

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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: Immanuel Lutheran ChurchOther names/site number: Lien Church

Name of related multiple property listing:

N/A

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

2. LocationStreet & number: 18172 187th AvenueCity or town: Lien Township State: Minnesota County: GrantNot For Publication: N/AVicinity: N/A**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, 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 at the following level(s) of significance:

___national ___statewide ___local

Applicable National Register Criteria:

___A ___B ___C ___D

Signature of certifying official/Title:

Date

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- ☐ entered in the National Register
☐ determined eligible for the National Register
☐ determined not eligible for the National Register
☐ removed from the National Register
☐ other (explain:) _____

Signature of the Keeper

Date of Action

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

☐

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
2	0	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/Religious Facility

Current Functions

(Enter categories from instructions.)

RELIGION/Religious Facility

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7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19TH AND EARLY 20TH CENTURY REVIVALS/Gothic Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: _____

Narrative Description

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

Summary Paragraph

The Immanuel Lutheran Church is located in Barrett, Grant County, Minnesota. The church is a single-story simplified basilica plan church with a bell tower centered on the primary elevation and a small addition at the rear. The building is an intact example of a building typology typical of churches constructed by Norwegian American Lutheran congregations in the late nineteenth century. Immanuel Lutheran is also the church, in and around Barrett, most closely associated with Norwegian heritage. As a small church funded and constructed by congregants, Immanuel Lutheran Church underwent multiple construction campaigns during its first forty-five years.

The Immanuel Lutheran Church retains sufficient levels of all seven aspects of integrity to convey its significance from the period of significance, 1883-1998.

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Narrative Description

Located at 18172 County Road 2, Immanuel Lutheran Church is located in rural Lien Township, 2.5 miles west of Barrett, in Grant County in West Central Minnesota. Barrett boasts a population of approximately 400. The church is located on the southern end of the property, where mature pine trees frame the property. A narrow band of gravel on the south side of the church serves as parking. A grass churchyard and the church cemetery extend north and east of the building. The property is bordered by farms that were established as homesteads in the 1860's and 1870's, mostly by Norwegian immigrants.

The cemetery occupies just over one acre of land. Headstones are roughly aligned in rows, there are no formal paths, gates, or fences. The first burial in the Immanuel Lutheran Cemetery took place on November 16, 1875. At the time of writing, a total of 373 burials are located within the cemetery.¹

Construction History:

As a small church funded and constructed by congregants, Immanuel Lutheran Church underwent multiple construction campaigns during its first forty-five years. The initial phase of construction lasted from 1883-1897, resulting in the nave and bell tower. In 1898-1899 the balcony and sacristy were added. In 1928, a basement was dug out and accessed from the south elevation. Small staircase additions were added on the front (west) and north side (near the back) of the building. The church suffered from a fire in 1941 that required the rebuilding of the steeple. Interior updates were made at this time as well, including covering the walls and ceiling with Nu-wood in 1942 (painted), and the pulpit being lowered in the 1950s. In 2020, a new foundation was built due to cracks in the original 1928 poured concrete foundation. The exterior basement access was removed at that time. One inch granite facing covers the new foundation, matching the original bell tower.

Exterior

Primary (West) Façade

On the west façade, a tower houses the church's primary entrance and a bell tower projects from the central volume of the church. The main entrance doors are accessed via five steps with metal railings, that lead to the 1915 pored-concrete landing. A wooden handicap ramp with wooden railings, added after 1992, is to the north of the steps. The main entrance is centered in the tower and consists of paired, non-historic doors with a gothic fanlight. Originally, the doorway had two screen doors to allow for better air flow in the warmer seasons, but these have been removed and are in storage. Above the door and fanlight is a gothic window measuring 2.5 feet by 11 feet, that allows light into the narthex. Door and

¹ Find A Grave, "Immanuel Lutheran Church Cemetery," <https://www.findagrave.com/cemetery/2262721/memorial-search?cemeteryName=Immanuel+Lutheran+Cemetery&orderBy=dc>, last accessed December 23, 2025.

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window trim are replacement, but the window sashes are historic. A small oculus window sits directly above the point of the gothic window.

The steeple forms the most distinctive feature of the church. The belfry is integrated into the top the bell tower, rather than on the roof of the church's main body. It houses the original bell from 1892, which is still in working order, and can be seen in the framed, stylized rectangular openings on each of the four sides. The belfry is capped by a hipped roof that transitions to a six-sided steeple with a cross. The steeple is covered in wood shingles that likely date to the 1940s. Supporting the belfry the bell tower features a narrow hipped, metal roof. Dentils can be seen under the replacement roofing material. The original belfry was destroyed when it was struck by lightning on September 21, 1941.² The current steeple is not as tall as the original, measuring only 60 feet from grade.

The historic, wooden, beveled clapboard-siding that encompasses the entire building, with an underlayment of original diagonal timber cladding, was partially exposed during the 2020 restoration of the exterior (Figure 7). At that time, a protective vinyl siding was added to cover the original wood. The vinyl was chosen to match the historic white color and 5-inch exposure.

The small 1928 addition is visible on this façade.³ Tucked into the corner between the bell tower and the main body of the church, the addition provides a direct entrance to the basement. It is approximately 12 feet by 8 feet with a shed roof. The door is non-historic metal and the siding and foundation match those on the main church. There is no fenestration visible on the northern elevation of nave visible behind the bell tower.

Secondary (North and South) Elevations

The north elevation features four, historic stained-glass windows in the central volume of the church, which were installed in 1950, replacing the original clear glass. Black wooden-framed, screen windows were added in 1915 and were in great disrepair when they were replaced with acrylic covered screened in 2020 to add greater protection for the ten stained-glass windows. Four of the windows allow for a cross-breeze when the small, screened, bottom awning windows are opened in the warmer months. Also visible are two similar stained-glass windows located in the recessed chancel that were installed in 1947.

The south elevation is identical to the north side with four stained glass windows in the nave and one in the chancel. A clear glass, double-hung window is found in the sacristy. A basement entry that was added sometime in or after 1928 was located near the back end of the building and was removed during the 2020 foundation project. All windows have a gothic arch.

² "Landmark Threatened by Fire Sunday," *Grant County Herald*, September 23, 1941, 1.

³ "100th Anniversary of the Immanuel Lutheran Congregation, 1872-1972," Sunday, June 18, 1972, Peace Lutheran Church Archives, Barrett, Minnesota.

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Rear (East) Elevation

The gable of the nave and chancel are visible at this elevation. There is no fenestration in either wall. Wooden steps, that replaced the concrete steps in 2020, lead to a non-historic door which give access to the sacristy.

Interior

Organization

The primary interior spaces of the church consist of the narthex, the nave, the balcony, the chancel housing the altar, and the sacristy. The interior of the building's original physical plan remains unchanged.

Narthex

The narthex is located at the west end of the church, within the footprint of the bell tower. The narthex measures 14 feet x 14 feet and has non-historic carpet. Inside of the narthex, to the right, are steps leading up to the balcony and belfry, at the top is an original door and its hardware. A small cupboard is built into the wall under the steps. To the left is an entrance door to the basement that has been permanently closed. Straight ahead are two steps leading to the nave doorway. A coat rack and a hat shelf are to the left on this raised area.

There is evidence that another stairway to the balcony existed earlier in the church's history. There are paint marks along the lower wall where a landing formerly stood, and a door in the balcony on that side remains (now as access to the belfry). The steps were likely removed when the basement entry was added in 1928, although this has not yet been confirmed through research. The original brass kerosene light was returned to the church in 2021 and, now electrified, hangs in its original place.

Nave and Balcony

Beyond the narthex doors is the nave which retains its original volume and woodwork, including the fluted casing around the doors and windows, with rosettes in the upper corners. The nave houses thirteen pews on the north side and twelve pews on the south, all made of natural oak and with built-in racks for hymnals, installed in 1958.⁴ Some original pews remain the balcony, and others were brought to the basement to be used as seating for Sunday School and other meetings and gatherings.

The flooring is original wide-planked, white pine and is designed to slope down 1.5 feet from the back toward the chancel to create a better sightline. Four, vintage, art deco opal-white glass pendant lights are electrified and suspended by chains. These were donated sometime before 1932 as mentioned by Pastor Sandberg at the 60th anniversary observance on Oct 16, 1932.

⁴ "100th Anniversary of the Immanuel Lutheran Congregation, 1872-1972," Sunday, June 18, 1972, Peace Lutheran Church Archives, Barrett, Minnesota.

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The lower portion of the nave walls are clad in beaded, tongue-in-groove wainscoting and topped with chair rail. The wainscoting may have been added in 1898 when the sacristy was constructed, as it is finished in the same manner. In 1942 the walls were covered with Nu-wood, in time for the 70th anniversary of the congregation.⁵ This fibrous composition compressed from wood pulp used for its acoustic properties, forms a block pattern. The same material covers the white cathedral ceiling.⁶ Originally white, the walls were painted pastels in the 1950's. They are now beige. The original, horizontal board, wall material can be seen under the Nu-wood. The nave measures 49 feet x 35 feet.

On the east end of the nave an arcade, created by one large Gothic arch centered between two smaller arches, separates the chancel.⁷ Two fluted Ionic columns support the arcade and are topped with volutes. The chancel floor is raised one step and retains all the original features including a baptismal font and a pulpit, which are both painted white with gold trim. The Norwegian style, acanthus-carved wooden altar, communion railing and reredos (altar wall) were all handcrafted by charter member and master carpenter Ole Leraas and painted white with gold trim to match the pulpit and baptismal font.⁸ Curved, red-velvet covered, padded kneelers surround the communion railing, which has newel posts at either end. The picture on the reredos portrays Jesus' Ascension and was painted by artist Sarah Raugland in 1899. Two electrified brass candelabras are attached to the reredos on either side of the painting. All the furnishings are original to the structure.

At the west end, the balcony extends the full width of the nave and consists of four-level, stadium seating and a raised platform, indicating that it could serve the dual purpose of additional seating and as a choir loft. The balcony is supported by two columns of square construction, indicating that they may have a steel core. The front of the balcony is concave and is finished with a decorative railing with Gothic arch insets and evenly spaced spindles. It is painted to match the rest of the woodwork of the interior. The balcony was originally referred to as the gallery when it was built in 1898.

Sacristy

Behind the altar and reredos wall is an original wooden door with its original hardware leading to the sacristy that holds pastoral supplies and early artifacts. It was added on in 1899. The wall and ceiling coverings match those of the nave. It is carpeted and measures 21 feet x 7 feet.

⁵ History of Immanuel Ladies' Aid, Mrs. Selmer (Gladys) Shervey, Historian, 1946.

⁶ Minnesota Historical Society, Conwed Corporation Files, an Inventory of its Records, (Predecessor Wood Conversion Company, Cloquet, MN), Catalog ID number: 001735089

⁷ Marvin Trachtenburg and Isabelle Hyman, *Architecture from Prehistory to Post-Modernism* (The Netherlands: Prentice Hall, Inc. ad Harry N. Abrams, Inc., 1986), 581.

⁸ Gordon Campbell (ed.), *The Grove Encyclopedia of Medieval Art and Architecture*, Volume 1. (New York: Oxford University Press, 2012), 44-48.

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Basement

Permission was granted on May 18, 1927, to dig and build a poured concrete basement under the church. The full-sized basement held the fellowship hall and kitchen when first constructed and was referred to as the "church parlor."⁹ After the new concrete block foundation was built in 2020, this unheated space was filled with sand to help stabilize the basement walls. It is no longer in used for its intended purpose.

Belfry

The interior of the belfry is finished with a galvanized steel over wooded plank floor and open sides. The church's original bell is centered in the space and remains in working order.

Integrity

The Immanuel Lutheran Church retains sufficient integrity to convey its historic significance. The building has not been moved retaining integrity of location. The site retains its church yard and cemetery, and its proximity to the agricultural fields prominent in Lien Township historically, maintaining integrity of setting. The original symmetrical design of the building was altered slightly in 1928 with the completion of the basement entrance, but the addition's small profile and complimentary materials minimally impact the integrity of design or workmanship at the exterior.

A comparison of the exterior of the building today with historic photographs demonstrates that the integrity of the exterior design has been largely retained. The new concrete foundation blocks have been covered with granite facing, closely matching the original granite foundation beneath the bell tower. Despite the addition of vinyl siding and the loss of the basement, the building retains integrity of materials, design, and workmanship, including the original balloon framing design and steep slope of the roof.

At the interior the original layout of the worship is extant. The interior retains many of its historic materials, notably the woodwork of the columns and trim, white pine flooring and the stained-glass windows. Original hand-crafted furnishings including the altar featuring Norwegian style carving from the acanthus tradition, communion rail, baptism font and pulpit remain. The Sarah Raugland reredos painting also remains. Updated materials, such as the Nu-wood (painted), were introduced during the period of significance. While the loss of the basement gathering space diminishes the integrity of design, the building can still be understood as the central gathering space for Norwegian immigrants, and their descendants.

As the only remaining church in Barrett specifically emphasizing Norwegian American heritage, Immanuel Lutheran Church retains the integrity of feeling and association with its traditional

⁹ Rev. Ivar Sandberg, "Our Savior's Church, The new beautiful parlor will be dedicated." *Grant County Herald*, Elbow Lake, Minn., November 29, 1928, 8.

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Norge lang kirke, or “Norwegian long church” style the immigrants brought with them from their homeland. Continued use of the church for traditional festivals and celebrations also support these areas of integrity.

The Immanuel Lutheran church retains sufficient levels of all seven aspects of integrity to convey its history from the period of significance, 1883-1998.

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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.)

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

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Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE
ETHNIC HERITAGE: NORWEGIAN

Period of Significance

1883-1998

Significant Dates

1898
1941
1927

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

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

The Immanuel Lutheran Church was constructed as a Lutheran church to serve a Norwegian-American immigrant community. The form of the building is a distinct local example of Norwegian-Lutheran Church architecture. It was used for its purpose as both a religious institution and a community gathering place from 1883 until 1998.

The Immanuel Lutheran Church is eligible under Criterion A in the Area of Ethnic Heritage: Norwegian and under Criterion C in the area of Architecture. The level of significance is local. The period of significance is 1883-1998. The significance of the property derives from its architecture and artistic distinction; thus, it meets Criteria Consideration A: Religious properties. Immanuel Lutheran Church provides a traditional backdrop for continuing traditional events such as Constitution Day and the annual Christmas Market. As the property most closely associated with the religious, Norwegian ethnic traditions in Barrett, the property meets Criterion Consideration G: Properties that have achieved significance within the last 50 years.

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

Conditions in Norway, the Homestead Act, and Immigration

Norway's Reformation was imposed in 1537, when Denmark's Christian III proclaimed Lutheranism the official faith of both Norway and Denmark. In the aftermath, the Crown seized church lands and assets and restructured the clergy so that bishops were appointed directly by the king. With the advent of absolute monarchy in 1660, this royal control deepened, all clerics became civil servants chosen by the Danish monarch. The 1851 Church Act in Norway mandated that each church should accommodate at least 30% of its residents in the parish.¹⁰ The state could therefore control the size of a new local church building and assigned pastors to the church location of their choice.

After Sweden left the Scandinavian Union in 1523, Norway became the junior partner in Denmark-Norway. In 1814, after being on the losing side of the Napoleonic Wars with Denmark, Norway was ceded to the king of Sweden by the Treaty of Kiel. Norway declared its independence and adopted a constitution on May 17, 1814. However, no foreign powers

¹⁰ Norwegian Church Buildings Database, 23 December 2014.

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recognized the Norwegian independence instead supporting the Swedish demand for Norway to comply with the Treaty of Kiel. Swedish troops invaded Norway in July of 1814, and under the Moss Convention on August 14, Norwegians were made to comply.¹¹

At the beginning of the 19th Century Norway's population was approximately 883,487. More than 91% lived in rural areas, but only 3% of land was tillable. From 1815-1865 the population nearly doubled due to decline in infant mortality, advances in medicine, sanitary conditions, and general prosperity. Between 1870 -1910 industrialization and urbanization meant new occupations and social groups. Younger generations moved to urban areas; however, a lack of productive land was still a concern. Even after industrialization, over 80% of the population depended on farming, logging, and fishing. Young people lacked sufficient funds to marry and start families and only the eldest male inherited family property.¹²

While the country experienced a number of democratic reforms in the early to mid-nineteenth century, such reforms made little headway in the state Church of Norway. As the century proceeded, an increasing number of voices advocated for greater lay participation in the life and government of the church.¹³

In 1851, U.S. Treaties with the Dakota tribes opened the Minnesota Territory for settlers. The Homestead Act of 1862 provided 160-acre farms of free or cheap land. Immigrants could own a farm by purchasing the land for \$1.25 per acre or agreeing to build a house and farm the land for five years. This was known as "proving up" the property.¹⁴

"America Fever" spread throughout the mountains and valleys of Norway, fanned by the so-called "America letters," with their personal observations from people who had the confidence of the home community. Though some were negative in their accounts of the everyday conditions in American life, many enthusiastically described the abundance of the land, the higher wages, and other wonders. Handed from neighbor to neighbor and from parish to parish, a single letter might be read and copied hundreds of times.¹⁵ As newspapers and shipping lines made promises; letters, invitations and prepaid tickets from Norwegian-Minnesotans were sent to friends and relatives in the homeland.

During what may be described as the founding phase, from 1825 to 1865, 77,873 Norwegians crossed the Atlantic to make home for themselves in America. Typically, families left together,

¹¹ Ingrid Semmingsen, *Norway to America, a History of Migration*, (Minneapolis: University of Minnesota Press, 1978), 101.

¹² Odd Lovoll, *Across the Deep Blue Sea* (St Paul: Minnesota Historical Society Press, 2015), 39, 67.

¹³ Eugene L. Fevold, *The Lutheran Free Church: A Fellowship of American Lutheran Congregations, 1897-1963* (Minneapolis: Augsburg Publishing House, 1969), 3-6.

¹⁴ Ibid., 121.

¹⁵ Jon Gjerde & Carlton Qualey, *Norwegians In Minnesota* (Minnesota Historical Society Press, 2002), 5.

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or men went ahead to work and earn enough money to send for their families. There were a few “pioneering” women who left their homeland and emigrated alone.¹⁶

Minnesota Norwegian immigrants brought their Lutheran faith with them to their new settlements. The most visible manifestation of the bridges between the Norwegian and Norwegian-American cultures was the Lutheran church. They became the social and religious centers of the rural communities and still dot the rural Minnesota landscape.¹⁷ In Norway, church building was influenced by the State or Crown. The government assigned pastors, giving the parishioners little freedom over their leadership.¹⁸ In Minnesota, Norwegians took land in rural areas where they continued traditions and habits that provided some continuity to their homeland. They practiced their new-found religious freedom by choosing what style and size of church to build, and who they would call to be their pastors. Norwegian communities could now decide where and how large to build their church and write their own constitution. Those decisions illustrate how congregations like Immanuel Lutheran Church, which were no longer bound by the restrictions of the state church they left behind, began to learn, experience and practice democracy and religious freedom in the United States while honoring and celebrating their Norwegian heritage.¹⁹

Immanuel Lutheran Church, Organizing the Congregation

The Immanuel Lutheran Church (also commonly referred to as the Lien Church) is located on rural prairie land within Lien Township, in Grant County. The church and cemetery are surrounded by farms that were established as homesteads, mostly by Norwegian immigrants.

In 1870 Lien township was surveyed and opened for homesteading, and by 1871 most of the homesteads had been claimed. On July 28, 1874, a petition was presented to the board of county commissioners to name the township. When the name of Franklin had already been taken, someone suggested that it be named after Ole Lien, an early settler of the area, so the township was given the name Lien.²⁰ Ole Lien arrived in the township around 1867, after having had served in the American Civil War.

When early settlers arrived to claim or purchase their land, the village of Barrett did not yet exist but was later founded just 2.5 miles from the church’s eventual location. The closest railroad was in Herman, platted in 1886, about 14 miles to the west of current day Barrett.²¹

¹⁶ Lovoll, 50, 52.

¹⁷ St. Olaf College, “Norwegian-American Lutheranism” in Locating Lutheranism,” online exhibit, <https://pages.stolaf.edu/locluth/norwegian-american-lutheranism-exhibit/>

¹⁸ Official report to the Norwegian Minister of Culture regarding cultural heritage policy, 21 December, 2001.

¹⁹ Rolf Anderson, National Register of Historic Places Nomination for Trinity Lutheran Church, Henning, MN. Dec 31, 2017.

²⁰ Dr. Harold Leraas, *The Leraas Family in America*, (Letterpress by Craftsman Press, Seattle, WA, 1979), 9. Constant Larson, *History of Grant and Douglas Counties, Minnesota*, (B.F. Bower & Company, Indianapolis, IN, 1916) 409.

²¹ Dayle Ray, *Barrett Centennial Tales*, (Grant County Herald, 1986), 28.

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The first county-wide census, taken in 1870, returned 340 residents. In 1880 Lien Township's population alone was 300 people, with more than three fourths of them of Norwegian birth or parentage. In 1900, it was noted that the population of foreign-born residing in Grant County totaled 2,745. Of that number, 1,590 were Norwegians. These immigrants carried with them a strong feeling of unity based on common origin and common religious conviction in their Lutheran faith.

In the first years in Lien Township there was no organized church, and services were held in congregant's homes. Later, pastoral needs were met through a fellow immigrant, the Reverend Lauritz Carlson from Evansville, a town approximately 15 miles northeast of Barrett. Carlson, well versed in the doctrine, was educated at the University of Oslo's Theological department.²² He served congregations east of Barrett in Moe Township and Holmes City, as well as traveled the countryside of Grant County, performing pastoral services to the scattered settlers, often skiing to the homes in winter. Pastor Carlson held the first baptism in Lien Township at the log cabin home of Ole Lien, baptizing three babies: "Lizzie" Lien, Ole's daughter, Chas. Johnson and Axel Erlandson.²³

The 5th Sunday after Easter, May 6, 1872, marks the establishment of Immanuel Lutheran Church. On that date, twenty-two early settlers met at the home of Christen Anderson to discuss the urgent need to build a house of worship for themselves, their children, and for others who might come into the community. They established a congregation known as "*Immanuel Norsk Evangelisk Lutherake Menighed*," or "The Norwegian Evangelical Lutheran Immanuel Congregation." This was article number 1 of 25 articles.²⁴ Being one of the first groups of Norwegian-Americans to form a congregation in Grant County, Pastor Carlson was present at the meeting and helped with the organization of the congregation and the writing of the constitution.

Almost immediately after organizing, the congregation expressed the fervent desire to establish a parochial school and to build a church. With no means of fundraising except offerings, it took many years before the dream of having a church building became a reality. The women of the church helped to fundraise by sewing, stitching embroidery, baking, and selling their "articles", initially at Ladies' Aid meetings, and later at the local celebration known as "Old Settlers Reunion" held every June 24th, beginning in 1904.

In the summer of 1875, this parish consisted of four Norwegian congregations of Immanuel, Lincoln, West Elbow Lake, and Pomme de Terres. These congregations formed separately, due to some distance between them, and the only means of travel of the day being horse and

²² "Immanuel Lutheran Church, 125 Years of Serving the Lord," June 21, 1997, 2. Peace Lutheran Church Archives.

²³ *A Picture of Lien Township's Early History, Compiled and Written by the Students of Lien School Dist. 14 and their Teacher, Mrs. Ed Zimmerman*, (Grant County Herald: Elbow Lake, 1951), unnumbered page.

²⁴ "Human Interest Stories of Immanuel Church," unnumbered page.

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buggy. The small farms, established close together, enabled each congregation to have a considerable number of members. The towns of Barrett and Elbow Lake had yet to be established, and there were no central "meeting point," so typically each Norwegian-American farming community would establish their own church. A letter of call was sent by the joint parish to the Rev. Gullik Erdahl, then serving as a pastor at Omaha, Nebraska. He accepted the call and became the first resident pastor. He was installed in the parish and preached his first sermon for the Immanuel Church congregation on September 26, 1875. According to life-long member Judith Leraas, "he served the parish with ability, loyalty, and devotion, sharing the pioneer conditions and reflecting a spirit of dedication."²⁵

Among the charter members were Ole Lien and Ole Leraas. These two men played a major role in the history of Immanuel Church. Ole Lien donated the land, and Ole Leraas was a member of the building committee and a carpenter who helped build the structure and handcrafted many of the furnishings of the church.

Raising Funds and Initial Construction

One of the ways the farmers contributed to the funds for the church was pledging a certain amount from each bushel of grain raised, or from the profits from raising a calf. These subscriptions could be continued in any amount for years. In February of 1882, after they had acquired land by donation from Ole Lien, a building committee was formed to collect congregant's subscriptions to pay for the construction of a church. The committee consisted of Reinert Johnson, Ole Leraas, Herman Larson, Ole K. Alvstad and Peder Larson. These members were responsible for measuring the church lot, deciding where to place the building, and to build the structure.²⁶

Ole Leraas was a master carpenter, and it is assumed that he was involved in design and construction, although this cannot be found explicitly in the historic record. According to church records, the stone mason, working with the gathered field stone for the foundation, was charter member Peder Larson. He sailed from Norway to America in 1867 and worked at a stone quarry in Chicago before moving to Minnesota.²⁷ The stones were trimmed to fit together, and one side was made smooth, which faced out. Records mention that some other members were paid for doing cement work and hauling.

On February 9, 1883, subscriptions were counted and the building committee considered price lists from various lumber companies for construction of the church. Having no local options

²⁵ "100th Anniversary of the Immanuel Lutheran Congregation, 1872-1972," Sunday, June 18, 1972, Peace Lutheran Church Archives, Barrett, Minnesota.

²⁶ "Human Interest Stories of Immanuel Church," unnumbered page.

²⁷ "Recollections of J. Albert Larson about the Pioneer Days in County," by Mrs. Stanley Wiger, (Harriet Larson Wiger), his daughter, and granddaughter of Peder and Johanna Larson from Norway. *Grant County Herald*, December 6, 1962. Lorrie Larson Alsaker archives, great granddaughter of Peder Larson.

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they “found that a company in Minneapolis would be the best form [sic] to contract with, if we could raise the necessary money by that time.”²⁸ It was determined that half of the \$350 needed for the materials could be gathered in time to begin construction in the spring of 1883. The rest of the funds could be raised by the time construction was completed.²⁹ The women of the church helped to fundraise by sewing and baking. The following passage from the *Barrett Centennial Tales* illustrates the community’s commitment to completing the church building:

Following consideration of how much we still owe on the church, it was decided that Endre G. Jenstad was to be paid at the rate of \$1.50 per day for the time he spent painting the church, therefore \$6.00. Jens Blixrud who had worked some on the church had \$6.25 coming, will allow this on his next subscription to the church. Reinert Johnson for hauling asks \$18, Ole Alvstad \$18.25, Herman Larson for cement work and hauling \$3.75, Lars Hjelle \$4.00. (He donated the \$4.00 to the church.) Ole Leraas was to be paid \$14 for eleven days work.”³⁰

Construction began after spring planting in 1883, with Ole Leraas most likely acting as the lead carpenter. Several of the parishioners including Haldor Eide, Mons A. Hesjedal and Ole Leraas had grown up together in the rural area of Stamnes, Norway. They had been teenagers and neighbors when the new church had been built there in 1861, replacing an older structure. The style of the church in Minnesota was likely designed to imitate the Norwegian church, which with they were familiar (Figures 6 and 7).³¹

On June 3, 1883, the building committee debated adding a tower to the plans but decide to wait “until we can see what the difference in cost will be.”³² Ultimately, the tower was included in the original design. Immanuel Lutheran was oriented so that the altar would face east, as was the tradition in Norway. Reverend Carlson left in 1875, and the congregation hired a new pastor. This new leader, Norwegian born Reverend Gullik Erdahl, saw the structure take shape, however, it was many years before the building was completed.

It was first erected with only outside walls (timber cladding) and services were conducted there in summer, and in the public school in the winter. On November 28, 1883, the church’s debt was \$700 to the lumber company. It was decided to cover what they could by subscription and take out a loan for the rest. A sum of \$180.75 was collected and the rest they would need to borrow, which Ole Leraas and Reinert Johnson co-signed for. In 1898, Ole Leraas announced that \$20 was still owed on the loan. They insured the church for \$1800. A small 12-foot x 16-foot shed was constructed from the leftover lumber for a shelter for the pastor’s horses.³³ In

²⁸ “Human Interest Stories of Immanuel Lutheran Church,” Unnumbered page.

²⁹ Ibid.

³⁰ “Human Interest Stories of Immanuel Church,” unnumbered page.

³¹ Sigurd Muri, *Gamle kyrkjer I ny tid, Old churches in new time*, (Oslo: Samlaget, 1975), 194.

³² Ibid.

³³ “Human Interest Stories of Immanuel Lutheran Church,” Unnumbered page.

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1892 the women of the church purchased a solid cast bronze tower bell. It was sent by train to Herman and delivered to the church by oxcarts. The bell was raised with by building scaffolds, a few feet at a time. This process took three weeks. The first to ring the bell was 19-year-old Louis Leraas, Ole's son.³⁴

Besides holding their regular services, Immanuel Church was used as a gathering place for various events. These included speakers such as the well-known temperance speaker, T.K. Torvildson in May of 1897.³⁵ The traditions of Christmas programs began early on, and at the end of each included the handing out bags of candy, nuts and apples by the older children. Agnes (Leraas) Christenson (1895-1963), daughter of emigrant Johannes Leraas, wrote an essay entitled "Christmas Memories," published in a local newspaper in 1950. She wrote that they would always go to church on Christmas Day and shared that

"one evening during Christmas there would be the Christmas festival at church and again Dad would get the horses (with sleigh bells) and bob sled ready with plenty of blankets and shawls to keep us warm as we had to ride several miles and if it was dark they would hang a kerosene lantern at the side of the box. Of course we did not have electricity in those days, so we had to use wax candles on our Christmas tree and we had one or two men constantly watching the tree in case of fire (with buckets of water). Our program wasn't as fancy as they are now but our large country church was always filled to capacity at the festivals."

Balcony and Sacristy

In January 1898, the congregation added the balcony (gallery) and the sacristy. The gallery was accessed by two new stairways and had a strong and fancy railing. That same year, the altar area was raised by 6 inches and the reredos and communion rail was built by Ole Leraas. It is not known if he also created the baptism font and pulpit, but it seems likely that this would be his work as well. During the reformation the pulpit had become the focal point of the church's inner space according to Protestant ideals where the spoken word (the sermon) should be the central act.³⁶ The Ladies' Aid purchased an altar painting by noted Norwegian altar painter Sarah Raugland in 1899 for \$95, entitled *Jesus' Ascension*. Pastor Erdahl officiated at the services at the new church and declared Sarah's painting as "satisfactory as one of the beautiful and expensive paintings," according to a note from congregational secretary, *kirke sanger* (song leader) and longtime parochial teacher Johannes Leraas.³⁷

Parish Churches

³⁴ Ibid.

³⁵ Ibid.

³⁶ Silje Skrondal, *Sor-Fron kirke*, Oslo:Hovedoppgave, 1999)

³⁷ Carol Stender, *ibid*.

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The large building project was very ambitious for a small congregation, and it was not until 1899 that it was complete and the church was dedicated by Rev. K Bjorge. It was also in that same year that Rev. Otto Juul was called to help Rev. Erdahl in the parish. Later he took over the Pomme de Terre and West Elbow Lake churches. After the split, in 1901 Immanuel and Lincoln Churches had to buy the new parish's share of the minister farm, but in 1914 they sold the farm to Julius Larson for the sum of \$7800.³⁸ Perhaps this explains that in 1915 the congregants were able to put in new cement front steps and railings, have wooden-framed screens made for all of the windows, and put up a new fence that surrounded the church. Lincoln Church (east of Barrett), Immanuel and the newly built Our Saviour's Church (Barrett) became a three-point parish and the congregations sold the parsonage farm and bought a house in Barrett for the parsonage in 1914.³⁹

The majority of Barrett's churches were frame, Gothic Revival style buildings. However, all of the buildings have been demolished, or lost to fire.

- Rural Lincoln Lutheran Norwegian Church built 1898, burned to the ground in 1954. Most items were saved from the church in the slow-burning fire, however, an original painting by Sarah Raugland was not recovered. A modern structure was built that same year and a steeple added in 1997. It remains an active congregation (figure 8).
- Our Savior's Lutheran Church (non-extant) was built in Barrett in 1907 by Norwegian townspeople, some of whom had established Immanuel before Barrett was settled, and later retired in the village, as well as business owners (figure 9).
- Swedish emigrants built two different structures, one in Lien township in 1899, and a newer one in the town of Barrett in 1926. The original Fridhem Lutheran Church (non-extant) was purchased in 1932 by Zion Lutheran Church (Missouri Synod) and moved to Barrett (figure 12 and 13). Fridhem and Our Saviors congregations merged to form Peace Lutheran in 1972, and both of the village churches were torn down soon after.
- Covenant Church (non-extant) congregation was formed in 1892 and built a church just outside of Barrett. It was moved across the frozen Barrett Lake and into the village in the winter of 1905, and was an active congregation until it closed its doors in the 1980s and was torn down sometime within the next ten years. (figure 10).
- Bethesda (United) Lutheran Church was organized in the village of Barrett in the 1880s, having first met at a store, the school, and then in the Barrett Lake Hotel. Its 1889 building was the first church to be built in Barrett. (Figure 38) Its membership also declined as the younger generation moved from rural to urban areas, and it closed and was torn down in 1980 (figure 11).

Sarah Raugland

³⁸ "Human Interest Stories of Immanuel Lutheran Church," Unnumbered page.

³⁹ Ibid.

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Sarah Kirkeberg Raugland was born in Iowa in 1862, the daughter of Norwegian immigrants. She became an artist, married, and lived in Minneapolis where she had a studio. During her career, which spanned from the late 1800's, until the death of her husband, Carl, in 1918, she created over 300 altar works. She published, in Norwegian, catalogs of her work in 1893 and 1899. Her paintings worked well for the Biblical scenes desired by the congregations, often as large as 5-foot x 5-foot. Prices for the altar paintings ranged from \$25 to \$100. The more people in the painting indicated a higher-priced painting. Her works can be found in churches all over the Midwest, including Minneapolis. She even sold one painting to a congregation in Valdres, Norway.⁴⁰

Sarah Kirkeberg Raugland continued her career after her marriage, and until 1909, she maintained a separate listing from her husband in the city directories as she had before her marriage. Her occupation listing was "artist," a term that referred specifically to fine art production.⁴¹

Church alterations and later uses

In 1915 new cement front steps and railings were installed and wooden-framed screens made for all the windows. Immanuel Church along with Lincoln Church, in Elk Lake Township (nonextant) and Our Savior's Church in Barrett (nonextant) became a three-point parish and the congregations bought a house in Barrett for the parsonage in 1914.⁴²

In May of 1927, the young people of the congregation asked permission to build a basement under the church. The addition was approved and completed the following year by Mr. Stuverude of Elbow Lake and many volunteers from the church. It was sponsored by the Ladies Aid, The Willing Workers Sewing Circle, and the Luther League.⁴³ The basement was dedicated on the Thanksgiving Day November 29, 1928, the fiftieth anniversary of the formation of the Ladies' Aid. The congregation used the basement as a location for dinners, wedding receptions, Sunday School, Luther League, and Ladies' Aid meetings.⁴⁴

In 1941 a fire destroyed the upper bell tower of the church. The following year the bell tower was rebuilt, and the interior of the Immanuel Lutheran Church was updated, including installation of Nu-wood covering the walls and ceiling of the church. New stained-glass windows were added in 1947 and in 1950.

⁴⁰ Carol Stender, "In Search of Special Family Altar Paintings," *Sr. Perspective, Runestone Edition*, August 2016. Glenwood, MN, 1.

⁴¹ Kristin M. Anderson, *Norwegian-American Church Art, Altar Paintings by Herbjorn Gausta, Sarah Kirkeberg Raugland, and Arne Berger*, (Decorah, Iowa: Vesterheim Norwegian-American Museum, 2001), 13.

⁴² "Human Interest Stories of Immanuel Lutheran Church," Unnumbered page.

⁴³ "Human Interest Stories of Immanuel Lutheran Church," Unnumbered page.

⁴⁴ History of the Ladies' Aid, Mrs. Selmer Shervey, March 1946
Peace Lutheran Church Archives, Barrett, Minnesota.

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Immanuel Lutheran Church existed as a joint parish with various other congregations from its beginning. However, in 1998 it closed its doors, and the Immanuel Cemetery Association assumed ownership of the building. Since the cemetery board's treasury funds are to be used strictly for maintenance of the cemetery grounds, an ad-hoc building committee raised funds to operate and maintain the property. Events such as weddings, funerals, gospel sing-alongs (initially, the main means of fundraising), family reunions, and historic cemetery walks have taken place at Immanuel since it closed for formal worship.⁴⁵

In September 2019, the Immanuel Church Building Association was incorporated and received 501 (c)(3) non-profit status as an organization to lease and manage the structure. In the Summer of 2020, the Building Association sponsored the rebuilding of the foundation, which was found to be failing. To facilitate its construction the chimney and cistern were removed. Additionally, the basement volume, underutilized for years, was filled with sand. The original granite stone foundation under the bell tower remains.

In 2021, a Syttende Mai (Norwegian Constitution Day) celebration was held at Immanuel for the first time since its closing. The church hosted the celebration again in 2022 and 2024. A Scandinavian youth dance troupe was created to perform at these celebrations, and at the annual Julemarkket, (Christmas market). The Immanuel Lutheran Church continues to embody the feeling of unity based on common heritage and shared religious conviction and continues to serve the welfare of the community. Most significantly, the building continues to serve as a gathering place for occasional worship, baptisms, funerals, concerts, celebrations, reunions, and weddings as originally established in 1883.

Norwegian Lutheran Church Architecture⁴⁶

The traditional *Norge lang kirke*, "Norwegian long church" is the most common type of church in Norway. During the Middle Ages all wooden churches in Norway (about 1,00 in total) were constructed as stave churches, with only 271 masonry constructions.⁴⁷ Gothic style was probably introduced by Håkon Håkonssen around 1240 and the style became dominant during the 13th century until church building came to a standstill after 1300. The stave church (timber frame) method of construction is believed to be older than the log technique, and the former completely abandoned after the reformation. The long church can be regarded as the prototypical or original church design. Typically, it consists of a single rectangular (elongated) room (the nave) for the congregation, while the choir usually includes a vestibule, which sometimes acts as a narthex, in a separate section, often in a somewhat lower and narrower

⁴⁵ Carol Stender, "Church to Close December 20 after 126 Years," *Grant County Herald*, Dec. 16, 1998, 1.

⁴⁶ The information on the architectural typology and its history was derived from Halvorsen Tamara Halvorsen and Laurel Fritz's Grog Lutheran Church National Register of Historic Places Evaluation. State Historic Preservation Office, St. Paul, Minnesota. April 2024.

⁴⁷ Lorentz Dietrichson, *The Norwegian Stave Churches*, (Kristiania: Cammermeyer, 1892), 35.

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room attached to the main body. The bell tower is often integrated with or rests on the narthex, such as Immanuel Church's, but may also rest on the roof of the main body.⁴⁸

Architectural historian Jens Christian Eldal writes that early Norwegian Lutheran churches in the United States tended to fall into two distinctive typologies – octagonal or the simplified basilica plan used at Immanuel.⁴⁹ As far back as 1863, printed discussions of the simplified basilica typology are found. The journal *Kirkelig Maanedstidende*, published an article about the recently constructed Holden Church in Goodhue County, Minnesota noting that a “proper plan in our old, Norwegian ecclesiastical style” had finally been realized in the United States.⁵⁰ The journal also published a floorplan for the building, with the intention of providing a building pattern for other congregations (figure 9). It is not without coincidence that Ole Leraas and his wife Martha were married in this church in September 1870, and that he was on the planning and building committee for Immanuel Lutheran Church just a few years later in 1882.

Eldal argues that the building type in question deviated from “standard” American church architecture, which he equates with the New England meetinghouse, in significant ways.⁵¹ Norwegian American Lutheran Churches:

- When viewed in plan, the chancel, sacristy and steeple were distinguishable parts “added” to the main building. This was an aesthetic choice, but also practical as it allowed for additive construction practices as small congregations raised capital funds over time.
- At the interior, the nave was organized with a wide central aisle rather than two smaller aisles. This choice was for the traditional practice of catechization, in which youngsters stood in the aisle for recitation with the pastor. It also provided an area for socializing.
- The altar served as a focal point at the end of the central aisle, with the pulpit and baptismal fonts positioned to either side. The altar was generally surrounded by a railing and kneelers.
- The chancel was generally narrower than the nave, with a small sacristy at one side. Often, an arch, truss, or other detail at the ceiling was used to mark the transition from the nave to the chancel.
- Balconies were often present at the rear and sides of the nave.
- Often, church exteriors exhibited elements of the Gothic Revival style.

Immanuel Lutheran Church exhibits all the design elements described by Eldal including the distinct bell tower/steeple addition, and a nave design with a wide central aisle, a balcony, a centrally placed altar surrounded by railing and kneelers, and Gothic Revival style detailing.

⁴⁸ Sigurd Muri, *Gamle kyrkjer I ny tid, Old churches in new time*, (Oslo: Samlaget, 1975), 194.

⁴⁹ Jens Christian Eldal, “American, Norwegian, or Lutheran? Main features of Early Norwegian-American Church Architecture in the Upper Midwest, 1850-1870” *Norwegian-American studies*, Volume 36, 2011, 3-44.

⁵⁰ Ibid.

⁵¹ Ibid.

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The church is readily identifiable as a Norwegian-American Lutheran church. The building remains a strong architectural presence with the high integrity of both its interior and exterior, including its altar, reredos, and communion rail. Its steeple can be seen for miles away.

Immanuel Lutheran Church also recalls the immigrant experience of Norwegian Lutherans as congregations struggled to raise funds to build structures and enjoy the religious freedoms offered them in the United States, while embracing their proud Norwegian heritage in art and hand-crafted furnishings. The small congregation of farmers embarked on an ambitious building project that provides a strong visual presence and a clear connection with their ethnic Norwegian heritage. It is still used for weddings, Syttende Mai (Norwegian Constitution Day) celebrations, baptisms, funerals, and cemetery walks.

Conclusion

Immanuel Lutheran Church is an intact example of a building typology typical of churches constructed by Norwegian American Lutheran congregations. As the only such church in Barrett the property is eligible for listing in the National Register of Historic Places under Criterion C in the area of Architecture. Immanuel Lutheran is the Lutheran church, in and around Barrett, most closely associated with Norwegian heritage and is, therefore, eligible for listing under Criterion A in the era of Ethnic Heritage: Norwegian. The period of significance beginning in 1883 when the with the first phase of construction and ends in 1998 when religious services were ended. The significance of the property derives from its architecture and artistic distinction; thus, it meets Criteria Consideration A: Religious properties. Immanuel Lutheran Church provides a traditional backdrop for continuing traditional events such as Constitution Day and the annual Christmas Market. As the property most closely associated with the religious, Norwegian ethnic traditions in Barrett, the property meets Criterion Consideration G: Properties that have achieved significance within the last 50 years.

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9. Major Bibliographical References

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

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"The Picture of the Township Early History," booklet compiled & written by students of Lien District & their teacher, Mrs. Ed (June) Zimmerman. Elbow Lake, Minnesota: Grant County Herald, 1949.

Ray, Dayle. *Barrett Centennial Tales*. Elbow Lake, Minnesota: Grant County Herald, 1986.

Archival Collections

Archives. Grant County Historical Society. Elbow Lake, Minnesota. Includes *Grant County Herald*, *Hoffman Tribune* and *Senior Perspective* newspapers, Grant County plat books, maps.

Archives. Immanuel Lutheran Church. Records. Peace Lutheran Church, Barrett, Minnesota. Records including those of Immanuel-Lien Young People's Society, Willing Workers Sewing Circle, Ladies' Aid, Sunday School, Parochial School, Congregational records and ledgers.

History of the Ladies' Aid, Mrs. Selmer Shervey, March 1946.

Secretary's Book of Immanuel Congregation that was micro-filmed for the E.L.C. Archives at Luther Seminary on June 19, 1961.

Secretary's book of Immanuel Congregation that was put on CD for the E.L.C. Archives at Luther Seminary in 2014.

Previous documentation on file (NPS):

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

Primary location of additional data:

☐ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government

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☐ University
☒ Other
Name of repository: Minnesota Historical Society

Historic Resources Survey Number (if assigned): GR-LIE-00002

10. Geographical Data

Acreage of Property 4.8

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

- | | |
|------------------------|------------------------|
| 1. Latitude: 45.887245 | Longitude: -95.9284110 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

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

Beginning at the south west corner of the north east quarter (NE ¼) of the North east quarter (NE ¼) of Section number 22 in the township no. one hundred twenty eight (128) North of Range no. forty two (42) West, running thence North along the quarter section line twelve (12) rods, thence East sixteen (16) rods, thence south twelve (12) rods, thence west sixteen (16) rods to the place of the beginning. The church yard beginning at the Northwest corner of the church building now standing on said land running thence due north one rod to the place of beginning, from said point of beginning, running thence due north one rod in the place of the beginning, from said point of beginning, running thence due west 24 feet thence due west 24 feet to said place of beginning.

Boundary Justification (Explain why the boundaries were selected.)

The boundary is the entirety of the land deeded to the church and its associated cemetery in 1889.

11. Form Prepared By

name/title: Linda Leraas Ray
organization: Immanuel Church Building Association
street & number: 18172 187th Avenue
city or town: Barrett state: MN zip code: 56311
e-mail linda@mnray.net
telephone: _____
date: August 2024

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

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- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

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

Photo Log

Name of Property: Immanuel Lutheran Church

City or Vicinity: Barrett

County: Grant State: MN

Photographer: Linda Leraas Ray, unless otherwise noted.

Date Photographed: 2020, unless otherwise noted.

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 13. West elevation including primary entrance and bell tower, camera facing east.
Glenn Jorenby Photography, August 2024.

2 of 13. Primary (west) façade, south elevation, and cemetery, camera facing northeast.

3 of 13. North elevation, camera facing south.

4 of 13. East elevation, camera facing west.

5 of 13. Narthex staircase, camera facing northeast.

6 of 13 Immanuel Lutheran Church altar, camera facing east. Glenn Jorenby Photography,
August 2024.

7 of 13. Immanuel Lutheran Church balcony, camera facing west. Glenn Jorenby
Photography, August 2024.

8 of 13: Immanuel Lutheran Church, view from balcony, camera facing east. Glenn Jorenby
Photography, August 2024.

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9 of 13: Immanuel Lutheran Church, balcony, camera facing north.

10 of 13: Immanuel Luther Church, Altar detail. Camera facing east. Glenn Jorenby Photography, August 2024.

11 of 13: Immanuel Lutheran Church, pulpit detail. Camera facing east.

12 of 13: Immanuel Lutheran Church, north window detail, camera facing north. Glenn Jorenby Photography, August 2024.

13 of 13: Immanuel Lutheran Church, Sacristy, camera facing south.

Paperwork Reduction Act Statement: This information is being collected for nominations 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.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours
Tier 2 – 120 hours
Tier 3 – 230 hours
Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.

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National Park Service

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N/A

Name of multiple listing (if applicable)

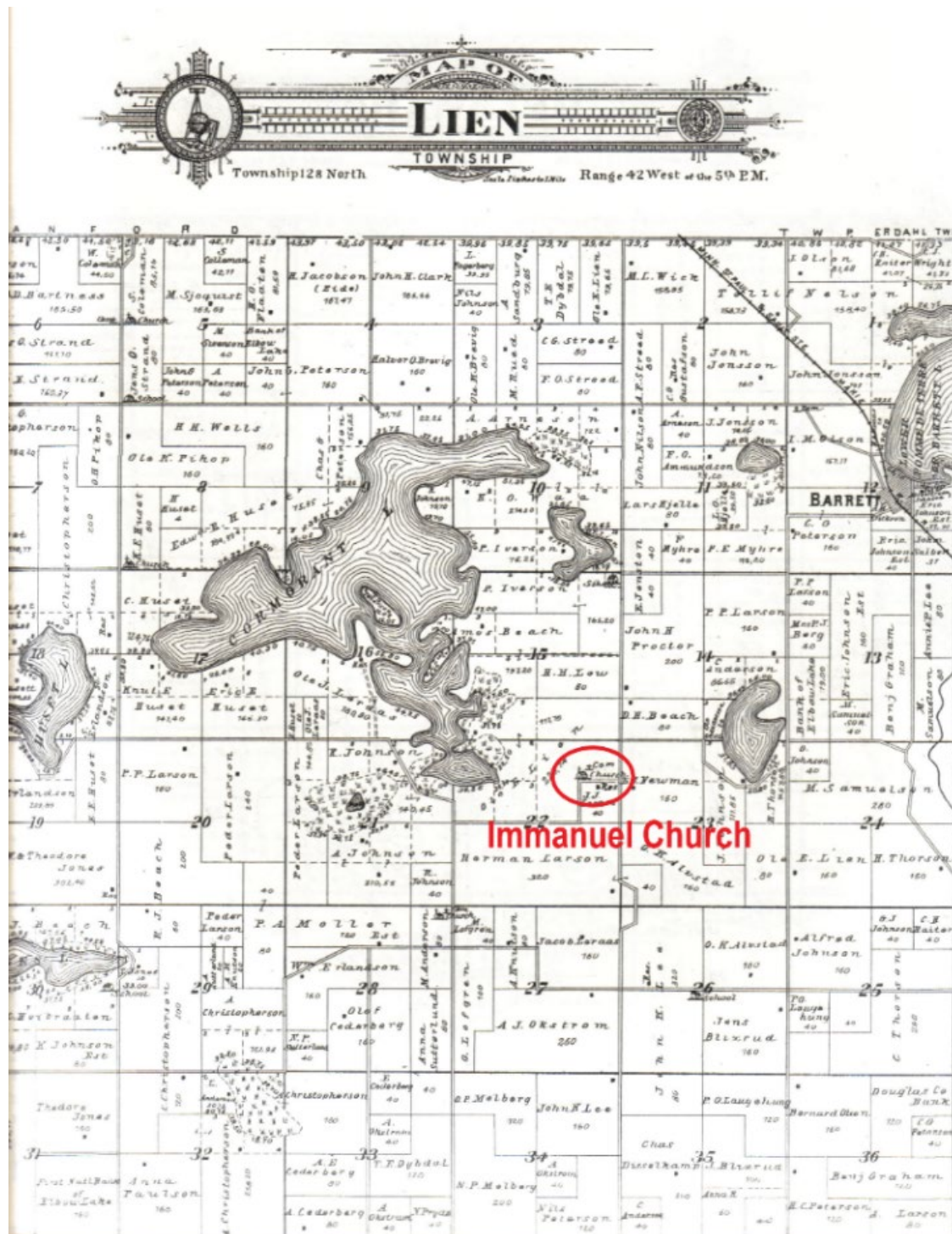
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Figure 1: Immanuel Church (red circle) in context of Lien Township, Grant County, Minnesota. Map courtesy of Grant County Historical Society.

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Figure 2: NRHP boundary for Immanuel Lutheran Church in red, Barrett, Minnesota. Basemap courtesy of Google Maps.

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Figure 3: Immanuel Lutheran Church charter and early members in front of completed nave and bell tower in 1896, before the sacristy addition. The fascia boards are painted a contrasting color, as was popular in Norway at the time. Photo from Immanuel Archives.

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National Park Service

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Figure 4: Immanuel Lutheran Church, 1915 showing original taller 4-sided steeple with Gothic openings, with original louvers removed, and Gothic windows before stained glass was added. Dentil trim along steeple, tower and building roofline. Original building structure after the sacristy was added in 1898 with original cedar shake shingles, and before the 1928 front and back basement entrance additions. Immanuel Archival Photo restored by Glenn Jorenby.

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Figure 5: Photo showing changes to the interior wall surface of Immanuel Lutheran Church. Above image shows original lap siding during funeral of Lena Thompson in March 1937, camera facing east. Image courtesy Thompson family.

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Figure 6: Immanuel Lutheran Church in 1950s showing rebuilt steeple after 1941 fire (left image) with squared-off openings rather than gothic, and the 1928 front basement entrance addition. The back 1928 entrance addition, also visible on the south rear, and the chimney were both removed during the 2020. Photos from Immanuel Archives.

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Figure 7: Immanuel Lutheran Church original timber cladding exposed for repairs during foundation rebuild in 2020. Photo Linda Leraas Ray, 2020.

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Figure 8: Historic Lincon Church, undated (left) and the current church (right). Photos courtesy Lincoln Church Archives.



Figure 9: Our Savior's Lutheran Church, ca. 1960 (no longer extant). Photo courtesy Grant County Historical Society

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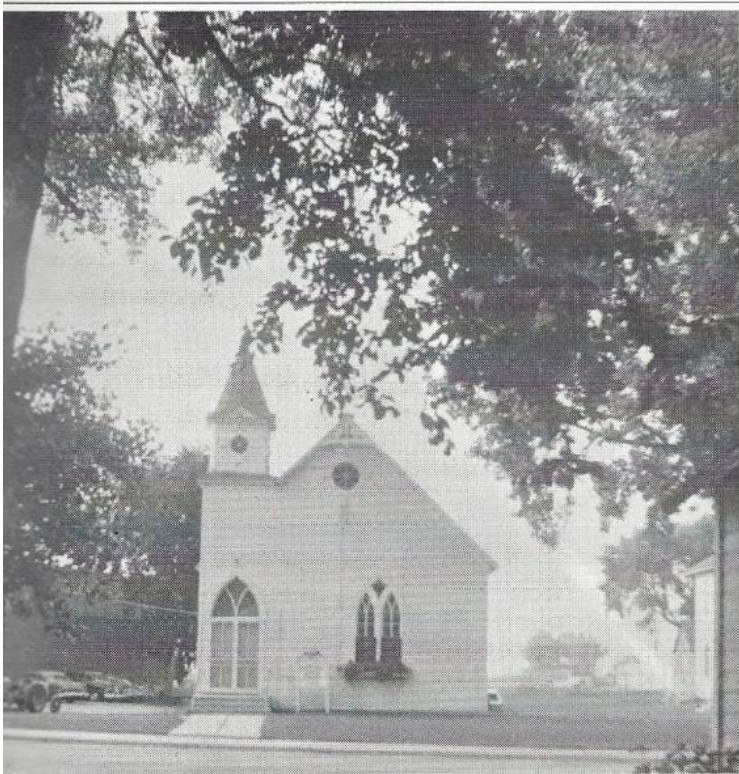


Figure 10: Covenant Lutheran Church, ca. 1950 (no longer extant). Photo courtesy Grant County Historical Society.



Figure 11: Bethesda Lutheran Church, ca. 1920 (no longer extant). Photo courtesy Grant County Historical Society.

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Figure 12: Original Fridhem Lutheran Church ca. 1900. (no longer extant). Photo courtesy Grant County Historical Society



Figure 13: Fridhem Lutheran Church, ca. 1950 (no longer extant). Photo courtesy Grant County Historical Society.

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Figure 14: Figure 14: Exterior of Stamnes Kirke (Church) in Norway built in 1861 shows iconic Norwegian church where Ole Leraas and his family were members. Photo by Linda Lerras Ray.

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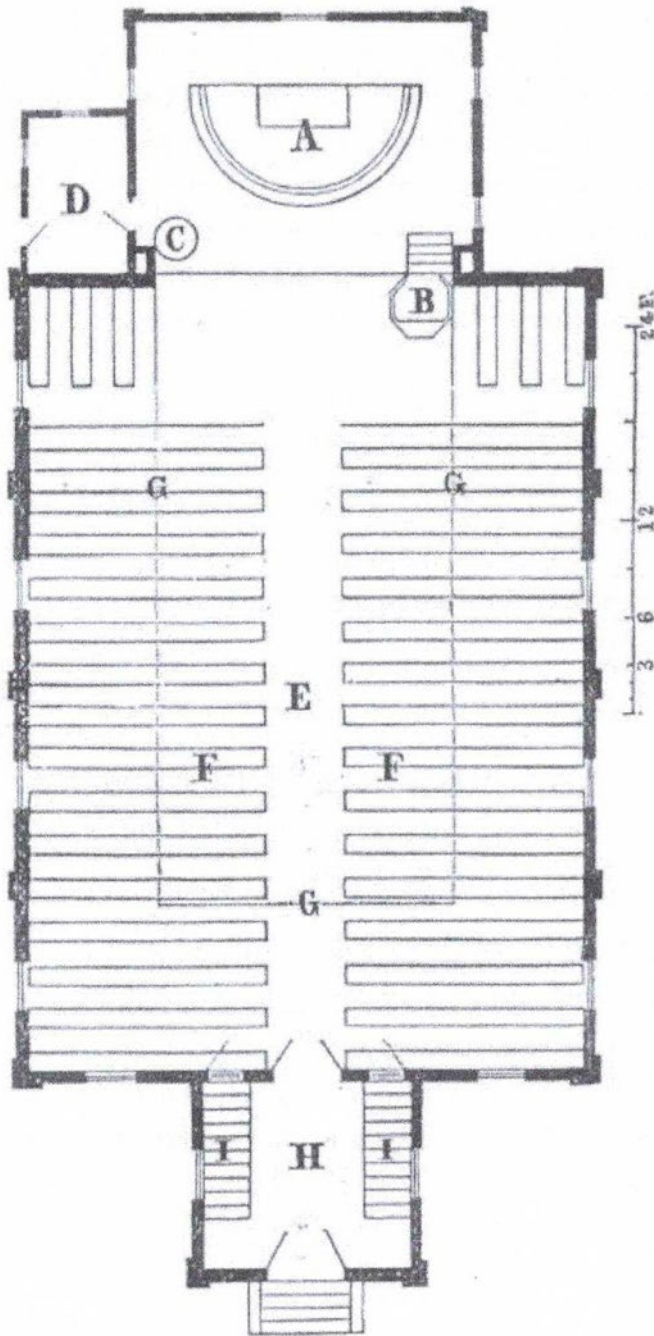


Figure 15: Floor plan of Holden Church, Kenyon, Minnesota (demolished), circulated in *Kirkelig Maanedstidende*, 1863. Via Jens Christian Eldal, "American, Norwegian, or Lutheran? Main Features of Early Norwegian-American Church Architecture in the Upper Midwest, 1850-1870" *Norwegian studies*, Volume 36, 2011, 5.

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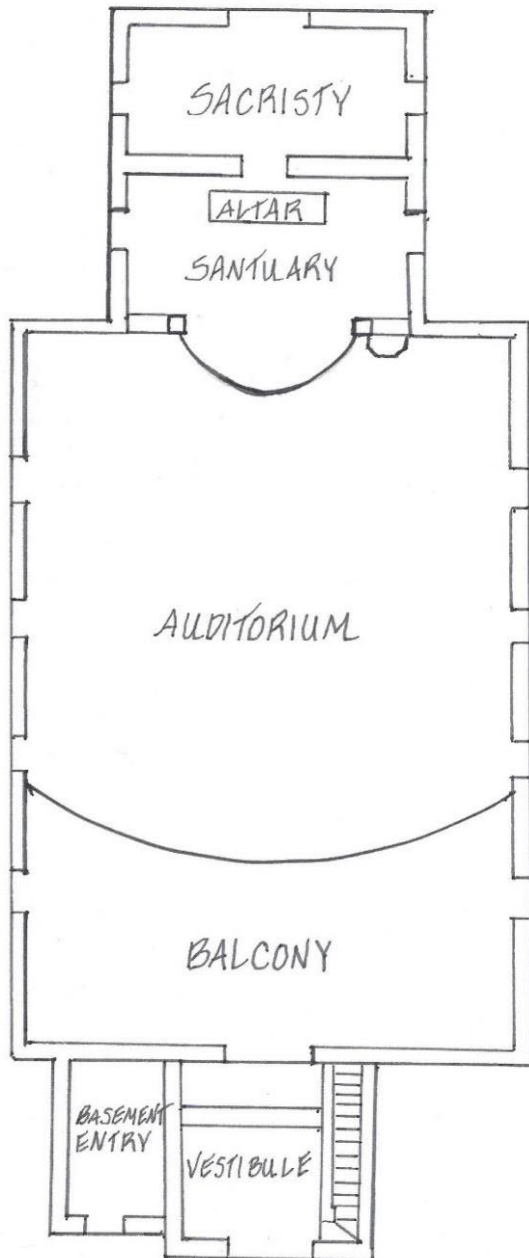


Figure 16: Floor plan of Immanuel Lutheran Church, sketch by Linda Leraas Ray, 2020, which closely resembles that of Holden Lutheran Church, Kenyon, Minnesota. Holden Church is where Ole Leraas and his wife Martha were married in 1870, after his returning to Norway that year to bring her to America.

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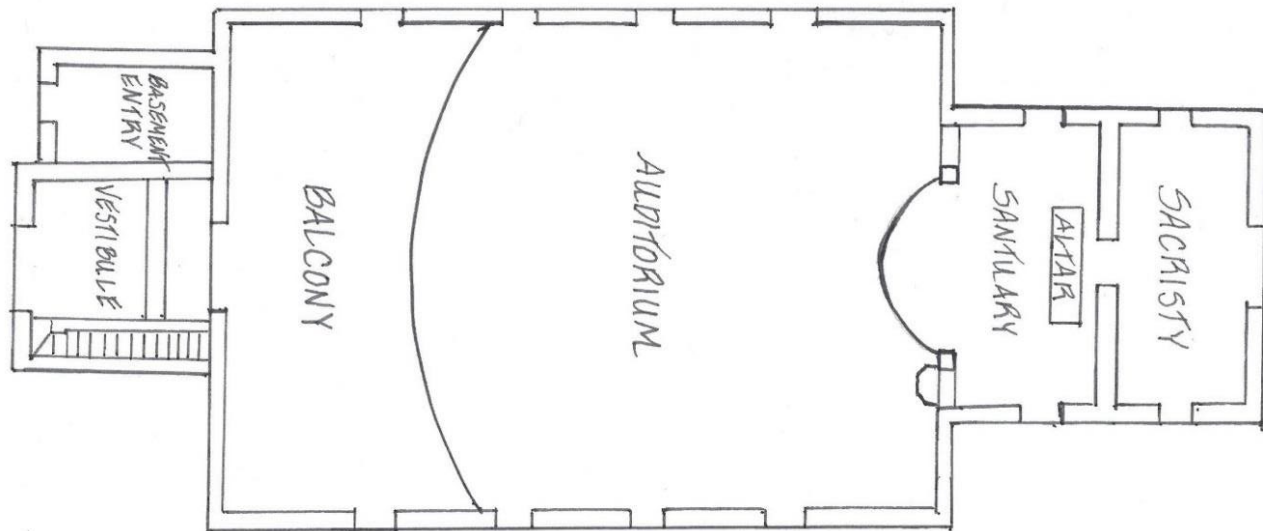


Figure 17. Photo key sketch map

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1 of 13: Immanuel Lutheran Church, west elevation including primary entrance and bell tower, camera facing east. Glenn Jorenby Photography, August 2024.

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2 of 13: Immanuel Lutheran Church, primary (west) façade, south elevation, and cemetery, camera facing northeast. Linda Leraas Ray, 2020.

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3 of 13: Immanuel Lutheran Church, north elevation, camera facing south. Linda Leraas Ray, 2020.

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4 of 13: Immanuel Lutheran Church, east elevation, camera facing west. Linda Leraas Ray, 2020.

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5 of 13: Vestibule staircase, camera facing northeast. Linda Leraas Ray, 2020.

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6 of 13: Immanuel Lutheran Church altar, camera facing east. Glenn Jorenby Photography, August 2024.

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7 of 13: Immanuel Lutheran Church balcony, camera facing west. Glenn Jorenby Photography, August 2024.

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8 of 13: Immanuel Lutheran Church, view from balcony, camera facing east. Glenn Jorenby Photography, August 2024.

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9 of 13: Immanuel Lutheran Church, balcony, camera facing north. Linda Leraas Ray, 2020.

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10 of 13: Immanuel Lutheran Church, Alter detail. Camera facing east. Glenn Jorenby Photography, August 2024.

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11 of 13: Immanuel Lutheran Church, pulpit detail. Camera facing east. Linda Leraas Ray, 2020.

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12 of 13: Immanuel Lutheran Church, north window detail, camera facing north. Glenn Jorenby Photography, August 2024.

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13 of 13: Immanuel Lutheran Church, Sacristy, camera facing south. Linda Leraas Ray, 2020.

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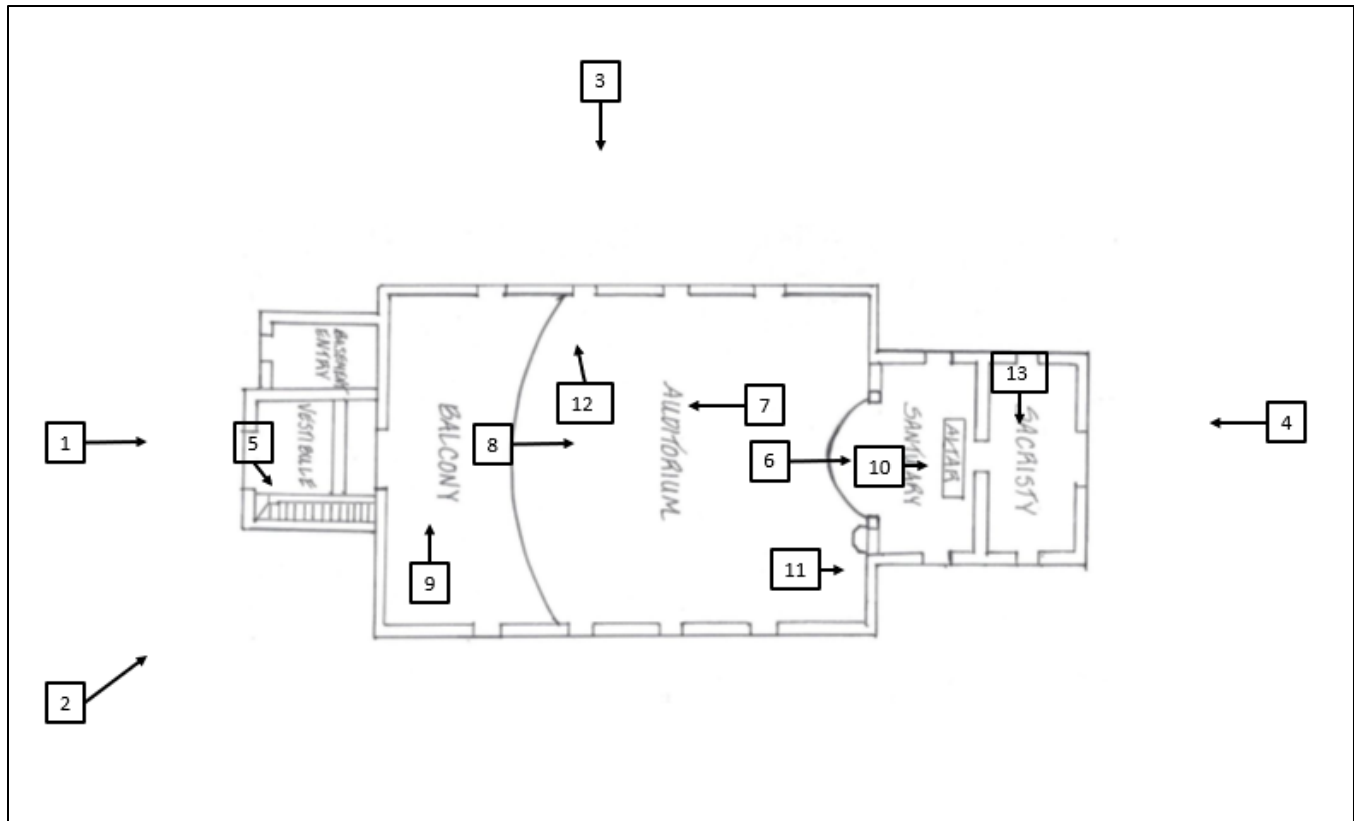
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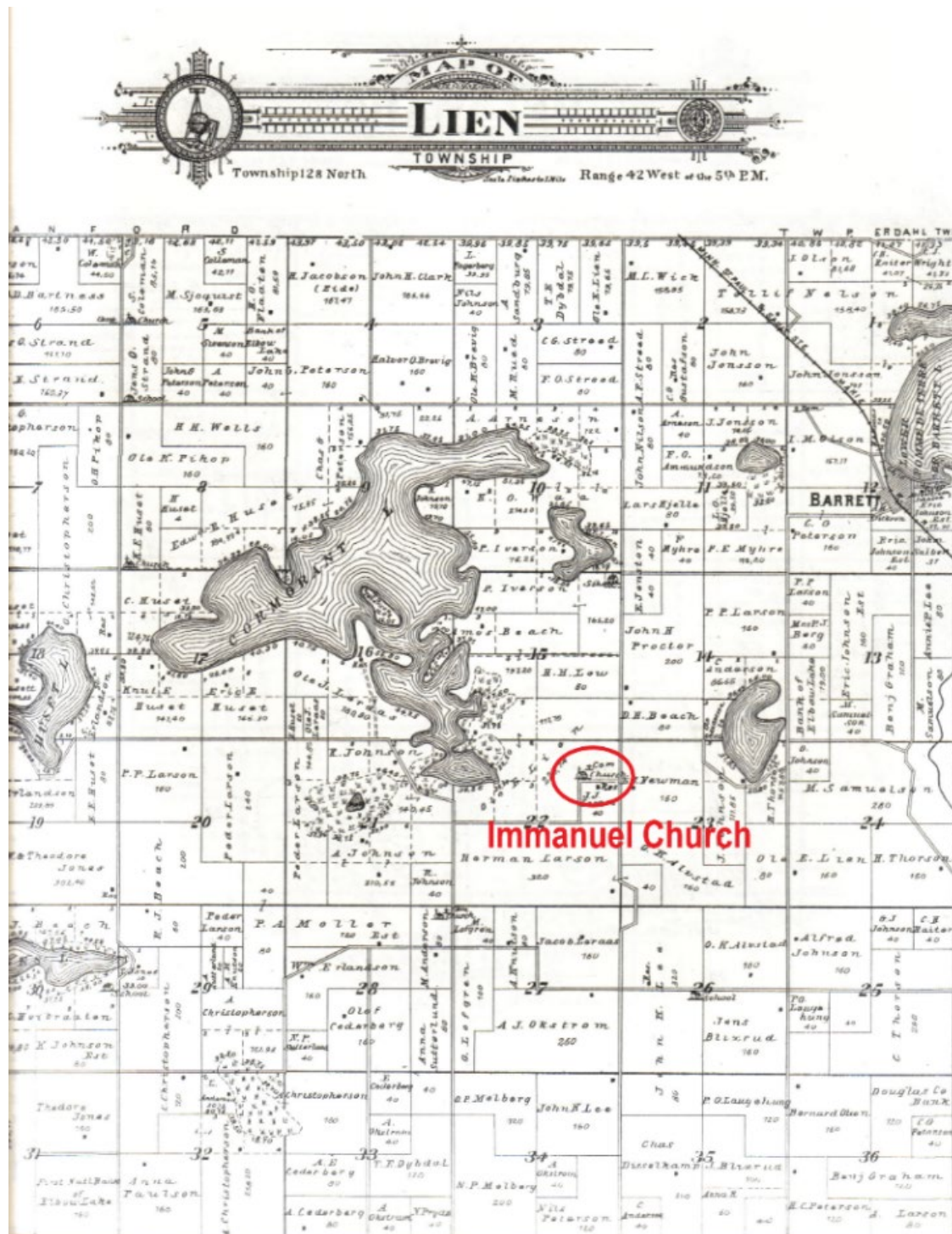
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Figure 1: Immanuel Church (red circle) in context of Lien Township, Grant County, Minnesota. Map courtesy of Grant County Historical Society.

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Figure 2: NRHP boundary for Immanuel Lutheran Church in red, Barrett, Minnesota. Basemap courtesy of Google Maps.

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Figure 3: Immanuel Lutheran Church charter and early members in front of completed nave and bell tower in 1896, before the sacristy addition. The fascia boards are painted a contrasting color, as was popular in Norway at the time. Photo from Immanuel Archives.

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Figure 4: Immanuel Lutheran Church, 1915 showing original taller 4-sided steeple with Gothic openings, with original louvers removed, and Gothic windows before stained glass was added. Dentil trim along steeple, tower and building roofline. Original building structure after the sacristy was added in 1898 with original cedar shake shingles, and before the 1928 front and back basement entrance additions. Immanuel Archival Photo restored by Glenn Jorenby.

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Figure 5: Photo showing changes to the interior wall surface of Immanuel Lutheran Church. Above image shows original lap siding during funeral of Lena Thompson in March 1937, camera facing east. Image courtesy Thompson family.

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Figure 6: Immanuel Lutheran Church in 1950s showing rebuilt steeple after 1941 fire (left image) with squared-off openings rather than gothic, and the 1928 front basement entrance addition. The back 1928 entrance addition, also visible on the south rear, and the chimney were both removed during the 2020. Photos from Immanuel Archives.

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Figure 7: Immanuel Lutheran Church original timber cladding exposed for repairs during foundation rebuild in 2020. Photo Linda Leraas Ray, 2020.

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Figure 8: Historic Lincon Church, undated (left) and the current church (right). Photos courtesy Lincoln Church Archives.



Figure 9: Our Savior's Lutheran Church, ca. 1960 (no longer extant). Photo courtesy Grant County Historical Society

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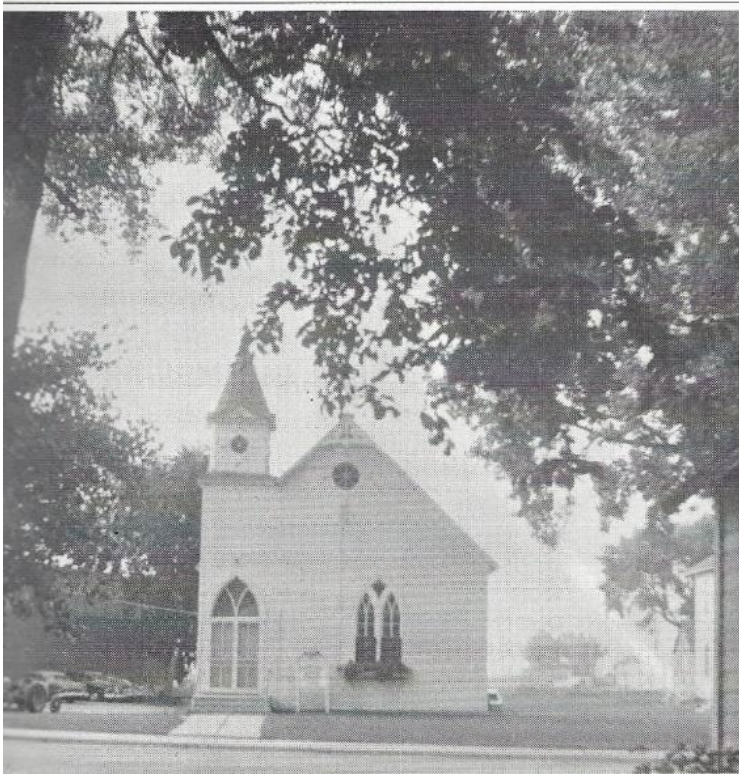


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Figure 12: Original Fridhem Lutheran Church ca. 1900. (no longer extant). Photo courtesy Grant County Historical Society



Figure 13: Fridhem Lutheran Church, ca. 1950 (no longer extant). Photo courtesy Grant County Historical Society.

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Figure 14: Figure 14: Exterior of Stamnes Kirke (Church) in Norway built in 1861 shows iconic Norwegian church where Ole Leraas and his family were members. Photo by Linda Lerras Ray.

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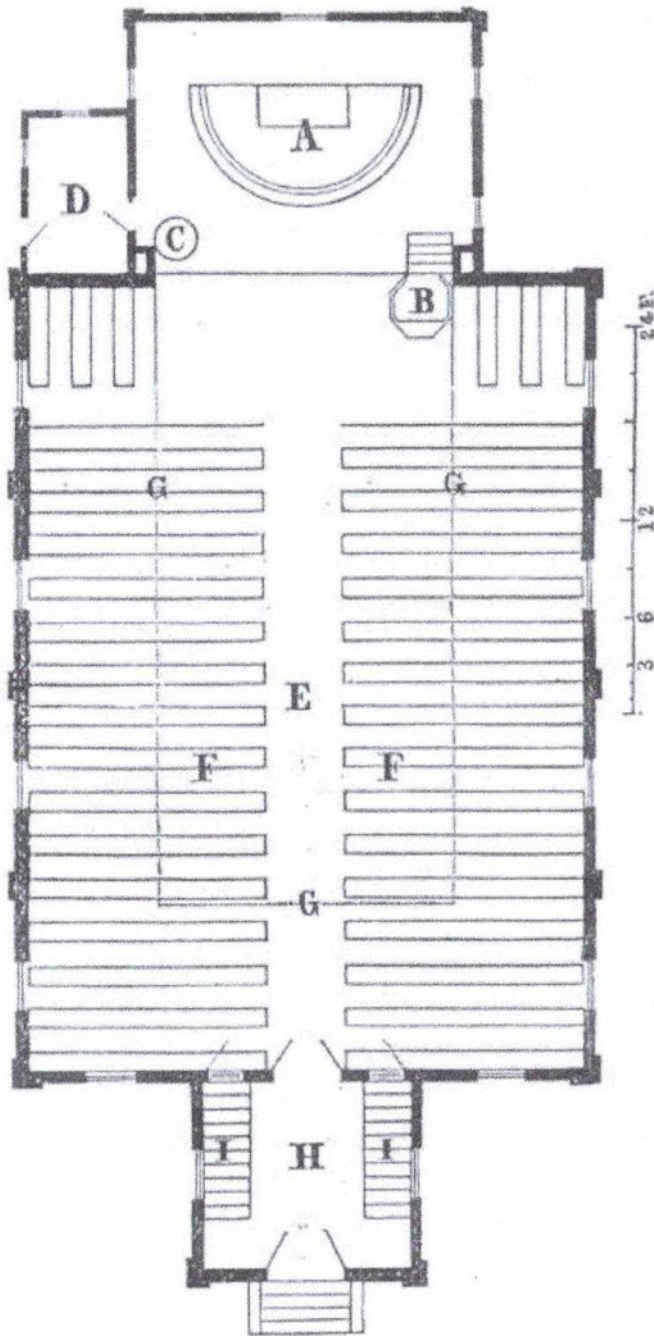


Figure 15: Floor plan of Holden Church, Kenyon, Minnesota (demolished), circulated in *Kirkelig Maanedstidende*, 1863. Via Jens Christian Eldal, "American, Norwegian, or Lutheran? Main Features of Early Norwegian-American Church Architecture in the Upper Midwest, 1850-1870" *Norwegian studies*, Volume 36, 2011, 5.

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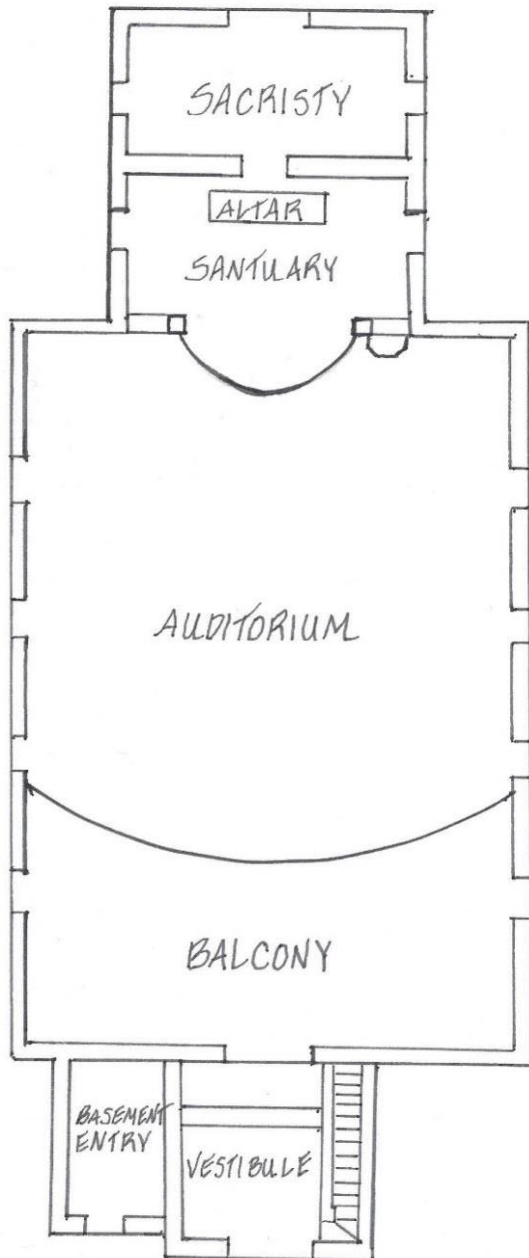


Figure 16: Floor plan of Immanuel Lutheran Church, sketch by Linda Leraas Ray, 2020, which closely resembles that of Holden Lutheran Church, Kenyon, Minnesota. Holden Church is where Ole Leraas and his wife Martha were married in 1870, after his returning to Norway that year to bring her to America.

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1 of 13: Immanuel Lutheran Church, west elevation including primary entrance and bell tower, camera facing east. Glenn Jorenby Photography, August 2024.

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2 of 13: Immanuel Lutheran Church, primary (west) façade, south elevation, and cemetery, camera facing northeast. Linda Leraas Ray, 2020.

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3 of 13: Immanuel Lutheran Church, north elevation, camera facing south. Linda Leraas Ray, 2020.

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4 of 13: Immanuel Lutheran Church, east elevation, camera facing west. Linda Leraas Ray, 2020.

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5 of 13: Vestibule staircase, camera facing northeast. Linda Leraas Ray, 2020.

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6 of 13: Immanuel Lutheran Church altar, camera facing east. Glenn Jorenby Photography, August 2024.

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7 of 13: Immanuel Lutheran Church balcony, camera facing west. Glenn Jorenby Photography, August 2024.

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8 of 13: Immanuel Lutheran Church, view from balcony, camera facing east. Glenn Jorenby Photography, August 2024.

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9 of 13: Immanuel Lutheran Church, balcony, camera facing north. Linda Leraas Ray, 2020.

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10 of 13: Immanuel Lutheran Church, Alter detail. Camera facing east. Glenn Jorenby Photography, August 2024.

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11 of 13: Immanuel Lutheran Church, pulpit detail. Camera facing east. Linda Leraas Ray, 2020.

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12 of 13: Immanuel Lutheran Church, north window detail, camera facing north. Glenn Jorenby Photography, August 2024.

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13 of 13: Immanuel Lutheran Church, Sacristy, camera facing south. Linda Leraas Ray, 2020.

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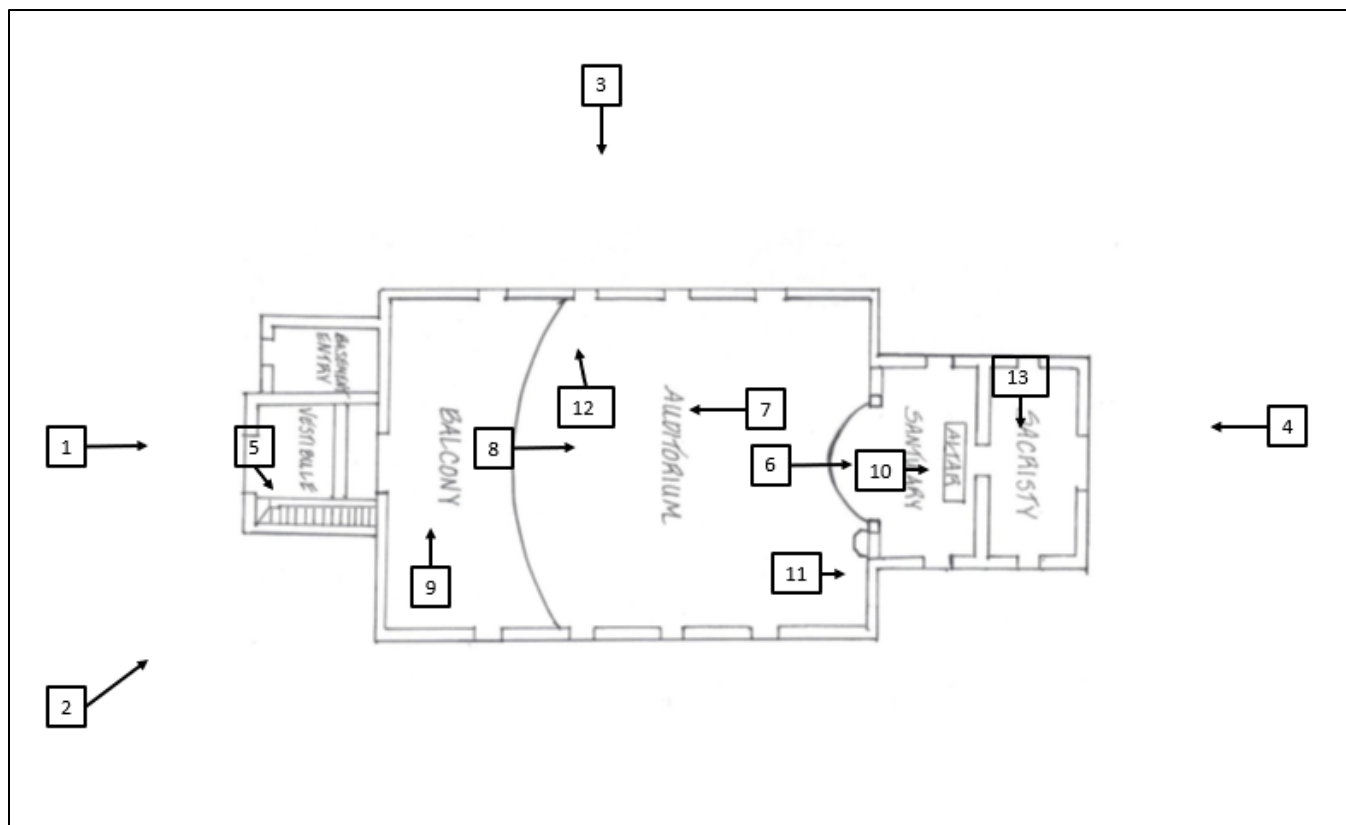
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