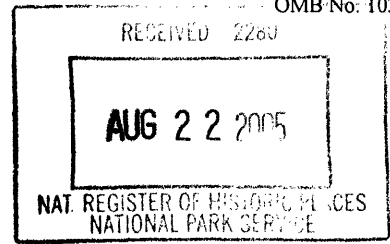


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**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items

1. Name of Property

historic name Union Congregational Church; PREFERRED: Ladbury Church
other names/site number Kensal Church, Sibley Trail Union Congregational Church, Sunnyside Church and Cemetery;
32BA203

2. Location

street & number Six miles E of Dazey on ND 26, N 3 miles, then 1/4 mile W N/A not for publication
city or town Dazey vicinity
state North Dakota code ND county Barnes code 003 zip code 58429

3. State/Federal Agency Certification

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

Signature of certifying official/Title 8-18-05
Merlan E. Paaverud, Jr. Date
State Historic Preservation Officer (North Dakota)

State or Federal agency and bureau

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

Signature of commenting or other official _____ Date _____

State or Federal agency and bureau

4. National Park Service Certification

- I, hereby certify that this property is:
 entered in the National Register
 See continuation sheet.
- determined eligible for the National Register
 See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register
- other (explain): _____

10.4.05
Signature of the Keeper Date of Action

Ladbury Church
Name of Property

Barnes County, ND
County and State

5. Classification

Ownership of Property (Check as many boxes as apply)	Category of Property (Check only one box)	Number of Resources within Property (Do not include previously listed resources in the count)	
		Contributing	Noncontributing
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	<u>2</u>	<u>0</u> buildings
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u>1</u>	<u>1</u> sites
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u>0</u>	<u>0</u> structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u>0</u>	<u>2</u> objects
	<input type="checkbox"/> object	<u>3</u>	<u>3</u> Total

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

Number of contributing resources previously listed in the National Register
0

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION: religious facility
SOCIAL: meeting
Civic
FUNERARY: cemetery

Current Functions
(Enter categories from instructions)

SOCIAL: meeting
Civic

7. Description

Architectural Classification
(Enter categories from instructions)

LATE 19TH & EARLY 20TH CENTURY
REVIVALS: Late Gothic Revival
(Vernacular)

Materials
(Enter categories from instructions)

foundation CONCRETE
walls WOOD: horizontal siding
Shingles
roof Asphalt
other _____

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

See continuation sheet

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Primary location of additional data:

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

Name of repository:

North Dakota Institute for Regional Studies

Areas of Significance

(Enter categories from instructions)

Exploration/settlement

Religion

Architecture

Period of Significance

1899-1900

1926-1936

1936-1955

Significant Dates

1899

1926

1936

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

Architect/Builder

Unknown

Ladbury Church
Name of Property

Barnes Co., ND
County and State

10. Geographical Data

Acreage of Property 4 acres

UTM References

(Place additional UTM references on a continuation sheet)

1	14	570016	5230526	3	14	570078	5230528
	Zone	Easting	Northing		Zone	Easting	Northing
2	14	570014	5230356	4	14	570079	5230354
	Zone	Easting	Northing		Zone	Easting	Northing

See continuation sheet.

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title Suzzane Kelley, MA
organization N/a date March 2004
street & number 3803 Willow Road telephone 701-799-3064
city or town West Fargo state ND zip code 58078

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

Photographs

Representative **black and white photographs** of the property.

Additional items

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

Property Owner

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

name Richard Kerber, Treasurer, Sunnyside Cemetery Association
street & number 217---7th Avenue NE telephone 701-252-4919
city or town Jamestown state ND zip code 58401

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 1

Ladbury Church and Sunnyside Cemetery
Barnes County, ND

Description

The nominated property includes the church, a cemetery, and an outdoor privy. Ladbury Church is located in the northeast corner of section seven in Sibley Trail Township (originally named Ladbury Township in 1908, then Sibley Township in 1909, and then Sibley Trail Township in 1910) (History Committee 1983: 3-4). Ladbury Church is situated on level ground, just below the small slope of Sunnyside Cemetery, and within the northern half of the property. The privy is located about 10 feet north of the cemetery and perhaps 50 feet from the parking lot. The parking lot is a non-contributing feature, as it was constructed outside the period of significance. A modern sign and flag pole sit north of the church and are also non-contributing. Farmland planted with corn, wheat, and soy beans surrounds the property on three sides. A dirt road runs east to west at the north end of the property. The church was the first to be built in Kensal, North Dakota, in 1899-1900. In 1926, the church was moved to its present location, where it has been situated for nearly eighty years. Its design and appearance have remained the same from 1926 to the present.

Located on the south half of the property, Sunnyside Cemetery measures 195' east-west by 240' north-south. The lack of ornamentation reflects the simple, clean aesthetics favored by the Union Congregationalists. No buildings or statues embellish the grounds; one family plot is set off with cast iron and web wire, and one plot has concrete footings and posts from which a fence once hung. The rest of the burial plots are marked by simple granite headstones.

About 10' north of the cemetery and 50' from the church parking lot is an outdoor privy. The privy is wood framed and shiplap sided, measuring 5'2" east-west by 6'4" north south, with a shed roof covered with asphalt shingles. Its construction is placed circa 1930 based on its similarities with WPA designed outhouses with slanted roofs, poured concrete foundation, and high ventilation holes. The vertical plank door is on the north wall. It is likely that the outhouse has been moved at least once from its original location, as it is necessary to occasionally provide a new vault.

The wood-framed, wood-sided church lies along a north-south axis. It is rectangular in shape measuring 42' 6" east-west by 24' 4" inches north-south, with a projecting chancel centered on the south facade and a steeple tower 4' from the northwest corner on the west facade. The foundation is poured concrete and the roof is asphalt shingled.

According to architect Steve C. Martens, "The building is a remarkably pure, unadulterated form, compact in plan and free of compromising additions or contemporary alterations. Stylistically, Carpenter Gothic embellishments have been added to a modest building form; a form that, without the windows and steeple tower could be interchangeably a country school or township meeting hall. Asymmetry of the overall formal composition is characteristic of the Late Gothic Revival, as are the arched windows pointing heavenward, and the uplifting textural treatments of the clapboard lap siding."

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National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 2

Ladbury Church and Sunnyside Cemetery
Barnes County, ND

Description (continued)

The entrance is located in the steeple tower on the west side of the building. Poured concrete steps lead to wooden double doors surmounted by a tripartite equilateral arched transom window. North of this entry, on the west facade, is a sing, four-panel wood door that provided entry to the basement, which is no longer in use.

“Windows and transom above the entrance door are pointed Gothic arches, with the spring line of each emphasized by a continuous belt course, above which a fishscale configuration of diagonal and scalloped wood shingles extends to the eave line, giving the upper part of each wall a visual ‘lightness’ in its composition. These subtle variations in surface texture are among the only stylistic embellishments of the overall, restrained composition” (Martens, 2005). The lower parts of the wall are covered with horizontal wood siding, 4" to weather. On the north, east, and west facades, the upper part of the wall is detailed with these bands of wood shingles above the stringcourse, which is higher on the north wall than the west. This treatment extends to the steeple tower, up to the hipped skirting roof where the bell tower begins. The upper story of the tower houses the bell. It is covered with the same wood siding as the building, and has an equilateral arched opening in each wall. The tower is crowned with a crenellated parapet and capped with an octagonal steeple, covered in asphalt shingles and terminating in a weathervane. The south facade is treated simply, as befits the rear of a church; its only decoration is the stringcourse continued from the east and west facades.

The basement of the church was accessible through a door at the northwest corner (facing west) of the church. A stairway led to the basement, where potlucks, receptions, and other social activities brought the community together. The floor had tongue-and-groove wood placed directly on packed dirt. The walls are unfinished concrete. A cook stove and sink were located in the basement, though there was never running water. The ceiling was 7' high. At the turn of the century, the foundation was failing. In 2001, with the assistance of Preservation North Dakota's Prairie Churches™ project the foundation was reconstructed and the basement filled in. Working with the advice of an architect and a construction engineer, volunteers demolished the east basement wall. Footings were poured and concrete block pillars were constructed under the church's main support beams. The basement was filled with sand to grade level. The east basement wall was rebuilt of wood and covered stucco to match the appearance of the original foundation. The original kerosene cook stove has been restored and is now displayed at the church. The basement renewal project now assures a strong foundation for decades to come.

The church is entered from the steeple tower at the northwest corner. Wooden double doors lead into a vestibule paneled with horizontal tongue-and-groove wood. A second set of wooden double doors lead into the sanctuary. The nave is 41' by 23', with 4" tongue-and-groove flooring running lengthwise down the nave. The floor has been painted. Interior walls are smooth plaster; pressed metal tiles cover the ceiling, which measures 15' 9" at its center.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 3

Ladbury Church and Sunnyside Cemetery
Barnes County, ND

Description (continued)

A 6'10" central aisle divides the nave, with seven pews on either side. The pews are the original church furnishings, and are attached to both the walls and floor. Two additional pews are located in the church, one centered along the back (north) wall, and one along the west wall, between the pews and the chancel. A short box-seat sits to the left of the entrance, serving also as a step to a storage closet where the remnants of original carbide lighting fixtures are located.

Four 1:1, single-hung windows punctuate the east wall. Three similar windows are situated on the west wall. The top sash of each window curves to an equilateral arch at the top. Both the frames and the sash are original, made of dark wood. The molding surrounding each window is enriched with decorative impost blocks at the springing points of the arch and a keystone at the crown. Some original glass remains, though most has been replaced. The original glass features etched patterns of repeated hexagonal shapes, giving the appearance of Victorian-period lace. The north wall features a more elegant set of windows with a Palladian organization of three windows: a tripartite Gothic-arched central window flanked by 1:1 single-hung windows. All the windows are clear glass.

The chancel, at the south end of the church, is 11' wide and 6' deep. The floor is raised 12" and projects from the recess in a semi-circle. To the left of the chancel is a plastered chimney with a thimble cover near the ceiling, the remnant of a stove heating system which was originally coal and then oil-burning. An arch delineates the sacred chancel space. A Gothic-arched window, slightly smaller than those in the nave, is directly behind the altar.

INTEGRITY SECTION

Ladbury Church has suffered few changes or additions over the years. The basement reconstruction was necessary for maintenance and does not visually alter the structure. Although the church building was moved to the site (criteria consideration B), the move took place in 1926. The building now has historic associations with the site and community. The building and cemetery retain integrity of location, setting, design, materials, workmanship, feeling, and association.

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National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 4

Ladbury Church and Sunnyside Cemetery
Barnes County, ND

Statement of Significance

The Ladbury Church is significant primarily under criterion A for its association with the historic themes of rural settlement and religion. It is secondarily significant under criterion C, as the church embodies the distinctive characteristics of a rural, prairie Protestant church. Because these associations include a salient cultural dimension, which comprises the settlement patterns, religious life, and inherent practicality associated with Yankee settlers, the property meets criteria considerations A and D. The church was moved to its current location in 1926. As the move took place within the historic period, and the building now has a history associated with its current location and setting, the property also meets criteria consideration B. Churches and religious life are recognized by historic commentators and historical scholars as fundamental elements of rural life in America. Rural historian Sonya Salamon writes that after kinship relationships, the rural church offers the “most accessible network of relationships in a community” (Salamon 1992, 181). Salamon also notes that “a church, aside from the grain elevator, is the largest physical structure and serves the community as the focal point for religious as well as social affairs” (Salamon 1992, 193). Though churches are associated primarily with religious activities, they also represent ethnic cultures, gendered “divisions of labor on the farm and church involvement,” and a place to develop “social life...or...network links useful to achieving economic goals” (Salamon 1992, 193). Historian David B. Danbom concludes that rural churches “provided important components of ethnic or social identity, and all were significant centers of social enjoyment in a society where precious few such centers existed” (Danbom 1979, 15). He compares rural churches to rural schools in that they both “entered the twentieth century as localistic and informal institutions, reflecting rural individualism in their doctrines” (Danbom 1979, 15).

Churches and religious life are inextricably intertwined with the settlement of North Dakota where, in 1920, eighty-six percent of the population lived in rural areas. North Dakota historian Elwyn B. Robinson concluded that churches “served as the chief cultural institutions for adult North Dakotans” (Robinson 1966, 536). North Dakota’s church membership doubled between 1916 and 1960, even though the population grew by only a few thousand. According to Robinson, “The growth of church membership was rapid, much more so in North Dakota than in the nation and probably than in any other state...[I]n 1960 an impressive 71 per cent [*sic*] were church members, a figure well above the national average of 63 per cent” (Robinson 1966, 543). According to historian Francie M. Berg, “From territorial days, the church has been one of the most familiar landmarks in North Dakota (Berg 1983, 62). In periods of economic stability or prosperity, the membership and construction of rural churches grew rapidly. Similarly, when economic prosperity diminished, members vacated the rural farms and emptied the churches. Robinson noted that “starting in the 1930s, hard-pressed country churches were consolidating with larger village churches, and farmers were becoming members of churches in town...[I]n 1926 North Dakota had 877 open-country [rural] churches[;] in 1960 only 466” (Robinson 1966, 544). For in many places in North Dakota, the church was and is the community, and the community, the church” (Berg 1983, 62).

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National Register of Historic Places
Continuation Sheet

Section number 8 Page 5

Ladbury Church and Sunnyside Cemetery
Barnes County, ND

Statement of Significance (continued)

The history of the property nominated, Ladbury Church, is parcel to the rural settlement of Barnes County in the Sheyenne River Valley of East-Central North Dakota. Early settlers believed the Barnes County area was undesirable because of its growing season, which was slightly shorter than that in the Middle Atlantic and Central Mississippi River Valley. However, as new varieties of seed evolved during agricultural development, the land was found to be full of possibilities. According to the *Barnes County History*, published circa 1924, "The land and climate was extremely well adapted to the production of spring wheat [which could be] grown with little capital and investment in expensive farming equipment" (*Barnes County* 1924, 3). Almost all of the Barnes County farmers took several sections and planted wheat. "The early farmers in this [area] were almost without exception large land holders, farming in many cases several sections, and as a consequence they did not have enough capital to secure the equipment necessary for farming after the methods that had proven the only profitable ones farther east" (*Barnes County* 1924, 3). This worked well until technology improved the business of one-crop farming, but at a cost that the Barnes County farmers could not afford. Many farmers relinquished their large land holdings, opting instead for diversification in crops and livestock on farms "of less than a section...and the county began to take its place as one of the best agricultural regions in the United States" (*Barnes County* 1924, 2-3).

The earliest farmers in Barnes County were Anglo-Saxon--Yankees, "descendants of people from the eastern seaboard who had over the years moved inland" (Berg 1983, 62). According to a 1976 publication by the Barnes County Historical Society, "Initial settlement [in the early 1870s] was largely confined to the Sheyenne River Valley [with] by far the greater percentage of the settlers [being] of Irish, Scotch or English extraction" (*Barnes County History* 1976, 6). Yankee willingness to sell land to make a profit and their willingness to adapt to the soil and climate aided their success in this "undesirable" farming area. Presently, as in the past, there are scattered farmsteads in the vicinity of Ladbury Church, but the nearest and most accessible community is Dazey. The community of Laverne lies two miles north and six miles east of Ladbury Church; access is limited by having to negotiate a river crossing. Cooperstown is the largest nearby town, located two miles west and fifteen miles north. In Dazey, congregants could make use of a general store, grain elevator, and other farm services, as well as a railroad.

As farming opportunities increased, so did the population in both rural and urban areas. Historian Robert P. Wilkins, in his chapter entitled "People of the British Isles," describes the Yankees as the settlers who paved the way for the arrival of non-Anglo settlers (Sherman et al. 1986, 35-44). When the large landholders sold their acreage into smaller, more affordable parcels, immigrants of differing ethnicity moved into the area. Each group brought their own traditions and religions, and as a result, by 1924 "practically every representative denomination in the United States [had] congregations in Barnes [C]ounty, [and] every village as well as many of the rural communities [had] its church buildings" (*Barnes County* 1924, 17). The denominations included "Presbyterian, Baptist, Methodist, Episcopalian, Catholic, Congregational, Christian Science, and English, Norwegian, Swedish and German Lutheran" (*Barnes County* 1924, 17). The churches

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National Register of Historic Places Continuation Sheet

Section number 8 Page 6

Ladbury Church and Sunnyside Cemetery
Barnes County, ND

Statement of Significance (continued)

founded by the Yankees were “mainly Presbyterian, Methodist, Episcopalian and Congregationalist” (Berg 1983, 62).

Congregational churches of the early twentieth-century represented independent Yankee tradition and an evolution from seventeenth-century English Puritanism. Members believed in a clear separation between church and state. They enacted self-governance for each congregation, including choosing its own leaders, disciplining its own members, and ordaining its own ministers (*Encarta* 2000, 1-2). Located six miles from the rural community of Dazey, the Ladbury Church is an example of ethnic settlement patterns; the early Yankee influence of this mostly English community appears in the names engraved on the granite markers at Sunnyside Cemetery: Mosher, Fenton, Hunter, Weller, Curtis, Baker, and Morris. According to the History Committee, which published *Our Heritage: Dazey, North Dakota, 1883-1983*:

Prior to the organization of the Ladbury: services were held at the Ladbury School. On July 7, 1897, at the home of Mr. and Mrs. E. J. Mosher in Sibley Trail Township, a church body was organized with Rev. Shaw of Cooperstown presiding. Trustees elected were W. A. Baker, Edwin Ladbury, W. H. Pierce, Oscar Mosher, and Mrs. Emmet Mosher. Religious services were then conducted by pastors from the Getchell Prairie Church of rural Valley City (History Committee 1983, 44).

Lewellyn Ladbury (father of trustee Edwin Ladbury) was one of the first settlers in Sibley Township, his property situated about eight miles north and west of Dazey. Lewellyn came from Inkbury, Westershire, England, where he was born April 25, 1825. Being the younger son of an Englishman, Lewellyn had no rights to inheritance, and so he struck out for America in 1858. He first lived in Canada and then Michigan. In 1881, Lewellyn moved to Dakota, setting up house in a “shanty banked with sod,” and used more sod as fuel—based on the English tradition of burning peat—during the blizzards of 1881-1882. In 1906, Lewellyn sold his farm and retired to Cooperstown, about twenty miles north of Dazey. His son Edwin (the fifth of six children), was born September 8, 1855, and came to be a prominent member of the Dazey farming community. Edwin married Phila Mosher, and they had three sons. Edwin and Phila homesteaded east of Dazey in 1880.

As an entrepreneurial Yankee in Dakota, Edwin was able to provide for his sons in a way that their grandfather, Lewellyn, could only have imagined in England. As they matured, each of Edwin’s sons received “land to farm, all in close proximity of each other” (History Committee 1983, 164-65). Edwin gave the southwest corner of his portion of section five in Sibley Township for the location of Ladbury School, which also served as a meeting place for the Congregational Church members. Edwin, a founder and supporter of the Ladbury school and church, donated “one acre of land for the church site and cemetery” (History Committee 1983, 44). The acreage donated placed the cemetery just southwest of, and in the back yard of the Ladbury School. His donation was made as early as 1895, when twins Mary and Vera Mosher, the barely two-week old nieces of

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National Register of Historic Places Continuation Sheet

Section number 8 Page 7

Ladbury Church and Sunnyside Cemetery
Barnes County, ND

Statement of Significance (continued)

Edwin, were the first to be interred in Sunnyside Cemetery (Red River Genealogy Society 1986, 92). In 1926, a church was moved onto the northwest quarter of section seven of the Sibley Trail Township.

The church building moved to this site near Dazey was the first church built in Kensal, North Dakota, 1899-1900. This church served as the religious gathering place for all Kensal residents, no matter their denomination. Its construction reveals elements of the English Ecclesiological movement, for though its design is simple, it is not plain. The decorative wood siding, elaborate tower, pressed tin ceiling, and arched windows with patterned glass are examples of the Cambridge Camden Society and their views on the use of materials and the revival of Gothic architecture. The Cambridge Camden Society in England studied rural country churches of the late medieval era, what they thought of as the last "true Christian era." This style, they believed, reflected a purity of Christian worship and clearly expressed the materials used, all of which were created by the Creator. On the Ladbury Church, for example, the wood shingles express the many uses and possibilities of wood. The tall lines of the steeple tower, roofline, and Gothic windows all point to heaven."

In 1926 Kensal sold its church. The design features (decorative wood siding, etc. as mentioned above) do not correlate with the plain, almost austere preferences normally associated with a Congregational Church. However, the Ladbury Church congregants were more interested in practical factors, such as functionality and access. It was common practice to design farm buildings with portability and reuse in mind, and so it made sense to put the empty Kensal church to good use. Ladbury residents bought the church, set it on a trailer, and pulled it by tractor twenty-five miles to the land donated by Ladbury. There the church was renamed Ladbury and Rev. John Langness served as the pastor (www.webfamilytree.com). Ladbury Church has been a part of the rural Dazey community for nearly eighty years.

Although primary significance is conferred on the property by its historic associations, Ladbury Church is also significant because of its architectural design. Though somewhat more ornate than normally associated with Congregational churches because of its original use, its design is simple when compared to much larger, architecturally distinctive churches of other denominations. The congregants maintained their austere perception of church design, adding no new design elements and replacing broken patterned windows with plain glass. Two ceiling tiles reveal the locations where carbide chandeliers once hung to illuminate the church. Carbide lighting once illuminated the interior (remnants of this lighting system are stored in a closet located in the northwest corner of the church); three electric lights were added in 1912. Over the course of time, new churches were built in Kensal, eventually dispersing congregants to their own denominational church homes and emptying the original church. Ladbury Church members had to cut the carbide wires to the electric light bulbs because electricity did not reach their area until the 1950s. Instead, kerosene lanterns hung from the ceiling by wires, providing light in an ironic return to a source similar to the original carbide lighting.

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National Register of Historic Places Continuation Sheet

Section number 8 Page 8

Ladbury Church and Sunnyside Cemetery
Barnes County, ND

Statement of Significance (continued)

The furnishings are sturdy, but not decorative. There is no stained glass or altar art, and even the more elaborate window is located at the back of the church rather than the front, where members might have admired it as they sat in their pews. The bench pews are an example of the frugality demonstrated by the congregants. It is possible that the pews were purchased from another church group and then cut in half, with the severed ends attached to the wall. This scenario allowed the members to make use of already built pews, perhaps too large for the space in the church. This also freed up aisle space. Ladbury Church typifies widespread patterns of New England Congregationalist culture, distinct from other protestant congregations.

Sunnyside Cemetery is located south of the church. The cemetery, though normally excluded from nominations, is eligible as a contributing feature because of its representation of the early settlers' culture. The cemetery is integral to the property in that it represents decades of the ethnic make-up of the community; it is the focal point of the view from inside the church. It is also a mainstay to Memorial Day celebrations, which have taken place here for decades. One family's plot is outlined with cast iron and web wire, and another plot has concrete footings and posts (the fence work is gone), but the rest of the burial plots are marked with simple granite headstones. No ornate fence delineates the cemetery from the wheat, corn, or bean fields that surround the property on three sides. A shelterbelt of Caragana, ash, and cottonwood trees lines the western property line and shades a privy located between the cemetery and the church.

In 1936, as economic hardship emptied many of the rural areas and depleted church memberships, Ladbury Church closed its doors to church services. However, the community never abandoned the church. G. Anita Jacobs, contributing writer to the *High Plains Reader*, reported in October 2003 that twenty percent of North Dakota's 2,200 churches are either "closed or being used for something besides worship" (Jacobs 2003, 1). Ladbury Church is representative of Jacobs's observation. Since the date of its closing forward to the present day, the Ladbury Church has been a site for annual Memorial Day picnics, funeral services, social gatherings, and an occasional wedding. In the summer of 2001, the Ladbury Church received the benefits of Preservation North Dakota's attention. A small grant award and an army of volunteers fixed the foundation, replaced the roof, and painted the building. Since its renewal, the Ladbury Church has been the location for two weddings, a concert, "a lecture series, Memorial Day services, celebrations, and community picnics" (Jacobs 2003).

Standing on a firm foundation, repaired, refreshed, and maintained on a regular basis, the Ladbury Church possesses important associations with the identified historic themes of Yankee settlement and Congregationalist religion. It retains its importance as a historic and substantial element of a rural community, reflective of broad patterns of cultural relocation and stylistic tastes in architecture. Ladbury Church, therefore, is significant under criteria A and C and merits listing on the National Register of Historic Places.

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Verbal boundary description

NE ¼, Section 7, Township 143N, Range 58, West of the 5th Meridian.

The Ladbury Church is bounded on its east and south sides by cropland. The west side has the remains of a property line fence, which is located within a shelterbelt of ash, cottonwood, and Caragana trees. The north boundary of the property ends at a dirt roadway. A few ash trees line the northern half of the east border, but a former shelterbelt has been removed from this side.

The property is divided two into main parts. The cemetery occupies the southern portion, measuring approximately 240' north to south and 195' east to west. The church, parking lot, and privy occupy the northern portion, measuring approximately 216' north to south and 195' east to west.

GPS Coordinates:

NW Corner:	N47° 13.588'	NE Corner:	N47° 13.588'
	W98° 04.508'		W98° 04.459'

SW Corner:	N47° 13.496'	SE Corner:	N47° 13.495'
	W98° 04.513'		W98° 04.461'

Verbal boundary justification

This four-acre tract, a portion of the Edwin Ladbury homestead, comprises all buildings, archeological remains, cemetery, parking lot, and activity areas of the Ladbury Church without extending into fields and pastures lacking such features or remains. The boundary is based on the legal description, GPS coordinates, and the present use of the property and its surrounding acreage.

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Additional Documentation

Photographs

For all:

Name of Property: Ladbury Church

County and State: Barnes, North Dakota

Photographer: John Toso

Date of Photographs: September 2004

Location of Original Negatives: In collection of photographer

Photo #1: general view, camera looking southeast

Photo #2: north facing elevation, camera looking south

Photo #3: south facing (rear) elevation, camera looking north

Photo #4: west facing elevation, camera looking east

Photo #5: general view, camera looking northwest

Photo #6: outhouse, camera looking southwest

Photo #7: steeple facing west, camera looking east

Photo #8: south interior view, camera looking south

Photo #9: north interior view, camera looking north

Photo #10: east wall and ceiling, camera looking east

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