

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 of individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. In 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 for the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

## 1. Name of Property

Historic name Zion Emmanuel Lutheran Church

Other names/site number Zion Immanuels Kirche; Lane Community Hall & Museum

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 320 Oak Ave.

City or town Lane State SD County Jerauld

Not for publication  Vicinity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 as the following level(s) of significance:

     national      statewide X local

Application National Register Criteria X A      B      C      D

_____ Signature of certifying official/Title	_____ Date
_____ State or Federal agency/bureau of Tribal Government	

In my opinion, the property <u>    </u> meets <u>    </u> does not meet the National Register criteria.	
_____ Signature of commenting official	_____ Date
_____ Title <span style="float: right;">State or Federal agency/bureau or Tribal Government</span>	

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**4. National Park Service Certification**

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain) \_\_\_\_\_

\_\_\_\_\_  
Signature of the Keeper

\_\_\_\_\_  
Date of Action

**5. Classification**

**Ownership of Property**  
(Check as many boxes as apply)

**Category of Property**  
(Check only one box)

**Number of Resources within Property**  
(Do not include previously listed resources in the count)

- private
- public – Local
- public – State
- public – Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
1	0	buildings
0	0	site
0	0	structure
0	0	object
<b>1</b>	<b>0</b>	<b>Total</b>

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

**6. Function or Use**

**Historic Functions**  
(Enter categories from instructions)

**Current Functions**  
(Enter categories from instructions)

RELIGION / Church

SOCIAL / Meeting Hall

\_\_\_\_\_

\_\_\_\_\_

SOCIAL / Meeting Hall

RECREATION & CULTURE / Museum

\_\_\_\_\_

\_\_\_\_\_

**7. Description**

**Architectural Classification**  
(Enter categories from instructions)

**Materials**  
(Enter categories from instructions)

LATE 19<sup>TH</sup> & 20<sup>TH</sup> CENTURY REVIVALS/

Gothic Revival

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

foundation concrete

walls wood

\_\_\_\_\_

roof metal

other \_\_\_\_\_

\_\_\_\_\_

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### **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**

Zion Emmanuel Lutheran Church (Lane Community Hall) is located at 320 Oak St. in the little town of Lane, Jerauld County, South Dakota. It was constructed in 1909-1910 as a church and became the town's community center. The one-and-a-half story, wood-framed building sits on a concrete block basement foundation and is clad with horizontal wood siding. The gabled roof is clad with metal roofing. Gothic arched windows with colored opalescent glass are located on each side of the building. A projecting bay is located at the front of the building; the upper bell tower and steeple were removed in the late 1960s. Despite the steeple removal, the building retains a relatively high degree of historic integrity retaining historic foundation, siding, doors, stained glass windows, and interior doors, stairs, altar spaces, and balcony from the historic period.

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### **Narrative Description**

#### *LOCATION AND SETTING*

Zion Emmanuel Lutheran Church (Lane Community Hall) is located near the center of the little town of Lane, South Dakota (a population of 46 in 2023), one block west of the Main Street. The lot on which it sits is on the northeast corner of Oak and 4<sup>th</sup> Streets. The lot is flat with mature deciduous trees located along the east and north sides of the lot and two large evergreen trees directly in front of the building, which faces west. The lot directly north of the building is vacant (once the site of the parsonage for the church) but part of the nominated property. Residential buildings are located across the streets to the south and west and adjacent to the north. What remains of the town's business district is located on the street behind the building to the east. The streets in the town are gravel.

#### *GENERAL CHARACTERISTICS*

The hall is a rectangular wood-framed building that sits on a concrete block basement foundation, which was added in 1934-1935. The concrete block is a combination of smooth-faced (with a beveled edge) and rusticated-faced set in alternating courses and is painted. The building is clad with horizontal wood siding, also painted. The one-and-a-half story building has a front-facing gable roof with a relatively steep pitch. The roof is clad with a standing-seam metal (applied over the wood shingles in 2005). The soffits are clad with beadboard. The overall dimensions of the building are 36 feet by 56 feet.

The main entry is located on the front (west) side of the building. Additional doorways are located on the east and north sides, although neither is used and the exterior stairs to both have been removed. A small one-story shed roof addition, which covers the stairway to the basement, was added to the north side of the building shortly after the basement was added.

Windows in the building are predominately Gothic arched wood sash, with an opalescent glass in green, white and tan colors. There are wood-framed screens on the windows. The doors on the east and north sides of the building have small square fixed-pane windows. The small basement windows are rectangular, multi-pane fixed wood sash, also with screens.

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Decorative elements on the building include corner and frieze boards, as well as cap trim at the top of the window and door openings.

### *EXTERIOR DETAILS*

*West Elevation* - The front of the building faces west and is distinguished by a projecting central bay. The original square bell tower and steeple sat atop this bay before removal in about the late 1960s, after years of recurring leaks.<sup>1</sup> This bay is 10'4" wide and projects approximately two feet. The opening for the double-leaf doors is six feet wide. These doors are wooden with five recessed horizontal panels each; these doors are not the original doors (which were six-panel doors), but they pre-date the conversion of the use from church to community hall. They are framed by wood trim that extends upward first to a "blind" transom directly over the doors and then into a pointed Gothic arch, which historically had a fixed colored glass window that old photographs appear to indicate would have matched the glass in the other windows of the building. A smaller pointed Gothic arch window is located above the larger one over the doors; this window has wooden sashes (the upper sash is fixed, the lower sash operable) with single panes of opalescent glass in each sash. A beltcourse and simple trim work separates the two window openings. An old metal light fixture extends from this beltcourse and provides exterior light for the entryway. A portion of the original trim over the upper window is intact (the bell tower that was removed was directly above this trim) and it is now topped by the gable peak of the roof.

Also on the front elevation are two additional Gothic arched windows, one on each side of the doorway. These are the same size as the window in the upper bell tower and have the same opalescent glass as the other windows. The entry is accessed via a wooden ramp and small deck that projects from the front of building (added in 2005). At the basement level, two windows are evident, one located on each side of the projecting bay. A cornerstone is located near the southwest corner. It reads:

EV. LUTH.  
ZION  
IMMANUELS  
KIRCHE  
OCT. 1909

Also located on the front of the building is a metal sign that was added in 2002 as a funding requirement for the painting of the building. It reads:

Funding for the 2002  
LANE COMMUNITY REPAINTING PROJECT  
was provided by the  
MARY CHILTON CHAPTER  
NATIONAL SOCIETY DAUGHTERS OF THE AMERICAN REVOLUTION  
through the  
MARY CHILTON DAR FOUNDATION  
Sioux Falls, South Dakota  
&  
DONATIONS FROM LANE ALUMNI

<sup>1</sup> Council minutes, "South Dakota: Lane: Zion Emmanuel," Evangelical Lutheran Church of America (ELCA) Church Records, 1781-1969, Chicago, Illinois, accessed online 24 July 2023, Ancestry.com; Jack Marken, ed., *The Making of a Community, the History of Jerauld County to 1980* (Wessington Springs, SD: Dunham Historical Society, 1982), 187.

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*South Elevation* – Located on the south side of the building are five, identical Gothic arched windows. They are double-hung wood sash with four rectangular panes in the lower sash and two rectangular and three pointed-arch panes in the upper sash. The glass is a green, white and beige opalescent glass. There are three multi-pane, fixed wood sash windows at the basement level. All of the windows have wooden screens.

*East Elevation* – The east elevation includes the projecting bay of the apse of the church building. It is polygonal with three sides, two at diagonal angles. It is shallow, projecting approximately three feet from the wall plane. It is only one-story in height, is topped with a polygonal metal roof, and sits on a concrete block foundation (as part of the basement walls). The original chimney for the building was attached to the exterior of the center wall of this bay; “ghosting” of the chimney is currently visible on the siding. An opening to the basement is directly below where the chimney was located.<sup>2</sup>

Also on this elevation is an entrance to the room in the southeast corner of the building (originally the pastor’s office). The wooden door has a square window and recessed panels. The exterior stairs to this doorway have been removed. This doorway is located south of the projecting bay. A small Gothic arched window is located north of the bay. It matches the smaller Gothic windows on the front of the building; it, too, has single panes of opalescent glass. Beside the opening below the site of the chimney, there is one basement window on this elevation, located north of the projecting bay. It matches the other basement windows in size, materials, and configuration.

*North Elevation* – The north elevation matches the south elevation but has two additional features. Another entryway is located on this elevation, near the east corner of the building. It matches the size and materials of the doorway on the east elevation. The stairs to this doorway have also been removed. A small, rectangular (9’6” x 6’) addition projects from this elevation. This shed roof structure covers the stairway to the basement; a solid wood door, with five recessed panels, provides access from the east side of the addition. It was built in the spring of 1935 after the basement was added.<sup>3</sup> The siding and roofing materials match the rest of the building, as does the trim work. There are two basement windows on this elevation; they match the other basement windows in the building in size and materials.

### *INTERIOR DETAILS*

The front doors of the building open into an entry hall that would have been the narthex of the church. To the immediate left in the hallway is a small storage room. The stairs to the balcony are located to the right. The storage room and the stairwell are lit by light from the small arched windows on the front of the building that flank the entrance.

The large main room is accessed through a pair of six-panel wood doors on large double-acting hinges.<sup>4</sup> This room served as the nave (sometimes also called a sanctuary) of the church; it now serves as gathering space and houses much of the museum collection. The space is open from the south wall to the north wall of the building; each of these walls has five Gothic arched windows with opalescent glass. The room is open to a high

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<sup>2</sup> Mention of a chimney being moved outside the church in Council minutes, 3 July 1937, and Special Meeting minutes, 31 October 1937, “South Dakota: Lane: Zion Emmanuel,” ELCA Church Records.

<sup>3</sup> Council minutes, 26 April 1935, Quarterly meeting minutes, 6 October 1935, “South Dakota: Lane: Zion Emmanuel,” ELCA Church Records.

<sup>4</sup> Hinges resemble “Adjustable Tension Double-Acting Spring Butts” in *Our Special Catalog for Home Builders* (Chicago: Sears, Roebuck and Company, 1910), 126.

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vaulted ceiling; there are pendant light fixtures on chains with schoolhouse shades. There are several older wooden church pews located in the room; they are movable and not fixed in place.<sup>5</sup>

At the east end of the large room is the apse, where the altar and pulpit would have been located. This space is raised by one step and now houses the original Lane fire wagon as part of the museum collection; a smaller area at the back of this area, where the altar was located is raised by another step. Two spaces flank the apse. The first, at the northeast corner of the building, is a space situated below three arched openings, where likely the baptistry was located. The smaller Gothic arched window on the east wall (north of the apse) lights this space; a door to the outside is located on the north wall of this space. The second walled space off the apse, located in the southeast corner of the building, was the pastor's office. It is lit by a window in the door to the exterior on the east wall. Both spaces now house parts of the museum collection. The ceilings in these two spaces are approximately nine feet high rather than vaulted like the large room.

The balcony is located at the west end of the large room. It originally served as the choir loft of the church. It is supported by two posts from the first floor to the ceiling and has a "knee wall" railing clad with the same materials as the walls. Additional metal supports are connected to the railing. The space includes three steps and has wood flooring. The window located in the front (west) bay lights the balcony from the west end. The stairwell is located in the southwest corner of the space. It consists of a flight of wooden steps from the main floor with a turn; the railing has turned balusters and newel post. A small storage room is located in the northwest corner. The balcony at the west end of the main floor extends into the room by several feet. Located beneath the balcony is a cloak room to the south and another storage room to the north.

The walls and ceiling of the spaces on the main floor are clad with Nu-Wood fiberboard material. This material serves to insulate the building and soften sound in the openness of the space. It replaced the plaster walls damaged in the church's second major fire in 1943, which destroyed the altar and damaged much of the interior.<sup>6</sup> Wood floors throughout the space are intact, although the floor space in the apse area and the southeast room are currently carpeted.

The basement was added in 1934-1935. It is accessed by the exterior stairway, covered by a shed roof structure, on the north side of the building. It consists of a large open space that served as the Sunday School for the church, as well as meeting space for various activities. At the east end of the basement is a kitchen, the furnace room and the restroom. Storage rooms are located at the west end of the space. The space is lit, in part, by the small windows in the foundation walls. The basement is used for various community meetings and activities.

### *LANDSCAPING*

Immediately in front of the building are two mature blue spruce trees. They were planted in the 1970s when the building became the community hall. The original sidewalk to the original front steps is still visible beneath the trees, which have become so large, the front of the building is barely visible from the street. There are several mature trees on the lot, to the east and north of the building. Lawns surround the building, including the open lot to the north, which provides open space for various activities, such as reunions and holiday events. The parsonage for the church stood on this lot.

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<sup>5</sup> The church bought new pews in 1944. Annual Meeting minutes, 3 January 1944, "South Dakota: Lane: Zion Emmanuel," ELCA Church Records.

<sup>6</sup> Annual Meeting minutes, 3 January 1944, "South Dakota: Lane: Zion Emmanuel," ELCA Church Records.

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### *ALTERATIONS*

Historic alterations, pre-dating the use of the building as the community hall, include the construction of the basement and the application of the fiberboard wall cladding on the interior.

The largest alteration to the building was the removal of the upper bell tower and the steeple. The date of this alteration is unknown, but local lore indicates the tower and steeple were removed after the bell itself was relocated to the congregation's new church in Wessington Springs in the late 1960s. The tower was square, projecting above the roof with four pointed-arch openings and gabled roof points over each opening. A conical steeple with a cross stood above the bell tower openings. Today, the top of the bay fits beneath the gabled roof.

A second noticeable alteration was the removal of the exterior chimney on the east end of the building. Again, the date of this alteration is unknown, but local residents indicated it may have occurred in the 1980s or 1990s, perhaps when the furnace was replaced and the chimney no longer needed.

In 2003, new metal roofing was installed, and a ramp was added to the front entrance.

Despite the alterations, the building retains a relatively high degree of historic integrity in its historic foundation of rusticated concrete block, wood siding, Gothic-arch stained-glass windows, and interior altar spaces and balcony. It is clearly recognizable as a former church and as the current community hall and museum.

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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.

**Areas of Significance**

(Enter categories from instructions)

Religion

Social History

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Period of Significance**

1909-1973

\_\_\_\_\_

**Significant Dates**

1909

1935

1972

**Criteria Considerations**

(Mark "x" in all the boxes that apply)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B Removed from its original location.
- C A birthplace or 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.

**Significant Person**

(Complete only if Criterion B is marked above)

N/A

**Cultural Affiliation** (if applicable)

N/A

**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 building is eligible for National Register listing under Criterion A for its importance to the town of Lane first as the Zion Emmanuel Lutheran Church and then as the Lane Community Hall. As a church, it served as the center for the German Lutheran community in the town of Lane and provided space not only for religious services but for many community activities. When the church merged with others in the area and services moved fully to the nearby town of Wessington Springs in 1972, the building became Lane Community Hall. The community began using the hall as their local history museum in the early 1980s, and the building has served the purpose of the Community Hall and Museum since that time.

The building is significant at the local level. The period of significance includes the building's use as a church from its initial construction in 1909 to 1972, and its ongoing civic and social use as a community hall from the mid-1960s to the present, with the period of significance end set at 1973, the 50-year cutoff for the National Register.

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

#### *A BRIEF HISTORY OF LANE*

The town of Lane is located in Jerauld County, South Dakota. Jerauld County was officially organized in 1883 and formed from a portion of the now-extinct county of Wetmore, first organized in 1873. It was named for H.J. Jerauld, an early legislator in Dakota Territory. The county has a total of 533 square miles, largely devoted to agriculture.<sup>7</sup> There are three incorporated towns in the county: Wessington Springs (the county seat), Alpena, and Lane. All three are small, but Lane is the smallest, with a population in 2023 of only 46 people.<sup>8</sup>

Lane was founded in 1903. When plans were made for the Chicago, Milwaukee, and St. Paul Railroad to build a line from Woonsocket to Wessington Springs, L.N. Loomis and T.W. Lane purchased the south half of Section 17 of Franklin Township in Jerauld County. They gave the railroad townsite company a half interest in the land for a town to be located there. The new town was platted in July 1903 and was named for T.W. Lane. Lots were sold at public auction that month, and the town grew quickly—"All was now hustle and hurry in the new town. Hammers and saws sounded from daylight until long after nightfall in strenuous preparation for the approaching winter."<sup>9</sup> The railroad was running by September. The first businesses planned were banks, a general store, a hardware store, a printing office, a blacksmith, a livery, a hotel, a meat market, a barber shop, a millinery shop, an elevator, and a lumber yard. An artesian well dug in 1904 provided the town's water supply. On February 27, 1907, the town voted to incorporate.<sup>10</sup>

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<sup>7</sup> "Jerauld County, South Dakota," Wikipedia ([https://en.wikipedia.org/wiki/Jerauld\\_County\\_South\\_Dakota](https://en.wikipedia.org/wiki/Jerauld_County_South_Dakota)), accessed July 2022.

<sup>8</sup> "Lane, South Dakota Population 2023," World Population Review (<https://worldpopulationreview.com/us-cities/lane-sd-population>), accessed April 2023.

<sup>9</sup> N.J. Dunham, *A History of Jerauld County South Dakota: From the Earliest Settlement to January 15, 1909* (Wessington Springs, SD: N.J. Dunham, 1910), 289.

<sup>10</sup> Dunham, *A History* (1910), 288-290, 321. Fred N. Dunham, *A History of Jerauld County South Dakota: From January 1st, 1909 to December 31st, 1961, Fifty-Two Years of Progress* (Wessington Springs, SD: Fred N. Dunham, 1963), 16; Busy Bee Extension Club, *75<sup>th</sup> Anniversary Lane, SD Diamond Jubilee Special Edition, 1903-1978* (Wessington Springs SD: True Dakotan, 1978), n.p.; Marken, *The Making of a Community*, 86.

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The early days in the town were active and profitable. A number of businesses and banks were located along Main Street. A school and churches were built, including the Congregational church, built in 1905, the Lutheran Church-Missouri Synod (later called St. John's of Lane), built in 1907, the Methodist Church of Lane, built in 1909, and Zion Emmanuel Lutheran—the subject of this nomination.<sup>11</sup> The community thrived, with many new buildings constructed in 1919, the establishment of a city park and baseball diamond in 1920, and the consolidated town school built in 1921.<sup>12</sup> In 1920, the town had a population of 336.<sup>13</sup> However, the local banks closed during the agricultural crisis of the mid-1920s.<sup>14</sup> With the Great Depression and drought throughout the 1930s, many farmers left the area and the town began a decline. Businesses began to close, the *Lane Pioneer News* went out of publication, people moved away, and school enrollment dropped.<sup>15</sup> The Methodist Church closed in the late 1930s, and its building still stands in Lane but is in a severely deteriorated condition. By the late 1960s, this decline resulted in too many changes to sustain the community of the earlier years. The schools were consolidated, and students were bused to Wessington Springs; the last class of Lane graduated in 1970. Church congregations became smaller and smaller; some churches chose to consolidate with congregations in nearby towns, others simply closed their doors. St John's closed in 1968, and its building was dismantled.<sup>16</sup>

*ZION EMMANUEL LUTHERAN CHURCH*

The fourth church built in Lane was the Zion Emmanuel Church (commonly referred to as the German Lutheran Church). The church played an important role in the community, not only for members of the congregation, but for others in the town as well.<sup>17</sup>

In 1880, a Lutheran service had been established in rural Alpena Township to the north of where Lane was later founded, and the group met in parishioners' homes in the area for several years. Around 1884, they acquired a former schoolhouse to use as a church.<sup>18</sup> Their missionary pastor was named Rev. V. Geissendoerfer. He had immigrated from the German seminary at Dettelsau in 1883 through the Iowa Synod and had a parish of several congregations in Jerauld and Brule Counties for a time.<sup>19</sup> In 1898, Pastor Ernst Lack came and formally organized the congregation under the Ohio Synod.<sup>20</sup> In 1904, shortly after the town was founded, the congregation decided to move their building to Lane. For it, they bought lots 13 and 14 from the Milwaukee Lane Company in early July for \$90 and also built a vicarage on the north lot.<sup>21</sup> Plans were made to have a larger church building constructed and that work began in October 1909. The new church was

<sup>11</sup> Dunham, *A History* (1910), 307, 320; Busy Bee Extension Club, *75<sup>th</sup> Anniversary*, Marken, *The Making of a Community*, 191.

<sup>12</sup> Dunham, *A History* (1963), 98, 110, 116, 125, 133; Marken, *The Making of a Community*, 91.

<sup>13</sup> Dunham, *A History* (1963), 116.

<sup>14</sup> Marken, *The Making of a Community*, 87.

<sup>15</sup> Dunham, *A History* (1963), 221; Marken, *The Making of a Community*, 190.

<sup>16</sup> Busy Bee Extension Club, *75<sup>th</sup> Anniversary*.

<sup>17</sup> Busy Bee Extension Club, *75<sup>th</sup> Anniversary*.

<sup>18</sup> Dunham, *A History* (1910), 263, 301.

<sup>19</sup> Busy Bee Extension Club, *75<sup>th</sup> Anniversary*; Marken, *The Making of a Community*, 190; C.G. Eisenberg, with Anton H. Richter, trans., *History of the First Dakota-District of the Evangelical-Lutheran Synod of Iowa and Other States* (Washington DC: University Press of America, 1982), 24.

<sup>20</sup> The Ohio Synod formed in 1818 and merged with the Iowa and Buffalo Synods as the American Lutheran Church in 1930. Constitution, 15 February 1898, "South Dakota: Lane: Zion Emmanuel," ELCA Church Records; Marken, *The Making of a Community*, 190; Donald J. Sneen, ed., *Prairie Faith, Pioneering People: A History of the Lutheran Church in South Dakota* ([Sioux Falls?]: South Dakota District, American Lutheran Church, 1981), 78-79.

<sup>21</sup> Jerauld County Property Records, Book 19, Page 561; *Nachrichten Herold* (Sioux Falls SD), April 20, 1905.

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dedicated on April 24, 1910.<sup>22</sup> In addition to church services, the building eventually hosted Sunday Schools, church dinners, and meetings of the congregation, council, Brotherhood, Ladies Aid, and Luther League (youth) groups—many of which using the larger basement space once it was finished.<sup>23</sup> In 1915, the church hosted the meeting of the South Dakota district of the Ohio Synod.<sup>24</sup> Although the church leadership monitored what types of events could be held on church property, the basement was used occasionally by other groups. In 1937, Norwegian Lutherans in the area received permission to use Zion's basement for an annual supper.<sup>25</sup>

The Lutheran denomination in South Dakota started through both Scandinavian and German immigrant communities, who each typically set up separate congregations that were administered by different synods. It was common for the congregations to continue the use of their Old World language for services, records, gravestones, etc. into the 1910s and 20s. For instance, a history by Anton Richter recounted that "German Lutherans had long believed that, in the area of religion, only the language of Luther should be used... As late as 1900, only one congregation in the entire Dakota District of the Iowa Synod used English for church services."<sup>26</sup> Around Lane, German settlers formed a few churches of different denominations. There were German Lutheran and Baptist churches established at Wessington Springs, as well as a German Congregational church at Alpena.<sup>27</sup>

During World War I, there was considerable public sentiment against German Americans. The German language was still used in some schools, churches, and newspapers in immigrant settlement areas. In June 1918, South Dakota had a Council of Defense organization that prohibited the use of German in schools, public gatherings (like church services), or on the street; and Jerauld County's council passed their own similar resolution to follow it—"Signs were posted forbidding any language but English."<sup>28</sup> Also in 1918, the influenza epidemic hit the county in October, causing the closure of schools and churches and a prohibition on public gatherings until the public health crisis passed.<sup>29</sup> From available church records, Zion Emmanuel started writing records in English in 1919 but eventually recommenced holding some German-language services. In 1935, the German services were reduced to one per month, and they were discontinued in 1937.<sup>30</sup>

As the Zion Emmanuel congregation grew, improvements were made to the building, particularly as they remodeled after the 1934 and 1943 fires that destroyed the altar and damaged the rest of the main level. After each of the fires, the congregation met for a time in a school auditorium until repairs were finished.<sup>31</sup> After the

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<sup>22</sup> *Deutscher Herold* (Sioux Falls SD), April 28, 1910; Busy Bee Extension Club, *75<sup>th</sup> Anniversary*; Marken, *The Making of a Community*, 190.

<sup>23</sup> Dunham, *A History* (1963), 175, 421; Busy Bee Extension Club, *75<sup>th</sup> Anniversary*.

<sup>24</sup> *Deutscher Herold* (Sioux Falls SD), April 22, 1915.

<sup>25</sup> Council minutes, 29 October 1937, "South Dakota: Lane: Zion Emmanuel," ELCA Church Records.

<sup>26</sup> Anton H. Richter, "A Heritage of Faith: Religion and the German Settlers of South Dakota" *South Dakota History* 21(2) (1991), 161.

<sup>27</sup> Dunham, *A History* (1963), 68, 118, 500.

<sup>28</sup> Dunham, *A History* (1963), 91; Marken, *The Making of a Community*, 38; Richter, "A Heritage," 162; Sneen, *Prairie Faith*, 102-103.

<sup>29</sup> Dunham, *A History* (1963), 93.

<sup>30</sup> Council minutes, 9 January 1931, 29 March 1935, 30 April 1937, "South Dakota: Lane: Zion Emmanuel," ELCA Church Records.

<sup>31</sup> Council minutes, 16 November 1934, "South Dakota: Lane: Zion Emmanuel," ELCA Church Records; Dunham, *A History* (1963), 261.

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1934 fire, a full basement was dug out and finished under the church.<sup>32</sup> In January 1944, Elmer Kalkbrenner was given charge of overseeing the rebuilding work.<sup>33</sup>

In 1954, the congregation did a yearbook that included descriptions of their education program, choir, council, Luther League, and Women's Missionary Society; both of the latter contributed to building maintenance and improvement projects.<sup>34</sup> In the 1950s, Zion Emmanuel started sharing work with the Solberg Lutheran Church nearby for pastoral services (temporarily) as well as youth programs and family night events; Zion Emmanuel made a formal invitation to Solberg to become a joint parish in December 1960.<sup>35</sup> In January 1965, the congregation's annual meeting voted to allow women members over the age of 21 to vote in church meetings.<sup>36</sup> Later in 1965, the congregations of Zion Emmanuel and the rural parishes of Solberg, Earlville, and Salem (which had shared a pastor since 1935) merged with the Bethlehem congregation in Wessington Springs and became Our Savior's Lutheran Church.<sup>37</sup> Following the merger, services were still held in both Lane and Wessington Springs for a time. In 1968, Zion Emmanuel's trustees transferred ownership of the church in Lane to Our Savior's Lutheran Church.<sup>38</sup> The new church was completed in Wessington Springs in 1971 and dedicated in June 1972, when the congregation ceased regular services at Lane.<sup>39</sup>

*LANE COMMUNITY HALL & MUSEUM*

Small communities struggle when schools and churches close. The roles they play, not only in education and religion, provide structure and venues for activities beyond school and church activities. By 1971, the Methodist Church in Lane had been closed for a number of years, and the building was in poor condition and not usable for community activities. St. John's of Lane (the Missouri Synod Lutheran Church) closed in 1968 and the building was dismantled and hauled away, and therefore no longer a venue for community activities.

By the 1970s, there were few places in the community where people could gather or hold activities. The Rainbow Ballroom in Lane was a large dancehall, music venue and roller rink that catered to large crowds but wasn't designed to provide meeting space for small groups of citizens. It closed in 1975.<sup>40</sup> The old school building was used for some events, but it was fully closed in 1980 and later demolished.<sup>41</sup>

Shortly after Zion Emmanuel closed its doors, members of the community sought to make the building the center of community activities. Permission was granted by the church (who still technically owned the building at that time), and the building became the gathering place for a variety of social, organizational, educational,

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<sup>32</sup> "South Dakota: Lane: Zion Emmanuel," ELCA Church Records.

<sup>33</sup> Annual Meeting minutes, 3 January 1944, Council minutes, 30 June 1944, "South Dakota: Lane: Zion Emmanuel," ELCA Church Records.

<sup>34</sup> "Zion-Emmanuel Lutheran Church, Lane, S. Dak., 1954 Yearbook," "South Dakota: Lane: Zion Emmanuel," ELCA Church Records.

<sup>35</sup> Marken, *The Making of a Community*, 190; *Sanborn Weekly Journal* (Woonsocket SD), 22 March 1962 – 22 November 1962; Meeting minutes 2 February 1950, 18 December 1960, "South Dakota: Lane: Zion Emmanuel," ELCA Church Records.

<sup>36</sup> Annual meeting minutes, 14 January 1965, "South Dakota: Lane: Zion Emmanuel," ELCA Church Records.

<sup>37</sup> "South Dakota: Lane: Zion Emmanuel," ELCA Church Records; Dunham, *A History* (1963), 508; Busy Bee Extension Club, *75<sup>th</sup> Anniversary*; Marken, *The Making of a Community*, 187.

<sup>38</sup> Jerauld County Property Records, Book 45, Page 564.

<sup>39</sup> *Wessington Springs Independent* (SD), June 6, 1972; Busy Bee Extension Club, *75<sup>th</sup> Anniversary*; Marken, *The Making of a Community*, 186.

<sup>40</sup> "Rainbow Ballroom in Lane." South Dakota Rock and Roll Music Association (<https://www.southdakotarockandrollmusicassociation.com>), accessed online July 2022.

<sup>41</sup> Marken, *The Making of a Community*, 92.

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and official town activities. It was conveniently located in the center of town, had sufficient space inside with the use of the main floor and the basement, and had a large outdoor space on the lot north of the church. And so, the old church became the Lane Community Hall in 1972.

A variety of activities have been held at the building. Local residents recall town board meetings taking place in the building, as well as its use for a polling place and special town events. For the 1978 town jubilee celebration, the hall hosted a "huge potluck dinner" and an exhibit of historical artifacts, and an outdoor program of speeches and music was held in the park to the north of the building.<sup>42</sup> In addition, the building has hosted private events including weddings, receptions, and school reunions. With its continued use, the Town of Lane finally purchased the building from Our Saviors in July 1979.<sup>43</sup> In the early 1980s, it was also put into service as the local museum, housing a wide variety of artifacts and records associated with the town, school, and community history. The building continues to serve its significant role as the center of community activity today.

### CONCLUSION

Zion Emmanuel Lutheran Church (Lane Community Hall) has been a center of activity in the small town of Lane since its construction in 1909-1910. It served the community as the German Lutheran congregation's Zion Emmanuel Church between 1909 and 1972. After their merger with Bethlehem Lutheran in Wessington Springs, this building continued to be a venue for town events, activities, and meetings, and it became the Lane Community Hall. It now also houses the local history collection and serves as a museum.

Although the building no longer has the upper bell tower and steeple it had as a church, it retains sufficient integrity to be recognizable as the Zion Emmanuel Church through its nave plan form, altar spaces and balcony, Gothic-arch stained-glass windows, wood siding, and rusticated concrete block foundation. Of the three churches that once were located in Lane, it is the only church building left that is still usable for community activities. Its transition from church to community hall illustrates its continued importance to the town. For small towns to survive, it is critical to the well-being of the community to have a community hall where the citizens can gather for all sorts of activities and events. The citizens of Lane are proud of their community hall and recognize the significance of its history and the importance to the current residents, as well as future generations.

Zion Emmanuel Lutheran Church (Lane Community Hall) is eligible for listing in the National Register at a local level for its significance under Criterion A in the areas of Social History and Religion. The period of significance begins with its construction as a church in 1909 and extends through its continued civic and social history to 1973, the 50-year cutoff for the National Register.

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<sup>42</sup> Marken, *The Making of a Community*, 93.

<sup>43</sup> Jerauld County Property Records, Book 49, Page 533.

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## **9. Major Bibliographical References**

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*Wessington Springs Independent* (SD), June 6, 1972.

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**Previous documentation on file (NPS):**

- Preliminary determination of individual listing
- Previously listed in the National Register
- Previously determined eligible by the National Register
- Designated a National Historic Landmark
- Recorded by Historic American Building 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 \_\_\_\_\_

**Historic Resources Survey Number** (if assigned): JE00000061

**10. Geographical Data**

**Acreeage of Property** less than one acre

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates** (decimal degrees)

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

1. Latitude \_\_\_\_\_  
Longitude \_\_\_\_\_

3. Latitude \_\_\_\_\_  
Longitude \_\_\_\_\_

2. Latitude \_\_\_\_\_  
Longitude \_\_\_\_\_

4. Latitude \_\_\_\_\_  
Longitude \_\_\_\_\_

Or

**UTM References**

Datum (indicated on USGS map):  NAD 1927 or  NAD 1983

- |                   |                            |                              |
|-------------------|----------------------------|------------------------------|
| 1. Zone <u>14</u> | Easting <u>545922.6300</u> | Northing <u>4879714.2581</u> |
| 2. Zone <u>14</u> | Easting <u>545969.9943</u> | Northing <u>4879714.2669</u> |
| 3. Zone <u>14</u> | Easting <u>545969.2783</u> | Northing <u>4879678.2997</u> |
| 4. Zone <u>14</u> | Easting <u>545924.4980</u> | Northing <u>4879677.3456</u> |

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

The nominated property includes all of Lots 13 and 14 Block 4 of the Original Town plat in the Town of Lane, Jerauld County, South Dakota.

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**Boundary Justification** (Explain why the boundaries were selected)

The boundary includes the building and grounds historically associated with the Zion Emmanuel Lutheran Church (Lane Community Hall).

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**11. Form Prepared By**

Name/title Michelle L. Dennis  
Organization M.L. Dennis Consulting  
Street & number 513 Meade St.  
City or town Rapid City State SD Zip code 57701  
E-mail michdenn513@gmail.com Telephone 605-342-6825  
Date April 2023

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**Additional Documentation** (Submit the following items with the completed form)

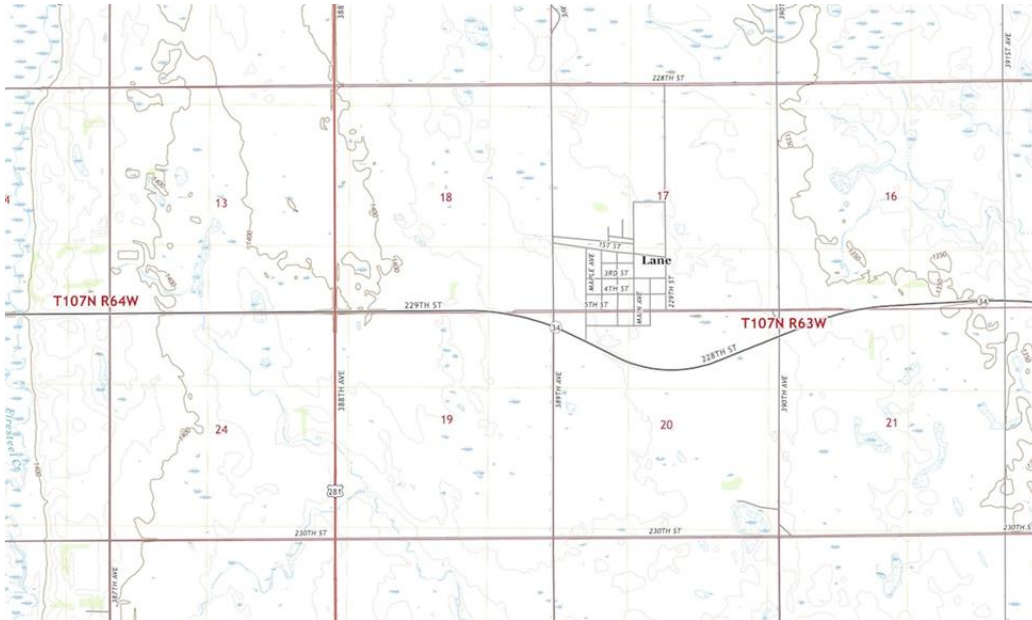
- Maps: A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location
- Sketch map for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- Additional items: Check with the SHPO, TPO, or FPO for any additional items.



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**USGS Topographic Maps of Lane**



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Aerial photo showing the nominated property and the location of the building on the lot.



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**Photographs**

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 dpi (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**

The following applies to all photos unless otherwise stated:

Name of Property: Zion Emmanuel Lutheran Church (Lane Community Hall)

City or Vicinity: Lane

County: Jerauld State: SD

Photographer: Liz Almlie, SD SHPO

Date Photographed: October 5, 2021

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



SD\_Jerauld County\_Zion Emmanuel Lutheran\_0001  
Exterior of west façade and south elevation, camera facing northeast.

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SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0002  
Exterior of south and east elevations, camera facing northwest.



SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0003  
Exterior of east and north elevations, camera facing southwest.

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SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0004  
Exterior of north elevation and west façade, camera facing southeast.



SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0005  
Detail of windows on north elevation, camera facing south.

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SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0006  
Detail of cornerstone concrete block on southwest corner, camera facing northeast.



SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0007  
Interior of sanctuary, from balcony, camera facing northeast.

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SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0008  
Interior of north wall in sanctuary, camera facing north.



SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0009  
Interior of sanctuary, entrance, and balcony, camera facing west.

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SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0010  
Interior of west entrance, camera facing west.



SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0011  
Interior view of former pastor's office, camera facing southeast.



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SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0012  
Interior detail of balcony staircase railing, camera facing west.



SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0013  
Interior view of balcony, camera facing north.

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SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0014  
Interior view of basement, camera facing northeast.



SD\_Jerauld County\_ Zion Emmanuel Lutheran\_0015  
Interior view of basement, camera facing southwest.

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**Paperwork Reduction Act Statement:** This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

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

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

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