened with devotions by Pastor J. M. Langseth. The committee that had been elected at a previous meeting to work out a plan for the church basement produced two plans. Of the two presented, a motion was made, seconded, and passed to accept the last plan read, and that the committee shall advertise for bids. A motion was made and passed to hold a congregational meeting on June 29, 1918 at 2:00 p.m. to open the various bids." So in regard to what the council had termed as not possible to do that summer, they were now indeed persuaded to reconsider.

Bendik E. Rogne contracted the basement job for \$1,000. Additional material for the floor and for drainage amounted to \$165.85. Ole Onstad and Jens Hustoft were elected to arrange for the sand hauling. Ole K. Melby and Ole Ranum were elected to supervise the work, during the construction of the basement. The method of making the hole for the basement was created by means of teams of horses and wagons. As the hole became deeper, a sloping track into the hole made it possible to drive the horses and wagons down into the hole in order to haul the dirt out. A type of a horse-drawn scraper was used to

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loosen the dirt that was to be removed. The records are quiet until suddenly they indicate that on October 14, 1918, the church was moved onto the basement by Bendik Rogne, Reir Reistad, and Jacob Klev, and that the ingenious farmers had used a system of planks, rollers, and horsepower in moving the building onto the new basement. Oral history, as told by many of the members, adds a dramatic touch to this event. Here is the story as told by member Gene Melby, "The church building was originally built further west. When they first built it, they didn't put in a basement. So later, they built the basement right beside the church. When it was finished, they jacked the church building up and put it on rollers ready to roll over onto the basement. Dad told me that during the night, a big windstorm had come and it had rolled the church part ways onto the foundation. The wind had blown the church over. The folks (his parents) often told me about that." The first divine service, following when the building was set on its new basement foundation, was held in the church in the evening on November 17, 1918.

Follow-up work in 1919 on the basement included calcimining the inside basement walls, which Knut Dovre did for \$3 per day, and installing a wood floor with the cost of wood at \$110. On, June 12, 1919, Ladies Aid and the council met for a short meeting with the congregation. Records indicate that "the building committee accepted the basement from those who had done the work as 'very good' and presented the same to the congregation."

Year of Significance 1920

The men and women gained a new respect for each other through the efforts regarding the basement project. They learned through this experience, that in cooperation together, much could be accomplished. It was in this spirit of cooperation that another joint effort was undertaken in the year of significance 1920, completing in 1921, of installing the beautiful embossed tin paneling on the interior. For the first time in its recorded history, men and women were working together on one committee regarding church matters. On October 28, 1920, a committee of two women and two men was formed to see about the purchase and installation of tin paneling for the sanctuary and chancel ceiling. The committee members included: Mrs. O. K. Melby, Mrs. S. H. Ongstad, Mr. Reistad, and Mr. Helgerud. Once this panelling had been installed, on February 10, 1921, the Ladies Aid decided to purchase tin paneling for the walls of the church and to have two coats of paint applied to the walls and ceiling. Not long after, on May 26, 1921 it was decided to purchase tin paneling for the basement, and that partitions be made for a kitchen and cupboard. The installation of the paneling was very successful.

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The Years of Significance 1951 and 1952

Back when Vang Lutheran congregation was founded in 1894, the men had formed themselves into a council of elected officers with the pastor serving as chairman. Only the head of household was listed as a member. Nearly all the members enrolled were men, except for a few rare cases where a woman was the head of household. Only members had voting rights and were permitted to hold office, however, non-members could be granted speaking rights. Significant changes to the traditional way of 'how things had always been done,' came as recommendations from the Norwegian Lutheran Church in America synod, to its member congregations in 1950. It was a call for sweeping changes, which Vang Lutheran took on with zeal. A committee of three was appointed on June 11, 1950, to revise the by-laws of Vang Lutheran Church constitution. Significant changes to the constitution that had social implications include: The chairman of the church council would no longer be the pastor, but rather a member of the congregation elected as president to lead the congregation. Also, women would have equal right to vote. The revised by-laws were read at the November 13, 1950 annual meeting held at Vang Lutheran Church, at which time, a motion was made that these by-laws be approved at the next annual meeting held November 12, 1951.

That date, heralds the beginning of an era of lay leadership and women church officers that continues to this day. The first president of Vang Lutheran congregation, Herbert Ongstad, was elected on that date. The first woman to receive an appointment on that date was Mildred Ongstad, Herbert's sister, to the nominating committee. Then on November 10, 1952, Mildred Ongstad, had the honor to become the first woman officer duly elected to the office of treasurer of the church council. Margaret Ongstad was elected as treasure in 1953, Cora Nertrout as treasurer in 1954, and Mary Vorland as secretary in 1955. In that new era of equal opportunities, the men and the women could share in the new challenges regarding construction of the cloakroom addition in 1956 and then in 1959 to remodel the church parlors and revamp the stairway to match the cloakroom addition. It is recorded that the cloakroom project was funded by proceeds of two turkey suppers put on by the Ladies Aid. Other women who have served as officers of the church council include Rose Anderson, Jeanne Flick, Olga Johnson, Betty Melby, Bernice Nelson, Nora Peterson, Lois Rask, Mary Rogelstad, and Annie Solheim. Mildred Ongstad reached another milestone in 1979, when she was the first woman elected to the office of deacon. Yet another milestone was reached in 1994, when Verna Bowers was elected as the first woman president of Vang Lutheran Congregation, and she presently serves in this capacity for the year 2001.

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ASPECTS OF HISTORICAL SIGNIFICANCE

There are aspects regarding traditions the settlers brought with them to their new homeland which contribute to the understanding of the historical significance of Vang Lutheran Church: the name Vang is significant for its Norwegian origin; until the late 1940s, there remained quite a strong "old Norway" presence regarding the place of men, women, and the pastor, the use of language; the church also provided a continuing tradition of help to the community and individual needs.

The Naming of Vang Lutheran Church

The name Vang carries ethnic significance and provides a link for the immigrant settlers, from the old homeland to the new homeland. The heritage, from which this church stems, is ever remembered because of this name. The name Vang originates from Norway and is the name of a township in the northern part of the region called Valdres in the county of Oppland in Norway. The church located there also bears this name, as Vang Kirke. In the Norwegian language, the word vang means a field, grassy spot, or meadow. Many people from Vang Township as well as from throughout Norway, had left their native land in the 1800s, because the farming conditions had become especially poor and could not support all the people. Though few of the early settlers of Manfred were born in the township of Vang, Norway, the name held meaning for several of them just the same, as will be seen in the following story.

The people, of Vang Township and Vang Lutheran Church of that township, carried this name with them when they came to America settling in Goodhue County in Minnesota. There, they established a church in their new land, giving it the name of Vang Lutheran Church. They, together with people from other parts of Valdres, constituted the membership of this new church. The members of Vang Lutheran Church in Goodhue County sponsored many immigrants from Norway, who came to live among them until they were ready to establish their own homestead. When these newer arrivals were ready to go west to file on their own homestead they, in turn, carried the name of Vang Lutheran Church with them to Manfred, North Dakota. There, they fondly named the church in honor of their heritage and in honor of the Goodhue County congregation that had helping them so much as new immigrants. Then, once again, in the continuing settling process, this naming tradition was carried on by people who left Manfred to settle in the Millet, Alberta, Canada area where they again named the church they established there as Vang Lutheran Church. Considering the definition of the word vang, it was a very fitting name to use for these churches located in a prairie landscape. All these churches of Vang Township, Goodhue County, Manfred, and Millet are still actively serving the communities they are a part of.

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The pronunciation of the name Vang has experienced some change. The letter 'a' in the Norwegian language sounds like an English 'ah', similar in sound to the 'o' in the English word 'long.' In becoming Americanized, the pronunciation of the name Vang was commonly pronounced with a long 'a' sound like in the English word 'sang.' With this understanding, both pronunciations can be heard spoken among the membership today.

The Place of Pastor and the Congregation

The dress and position of the pastor, and the arrangement of the people in the pews underwent a transition. In the early years, the pastor, born and trained in Norway, wore the traditional black Norwegian frock with circular stiff collar with its evenly spaced accordion folds all around. He delivered his sermons from the lofty pulpit that stood on its pedestal. The pedestal was removed in 1947, when it was determined to be no longer safe. The result was that the pastor and parishioners were physically, thereafter, on a more common level. For the parishioners seated in the pews, the men sat separate from the women and children. All the men were on the east side of the center aisle, and all the women and children on the west side. There was not much thought of doing life in any other way. Men and women each had their place in the social whole. Several of the members state, "The men and the women never sat together. That's just the way it was." In the early to mid-1940s, this custom finally began to change with the younger members who wanted to sit together as a couple. The older members continued to maintain their separate seating arrangement. They felt more comfortable continuing with this tradition, as it didn't seem right to do otherwise.

Transition from the Norwegian Language to the English Language

The Norwegian language contributes to the ethnic significance and has helped Vang Lutheran Church maintain an ethnic charm. To this day several of the present members can still understand Norwegian and a few can also speak it. The Norwegian language also contributes to the social significance, as the congregation made the transition from using only Norwegian to using only English which made it possible for non-Norwegian speaking people to participate in this church.

During the settling process, language was a contributing factor for grouping the people together that could understand one another, and was a contributing factor in the founding of Vang Lutheran Church. Until 1918, Norwegian was the language primarily spoken at Vang Lutheran Church. Records mention only two occasions when English services had been conducted prior to 1918. However, as early as 1915, the Sunday school was divided into two classes to accommodate both the Norwegian and the English l

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languages. The early settlers, having grown up in Norway, were more comfortable using their native language. Some of these earlier people understood the English services, but they said that the words were so much more meaningful in Norwegian. There are words that cannot be translated adequately to express the meaning contained in Norwegian words.

English had been the language used in schools from the early days. Since children of different nationalities attending the same school, they needed a common language. Pete Anderson states that around 1930, many people from the second generation began speaking English at home when their children were old enough to enter the English-speaking public schools. They really wanted their children to learn English, and not to have an accent. Pastor Langseth struggled with English, but was trying. After he retired in the early 1940s, there were not many Norwegian services after that because the younger pastors coming right out of the seminary did not know Norwegian. So the members were forced to change. In the early years, all business was conducted in Norwegian, and the secretary and treasurer record books were also written in Norwegian until the end of 1946. The first English-written minutes and treasurer's record begins with the Annual Meeting held January 6, 1947. After this, the Norwegian language was not being used any more, and everyone then spoke English.

Adolph Shirley, a member since his birth in 1905, recalls that until 1918, the worship services had only been spoken in Norwegian. The annual meeting held January 7, 1918, when he was a confirmation student, remains vivid in his mind. He relates this powerful story, "When the charter members had started this church, they thought the church was always going to stay Norwegian. Those people didn't quite look ahead that they might have to give up the Norwegian language for the English language. When I was 12 years old, the Norwegian/English issue was on everyone's mind. Up until that time, the church services had been spoken only in Norwegian. After the church service on a particular date in 1918, the congregation was going to vote on whether or not they were going to quit using the Norwegian language and start using the English language. There were deep convictions held by those on both sides of this issue. New people were moving into town that didn't understand Norwegian, and some of them wanted to go to church there. I know we had several of them. They worked in the lumberyard, the elevators, and the stores. So we could see what was coming. Two brothers, the sons of charter member Knut Melby, were on the two sides of the issue. It was two brothers just opposite. Ole, the oldest brother was himself a charter member of Vang Lutheran Church. The other brother Chris had just recently returned to Manfred from Minnesota with his large family to take over the operation of his father's farm. After church on a Sunday, this important meeting came to order. (Annual Meeting January 7, 1918) Each side could present their viewpoint to the congregation. I can remember it just like it was yesterday. Ole got up to give his talk. He said "This church was formed here in the Norwegian language by Norwegians,

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and we should continue to stay with it now. It was built by Norwegians and it is Norwegian." During his talk, he absolutely insisted that it stay in Norwegian. And when Ole had finished and sat down, his brother Chris went up. He replied by saying, "You know, we both came from Norway. Well, I have nothing against the Norwegian language or the use of it, but in the future it will not be used anymore. We must remember, now we are in America and not in Norway. We must look at the people who want to come join the church and don't understand Norwegian. We must look to the future." Upon hearing these words, his brother, Ole, didn't say anything more. He knew his brother was right. The change to English had to come. We all knew he was right, because we could see it. And, of course, there would be more and more people coming all the time. The congregation voted then to use the English language. The pastor we had could hardly speak in the English language. He had an awful time. He didn't quit though. He finally kind of got on to it, but he wasn't strong in the English language. For a few years, the services alternated, some were in Norwegian and some in English. After that, there were more English services."

As an aftermath, the following was recorded in the council minutes of annual meetings: 32 services conducted in 1918 with 26 in Norwegian, 6 in English. 29 services conducted in 1919 with 26 in Norwegian, 3 in English. 31 services conducted in 1920 with 26 in Norwegian, 5 in English. 44 services conducted in 1921 with 28 in Norwegian, 16 in English. At the January 1, 1945 Annual Meeting, it was decided to have 1 Norwegian service for every 2 in English. It is interesting to note that in 1920, \$25.00 worth of English hymnaries was ordered.

Binding the Community Together

Vang Lutheran Church has been significant for facilitating the process of the sense of community for the people in the Manfred area. Vang Lutheran Church was at the center of the community for members and non-members alike. In the earlier years, limited capability of transportation kept people close to Manfred. For the people living in the area, their whole social life centered in Manfred. They did a lot of things as a family. All through the years to the present, the bell in the church steeple has been calling the farming community together. Here is a compilation of memories from members and former members, "Attending church on Sunday was just kind of a given. Everyone would come. Going to church was very important. Regardless of how busy we were, we didn't work on Sunday. We had to do our chores as usual for the animals, but Dad never combined, and we never hayed on Sunday. That was the day we went to Sunday school and to church. Even if it was bad weather, we still went to church by horse and sleigh. Everybody was there every Sunday. They would always have coffee afterward downstairs, and we looked forward to visiting with the people then." Vang Lutheran was the largest congregation in the area. Most residents of Manfred, and a great proportion of farmers, were members. Some who chose

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not to become voting members, were still generous contributors to the pastor's fund or the building fund, and also purchased burial plots at Vang Lutheran.

Many social events were sponsored by Vang Lutheran, providing additional opportunities for the community to come together. Such gatherings included: events put on by the Ladies Aid Society such as ice cream socials, bake sales, basket socials, and auctions; events put on by the Young People's Society (YPS) organized in 1919 under the guidance of Mr. and Mrs. C.K. Melby, later known as Luther League, invited young people from other area congregations to activities; Sunday School picnics where the whole community came for a day of fun and fellowship. Within its care, the children were nurtured and encouraged to reach their fullest potential. The young people had the opportunity to develop leadership and talents through the YPS. All were expected to participate in a program every Sunday evening in such ways as singing or playing instruments. Under the care of Vang Lutheran congregation, the young people were raised to be leaders with high standard. To be faithful caring people, doing their best, was woven into the basic fabric of life. The YPS undertook many projects: they paid for the piano, paid light bills, and purchased new hymn books.

Vang Lutheran has been important in buoying the community through situations of both local and national concern. The flow of people leaving Manfred for yet newer frontiers especially in Canada, and the flow of new immigrants arriving from Norway to come stay near their American sponsor while they became orientated to their new homeland, was quite steady in the early years. By building the Vang Lutheran church structure, this served as a center of gravity to help people establish roots in the Manfred area, providing a sense of encouragement and inspiration. From the time when the community was in its infancy, the members helped each other with the building of permanent homes, and farm buildings, and came together to comfort, to celebrate, to share news of the week, and support one another when their sons went off to World War I and II, and the Korean War. Vang Lutheran formed work groups during the world conflicts to make needed clothing items for the soldiers. Vang Lutheran Church was also a steady force for the community during the 1930s when there was little or no crop. The congregation financially gave all it could each year to the Community Fund.

Providing for Spiritual Needs and Christian Acts

Vang Lutheran Church is significant as being historically the only church present in Manfred, save for one that was short-lived, to provide for the spiritual needs of the community. Born of humble toilers of the soil and accustomed to hard work under challenging conditions, the settlers held a deep and abiding faith in God. The desire to organize Vang Lutheran Church was a natural response of these God-fearing

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people wishing to worship. Vang Lutheran was an active spiritual center for Manfred and the surrounding farming community. The people weathered the storms of life together, and Vang Lutheran was a place where they could celebrate together the special events of baptisms, confirmations, and marriages, and comfort and under gird one another in times of death. Article 2 of the Constitution of Vang Lutheran Church states "The task of this congregation is to advance the word of God, and the edification of the church. To this end, we, the members associate ourselves, to more diligently use the Word of God, and the Holy Sacraments, to engage ourselves to help the sick, the poor, and widows with necessities of life, and to provide for the young, Christian instruction, as well as, Christian church discipline."

Vang Lutheran has led the community spiritually for 107 years and the building has been a presence for 95 of those years. Vang Lutheran has marked its founding with celebrations along the way. Its 25th anniversary in 1919 was celebrated June 1, 1922, with three days of services and dinners. The 50th anniversary in 1944, during WWII years, was not celebrated. The 75th anniversary in 1969 was celebrated June 28, 1970, and the 100th anniversary in 1994 was celebrated July 2, 1995. Given a prominent place on the piano in the sanctuary is a collector's plate in honor of the centennial celebration. At the center of this pewter plate is a photo of the chancel area with focus on the altar. On the south wall immediately above the piano is a sketch of Vang Lutheran given in honor of this centennial celebration by The Lutheran Brotherhood aid association.

Architectural Significance

Throughout the history of Manfred, the Vang Lutheran Church building has maintained the position as the most architecturally significant building to be constructed in this village. Erected only thirteen years after the founding of this community, this edifice has remained unique among buildings in Manfred with its bell tower and late Gothic Revival style. With its embossed tin paneling covering the interior, together with oak trim and furnishings, original converted kerosene to electric chandeliers, lancet windows, and other Gothic design elements, Vang Lutheran Church is the best high style structure in Manfred and its trade area.

Vang Lutheran Church is the only existing example of a religious structure remaining in Manfred, as well as a surrounding 7½-mile radius. Within the wider region of Wells County where Manfred is located, there are 45 existing church structures. Fourteen of these church buildings were built before 1920, having been constructed between 1896 and 1919; Vang Lutheran is among this group having been built in 1906. Six of these fourteen church buildings exhibit poor integrity, two exhibit fair integrity, five exhibit good

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integrity, and one exhibits excellent integrity for a total of fourteen. The one that exhibits excellent integrity is Vang Lutheran Church. Of the five church buildings with good integrity, four have large narthex additions attached to the front facing side of the church. The one remaining church, which is quite comparable to Vang Lutheran, was built in 1907 also of the late Gothic Revival style and possessing a closed bell tower. Vang Lutheran Church, therefore, is the highest integrity building of its vintage and type in Wells County, and one of the finest examples of the late Gothic Revival style in Wells County.

Vang Lutheran Church was built in 1906 by Andrew G. Beito (pronounced Bī-tō) and a crew of five craftsmen. They arrived from Elbow Lake, Minnesota, on July 18, 1906, to begin construction of this church structure and completed their work on August 21, returning again to Elbow Lake where they were in the process of constructing another church building. Mr. Beito was born in 1870 at Beitostolen in the northern part of the district of Valdres, Norway. The Valdres presence had a bearing in Manfred, as well. Several members of Vang Lutheran Church were born in various parts of Valdres, and the name Vang comes from the northern part of Valdres. In 1887, Andrew traveled from Beitostolen to Iowa together with his parents and siblings. He then attended college at Decorah, Iowa, where he became well known for his architectural skills. In the 1890s, he moved to Elbow Lake, and in 1890 he was contracted to build a church there. In that year, he married Matilda Huseth. Later, they then moved to Effington, South Dakota. When the railroad line was laid through this region, the buildings of Effington were moved five miles in order to be near the railroad and the town was then renamed New Effington. During 1913 and 1914, Andrew built a home and lumberyard in New Effington where he became an important influence in the community.

CLOSING STATEMENT

Vang Lutheran Church has weathered the transformation of its people, from the traditions of the old to the traditions of the new, with very little change to the building's physical structure. We can stand in awe of the statement of faith beautifully expressed through the structure the early members built, and can appreciate the great care and respect members have given to it through the years, enabling it to stand tall to this day. In the eyes of those people settling on the American frontier, the humble Vang Lutheran church building stood every bit as grand as the Gothic cathedrals of Europe. The strong lines of the steeple and gable roof, serve to remind us of the inner strength and resolve the early settlers demonstrated, the curved lines and vaults can remind us that they felt God's care and protection surrounding them throughout their lives, and the altar reminds us that they worshiped their God faithfully and devotedly to life's end. The design elements flowing throughout the inside and outside of the building, uniting the structure into a harmonious whole, can remind us of the men and women who

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worked side by side to bring this building into reality and that through this organization they did many good acts of charity. When we see the Vang Lutheran Church building, we are reminded that hopes and dreams can come true. Though life seemed quite bleak in their native land, the immigrants were filled with hope and determination of finding a better life. The bell still rings merrily, telling the world that these immigrants were successful in reaching the land that fulfilled their dreams.

The relationship of place and people has continued ever since the days when the railroad rails were laid and the settlers first arrived. For throughout the generations, the train whistle has announced the train's approach into the community and the lumbering sounds of the train passing through have commingled with the hymns and prayers of the settlers and their descendants each Sunday at Vang Lutheran Church.

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Courthouse, Fessenden, ND.

Wells County. Manfred, North Dakota 1898. Plat map. Wells County Courthouse, Fessenden, ND.

Wells County. Quit Claim Deed Document No. 148913. Sale of Lot 3 and west ½ of Lot 4. Deed
Record 79. Wells County Courthouse, Fessenden, ND.

Whipple, Sennev. "Ladies Aid History Book." Ms. Vang Ladies Aid History. [Typewritten with
photos].

Verbal Boundary description

The nominated property is located on the East 1/2 of Lot 4 and Lots 5 and 6, of Block 1 of the Original
Town plat of Manfred, North Dakota, Section 28, T149N R71W.

Boundary justification

The boundaries of the nominated property coincide with the legal description boundaries.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number Photographs Page 34

**Vang Evangelical Lutheran Church
Wells County, ND**

PHOTOGRAPHS

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
West side and south front elevations, camera facing northeast
Photo #1

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
East side elevation, camera facing west
Photo #2

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
North rear view of apse, local grain elevator in background, camera facing south
Photo #3

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
Interior view of sanctuary and chancel through doorway, camera facing north
Photo #4

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number Photographs Page 35

**Vang Evangelical Lutheran Church
Wells County, ND**

Photographs (continued)

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
Interior view of sanctuary and chancel, camera facing north
Photo #5

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
Interior view of chancel, camera facing north
Photo #6

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
View of altar frame and painting, camera facing north
Photo #7

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
Chandelier and detail of pressed metal paneling, camera facing west
Photo #8

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number Photographs Page 36

**Vang Evangelical Lutheran Church
Wells County, ND**

Photographs (continued)

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
Interior view of chancel and entrance doors, camera facing south
Photo #9

Vang Evangelical Lutheran Church, 200 LaGrand Street West, Manfred
Wells County, North Dakota
Wanda Melchert, photographer
March 2001
Neg: State Historical Society of North Dakota, Bismarck
East front of privy, camera facing west
Photo #10