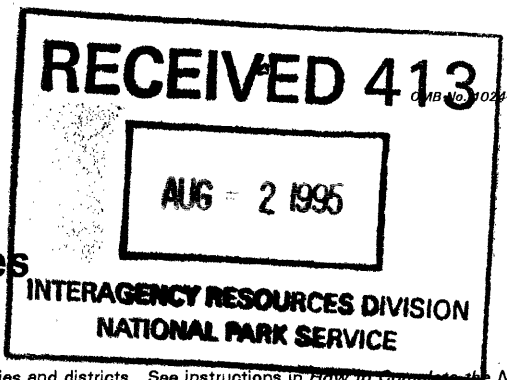


United States Department of the Interior
National Park Service



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 Cordelia Lutheran Church
other names/site number Swedish Evangelical Lutheran Congregation, Cordelia, Nez Perce County, Idaho Territory; Cordelia Chapel

2. Location

street & number 1/4 mi. s. of the Genesee-Troy and Danielson roads intersection not for publication
city or town Moscow vicinity
state Idaho code ID county Latah code 057 zip code 83843

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] Date 24 JUL 95
Signature of certifying official
John R. Hill, State Historic Preservation Officer
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] 8/31/95

Signature of Keeper Date of Action

Property Name Cordelia Lutheran Church

County and State Latah County, Idaho

5. Classification

Ownership of Property	Category of Property	No. of Resources within Property	
		contributing	noncontributing
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)		
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u>1</u>	<input type="checkbox"/> buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u>1</u>	<input type="checkbox"/> sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u>1</u>	<input type="checkbox"/> structures
	<input type="checkbox"/> object	<u> </u>	<input type="checkbox"/> objects
		<u>3</u>	<input type="checkbox"/> Total

Name of related multiple property listing: n/a

No. of contributing resources previously listed in the National Register: none

6. Functions or Use

Historic Functions (Enter categories from instructions.)

Cat: RELIGION Sub: religious facility

FUNERARY cemetery

Current Functions (Enter categories from instructions.)

Cat: WORK IN PROGRESS Sub: _____

VACANT/NOT IN USE _____

7. Description

Architectural Classification (Enter categories from instructions.)

No style

Materials (Enter categories from instructions.)

foundation CONCRETE piers

walls WOOD: weatherboard

roof WOOD: shingle

other WOOD

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

Property Name Cordelia Lutheran Church

County and State Latah County, Idaho

9. Major Bibliographical References

(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

Specify repository:

see continuation sheet

10. Geographical Data

Acreage of property 2.07

UTM References

1	<u>1/1</u>	<u>5/07/2/8/0</u>	<u>51197730</u>	3	<u>/</u>	<u>/ / / / /</u>	<u>/ / / / /</u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u>/</u>	<u>/ / / / /</u>	<u>/ / / / /</u>	4	<u>/</u>	<u>/ / / / /</u>	<u>/ / / / /</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 Liza R. Rognas, contract historian
 organization Latah County Historic Preservation Commission date 24 February 1995
 street & number W. 112 Main Street, Pullman telephone _____
 city or town Pullman state WA zip code 99163

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 Emmanuel Lutheran Church, Inc.
 street & number 1036 West A Street telephone 208-882-3915
 city or town Moscow state ID zip code 83843

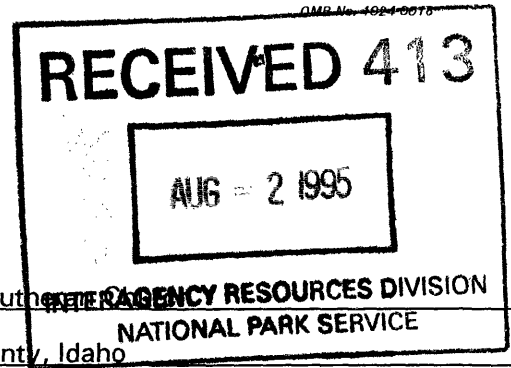
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Name of Property Cordelia Lutheran Church

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Narrative Description

The Cordelia Lutheran Church is a small, one-story, frame church measuring 18' x 24'. The Cordelia Church, often called the Cordelia Chapel, was built in 1883 by members of her small Swedish congregation. Like many other rural Swedish Lutheran churches built by the Augustana Synod during the mid- to late-nineteenth century, Cordelia is a simple, vernacular interpretation of the Greek Revival style. Originally this pioneer church stood on a bed of local basalt rock, but it now rests on concrete piers. All four exterior walls and the walls of the entry porch are composed of horizontal shiplap wood siding and are painted white. The moderately pitched front-gabled roof is sheathed with plain wood shingles. Two wooden steps lead to the porch door, the building's only entrance, situated on the north side of the church. The porch roof supports a small, plain cross that was added in 1948.

This classic example of a rural pioneer Swedish Lutheran Church resembles other pioneer churches built by the Augustana Synod in the Midwest, and is a slightly smaller version of the first Augustana Church built on the frontier in Astoria, Oregon, in 1880.¹ Many of these western, pioneer churches were designed and built by Pastor Peter Carlson, a Swedish carpenter and celebrated Lutheran missionary. An 1893 description of the church written in Swedish could easily apply to the building today: "...outside walls, 1" x 12" boxing and bottings, panel 1" x 10" rustic, floor 1" x 6" dressed, 2 windows on each side with 8 panes each at 12" x 16", a door will be made on one short end."² The four shuttered windows, two each on the east and west walls of the church, are four-over-four double-hung sash windows with wood frames. Though the glass probably dates to the first restoration of the chapel in 1948, the window frames, like most of the wood exterior, appear original. The exterior shutters are functional, and latch with simple hook-and-eye fasteners. Covered with coursed, plain wood shingles, the moderately pitched roof exhibits a common rafter design based on a modified "W" rafter truss.³ The close eaves are dressed with a ten-inch plain fascia board that serves as the cornice. A two-light

¹The Augustana Synod was the first organizational body of the Swedish Lutheran Church in America. Founded in 1860, the synod's membership comprised over twenty percent of the Swedish immigrant population in the country by the next decade. See Roger W. Pettenger, "The Peace Movement of the Augustana Lutheran Church as a Catalyst in the Americanization Process," (Ph.D. dissertation, Washington State University, 1987), 15.

²Quote excerpted from Columbia-Konferensen, *Minnesalbum* [Minutes of the Columbia Conference] (Rock Island, Ill: Lutheran Augustana Book Concern, 1893-1903) p.28, in Michael Houser, "Cordelia Lutheran Church: A Case Study in Historic Preservation," (1992 unpublished paper, Latah County Historical Society), 3.

³Virginia & Lee McAlester, *A Field Guide to American Houses* (New York: Alfred A. Knopf, Inc., 1991), 33-59.

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transom window original to the building illuminates the small interior space of the vestibule. The exterior panel door, like its twin leading from the vestibule to the church interior, dates to the original construction, as do the door fixtures. The small porch rises two-thirds up the exterior height of the church and similarly has a front-gabled roof. Cordelia's interior echoes its simple and utilitarian exterior. Its unpainted interior and unfinished plank floor contrast with the plain, but finished woodwork of the church interior. Dark-stained pine wainscoting covers the first four feet of each interior wall and extends an additional eight inches beyond the raised pulpit and altar area located on the south end wall. Twelve plain pine pews, ten of which are original to the church and stained to match the floor and wainscoting, run the length of the church. The two pews at the rear of the left-side row were added during the 1948 restoration in the space formerly taken up by the stove, which had been removed sometime in the 1930s. The old stove vented through a small brick chimney that once topped the north peak of the front-gabled roof; the chimney flue remains on the wall above and to the east of the interior door. Inside, the pews, a small wood pulpit, and an organ shell are the only furnishings. The pulpit stands on a raised wooden stage, one foot above floor level.

A light, off-white wallpaper topped with a floral print garland provides the only interior decoration. The wallpaper dates to the 1948 restoration when it replaced the original wallpaper which had deteriorated. Cordelia's ceiling exhibits the work of a fine wood craftsman; the ambiance it creates gives the interior of the church a warm, unique character. Several four-inch wide wood slats, fitted in a tongue-and-groove fashion, run the entire length of the church ceiling. Along the sides, the ceiling gently curves onto the interior east and west walls. Access to the attic space above the ceiling is provided by a movable section located directly above the north entrance door. Finished cornices join the smoothly varnished, honey-stained wood to the walls on the east and west side.

When the church was built in 1883, a hitching post, wood shed, and a double outhouse were also constructed. Of these structures, only the outhouse remains. Though in need of paint, the outhouse, located approximately forty feet southwest of the church, has not changed in appearance or function since it was constructed, and still contains the original hand-crafted seats. The outhouse resembles a ten-foot long, wood shed with two doors leading into a divided interior. Its exterior is comprised of ten-inch wide vertically placed wood planks over a simple wood frame. The lean-to roof bears the same wood shingles as those on the church.

One hundred and forty feet south of the Cordelia Church lies the Cordelia Churchyard Cemetery. Conflicting reports make it difficult to determine if the cemetery was developed when the church was constructed, but its existence by 1890 is evidenced by a tombstone inscription. In his study, Michael Houser found that Latah County cemetery records pertaining to Cordelia were incomplete, and that discrepancies existed between the written record and the information engraved on the tombstones.⁴

⁴Michael Houser, "Cordelia Lutheran Church: A Case Study in Historic Preservation," p.12.

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Five gravesites comprise the cemetery. The earliest dates to 1890 (Alben P. Person), and the latest interment occurred in November 1912 (Henry Rokke). Five weathered marble tombstones stand in the cemetery enclosed by a border of pale rectangular stone bricks (possibly limestone) barely visible beneath the grass. Outside the border rests a marble marker bearing the following inscription: *140 feet north stood the Cordelia Lutheran Church. Congregation organized by Peter Carlson, Nov., 14, 1880.* The stone marker erected in 1938 was intended to mark the site of the Cordelia Church and cemetery following the scheduled sale and subsequent destruction of the church planned that same year. Instead of the planned sale, the church was purchased by concerned members of another Augustana Synod Church founded by Peter Carlson in Moscow, Idaho. A decade later Cordelia underwent its first restoration.⁵

The Cordelia Church restoration of 1948 was primarily cosmetic. Volunteers cleaned the interior of the church, hung new wallpaper, and added two pews. The exterior was repaired in places with metal sheeting and then painted. Restoration volunteers installed a new wood shingle roof similar to the original, and replaced broken glass in the windows. In the several decades after the 1948 restoration, little was done to the property with the exception of superficial maintenance and cleaning.

Since 1979 a series of small restoration efforts have strengthened the building's foundation and supported the exterior walls in order to preserve Cordelia's structural and historical integrity. Contemporary restoration efforts beginning in 1979 include the addition of an iron rod anchored to the exterior of the east and west walls. The rod squares and straightens the walls, thus supporting the roof and easing the structural tension brought on by decades of stress due to warped and twisted foundation beams. The church was so badly bowed, front to back, that on the west side the center of the exterior wall hung five inches below the corners.⁶ Stress to the wood frame and foundation beams resulted from the unstable rock bed which had settled unevenly over time. It was replaced in 1992 with concrete piers. The building is now level and stable atop the piers. One hundred-sixty feet of exterior siding, including those portions first patched with sheet metal, were replaced in 1992 with board planks matching the original wood. In May 1994, Cordelia's floor supports were replaced and the church exterior was painted. The majority of Cordelia's interior and exterior woodwork, however, is original and is still held together with the square carpentry nails used during its original construction. Though both the chimney and stove are gone, the Friends of the Cordelia Church plan to soon replace them, and to more firmly anchor the roof to the exterior walls. Work on the roof and removal of the iron support rod are scheduled for summer of 1995.

Surrounded by the gently rolling hills of the Palouse farm country, the Cordelia Lutheran Church stands today in the same rural environment to which it was built. Fields of wheat and hay, some still planted

⁵Michael Houser, "Cordelia Lutheran Church: A Case Study in Historic Preservation," 4.

⁶"Friends of Cordelia Newsletter," vol.1, no. 1(February 1994).

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by Swedish families, grow along the boundaries of the church property. Plans are underway to plant natural Palouse vegetation near the cemetery. In September of 1993, thirty-five acres of land directly adjacent to Cordelia was purchased in order to reduce fire hazard from field stubble.

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Statement of Significance

Cordelia Lutheran Church is significant under Criterion A for its association with Swedish immigration and settlement patterns in Idaho during the nineteenth century. When the church was constructed by its Swedish congregation in 1883, it became the first church built by the Augustana Synod in Idaho.⁷ Cordelia is also regionally significant as it was one of the many congregations established by Pastor Peter J. Carlson, a native of Sweden and a founder of the Augustana Synod. Carlson's historic mission to the Pacific Northwest on behalf of the Augustana Synod resulted in the construction of twelve churches in Swedish settlements throughout Oregon, Washington, and Idaho. Historically significant for its size--just 18 x 24 feet--the Cordelia Lutheran Church remains the smallest church ever built by the Augustana Synod and may possibly be the smallest Christian church in Idaho. The first confirmation performed by Peter Carlson in the region was performed at the Cordelia Lutheran Church in 1884. Though regular church services have not been held at this pioneer Swedish church since 1913, annual ceremonies are performed there by Lutheran congregations in the surrounding area, and local residents occasionally use it for community functions.

Located in the heart of Latah County's rural farmland, the Cordelia Lutheran Church stands as a silent reminder of the Swedish Lutheran families who first settled the Palouse during the mid- to late-nineteenth century. Swedish immigrants were drawn to the Pacific Northwest following the passage of the 1862 Homestead Act. Work on the railroads, timber company propaganda, and encouragement from relatives already in America brought Swedish immigrants west. Their numbers peaked in the 1880s, when over 50,000 Swedish immigrants per year poured into the United States to escape agricultural, economic, and political hardships. In Idaho, nineteen percent of the state's Swedish population lived in what is now Latah County.⁸

Swedish immigrants to America were anxious to preserve their cultural heritage. Familiar Swedish institutions like the Lutheran Church played significant roles in the preservation of Swedish traditions and language, especially in the Midwest. The Augustana Synod, a wholly Swedish organization founded in Wisconsin, did not combine with other American Lutheran churches until the mid-twentieth century.

⁷In 1860, the Augustana Synod was formed as an organizational body for the Swedish Lutheran Church in America. Its membership represented over twenty-percent of the total Swedish immigrant population to America by the 1870s. See Pettenger, pg. 15.

⁸Lars Ljungmark, *Swedish Exodus*, translated by Kermit B. Westerberg (Carbondale, Ill: Southern Illinois University Press, 1979), 51-53; Vilhelm Moberg, *The Unknown Swedes: A Book About Swedes and America, Past and Present*. translated by Roger McKnight (Carbondale, Ill: Southern Illinois University Press, 1988), 8-20; Mary Reed, "Swedes, Norwegians, Danes Make-up Latah County's Scandinavians," in *Latah Legacy: The Semi-annual Journal of the Latah County Historical Society*, vol.19, no. 1 (Spring 1990), 13.

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Determined to remain an immigrant church, Augustana reached out to Swedish settlers in the Pacific Northwest beginning in 1879. According to one scholar, the oldest record of Swedish Lutheran missionary activities on the frontier are "found in the letters of Pastor Carlson," and "published in 'Augustana and the Missionary'."⁹

Swedish Lutheran Church history in the Pacific Northwest is concurrent with the missionary work of Peter J. Carlson. Called by his contemporaries the "Apostle to the West," Carlson established Swedish Lutheran congregations along the coast and throughout the Inland Empire from 1879 to 1898. He was chosen for the mission because of his great success doing similar work in Wisconsin. Trained in Sweden as a carpenter, he personally designed and helped build thirteen frontier churches for the Augustana Synod, including one in California, and also instigated the construction of many more from the Pacific coast to the Rocky Mountains. Already historically significant for his role in the founding of the Augustana Synod in 1860, Carlson's Pacific Northwest missionary work culminated in the formation of the Columbia Conference, the parent body of the present Pacific Northwest Synod of the Lutheran Church in America.¹⁰

When Carlson first came to the Pacific Northwest with his family, his initial missionary efforts focused on the creation of Swedish Lutheran congregations along the Oregon coast. The first church built by Pastor Carlson for the Augustana Synod in the Pacific Northwest was erected in 1880 in Astoria. After organizing other congregations in Oregon, Carlson moved to Lenville, Idaho, a small farming community--no longer extant--near Moscow, with his family. In Lenville, Carlson organized the first Swedish Lutheran congregation in Idaho Territory on November 14, 1880. Eighteen people formed the original charter membership for "The Swedish Evangelical Lutheran Congregation, Cordelia, Nez Perce County, Idaho Territory."¹¹

The Cordelia Lutheran Church was built during the spring and summer of 1883 on an acre donated by church member, Andrew S. Olson. An adjoining acre was purchased by the church for twenty-five

⁹See Marian L. Bingea's translated excerpt from Ernest Skarstedt, *Oregon and Washington, Dess Svenska Befolkning* (Portland, Ore: Brostrom & Skarstedts Printing, 1890), p. 111 in "Immigration in the Pacific Northwest," 7.

¹⁰Sture Lindmark, *Swedish America, 1914-1932* (Chicago: Swedish Pioneer Historical Society, 1971), 323-330; Marian L. Bingea, "Immigration in the Pacific Northwest" (unpublished paper, Pacific Lutheran University, 1981), 1; Reuben E. Norling, "Peter Carlson, Pioneer Pastor of the Northwest," in *The Augustana Quarterly*, pp. 131-143 (April, 1939).

¹¹Reuben Norling, "Peter Carlson, Pioneer Pastor of the Evangelical Lutheran Augustana Synod of North America" (M.A. thesis, University of Idaho, 1939), 50-71.

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dollars from Mr. Olson for a churchyard cemetery.¹² The Danielson road forms the boundary for the property on the east. With the assistance of Pastor Carlson, volunteers from Cordelia's congregation finished the simple church during harvest and dedicated it December 2, 1883.¹³ The small 18' x 24' church resembles other chapels built by Peter Carlson during his nineteen-year mission in the Pacific Northwest. Like the first Augustana Church constructed on the Oregon coast in Astoria, Cordelia's design echoes the style of Greek Revival architecture. Most of the frontier churches associated with Peter Carlson are small, one-room and one-story structures that appear stylistically similar to the design of Augustana's first church in Clinton, Wisconsin. This church mimics the designs of rural country churches built in Sweden and in the American Swedish communities of the upper Midwest.¹⁴

Following the construction of Cordelia in 1883, Carlson founded and helped construct Swedish Lutheran congregations and churches in the neighboring Idaho communities of Moscow (1886) and Troy (1889). Originally called as Pastor to the Cordelia and Moscow congregations in 1886, Peter Carlson temporarily relinquished his missionary role for the synod. He took it up again in 1892, however, and C.A. Ramstedt, Carlson's first West Coast communicant, became Cordelia's second Pastor. Carlson left the Pacific Northwest in 1898, bound for a chaplain position in Nebraska. He died in Omaha in 1909 at the age of 86, and is buried in Moscow, Idaho.

The Cordelia congregation's enthusiasm for the church dwindled after Carlson left the region and by 1903 only one family remained committed to the church. Regular services ceased between 1913 and 1920 during the pastorate of John Oslund. Cordelia had been virtually abandoned for over eighteen years when the Columbia Conference of the Augustana Synod visited the church for a commemorative service in 1938. Following the service, Cordelia was scheduled for sale and probable destruction. In anticipation of the sale, a stone marker was erected near the cemetery to mark the site of the church. Cordelia's fate changed when several concerned members of the Moscow Lutheran congregation, led by V.N. Ramstedt and C.B. Green, raised enough funds to prevent the sale.

¹²In his 1989 article, "Highlights in the History of Cordelia," Roger Pettenger gives the figure fifty dollars in gold as the price for the additional acre purchased from Olson.

¹³Reuben Norling, in his thesis, *Peter Carlson, Pioneer Pastor of the Evangelical Augustana Synod of North America* (MA thesis, University of Idaho, 1939), argues that the church was actually completed in fall 1884. As most other references give 1883 as the date for Cordelia, I will pose it as the original date of construction, in part because December 1883 is the date given for the dedication. It is possible that interior detail work was not finished until 1884.

¹⁴Michael Houser, "Cordelia Lutheran Church," 1-2; Augustana Centennial Committee, *A Century of Life and Growth: Augustana 1848-1948*, (Rock Island, Ill: Augustana Book Concern, 1948), 34; 69-71.

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A decade later, the badly neglected church was restored and rededicated by volunteers motivated by a descendent of one of Cordelia's previous benefactors, Andrew Olson. Cordelia had been built on the land Olson donated to the church in 1883. Sixty-four years later Olson's daughter, Frances Olson Graham, funded the first restoration effort made toward the preservation of Cordelia Lutheran Church. Following the dedication in May, 1948, Cordelia was used by neighboring congregations for ceremonial activities. First the Moscow Lutheran Church, then the old Augustana Church at Troy, Idaho, maintained the Cordelia Church and grounds.¹⁵

Cordelia languished from 1948 until 1979, when the Troy Westdala Lutheran Church, formerly the Westdala Church, raised funds for some minor repairs. One study reports that donations from the Pacific Northwest Synod, from private individuals, as well as a grant from the State of Idaho, were sought to pay for a new roof and wall supports. During this time, Troy Lutheran undertook the task of clearing Cordelia's title after it was noticed that the church did not actually stand on the parcel donated by Andrew Olson almost a century before. Cordelia had been built twenty feet from Olson's property boundary. In order to rectify the situation a proposal to move Cordelia was made but then withdrawn. Instead, a land exchange was arranged between the Pacific Northwest Synod and Mr. Meyers, owner of the property upon which Cordelia stood. After members of the Lutheran congregation at Troy requested Cordelia's funding cease in 1989, Cordelia was left with no formal structure of support.

Once again a possible sale loomed in Cordelia's future, followed by a probable move to a pioneer town in Elk River, Idaho. Both the sale and the move fell through, however. Renewed interest in Cordelia's preservation was sparked by a study undertaken by Michael Houser in 1992. His commitment to Cordelia's preservation launched the creation of "Friends of Cordelia Committee," and motivated a title transfer of the property from the Pacific Northwest Synod to the Emmanuel Lutheran Church in Moscow.¹⁶

Today the Cordelia Lutheran Church remains on the land where it was built in 1883, providing strong testament to Latah County's Swedish heritage and to the missionary zeal of Pastor Peter Carlson. Efforts to preserve and stabilize the building have met with success, thanks to the vigorous work and generous support of the "Friends of Cordelia" network, and to concerned members of former Augustana Church congregations.

¹⁵Roger Pettenger, "Highlights in the History of Cordelia Lutheran Church, Latah County, Idaho." Compiled for the Eastern Washington/Idaho Synod Assembly, 1989; Michael Houser, "Cordelia Lutheran Church," 4-5.

¹⁶Michael Houser, "Cordelia Lutheran Church," 6-8.

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County and State Latah County, Idaho

Specific Repository:

University of Idaho Archives; Latah County Historical Society; Emmanuel Lutheran Church,
Moscow, Idaho.

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 , 10th Federal Population Census (1880).

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Geographical Data

Verbal Boundary Description

Parcel Number RP 38N05W019260 is legally described as Tax #4106, SE 1/4 SE 1/4 left, Tax # 4590, Township 38N, Range 5W, Section One, Latah County.

Verbal Boundary Justification

The nominated property includes the parcel historically associated with the Cordelia Church and subsequent boundary changes to clear title. See attached diagram labeled "Property Transaction History."

