

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 Property

Historic name: Hauge Lutheran Church

Other names/site number: Norway Lutheran Hauge Church of Norway, Illinois

Name of related multiple property listing:

 N/A

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

2. Location

Street & number: 3656 E. 2631st Road

City or town: Sheridan State: Illinois County: LaSalle

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,


I hereby certify that this x nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property x meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 x national statewide local

Applicable National Register Criteria:

 x A B C D

 Signature of certifying official/Title:	<u> 3/4/16 </u> Date
Illinois Historic Preservation Agency	
State or Federal agency/bureau or Tribal Government	

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In my opinion, the property ___ meets ___ does not meet the National Register criteria.	
<hr/>	<hr/>
Signature of commenting official:	Date
<hr/>	<hr/>
Title :	State or Federal agency/bureau or Tribal Government

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

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Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Number of Resources within Property

(Do not include previously listed resources in the count)

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

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/Religious Facility

Current Functions

(Enter categories from instructions.)

RECREATION and CULTURE/Museum

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7. Description

Architectural Classification

(Enter categories from instructions.)

OTHER

Materials: (enter categories from instructions.)

Principal exterior materials of the property: wood, stone, asphalt shingles

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 Hauge Lutheran Church is a vernacular, steeple-front church with Italianate brackets beneath the eaves of the spire and the pent roof. It is located in the unincorporated village of Norway, near Sheridan, Illinois, a small community in northeastern LaSalle County. The property is just east of Illinois Route 71 on less than one acre of land. The building, built in 1847 and remodeled in the 1870s, has white clapboard siding and a fieldstone foundation. It measures approximately 60' long and 30' wide (including the addition and the narthex) with a 70' - plus tower in the center of the front facing gable. The church has little ornamentation; the paired brackets, wide frieze, and corner boards are its only decorative elements. The main roof is gabled with a 45-degree pitch and is clad with asphalt shingles. A one-story addition with a hip-on-shed roof is located on the back of the building. A one-story annex is located to the south of the church building, connected by a small enclosed walkway. Behind the church and outside of the nomination boundaries is the Anderson family cemetery. The Andersons (members of the original Slooper group) originally owned the land on which the church is located their descendants are believed to still own the cemetery. Since the cemetery is under different ownership than the church, it is not included in the nomination. The features on the church lot, which include a metal sculpture (a non-contributing object) , a wooden sign, and a stone marker, were erected outside of the period of significance and do not contribute to the property's importance.

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Narrative Description

Note: This building is not aligned on cardinal points. To simplify the description, the elevation fronting 2631st Road will be the west elevation.

The church is set back from the street about 60 feet, approached by a poured concrete sidewalk. The sidewalk leads to the church's poured concrete stoop; before the stoop is a larger concrete pad where another sidewalk connects to the annex building south of the church. There are small shrubs on either side of the stoop in a bed of landscaping gravel. A stone marker lies to the north of the entrance, commemorating the Norwegian local artist Johnny O. Johnson, who was instrumental in founding the Norsk Museum of Norwegian History, which is currently located in the church. Behind that is a metal sculpture of a Viking Ship. The "ship" measures roughly nine feet long by three feet wide and the "sail" is about nine feet high and four feet across. The ship is made of metal rods, resembling the "bones" of a boat and the sail is a mesh pattern with a silhouette of a dove affixed to it. To the south of the entrance is a wood-planked sign on wood posts, with the Norsk Museum's days, hours, and months of operation. The sign is in a circular bed of curved stone pavers.

The grass lawn to the north of the church has always been an open field with trees lining the edge of the property; from the sidewalk to the northernmost edge of the property the lawn is about 165 feet at its longest point and from the street to the tree-line is about 130 feet at its widest point. Behind the church, and outside of the boundaries of the nominated property is a small cemetery of Norway's early settlers. To the south of the church is the annex. The connection between the two, an enclosed walkway measuring about seven feet long by five feet wide, is located on the church's rear addition. The area between the church and the annex is shielded by a hurricane fence measuring about seven feet long and five feet high.

The front elevation of the church is dominated by the center steeple, which is built into the wall. It is adorned by a six-sided spire with wood, fish-scale shingles, topped with a finial. The spire rests atop a lantern with a bracketed, four-sided triangular pediment. Each side of the lantern has a round-arched louver. A pent roof with brackets beneath the eaves separates the lantern and the tower. The original bell is still housed in the tower. A circular louver is located in the tower just above the doorway. The light fixture above the front doors has a bell-shaped shade and gooseneck arm. The entrance has a segmental transom and glazed double-panel wood doors. A small concrete stoop with a simple railing made of plumber's pipe is located before the entrance. The north and south elevations of the church are identical, with three tall and narrow rectangular wood sash windows with two-over-two lights topped by transoms. The rear or east elevation has a brick chimney on the gable wall. It projects through the eave on the roof's slope. The bottom of the chimney is enclosed by a one-story addition that runs the width of the church. It has a hip-on-shed roof with asphalt shingles. The hipped portion of the addition, which was built first, has three wood sash windows with one-over-one lights: a paired window on the southeast wall and a single window on the southwest wall. These windows are protected by security bars. The enclosed walkway connecting the church with the annex is on the south wall of the rear addition. The annex is a one-story, aluminum-framed prefabricated building with a gabled pediment over

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the entryway. The annex has double-doors and an entrance to the walkway but no other openings.

The floor plan of the church consists of a small narthex, balcony, nave, and kitchen and bathrooms. The walls of the original building are of plaster, and the ceiling is beadboard. There is wainscoting three feet high around the entire inner sanctuary and vestibule. The floor is of pine tongue and groove flooring. The wood wainscoting in the sanctuary is painted to resemble other varieties of wood. These boards were installed vertically, and then they were painted to imitate horizontally installed boards. Each door in the church also bears its own coat of painted wood-grain finish.

The narthex measures about 10' by 10' and is separated from the nave by double-doors. The stairs to the balcony are located on the northwest wall of the nave beneath the balcony. The wood-paneled balcony on the west end of the nave has a band of fretwork made of wood trim beneath the railing. Square columns with Doric capitals and wood-grained painted shafts support the balcony. The nave currently houses the collection of the Norsk Museum, and the nave has display cases with Norwegian artifacts; these cases are not permanent fixtures. The nave is lit by single-globed pendant lights. Access to the rear additions, where the kitchen and bathrooms are located, is on the east or back wall of the nave. The kitchen and bathrooms are separated by a small hallway. Entry to the walkway joining the church and annex is located on the south wall of the kitchen. The annex has roughly the same dimensions and footprint of the church. It has a small entryway on the west elevation that opens onto a large open room with poured concrete floor.

Structural Description

An inspection of the church's structure was necessary to ascertain the date of construction. There were conflicting accounts of the present church's physical history. Many historical accounts dated the church from the late 1840s to the early 1850s, but the architectural details were characteristic of a later time. One explanation in the History of LaSalle County (1886) was that the church had been rebuilt.

The character of the floor framing in the church is not known due to the absence of a cellar/basement and the crawl space being inaccessible. The walls, however, are known to be of timber-frame construction. Large, hand-hewn, oak 8"x 8" posts are present at the corners, and these have been hewn into an L-shape to align to the adjacent wall surfaces and allow the lath to be attached. The intervening wall studs are 2"x 6," vertical-sawn, white pine and are placed approximately 16" on center. The posts and studs rise to hand-hewn oak wall plates. Diagonal corner bracing may be present, but this remains to be determined. The ceiling joists are 2"x 6" vertical-sawn, white pine and run east/west, in alignment with the long axis of the church. Due to the length of the ceiling, there are actually three separate sets of joists, positioned over the front, center, and rear of the sanctuary. The center set of joists are supported by two large tie beams (7"x 9" hand-hewn oak) that run north/south between the wall plates and are notched around the latter. The tie beams also carry the interior ends of the front and rear set of ceiling joists. The ends of the ceiling joists rest in notches cut into the beams.

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The roof is supported by a modified Queen-Post Truss system. The queen posts are sawn 6"x 6"s that rise from tie beams and are slight canted, rather than being set on a straight vertical. Each post is braced with a 4"x 6" strut. A 6"x 6" straining beam runs between each set of posts. These various framing members are sandwiched between—and bolted together to—pairs of 2"x 6" boards running diagonally up from the tie beam to the center of the straining beam. An iron tie rod extends between the straining and tie beams, presumably to alleviate the threat of the ceiling sagging. Sawn 6"x 8" purlins run above (and between) the queen posts, and these carry the rafters, which are 2"x 4" with 2' centers. 4"x4" diagonal braces run between the posts and purlins. The ends of some of the beams in the attic still bear various Norwegian craftsmen's symbols stamped into the wood.

A close examination of the framing in the attic revealed that the existing roof system is a replacement of an earlier one. Empty mortises in the tie beams indicate the presence of the original set of queen posts. There also are several long, hand-hewn beams in the attic (presently laid between the straining beams), which appear to represent the original purlins (as indicated by "bird's mouths" cut into them). A large number of older, clearly re-used rafters also have been incorporated into the existing roof structure, sistered onto longer, second-generation rafters. Some salvaged 1"-thick stock also was used for the roof sheathing. Evidence suggests that the original roof over the church was framed in similar fashion to the existing one (both have a Queen-Post Truss system) but the pitch was likely lower.

The structural framing in the church from the wall/rafter plate downwards appears to be original. The method of construction (timber frame) and mixture of hand-hewn oak and vertical-sawn, white pine stock used in its construction points to a circa 1845-1850 building date. This marked a transitional period when local hardwoods were still plentiful in the area and commonly used for larger framing members, but non-local, white pine lumber had become available and was being employed for smaller-dimensional stock such as studs, joists, rafters, and lath. Based on the character of the materials used to frame the existing roof structure (sawn, white pine stock attached with machine-cut nails), it likely dates to the middle-to-late nineteenth century. Similar framing materials were used for the church tower, which appears to be contemporary with the raised roof. Both features are suspected to represent the major aspects of the circa 1870 "rebuilding" of the church that is discussed in the 1886 county history. Early in the twentieth century, the tower had scissor bracing added on its interior to strengthen it.

Integrity

Hauge Lutheran Church has sufficient integrity for listing in the National Register of Historic Places. The 1847 church had been remodeled in the 1870s when the steeple was added and the roof was raised. Only slight modifications have been made to the church since then. Modern conveniences were added, such as electricity, indoor plumbing and a gas furnace. In 1918, when the Hauge Lutheran Church and the Fox River Lutheran Church (2/3 miles southeast of Norway, Illinois) merged, church services were held at the Fox River Lutheran Church, while the Hauge Lutheran Church was used as an annex for meetings and general functions. The altar, communion railing, pulpit, and most of the pews were removed around 1920 to make more room

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for meetings. The church is currently serving as the Norsk Museum of Norwegian History and has many artifacts on display on the walls and in cabinets. None of these are permanent fixtures and no harm has been done to the interior finishes.

In the 1950s a kitchen was added to the back (east end) of the church. A furnace was installed in the main church to replace the pot-bellied stove. In 1973 the roof's wood shingles were replaced with asphalt shingles. In 1979 men's and women's bathrooms were added to the back of the building, next to the kitchen. In 1992, to accommodate the growing museum collection, an annex building was built next to the church, including a connecting enclosed walkway. The annex also provided handicapped (ADA) wheelchair access to the property.

The annex was erected on the south side of the church and connected in the back so the church and the annex read as two separate buildings. There is enough space between the two so the south elevation of the church is visible from the front of the church. The enclosed walkway between the Hauge Lutheran Church and the annex from the rear elevation measures approximately 5 feet wide by 7 feet long, was added to a non-historic addition located on the back of the church and has not harmed any of the church's historic fabric.

Historically, there were buildings to the south of the church that blocked the viewshed of the south elevation. Those buildings today have been replaced by prefabricated aluminum-framed buildings which further shield the annex from that viewshed. The north side of the church was always an open field and would not be an appropriate location for the annex. The setback of the annex makes it less visible from the viewshed on the north; when facing south looking directly at the north elevation, the annex is not visible. The annex could not have been erected behind the church because of the cemetery. An illustrative description affirming these points is included in Appendix A.

Due to the level of significance of the property, State Historic Preservation Office staff visited the church to confirm its provenance and verify that the alterations and additions did not have a significant impact on the integrity of the property. The church still maintains its original detailing and continues to convey the simple character representative of Norwegian Lutheran churches.

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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.)

Ethnic Heritage – Other-Norwegian

Period of Significance

1847 – 1918

Significant Dates

1847, ca. 1875

1918

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

Norwegian

Architect/Builder

Unknown

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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 Hauge Lutheran Church is nationally significant under Criterion A for its association with the settlement of Norwegians and Norwegian heritage in in the United States. Its period of significance is 1847, the year it was built, until 1918, when the village of Norway began to lose its role as a mother colony and the church members merged with the Fox River Lutheran Church, located outside of the community. The church meets Criterion Consideration A for religious properties because it derives its primary significance from its association with the ethnic heritage of the Norwegians. The church was included as a contributing property within a National Historic Landmark of the village of Norway which was recommended in 1979 but was never listed. The proposed district no longer retains adequate integrity for listing in the National Register of Historic Places, but the Hauge Lutheran Church, which served as a focal point in the country's first permanent Norwegian community, maintains its historic features and have sufficient significance to stand alone as a representative of the early Norwegian settlement.

National Historic Landmark Nomination for the Norway Historic District

In the late 1970s the American Association for State and Local History (AASLH) prepared a series of ethnic themed nominations for the National Historic Landmarks (NHL) program. The Norway Historic District in Norway, Illinois, was one of five districts in Illinois to be nominated under this initiative. The district was comprised of thirteen buildings: the Hauge Lutheran and the Danish-Norwegian Methodist churches, four commercial buildings, five houses, a school and a temperance hall. The district was to be nominated for its significant role in the ethnic heritage of Norwegian immigration:

In 1834 Norwegian immigrants established the small village of Norway, Illinois--the first permanent Norwegian settlement in the United States. In the decades that followed, the Fox River Valley community became the center of Norwegian life in America and "symbolized to [the country of] Norway the destiny of its emigrated sons and daughters," according to noted ethnic historian Theodore C. Blegen. Although Norway remained a relatively small settlement, it served as a way-station for newcomers and, says scholar George T. Flom, "a distributing point in the westward march of Norwegian immigration during the following years." The Norway Historic District preserves the remaining portion of this still active community and aptly symbolizes this significant chapter in the history of American immigration and settlement.¹

¹ James B. Gardner, National Historic Landmark Nomination form, "Norway Historic District." December 1979, Section 8, Statement of Significance. American Association for State and Local History, Nashville, TN. December 1979, Unpublished.

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These particular nominations initiated by the AASLH were not completed due to concerns of whether owner objections in the proposed historic districts would prevent them from being listed as NHLs.

Today only eight of the thirteen buildings in the proposed Norway Historic District survive. The Rosenquist-Tuntland House, Hanson's Candy Shop and Millinery Shop (two properties), Norway Academy, and the Knute Ugland House have been demolished. On the site where Hanson's Candy Shop and Millinery Shop and Norway Academy stood are two large, prefabricated aluminum-sided buildings. The Norway Temperance Association has suffered from neglect and has lost its front porch supports. The remaining properties have been altered by additions, synthetic siding, or both. To illustrate the present condition of the proposed district, current photographs were taken from the same perspectives as the eight photographs that were included in the 1979 district nomination. (Appendix B).

The Hauge Lutheran Church (currently the Norsk Museum of Norwegian History) retains excellent integrity. A Lutheran church from 1847 until 1918, the building served as a focal point in the country's first permanent Norwegian settlement and played an important role in preserving the village's ethnic heritage. Because of its importance it can stand alone as a representative of the Norwegian community.

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

Early Norwegian Settlements in the Fox River Valley

The first group of Norwegian immigrants to the United States arrived in New York in 1825 aboard the sloop *Restauration*. Under the leadership of Lars Larson, a Norwegian Quaker, this group of religious dissenters, known as The Sloopers, from the area around Stavanger, Norway, settled in the town of Kendall, near Lake Ontario, in Orleans County in western New York. The road that ran through this settlement is today known as Norway Road. A Norwegian agent, Cleng Peerson, who initiated the settlement, scouted for suitable sites between 1821 and 1824 and chose this area because of its proximity to the Erie Canal. The settlement was never very large. In 1834, at its peak, there were about 14 Norwegian families there; by 1837 only about two or three families remained after the others moved west.²

Peerson was dissatisfied with the New York community, which has been referred to as the Kendall settlement. The settlers endured illnesses and the land was wooded and hard to clear. Many of them wished to return home.³ In 1833 Peerson headed west to find a new home for his

² Theodore C. Blegen, *Norwegian Migration to America: The American Transition*. (Northfield, MN: Norwegian American Historical Association, 1940), p. 60 - 64.

³ Carlton C. Qualey, *Norwegian settlement in the United States*. (Northfield, Minn: Norwegian-American Historical Association, 1938) pp.20-21.

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fellow immigrants. After he assessed the land in Chicago and (what would become) Milwaukee, he settled on place in La Salle County, about seventy miles southwest of Chicago. Here the land was inexpensive and good for farming. Additionally, Peerson had heard that the proposed Illinois and Michigan Canal would connect with the Illinois River somewhere in LaSalle County. This prospect seemed virtually to guarantee the successful economic development of the area. When Peerson finally chose a site in the Fox River Valley, he felt assured that this would be the “promised land” for the Norwegians.⁴ When he returned to the Kendall settlement, many of the inhabitants opted to follow Peerson back to Illinois:

That the Kendall settlers should wish to migrate to Illinois does not seem surprising when one compares, as they undoubtedly did, the land prices and the future prospects in New York and Illinois. Government land in Illinois could be had at \$1.25 per acre and there was plenty of land for all, while in New York the price of land had risen greatly since the arrival of the sloopers and there was little to be had. A Kendall settler obtained an entire section of land in Illinois for the price of his small farm in New York State. Furthermore, the settlers had experienced the effect of the Erie Canal upon land values, and they undoubtedly knew that the Illinois and Michigan Canal, projected since 1827, was expected to join the Illinois River somewhere in LaSalle County, Illinois.⁵

Peerson and the other families from the Kendall settlement who joined him purchased land in the Fox River Valley. Initial sales did not occur until 1835: “The advance guard of settlers in 1834 at first took claims, for not until 1835 were land sales held. But in June, 1835, land purchases by Peerson and others from Kendall were recorded. These records show that the nucleus of the Norwegian settlement in Illinois and the West was in the La Salle County townships of Mission, Rutland, and Miller.”⁶ Illinois public domain land records show that Peerson bought 160 acres in Section 32 of Mission Township and his sister, Kari Nelson bought 160 acres in Section 33; the Town of Norway is located in Section 33.⁷ The area in these townships, the surrounding townships of Manlius, Adams, Freedom, and Earl, and parts of nearby townships in the county became known as the Fox River Settlement. Later, the settlement grew to include the adjoining counties of Kendall, Grundy, DeKalb, and Lee.⁸

Continuous Norwegian migration to the United States occurred shortly after the Fox River Settlement was established; many headed straight to the Town of Norway. News about life in the United States from Norwegians living and visiting there convinced many in the homeland to go themselves:

⁴ Gardner, Section 8, p.1.

⁵ Qualey, pp. 23-24.

⁶ Blegen, p. 63.

⁷ Illinois Public Domain Land Detail, June 17, 1835, vol. 683, p. 161.

Retrieved from Illinois State Archives website,

<http://www.ilsos.gov/isa/pubdomsrch.jsp>. Peerson is identified as Pearson in the land tract records and his sister is identified as Carvie Nelson.

⁸ Leola Nelson Bergmann, *Americans from Norway* (Westport, Ct, 1950), p. 64.

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Large-scale migration of Norwegians to the United States did not actually begin until the latter half of the 1830s. The "America letters" of Gjert G. Hovland and the glowing accounts of Norway settler Knud Anderson Slogvig increased interest in the new land, and group migration resumed in 1836 for the first time since 1825. After arriving on the east coast, the new immigrants set their sights on Norway, which by that time, says [historian Theodore] Blegen, 'symbolized to Norway the destiny of its emigrated' sons and daughters.'⁹

Because of the dwindling Kendall settlement in New York and the large migration of Norwegians to the United States occurring after Peerson and his followers settled in Illinois region, the Fox River Settlement is considered by historians to be the first permanent Norwegian settlement in the United States.¹⁰ According to Leola Nelson Bergmann, author of *American from Norway*, the six families that followed Peerson to Illinois in 1834 constituted "the vanguard of the mighty procession that scattered Norwegians all over the great Northwest." Historian Carlton C. Qualey, whose book, *Norwegian Settlement in the United States* (1938) is still considered to be the authoritative work on the subject,¹¹ stressed the significance of Peerson's move to Illinois:

One is tempted to regard the migration westward from New York to Illinois in 1834 as equal in importance to the voyage of the "Restauration," for this small group migration was a pattern that was followed again and again as thousands upon thousands of Norwegians pressed westward from one frontier to the next....The Fox River settlement, as the first Norwegian settlement in the American Middle West, pointed the way for future Norwegian settlement and the first major step in Wisconsin.¹²

A high concentration of Norwegians settled in the unincorporated village of Norway, which eventually became a community with houses, stores, and schools. The decades from 1850 through 1870 show the greatest concentration of Norwegian immigration. The 1850 U.S. Federal census records are the earliest records for Mission Township that indicate the birthplace of the

⁹ Gardner, p. 8.

¹⁰ Todd W. Nichol, King Olav V Professor of Scandinavian-American Studies St. Olaf College, "Re: FW: Norwegian Settlements in the United States." Message to Amy Hathaway, September 16, 2015. Email. When asked whether historians still considered the Fox River Valley to be the first permanent settlement of Norwegians in the United States, Nichols replied, "I believe that Fox River would still be so named."

¹¹ Todd W. Nichol, King Olav V Professor of Scandinavian-American Studies St. Olaf College, "Re: Norwegian Settlements in the United States." Message to Amy Hathaway, June 10, 2015. Email. "With regard to early settlements and settlement patterns, the authoritative work remains Carlton C. Qualey, *Norwegian Settlement in the United States* (Northfield, MN: Norwegian-American Historical Association, 1938.)"

¹² Qualey, p. 39.

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occupants.¹³ The entire population for Mission Township (which at the time also included Miller Township) was 784. Of those, 271 were born in Norway and 108 were children of at least one Norwegian parent, meaning 48% of the total population had Norwegian ancestry. At that time the number of Norwegian immigrants in Mission Township totaled 11% of the entire Norwegian population in Illinois.¹⁴ In 1860, the total population for Mission Township (without Miller) had increased dramatically to 1601; 505 were Norwegian and 301 had at least one Norwegian parent. The census records in 1870 and 1880 recorded the inhabitants of Norway and its environs individually. The total population of Mission Township was 1555; the total number of Norwegians and children of at least one Norwegian parent was 1057. Of that population, 718 (425 Norwegians and 293 children of at least 1 Norwegian parent) lived in the Norway vicinity.

By 1880 significantly fewer Norwegians were settling in the village of Norway and its environs. While the total population of Mission Township dropped to 1392, still almost half were born in Norway or were Norwegian descendants -- 305 and 290 respectively. The Norwegian population for Norway and its environs was 60 Norwegians and 37 with at least one parent from Norway. In the 1886 edition of the *History of La Salle County*, Norway is described as a successful community, but it was probably at or just past its prime at that point:

Norway is a flourishing village of some 150 inhabitants, situated in then prosperous Norwegian settlement in the southern part of Mission Township. Andrew Osmundsen came from Norway in an early day and settled on Section 33. In 1848 a Mr. Hibbard erected a small frame house 12 x 14 feet at the present site of the village. About this time a Mr. Hyerdal erected a small building in which he placed a small stock of goods. A Mr. Netter built another shanty and C. J. Borchsenius erected a two-story building, the lower story was used as a store room and the upper one for a dwelling. From this time the village has grown until the present, when it had one grocery kept by Mr. Solbery; two hardware stores, by C. J. Borchsenius and a Mr. Henderickson; drug store, by Borchsenius in connection with his other store; two blacksmith and wagon shops, by A. C. Rosenquist and Mr. Raiserson; creamery, recently begun, by William Rosenquest. The postoffice [sic] was established about the time the village was founded. The present Postmaster is Nels Tosseland, who also keeps a small stock of clothing and jewelry. Norway has two churches and one near it.¹⁵

¹³ The 1840 United States census indicated the number of foreigners in a household. The census records for LaSalle County were not divided into townships.

¹⁴ The percentages were derived from comparing the federal census records with a table of the number of foreign-born Norwegians from the decades 1850 - 1900 in George T. Flom's *A History of Norwegian Immigration to the United States: From the Earliest Beginning down to the Year 1848* (Iowa City, Iowa, 1909) p.385-386.

¹⁵ *History of LaSalle County, Illinois* (Chicago: Inter-State Publishing Company, 1886), pp. 431-432. The other church in the town was the Danish-Norwegian Methodist church.

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The town of Norway ceased to be recorded separately in the federal census records after 1880. No census records for LaSalle County exist for 1890, but the 1900 census shows a decrease in the total population of Mission Township (1264) and in the number of Norwegian immigrants (215). Children born of Norwegian parent (s) totaled 433, indicating that 51% of the township's population was of Norwegian ancestry at this date -- a comparatively large Norwegian presence in the area. The number of Norwegian immigrants continued to decline with 187 recorded in 1910 and 114 in 1920, less than 10% of the total population of the township. In 1900 Illinois was still in the top five states for number of Norwegian immigrants, but the vast majority were locating in Wisconsin and Minnesota which had established much larger Norwegian communities.¹⁶ Less than 3% of the Illinois Norwegians resided in Mission Township.

The decline in the number of Norwegian settlers in the area around Norway and the Fox River Valley was due to the fact that the area became quickly occupied and other, larger settlements were founded across the country in the regions further west and north. Peerson, who traveled extensively across the country, established the first such community in 1837 in Shelby County, Missouri, and founded over thirty more from Wisconsin to Texas before his death in 1865. While settlement in the Fox River waned, the area continued to serve a role as a "fertile mother colony" from which the Norwegian settlements across the Northwest and West developed.¹⁷ The community became "a distributing point in the westward march of Norwegian immigration" that proved essential to the settlement of the American frontier.¹⁸

As larger Norwegian communities eclipsed Norway, Illinois, in size and influence, the town "gradually lost its parental role" in the immigration and settlement process.¹⁹ The Norwegian heritage is still apparent in the town of Norway. The Hauge Lutheran Church continues to play a role in preserving Norwegian culture in its current use as the Norsk Museum, which was established in 1978.

American Norwegians and the Lutheran Church

There are several reports of early Norwegian settlements in Illinois and elsewhere throughout the Midwest. Their survival was most likely linked to their churches, as was the case with the Fox River Settlement. Churches were a central part of these communities:

The church not only taught morals and values, but also created a sense of community among its members: "The church became a focus in the life of the local society: always filled at services and a meeting place after services. Even if all of them did not come to hear the minister, they could meet people and discuss

¹⁶ Flom, pp. 385 - 386. Of the 335,726 Norwegian born residents in the United States, Illinois had 29,979. Wisconsin totaled 61,575 and Minnesota was 109,895.

¹⁷ Blegen, p. 481.

¹⁸ Flom, p. 60.

¹⁹ Bergmann, 64.

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other matters, 'such as possible horse trades, the assignment of road work, hiring thrashers [sic] or arranging mutual help, or just hearing the day's news.'"²⁰

The first Norwegians to settle in the United States were seeking religious freedom; yet, emigrants were aware of the importance the church played in their lives: "They came from a land with a state church, which most of them had taken for granted in the homeland. They were accustomed to having the pastor baptize their children, confirm the young, and consecrate marriages. Yet the need for an ordained pastor and a church organization was soon recognized."²¹ Without a state church, religious organizations in the United States relied on their members and leaders to manage the church, pay for expenses, and expand their congregations. The influence these organizations had on the Norwegians who settled in Norway, Illinois, was evident, as some converted to Baptist, Methodist, or Mormon sects. The majority, however, remained in the Lutheran faith that they were accustomed to in their homeland.²²

Lacking a central state church, early Norwegian settlers of the Lutheran faith had a tendency to split into factions. While the number of synods varied, the congregations were mainly divided into three systems of belief. The Hauge Synod, the oldest of the three, was opposed to the clerical hierarchy of the Church of Norway and was of the belief that any true Christian could administer the Gospel. The Norwegian Synod followed the doctrine of the Church of Norway with an educated clergy considered to be above the congregation. The Norwegians who found neither synod appealing formed a third, more moderate group which tried to reconcile the beliefs of the two. This group became the Norwegian Danish Conference.²³ Many of the religious dissenters who came from Norway were followers of Haugeanism. Named for Norwegian Minister Hans Nielsen Hauge (1777 – 1824), Haugeanists sought to reform the church to be more in keeping with the teachings of Martin Luther.

During the first years at the Fox River Settlement, there was no established church. The first religious leader, Ole Olson Hetletveit, was a Sloopier – one of the first Norwegian immigrants who sailed to the United States on the *Restauration*. Ole, who brought Hauge books with him on the voyage to America, was well educated, had been a teacher in Norway, and was the first Norwegian lay preacher in America.

In 1839 the Lutheran-born Norwegians in the Fox River Settlement at last secured Elling Eielsen as their minister. Eielsen immigrated to the United States that year and served as the community's religious leader. It was not until 1843 that he was formally ordained. Eielsen is credited with starting the first Norwegian Lutheran synod -- referred to as Eielsen's Synod or the Evangelical Church in America -- and is considered by some to be the first Norwegian minister

²⁰ Ingrid Semmingsen, *Norway to America: A History of Migration* (Minneapolis, MN: University of Minnesota, 1978) p. 82.

²¹ Semmingsen, p. 79.

²² Semmingsen, p. 80.

²³ Sverdrups, Georg, Sr. *The Norwegian-Lutheran Churches in America*. Andreas Helland, ed. (Minneapolis: Frikirkens Boghandels Forlag, 1910), 1:219-228. Translation in Lars Lillehei, *Augsburg Seminary and the Lutheran Free Church* (Minneapolis, 1928) 66-70. Retrieved from

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in the United States.²⁴ Eielsen was not ordained by the Church of Norway, but by Reverend F. A. Hoffman, a German Lutheran minister in Chicago. As a Haugean, Eielsen encouraged piety, evangelicalism, and lay leadership.²⁵ Eielsen went on to establish many churches in the Midwest -- the exact number is unknown -- but many of the early Norwegian Lutheran churches in Illinois list Eielsen as the congregation's first minister. In these instances the congregations met in members' houses and had not built churches yet.²⁶ His synod was founded in 1846 in the Norwegian settlement of Jefferson Prairie in Rock County, Wisconsin. While Eielsen preached all over the Midwest, he was resident pastor at the Jefferson Prairie church until 1872.²⁷

Under Eielsen's leadership, a house of worship for Norwegian Lutherans was constructed at Fox River near Norway, Illinois. This log church building was considered by some historians to be the oldest Norwegian Lutheran church in the country.²⁸ The church, or "preacher's place" as it is referred to in Norwegian, was constructed in Middlepoint, about two miles southwest of Norway. There are differing accounts as to when Eielsen's church was built, but it is mentioned in letters dating from 1840. Since Eielsen was both a blacksmith and a carpenter, he is presumed to have built the two-story log cabin shortly after his arrival in 1839:

The authorities disagree as to when this church was built. Barton and Tollefson say it was built in 1843, Reiersen and Anderson date it back to 1842, Flom and Ulvestad would bring it back to 1839. A letter by Mons Larson Skutle, from LaSalle Co., dated June 28, 1841, printed in "Vossingen" for 1922, says in part: "There were no churches or houses of worship to go to, before Elling Fenne or Synve (other names for Eielsen) came here and had a house of prayer built, where services are held every Sunday. There are some men here who preach, one every Sunday." This letter proves that the building was there in 1841. Another letter signed by Anders Larsen, Flage and three other Vossings, written from Chicago,

²⁴ Strand, p. 140. Ole Olson Hetletveit was a lay preacher but was never ordained.

²⁵ Elling Eielsen. http://en.wikipedia.org/wiki/Elling_Eielsen

²⁶ O. M. Norlie's *Norsk Lutherske Menigheter i Amerika 1843-1916*. Minneapolis, MN: Augsburg Publishing House, 1918. The book contains a record of Norwegian churches and meeting places in the United States from 1843 to 1916. Although the book is written in Norwegian, places of worship ("praekesplads"-- literally preacher's place) were distinguished from churches ("menigheter").

²⁷ The Norwegian Lutheran Church in the United States.

http://en.wikipedia.org/wiki/The_Norwegian_Lutheran_Church_in_the_United_States

²⁸ The arguments regarding which is the first Norwegian Lutheran church in the country appear to be over whether one considers Eielsen a minister before he was ordained and whether one considers the meetinghouse to be a church. Some sources consider the Muskego Church, originally located near Muskego, Wisconsin, founded by Claus Clausen to be the first church. Others consider that to be the country's first Norwegian Lutheran Church based on the state-church practice. In *Norwegian Migration to America, 1825 - 1850* author Theodore C. Blegen explained that Eielsen's critics challenged whether his ordination was valid but that a "historical investigation" into the matter upheld. (p. 137).

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Nov. 23, 1840, mentions this church, so we can be sure that it was there in 1840.

Eielsen was both a blacksmith and a carpenter, so he could himself have made the building, if he had wanted to.²⁹

The log church was used for services until it was destroyed by fire. Again, there are differing accounts of when that occurred. The Hauge Lutheran Church was constructed to take place of Eielsen's log building. There are varying accounts of when this church was built. This is not uncommon in historic accounts of religious properties since the dates of the physical buildings can become mistaken for the dates the congregations were established. It is possible that Eielsen also had a hand in the construction of the Hauge Lutheran Church. Despite Eielsen's travels, he still came back to Illinois and is listed as a pastor in the church records at the time.

The structural analysis of the building and historical documentation supports the date of construction of the Hauge Lutheran Church at 1847. While a few sources dated the property anywhere from as early as 1846 and as late as 1857, the most detailed explanations came from *Norske Lutherske Menigheter i Amerika 1843 – 1916* (Norlie, ed., 1918) and "Hauge's Synod" from *A History of the Norwegians of Illinois* (Strand, ed. 1905). Both sources were written by Lutheran ministers who most likely would consult church records.

Reverend K. O. Eitrem, who authored "Hauge's Synod," was a graduate of the Chicago Theological Seminary and later became a professor at Luther College. The chapter, which includes a history of the synod from its Norwegian origins up to the present day, provides a brief overview of the fifteen Illinois churches that are part of the Chicago District of Hauge's Synod. The organization of the Hauge Lutheran Church, which was part of the Chicago District, is provided below:

This congregation was organized Nov. 20, 1847, by Elling Eielsen with about 50 members. It was here where he built the first church, before mentioned [the log meetinghouse]. A frame edifice 30 x 40 feet was built in 1847 and is still used. It is located in the village of Norway, has 1 ¾ acres of land with it and is valued at \$3,000...The congregation has never been very large. The highest membership according to statistics at hand was, in 1902, 166 members. The present membership is 140.... Several of the important meetings in the early history of the synod were held in this church....They have a Sunday school of about forty members, a ladies' missionary society, and a young ladies' missionary society. Being part of a larger parish they have preaching services only every third Sunday morning. The language is mostly Norwegian, but occasionally English is used.³⁰

Pastor O. M. Norlie's 1918 compilation *Norsk Lutherske Menigheter i Amerika* (Norwegian Lutheran Churches in America) 1843-1916 cites Eitrem's account but provides more details

²⁹ Olaf Morgan Norlie, Ph.D. *Elling Eielsen, A Brief History*. Prepared for the Elling Eielsen Centennial 1839-1939, Norway, Illinois, June 21-23, 1940.

³⁰ Strand, 144.

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regarding the costs accrued by the congregation (it put the cost of the church construction at \$3,250) and the years the pastors served: "Elling Eielsen, 1839-51; A. A. Scheie 1848-53; Ole Andrewsen, 1847-1857; Peter Mehus, Nils Iverson, 1876-77; Endre Johanneson, 1847-70; Armund Johnson, 1862-65; H. W. Abelson, 1871-86, O. Andresen, 1887-99; A. O. Mortvedt, 1900 -- ." ³¹ The membership of the church was recorded in Norlie's publication at 115, down from 140 in 1905.

While Norlie and Kittreim provide the most specific information about the church's construction, neither mention that the church was remodeled or rebuilt. But the structural investigation and architectural features support this claim, which appeared in *The History of LaSalle County, Illinois* (1886). ³² The church, as it was built in 1847, probably resembled a meetinghouse with little if any ornamentation. It had a lower pitched roof and might have had some Greek Revival details on the façade. It may have had a cupola but not anything substantial. The alterations that occurred in the 1870s -- the raising of the roof and addition of the bell tower -- added decorative elements to the church and these improvements could be reflective of the increasing stature of the church in the community, which during the 1870s and 1880s was at its peak population.

Hauge Lutheran Church and the town of Norway

The differences in religious doctrine among Lutheran pioneers resulted in the creation of several synods, which continued to develop through the early twentieth century. Regardless of the particular affiliation, scholars all seem to agree that the Lutheran Church remained an essential part of the Norwegian pioneer's life:

Students of the Norwegian immigrant group agree that the church was the most important social institution established in its midst. The comment of Professor Einar Haugen is representative: "The first and most persistent of the immigrant's institutions was the Lutheran Church," and in it the Norwegian pioneer found "a natural center for his social and religious cravings." Professor Laurence Larson, speaking of the Norwegian immigrant group of which he was a part, wrote, "In pioneer times the church was our greatest and most influential institution. . . . In the study of our history we shall never get far away from the church." The typical Norwegian community was located in the rural Upper Midwest, and in most such communities the church was the cohesive social force. And, notably in the early period, the homes of the clergy were the chief centers of culture in these communities, and the pastors were the intellectual leaders. ³³

³¹ Norlie, O. M. *Norsk Lutherske Menigheter i Amerika 1843-1916*, p. 44.

³² *The History of LaSalle County, Illinois* (Chicago: Inter-State Publishing Company, 1886), pp. 431-432.

³³ Eugene L. Fevold, "The Norwegian Immigrant and His Church" by Eugene L. Fevold (Volume 23: Page 3). Read at the triennial meeting of the Norwegian-American Historical Association in May, 1966. Professor Einar Haugen, referenced here, was an [American linguist](#), author and [Professor](#) at [University of Wisconsin-Madison](#) and later [Harvard University](#). Professor Laurence Larson was a history professor at the University of Illinois.

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While there were other churches in the Fox River Settlement, the Hauge Lutheran Church was the only Lutheran Church in the town of Norway. Given the importance of the Lutheran church to Norwegian settlers, it is understandable why it came to symbolize the center of Norwegian culture in the community long after the congregation left. In 1934 the Ottawa newspaper the *Daily Republican Times* covered the centennial celebration of the “first Norwegian Settlement in America” and reiterated the importance of the Hauge Lutheran Church:

It was in Norway that the children of the early Norwegians went to school. It was to Norway that the farmers turned when in need of provisions. They went to church in Norway... The first building erected in Norway was a church... these new settlers in the Fox river valley were predominantly Lutheran. At the first opportunity they built their church in the center of present Norway.... This was the first Church in America. Its congregation has grown in size during the years. It has been, through its influence, one of the spirit's [sic] that has led to Norwegian progress in America.³⁴

Norway never became a large community but was a community nonetheless, with schools, businesses, houses, and churches, and it remained an important part of Norwegian-American history. In 1975 King Olav V of Norway came to the United States to recognize the sesquicentennial of Norwegian immigration to the United States. The king, several local pastors and other dignitaries including the Illinois governor and the mayor of Cleng Peerson's home town of Tysvaer, Norway, visited the town of Norway and toured the Norwegian Lutheran Church and the Fox River Church and cemetery. The king presented the Cleng Peerson Memorial on behalf of the residents of Tysvaer to commemorate the 150th anniversary of Norwegian immigration. It is located by the cemetery on Highway 71, just south of the town of Norway, where Peerson's sister, Carrie Nelson, is buried. Prior to the king's visit the 1934 centennial marker was moved from the town to the same location as the memorial.

Norwegian settlements listed in the National Register

While there may be other resources in the country that are important in the history of early Norwegian settlement in the United States, there are only two listings in the National Register that have been determined nationally significant for this association: the Norwegian Buildings at Heg Park, in Norway, Wisconsin, and the Muskego Church in St. Paul, Minnesota (originally located in Muskego, Wisconsin). These properties represent the earliest Norwegian communities in Wisconsin.

Norwegian settlement in Wisconsin began in 1837 – 1838 in the counties of Rock (Jefferson Prairie settlement) and Waukesha (Muskego Settlement). A larger settlement was developed later in Wind Lake, Racine County by Norwegian businessmen Soren Bache and Johannes

³⁴ *Daily Republican Times*, Ottawa Illinois, June 20, 1934. The article is referring to the existing church, but the congregation must be that of the Fox Lutheran Church, since the caption under the photograph of the Hauge Lutheran Church mentions that the building is “in disuse.”

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Johannesen who bought property there in 1840. Some settlers from Muskego relocated there as did Norwegians from Drammen, where Bache originally resided. The village, called Norway, was established in 1848. Bache and Johannesen did much to encourage the development of the community as did Even Heg, who guided the initial Drammen settlers to the area. Heg's barn soon became the hub of the area. Heg fostered hundreds of Norwegian immigrants and held religious services in his barn. The Norway community, like that in Illinois, became a stopping point for many Norwegian immigrants before relocating elsewhere in the Midwest.³⁵

In the late 1920s Heg Park was established in the town of Norway to commemorate his contributions to Norwegian immigration. An 1837 cabin purchased by resident Halvor Bendickson in 1866 was relocated to the park in 1928. Eielsen's house, in which he lived from the late 1840s to the early 1850s, was moved to the site from Jefferson Prairie, Rock County in 1938. While Eielsen moved all over the country this house is the only one of his known to exist. The park was erected across from the brick Norwegian Evangelical Lutheran Church, which dates to the 1860s. In 1980 the buildings in the park and the church were listed in the National Register of Historic Places, recognized for their national significance as one of the few remaining properties representing the early Norwegian settlement.³⁶

The Norwegian Evangelical Lutheran Church presently at Heg Park replaced the Muskego Church, the log meeting house that originally served as the Norwegian settlers' church from 1843 until 1869. The log church, over which Reverend Claus Clausen presided, is considered to be the first church in the United States with the teachings of the Church of Norway.³⁷ When the present church was built, the log church was moved to a farm where it was used for storage until 1904, when it was dismantled and moved to Luther Theological Seminary in St. Paul, Minnesota.³⁸ The church was reconstructed and was recorded by the Historic American Buildings Survey in 1934. The report accompanying the photographs and drawings noted the condition of the property: "On its removal here it was encased with wood studs and siding, which have destroyed its exterior attractiveness, but the interior has the original log finish."³⁹ It was listed in the National Register of Historic Places in 1975 for its significance as "...the first reported Norwegian Lutheran church in the United States and as a beautiful example of pioneer log craftsmanship."⁴⁰

³⁵ National Register of Historic Places: Norwegian Buildings at Heg Park. Town of Norway (Waterford vicinity), Racine County, Wisconsin. Reference number 80000178. P. 3.

³⁶ Ibid, p.3.

³⁷ Clausen and several other ministers played an instrumental part in the development of the Synod of the Norwegian Evangelical Lutheran Church in America which was established in 1853 in Koshkonong, Wisconsin, near the Jefferson Prairie settlement.

³⁸ Ella Stratton Colbo. *Historic Heg Memorial Park: photographic views and brief historical sketches of the outstanding points of interest in and about Heg Memorial Park, Racine County, Wisconsin* (1975).

³⁹ Log Chapel, St. Paul, Ramsey County, Minnesota (Muskego Church). HABS MN-29-24. 1934.

⁴⁰ National Register of Historic Places: Muskego Church. St. Paul, Ramsey County, Minnesota. Reference number 75001013, p. 3.

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Conclusion

The Fox River Settlement played a vital part in Norwegian immigration to the United States. Not only did it offer affordable, farmable land, its success as a community proved to those in the homeland that it was possible for newcomers to make a comfortable living in the new country. The town of Norway acted as a “parent” community for Norwegians entering the Midwest, serving as a springboard of sorts for settlement in Illinois and the adjoining states. Hauge Lutheran Church was a centerpiece of the community, physically and socially, and its history is comparable to the Muskego Church and the Heg Park properties that have been listed in the National Register as nationally significant. The church has excellent integrity and remains in its original location.

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United States. Census Bureau. Mission Township, La Salle County, Illinois. Ancestry. Com, Census Index online, 1900 United States.

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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
- University
- Other

Name of repository: Abraham Lincoln Presidential Library, Springfield,
IL

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreeage of Property Less than 1

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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: **41°27'51.61"N** Longitude: **88°39'55.63"W**

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

Town of Norway, Lot 1. The lot is rectangular, measuring 247.5 feet by 148.5 feet.

Boundary Justification (Explain why the boundaries were selected.)

The lot includes the church and the land owned by the current property owners.

11. Form Prepared By

name/title: David L. Johnson/Christopher
Stratton

organization: Norway Center Incorporated, Norsk Museum /Fever River
Research

street & number: 415 Lewis St./ PO Box
5234

city or town: Marseilles/Springfield state: IL

zip code: 61341/62705

e-mail David7dog@yahoo.com /stratton@htc.net

telephone: 815-795-4390 /217-525-9002

date: September 2015

Additional Documentation

Submit the following items with the completed form:

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- **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.
- **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: Hauge Lutheran Church

City or Vicinity: Norway

County: LaSalle

State: IL

Photographer: David L. Johnson

Date Photographed: 3/25/2012

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

- 1 of 15. Facade, camera facing southeast.
- 2 of 15. Rear elevation, camera facing west.
- 3 of 15. Facade and west elevation, camera facing south.
- 4 of 15. Rear elevation, camera facing north.
- 5 of 15. Façade of church and annex, camera facing east.
- 6 of 15. Sanctuary, camera facing west.
- 7 of 15. Sanctuary, camera facing south.
- 8 of 15. Sanctuary, camera facing east.
- 9 of 15. Sanctuary, camera facing north.
- 10 of 15. Sanctuary, stairway to balcony, camera facing northeast.
- 11 of 15. Attic, detail of craftsman's symbols stamped into wood.
- 12 of 15. Attic, detail.
- 13 of 15. Attic.

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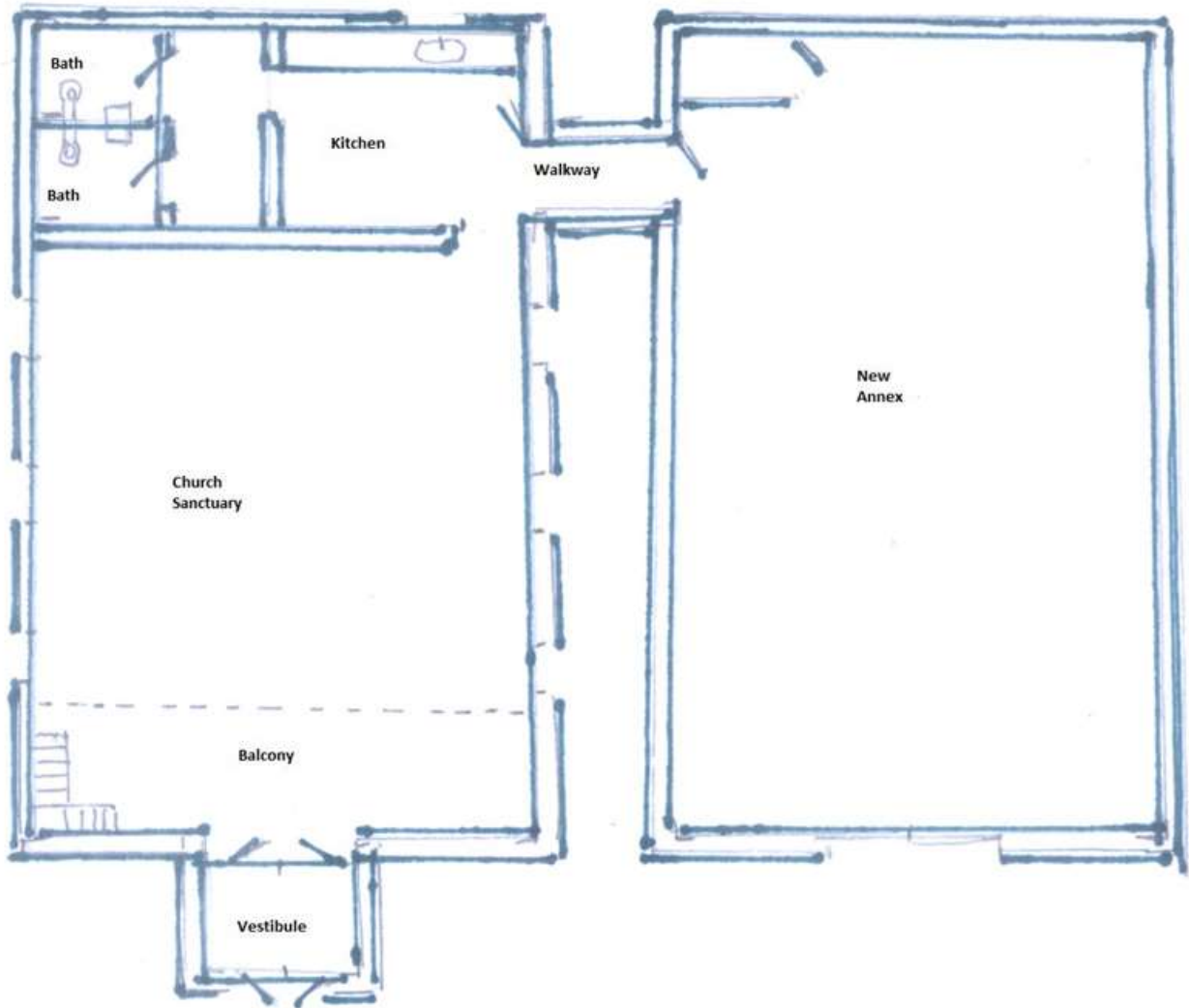
14 of 15. Interior of annex building, facing west.
15 of 15. Kitchen, facing north.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Hauge Lutheran Church
Name of Property

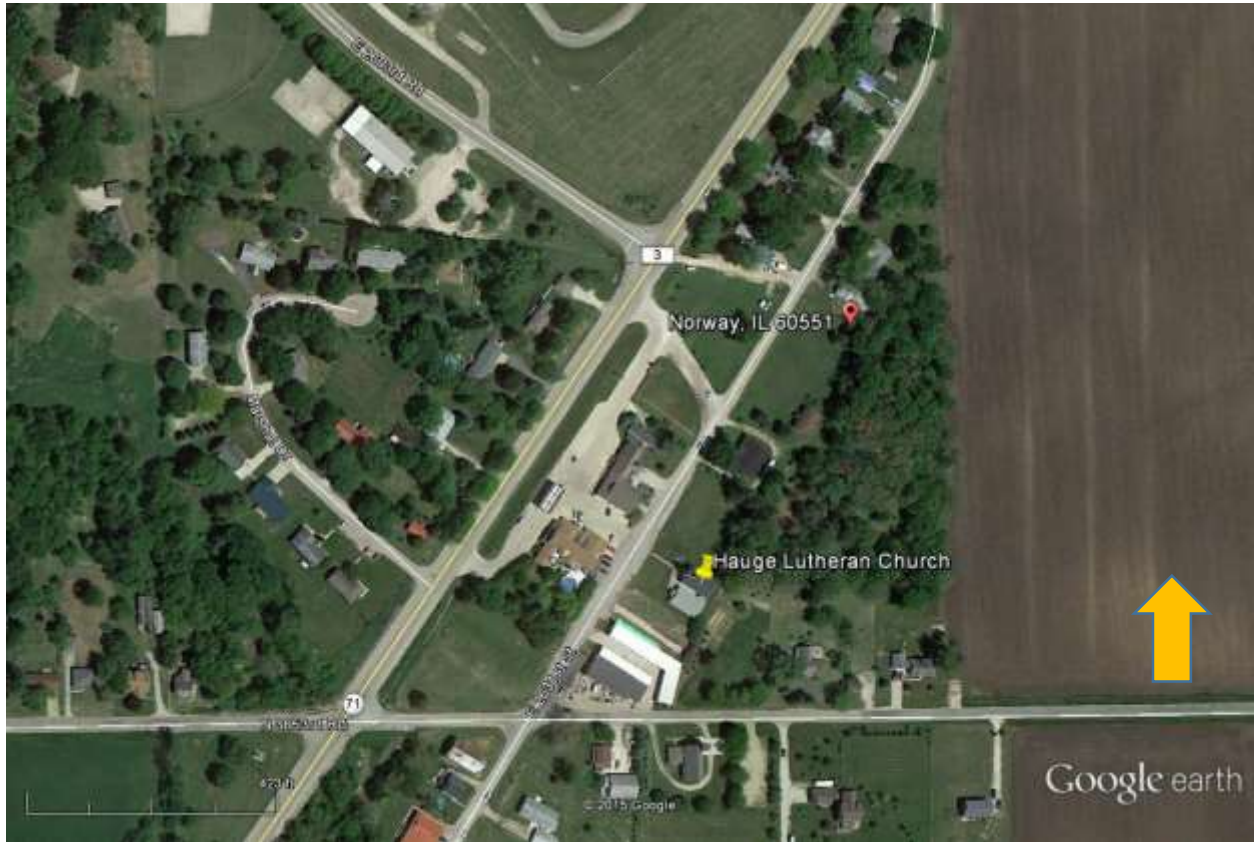
LaSalle, IL
County and State



Floor plan of the Hauge Lutheran Church and Annex

Hauge Lutheran Church
Name of Property

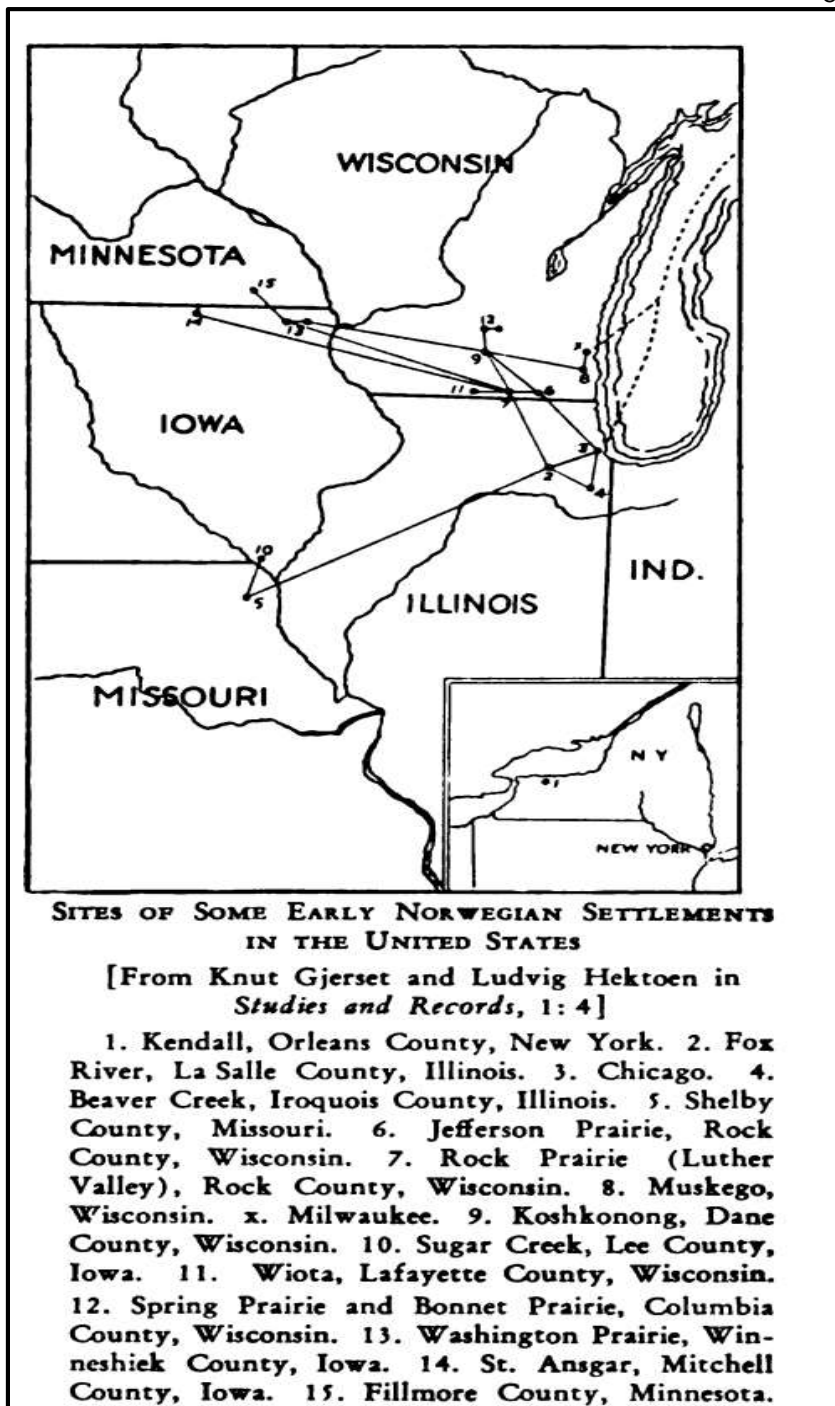
LaSalle, IL
County and State



Hauge Lutheran Church
Norway
La Salle County, IL
Lat: 41°27'51.61"N
Long: 88°39'55.63"W

Hauge Lutheran Church
Name of Property

LaSalle, IL
County and State



Norwegian Settlement Patterns in the United States. Blegen, Theodore C. *Norwegian Migration to America: The American Transition*. Northfield, MN: Norwegian American Historical Association, 1940. P. 77.

Hauge Lutheran Church
Name of Property

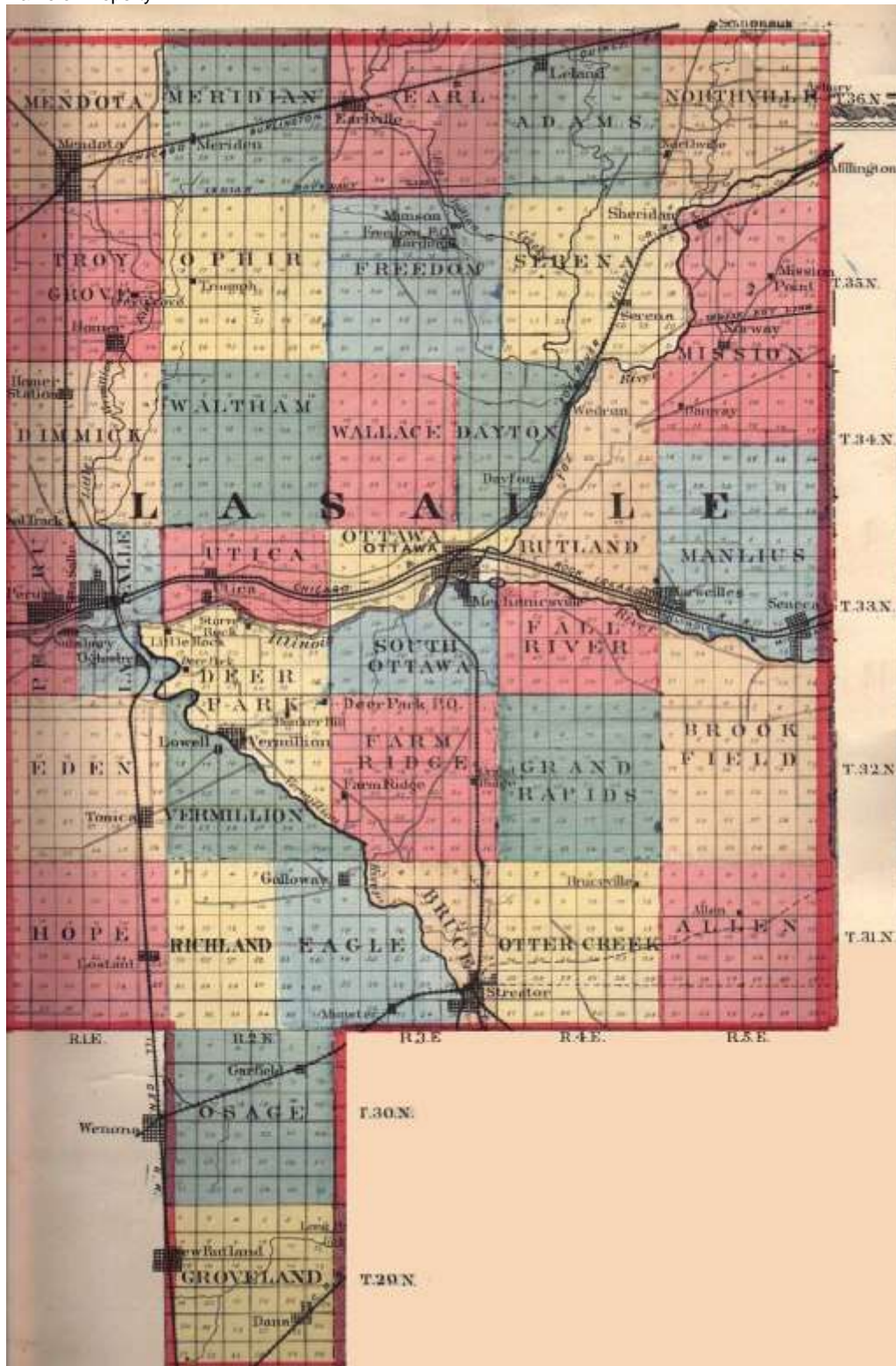
LaSalle, IL
County and State



Maps showing the location of LaSalle County and Norway, Illinois

Hauge Lutheran Church
Name of Property

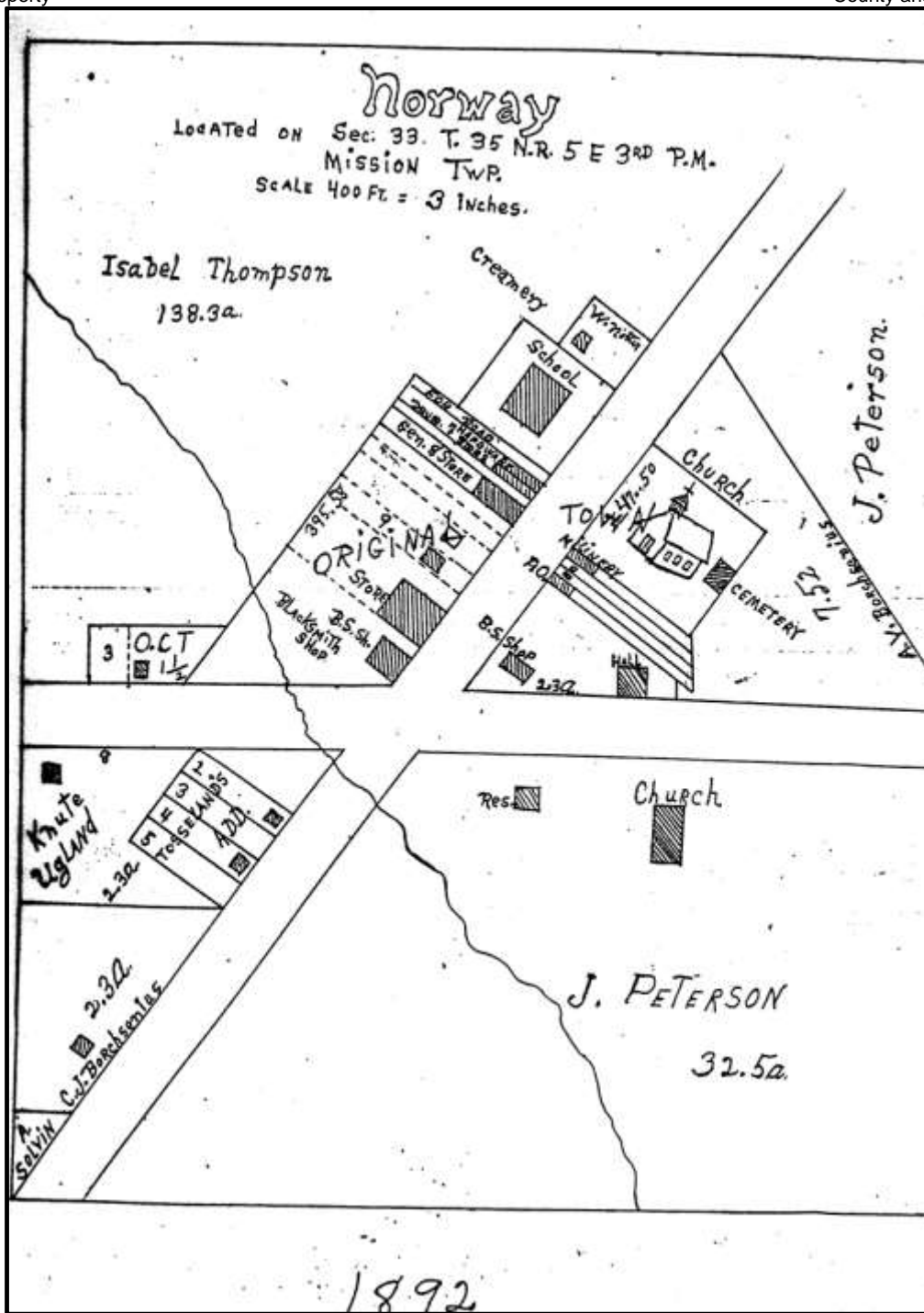
LaSalle, IL
County and State



LaSalle County, 1875. USGenWeb Archives Digital Map Library, LaSalle County, 1875.
<http://www.usgwarchives.net/maps/illinois/>

Hauge Lutheran Church
Name of Property

LaSalle, IL
County and State



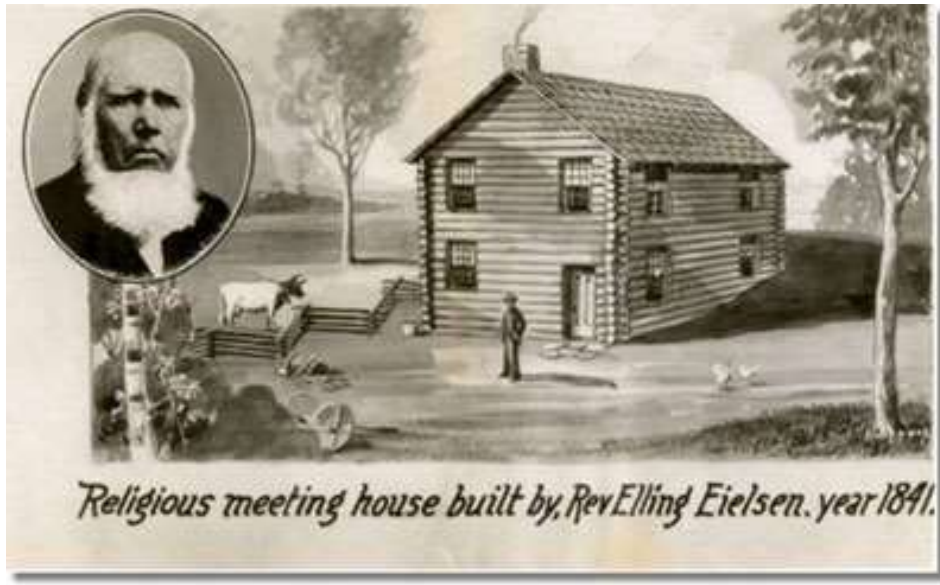
As this 1892 map of the village of Norway shows, the Hauge Lutheran Church is on the main street [Ottawa Newark Road] in the center of town. In the 1940s a state highway, IL Route 71 was built through town, northwest of the Norway Store. The Norway Store moved the front entrance at their back door and Ottawa Newark Road just became a side street.

Hauge Lutheran Church
Name of Property

LaSalle, IL
County and State



Cleng Peerson (17 May 1783 – 16 December 1865) the Norwegian-American pioneer who led the first group of Norwegians to immigrate to the United States, traveling on the Norwegian sloop Restauration.



Elling Eielsen (September 19, 1804 - January 10, 1883) and his log church in Middlepoint, near Norway, Illinois.

Hauge Lutheran Church

Name of Property

LaSalle, IL

County and State



Kirke, 1862. \$4,000. Prestehus, 1881, \$1,500.
Gravplads, 1½ acre, \$150. Land, 20 acres, \$1,200.

Fox River norsk evangeliske menighet.

Norway (1 mil sydøst),
La Salle Co., Ill.

Utenom (Ns, Am), 1861-90; Forenede kirke, 1890—.

Organisert 1861. 45 sjæle i 1861, 291 i 1914. Prester:

P. A. Rasmussen, 1860-80;

N. J. Ellestad, 1880-83; J.

A. Hellestvedt, 1883-92; N.

J. Lockrem, 1892-06; F. C.

Norman, 1907-10; H. G.

Engum, 1910-15; B. A. Ol-

sen, 1915—. Embedsmænd

i 1861: a. Elias Vodla; b.

Ole Aske; c. Anfin Anfin-

son. I 1915: b. Ole Anfinson; c. Ole Anfinson; d. Andrew Dahl, John Voga, Thor Thompson; e. C. D. Twait, Silas Rasmussen, Oscar Thorsen; f. Andrew Dahl; h. Harvey Norem. 2 kvindeforeninger, 1880. Ungdomsförening, 1893. Sangforening, 1892. Presteløn: \$300 (1861), \$400 (1914), \$15,000 (1861-14). Prestehus: \$3,500 (1861-14). Kirketjener osv.: ca. \$1,750 (1861-14). Samfundsskoler: \$4,000 (1861-14). Missionen: \$4,000 (1861-14). Barmhjertighetsanstalter: ca. \$2,000 (1861-14). "Konstitution", 1892.—B. A. Olsen. (1677—14)

44

ILLINOIS



Kirke, 1847, \$3,250.

Hauges norsk evangelisk lutherske menighet.

Norway, La Salle Co., Ill.

Hauges synode, 1847—.

Kaldte Elling Eielsen til prest 1843. Organi-

sert 20de november 1847. 50 sjæle i 1847, 115

i 1914. Prester: Elling Eielsen, 1839-51; A.

A. Scheie, 1848-53; Ole Andrewson, 1847-57;

Peter Mehus, Nils Iversen, 1876-77; Endre Jo-

hannesson, 1847-70; Amund Johnson, 1862-65;

H. W. Abelson, 1871-86; O. Andresen, 1887-

99; A. O. Mortvedt, 1900—. Embedsmænd i

1847: d. Andrew Osmond, Knut Williams,

Herman Osmond. I 1915: b. J. O. Sebly; c. J.

O. Sebly; d. And. O. Sebly, Peder Svenson,

J. O. Sebly; e. John O. T. Larson, Richard

Gaard, Salve Ugland; h. Joseph O. Sebly.

Kvindeforening, 1915, \$171. Pikefor., 1915,

\$100. Prestens løn, 1915, \$175. Samfundets

skoler: \$72 (1915). Menighetshistorie, 1905,

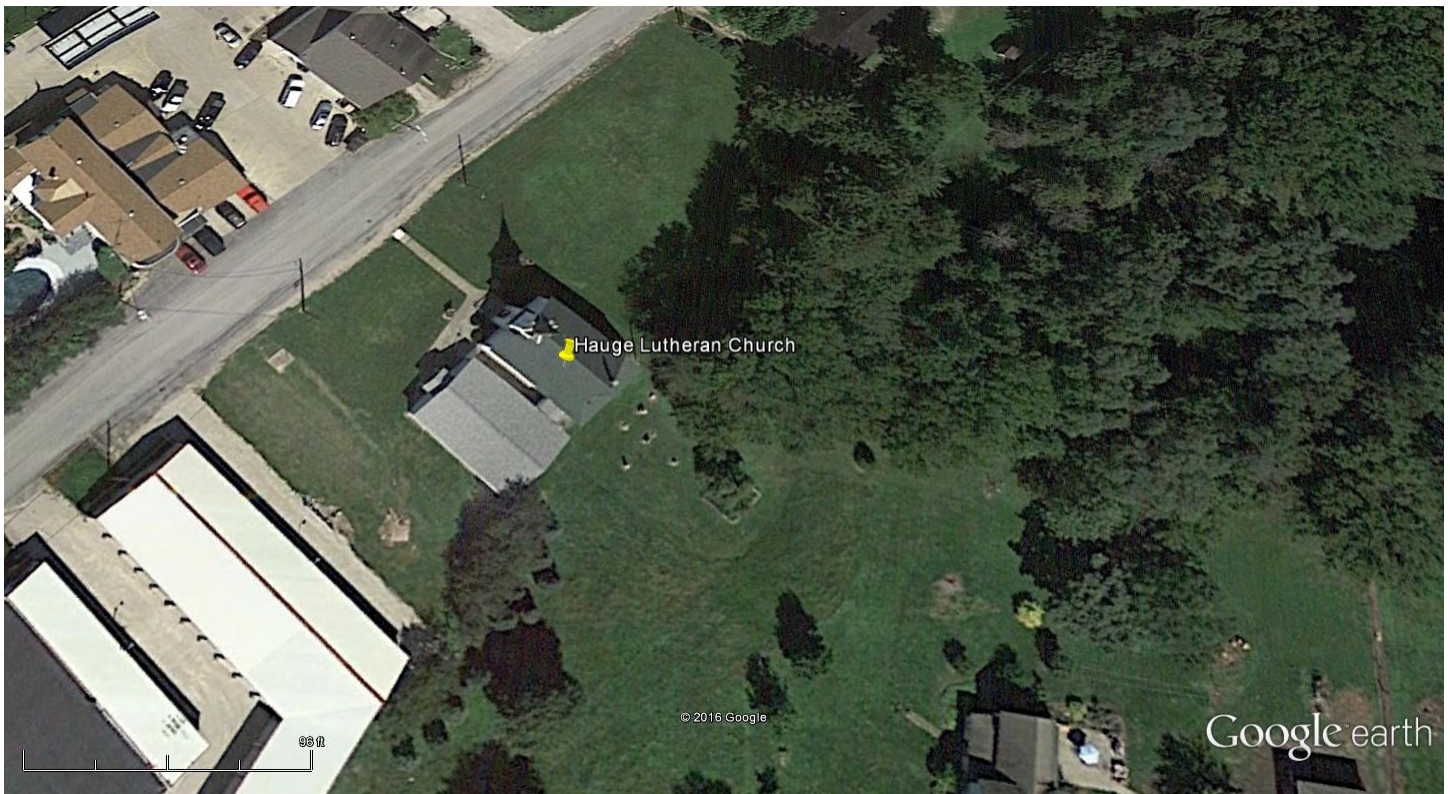
past. K. O. Eittrem; "Hist. of the Norwegians

of Ill.", Strand. 144.—A. O. Mortvedt.

(420—4)

O. M. Norlie's *Norsk Lutherske Menigheter i Amerika 1843-1916* (Minneapolis, MN: Augsburg Publishing House, 1918) shows both the Hauge Lutheran Church (below) and the Fox River Lutheran Church. The congregations merged in 1918.

Appendix A:
Connection Between the Hauge Lutheran Church and the Annex



Aerial of the church and annex. The annex could not be built behind the church because of the cemetery. The most logical place is its current location, since historically, there were buildings on this side of the church. The north side of the church was always an open field.



Above: Copy of 1979 Photograph showing Hauge Lutheran Church in the background. The south elevation of the church is blocked by the buildings in the foreground .

Below: Current (2016) photograph from the same angle , looking northeast. The annex to the church is not visible from this angle.



Above: Hauge Lutheran Church and the Annex read as two separate buildings.

Below: Photograph of the north elevation. The annex to the church is not visible from this angle. (The building in the background is next door.)



Above: copy of 1979 photograph of showing the Hauge Lutheran Church is in the background.

Below: Current photograph (2016) taken at the same angle. The annex is visible but not obtrusive.

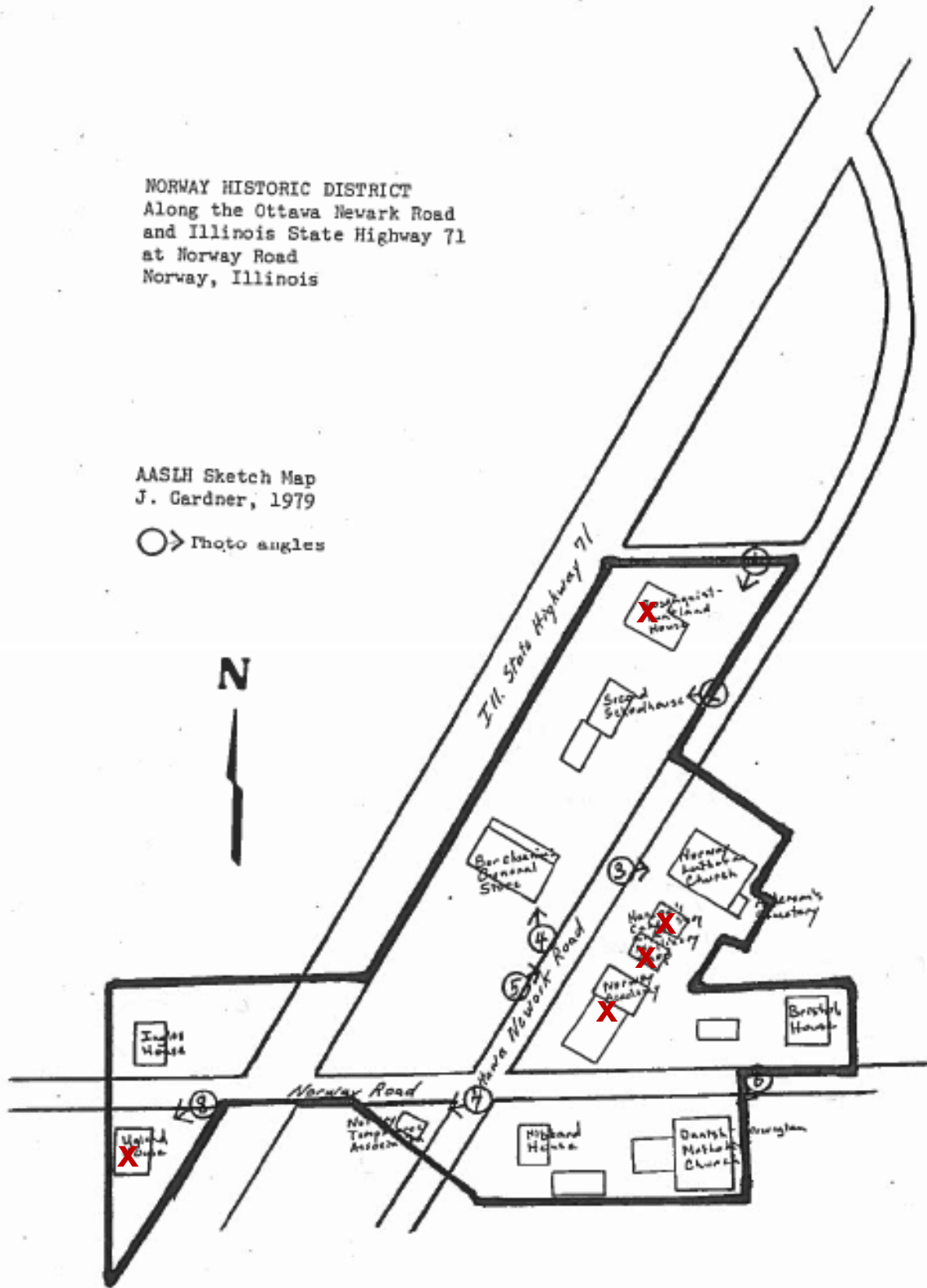


Above: The enclosed walkway between the Hauge Lutheran Church and the annex from the rear elevation. The walkway, which measures approximately 5 feet wide by 7 feet long, was added to a non-historic addition located on the back of the church.

Right: View of the walkway from the front of the church, seen behind the chain-link fence.

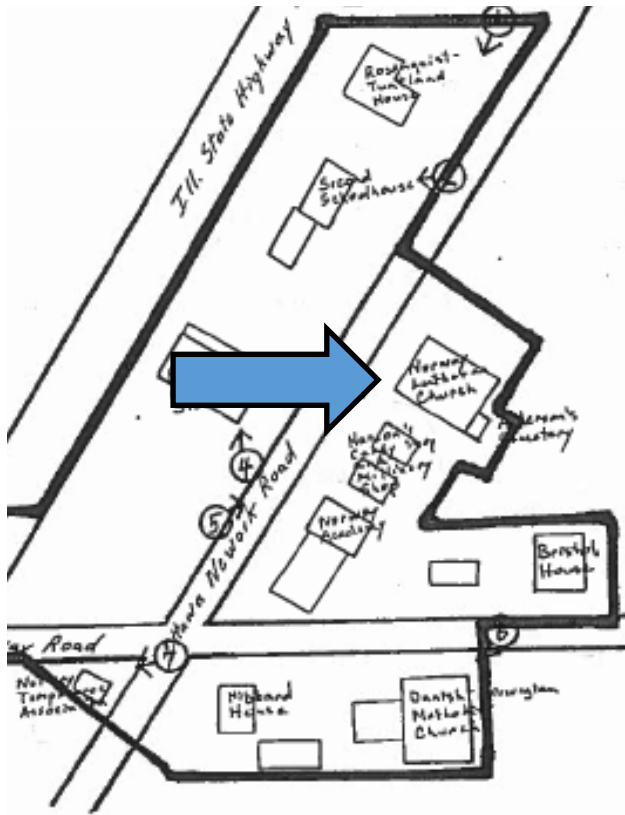


Appendix B:
Current Photographs of the Proposed Norway Historic District



Boundaries of the Proposed Norway National Historic Landmark District

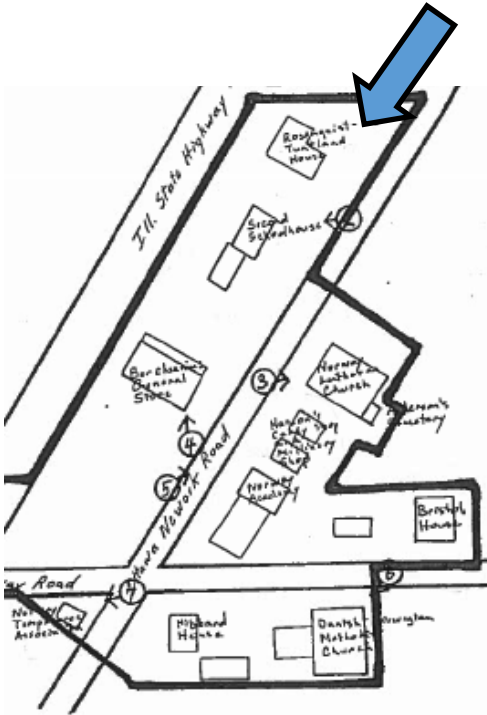
X = Properties Demolished in Norway Since 1979



Upper left: Cropped map of the 1979 Proposed Norway Historic District. Arrow showing camera angle of both photographs.

Upper right: Copy of 1979 photograph of the Hauge Lutheran Church.

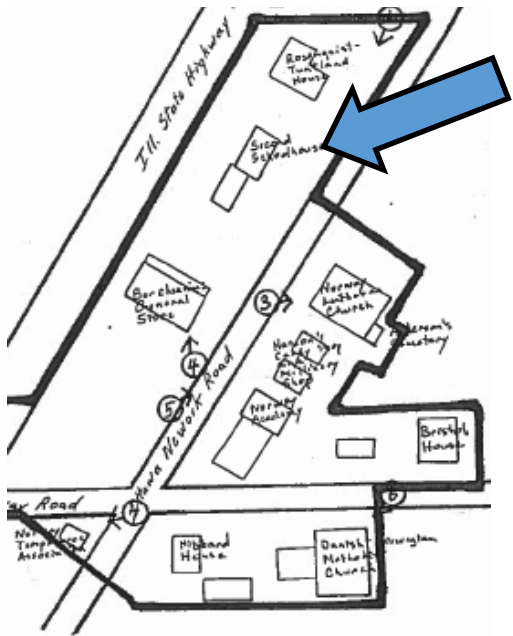
Below: Current photograph (2016) taken at the same angle . The church has excellent integrity and continues to play an important role in preserving the community's Norwegian heritage.



Upper left: Cropped map of the 1979 Proposed Norway Historic District. Arrow showing camera angle of both photographs.

Upper right: Copy of 1979 photograph of the Rosenquist-Tuntland House.

Below: Current photograph (2016) taken at the same angle showing the site of the Rosenquist-Tuntland House.

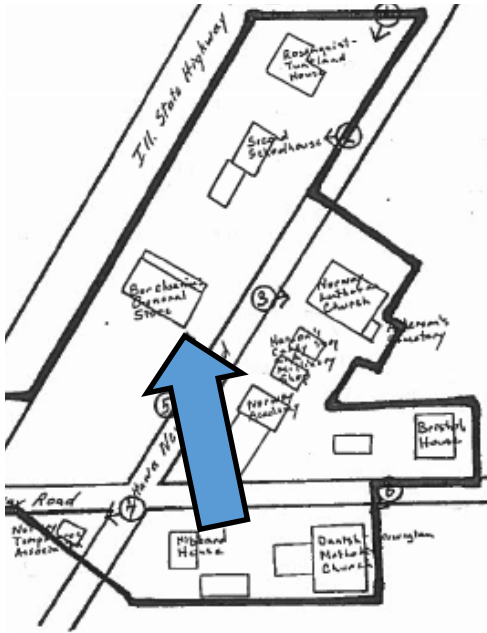


Upper left: Cropped map of the 1979 Proposed Norway Historic District. Arrow showing camera angle of both photographs.

Upper right: Copy of 1979 photograph of the second schoolhouse.

Below left: Current photograph (2016) taken at the same angle.

Below right: Aerial showing original schoolhouse (in yellow) and the addition on the south (left) side.

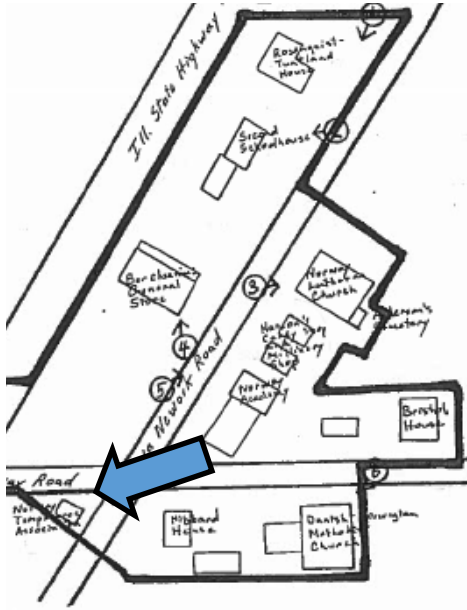


Upper left: Cropped map of the 1979 Proposed Norway Historic District. Arrow showing camera angle of both photographs.

Upper right: Copy of 1979 photograph of the Borchenius General Store.

Below left: Current photograph (2016) taken at the same angle.

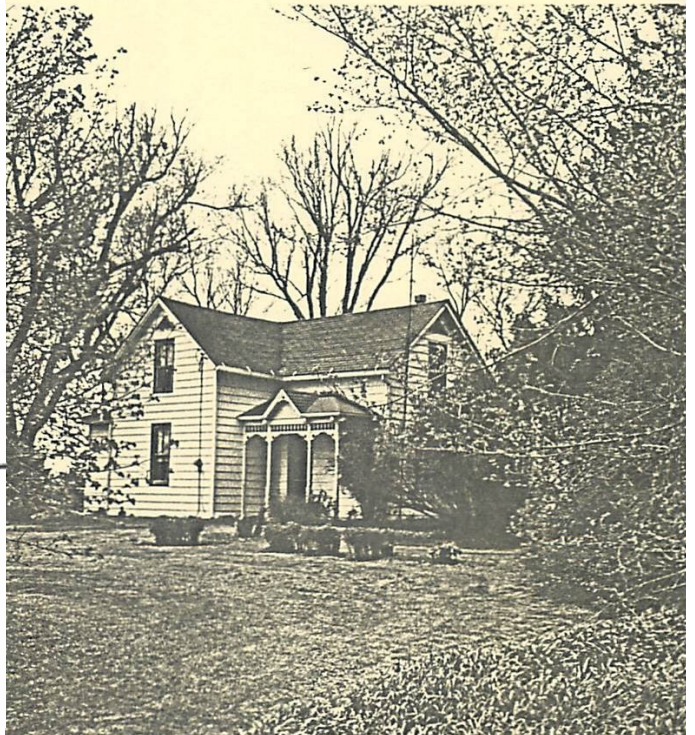
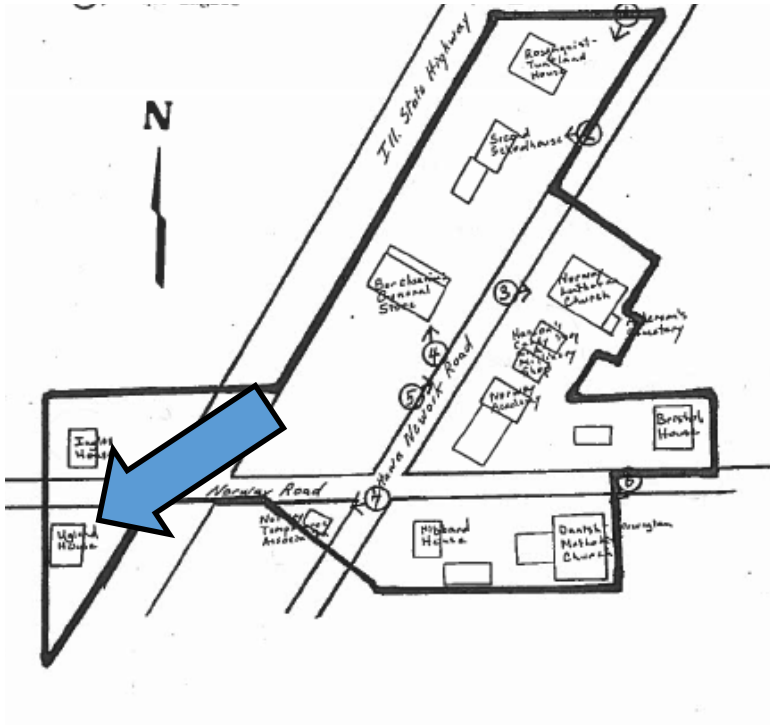
Below right: Aerial showing additions post 1979 on the north and south sides (in blue).



Upper left: Cropped map of the 1979 Proposed Norway Historic District. Arrow showing camera angle of both photographs.

Upper right: Copy of 1979 photograph of the Norway Temperance Association.

Below: Current photograph (2016) taken at the same angle.



Upper left: Map of the 1979 Proposed Norway Historic District. Arrow showing camera angle of both photographs.

Upper right: Copy of 1979 photograph of Knute Uglund House.

Below: Current photograph (2016) of former site of Knute Uglund House