

FINAL COPY

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY - NOMINATION FORM

(Type all entries complete applicable sections)

STATE:	Illinois
COUNTY:	Henry
FOR NPS USE ONLY	
ENTRY DATE:	

1. NAME

COMMON: Jenny Lind Chapel

AND/OR HISTORIC: Swedish Lutheran Church

2. LOCATION

STREET AND NUMBER: Southwest corner of Sixth and Oak Streets

CITY OR TOWN: Andover CONGRESSIONAL DISTRICT: 19th-Thomas Railsback

STATE: Illinois CODE: 17 COUNTY: Henry CODE: 73

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input checked="" type="checkbox"/> Building	<input type="checkbox"/> Public	<input type="checkbox"/> Occupied	Yes:
<input type="checkbox"/> Site <input type="checkbox"/> Structure	<input checked="" type="checkbox"/> Private	<input checked="" type="checkbox"/> Unoccupied	<input type="checkbox"/> Restricted
<input type="checkbox"/> Object	<input type="checkbox"/> Both	<input checked="" type="checkbox"/> Preservation work in progress	<input checked="" type="checkbox"/> Unrestricted
PRESENT USE (Check One or More as Appropriate)			
<input type="checkbox"/> Agricultural	<input type="checkbox"/> Government	<input type="checkbox"/> Park	<input type="checkbox"/> Transportation
<input type="checkbox"/> Commercial	<input type="checkbox"/> Industrial	<input type="checkbox"/> Private Residence	<input type="checkbox"/> Other (Specify)
<input type="checkbox"/> Educational	<input type="checkbox"/> Military	<input checked="" type="checkbox"/> Religious	
<input type="checkbox"/> Entertainment	<input type="checkbox"/> Museum	<input type="checkbox"/> Scientific	

4. OWNER OF PROPERTY

OWNER'S NAME: Illinois Synod of the Lutheran Church in America

STREET AND NUMBER: 53 West Jackson Boulevard

CITY OR TOWN: Chicago STATE: Illinois CODE: 17

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.: Courthouse of Henry County

STREET AND NUMBER:

CITY OR TOWN: Cambridge STATE: Illinois CODE: 17

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY: Illinois Historic Landmarks Survey

DATE OF SURVEY: 1974 Federal State County Local

DEPOSITORY FOR SURVEY RECORDS: 1202 West Main, P. O. Box 986

STREET AND NUMBER:

CITY OR TOWN: Carbondale STATE: Illinois CODE: 17

SEE INSTRUCTIONS

STATE: Illinois

COUNTY: Henry

ENTRY NUMBER:

DATE:

FOR NPS USE ONLY

7: DESCRIPTION

CONDITION	(Check One)				
	<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins
	(Check One)			(Check One)	
	<input type="checkbox"/> Altered	<input checked="" type="checkbox"/> Unaltered	<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site	

DESCRIBE THE PRESENT AND ORIGINAL (If known) PHYSICAL APPEARANCE

Simple church building measuring 45 feet in length and 30 feet in width constructed with handmade red brick and subsequently plastered and painted white. Interior is white with hardwood floor, pews to seat approximately fifty and an alter-pulpit in the front-center of the building set off by a curved altar rail. It has a full basement with a cement floor. Originally, heated with an old coal stove, it is now heated with a gas furnace.

INTERIOR LIGHTING

Only one original fixture remains, an ornate ceiling fixture which accomodates candles or small oil lamps. We hope to locate fixtures similar to the originals or make replicas of them. The chapel is now lit by four light fixtures and the basement by six light fixtures. Date when electricity was brought into the chapel is not exactly known.

HEATING

The original heating stove was replaced by a large "pot-bellied" stove in the early 1900's. This coal burning stove had not been used for the past 20 years. Deterioration to the building increased from the lack of heating. In 1973 a modern 150,000 btu oil furnace unit was installed in the basement with ducts in the basement ceiling carrying heat into the chapel through floor vents. This improvement has eliminated the dampness of the structure and makes the restoration work much easier.

INTERIOR FURNITURE

The combination altar and pulpit, altar rail, and three melodeons are all a part of the original furnishings, also two folding stands that held the coffin at funerals in the early days. The pews were made in 1948 and were patterned after and replaced the originals. A glass showcase exhibits some of the first books, communion vessels, etc., used by the congregation in the 1850's.

BASEMENT

The basement is essentially the same as it was when the congregation used it for worship during the construction of the chapel. It now functions somewhat as a museum, with portraits of pastors who have served the congregation from 1849 through 1935.

(Notes furnished by Pastor Albert Lestor of the Andover Lutheran Church)

SEE INSTRUCTIONS

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Continuation Sheet)

STATE Illinois	
COUNTY Henry	
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(Number all entries)

Description - continued

The Jenny Lind Chapel is a small, rectangular building measuring 30 x 44 feet. The foundations and walls are locally manufactured brick, stuccoed and painted. The design follows that of many similar late Greek Revival churches built in rural Illinois communities from the 1830s through the 1850s, most of which have disappeared. Its general simplicity, rectangular form, gable roof and pilastered front mark it as of Greek lineage. Because it was built by the parishioners, it is probable that the chapel as constructed, varies somewhat from its model.

The window heads, door frame, cornice and pilasters, are wood carrying standard simplified Greek moldings probably made in Chicago or some other regional center. The entrance was presumably approached straight on by a flight of steps which have now vanished, apparently without a trace. The present concrete double steps may date from an over-enthusiastic renovator in 1948. It is not certain if the paneled entry doors are original.

Inside the chapel there is a rectangular open space, its ceiling pine, the floor hardwood, and the walls plaster. At the entrance there is a small wooden balcony, possibly added as the congregation grew, during the 1860s. The sanctuary is little more than a raised wooden dias with chancel rail of varnished wood, enclosing a tall wooden pulpit of simple design. The pews are said to be modern reproductions of the original ones. There is also an early pedal organ and an oil chandelier. Heat was originally provided by coal stoves.

PAUL SPRAGUE

2. SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- Pre-Columbian; 16th Century 18th Century 20th Century
 15th Century 17th Century 19th Century

SPECIFIC DATE(S) (If Applicable and Known)

1851-1854

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|--------------------------------------------------|-------------------------------------------------|---------------------------------------------------------|------------------------------------------------|
| <input type="checkbox"/> Aboriginal | <input type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input checked="" type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) _____ |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | _____ |
| <input type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input checked="" type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Military | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | |
| <input type="checkbox"/> Conservation | | | |

STATEMENT OF SIGNIFICANCE

The Jenny Lind Chapel is the first church building erected on American soil by Swedish Lutherans immigrating to America from Sweden in the middle of the 19th century. It is considered to be the cradle of Swedish-American Lutheranism, the "mother" of the Augustana Lutheran Church, a predecessor body of the present Lutheran Church in America.

The bronze plaque on the front of the chapel is inscribed with these words:

JENNY LIND CHAPEL

The first house of worship of the Swedish Evangelical Lutheran congregation of Andover, Illinois. An evidence of pioneering faith and devotion, this church, begun in 1851 under the leadership of Pastor Lars Paul Esbjorn, was dedicated on Advent Sunday, December 3, 1854, and named after the noted Swedish singer whose generous interest helped to make this structure possible.

The chapel was dedicated as a synodical shrine at special Centennial services, Sunday, June 13, 1948, held as a part of the eighty-ninth annual convention of the Evangelical Lutheran Augustana Synod of North America.

The group that followed Eric Jansen to Bishop Hill were technically members of the Church of Sweden though he rebelled against its regulations. Arrived here many were disillusioned and left the Colony while other immigrants were drawn to Illinois by the publicity created by the Jansenist emigration from Sweden.

In 1849 Pastor Lars Paul Esbjorn left his parish in Sweden (in the vicinity of the original Jansenists) to minister to those loyal to the Lutheran Church of Sweden. (He emigrated June 24, 1849, 125 years ago today). He found dissension and poverty on his arrival in Andover, but set about organizing a congregation here and in nearby Galesburg and Moline. Hence, all three date from

SEE INSTRUCTIONS

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(Continuation Sheet)

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(Number all entries)

Statement of Significance - continued

1850, but Andover was the first. To find funds, Esbjorn undertook a journey east to the older German Lutheran settlements. Through Dr. Passavant in Pittsburg, he was able to solicit \$1,500 from the congregation of these churches. On this trip he was given an interview with Jenny Lind, in Boston, and received another \$1,500 from the Swedish singer, out of interest in her countrymen.

The Andover congregation became the first of the Swedish Lutheran churches bearing the name of the Augustana Synod. This body, organized in 1860, grew into a national religious communion and in 1962, when it merged into the Lutheran Church in America, had over 1000 congregations and 1200 pastors. It was this church that supported Augustana College and Theological Seminary, also founded 1860, and Esbjorn was its first president, 1860-1863.

Swedish Lutherans were on the Delaware after 1638 and Old Swedes' churches still stand in Philadelphia and Wilmington. But before the Revolution they had been absorbed by the Episcopal Church. There is no connection between these churches and those that followed Andover in the 19th century. "Cradle of Swedish Lutheranism in America" is an accurate term.

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Albrecht, E.A., "Riders of the North Star", Carlton Press, N.Y., N.Y., 1970.
 Arden, G.E., "Augustana Heritage", Augustana Book Concern, Rock Island, Illinois.
 Olson, N.W., "Swedish Passenger Arrivals in New York-1820-1850. Swedish Historical Society, Chicago, Ill., 1967.
 Ronnegard, S., "Prairie Shepherd", Augustana Book Concern, Rock Island, Ill., 1952.
 (Brochure-Illinois Division of Tourism, Springfield, Ill. (re Henry Co. Ill.

10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY				LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES								
CORNER	LATITUDE			LONGITUDE			LATITUDE			LONGITUDE		
	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds
NW	°	'	"	°	'	"	41°	17'	30"	90°	17'	55"
NE	°	'	"	°	'	"						
SE	°	'	"	°	'	"						
SW	°	'	"	°	'	"						

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 1/2 acre

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE

SEE INSTRUCTIONS

11. FORM PREPARED BY

NAME AND TITLE: Albert D. Lestor, Secretary

ORGANIZATION: Jenny Lind Chapel Fund DATE: 2/15/74

STREET AND NUMBER: Box 144

CITY OR TOWN: Andover STATE: Illinois CODE: 17

12. STATE LIAISON OFFICER CERTIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name _____

Title _____

Date _____

NATIONAL REGISTER VERIFICATION

I hereby certify that this property is included in the National Register.

 Director, Office of Archeology and Historic Preservation

Date _____

ATTEST:

 Keeper of The National Register

Date _____

ENTRIES IN THE NATIONAL REGISTER

STATE ILLINOIS

Date Entered APR 1 1975

<u>Name</u>	<u>Location</u>
Lind, Jenny, Chapel	Andover Henry County

COPY OF CONGRESSIONAL NOTIFICATION

Also Notified

Hon. Charles H. Percy
Hon. Adlai E. Stevenson, III
Hon. Tom Railsback

ILLINOIS HISTORIC SITES SURVEY INVENTORY

1. Name of Site:

Common Jenny Lind Chapel
Historic

2. Location:

Street and Number
6th St.?

City or Town

Zip Code

Township
T15N

Range

Section

8
1/4 Section

SW side of town -
near Augustana Lut

County
Andover
Henry

~~R2E~~
R2E

SW

3. Classification:

Category (check one)

- District
- Building
- Site
- Structure

Integrity (check one)

- Altered
- Unaltered
- Moved
- Original Site

4. Ownership:

- Private
- Public

Status (check one)

- Occupied
- Unoccupied
- Preservation work in progress

Access to Public

- Yes
- Restricted
- Unrestricted
- No

Present Use (check one or more)

- Agricultural
- Commercial
- Educational
- Entertainment
- Government
- Industrial
- Military
- Museum
- Park
- Private Residence
- Religious
- Scientific
- Transportation
- Other (specify)

5. Ownership of Property:

Owner's Name

Phone Number

Street and Number

City or Town

State

County

Zip Code

6. Description: Excellent, late example of classical revival.

Condition:

- Excellent
- Good
- Fair
- Deteriorated
- Ruins
- Unexposed

Is there a program of preservation underway? Yes No

RELIGION



7. Historical Themes: (check one or more of the following)

- Archeological Site (Pre-Columbian)
- Archeological Site (Post-Columbian to 1673)
- French Influence (1673-1780)
- Illinois Frontier (1780-1818)
- Illinois Early (1818-1850)
- Illinois Middle (1850-1900)
- Illinois Late (1900-present)
- Famous People (give names & dates)

8. Specific Date: 1850

Areas of significance (check one or more of the following)

- | | |
|----------------------------------------------------|---------------------------------------------------------|
| <input type="checkbox"/> Aboriginal (historic) | <input type="checkbox"/> Literature |
| <input type="checkbox"/> Aboriginal (pre-historic) | <input type="checkbox"/> Military |
| <input type="checkbox"/> Agriculture | <input checked="" type="checkbox"/> Music |
| <input type="checkbox"/> Architecture | <input type="checkbox"/> Political |
| <input type="checkbox"/> Art | <input checked="" type="checkbox"/> Religion/Philosophy |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Science |
| <input type="checkbox"/> Communication | <input type="checkbox"/> Sculpture |
| <input type="checkbox"/> Conservation | <input checked="" type="checkbox"/> Social/Humanitarian |
| <input type="checkbox"/> Education | <input type="checkbox"/> Theater |
| <input type="checkbox"/> Engineering | <input type="checkbox"/> * Transportation |
| <input type="checkbox"/> Industry | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Invention | <input type="checkbox"/> Other (specify) |
| <input type="checkbox"/> Landscape Architecture | |

Brief statement of significance: (include all names and dates)

Use additional sheets if necessary. When Jenny Lind heard about the efforts her country men to erect this Church (Swedish Luth), she donated \$15,000. Her

9. Form prepared by: portrait hangs inside. Efforts have been made to keep the church as it was in 1850 (its still used every Sunday) down to the huge stove used for heating. TH Date

Organization: _____ Phone: _____

Street and number: _____

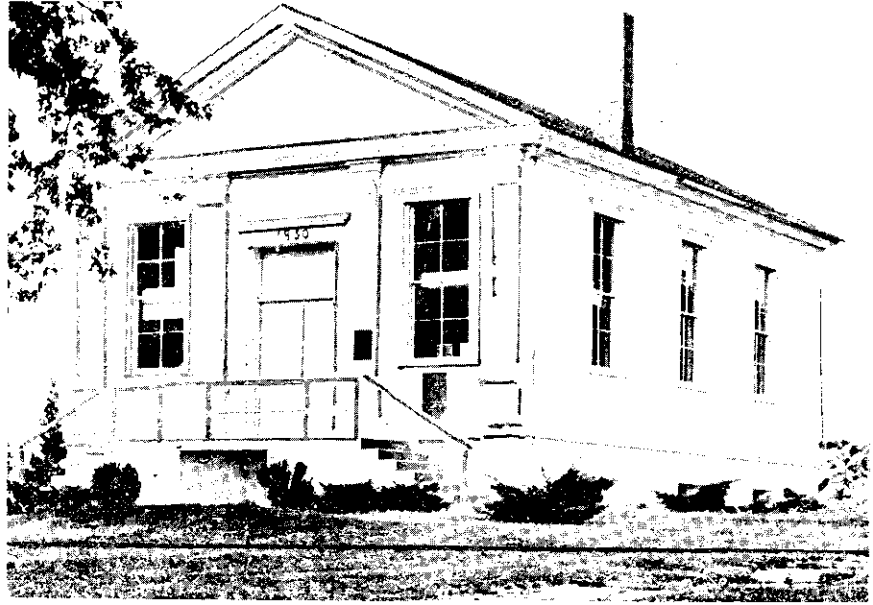
City or Town: _____ County: _____ Zip Code: _____

During the course of the Survey we often find it necessary to search for references for a particular site. When filling out the Survey form, please list according to the following example, published references to the site for which forms are being completed. If a bibliography can be compiled, it will greatly deduct from the Survey's task.

Bibliography

Robertson, Robert, Cf Whales and Men. New York, Alfred K. Knopf, Inc., 1954.

HENRY
CO.



• *The Story of*
**JENNY LIND
CHAPEL**
Andover, Illinois



Jenny Lind Chapel

By

G. EVERETT ARDEN

Upon the outside portal of the Jenny Lind Chapel at Andover, Illinois, there is a bronze plaque with these words inscribed:

JENNY LIND CHAPEL

The first house of worship of the Swedish Evangelical Lutheran congregation of Andover, Illinois. An evidence of pioneering faith and devotion, this church, begun in 1851 under the leadership of Pastor Lars Paul Esbjorn, was dedicated on Advent Sunday, December 3, 1854, and named after the noted Swedish singer whose generous interest helped to make this structure possible.

* * *

Chapel and adjoining old cemetery dedicated as synodical shrine at special Centennial services, Sunday, June 13, 1948, held as a part of the eighty-ninth annual convention of the Evangelical Lutheran Augustana Synod of North America.

Behind these somewhat prosaic words lies a story of heroic pioneer faith and courage. It begins back in 1849 when the Swedish pastor, Lars Paul Esbjorn arrived in Andover, Illinois, accompanied by his large family and a goodly number of Swedish immigrants. They had left their homeland in the hope of finding in America, not only a new home, but a better future with broader opportunities and greater freedom. But such a future must be built upon firm foundations; provision must be made not only for the physical, but for the spiritual needs of the people, as well.

Thus, a Swedish Lutheran congregation was organized on March 18, 1850, with a charter membership of ten adults. Meeting each week for worship and edification in the kitchen of the pastor's modest cottage or in the neighboring schoolhouse, this simple fellowship on Christian people witnessed both to their own courageous faith and to the undergirding grace of God. Soon others joined their ranks and the tiny congregation began to grow.

Within a year pastor Esbjorn reports that "we are very much in need of church buildings in several places, and this need increases yearly . . . so that we often have difficulties in finding a suitable room for worship and . . . we are entirely destitute of means to do anything for the project ourselves." It was to meet this need that pastor Esbjorn undertook in the spring and summer of 1851, an extensive journey of some 3,600 miles during which he visited German and American Lutheran synods and congregations in Ohio, Pennsylvania, New York and Massachusetts, pleading the cause of his destitute countrymen, asking for financial help for the erection of church buildings in the settlements of the poverty-stricken Scandinavians of the midwest.

Everywhere he went pastor Esbjorn was met with sympathy and generosity; gifts were received not only from fellow Lutherans, but also from many non-Lutherans. However, the greatest contribution of all came from the "Swedish Nightingale," Jenny Lind, the world-renowned singer who at that time was on a concert tour through America. It was during her stay in Boston that she granted an audience to pastor Esbjorn and was so deeply moved by his story that she presented him with a gift of \$1,500. Pastor Esbjorn spent eleven weeks on his eastern trip and collected \$2,268.83. A number of subsequent gifts brought the grand total to \$3,200. This money made possible the erection of the first Lutheran church buildings in Andover and Moline, Illinois, as well as in New Sweden, Iowa.

Plans for the new church in Andover called for a brick structure forty-five feet long and thirty feet wide, with a full basement. To save costs, the settlers themselves would provide labor and materials wherever possible. Accordingly, they constructed a crude brick kiln and a saw mill, setting about immediately to burn their own brick and furnish their own lumber. But the summer and autumn of 1851 was a time of severe tribulation. First there was the weather; rain fell in torrents, washing away not only the settler's crops, but sweeping away as in a flood both the brick kiln and the saw mill. Even more dreadful, however, was the scourge of the deadly cholera which carried off some of the most able and efficient helpers pastor Esbjorn had. But with the coming of another spring, work

began again and slowly but surely the walls of the new church began to rise.

But again in 1852 hardship and trials beset the little community. This year it was drought, the worst, they said, for years, and it all but destroyed the corn crop in the entire area. Furthermore, it had become necessary to purchase a good many more building materials for the new church than had at first been anticipated, and all such costs drained away the meager and precious resources which remained. Moreover, there was the added difficulty of having to haul much of the building materials from distances as far away as forty miles. In January, 1853, pastor Esbjorn reports that,

"We have not been able to finish our church building. There is a roof on the church, but there is an opening in it ten feet square at one end, intended for a steeple, and no floor except in the basement where we hold our meetings, but without a stove. A stove would be of no use as long as the warm air has free passage up from the basement through the church and that open hole. We did have boards covering the steeple hole, but were obliged to use them to build coffins for poor immigrants who died with cholera the latter part of the summer. In the fall we tried to cover the hole with cotton cloth the only thing we could procure, but after a couple of weeks the wind tore it to pieces. Thus we have worshiped all winter virtually under the open sky with nothing overhead in one end of the church but the joists."

By this time pastor Esbjorn and the Andover community had become familiar names in Sweden. As the immigrants left their homeland for the new world, they now had a definite point in the immense expanse of the west toward which to aim. If one could only reach Esbjorn and Andover, they thought, some solution could be found for all other problems. And so they came in ever greater numbers, most of them with stout hearts, but empty pockets, many of them desperately ill with cholera and diarrhea, and all of them looking to Esbjorn and his neighbors for help and comfort. So, long before the little church was finished, it became a hospital and an immigrant home where the drama of human suffering and heroic courage were a part of the daily round.

But in spite of hindrances, difficulties, delays and discouragements, the work of building the church continued. By late fall, 1854,

it was nearing completion and pastor Esbjorn and his people decided that dedication services for their new church would be held in conjunction with the forthcoming meeting of the Mississippi Conference, scheduled to convene in Andover, December 1-4, 1854.

Advent Sunday, December 3, 1854, must have been a great day in Andover, a day of cherished dreams come true. One can easily imagine the happy look which lighted the face of pastor Esbjorn as he glimpsed through the early morning mists the distant shadows of approaching horses and wagons. People from near and far were on their way to church for the great festival of dedication. Distinguished guests were already on hand; perhaps the most important one was pastor Erland Carlsson from Chicago; theological student P. A. Cederstrom from Galesburg was also present. Pastor Esbjorn recorded the day's festivities in the record book of the Mississippi Conference in the following words:

"Advent Sunday, December 3rd, was a day of special mercy and festivity. The Holy Word of God was proclaimed to an unusually large congregation with the power and witness of the Spirit, and a considerable number received the Lord's Supper. The outstanding and most unusual festivity of the day consisted in the dedication of the congregation's new church building. The members could now gather, after more than three years' work and endeavor in the almost completed house of God, and lift their voices joyfully in grateful praise to the throne of the Lord. One could easily see that they experienced exaltation and encouragement to continue in the Lord's work without fear. At three o'clock that afternoon, Rev. Doing, the Presbyterian preacher, upon invitation from the Conference delivered a sermon in the English language."

At the dedicatory service in the forenoon, the principal address was delivered by the eloquent Erland Carlsson. Pastor Esbjorn had not been in the habit of wearing his ministerial garb when conducting worship in the nearby schoolhouse or the homes of his people. But on this occasion Pastor Carlsson was dressed in his ministerial robe and collar. One of those present has testified that,

"When Pastor Carlsson ascended the pulpit, the aged peasant women wept and said to each other so loudly that we could easily hear them, 'Praise God, that once again we are permitted to hear a real preacher with a ministerial collar.'"

It was indeed a festival hour! And yet so simple. On that day of dedication the bells should have run out over the rolling prairies with a glad sound, calling the people to worship and praise, but there was not even a bell tower. The organ should have pealed forth under the touch of a master's hand. But there was no great organ, only a small melodeon played by Esbjorn's young sons, John and Paul. There should have been a festive procession, but there were too few pastors present for anything like that. Simple and unpretentious, indeed, but not without significance! For this little church was destined to become the mother church for the hundreds of churches of the Augustana Lutheran Church in America.

But even so its life-span was not long. The nave accommodated only about three hundred people and this was soon too small for Andover's rapidly growing congregation. Therefore, in 1867 the congregation began building what was then a structure of cathedral-like proportions, seating about a thousand and furnished with both a tower and bells as well as great organ.

There were some who felt that the old church should be torn down; indeed, the Andover congregation passed a resolution in 1874 to that effect, but they had not reckoned with some of the old-timers whose tears and sacrifice had gone into the building of that old church. There were especially two old women who canvassed the entire community agitating against razing the building. A special meeting of the congregation was convened and the former action was rescinded, and moreover, it was decided not only to preserve the old church, but to restore it. After the renovation, the chapel was again put into use as a parish schoolhouse and a hospice.

By 1895 the little church had again fallen victim to the ravages of time and was in need of extensive repairs. Again there was talk of pulling it down, but once more it was decided to renovate and restore this historic landmark. The work was finished by 1897 and at a meeting of the Rock Island District, Sept. 13-14, 1897, a special anniversary service was held in the old church. Pastor V. Setterdahl of Andover gave the anniversary address, basing his sermon on Psalm 77:5, "I consider the days of old, I remember the years long

ago." There was many an eye dimmed with tears at that service as the speaker recalled "the days of old, the years long ago." It was at this service that the chapel was set apart as the home of the "Young People's Society," symbolizing the on-going life of the Christian Church as the youth step into the line of march and take the places vacated by their fathers and mothers, entering into that spiritual heritage which their forebears have wrought by sacrifice, toil and tears.

During the centennial festivities of 1948 which memorialized the establishment of the first organized congregation of the Augustana Lutheran Church under the leadership of the cobbler-preacher, Magnus Hakanson of New Sweden, Iowa, an unforgettable service took place in the old historic Andover chapel. It was on Sunday, June 13, 1948, that the synodical delegation, including the primate of the Church of Sweden, Archbishop Erling Eidem and Bishop Arvid Runestam, together with the synodical officers and an immense concourse of people gathered on the old churchyard at Andover. In preparation for this great event, the little chapel had been refurbished, restored and redecorated; indeed, in their enthusiasm the planning committee had gone so far as to remove the old pews which had been so picturesque a part of the original furnishings, and replaced them with modern pews in dark stained wood.

Speaking on behalf of the Andover congregation and the Illinois Conference, Dr. Oscar A. Benson presented the old church with its adjoining cemetery to the Augustana Lutheran Church as a historic shrine symbolizing the spiritual heritage which has been enriched by the laughter and tears, the faith and the fears of God's saints of yesteryear. On behalf of the Augustana Lutheran Church, the president of the church, Dr. P. O. Bersell, accepted this significant landmark as a synodical shrine which should henceforth be known as "Jenny Lind Chapel."

To this place of sacred memories have come visitors from near and far, and as they have contemplated this "evidence of pioneering faith and devotion," they have been reminded of the ever unfinished task of the Kingdom of God which in every generation demands courageous faith, unflinching hope and sacrificial love.

A special centennial service, marking a full century since the church was dedicated to the glory and service of God, was held under the auspices of the Augustana Lutheran Church, at Jenny Lind Chapel, Sunday, December 5, 1954.

At the time of the merger, forming the Lutheran Church in America, January 1, 1963, the Chapel became the property of the new merged church. The Chapel is maintained as an historic shrine of a predecessor body of the Lutheran Church in America.
