NPS Form 10-900 OMB No. 1024-0018

422

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

RECEIVED 2280
MAY 20 2015
Nat. Register of Historic Places
National Park Service

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Independence Congregational Church
Other names/site number: Independence Chapel (UCC), SITS 32DU1220
Name of related multiple property listing:
N/A
(Enter "N/A" if property is not part of a multiple property listing

2. Location

Street & number: west side of BIA road 13, @13.6 miles southeast from Mandaree, ND
City or town: _____ State: ND County: Dunn
Not For Publication: [ ] Vicinity: [X]

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this _X_ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

_X_ national ___ statewide _X_ local

Applicable National Register Criteria:

_X_ A ___ B ___ C ___ D

5-26-15

Signature of certifying official/Title: **Date**

NDSHPO

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official: **Date**

Title : **State or Federal agency/bureau or Tribal Government**

Independence Congregational Church
Name of Property

Dunn County, ND
County and State

4. National Park Service Certification

I hereby certify that this property is:

X entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper

7/14/15
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:	X
Public – Local	
Public – State	
Public – Federal	

Category of Property

(Check only **one** box.)

Building(s)	X
District	
Site	
Structure	
Object	

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

Contributing	Noncontributing	
1 (church)	0	buildings
1 (cemetery)	0	sites
0	1 (outhouse privy)	structures
0	0	objects
2	1	Total

Number of contributing resources previously listed in the National Register 0

---

6. Function or Use
Historic Functions
(Enter categories from instructions.)
RELIGION; religious facility, church
SOCIAL: fellowship meeting hall
FUNERARY: cemetery/graves and burials

Current Functions
(Enter categories from instructions.)
VACANT/NOT IN USE
FUNERARY: cemetery/graves and burials

7. Description

Architectural Classification
(Enter categories from instructions.)

LATE 19TH and LATE 20TH CENTURY AMERICAN MOVEMENTS; Craftsman
OTHER; Arts and Crafts, Craftsman/Mission style influences

Materials: (enter categories from instructions.)
Principal exterior materials of the property: Foundation: Concrete
Walls: Wood frame with steel lap siding
Roof: Asphalt shingles

Narrative Description
*(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)*

Summary Paragraph

Constructed from 1910 to 1912, Independence Congregational Church is a 21-foot by 24-foot gable-roofed, wood-framed building with articulated vestibule and bell tower features. Architectural details of the church reflect a modest, vernacular version of the Craftsman or Mission style popular in the Progressive era, at the beginning of the twentieth-century. The building was relocated to its present site in 1953 when the original village site of Independence was permanently inundated below the reservoir waters of Lake Sakakawea. The steel lap-sided building is situated on a rectangular parcel of land that was designated for this usage and donated by respected elder congregants. The site is within distant view of Saddle Butte and the Missouri River Lake Sakakawea impoundment. The front entrance to the church faces southwest, in a churchyard covered with native grasses. A related, historically significant cemetery is situated about 60-feet to the west of the church, surrounded by a 42-inch high chain link cyclone fence. Within the cemetery are relocated graves, mainly of Protestant Hidatsa ancestors, from a now-inundated cemetery at the former Independence village site. Approximately 110 gravesites are

arranged in rows, and are commemorated in a variety of ways that reflect Christian and Hidatsa burial traditions.

Narrative Description

Historic siting of Independence Church:

Description of Independence Church necessarily begins with its original construction at the village of Independence. The frame church was preceded on the bottomlands near the Missouri River by a log-built social fellowship hall (c. 1896) that shows prominently in historical photos of the church. In its original setting the church was designed and constructed according to the architectural judgment of Dr. Charles L. Hall, the first missionary serving the Fort Berthold reservation. The church was constructed using a mixture of locally-milled lumber, commercially milled lumber, and building materials brought in by railroad to a lumberyard in either Van Hook or Parshall. Historic photos document material details of the church during its earliest period significance.

The church was originally sited about halfway up a small rise of land known as Independence Hill, around which the buildings of Independence were organized. When Hidatsa people decided to build the sturdier chapel in 1910, Hall's old friend (Henry) Wolf Chief generously provided some of his allotted land for the new structure. "He gave ten acres of his allotment for the church site and burying ground." [Jondahl: 214] Though the Independence village townsite is today entirely below the waterline of Lake Sakakawea, a small island is visible looking northeast from Independence point, reminiscent of Independence Hill. The dedicated name "Independence Congregational Church" has been retained even though the building has been relocated to a site approximately 3-miles west and 5-miles south of its original location.

Relocation of historic Independence Church:

The clapboard-sided[1] church building is situated adjacent to BIA Road 13 on a rectangular parcel of land designated for this usage by Emma Taylor Baker, on land donated by Mercy Baker Walker, both congregants and respected members of the church. The site is within distant view of

[1] Originally cedar lap siding and cedar shingle trim, subsequently replaced after 1953 with steel substitute siding material.

Saddle Butte and the Missouri River Lake Sakakawea impoundment. The boundary of the site adjacent to BIA Road 13 is demarcated by a three-wire cattle-fence, and the site is accessed from the northeast corner of the parcel by an unpaved driveway. The church is oriented with its long axis extending from north-northeast to south-southwest, with the front entrance facing southwest. On-site vegetation is mainly brome grass, wheatgrass, western snowberry, and buffalo grass with the majority of the site covered with cut Kentucky bluegrass. There is indication that grasses on the site are periodically cut for hay. Arranged informally near the church are five coniferous evergreens; two spruce (*picea glauca densata)* framing the gated entrance to the cemetery, and three western yellow pines (*pinus ponderosa*). Pines, evergreens, or cedar trees figure as a common feature between traditional Hidatsa commemoration and Christian worship.

Independence Church is a 21-foot by 24-foot gable-roofed, wood-framed building with articulated vestibule and bell tower containing the original brass bell. The building was constructed from 1910 to 1912, and was repaired on its original site in 1926 after having been displaced from its shallow foundations by a windstorm. Circumstances of the building's design and construction are discussed in further detail under Section 8 "Significance." The building was relocated to its present site in 1953 after the original village site of Independence was permanently inundated below the reservoir waters of Lake Sakakawea. In the course of its relocation the building was placed over a finished concrete basement, which raised the main floor level approximately 4-feet above the surrounding grade, and a 16-foot by 21-foot low-sloped-roof rear extension of the basement space was added, primarily to enclose access to the basement level.

Material features and architectural design of the church invite comparison with five other Congregational mission churches on Fort Berthold reservation from Charles Hall's era (pre-1922). *[see Fig. 9 on "AddDoc" continuation sheets.]* Modest Arts and Crafts influences reflect Dr. Hall's architectural training and taste for the Craftsman/Mission style reflecting Progressive era religious priorities in marked contrast to the ubiquitous Gothic Revival basilica-plan churches that are so common on the rural northern Great Plains. Craftsman details at Independence church and the other five mission churches include exposed rafter tails at the eave overhangs, and gable roof overhangs that were originally articulated by ornamental cedar shingle siding in the upper gabled portions.

At the entrance of Independence Church, a gabled vestibule extension continues the slope of the main roof. Opposite the entrance, the upper section of the corner bell tower is flared outward as a watertable. Structural bracketing and exposed square timber bracing characterize the bellower, with very broad low-pitched hipped roof. The historic bronze church bell remains in place in the truncated corner tower. It was donated by a New York City congregation (Broadway Tabernacle Church) in honor of Dr. Hall's father. Installed first as a school bell at the Elbowwoods[2] mission school, the bell was relocated to Independence Chapel for its dedication in 1912.

South entry primary elevation:

With driveway access from the northeast, the church is approached toward its rear elevation. Moving around the church, the front elevation faces southwest presenting a gabled end that is flanked by a projecting gabled entrance and a corner bell tower with a broadly-overhanging hipped roof supported by exposed brackets. The brass bell is visible through the open framework of timber framing. The upper section of the bell tower is slightly flared at its base, just above a pent shed roof that covers a shallow, closed staircase extension (non-historic infill) with two small 3-panel windows. (Adding this stair was necessary for basement access when the building was placed over a full basement.) In the upper gable a single square window admits daylight to the sanctuary. Though the surrounding siding material has been changed, this window was part of the original fenestration. The original cedar lap siding material (5-inch exposure) has been replaced with wider steel lap siding on all exterior elevations (8-inch exposure), believed to have been installed in the 1980s. The main entrance door is a pre-hung residential flush door replacement, positioned at the top of six exterior concrete steps, with a wooden handrail at one side. A granite marker is inset in the concrete foundation wall with the message "INDEPENDENCE CONGREGATIONAL CHURCH - ORG 1900 - ERECTED 1912 - RELOCATED 1953."

Secondary elevations:

The west (cemetery side) elevation is capped by the eave end of the gabled roof. The upper section of the bell tower extends upward about 12-feet from the eave line, and the entire bell

[2] The village name "Elbowwoods" is spelled variously with one or two "w"s on historical maps and in literature.

tower is articulated, projecting one-foot from the sanctuary at the corner. Each side elevation displays three equally spaced, standard residential windows, trimmed with outer casings that are generally consistent with the original exterior window trim. The west elevation has two windows to the sanctuary that are 1:1 double-hung, and one single-pane fixed unit, all of which are covered with screens/storm panels. The exterior trim is wider at the tops (head) than at sides and sills. At the building's base, the first floor sits atop a 30-inch exposed concrete foundation, painted dark green. Two small, equally spaced projecting windows admit daylight to the basement.

The rear (north) elevation is a blank gabled end with a brick chimney extending 8-feet above the roofline. The rear elevation has been altered by a basement service access extension; a below-grade utility room covered by a low-slope roof. Concrete curbs are visible at the sides where one would expect to find a set of exterior steps and storm shelter doors, but this rear access stair to the basement is filled in with earth and unfinished since the site survey was done (2013). The east side elevation (facing away from the cemetery) mirrors the west elevation, but with three basement windows. Two of the three windows into the sanctuary are single pane fixed windows and one is a 1:1 double hung. All three are covered with screens/storm panels. The exterior trim is wider at the tops (head) than at sides and sills.

The church interior is locked for security and is generally inaccessible except by special arrangement. Interior characteristics are apparent in historic photos of interiors at other mission buildings and churches contemporary with this one. The interior is essentially one large open room. Interior finishes are horizontal beaded wallboard, vertically beaded wainscot, pine board flooring and an exposed gabled ceiling (possibly with a flat ceiling section at the collar ties of the roof rafters). A few modest original furnishings are believed to remain in place, including pew benches constructed by Hans Walker, Senior. Historically there was radiant coal stove, a reed organ, a simple podium or lectern, and an altar table with fabric covering, all furnishings depicted in historic photos of worship services conducted by Rev. Edward Goodbird. It is likely that the pew benches were supplemented by high-backed wooden chairs that appear in the photos. The interior is otherwise unfurnished and unadorned. After the church was relocated and positioned over a concrete basement in 1953, the church basement served occasionally as a dining hall.

Description of historic cemetery features:

A related, historically significant cemetery is situated about 60-feet to the west of the church, surrounded by a 42-inch high chain link cyclone fence. The cemetery is laid out symmetrically in a gridded configuration with a single, center driving or walking lane on an east-west orientation. The burial places are relocated graves, mainly of Protestant Hidatsa ancestors, from a now-flooded cemetery at the former Independence village site. Approximately 110 gravesites are arranged in rows, and are marked in a variety of ways. About half of them have granite headstones that were reportedly added at the time the cemetery was relocated (in 1953). Some headstones display historic photos of respected elders in regalia, along with traditional names in English and phonetically in Hidatsa. Other headstones of marble appear to have been relocated along with interments. About half of the grave sites are marked by raised perimeter curbs or fencing, and a few prominent graves are covered with smooth cast stone panels, often referred to in Christian burial traditions as "wolf stones." A flagpole and other patriotic markings in the northwest corner of the cemetery honor the graves of military veterans.

Material integrity of the church:

Material integrity of the church has been diminished slightly in the course of the building's relocation, with addition of steel replacement lap siding that alters the scale and profile. Historic photos show the church clad entirely in cedar lap siding (1926). Still earlier, cedar shingles appeared in the gable ends (1913). Original cedar shingle roofing has been replaced with asphalt shingles. Relationship of the building to grade has been altered by the marginally constructed raised concrete basement, with addition of raised exterior concrete steps. A non-historic, concrete rear basement extension has been added, with an incomplete exterior access stair. A non-historic, non-contributing outhouse privy with screen wall was constructed near the road, to the east from the church.

Discuss circumstances of physical relocation (church and cemetery):

Historic properties ordinarily have their greatest significance when they are interpreted on their original, undisturbed site. In this instance, the need to relocate the building is part of the tragic heritage of displacement. Relocation of this building as part of U.S. federal government policy associated with construction of the Garrison Dam, and the circumstances of displacement of all villages from the river bottomlands because of flooding, could be reasoned to be a significant aspect of this building's altered integrity as a relocated property. *[see Criteria Considerations, p.28]*

Directed by Hidatsa elders, the building was physically moved by the U.S. Army Corps of Engineers, with perfunctory inattention to historic integrity, functionality, and maintenance.

Summary conclusion about material integrity, style, setting, significance:

Now disconnected from the original village enclave closely adjacent to the Missouri River, even in its altered setting the church (and cemetery) retain integrity of setting, feel, and historic associations. Associative integrity would, of course, be greater if the building was still directly connected with the riverbottom and with Independence Hill. However, together with the relocated cemetery, the building's relocation to a high piece of ground at the edge of Badlands buttes, overlooking the distant river/reservoir enables the property to be interpreted as it functioned historically, as a local landmark feature and a cultural gathering place distinct from earlier place-making traditions. Though removed from the thoughtfully conceived original village enclave closely adjacent to the Missouri River, and despite physical alterations associated with the building's relocation late in the period of historic significance (1953) Independence Church endures as a significant feature that embodies more than 100 years of Hidatsa accommodation of cultural change, religious faith, and hope for renewal.

8. Statement of Significance

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

- [X] 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.)

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

Areas of Significance
(Enter categories from instructions.)

_ETHNIC HERITAGE: Native American, Hidatsa_____
_RELIGION: Accommodation of Christian mission_____
_SOCIAL HISTORY: Promoting the lifeways and well-being of a social group___
POLITIC/GOVERNMENT: Political interventions affecting governance and land use policy
_ARCHITECTURE: Design and construction of a related set of mission churches_____
_____

Period of Significance
__1906-1953; active use of Independence Christian worship buildings_____
__1949-1953; Forced relocation of church and cemetery by U.S. Corps of Engineers_____
_____

Significant Dates
__1906; Construction of social fellowship hall_____
__1910-1912; Construction and dedication of extant church
__(1876-1905), 1906-1922; Missionary role of Dr. Charles L. Hall__
__1926; Ordination of Rev. Edward Goodbird_____
__1953; relocation of Independence Church and related cemetery_____
_____

Significant Person
(Complete only if Criterion B is marked above.)
_____
_____
_____

Cultural Affiliation
__Hidatsa_____
_____
_____

Architect/Builder
__Rev. Dr. Charles Lemon Hall (architect/designer)_____
__John and Ray Doran; carpenter/builders_____
__Lars and Martin Dahl; carpenter/builders_____

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

The Independence Congregational Church and cemetery property is locally significant under National Register Criterion "A" for its association with patterns of historical events relating to religious missionary service to Native Americans. Independence Church and related mission churches on the Fort Berthold Reservation reflect a complex pattern of historical events and cultural convergence. The mission church established by Dr. Charles Lemon Hall represented qualified acceptance of Christian faith by respected Hidatsa elders who adopted practices that were consistent with enduring cultural traditions. This set of related reservation churches is unified by consistent architectural design characteristics. As a feature of cultural context, the churches embody lifeways, beliefs, cultural priorities, and social traditions during the transition from unified village life to scattered settlements under the allotment system.

Independence Church in particular, reflects the disruption of autonomous village life and forced relocation from established community sites on the Missouri River bottomlands. The tragic consequence of imposed U.S. government water development policy is a key aspect of the Independence Church property's national significance. The catastrophic flood imposed by U.S. Army Corps of Engineers dam construction on the upper Missouri after World War II caused displacement of thoughtfully established communities, severing the longstanding relationship between the Mandan, Hidatsa, and Arikara nations with productive and sustainable habitation on the bottomlands. Thus, the negative effect of U.S. government policies on well-established indigenous populations is memorialized in the relocation of reservation churches and burial sites to new locations remote from the river bottom as part of a series of destructive historical events with national significance (between sovereign nations).

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

Narrative statement of significance:

Independence Church and cemetery are a tangible embodiment of an exceptionally significant convergence of events, imposed policies, and cultural reconciliation locally, regionally, and

nationally. The greatest significance of the property is as an expression of community among friends, clan families, and neighbors of the Three Affiliated Tribes. The individual property's period of significance is an aspect of the longer period of significance in relations between sovereign nations from 1876 to 1953; reflecting cultural discontinuity from close-knit community at Like-A-Fishhook village, to independent village life following disruptive land allotments, to fragmentation of the tribal nations following unilaterally imposed U.S. government policies in the 1950s.

With respect to ETHNIC HERITAGE, the church property and cemetery are significant for their associations with Native Americans, especially Hidatsa people. The church and cemetery are remnant features of a much longer legacy of historic patterns and events associated with cultural adjustments by the Hidatsa from 1876 to 1949. The Three Affiliated Tribes (Mandan, Hidatsa, and Arikara) were particularly accommodating to European immigrant culture on the northern Great Plains. Historical accounts in the detailed records of Charles Lemon Hall, Harold Case, Orin G. Libby, and Gilbert Wilson yield abundant evidence of cultural resiliency within a dramatically ever-changing context of settlement and development.[3]

The Independence Church is part of a linear cultural transformation and resiliency, directly associated with Hidatsa relocation[4] from Like-A-Fishhook village (at about the time of Charles Hall's arrival there in 1876), to establishment of the Elbowwoods and Independence settlements based on federally imposed land allotments (1876-1953), to continued dispersal of reservation segments after 1953. A thoughtfully considered, sustainable network of closely-spaced scattered villages along both sides of the Missouri River held the larger community together and allowed for continuation of tribal and clan affiliations, while accommodating newly imported traditions that promised benefits in terms of education, healthcare, and agricultural technology. Many Hidatsa families became capable and successful cattle ranchers, delivering livestock to Chicago by train. Adjustments of the Hidatsa people to these changes at the turn of the twentieth-century may even remind us that other non-Indian rural communities were struggling to accommodate the effects of modernization at the same time.

[3] Field records that document the accommodating orientation of the Mandan, Hidatsa, and Arikara to western European cultures can be demonstrated even further back historically, as in the field records, paintings, and journals of Karl Bodmer and the Lewis and Clark expedition.

[4] A more detailed analysis of this transformation is addressed in Gilman (1987), *The Way to Independence*.

Establishing community infrastructure at Independence village reflects qualified acceptance of non-Indian social institutions when new knowledge and practices benefited stability of the native community. Among the Three Affiliated Tribes, the historical record suggests that Hidatsa elders were particularly accommodating and receptive to Dr. Hall's social service mission, which offered local education, healthcare, trade goods, and dietary improvements without resorting so heavily on the disruptive boarding school approach.[5] "White Shield, the old Ree chief, said in regard to (our problem), 'If you feed the children, they will come to school like flies to syrup.' His advice was taken, and *[after five days' recorded attendance]* a Friday dinner, in the manner of the white man, was provided. This was as attractive as ice cream and lollipops. The school became a popular institution, especially on Fridays." [Jondahl, quoting Hall's notes]

"Hall's *[well-documented]* passion for learning and teaching in the three languages helped foster communication, trust, and unity among the tribes and mission workers. The Interior Department had dictated that, in government schools, all textbook and instruction must be in the English language. Hall chose to ignore the established mandate. He immersed himself in learning, then teaching and preaching in the Mandan, Hidatsa and Arikara languages." [Jondahl: 79] This sensible commitment to flexible, culturally respectful learning was continued by each of Hall's wives (Emma Hall and later Susan Webb Hall), who taught at the Congregationalist mission schools.

At Independence village, elders reconciled Christian religion within beliefs of Hidatsa people. "In particular, translation of hymns was a high priority. Apparently this strategy worked. In 1879, Emma commented, "The hymns are sung all over the camp.'" [quoted in, Jondahl:81] In retrospect, it could be fairly reasoned that Dr. Hall's ecumenical approach was much more encouraging of local values than even the well-intentioned but one-sided research inquiries by ethnographers and anthropologists like O. G. Libby and Gilbert Wilson, who focused on recording and placing heritage in protective repositories rather than promoting continued renewal of language and customs.

BURIAL CUSTOMS are expressed as an aspect of significance at relocated Independence Church. Few customs are as durable as the manner by which we humans show respect for the dead. The

[5] Historians have attributed this unusual degree of cultural negotiation and accommodation to a variety of factors, some having to do with individual personalities and others attributable to a long tradition of cultural accommodation among trading cultures on the Hidatsa side, paired with Hall's Progressive-era education and missionary training.

Christian missionaries recognized the need to accommodate closely-held beliefs about the deceased, including the custom of cutting one's hair out of sorrowful respect for the departed. As with transfer of medicine bundles and responsibilities for shrines, and burial traditions distinct from church architecture, many of the ancient customs continue to the present day, parallel with western Christian practices.

> Even the most Christian ways of honoring the dead underwent a subtle transformation in Hidatsa hands. In the 1880s, the missions started to promote observance of Decoration Day (now called Memorial Day). Students at the mission school were sent to gather flowers, then 'formed in line and marched around about way bearing their few flowers to our little Christian graveyard.' The custom caught on and Decoration Day was one of the major holidays of the year for the people of Independence.
>
> Goodbird continued, 'All our people come to the church house and camp in a circle. Last year we had about ten tents. Sometimes two or three families would be in one tent. All our Independence friends came, and also some from Shell Creek and from the Little Missouri.'
>
> "At noon we had dinner and in the afternoon we all got flowers in our hands and every family who had anyone dead in the cemetery near our church house, got a [clan] father or a [clan] aunt of the deceased, to go out and decorate the dead one's grave . . . then go out and clean the grave, pulling out all the weeds and removing any stones or chips or anything. At two o'clock in the afternoon we made a procession and marched to the cemetery . . . led by two old scouts (Black Chest and High Eagle). . . . . We marched clear around the graveyard, and sang some hymns.'
>
> Then Goodbird made a speech: 'Many of these loved ones did not die fighting against the enemy, yet they too were brave warriors against evil and temptation. Now they are gone from us. But they are in a new world – the Ghost Land. They are with God. I am sure they will find themselves in a good, safe, comfortable place.
>
> "Some older Indians found the new attitudes toward burial amusing. When Catholic missionaries tried to convert Francis Porcupine by telling him that he would be comfortably buried in their cemetery with a fence around it, he said wryly, 'How nice it would be to be buried inside your grave yard. I could sit up in my grave and admire that pretty iron fence. [Hall, 1937)
>
> "Wolf Chief also had his opinion: 'White people seem to want to make a grave to be just like a home for the dead man.' But, he added diplomatically, 'I think that is a pretty good custom.'
>
> [Wilson, 1914]

With obligatory relocation of graves undertaken by U.S. government agency just ahead of the imposed flood, relocated graves in the fenced church yard can be thought of, not so much as a designed cemetery, as a relocation of burial sites. The site does currently continue in active use for burials. The graves reflect a variety of sentiments from somber memorial to bright, joyous, exuberant celebrations honoring ancestors' lives. Photographic images on the headstones honor ancestors while invoking their non-Christian names in English and Hidatsa language. Acknowledged remembrance of the departed is sometimes commemorated by respectfully placing memorial pebbles on the

headstones (as is commonly done at Jewish cemeteries), or leaving offerings of corn leaves or red calico cloth. Granite and marble headstones are typical of those found at many other Christian cemeteries. Ground-set wolf stones are less familiar among most Protestant denominations. Graves commemorating military service and bravery are distinguished in reflecting patriotic honor.

RELIGIOUS significance, and accommodation of Christian mission by tribal elders.

The Congregationalist UCC mission at Fort Berthold can be seen in the context of federally endorsed national policy toward Native American communities at about the time of North Dakota statehood. Both Congregationalist and Catholic mission schools were encouraged. Sadly, the end result of many of many mission schools was to send a generation of young people away from their families and home communities to now-infamous boarding schools.[6] The missionary role of Dr. Charles L. Hall (1876-1922) stands as a marked exception, in accommodating and celebrating local traditions, language, and beliefs. Charles Lemon Hall was born in England in 1847. He received one year of cursory architectural preparation at City College and Union Seminary in New York and at Andover Theological Seminary in Newton Centre, Massachusetts. (Charles and Emma) Hall's mission efforts were begun at Like-a-Fishhook village on the Missouri River. The chiefs of the Three Affiliated Tribes—Son of the Star, Crows Breast, and Red Cow—deeded the mission sufficient land for its work and promised to "protect the American Board and their Missionaries in their rights." The mission at Fort Berthold developed gradually, and nine years elapsed before Hall organized the first Arikara church at Nishu, in 1885.

The name “Ho-Washte” (Good Voice) was given to Charles Hall during his earlier South Dakota mission to the Dakota-Lakota-Sisseton “Sioux”. Though that Siouan name would have made no sense linguistically to the Mandan, Hidatsa, or Arikara, as a nickname it was picked up by school-aged children almost as an inside joke and eventually stuck with Hall, to which he in no-way objected. With the Dawes Allotment Act and displacement from Like-A-Fishhook, The Congregationalist mission and local school were relocated to Elbowwoods in 1876. Compared with doctrinaire proselytizing from the discredited boarding school era, Dr. Hall maintained an open-minded flexibility toward sharing the Christian gospel. From first contact at Like-A-Fishhook, and emanating from the way he organized the

[6] Such as Haskell Indian Industrial Training School in Kansas, Carlisle School in Pennsylvania, Fort Totten Industrial School in North Dakota, Flandreau, Pine Ridge, and others in South Dakota.

Elbowwoods mission school, Hall's flexible, open receptivity to local traditions – together with his grasp of the importance of maintaining and encouraging local language -- valued and preserved local heritage and traditions as a means of proclaiming faith. One of Hall's particular triumphs in advancing the Christian faith among the Hidatsa was the religious training and eventual ordination of Rev. Edward Goodbird (1925). Goodbird was respected for his judgment, and appreciated for his teaching in the Hidatsa's language

> "In his Christianity, Goodbird achieved a synthesis of white and Hidatsa values. His beliefs were like himself: kind-hearted and forgiving. Translating from English to Hidatsa was not the only challenge he faced, for his neighbors tended to expect from the Christian church the same sorts of benefits that societies and sacred ceremonies had once offered." [Gilman: 280]

With social fellowship and schools as his starting point, Hall's Progressive-era values and Congregationalist approach (which reconciled Christian faith and immigrant institutions with local knowledge and experience), was received by a graciously accommodating, well-established community. A log-built social fellowship hall was constructed first at Independence village (in 1906). [see photo in Gilman:279] The fascinating process by which the Independence congregation was established is well-documented by the accommodating reception given to Hall's Christian mission by the first generation of congregants, at precisely the time the Independence church was being built. The surviving church building embodies these events.

> Wolf Chief, perhaps influenced by Goodbird, also decided to join the Christian church. "His idea about the Christian way is this, said Goodbird: "I have traveled very faithfully the way of the Indian gods, but they never helped me, and I never got any aid from them . . . Now I am going to see if God will not help me. If God will help me so that I have plenty, and if God gives me a long life, I am sure his way will be best, and when I die, God will give me a new life with him in the Spirit." [Gilman: 280, quoting Wilson, 1913]

> "In 1907 Wolf Chief made a decision that would raise a storm of controversy, set his neighbors against him, and make it impossible for him to go back to the traditions and beliefs of his forefathers. When Wolf Chief's father, Small Ankle, died in 1888, he was still the keeper of the sacred bundle of the Waterbuster or Midipadi clan. It was the same bundle that Missouri River had borne on the tribe's pilgrimage to Like-A-Fishhook Village.
>
> "But when Small Ankle died, no member of the Waterbuster clan had come forward to buy the bundle. It remained standing in its wooden shrine in Small Ankle's lodge at Independence, where Wolf Chief's mother lived until 1901. After her death, Wolf Chief realized that, without wanting to, he had become responsible for it.
>
> "The keeper had grave responsibilities, for the bundle could not be treated with disrespect. It had to be stored in a certain way, and certain ceremonies had to be performed for it. Failure to do so could be disastrous. *{In addition to being a member of a different clan from his father, because clans were inherited*

> *through the mother's side]* as misfortune plagued his family, Wolf Chief had begun to resent the gods he had always served. 'When we worshipped the old gods and when we were sick, they never helped us, and the people all died. . . . All my children died but one little boy and one little girl. So I have left the old way and now I intend to travel the Christian way as long as I live." [Gilman: 296-7, as retold by Gilbert Wilson 1907] [7]

At Dr. Hall's encouragement, the Independence Church congregation was formed in 1900, with the fellowship hall as their first church home. The church was built at Independence beginning with local fundraising in 1910, and the completed church was dedicated in service in 1912. The pragmatic aspects of raising local funds and constructing the church building that stands today, cannot really be separated from the generous, open-hearted acceptance of the Congregationalist Christian faith by the Hidatsa. Dr. Hall's journals meticulously account for gifts toward the building fund by local Hidatsa faithful. Individual contributions toward the overall $1200 goal ranged from one dollar given by Poor Wolf on November 27, 1910 to the gift to the building fund of a "good pony" and other livestock; these were clearly gifts of faith given generously from the heart.

> "Wolf Chief played an important role in one of the greatest accomplishments of Goodbird's ministry to the Independence community: the building of the new chapel in 1910. The project was initiated and carried through entirely by the Indians. 'Wolf Chief and Tom Smith started the movement,' Goodbird said. 'A council was called in Wolf Chief's house. A number of men came, with their wives . . . . Wolf Chief made a speech to us, 'We Christian people should have a house to worship in. We should try to raise money for a church house where we can go and worship.
>
> "Wolf Chief gave us ten acres of land [at Independence] for our church house. . . . Wolf Chief said that he did not want us to have a little piece of land around the church house. He said that when he went among the white people he saw that they had a piece of land around their houses, and we should be ashamed not to have a piece of land around God's house. . . ."

With Dr. Hall's retirement from active mission work in 1922, leadership of the mission gradually transitioned from Hall to Rev. Harold Case (1922-1954). Case continued many of Hall's practices for meticulous record-keeping and encouragement of a local variant of Congregationalist doctrine. Rev. Case's advocacy on behalf of the Three Affiliated Tribes has been compiled in a serialized book *100-Years at Fort Berthold*. Sadly, Case was in the impossible position of trying to represent the Three Affiliated Tribes at a time when the U.S. federal government's adoption of the Pick-Sloan plan for

[7] Details of the disposition of the Waterbuster sacred medicine bundle are a fascinating story in themselves, involving some deception and trickery that led to the bundle's transportation to a private anthropological collection, to the restoration of the bundle in clan hands. Along the way, Wolf Chief and others learned valuable lessons about the kinds of misfortune that can beset someone who takes liberties with sacred objects. [Gilman: 296-300]

water resource development dictated that no other outcome would be permitted short of forced abandonment of local villages and community life on the bottomlands. Even through fragmentation of reservation segments, Hidatsa religious leadership continued through the Fort Berthold Council of Congregational Churches and eventually led to important leadership roles in the Council for American Indian Ministry (CAIM) ecclesiological movement. In 1957 the Congregationalist denomination merged with the Evangelical and Reformed churches and became the United Church of Christ (UCC). [Helphrey, 2011: 36-41]

SOCIAL HISTORY: Promoting the lifeways and wellbeing of a social group.

Social history in the early years of independent village life is especially well-captured by the 1987 Gilman book *The Way to Independence*, in which the author acknowledges that the whole notion of cultural "independence" was probably foreign to the Hidatsa people who left their Mandan and Arikara neighbors to establish the village at Independence. For many generations, relationships among the Mandan, Hidatsa (sometimes referred to as Gros Ventres), and Arikara (sometimes referred to historically as Ree) were closely collaborative, and virtually communal. Cultural learning from open-minded interactions with Hidatsa people is well-documented by Dr. Charles Hall, Dr. Orin G. Libby (affiliated with the University of North Dakota and director of the State Historical Society of North Dakota) and by Minnesota Historical Society ethnographer Gilbert L. Wilson. The special resiliency of Hidatsa people to modernizing influences reveals the positive power and impact of their accommodation of both Indian and non-Indian cultural traditions. Dr. Hall actively encouraged continued used of Hidatsa language, through biblical translations, worship songbooks, and lay preaching using familiar storytelling methods. Essentially, 100-years after Hall's mission there are very few Mandan language speakers (many experts say as few as two), but viable efforts to encourage renewal of the Hidatsa language continue, in part due to the acceptance and appreciation of that distinct dialect during Dr. Hall's era.

Sustainable village life and economic progress of scattered villages with Elbowwoods at their core, reflect correlations and similarities with other non-Indian immigrant groups adjusting to changes from rural life to modern, mechanized, regulated society at the beginning of the twentieth century. After the Dawes Allotment Act (1887) and the relocation from Like-A-Fishhook, each of the Three Affiliated

Tribes differentiated themselves based on discrete communities formed by Mandan, Hidatsa, and Arikara. Local control of land use and village infrastructure was an essential aspect of self-determination, reflected in the relationship of villages to the river and to Elbowwoods. The villages were unified by their relationship to the riparian setting and the cultural significance of the river as a living spirit. These observations were confirmed by the importance of well-organized river crossings by ferry, boats, and a later-constructed crossing bridge as a linking feature for villages that were as much linked by the river as separated by it. With the Elbowwoods mission as a center for business and economic exchange, as well as for religion, education, and cultural exchange, villages like Shell Creek, Nishu and Independence remained viable, unifying cultural enclaves with a sense of local ownership. That sense of investment and local pride is certainly embodied by the building of churches in each community, using funds and labor raised from local sources.

Following from the earlier tradition of dance lodges, social fellowship halls were established first by the Mandan, Hidatsa, and Arikara Christian communities, providing impetus for more formally structured worship infrastructure. The log-built fellowship hall or "Soup Hall" at Independence village was the site of dances for returning war veterans (following the first World War), and was later used for memorable masquerade balls. The Independence Soup Hall was the first platform for ordained Hidatsa Rev. Edward Goodbird. Local lay preachers from the tribal community, like Francis Charging, also continued teaching and preaching in the Hidatsa language. Accounts of events at the Soup Hall, and remembered stories about river crossings by boat, by ferry, across the ice, and at Elbowwoods' Four Bears Bridge are graciously shared for this nomination by Hidatsa elders Tillie and Reba Walker.[8] The sisters also reminisce about trying to hide under a blanket in the back of a wagon, to avoid having to attend day school at Elbowwoods. With a twinkle in their eyes they recall a favorite Christian hymn from the hymnal translated by Dr. Hall that suited the occasion, "Hide Me, Oh My Savior."

Weathering the Great Depression along the Missouri bottomlands.

With years of unrelenting drought, the 1930s were a disastrous time for all people living on the Great Plains, but people of the Three Affiliated Tribes may have been slightly better prepared than others to withstand deprivation and hardship. The small settlement enclaves they had established in

[8] Walker, Reba and Tillie Walker. Interview with Fern Swenson and Steve Martens at the North Dakota Heritage Center, Bismarck, ND: August 29, 2014.

the protected draws and timber land of the Missouri River bottom offered a slight measure of protection and food for livestock while most livestock on the northern Plains died from starvation.

Constructed as a highway bridge across the Missouri River, the (1934) Four Bears Bridge just west from Elbowwoods (a reliable all-weather river crossing point between Elbowwoods and Independence) was a feature of practical benefit as well as tremendous local pride when dedicated in 1934. Following relocation from Like-A-Fishook, the Three Affiliated Tribes increasingly differentiated themselves based on discrete communities formed by each Mandan, Hidatsa, and Arikara. An amusing anecdote captured by the *WPA North Dakota Guide to the Northern Prairie State* (1938), as part of a tourism excursion along the Missouri River reservation lands, captures some of this increasing assertion of pride in heritage and individuality:

> "Left on ND8 to Four Bears Bridge, 1 m., the bridge with 19 names. When it was built, the Mandans wished it to be named for their chief Four Bears, subject of many paintings by the artist Catlin who visited this section more than a century ago. The Hidatsa wished it named for their chief Four Bears *(an entirely different person, with only the same name in common)*, who died a few years before the bridge was built. Because of the tribal jealousies it was decided to name the southern end for the Mandan chief, and the northern end for the Hidatsa chief. At each end is (was) a plaque bearing the names of chiefs of both tribes given as associate titles to the bridge: for the Mandans there are Charging Eagle, Red Buffalo Cow, Flying Eagle, Black Eagle, and Waterchief; for the Hidatsa, Poor Wolf, Porcupine, Crow Paunch, Big Brave, Crow-Flies-High, Big Hawk, and Old Dog. This arrangement proved unsatisfactory to the Arikara, and a partial compromise was effected by adding the names of five of their chiefs, Bear Chief, Son-of-the-Star, White Shield, Peter Beauchamp, Sr., and Bobtail Bull, as associates."
>
> [Schlasinger, 1938:214]

The brief period (1934 to 1949), when tribal communities were linked by the Four Bears Bridge, may have been one of the more positive high-points of the relocation era. Relocating the bridge further upstream in 1949 was but one of many destructive impacts of the Garrison Dam construction. Social history among the Three Affiliated Tribes, and their remarkable resiliency, is well documented by Vandevelder's 2004 book *Coyote Warrior: One Man, Three Tribes, and the Trial that Forged a Nation*.

> A black guy, an Indian, and a white guy arrive at the pearly gates. . . . Saint Peter says, 'Welcome to heaven. This is your lucky day. You get to pick the heaven of your dreams.' So the black guy goes first. 'I want to be in heaven with lots of brothers and sisters and great music.' Saint Peter says, No problem, that's exactly what you'll find behind door number one.' Next, the Indian steps up. 'What do you want heaven to be?' The old Indian doesn't hesitate. 'I want heaven to have beautiful mountain streams and deep forests and plenty of food to eat.' Saint Peter says, 'No problem, Chief, that's exactly what you'll find behind door number three.' Then the white guy steps up and Saint Peter says, 'What do you want heaven to look like?' And the white guy says, 'Where did that Indian go?"
>
> [Indigenous Environmental Network director Tom Goldtooth, quoted by Vandevelder:3]

ARCHITECTURE: Design and construction of a related set of mission churches.

The Independence Congregation was organized in 1900 to serve Hidatsa congregants. A log-built social fellowship hall (sometimes referred to as the "Soup Hall") was constructed first, and from this simple building the first Hidatsa preacher, Goodbird, delivered worship services in the Hidatsa language shortly before his ordination in 1926. Elders recall that the social fellowship "Soup Hall" remained in active use as a community center for many years, including its use for masquerade balls for returning servicemen. When the Independence Congregation was active, typically about 20 church members congregated at the church, but at important event times, there are accounts of as many as 125 worshippers congregating there, sometimes participating in services from outdoors by observing through the windows. Wood framed buildings constructed as part of the mission were sometimes referred to as "buildings with eyes" because the windows differed significantly from traditional, enclosed earth lodge and log structures.

Dr. Hall's meticulous record-keeping is a remarkable treasure-trove documenting the process of constructing each of the six mission churches. Clearly the funds were all raised through the generosity of the Native American congregants. At Independence, this $1200 public building on the North Dakota frontier was paid for entirely by local fund-raising among the Hidatsa. Hall's scrupulous accounting entries and journals precisely record each receipt and expenditure, including several generous gifts of ponies and saleable livestock. Hall's journal entries from May 7, 1910 indicate, "Began work at Independence, laying out chapel and grounds." By Sunday, October 16, 1910 he entered, "Independence; my first service in new chapel. Fine warm weather continues."

Architectural design judgment about each of the mission churches was clearly directed by Dr. Hall prior to 1922 when he retired. Thus, Hall's year of architectural training at City College of New York before his mission calling is of some interest. A sketchbook retained in his papers suggests that most of his architectural training was in the area of ornamental line drawing. There are no recorded architectural drawings of the Independence Church, but Hall's and Case's papers include several sketch floorplans for mission school buildings and a pastor's residence. One drawing is clearly delineated and noted in Charles Hall's graphic "hand," comparable with his journal notations. In the

early years of Hall's mission service, both in New York and South Dakota, he likely studied church designs illustrated in church literature and other published magazines. Following from the Arts and Crafts revival movement, the Craftsman and Mission styles of architecture were becoming popularized in the 1890s and early 1900s, and their simple honesty would have had much appeal for mission churches.

Descriptive characteristics noted at Independence Church include gabled ends that are flanked by a projecting gabled entrance. Structural bracketing and exposed square timber bracing characterize the bell tower, with very broad low-pitched hipped roof, sometimes with horizontal louvers infilling the upper tower. Craftsman details include exposed rafter tails at the eave overhangs, and gable roof overhangs. Spatial organization and detailing of all the Hall-era mission churches are very similar, forming an interesting comparative set. Circumstances of local fundraising and construction were quite similar for all the Congregational reservation churches. Most of the churches were clad with cedar lap siding, sometimes articulated by ornamental cedar shingle siding in the gable ends, but occasionally the exterior finish appears to be stucco plaster. Windows into the sanctuaries are straightforward, serving ventilation and daylighting, but with no frivolous ornamentation.

The mission records yield insight into the process of constructing a substantial public building on the emergent North Dakota frontier, at just about the time the reservation was first being served by commercial railroads. Railroad delivery of building materials (Bovey-Shute lumberyard at VanHook or Parshall; milled timber lumber and bricks were produced at Elbowwoods; all materials were transported across the Missouri River by Independence ferry in the summer months. Immigrant Doran brothers (John and Ray) and Dahl brothers (Lars and Martin) were retained as experienced carpenter builders to guide the work. Hall notes that the carpenters arrived at Independence by stagecoach and their pay included meals during the time they were on site.

The excellent documentary record of how each of the Congregational mission churches was planned, funded, and constructed suggests that even in their relocated state, they may be suitable for consideration of a National Register Multiple Property Submission based on their consistent architectural characteristics of style and design, together with their important associative historical events. A few business records from Bovey-Shute Lumber Company, later from Piper-Howe

Lumber Company in Garrison, and still later architectural drawings (1928 onwards) by architect Edwin Molander from Minot and Vincent D. Case, Architect in LaCanada, CA add to the historical record. Relevant churches (see Additional Documentation Fig. 9) include Like-A-Fishhook Chapel (1876 precursor, no longer extant); Elbowwoods Church and Mission School 1896-1910 (renamed Susan Webb Hall Memorial and relocated near Parshall); Independence Congregational Church, 1900, 1910-1912; Shell Creek Church (1922, Hidatsa; relocated to New Town 1953); Nishu Village and White Shield Congregational Church (Arikara 1900, 1926-27); and Twin Buttes (former Nueta village, Mandan, 1926.) The history of these distinctively Craftsman/Mission style churches is summarized by Helphrey, (2011).

POLITICAL/GOVERNMENTAL aspects of significance:

Inequitable relations between sovereign nations is an aspect of historic significance that is especially difficult to discuss and uncomfortable to acknowledge. The series of political interferences with local sovereignty affects local governance, cultural self-determination, and land use policy. With flooding of the bottomlands and displacement/disruption of communities (1949-1953), Independence Church and cemetery are relict features of a vital, sustainable local community, unified by a meaningful relationship to setting and social supportive relationships. Relocation under the Dawes Allotment Act set in motion the disruptive process of severing close community ties, and set the stage for further consequences of the unilaterally-enacted Pick-Sloan flooding of indigenous homelands. Accounts of the flooding of the bottomlands and explosive demolition of mission buildings and other serviceable structures at Elbowwoods often express the loss in terms of elders who affirmed that, along with their homes and villages, they would rather go under water and die with the rising flood than relocate. With homelands of the Three Affiliated Tribes now fragmented into scattered reservation segments, the contemporary local sense of resiliency and belonging to a unified community, with shared cultural memory is remarkable.

> Our experience of the dam was violent. . . . It tore families apart behind a thousand doors. It had the effect of disassimilating people from their origin, and ripping up their identities, and tossing them to the winds of fate and misfortune like so much confetti. In Elbowoods, we still had the old relationships that were much like the villages on the Knife River. And at Nishu and Shell Creek, Red Butte and Independence, these communities were the last connection we had to the Knife River Villages, to a world that was a beautiful web of relationships, of relatedness. Today, when my brothers and sisters and I look across this lake to where our communities once thrived and sustained us, we don't only lament the loss of the physical place. Surely we loved that land more than any other. But what was taken away was more than the land. We look out across that water today and we are reminded that as a people, we were whole

> once. We sang and we danced. We have to live with that loss every day. What the Allotment Era started in the 1800s, the Garrison Dam finished. Now it's up to us, to this generation, to start dancing again.
>
> [quoted in Vandevelder:244]

In more poetic terms, with the church and cemetery as the last vestigial remnants of village life, the sense of loss and longing as one looks out from Independence Point to Independence Hill, now just a tiny island that is mostly under the waters of the reservoir, correlates closely with an account related by Vandevelder (p.243):

> When we arrive at their favorite lookout, it is immediately obvious why they enjoy coming here. Far below, a light breeze has picked up and corrugated the surface of the lake. The high white clouds overhead hurry off toward evening. Spokes of silver light wheel through the western clouds and skip over the moody surface of the inland sea that spreads beneath us for miles in all directions. Bucky lifts his nose and fills his lungs. A hawk soars overhead, getting a free ride on the steady currents. Crusoe switches his eyeglasses and squints to the far side. Then he lifts his arm and points.
>
> "You see where that light's moving, way over there, in that valley . . . oops, there it went. That was Red Butte, And over there," he says swinging his arm fifteen degrees toward the south, "that was Beaver Creek, right between those two low hills."
>
> That spot on the water, look at where the light's hitting . . ." says Phyllis. She's pointing at something in the middle of the lake, where a medallion of sunlight has burst across the gray surface.
>
> That's right where our place was," says Marilyn.
>
> "That's what I thought," says Phyllis.
>
> "Sure is," says Bucky. He points, too.
>
> "Look, it's moving right across the horse pasture, up toward the house."

Political circumstances and unilateral governmental policies that disrupted traditional communities began with allotments and the boarding school era. Relocation under the Dawes Allotment Act set in motion the disruptive process of severing close community ties, and set the stage for further consequences of the Pick-Sloan flooding of indigenous homelands. With homelands of the Three Affiliated Tribes fragmented into scattered reservation segments, the local sense of belonging to a unified community, with shared cultural memory is remarkable. Explosive demolition of other serviceable buildings at Elbowwoods mission village occurred parallel to relocation of Independence Church and related cemetery (1953). Self-determination, "ownership of faith," and active involvement with Council for American Indian Ministry (CAIM) demonstrate local commitment to religious values that benefitted the community and enable renewal of the tribal communities in response to unbelievably disruptive -- many would say "genocidal" -- effects of flooding that divided the reservation into disparate segments and severed relationships. Remarkable hopefulness and local

pride in heritage motivates continued respect for relocated burial sites and for shared aspects of community – a still-unified community that now embodies the four disparate segments.

Summary conclusions about historic significance under National Register Criterion "A":

There are significant associations of Independence Church and cemetery with respected Hidatsa elders, synthesizing traditional beliefs with Christian doctrine and practices. Dr. Charles Hall's introduction of socially conscious Protestant religious faith, and measured receptivity by the Hidatsa, in particular, affected tribal community life in terms of religion, education, economic development, health, and social customs. Architecture aside, the greater significance of the property is its associations with historical events and the history of Hidatsa community relating to longstanding tribal neighbors and acceptance of the Christian mission into their community, as well as their continuing adjustments to the catastrophic events of 1949-1953. The impact of continuing federal interventions on local community cannot be redressed by perfunctory mitigation in the form of token relocation of graves and a few buildings. Resiliency of the Mandan, Hidatsa, and Arikara nations is a testament to the depth of their faith, and a durable hopefulness that they will keep faith with their heritage.

The Dawes Allotment Act (1887), subsequent forced relocation, and flooding imposed by U.S. government engineered construction of the river impoundment (and ensuing development) strained the tribal community. Independence Church has significant associations with other respected Hidatsa elders, and like the other Congregational mission churches on Fort Berthold Reservation, played an important part in synthesizing traditional beliefs with Christian doctrine and practices. Though the names of the generation of tribal leaders and non-Indian contributors are insufficiently acknowledged in historic literature, the oral history of their contributions to historical events remain well-understood and locally valued. These were the wise, thoughtful people who charted the course of future events that have impacted generations of Hidatsa and non-Indians on the western North Dakota landscape. The church and cemetery are tangible, physical features manifesting more than a hundred years of sharing and giving on the one hand; taking, exploitation, and displacement on the other. From an architectural historian's perspective, it is remarkable that little churches like Independence, continue embodying such good will and hopeful celebration of Christian faith in terms of heritage and renewal.

Importantly, Hall's flexible and open-minded approach to Christianity as a two-way, give and take process, was accepted by the Three Affiliated Tribes on their own terms, retaining important cultural values and understandings. Later generations of Hidatsa elders accepted "ownership" of their faith and became actively involved with leadership in the Council for American Indian Ministry (CAIM), demonstrating local commitment to religious values that benefitted the community and enabled renewal of the tribal communities in response to unbelievably disruptive -- arguably "genocidal" -- effects of flooding that divided the reservation into disparate segments and severed relationships among family, kinship clan groups, and supportive neighbors. Consequences of displacement among the Christian community of Mandan, Hidatsa, and Arikara were similarly disruptive and destructive. The preserved Independence Church and cemetery property reflects continued respect for shared aspects of a community of faith, and a truly sustainable understanding of the meaning of place.

Summary recommendation:

The relocated Independence Congregationalist Mission Church and related cemetery burial sites are National Register significant both locally and nationally under Criterion A for their embodiment of broad patterns of historical events associated with ethnic heritage, religion, and burial customs, social history, architecture, and governmental relations between sovereign nations relating to land use policy.

Discussion of Criteria Considerations:

Ordinarily, places used for religious purposes, cemeteries (and graves of historical figures), and relocated properties require special justification in terms of National Register eligibility criteria. For National Register purposes, several "Criteria Considerations" apply to the Independence Congregational Church property.

Justification under Criteria Consideration A:

A religious property deriving primary significance from historical importance.

Under Criteria Consideration A, the church building is used only occasionally for religious purposes; but remains a visible landmark feature recalling the village of Independence and the establishment of Christian faith by the Congregational mission. The property derives its primary significance from historical importance relating to a distinct ethnic enclave, and as the earliest surviving feature of a set of six Native-American mission churches built by the Three

Affiliated Tribes, for whom there are few architectural embodiments of heritage and village life so profoundly disrupted by U.S. Government policies and construction of a hydro-electric dam.

Justification under Criteria Consideration B:
A building removed from its original location, but which is a surviving structure most importantly associated with historical event (displacement and relocation).

Under Criteria Consideration B, the church building is primarily important for its direct associations with historic persons (especially tribal elders) from the generation prior to North Dakota statehood. Apart from continuing knowledge of these tremendously important historic persons shared through oral history, there is scant tangible evidence of the communities they formed. Removal of the building itself under a U.S. federal mandate is of paramount importance in reflecting the secondary consequences of governmental policy relating to imposed water development.

From a historical perspective, the building also has architectural value reflecting the Progressive era Craftsman/Mission style. The forced relocation of the building in 1953 occurred within the second period of historical significance, guided by the well-reasoned judgment of Hidatsa members of the Congregational community of faith.

Justification under Criteria Consideration D:
A cemetery deriving its primary significance from graves of persons with transcendent importance, and from association with historic events (displacement and relocation).

Under Criteria Consideration D, the cemetery relates directly to the church, but more importantly to village life at Independence from 1878 to 1949 when intentional flooding of the Missouri River bottomland began. The cemetery's importance resides in its cultural associations with the Hidatsa, and with the historical gift of the property for this purpose.

Grave markers and historical monuments on the property are directly associated with persons and events commemorating the heritage of a distinct Native American community. The cemetery memorializes several generations of respected elders who welcomed the Congregationalist mission, and European-immigrant culture more broadly. With relocation from their original burial sites, commemorative monuments and grave markers in the

cemetery pay proper respect to persons of transcendent importance. The cemetery also commemorates contributions of U.S. military veterans from the Hidatsa community.

The Criteria Consideration of "transcendent importance" has particular meaning for the significance of this property. Though the names of the generation of tribal leaders and non-Indian contributors are insufficiently acknowledged in historic literature, the oral history of their contributions to historical events remains well-understood and locally valued. These were the people who charted the course of future events impacting generations of Hidatsa and non-Indians on the western North Dakota landscape. The church and cemetery are tangible, physical features manifesting more than a hundred years of sharing and giving on the one hand; taking, exploitation, and displacement on the other. It is remarkable that the little church continues to embody such good will and celebration of Christian faith in terms of hopefulness and renewal.

9. Major Bibliographical References

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

"Independence UCC Congregationalist Mission Church"
(Dunn County, Mandaree segment, Fort Berthold Reservation of the Three Affiliated Tribes)

Books and manuscripts:

Ahler, Stanley A., Thomas D. Thiessen, and Michael K. Trimble. 1991. *People of the willows: the prehistory and early history of the Hidatsa Indians.* University of North Dakota Press/Prairie House: Grand Forks, ND.

Benton, Sherrole; Ambler, Marjane. "Building dreams on the high ground". *Tribal College Journal of American Indian Higher Education* 10/31/1995 v.VII:n.2 p. 12.

Binford, Lewis R. 1982. "The Archaeology of Place." *Journal of Anthropological Archaeology 1 (1), pp. 5-31.*

Boller, Henry A., edited by Ray H. Mattison. "Journal of a trip to, and residence in, Indian Country. *North Dakota History*, (1966b). v.33:n.3, pp.260-315. Historical Society of North Dakota: Bismarck.

Bowers, Alfred W. 1948. "A History of the Mandan and Hidatsa." Ph.D. Diss. University of Chicago.

Bowers, Alfred W. 1992. *Hidatsa Social and Ceremonial Organization.* Lincoln: University of Nebraska Press.

Bryan, John Albury. 1952. "Indian Dance Lodge, near Elbowoods McLean County, North Dakota." (Historic American Buildings Survey record).

Burland, C. A. "American Indian Map Makers." *Geographical Magazine*, (1947). v.20:n.7; pp.285-292.

Case, Rev. and Mrs. Harold W. "100 years at Ft. Berthold: the history of Fort Berthold Indian Mission, 1876-1976," compiled by Rev. and Mrs. Harold W. Case. Bismarck, ND: *Bismarck Tribune* reprint 1977.

* Case, Harold W., papers collection; Collection No. 10286; State Historical Society of North Dakota.

Cash, Joseph H., and Wolff Gerald W. 1974. *The Three Affiliated Tribes (Mandan, Arikara, and Hidatsa).* Phoenix: Indian Tribal Series.

Deitrick, Veronica. 1991a. "Culture Change and Like-A-Fishhook Village: A Study of the Hidatsa, Mandan, and Arikara Peoples." Beloit College Special Project. Logan Museum of Anthropology Archives: Beloit, Wisconsin.

Deitrick, Veronica. 1991b. "Historic Period Culture and Archaeology of the Mandan Indians. Beloit College Special Project." Logan Museum of Anthropology Archives: Beloit, Wisconsin.

Dunn, Adrian R.A. 1963. "History of Old Fort Berthold." *North Dakota History*, v.30:n.4, (October, 1963.) Bismarck: State Historical Society of North Dakota.

Floodman, Mervin. G. 1989a. "Cultural Resources Inventory of Lands Owned by the Omaha District, U.S. ARMY Corps of Engineers, Along the Shoreline of Lake Sakakawea, Mercer County, North Dakota." Archaeology Department, Powers Elevation Company, Aurora CO. Submitted to U.S. ARMY Corps of Engineers, Omaha District: Omaha.

Fox, Gregory L. 1988 "A Late nineteenth century village of a band of dissident Hidatsa: the Garden Coulee Site (32WI18)." Lincoln, NE: J & L Reprint Co. *[in the collections of Fort Berthold C.C. Library.]*

* Gilman, Carolyn and Mary Jane Schneider. 1987. *The way to independence: memories of a Hidatsa Indian family, 1840-1920.* (essays by W. Raymond Wood,[et al.].) St. Paul: Minnesota Historical Society Press.

Hall, Dr. Charles Lemon. (papers and photos), Collection 10005 and series IV "Miscellany"; State Historical Society of North Dakota .

Hanna, Paul S. 1953."Analysis of the assimilation of white culture by Hidatsa Indians of North Dakota." [unpublished manuscript in collections of Fort Berthold Community College Library.]

Hartle, Donald. D. 1960. "An Ethnohistorical Approach to Hidatsa Archaeology." Ph.D. Dissertation. Columbia University: New York.

Helphrey, Juanita J. 2011. *Our Churches, Our Story 135 Years of Congregational Mission Work on the Fort Berthold Indian Reservation 1876 to 2011.* Bismarck, ND: ©the author, printed by United Tribes Technical College.

Hirschfelder, Arlene, and Paulette Molin. "Hall, Charles L." *Encyclopedia of Native American Religions*, Updated Edition. New York: Facts On File, Inc., 2000. http://www.fofweb.com/activelink2.asp?ItemID=WE43&iPin=ind1528&SingleRecord=True (accessed October 1, 2013).

Howard, James H. 1952-3. Like-A-Fishhook Village Site, Old Fort Berthold, (32MIl2), McLean County, North Dakota. Smithsonian Institution Bureau of American Ethnology, Washington, DC. [manuscript in the collections of State Historical Society of North Dakota, Bismarck, ND.]

* Hummon, Serge F. "American Indians, missions, and the United Church of Christ." (internet resource accessed August 29, 2014.

* Jondahl, Kimberly. 2010. *The Frontier Missionary: Three Tribes, a Man of God, a Journey of Faith.* Bismarck: The Printers, for Charles Hall Youth Services.

Lewis, Malcolm. 1984. "Indian Maps: Their Place in the History of Plains Cartography." *Great Plains Quarterly*. (v.4:n.2, 1984). pp.91-108.

Libby, Orin Grant. 1908a."*Typical Villages of the Mandans, Arikara, and Hidatsa in the Missouri Valley, North Dakota.*" Bismarck: State Historical Society of North Dakota, Collections of the Historical Society of North Dakota. (1908a; v2), pp.498-502.

Lowie, Robert Harry. 1908. **"**Typical Villages of the Mandan, Arikara and Hidatsa in the Missouri Valley." (publisher unknown; manuscript collections of Fort Berthold Community College Library).

Malouf, Carling. 1963. "Crow-Flies-High (32MZ1), a Historic Hidatsa Village in the Garrison Reservoir Area, North Dakota." River Basin Survey Papers 29(185). Washington, DC: Smithsonian Institution, Bureau of American Ethnology, US Government Printing Office.

* Maxfield, Christyann Ranck. 1986. *Goodbye to Elbowoods: the Story of Harold & Eva Case*. Bismarck: State Historical Society of North Dakota.

McLaughlin, Castle. "Nation, tribe, and class: the dynamics of agrarian transformation on the Fort Berthold Reservation. (Farming and Ranching in Restoration Economies.)" *American Indian Culture and Research Journal.* (v.22:3, Summer 1998); p.101.

Meyer, Roy W. 1968. "The Fort Berthold Reservation and the Garrison Dam". *North Dakota History,* 35(3).

NDCRS Site Form. "Independence Congregational Church (32DU1220).

Nabokov, Peter. 2006. *Where the Lightening Strikes: The Lives of American Indian Sacred Places*. New York: Viking Penguin Books.

Norton, Sister M. Aquinas. 1931. "Catholic Missions and Missionaries among the Indians of Dakota." Bismarck: *North Dakota Historical Quarterly*, (v.5:n.3), pp. 149-165.

Pepper, George Hubbard and Gilbert L. Wilson. 1908. *An Hidatsa shrine and the beliefs respecting it.* New York: Kraus Reprint Co.; 1974 reprint.

Reifel, Ben. 1952. **"**Relocation on the Fort Berthold Indian Reservation [microform]: problems and programs." (Ph.D. Diss. 1952). Cambridge, MA: Harvard University.

Schneider, Mary Jane. 1989. *The Hidatsa.* New York: Chelsea House Publishers.

Ralph M. Shane. 1974. "Fort Berthold history." Bismarck, ND: North Dakota Indian Affairs Commission, State Capital.

Schlasinger, Ethel. 1938. *North Dakota: A Guide to the Northern Prairie State*. Bismarck: State Historical Society of North Dakota; reprint published as *The WPA Guide to 1930s North Dakota.* (1990 reprint.)

Smith, G. Hubert. 1972. *Like-A-Fishhook Village and Fort Berthold, Garrison Reservoir North Dakota.* Anthropological Papers 2. [reprint of 1954 unpublished manuscript in collections of State

Historical Society of North Dakota, Bismarck.] Washington: National Park Service, U.S. Dept. of the Interior.

Stevens, Michael W. (n.d.) "Bibliography of the Mandan, Hidatsa, & Sahnish", compiled for the Fort Berthold Library, New Town, ND.

Three Affiliated Tribes. 1994. *Rebuilding a nation: The Mandan, Hidatsa, and Arikara Nation*. New Town, ND: Three Affiliated Tribes. [manuscript collections of the State Historical Society of North Dakota.]

* Vandevelder, Paul. 2004. *Coyote Warrior: One Man, Three Tribes, and the Trial that Forged a Nation*. Lincoln: University of Nebraska Press.

Walker, James F. "Old Fort Berthold As I Knew It." *North Dakota History*, (v.20:n.1), Bismarck: State Historical Society of North Dakota; pp. 25-46.

* Walker, Reba and Tillie Walker. 2014. Interview with Fern Swenson and Steve Martens at the North Dakota Heritage Center, Bismarck, ND: August 29, 2014.

Previous documentation on file (NPS):

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

Primary location of additional data:

__X_ State Historic Preservation Office (State Archives)
____ Other State agency
____ Federal agency
____ Local government
____ University
____ Other
Name of repository: _____

Historic Resources Survey Number (if assigned): ___32DU1220_____

10. Geographical Data

Acreage of Property __ 6.25 acres (272,250 s.f.); metric equivalent 2ha (5292.9 m^2)_

Use either the UTM system or latitude/longitude coordinates

UTM References
Datum (indicated on USGS map): String Buttes quadrangle (1973)

[ ] NAD 1927 or [X] NAD 1983

1. Zone: 13N	Easting:	696 800	Northing:	5 285 670
2. Zone:	Easting:		Northing:	
3. Zone:	Easting:		Northing:	

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

Legal description of parcel based on NDCRS survey by SWCA Consulting (McCarty and Yost; 5/31/2013):

> A rectangular parcel in the NE1/4 of the NE1/4 of the SE1/4 of Section 30 (Twp.149, R91) parallel to BIA Rd. 13 right-of-way, extending 550-feet to the west and 495-feet in the north-south direction, as entered in the plat description for Dunn County, ND.

Boundary Justification (Explain why the boundaries were selected.)

Defined boundary accompanies all property associated with the relocated Independence Church and Cemetery, on a parcel of land donated by Mercy Baker Walker for this purpose.

11. Form Prepared By

name/title: Steve C. Martens, Architectural Historian
organization: for Tillie and Reba Walker
street & number: P.O. Box 742
city or town: Fargo state: ND zip code: 58107-0742
e-mail steve.martens@ndsu.edu
telephone: 701/361-3943
date: May 15, 2015 (revised final draft)

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
a_Independence Church overview from NE (LBM_1a), facing SW
1 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
b_Independence Church and privy from E (LBM_2b), facing W-SW
2 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
c_Independence Church WSW elevation (LBM_2c), facing E-NE
3 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
d_Independence Church SW front elevation (LBM_1d), facing NE
4 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
e_Independence Church SW side elevation (LBM_1e), facing NE
5 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
f_Independence Church NE (LBM_3f), facing SE
6 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
g_Independence Church SE side elevation (LBM_3g), facing NW
7 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
h_View toward Independence Church from cemetery(LBM_12h) facing NE
8 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
i_Independence Church cemetery graves(LBM_2i), facing NW
9 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
j_Independence Church cemetery graves(LBM_5j), facing W
10 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
k_Independence Church cemetery headstone(LBM_18k), facing W
11 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: Lorna Meidinger; accompanied by Tillie Walker and Fern Swenson
Date Photographed: October 14, 2014
Description of Photograph(s) and number, description of view indicating direction of camera:
l_Independence Church cemetery wolfstones(LBM_24l), facing SW
12 of 13.

Name of Property: **Independence Congregational Church**
City or Vicinity: vicinity of Mandaree
County: Dunn State: North Dakota

Photographer: William Reeves, congregant
Date Photographed: August 14, 2015
Description of Photograph(s) and number, description of view indicating direction of camera:
m_Independence Church sanctuary interior view, facing northeast
13 of 13.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number Additional documentation Page **1**

Independence Congregational Church
Name of Property
Dunn County, North Dakota
County and State
Name of multiple listing (if applicable)

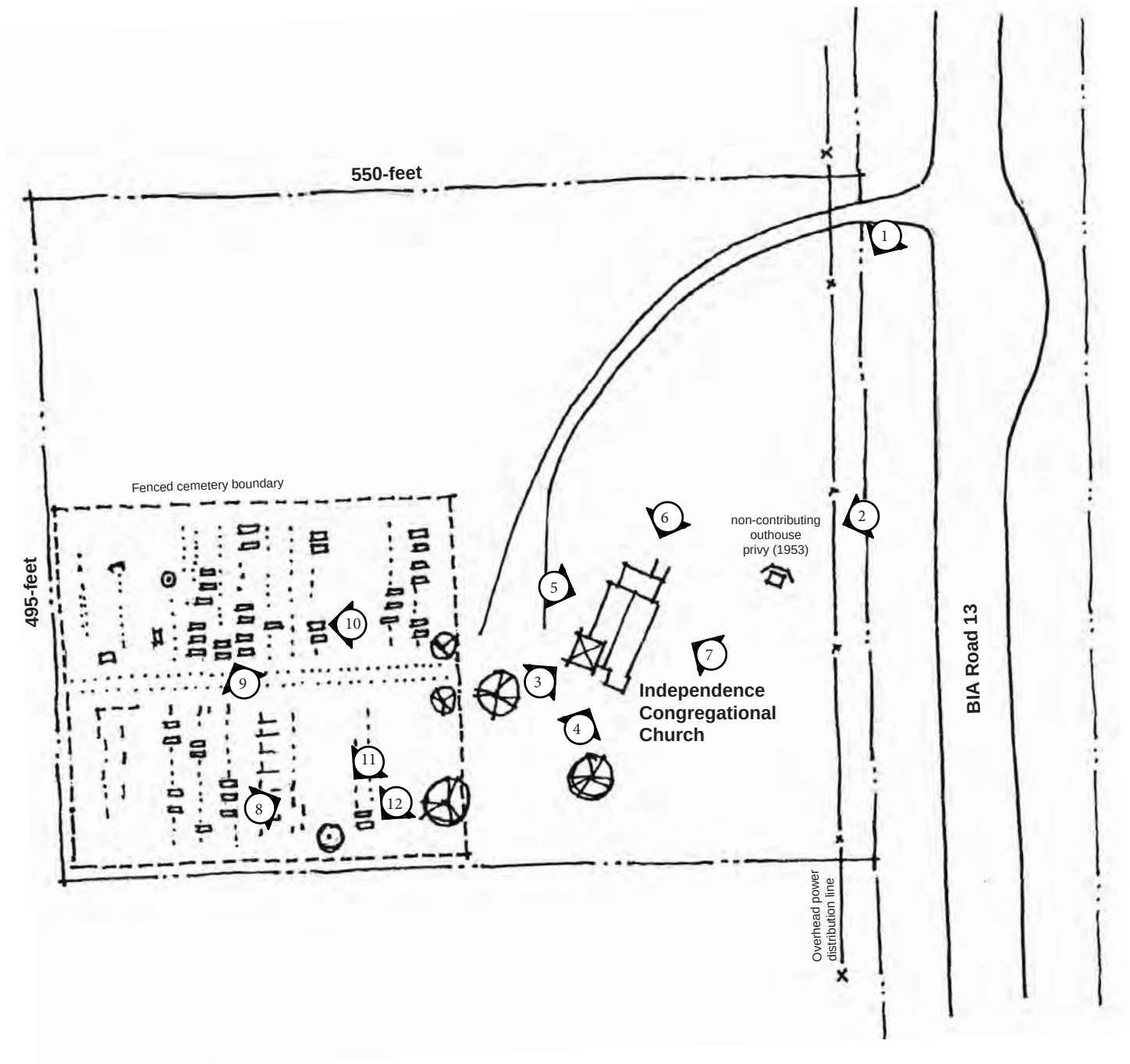
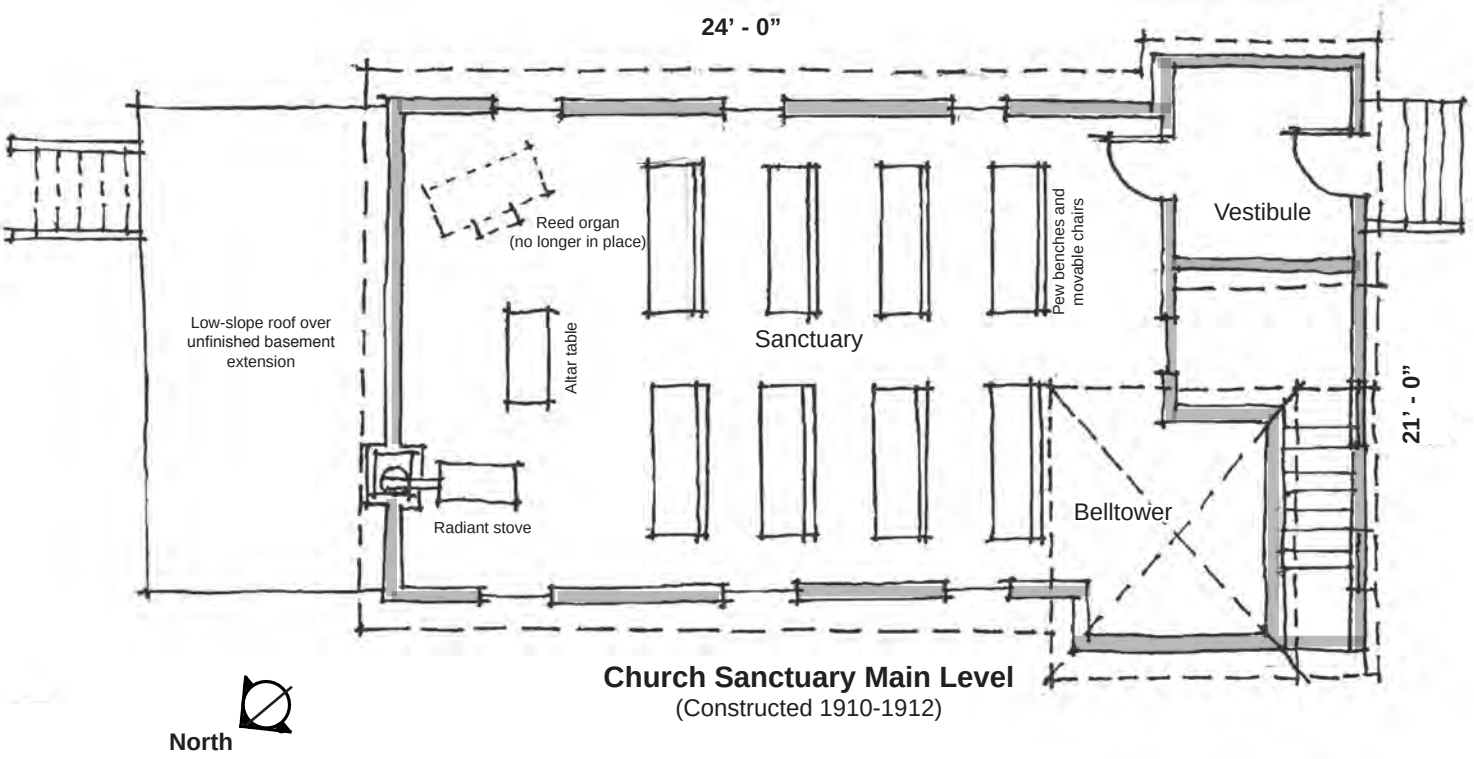
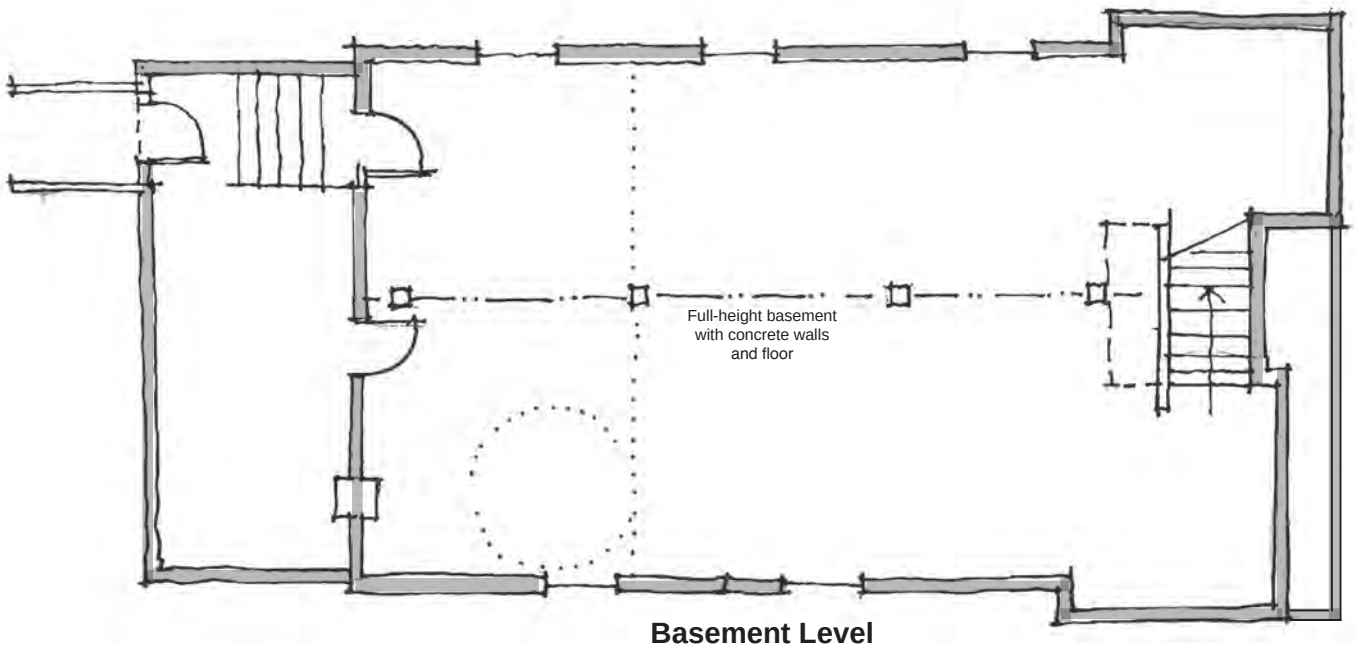


Fig. 1: Sketch Map of Independence Congregational Church and cemetery property; with reference photo standpoints indicated

North
Not to scale



Church Sanctuary Main Level
(Constructed 1910-1912)

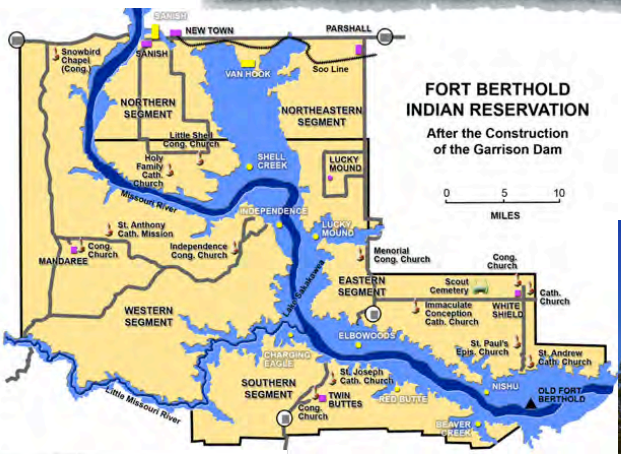


Basement Level
(constructed 1953)

Fig. 2: Schematic floor plan for Independence Congregational Church

former Shell Creek Church,
now relocated near NewTown

former Nishu vliage church,
now altered at White Shield



former Elbowwoods Mission Church, remaed Susan
Webb Hall Memorial, now relocated near Parshall

former Nueta Church,
now Twin Buttes

Fig. 9: Composite map showing approximate relationship of historic Congregational mission churches relocated on scattered segments of Fort Berthold Reservation (black-and-white images adapted from Helphrey, 2011)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number Additional documentation **8** Page **8**

Independence Congregational Church
Name of Property

Dunn County, North Dakota
County and State

Name of multiple listing (if applicable)

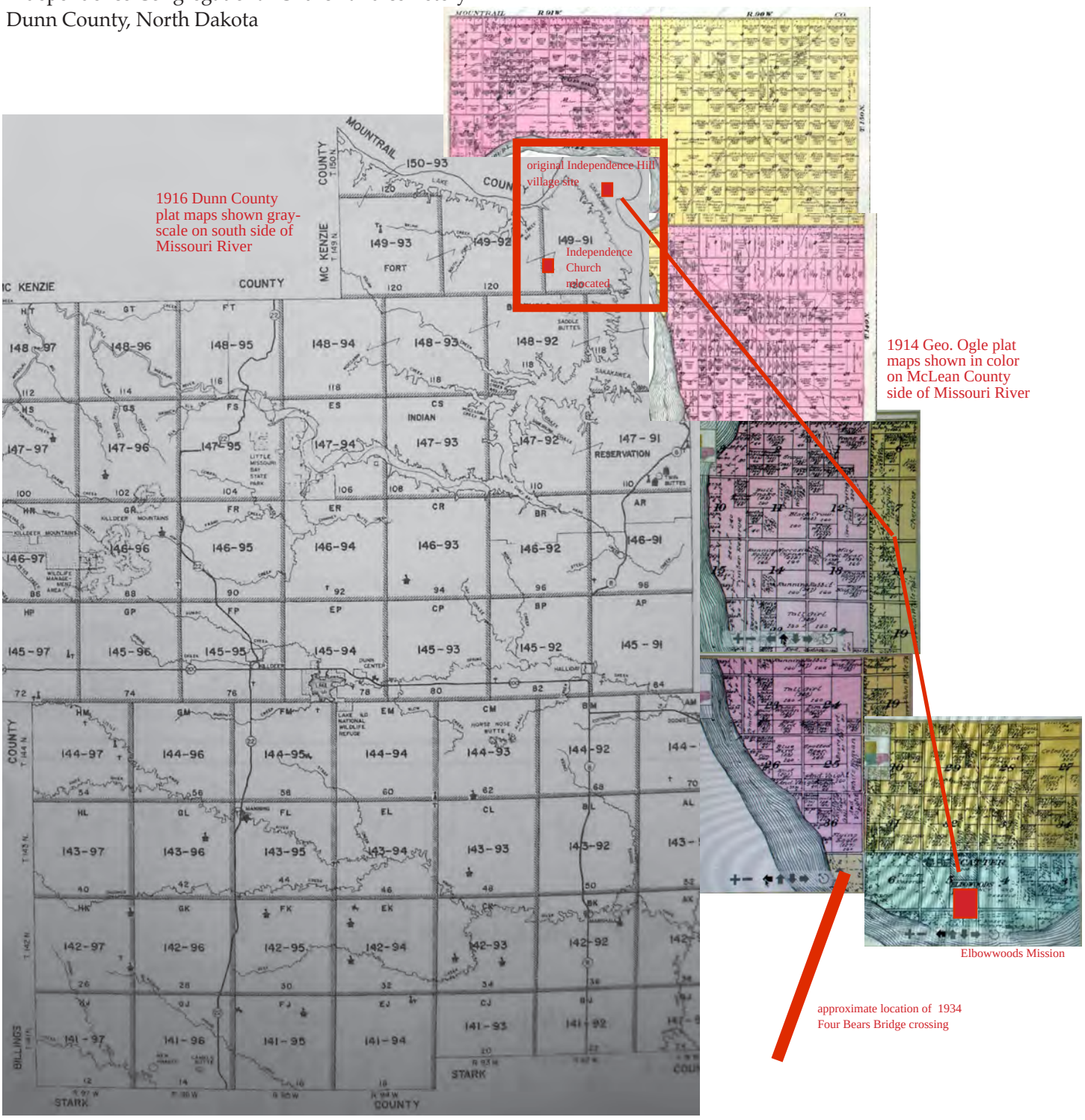
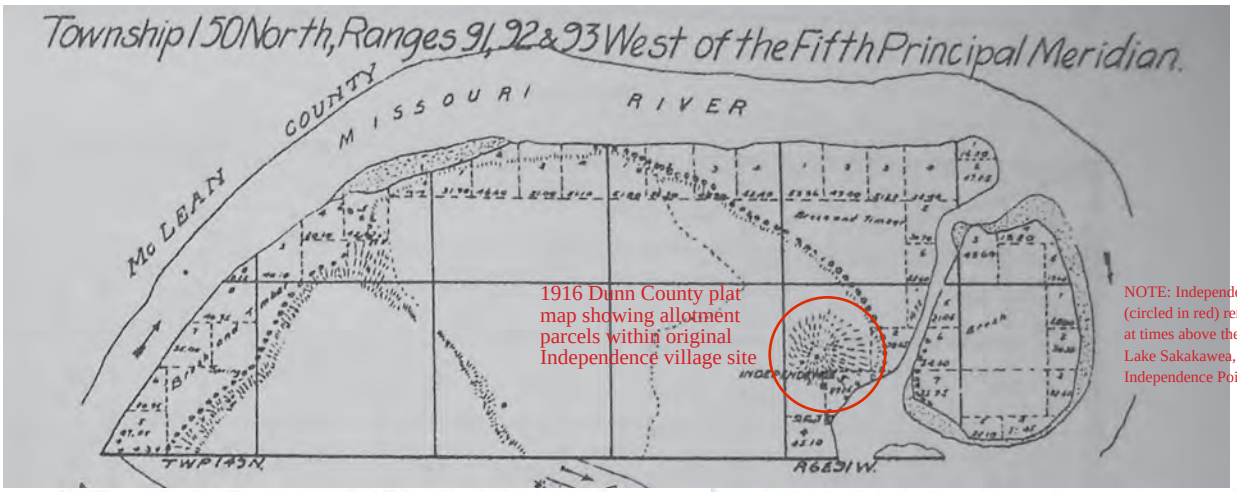


Fig. 10: Composite plat map showing approximate relationship of Independence to Elbowwoods mission, and approximate location of 1934 Four Bears Bridge crossing



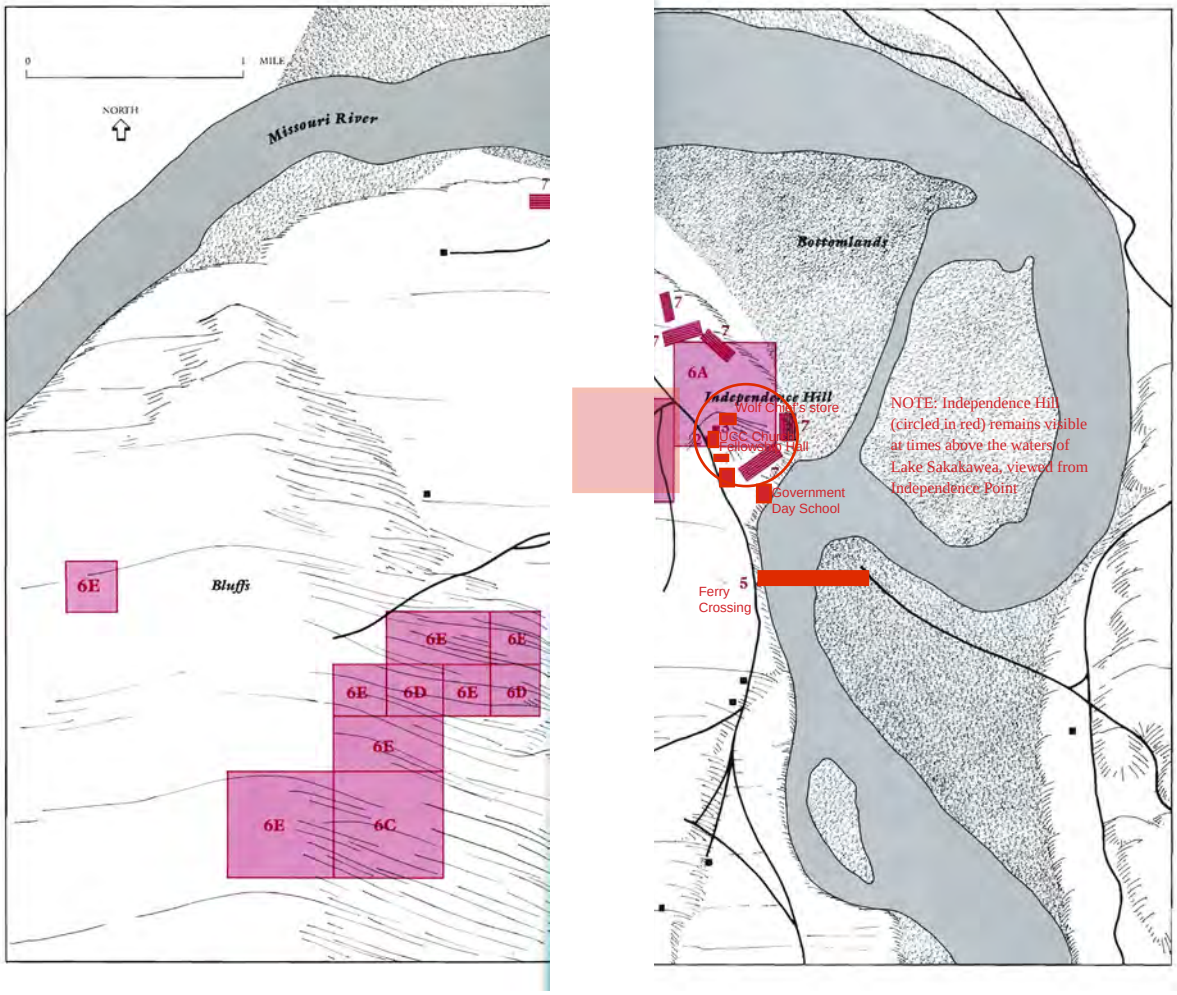


Fig. 11: Illustrative composite plat map adapted from Gilbert (1987) showing features at Independence village

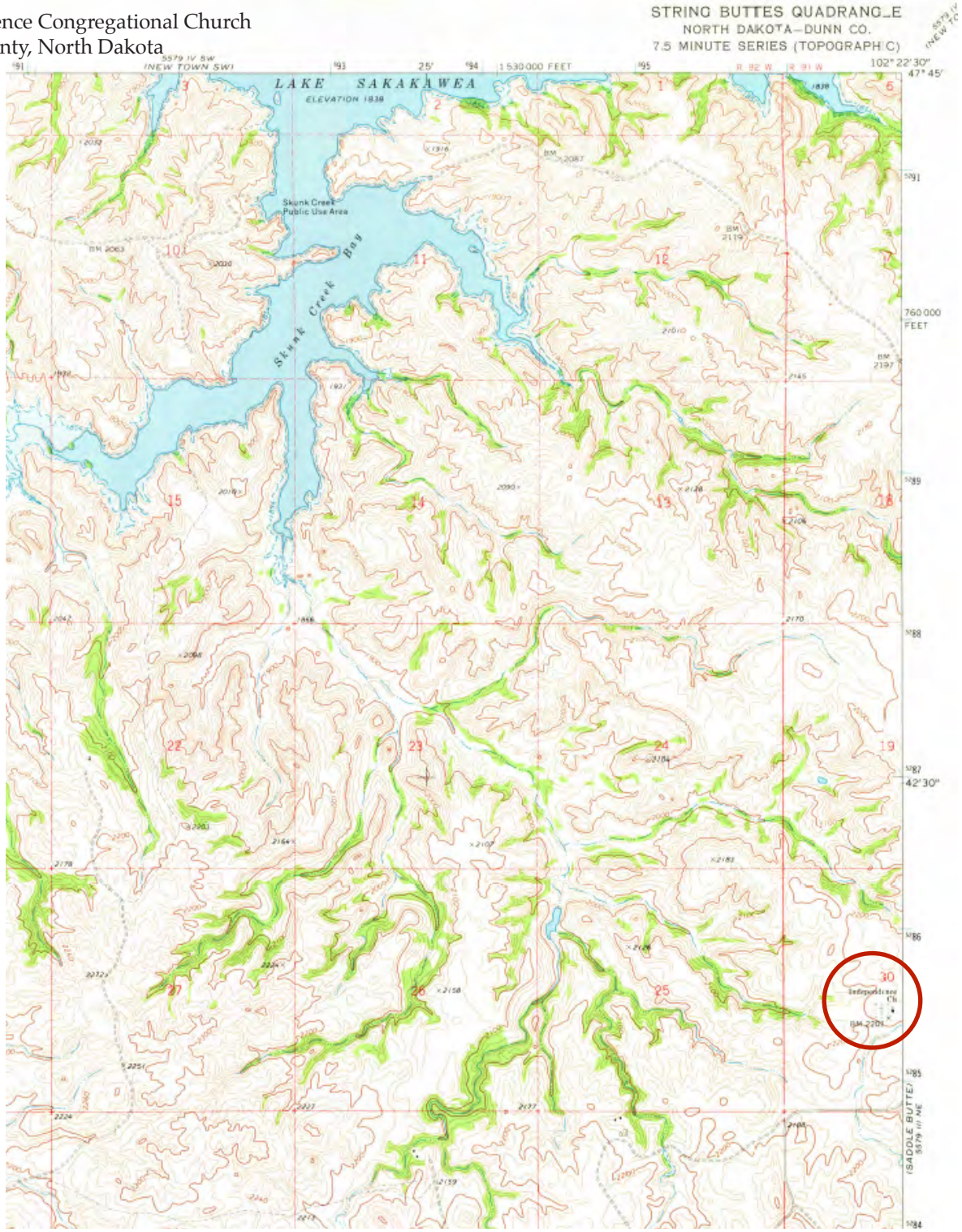


Fig. 12: USGS Topographic Map excerpt (reference)
String Buttes, N. Dak. quadrangle

UTM NAD1983
13N 696800 5285670

N

Independence Congregational Church
Dunn County, North Dakota
Photo number 1 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 2 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 3 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 4 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 5 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 6 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 7 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 8 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 9 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 10 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 11 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 12 of 13

Independence Congregational Church
Dunn County, North Dakota
Photo number 13 of 13


POSTED


BRUCE W.
CUMMINGS
DYED FEATHER
DEC. 15, 1990
MAY 25, 2013
B


GRANDMOTHER
FIRST SPROUT
Ōdeh e ni nah
1853 — 1922
GRANDFATHER
TWO CHIEF
Numak kis nupe
1831 — 1905


HANS
WALKER Sr
1963
MERCY BAKER
WALKER
1902 — 1993
MERCY BAKER WALKER
JANUARY 8 1902 — NOVEMBER 20 1993

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Independence Congregational Church

MULTIPLE NAME:

STATE & COUNTY: NORTH DAKOTA, Dunn

DATE RECEIVED: 5/29/15 DATE OF PENDING LIST: 7/01/15
DATE OF 16TH DAY: 7/16/15 DATE OF 45TH DAY: 7/14/15
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 15000422

REASONS FOR REVIEW:

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

COMMENT WAIVER: N

X ACCEPT ___ RETURN ___ REJECT 7/14/15 DATE

ABSTRACT/SUMMARY COMMENTS:

The statement of National significance could be stronger but is minimally sufficient

RECOM./CRITERIA_____

REVIEWER Abernathy DISCIPLINE_____

TELEPHONE_____ DATE_____

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

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

Reed, Roger <roger_reed@nps.gov>

Independence Church

5 messages

Meidinger, Lorna B. <lbmeidinger@nd.gov> Wed, Jul 8, 2015 at 1:45 PM
To: "NR--NPS: ROGER REED (E-mail)" <roger_reed@nps.gov>

Roger,

Would it be possible to get a scan of the signature page from the Independence Congregational Church once the review is finished and it has been signed for official listing? It is the intention of the tribal elders to have copies made and bound for distribution among all of the schools and libraries on the reservation and we would like to have the full authorization included. Thank you!

Lorna Meidinger

Architectural Historian

National Register Coordinator

State Historical Society of North Dakota

612 E Boulevard Ave

Bismarck ND 58505-0830

phone: 701-328-2089

fax: 701-328-3710

Reed, Roger <roger_reed@nps.gov> Wed, Jul 8, 2015 at 2:30 PM
To: "Meidinger, Lorna B." <lbmeidinger@nd.gov>

Lorna,

I would be glad to, I did not see it, but it appears to have been listed on July 14 so I will track it down.

Roger

Roger G. Reed, Acting Branch Chief
National Historic Landmarks Program
1201 Eye Street NW
Washington, D.C. 20008
202-354-2278

[Quoted text hidden]

Meidinger, Lorna B. <lbmeidinger@nd.gov> Wed, Jul 8, 2015 at 3:08 PM
To: "Reed, Roger" <roger_reed@nps.gov>

I really appreciate that, thank you!

Lorna

From: Reed, Roger [mailto:roger_reed@nps.gov]
Sent: Wednesday, July 08, 2015 1:31 PM
To: Meidinger, Lorna B.
Subject: Re: Independence Church

[Quoted text hidden]

Reed, Roger <roger_reed@nps.gov> Thu, Jul 9, 2015 at 1:58 PM
To: "Meidinger, Lorna B." <lbmeidinger@nd.gov>

It has not been listed yet. Alexis Abernathy will be the reviewer but I will talk with her.

Roger G. Reed, Acting Branch Chief
National Historic Landmarks Program
1201 Eye Street NW
Washington, D.C. 20008
202-354-2278

[Quoted text hidden]

Meidinger, Lorna B. <lbmeidinger@nd.gov> Thu, Jul 9, 2015 at 2:47 PM
To: "Reed, Roger" <roger_reed@nps.gov>

I appreciate that, thank you.

Lorna

From: Reed, Roger [mailto:roger_reed@nps.gov]
Sent: Thursday, July 09, 2015 12:58 PM

[Quoted text hidden]

[Quoted text hidden]