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United States Department of the Interior
National Park Service

National Register of Historic Places
Nomination 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 Ingemann Danish Evangelical Lutheran Church and Cemetery
other names/site number Ingemann Danish Lutheran Church; The Lower Church

2. Location

street & number 32044 County Road E54 N/A not for publication
city or town Moorhead vicinity X
state Iowa code IA county Monona code 133 zip code 51558

3. State/Federal Agency Certification

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

Bruce G. Bennett 7/25/12
Signature of certifying official Date

STATE HISTORICAL SOCIETY OF IOWA
State or Federal agency and bureau

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

Signature of commenting or other official Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- entered in the National Register
 See continuation sheet.
- determined eligible for the National Register
 See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register
- other (explain):

Signature of Keeper Date of Action
Edson W. Beall 9.10.12

Ingemann Danish Evangelical Lutheran Church and Cemetery
Name of Property

Monona County, IA
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

- private
 public-local
 public-State
 public-Federal

Category of Property

(Check only one box)

- building(s)
 district
 site
 structure
 object

Number of Resources within Property

(do not include previously listed resources in count)

Contributing	Noncontributing
<u>1</u>	<u> </u> buildings
<u>1</u>	<u> </u> sites
<u> </u>	<u> </u> structures
<u> </u>	<u> </u> objects
<u>2</u>	<u> </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

N/A

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/religious facility

FUNERARY/cemetery

Current Functions

(Enter categories from instructions)

VACANT/NOT IN USE

FUNERARY/cemetery

7. Description

Architectural Classification

(Enter categories from instructions)

LATE VICTORIAN

Materials

(Enter categories from instructions)

foundation BRICK

walls WOOD/weatherboard

roof ASPHALT

other

Narrative Description

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

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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 # _____

Areas of Significance

(Enter categories from instructions)

ETHNIC HERITAGE

ARCHITECTURE

Period of Significance

1884-1954

Significant Dates

1884

1904

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

Architect/Builder

Johnson, John H.

Simonsen, Andrew J.

Primary Location of Additional Data:

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

Name of repository:

Ingemann Danish Evangelical Lutheran Church and Cemetery
Name of Property

Monona County, Iowa
County and State

10. Geographical Data

Acreage of Property 2.5 acres

UTM References

(Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing		Zone	Easting	Northing
1	<u>15</u>	<u>257380</u>	<u>4646922</u>	3	<u>15</u>	<u>257319</u>	<u>4646859</u>
2	<u>15</u>	<u>257465</u>	<u>4646843</u>	4	<u>15</u>	<u>257400</u>	<u>4646776</u>

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 Leah D. Rogers/Architectural Historian
organization Tallgrass Historians L.C. date June 29, 2012
street & number 2460 S. Riverside Drive telephone 319-354-6722
city or town Iowa City state IA zip code 52246

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 Ingemann Danish Lutheran Church Preservation Society, Inc.
street & number 20987 Larpenteur Memorial Road telephone 712-353-6367
city or town Turin state IA zip code 51040

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

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

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7. Narrative Description

The Ingemann Danish Evangelical Lutheran Church is located approximately four miles west of the town of Moorhead in Sioux Township¹ in south-central Monona County. The church is nestled into the slope of the Loess Hills on the northeast side of County Road E54 in the western part of the State of Iowa. The church is a 36 by 24 foot frame building that faces southeast and is oriented length-wise parallel to the road. A cemetery, which was historically associated with the Ingemann Church, is located to the east and southeast of the church and extends downslope towards the road. The church and cemetery are nestled in a natural bowl or basin protected by high ridges on three sides. This setting shelters the church from the prevailing winds of this region. A large cottonwood tree, a spruce tree, and a cedar tree are within the cemetery grounds along with a number of peony bushes planted among the graves.²

The Ingemann Church was built in 1884 as a rectangular frame building with a front-gabled roof. The building has a brick foundation that is parged with concrete. The original marble slab cornerstone remains exposed near the southeast corner of the foundation and is inscribed with "I. J. N. / 1884."³ The walls of the church are clad with horizontal wood board siding that appears to be largely original to the building. Both machine-cut and wire nails are visible in the siding. The siding is painted white, with some boards having deteriorated. The cornerboards and frieze boards are plain as are the soffit coverings on the main building. The soffits on the front entry tower have crown molding. There are four double-hung wood sash windows on either side of the main building that have single panes of clear glass in the upper and lower sashes (or a 1/1 configuration). The roof is covered with modern asphalt shingles and had some recent storm damage.

A frame entry tower was added in 1904 to the front gable end. The scale of the tower is out of proportion to the main building creating an overall impression heavily weighted to the oversized tower. This clapboard-sided, three-story tall tower projects out from the main building and features a steeply-pitched four-sided spire roof that flares at the eaves. The belfry portion has round-arched openings, with a bell that remains in place on the interior. There are circular decorative windows on the front and south sides below the belfry. A front-gabled roofed entry that is slightly larger than the upper portion of the tower extends out at the base of the tower. The decorative rose windows in the tower originally had leaded glass panes, but deterioration by the 1930s resulted in the replacement of the leaded glass with colored glass panes. The windows were later covered over by wooden panels likely in response to damage resulting from lightning strikes to the tower; however, the wood panels have since been removed and the colored panes all appear to be in place. There are single 1/1 double-hung windows with clear glass panes on either side of the tower entry.

The belfry portion of the tower has clear Plexiglas panels nailed over the round-arched openings, but the belfry still has the turned wooden balustrade at all four openings and visible through the Plexiglas. The tower roof appears to be clad with metal shingles painted silver.

¹ Specifically located in the SE1/4, SE1/4 of Section 2, T82N-R44W, which was originally part of Belvidere Township.

² Reportedly, Mrs. Thomas J. (Maren) Larson, who lived nearby, planted many of the peonies. Maren Larson died in 1948 and is buried in the cemetery (Lauritsen and Lauritsen 2004:vi).

³ The letters I. J. N. are assumed to stand for "In Jesus Name" or "In Jesus' Name."

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The front entry doors are four-paneled wooden double doors. The door on the right has a black-glazed ceramic door knob. In front of the entry door is a large concrete stoop with two steps that is a late twentieth century replacement of the original tower steps.

The tower provides an entry foyer on the interior that measures 10 by 13 feet in size. There is a wooden bench to the right as one enters the foyer and a small enclosed closet to the left. The entry to the bell tower is through an opening in the ceiling of the foyer. The walls and ceiling of the foyer are covered with narrow beaded-board siding painted white, with the floor currently covered with carpet. The beaded board siding in the closet is varnished. The door into the closet is a vertical-board wooden door that has the original cast iron door latch hardware. The original hardwood flooring is uncovered in the closet.

The entryway into the sanctuary is double-wide opening but currently has no doors, although remnant metal hinges suggest that doors once hung on this entryway. The window and door surrounds and the base boards in the sanctuary feature painted wood graining similar to that seen in other Danish Lutheran rural churches in western Iowa (e.g., the Bethany Danish Evangelical Lutheran Church in Audubon County). The yellow oak pews are the original pews. They feature cut scroll details on the ends but are otherwise simple and plain. The handcrafted oak pews were reportedly built by a Mr. Larson, while the 1884 church was built by John Johnson, a Danish immigrant. Another Danish immigrant, Andrew J. Simonsen, directed the building of the tower.⁴

The sanctuary consists of two rows of pews on either side of a central aisle. There are nine pews in the west row and seven pews (not evenly spaced) on the east side. The flooring in the central aisle is a modern vinyl flooring that simulates hard wood flooring and is edged with metal stripping. The original eight-inch wide hardwood floor boards remain to either side of the aisle in the pew areas. This flooring has a dark varnished finish. Historically, the men of the congregation sat on one side, with the women and children sitting on the other side (Lauritsen and Lauritsen 2004).

The floor of the altar and pulpit area at the front of the church is carpeted, with the semi-circular kneeling bench covered with red velvet. The bench, rail, and altarpiece are original to the church construction. The altarpiece features an oil painting entitled "Christ in the Temple." This painting was purchased in Chicago in 1916 when Reverend L.C. Larsen of Blair, Nebraska, was the pastor.⁵ The painting was shipped to Turin, Iowa, by rail and then transported by wagon to the church. The painting has a classical wood frame that features a triangular centered pediment, a denticulated frieze, and two wood pilasters with denticulated capitals. The frame is capped with a cross and is painted white with gilded details.⁶ The base of the altar

⁴ Simonsen was also the architect for the Christian Church built in 1903 in Moorhead (Lauritsen and Lauritsen 2004:27).

⁵ Danish immigrant and Danish-American artists and copyists, including some based in Chicago, provided paintings, baptismal fonts, and statuary for Danish churches in the Midwest in the late 19th and early 20th centuries (Bak 1992:89-102).

⁶ A second painting of "Christ on the Cross" once hung above the entry door but was stolen from the church along with hanging lamps and some copper curtain rods (Mann 1996:14).

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piece was covered in later years with wood paneling. The altar railing has narrow turned spindles and a molded wood top rail. The spaces between the spindles are rather wide. The original pulpit sits to the side of the altar and is covered with varnished beaded boards and sits on top of a wood platform sided with varnished floor boards. The cornerboards on the pulpit and platform are painted black. Three steps lead up to the pulpit proper, the top of which is covered with a green parament with gold fringe.

A free-standing and moveable baptismal font is in front of the pulpit. The font is made of Plaster of Paris painted gray and black. The interior basin is missing. The four-sided base features faded paintings with gold trim on their borders.

The original organ was later replaced by a piano, which was also subsequently removed from the church. A wooden plaque for the listing of hymn numbers hung on the wall between the pulpit and the altar but is no longer left in place in the church. Other accoutrements including the altar cloth, a communion chalice and metal plate, and candlesticks for the altar are extant but are placed in the church only during special occasions.

The walls and cove ceilings of the sanctuary are plastered and painted. The ceiling is painted bright white, while the walls are painted off-white. Three metal tie rods were installed near the top of the wall and across the sanctuary in order to stabilize the walls. The rods were installed circa 2002.

The interior of the church is thought to have remained essentially the same over a century of time. It was repaired and redecorated after being struck by lightning on two occasions in more recent years (Lauritsen and Lauritsen 2004:26).

The building has never been wired for electricity, with heat provided only by a free-standing metal stove of mid-twentieth century vintage on the east side of the building between the pews. There was likely an older wood stove at this location originally that was connected to the brick chimney next to the current stove. The brick chimney pierces the east roof slope and is capped with a curved sheet metal roof.

Originally, the church property included a parsonage, which was located not far from the church but was out of sight of the church because of a low ridge in between. The location of the parsonage is no longer part of the church property, with the parsonage non extant. The original acreage included land for farming and pasturing as needed by the resident pastor to provide feed for his livestock and a team of horses. Neighboring farmers helped with the harvest. There were other small outbuildings, likely including a privy or two, the structures of which have since been removed.⁷ At one time there were hitching posts for horses and buggies at the entrance to the church yard and cemetery (Lauritsen and Lauritsen 2004:27-28).

The cemetery contains the burials of most of the early Danish immigrants who were founding members of

⁷ The location of these privies and other outbuildings is not currently known. Their one-time presence suggests some potential for archaeological features that could contribute to the overall significance of this site. However, archaeological significance under Criterion D is not claimed for the current nomination.

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the church congregation including those of John and Anna Johnson, who donated the land for the church. The cemetery is still used for burials today; therefore, the gravestones are a mix of modern granite and older marble, granite, and limestone slabs. The rows of graves are oriented parallel to the road (essentially northwest to southeast), with the markers facing the road (roughly southwest). The cemetery has both evergreen and deciduous shade trees, some of which were purposefully planted and others that were simply allowed to grow. The property is partially fenced, with some sections of older woven wire fencing intact. The front entrance is marked by a wrought-iron gateway arch that includes the name "Ingemann" and a smaller wrought-iron swing-out gate to the side of the arch. This gateway was crafted by Stanley Hansen in the modern era (Lauritsen and Lauritsen 2004:28). Currently, there are no gates on the main arch but there are hooks for large gates. A wooden marker placed at the front of the cemetery and facing the road reads "Ingemann Danish Lutheran Church Built in 1884." The cemetery was historically maintained by a caretaker hired by the township. The services of a private caretaker are still used today in its maintenance and upkeep (ibid.).

The cemetery is considered a contributing site to the property, which includes the church as the primary building. The cemetery meets Criterion Consideration D because it derives its significance from its historical association with the Ingemann Church and the Danish immigrant settlement of the rural vicinity of Moorhead and Monona County.

The seven aspects of integrity applied to the nominated property are as follows:

- The Ingemann Church still retains its integrity of location; it is situated on its original foundation, on its original site, and in its original orientation.
- It further retains good integrity of design retaining both the 1884 rectangular, front-gabled building and the 1904 tower entry addition. The 1904 tower addition contributes to the overall integrity of the church and has even enhanced the recognizability and overall charm of this small rural church because of its oversized and distinctive design. The church building retains its overall form, plan, space, structure and style at the peak of its design in the early 1900s. The interior of the church also retains the historic floor plan, with the rooms and spaces still in their early 1900s configuration.
- The Ingemann Church further retains good integrity of setting, with the cemetery and rural Loess Hills setting still largely intact. There have been some changes through the years such as the replacement of the front gate, the maturation of the trees, and the continued use of the cemetery for burials. However, the setting of the church, churchyard, and cemetery still look much as they did in the late nineteenth and early twentieth centuries.
- The historic materials of the church and cemetery are still present, with the church retaining its historic siding, most of its original windows, the original foundation and inscribed cornerstone, and the entry tower details, such as the double front doors, rose windows, and open belfry with bell and balustrade. The cemetery still retains many of the historic grave markers and some historic plantings.

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- The original workmanship of both the 1884 church and the 1904 tower addition also retain good integrity as seen in the original woodwork on both the interior and exterior. Of particular note are the handcrafted wooden pews and the hand painted wood-graining technique used on the interior woodwork of the 1884 church.
- The Ingemann Church and Cemetery retains a very strong historic feeling and has become a tourist attraction primarily because of the sense of time and place it imparts in a very charming, scenic setting.
- Finally, the property retains good integrity of association because it is still directly linked to its original function and identity as the Ingemann Church and Cemetery and is still used on occasion as a church.

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8. Narrative Statement of Significance

Significance Statement

The Ingemann Danish Evangelical Lutheran Church and Cemetery is locally significant under Criterion A for the historical significance of this rural church in the religious life of the Danish immigrant community in the vicinity of the town of Moorhead in Monona County and in its representation of the split in the Danish Lutheran Church in 1894. It is also considered historically significant for the fact that this church represents an example of the Grundtvigian congregation retaining the historic church building after the split and the Inner Mission members leaving to build a new church elsewhere in the neighborhood. The Ingemann Church remained a viable part of the Danish immigrant community into the early twentieth century when dwindling numbers resulted in the loss of a full-time resident pastor and the reduction in the number of services to once a month. The last confirmation class and the last baptism were held in 1954. The church is also locally significant under Criterion C as a well-preserved example of a rural frame church built by Danish immigrants and reflecting their craftsmanship and their ethnic heritage. The addition of the oversized tower to the front of the church in 1904 further reflects a Danish design tradition for rural churches in Denmark and seen in other Danish immigrant settlements in Iowa and the United States. The church is considered to meet Criterion Consideration A as a religious property that derives its primary significance from its historical associations with the Danish immigrant settlement of Monona County as well as for its architectural distinction as a rural Danish Lutheran church dating from the late nineteenth to early twentieth centuries. The cemetery meets Criterion Consideration D because it contains the graves of the immigrants associated with the founding and conduct of the Ingemann Church, including that of the church's original builder. The period of significance is 1884-1954, which encompasses the span of time when the building was still in use as a church. Significant years include: 1884, the year the church was built and 1904, the year the tower addition was made to the building.

Danish Immigrant Settlement in Iowa and Monona County

In the late nineteenth century, over 300,000 people emigrated from Denmark representing a significant portion of Denmark's population at the time. As in other parts of Europe, Denmark had become overpopulated in the rural areas, with land usually handed down to the oldest son leaving younger children landless. As a result, they were forced to work as day laborers on other farms to earn a living. Many of these landless became migrants, often moving first to urban areas in search of work, sometimes gaining skills and experience in a craft or trade, and eventually emigrating. Emigration represented the loss of many of the youth in Danish society (Damm and Thornsohn 1986:13-14). In 1849, the Danish Constitution denied landless persons the right to vote unless they had households of their own serving to further aggravate their situation.

Changes in agricultural production also impacted Europe's rural populations. Huge increases in grain production in the United States, South America, and Russia flooded the world market making European grain less profitable. In Denmark this was compounded by the loss of two-fifths of its total land area and much of its best agricultural lands to Prussia following a boundary dispute in 1864 that resulted in a war in

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which Denmark was defeated. Many of the Danes who lived within the lost territory left to avoid Prussian rule and its military draft. In Denmark, this loss “instigated an effort to cultivate the moors and other marginal farmlands” of Denmark and forced Danish agriculture to adapt by marketing grain through pork, poultry, and dairy products (Mackintosh 1988:46). The formation of cooperatives to better market Denmark’s agricultural products helped decrease the number of emigrants from Denmark for a time. However, the scarcity of land remained a nagging problem that could not be surmounted. The lure of cheap land in America made possible by the passage of the 1862 Homestead Act encouraged and increased emigration from Denmark to America (ibid.:46-47).

Many of those who immigrated to the United States were young people from the rural areas, who could barely earn enough to support themselves and who had little prospect of ever earning enough in Denmark to marry and support a family (Hvidt 1975). While all parts of Denmark were represented in this exodus, those who settled in Iowa came primarily from Jutland, particularly from the region north of the Limfjord (ibid.:174).

The earliest Danish settlement in the United States concentrated in the Midwest, specifically in Wisconsin, Illinois, and Minnesota but included smaller settlements in larger cities such as Boston, New York, and Chicago. Danes from these areas, who subsequently moved into Iowa, established notable settlements at St. Ansgar, Cedar Falls, and in Audubon and Shelby counties. As immigration to America increased in the late nineteenth century, the settlement in Audubon and Shelby counties became the largest rural Danish immigrant settlement area in the United States. This settlement centered on the towns of Kimballton and Elk Horn (Rogers 1991a:49). The 1910 U.S. Population Census showed over 3,000 Danish immigrants living in Shelby and Audubon counties. The next highest concentration was in Pottawattamie County where there were 1,898 Danes listed in 1910, followed by Black Hawk County with 954 Danes. In 1910, Monona County listed 443 Danish immigrants in residence (Bergmann 1956:159).

Religion played a role in the concentration of Danes in some areas, with Danish clergymen making concerted efforts to keep their members together by encouraging collective settlement “in community-like arrangements” (Lauritsen and Lauritsen 2004:12). “The building of a church was often the visible sign that a group of immigrants had settled down permanently and sought a place to collectively worship in much the same manner as in their homeland” (ibid.:22).

The Danish immigrant settlement in Monona County, while not as large as that in nearby Audubon and Shelby counties, focused around the town of Moorhead beginning in the 1880s, with many of the first townspeople in Moorhead being Danish immigrants. Other Danish immigrant settlement areas in Monona County included smaller numbers in the vicinity of Soldier and Albaton where other Scandinavian groups, including Norwegians and Swedes, also settled (Rogers 1990).

The Ingemann Church Cemetery tells the story of the immigrants who composed the congregation of this church and the Danish settlement in what came to be known as “Dane Hollow” centered on the church. The first burial in the cemetery was Christina (Beck) Swanson, wife of Neals P. Swanson. She was buried here in 1884, the same year that the church was built (Lauritsen and Lauritsen 2004:76). Her husband had been born in Sweden but moved to Denmark as a young man. They married in 1842 and immigrated to America

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in 1865. They first lived in the Boston area as did several others who eventually settled in Monona County and are buried in the Ingemann cemetery. The Swansons then migrated to a farm west of Moorhead in 1875 (ibid.:47).

Of those buried in the cemetery, whose early history is known, the majority immigrated to the United States in the 1880s to early 1890s. The years 1880 and 1888 reflected years when multiple families settled in western Iowa. The burials also reflect a later smaller wave of immigrants in the early 1900s to early 1910s, with 1913 seeing several Danish families settling in the area. Most settled first in Monona County, many in the Moorhead area, and remained there the rest of their lives. Others went first to larger cities, such as Boston or Sioux City and then later settled in the Moorhead area. Still others worked first in small towns in the area, such as Onawa, Blencoe, Turin, and Dunlap, before taking up farming in Dane Hollow. A few settled first in Minnesota or Ohio before moving to Monona County. At least one came through Canada. Several of the immigrant couples married at the Ingemann Church. At least one of these couples met and fell in love in Denmark and traveled overseas together before marrying in the United States. This reflects the economic difficulties in Denmark that forced many young people to leave in order to eventually be able to afford marriage (Lauritsen and Lauritsen 2004:39-75).

Denmark is comprised of a large peninsula called Jutland, which is attached to continental Europe, and 483 islands.⁸ The specific places of origin in Denmark represented by the immigrant settlers of Dane Hollow and buried in the Ingemann cemetery were primarily in Jutland and included: Horsens, Klakring, Hyrup (near Horsens), Bredt (also near Horsens), Varda, Varde, Grimstrup, Ustrup, Bronderslev, Fjerritslev, Randers, Klejs, Schleswig-Holstein, Raarup Sogn, Hodde-Sogn, Vejle-Horsens, and Romo (South Jutland). At least one came from Copenhagen. Of these, the highest numbers came from Horsens and Klakring, which are located in the same vicinity along the east coast of Jutland. Vorda and Randers are located farther north in Jutland, with Grimstrup and Varde near the west coast of Jutland. Romo is a small island off the west coast of Jutland near the border with Germany. Bronderslev is located in far northern Jutland north of the Limfjord. Copenhagen, the capital of Denmark, is located on the east coast of the island of Zealand, one of the larger islands east of the Jutland Peninsula. Sweden is in very close proximity to the east coast of Zealand (Lauritsen and Lauritsen 2004:1, 39-75). A few of those buried in the Ingemann Cemetery were Swedish by birth but had either moved to Denmark in their youth or married Danes either in Denmark or after coming to the United States.

At least one of those buried in the Ingemann Cemetery settled in this area because of friends, who urged him to come, and local sponsors, who helped make it happen. Specifically, Peder D. Mortensen, born in 1850 in Bredt near Horsens, Denmark, married Karen Marie Sorensen in 1875. He served in the Danish military before pursuing his trade as a miller. In 1887, he immigrated to America where "his destination was Moorhead where friends and sponsors lived" (Lauritsen and Lauritsen 2004:68-69). He sailed to New York where he took a train to Dunlap and from there walked most of the way to Moorhead. Upon arrival he was successful in getting work on John B. Moorhead's farm and began saving his money to bring his wife and

⁸ Denmark also owns two autonomous provinces—Greenland and the 17 Faroe Islands northwest of Scotland (Petersen 1987:8).

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their two children to America. He was successful in this endeavor in 1887 when his family immigrated to America and came to Onawa by train and then by wagon to Moorhead. Eventually, the Mortensens were able to purchase their own farm living first in a simple dugout built into the hillside (ibid.).⁹ It is likely that many of those who came in the 1880s-early 1890s from the Horsens and Klakring areas ended up settling in Dane Hollow because of friends and family connections.

History of the Danish Evangelical Lutheran Church in the United States and Iowa

The Lutheran Church was prominent in Denmark and was the only religion tolerated until the constitutional change in 1849. Prior to that time, those who held different religious beliefs often emigrated. However, even with the greater religious tolerance of the new constitution, members of minority religious groups, such as Baptists, continued to emigrate. As other factors began to influence Danes to emigrate, including economic and political factors, the resulting Danish immigrant population in the United States in the late nineteenth century became predominantly Lutheran reflecting the composition of the religious population in the homeland. Before 1870, Danish immigrants in the United States were too scattered to support Danish Lutheran churches, worshipping instead with Norwegian, Swedish, or German Lutheran congregations. However, in the years after 1870, their numbers had increased in the United States to the point that Danish churches could be supported. At the same time, there was a gradual recognition in Denmark of the need for Lutheran mission activities among the Danes in the United States. As a result, the Commission to Further the Preaching of the Gospel among Danes in North America was formed. In 1874, through the Commission, the Danish Evangelical Lutheran Church or the "Danish Church" was established in the United States and grew steadily through the 1880s (Petersen 1987:23-24, 28, 48).

The Danish Church soon faced a serious challenge to its solidarity because the immigrants brought with them deep religious divisions within their Lutheran faith. Ostensibly, it came down to "a difference of opinion regarding theological views" (Hansen 1992:125).

One side asserted the preeminence of the Bible; the other side, just as vehemently, asserted the preeminence of the Apostle's Creed.¹⁰ One side asserted the possibility of conversion after death; the other side could not make room for such a thought. Again, one group placed an emphasis on life after death, while the other seemed to place emphasis on the basic goodness of this life and this world. These divergent views resulted in decided differences in preaching and teaching, as well as in living (ibid.: 125-126).

In the climate of religious freedom in the United States, these divisions became impossible to surmount. Those who stressed the importance of the Apostles' Creed and the sacraments, were following the teachings of the Danish bishop, N.S.F. Grundtvig, and were called Grundtvigians.¹¹ On the other side were

⁹ Most of the settlers who arrived in the 1870s-early 1890s first lived in dugouts before building more substantial frame houses (Lauritsen and Lauritsen 2004). Dugouts were most easily built given the lack of timber in the area and the abundance of steep loess hillsides into which the settlers could easily dig.

¹⁰ Spelled "Apostle's Creed" in Hansen's text but more commonly spelled "Apostles' Creed."

¹¹ Nikolai Frederick Severin Grundtvig was a pastor of the Lutheran National Church in Copenhagen. In addition to his

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move forward, however slowly that might be. The annual meeting of the Danish Church in America became more peaceful, but it was peace that had come at a very high price (Hansen 1992:122).

In Iowa, that price was probably felt most in the concentrated Danish settlement in Shelby and Audubon counties where the Lutheran faith prevailed. When the church split in 1894, it directly impacted this population with the Grundtvigians concentrating in the town of Kimballton and the Inner Mission group in Elk Horn. Both towns were only a mile apart, making the split all the more difficult. The split also impacted the first folk high school founded in the United States. This school had been built at Elk Horn in 1878 and was a concept based on the inspiration of N.F.S. Grundtvig in seeking the preservation of Danish heritage. Two years prior to the split, the Danish Church had decided to dispose of the Elk Horn school. It became a private school, one that de-emphasized the traditional folk school pattern and became more of a college preparatory school in practice. However, in 1894, what was now known as the Elk Horn College was sold to the Mission Society and became the theological seminary of The Mission Society. In 1896, the theological seminary was transferred to Blair, Nebraska, with the Elk Horn school again becoming a secondary school with a winter course for the folk high school students. The school went through several more transitions before closing for good in 1918. It was the only Danish folk high school ever built in Iowa¹⁷ (Christensen 1979:165; Mortensen 1977:31).

In Iowa, where the 1894 split divided existing congregations, new Inner Mission or Grundtvigian congregations were formed (Christensen 1979:118).

The Grundtvigians established new congregations in Cedar Falls and at Kimballton; and the Inner Mission people at Moorhead and near Latimer (now in Coulter). The Inner Mission People have established a dozen new congregations in Iowa since 1894, the last one in 1920. Their total number of congregations in Iowa in 1920 was thirty-two. The Grundtvigians have organized only four new congregations since 1894, and none since 1917. Their total number of congregations in the State in 1920 was fourteen. The difference in the number of local organizations; however, should not be taken as a definite indication of a corresponding difference in the numerical strength of the two Churches, since the United Church in its thirty-two congregations in 1920 had a total population of about five thousand and five hundred, whereas the population in the Danish Church in the same year totaled about four thousand (ibid.:118-119).

The United Church more readily adopted the English language, and in the mid-1940s deleted the word "Danish" from its official title. The Danish Church, on the other hand, published a Danish language newspaper until 1933, and it was not until the early 1950s that the name was changed to that of the American Evangelical Lutheran Church. In 1962, this organization would join with three other non-Danish Lutheran churches to form the Lutheran Church in America. The effort was made to retain some of their Danish cultural identity by also forming the Danish Interest Conference within the larger organization. In 1960, The United Church joined with the Norwegian and German Lutheran churches to form the American Lutheran Church. Finally, after having been split apart for 94 years, the Danish Lutheran synods were

¹⁷ Grand View College had a folk high school department but did not have a building specifically built as a folk high school.

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formally reunited in 1988 when the Lutheran Church in America merged with the American Lutheran Church to form the Evangelical Lutheran Church in America (Neve 1916:413-420; Petersen 1987:50-51).

History of the Ingemann Danish Evangelical Lutheran Church

The Ingemann Danish Evangelical Lutheran Church was built in 1884 by Danish immigrant, and founding member, John H. Johnson, who was a farmer, carpenter, and mason. The land for the church site was donated by Johnson and his wife, Anna, and consisted of 20 of the first 40 acres they had purchased after settling in Monona County. The original site included space for the church building, a cemetery, outbuildings, farm fields and pastures, and a parsonage. Today, the parcel encompasses only 2.5 acres and includes only the church building and the cemetery. The cornerstone for the church was laid in 1884.

The Articles of Incorporation for the Ingemann Danish Evangelical Lutheran Congregation were filed on October 31, 1889. John Johnson was listed as the president, with Nels Johnson as secretary, both having been elected to their offices on October 19, 1889 (National Publishing 1890:250). The business of the congregation was conducted by a Board of Trustees (Articles of Incorporation for the Ingemann D.E.L. Congregation of Monona County, Iowa, October 31, 1889).

John and Anna Marie (Nielsen) Johnson were married in 1869 at Klakring, Denmark. John Johnson had been born in 1849 and served in the Danish military during the 1864 Danish-Prussian War. Anna Marie Nielsen had also been born in Klakring in 1844. The couple immigrated to America in 1872 settling first in Boston where John worked as a mason. In the spring of 1875, John decided to head to Iowa to look for a more profitable place to settle having had difficulties keeping employed in Boston. He left Anna behind while he made the journey west by train reaching Dunlap where he then starting walking to a friend's house near Moorhead. He arrived first at the farm home of Dorman Lewis south of Moorhead where he was fed and a lifelong friendship was forged. Johnson was eventually successful in purchasing 40 acres west of Moorhead where he built a dugout and sent for his family. John continued to do masonry and carpentry work in addition to farming his own land. The couple had nine children, two of whom died in infancy while they were living in Boston (Lauritsen and Lauritsen 2004:47-48; Mann 1996:4-6).

By 1880, "there was a sizable group of Danish immigrants west of Moorhead" in an area that came to be known as "Dane Hollow" (Lauritsen and Lauritsen 2004; Mann 1996:6).

As more settlers arrived, the need for a church grew and in 1884 a church was erected on twenty acres of land donated by John and Anna. John's skills in masonry and carpentry enabled him to assist and supervise the project (Lauritsen and Lauritsen 2004:48).

In 1914, John and Anna Johnson moved into Moorhead where John died in 1923 and Anna in 1930. Both are buried in the Ingemann Cemetery (ibid.).

The Ingemann church "was born out of need as a large Danish settlement had come to Moorhead" (Monona County Book Committee 1982:29).

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In 1882, Ellen and Jens Carl Jensen of rural Moorhead traveled to Blair, Nebraska, so they could be married by a Lutheran Pastor. As a result, Rev. G.B. Christiansen began his Danish Mission work and Ingemann's parish was formed. They named their church after a very important religious figure from Germany, this goes back to the Danish German rule (ibid.).

Specifically, the church was named for Bernhard Severin Ingemann, who was born in Thor Kildstrup, Falster Island, Denmark, in 1789. He became famous as a novelist and poet but he also became known for his hymns "less rooted in Biblical dogma and more borne up by a general spiritual and religious interest."¹⁸ Of particular significance to the subject property is that Ingemann was a contemporary and personal friend of N.F.S. Grundtvig, who encouraged him in his career. Ingemann died in 1862 in Sorø, Zealand, Denmark (Aaberg 1945; Christensen 1979:13-15).

The first church meetings at the Ingemann Church were held in the Townley Country School and then in area homes including that of John and Anna Johnson. As noted above, the congregation was soon in need of a permanent church building, with the Johnsons donating the land and John Johnson building the church in 1884. The first permanent pastor was Rev. H. Jensen, followed by Rev. J. Markussen and then Jens Torbensen in 1900. Torbensen had been born in Denmark in 1859 and studied for the ministry. He was ordained in 1893 and served as the pastor of the Ingemann Church in 1900. He subsequently gave up the ministry and purchased a nearby farm. He and his wife, Metta Catherine Danielsen, were charter members of the Ingemann Church. They are both buried in the cemetery (Lauritsen and Lauritsen 2004:49).

The church building was improved in 1904 when Andrew J. Simonsen designed the foyer and bell tower addition giving the church its present distinctive look. Simonsen was Danish by birth and was a cabinet maker and architect. He was living in Copenhagen when his daughter Meta Christina was born in 1883. The family had immigrated to the United States by the early 1900s, with Meta marrying Jens Carl Mortensen in 1901 in Moorhead, Iowa.

Although he resided only briefly in Monona County, he left his mark in the community. Mr. Simonsen built and finished the Christian Church in Moorhead. He also directed the construction of the bell tower at Ingemann Church and installed the round stained glass windows in hand made frames (Lauritsen and Lauritsen 2004:67).

Following the historic split within the Danish Lutheran Church in 1894, the Ingemann Church remained with the Grundtvigian synod, while some families and the pastor chose to leave the congregation and build their own church, the Bethesda Lutheran Church (a.k.a., the "Upper Church"), on a hill one mile south of Ingemann. The Ingemann Church became locally known as the "Lower Danish Church" because the "Upper Church" sat at a higher elevation than the Ingemann Church. The Bethesda Church building is no longer standing, with its congregation relocating in 1946 to a new church built in Moorhead and remaining active to the present day.

¹⁸ *Bernard Severin Ingemann*, from Wikipedia and accessed at http://en.wikipedia.org/wiki/Bernhard_Severin_Ingemann, 10/6/2011.

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The church services in the Ingemann Church were conducted in Danish until 1918 when Iowa Governor William Harding made a reactionary proclamation to World War I by forbidding the use of foreign languages in public places, over the telephone, in school, and in religious services (Nollen 1989). As in so many other immigrant churches in Iowa, the English-language services continued even after the ban had been lifted.

The Ingemann congregation flourished for a time after the split but by the late 1910s to early 1920s, the membership had fallen to the point that "a fulltime resident pastor could no longer be supported and services were then held on a monthly basis" (Monona County Book Committee 1982:29). The congregation continued with a Sunday School and a visiting minister for communion service once a month, but eventually the congregation dwindled to the point that this too had to be discontinued. The last baptism was held in the church on May 2, 1954, with the last confirmation class on June 13, 1954 (ibid.).

The local congregation effectively reunited with the Bethesda congregation when they formed a joint body in 1948 under the leadership of Pastor F.W. Thomsen and built the new Bethesda Lutheran Church in the town of Moorhead. The old Bethesda Church was dismantled with any good lumber salvaged for use in the new church (Lauritsen and Lauritsen 2004:29).

Thus, the formation of the joint congregation in 1948 reflected the overall efforts to unite all Danish Lutheran churches in America in the mid- to late twentieth century (ibid.). However, this reunification came earlier than that of their respective synods nationwide, which was not finalized until 1988. The local reunification was driven in part by the distance of time and loss of members healing many of the old wounds; the overall assimilation of the younger generations into American culture weakening Danish traditions; and by intermarriage among the congregation members.

Whenever there is a split in a family, especially in a church family, it leaves deep wounds. It took another generation of forgetting, forgiving, praying and intermarriage between the two church families before healing could take place (ibid.).

However, the major factor was probably the decline in the congregation size of the Ingemann Church and its inability to continue functioning as a church on a regular basis (Lauritsen and Lauritsen 2004:29). It was ultimately in the interest of church preservation that both congregations came back together as one.

In 1978, the Bethesda Lutheran Church congregation, including many former Ingemann members, held services in the Little White Church on Memorial Day Sunday. The special service has become an annual tradition attracting visitors from numerous places in Iowa, Illinois, Minnesota, Wisconsin, Colorado and other states. Since the crowd exceeds the seating capacity of the pews, chairs are brought from Bethesda (ibid.).

The church is currently maintained by the Ingemann Danish Lutheran Church Preservation Society, Inc., and is still used for special reunions, a few weddings, and an annual memorial service on Decoration Day (Monona County Book Committee 1982:29). The church remains open and unlocked for visitors to enjoy. The Ingemann Church is considered a landmark to local residents and tourists who frequent the Loess Hills Region.

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Church and the new Christian Church in Moorhead (Lauritsen and Lauritsen 2004:67).¹⁹

A Mr. Larson reportedly built the altar railing and the oak pews in the sanctuary (Mann 1996:12). It is not known who was responsible for the hand painted wood graining on the sanctuary's interior woodwork, but this type of detail has been noted in other Danish Lutheran churches in western Iowa, including the Bethany Danish Evangelical Lutheran Church in Audubon County, which was listed in the National Register of Historic Places in 1991 (Chiat 1997:157; Rogers 1991a, 1991b).

The Ingemann Danish Lutheran Church Preservation Society, Inc. is devoted to the continued preservation and use of the historic church. To assist in those efforts, the Society has sponsored this National Register nomination.

¹⁹ The Christian Church in Moorhead was built in 1903 and is a cross-gabled church featuring a multi-story entry/bell tower similar, but much more elaborate in style, to the tower on the Ingemann Church. Unlike that tower, the Christian Church tower is inset at the juncture of the cross-gabled eaves.

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Additional information and confirmation of dates were provided by Judy Ehlers of Soldier, Iowa, and other members of the Ingemann Danish Lutheran Church Preservation Society.

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10. Geographical Data

Verbal Boundary Description

The boundary of the Ingemann Danish Evangelical Lutheran Church and Cemetery is shown as the dashed line on the accompanying map entitled "Monona County Assessor's aerial map of Ingemann Danish Evangelical Lutheran Church and Cemetery parcel and showing the National Register boundary."

Boundary Justification

The boundary includes the 2.5 acre portion of the historic church property that contains the historic church building and the cemetery.²⁰

²⁰ The rest of the original 20-acre parcel is now in private ownership and is no longer associated with the historic church building and cemetery.

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Additional Documentation

Timeline of the development of the Danish Lutheran Church in the United States

Source: Rogers 1991a:56

YEAR	DEVELOPMENT
1874	Danish Evangelical Lutheran Church is formed in the United States. Known commonly as the "Danish Church."
1894	Schism -- Danish Church split into two synods: the Danish Church (the Grundtvigian faction) and the Danish Evangelical Lutheran Church in North America (the Inner Mission faction).
1896	The Danish Evangelical Lutheran Church unites with the Danish Evangelical Lutheran Church Association in Blair, Nebraska, to form the United Danish Evangelical Lutheran Church, or the "United Church."
1945	The United Church drops "Danish" from its official name.
1954	The Danish Church changes its name to the American Evangelical Lutheran Church.
1960	The United Church joins with the Norwegian and German Lutheran churches to form the American Lutheran Church.
1962	The American Evangelical Lutheran Church joins three other non-Danish Lutheran churches to form the Lutheran Church in America.
1988	The Lutheran Church in America and the American Lutheran Church merge to form the Evangelical Lutheran Church in America, thus bringing both synods full circle.

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Monona County Assessor's 2008 aerial map of Ingemann Danish Evangelical Lutheran Church and Cemetery parcel and showing the National Register boundary (black dashed outline)



Parcel ID	67-8244-02-4-75-002	Alternate ID	103701	Owner Address	TRUSTEES OF SIOUX TOWNSHIP (CEMETERY FOR INGEMAN'S DANISH EVANGELICAL LUTHERAN CONGREGATION)
Sec/Twp/Rng	2-82-44	Class	n/a		
Property Address	SIOUX TOWNSHIP	Acreage	n/a		
District	SXWM - SIOUX TWP/WEST MONONA SCH				
Brief Tax Description	PT SE SE				

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March 2000 aerial photograph showing site plan map of Ingemann Danish Evangelical Lutheran Church and Cemetery in relation to National Register boundary (shown as white dashed outline)

Source: ExpertGPS mapping software



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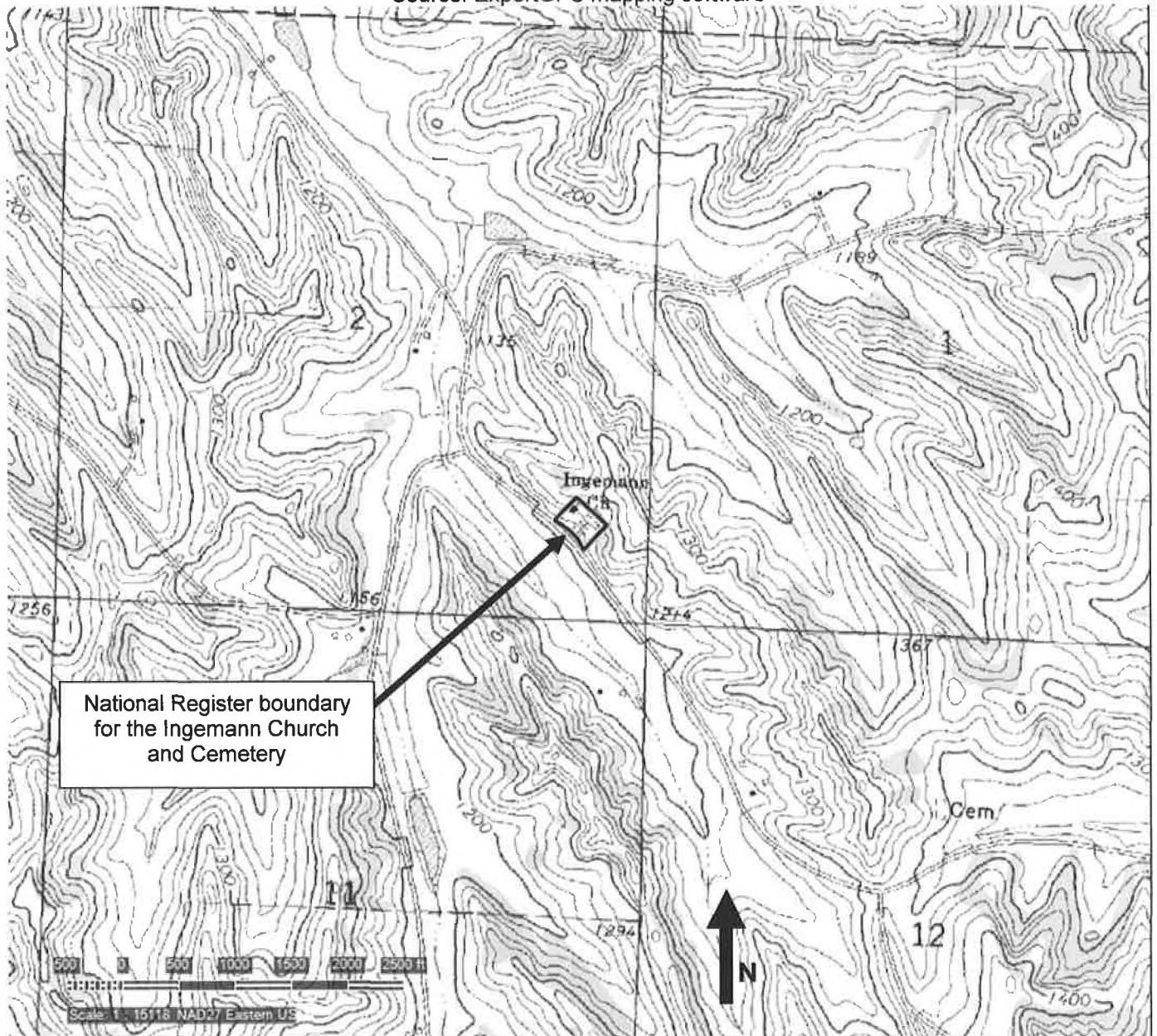
Additional

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1971 USGS Moorhead NW topographic map showing location of Ingemann Danish Evangelical Lutheran Church and Cemetery, with National Register boundary shown as black outline

Source: ExpertGPS mapping software



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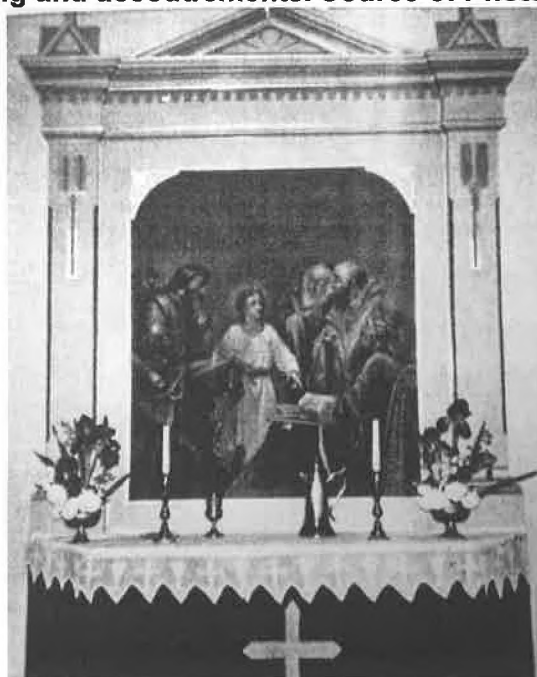
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Photograph of Baptismal font in front of pulpit. Source of Photograph: Mann 1996, page 13



Photograph of Altar painting and accoutrements. Source of Photograph: Mann 1996, page 15



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**Current Detail Photographs of Ingemann Church
Taken May 24, 2011 by Tallgrass Historians L.C.**



**Details of exterior windows
(rose wheel window in tower to left and 1/1 double-hung on main building to right)**



**Details of foundation
(parged brick foundation to left and inscribed marble cornerstone to right)**

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Details of tower entry door (to left) and tower belfry opening (to right)



Detail of altar rail, platform and kneeling bench, View to the NNE towards the pulpit in background

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Tie rods and cove ceiling of church interior, View to the East



**Detail of closet interior showing beaded board ceiling and walls (left)
and closet door hardware (to right)**

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Details of painted wood graining on interior woodwork of church (baseboard upper left; door surround upper right; and window surround below)



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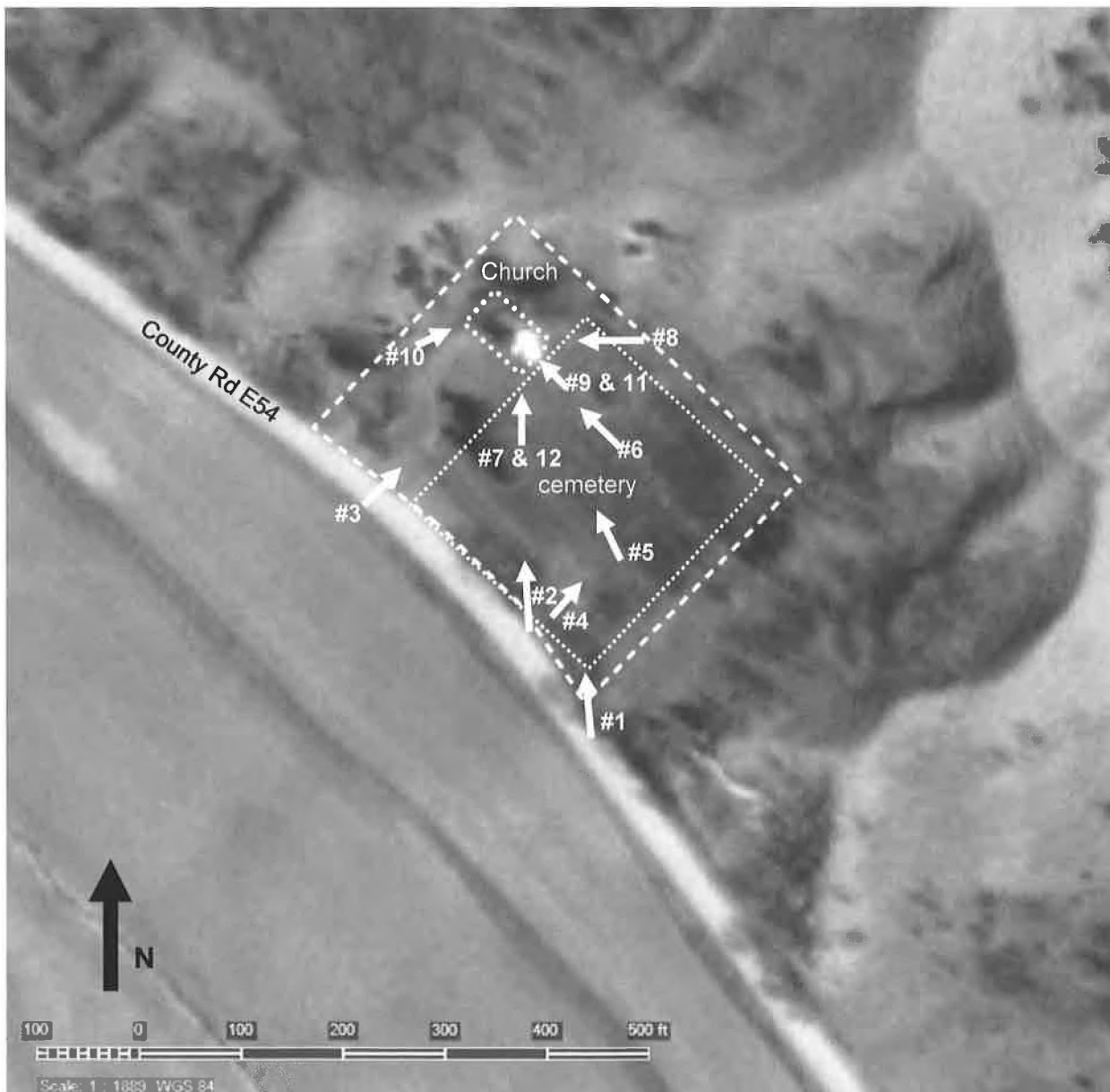
**National Register of Historic Places
Continuation Sheet**

Additional

Section Documentation **Page** 33 **Property name** Ingemann Danish Evangelical Lutheran Church & Cemetery

County and State Monona County, IA

**Plan Map Showing Views of Accompanying Photographs #1-12 of Exterior of
Ingemann Church & Cemetery**



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National Park Service

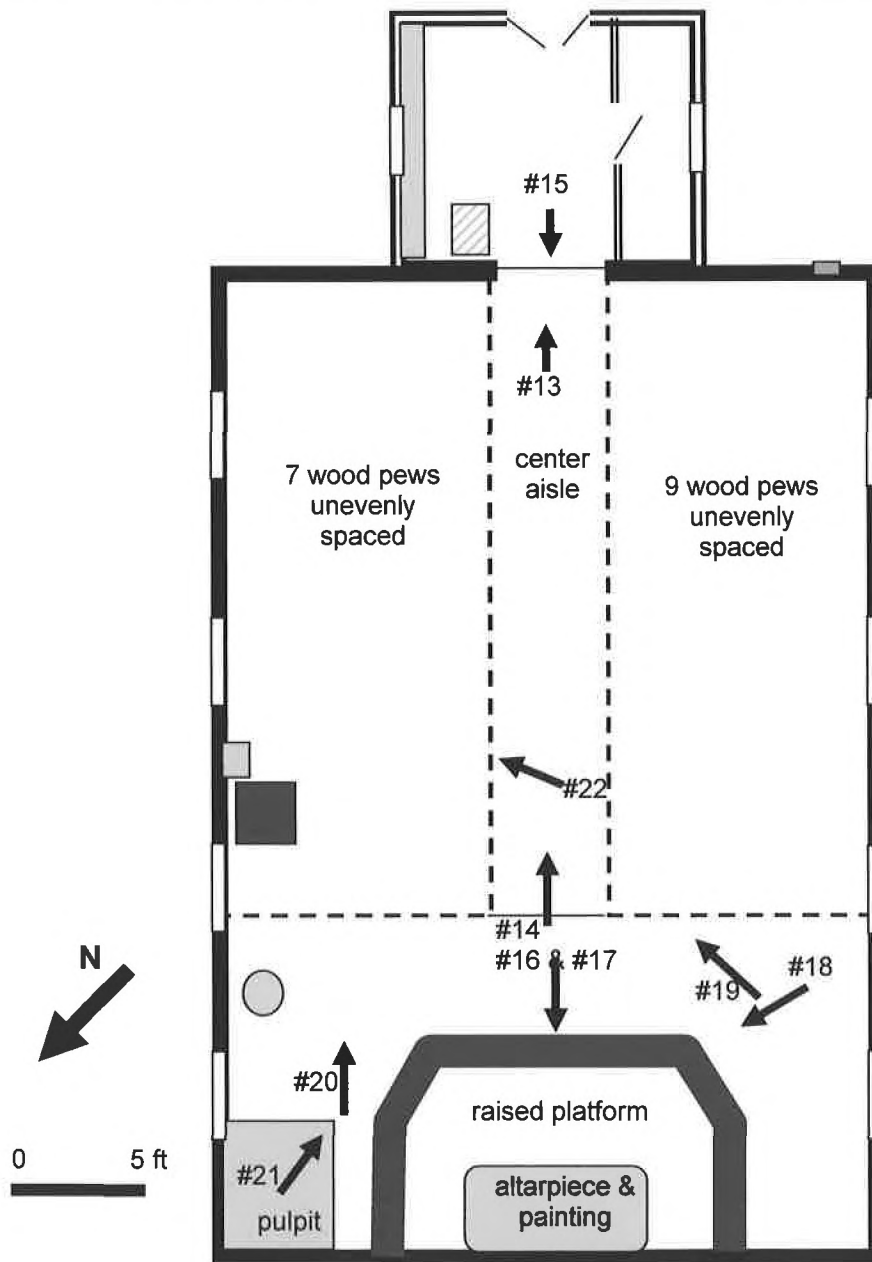
National Register of Historic Places
Continuation Sheet

Additional

Section Documentation Page 34 Property name Ingemann Danish Evangelical Lutheran Church & Cemetery

County and State Monona County, IA

Plan Map Showing Views of Accompanying Photographs #13-22 of Interior of Ingemann Church



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Section Documentation **Page** 35 **Property name** Ingemann Danish Evangelical Lutheran Church & Cemetery

County and State Monona County, IA

List of Accompanying Photographs

Name of Property: Ingemann Danish Evangelical Lutheran Church and Cemetery

County and State: Monona County, Iowa

Name of Photographer: Cindy L. Nagel, Tallgrass Historians L.C.

Date of Photographs: May 24, 2011

Location of Original Digital Files: Tallgrass Historians L.C., Iowa City

- #1 General view of Ingemann Church & Cemetery, View to the NNW from County Rd. E54
- #2 General view of Ingemann Church & Cemetery, View to the North with sign in foreground
- #3 Gateway entry to Ingemann Church & Cemetery, View to the NE from County Rd. E54
- #4 East corner of cemetery, View to the NE
- #5 Church & Cemetery, View to the NW
- #6 Church & Cemetery, View to the NW
- #7 Ingemann Church, View to the North
- #8 Ingemann Church, View to the West
- #9 Detail of front of Church, View to the NW
- #10 Rear of Church, View to the NE
- #11 Detail of front entry to Church, View to the NW
- #12 Detail of upper tower of Church, View to the North
- #13 Interior of Church, View to the SE towards tower entry doors and vestibule
- #14 Interior of Church, View to the SE towards front of church showing center aisle
- #15 Interior of Church, View to the NW towards front of church from vestibule
- #16 Interior of Church, View to the NW towards altarpiece and painting
- #17 Detail of altarpiece and painting, View to the NW
- #18 Altar platform, railing and kneeling bench, View to the NNE with pulpit in background
- #19 Interior of Church, View to the East showing rows of pews
- #20 Interior of Church, View to the SE at rows of pews, heating stove (center) and baptismal font (foreground)
- #21 Interior of Church, View to the SSE from pulpit
- #22 Detail of oak church pew, View to the ENE